〔Article〕

Using a Task Based Teaching Approach to Promote the Acquisition of English Language Production for a Real-World Setting

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Abstract

In a task-based language teaching（TBLT）approach, the focus involves thinking about language in the context of a meaning-focused activity. In examining the use of the 'task cycle framework', to promote a language focus through a meaning based and real-world task this paper addresses the following two questions: 1) how effective is an unfocused task in eliciting general samples of language in the context of meaning-focused activities and 2) what is the learner experience of a task-based language teaching approach?

An unfocused task was designed to elicit general samples of language, based on the protocol, etiquette and customs involved in visiting Shrines in Japan. Priming tasks were used to introduce new linguistic material and to assist the participant in generating additional output or language relative to the task. The target task was authentic in that the participant had the opportunity to perform the task outside the classroom environment in a real-world setting and is likely to use what he learnt in future situations.

The focus was on language in the context of communicative activities, not a focus on isolated forms. By administering conscious awareness raising tasks, highlighting useful expressions and patterns over the treatment period, results showed an improvement in the participant's vocabulary knowledge, fluency and overall L2 output.　Evaluation was directed at accountability and improvement by examining the outcome and actual performance of the task. Overall, this study found that implementing an unfocused task with a set prompt and clear boundaries（in the form of visual aids）was a successful approach in eliciting general samples of language primarily based on meaning.

Introduction

A task-based classroom provides an atmosphere for informal spontaneous interaction. It presents opportunities for reading, which helps confirm the learner's beliefs or predictions, and it also requires learners to participate in discourse, stating their opinions or elaborating on their stories. In carrying out these tasks, students may find themselves doing many of the things we do when using spontaneous language outside the classroom. Such as, agreeing and disagreeing, interrupting, asking for repetition and clarification, changing the subject, emphasising the important part of the message, guessing at meanings, making suggestions and so on.

In the task-based classroom a teacher's role is not only to fulfil their traditional role of providing language knowledge and input, but they must also promote real language use. To do this, they should provide a clear link between the classroom and the real world. The most important role of the teacher in the task-based classroom is not so much the supplier of knowledge, as the manager of discourse（Willis & Willis, 2019）.

Literature Review

Task Authenticity

A crucial aspect of task authenticity is whether real communication takes place, whether the language has been used for a genuine purpose. When planning tasks, the emphasis should be primarily on meaning and communication, and this is something that mirrors the process of communication in the real world. Guariento and Morley (2001) suggest "a task might be said to be authentic if it has a clear relationship with real world needs" (p. 350).

By introducing students to authentic materials this can help with language acquisition in receptive competence and increase motivation. The use of authentic texts can assist in bridging the gap between classroom knowledge and a student's capacity to participate in real world events. In the real world, language input (reception) and language output (production) usually occur as part of an integrated process of communication. This real-world communicative process is something that all teachers concerned with moving towards authenticity should aim to keep in mind when planning original tasks (Guariento & Morley, 2001).

With so much focus directed towards real-world communication sometimes task-based teaching (TBT) has been criticized in that it promotes fluency at the expense of accuracy. Riney, Takada and Ota (2000), suggest that transfer and other errors occur more in informal and spontaneous speech when speakers have less opportunity to prepare and monitor. Yet if accuracy is encouraged this may put pressure on learners to produce language that is grammatically correct and thus discourage them from making mistakes and ultimately conversing in spontaneous speech. In spontaneous real-time discourse in the first language (L1), "unfinished utterances are quite acceptable, mistakes (may) go unnoticed, and if we use a seemingly imprecise word or phrase, the listener can immediately clarify what is meant" (Willis & Willis, 2019, p. 166). As teachers of L2 learners we ought to remind our students of this concept and encourage them to try with new language.

Language Focus and Focus on Form

In a TBT approach, language focus involves thinking about language in the context of a meaning-focused activity. In an unfocused task, learners are thinking about language in general terms as the need arises, not about specific forms identified by the teacher. Importantly, this language focus is in preparation for a meaningful activity, and decisions about what language they choose to use are made by the learners themselves. The students, not the teacher determine what to focus on and why.

Ellis (2003), Spada and Tomita (2010), reached a consensus that a) integrating language focus into meaning-oriented classrooms is more effective than a completely naturalistic approach, and b) contextualized grammar teaching methods (e.g., focus-on-form instruction, form-focused instruction) is more effective than decontextualized grammar teaching methods (e.g., focus-on-formS instruction, grammar-translation method). Focus on form instruction enables learners to achieve improvement both at a controlled and spontaneous level (Saito, 2012).

The choice of what forms to focus on normally depends to a large extent on the nature of the task and the associated texts. The teacher may choose to identify these items and lift them from the context so that they are isolated for a form-focused activity. Form focused activities can be described as when learners think about the language under teacher supervision, usually at the end of a task sequence. If the phrases identified are taken from the texts that the learners have processed this is important because it means the forms they focus on are

grounded in a meaningful context. This will help ensure that the meaning of these phrases is easily recognized and make them more memorable (Willis & Willis, 2019).

Long (2016) suggests that learners find a natural route in acquiring implicit knowledge of an L2 grammar. He claimed that "focus on forms (i.e. the explicit teaching of pre-determined grammatical features) lacks psycholinguistic plausibility because it attempts to impose an order of acquisition on learners and thus is not compatible with the natural route"(p. 39). Ellis (2003) also warns that by pre-teaching the target structure of a focused task, learners are likely to then consider the 'activity' as more of an exercise that requires them to practise a structure, than as a task of meaningful purpose. If learners are focused on producing the linguistic target this may limit their choices in language and the 'meaning-primary' principle of a task may become undermined.

Feedback

Teachers can use correction as part of a form focused activity. This kind of correction helps in that it can prevent fossilization, it can help motivate learners and it provides useful negative feedback which can be the quickest and most effective way of putting learners on the right track. Willis and Willis (2019) adhere that correction is useful but that it is not nearly as effective as we would like to think. They go on to conclude that it should be used sparingly and in fact a more effective way is to provide a positive focus on appropriate forms than to spend too much time on correction.

However, feedback from the teacher which identifies errors may be useful for the push for accuracy at either the priming stage, or at the planning stage. When aiming for 'correct' language the learner will want to be more accurate as well as fluent and is more likely to take note of corrections or recasts. It might also draw their attention to their gaps or essentially the words and phrases they should remember but do not. As teachers we should not simply focus solely on errors and corrections but try to build on and extend useful expressions and patterns, finally ending the task cycle on a positive note (Willis & Willis, 2019).

In this study I attempted to further examine the use of task-based language teaching and to contribute to other literature that have analysed the effectiveness of this approach. In examining the use of the 'task cycle framework', to promote a language focus through a meaning based and real-world task this paper addresses the following two questions.

1. How effective is an unfocused task in eliciting general samples of language in the context of meaning-focused activities?
2. What is the learner experience of a task-based language teaching approach?

Methods

Participant

The participant for this study was a twenty-year-old male student in his second year at university. He is majoring in international understanding in the International Relations Department in a university in Kanagawa. In addition, he is taking English teacher training classes and hopes to eventually return to his hometown Niigata to teach English to high school students. He has been studying English for eight years from junior high school onwards but until recently has not had the opportunity to use English outside of the classroom. He has had the opportunity to travel to Cambodia for one week as part of a volunteer group through his university. This is currently his only

overseas experience. In the future he hopes to study abroad and travel around the world. He is a highly motivated student of upper intermediate level. He has attained a score of 635 in TOEIC and has Eiken level 2.

The participant expressed a desire to improve his English-speaking ability. He is aware of some of the gaps in his interlanguage in terms of his spoken output. He mentioned the faster he tries to speak in English the more his pronunciation reflects his Japanese accent. He also expressed his uncertainty in the effectiveness in some of the self-study strategies he is currently implementing to improve in English discourse. He communicated that he hopes to speak more fluently, with more of a 'natural flow' and fewer pauses in speech. Following a diagnostic interview with the participant, it was determined we would focus on an authentic task that would help in improving his vocabulary knowledge, fluency and overall L2 output. It was authentic in that he had the opportunity to perform the task outside the classroom environment in a real-world setting and is likely to use what he learnt in future situations.

Procedure

I followed the framework outlined by Willis and Willis (2019) whereby a task cycle is described as a *task → planning → report*. Learners begin this cycle by performing a task, in this case the participant was to describe the etiquette, protocol and culture around visiting a shrine in Japan. At a later stage (namely the post-test) he was asked to embellish or improve on his explanation again. Had this been a class setting he would have been working as part of a group, asked to report to the class after the group discussion (task). Before this final *report* stage the students should be given plenty of time to administer a *planning* stage. It is at this planning stage where time was spent on language focus and focus on form in preparation for the *public report*. This planning stage was supplemented with authentic text, written board work, graphic organizers, focus on form activities and additional homework. The focus throughout the treatment for this TBT study was primarily on meaning. The focus was on language in the context of communicative activities, not a focus on isolated forms.

I met with the participant for four sessions, once a week over four weeks. Session 1 and 4 consisted of the administration of the pre and post-test, sessions 2 and 3 comprised the two-lesson treatment of this study. Each session lasted between 1-1 ½ hours. We met for a final time ten days after the post-test was administered. This was an extension in the study in that I wanted to give the participant the opportunity to use what he had learned in a real-world setting. More detail of this follow-up task will be given later in the paper. Refer to the Appendix for relevant instructional material used in these sessions.

Pre and Post-Test

For this case study the pre and post-test were one in the same. Importantly they were administered as the target task. I wanted to set the target task so that it allowed the participant the opportunity to use language under real operating conditions (Ellis et al., 2018). Going straight into the task without time to plan or prepare gave the participant practise in coping with real-time interaction, a valuable skill he will need for real-life English use (Willis & Willis, 2019).

The target task involved having to describe the protocol, etiquette and customs involved in visiting Shrines in Japan. The participant was given the following prompt, 'Imagine I do not know anything about Japan, your culture, religion or Shrines, and so using these pictures please help me have more of an understanding about what I should or shouldn't do when visiting a shrine in Japan'.

Six visual aids (see Appendix A) were used to help prompt language output and give some focus to the task. A brief introduction of each picture follows, although no written prompts were given to the participant at the time of administration. 1) The *Torii* or gate represents the boundary line between the holy ground of the shrine and the world outside. 2) The *chozuya* or ablution pavilion, is where one purifies oneself (both body and mind) before praying to the Gods. 3) Praying at a Shrine, the correct way of bowing is known as *nirei-nihakushu-ichirei* or two bows, two claps, one bow. 4) *Ema* boards or wishing plaques, these boards are made up of two Chinese characters 絵 *E* and 馬 *Ma*. *E* means picture and *Ma* means a horse. Horses were revered as the vehicles of God during Japan's Nara period (710-794). 5) *Omikuji* or fortune slips. Small slips of paper that reveal the fortunes (or misfortunes) that await you in all aspects of your life from love, health, friendship, career, education and so on. Finally, 6) *Omamori* or amulets, *Omamori* means a protection or guardianship from something evil or bad.

Lesson One

Lesson One consisted of the planning (or priming) stage in the task cycle. In line with Willis & Willis' (2019) idea that the purpose of the priming stage is to prepare learners for the topic, I introduced and made available the vocabulary, or words and phrases the participant was likely to need for the task. Authentic text (see Appendix B) was implemented to help build the necessary language that was lacking in the pre-test task. The use of authentic texts is now considered to be one way of maintaining or increasing students' motivation for learning. They give the learner the feeling that he or she is learning the 'real' language as it is used by the community which speaks it (Guariento & Morley, 2001).

I had the participant read through the text, we went over any new words, phrases, or concepts he was unfamiliar with and wrote them up on the board (see Appendix C). I had him choose some of these phrases or concepts he thought would be useful and would be able to implement in the final report phase (the target task), he made note of these in his notebook. By applying these conscious raising tasks this helped contribute to his process of noticing and comparing, which helped in preparing him for the integration of new linguistic material. One of Tomlinson's (2013) principles for successful language learning is that the learners are exposed to a rich, meaningful, and comprehensible input of language, which is what I attempted to do through introducing authentic text.

Graphic organizers are a pictorial way of constructing knowledge and organizing information. They are among the most powerful strategies teachers have to help students understand and remember content information (Bostwick, 2019). I had never used a graphic organizer and decided this activity would work well as it involved the student having to brainstorm, which helped in activating his schematic knowledge and stimulate interest in the task. The participant was familiar with mind-mapping and aware of its benefits. This was advantageous as I then requested he expand on the 'in class' graphic organizer, by creating his own based on the language and concepts covered and through additional self-research (see Appendix D).

Finally, as an extension of the planning stage in the first lesson I decided to ask the student to research two of the six visual aid sub-topics, namely *ema* boards (wishing plaques) and *omamori* (lucky amulets) as they were not covered in the text administered. He was asked to email his written report to me before the following lesson as I wanted to work through his submission in class in preparation for focus on form activities. Throughout the lessons covered there was no emphasis or insistence on formal accuracy as I wanted to encourage language use in a spontaneous setting.

Lesson Two

The second lesson focused on output prompting. I had the participant explain his graphic organizer in detail as the possibilities associated with a topic become clearer as the learner's ideas are classified visually. The use of graphic organizers also helps students generate ideas as they develop and note their thoughts visually (Bostwick, 2019). He did a thorough job in describing what he had brainstormed and was not only using a lot of the language we had covered in the previous lesson but had introduced a number of new concepts, historical facts and information he had researched himself.

Writing allows the student time to think carefully about language. Therefore, building written work into the planning and preparation increases the likelihood of a focus on language (Willis & Willis, 2019). I was able to implement this language focus through the written report I requested he complete for homework. As he had sent it to me ahead of lesson two I had corrected mistakes made and gave him constructive feedback on his efforts. I then had him read the corrected passages aloud and gave corrective feedback regarding pronunciation issues, both suprasegmental and segmental forms.

I continued to focus on form using a pedagogical task called a paragraph sequencing exercise (see Appendix E). This involved handing the participant strips of sentences from his homework text (in corrected form). He then had to sort the sentences into the correct order to make up the paragraph on *ema* boards (wishing plaques). Sequencing is one of many skills that contributes to students' ability to comprehend what they read. The ability to sequence events in a text is a key comprehension strategy, especially for narrative texts. In line with Willis and Willis' (2019) belief that we should not allow form-focused activities to detract from a focus on meaning, I administered these exercises towards the end of the second lesson.

The final focus on form instruction was carried out in the form of a progressive deletion recall exercise (Appendix F). Progressive deletion recall exercises involve a conscious raising component. It involves presenting a sentence in completed form, you have the student read the sentence aloud, the next slide shows the same sentence only with 2 or 3 words deleted. Again, the student reads the whole sentence. This is repeated until eventually you are left with basically a few functional words remaining. So as time goes on the exercise becomes harder as more and more words are erased from the sentence. This looks like a mechanical exercise, but it makes learners think hard about the structure of phrases and sentences. The most important thing is that they see it as a real challenge and almost always enjoy it (Mike Bostwick, 2019).

Real-World Follow Up Task

One of the crucial aspects of task authenticity is whether real communication takes place; whether the language has been used for a genuine purpose (Guariento & Morley, 2001). This task authenticity manifested as I organized a foreign colleague to join in this project. We visited two shrines in Kamakura, Sasuke Inari shrine and Egaraten shrine which enabled the participant the unique opportunity to use the language covered in the study in a real-world setting. He did a thorough job in researching the history behind both shrines and additional protocol in visiting a shrine and was able to confidently display this knowledge through the language and concepts he had self-sourced. His explanations were extensive and easily understood by my colleague who praised him for his efforts. Importantly, he improved on his post-test results in his fluency, language recall and the extent of cultural information conveyed.

Analysis

A micro-evaluation on the effectiveness of this specific task was performed. The evaluation was directed at 'accountability' and 'improvement'. As this was an unfocused task this involved examining both the product of the task (i.e. the outcome) and the process (i.e. the actual performance of the task). More specifically it involved collecting the following: 1) information regarding the learners' opinions about the task, this was attained by administering a post-treatment questionnaire 2) information about how the task was performed, this was achieved through observation and by recording the participant's performance of the task and 3) information about what learning took place as a result of performing the task, this was administered via pre and post-tests. This assessment was based on Ellis' chapter on micro-evaluations of task-based teaching in Tomlinson's (2011) text.

The audio recordings of the participant's pre and post-test were transcribed under the six categories for each test, corresponding with the visual aids provided. A comparison between the two tests under each category was then made using the following criteria:

・What new words or phrases were implemented?
・Were there any examples of improved pronunciation?
・What self-researched language and or concepts did the participant apply?
・What protocol, etiquette or concepts taught were used in his explanation?

The six visual aids consisted of one of more pictures on an A4 sheet of laminated paper. The categories were, the gate, the ablution pavilion, praying at a shrine, wishing plaques, fortune slips and lucky amulets. In addition to these six categories in the post-test the participant gave an introduction of Shintoism and shrines in Japan, the language and concepts he addressed in this introduction were included in the results.

Results

The following tables show the language used in the post-test that was not addressed in the pre-test. There is a substantial difference in the words and phrases used and the concepts applied between the pre and post-tests. Three tables were used to analyse the results under the following titles 1) new words and phrases used 2) taught protocol, etiquette and concepts applied 3) self-researched language, cultural and historical concepts and protocol applied.

Table 1 *New Words or Phrases Used*

6 Visual Aids plus Introduction	New Words or Phrases Used
Introduction of Shrine History and Cultural Background	Shintoism, Buddhism, mingled, soil
1. Gate or *Torii*	boundary
2. Ablution Pavilion or *chozuya*	purify, swill, pay attention not to
3. Praying at a Shrine	
4. Wishing Plaques or *Ema* boards	wishing plaques, serve
5. Fortune Slips or *omikuji*	hexagonal box
6. Lucky Amulets or *omamori*	blessing, placebo, traffic safety, educational success

Table 2 *Taught Protocol, Etiquette and Concepts Applied*

6 Visual Aids plus Introduction	Protocol, Etiquette and Concepts Taught and Applied in the Post-test
Introduction	shrine was built by people who believe in Shintoism temple was built by people who believed in Buddhism nowadays they are mingled some way
1. Gate	middle of street is for God nowadays people don't care which side we walk
2. Ablution Pavilion	first (scoop with your) right hand and then your left hand purify your mind before you pray
3. Praying	put off headwears like hat before God ring a bell for noticing God we are here
4. Wishing Plaques	*not applicable*
5. Fortune Slips	it shows our fortune of the next year or this year shake it and pull one of the bars, and there's written a number, so then you find the drawer of the number or ask the workers please give me this numbers omikuji and you can get it, then you see it.
6. Lucky Amulets	*not applicable*

Note: language was added as transcribed with some emissions of unnecessary words, however no corrections in grammar were included. The *not applicable* topics were not covered in the lessons and thus were administered as a priming task for homework.

Table 3 *Self-Researched Language, Cultural and Historical Concepts and Protocol Applied*

6 Visual Aids plus Introduction	Language, cultural concepts, and protocol that was self-researched and applied in the post-test
Overview	some features of shrine is in Temple too, we can see same culture in shrine and temple. shrine was built for praying, the purpose of pray is different of each shrines each shrine has own history connected with local people
1. Gate	boundary between people's field and Gods' field
2. Ablution Pavilion	washing your hands means washing your body before you pray mouth is the gate of people's mind
3. Praying	when you pray you don't need to say it, just think it, just pray in your mind
4. Wishing Plaques	*e ma* means picture and horse Shintoism people used to served horse for their wish come true but horse is of course expensive so they used to serve horse it's made of clay, or pictures of horse then it changed into this kind of board which have picture of horse nowadays there's a lot of ema board, sometimes Japanese animation character Inari shrine is God of fox so there is not horse its fox you can buy it for 400 yean or 500 yen, you write your wish and your name and leave it in shrine and you just hope your wish will come true
5. Fortune Slips	
6. Lucky Amulets	each shrines have a Omamori corner whether you believe it or not is up to you, so if you want good luck you can buy Omamori and maybe you can get a good fortune in the future after you do those behaviour in shrine, thank God and leave the shrine

In terms of mispronounced words in the pre-test, there were in fact only four examples. All these words, *bow* (5 occurrences), *pray* (1 occurrence), *out* (1 occurrence) and *carry* (1 occurrence) were subsequently rectified in the post-test results. The accurate pronunciation (or focus on form) of these corrected words was covered during the first lesson of this treatment.

Discussion

In discussing the process and overall outcome of this task I shall refer to Peter Skehan's five characteristics of a task, sourced from Willis and Willis' (2019) task-based teaching text. In listing these characteristics, I will describe how each was applicable and embedded in this study.

1) Meaning is primary. The participant was given the opportunity to convey his message through visual aids provided for the task. This language was not controlled, and the success of the task was essentially whether he could communicate successfully. The participant commented "visual aids are helpful for students to understand the contents or how to explain this task".

2) Learners produce their own meanings. The participant did not memorize script or the content, he came up with his own interpretations for describing protocol, etiquette and culture and relied on the introduced text, his research and self-study in applying what he thought was valuable and relevant. He observed "it's a lot of information, it's very helpful to sort the information in my mind and organize my thoughts, using the graphic organizer".

3) There is a relationship between the task and some activity required of the students by the world they live in. This cannot be emphasised enough. I was reminded of this when the participant confirmed "output is important. In every class in Japan I have ever taken it was just inputting. So very helpful to understand and learn English with outputting. I think I improved my explanation skills. I noticed that output is necessary". As this task required the participant explain parts of his culture, history, traditions and protocol, he expressed that the language and knowledge gained through this experience was valuable and that it will be "very helpful for the future". He explained that this was a unique experience and that he "could understand more about Japanese culture, so it was a very important opportunity".

4) The completion of the task is important. By providing the 6 visual aids this helped give a very definite breakdown of the task. The participant described it helped give him an "order of things" and a focus on what he should try to explain. Interestingly he observed he was still unsure *how much* he should explain and that this "was a common sense" or feeling for him, in terms of trying to gauge how much Japanese culture his interlocuter was familiar with or not. Having a starting and ending point, or essentially setting boundaries, helps clarify the task and reassures the student of what is required.

5) The assessment of the task is in terms of task success, and it is not solely (or even primarily) about language. As previously mentioned as this was an unfocused task, evaluation was directed at accountability and improvement by examining the outcome and actual performance of the task. Through hearing the participants' opinions and experiences on this study; by observing his growth and the changes in his discourse throughout the teaching process and by transcribing the differences between the pre and post-test (as shown in the 3 tables above) I was able to analyse and assess this task's success.

Conclusion

Overall, this study found that implementing an unfocused task with a set prompt and clear boundaries (in the form of visual aids) was a successful approach in eliciting general samples of language primarily based on meaning. Precise instructions, a clear completion point with an outcome of some kind increased the learner's confidence in his ability to do the task and stimulated richer use of English. By administering conscious awareness raising tasks and highlighting useful expressions and patterns over the treatment period, results showed an improvement in the language produced.

One of the principles that Tomlinson (2011) believes attributes to successful learning is that "learners need opportunities to use language to try to achieve communicative purposes" (p. 7). This is in line with Swain's (1995) hypothesis in that interaction facilitates second language acquisition through modified output, attention to form, and negotiation of meaning. By implementing form-focused instruction within a communicative context I was able to help with problematic areas and provide additional language when needed. In this way the participant was aided in thinking about sentence structure and phrases.

It was through this modified output and attention to form that the participant noticed his inaccuracies in production and subsequently made self-corrections. This was particularly evident with grammatical mistakes made and in some cases mispronounced words. In this way he was able to produce more target like language upon recognition of a production error. Willis and Willis (2019) suggest that when learners notice gaps in their interlanguage they may feel more motivated to learn the target structure after experiencing the struggle to find the right forms during task performance. This was apparent in this study as the participant noticed he lacked the language and historical and cultural knowledge necessary in trying to convey his message.

This study was successful, in that the real-world task used was meaningful, and importantly the participant perceived it as relevant and useful. This in turn helped foster his enthusiasm, confidence and motivation. We ended this task cycle on a positive note. This outcome shows, if implemented effectively, task-based language teaching can be a successful approach in the acquisition of English language production.

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Appendices
Appendix A Pre and Post-test Visual Aids

Appendix B Authentic Text Used in Lesson One

Visiting Shrines and Temples in Japan – Etiquette and Customs

Praying at the temples and shrines in Japan is largely out of tradition rather than a full-blown belief in the tenets of each religion; Japan is a nation of traditionalists rather than believers in the church-going sense. Today there are about 160,000 shrines and temples throughout Japan. Shrines are associated with Shinto; temples with Buddhism.

Shinto is indigenous to Japan. A polytheistic religion, believers hold that gods or spirits (*kami*) are all around us, existing in the same world and interacting with, and residing in, natural objects and places. Such is the freedom of the religion that you can buy a *kamidana*—a small shrine for the home designed to house a god (Amazon even has a selection). Shinto is rooted in Japan's earliest history and it is likely that the title of emperor derived from the role of chief Shinto priest.

Buddhism came to Japan via Korea in the middle of the 6th century, and today there are six major sects. Buddhism's successful rooting in Japanese society, despite an already dominant indigenous religion, owes much to its adoption by the Soga during the 6th and 7th century, as well as the Kamakura era when two of the most popular sects—Jōdo-shū and Zen—were formed.

To the uninitiated, shrines and temples can be quite hard to distinguish. The easiest way to tell is often from the Japanese name. The word for shrine is *jinja* (神社) and for temples it is *o-tera* (お寺), and the kanji will be suffixed to the name of the shrine or temple. For example, Nezu Shrine in Yanaka is called Nezu-Jinja (根津神社) and Asakusa's most famous temple—Senso-ji (浅草寺)—takes its final character from the word for temple. In the case of Shinto shrines you may also see the character *gū* (宮) being used instead, e.g. Meiji Shrine near Yoyogi Park is called Meiji-Jingu (明治神宮).

Etiquette at the Shrines & Temples

As mentioned above, many Japanese visit the shrines and temples out of tradition. But they nevertheless do observe the rituals for entering and praying at each. Generally speaking, the rules for visiting a Shinto shrine are slightly more defined.

Shinto shrines

Perhaps the biggest give-away for a Shinto shrine is the presence of a *torii* (鳥居), a gate that demarcates the boundary line between the holy ground of the shrine and the world outside; pass under the gate and you are now on the terrain of the deity. Because this is the entrance to the shrine, we, as mere humans, should first bow and then pass under the *torii* by walk to the left or right near either post because the middle is holy ground on which the god walks, and we should not tread of their footsteps. As a matter of fact, most visitors to the shrines do not following this particular custom.

Once inside the grounds you should see the *chozuya* (also pronounced temizuya) (手水舎). This is an ablution pavilion, above which ladles lie on a central rest often constructed from bamboo. The idea is to purify yourself (both mind and body) before praying to the gods.

1. Scoop a ladle of water with your right hand and pour it over your left.
2. Do the same but the other way round.
3. Pour some water into a cupped hand and swill it in your mouth before spitting it out on the ground beside the *temizuya* (many omit this last step).

You can now approach the main shrine to pray and remove any headwear before you pray to the gods. The correct way is known as *nirei-nihakushu-ichirei* (二礼二拍手一礼)–two bows, two claps, one bow.

1. Bow slightly once you approach the front of the shrine called the *haiden*（拝殿）
2. Throw a coin into the offertory box (a box with a grill-like top formed by parallel wooden bars)
3. Ring the bell 2-3 times to let the gods know that you have come to pray (at some shrines there is no bell)
4. Bow deeply twice
5. Clap your hands twice
6. Bow deeply once more
7. Bow slightly to excuse yourself and walk away from the front of the shrine

O-mikuji

In both the shrines and temples, you will often be able to buy *o-mikuji* for ¥100. These are small pieces of paper that reveal the fortunes (or misfortunes) that await you in all aspects of your life from love, health, friendship, career, education, and so on.


Close to the *o-mikuji* drawers which contain your fate, there will be a hexagonal box with a small hole at one end. Shake it until a stick pops out, note the number, and put the stick back inside. Then find the drawer with your number on it, take one piece of paper from inside, and all will be revealed.
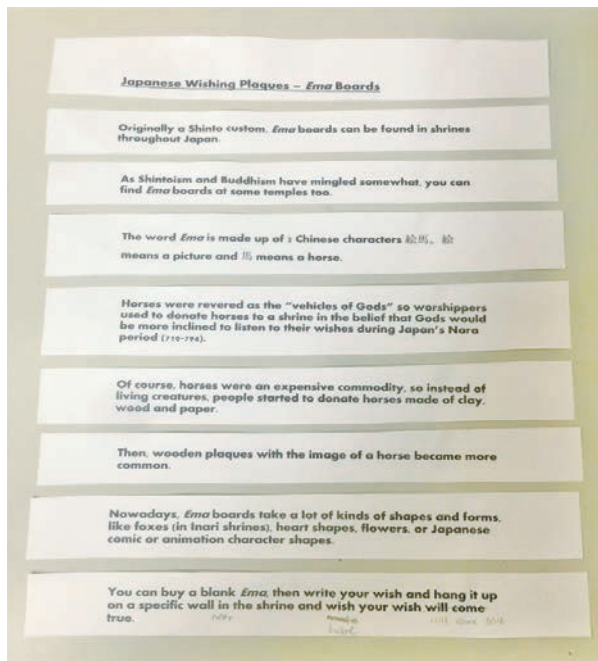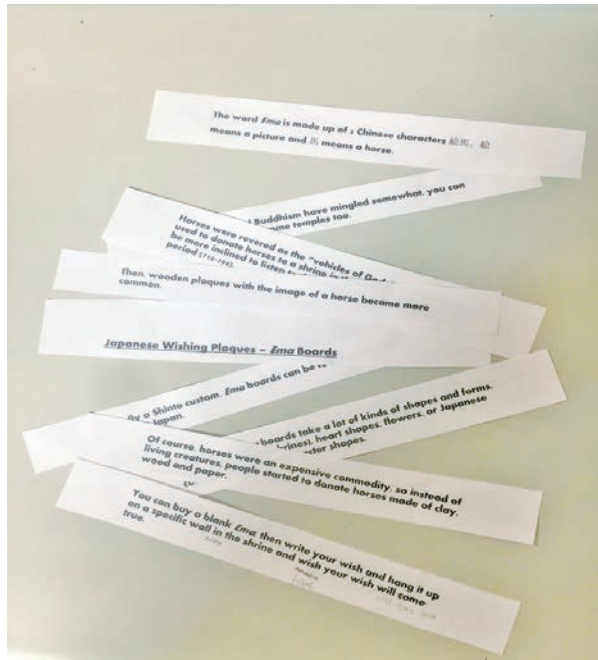
Appendix C Board Work Used in Lesson One. Useful Concepts and Language & Graphic Organizer
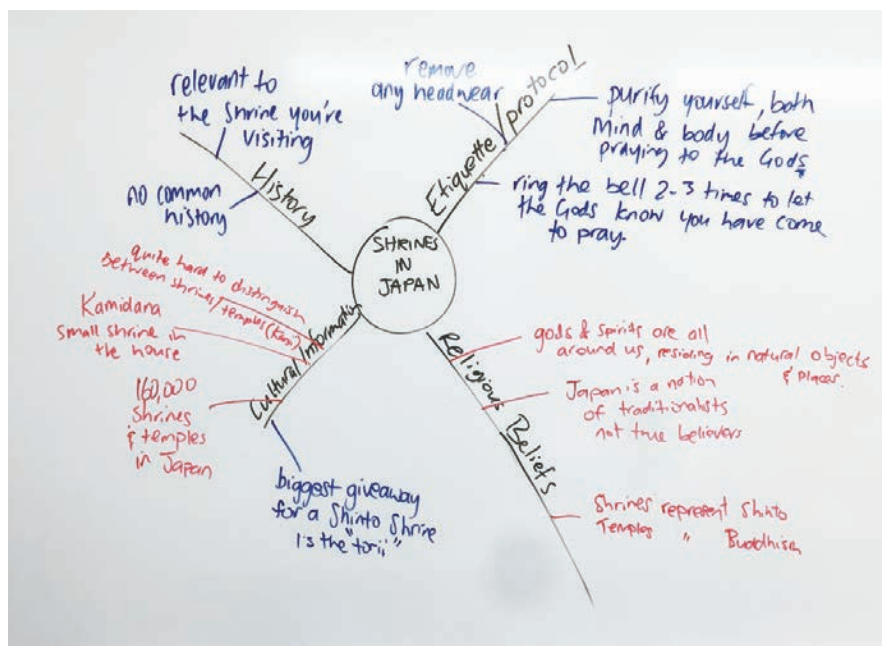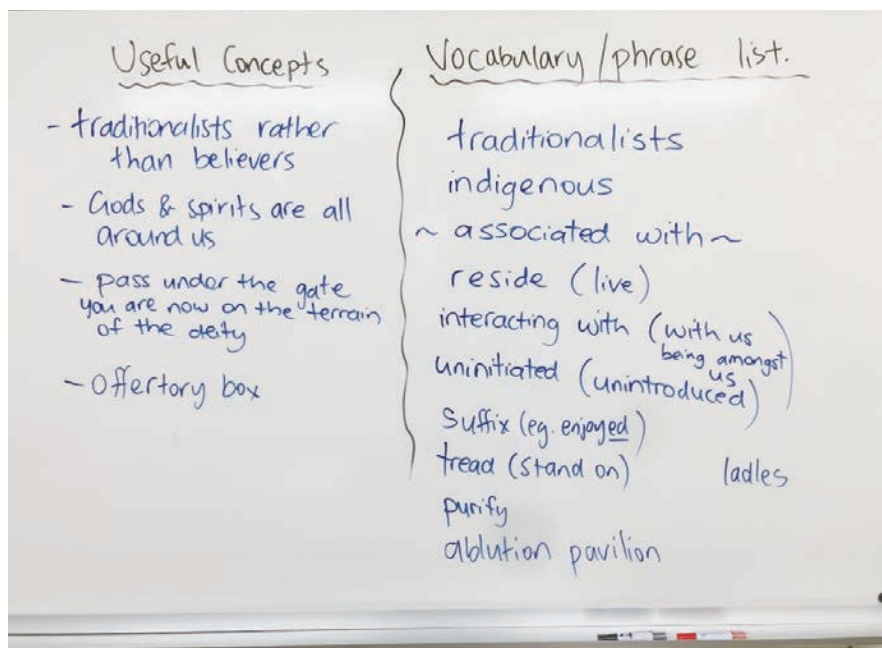
Appendix D Homework Submitted by Participant. Graphic Organizer – Spider Formation
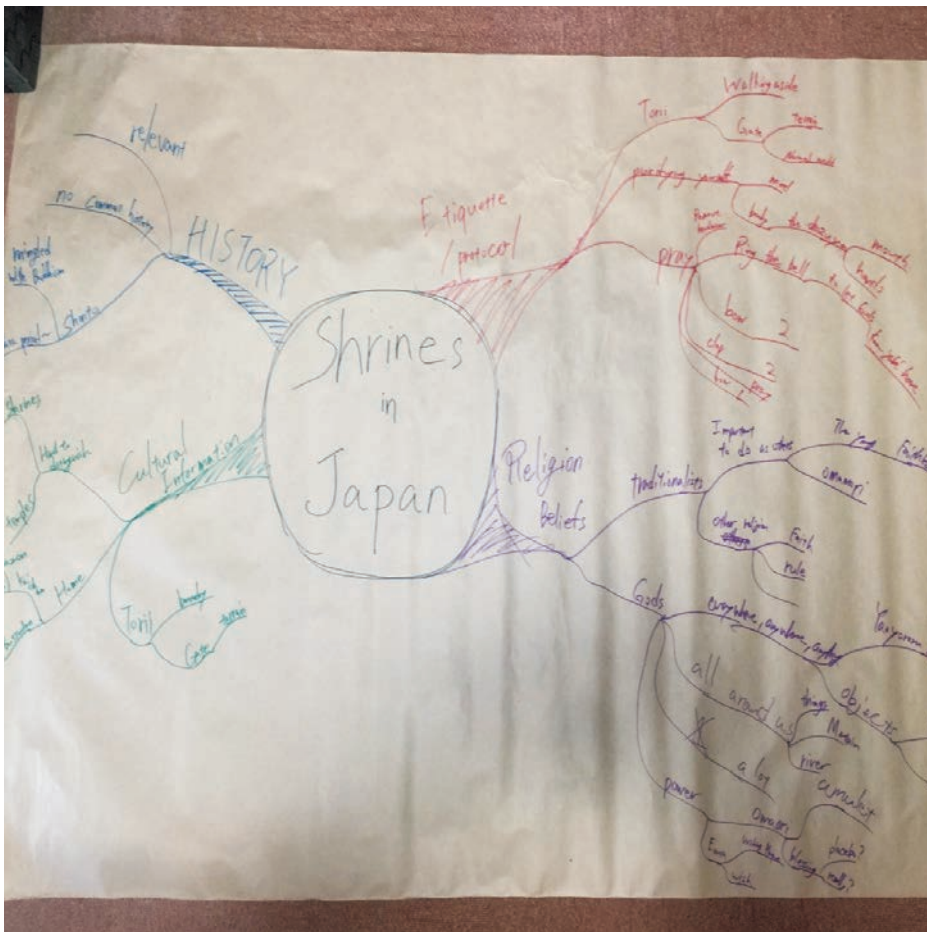
Appendix E Focus on Form Instruction. Pedagogical Task - Paragraph Sequencing Activity

Appendix F Focus on Form Instruction. Progressive Deletion Recall Sentence Example

1. Shinto believers think Gods or spirits（Kami）are all around us; existing in the same   world and interacting with, and residing in, natural objects & places.

2. _____ believers think gods or _____（kami）are all around us; existing in the _____ world and interacting with, and residing in, natural _____ & places.

3. _____ believers think gods or _____（kami）are all _____ us; existing in the _____ world and _____ with, and residing in, natural _____ & places.

4. _____ believers think ____ or _____（kami）are all _____ us; _____ in the _____ world and _____ with, and residing in, _____ _____ & places.

5. _____ _____ think ____ or _____（kami）are all _____ us; _____ in the _____ world and _____ with, and _____ in, _____ _____ & _____.