Série de rapports Recherche et Développement du CELV

**A travers les Langues et les Cultures**
**Across Languages and Cultures**

# *FREPA*

# *Framework of Reference for Pluralistic Approaches to Languages and Cultures*

*CARAP*

*Cadre de Référence pour les Approches Plurielles des Langues et des Cultures*

Version 3 – May 2010

**Michel Candelier (co-ordinator)**
**Antoinette Camilleri-Grima**
**Véronique Castellotti**
**Jean-François de Pietro**
**Ildikó Lörincz**
**Franz-Joseph Meissner**
**Anna Schröder-Sura**
**Artur Noguerol**

**With the participation of Muriel Molinié**

European Centre for Modern Languages
Centre européen pour les langues vivantes

COUNCIL OF EUROPE CONSEIL DE L'EUROPE

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The overall title of the ECML's second medium-term programme (2004-2007) is "*Languages for social cohesion – Language education in a multilingual and multicultural Europe*". This thematic approach should enable us to deal with one of the major challenges our societies have to face at the beginning of the 21st century, highlighting the role of language education in improving mutual understanding and respect among the citizens of Europe.

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Set up in Graz, Austria, the ECML is an "Enlarged Partial Agreement" of the Council of Europe to which thirty-three countries have currently subscribed[1]. Inspired by the fundamental values of the Council of Europe, the ECML promotes linguistic and cultural diversity and fosters plurilingualism and pluriculturalism among the citizens living in Europe. Its activities are complementary to those of the Language Policy Division, the Council of Europe unit responsible for the development of policies and planning tools in the field of language education.

For further information on the ECML and its publications:

European Centre for Modern Languages
Nikolaiplatz 4
A-8020 Graz
Austria
Website: http://www.ecml.at

[1] The 33 member states of the Enlarged Partial Agreement of the ECML are: Albania, Andorra, Armenia, Austria, Bosnia and Herzegovina, Bulgaria, Croatia, Cyprus, Czech Republic, Estonia, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Latvia, Liechtenstein, Lithuania, Luxembourg, Malta, Netherlands, Norway, Poland, Romania, Slovak Republic, Slovenia, Spain, Sweden, Switzerland, "the former Yugoslav Republic of Macedonia", United Kingdom.

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The Framework of Reference for Pluralistic Approaches to Languages and Cultures (FREPA) was originally designed by a team largely composed of French speaking experts. Although this reference document was soon translated into English, its initial spread concerned mostly French speaking researchers, teacher trainers and teachers. This explains why it is more known by its French acronym *CARAP* (which stands for *Cadre de Référence pour les Approches Plurielles des Langues et des Cultures*), and it is with this perspective in mind that we include the French acronym and title on the cover of this reference document.

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# $\mathcal{A}$ – General presentation

## 1. Pluralistic approaches

### 1.1. Short presentation

The term "*pluralistic approaches to languages and cultures"* refers to didactic approaches which use teaching / learning activities involving **several** (i.e. more than one) varieties of languages or cultures.

This is to be contrasted with approaches which could be called "*singular"* in which the didactic approach takes account of only one language or a particular culture, considered in isolation. Singular approaches of this kind were particularly valued when structural and later "communicative" methods were developed and all translation[2] and all resort to the first language were banished from the teaching process.

We have, provisionally until a more detailed analysis is made, identified basically **four pluralistic** approaches. The first one, the *intercultural approach* has had some influence on language pedagogy and because of this seems to be relatively well-known, even if it is not always employed explicitly and genuinely in conformity with its fundamental principles. The other approaches, which have a more linguistic orientation, probably require a short presentation[3]. They are *awakening to languages,* the *inter-comprehension of related languages,* and *integrated didactic approaches to different languages studied* (in and beyond the school curriculum).

The *integration of didactic approaches* which is most probably the best known of the three, is directed towards helping learners to establish links between a limited number of languages, those which are taught within the school curriculum (either aiming in a "traditional" way to teach the same competences in all the languages taught, or defining "partial competences" for some of them). The goal is to use the first language (or the language of education) as a springboard to make it easier to acquire a first foreign language, then to use these two languages as the basis for learning a second foreign language (mutual support between languages can go in both directions). This was an approach advocated as early as the beginning of the 1980s in the work of E. Roulet. It is also the direction taken by numerous projects exploring the idea of "German after English" when they are learnt as foreign languages (cf. the studies relating to *tertiary language learning*). And it is also present in certain approaches to bilingual (or

2 Since translation is an activity which implies "more than one" linguistic variety, it could be thought that we should include "grammar – translation methods" as being a pluralistic approach. We do not do this since the term "approach" that we have chosen implies taking account more globally of two (or more) languages (and cultures) than is the case in the traditional translation exercise of these methods. Nevertheless we consider that translation can in certain phases of the teaching and learning process be a good starting point for reflecting on the comparison of languages and awareness of specific cultural manifestations.

3 To find out more about these approaches cf. the bibliography of the introduction to CARAP.

plurilingual) education, which seek to identify and optimise relationships among the languages used (and how to learn them) and thus to create genuine plurilingual competence.

In the approach of *inter-comprehension between related languages* several languages of the same linguistic family are studied in parallel; these are either languages related to the learner's mother tongue (or the language of education) or related to a language already learnt. In this approach there is systematic focus on receptive skills, as the development of comprehension is the most tangible way of using the knowledge of a related language to learn a new one. In the second half of the 1990s there was innovative work in this area with adult learners (including university students), in France and other countries speaking romance languages, as well as in Germany. Many were supported at a European level in the programmes of the European Union. Examples of this approach are to be found in certain materials produced for *awakening to language* approaches, but in general there has been little development of *inter-comprehension* for children.

Recent European projects have enabled *awakening to language* movements to develop on a broader scale, defining it as follows: "*awakening to language* is used to describe approaches in which some of the learning activities are concerned with languages which it is not the mission of the school to teach." This does not mean that the approach is concerned just with such languages. The approach concerns the language of education and any other language which is in the process of being learnt. But it is not limited to these "learnt" languages, and integrates all sorts of other linguistic varieties – from the environment, from their families… and from all over the world, without exclusion of any kind... Because of the number of languages on which learners work – very often, several dozen – the awakening to languages may seem to be the most extreme form of pluralistic approach. It was designed principally as a way of welcoming schoolchildren into the idea of linguistic diversity (and the diversity of their own languages) at the beginning of school education, as a vector of fuller recognition of the languages "brought" by children with more than one language available to them and, in this way, as a kind of preparatory course developed for primary schools, but it can also be promoted as a support to language learning throughout the learners' school career.

It is important to note that "l'éveil aux langues" as it has been developed specifically in the *Evlang* and *Jaling* programmes (cf. Candelier 2003a and 2003b in the bibliography) is explicitly linked to the *Language Awareness* movement initiated by E. Hawkins in the 1980s in the United Kingdom. We think, however, that the "éveil aux langues" nowadays is to be seen as a sub-category of the *Language Awareness* approach, which is generating research which is more psycho-linguistic than pedagogic and which does not necessarily involve confronting the learner with a number of languages. For this reason those promoting "l'éveil aux langues" prefer to use another term in English – *Awakening to languages* – to describe their approach.

## 1.2. Pluralistic approaches and the development of "plurilingual and pluricultural competence"

The second medium term project of the ECML, of which the ALC project is a part proposed to make a contribution to "*a major paradigmatic change*" to embody "*the development of a global view of*

*language education which would include the teaching and learning of ALL languages, in order to profit from their potential for synergy*"[4].

This global view of learning and teaching of language and culture is a crucial contribution to the establishment of *Plurilingualism*, the Council of Europe's response to the challenges of coping with linguistic diversity and achieving social cohesion.

What is at stake is the abandoning of a "compartmentalised" view of an individual's linguistic and cultural competence(s), an abandon which is a logical consequence of the way in which *"plurilingual and pluricultural competence"* is represented by the *Common European Framework of Reference*: this competence is not "*a collection of distinct and separate competences"* but in a *"a plurilingual and pluricultural competence encompassing the full range of the languages available to him/her"* (p. 129).

This is expressed in the Guide for the Development of Language Education Policies in Europe (p. 67): "Managing the repertoire [which corresponds to plurilingual competence] means that the varieties of which it is composed are not dealt with in isolation; instead, although distinct from each other, they are treated as a single competence available to the social agent concerned".

One cannot emphasise too strongly that pluralistic approaches, as they are defined above, have a key role to play in the construction of plurilingual and pluricultural competence of each one of us. For how in the world could one ensure that the "varieties" would not be "approached in isolation" if one were to limit oneself to "singular" approaches?

In other words, we think that if plurilingual competence is really to be as it is described in Council of Europe instruments, and if we want genuinely to make meaningful the principle of synergy it recommends, in order to help learners to construct and continuously to broaden and deepen their own plurilingual competence, it is essential to guide the learners to develop for themselves a battery of knowledge (savoirs), skills (savoir-faire) and attitudes (savoir-être):

- about linguistic and cultural facts in general (a battery in the category of "trans": e.g. "trans-linguistic", "trans-cultural");
- enabling learners to have easier access to a specific language or culture by using aptitudes acquired in relation to / in another language or culture (or certain aspects of them) – (battery in the category "inter": e.g. "inter-linguistic", "inter-cultural").

Knowledge, skills and attitudes of this nature can, quite clearly, only be developed when the language classroom is a space where several languages and several cultures – and the relationships among them – are encountered and explored. That is to say, in a context of pluralistic approaches to languages and cultures.

4 Cf. the text of the *Call for Proposals* of the second medium-term programme.

## 1.3. Pluralistic approaches and educational goals

Even though it is our view that the link between pluralistic approaches and educational goals is a decisive aspect of any argument in favour of the need for our work, we will restrict ourselves to a brief mention of it. This is because we think that the goals at the heart of pluralistic approaches are exactly the same as those that the core instruments of the Council of Europe in the domain of languages – *the Common European Framework of Reference for Languages* and Guide for the Development of Language Policies in Europe – seek to attain.

If we allow ourselves to be so succinct (and to display such obvious lack of modesty) it is because it seems to us difficult to contest the validity of the argument presented in the previous section (cf. 1.2) which claims that pluralistic approaches form the essential point of articulation between all didactic attempts which seek to facilitate the continuous development and enrichment of individual learners' plurilingual and pluricultural competence.

Plurilingual education, as it is advocated in the Guide for the Development of Language Policies in Europe is inconceivable without recourse to pluralistic approaches. If links between languages are not established any attempt to increase the number of languages learnt by the individual learner in formal schooling will run up against limitations in terms both of learning capacity and space in the curriculum – limitations which can be attenuated by the synergies which pluralistic approaches make possible. If the approach is not pluralistic there is a reduction in the diversity of languages offered and taught in schools, and a concomitant reduction in the school's ability to equip learners with the diversified linguistic and cultural competences (and the ability to broaden these); all of us need these competences to live, work and take part in cultural and democratic life in a world in which encounters with linguistic and cultural diversity form more and more part of everyday life for an increasing number of individuals.

If the languages are not linked, then whole swathes of the previous language experience are left in neglect, unused and, for some languages, unvalued.

When we use the last expression – unvalued – we meet a second feature of the goals of pluralistic approaches, which we had not initially encountered in the somewhat technical view we had of our first statement of the problem (pluralistic approaches and plurilingual and pluricultural competences): pluralistic approaches, through the way they place the learner in contact with linguistic and cultural diversity, are a key instrument for creating what the *Guide for the Development of Language Policies in Europe* calls "*plurilingual education*" (p. 39). It is this plurilingual education – related explicitly to "*education for democratic citizenship*" (p. 45) - which the ***Guide*** advocates - "to organise educational activities as part of language teaching and beyond which lead to equal dignity being accorded to all the linguistic varieties in individual and group repertoires, whatever their status in the community." (p. 30).

The importance which pluralistic approaches place on this perspective (though with different degrees of focus according to the approaches) appears clearly in all the lists in the reference framework we have produced, especially in the section on Attitudes, where it will be seen that "positive acceptance of linguistic / cultural diversity" which is based, certainly, on "readiness to suspend…one's prejudices", but does not exclude a "critical questioning [...] with regard to language / culture in general" (p. 84).

# 2. Why we need a reference framework

## 2.1. Why is it necessary?

Although there is now a good range of theoretical and practical work available on each of the different pluralistic approaches to languages and cultures, there is not yet (except in our project) any reference framework of the knowledge, skills and attitudes which could be developed by such pluralistic approaches.

The lack of a set of descriptors is a serious handicap to the teaching and learning of languages and cultures in a domain which is a key aspect of any didactic approach to the achievement of the goals and objectives set by the Council of Europe.

As there are a number of pluralistic approaches, the issue raises itself of how synergy among them can be created. Since, as we have seen, they are based on the same principle (establishing relationships within pedagogic activity of a number of different languages and cultures – cf. p. 8) with a view to achieving specific results, it would be unwise to apply them in an uncoordinated way. Even if, at the start, the initiators, in their concern to plough new furrows have been able to be "satisfied" by pursuing a particular path (one of the four approaches mentioned) it is essential now to consider the whole of the domain, including linking it to the teaching of specific languages and to other educational disciplines.

This point has now been fully grasped by a number of curriculum designers who have developed, starting out from a concept of *integrated didactics* relating to some languages (cf. 1.1 above), a broader view of language education which includes a diversity of pluralistic approaches and approaches to language teaching, and even other subject areas. Present developments of educational policy in French-speaking Switzerland[5], in the Val d'Aosta (cf. Cavalli 2005), in Andorra and Catalonia are good examples of this development (for the last two of these, see the Internet links in the bibliography).

On the basis of these points, one can therefore claim that a reference framework for pluralistic approaches forms an essential tool:

- for the development of curricula linking, and with a view to defining progression in acquiring different areas of knowledge, skills and attitudes to which pluralistic approaches afford (exclusively / more easily) access;
- for creating links between the different pluralistic approaches themselves and links between these approaches and the learning of communicative language competences within specific languages (links which are both conceptual and practical, in curricula and in the classroom), as well as, more widely, establishing links between the benefits of pluralistic approaches and other non-linguistic subject areas;

5 Cf. PECARO in Switzerland (Plan d'Etudes Cadre Romand – on the site of the CIIP: http://www.ciip.ch/index.php).

Beyond this, the framework which can be considered as part of a tradition of what are called "frameworks of competence":

- can contribute to gaining recognition for the value of these approaches, whose potential is not always fully acknowledged (with the consequence that two of them – awakening to language and inter-comprehension of related languages are often perceived as no more than "awareness-raising");
- represents an essential complement to existing instruments, especially the *European Common Framework of Reference for Languages* or the *European Language Portfolios*.

## 2.2. Who is it for?

Like all sets of descriptors, the framework produced in the ALC project is intended principally for:

- anyone involved in curriculum development or "school programmes" in all institutions who have responsibility for this (Ministries, Agencies, Institutions etc.);
- anyone responsible for the development of teaching materials (in both public and private sectors) whether for materials specifically designed for putting into practice pluralistic approaches or for more "traditional" teaching materials, since we think that all language teaching should be linked to these approaches;
- teacher trainers / language trainers whether they already practise pluralistic approaches or not. The framework is intended to give support to teachers already involved in the innovations and to encourage others to do so.

In all three categories those involved can be at any level and both in and out of school (since CARAP is relevant to the whole of the cursus of language learning). It is also relevant – since we see in it a perspective of global language and cultural education – to all languages, whatever their status, not just "foreign" or "second" languages, but the languages of education and the family languages of "allophone" learners [those who have more than one first language]. It includes the languages of migrants and regional languages.

And of course, both beyond and through the work of this "direct" target group, teachers in schools and language trainers are concerned by CARAP in their daily teaching practice.

# 3. Competences, resources … and micro-competences

The development of any framework of competences should be based on a concept of competence which is clear, sound, coherent, and above all operational. However, it is a notion – current nowadays in a great variety of contexts - which is used in many different meanings, often very vaguely.

We were already aware of some of the conceptual problems when we started the ALC project. This awareness increased and became more profound as the work progressed and we asked ourselves what were the sources which made us hesitate and sometimes hindered our attempts to structure and establish a hierarchy in the conceptual materials we were trying to organise.[6]

Because of this, our approach consisted of a to and fro between the analysis of our problems and looking at the literature dealing with the notion of "competence". It would be both tiresome and of little use to give a detailed account of this. It is relevant, however, to explain the conceptual tools that we chose in the specific context of our work, with the proviso that this is not necessarily definitive. In order to simplify this presentation of the issues we have divided them into two sub-chapters:

- a survey of the different accepted meanings and concepts at present used to define the notion of competence, together with other complementary or neighbouring notions which we also found helpful;
- a presentation of the decisions we finally arrived at.

## 3.1. Brief survey of literature about the notion of "competence"

The notion of "competence" is central to the *European Common Framework* and our questions with regard to it stem from the fact that it is often used to mean different things at very different levels, which leads to a multiplication of competences (with a risk of "drowning" the concept) and making the whole idea confused.

For this reason we agree with the view of M. Crahay (2005, 15) when he says "*it is urgent to undertake a rigorous critical analysis of the concept of competence in order to go beyond the conceptual reductionism which has a tendency to develop."* Crahay follows the path broached by Bronckart and Dolz (1999) when they write:

> […] it seems clear that it is not reasonable to "think through" the problematic of education if we use a term which in the end covers all the aspects of what we used to call "higher psychological functions" (…) and which at the same time accepts and cancels out all the epistemological options related to these functions (knowledge, skills, behaviour etc.) and to the sociological and bio-psychological features by which they are determined. (p. 35)

6 In point 4 it will be seen that we have an inductive approach to this, based on formulations of "competence" taken from several dozen resource publications.

> […] il nous paraît évident qu'on ne peut raisonnablement 'penser' la problématique de la formation en usant d'un terme qui finit par désigner tous les aspects de ce que l'on appelait autrefois les 'fonctions psychologiques supérieures' (…) et qui accueille et annule tout à la fois l'ensemble des options épistémologiques relatives au statut de ces fonctions (savoir, savoir-faire, comportement, etc.) et à celui de leurs déterminismes (sociologiques ou bio-psychologiques). (p. 35)

He goes on to say that "the notion of competence is like Ali Baba's cave where one can find all possible theoretical strands of psychology juxtaposed one next to the other even when they are contradictory" (p. 15).

A survey of the literature shows that the concept of competence has a complex history, with sources in linguistics (cf. Chomskyan competence, revised by the socio-linguist Hymes, for example) as well as from theories related to professional training (cf. the evaluation of individual competences) and to ergonomics.

Without going into details, we will indicate some of the milestones in the development of the different approaches.[7]

Basing itself on Weinert (2001, p. 27-28), the Swiss project HARMOS[8] defines "competence" as:

> […] the aptitudes and cognitive skills which an individual possesses or can acquire in order to solve specific problems as well as the disposition and the motivational, volitional and social aptitudes which are linked to these factors in order to apply the solutions to problems with success and in a fully responsible way in a variety of situations.

Competences in this definition are considered as being related to a set of states of readiness. This is also the view taken by Klieme *et al.* (2003, 72) who add that such sets of states of readiness *"enable people who possess them to solve successfully certain kinds of problems, that is to say to master concrete situational requirements of a particular kind".* In the same perspective, Crahay (2005, 6) defines competences as "*an integrated network of items of knowledge which can be activated to accomplish tasks"*.

Crahay refers to Gillet (1991 quoted by Allal, 1999, p. 79), who describes competence as having three constituents:

- "A competence is composed of a number of related items of knowledge.
- It can be applied to a set of related situations.
- It is directed towards a result."

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7 We have excluded from the outset the notion of competence as innate, which seems of little interest from a pedagogical point of view.

8 A project for harmonising the education systems of the different Swiss cantons, including a section defining the competences to be attained and educational standards.
Cf. http://www.edk.ch/PDF_Downloads/Harmos/HarmoS-INFO-07-04_f.pdf

These three constituents correspond therefore to the "*application of an organised set of knowledge, skills and attitudes which enable one to accomplish a certain number of tasks"*[9]. Crahay (2005, 6) comments that this idea is also to be found in the definition proposed by Beckers (2002, 57), who adds an important further dimension:

> […] competence is to be understood as "the ability of a subject to activate in an integrated way interior resources (knowledge, skills and attitudes) to be able to cope with a set of tasks which are complex for him" (Rey, p. 57).

*Allal (1999, p. 81) defines* competence *as:*

> "an integrated and functional network composed of cognitive, affective, social, sensory-motor constituents capable of being activated to act with success to deal with a related set of situations".

Jonnaert (2002, p. 41) points out that this activation is both a selection and a way of coordinating resources, while Rey, Carette & Kahn (2002) cite a number of authors who hold similar views, after Le Boterf (1994, 1999), "and insist on the fact that a competence does not require just cognitive resources in the subject but also the activation of those best suited to cope with a situation which has not always been previously encountered." (p. 3). Jonnaert (2002, p. 41) adds that "over and above dealing with issues efficiently […] the notion of competence supposes that the subject looks critically at the results of what has been done, which should also be socially acceptable".

Rey *et al*. (2002) emphasise that "*in most cases, in order to accomplish a task, one must not only choose one, but several of these elements. It is therefore a question of complex tasks*" (p. 3).

Le Boterf, whose work is in the area of the psychology of work and of ergonomics, takes a rather different view from the definitions so far quoted; if, indeed, a competence is:

> "an ability to act, that is to say an ability to integrate, activate and transfer a set of resources (knowledge, information, aptitudes, reasoning etc.) in a given context to cope with different problems which are encountered or to accomplish a task; the competence is not located in the resources themselves, but in the activation of the resources. The nature of competence is to be seen as "ability to activate" (1994, p. 16).

This view puts special emphasis on the importance of the **process** of accomplishing tasks in given situations as being the competence itself. For him "*competences only exist as competence in action"*.

Perrenoud (1999) continues this line of thought, stating that "*the ability to activate […] suggests the idea of orchestrating and coordinating multiple and heterogeneous resources.*" (p. 56). For him, "*the question of whether these activation schemata are part of competence itself or whether they are a "meta-*

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9 This is cited from a decree of the French-speaking community of Wallonia-Brussels.

*competence" or an "activation ability", itself activated each time one expresses a specific competence, and therefore activates resources*" is an open question (ibid. p. 57)[10].

Similar nuances of definition are expressed by Rey *et al.* (2002) who *in fine* distinguish three levels of competence, as follows:

- knowing how to carry out an operation (or a pre-determined sequence of operations) in response to a signal (which, in school, could be a question, an instruction, or a known and identifiable situation in which there is neither difficulty or ambiguity); this is a "**basic procedure"** or **"competence at the first level"**;
- possessing a range of such basic procedures and knowing in a situation not previously encountered, how to choose the most appropriate one; in this case an interpretation of the situation (or a "framing" of the situation) is necessary; this is defined as "**competence at the second level"**;
- being capable of choosing and correctly combining several basic procedures to cope with a new and complex situation; this is a **"competence at the third level"** (p. 6).

## 3.2. Decisions taken about CARAP: conceptual instruments and content

### 3.2.1. Initial conclusions

Finally, the most important element to be retained from this survey is:

- the idea that competences are units with a degree of complexity, calling on different "resources" (generally a mix of skills, knowledge and attitudes) that are activated by the competence;
- that these are linked to "sets of similar situations", to complex tasks which have social relevance, that they are in this way in a "social context" and have a social function;
- that they consist of a (class of) given situation(s), of the activation of varied resources (skills, knowledge, attitudes) as much as of the resources themselves.

These "resources" are sometimes called abilities, sets of attitudes (French *dispositions*), or things known (French *connaissances*) or constituents. We have kept the term resources as it is the one which has the fewest connotations and presupposes the least what we are going to include under the term.

We have described these resources as both *"internal"* (in order to contrast them with external resources, such as dictionaries, grammars, competent speakers of the language used as informers) and – adopting Rychen's definition – as *psycho-social* (*"constituents that are practical, motivational, emotional and social"*, Rychen 2005, p. 15).

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10 Perrenoud's position is much more nuanced in *Construire des compétences dès l'école*, 1997. He says "Le Boterf (1994, 1997), who has developed the basic idea of activation, risks muddying the issue by defining competence as "an ability to activate". This is a pretty picture which generates a risk of confusion, since the activation of cognitive resources is not the expression of a particular skill that one could call "ability to activate". No universal "ability to activate" which would be used in any situation and would be applied to all possible cognitive resources exists, unless it is to be confused with individual intelligence and the quest for meaning" (p. 35).

In other words the competences are viewed mainly in the domain of social usage / needs, while resources seem rather to belong to the domain of cognitive (and developmental psychology). In this view it is indeed competences which come into play when one engages with a task. However, it is probably the resources that one can – to a certain point – distinguish and list, defining them in terms of mastery and working on them in educational practice.

One can even wonder – and this speaks in favour of the usefulness of producing a list of resources – whether a "competence" as it has been defined above, linked so closely with the diversity of situations where it is used, can really be "taught". Or, whether, in fact, it is not the resources which can be worked on practically in the classroom by, among other approaches, providing varied pedagogical tasks for learners – the teaching in this way *contributing* to the development of competences *via* the resources that are activated.

### 3.2.2. Renunciation: from a hierarchy of competences to a diptych

The objective we formulated at the start of the ALC project (in the proposal presented to the ECML for the second medium-term programme, then in the first descriptions we placed on the ECML website) was to develop *"a structured and hierarchical set of descriptors of competences".*

The combined effect of 1) the numerous practical problems we encountered in our early attempts to construct global hierarchies, even in a one-dimensional frame (for example, in the domain of knowledge) and 2) what we read about the need to distinguish between "competences" and "resources" led us to the conviction that this objective was:

- extravagant; as the same resources can be used for a range of different competences, it would necessarily lead us to a high degree of redundancy;
- useless; since the competences are only manifested in action in situations which by their nature are very varied, one can suppose that they can in fact never be describable in the form of a structured and closed set;
- oversized, since it would suggest that we were capable of creating a model of all the implications / relations included in the multiple resources (which in itself would be the equivalent of reconstructing the greater part of all the processes which are explored in research on linguistic and cultural behaviour and how this is acquired and learnt).

So we have replaced the initial aim of producing a hierarchy in the form of a tree diagram with that of a diptych, which in a way includes the two extremes of the planned hierarchy (the competences and resources). This was:

1) to describe the global competences which seemed to us to be recurrent and specific in the context of the pluralistic approaches which we wanted to promote;

2) to list the different types of resources which should be able to be activated in different situations / tasks and for different competences.

Nevertheless, we have not renounced the idea, as will be seen, of indicating a certain number of fragmentary hierarchies in our lists; they are based on relationships of what is included (generic elements as opposed to specific elements). We have also from time to time described in comments certain relationships between different resources which seemed of special interest (in particular, of what is included in a category).

This is dealt with in more detail in chapter 5 which describes the way CARAP is organised.

### 3.2.3. Between competences and resources: the limits of the dichotomy

The presentation we have just made might create the impression of a clear dichotomy between:

- on the one hand, a set of complex elements (the competences) consisting not just of a set of resources, but also in the ability to activate them for a specific task;
- on the other hand simple elements (the resources) without taking account of how they are activated.

This simplistic view does not take account of two facts:

On the one hand, as will be seen when we present the competences (part *B*), there are features of inclusion, or at least of mutual support or implication among elements which one would define as "competences" as we have defined them. For example, if we suppose that there is a competence described as *"competence to manage linguistic and cultural communication in a context of otherness (French - altérité)",* it is clear that *"competence in resolving conflicts, overcoming obstacles, clarifying misunderstandings"* and "*competence in mediation"* are competences on which the first one is based (or which include the first one). Nevertheless they are also competences in their own right in the meaning we have defined.

In the section of CARAP which deals with global competences we will call this kind of competence "micro-competence", which competences are even more global, such as *"competence to manage linguistic and cultural communication in a context of otherness (French - altérité)"* call upon in the same way as they call on "resources".

It is also true that when we came to select and formulate these "resources" for our lists, we often questioned
– frequently without any definite answer – whether certain elements[11] which seemed clearly to have their place in our lists – because they are found in a meaningful way in the competences which are specific to

11 There are examples of these elements in relation to *identify* and *compare* in point 5.3. For other examples, cf. that of the links between *compare* and *analyze* in point 1.3 of the comments on the list of Skills.

pluralistic approaches, or because they can be constructed in the course of learning activities – were really "simple" (in the sense of being "not made up of several elements"). In fact, we were convinced that if we restricted the lists to elements whose "simplicity" we could demonstrate clearly, some of our lists would look very meagre.

So we have concluded that resources are not necessarily "simple" elements.

These decisions led directly to a further problem; since resources can be compound, how do you distinguish between them and "micro-competences" (or are they really "micro-competences"?). Both cases concern elements which are 1) themselves compound; 2) which are constituent parts of competences.

Two answers are possible:

- The "compound" resources we have included are in all cases at quite a low level of formulation. We have not, for example, included descriptors such as *Can predict how people of other cultures will conduct themselves* as these seemed too complex to be considered as resources in the way the authors quoted in 3.1 have defined them. But how can one decide on a precise limit to complexity, beyond which a constituent of a competence is no longer a "resource" but a "micro-competence"?
- The micro-competences are in fact competences, which means they include in "real life" activities the ability to activate resources to cope with a specific task. This could be applied to *Can predict how people of other cultures will conduct themselves.* But here, too, the limits are difficult to define. *Can compare the relationship of sound and script systems among languages,* which is one of the resources which we have included in the list of skills, can easily lead to a task in a school environment. But where is the borderline between a school exercise of this kind and other tasks whose achievement requires the application of a "competence" (cf. the beginning of 3.2.1 above). Surely, there too, activation of resources is to be seen. Should we think that there is no "social function" (ibid.) on the grounds that it concerns the school, which is in itself a social institution?

It is clear that we have to recognise that we are dealing with a continuum where any borderlines are in part arbitrary and decisions on where they belong are more a question of pedagogic relevance and coherence than of the application of completely objectifiable criteria.

But nevertheless we will continue in CARAP to distinguish resources, competences and micro-competences.

# 4. The methodology of developing the framework

Our approach can be described as systematically inductive.

Each member of the team had at the beginning of the project a wealth of experience in various aspects of pluralistic approaches, broad enough to have enabled us to construct a framework simply by putting together and comparing our own representations of the concepts.

We rejected this approach because we considered it to be dangerous (with a risk of being enclosed in our own knowledge) and lacking in modesty as it would give the impression that we considered that what other authors have written on the subject would have brought nothing to add to what we already knew or what we had already ourselves written.

For this reason we decided that our starting point would be a systematic analysis of the content of around a hundred publications[12] from which we collated extracts describing the competences which interested us. This is the feature which leads to speak of an inductive approach.

Below is an account of how we carried out this first step of our work and will continue with a description of the next steps.

## 4.1. Stage one: collating the entries

The resource publications are composed mainly of theoretical and reflective studies in the domain of didactics relating to pluralistic approaches (books presenting these approaches, teaching materials, reports on innovations, articles about various aspects of these) to which we have added some curricula / school syllabi in which we knew that certain features of pluralistic approaches were to be found; we also included a limited number of works with a focus more on psycholinguistics or language acquisition theory and which described plurilingual and pluricultural functions in action. The majority (60%) of the publications were in French, but we also included works in English (21 publications), German (15) and Portuguese (2).

The choice of these publications no doubt reflects in part our own ideas in this field, but it seems broad enough to claim to be genuinely representative.

In order to extract the competence descriptors which were of interest to us from the publications, we designed a grid in the form of a table[13] in which each of the formulations was transcribed faithfully in the language it was originally written in, sometimes with translation into French or English[14] together with some first attempts at reformulating them, when the description we found was not clearly formulated as a

12 The complete list is in the Appendix (*List of resource publications*). It contains 94 references, some of which themselves refer to several publications.

13 The table is also in the Appendix with the list of resource publications.

14 For works which exist in both French and English – especially some Council of Europe publications – we have included both versions in the list.

can do statement of knowledge, skill or attitude which could be acquired by a learner. (cf. the first problem we mentioned at point 4.2 below which began to become evident at this stage of our work).

Opposite each of the descriptors we collected – which we have called "entries" – we needed to mark crosses to indicate their relevance to one or more of 13 categories, as shown in the following example:

| **Formulation of each identified competence exactly retranscribed** | ATT/ L&C | ATT/ DIV | CONF | AN-OBS | COM | APPUI | LANG | CULT | LANG-CULT | SAV | SAV-F | SAV-E | SAV-APP |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Transferir o conhecimento da língua materna para a aprendizagem das línguas estrangeiras.<br>(Savoir) transférer la connaissance de la langue maternelle pour l'apprentissage des langues étrangères. | | | | | | X | X | | | X | X | | X |

The four categories on the right hand side reproduce the broad traditional distinctions found in the *Common European Framework of Reference for Languages*. LANG and CULT lets us show whether the entry concerns languages or culture, while LANG-CULT refers to links between the two. The other categories are more specific to pluralistic approaches and refer in this order to attitudes of curiosity, interest, receptiveness towards languages and culture *(ATT/L&C)* or towards diversity as such (*ATT/DIV*), to confidence in one's own learning abilities (*CONF*), to analysis-observation (*AN-OBS*), to plurilingual strategies within discourse related to a communicative situation (*COM*) or to relying on a competence from one language / culture to approach another language (*APPUI*) (there are further details in an appendix).

At this point these categories were wholly provisional, and they have little resemblance to what we finally decided on at the completion of our work on CARAP. Their only aim was to allow us to make initial automatic groupings of entries dealing with approximately similar domains, which was done at the next stage.

This work was carried out mainly by the members of the ALC team, with some outside help from time to time (some of it done by students on Masters' courses at the Université du Maine).

## 4.2. Stage two: allocation and processing of the entries

All the different grids were then grouped in a single table[15], which was huge (nearly 120 pages and around 1800 entries) and on which we applied a series of sorting processes (using the "sort" function of

15 In grouping them we have taken care to attribute the source of the "entries", citing the publication they come from, the type of pluralistic approach used and the type of learners the publication is directed at.

Word) which enabled us to produce automatically a dozen specific sub-sets (for example, "APPUI" or (LANG and AN-OBS) which were shared among the different members of the team for processing.

For each sub-set a team member had the task of converting an unordered list into an ordered – and hierarchical – system of "descriptors", these "descriptors being designed" as our "standardised" way of formulating the elements that the different authors had drafted in their own way in the entries we collected. It was clearly understood that these were preliminary attempts, carried out by each of us on a particular sub-set, and that it would require a gradual process of harmonisation, involving many discussions and exchanges of opinions, as we will see, during the third stage of our work (producing the definitive CARAP lists).

After doing some further internal grouping of the entries with the SORT function of Word (on the basis of the other categories which had been ticked), each of us undertook a more finely tuned grouping of the entries, with revision and rephrasing, based on a careful and critical analysis of the meaning of the entries. At this stage we met with a number of difficulties:

1) We became even more acutely aware than in step one of the problems raised by the way numerous entries were phrased. Without mentioning the formulations which were either incoherent, meaningless or awkwardly phrased… we will briefly take note of two frequent and in a way symmetrical "faults". Some entries – notwithstanding the fact that they were presented as "competences" by their authors, were in fact formulated:

- on the one hand ("upstream" emphasising the factors which produce competence) drafted in terms of what one aims to do during the teaching and learning process ("develop attitudes …", "stimulate curiosity…", "give value to languages")[16];
- on the other hand ("downstream" emphasising what is produced by the competence ("coping with differences…", "acting positively…").

2) It was at this stage of our work that the problems which arose when we tried to order the descriptors led us to undertake the theoretical reflection and the (re-)reading which we have described in chapter 3.

The result of these new considerations was that the work of each of us was directed towards making groupings with less hierarchy, distinguishing what could clearly be defined as "resources" and more or less "simple" from what we identified more as micro-competences or even competences, in the interpretation we adopted in chapter 3.

At the end of this stage we took the definitive decision to produce three lists (knowledge, skills and attitudes).

16 The confusion is compounded by the fact that class activities are sometimes presented as "objectives" set by teachers for a course.

## 4.3. Stage three: producing the lists of descriptors of resources and competences

At the end of the second step, the team members were divided into pairs (one pair for knowledge, one for skills, one for attitudes). Those responsible for processing the sub-sets in stage two handed over the descriptors they proposed, with an attempt to distinguish “resources” from “micro-competences”.

This was the basis – comparing what had come out of each sub-set (which often overlapped) – on which the work of synthesising and choosing required to produce the lists we have now was carried out. There is no need at this point to give a full description of how we did this as the principles we worked on are described in chapter 5 about the organisation of CARAP. We would just note that the pairs frequently found themselves questioning the decision to allocate some descriptors as “micro-competences” and decided to place them in the list of resources. One of the team members had the task of harmonising the way these decisions were taken, which was done through frequent exchanges of views among the team.

The features which we considered as definitely being possible formulations of micro-competences (or even of global competences) were analysed with a view to produce the table of competences (see in this respect 5.1 below, and the comments on this table).

To conclude the chapter, we should return to the “inductive” aspect of the work in order to clarify any ambiguity about it. Throughout the process we were well aware that the result of each stage was not a faithful reproduction in reduced size (by an objective process of synthesis) of the corpus chosen from the publication resources (a selection in itself influenced by our own views!). Our preconceived ideas should be considered as a second source for CARAP, which is the result – in a development to some degree deliberate – of interaction between the entries we collected and our pre-conceived notions in this domain. Indeed we did not hesitate to add descriptors if a gap appeared in our overall view of the lists.

This is the reason which led us to decide to work in pairs in the third stage so that the ideas each of us had could be confronted with those of another member of the team. This also allowed us to redistribute the material to be processed so that the same data was analysed systematically by several people. This gave us extra work but enabled us to be less influenced by individual views in the processing of the material.

# 5. Organisation of the framework

## 5.1. A table and three lists

As we announced in 3.2.2 above, the framework is organised around, on the one hand, a table of the global competences on which our ability to act and reflect in a pluralistic context is based and, on the other hand, the resources which these competences call upon – in varied and multiple combinations. This set is divided into:

- a ***Table of global competences and micro-competences*** in which pluralistic approaches have a key role to play and for which it will be evident – which does not surprise us – that their use is closely linked to "plurality" whether this is through communication in a situation where linguistic and cultural differences are significant, or through the establishment of a diversified linguistic repertoire;
- three ***lists of descriptors of resources,*** concerning, respectively, knowledge, skills and attitudes.

The table of competences is presented with a commentary in the second part of CARAP *(Global competences)*. The lists of descriptors are presented with commentaries in parts $\mathcal{C}$, $\mathcal{D}$ and $\mathcal{E}$.

The next section explains some organisational principles for the three parts, treating first the way they are ordered (5.2), then various issues common to the three lists and their internal organisation.

## 5.2. The way the three lists of resources are ordered

We have chosen to put them in the order *Knowledge, Attitudes, Skills*.

This decision – in part an arbitrary one – is dictated by two considerations which are both in different ways on the cline from "simple" to "complex":

- in this way we hope to go from what seems easiest to make explicit to what is the most difficult to pin down;
- the skills seem to us to be closer to the more global "competences" we have placed in the table of global competences.

## 5.3. Internal organisation of the lists

### 5.3.1. Predicates and objects

We think that the descriptors we have produced (for example: *Knows the composition of some families of languages, Positive attitude to languages which are less highly valorised, Can identify loan words*) can be analysed as follows[17]:

- **a "predicate"** (either a verb or a noun, see above) which is either related to knowledge (*knows, is familiar with*), to attitudes (*positive attitude towards, respects, has a critical attitude towards, has confidence in*) or to skills (*can identify, can compare, has mastery of, can use with profit*);
- **an "object"** onto which the content of the predicate is applied (*the composition of families of related languages, languages which are less highly valorised, loan words, diversity, a word similar to one in a language which is familiar, foreign reality, prejudices, the relations between sound and script...*).

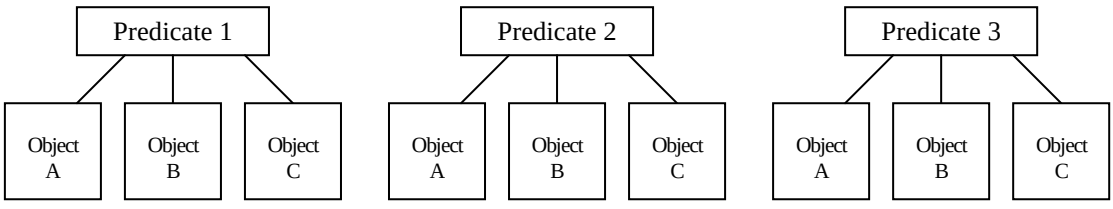
With respect to the attitudes and skills, the initial division into categories has been done on the basis of the predicates, with a further sub-division – within each group of predicates – on the basis of the (types of) objects.

In the list relating to knowledge, the very restricted variety of predicates led us to use a grouping related to the thematic domains of the different objects as the first principle for grouping them. For example: *Languages as semiotic systems / similarities and differences between language, cultures and social representations, cultural diversity.*

There are more details on this in the commentaries to be found with each list.

### 5.3.2. Problems encountered with regard to cross-classification

By making this distinction between "predicates" and "objects" we could not avoid the problem – a frequent one when making a typology – of "cross-classification": potentially, all the descriptors could be classed 1) according to their predicate; 2) according to their object. If the same object can be linked to more than one predicate, the only classification possible is of this kind:




17 It is not our aim to produce a comprehensive logical-semantic analysis of the descriptors, but to provide a rough basis for explaining how the lists are organised. We are aware that other features exist such as those which specify the ways in which skills are described where it is necessary to explain or discuss whether they belong to the category "predicate " or that of "object" (*in different languages, according to situation, advisedly…)* as well as the descriptors where "the object" is not expressed.

This can be illustrated by a (simplified) example related to skills:

If you can relate three objects (object A: *a phoneme*; object B: *a word*; object C: *a misunderstanding due to cultural differences*) to the predicates *Can observe* (Predicate 1), *Can identify* (Predicate 2), *Can compare* (Predicate 3), you get exactly the same organisation as is shown above.

This organisation of the lists – logically unavoidable – looks very redundant and could lead us to producing very long lists to little profit.

In the commentaries on each list we have explained how this issue of cross-classification (which can mean different axis of classification than division into predicate / object) is resolved.

### 5.3.3. The issue of mutually exclusive elements

It is expected that the constituent parts in a list of categories should be mutually exclusive: that each category should be clearly distinct from the other ones.

This is the issue at this point. The issue of the selection of the terms themselves in a given language (in this case French) is dealt with in the section on terminology (cf. point 7, below, and the notes on terminology contained in the commentaries on each list)[18].

This ideal of mutual exclusivity seems quite unachievable for the kinds of predicates we are dealing with, since the operations, modes of knowledge, ways of being/attitudes which the predicates relate to (*observe, analyse, know, know that, be disposed to…* etc.) have only a very limited autonomy from each other[19].

We can illustrate this with a fairly simple example from the domain of skills: *identify* and *compare*.

At first sight the two operations look quite distinct. However, if one considers (cf. part 2 *Notes on Terminology* in the commentary of the lists of skills) that identifying an object involves establishing:

1) that one object and another object are the same object;
2) that an object belongs to a class of objects which have a common characteristic.

It is clear that identification always involves an underlying element of comparison.

---

18 We are aware of the link between the two questions: the reality we are trying to pin down with separate categories is expressed through the words of one language. However we think we can gather the difficulties related to the complexity of the phenomena we are presenting in this first set of comments.

19 D'Hainaut (1977) who studies processes like *analyse, synthesise, compare* reaches the same conclusion; he describes these as "intellectual approaches" and says in the introduction to this part of his study (p.114): "the approaches we are proposing are not […] mutually exclusive".

There are several examples of this in the lists and commentaries.

### 5.3.4. Concerning categories related to learning

In each list it seemed helpful to group certain descriptors in a specific category (the category *Language and acquisition* in the knowledge section, *Attitudes to learning* in the attitudes section, *Learning skills)* under skills.

This does not mean, though, that these resources are the only ones which contribute to the competence of constructing and developing one's plural repertoire of languages and cultures (cf. *Competence of constructing and developing a plural repertoire of languages and cultures* that we included in the lists of competences in part $\mathcal{B}$ of CARAP). Numerous other resources / micro-competences contribute to this, too.

To take a simple example, it is clear that *Knowing that languages are governed by rules* which have been placed in the category *Language as a semiotic system* also contributes to developing ability to learn. It seemed to be superfluous to include it again in the category *Language and acquisition/ learning*.

The categories related specifically to learning group the descriptors whose objects refer to learning (*learning strategies, language acquisition…*) rather than to linguistic or cultural features and whose predicates (especially in the case of skills) refer directly to learning activities (*can memorise, can reproduce*).

Grouping descriptors which are particularly relevant to learning seemed a helpful way of stressing the importance of this category. It has, however, a disadvantage – albeit minor – of leading us sometimes to use predicates which already appear in other categories. In the skills framework, for example, the predicate "*desiring to*" which is one of the elements of category 9 (*motivation to learn languages*) appears, too, in category 18 in the form *Desiring to improve mastery of the first language / language of education* (A-18.1.2) and *Desiring to learn other languages* (A-18.1.3).

### 5.3.5. The specific nature of the resources

The question we raise here for each resource we have included is that of knowing how far its inclusion is justified in the context of our stated aim of creating a framework of reference for pluralistic approaches.

While certain resources which bring several languages into play (*Can compare languages, can carry out transfers between languages…*) or which are related to diversity as such (*Knowing that there are similarities and differences between languages, Receptiveness to the plurilingualism and pluriculturality of near and distant environments*…) seem impossible to develop outside approaches which include activities related to several linguistic and cultural varieties at the same time (cf. the very definition of

pluralistic approaches), numerous other resources can be developed by both pluralistic and non-pluralistic approaches.

Rather than attempt to create a dichotomy which would be impossible to apply and which would have excluded resources which, while not exclusive to pluralistic approaches, are developed to a considerable degree by them, we have established a three-point scale, whose rating is included in the lists for each of the descriptors:

| | | |
|---|---|---|
| +++ | The contribution of pluralistic approaches is **essential**. | For resources which **one can probably not attain** without pluralistic approaches. |
| ++ | The contribution of pluralistic approaches is **important**. | For resources which can be attained without pluralistic approaches, **but much less easily**. |
| + | The contribution of pluralistic approaches is **useful**. | For resources which can be attained without pluralistic approaches, but for which the contribution of such approaches **seems useful enough to be worth mentioning**. |

N.B. These values are to be considered as averages, which can be modulated according to the languages / cultures concerned. For example, if one takes the descriptor *Can identify sounds* which we have rated at "++", it is clear that this is overvalued for frequently taught languages, but probably undervalued for less common languages, which the learner will almost certainly not have encountered except in approaches dealing specifically with linguistic and cultural diversity.

# 6. Limits and perspectives

We will treat this issue from two angles: one related to "quantity", comparing what the team announced as the products we aimed to produce for the ALC project and the present achievements of CARAP; and a "quality" aspect, which assesses the validity of what we have produced.

## 6.1. Supplementary material and constituent parts of CARAP

In contrast to what was planned at the outset of the ECML second medium-term programme, the present version of CARAP:

- is not in a hypertext version (it was planned to have it online and on CD);
- does not include in the descriptors any indication for what level of learners they especially might be addressed to, nor any indication a priori of which pluralistic approach would best develop the relevant resource;
- does not provide – for certain resources or categories of resources – any examples of pedagogic activities designed to develop them;
- does not provide any references to work which would illustrate – in the case of certain resources – how they could be attained by applying pluralistic approaches;
- does not include a glossary in four languages of expressions used frequently in the field, but simply some notes on terminology.

It seems the team underestimated the amount of development work required to develop the central part of CARAP – the table of competences and the lists we have produced.

Most of what is missing has been included in a proposal submitted for the third medium-term programme of the ECML.

The new project proposes support for implementing CARAP in the fields referred to in chapter 2.1 above. This will lead to the production of User Guides for CARAP.

## 6.2. The quality of CARAP

Criteria for quality of the project would include consideration of the coherence, comprehensiveness and readability of CARAP.

We think we have achieved a pretty satisfactory level of "logical" coherence when one takes account of the great diversity of descriptors, which it seemed relevant to keep from a didactic point of view. But we have much to learn from the reactions of potential user-readers about how far this coherence corresponds to the spontaneous expectations of someone who consults a work of this kind with specific aims.

As to the question of how far it is representative, or even comprehensive, we are quite confident about the absence of categories of resources which have been "forgotten", given the importance of the resource publications we started out from. We have questions about the level of detail that we propose, which is perhaps unequal according to the lists or parts of lists[20]. This will only become clear when we have the reactions of readers and users of the work. The same thing is, of course, true for readability.

All the comments collected will inform the re-writing which we have foreseen in the first phase of the new project. This will be supported by new reflection and readings in the theory of the notion of "competence" (with the aim of reinforcing or modifying the overall organisation of our product) and in the field of psycho-cognition and psycho-affectivity (in order to find a better structure, if needed, to the internal organisation of the lists).

20 Cf. on this point the conclusion to point $\mathcal{B}$ (*Global competences*) where we attempt to illustrate the descriptive power of CARAP. Two axes of evaluation are proposed: assessment of the "descriptive" capacity of CARAP (as a model of how it works in a situation), and assessment of its pedagogic capacity (as an instrument for action in education). We deal mainly with the second aspect.

# 7. Notes on terminology

The major part of the work on Pluralistic Approaches has been done in French, German and Spanish and for the English version it was necessary to take some decisions on how the terms used should be translated. Here are a few explanatory comments, relating to the way the French original has been put into English:

**Approches plurielles** has been translated as *pluralistic approaches* – "plural" did not seem adequate as in English it would refer simply to a multiplicity of approaches.

**Savoir, savoir-faire, savoir être** have been translated as *knowledge, skills, attitudes* (the Common European Framework uses *existential competence* for the last of these, but we have preferred *attitudes* as the three are seen as constituent parts of competence, and therefore at a different level. *Savoir* is countable in French, uncountable in English and sometimes we have used *items of knowledge, aspects of knowledge* to express plurality).

**Culture(s)** is used in the meaning of the shared ideas, conduct, values, belief etc of a community and is often used in the plural – *different cultures*.

**Altérité** – is distinguished in French from **difference** – as the fact or the nature of being different. We have translated this by *otherness*.

**Predicate, object** - in the lists of knowledge, skills and attitudes the headword of each list is described as the *predicate* (either a verb phrase like *Can compare* or a noun like *receptiveness*). The list then includes *objects* to which the heading can be applied. These terms are used in the English version.

**Resources** – the combination of a predicate and an object is described as a *resource* in French, and the term has been kept in English.

# 8. Graphic conventions

| | |
|---|---|
| °x / y° | **either x, or y (y is not a sub-set of x)**<br>Can identify cultural specificities / features[21]<br>Can °observe/ analyse° linguistic forms and functions[22] |
| °x [y]° | **terminological variants considered to be (quasi) equivalent**<br>Can identify [recognise] simple phonetic elements [sounds] |
| x (/ y / z /) | **either x, or y, or z (y and z being sub-sets of x)**<br>Can analyse interpretation schemas (/stereotypes /) |
| {…} | **list of examples** (not to be confused with sub-sets of the object!)[23]<br>Can identify [recognise] basic graphic signs {letters, ideograms, punctuation marks...}[24]<br>Shows awareness of cultural diversity {table manners, highway codes…} |
| *x* <…> | **explanation of a term**<br>Can perceive the *indirect* lexical closeness between features of two languages <on the basis of closeness between the terms of two families of words> |
| <…> | **all other explanations / additional information (or note)**<br>Make efforts to combat one's own reservations towards what is different <applies to both languages and culture> |
| (…) | **optional part (in contrast with <…>, the part between (…) is part of the descriptor).**<br>Be receptive to the enrichment which can be engendered by confronting different languages / different cultures / different peoples (especially when these are linked to the personal or family history of pupils in the class) |

21 (…) within a word: morphological variants which are grammatical

22 the ° are essential to separate parts which are alternatives: it is possible to distinguish between:

- Can °observe / analyse linguistic °forms / functions
- Can °observe / analyse° °linguistic forms / functions°

23 A letter is **one** basic graphic sign, not a sub-category of a basic graphic sign. Whereas a stereotype is a sub category of an interpretative schema.

24 … means that the list is not closed.

# $\mathcal{B}$ – Global competences

It is important to point out here that we are presenting a set of global competences whose development we consider to be especially favoured by using pluralistic approaches, without there being any exclusivity in this respect.

The set will be presented as a table, preceded by a presentation and comments designed to justify and explain our choices, followed by an example intended to illustrate – and verify – the overall conception we have formulated of the way in which "competences" and "resources" are related.

## 1. Presentation and comments

It is not easy to define at what level of generality we should place competences of this kind. There are no absolute, objective criteria; our choice is based wholly on pragmatic criteria: the competences must be general enough to apply to numerous situations and tasks, but not so general that they would be empty of all content. As we have seen (cf. chapter 3.2.3 of part $\mathcal{A}$ – General Presentation of CARAP) resources and competences in fact form a continuum, from the most elementary abilities to the most general competences. In one way, it seems to us that any arrangement of resources can potentially function, in a particular situation, as a (micro-) competence, whether or not it is so called explicitly.

The competences are presented here in the form of a table which we do not intend to "over-structure". In particular we have not included any arrows linking an implied relationship (or support) between the different competences we have included, for that would suggest – wrongly – that we feel we have mastery of the exact way in which the complex links between them combine. We have preferred to produce an open table, about which our postulate is that the elements it is made up of (the competences) are applied in an original way in different situations; we think this can be presented clearly simply through the spatial relations in the table (the proximity with other elements, where they are on the horizontal and vertical axes) and this way of presenting the relationships graphically seems to provide an adequate degree of flexibility.

The generic title of the table explains the common characteristics of the set of competences selected:

**Competences which activate[25] knowledge skills and attitudes in action and reflection**

- valid for all languages and cultures;
- concerning the relationships between languages and between cultures[26].

In accordance with what we said, above, any competences which we phrased with repetition of the elements of the title ("competence to activate … in action and reflection") would be too general to be operational. This title is the general expression of what is common to / characteristic of all the competences we wish to include in the table, and is a generic characterisation of all the competences which pluralistic approaches are capable of developing in a specific way[27].

**The next part of the table is composed of two over-arching competences (which we could have called macro-competences) explaining what we consider to be the two global competences which share, at the highest level, the whole of the field covered by the title of our work:**

**C1: Competence in the construction and broadening of a plural linguistic and cultural repertoire.**

**C2: Competence in managing linguistic and cultural communication in a context of "otherness" (**in which one encounters languages and cultures different from one's own).

C1 and C2 describe in a way two zones of competence – one related to personal development, the other to managing communication – under which can be grouped various competences of a lower order of generality, which we call "micro-competences". However difficult it is to establish a dividing line between micro-competences and "compound" resources (cf. part *A*, 3.2.3) the core of the issue is to understand the nature of the fundamental link we want to establish in FRAPALC between these two aspects: on one hand, *situated* global competences (including micro-competences), linked to real situations, on the other the lists of resources they can activate in these situations (cf. part *A*, 3.2.1).

*The zone of managing linguistic and cultural communication in a context of "otherness"*

A range of (micro-)competences can (relatively) clearly be situated in this zone[28]:

- a **competence in resolving conflict, overcoming obstacles, clarifying misunderstandings** is obviously important in contexts where differences constantly threaten to become problems. It is

---

25 According to the conclusions reached at the beginning of chapter 3.2 of Part *A* of the General Presentation of CARAP, competences consist of both activation of resources (here "internal" resources – cf. chapter 3.1 of the Presentation) and the possession of the resources themselves. To simplify the formulation we have kept to "activation" since one can only activate what one has available ("that one possesses").

26 The first aspect can be described as "trans-linguistic" / "trans-cultural", the second as "inter-linguistic" / "inter-cultural" (see p. 9).

27 Cf. Part *A* – General Presentation of CARAP, chapter 1.

28 We will just use the term competence while inviting the reader to keep in mind the idea of a continuum from competences – micro-competences – resources. We will not systematically repeat the fact that all the competences are to be seen in "a context of otherness": it is on this that their relevance and specificity in the framework of pluralistic approaches is based.

clear that this – like all those listed here – is a competence which call for Skills (*cf. S-6.2: Can ask for help in communicating in bi-/plurilingual* groups), for Knowledge *(cf. K-6.3 Knows that categories used to describe the workings of a language (/ the mother tongue / the language of education/) may not necessarily exist in others {number, gender, the article ...}* and to attitudes *(cf.A-4.2.1 Accepting the fact that another language can organise the construction of meaning on °phonological and semantic distinctions / syntactic constructions° which differ from those of one's own language )*[29];

- a **competence in negotiation,** which is the foundation for establishing contacts and relationships in a context of otherness;
- a **competence in mediation**, which is the foundation for establishing relationships between languages, between cultures and between people;
- a **competence of adaptability**[30], which calls on all the resources one has to "approach what is unfamiliar, different".

At this point, there are some important comments which will also apply to the two other "zones":

- the order of presentation is irrelevant, even though we have tended to put the more comprehensive ones first;
- putting these competences in one zone does not mean that they have no relevance in another one;
- the competences we have chosen are not necessarily specific to pluralistic approaches: the competence of negotiation, for example, in its general meaning, is equally relevant in situations within one culture or language and can perfectly well be developed in non pluralistic approaches, even outside the field of language learning (management training etc.), but interactive situations where linguistic and cultural "differences" require special attention and pluralistic approaches preparing learners to cope with such situations need to pay special attention to them.

*The zone of constructing and broadening a plural linguistic and cultural repertoire*

In this area there are only two (micro-) competences which seem to be specific enough – or which have sufficiently original sense in situations of otherness – to be included[31]:

- a **competence in profiting from one's own inter-cultural / inter-language experiences** whether they are positive, problematic or frankly negative;
- a **competence in applying systematic and controlled learning approaches in a context of otherness**, in either an institutional or school context, in groups or individually.

---

29 As we pointed out, the fact that each of the (micro-)competences can – according to the task / situation in which it is activated – require resources from skills, knowledge and attitudes is really at the heart of our concept of a frame of reference. However we will illustrate this later with a more fully developed example.

30 The first three competences are close to what some people include in the idea of "strategic competence", but we have preferred more specific ways of naming these.

31 We should stress again that we have not included all the cognitive competences which make up learning in general.

*An intermediate zone*

Finally there are (micro-)competences which fit clearly into the two zones:

- a **competence of decentring**, which describes a key feature of the aims of pluralistic approaches, involving a change of vantage point, seeing things in a relative way, thanks to a number of resources stemming from attitudes, skills and knowledge;

- a **competence in making sense of unfamiliar linguistic and/or cultural features**, refusing to accept (communicative or learning) failure, using all the resources available, especially those based on inter-comprehension (*cf.* in the skills S-*5 Can use knowledge and skills already mastered in one language in activities of °comprehension / production° in another language / S-5.1 Can construct ° an set of hypotheses / a « hypothetical grammar»° about affinities or differences between languages);*
- a **competence of distancing** which, based on a range of resources, allows a critical approach to situations, keeping control, and avoids being completely immersed in the immediate interaction or learning activity;
- a **competence in critical analysis of the (communicative and/or learning) activities one is involved in** (close to what is sometimes called *critical awareness*) which puts the focus on the resources applied after the distancing has been carried out;
- a **competence for recognising the "Other", and otherness**, in what is different and similar. Here we have deliberately used an expression (see the notes on terminology) which can be applied to both skills (recognise) and attitudes (accept)[32].

These are the features that we finally decided to keep as competences or micro-competences; they provide a kind of map of competences which are specific to pluralistic approaches and which need to be activated in the different situations / tasks we face.

The table does not necessarily, however, make any claim to comprehensiveness, because, among other reasons, there are issues of hierarchy and because of the continuum mentioned above. In fact, as we carried out the analysis we found other features which could also have laid a claim to the status of competence! This is the case of the descriptors (competence in) communicating, exchanging ideas, questioning about language, culture and communication and (competence in) seeing things in a relative way or (competence) of empathy, etc. In spite of this we did not include them as competences, but just as resources (cf. the respective lists) either because they seemed to be relevant to only one of our fields (empathy, for example, comes under attitudes) or because they are at a slightly lower level of complexity (communicating, exchanging ideas, questioning about language, culture and communication).

32 This use, based on a lexical particularity of one language (French), is allowable here, since these competences have as a feature to use resources coming from several different lists.

# Table of global competences

**Competences which activate knowledge, skills and attitudes through reflection and action**

- **valid for all languages and cultures;**
- **concerning the relationships between languages and between cultures.**

**C1: Competence in managing linguistic and cultural communication in a context of "otherness"**

C1.1. Competence in resolving conflicts, overcoming obstacles, clarifying misunderstandings

C1.2. Competence in negotiation

C1.3. Competence in mediation

C1.4. Competence of adaptability

**C2: Competence in the construction and broadening of a plural linguistic and cultural repertoire**

C2.2. Competence in applying systematic and controlled learning approaches in a context of otherness

C2.2. Competence in applying systematic and controlled learning approaches in a context of otherness

C3. Competence of decentring

C4. Competence in making sense of unfamiliar linguistic and/or cultural features

C5. Competence of distancing

C6. Competence in critical analysis of the (communicative and/or learning) activities one is involved in

C7. Competence in recognising the "Other" and otherness

## 2. An illustration

In Part *A*, 3.2.1 and 3.2.2, it is not possible to envisage an integrated table of competences and resources which would be structured and ranked (as a network in a tree diagram, for example). The competences, in the concept we have adopted, are characterised by the fact that they are "situated", that is to say they can only be defined / configured exactly when they are activated in a situation – different each time - and for a specific task – also different each time.

This means that the shape of a competence is never exactly the same but varies according to the context in which it is activated. It is only when the task (outcome) and the situation (who is involved, the context) are defined that the competence can reach its real form[33]. Or, to put it more precisely, that a subject can activate one or more of the competences available to him at different levels. The subject will then activate the competence(s) in a form, which, in addition to the kind of task and context, is going to depend on the manner (in nature and quantity) he possesses the forms of the competence - never totally definable.

This reminder may seem very abstruse, as indeed it is… But we thought it essential to accompany the table we have presented with an illustration of the real complexity of the notion of competences, especially to avoid the risk of reification of the notion, which is often evident in the context where the concept is used[34].

So illustrating our concept is a challenge; it is a question of – by means of the simplification mentioned in the precedent note – imagining the kind of situations / tasks for which a given competence is relevant, then describing more fully some examples of these tasks and situations and, finally, verifying if our "diptych" of competences – resources (*cf. 3.2.2*) really works.

***An example: the competence of "adaptability"***

The example chosen is the **competence of adaptability**, which consists, as we have seen, in approaching what is other, strange, different. We have stressed that a competence of this kind is especially necessary in a "context of otherness", when differences are immediately evident: differences of language, imbalance in the mastery of the languages used in the exchange; "strange" cultural behaviour etc. Note from the start that adapting does not mean identify with the other person, nor totally to adopt his language or behaviour, but to find modes of action which allow the exchange to function as well as possible, given, a priori, the differences which are there.

---

33 Note that in this concept, which is deliberately interactive, even ethno-methodological, things become even more complex since situations and tasks are also the object of interactive construction and therefore likely to be modified during the achievement of the task! The definition of "competence for language" as defined recently by M. Matthey, in a view similar to that of Bulea & Bronckart (2005), expresses this idea well: "Competence for language is shown only in relation to a task in a specific situation. It is intelligent energy which enables an individual to combine resources (linguistic and non-linguistic) with those available in the situation and those of other people to complete a task (or several parallel tasks). The actions they carry out to complete the task contribute to how the task is defined and to the situation in which they act." (forthcoming). It is therefore out of a concern for simplification that we continue as if the definitions of situation and task were clear and stable.

34 This is particularly striking when the notion is used for assessment and / or recruitment in a professional context.

Imagine a situation of interaction between languages / cultures during which one of the interlocutors constantly reproaches the other participants with encroaching on his/her territory: in other words, a "difficult" interaction from the point of view of proxemics (Hall, 1971 and 1981)[35]. A reaction is required. It can be an adaptation.

This calls for responses to three questions:

The first two concern the "adaptation" as such and, in fact, influence each other:

a) show can we describe the adaptation we have imagined in terms of resources?

b) is competence an adequate word to use for this "adaptation"?

The third question concerns the context of our frame of reference:
c) are there features in our list of resources which correspond to the description in a)?

Below are our responses, followed by an assessment of the whole of the illustration.

a) In the situation chosen, adaptability must clearly rely on several resources:

- in the interactive situation described "adapting" presupposes being able to recognise problematic behaviour (the position of the interlocutor in the exchange) and to identify / interpret this as a cultural difference (and not as anything ill-intentioned or anything of that kind) (a skill);
- this identification / interpretation has to be underpinned by knowledge; that there are differences of proxemic behaviour in different cultures, that there are norms (of interaction) which differ from culture to culture, that the interlocutor comes from a different culture and therefore conforms to different norms, etc.;
- the adaptation also supposes certain attitudes which allow the subject to draw conclusions from what has happened to adopt appropriate behaviour by adapting to that of the interlocutor: openness, flexibility, being prepared to modify one's own norms and behaviour (attitudes);
- the adaptation further consists in (what we could call the "problem-solving" part) adopting appropriate behaviour, which could include, for example[36]: meta-communication about the "problem", asking the interlocutor to change his behaviour, adapting one's own, etc.

b) As it needs to use such a set of resources (and probably others, too) adaptability looks **therefore as if it is indeed a competence** (cf. Part *A*, 3.2.1) characterised by a degree of complexity (including the ability to choose resources which correspond to the situation), by a social function (ensuring that the interaction

35 The same illustration could be made in relation to other examples of tasks / situations in contexts of otherness: welcoming someone in another language or culture; looking for information in an unfamiliar language; interpreting and reacting to conduct which s *a priori* incomprehensible, etc.

36 This raises another feature of competences which makes it impossible to develop a closed, completed table: when one is faced with a problem, there are usually several ways of reacting to what is happening: for example, one can adapt one 's own behaviour, or explain the problem etc. These differences in the response themselves act to redefine the situation in a process of co-construction which only ends when the exchange is closed!

takes places as harmoniously as possible "in spite of" the differences of norms and behaviour, which "threaten" this harmony). It is a competence which is manifested in the category of situations "in interaction between participants from different languages / cultures".

c) Here we will verify whether the lists of resources contain the ones we have seen in a) as being required to activate the competence of adaptability in the situation we have described. First comes a list of relevant resources we have included and comments on any that might be missing.

*Skills*

| | |
|---|---|
| **S-2.10**<br>++ | **Can °identify [recognise]° specific forms of behaviour linked to cultural differences** |

This resource is necessary to recognise that there is a problem (we have phrased this as *identify problematic behaviour*). The analysis / interpretation is based on:

| | |
|---|---|
| **S-1.7**<br>++ | **Can analyse the cultural origin of different aspects of communication** |
| **S-1.8**<br>++ | **Can analyse the cultural origins of certain behaviours.** |

These are indeed the bases for an understanding of the problem. The expression "can analyse" is still a bit vague, so resources relevant to comparison are called on.

| | |
|---|---|
| **S-3.1.**<br>+++ | **Can apply procedures for making comparisons** |
| S-3.1.1.<br>+++ | Can establish similarity and difference between ° languages / cultures° from °observation / analysis / identification / recognition° of some of their components |

| | |
|---|---|
| **S-3.9.**<br>+++ | **Can compare communicative cultures** |
| S-3.9.2.1.<br>+++ | Can compare one's own linguistic °repertoires / behaviours° with those of speakers of other languages |
| S-3.9.2.2.<br>+++ | Can compare own non verbal communication practices with others |

| | |
|---|---|
| S-2.8.2<br>++ | Can °identify [recognise]° °specificities of / references to / affinities of ° one's own culture |

To identify the problem:

| | |
|---|---|
| **S-2.8**<br>++ | **Can °identify [recognise]° cultural °specificities / references / affinities°** |
| **S-2.9**<br>++ | **Can °identify [recognise]° communicative variations engendered by cultural differences** |

But there are also "skills"- related resources employed in the part of the competence which seeks "solutions" to the problem:

| | |
|---|---|
| **S-6.3.**<br>+++ | **Can communicate while taking °sociolinguistic / sociocultural° differences into account** |

| | |
|---|---|
| **S-4.2.**<br>++ | **Can explain misunderstandings.** |

*Knowledge*

The three parts of our framework show the place of knowledge in skills: the operations of analysis, comparison etc. are based on general cognitive operations on the one hand and on skills on the other hand. Here are some examples:

| | |
|---|---|
| **K-8.2**<br>+++ | **Knows that a number of cultures, more or less different, exist.** |

| | |
|---|---|
| **K-10.7**<br>+++ | **Knows [is aware of] one's own reactions to (/ linguistic / language / cultural/ ) difference** |

| | |
|---|---|
| **K-10.3**<br>++ | **Knows that cultural differences may underly °verbal / non verbal° °communication / interaction°** |
| K-10.3.1<br>++ | Knows that difficulties in communication caused by cultural differences may result in °cultural shock / cultural fatigue° |

| | |
|---|---|
| **K-10.2**<br>++ | **Knows that culture and identity influence communicative interactions** |
| K-10.2.1<br>++ | Knows that °behaviours / words° and the ways in which they are °interpreted / evaluated° are linked to cultural references |

| | |
|---|---|
| **K-3.5**<br>++ | **Knows that one's communicative competence originates from (usually implicit) knowledge of a linguistic, cultural and social nature.** |

| | |
|---|---|
| **K-6.10**<br>++ | **Knows that there are similarities and differences between° verbal / non-verbal° communication systems from one language to another** |

| | |
|---|---|
| **K-8.4**<br>+++ | **Knows that the members of each culture define (partially) specific °rules / norms / values° about °social practices / behaviours°** |

| | |
|---|---|
| **K-10.5**<br>+++ | **Knows that the interpretation that others give to one's behaviour may be different from that which that same person gives to that same behaviour** |

Some areas of knowledge are also activated to solve problems.

| | |
|---|---|
| **K-10.9**<br>++ | **Has knowledge of some strategies which help to resolve intercultural conflict** |

*Attitudes*

Numerous attitudes also have to come into play. They form a kind of attitudinal background which makes it possible to act in a context of otherness and the application of the knowledge and skills. It is hard to establish a precise list, but here are some examples…

... to be able to start:

| | |
|---|---|
| **A-7.2**<br>++ | **Readiness to engage in pluralistic (verbal / non verbal) communication while following the rituals and conventions appropriate to the context** |
| **A-7.3**<br>++ | **Readiness to face difficulties linked to °plurilingual / pluricultural° situations and interactions** |
| A-7.3.1<br>++ | Ability to face (with confidence) that which is °new / strange° °°in the °linguistic / cultural° behaviour in the cultural values°° of others |
| A-7.3.2<br>++ | Readiness to assume the anxiety which is inherent to °plurilingual / pluricultural° situations and interactions |
| A-7.3.3<br>+ | Readiness to live °linguistic / cultural° experiences which do not conform to one's expectations |
| A-7.3.4<br>++ | Readiness to experience a threat to one's identity [to feel disindividualised] |

| | |
|---|---|
| **A-14.1**<br>++ | **Feeling capable of facing °the complexity / the diversity° of °contexts / of speakers°** |
| **A-14.2**<br>+ | **Being self-confident in a situation of communication (°expression / reception / interaction / mediation°)** |

| | |
|---|---|
| A-13.2.1<br>+ | A will to (try to) manage the °frustrations / emotions° created by one's participation in another culture |

… adopting a suitable attitude towards what is likely to happen in an exchange:

| | |
|---|---|
| A-1.1.1<br>+ | Attention to verbal and non verbal signs of communication |

| | |
|---|---|
| **A-2.1**<br>**+** | **Sensitivity towards one's own °language / culture° and other °languages / cultures°** |
| A-2.2.1.1<br>++ | Being aware of the diversity of °linguistic universes {sounds, graphisms, syntactic organisations, etc.} / cultural universes {table manners, traffic laws, etc.} |

| | |
|---|---|
| **A-12.2**<br>**++** | **Accepting to suspend (even provisionally) or to question one's °(verbal or other) practices / behaviours / values …° and adopt (even provisionally in a reversible manner) °behaviours / attitudes / values° other than those which have so far constituted one's linguistic and cultural "identity"** |

| | |
|---|---|
| A-4.2.2<br>+ | Accepting the fact that another culture may make use of different cultural behaviours (/table manners / rituals / …) |

| | |
|---|---|
| **A-11.3**<br>**++** | **A will to combat (/deconstruct / overcome /) one's prejudices towards other °languages / cultures° and their °speakers / members°** |

| | |
|---|---|
| **A-4.1**<br>**+** | **Mastery of one's °resistances / reticence° towards what is °linguistically / culturally° different** |

| | |
|---|---|
| **A-6.1**<br>**+** | **Respect for differences and diversity (in a plurilingual and pluricultural environment)** |

… at the same time keeping one's capacities for analysing situations and looking at them critically:

| | |
|---|---|
| A-8.6.2<br>++ | A will to try to understand the differences °in behaviour / in values / in attitudes° of members of the receiving culture |

| | |
|---|---|
| **A-10.3**<br>**+** | **A will to take a critical distance from conventional attitudes about / concerning cultural differences** |

| | |
|---|---|
| **A-11.1**<br>**+++** | **°°Being disposed to distance oneself from one's own °language / culture° // look at one's own language from the outside°°** |
| **A-11.2**<br>**++** | **Disposition to suspend judgement about °one's own culture / other cultures°** |
| **A-11.3**<br>**++** | **A will to combat (/deconstruct / overcome /) one's prejudices towards other °languages / cultures° and their °speakers / members°** |
| A-11.3.1<br>++ | Being attentive to one's own negative reactions towards °cultural / linguistic / differences° {fears, contempt, disgust, superiority…} |

… and being ready to try to resolve problems:

| | |
|---|---|
| **A-13.1**<br>**+** | **A will °to adapt / to be flexible in° one's own behaviour when interacting with persons who are °linguistically / culturally° different from oneself** |

| | |
|---|---|
| A-13.2.2<br>+ | A will to adapt one's own behaviour to what one °knows / learns° about communication in the host culture |

All of these are attitudes, which can be summarised in the context of the example we provided as:

| | |
|---|---|
| **A-12.2**<br>**++** | **Accepting to suspend (even provisionally) or to question one's °(verbal or other) practices / behaviours / values …° and adopt (even provisionally in a reversible manner) °behaviours / attitudes / values° other than those which have so far constituted one's linguistic and cultural "identity"** |

| | |
|---|---|
| **A-10.1**<br>**+** | **A will to possess a °more considered / less normative° view of °linguistic / cultural ° phenomena {loans / linguistic or cultural mixes / etc.}** |

Note, in passing, that once it has been applied, the competence of adaptability can lead one further – to new learning, to increased curiosity:

| | |
|---|---|
| **A-3.4**<br>**+** | **Interest in understanding what happens in intercultural / plurilingual interactions** |

***What conclusions can be drawn from this presentation?***

We can conclude that:

1. Overall the model of "competences" and "resources" we have chosen from the literature and through the theoretical reflections of the General Presentation is relevant. When they are applied to a concrete case of competence to be used in a situation, the concepts are useful in generating a description which "makes sense" in that it corresponds to what our (personal and collective) experience has taught us about such situations and what can happen in them. The description provided seems to be a rich one.

2. The resource descriptors provide a broad enough basis to cover a number of the aspects required for an analysis, whose richness we noted, both at the level of generic descriptors and more specific ones. Even if one sometimes has an impression that the descriptors are in some cases too broad, in others to narrow.

So, overall, we think we are on the right track, even if there is still a lot of work to be done to produce a fully operational framework.

We are, of course, aware of the limitations of an approach based on a single example which should not be confused with an attempt to validate the model and the instrument. The purpose of such a validation (of CARAP as a descriptive model? as a tool to guide pedagogic action?) and, for this reason, its methodology, remain to be decided.

# *C*-KNOWLEDGE

## 1. Lists of descriptors of resources

## Language (Sections I – VII)

### Section I. Language as a semiological system

| | |
|---|---|
| **K-1**<br>**++37** | **Knows some of the principles of how languages work** |
| **K-1.1**<br>**++** | **Knows that language is / languages are composed of signs which form a (semiological) system** |

| | |
|---|---|
| **K-1.2**<br>**++** | **Knows that the relationship °between words and their referent, <the reality which they designate> / between the *signifier* <the word, the structure, the intonation …> and the meaning° is *a priori* an arbitrary one** |
| K-1.2.1<br>++ | Knows that even cases of onomatopeia, where a link does exist between word and referent, retain a degree of arbitrariness and vary from one language to another |
| K-1.2.2<br>++ | Knows that two words which may °have the same form / look alike° in different languages do not automatically mean the same |
| K-1.2.3<br>+++ | Knows that grammatical categories are not "the" replica of reality but one way of organising this in language |
| K-1.2.3.1<br>++ | Knows that grammatical gender and sexual gender are not the same thing |

| | |
|---|---|
| **K-1.3**<br>**++** | **Knows that the arbitrary link °between the word and the referent / between the signifier and the meaning° is established, most often implicitly, as a convention within the linguistic community** |
| K-1.3.1<br>++ | Knows that within the same linguistic community, individuals give approximately the same meaning to the same signifiers |

| | |
|---|---|
| **K-1.4**<br>**+** | **Knows that languages work in accordance with °rules / norms°** |
| K-1.4.1<br>++ | Knows that these °rules / norms° may vary in the °strictness / flexibility° of their application and that they may sometimes be intentionally broken because the speaker wishes to transmit an implicit content |
| K-1.4.2<br>+ | Knows that these °rules / norms° may evolve in time and across physical distances |

| | |
|---|---|
| **K-1.5**<br>**++** | **Knows that there are always variations within what one may consider to be the same language** |

[37] Resorting to pluralistic approaches is: + = useful; ++ = important; +++ necessary in order to develop this resource

| | |
|---|---|
| **K-1.6**<br>**+** | **Knows that a language functions differently in its spoken and written forms** |

| | |
|---|---|
| **K-1.7**<br>**+** | **Possesses knowledge of a linguistic nature about a particular language (/the mother tongue / the language of schooling / foreign languages/…)** |

## Section II Language and society

| | |
|---|---|
| **K-2**<br>**++** | **Knows the role °of society in the way languages work / the role of language in the way society works°** |
| **K-2.1**<br>**++** | **Has knowledge about synchronic variations in languages {regional, social, generational, professional, specific-public related (international English, "foreigner talk", motherese ...) ...}** |
| K-2.1.1<br>++ | Knows that each one of these variations can be legitimate in certain contexts and under certain conditions |
| K-2.1.2<br>++ | Knows that one must keep in mind the sociocultural characteristics of speakers using these variations in order to interpret them |
| K-2.1.3<br>++ | Knows some categories of languages with regard to their status in society (/official language / regional language / slang / ...) |

| | |
|---|---|
| **K-2.2**<br>**++** | **Knows that each individual belongs to at least one linguistic community and that many persons belong to more than one linguistic community** |

| | |
|---|---|
| **K-2.3**<br>**++** | **Knows that identity is °constructed / defined° in interaction with "the other" during the process of communication** |

| | |
|---|---|
| **K-2.4**<br>**++** | **Knows that the language one uses contributes, along with other phenomena, to one's identity** |

| | |
|---|---|
| **K-2.5**<br>**++** | **Knows some of the characteristics of one's own linguistic °situation / environment°** |
| K-2.5.1<br>++ | Has knowledge about the sociolinguistic diversity of own environment |
| K-2.5.2<br>+++ | Knows the role played by different languages in one's environment (/everyday language / language of schooling / familiar language / ...) |
| K-2.5.3<br>++ | Knows that one's own linguistic identity may be complex (due to personal, familial, national history ...) |
| K-2.5.3.1<br>++ | Knows the determining components of one's own linguistic identity |

| | |
|---|---|
| **K-2.6**<br>**++** | **Has knowledge about historical facts (linked to relations between °nations / people°, migrations ...) which °have influenced / influence° the origins or the evolution of some languages** |

| | |
|---|---|
| **K-2.7**<br>**++** | **Knows that in mastering knowledge about languages, one also acquires °historical / geographic° knowledge** |

## Section III. Verbal and non-verbal communication

| | |
|---|---|
| **K-3**<br>**++** | **Knows some of the principles of how communication functions** |
| **K-3.1**<br>**++** | **Knows that apart from linguistic communication, there are other forms of communication [that linguistic communication is but one of the possible forms communication can take]** |
| K-3.1.1<br>++ | Knows some examples of animal communication |
| K-3.1.2<br>++ | Knows some examples of human non-linguistic communication (sign language, braille, gestures …) |

| | |
|---|---|
| **K-3.2**<br>**++** | **Possesses knowledge about one's own communicative repertoire {languages and varieties, discursive genres, forms of communication ...}** |

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| **K-3.3**<br>**+** | **Knows that one must adapt one's own communicative repertoire to the social and cultural context within which communication is taking place** |

| | |
|---|---|
| **K-3.4**<br>**++** | **Knows that culture and identity influence communicative interactions** |
| K-3.4.1<br>++ | Knows that both actions / behaviours and the way they are °interpreted / evaluated° are linked to cultural references |

| | |
|---|---|
| **K-3.5**<br>**++** | **Knows that one's communicative competence originates from (usually implicit) knowledge of a linguistic, cultural and social nature** |
| K-3.5.1<br>++ | Knows that in order to communicate, one has at his / her disposal implicit and explicit information / knowledge and knows that others have information / knowledge of the same order |
| K-3.5.2<br>++ | Is aware of some of the aspects of the implicit knowledge upon which one's own ability to communicate depends |

| | |
|---|---|
| **K-3.6**<br>**++** | **Knows that in view of his / her plurilingual and pluricultural competence, a person who speaks a foreign language possesses a particular status in communication (a special status in communication)** |
| K-3.6.1<br>++ | Knows that a person who possesses partial knowledge of a foreign language may have difficulty in communication and that he °may need to / should° be helped to ensure better communication |
| K-3.6.2<br>+ | Knows that a person possessing knowledge about at least another °language / culture°, may play the role of mediation towards that other °language / culture° |

## Section IV. Evolution of languages

| | |
|---|---|
| **K-4**<br>+++ | **Knows that languages are continuously evolving** |

| | |
|---|---|
| **K-4.1**<br>+++ | **Knows that languages are linked between themselves by so-called "kinship" relationships / knows that languages belong to families** |
| K-4.1.1<br>+++ | Knows about some families of languages and of some languages which make up these families |

| | |
|---|---|
| **K-4.2**<br>++ | **Knows about the phenomenon of "loaning" from one language to another** |
| K-4.2.1<br>++ | Knows about the conditions which bring about linguistic "loans" {situations of contact, °lexical / terminological° needs linked to new °products / technologies°, swings of style ...} |
| K-4.2.2<br>++ | Knows what differentiates a linguistic "loan" from linguistic "kinship" |
| K-4.2.3<br>+++ | Knows that certain "loans" have spread across a number of languages (taxi, computer, hotel, ...) |

| | |
|---|---|
| **K-4.3**<br>++ | **Possesses knowledge about the history of languages (/the origin of some languages / some lexical and phonological evolutions / ...)** |

## Section V. Multiplicity, diversity, multilingualism and plurilingualism

| | |
|---|---|
| **K-5**<br>+++ | **Has some knowledge about °language diversity / multilingualism / plurilingualism°** |

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|---|---|
| **K-5.1**<br>+++ | **Knows that there are very many languages in the world** |

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|---|---|
| **K-5.2**<br>+++ | **Knows that there are many different kinds of sounds used in languages {phonemes, rhythmic patterns ...}** |

| | |
|---|---|
| **K-5.3**<br>+++ | **Knows that there are many different kinds of script** |

| | |
|---|---|
| **K-5.4**<br>+++ | **Knows that °multilingual / plurlingual° situations vary according to °countries / regions° {°number / status° of languages, attitudes towards languages ...}** |

| | |
|---|---|
| **K-5.5**<br>+++ | **Knows that °multilingual / plurlingual° situations are likely / liable to evolve** |

| | |
|---|---|
| **K-5.6**<br>+++ | **Knows that sociolinguistic situations can be complex** |
| K-5.6.1<br>++ | Knows that one must not confuse country with language |
| K-5.6.1.1<br>++ | Knows that there are often °several languages used in one country / one same language used in several countries° |

| | |
|---|---|
| K-5.6.1.2<br>++ | Knows that often the borders between languages and countries do not coincide precisely |

| | |
|---|---|
| **K-5.7**<br>**+++** | **Is aware of the existence of situations of °multilingualism / plurilingualism° in one's own environment and in other places, near or far** |

**Section VI. Similarities and differences between languages**

| | |
|---|---|
| **K-6**<br>**+++** | **Knows that there are similarities and differences between languages / linguistic variations**[38] |
| **K-6.1**<br>**++** | **Knows that each language has its own system** |
| K-6.1.1<br>+++ | Knows that the system which makes up one's own language is only one possibility among others |

| | |
|---|---|
| **K-6.2**<br>**+++** | **Knows that each language has its own, partly specific, way of °perceiving / organising ° reality** |
| K-6.2.1<br>++ | Knows that the particular way in which each language °expresses / "organises"° the world is influenced by culture |
| K-6.2.2<br>++ | Knows therefore that in translating from one language to another there is rarely a word for word solution, a simple exchange of labels, but that one should see the process within the context of a different °perception / organisation of reality° |

| | |
|---|---|
| **K-6.3**<br>**+++** | **Knows that categories used to describe the workings of a language (/the mother tongue / the language of education/) may not necessarily exist in others {number, gender, the article ...}** |

| | |
|---|---|
| **K-6.4**<br>**+++** | **Knows that even when these categories can be found in another language, they are not necessarily organised in the same way** |
| K-6.4.1<br>++ | Knows that the number of elements which make up a category may vary from one language to another { masculine and feminine / masculine, feminine, neuter ...} |
| K-6.4.2<br>++ | Knows that the gender of the same word may vary from one language to another |

| | |
|---|---|
| **K-6.5**<br>**+++** | **Knows that each language has its own phonetic / phonological system** |
| K-6.5.1<br>++ | Knows that the °sounds / sound system° of other languages may be different to varying degrees from one's own language(s) |
| K-6.5.2<br>++ | Knows that other languages may possess sounds which the untrained ear may not even perceive, but which permit the users of those languages to distinguish one word from another / words from others |
| K-6.5.3<br>++ | Knows that different languages °may resemble each other / may vary° in their prosody (/rhythm / accentuation / intonation/) |

[38] The word "language" refers to all linguistic variations, irrespective of their social status.

| **K-6.6**<br>**++** | **Knows that there is no word for word equivalence from one language to another** |
|---|---|
| K-6.6.1<br>++ | Knows that languages may use a different number of words to express the same thing |
| K-6.6.2<br>++ | Knows that what one language may express with one word may be expressed by two or more words in another language |
| K-6.6.3<br>++ | Knows that certain aspects of reality may be expressed in words in one language, but not in others |

| **K-6.7**<br>**++** | **Knows that words may be constructed differently in different languages** |
|---|---|
| K-6.7.1<br>+++ | Knows that languages may use different ways to indicate °categories / relations° {agreement / plural / possession ...} |
| K-6.7.2<br>++ | Knows that the order in which elements making up a single word are placed may differ from one language to another |
| K-6.7.3<br>++ | Knows that what one language expresses through the use of a compound word may correspond to the use of a group of words in another language |

| **K-6.8**<br>**++** | **Knows that the organisation of an utterance may vary from one language to another** |
|---|---|
| K-6.8.1<br>++ | Knows that the order of words may differ from one language to another |
| K-6.8.2<br>+++ | Knows that the relationships between the elements of an utterance (/ groups of words / words /) may be expressed differently from one language to another {through the word order, through endings, through prepositions / postpositions ...) |

| **K-6.9**<br>**+++** | **Knows that systems of script may function in different ways** |
|---|---|
| K-6.9.1<br>++ | Is aware of the existence of different forms of script {phonograms, ideograms, pictograms} |
| K-6.9.2<br>++ | Knows that the number of units used in writing may be very different from one language to another |
| K-6.9.3<br>++ | Knows that similar sounds may be expressed in completely different ways in different languages |
| K-6.9.4<br>++ | Knows that the correspondence established between graphemes and phonemes in alphabetic systems is specific to each language |

| **K-6.10**<br>**++** | **Knows that there are similarities and differences between °verbal / non-verbal° communication systems from one language to another** |
|---|---|
| K-6.10.1<br>++ | Knows that there are differences in the °verbal / non-verbal° ways in which feelings are expressed in different languages |
| K-6.10.1.1<br>++ | Is familiar with some differences in the way feelings are expressed in some languages |
| K-6.10.2<br>++ | Knows that some language functions (/the rituals of greeting / formulae of politeness /...) which may seem to be the same may not necessarily function the same way from one language to another |

| | |
|---|---|
| K-6.10.3<br>++ | Knows that the rules of conversation [relating to the way one addresses others] may vary from one language to another {Who may take the initiative? Who may speak to whom? Who is addressed in formal manner or in familiar terms as in <*tu / vous*> ?} |

## Section VII. Language and acquisition / learning

| | |
|---|---|
| **K-7**<br>**++** | **Knows how one °acquires / learns° a language** |
| **K-7.1**<br>**+** | **Knows some of the basic principles which underly the process of learning to speak a language** |
| K-7.1.1<br>+ | Knows that learning a language is a long and arduous process |
| K-7.1.2<br>+ | Knows that it is normal to commit errors when one has not yet mastered a language |
| K-7.1.3<br>+ | Knows that certain behaviours can help the learner, but that incessant correction or ridicule can in the same way "block" the process |
| K-7.1.4<br>+ | Knows °that one never completely knows a language / that there are always things one does not know / that there is always room for improvement° |

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| **K-7.2**<br>**+++** | **Knows that one can rely on the (structural / discursive / pragmatic) similarities between languages in order to learn languages** |

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|---|---|
| **K-7.3**<br>**+++** | **Knows that one can learn better if one has a positive attitude towards linguistic differences** |

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|---|---|
| **K-7.4**<br>**++** | **Knows that the way one °sees / perceives° a language influences the learning of that language** |

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| **K-7.5**<br>**++** | **Knows that there are different strategies for learning languages and that the different strategies are not equally relevant in view of the learning objectives of the learner** |
| K-7.5.1<br>++ | Knows about different strategies and their relevance {listening and repeating, copying out several times, translating, attempting to construct utterances ...} |

| | |
|---|---|
| **K-7.6**<br>**++** | **Knows that it is useful to be well aware of learning strategies one uses in order to be able to adapt them to one's specific objectives** |

# Culture (sections VIII – XV)

## Section VIII. Cultures: general characteristics

| | |
|---|---|
| **K-8**<br>**+++** | **Possesses knowledge about °what cultures are / how they work°** |
| **K-8.1**<br>**+** | **Knows that a culture is a grouping of °practices / representations / values° of all kinds shared (at least partially) by its members** |

| | |
|---|---|
| **K-8.2**<br>**+** | **Knows that a number of cultures, more or less different, exist** |

| | |
|---|---|
| **K-8.3**<br>**++** | **Knows that cultural systems °are complex / manifest themselves in different domains {social interaction, the relationship with the environment, knowledge of reality, language, table manners, …}°** |

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|---|---|
| **K-8.4**<br>**+++** | **Knows that the members of each culture define (partially) specific °rules / norms / values° about °social practices / behaviours°** |
| K-8.4.1<br>++ | Knows some °rules / norms / values° relative to social practices in certain domains in other cultures {greetings, everyday needs, sexuality, death, etc.} |
| K-8.4.2<br>+++ | Knows that some of these norms may constitute taboos |
| K-8.4.3<br>++ | Knows that these °rules / norms / values° may be more or less °rigid / flexible° |
| K-8.4.4<br>++ | Knows that these °rules / norms / values° may evolve in time and space |

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|---|---|
| **K-8.5**<br>**++** | **Knows that certain social practices in each culture may be arbitrary {rites, language[3], table manners, etc.}** |

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|---|---|
| **K-8.6**<br>**+++** | **Knows that each culture °determines / organises° at least partly the °perception / view of the world / way of thinking° of its members** |
| K-8.6.1<br>+++ | Knows that °facts / behaviours / speech° may be °perceived / understood° differently by members of different cultures |
| K-8.6.2<br>++ | Is familiar with some schemes of interpretation specific to certain cultures as far as knowledge of the world is concerned {numbering, methods of measurement, ways of telling time, etc.} |

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|---|---|
| **K-8.7**<br>**++** | **Knows that cultures influence °behaviours / social practices / personal evaluations° (°of oneself / of others°)** |
| K-8.7.1<br>++ | Is familiar with some °social practices / customs° from different cultures |

| | |
|---|---|
| K-8.7.1.1<br>+++ | Is familiar with some °social practices / customs° from neighbouring cultures |
| K-8.7.2<br>+++ | Is familiar with some specificities of one's own culture in relation to certain °social practices / customs° from other cultures |

## Section IX. Cultural and social diversity

| | |
|---|---|
| **K-9**<br>**++** | **Knows that cultural diversity and social diversity are closely linked** |
| **K-9.1**<br>**+++** | **Knows that a culture is always complex and is itself made up of (more or less) different and °conflictual / convergent° subcultures** |

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| **K-9.2**<br>**+++** | **Knows that within a culture there exist subcultures corresponding to °regional / generational° groupings** |
| K-9.2.1<br>+++ | Knows some examples of the variation of cultural practices according to °social / regional / generational ° groupings |
| K-9.2.2<br>+++ | Knows (in one's own culture or in other cultures) some norms related to social practices and which are specific to certain °social / regional / generational° groupings |

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| **K-9.3**<br>**++** | **Knows that every person forms part of at least one cultural community and that many persons form part of more than one cultural community** |

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|---|---|
| **K-9.4**<br>**++** | **Knows some characteristics of °one's own situation / cultural environment°** |
| K-9.4.1<br>+++ | Knows (at least to some extent) which culture(s) one lives in |

## Section X. Cultures and intercultural relations

| | |
|---|---|
| **K-10**<br>++ | **Knows the role of culture in intercultural relations and communication** |
| **K-10.1**<br>+++ | **Knows that °customs / norms / values° specific to each culture make °behaviour / personal decisions° complex within a context of cultural diversity** |

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|---|---|
| **K-10.2**<br>++ | **Knows that culture and identity influence communicative interactions** |
| K-10.2.1<br>++ | Knows that °behaviours / words° and the ways in which they are °interpreted / evaluated° are linked to cultural references |
| K-10.2.2<br>+++ | Is aware of how cultures structure roles in social interactions |

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|---|---|
| **K-10.3**<br>++ | **Knows that cultural differences may underly °verbal / non verbal° °communication / interaction°** |
| K-10.3.1<br>++ | Knows that difficulties in communication caused by cultural differences may result in °cultural shock / cultural fatigue° |

| | |
|---|---|
| **K-10.4**<br>+++ | **Knows that intercultural relations and communication are influenced by °knowledge / representations° one has of other cultures and those that others have of one's own culture** |
| K-10.4.1<br>++ | Knows that knowledge one has of cultures often includes stereotypes <a simplified and sometimes useful way of grasping one aspect of reality, liable to lead to oversimplification and generalisation> |
| K-10.4.2<br>+++ | Knows some stereotypes of cultural origin which may affect intercultural relations and communication |
| K-10.4.3<br>++ | Is aware of the existence of cultural prejudice |
| K-10.4.3.1<br>++ | Knows some examples of °prejudice / misunderstandings° of cultural origin (especially in the case of the cultures of those communities whose language one is learning) |

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|---|---|
| **K-10.5**<br>+++ | **Knows that the interpretation that others give to one's behaviour may be different from that which that same person himself / herself gives to that same behaviour** |
| K-10.5.1<br>+++ | Knows that one's own cultural practices may be interpreted by others through the application of stereotypes |
| K-10.5.1.1<br>++ | Knows some stereotypes other cultures have about one's own culture |

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|---|---|
| **K-10.6**<br>++ | **Knows that the perception of one's own culture depends also on individual factors {previous experiences, traits of character …}** |

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|---|---|
| **K-10.7**<br>+++ | **Knows [is aware of] one's own reactions to (/ linguistic / language / cultural/ ) difference** |

| | |
|---|---|
| **K-10.8**<br>++ | **Has cultural references which structure one's knowledge and perception of °the world / other cultures° as well as one's intercultural, social and communicative practices** |
| K-10.8.1<br>+++ | Has knowledge about cultures °which are the object of formal learning / which belong to other learners in the class / which one finds in the immediate environment° |
| K-10.8.2<br>++ | Knows certain elements which are characteristic of one's own culture in comparison to other cultures ° which are the object of formal learning / which belong to other learners in the class / which one finds in the immediate environment° |

| | |
|---|---|
| **K-10.9**<br>+++ | **Knows strategies which one can use to resolve intercultural conflicts** |
| K-10.9.1<br>++ | Knows that the causes of misunderstanding must be °sought / clarified° in common |

## Section XI. The evolution of cultures

| | |
|---|---|
| **K-11**<br>++ | **Knows that cultures are continuously evolving** |
| **K-11.1**<br>++ | **Knows that cultural °practices / values° are created by and evolve under the influence of different factors (/ history / the environment / the actions of members of the community / …)** |
| K-11.1.1<br>++ | Knows that the members of a cultural community °play / may play° an important part in the evolution of their culture |
| K-11.1.2<br>+ | Knows that the environment often offers the opportunity for one °to understand / to explain° certain cultural °practices / values° |
| K-11.1.2.1<br>++ | Knows the role of institutions and politics in the evolution of cultures |
| K-11.1.3<br>++ | Knows that °history / geography° often offer one the opportunity °to understand / to explain° certain cultural °practices / values° |
| K-11.1.3.1<br>++ | Knows certain °historical facts (linked to relations between °races / nations°, to migrations …) / geographical facts° which °have influenced / influence° the creation or evolution of certain cultures |

| | |
|---|---|
| **K-11.2**<br>+ | **Knows that certain cultures are linked by particular historical relationships (common origin, old contacts, etc.)** |
| K-11.2.1<br>+ | Knows some major cultural areas (linked to history, religion, language, etc.) |

| | |
|---|---|
| **K-11.3**<br>++ | **Knows that cultures continuously exchange elements between themselves** |
| K-11.3.1<br>+++ | Knows that cultures can influence each other |
| K-11.3.2<br>++ | Knows some cultural elements which one's own culture has borrowed from others, as well as the history of these elements |
| K-11.3.3<br>++ | Knows some elements which one's own culture has given to other cultures |

| | |
|---|---|
| **K-11.4**<br>++ | **Knows that cultural differences tend to dwindle under the influence of globalization** |

## Section XII. The diversity of cultures

| | |
|---|---|
| **K-12**<br>+++ | **Knows several phenomena relative to the diversity of cultures** |

| | |
|---|---|
| **K-12.1**<br>++ | **Knows that there is (still) a great multiplicity of cultures all over the world** |
| K-12.1.1<br>+ | Knows that in connection with the diversity of cultures, there exists a great plurality of °practices / customs / habits° |
| K-12.1.2<br>+ | Knows that in connection with the diversity of cultures, there exists a great plurality of °values / norms° |

| | |
|---|---|
| **K-12.2**<br>++ | **Knows that it is often difficult to distinguish one culture from another** |
| K-12.2.1<br>++ | Knows that the borders between cultures are often °blurred / indeterminate / shifting° |
| K-12.2.2<br>+ | Knows that it is difficult to °distinguish / “count” cultures |

| | |
|---|---|
| **K-12.3**<br>+++ | **Knows that one can find an extensive variety of situations of contacts between cultures** |
| K-12.3.1<br>++ | Knows that one must not confuse °culture and country / culture and language° |

| | |
|---|---|
| **K-12.4**<br>+++ | **Knows that different cultures are continuously in contact in our immediate environment** |

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|---|---|
| **K-12.5**<br>+++ | **Knows that the diversity of cultures does not imply °superiority / inferiority° of any one in relation to the others** |
| K-12.5.1<br>++ | Knows that relations between countries are often °unequal / hierarchised° |
| K-12.5.2<br>++ | Knows that hierarchies established arbitrarily between cultures change with time |
| K-12.5.3<br>+++ | Knows that hierarchies established arbitrarily between cultures change according to °one’s point of view / the point of reference° |
| K-12.5.3.1<br>+ | Knows that the graphical representation of the world is different according to the maps one is using |

## Section XIII. Resemblances and differences between cultures

| | |
|---|---|
| **K-13**<br>+++ | **Knows that resemblances and differences exist between (sub)cultures** |
| **K-13.1**<br>+++ | **Knows that each culture has (partially) its own way of functioning** |
| K-13.1.1<br>+++ | Knows that the same act may have a different °meaning / value / function° according to different cultures |

| | |
|---|---|
| **K-13.2**<br>+++ | **Knows that there may be °resemblances / differences° between cultures** |
| K-13.2.1<br>++ | Knows some °resemblances / differences° between one's own culture and other cultures |
| K-13.2.2<br>++ | Knows some °resemblances / differences° between °social practices / customs / values / means of expression° between different cultures |
| K-13.2.3<br>++ | Knows some °resemblances / differences° between the cultures of different °social / generational / regional° groups |
| K-13.2.3.1<br>++ | Knows some °resemblances / differences° between the cultures of different (°social / generational / regional°) groups in one's immediate environment |
| K-13.2.4<br>++ | Knows some differences in °verbal / non verbal° expression of feelings (/ of emotions /…) in different cultures[39] |
| K-13.2.5<br>++ | Knows some differences in the °verbal / non verbal° expression of social relations in different cultures |

## Section XIV. Culture, language and identity

| | |
|---|---|
| **K-14**<br>+++ | **Knows that identity is constructed, amongst other things, in relation to one or more °linguistic / cultural° affiliations** |
| **K-14.1**<br>+++ | **Knows that identity is constructed on different levels {social, national, supranational …}** |
| K-14.1.1<br>+ | Knows that the similarities and the differences between European cultures are a constitutive element of European identity |

| | |
|---|---|
| **K-14.2**<br>++ | **Knows that one always belongs to various (sub)cultures** |

| | |
|---|---|
| **K-14.3**<br>+++ | **Knows that one can have a °multiple / plural / composite° identity** |
| K-14.3.1<br>++ | Knows that such an identity may be difficult to °assume / live° but that it may be lived in a perfectly harmonious way |

[39] See K-6.10.1.1 above.

| | |
|---|---|
| **K-14.4**<br>++ | **Knows that °bi/pluricultural / bi/plurilingual° identities exist** |

| | |
|---|---|
| **K-14.5**<br>++ | **Knows of the existence of °°dangers of cultural °weakening / alienation° // possibilities of cultural enrichment°° which may come about as a result of contact with other (dominant) °languages / cultures°** |

| | |
|---|---|
| **K-14.6**<br>++ | **Knows that one's own cultural identity may be complex (due to personal, family, national history …)** |
| K-14.6.1<br>++ | Knows some major elements of one's own cultural identity |

## Section XV. Culture and cultural °acquisition / learning

| | |
|---|---|
| **K-15**<br>+++ | **Knows how one °acquires / learns° a culture** |
| **K-15.1**<br>++ | **Knows that °belonging to a culture / acculturation° is the result of a long (largely implicit and subconscious) process of learning** |

| | |
|---|---|
| **K-15.2**<br>++ | **Knows that one can apprehend a new culture as long as one wants to and one accepts the values linked to that culture** |

| | |
|---|---|
| **K-15.3**<br>+++ | **Knows that one is never obliged to adopt the °behaviours / values° of another culture** |

| | |
|---|---|
| **K-15.4**<br>++ | **Knows that it is normal to commit "errors" of °behaviour / interpretation of behaviours° when one does not sufficiently know a culture and that being aware of this opens the way to learning** |

# 2. Commentary

## 1. Organisation

We have followed the scheme of the *Common European Framework of Reference for Languages* (CEFR) in including "Knowledge" as a category of resources, since "all human communication depends on a shared knowledge of the world" (page 11).

### 1.1. Language and culture - a justifiable dichotomy

In our lists we have separated the descriptors related to language and communication from the ones related to culture. This does not mean that we think that language and culture work in a separate way in language use and discourse in situation, or that we do not recognise the key role of the link between language and culture in the development of communicative competence. If we separate language and culture it is to make it easier to draw boundaries around the key concepts and make them more explicit, as well as to facilitate the nature of the knowledge constructed by pluralistic approaches: if we distinguish them in this way the lists become clearer and easier to understand[40]. And, finally, the separation of the contexts has a pedagogic objective; to make it easier to analyse and assess what is done in education, even though they are certainly global, with language and culture intermingled in actual practice.

However, since the two aspects are so closely linked it has not always been easy to decide where to place the descriptors in one or the other of the two major sections of our list. For example, we decided to locate in the section devoted to language and communication descriptors like Knows that it is necessary to take account of the cultural specificity of one's interlocutor to interpret these variants (with reference to linguistic variants) or Knows that communicative interaction is conditioned by culture and identity where the reference is to language and culture at the same time. In other cases – for example, for descriptors of the type Knows that identity is constructed … we preferred to place a descriptor in each section. K-2.4: Knows that the language one uses contributes, along with other phenomena, to one's identity is in Language while K-14.1: Knows that identity is constructed on different levels {social, national, suprantional …} comes under Culture. These decisions do not mean a real separation, but simply an alternative focus on one or another of the two aspects.

40 This decision follows the one taken by the CEFR which refers to "linguistic knowledge" (p. 13) and finds room in the section of general competences for "declarative knowledge" which is to be understood as "knowledge originating in social experience (empirical knowledge) or from more formal learning (academic knowledge)" (page 16 – cf. p.105-106 for more details).

### 1.2. Predicate and objects

According to the distinction made in the general introduction to CARAP (cf. Section *A*, chapter 5.3.1) the descriptors of knowledge, like those of attitudes or skills, can be divided into "predicates" and "objects".

In this list there is relatively little variety in the predicates – *Knows, Is familiar with, Has knowledge about*.

One could, of course, distinguish differences of meaning among predicates like:

a) **knows that** (knows that something exists). *Knows that communicative interaction is conditioned by culture and identity*;

b) **knows how (**knows how something functions; for example, how one thing works on another thing). *Has knowledge about the way that cultures structure roles in social interaction*;

c) **knows examples** which belong to a category of knowledge: *Knows (is familiar with) some discourse genres of one's own communicative repertoire*[41].

But, whatever the interest of these distinctions from a strictly semantic point of view, the content of the resources we decided to include did not indicate a need for systematic use of a triptych for the same object[42].

In contrast to the lists of skills and of attitudes, the knowledge lists have not been organised according to predicates at the first level. This is partly due to the absence of variety, but also because an organisation whose main principle would have been the triptych above would have led to artificial separation of the "knows that", the "knows how" and the "is familiar with examples" relating to the same fields of knowledge.

In fact, the variety of descriptors in our list is due essentially to the variety of objects. This is why the first level of organisation of the list is based on a typology of objects (which makes no claims for being comprehensive).

41 In other words this is knowledge about facts or phenomena which are (a): abstract or general; (c): concrete and of knowledge on processes and relationships (b).

42 Which means – to put it in another way (cf. the approach explained in Chapter 4 of Section *A*) – that for any single object 1) we have not found the entries from the resource publications indicating the three kinds of predicate; 2) we have not felt a need – given the pedagogic aims of the framework – to add descriptors in order to complete the triptych.

### 1.3. Concerning "objects": problems of cross-classification

When we developed the list, we soon remarked that the two axes of differentiation of the descriptors, which we considered an essential feature of their organisation[43], posed unavoidable problems of cross-classification. The two axes, which each led us to determine categories, are the following:

- categorisation regarding the **levels of linguistic analysis** (for the section *Language)* including semiology, pragmatics etc. which required us – even though we restricted ourselves to a small number of major sub-sets – to distinguish categories such as: *Language as a semiological system*, *Language and Society*, *Verbal and non-verbal communication*; or with regard to **cultural domains**, like social practices or cultural references;
- categorisation through relevant features which one can describe as "**transversal**"**,** to the degree to which they can be applied to all the levels of analysis which result from the preceding axis: *Evolution of languages*, *Plurality and diversity*, *Similarities and differences*, and in a slightly different register *Acquisition and learning* in the section *Language* and *Culture and identity* in the *Culture* section.

We will describe below how we attempted to deal with the inherent problems of this kind of cross-classification.

43 As for the distinction between language and culture, it is important to stress that this categorisation is not for us a real and immanent structure that we are trying to give a structure to: it is forced upon us by the specific aims we seek to achieve; the development of an organised list of descriptors to produce a Framework.

## 2. The list of descriptors

### 2.1. The section "Language"

#### 2.1.1. The meta-linguistic nature of the descriptors included

The elements of knowledge presented as resources in the list correspond in the main to explicit meta-linguistic knowledge. They are declarative, that is to say, they relate to facts, to data, to phenomena, or if they relate to language, languages or communication, procedural. They are **the result** of **observation** and **a more or less conscious analysis of some formal characteristics of language.** This reflective approach, according to the learner's cognitive development, leads us to make certain rules about language(s) explicit in the context of an approach to forming meta-linguistic concepts.

These "knowledge" resources are meta-cognitive and deal with aspects such as analysis, observation and language learning: *knows that one can use learning strategies, knows that one can use structural, discursive and pragmatic similarities among languages to help to learn them*.

And, finally, other items of knowledge, also "meta", refer to action in communicative situations and are designed to facilitate communication either within one language or in contact with others: *Knows that one has to adapt one's communicative repertoire to the social and cultural context* or *Knows that it is necessary to take account of the cultural characteristics of interlocutors to interpret these variants*.

Therefore, taking account of communication is justified by the fact of taking account of language used in situation, which is necessary to understand languages and even for learning them. This use of language in situation shows us that language has a social aspect, notably in the way a language is firmly anchored in social reality; language is a product of society and becomes operational in a framework of communication.

#### 2.1.2. Linguistic and non-linguistic objects

Some descriptors describe objects that are only partially linguistic, for example the knowledge related mainly to history and geography mentioned in point K-2.6: *Is aware of historical and geographical facts which have influenced / influence the appearance or development of certain languages*. They have been included to illustrate the fact that the impact of pluralistic approaches is especially significant in these domains because of the transversal nature of the activities linked to observation of languages.

### 2.1.3. The names of the categories

As we said in 1.3 concerning cross-classification, our categories belong to the two axes at the same time. We decided to divide the categories emanating from the two axes into two successive sub-sets: first the analytical levels (Sections I to III), then the transversal ones (Sections IV to VII):

*Language*

*Section I Language as a semiological system*
*Section II Language and society*
*Section III Verbal and non-verbal communication*[44]
*Section IV Evolution of languages*
*Section V Multiplicity, diversity, multilingualism and plurilingualism*
*Section VI Similarities and differences between languages*
*Section VII Languages and acquisition / learning*

In order to avoid repetition due to cross-classification we did not place descriptors too closely linked to the transversal Sections IV to VII in Sections I to III. When it was necessary to take account in the transversal categories of descriptors which could also have been included in Sections I to III, we regrouped them in sub-sets corresponding to Sections I to III, and in the same order.

This is why there are descriptors in Section VI (*Similarities and differences between languages*) which relate to language as a semiological system (therefore, to Section I). They are placed in the first part of this category, followed by all the descriptors concerning communication (Section III).

Finally, a few explanations – where we think them needed – about the choice of certain categories and their coherence:

***Language as a semiological system (section I)***

This category describes resources which have to do with language as system of signs. It includes some general resources, especially concerning the arbitrary nature of linguistic signs, which can, if not properly understood, pose cognitive obstacles. Others are metalinguistic "barriers", of mistaken knowledge, often the result of linguistic ethnocentricity. Observation of several languages enables learners to make their knowledge more systematic, by generalising it in a process of distancing themselves from their initial prejudices. In this way, they gain understanding by discovery of the conventional nature of language, the existence of rules which regulate how it works at different levels of analysis – morphology and syntax, phonetics and phonology, writing and speech. In other words, pluralistic approaches are intended to make it easier to learn basic linguistic concepts.

44 Our major category *Language and Society* is made tenable – apart from considerations taking account of language use in a situation, by the wish to include non-verbal aspects of language among the knowledge resources.

***Language and Society (section II)***

The class ***Language and Society*** is also concerned with language study, but in this case in its social context. Language in this view is considered as a set of options people have to choose among if they want to communicate successfully; whilst Section III, ***Verbal and non-verbal communication,*** broadens this field of study beyond the concept of language. In fact Section III treats language use as a multi-channel system (following ideas derived from the school of Palo Alto, or those of interactionist approaches) which see communication from a pragmatic and cultural perspective. Communication is here viewed as the behaviour of interlocutors. That is why one can state that in order to react in an interactive situation, especially if it is multilingual, it is not enough just to have a knowledge of verbal and non-verbal linguistic codes, but one should also know about what and to whom one is speaking, how and in what situation one is doing this, and also when to say something or to stay silent. Communication involves, too, the concept of identity, which is developed from a point of view of the acceptance and the construction of social identity – in which language plays an important part.

***Multiplicity, diversity, multilingualism and plurilingualism (section V)***

In this Section we have placed the various resources focusing on linguistic diversity, considered in the light of the CEFR, either as related to the existence of different languages in a given society, or relative to knowing a number of languages. The descriptors include these variations by stressing the complexity of situations where languages are in contact and events linked to the way social groups perceive each other.

***Languages and acquisition / learning (section VII)***

In the category ***Languages and acquisition / learning***, which we treat as a transversal category, we thought it was necessary to distinguish acquisition / learning of phonological features, pragmatic functions, the use of register in social contexts … We refer with these descriptors to the declarative aspect of this major competence, ability to learn. The descriptors in the list promote the ability to transfer knowledge from one domain to another. It concerns especially knowledge which builds on one item of linguistic knowledge to learn another linguistic item: *knows that one can use learning strategies, knows that on can use structural, discursive and pragmatic similarities among languages to help to learn them*. It also concerns repertoires of explicit knowledge in the field of meta-learning which can facilitate learning processes in both linguistic and other domains: *Knows that one can use learning strategies*.

**2.2. The second part: "Culture"**

**2.2.1. Characteristics of the objects included**

In the section on culture we have proposed two kinds of knowledge – which can be seen as forming two axes as follows (the domains of culture and transversal categories:

a) culture as a system (models) of learnt and shared practices, typical of a particular community, which allows us to predict and interpret aspects of the behaviours of people from that community: K-13.2.1 *Knows some °resemblances / differences° between one's own culture and other cultures*

and K-13.2.2 *Knows some °resemblances / differences° between °social practices / customs / values / means of expression° between different cultures*

b) culture as a combination of mental attitudes (ways of thinking, of feeling, etc.) which are acceptable in a community, when these are social attitudes not strictly individual. Knowledge descriptors such as K-8.6.2 refer to precisely such mental attitudes, interpretative schemata which are culturally defined and shared: *Knows certain schemata of interpretations specific to how certain cultures perceive the world monde °{enumeration, measures, the measure of time, etc}.*

**2.2.2 Categories**

As we explained in relation to cross-classification (cf. 1.3) our "culture" categories are also described on two axes. The categories stemming from the two axes are divided into several sections which are as close as possible to the considerations taken into account for the section Language.

Culture (Sections VIII to XV)

*Section VIII: Cultures: general characteristics*
*Section IX: Cultural and social diversity*
*Section X: Cultures and intercultural relations*
*Section XI: The evolution of cultures*
*Section XII: The diversity of cultures*
*Section XIII: Resemblances and differences between cultures*
*Section XIV: Culture, language and identity*
*Section* XV: *Culture and cultural °acquisition / learning°*

In this way, Section VIII *(Cultures: general characteristics)* corresponds to Section I of Language *(Language as a semiological system)*, Section XI to Section IV, etc.

Two remarks:

- This parallelism could not be maintained for all the sections: one does not find an equivalent for Section III Verbal and NonVerbal Communication in Culture, because this simply would not make sense.

- On the other hand, Sections X *(Cultures and intercultural relations)* and XIV *(Culture, language and identity)* in this second part cannot be associated with a corresponding section in *Language.* In this case, for a different reason: it is precisely because these two sections already deal with an association of the two domains that a choice had to be made as to where they would be placed. So, Section X was placed in *Culture* because we wished to emphasize the influence of culture on intercultural relations (verbal or nonverbal); Section XIV (Culture, language and identity), which in fact embraces the other two domains, would have necessitated a third domain in itself! The need to keep the framework as simple as possible led us to keep to two domains and to place this section in *Culture.*

Before concluding this commentary, just a few words about each section in *Culture.*

Section VIII *(Cultures: general characteristics)* includes, as the title implies, the general knowledge descriptors for Culture (the complexity and diversity of cultures, the elements which make up cultures …), the fact that cultures underlie rules/norms of behaviour and thought, their link with a view of the world and how individuals are influenced by cultural belonging, very often to more than one culture.
Section IX *(Cultural and social diversity)* brings together culture and society. It includes descriptors which underline the partially heterogeneous character of cultures, composed as they are of subcultures which may in turn be based not only on social criteria but also on sexual, generational or other factors.

As we said above, Section X *(Cultures and intercultural relations)* focuses on how cultural belonging influences intercultural relations, whether they be verbal (intercultural communication / interaction) or other (stereotypes, interpretation schemes for the behaviour of persons coming from other cultures, etc.) In this section, as in all the others, the emphasis is on one's knowledge of oneself and one's reactions to cultural differences as well as to knowledge (cultural references) and strategies which aim to improve intercultural relations.

Sections XI *(The evolution of cultures)*, XII *(The diversity of cultures)* and XIII *(Resemblances and differences between cultures)* correspond largely to Sections IV, V and VI of *Language* and there is no need for them of any particular comment.

As already stated, Section XIV *(Culture, language and identity)* reflects both the domains of *Language* and *Culture.* This section deals with identity as well as the social, cultural and linguistic elements which compose it. Identity, the construction of self, is in a certain way at the very heart of pluralistic approaches and the whole of education.

This is why we considered it was important to focus on descriptors for identity: tracing its complexity, its plurality and its dynamic nature.

Finally, Section XV *(Culture and cultural °acquisition / learning°)* corresponds partly to Section VII of *Language*, although various characteristics distinguish acculturation from linguistic acquisition/learning, especially when one is talking of a second (or third, fourth, etc) language or culture. For example, in the linguistic domain, it is always considered better to further one's knowledge of the other language (achieving a better mastery), but this is not necessarily the case for acculturation (cf. K-15.3 *Knows that one is never obliged to adopt the °behaviours / values° of another culture* )

## 3. Terminology

In contrast to the two other lists, we have not felt any need – in the section on knowledge – to include any special notes on terminology. This is due in part to the limited variety of predicates and to the fact that our terminology corresponds closely to that of the CEFR (cf. for linguistic resources: *"5.2 Communicative language competences"* and in relation to culture *"5.1.1 Knowledge"*).

Certain terms dealt with in *Notes on Terminology* (see *A*,7) are especially relevant for the Knowledge resources.

# $\mathcal{D}$ – ATTITUDES

## 1. Lists of descriptors of resources

**Abbreviations**

<C>: concrete « object »
<G>: general « object »
<A>: abstract « object »

**Section I. Attention / Sensitivity / Curiosity [interest] / Positive acceptance / Openness / Respect / Valorisation° with respect to languages, cultures and the diversity of languages and cultures (A-1 to A-6)**

| | |
|---|---|
| **A-1**[45] ++ | **Attention**<br>to « foreign » °languages / cultures / persons° <C><br>to °linguistic / cultural / human° diversity in the environment <G><br>to language in general <G><br>to °linguistic / cultural / human° diversity in general [as such] <A> |
| **A-1.1** ++ | **Attention °to language (to semiotic manifestations) / to cultures / to persons° in general** |
| A-1.1.1 + | Attention to verbal and nonverbal signs of communication |
| A-1.1.2 .+ | °Considering / apprehending° °linguistic / cultural° phenomena as an object of ° observation / reflexion° |
| A-1.1.3 ++ | Attention to [paying attention to] the formal aspects of ° language in general / particular languages / cultures° |

| | |
|---|---|
| **A-2** ++ | **Sensitivity** °°to the existence of other °languages / cultures / persons° <C, G> // to the existence of °linguistic / cultural / human° diversity°° <A> |
| **A-2.1** ++ | **Sensitivity towards one's own °language / culture° and other °languages / cultures°** |
| **A-2.2** ++ | **Sensitivity to °linguistic / cultural° differences** |
| A-2.2.1 ++ | Being aware of different aspects of °language / culture° which may vary °from language to language / from culture to culture° |

[45] Resorting to pluralistic approaches is: + = useful; ++ = important; +++ necessary in order to develop this resource

| | |
|---|---|
| A-2.2.1.1<br>++ | Being aware of the diversity of °linguistic universes {sounds, graphisms, syntactic organisations, etc.} / cultural universes {table manners, traffic laws, etc.} |
| A-2.2.2<br>++ | Being aware of the (local / regional / social / generational) variants of a same °language (dialects …) / culture° |
| A-2.2.3<br>++ | Being aware of traces of otherness in °a language (for example in loan words) / a culture° |

| | |
|---|---|
| **A-2.3.**<br>**++** | **Sensitivity to °linguistic / cultural° similarities** |

| | |
|---|---|
| **A-2.4**<br>**++** | **Being sensitive both to differences and to similarities between different °languages / cultures°** |
| A-2.4.1<br>++ | Being aware of the great diversity of manners of greeting, of initiating communication, of expressing temporality, of eating, of playing, etc., and being at the same time aware of the similarity of universal needs to which these manners answer |

| | |
|---|---|
| **A-2.5**<br>**++** | **Sensitivity to plurilingualism and to pluriculturalism in the immediate or remote environment** |
| A-2.5.1<br>+ | Being aware of the °linguistic / cultural° diversity of society |
| A-2.5.2<br>++ | Being aware of the °linguistic / cultural° diversity of the classroom |
| A-2.5.2.1<br>++ | Being aware of the diversity of °languages / cultures° present in the classroom (when these are set side by side with one's own °linguistic / cultural° °practices / knowledge°) |

| | |
|---|---|
| **A-2.6**<br>**++** | **Sensitivity to the relativity of °linguistic / cultural° customs** |

| | |
|---|---|
| **A-3**<br>**+++** | **Curiosity about / Interest in**<br>**°° "foreign" °languages / cultures / persons° <C> // pluricultural contexts <C> // the °linguistic / cultural / human° diversity of the environment <G> // °linguistic / cultural / human° diversity in general [as such] <A>°°** |
| **A-3.1**<br>**++** | **Curiosity about a °multilingual / multicultural° environment** |

| | |
|---|---|
| **A-3.2**<br>**+++** | **Curiosity about discovering how (one's own / other) °language(s) / culture(s)° work(s)** |
| A-3.2.1<br>+++ | Being curious about (and wishing) to understand the similarities and differences between one's own °language / culture° and the target °language / culture° |

| | |
|---|---|
| **A-3.3**<br>++ | **Interest in discovering other perspectives of interpretation of °familiar / unfamiliar° phenomena both in one's own culture (language) and in other °cultures (languages) / cultural (linguistic) practices°** |

| | |
|---|---|
| **A-3.4**<br>+ | **Interest in understanding what happens in intercultural / plurilingual interactions** |

| | |
|---|---|
| **A-4**<br>+++ | **Positive acceptance °°of °linguistic / cultural° diversity <C,,G> / of others <C, G> / of what is different <A>°°** |
| **A-4.1**<br>++ | **Mastery of one's °resistances / reticence° towards what is °linguistically / culturally° different** |

| | |
|---|---|
| **A-4.2**<br>++ | **Accepting the fact that another °language / culture° may function differently from one's °language / culture°** |
| A-4.2.1<br>++ | Accepting the fact that another language can organise the construction of meaning on °phonological and semantic distinctions / syntactic constructions° which differ from those of one's own language |
| A-4.2.2<br>++ | Accepting the fact that another culture may make use of different cultural behaviours (/table manners / rituals / …) |

| | |
|---|---|
| **A-4.3**<br>++ | **Accepting the fact that another °language / culture° may include elements which differ from those of one's own language** |
| A-4.3.1<br>++ | Accepting the existence of °sounds <phonemes> / prosodic and accentual forms° which differ from those of one's own language |
| A-4.3.2<br>++ | Accepting the existence of signs and typographies which differ from those of one's own language {inverted commas, accents, "ß" in German, etc.} |
| A-4.3.3<br>+ | Accepting the existence of cultural features {institutions (educational, judiciary …), traditions (meals, feasts …) artefacts (clothes, tools, food, games, habitat …)} which may differ from those of one's own culture |

| | |
|---|---|
| **A-4.4**<br>++ | **Accepting the existence of °other modes of interpretation of reality / other value systems° (linguistic implicits, the meaning of behaviours, etc.)** |

| | |
|---|---|
| **A-4.5**<br>++ | **Acceptance [Recognition] of the importance of all °languages / cultures° and the different places they occupy** |
| A-4.5.1<br>++ | °Acceptance [Recognition] / Taking into account of the value° of all the °languages / cultures° in the classroom |
| A-4.5.1.1<br>++ | Positive acceptance of minority °languages / cultures° in the classroom |

| | |
|---|---|
| **A-4.6**<br>++ | **Reacting without an *a priori* negative slant to (the functioning of) *bilingual talk* <ways of speaking which resort to two (or more) languages used alternately, essentially between speakers sharing the same plurilingual repertoire>** |

| | |
|---|---|
| **A-4.7**<br>++ | **Reacting without an *a priori* negative slant to "mixed" cultural practices (integrating elements from several cultures: musical, culinary, religious, etc.)** |

| | |
|---|---|
| **A-4.8**<br>+++ | **Accepting the spread and the complexity of °linguistic / cultural° differences (and, consequently, the fact that one cannot know everything)** |
| A-4.8.1<br>++ | Acceptance [Recognition] of the °linguistic / cultural° complexity of °individual / collective° identities as a legitimate characteristic of groups and societies |

| | |
|---|---|
| **A-5**<br>++ | **Openness °°to the diversity** °of languages / people / cultures° of the world <G> / to diversity as such [to difference itself] [to alterity] <A>°° |
| **A-5.1**<br>++ | **Empathy [Openness] to alterity** |

| | |
|---|---|
| **A-5.2**<br>++ | **Openness to allophonic speakers (and their languages)** |

| | |
|---|---|
| **A-5.3**<br>++ | **Openness to °languages / cultures°** |
| A-5.3.1<br>++ | Openness towards °languages / cultures° which are viewed with less regard {minority °languages / cultures°, °languages / cultures° belonging to migrants …} |
| A-5.3.2<br>+ | Openness towards foreign °languages / cultures° taught at school |
| A-5.3.3<br>++ | Openness towards the unfamiliar (linguistic or cultural) |
| A-5.3.3.1<br>++ | Being open (and mastering one's own eventual resistances) to what seems incomprehensible and different |

| | |
|---|---|
| **A-6**<br>++ | **°Respect / Regard°**<br>**for ° "foreign" / "different"° °languages / cultures / persons° <C>**<br>**for the °linguistic / cultural / human° diversity of the environment <C>**<br>**for °linguistic / cultural / human° diversity as such [in general] <A>** |
| **A-6.1**<br>++ | **Respect for differences and diversity (in a plurilingual and pluricultural environment)** |

| | |
|---|---|
| **A-6.2**<br>+ | **Valuing [appreciating] °linguistic / cultural° contacts** |
| A-6.2.1<br>++ | Considering that loans from other °languages / cultures° become part of the reality of a °language / culture° and may contribute to enriching it |

| | |
|---|---|
| **A-6.3**<br>+ | **Having regard for [valuing] bilingualism** |

| | |
|---|---|
| **A-6.4**<br>++ | **Considering all languages as equal in dignity** |

| | |
|---|---|
| **A-6.5**<br>**+** | **Having respect for human dignity and universal human rights** |
| A-6.5.1<br>++ | Respecting [valuing] each individual's language and culture |
| A-6.5.2<br>+ | Considering each °language / culture° as a means of human development, of social inclusion and as an indispensable condition in the exercise of citizenship |

**Section II. °Disposition / Motivation / Will / Desire° to engage in activity related to °languages / cultures° and to the diversity of languages and cultures (A-7/A-8)**

| | |
|---|---|
| **A-7**<br>**++** | **Disposition / motivation with respect to °linguistic / cultural° °diversity / plurality° <C, G, A>** |
| **A-7.1**<br>**++** | **Disposition to °plurilingual / pluricultural° socialisation** |

| | |
|---|---|
| **A-7.2**<br>**++** | **Readiness to engage in pluralistic (verbal / non verbal) communication while following the rituals and conventions appropriate to the context** |
| A-7.2.1<br>++ | Readiness to try to communicate in the language of others and to behave in a manner considered appropriate by others |

| | |
|---|---|
| **A-7.3**<br>**++** | **Readiness to face difficulties linked to °plurilingual / pluricultural° situations and interactions** |
| A-7.3.1<br>++ | Ability to deal (confidently) that which is °new / strange° °°in the °linguistic / cultural° behaviour / in the cultural values°° of others |
| A-7.3.2<br>++ | Readiness to accept the anxiety which is inherent to °plurilingual / pluricultural° situations and interactions |
| A-7.3.3<br>+ | Readiness to live °linguistic / cultural° experiences which do not conform to one's expectations |
| A-7.3.4<br>++ | Readiness to experience a threat to one's identity [to feel disindividualised] |
| A-7.3.5<br>+ | Readiness to be considered as an outsider |

| | |
|---|---|
| **A-7.4**<br>**+** | **Disposition to share one's °linguistic / cultural° knowledge with others** |

| | |
|---|---|
| **A-7.5**<br>**++** | **Motivation to °study / compare° the functioning of different °languages {structures, vocabulary, systems of writing …} / cultures°** |
| A-7.5.1<br>++ | Motivation for the observation and analysis of more or less unfamiliar °linguistic / cultural° phenomena |

| | |
|---|---|
| **A-8**<br>**+++** | **°A wish / will° °to be involved / to act° °°in connection with linguistic or cultural diversity / plurality // in a plurilingual or pluriculural environment°° <C, G, A>** |
| **A-8.1**<br>**++** | **A will to take up the challenge of °linguistic / cultural° diversity (going beyond simple tolerance, towards deeper levels of understanding and respect, towards acceptance)** |

| | |
|---|---|
| **A-8.2**<br>**++** | **Participating consciously in the construction of one's own °plurilingual / pluricultural° competence / Volontary involvement in the development of the process of °plurilingual / pluricultural° socialisation** |

| | |
|---|---|
| **A-8.3**<br>**+** | **A will to °build / to participate in° a shared language culture (built on knowledge, values and attitudes to language, shared in general by a community)** |

| | |
|---|---|
| **A-8.4**<br>**+** | **A will to construct a language culture solidly based on "tested" knowledge of languages and language** |
| A-8.4.1<br>+ | A commitment to have at one's disposal a linguistic culture which helps to better understand languages {where languages come from, how they evolve, what makes them similar or different, …} |
| A-8.4.2<br>++ | A will to °verbalise / discuss° representations one may have of certain linguistic phenomena (/loans / "mixing" of languages/…) |

| | |
|---|---|
| **A-8.5**<br>**++** | **A wish to discover °other languages / other cultures / other peoples°** |
| A-8.5.1<br>+ | A wish to encounter °other languages / other cultures / other peoples° linked to the personal or familiar history of persons one knows |

| | |
|---|---|
| **A-8.6.**<br>**+** | **°A will / A wish° °to be involved in communication with persons from different cultures / to come into contact with others° <C>** |
| A-8.6.1<br>+ | A will to interact with members of the receiving °culture / language° <not avoiding members of this °culture / language° / not seeking only the company of members of one's own culture> |
| A-8.6.2<br>+ | A will to try to understand the differences °in behaviour / in values / in attitudes° of members of the receiving culture |
| A-8.6.3<br>+++ | A will to establish a relationship of equality in °plurilingual / pluricultural° interactions |
| A-8.6.3.1<br>++ | A commitment to helping persons from another °culture / language° |
| A-8.6.3.2<br>+ | Accepting help from persons of another °culture / language° |

| | |
|---|---|
| **A-8.7**<br>**+** | **A will [A commitment] to assume the °implications / consequences° of one's decisions and behaviours <ethical dimension, responsibility>** |

| | |
|---|---|
| **A-8.8**<br>**+** | **A will to learn from others (°their language / their culture°)** |

**Section III. Attitudes / stances of : questioning – distanciation – decentration – relativisation (A-9 to A-12)**

| | |
|---|---|
| **A-9 ++** | **°An attitude of critical questioning / a critical position° towards language / culture in general <G>** |
| **A-9.1 ++** | **A will to ask questions relative to °languages / cultures°** |

| | |
|---|---|
| **A-9.2 ++** | **Considering °° °languages / cultures° // °linguistic / cultural° diversity // °linguistic / cultural° "mixes" // the learning of languages // their importance // their utility …°° as issues about which questions and discussions may arise** |
| A-9.2.1 ++ | Considering the way languages and their different units {phonemes / words / sentences / texts} function as an object of analysis and reflection |
| A-9.2.2 ++ | Considering the way cultures and their domains {institutions / rituals / uses} as an object of analysis and reflection |
| A-9.2.3 ++ | Considering one's own representations and attitudes towards °bilingualism / plurilingualism / cultural mixing° as an object of analysis and reflection |
| A-9.2.4 + | Having a critical attitude in respect of °the role of language in social relations {of power, inequality, the attribution of identity …} / the socio-political aspects linked to the functions and statuses of languages° |
| A-9.2.4.1 + | Having a critical attitude to the use of language as an instrument of manipulation |

| | |
|---|---|
| **A-9.3 ++** | **A will to question the values and presuppositions of the cultural products and practices °of one's own environment / of other cultural contexts°** |
| A-9.3.1 ++ | Ability to assume a critical distance from information and opinions produced by °media / common sense / one's interlocutors° °about one's own community / about other communities° |

| | |
|---|---|
| **A-9.4 +** | **A critical attitude to °one's own values [norms] / the values [norms] of others°** |

| | |
|---|---|
| **A-10 +** | **A will to construct « informed » °knowledge / representations° <C, G>** |
| **A-10.1 ++** | **A will to possess a °more considered / less normative° view of °linguistic / cultural° phenomena {loans / linguistic or cultural mixes / etc.}** |

| | |
|---|---|
| **A-10.2 +** | **A will °to take complexity into account / to avoid generalisations° about every object concerned in the field of languages and cultures** |
| A-10.2.1 ++ | A will to possess a differentiated view of different forms and types of plurilingualism |

| | |
|---|---|
| **A-10.3 ++** | **A will to take a critical distance from conventional attitudes about / concerning cultural differences** |

| | |
|---|---|
| **A-10.4**<br>**+** | **A will to °overcome barriers / to be open° in relation to °languages / cultures / communication° in general** |

| | |
|---|---|
| **A-11**<br>**++** | **°A disposition / A will° to suspend °one's judgement / one's acquired representations / one's prejudices° <C>** |
| **A-11.1**<br>**+++** | **°°Being disposed to distance oneself from one's own °language / culture° // look at one's own language from the outside°°** |

| | |
|---|---|
| **A-11.2**<br>**++** | **Disposition to suspend judgement about °one's own culture / other cultures°** |

| | |
|---|---|
| **A-11.3**<br>**++** | **A will to combat (/deconstruct / overcome /) one's prejudices towards other °languages / cultures° and their °speakers / members°** |
| A-11.3.1<br>++ | Being attentive to one's own negative reactions towards °cultural / linguistic / ° differences {fears, contempt, disgust, superiority…} |
| A-11.3.2<br>++ | Being ready to adopt attitudes to diversity which conform to knowledge one °may acquire / may have acquired° from it |
| A-11.3.3<br>++ | Taking a view of languages as °dynamic / evolutive / hybrid° (as opposed to the notion of the "purity of language") |
| A-11.3.4<br>++ | Being ready to discard one's prejudices about languages which have been marginalized (/regional languages / the languages of migrant learners / sign languages / … /) |

| | |
|---|---|
| **A-12**<br>**+++** | **Disposition to starting a process of °linguistic / cultural° °decentration / relativisation° <C>** |
| **A-12.1**<br>**++** | **Being ready to distance oneself from one's own cultural perspective and to be attentive to the effects that this may have on one's perception of phenomena** |

| | |
|---|---|
| **A-12.2**<br>**++** | **Accepting to suspend (even provisionally) or to question one's °(verbal or other) practices / behaviours / values …° and adopt (even provisionally in a reversible manner) °behaviours / attitudes / values° other than those which have so far constituted one's linguistic and cultural "identity"** |
| A-12.2.1<br>+++ | Being ready to decentre oneself relative to °the maternal language and culture / the language and culture of the school° |
| A-12.2.2<br>+ | Being ready to put oneself in the place of the other |

| | |
|---|---|
| **A-12.3**<br>**+++** | **Disposition to go beyond evidence developed in relation with the mother °language / culture° in order to comprehend °languages / cultures°, whichever these may be {better understanding the way they function}** |

| | |
|---|---|
| **A-12.4**<br>**+++** | **Disposition to reflect upon the differences between °languages / cultures° and upon the relative nature of one's own °linguistic / cultural° system** |
| A-12.4.1<br>++ | Readiness to distance oneself from formal similarities |

## Section IV. Readiness to adapt / Self-confidence / Sense of familiarity (A-13 to A-15)

| | |
|---|---|
| **A-13**<br>++ | **°° °A will / disposition° to adapt oneself / Flexibility°° <C, G>** |
| **A-13.1**<br>++ | **A will °to adapt / to be flexible in° one's own behaviour when interacting with persons who are °linguistically / culturally° different from oneself** |

| | |
|---|---|
| **A-13.2**<br>+ | **Being ready to go through the different stages of the process of adaptation to another culture** |
| A-13.2.1<br>+ | A will to (try to) manage the °frustrations / emotions° created by one's participation in another culture |
| A-13.2.2<br>++ | A will to adapt one's own behaviour to what one °knows / learns° about communication in the host culture |

| | |
|---|---|
| **A-13.4**<br>++ | **A will to face different manners of °perception / expression / behaviour°** |

| | |
|---|---|
| **A-13.5**<br>+ | **Tolerating ambiguity** |

| | |
|---|---|
| **A-14**<br>+ | **Having self-confidence / Feeling at ease <G>** |
| **A-14.1**<br>++ | **Feeling capable of facing °the complexity / the diversity° of °contexts / speakers°** |

| | |
|---|---|
| **A-14.2**<br>+ | **Being self-confident in a situation of communication (°expression / reception / interaction / mediation°)** |

| | |
|---|---|
| **A-14.3**<br>++ | **Having confidence in one's own abilities in relation to languages (/their study / their use/)** |
| A-14.3.1<br>+++ | Confidence in one's capacities °of observation / of analysis° of little known or unknown languages |

| | |
|---|---|
| **A-15**<br>++ | **A feeling of familiarity <C>** |
| **A-15.1**<br>++ | **A feeling of familiarity linked to °similarities / proximities° °between languages / between cultures°** |

| | |
|---|---|
| **A-15.2**<br>+++ | **Considering every °language / culture° as "something" accessible (some aspects of which are already known)** |
| A-15.2.1<br>++ | A (progressive) feeling of familiarity with new °characteristics / practices° of a linguistic or cultural order {new sound systems, new ways of writing, new behaviours …} |

## Section V. Identity (A-16)

| **A-16**<br>**++** | **Assuming one's own (linguistic / cultural) identity <A, C>** |
|---|---|
| **A-16.1**<br>**+** | **Being sensitive °to the complexity / to the diversity° of the rapport which every person has with °language(s) / culture(s)°** |
| A-16.1.1<br>++ | Readiness to consider one's own relation to different °languages / cultures° in view of °its history / its actual situation in the world° |

| **A-16.2**<br>**++** | **Accepting a social identity in which °the language(s) one speaks / the culture(s) one ascribes to° occupy an (important) position** |
|---|---|
| A-16.2.1<br>+ | Assuming oneself [seeing oneself] as a member of a °social / cultural / linguistic° community (eventually communities) |
| A-16.2.2<br>++ | Accepting a °bi/plurilingual / bi/pluricultural° identity |
| A-16.2.3<br>++ | Considering that a °bi/plurilingual / bi/pluricultural° identity is an asset |

| **A-16.3**<br>**++** | **Considering one's own historical identity with °confidence / pride° but also while respecting other identities** |
|---|---|
| A-16.3.1<br>++ | Respect of oneself, irrespective of which °language(s) / culture(s)° {minority / denigrated° °language(s) / culture(s)°} one belongs to |

| **A-16.4**<br>**+** | **Being attentive [vigilant] to the dangers of cultural °impoverishment / alienation° that contact with another / other (dominant) °language(s) / culture(s)° may bring about** |
|---|---|

| **A-16.5**<br>**+** | **Being attentive [vigilant] to the possibilities of cultural °openness / enrichment° that contact with another / other °language(s) / culture(s)° may bring about** |
|---|---|

## Section VI. Attitudes to learning (A-17 to A-19)

| **A-17**<br>**++** | **Sensitivity to experience <C>** |
|---|---|
| **A-17.1**<br>**++** | **Being sensitive to °the extent / the value / the interest° of one's own °linguistic / cultural° competences** |

| **A-17.2**<br>**++** | **According value to °linguistic knowledge / skills°, irrespective of the context in which they have been acquired {°within school / outside school°}** |
|---|---|

| **A-17.3**<br>**+** | **Being ready to learn from one's errors** |
|---|---|

| **A-17.4**<br>**+** | **Having confidence °in one's own abilities at language learning / in one's abilities to extend one's own linguistic competences°** |
|---|---|

| | |
|---|---|
| **A-18**<br>**++** | **A motivation to learn languages (/of schooling / family / foreign / regional … ) <C, G>** |
| **A-18.1**<br>**++** | **A positive attitude towards the learning of languages (and the speakers who speak them)** |
| A-18.1.1<br>+ | Interest in the learning of °language / languages° of schooling <especially for allophone learners> |
| A-18.1.2<br>+ | A wish to perfect one's mastery of °the maternal language / the language of schooling° |
| A-18.1.3<br>++ | A desire to learn other languages |
| A-18.1.4<br>++ | An interest in the learning of languages other than those for which teaching is actually available |
| A-18.1.5<br>++ | An interest in the learning of languages less or little taught in formal schooling |

| | |
|---|---|
| **A-18.2**<br>**++** | **An interest for °more conscious / more programmed° linguistic learning** |

| | |
|---|---|
| **A-18.3**<br>**+** | **Being disposed to follow up the linguistic learning started within a formal teaching context in an autonomous fashion** |

| | |
|---|---|
| **A-18.4**<br>**+** | **Disposition to learn languages throughout one's life** |

| | |
|---|---|
| **A-19**<br>**++** | **Attitudes aiming to construct pertinent and informed representations for learning <A, C>** |
| **A-19.1**<br>**+++** | **Disposition to modify one's own °knowledge / representations° of the learning of languages when these appear to be unfavourable to learning (negative prejudice)** |

| | |
|---|---|
| **A-19.2**<br>**+** | **Interest °in learning techniques / in one's own learning style°** |
| A-19.2.1<br>++ | Self-questioning on °adapted / specific° comprehension strategies used when faced with an unknown °language / code°. |

# 2. Commentary

## 2.0. Introduction

As the Common European Framework of Reference for Languages points out: "The communicative activity of users / learners is affected not only by their knowledge, understanding and skills, but also by selfhood factors connected with their individual personalities, characterised by the attitudes, motivations, values, beliefs, cognitive styles and personality types which contribute to their personal identity". But, above all, as the CEFR goes on to say, these "attitudes and personal factors greatly affect not only the language users'/learners' roles in communicative acts, but also their ability to learn"; as a consequence of this, "the development of an 'inter-cultural personality' involving both attitudes and awareness is seen by many as an important educational goal in its own right" (*Common European Framework of Reference for Languages: learning, teaching, assessment,* p. 105-106).

The set of descriptors of competences that we have produced – and thus this list of resources – needs therefore to take account of what nowadays is included under the term "savoir-être" / "existential competence" in the CEFR, "attitudes" in our lists (see the notes on terminology). However, when we use this term, we do not include exactly the same things as the CEFR does. The CEFR does, as we do, include *attitudes,* aspects of *motivation, values* and *personality traits* (for example: silent / talkative, enterprising / shy, optimistic / pessimistic, introvert / extravert, self-assured / lacking self-assurance, openness / narrow-mindedness, but also things which we place in the category of competences (*cognitive styles, intelligence* as a personality trait, insofar as this can be considered as distinct) of the category of knowledge (beliefs…)[46].

Equally, like the authors of the Framework we need to pose a number of "ethical and pedagogical" questions concerning which features of attitudes can legitimately be considered as relevant objectives for learning / teaching. The CEFR (p. 104-105) raises some of these issues:

- the extent to which personality development can be an explicit educational objective;
- how cultural relativism can be reconciled with ethical or moral integrity;
- which personality factors a) facilitate b) impede foreign or second language learning and acquisition", etc.

In our view one should only take account of "public" aspects of attitudes – that is, those that are not part of an individual's purely private sphere – which have a "rationalisable" effect on the relevant competences and, above all, can be developed by using pluralistic approaches.

These, therefore, are resources[47] describing different features – public, rational and teachable – of the attitudes we have collected in our part of the framework.

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46 There can be discussion of the nature and status of beliefs within the huge domain of "knowledge", but it seemed to us to belong here rather than in that of attitudes.

47 The resources may be simple or compound, as was explained in the general presentation of CARAP (chapter 3.2.3).

## 2.1. Organisation

### 2.1.1. Predicates and objects

As in the other domains (Cf. General presentation 5.3.1) the set of resources in this part of the framework are based on predicates, which describe here "ways of being" of subjects – and which can be applied to objects of different kinds.

#### *2.1.1.1. Categories and sub-categories*

As far as possible, we have tried to organise this part of the framework on two levels:

- on a first level according to the predicates;
- within each category of predicates according to sub-categories of objects[48].

**Predicate 1**
- Object 1.1
- Object 1.2
- Object 1.3

**Predicate 2**
- Object 2.1
- Object 2.2
- Object 2.3

**Predicate 3**
- Object 3.1

Etc…

We will use the term organisation of categories for the predicates, and organisation in sub-categories for the objects. However, it must be admitted that while the organisation of predicate categories has been done as methodically and rigorously as possible, this is much less the case for the sub-categories – especially because (a) systematic reference to all the objects to which the predicates could apply would be both tiresome and redundant[49] and (b) the diversity of the objects to which a predicate could apply is large and could seem a little random. We will return to this subject (*cf. infra*, 2.1.3).

Note, too, that – as is the case for knowledge and skills, the descriptors which are linked – especially narrowly – to learning are dealt with in a separate section, even when they repeat predicates which are already included as predicates in a category of our framework (*cf.* General presentation, 5.4: concerning categories related to learning).

48 See also the chapter presenting the skills.

49 Because of, among other things, the number of cross-classifications. *Cf.* General Presentation, 5.2.

### 2.1.2. Concerning categories (the "predicates")

The predicates of this section of the framework refer to "ways of being" of subjects. They are expressed either as nouns / nominal groups (*sensitivity to, readiness to engage in*) or as verb groups (*be sensitive to, respect, be ready to*) with the selected form according to how we can most precisely and unequivocally express the meaning we want... In most cases the nominal expressions could be paraphrased – more awkwardly – as verb groups using "being able to apply" (*sensitivity to – being able to apply sensitivity to).*

It should also be noted that we have included elements which at first sight could be considered as referring to the "object" within our concept of predicates. In this way we consider that in expressions like *willingness to question our own views* or *willingness to be involved in plurilingual socialisation* the predicates are *willingness to question* or *willingness to engage* and not just "willingness". The "internal disposition" is not simply the willingness but *a willingness to engage* or a *willingness to question…*In the same way we make a distinction between the predicate *accept to view critically* (in *accept to view one's own representation of diversity*) from the predicate *accept* (in *accept diversity*).

The predicates we have included raise a number of "epistemological" issues relating to the ways they are related to each other; here are two examples:

- when should two expressions which are close in meaning to each other be grouped in a single predicate? We did this for "curiosity" and "interest" because we felt that the two terms both express an attitude of orientation towards an object of a comparable intensity (stronger than "sensitivity" but not so strong as "positive acceptance")[50];

- conversely, when does it become necessary to distinguish two predicates? We decided to distinguish "receptiveness to" from "positive acceptance" in order to show that receptiveness is a disposition and "positive acceptance" is basically intellectual.

In fact, the relationship between the predicates cannot be described in a rigorously logical way, for two reasons: the nature of the objects they are applied to influences the nature of the predicates (*sensitivity towards one's own language* cf. descriptor A-2.1 *Sensitivity towards one's own °language / culture° and other °languages / cultures°*) and describes a feeling which is not necessarily implied by *sensitivity to indicators of otherness in a language* (*cf.* descriptor A-2.2.3 *Being aware of traces of otherness in °a language (for example in loan words) / a culture°*); also, mutual exclusivity among predicates cannot always be guaranteed (positive acceptance presupposes a certain degree of sensitivity, but, as we have just seen, sensitivity can, in turn, presuppose acceptance; *cf.* Section *A*, paragraph 5.3).

We accept these limits to our project, since what counts most is a practical result which is its capacity to map the little explored terrain of pluralistic approaches[51].

50 It is the same for respect, esteem for example or "willingness / determination to act".

51 See also note 2 of Section *A*.

It should finally be noted that although this distinction is not systematically applied, the predicates of our framework can be separated into those which are in one way or another **directed towards the real world** (from oneself towards the world: for example receptiveness to diversity) or **self-directed** (from oneself towards oneself via the real world: confidence, feelings of identity etc.).

So in our framework we have identified **19 categories** of predicates, which are divided into 6 major sets (Section I to section VI). In the following commentary we present the 6 sets and when it seems relevant make more specific comments on the order of the predicates or the predicates themselves.

**- Section I**

The resources of the first "domain" are based on attitudinal predicates which describe how subjects are "directed towards the world", the world of otherness, of diversity. In other words they are composed of attitudes to linguistic and cultural diversity and to the ways this can be grasped, at different levels of abstraction. The predicates of this group are organised according to a progression of attitudes on a axis from "less involved" (*targeted attention*) to "more involved" (*giving value to*).

This set groups 6 predicates:

> **A-1 Awareness / attentiveness**
> towards languages / cultures / "foreign" people <C[52]>;
> towards the linguistic / cultural / human diversity of the world around us <G>;
> towards language in general <G>;
> towards linguistic / cultural / human diversity in general.

This is the basic attitude encouraged by pluralistic approaches; in contrast to the subsequent predicates such as sensitivity or curiosity, it is "neutral" and "acknowledges the fact of diversity" and can thus be applied to any manifestation of language or culture; it describes a sort of zero level of commitment towards diversity and for that reason we have illustrated it only with descriptors with regard to language in general.

> **A-2 Sensitivity** towards the existence of other languages <C, G> / **a feeling for** the diversity of other languages <A>°°

This is also a basic attitude, but in this case it presupposes an "affective" approach to manifestations of language and culture, although it is still relatively neutral.

> **A-3 Curiosity / interest** for/ in languages / cultures / "foreign" people in plurilingual contexts <C>°° / for / in linguistic / cultural / human diversity of the environment <G> / for / in linguistic / cultural / human diversity in general [as such] <A>

52 C = concrete, G = general, A = abstract. See below 2.1.3 for an explanation of these indications.

This is an attitude for which the focus on language, culture and the person is more obviously marked. It does not presume at this stage an "openness" (there can be "unhealthy" curiosity…).[53]

**A-4 Positive acceptance** of linguistic / cultural diversity of others (C & G) / of what is different <A>

**A-5 Receptiveness to the diversity** of the world's languages, people and cultures <G> and to diversity in general [to one's own differences] [to otherness] <A>°°

**A-6 Respect, Esteem** for "foreign" and different languages, cultures and people <C> for the linguistic, cultural and human diversity of the environment <A>

**- Section II**

The resources described in the second "domain" are based on attitudinal predicates directed towards action in relationship to otherness and diversity. They consist of attitudes which express readiness, desire, will to act with regard to linguistic and cultural diversity and with ways in which it can be grasped at different degrees of abstraction.

The three predicates in this set are ordered to show progress on an axis from "less committed" (*readiness*) to "more committed" (*will, determination*).

**A-7 (Psychological) readiness** with regard to linguistic / cultural diversity / plurality °

**A-8 Motivation with regard to linguistic / cultural diversity** <C>

**- Section III**

This set includes 4 predicates which focus a "way of being" in relation to language and to cultures: active, determined, enabling one to go beyond the evidence, engraved concepts coming from one's first language. It progresses from questioning to decentring.

**A-9 °Critical questioning attitude°** / approaching language / culture in general in a critical way <G>.

**A-10 Desire to build up "informed" °knowledge / opinions°** <C, G>

This attitude is made up simply of the desire to develop this knowledge; the knowledge itself belongs to the knowledge category and the ability to develop them is a skill.

[53] We will not enter into the nuancing of « curiosity » and « interest » at this point. For more information on this matter, (*Cf.* section 2.1.2. Concerning categories, p.80).

**A-11 °°Readiness to / willingness °to suspend° judgment / abandon acquired viewpoints / prejudices** <C>

**A-12 Readiness to set in motion a process of linguistic / cultural °decentring / relativising°** <C>

**-Section IV**

There are 3 categories of attitude which focus on psycho-sociological processes in an individual's way of being in the world (in a context of linguistic and cultural plurality). In some way they are directed towards oneself. Adaptability is primarily a skill, but one which has an large attitudinal component. We make a distinction between desire to adapt / readiness for adaptation which are attitudes and adaptability itself, which is a skill.

**A-13 °Willingness / being ready °to adapt / flexibility** <C, G>

**A-14 Having confidence in oneself / feeling comfortable** <G>

**A-15 Feeling of familiarity** <C>

Here, (in contrast with the resources linked to sensitivity) the content is in a way secondary (even if there is always content!): it is the feeling of familiarity as such, intuitive, experienced, as a constituent part of confidence on which we place the focus.

**-Section V**

This resource focuses on the individual's relationship to language / culture and, as such, it is an attitude which is probably essential for coping with plural environments.

**A-16 Assuming one's own (linguistic / cultural) identity** <A, C>

**- Section VI**

The sixth group contains attitudes related to learning. It is different from the others as it is not related to the other predicates with regard to attitudes towards diversity, but to a set of attitudinal resources linked in one way or another to the ability to learn.

**A-17 Sensitivity to experience <C>**

This aspect is not just central to learning but also more generally to an overall relationship to languages and cultures, as an attitude which presupposes a relationship to everyday reality (taking account of experience), which it gives a potentiality for mobility.

**A-18 Motivation for learning languages (language of education, foreign languages etc.)** <C, G>

**A-19 Attitudes directed towards forming informed and relevant approaches to learning languages** <A, C>

### 2.1.3 About the sub-categories (the objects)

The second level in the organisation of the framework concerns the objects to which the attitudinal predicates are applied.

As is the case for knowledge and skills, ATTITUDES cannot exist independently of objects to which they can be applied, and which have the effect of giving predicates a form which is in part specific, in each case with a slightly different nuance[54]. At a second level, that of the sub-categories, the ATTITUDES are therefore ordered according to **"domains" of objects** (language, then at a more detailed level of description: words, sounds, usage etc.; culture; people; etc.).

But it must be stressed that – for the reasons given in the *General presentation* and in point 2.1.1.1 of this commentary, especially the fact that the majority of objects could be linked to several predicates – we have not tried to be as systematic in the ordering of objects as we were with the predicates. As far as possible, we have taken care to give preference for each predicate to examples or illustrations which seemed to be both the most characteristic of what we found in the works which made up our research corpus and, above all, those which seemed to have a special pedagogic reference in the context of pluralistic approaches to languages and cultures.

At the level of the 20 categories of predicate included[55], we have also tried to distinguish the predicates according to the **"types"** of objects to which they can be particularly applied: to *concrete* objects (language x, for example), *abstract* objects, which can be themselves distinct according to whether they can have a material form (linguistic diversity, for example) or whether they evoke a genuinely abstract notion or feeling (for example, difference, otherness etc.)[56]. In this context, we divide objects into concrete (**C**), global (**G**) et abstract (**A**). This way of distinguishing objects is only used at the level of predicate categories, but not for entry included in the categories.

***Concerning the sub-categories "language" and "culture"***

---

54 *Cf.* 2.1.2. concerning the predicate "sensitivity". But we will not take explanation of these nuances any further.

55 But not at the level of each entry we have kept within the predicate categories.

56 Thus, for example, there could be languages X, Y, Z, the language diversity in the class – in other words a number of actual languages, viewed globally – and diversity as such, as a value, so to say (cf. bio-diversity). We think the three types should be distinguished when one speaks of attitudes: rather in the way that someone racist might criticise certain races ... while having a friend belonging to one of them. These distinctions also have pedagogic consequences: one can wonder whether it is necessary to start with exploring real languages before one can be ready to construct a concept of linguistic diversity, then of diversity as such.

Languages and cultures are in this way to be seen as "domains" of objects. But a study of the literature enabled us to explore whether the predicates which apply to both of these are the same, or whether, with a strong orientation to a particular kind of object, they are specific to one or other of the domains. In other words, the methodological organisation we included for practical organisational reasons showed itself beneficial as it gave mutual insights into the two domains of object. For this reason, in the tables of the framework, we have kept this distinction and shown (in the comments) parallelisms between the two (when we discovered the same features for both domains), the gaps in one or the other domain and even "obsessions" linked to one or other of the domains and any contradictions between them.

## 2.2. Notes on terminology

Reminder: see also the notes on terminology concerning the whole framework, especially with regard to *understand* and *recognise.*

**Appreciate, esteem, value**

All these verbs can express the predicate "give value to" and could allow us to avoid "valoriser" in French *cf. below*). However, the first two can also be used to mean "assess" which is more of a skill, so we have also avoided them.

In the case of esteem, the second meaning can be avoided by using the noun (have esteem for) – an attitude – which is clearly differentiated from estimation – a skill [*translator's note – in English this difficulty is avoided by the distinction between to esteem and to estimate]*. This (have esteem for) is the term we have used for one of our categories of predicate (6. Respect / esteem). However, *have esteem for* does not work in all contexts (* "Have esteem for linguistic / cultural contacts"); here we have used "Give value to [appreciate] linguistic / cultural contacts".

**Attention**

The expression has a number of nuances which can be closer to skills (*pay attention to… focus on…*) or to attitudes (*be receptive to…*).
We use it here in the second meaning

**Readiness / being disposed to…**

These expressions are to be understood not as the fact of having certain capacities for action available (which would make them skills), but as existential, an attitude of the subject towards the world.

**Sensitivity [being sensitive to], receptiveness…**

We have used these two expressions to illustrate something we have mentioned in our introduction (p. 64): the fact that an object which is connected to a predicate has an influence on its meaning (in linguistic terms we could describe this either as a collocation or attribute it to a pragmatic effect of the context).

The expressions can be linked to concrete objects linked in a general way to diversity (as in category 5.5.3 *Receptiveness to languages / cultures*) or be applied in a more abstract way to individual characteristics *18. Receptiveness to experience*.

**French "valoriser", giving value to**

An ambiguous expression which can mean either:
"esteem as having value" (which is an attitude);
"present as having value" (which is a skill);
"enriching" (which is frequently used in engineering, and also a skill).
The French version (but not the English one) has generally avoided valoriser, preferring less equivocal words such as: *having esteem for, giving value to, (esteeming), (appreciating)*… cf. above

# Æ – SKILLS

## 1. Lists of descriptors of resources

### Section I. Can observe / can analyse

| | |
|---|---|
| **S-1**<br>**+** | **Can °observe / analyse° °linguistic elements / cultural phenomena° in °languages / cultures° which are more or less familiar** |
| **S-1.1**<br>**+** | **Can °make use of / master° processes of °observation / analysis (/breaking down into elements / classifying / establishing relationships between them/)°** |
| S-1.1.1<br>++ | Can use inductive approaches in the analysis of °linguistic / cultural° phenomena |
| S-1.1.2<br>++ | Can formulate hypotheses in view of an analysis of °linguistic / cultural° phenomena |
| S-1.1.3<br>+++ | Can resort to a known °language / culture° with a view to development of analysis of another °language / culture° |
| S-1.1.4<br>+++ | Can observe different °languages / cultures° simultaneously in order to formulate hypotheses analysing phenomena in a particular °language / culture° |

| | |
|---|---|
| **S-1.2**<br>**++** | **Can °observe / analyse° sounds (in languages little known or not at all)** |
| S-1.2.1<br>++ | Can listen °attentively / in a selective manner° to productions in different languages |
| S-1.2.2<br>++ | Can isolate sounds [phonemes] |
| S-1.2.3<br>++ | Can °isolate / segment° syllables |
| S-1.2.4<br>++ | Can analyse a phonological system (/ isolate / classify units / …) |

| | |
|---|---|
| **S-1.3**<br>**++** | **Can °observe / analyse° writing systems (in languages little known or not known at all** |
| S-1.3.1<br>++ | Can isolate units of script (/ sentences / words / minimal units /) |

| | |
|---|---|
| S-1.3.2<br>++ | Where these exist, can establish correspondences between script and sound |
| S-1.3.2.1<br>+++ | Can decipher a text written in an unfamiliar script once the units have been isolated and the grapho-phonetic correspondences have been established |

| | |
|---|---|
| **S-1.4**<br>**+** | **Can °observe / analyse° syntactic and / or morphological structures** |
| S-1.4.1<br>+ | Can divide compound words into their constituent words |
| S-1.4.2<br>++ | Can analyse a syntactic structure in an unfamiliar language once it is repeated using different lexical units |
| S-1.4.3<br>++ | Can accede, at least partially, to the meaning of an utterance in a little known or unknown language by identifying words and by analysing the ° syntactic / morphosyntactic ° structure of that utterance |

| | |
|---|---|
| **S-1.5**<br>**+** | **Can analyse pragmatic functions (in a language which is little °known / familiar° or not °known / familiar° at all)** |
| S-1.5.1<br>+ | Can analyse the links between pragmatic forms and functions [speech acts] |
| S-1.5.2<br>+ | Can analyse the relationship between form and °context / situation° |
| S-1.5.3<br>+ | Can analyse the relationship between form and interaction |

| | |
|---|---|
| **S-1.6**<br>**++** | **Can analyse communicative repertoires which are °plurilingual / in a plurilingual situation°** |

| | |
|---|---|
| **S-1.7**<br>**++** | **Can analyse the cultural origin of different aspects of communication** |
| S-1.7.1<br>++ | Can analyse misunderstandings due to cultural differences |
| S-1.7.2<br>++ | Can analyse schemata used for interpreting behaviour (/stereotypes/) |

| | |
|---|---|
| **S-1.8**<br>**++** | **Can analyse the cultural origins of certain behaviours** |

| | |
|---|---|
| **S-1.9**<br>**++** | **Can analyse specific social phenomena as being the consequence of cultural difference** |

| | |
|---|---|
| **S-1.10**<br>++ | **Can develop a system of interpretation which enables one to perceive the particular characteristics of a culture {meanings, beliefs, cultural practices …}** |

**Section II. Can recognise / identify**

| | |
|---|---|
| **S-2**<br>+ | **Can °identify [recognise]° °linguistic elements / cultural phenomena° in °languages / cultures° which are more or less familiar** |
| **S-2.1**<br>++ | **°Can °identify [recognise]° sound forms [has aural recognition skills]°** |
| S-2.1.1<br>++ | Can °identify [recognise]° °simple phonetic elements [sounds]° |
| S-2.1.2<br>++ | Can °identify [recognise]° prosodic units |
| S-2.1.3<br>++ | Can °identify [recognise]° a morpheme or a word while listening |

| | |
|---|---|
| **S-2.2**<br>++ | **Can °identify [recognise]° written forms** |
| S-2.2.1<br>++ | Can °identify [recognise]° elementary graphic forms {letters, ideograms, punctuation marks …} |
| S-2.2.2<br>++ | Can °identify [recognise]° °a morpheme / a word° in the written form of familiar or unfamiliar languages |

| | |
|---|---|
| **S-2.3**<br>+++ | **Can make use of linguistic evidence to °identify [recognise]° words of different origin** |
| S-2.3.1<br>++ | Can °identify [recognise]° °loans / words of international origin / regionalisms°. |

| | |
|---|---|
| **S-2.4**<br>++ | **Can °identify [recognise]° grammatical °categories / functions / markers° {article, possessive, gender, time, plural …}** |
| **S-2.5**<br>++ | **Can identify languages on the basis of identification of linguistic forms** |
| S-2.5.1<br>++ | Can identify languages on the basis of phonological evidence |
| S-2.5.2<br>++ | Can identify languages on the basis of graphic evidence |
| S-2.5.3<br>++ | Can identify languages on the basis of known °words / expressions° |

| | |
|---|---|
| S-2.5.4<br>++ | Can identify languages on the basis of known grammatical markers |

| | |
|---|---|
| **S-2.6**<br>**++** | **Can identify pragmatic functions** |

| | |
|---|---|
| **S-2.7**<br>**++** | **Can identify discourse types** |

| | |
|---|---|
| **S-2.8**<br>**++** | **Can °identify [recognise]° cultural °specificities / references / affinities°** |
| S-2.8.1<br>++ | Can °identify [recognise]° °specificities / references / affinities° in cultural features manifested by other pupils in the class / other members of a group° |
| S-2.8.2<br>++ | Can °identify [recognise]° °specificities of / references to / affinities of ° one's own culture |

| | |
|---|---|
| **S-2.9**<br>**++** | **Can °identify [recognise]° communicative variations engendered by cultural differences** |
| S-2.9.1<br>++ | Can identify the risks of misunderstanding due to differences between communicative cultures |

| | |
|---|---|
| **S-2.10**<br>**++** | **Can °identify [recognise]° specific forms of behaviour linked to cultural differences** |

| | |
|---|---|
| **S-2.11**<br>**++** | **Can °identify [recognise]° cultural prejudice** |

### Section III. Can compare

| | |
|---|---|
| **S-3**<br>**+++** | **Can compare °linguistic / cultural° features of different °languages / cultures° [Can °perceive / establish° °linguistic / cultural° proximity and distance** |
| **S-3.1**<br>**+++** | **Can apply procedures for making comparisons** |
| S-3.1.1<br>+++ | Can establish similarity and difference between °languages / cultures° from °observation / analysis / identification / recognition° of some of their components |
| S-3.1.2<br>+++ | Can formulate hypotheses about linguistic or cultural °proximity / distance° |
| S-3.1.3<br>+++ | Can use a range of different criteria to establish linguistic or cultural °proximity / distance° |

| | |
|---|---|
| **S-3.2**<br>**+++** | **°Can perceive proximity and distance between sounds [can discriminate aurally]°** |
| S-3.2.1<br>+++ | Can perceive proximity and distance between °simple phonetic features [sounds]° |
| S-3.2.2<br>+++ | Can perceive proximity and distance between prosodic features |
| S-3.2.3<br>+++ | Can perceive proximity and distance between sounds at °morpheme / word° level |
| S-3.2.4<br>+++ | Can compare languages aurally |

| | |
|---|---|
| **S-3.3**<br>**+++** | **Can perceive proximity or distance between graphic forms** |
| S-3.3.1<br>+++ | Can perceive similarities and differences between graphic forms |
| S-3.3.2<br>+++ | Can perceive proximity and distance between graphic features at °morpheme / word° level |
| S-3.3.3<br>+++ | Can compare scripts used by °two / several° languages |

| | |
|---|---|
| **S-3.4**<br>**+++** | **Can perceive lexical proximity** |
| S-3.4.1<br>+++ | Can perceive direct lexical proximity |
| S-3.4.2<br>+++ | Can perceive *indirect* lexical proximity <using proximity between terms of the same family of words in one of the languages involved> |
| S-3.4.3<br>+++ | Can compare the form of loan words with their form in their original language |

| | |
|---|---|
| **S-3.5**<br>**+++** | **Can perceive global similarities between °two / several° languages** |
| S-3.5.1<br>+++ | Can formulate hypotheses about whether languages are related on the basis of similarities between them |

| | |
|---|---|
| **S-3.6**<br>**+++** | **Can compare the relationships between sounds and script in different languages** |

| | |
|---|---|
| **S-3.7**<br>**+++** | **Can compare the grammatical functioning of different languages** |

| | |
|---|---|
| S-3.7.1<br>+++ | Can compare sentence structures in different languages |

| | |
|---|---|
| **S-3.8**<br>**+++** | **Can compare grammatical functions of different languages** |
| **S-3.9**<br>**+++** | **Can compare communicative cultures** |
| S-3.9.1<br>+++ | Can compare discourse types in different languages |
| S-3.9.1.1<br>+++ | Can compare discourse types in one's own language with discourse types in another language |
| S-3.9.2<br>+++ | Can compare the communicative repertoires used in different languages and cultures |
| S-3.9.2.1<br>+++ | Can compare one's own language °repertoires / behaviours° with those of speakers of other languages |
| S-3.9.2.2<br>+++ | Can compare one's own non verbal communication practices with those of others |

| | |
|---|---|
| **S-3.10**<br>**+++** | **Can °compare features of a culture [perceive the cultural proximity / distance ]°** |
| S-3.10.1<br>+++ | Can use a range of criteria to recognise cultural °proximity / distance° |
| S-3.10.2<br>+++ | Can perceive differences or similarities in different aspects of social life {living conditions, working life, participation in civic activities, respect of the environment …} |
| S-3.10.3<br>+++ | Can compare °meanings / connotations° corresponding to cultural features {a comparison of the concept of time …} |
| S-3.10.4<br>+++ | Can compare different cultural practices |
| S-3.10.5<br>+++ | Can relate °documents / events° from another culture to °documents / events° in one's own culture |

## Section IV. Can talk about languages and cultures

| | |
|---|---|
| **S-4**<br>**+** | **Can °talk about / explain° certain aspects of °one's own language / one's culture / other languages / other cultures°** |
| **S-4.1**<br>**++** | **Can construct explanations °meant for a foreign interlocutor about a feature of one's own culture / meant for an interlocutor from one's own culture about a feature of another culture°** |
| S-4.1.1<br>++ | Can talk about cultural prejudices |

| | |
|---|---|
| **S-4.2**<br>++ | **Can explain misunderstandings** |

| | |
|---|---|
| **S-4.3**<br>+ | **Can explain one's own knowledge of languages** |

| | |
|---|---|
| **S-4.4**<br>++ | **Can argue about cultural diversity {advantages, disadvantages, difficulties …} and construct °his / her° own opinion about it** |

## Section V. Can use what one knows of a language in order to understand another language or to produce in another language

| | |
|---|---|
| **S-5**<br>+++ | **Can use knowledge and skills already mastered in one language in activities of °comprehension / production° in another language** |
| **S-5.1**<br>+++ | **Can construct °a set of hypotheses / a « hypothetical grammar»° about affinities or differences between languages** |

| | |
|---|---|
| **S-5.2**<br>++ | **Can identify « transfer bases » <features of a language which allow a transfer of knowledge °between languages [interlingual] / within a language [intralingual] °>** |
| S-5.2.1<br>++ | Can compare transfer points in the target language with those in languages which are mentally *activated* <whose features readily come to mind faced with a task> |

| | |
|---|---|
| **S-5.3**<br>+++ | **Can make interlingual transfers (/transfers of recognition <which establish a link between an identified feature of a known language and a feature one seeks to identify in an unfamiliar language> / transfers of production <an activity of language production in an unfamiliar language>/) from a known language to an unfamiliar one** |
| S-5.3.1<br>++ | Can °carry out transfers of form [set in motion transfer processes]° based on interphonological and intergraphemic °characteristics / regularities and irregularities° |
| S-5.3.2<br>++ | Can carry out *transfers of (semantic) content* <can recognise core meanings within correspondences of meaning> |
| S-5.3.3<br>++ | °Can establish grammatical regularities in an unfamiliar language on the basis of grammatical regularities in a familiar language / can carry out transfers at grammatical level (/transfers of function /)° |
| S-5.3.4<br>++ | Can establish *pragmatic transfers* <can establish a link between communicative conventions in one's own language and those in another language> |

| | |
|---|---|
| **S-5.4**<br>++ | **Can carry out intralingual transfers (°preceding / following° interlingual transfers)** |

| | |
|---|---|
| **S-5.5**<br>++ | **Can check the validity of transfers which have been made** |

| | |
|---|---|
| **S-5.6**<br>**+++** | **Can identify one's own reading strategies in the first language (L1) and apply them to the second language (L2)** |

## Section VI. Can interact

| | |
|---|---|
| **S-6**<br>**++** | **Can interact in situations of contact between °languages / cultures°** |
| **S-6.1**<br>**+++** | **Can communicate in bi/plurilingual groups taking into account the repertoire of one's interlocutors** |
| S-6.1.1<br>+++ | Can reformulate (/ by simplifying the structure of the utterance / by varying the vocabulary / by making an effort to pronounce more clearly/) |
| S-6.1.2<br>+++ | Can discuss strategies for interaction |

| | |
|---|---|
| **S-6.2**<br>**++** | **Can ask for help when communicating in bi/plurilingual groups** |
| S-6.2.1<br>++ | Can ask an interlocutor to reformulate what has been said |
| S-6.2.2<br>++ | Can ask an interlocutor to repeat what has been said in a simpler way |
| S-6.2.3<br>++ | Can ask an interlocutor to switch to another language |

| | |
|---|---|
| **S-6.3**<br>**+++** | **Can communicate while taking °sociolinguistic / sociocultural° differences into account** |
| S-6.3.1<br>++ | Can use formulae of politeness appropriately |
| S-6.3.2<br>++ | Can use forms of address appropriately |
| S-6.3.3<br>++ | Can resort to different speech registers according to the situation |
| S-6.3.4<br>++ | Can use °metaphoric / idiomatic° °expressions / formulae° in accordance with the cultural background of one's interlocutor |

| | |
|---|---|
| **S-6.4**<br>**+++** | **Can communicate « between languages »** |
| S-6.4.1<br>++ | Can give an account in one language of information met in °another language / other languages° |

| | |
|---|---|
| S-6.4.1.1<br>+++ | Can present a °commentary / exposé° in one language based on a plurilingual set of documents |

| | |
|---|---|
| **S-6.5**<br>**+++** | **Can activate bilingual or plurilingual communication in relevant situations** |
| S-6.5.1<br>+++ | Can °vary / alternate° °languages / linguistic codes / modes of communication° |
| S-6.5.2<br>+++ | Can produce a text in which °registers / varieties / languages° alternate functionally (when the situation allows it) |

**Section VII. Knows how to learn**

| | |
|---|---|
| **S-7**<br>**+** | **Can °assume ownership of [learn]° °linguistic features or usage / cultural references or behaviours° which belong to more or less familiar °languages and cultures°** |
| **S-7.1**<br>**+** | **Can memorise unfamiliar features** |
| S-7.1.1<br>++ | Can memorise unfamiliar aural features {simple phonetic units, prosodic units, words …} |
| S-7.1.2<br>++ | Can memorise features of unfamiliar graphic elements {letters, ideograms, words …} |

| | |
|---|---|
| **S-7.2**<br>**+** | **Can reproduce unfamiliar features of a language** |
| S-7.2.1<br>++ | Can reproduce unfamiliar aural features {simple phonetic units, prosodic features, words …} |
| S-7.2.2<br>++ | Can reproduce features of unfamiliar graphic elements {letters, ideograms, words …} |

| | |
|---|---|
| **S-7.3**<br>**+++** | **Can gain from previously acquired knowledge about languages and cultures during learning** |
| S-7.3.1<br>+++ | Can gain from previous intercultural experiences to enrich °his / her° intercultural competence |
| S-7.3.2<br>+++ | Can use knowledge and skills acquired in one language to learn another |
| S-7.3.3<br>++ | Can use knowledge and skills acquired in one language to develop °his / her° knowledge and skills in that same language (through intralingual comparison, induction, deduction …) |

| | |
|---|---|
| **S-7.4**<br>**+++** | **Can gain from from transfers made (/successful / unsuccessful/) between a known language and another language in order to acquire features of that other language** |

| | |
|---|---|
| **S-7.5**<br>+++ | **Can get ownership of a system for identifying correspondences and non-correspondences between languages known to varying degrees** |

| | |
|---|---|
| **S-7.6**<br>**+** | **Can learn autonomously** |
| S-7.6.1<br>+ | Can make use of resources which facilitate learning in matters of languages and cultures |
| S-7.6.1.1<br>++ | Can make use of linguistic tools of reference {bilingual dictionaries, grammar manuals …} |
| S-7.6.1.2<br>++ | Can resort to other persons in order to learn (/can ask an interlocutor to correct mistakes / can ask for information or explanations/) |

| | |
|---|---|
| **S-7.7**<br>**++** | **Can manage °his / her° learning in a reflective manner** |
| S-7.7.1<br>++ | Can identify °his / her° own learning °needs / objectives° |
| S-7.7.2<br>++ | Can deliberately apply learning strategies |
| S-7.7.3<br>++ | °Can benefit from previous learning experiences in new situations [Can transfer learning]° |
| S-7.7.3.1<br>+++ | Can benefit from previous use of skills and knowledge in °his / her / another / other° language(s) in learning a new language |
| S-7.7.4<br>++ | Can °observe / check° °his / her° own learning process |
| S-7.7.4.1<br>++ | Can observe °progress / lack of progress° in °his / her° own learning |
| S-7.7.4.2<br>++ | Can compare different methods of learning taking their successes or failures into account |

# 2. Commentary

## 1. Organisation

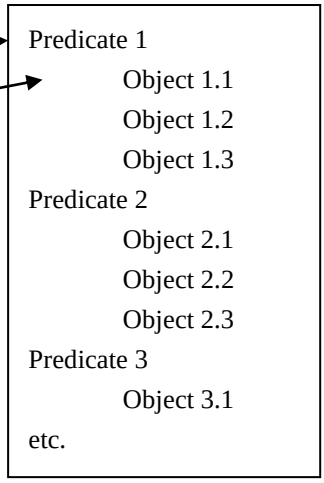
### 1.1 Predicates and objects

In the same way as for knowledge and skills, the descriptors have a predicate and an object. The predicate describes what kind of skill is referred to (*can observe, can listen, can identify, can compare, can use, can interact, can make one's own, can memorise...)* and the object expresses the object to which the skill can be applied: *writing systems (can observe), misunderstandings (can identify), the repertoire of interlocutors (can take account of), contact situations (can interact in)*[57].

### 1.2 Categories and sub-categories

The list of descriptors is organised like this:

- at the first level according to predicates;
- within each category according to sub-categories of objects.




### 1.3. Concerning the categories (the "predicates")

We have identified 7 sections:

Section I. Can observe / can analyse;
Section II. Can recognise / can identify;
Section III. Can compare;
Section IV. Can talk about language and culture;
Section V. Can use what one knows in one language to understand and communicate in another one;
Section VI. Can interact;
Section VII. Ability to learn.

57 It is not our aim to present a precise, comprehensive logical and semantic analysis of the descriptors, but to provide a rough basis for explaining the way the lists are organised. For further details, see Part *A* of CARAP, chapter 5.3.1.

**a) About how we chose them**[58]

**The issue of mutual exclusivity:**

This issue has been explained in Part *A* of CARAP, p. 27, exemplified with a category from the list of skills.

We showed that *identify* and *compare* which we found relevant to differentiate from each other are not mutually exclusive since in all comparison there is an underlying operation of identification.

If we limited ourselves to this example the problem would seem fairly simple and it would be solved by considering that identify includes *compare* (which would be the equivalent of saying the *can identify* is a "compound" resource – cf. ibid.).

A second example – that of the connections between *compare* and *analyse* – shows us that the relationships between these two operations are not so simple and straightforward.

In *can compare* we have included a descriptor (S-3.7.1) called *Can compare the sentence structures of different languages.*

In order to compare sentence structure we have doubtless to analyse them (structures are not observed directly as they are the product of an abstract operation on the utterance we perceive directly). This structural analysis (for which we have included a descriptor *can analyse*, cf. S-1.4) itself requires operations of the category *can identify*; to analyse the structure of a sentence one must, for example, be able to identify negatives (already encountered in another sentence, for example)[59] … And we know from the previous example that *identify* includes *compare*…

The content of the previous paragraph could be represented by the following schema, in which "a ← b" reads "a presupposes / includes b":

*Can compare ← can analyse ←can identify ←can compare*[60].

In other words – and we will use this point later concerning the order of the predicates in the list (p. 103) – according to the nature (more exactly the complexity) of the object being compared, to compare either does or does not presuppose an analysis. In the case of the last *can compare* of the schematic diagram we

58 Les remarques qui suivent portent sur l'exemple des trois premières catégories de prédicats (*savoir observer / savoir analyser; savoir identifier / savoir repérer; savoir comparer*). Elles permettent de dégager des observations qui nous semblent – sous réserve d'une étude spécifique non encore entreprise – également valables pour les autres catégories de prédicats.

59 Instead of negation, we could have taken verbs (with regard to their endings) as an example. But this would have meant, in turn, analysing the verb, which would have complicated the example. But this shows how the intertwining of processes is a constant reality, and we have limited our comments to an illustration of the principle.

60 We have taken care not to present a circular schema in which we would have mixed up the two *can compare* in a single example. It is obvious that while each process is one of *comparison* it is not applied to the same objects.

could have pushed the reflection further and shown that it also presupposes *can observe* – (we will return to this last point).

**The issue of the operational complexity (and therefore of the predicates)**

In the previous paragraph we suggested an analysis in which *identify* "included" *compare* and made *can identify* a compound resource.

Another example, taken from the second example in the previous paragraph, will show how uncertain such decisions are. Can it be said that *can compare (sentence structure between different languages)* "includes" *can analyse (syntactic structures)?* In the illustrative schema we took care to use "presupposes"[61] alongside "includes". The first analysis which springs to mind is that *compare syntactic structures* is a different operation from *analyse syntactic structures*, which supposes that the analysis has already been carried out, and is in addition to the operation of analysis.

In this case, then, nothing forces us – at least with regard to the relationship between *can compare* and *can analyse* – to consider *can compare sentence structures* as a compound resource which includes *can analyse sentence structures.*

One can wonder whether the same kind of analysis is really impossible for the relationship between *identify* and *compare.* Is it not, here too, a case of two successive operations? There is first an operation of comparison, then, separately from the first, an operation of identification, presupposing the previous process, but without including it. In this analysis *can identify* is no longer to be classified as a compound resource, but as a simple one.

We are convinced, therefore – unless a deeper analysis than we have been able to carry out changes our view – that:

- in the reality of cognitive processes, integration or non-integration of the two operations depends on the nature (its difficulty, for example) of the task and the context (in a broad view, including previous learning and its availability) in which it takes place;
- here we reach the limits, inherent to any attempt to develop descriptors of competences out of context.

(These comments concord with those in chapter 3.2.3 of section *A* (p. 19) about whether a resource is simple or compound.)

61 We use "presuppose" here as an extra-linguistic reference, not as a category of semantic analysis.

**Can observe / can analyse: how they vary according to the complexity of the objects**

The alternation between *observe / analyse* seems to a great degree to depend on the complexity of the objects concerned. *Analysis* cannot be applied to objects which are simple (if one takes a letter of the alphabet as an object which cannot be decomposed, one can only observe it, not analyse it) and appears therefore to be a variant of *observation*. This justifies grouping the two in a single category.

If the objects which appear to be "by their nature" (in reality) more complex (*a communicative repertoire*, S-1.6 ; *syntactic structures S-1.4; etc.*) seem rather to require the predicate *can analyse* than *can observe*, this variation is not an automatic one. It depends on:

- the absence of a "borderline" beyond which an object is in itself complex: from this point of view, objects are in a continuum;
- the fact that – as we have said – complexity "in reality" is only one of the factors which decide the choice between *observe* and *analyse*: the other factor is the way in which the object is viewed by the person speaking about it, either as an object to be seen globally, and therefore not complex, or as a compound object, whose parts (and how they are related) are to be examined.

So it will be no surprise that both terms can be used for the same object (cf. S-1.4 *Can ° observe / analyse ° syntactic and / or morphological structures)*[62].

**Can identify / can recognise: a variant due to the object's environment**[63]

We will take the two following tasks and try to replace xxxxx and yyyyy by *identify* or *recognise*:

1) a task where the object to be identified is alone ( the word *tutti* written on a single label which one has before one); one can say the subject must xxxxx the word *tutti* (saying, for example: "this is the word I met with yesterday, I remember this word");

2) a task where the object to be identified (still the word *tutti*) is in a text or a list of words which the subject is looking at; one can say that the subject must yyyyy the word *tutti* (saying, for example "I have found the word you asked me to find. It's a word I saw yesterday. I remember it.").

One can use:

- *identify* for xxxxx or yyyyy (task 1 or 2);
- *recognise* only for yyyyy (task 2).

It seems therefore tenable to consider *recognise* as a variant of *identify*, usable only when the object to be identified is located in a large set of objects viewed as being of the same kind.

62 For choosing between these two predicates we have been guided by the expressions used in the resource publications.

63 Translator's note: the distinction between French *identifier* and *repérer* may not hold for English *identify* and *recognise*.

**b) Concerning how they are ordered**

**From metalinguistic to communicative use**

It is easy to see that the list begins with categories connected to metalinguistic observation and reflection and ends – apart from the category of *ability to learn* - with categories related to communication in action.

Here too, however, it is more of a continuum than two distinct domains. Most of the skills in the first categories can also be applied in communicative situations as well as reflective ones (typically: reflection about language in a language class) as an aid to a communicative act.

**About the category *ability to learn***

In Chapter 5.4 of Section *A* we said that the decision to group some skills in a particular category did not imply that the resources to be found there were the only ones that contribute to the competence of building and broadening a plural linguistic and cultural repertoire.

Thus, numerous descriptors which are not in the *ability to learn* category – whether they are metalinguistic (like *Can analyse pragmatic functions, Can perceive lexical closeness…*) or refer to action in a communicative situation (like *Can activate bi- / plurilingual modes of communication, Can ask an interlocutor to rephrase…)* also make a large contribution to building / broadening one's own repertoire.

The category *ability to learn* groups descriptors whose predicates refer to a learning operation (*can memorise, can reproduce*) or whose objects do not refer to linguistic or cultural features, but to aspects of the learning domain (*approaches to learning, experience, needs*).

**A complementary axis which is somewhat illusory – from simple to complex**

As far as possible, we have tried to add a second axis showing progress from simple (in the sense of non-compound) to complex (to the most compound) to the first axis (from the metalinguistic to communication).

The comments we made above concerning the complexity of the relationships of inclusion (p. 100) or presupposition (p. 101) (cf. the meanings allotted to "include" and "presuppose") between the operations which our predicates are applied to show the limitations of this attempt. If it is true – as we saw in the case of *compare* but also in the variation between *observe / analyse* – that the degree of complexity of an operation depends also – perhaps principally – on the complexity of the object to which it applies, the idea of an order based on the predicates' own complexity is to a great extent illusory.

Nevertheless, intuitively, an order such as *Can observe / analyse – Can identify / recognise – Can compare* - seems tenable. This is perhaps because of another aspect of complexity which is the number of

objects to which the operation is applied: *observe* and *analyse* can be applied simply to a single object (one can observe / analyse a syllable – even though it may imply that one refers to other syllables) whereas *compare* (as well as *identify* or *recognise*, since they include or presuppose *compare*) have to be applied to more than one object.

The existence of an order from simple to complex between the first three categories and those which follow is clearer. They are basically metalinguistic categories which can be components of more complex activities related to communication.

### 1.4. Concerning sub-categories (the "objects")

#### a) How they were chosen

If we except some constraints of the kind we explained above for *Can analyse* (the object is necessarily complex) most of the linguistic or cultural objects in the descriptors of the list look as if they could be combined with most of the predicates[64]. We will just take two examples to illustrate this:

- the *politeness formulae* included in S-6.3.1 in the descriptor *Can use formulae of politeness appropriately* could also be used as the object of the predicates *Can observe / analyse – Can identify / recognise - Can compare / can talk about / can use … of one language to understand of communicate in another one*;
- the *systems of writing* mentioned in S-1.3 *Can °observe / analyse° writing systems (in languages little known or not known at all*could also be used as the objects of predicates such as *Can observe / analyse – Can identify / recognise - Can compare / can talk about / can use … of one language to understand of communicate in another one* / *Can use appropriately*.

Here there is a problem of cross-classification (cf. Section *A*, point 5, where the example used comes from the skills).

The solution adopted for the skills list has been as follows: we have not included all possible combinations, but only those which – in conformity with the pedagogic aim of our work – can be considered as constituent parts of the competences we can aim to acquire – at different levels of learning – through using pluralistic approaches to languages and culture. In order to apply this principle of pedagogic reference, we have relied – as is emphasised in the General presentation of the framework (p. 24) – both on what has already been described by other authors and our own experience and expertise in the field.

64 For the time being we have resisted the temptation to do a detailed analysis which might have been of epistemological interest.

**b) How the objects were ordered**

Within each category of predicate, we have combined several ordering principles:

- the general descriptors (for example, those which are concerned with methodology like *Can use / masters analytic processes*, 1.1) are placed before those applied to specific objects (such as *Can analyse pragmatic functions*, 1.2.10 );
- those dealing with language before the ones about culture;
- the less complex objects before the more complex ones;
- within the sections on language, the signifier (phonetic, then graphical) before what is signified (what is referred to, then pragmatic, where relevant).

## 2. Notes on terminology

Reminder: see also the terminological comments about the whole of the framework, especially for *Understand* and *Recognise*.

**Identify**

This word can have the basic meanings of [65]:

- an operation which leads one to decide that one object and another object (or more precisely: two occurrences of the same object) are the same object. For example: identify a word as being the same as one already encountered;
- an operation which leads one to decide that an object belongs to a class of objects with a common characteristic. For example: identify a word as one of the loan words used in several languages from the Arabic *zarâfa*.

In both cases, "identify" poses the question of the "identity" of the object. But there are examples of "identify" which are not about questions of identity. For example, "can identify the characteristics of a culture "in the meaning" of being able to take note of these characteristics / to say what they are".

We use *identify* (like *recognise*, cf. 1.3 below) only in meanings *a* et *b* above. For the other uses we prefer other verbs (like *specify*, *decide on*…).

**Recognise**

See *Identify*, above.

**Transfer / make a transfer**

We use this expression to indicate any process or activity (reflective or communicative) concerning languages and cultures which profits from the knowledge, skills or attitudes which one has available in another language.

65 Cf. D'Hainaut 1977, p. 205.

# Appendix

## List of the resource publications used in the development of CARAP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Numéro consacré aux rapports entre la langue maternelle et les langues secondes. Contient diverses contributions consacrées à la pédagogie intégrée et à l'éveil aux langues (Roulet, Moore, Van Lier, Perregaux & Magnin-Hottelier).

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## Grid for collecting items from the resource publications

| **Bibliographic references** | |
|---|---|
| Filled in by: | Date collected: |

| **What kind of learners are referred to** in this work (tick or specify in the bottom row? | **Nursery school (kinderg.)** | **Primary** | **Secondary** | **Upper secondary and vocational** | **Higher Education** | **Adult education** | **All** | **Teacher training** |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | |

| What **pluralistic approaches** are mainly dealt with? | **Integrated language didactics** | **Inter-comprehension between related languages** | **Awakening to language** | **Intercultural approaches** | **Others (specify:)** | **All** |
|---|---|---|---|---|---|---|
| | | | | | | |

**WHAT IS TO BE FOUND IN THE WORK:**

☐ **Descriptors of competence(s)** (put a cross if so):

| **Formulation exactly transcribed/ exact transcription of each competence selected + page (also: chapter, item)** | **ATT/ L&C** | **ATT/ DIV** | **CONF** | **AN-OBS** | **COM** | **APPUI** | **LANG** | **CULT** | **LANG-CULT** | **SAV** | **SAV-F** | **SAV-E** | **SAV-APP** |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
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| ☐ | Concepts useful for our work (if so, put a cross in the box and specify what they are): |
| ☐ | Typologies of competence ( put a cross… and specify what types of competence): |
| ☐ | Examples of pedagogic activities (put a cross… and specify for what types of competence): |
| ☐ | Interesting information about curriculum design taking account of pluralistic approaches (put a cross… and specify which approaches in a few words): |
| ☐ | Bibliographical references to ideas which are useful for the project (put a cross… and say what ideas): |
| ☐ | Information about how certain objectives can be attained at different levels of education (put a cross… and give a brief summary): |

# Abbreviations used in the grid

| | |
|---|---|
| **SAV** | Savoir (knowledge) |
| **SAV-F** | Savoir-faire (skills) |
| **SAV-E** | Savoir-être (attitude) |
| **SAV-APP** | Savoir-apprendre (ability to Learn) |

| | |
|---|---|
| **ATT/L&C** | Attitudes of curiosity / interest / receptiveness to languages (and their speakers) and cultures. |
| **CONF** | Confidence of the learner in his / her ability to learn |
| **AN-OBS** | Competences in observing and analysing languages whatever they may be |
| **LANG-CULT** | Ability to see languages in the context of their links with cultural variants and fully to understand these variants |
| **APPUI** | (Eng: support) Ability to use the understanding of a feature from one language or culture to support a better understanding – by means of similarities or contrast – of a feature of another language or culture |
| **ATT/DIV** | Attitudes which are positive towards diversity |
| **COM** | Plurilingual communicative competence (ability to use features of several languages within discourse, according to the communicative situation) |
| **LANG** | The competence described refers to language |
| **CULT** | The competence described refers to culture |

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