

# Plurilingual and pluricultural awareness in language teacher education

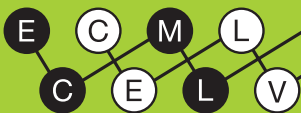
A training kit

Edited by Mercè Bernaus, Ana Isabel Andrade, Martine Kervran, Anna Murkowska and Fernando Trujillo Sáez



LEA

Plurilingual and pluricultural awareness in language teacher education



*European Centre for Modern Languages*  
*Centre européen pour les langues vivantes*



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**European Centre for Modern Languages**

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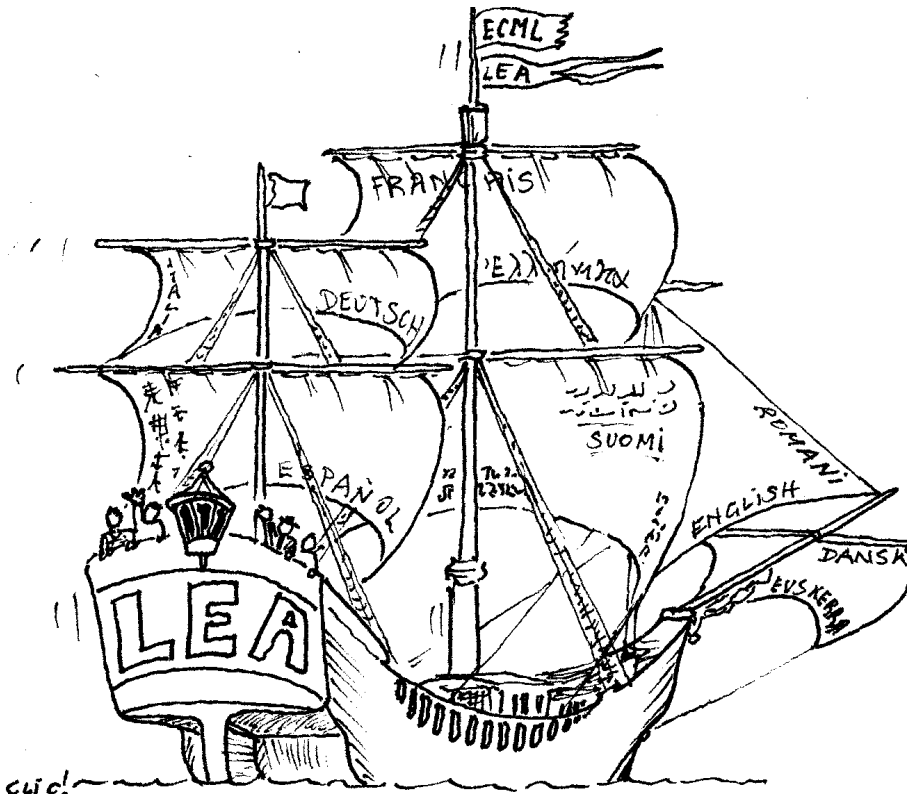
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## Welcome

You are about to take a journey through the Language educator awareness (LEA) project, which has sought to incorporate plurilingualism and pluriculturalism into language teacher education. The LEA team members were engaged in an exciting adventure that enabled them to make rich personal and professional discoveries. We invite you to read this booklet and to discover the CD-Rom so that you might embark on your own plurilingual and pluricultural journey.



Acknowledgements: the team would like to thank ECML staff for their constant and invaluable support. We would also like to thank Benoît Cliquet for his stimulating drawings.

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## Development of the project

The LEA project, the main objectives of which are aimed at developing social cohesion through language teaching/learning among teachers and consequently among their students, has been developed within the 2nd medium-term programme *Languages for social cohesion: language education in a multilingual and multicultural Europe*, and it is closely linked with many previous and ongoing ECML projects.

What makes it different from similar thematic projects is the focus on language teacher educators as the main addressees/target group and the focus on adequate training and raising of awareness, serving to exemplify how to introduce plurilingual and pluricultural dimensions into a language learning institution.

The main objective of the project was to elaborate a kit for language teacher educators to enable them to introduce plurilingualism and pluriculturalism into their classroom practice.

The project is in line with the profound modification of language education heralded by the Council of Europe's *Common European Framework of Reference for Languages* (2001), in which the primary focus of language education shifted from achieving "mastery of the target language taken in isolation" to developing proficiency (of varying degrees) in several languages and experience of several cultures.

The three-year project (starting in 2004) was structured around the following events:

- three project team meetings (16-17 January, 25-26 June and 18-19 October 2004);
- a central workshop (26-29 January 2005);
- two project team and network meetings (1-2 July 2005 and 20-21 January 2006);
- editorial project team meeting (15-16 September 2006).

During the first project team meeting the project was re-examined by the team and the dates were fixed. The aims of the language teacher training materials for the kit were established as well as the team's contribution in terms of preparing a rationale and a set of activities to be developed by each member of the team.

The second project team meeting included the elaboration of a questionnaire for pre-service and in-service teachers aimed at analysing the attitudes that language teachers/trainees have about plurilingualism and pluriculturalism. The team also planned in detail the contents of the kit, wrote a draft agenda for the workshop to be held in January 2005 and reviewed the activities for the kit already prepared by the team members.

The third project team meeting was devoted to a review of the kit's rationale and the activities elaborated by the team. The team also designed a template for the activities and the guidelines, made suggestions on content issues for building up new activities, and discussed the final content, organisation and assessment issues of the draft kit for the central workshop. The responsibilities for each team member were established. The project team expected the participants of the central workshop to assist the team in piloting and developing the kit, as well as disseminating plurilingual and pluriculturalism among language teachers and language teacher educators in their own context.

The central workshop was attended by 33 participants from 29 countries. The objectives were to present a draft kit and train participants for the development of plurilingual and pluricultural awareness in language teacher education. Under these two general objectives, the following aims were also set:

- to discuss the most relevant concepts in relation to the project (language, culture, communication, identity, diversity, and plurilingual and pluricultural competence);
- to experience the activities designed by the expert team;
- to motivate participants to learn more about the approach suggested in the rationale of the draft kit;
- to encourage participants to develop activities collaborating, if possible, with other colleagues.

A balance between plenary sessions and group work was maintained throughout the workshop. Six working groups simultaneously studied the rationale, discussed the concepts and the activities, designed new materials and prepared for future work.

The project team was careful to evaluate the development of the workshop on a daily basis. The positive results of these evaluations encouraged the team to keep working, and confirmed the interest of the project itself.

Participants were expected to be in a position to contribute to the kit's further development and to pilot it in their own context. Thus, they were committed to staying involved in the subsequent phases of the project by providing regular feedback on the piloting of the kit and by attending the network meetings.

The first project team and network meeting was another important step in the development of the project, which led to the production of a number of activities dealing with different issues relating to plurilingual and pluricultural awareness in language teacher education. From this moment on, 23 participants became engaged in the process of designing materials following the guidelines provided during the workshop. These materials, together with the rationale and the activities written by the LEA team, make up the core of the final product of this project. The network meeting continued the process launched in the central workshop: providing feedback and

discussion on the adaptation of the materials and preparing the national training sessions, including procedures for evaluation of the pilot.

During the second network meeting, the discussion focused on the presentation of the revised versions of the materials; evaluation of the piloting process; and organisation of the final version of the kit.

Participants were asked to make an overall evaluation of the project. The results exceeded the expectations of the co-ordinating team, confirming the validity and importance of the concepts and practices developed during the project.

The co-ordinating team would like to highlight the participants' appreciation of the collaborative process followed throughout the project, and to commend the participants on the quality of their own contributions.

The editorial project team meeting was intended to prepare the final version of the kit for language teacher educators for publication and to take decisions concerning the content of the booklet and accompanying CD-Rom.

## Rationale

Today's language educator can no longer afford not to redefine his or her role according to the nature of modern societies, which themselves no longer conform to the traditional and erroneous model of the nation state. As the guide for language policies states: "All national entities are multilingual, even those that call themselves homogeneous" (Beacco and Byram, 2003). Modern societies are a complex environment, characterised by linguistic and cultural diversity and exchanges between languages and cultures. With the myth of monolingualism now exploded, the words "languages" and "cultures" in effect only have a meaning when used in the plural. For today's individual, it is important to be able to interact with people of other languages and cultures. Indeed that is what language education is all about: making languages a means of communication in the sense of a mode of openness and access to otherness: linguistic otherness, cultural otherness and otherness of identity.

These new orientations have been given impetus by work carried out by the Council of Europe in particular, which aims at developing, in the individual, a "plurilingual and pluricultural competence". In the *Common European Framework of Reference for Languages*, "plurilingual and pluricultural competence is defined as the language communication and cultural interaction skills of a social player who, at various levels, masters several languages and has experience of several cultures" (Council of Europe, 2001).

Accordingly, the LEA project aims to develop a training kit capable of contributing towards building societies that are fairer with regard to multiple linguistic and cultural identities by creating a new relational identity (see UNDP report, 2004; Wolton, 2004), as expressed in intercultural communication, respect and responsibility towards the languages and cultures of others (the dialogue with others).

The LEA project seeks to contribute towards building a school capable of providing local and global management of the language curriculum by opening up communication opportunities with those both near and far away, whilst always respecting language rights and promoting the ability to speak several languages with different statuses and functions.

That is why the activities and materials of the LEA training kit are aimed at making language teachers reflect on the diversity that characterises the process of linguistic and communicative education; at the same time, it is hoped that this work will serve to enhance the concept of otherness and inter-comprehension between the individual and communities.

## 1. Plurilingualism and pluriculturalism

Since the effective integration of culture in the language teaching curriculum, a growing number of terms related to this root have appeared to cover every aspect of this all-embracing term. If at first the terms “contrastive” and “cross-cultural” were the key terms in cultural studies, the incorporation of multicultural and intercultural approaches widened our perspective. The scope of cultural studies nowadays includes the self, the group and the communicative situation and those are the references of the three terms, pluricultural, multicultural and intercultural.

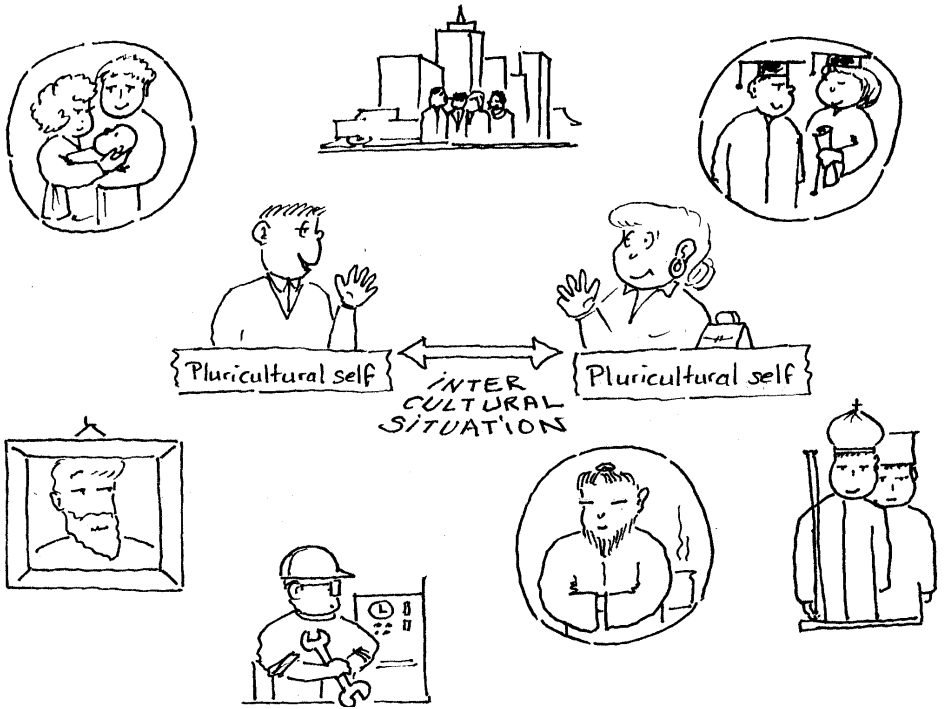
The *Common European Framework of Reference for Languages* helps us to understand the sense of these three terms. It states that “plurilingual and pluricultural competence refers to the ability to use languages for the purposes of communication and to take part in intercultural interaction, where a person, viewed as a social agent, has proficiency, of varying degrees, in several languages and experience of several cultures” (Council of Europe, 2001: 168). This definition is perhaps better understood after considering two other quotations at the very beginning of the same work:

“Plurilingualism differs from multilingualism, which is the knowledge of a number of languages, or the coexistence of different languages in a given society .... Beyond this, the plurilingual approach emphasises the fact that as an individual person’s experience of language in its cultural contexts expands, from the language of the home to that of society at large and then to the languages of other peoples ..., he or she does not keep these languages and cultures in strictly separated mental compartments, but rather builds up a communicative competence to which all knowledge and experience of language contributes and in which languages interrelate and interact” (ibid.: 4).

“Plurilingualism has itself to be seen in the context of pluriculturalism. Language is not only a major aspect of culture, but also a means of access to cultural manifestations. Much of what is said above applies equally in the more general field: in a person’s cultural competence, the various cultures (national, regional, social) to which that person has gained access do not simply coexist side by side; they are compared, contrasted and actively interact to produce an enriched, integrated pluricultural competence, of which plurilingual competence is one component, again interacting with other components” (ibid.: 6).

So, we assume that multilingualism and multiculturalism are concepts used to describe a general situation (region, country, community) of linguistic or cultural contact. From the linguistic point of view, it is easily “detected”; from the cultural point of view, however, it is more difficult to describe something as multicultural. Normally, the term is used to explain three visions of diversity: culture as nation state (so that a society is multicultural if different nationalities are involved, as the EU may be), culture as religion (so that a society is multicultural if different religions are involved) or culture as ethnic groups (so that a society is multicultural if different ethnic groups are involved). However, none of these metaphoric definitions of culture are satisfactory and it could be argued that others could be added, such as “culture as age”, “culture as

gender”, “culture as profession”, “culture as ability/disability”, and many others (Collier, 1994: 38-39). Consequently, any country, region, community or group is multicultural by definition, as different cultures interact simultaneously at any level. So, we should keep multilingualism and multiculturalism for the description of contexts where languages and cultures are in contact (Trujillo, 2005).



Plurilingualism and pluriculturalism is a personal feature which is put into action in a communicative situation. It is not a new competence, as we all use different “registers” of the same language in different situations just as we use different cultural repertoires in different situations. The new idea is the development of plurilingualism and pluriculturalism as the result of a process of language learning.

“Interculturality” is a term used to describe, firstly, the context of a communicative situation, in which the people involved use all their capacities to interact with each other, and, secondly, a set of communicative strategies for that interaction. It is, then, definitely situational in comparison to the “pluri-” and “multi-” concepts, which are personal and societal respectively. Interculturality is, undoubtedly, one of the key notions in language teaching at the moment and, consequently, it has received great attention from different ECML projects. By way of illustration, over the last two years:

Candelier et al. (2004: 22), in their presentation of the Janua Linguarum project, ascribe the “awakening to languages” and language awareness to the intercultural approach: “the awakening to languages emerges as a particular facet of the intercultural approach, of which it becomes an integral part, with its own characteristics”; the attempt to establish an agenda for language education in chapter one of Dupuis et al. (2003) is entitled “The intercultural framework”; Huber-Kriegler, Lázár and Strange (2003: 5) try “to incorporate intercultural communication training into teacher education in Europe” and with that intention in mind they compiled a textbook “to assist trainers and teachers in achieving this aim by providing teaching materials that focus on intercultural learning”; under Ildikó Lázár’s co-ordination of the project Incorporating intercultural communicative competence in language teacher education, Aleksandrowicz-Pędich et al. (2003) studied the views of teachers of English and French on intercultural communicative competence in language teaching; Skopinskaja (2003) considered the role of culture in foreign language teaching materials from the perspective of intercultural competence; Facciol and Kjartansson (2003) developed a number of tests to assess intercultural competence; Camilleri Grima (2002) tried to introduce intercultural competence in language learning as a way of solving communication problems through the use of stories and anecdotes; and, finally, Zarate et al. (2003) dealt with topics such as cultural sensitivity (*sensibilisation culturelle*), empathy (*empathie*), hospitality (*l’hospitalité*) and representation of otherness and the other (*représentations du concept d’altérité and des autres*) in their project about cultural mediation in language teaching.

## 2. Awareness of languages and cultures

The notion of “awareness of language” in the sense in which it is used in this kit was defined by Eric Hawkins, its initiator, who called it a “bridging subject” put in place in secondary education in the United Kingdom in the 1980s:

“It bridges the space between the different aspects of language education (English, foreign language, ethnic minority mother tongues/English as second language/Latin) which at present are perceived in isolation .... The chief aim will be to challenge pupils to ask questions about language ... and to offer a forum where language diversity can be discussed” (Hawkins, 1984).

The movement was subsequently taken up in various European countries under a variety of names: *éveil au langage* (Louise Dabène, France), *educazione linguistica* (Balboni and Luise, Italy), and *éducation et ouverture aux langues* (de Pietro and Perregaux, Switzerland). Here is the definition of awareness of language as drawn up by Michel Candelier, co-ordinator of the two successive European research and action programmes on the subject: Evlang (Socrates/Lingua) and Ja-Ling – The language gateway (Socrates/Comenius and ECML):

“An awakening to languages is said to exist when part of the activities concerns languages that the school does not intend to teach (which may or may not be the mother tongues of certain pupils). This does not mean that only that part of the work that focuses on these languages deserves to be called an awakening to languages. This sort of differentiation would not make sense as normally it has to be a global enterprise, usually comparative in nature, that concerns both those languages, the language or languages of the school and any foreign (or other) language learnt” (Candelier, 2001a).

As Michel Candelier writes: “This is certainly what the *Common European Framework of Reference for Languages* calls ‘the prospect of a sort of general language education’ (page 130), which can be seen as a preparation for language learning ... but also as a supporting measure for language learning courses already under way” (Candelier, 2003). This approach, which is not about learning language(s) but learning about languages, aims to stimulate not only the pupils’ curiosity and interest in languages and cultures but also their observation skills and language analysis skills, such as they may be, in order to anchor in place among the learners the first few steps in their education towards plurilingualism.

Such an awareness of language cannot be dissociated from the awareness of culture, which is intimately related to it: the language learner must be aware of three layers of culture, in relation to the three concepts referred to above: multicultural, pluricultural and intercultural. First, the language learner, as a social agent, must be aware of diversity in society and how social groups, including nations, create, use and manage cultures, which are intermingled in a complex matrix of social contact. We will refer to it as awareness of culture from a multicultural perspective.

Secondly, the language learner must be aware of how identity is the by-product of experiences in different cultures and, thus, each of us “may enact various cultural identities over the course of a lifetime as well as over the course of a day” (Collier, 1994: 40). Awareness of culture from a pluricultural perspective implies defining identity as a complex, flexible, dynamic composite which, in any situation, can adopt an apparently definite layout for a certain purpose with a particular interlocutor. Baumann (1999) distinguishes between two views of culture: culture as product – which is static – and culture as process – which is dynamic. Thus, even though one can ascribe oneself to a given culture at a certain moment (culture as product), that ascription changes as the communicative situation changes (culture as process).

Finally, when a language learner is involved in a communicative situation, awareness must be displayed in two directions. Firstly, the language learner must be aware of the pluricultural identity of his or her interlocutor as defined above and as explained by Barnlund (1994: 30). Secondly, the language learner must be aware of the cultural conventions of the language(s) they use. Language is a culture-bound phenomenon and there are conventions ruling any communicative act, either written or spoken. Awareness of these cultural conventions can smooth communication. At the same time, a positive, co-operative attitude on the part of the listener/reader can help guard against ignoring, forgetting or flouting these conventions.



### **3. Plurilingualism and pluriculturalism in the context of teacher training**

As we mentioned earlier, plurilingual and pluricultural competence is not achieved by overlapping or juxtaposing different competences; rather it constitutes a global and complex competence of which the speaker can avail himself or herself in situations characterised by plurality (Council of Europe, 2001). And this complexity would seem to depend on four main dimensions:

- the socio-affective dimension, which includes a certain predisposition, motivation and readiness with regard to dialogue with the other and in which the individual is willing at any time to rebuild his or her identity;
- the dimension of linguistic and communicative registers, which includes the ability to exploit a whole range of experience and knowledge and in which different languages and cultures play different roles;
- the dimension of learning strategies, which is expressed in the ability to use different ways of processing spoken language in a procedure aimed at resolving communication problems (situations of access to meaning or spoken and/or written output, with or without collaboration);
- the dimension of interaction management, which takes place in situations of language contact in which speakers update different codes to manage the communication output they produce in a conversation created by situations characterised by linguistic and cultural plurality (see Andrade and Araújo e Sá, 2001; Coste, Moore and Zarate, 1997; Lüdi and Py, 1995).

Such competence is by necessity diversified, composite, adaptable and imbalanced, and it is always open to new learning experiences in a continual movement designed to reconstruct the subject's experiences of language. It enables the speaker to move about the linguistic and cultural variety and diversity, in a process aimed at mobilising and managing multiple dimensions of his or her communicative profile (see Byram, 1997; Coste, Moore and Zarate, 1997).

In teaching and education contexts, work on plurilingual and pluricultural competence therefore plays a key role as a means of providing diversity training while focusing on the ability to go beyond obstacles and open up a certain predisposition towards languages, cultures and communication in general, as part of a willingness to establish a dialogue with the other. In this perspective, a plurilingual speaker is "someone who has an ability to interact with others, to accept other perspectives and perceptions of the world, to mediate between different perspectives, to be conscious of their evaluations of difference" (Byram, Nichols and Stevens, 2001).

## 4. Areas of work

Given the backdrop described above, the language teacher must be prepared to establish both plurilingual and pluricultural communication competences, something which cannot be achieved without the ability to confront the complexity, uncertainty, singularity and diversity of contexts and speakers. Language teacher training must therefore also include a preparation for dialogue which entails a certain knowledge of oneself and others. And that knowledge also presumes knowing what the teacher does and what he or she is able to do, the context in which he or she works, and the interactions and teaching situations he or she is capable of establishing.

Such an ambitious objective cannot be reached without a complete programme of language teacher training, which can be divided into two inseparably linked areas: a social and personal dimension; and a professional dimension.

### Social and personal dimension

This dimension includes the teacher's personal and social development, either as an individual or as a social player. This training dimension is expressed in the observations that the teacher is able to make of himself or herself, of others and of the contexts in which he or she has to work. In this dimension we include attitudes and knowledge such as interpersonal skills, the ability to learn and the ability to commit to one's training with a view to building a fairer, more democratic society; one capable of enhancing the role played by linguistic and cultural diversity. The aim here is to perceive the language teacher (who teaches the mother tongue, the language of the school or foreign languages) as an individual who has social responsibilities, including responsibilities towards oneself as a plurilingual and intercultural speaker, and towards others. Amongst other things, this would include:

- observing the linguistic and cultural diversity of contexts and individuals;
- observing how educators can influence the attitudes of learners towards languages, those who speak them and their culture, as well as their motivation and curiosity with regard to languages;
- recognising the linguistic and cultural complexity of individual and collective identities;
- recognising linguistic and cultural diversity as a positive characteristic of groups and societies;
- enhancing the role of languages and cultures in building societies that are fairer, more supportive and more democratic;
- enhancing each individual's language and culture by considering language and culture as a means of human development (aimed at social inclusion and as preparation for exercising their citizenship);

- recognising the political character of the measures adopted with regard to languages and cultures;
- showing a critical mind towards measures of linguistic and cultural policy;
- combating exclusion and linguistic and cultural discrimination while embracing the opportunities of a life together in society;
- having a global vision of the exercise of one's profession (professionalism) as consisting of different dimensions;
- knowing oneself as a language educator by reflecting on one's own abilities, knowledge, images and registers with regard to language communication and didactics;
- thinking about one's teaching experiences (academic and professional curriculum);
- being capable of setting up self-training projects that take account of linguistic and cultural diversity;
- having confidence in one's professional ability to develop educational approaches in which taking account of linguistic and cultural diversity is a reality.

### **Professional dimension**

In this dimension we include everything that relates to the process of teaching and learning languages or cultures, that is everything that concerns the concept, organisation and experimentation of proposals to be developed in education environments in which linguistic and cultural diversity is considered as a means of development for learners. In this training dimension we include teaching knowledge and know-how, that is knowledge that translates directly into specific teaching measures. The aim here is to see the teacher within the framework of the education system, the school and the classroom, where he or she conveys a teaching and didactic knowledge that makes each learner an individual capable of reading and building the world. Amongst other things, this would include:

- being aware of the need for a new linguistic and cultural education capable of promoting plurilingualism and pluriculturalism;
- knowing and defending the reasons for an education favourable to the development of plurilingual and pluricultural competence;
- reflecting on the new roles and functions of the language teacher as educator;
- finding and communicating purposes in the pursuit of a new linguistic and cultural education;
- being aware of the challenges of language education policies;

- adopting a position, in different contexts, with regard to measures of language policy;
- enhancing the school as a focal point of social and cultural development, with repercussions on the pupils' life projects;
- assisting in developing interactions between the various agents of education;
- observing, analysing and making use of – in didactic terms – the diversity that exists in one's teaching environment (individual and collective repertoires);
- creating, experimenting with and evaluating educational projects ultimately aimed at developing plurilingual and pluricultural skills;
- creating synergetic effects between the teaching of different languages and cultures by co-operating with the teachers of other languages and other subjects;
- helping learners to set up individual projects for linguistic and communicative development.

## **Itineraries**

The project participants set out to devise a critical, reflexive training scheme for language teachers, focused on the plurilingual and pluricultural dimension, and on reconstructing an identity open to pluralism. They came up with some 30 activities, all aimed at creating spaces for contact with diversity, and for reflection on professional identity and key concepts.

These activities are meant to be used and adjusted to match the trainers' working contexts, where exchange and co-operation between trainers and trained are crucial.

The kit comprises four itineraries, which can be used to work on the individual, social and professional dimensions in training language teachers. Readers can discover the training materials by following one of these itineraries, which are: exploring identity; learning about languages and cultures; managing intercultural and plurilingual communication; and working on attitudes to languages and cultures. The activities do not follow just one itinerary, but each is centred on one of them.

The description of each itinerary given here is followed by an example of an activity associated with it. The other activities for each itinerary are presented on the CD-Rom.

## Itinerary 1: Exploring identity



### *a. Identity exploration*

#### **Description**

This itinerary is designed to help trainees to de/reconstruct what “being a language teacher” means today. In other words, it sets out to highlight their various affiliations (personal, professional, linguistic, cultural, social). It makes them think about their past experience, both personal and shared, with special reference to their relationships with themselves, other people, the things they will be teaching (the language/languages) and language-teaching practices.

The 14 activities proposed are intended to make them think about their own lives so far, and make them aware of their representations, attitudes and skills, on a path they must rediscover for themselves, but which can lead to new developments. In short, they are required to de/reconstruct the (language teacher’s) didactic repertoire in a context which allows them to adopt a critical, reflexive stance on the training process, and helps them to project themselves into new language-teaching roles and functions.

## **Specimen activity**

### ***Title of activity: Constructing one's own linguistic and educational biography***

#### *Summary*

The purpose of asking language teachers to construct their own linguistic and educational biography is to develop their capacity to think about themselves, and their own views on the teaching of language and communication skills. This activity comprises four stages: (1) they write a short text, presenting themselves as persons and teachers; (2) they examine other people's texts and try to form a picture of their identity (their characteristics, linguistic experiences and educational convictions); (3) they devise instruments which can be used to access, share and improve linguistic and professional biographies; and (4) they review their own texts, make any changes they wish, and explain their reasons for doing so.

#### *Theoretical context*

This exercise uses trainees' life stories, or linguistic and educational biographies, to make them think of identity as something unique and yet plural, which is evolving all the time. The biographies make the differences between people seem simple and also – since reconstructing anyone's life and experience is difficult – mysterious. Trainees' self-perceptions (self-awareness) are compared with the way others see them, as a first step towards understanding plurilingual and intercultural competence and its educational importance.

#### *Individual and social dimension*

- form a picture of oneself as a language teacher, and think about one's own abilities, skills, images and linguistic, communicative and didactic repertoires;
- observe others, and try to understand their characteristics in the light of their lives to date.

*Professional dimension*

- think about concepts connected with language teaching;
- think about the relationship between the personal and professional dimensions of language teaching.

*Key*



**activity intended to be carried out independently**



**activity intended for pair work**



**activity intended for small groups**



**activity intended for larger groups**



### **Worksheet 1: as a teacher, who am I?**

Duration: twenty minutes

Materials needed: sheets of paper



Write a short self-description: What are your main characteristics? What language and communication experiences are you building on? What are your aims as a teacher? What are your views on language teaching?

### **Worksheet 2: who are the others working with me?**

Duration: forty minutes

Materials needed: sheets of paper or cardboard and transparencies



Swapping biographies: read the others' biographies, and try to understand how each has become the person and teacher he or she is today. Tell the others what you see as the salient features of each. Draw a diagram or image of the group and show it to the others.



NB: When these diagrams/images have been shown, questions and answers may follow.

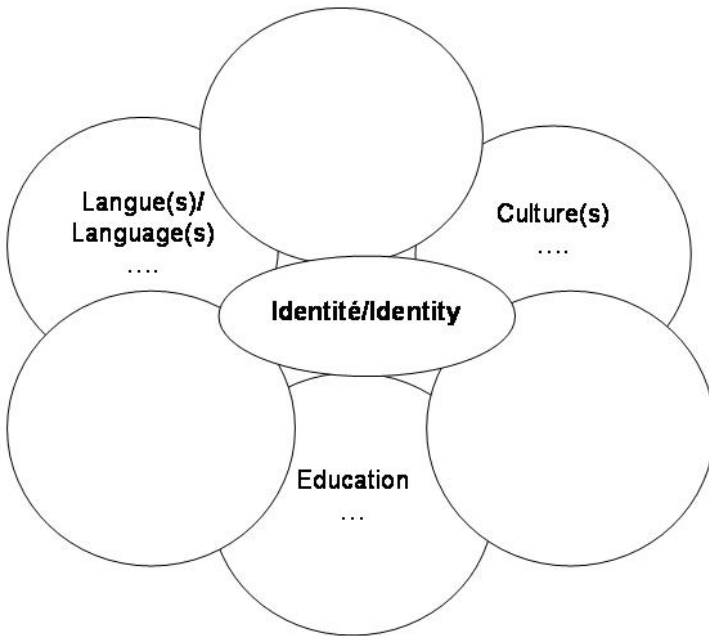
**Worksheet 3: how do we get to know others?**

Duration: thirty minutes

Materials needed: sheets of paper or transparencies



Devise an instrument (survey, discussion guide, form to be completed, etc.) to sketch the linguistic and professional biography of a group of trainee teachers.



NB: The instruments may be presented and discussed. Trying them out is recommended: if there is no time for this at the training session, the trainer may set it as homework.

**Worksheet 4: why rewrite the linguistic and educational biography?**

Duration: thirty minutes

Materials needed: sheets of paper



Rewrite your biography, thinking about additions and re-phrasings, and the reasons for them.

NB: Do not forget.

*“I am my language, my symbols, my beliefs. I am. We are our languages, our beliefs”  
(adapted from UNDP, 2004).*

## **Evaluation**

Evaluation may be individual (questionnaire, comment sheet) or based on group discussion:

1. What have you learned?
2. What are the ingredients of linguistic identity? What do we mean by “identity”?
3. What can this activity give trainee teachers? What can it give trainers?
4. How can the preparation of linguistic and educational biographies by teachers in basic or continued training be made more meaningful?

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## Itinerary 2: Learning about languages and cultures



*b. developing knowledge about  
languages and cultures*

### Description

In today's multilingual and multicultural societies, knowing about and recognising the many languages and cultures they comprise is vital. This itinerary trains language teachers to see and accept linguistic and cultural diversity as a positive feature of any society, and use it in the classroom. The 11 activities proposed refer to a wide range of languages and intercultural situations. Some expose participants to unfamiliar languages, while others involve comparing languages, highlight links between language and culture, or focus on passing from one language to another, and the interface between cultures. This itinerary combines with the others to help teachers bring plurality into their teaching practice, and use it to improve language learning and teaching – whatever the languages studied.

## Specimen activity 1

*Title of activity: “Detouring” through unfamiliar languages: a tool for plurilingual education*

### **Worksheet 1: listening to languages!**

Duration: thirty minutes

Materials needed: recordings of three dialogues (see sound file on CD-Rom)

*Description of activities*



Listen to the recordings and answer the following questions.

1. What are your reactions to these dialogues?
2. What do you think the conversations are about?
3. Can you identify any of the languages? On what do you base your suppositions? Do you know where these languages are spoken?



In groups or collectively:

- compare your reactions, your ideas on the languages and meaning of the dialogues, and the reasons for them;
- look for more clues in the dialogue scripts;
- check your answers and look up information on the dialogue languages.

### **Worksheet 2: what about the classroom?**

Duration: thirty minutes

Materials needed: recordings of three dialogues (see sound file on CD-Rom), materials for posters

*Description of activities*



In groups (three or four participants) discuss the following questions: can these recordings be used in the classroom? Why? Why not? On what conditions?

Prepare a poster showing the pros and cons of using these recordings in the classroom.



On the basis of the various groups' posters, compare and discuss your arguments.



Read the following extract from an article by Cécile Sabatier and Cyril Trimaille (Université Stendhal-Grenoble 3) on the ways in which listening to unfamiliar languages can contribute to intercultural education.

*Training the ear, opening up to others*

“Here, we shall be focusing more particularly on making pupils think about the actual experience of listening to familiar and/or unfamiliar languages, since spoken language is one of the things which brings them into contact with linguistic otherness, with another language or an other’s language, its sounds and its rhythms – in short, a new world of sound. ... The aim is to make them aware of language diversity and the way in which languages work. Making them aware of diversity of languages and sounds may be a first step towards intercultural education.

This approach is centred on several types of listening:

- listening as discovery/source of pleasure, with diversity stimulating curiosity, and making them want to go further and find out more;
- attentive listening, aimed at connecting a new, foreign (even “alien”) language object with the teaching/learning context;
- active/analytical listening, aimed at making sense of the problem, and creating categories which can be used to understand the alien and make diversity a part of one’s representation system ....

However, listening to specific languages, learning something about them, and using a multi-polar approach to connect them, is only one of the aims. Another is to create conditions which help learners to distance themselves from, and objectivise, their first code (their inculturation and/or socialisation language) – the only instrument they have used to apprehend the world so far, which carries a powerful affective charge. This objectivisation process is one of those which help learners to look beyond their own culture/language, ethnic group, social group and ego (as Louis Porcher sees it).”

*(taken from Sabatier, C. and Trimaille, C., “Evlang et la préparation à la perception de langues diverses: éduquer l'oreille, ouvrir à l'autre”, CDL – Lidilem, Université Stendhal-Grenoble 3, FIPLV colloquy, 2000)*

How does reading this passage affect your arguments for or against the classroom use of recordings in unfamiliar languages, and ways of using them?



Pool your reactions and suggestions.



Look at the following table and complete it by indicating, in the last box, how you say “it is not cold” in Malgache.

<i>English</i>	<i>Malgache</i>	<i>English</i>	<i>Malgache</i>
The weather is good.	Tsara ny andro.	The weather is not good.	Ratsy ny andro.
It is raining.	Avy ny orana.	It is not raining.	Tsy avy ny orana.
The sun is shining.	Misy masoandro.	The sun is not shining.	Tsy misy masoandro.
It is hot.	Mafana ny andro	It is not hot.	Tsy mafana ny andro.
It is cold.	Mangatsiaka ny andro	It is not cold.	...



Think about ways in which this and the previous activity, which involved listening to dialogues in three languages, complement each other, and discuss this activity’s potential value and purpose for pupils.

**Worksheet 3: what does “creating language awareness” involve?**

Duration: one hour

Materials: materials for posters

*Description of activities*



Read the following extracts from articles by Michel Candelier (University of Maine, France; co-ordinator of the Eulang and Janua Linguarum projects)

*Extract 1*

The approach known as ‘creating language awareness’ is one which makes linguistic diversity (and thus a large number of languages which embody it) the focus of teaching activities designed to give pupils a fuller picture of the ‘world of languages’, spark their curiosity and make them receptive to the unfamiliar, and teach them to observe and analyse languages as an aid to learning them.

*(taken from Candelier, M. (2005), “L’éveil aux langues: une innovation européenne”, Fremdsprachen Lehren und Lernen (FLuL), 34, pp. 27-44.)*



### Extract 2

‘Language awareness’ is created by classroom activities which focus on languages not taught in the school (which may or not be some pupils’ home languages). This is not to say that it is created only by working on those languages. Such a distinction would be meaningless, since creating language awareness is necessarily and normally a global – and usually comparative – endeavour, covering unfamiliar languages, the school’s language(s), and any foreign (or other) language learned. This approach can be used:

- (a) in situations where the (single) classroom language is the only one taught;
- (b) in situations where a foreign (or indeed second or regional) language is taught in addition to the single classroom language, or in bilingual teaching situations (two classroom languages, to which a foreign language may be added). In both cases, the aim is maximum integration with all school subjects.

*(taken from Candelier, M. (1999), contribution to the CRAPEL colloquy, Nancy, 27-29 May 1999)*

### Extract 3

Creating ‘language awareness’ has three aims on three levels of a now classic trilogy: skills, attitudes and knowledge.

Knowledge is a matter of building up a language culture, principally seen as a set of references which helps pupils to understand the multilingual and multicultural world in which they live.

With attitudes, the aim is to foster positive and receptive attitudes to linguistic and cultural diversity, and motivate pupils to learn languages. With skills, the aim is to develop metalinguistic capacities ... (observation and reasoning abilities), which make it easier to achieve a command of languages, including the school language(s), whether mother tongue or not.

*(taken from Candelier, M. (2005), “Attitudes oui, aptitudes peut-être? Ce que les enseignants pensent des effets de l’éveil aux langues”, in Mochet, M.-A., Barbot, M.-J., Castellotti, V., Chiss, J.-L., Develotte, C. and Moore, D. (eds.), Plurilinguisme et apprentissages – Mélanges Daniel Coste, Ecole Normale Supérieure, Lyon, pp. 195-213)*



In groups (of three or four), discuss the following questions:

- Has reading these extracts modified the views you took away from the previous activity (Worksheet 2)?
- How does the picture of “creating language awareness” conveyed by these extracts help you to understand why and how to use texts and recordings in an unfamiliar language in the classroom?

Basing yourself on these texts, produce your own definition of “creating language awareness” and enter it on a poster.



Compare your definition with those of other groups, and list a few aims for “language awareness” activities in the classroom.

#### **Worksheet 4: didactic function of “detouring” through unfamiliar languages**

Duration: one hour

Materials: materials for posters

##### *Description of activities*



Read the following extract from an article by Jean-François de Pietro (Institute for Educational Research and Documentation (IRDP), Neufchatel/French Language Department, Suisse Romande) on “detouring through unfamiliar languages”:

We must emphasise that the language awareness approach is genuinely helpful only if practical tools are provided for practical classroom activities. Thus, the purpose of this article is resolutely didactic: with a few examples, we want to show how teachers can use rigorous didactic methods to help pupils to grasp languages and linguistic phenomena (observation, comparison and classification of materials, framing of hypotheses, formulation of rules, etc.), and also give them a positive take on linguistic and cultural diversity.

We first experience language from the inside, as something obvious, transparent and automatic – which is why children (particularly monolingual children) equate their own language with languages in general, and assume that they all function as it does. This is one of the chief obstacles to thinking about the way language works, learning other languages and above all, perhaps, being open to other people. Becoming aware of various languages, whether present in the classroom or not, and ‘detouring through other languages’ is thus a key part of a process which helps pupils come to terms with things they cannot ‘see’ in the school language ... or which, because they function differently from their own language, interfere with their learning other languages. ‘Detouring’ thus allows them to step outside their own language, relativise it by comparing it with others, and then return to it. Moreover, being confronted with unfamiliar languages, in which acquired instinct no longer takes them straight to the meaning, forces them to look closely at the material before them, and comb it for essentially formal indications.

*(taken from “La diversité aux fondements des activités réflexives”, Repères, No. 28, L'observation réfléchie de la langue à l'école, 2004)*



In groups (three or four participants), discuss the following questions:

- What light does this article shed on the function of language awareness activities in teaching children?
- How would you define the “detour” approach?

Think particularly about the extract’s last sentence, and try to illustrate it with a few examples of classroom or language learning situations, in which the “detour” approach might help pupils to think more clearly about languages in general and the language they are learning.

Prepare a poster showing these examples.



Join the other groups in comparing and discussing ideas and examples.

### **Worksheet 5: let’s do it**

Duration: one hour

Materials needed: materials for posters and materials from Worksheets 1 and 2 (recordings and table of negatives in Malgache)

#### *Description of activities*

How would you use the Worksheet 2 materials (recordings and table of negatives in Malgache) in your own teaching context?



Discuss in groups, focusing on the following questions:

- For what age groups could these materials be used?
- Are they potentially more useful for bilingual or plurilingual than for monolingual pupils? Give reasons for your answer.
- What other materials might be added?
- At what stage or stages of the curriculum could they best be used?
- What would the aims be?
- What tasks might pupils be given in connection with these materials?
- What links could be made with other learning areas?



Try to work out a learning sequence (including Worksheet 2 materials) for pupils in a given age group and prepare a poster, presenting your suggestions and explaining your choices to your colleagues.



Present your proposals to the other groups and discuss them.

## Evaluation

In what ways has this module modified your thinking:

- on exposure to unfamiliar languages as a language learning tool?
- on activities which involve observing, thinking about and comparing languages?
- on the language teacher's function?

How could you adapt it for use in teaching training courses you yourself are piloting?

## Appendix: notes for trainer

### *Worksheet 1*

Source: these recordings are taken from *Faire la pluie et le beau temps* (teaching aid for pupils in the 9-10 age group), EVLANG (France) 1997, session 1.

Content of recordings: the two speakers in each dialogue are discussing the weather in two towns in the same country.

### *Transcriptions of dialogues:*

#### *Malgache:*

Allo, manahoana Naina. Tiana izao. Manahoana ny andro any.  
Toamasinaandroany?

Aty tsara ny andro. Fa ahoana kosa ny andro any Antananarivo?

Avy ny orana androany

#### *Reunion Creole:*

Allo Sylvie koman i lé?

Alor Sin Benoi, la pli i tonm inpé?

koz pa i vid minm

zot na la shans Par isi Sin Pol lé sèk minm solèy non paké

*Kannada (phonetic transcription)*

Namaskara, Anand. Nannu Maneka. Bangaloorinalli ivattu havé héguide?

Illi havé chennagide. Alli havé hégidé?

Male biluttidé

Other recordings on other subjects or in other languages can be used, but the three extracts must always deal with the same subject and be in languages which participants are unlikely to know.

*Information on the dialogue languages:*

*Malgache* is the official language of Madagascar, and is spoken by some 10 million people. The Malgache community comprises numerous ethnic groups, each speaking a different version of Malgache. Malgache borrows from a wide range of languages (Indo-European languages, as well as Swahili, Arabic, etc.). It was first written in Arabic characters, but now uses the Roman alphabet. Its own alphabet has 21 letters (the 26 letters of the French alphabet, minus c, q, u, w, x). With a few exceptions, these letters are pronounced as in French. Malgache is an agglutinative language and combines various roots, affixes, prefixes, infixes and suffixes.

*Reunion Creole* is spoken on the island of Reunion (France), but also in Mauritius and Madagascar. It is spoken by approximately 600 000 people, belonging to various ethnic groups (white, Indian, African, mixed race).

Although experts still disagree on the origin of the various kinds of Creole, it is safe to say that they are varieties of languages found in some of the former European colonies which, while clearly derived from the colonisers' languages, constitute specific, autonomous language systems.

The main types of Creole are based on French, English and Portuguese. Although they have certain shared features, the various types are very different, and people who speak different types derived from the same language do not necessarily understand one another.

Reunion Creole is primarily a spoken language, and its written use, though common, still poses serious problems, since there is still no standard, universally accepted written form.

*Kannada* is a Dravidian language. One of India's 16 regional languages, it is the official language of Karnataka State (capital: Bangalore), and is spoken by 40 million people. There are some 30 Dravidian languages, principally used in southern India and Sri Lanka and spoken by approximately 250 million people, and Kannada ranks fifth among them.

Kannada is a very old language: the oldest known inscription dates from AD 450, and it was first used as a literary language in the 10th century.

The present written form dates from the 14th century and is syllabic. Kannada is a declined language and uses suffixes to indicate case.

### *Worksheet 2*

It is not cold in Malgache = tsy mangatsiaka ny andro.

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## Specimen activity 2

*Observing and recognising linguistic diversity: families of languages and types of writing systems*

### Identify the language and the alphabet

Duration: forty-five minutes x 4

Materials: a fragment of the text of the old Polish legend: the legend of the white eagle called the legend of Lech, Czech and Rus in eight different languages.



Look at the following fragments of the legend of the white eagle called the legend of Lech, Czech and Rus and try to identify the languages.

1. Dawno, dawno temu, jak głosi legenda, plemiona wędrujące z dalekiej Azji, mając już dość koczowniczego życia i ciągłego wojowania osiedliły się w pięknej krainie, w sercu Europy. Plemiona te żyły obok siebie w zgodzie i dostatku, początkowo w jednej wielkiej osadzie, potem w wielu graniczących ze sobą, czerpiąc z obfitości otaczających ich ogromnych lasów, rzek i jezior. Mężczyźni zajmowali się polowaniem i łowieniem ryb, kobiety zbieraniem jagód i ziół, przygotowaniem strawy wychowywaniem potomstwa. Z czasem zaczęto także uprawiać ziemię i hodować zwierzęta: krowy, owce, kozy, woły i konie; wycinano też gęste krzewy, wyrąbывано potężne dęby i buki, świerki i sosny otaczające osady, bo zaczynało brakować miejsca.
2. Много, много лет тому назад, как гласит легенда, племена, пришедшие из далёкой Азии, которым уже надоела кочевая жизнь и постоянные войны, оселились в прекрасном крае в самом сердце Европы. Племена эти жили рядом друг с другом в согласии и достатке, сначала в одном большом поселении, а затем во многих, граничащих друг с другом поселениях, пользуясь изобилием окружающих их огромных лесов, рек и озёр. Мужчины занимались охотой и рыбной ловлей, женщины – сборианием ягод и трав, приготовлением пищи и воспитанием потомства. Со временем поселенцы начали также возделывать землю и разводить скот: коров, овец, коз, волов и коней; вырывали густой кустарник, вырубали могучие дубы и буки, ели и сосны, которые окружали поселения, поскольку начинало не хватать места.
3. Dávno, před mnoha lety, jak říká legenda, plemena přicházející z daleké Asie, která měla už dost kočovného života a neustálého boje se osídlila v krásné krajině v srdci Evropy. Tato plemena žila vedle sebe v míru a blahobytu, na počátku v jedné velké osadě, později v mnohých, se sebou hraničících menších sídlách. Čerpala z hojnosti okolitých hustých lesů, řek a jezer. Muži se zabývali lovem zvířat a ryb, ženy

sbíraly plody a byliny, připravovaly potravu a vychovávaly potomky. Postupně začali obdělávat půdu a chovat zvířata: krávy, ovce, kozy, voly a koně; vysekali husté křoví, pokáceli obrovské duby a buky, smrky a sosny v okolí osad, protože měli pro sebe málo místa.

4. Dávno, dávno pred mnohými rokmi, ako hovorí legenda, plemená prichádzajúce z ďalekej Ázie, ktoré už mali dosť kočovného života a neustáleho boja sa osídlili v krásnej krajine v srdci Európy. Tieto kmene žili vedľa seba v mieri a blahobyte, na počiatku spolu v jednej veľkej osade, neskôr v mnohých, so sebou hraničiacich menších sídlach. Čerpali z hojnosti okolitých hustých lesov, riek a jazier. Muži sa zaoberali poľovaním na zvieratá a lovením rýb, ženy zbierali plody a byliny, pripravovali potravu a vychovávali potomkov. Postupne začali obrábať pôdu a chovať zvieratá: kravy, ovce, kozy, voly a kone; vyklčovali husté krovie, vyrúbali obrovské duby a buky, smrky a sosny v okolí osad, pretože mali pre seba málo miesta.
5. Once upon a time, according to the legend, roaming tribes from faraway Asia, being tired of a nomadic life and constant fighting, settled down in a beautiful country in the heart of Europe. The tribes lived together in peace and prosperity, at first as one big community, later on in a number of neighbouring settlements, taking advantage of the abundance of surrounding lakes, rivers and primeval forests. Men were busy hunting and fishing, while women picked berries and herbs, prepared food and took care of the children. Later, they started to till the land and breed animals: cows, sheep, goats, oxen and horses; huge oaks and beeches, spruce and pines as well as a thicket of bushes surrounding the settlements were cut down and cleared, because of the shortage of space.
6. Il était une fois, selon la légende, des tribus nomades venant de l'Asie lointaine, ayant assez de mener une vie aventurière et de guerroyer sans cesse, qui s'établirent dans une contrée admirable au cœur de l'Europe. Ces tribus vivaient côte à côte dans la paix et dans l'abondance, d'abord dans une grande colonie, puis dans de nombreux villages avoisinants, puisant dans les richesses des forêts immenses, des rivières et des lacs, qui se trouvaient aux alentours. Les hommes étaient occupés à chasser et à pêcher les poissons, les femmes ramassaient les myrtilles et les herbes, préparaient la nourriture et élevaient leurs progénitures.  
Avec le temps ils avaient commencé à cultiver la terre et élever le bétail: des vaches, des moutons, des chèvres, des boeufs et des chevaux; ils coupaient également d'épais arbustes, d'énormes chênes, hêtres, sapins et pins qui entouraient les villages car il risquèrent de manquer de place.
7. Имало едно време, според легендата, номадски племена, които идваха от далечна Азия и на които им беше омръзнало да водят несигурен живот и да воюват непрестанно. Те се установиха в една приказна страна в сърцето на Европа. Тези племена живееха рамо до рамо в мир и изобилие, първо в една голяма колония, после в многобройни съседни села, използвайки богатствата



на безкрайните гори, на реките и езерата, които ги заобикаляха. Мъжете се занимаваха с лов и риболов, жените събираха черници и треви, приготвяха храната и отглеждаха децата. С времето те бяха започнали да обработват земята и да отглеждат добитък – крави, овце, кози, биволи и коне; те режеха също така гъсти храсти, огромни дъбове, букове, ели и борове, с които бяха заобиколени селата, защото мястото можеше да не стигне.<sup>1</sup>

8. كان يا ما كان في قديم الزمان، وكما تقول الأسطورة، أن قبائل مهاجرة قد جاءت من آسيا البعيدة، ويعد أن ضاق بها المطاف من حياة البداوة والحروب، استقرت في مكان جميل من وسط أوروبا. في البداية عاش الجميع في مكان واحد بعضهم قريبا من البعض الآخر، يجمعهم الوفاق والتعاون في ظل حياة سعيدة، ومن ثم توسعت أراضيهم حيث أصبح لكل منهم مكانه الخاص تحيط به الغابات والأنهار والبحيرات. كان الرجال يقومون بصيد الحيوانات والطيور والأسماك، أما النساء فكان يقمن بجمع الفاكهة والأعشاب من الغابات، ويحضرن الطعام، ويقمن بتربية الأطفال. ومع مرور الوقت أخذوا بإصلاح الأراضي وفلاحتها، وتربية الحيوانات مثل: الأبقار والعجول والأغنام والماعز والخيول. ولقلة الأراضي بدأوا بالتوسع من حولهم بقطع الأشجار الشائكة والأشجار العملاقة مثل البلوط والزان والسرو والصنوبر.



Complete Table 1 checking your answers in the websites mentioned in the bibliography (to find the information about languages and alphabets you can use some of the links from the bibliography or the ones you know).

Table 1

<i>Languages in the fragments of the legend</i>	<i>Name of the alphabet which the respective language uses</i>

1. We would like to thank Nikolay Nikolov, one of the participants of the LEA Workshop, who translated the above fragment and a sample of negative sentences from the legend.



Check your findings and discuss them with the whole group.



List in Table 2 the languages in the fragments of the legend which seem to be related or similar. Try to find out more about some of the similarities/differences within this group of languages. Use the website.

*Table 2*

<i>Languages in the fragments of the legend which seem to be related or similar</i>



Complete Table 3 checking your answers in the websites mentioned in the bibliography (to find the information about languages and families of languages you can use some of the links from the bibliography or the ones you know).

*Table 3*

Languages in the fragments of the legend	Name of the family and sub-family of languages to which the given language belongs



List as many languages as you can think of and name the family and sub-family to which these languages belong.



Exchange your findings with your partner and then with the whole group.



Create a mural with the class findings, showing on a map where those languages are mainly spoken.



Optional extension activities: concentrate on one type of writing system (for example, Roman alphabet, Cyrillic alphabet, Hieroglyphic script, Chinese writing, Arabic alphabet). Try to exploit and characterise it. Use the Internet for this activity

## Assessment

The assessment can be in the form of a discussion. Here are some examples of the questions for discussion, which can be carried out after each activity or group of activities is complete:

- Did you find the activity/activities interesting? Why?
- What do you think is the aim of this activity/activities?
- To what extent do you think the choice of the materials and the way of doing the activity/activities contribute to developing plurilingual awareness?
- Would it be possible for you to use/adapt this type of activity to your own teaching context?

## Appendix: answer sheets

<i>Name of the language in the fragments of the legend</i>
1. Polish; 2. Russian; 3. Czech; 4. Slovak; 5. English; 6. French; 7. Bulgarian; 8. Arabic

Table 1

<i>Languages in the fragments of the legend</i>	<i>Name of the alphabet which the given language uses</i>
1. Polish	Roman alphabet
2. Russian	Cyrillic alphabet
3. Czech	Roman alphabet
4. Slovak	Roman alphabet
5. English	Roman alphabet
6. French	Roman alphabet
7. Bulgarian	Cyrillic alphabet
8. Arabic	Arabic script

Table 2

<i>Languages which seem to be related or similar</i>	<i>Bulgarian; Czech; Polish; Russian; Slovak</i>
--	--

Table 3

<i>Name of the language in English</i>	<i>Name of the family and sub-family of languages to which the given language belongs</i>
1. Polish	Indo-European/Balto-Slavic/Slavic/West Slavic
2. Russian	Indo-European/Balto-Slavic/Slavic/East Slavic
3. Czech	Indo-European/Balto-Slavic/Slavic/West Slavic
4. Slovak	Indo-European/ Balto-Slavic/Slavic/West Slavic
5. English	Indo-European/Germanic/West Germanic
6. French	Indo-European/Romance
7. Bulgarian	Indo-European/South Slavic
8. Arabic	Afro-Asiatic/Hamito-Semitic

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Fromkin, V. and Rodman, R. (1988), *An Introduction to Language*, Holt, Rinehart & Winston, Inc., Chapter 5.

Gajek, E., Murkowska, A. and Walewska, A. (2004), "The legend of the white eagle called the legend of Lech, Czech and Rus", didactic materials, Warsaw University Publications.

Millward, C.M. (1989), *A Biography of the English Language*, Holt, Rinehart & Winston, Inc., Chapters 3 and 4.

## **Links**

<http://en.wikipedia.org/wiki>

[www.omniglot.com](http://www.omniglot.com)

[www.lexilogos.com](http://www.lexilogos.com)

[www.ethnologue.com/web.asp](http://www.ethnologue.com/web.asp)

[www.foreignword.com](http://www.foreignword.com)

<http://babelfish.altavista.com>

[www.lexilogos.com](http://www.lexilogos.com)

### Itinerary 3: Dealing with intercultural and plurilingual communication



#### Description

Globalisation has created new communicative scenarios in which interlocutors do not, apparently, share their cultural referents and their linguistic knowledge. However, this very same social process has fostered the development and use of new skills concerning communication: intercultural and plurilingual skills. The LEA project has produced nine activities to become familiar with these new skills, improve and strengthen their use and reflect on their value in the global scenarios.

## Examples of activities

### *Culture awareness and development of pluricultural competence*

#### **Activity 1: the definition of culture**

Duration: one hour

Materials required: paper and pins



Prepare a poster with your own definition of culture. Do not look it up in any book. Hang each poster on the wall so that everyone can read and compare them. Look for similarities and differences.



In pairs, first, and then in small groups (four-six people), build a “shared” folk definition of culture.



Finally, try to write a large group definition.



With that group definition in mind, check if these statements are included in your definition:

- culture is a way of life;
- culture comprises traditions and customs;
- culture is the behaviour of a group;
- culture comprises the main features of a society;
- culture is the knowledge one must learn to belong to a society.

#### *Notes for teachers:*

“Culture” is a fashionable term nowadays. However, many old-fashioned definitions of culture still coexist with other more up-to-date ones. An anthropologically-sound definition of culture describes it as a shared system of meanings and symbols human beings use to interpret reality and behave accordingly.

The statements mentioned above (culture is a way of life, etc.) are based on two metaphors: “culture is an object” and “culture is an enclosure”. On the one hand, we should remember cultures are not objects (they are sets of ideas and symbols) which

can be transmitted untouched but dynamic systems in constant change (even those ones which seem to be unchanged for centuries, such as religious cultures). On the other hand, cultures are not enclosures; in fact, most of us participate just partially in a wide number of different cultures: we are not exclusively national beings, religious beings or ethnic beings. We have multiple identities and we belong to multiple groups with different degrees of identification.

This multiple-identity perspective is the basis of pluriculturalism. Depending on the situations, we adopt and use a “cultural face” to interact with other human beings. Awareness of this fact can help us understand ourselves and others as well as the different communicative situations we may get involved in.

### **Activity 2: the “transmission” of culture**

Duration: one hour

Materials required: pencil and paper



Think of the differences and similarities among your grandparents, your parents and yourself concerning:

- religion;
- politics;
- sex;
- the family and generational relationships;
- civic responsibility
- ...



Then, write a short text to summarise those differences and similarities and share it with your partner.

*Notes for teachers:*

How can we explain these similarities and differences among members of a family if “culture is transmitted”? The culture of a group is managed (created, maintained and modified) through communication, which is a process of interpretation, open to negotiation of meanings. That is, culture is not transmitted as such, but created and re-created in people’s minds.

Furthermore, thanks to this activity we can observe some interesting cultural phenomena: (1) individuals enjoy many different cultural groupings; being part of a



family and being part of a generational group (grandparents, parents and children) are two basic groupings which can explain these similarities and differences; (2) our participation in a cultural community is partial and normally linked to our distance to the “power nucleus”: if power in a family is represented by parents (or grandparents) the family culture is more strongly determined by their actions than by the other members; consequently, children belong to the family culture but in a more peripheral and partial way than parents and grandparents; (3) cultures are dynamic and it may happen (it often does) that the actions and ways of thinking of children modify the family culture gradually through the ongoing process of communication which holds the family together.

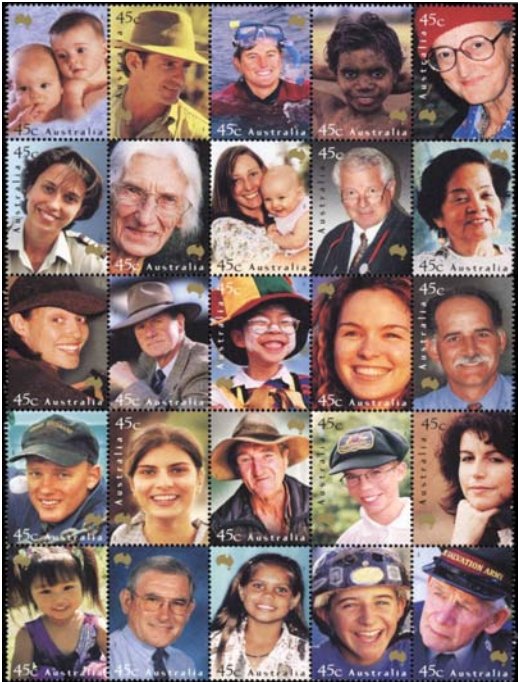
**Activity 3: identity and stereotypes**

Duration: one hour

Materials required: pictures of different people, pencil and paper



Who are these people? Fill in the following table making up the personality and the social life of three of these people. Describe them using just the graphic information you may interpret from their image



*(Picture available in colour on the CD)*

	<i>Picture 1</i>	<i>Picture 2</i>	<i>Picture 3</i>
Name			
Place and date of birth			
Educational background			
Language(s)			
Hobbies			
Other details			



Now select one of these three identities and explore it further. The whole group stands up and everyone introduces himself or herself using that new identity. The activity can take place in a circle or walking around the classroom in pair conversation. At the end, everyone must choose one of the “new identities” to get to know him or her better.

*Notes for teachers:*

The objective of this activity is to reflect on how easy it is to create a whole identity from an image using just our stereotypes. Stereotypes are not negative by themselves; they are short cuts used for quick thinking with very limited information. However, social relations cannot be affected by stereotypes, particularly in educational contexts because stereotypes reduce identity to a small number of interpretative guidelines, isolating it from the rich pluricultural perspective mentioned in the activities above. Awareness, reflection and criticism must be our constant objectives in relation to stereotypes.

In this sense, the group might like to return to this activity after the teacher educator reflection on stereotypes in order to build new identities from a pluricultural perspective.

**Activity 4: examination of identity**

Duration: one hour

Materials required: paper and pencil; a text by Amin Maalouf (2001); and the trainees’ cards



First, read pages 24 to 28 from Maalouf (2001). There you can learn what the “examination of identity” is. It consists of listing all your belongings: taken together,

they represent your individuality but each of them joins you to different groups of various sizes and compositions. Then, make your own “examination of identity” going through the multiple identifications which make up your identity.



In pairs, share the results of your examination to study the similarities and the differences. Now, make a list of common identifications.



Finally, the class will meet to compare them and write a list of common identifications.



### *A game*

Each of us will take out all the cards we carry in our wallet (VISA, supermarkets, clubs, libraries, etc.). They represent a plastic signal of belonging. We can make a list of the groups they mark us as members of. Then, we can also write a list of those groups we belong to but we do not have cards to symbolise our belonging. Which differences are there among them? Which similarities?



*(Picture available in colour on the CD)*

As a conclusion, consider this quotation by Claire Kramsch (1998: 82) about the native speaker:

“The cultural identity of multicultural individuals is not that of multiple native speakers, but, rather, it is made of a multiplicity of social roles or ‘subject positions’ which they occupy selectively, depending on the interactional context in which they find themselves at the time.”

So, if we all have multiple identities, we are all “multicultural” inside, then. That is, we are pluricultural.

*Note for teachers:*

The examination of identity is a powerful awareness-raising activity which normally provokes surprising results. First, we are not normally aware of the number of groups/cultures to which we belong (and how they determine our interpretations and behaviours); second, the identification of similarities, differences and common identifications can surprise us with differences among people who considered themselves “very similar” and similarities among people who regarded themselves “totally different”.

Finally, it is important to realise that one of the lessons from the game with the plastic cards was that it may not work in every nation/group, depending on the distribution of these items in that group. An alternative could be to analyse the items in the trainees’ bags or wallets to see references to groups to which they belong (pictures of the family or group of friends, a ticket to a cultural event, a mobile telephone, etc.).

#### **Activity 5: developing pluricultural competence: rich socialisation**

Duration: one hour

Materials required: paper and pencil



Read the following list of competences from the *Common European Framework of Reference for Languages*, point 2.1. Normally, language teaching was organised around the concept of communicative competence but what do the “general competences” add to our traditional view of learners’ competences applied to language learning? Share your opinion with your partner.

1. General competences
  - a. Declarative knowledge (*savoir*)
    - i. Knowledge of the world
    - ii. Sociocultural knowledge
    - iii. Intercultural awareness
  - b. Skills and know-how (*savoir-faire*)
    - i. Practical skills and know-how
      1. social skills
      2. living skills
      3. vocational and professional skills
      4. leisure skills
    - ii. Intercultural skills and know-how

1. the ability to bring the culture of origin and the foreign culture into relation with each other;
  2. cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures;
  3. the capacity to fulfil the role of cultural intermediary between one's own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations;
  4. the ability to overcome stereotyped relationships.
- c. "Existential" competence (*savoir-être*)
    - i. Attitudes
    - ii. Motivations
    - iii. Values
    - iv. Beliefs
    - v. Cognitive styles
    - vi. Personality factors
  - d. Ability to learn (*savoir-apprendre*)
    - i. Language and communication awareness
    - ii. General phonetic awareness and skills
    - iii. Study skills
    - iv. Heuristic skills
2. Communicative language competences
    - a. Linguistic competences
    - b. Sociolinguistic competences
    - c. Pragmatic competences.

The question is whether we can hope to help our students become pluricultural through language learning. Although there is not a great deal of research on it, Lantolf (1999: 45) concludes that "although the evidence is not overwhelming, it does seem to be possible for some adults in certain circumstances to restructure, to some extent at least, their conceptual organization, whereas for others, as in the case of classroom learners, reorganization does not seem to be a likely alternative".

Awareness of culture and rich socialisation are two procedures to develop pluricultural competence. Our proposal of "rich socialisation" is related to being socialised in contact with diversity. It implies making our students familiar with a number of different social contexts and the people living them. That contact is an element of socialisation of our students but it can also help them become pluricultural.



Now which teaching procedures can favour rich socialisation and which do not? Make a list and share it with your partner.



What about these ones: do they promote rich socialisation or not? Why and how?

- drama techniques;
- pen-pals;
- lectures on culture;
- solving cultural problems;
- literature activities;
- interviewing a native speaker;
- contact with people from other communities living around the learners;
- study visits to a foreign country;
- conducting ethnographic research;
- watching a video.



Share your opinion with your partner and then with the whole group.

*Note for teachers:*

The definition of concepts in the *Common European Framework of Reference for Languages* invites us to consider language and culture teaching from a wider perspective in which the whole student is involved. One of the innovations implied by the framework is the development of pluriculturalism and plurilingualism. In this activity we invite teacher trainees to reflect on activities which can help develop pluriculturalism through the practice of rich socialisation, that is, contact with diversity.

## **Assessment**

These activities aim at two important aspects of change in the teacher trainees: at a rational level, a new awareness and conception of culture and identity is proposed in language teaching; and, at an emotional level, higher degrees of empathy and mutual understanding are expected after the activities. Both dimensions can be observed during the progress of the activities, or with the inclusion in the trainee portfolio of an evaluation essay in which they may consider the effects of these activities on them as individuals and as future teachers (Trujillo, 2006). A conference between the teacher trainee and the trainer can also help measure the effects of the activities on the trainees.

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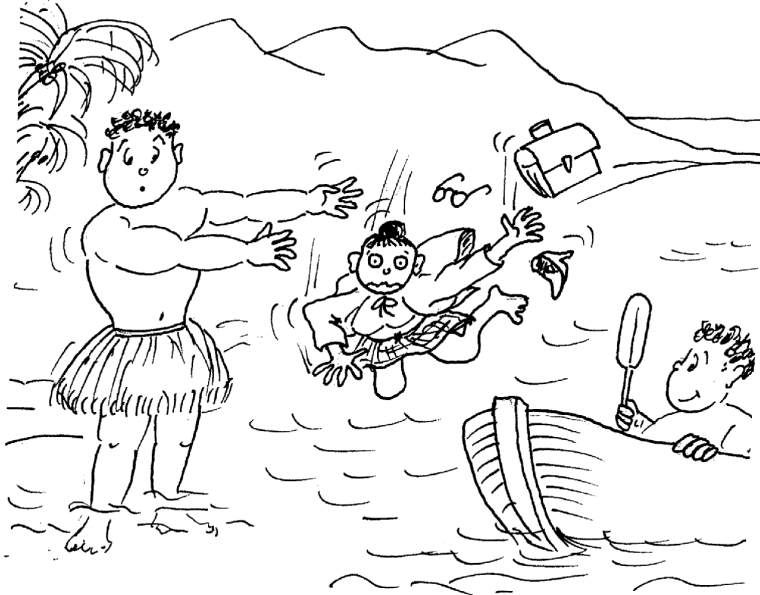
Lantolf, J.P. (1999), "Second Culture Acquisition: Cognitive Considerations", in Hinkel, E. (ed.), *Culture in Second Language Teaching and Learning*, Cambridge University Press, New York, pp. 28-46.

Maalouf, A. (2001), *On Identity*, Harvill Panther, London.

Trujillo Sáez, F. (2005), "En torno a la interculturalidad: reflexiones sobre cultura y comunicación para la didáctica de la lengua", *Porta Linguarum*, 4, pp. 23-39. Available at <http://fernandotrujillo.com/publicaciones.html>

Trujillo Sáez, F. (2006), "La cultura en la enseñanza de idiomas: de la teoría a la práctica a través del PEL", *Articles*, 39, pp. 49-55. Available at <http://fernandotrujillo.com/publicaciones.html>

## Itinerary 4: Exploring attitudes towards languages and cultures



*exploring attitudes towards languages and cultures*

### Description

The 14 activities that follow this itinerary aim to make language educators aware of their own attitudes towards languages, those who speak them and their cultures. In addition, the activities are expected to make teachers aware of diversity and to develop positive attitudes towards linguistic and cultural diversity or towards other kinds of diversity that may lead to exclusion, such as gender, ethnicity or others.

Another aim is to reflect on the new roles and functions that the language teacher has as educator and on the influence that language educators may have on learners' attitudes towards languages and also on students' motivation and curiosity with regard to unfamiliar languages.

Other activities are expected to raise awareness and develop positive attitudes to promote plurilingualism and pluriculturalism through co-operation with teachers of other languages and other subjects. Finally, these activities are expected to promote new projects related to making students' attitudes towards cultural and linguistic diversity more positive, as well as towards other kinds of diversity that may be present in the class.



## Examples of activities

### Worksheet 1: Thinking about motivation

Duration: one hour

Materials required: sheets of paper.



Read the following paragraph.

There are over 20 internationally recognised theories of motivation and more than 100 definitions of this term. In general, instructors and trainers can find very few guidelines that suggest how to cohesively and consistently apply the most useful and practical elements from this extensive array of motivational information. Teachers search for that one approach that may motivate all students, but unfortunately and realistically, motivating students will never result from a single or simple process.



Discuss the previous paragraph with a colleague and tell him or her how easy or difficult you find it to motivate your students. Then ask what strategies s/he uses to motivate his/her own students.

*Write the strategies that both of you use to motivate your students in a chart like this:*

<i>Strategies we use to motivate our students</i>

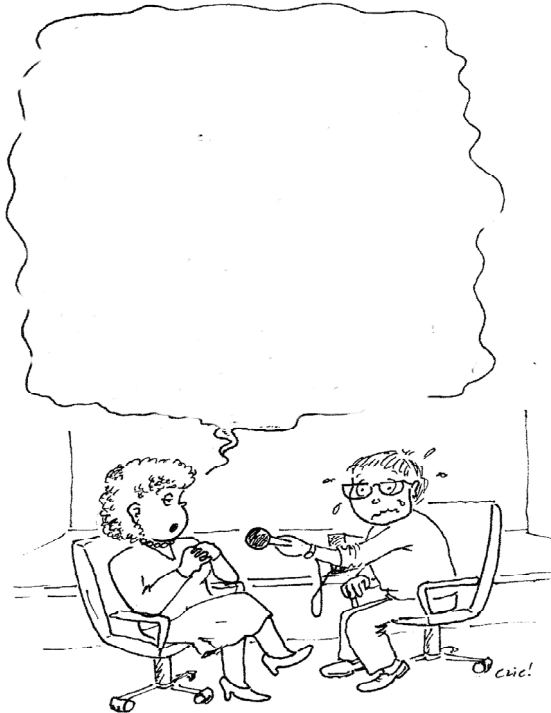


*Read the following paragraph about teachers' motivation.*

Teachers' motivation comes from the task itself – satisfaction in a job well done, students' engagement in the task. Teachers' motivation may be also linked to the status of the profession. School-wide recognition for improvement in student learning has been identified by certain researchers as a means of motivating teachers, whereas extrinsic incentives, such as merit pay or effective teaching awards, have not been shown to affect teacher effectiveness.



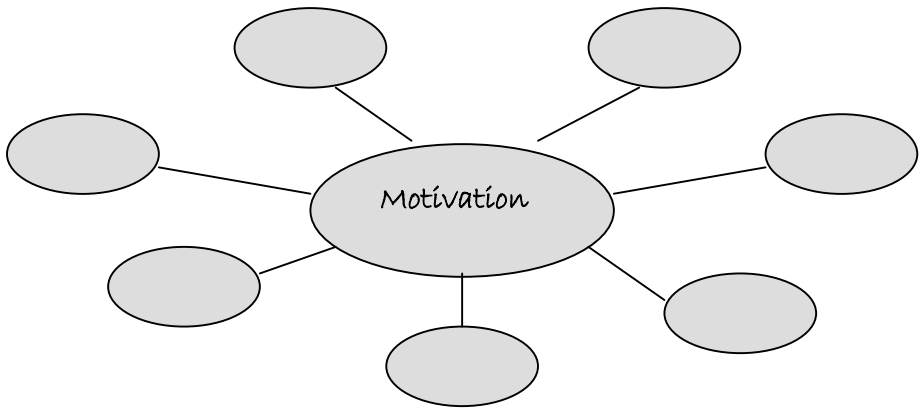
In groups of three or four comment on the above paragraph, discuss what may motivate teachers to continue in their profession and what really motivates the members of your group. Someone in the group reports their results to the whole class.



*What motivates our group to continue in the profession*



What factors would you relate to motivation? Make a mind map with factors that could be related to motivation. You can add as many factors as you need.



Exchange information about the factors you noted with members in your group. Can you find some common points?

Is there any relation between those factors and the motivational strategies you and your colleague stated that you used to motivate your students? If the answer is yes, which ones?

Can you link any of those factors to what you said had motivated you and the participants in your group to remain in your profession? If the answer is yes, which ones?

### **Worksheet 2: to what extent can teachers influence students' lives?**

Duration: one hour

Materials: transparencies for OHP or computer and projector



Read the following story (taken from the website [www.onlineconsulting.com/stories4.htm](http://www.onlineconsulting.com/stories4.htm)):

Years ago a Johns Hopkins' professor gave a group of graduate students this assignment: go to the slums. Take 200 boys, between the ages of 12 and 16, and investigate their background and environment. Then predict their chances for the future.

The students, after consulting social statistics, talking to the boys, and compiling much data, concluded that 90 per cent of the boys would spend some time in jail.

Twenty-five years later another group of graduate students was given the job of testing the prediction. They went back to the same area. Some of the boys – by then men – were still there, a few had died, some had moved away, but they got in touch with 180 of the original 200. They found that only four of the group had ever been sent to jail.

Why was it that these men, who had lived in a breeding place of crime, had such a surprisingly good record? The researchers were continually told: ‘Well, there was a teacher ...’.

They pressed further, and found that in 75 per cent of the cases it was the same woman. The researchers went to this teacher, now living in a home for retired teachers. How had she exerted this remarkable influence over that group of children? Could she give them any reason why these boys should have remembered her?

‘No,’ she said, ‘no I really couldn’t.’ And then, thinking back over the years, she said musingly, more to herself than to her questioners: ‘I loved those boys ...’.



Do you remember any primary or secondary schoolteacher that marked your future career or even your life? Discuss this with your colleague and think about how teachers’ affective factors may influence students’ attitudes towards learning.



Extract some features from those teachers who helped you in your professional development or in your life and write them on a piece of paper.

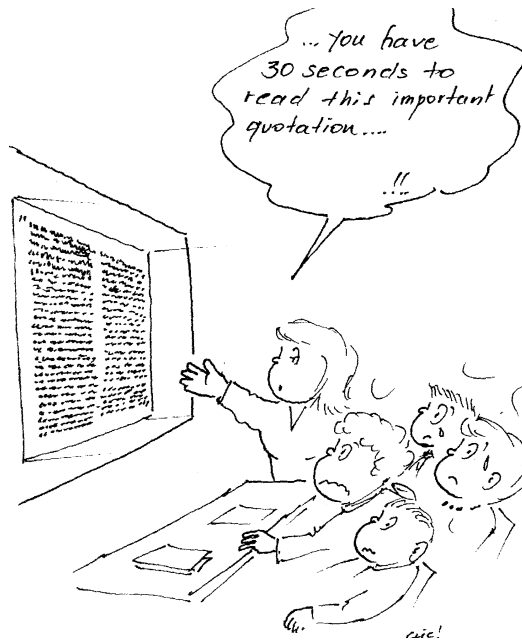


The whole group should make a list of features from those teachers who helped the members of the group in their professional development or in their lives, which might be taken into consideration in language teaching. (One member of the group should write them down on a transparency or using a computer and project them onto the screen.)

<b>Worksheet 3: to what extent can teachers influence students’ motivation and attitudes towards learning languages?</b>
--

Duration: one and a half hours

Materials: coloured pieces of paper



Write on a coloured piece of paper three landmarks in your life that greatly influenced your motivation to learn languages and your attitudes towards languages, their speakers and their cultures. Justify your answers.



Share your life landmarks with a colleague and explain why those landmarks influenced you so much.

Have you got similar landmarks to the ones of your colleague?

After the discussion put your pieces of paper on the board so that people can read them at their leisure.



*Read the following paragraph.*

Who were your favourite teachers at school or college? If you spend a few minutes thinking about the question above, probably a couple of teachers will spring to mind. Now, ask yourself, did those teachers have anything in common? Was there a common thread that they all shared? When I ask myself this question, the common quality I can recognise is enthusiasm. My favourite teachers were enthusiastic about their subjects and their jobs. They were highly motivated and their motivation definitely seemed to rub off on the students.

At the other end of the scale I had several teachers who obviously cared little for the subject they were teaching. If they were enthusiastic at the beginning of their careers by the time I got into their classrooms this enthusiasm had died and I could tell. I think that most students would agree that the attitude of the teacher plays a vital role in the learning process.



In groups of four or five discuss how teachers can help to develop students' attitudes positively towards languages, their speakers and their cultures and discuss also how teachers can make students feel interested in languages and motivated to learn. After or during the discussion, fill a chart similar to the one below. Share your results with the class. Then, put the charts on the board.

<i>Developing students' attitudes</i>	<i>Developing students' motivation</i>

### **Assessment**

After the activities are completed, some time is left for discussion. The discussion could be carried out in different ways and the topics for discussion could be the following:

1. How did you like the activities? Why?
2. Did you learn some strategies that might help to raise teachers' and students' motivation? Do you think that you may put them into practice? If the answer is yes, how and when?
3. Did these activities help you to relate motivation and attitudes to teachers' and students' plurilingual and pluricultural awareness? In what way?
4. Can these activities be useful for your training events?



## CD-Rom index

The LEA team recommends that you take an enriching journey through the CD-Rom that accompanies this booklet in order to take advantage of the teacher training materials produced by the team and the participants of the project. You will find below a general index of the CD-Rom.

If you wish to acquaint yourself with the project framework and you are interested in the process we followed to develop it, have a look at the “project description” and “project development”. The “rationale” aims to ground the objectives of the teacher training materials that you will find organised around four itineraries: identity exploration; knowledge about languages and cultures; dealing with intercultural and plurilingual communication; and exploring attitudes towards languages and cultures. These can provide access points to activities that interest you and, at the same time, offer different perspectives on introducing, recognising and proving the significance of plurilingualism and pluriculturalism. In addition, there is a section entitled “activities”, where you will find them listed by title. You can also have a look at the titles of the activities and the authors on the following page of this booklet.

We included a questionnaire designed to evaluate teachers’ beliefs about plurilingualism and pluriculturalism. You might be interested in evaluating your trainees and you are welcome to use it.

In “other materials” you will find articles, PowerPoint presentations and other materials that might be useful for your teacher training courses.

In addition, we have also included bibliographical references and links to several websites related to plurilingualism and pluriculturalism. The section entitled “coordinating team and participants” provides details of individual members and their activities. Finally, if you would like to meet (online) the LEA team and participants in the project take a look at the “photographic report”.

### Welcome

- Project description
- Project development

### Sections

- Rationale
- Itineraries
- Activities

- LEA questionnaire
- Other materials
- Piloting and evaluation
- Bibliography and links
- Co-ordinating team and participants
- Photographic report





## Activities on the CD-Rom

<b>Name</b>	<b>Surname</b>	<b>Title of the activity</b>
Ana Isabel	Andrade	Construire sa biographie linguistique et éducative Comprendre et connaître une langue inconnue!
Camelia	Arhip	Socialising by religion
Gyulnara	Arutchyan	“Home, sweet home ...”
Mercedes	Bernaus	Thinking about motivation Old and new models of language education
Viera	Bocková	Circles of my pluricultural self handout
Christine	Farrugia	Awareness of women’s roles in the professional field around a pluricultural context
Aine	Furlong	The relationship between creativity and plurilingual and pluricultural awareness
Gordiana	Gjorgova	Raising pluricultural awareness
Ksenia	Golubina	Numbers as symbols
Astrid	Guillaume	Plurilinguisme et pluriculturalisme sur Internet Approche lexicologique et sémiotique
Sofie	Jonckheere	Proverbs Comparing proverbs in different languages and cultures
Evangelia	Kaga- Gkiovousoglou	Un voyage dans le monde
Piret	Kärtner	Me and the group
Martine	Kervran	Le “détour” par des langues inconnues: un outil pour l’éducation plurilingue
Samuel	Lefever	“Walk in their shoes” – Raising awareness of being a “foreigner”
Liisa	Löfman	Intercultural encounters – Variations on the theme
Tanja	Lovse	Linguistic diversity and biodiversity

Anna	Murkowska	Observing and recognising linguistic diversity Developing plurilingualism: teaching materials for advanced students of foreign language teacher training colleges <sup>2</sup>
Petr	Najvar	What's in a name?
Nikolay	Nikolov	Les stéréotypes à travers des expressions imagées avec des noms de nationalités
Lilian	Nygren-Junkin	Language and culture – Gender and jobs
Laimute	Rumbiene	A la rencontre de la diversité linguistique et culturelle. Fêtes et recettes
Rosaura	Suarez	Language teachers' manifesto
Emese	Szladek	Formules de politesse dans les conversations interculturelles
Krystyna	Szymankiewicz	Autour de la biographie linguistique et culturelle
Fernando	Trujillo	Culture awareness and the development of the pluricultural competence

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2 This second material was elaborated by Elzbieta Gajek (e.gajek@uw.edu.pl).

## The LEA questionnaire

### **In-service and pre-service language teachers' beliefs about plurilingualism and pluriculturalism in schools<sup>3</sup>**

One of the specific objectives of the LEA project was to elaborate a questionnaire to analyse the beliefs that both in-service and pre-service language teachers have with regard to plurilingualism and pluriculturalism in schools. Having now fulfilled this objective, we present the most pertinent findings in order that they may contribute to the aims of the LEA project.

This research has been a success in terms of participation. In total, 675 informants from 23 European countries completed the questionnaires. Of these, 289 were in-service teachers and the remaining 386 were in pre-service teacher training. The ages of the participants ranged from 16 to 75.

The first part of the questionnaire collected the participants' biodata. The next section included open-ended questions about informants' personal teaching experiences. Then, participants were asked to respond on a Likert scale to various measures of attitudes and motivation with regard to plurilingual and pluricultural activities in their classrooms. The next section asked informants to indicate whether they did any plurilingual and pluricultural activities with their students and to describe these activities. Finally, the in-service teachers in the study were asked to respond to a number of measures related to the realities of their jobs.

In analysing the data, one of our interests was to see if there were any differences between in-service and pre-service teachers' beliefs and attitudes towards introducing plurilingual and pluricultural activities in their classrooms. The main findings show that pre-service teachers have less favourable attitudes in this regard than in-service teachers. Among the latter, the most experienced teachers demonstrated more positive attitudes than their less experienced colleagues.

We also found that the more experienced teachers were most in favour of integrating these activities into the school curriculum. These teachers also believed that these kinds of activities can help teachers to change their teaching style and can influence the content and objectives of the lessons in order to make the process of teaching and learning more beneficial. Furthermore, they believed that plurilingual and pluricultural activities may help to integrate families of immigrant origin into school life by incorporating cultural exchanges into the fabric of the school.

Moreover, the most experienced teachers indicated that using plurilingual and pluricultural materials encourages student autonomy in searching for reference materials, leads students to transfer skills and positive attitudes to other non-language

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3 Emilee Moore, Ph.D. student at the Facultat de Ciències de l'Educació, Universitat Autònoma de Barcelona, collaborated on this research project.

specific areas of the curriculum and accelerates the learning of other languages. They also remarked that students became more aware of language systems in general and became more able to recognise unfamiliar sounds, words and structures from languages they had never learnt before.

To sum up, this research provides evidence of the benefit of using plurilingual and pluricultural activities in classrooms that foster language awareness, positive attitudes towards languages and their speakers and that encourage knowledge transfer. These activities also have a positive influence in driving teachers to change their teaching style to better suit the globalised world in which we operate.

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## Plurilingual and pluricultural awareness in language teacher education

### A training kit

Edited by Mercè Bernaus, Ana Isabel Andrade, Martine Kervran, Anna Murkowska and Fernando Trujillo Sáez

The LEA (Language Educator Awareness) training kit comprises a set of practical instruments designed to help teacher educators introduce the essential aspects of plurilingualism and pluriculturalism to language teachers and learners. It consists of a printed booklet setting out the rationale for a series of training activities, which are contained on an accompanying CD-Rom.

The kit encourages language teachers to reflect on the notion of diversity, which is so fundamental an element in the process of linguistic and communicative education – the “dialogue with the other”. Its ultimate goal is to contribute towards building a school capable of providing local and global perspectives on the language curriculum, of offering communication opportunities with peoples and cultures from far away as well as nearby and of promoting the ability to speak languages with different statuses and functions.

The co-ordinating team of experts and all those who took part in LEA project run at the ECML between 2004 and 2007 hope that this publication will help raise educators’ awareness of the need to build up fairer and more democratic societies, enhancing the concepts of mutual respect and the promotion of linguistic and cultural diversity as principles to be followed in language teacher education.

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