



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

# **Competences and resources**

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# TABLE OF CONTENTS

<b>1. GENERAL PRESENTATION</b> .....	5
1.1 The Competences and Resources framework at the centre of FREPA .....	5
1.2 Pluralistic approaches .....	6
1.2.1 Short presentation .....	6
1.2.2 Pluralistic approaches and the development of plurilingual and pluricultural competence .....	8
1.3 The need for a reference framework .....	9
1.3.1 Why is it necessary? .....	9
1.3.2 Who is it for? .....	10
1.4 Competences and resources – theoretical options .....	11
1.5 Methodology adopted for the development of the framework .....	13
1.6 The presentation of competences and resources in the framework .....	14
1.7 Concluding remarks .....	15
1.8 Graphic conventions .....	17
1.8.1 The specific nature of the resources .....	17
1.8.2 Other conventions .....	18
<b>2. GLOBAL COMPETENCES – A TABLE</b> .....	19
<b>3. LISTS OF RESOURCES</b> .....	25
3.1 Knowledge .....	25
3.2 Attitudes .....	38
3.3 Skills .....	49
<b>4. FOR A BETTER UNDERSTANDING OF THE FREPA COMPETENCES AND RESOURCES – FURTHER INFORMATION</b> .....	58
4.1 A better understanding of the lists of resources .....	58
4.1.1 Remarks .....	58
4.1.1.1 General remarks .....	58
4.1.1.2 Remarks about the list of resources for knowledge .....	61
4.1.1.3 Remarks about the list of resources for attitudes .....	67
4.1.1.4 Remarks about the list of resources for skills .....	74
4.1.2 Notes on terminology .....	80
4.1.2.1 Transversal remarks .....	80
4.1.2.2 Remarks concerning the list for attitudes .....	81
4.1.2.3 Remarks concerning the list for skills .....	82
4.2 Remarks and clarifications concerning competences and resources .....	83
4.2.1 A partially hierarchised set of descriptors .....	83
4.2.2 From resources to competences, a continuum .....	84
4.2.3 Competences and resources: An example of linking both levels .....	84
<b>APPENDIX List of publications which served as a basis for the development of the FREPA framework</b> .....	92
<b>BIBLIOGRAPHY</b> .....	98



# 1. GENERAL PRESENTATION

## 1.1 The *Competences and Resources* framework at the centre of FREPA

The FREPA project presents teachers, teacher trainers and educational leaders with a set of tools<sup>1</sup> in which the set of reference descriptors, “competences and resources”, a systematic and (partially) hierarchised presentation of the competences and resources that can be developed by pluralistic approaches, plays a central role.<sup>2</sup>

This set of reference descriptors was the first CARAP product, developed by the ALC project (*Across Languages and Cultures*) between 2004 and 2007 (<http://archive.ecml.at/mtp2/ALC/Default.htm>). It is also part of the present document (see Part 2 - Table of global competences and Part 3 - List of resources). The descriptors of resources are also presented on the FREPA website (<http://carap.ecml.at>) by using a hypertext format which makes visual exploration easier. All the other tools were developed between 2008 and 2011 during the third medium-term programme of the ECML.

The *FREPA – Online teaching materials* database offers teaching activities in different languages which fall within the scope of the four pluralistic approaches. The purpose of this collection of materials is to facilitate teachers’ access to classroom activities which will help learners master the knowledge, skills and attitudes which the framework lists as “resources” and which can be developed by pluralistic approaches. All the materials proposed refer explicitly to the resource descriptors as they can be found in the present volume.

The *FREPA – Training kit*, comprising several modules which can be used autonomously, online or during conventional teacher training sessions, should ensure the effective use of the materials, although its relevance may vary according to the modules and the audience involved.

The online document *FREPA – Tables of descriptors across the curriculum* once again presents the lists of resources relating to knowledge, skills and attitudes, using hypertext too, but with an additional graphical representation which situates each element of the tables in the learner’s curriculum (although the table is approximative, being based only on the personal experience of the authors).

A more detailed presentation of the materials of this project can be found in the booklet *FREPA – An introduction for users* which deals with each instrument in detail and provides examples of its use.

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1 All these tools are available at: <http://carap.ecml.at>. Some are available from the ECML as printed versions.

2 Pluralistic approaches are discussed in point 1.2, and the distinction between competences and resources is discussed in 1.4. An explanation of why only a partial hierarchisation (bearing on certain parts of the framework) is possible is included in Chapter 4.2.1.

## 1.2 Pluralistic approaches

### 1.2.1 Short presentation<sup>3</sup>

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

This is to be contrasted with approaches that might be called “singular”, in which the didactic approach takes account of only one language or a particular culture, and deals with it in isolation. Singular approaches of this kind were particularly valued when structural and, later, *communicative* methods were developed and all translation<sup>4</sup>, and recourse to the first language were banished from the teaching process.

Language teaching methodology has seen the emergence of four pluralistic approaches over the past 30 years. The first one, the *intercultural approach*, has had a clear influence on the methodology of language teaching and, because of this, seems fairly well known.

This approach has many variants all based on didactic principles advocating the use of phenomena from one or more cultural area(s) (conceived of as hybrid, open and dynamic) as a basis for understanding others from one or more other areas. These principles also support the implementation of strategies to encourage reflection on the modalities of contact between individuals from different cultural backgrounds.<sup>5</sup>

The other approaches, which have a more linguistic orientation, probably require more detailed presentation. They are *awakening to languages*, the *intercomprehension of related languages*, and *integrated didactic approaches to different languages* studied both at school and beyond the school curriculum.

The *integrated didactic approach*, which is most probably the best known of the three approaches, 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, also from the “new” languages to the languages already known). This was an approach advocated as early as the beginning of the 1980s in the work of E. Roulet (Roulet 1980). 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*,

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3 This text is reproduced with minor changes in the presentation of pluralistic approaches in the introduction of *FREPA – An introduction for users*, which can be consulted for more information.

4 Since translation is an activity which implies “more than one” linguistic variety, one could think that we should include classical “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.

5 Cf. for example Byram, 2003, 2010 ; Zarate *et al.* 2003.  
Cf. definition from Byram, Gribkova & Starkey (2002 : 9) : “the ‘intercultural dimension’ in language teaching aims to develop learners as intercultural speakers or mediators who are able to engage with complexity and multiple identities [...]”.

such as Neuner and Hufeisen 2004).<sup>6</sup>

And it is also present in certain approaches to bilingual (or 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 (Cavalli 2007).

In the approach termed *intercomprehension between related languages* the learner works on two or more languages of the same linguistic family (Romance, Germanic, Slavic languages, etc.) in parallel – one of these languages being the learner’s mother tongue, the language of education, or another language learnt previously. In this approach there is a 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. Of course, this does not exclude some added benefits for productive skills. 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, but also in Germany, in Scandinavian, as well as in Slavonic countries. Many were supported at a European level through 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 *intercomprehension* for children.<sup>7</sup>

European projects have enabled *awakening to language* movements to develop on a broader scale (cf. in particular the Evlang and Janua Linguarum projects, Candelier 2003a, 2003b), defining it as follows: “awakening to language is used to describe approaches in which some of the learning activities are concerned with languages which the school generally does not intend to teach”. This does not mean that the approach is concerned exclusively 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 their homes, from the environment and from all over the world, without exclusion of any kind. Because of the large 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 introducing schoolchildren to linguistic diversity (including the diversity of their own languages!) at the beginning of school education, as a driver towards fuller recognition of the languages “brought” into the school by allophonic children and, in this way, as a kind of preparatory course developed for primary schools. It can also be promoted as a support to language learning throughout the learners’ school career.<sup>8</sup>

It is also appropriate to mention at this point that awakening to languages is explicitly linked to the *language awareness* movement initiated by E. Hawkins in the United Kingdom during the 1980s (cf. Hawkins 1984 and James and Garret 1992). 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 that is more psycho-linguistic than pedagogical 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.

As indicated above we feel that certain approaches involving bilingual teaching, (i.e. where the teaching of so-called non-linguistic subjects is carried out in two languages), can be considered as belonging to the *integrated didactic approach* to different languages studied. In the same way, the teaching of *non-linguistic* subjects can be combined with an approach such as *éveil aux langues* (cf. the ECML project ConBaT+: <http://conbat.ecml.at>) or an approach emanating from the intercomprehension between related languages (cf. the site Euromania: [www.euro-mania.eu/](http://www.euro-mania.eu/)).

6 See also Castellotti, 2001 ; de Pietro, 2009 ; Forlot, 2009 ; Kervran & Deyrich, 2007 ; Wokusch, 2005.

7 Cf. among others Blanche-Benveniste *et al.* 1997, Dabène 2002; Conti and Grin (dirs.) 2008; Doyé 2005; Escudé and Janin 2010; Klein and Stegmann 2000; Meissner *et al.* 2004.

8 Cf also Perregaux *et al.* (dirs.) 2002; de Pietro 2003; Kervran (coord.) 2006; Candelier 2007; websites EDiLiC, EOLE, Discovering language, The language investigator.

## 1.2.2 Pluralistic approaches and the development of *plurilingual and pluricultural competence*

We have already mentioned that the FREPA descriptors were developed by the ALC (*Across Languages and Cultures*) project between 2004 and 2007. This project was part of the second medium-term programme of the ECML which 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”.

What was at stake in this paradigm shift (which is still in progress)<sup>9</sup>, meant the abandoning of a “compartmentalised” view of an individual’s linguistic and cultural competence(s), a rejection which is a logical consequence of the way in which “plurilingual and pluricultural competence” is represented by the *Common European Framework of Reference for Languages*: this competence is not “a collection of distinct and separate competences” but “a plurilingual and pluricultural competence encompassing the full range of the languages available to him/her” (Council of Europe 2001:168; cf. also Coste, Moore and Zarate 1997).

This is expressed in the *Guide for the development of language education policies in Europe* (Beacco and Byram 2007:73): “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 the “plurilingual and pluricultural competence” of each individual. For how 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 Council of Europe instruments describe it, and if we genuinely want to give meaning to the principle of synergy it recommends, in order to help learners to construct and to continuously broaden and deepen their own plurilingual competence, learners should be led to develop for themselves a set of items of knowledge (*savoirs*), attitudes (*savoir-être*) and skills (*savoir-faire*):

- about linguistic and cultural facts in general (a set 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) – (a set 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 classroom is a space where several languages and several cultures – and the relationships among them – are encountered, explored and related to each other. That is to say, in a context of “pluralistic approaches to languages and cultures”.

The booklet *FREPA – An introduction for users* devotes some pages (Chapter 1) to showing that pluralistic approaches, and therefore the FREPA itself, which is an important instrument for their implementation in education, are a necessary tool for the setting up of language education policies. Such policies could provide answers to educational and social aims which we consider essential and which the Council of Europe is striving to promote in view of the development of the plurilingual and intercultural competence of each learner.

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<sup>9</sup> Cf for example the *Guide for the development and implementation of curricula for plurilingual and intercultural education* (Beacco *et al.* 2010). The term “plurilingual and pluricultural competence” has been replaced by “plurilingual and intercultural competence”. We use both expressions, depending on the work being referred to.



## 1.3 The need for a reference framework

### 1.3.1 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 (cf. bibliographic references in 1.2.1 above) there is not yet (except in our project) any set of descriptors 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 – as we have shown - a key aspect of any didactic approach taking into account the most recent views of linguistic and cultural competence of each individual and striving to achieve the goals and objectives set by the Council of Europe.

As there are a number of pluralistic approaches, the question arises of how synergy among them can be created. Since, as we have seen, they are based on the same principle (establishing relationships, through pedagogic activity, between a number of different languages and cultures) with a view to achieving specific results, it is important to apply them in a co-ordinated way. Even if at the beginning the initiators have been “satisfied” by the pursuit of a particular path (one of the four approaches mentioned) in their concern to open up new perspectives, it is now essential to consider the whole of the domain, including linking it to the teaching of specific languages and to other educational disciplines. We have devoted an entire chapter of the booklet *FREPA – An introduction for users* (Chapter 3) to dealing with the issue of how pluralistic approaches can contribute to the development of curricula which aim to decompartmentalise learning. The chapter referred discusses not only the contribution of pluralistic approaches and FREPA to the design and implementation of a global language teaching education, but also presents curricula, adopted recently in Catalonia and French-speaking Switzerland, which can be considered to be the first actual realisations of the principles emanating from these principles.

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

- for the development of curricula which link and can propose progression in the acquisition of 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.

Beyond this, the FREPA 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 pluralistic approaches, whose potential is not always fully acknowledged (with the consequence that two of them – *awakening to language and intercomprehension of related languages* are often perceived as no more than “awareness-raising”);
- represents an essential complement to existing instruments, especially the *Common European Framework of Reference for Languages* or the European Language Portfolios, which still, more often than not, deal with linguistic abilities by juxtaposing languages, in spite of the principle we have evoked previously concerning *plurilingual and pluricultural competence* (cf. *FREPA – An introduction for users*, Introduction, point 2).

## 1.3.2 Who is it for?

The FREPA framework as developed in the ALC project is intended for different stakeholders in the educational field:

those involved in curriculum development or school programmes in institutions which have responsibility for this (ministries, agencies, institutes etc.);

persons 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 pluralistic approaches and through pluralistic approaches;

- teachers (of languages – all languages – or other subjects, who reflect on the linguistic dimension of their teaching), in relation with the *FREPA – Online teaching materials* (<http://carap.ecml.at/Components/tabid/2668/language/en-GB/Default.aspx>) offered by the FREPA project;
- those involved in the training of teachers whether these already practise pluralistic approaches or not. The framework is intended to give support to teachers / trainers already involved in the innovations and to encourage others to do so.

In all four categories, those involved can be working for any level of education and both in and out of school (since FREPA is relevant to the whole 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 home languages of allophone learners (languages of migrants and regional languages).

And, of course, both beyond and through the four categories mentioned above, it is the learners themselves who are to be the ultimate beneficiaries of this project.



## 1.4 Competences and resources – theoretical options

The framework must rest on a concept of *competence* which is as clear, sound, and coherent as possible. This concept is essential both from the perspective of the *Common European Framework of Reference for Languages* as well as for the FREPA project. All the same the notion of competence – current nowadays in a great variety of contexts – is used in many different meanings, often very vaguely. It is also the subject of numerous and sometimes virulent debate<sup>10</sup>.

Awareness of this situation leads us, during the first phase of the development of FREPA, to scrutinise 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 find helpful<sup>11</sup>. We will not come back to this, since our objective here is essentially pragmatic: in order to develop the project we need an operational notion which allows us to grasp the priorities of pluralistic approaches and, in particular, what is likely to be dealt with in classrooms – meaning what is to be included in the framework. Without any pretensions to having resolved the very real difficulties encountered when one touches upon these questions, we will focus essentially on the theoretical options our scrutiny led us to, while referring the reader to the document mentioned in the preceding note for further study.

This is why we have tried, among other theoretical choices, to avoid using the notion of competence in a too broad manner, from the most complex elements of the human being to the most trivial skills – because this inevitably results in a “dilution” of the word to the point of making it vague and of little use.

For us competences are – by their very nature – units of a certain complexity, implicating the whole of the individual and linked to socially relevant tasks in the context of which they are activated; in these situations they signify the mobilisation of different resources which may be internal (coming under knowledge, skills or attitudes) or external (the use of a dictionary, resorting to a mediator ...).<sup>12</sup>

It is also with this in mind that we make a clear distinction between competences and (internal) resources.<sup>13</sup> The point of this distinction lies in highlighting, on the one hand, the complex and situation-specific nature of competences, and making the point that they cannot be described independently of the tasks and situations in which they are activated; and, on the other, the fact that these competences call upon a variety of resources, different for each task and each situation. These resources in turn prove to be, up to a certain point, independent of these same tasks and situations.<sup>14</sup>

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10 See for example what M. Crahay (2005) has to say, referring to Bronckart and Dolz (1999): “The notion of competence assumes the image of some sort of conceptual Ali Baba’s cave where one can meet all the theoretical currents in psychology, lined up side by side, even when these are in fact opposed to each other” (p.15). He adds: “it is obvious that one cannot ‘debate’ in the field of teaching while making use of a term which ends up by designating all the aspects of what one formerly called the ‘superior psychological functions’ (...) and which enfolds and at the same time voids the whole ensemble of epistemological options relating to the status of these functions (knowledge, skills, behaviour, etc.) and to that of their (sociological or bio-psychological) determinisms” (p.35).

The changing nature of this notion can be equally attributed to its history, a complex one, linked to linguistics (cf. Chomsky’s use of “competence”, then the sociolinguist Hymes’ use of the term), as well as to the theories of professional qualification (cf. evaluation of an individual’s competence/s) and to ergonomics.

11 See Candelier 2007, *A travers les langues et les cultures / Across Languages and Cultures*, [<http://archive.ecml.at/mtp2/ALC/Default.htm>].

12 For the sake of convenience, we will use simply “resources” when referring to “internal resources” (knowledge, attitudes and skills). It is not the purpose of a framework such as this one to list instruments or external supports that the individual can resort to.

13 For other definitions on these lines, cf. Beckers 2002; Jonnaert 2002; Le Boterf 1994.

14 We shall see, however (*infra*, Chapter 4.2.2), that on the one hand this distinction is not always so easy to establish and, on the other, that affirming the decontextualised nature of resources is, in a certain sense, a necessary idealisation.

## An example

Let us take an example to illustrate our position<sup>15</sup>. It is clear that communication in a context of plurality and otherness – the very purpose of plurilingual and intercultural competence – requires that participants possess, to a marked degree, a competence of *adaptation* which implies a movement towards that which is *other, different*. But it is equally obvious that putting this competence into practice is closely linked to an understanding of the situational context (who are the other participants?), an understanding of the purpose of the communication and of the task being carried out. Depending on these variables, communicational competence is going to resort to resources such as mobilising *skills* to °identify [recognise]° *specific forms of behaviour linked to cultural differences* (S 2.10)<sup>16</sup>, as well as *analyse the cultural origins of certain behaviours* (S 1.8) or, *communicate while taking °sociolinguistic / sociocultural° differences into account* (S 6.3); use the following knowledge: *that a number of cultures, more or less different, exist* (K 8.2), *that the members of each culture define (partially) specific °rules / norms / values° about °social practices / behaviours°* (K 8.4); and finally, one will need the following attitudes: *readiness to engage in pluralistic (verbal / non-verbal) communication while following the rituals and conventions appropriate to the context* (A 7.2), *readiness to face difficulties linked to °plurilingual / pluricultural° situations and interactions* (A 7.3), etc. But, in other cases, one may perhaps need to °identify [recognise]° °linguistic elements / cultural phenomena° in °languages / cultures° which are more or less familiar (S 2) or, if the situation turns out to be particularly delicate, be ready to *experience a threat to one’s identity [to feel de-individualised]* (A 7.3.4). Depending on the context, the competence will never be activated in the same way. On the other hand, knowledge such as K 8.2 or K 8.4, etc, as well as, but to a lesser extent, skills such as S 1.8 or S 2.10 and attitudes such as A 7.2 or A 7.3 appear to be less dependent on the context

To all intents and purposes, we therefore consider that resources activated by competences can, up to a certain degree, be taken out of context, isolated and listed. They can be defined in terms of acquisition and they can be taught / learned as a result of appropriate teaching / learning activity.

This position might seem paradoxical: competences – especially the plurilingual competence – are given pride of place in the objectives of teaching and learning, although they could not be directly taught, because of their complexity and their dependence on a situation! So let us clarify our idea once more: it is indeed the competences which are primary at stake with plurilingual education. It is these competences which are at stake when the learner is involved in a task, such as looking for information in a text written in a language which one does not know. But, from the didactic point of view, it is the resources which the teacher can work upon concretely in the classroom by assigning different tasks to his/her learners. In this way, teaching contributes to the development of competences via the very resources which they activate.

Finally, following elements have to be retained concerning this notion:

- that competences are linked to situations, to complex tasks which have social relevance, that they are in this way ‘situated’;
- that competences are units with a degree of complexity;
- that they call upon and make use of different *internal* “resources” (generally a mix of knowledge, attitudes and skills) and *external* resources (dictionaries, mediators, etc.);
- that internal resources (as well as the use of external resources, but not competences) can be taught in situations / tasks which are at least partly de-contextualised<sup>17</sup>.

15 We take up this example again, and in more depth, in Chapter 4.2.3.

16 See the lists in Part 3.

17 In the first version of our framework we used the concept of *micro-competence* which we have now set aside. We considered a micro-competence to be an intermediate stage between competence and resource. However, this stage did not turn out to be functional and enlightening. Therefore we prefer to envisage a continuum, from the smallest resources to the most global competences.

Before indicating how the framework is organised within the context of the distinction “competences / resources” (in 1.6), we will briefly outline how it was developed.

## 1.5 Methodology adopted for the development of the framework

The approach adopted for the development of the FREPA framework can be described as systematically inductive.

We decided that the starting point would be a systematic analysis of the content of around a hundred publications (referred to here as source publications), which are listed in the appendices, from which we collated extracts describing the competences which interested us.

The source 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 on psycholinguistics or language acquisition theory and which described plurilingual and pluricultural functions in action. The majority (around 60%) of the publications were in French, but we also included works in English (21 publications), German (15) and Portuguese (2).

The extracts were collated in a single Word table (a document which turned out to be quite voluminous, with around 1800 entries in close to 120 pages), and on which we applied a series of sorting processes (using the “Sort” function of Word), following which came a process of synthesis (and sometimes addition). This gradually led to the lists of *knowledge*, *attitudes and skills* which feature in this publication.

Further details, as well as information concerning how certain problems were resolved can be found in Candelier and De Pietro 2011.

At the beginning of the ALC project each member of the team already possessed 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. Although the process would doubtless have been speedier, we rejected this approach because we considered it to be dangerous (with the risk of being limited to our own knowledge) and lacking in modesty as it would have given the impression that we considered what other authors have written on the subject as having nothing to add to what we already knew.

## 1.6 The presentation of competences and resources in the framework

We have already indicated in 1.4 that the FREPA descriptors propose, on the one hand, competences which the pluralistic approaches contribute to developing and, on the other, a structured and partially<sup>18</sup> hierarchised grouping of *resources* which, in a potentially endless series of different combinations (the variables being the task and the situation), contribute to the activation of specific competences. We postulate that it is possible to work on the development of these resources in the classroom.

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18 Chapter 4.2.1.

The FREPA descriptors therefore include:

- a *table of competences*, presented in Part 2 – Global competences – A table;
- three *lists of descriptors of resources*, concerning, respectively, knowledge, attitudes and skills, presented in Part 3 – Lists of resources.

As we shall see in more detail in Part 2, the competences are organised in two “zones” linked respectively to the management of communication (*C1 – Competence in managing linguistic and cultural communication in a context of “otherness”*) and to personal development (*C2 – Competence in the construction and broadening of a plural linguistic and cultural repertoire*). Some, obviously relevant to the context of pluralism, will find themselves in an intermediate zone – neither on one side nor on the other, or a little in both. This is the case, for example, of C4 (*Competence in making sense of unfamiliar linguistic and/or cultural features*), a competence which is unquestionably important not only in situations of communication but also for learning itself.

Also it should be pointed out that the competences considered are not all specific to situations of linguistic and cultural pluralism; however, every time we find ourselves in situations and/or face tasks which involve pluralism we activate them regularly – and we do this by activating specific resources which are, to a large extent, those which can be found in FREPA.

The *resources* are presented as a (partially) hierarchised list of descriptors for each of the three domains (knowledge, attitudes and skills).

As we shall see in Part 3, the list of *knowledge* resources is composed of two thematic subgroups (*Language and Culture*), and includes categories such as *Language as a semiological system; Language and society; Verbal and non-verbal communication; The evolution of languages; Cultural and social diversity; Intercultural relations; etc.*

The list of *attitudes* takes into account personal factors, such as those described in the CEFR (2001, 104-105), linked to attitudes, motivations, values, identities, etc. This list includes only “public” resources which the individual can possess, resources which can be rationally and overtly dealt with. In this domain, the predicates express attitudes assumed by the subject such as *attention / sensitivity (to), interest (in), disposition / a will (to), motivation (to)*, etc. Some look out towards the world (*curiosity about...*) while others look inward (*self-confidence...*).

Finally, the *skills* correspond to acts such as *can observe / analyse; can identify / recognise, can compare, can speak of languages and cultures*, etc. The lists begin with categories which relate to metalinguistic observation and reflection and end with categories which imply action in a communication situation (*can interact*).

The descriptors related to *knowing how to learn* are spread out among the other three domains.

We have opted, somewhat arbitrarily, for the order *knowledge, attitudes* and *skills*. Chapter 4 provides further commentaries and details about both competences and resources.

## 1.7 Concluding remarks

In this general presentation of the FREPA framework we have tried to provide the information which the reader will need in order to consult it, concerning the elements it deals with, its epistemological status, its believed utility and potential uses, as well as its structure. Part 4 of this document contains additional information designed to assist in the understanding of some of its aspects in more depth if this is needed.

To conclude we will discuss some issues concerning the “**quality**” of the framework as an instrument.

One can basically distinguish two dimensions: the correspondence to what is being described (the “**epistemological**” dimension) and its efficiency as a tool meant to support teaching initiatives (the “**praxeological**” dimension).

Let us begin by clearing up an ambiguity which can arise concerning the first aspect mentioned. The FREPA competences and resources do not aim to provide a scientifically designed description of (parts of) the plurilingual competence of individuals, or of the internal resources which this competence activates. This should be clear from the methodology adopted to develop the descriptors, based on objectives derived from the literature concerning plurilingual and intercultural competence as far as teaching is concerned (cf. 1.5).<sup>19</sup>

What the framework does try to achieve is therefore a synthesis of what the advocates of pluralistic approaches – amongst them ourselves – think can be achieved through the teaching activities which they suggest. These methodologists would bet, of course, that the knowledge, attitudes, skills and competences which they seek to develop are in fact the components which will enable the individual to manage what we call “linguistic and cultural communication in a context of otherness” (cf. Part 2) or to ensure the “construction and widening of a pluralistic linguistic and cultural repertoire” (ibid.), but they do not give themselves the means necessary to prove it a priori. The same is the case with us. The only means to obtain indications – albeit very indirect ones – of the validity of their claim, would be the success (or otherwise) of teaching according to their proposals, if they would decide to evaluate it. Asserting that such a validation is possible from the results obtained by teaching places us clearly within the second dimension mentioned above, the “praxeological” one.

The issues concerning this second dimension are equally complex. Apart from the obvious difficulty of evaluating any teaching or learning process – in view of the complexity and the number of factors which can contribute to the result – one has to consider the actual position of the framework. It is not in itself a teaching tool, but stands above the teaching tool as a source of objectives which will define the latter. In other words, there is a long way between the FREPA framework and the learner’s results actually registered in the development of competences through activities originating from the pluralistic approaches.

In the very best of cases, what we can look at today are the (limited) evaluations of the effects of these approaches,<sup>20</sup> which did not have to wait for the FREPA to be written in order to come into existence (and which had already, very often, formulated their own objectives – which the FREPA has attempted to organise and synthesise).

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19 As already mentioned in 1.5, the authors of the framework included a very limited number of works in psycholinguistics dealing with plurilingual competence (cf. list of publications in the appendix). The works taken into account are far too few in number for the framework to claim that it (also) reflects the results of analyses of plurilingual competence in actual practice.

20 Cf. for example, for *Awakening to languages*, Candelier 2003a; for *intercomprehension*, Meißner and Senger 2001; Bär 2009.

There remain other questions, perhaps less fundamental but more relevant for the user of the framework, concerning the “quality” of the FREPA: how far are the competences and resources comprehensive, coherent and readable?

Considering the number of source publications on which the framework rests, as well as the method adopted for its development (1.5), we can affirm our confidence in the level of **comprehensiveness** as far as the most tangible aspect of what it tries to deliver is concerned: the sets of resources which the teacher can attempt to develop through pluralistic approaches.

As far as the **coherence** of the framework is concerned, we are confident that the work reflects a considerable effort of organisation and reflection on the basic criteria which served to organise the initial material collected from the source publications (cf. also 1.5 and Candelier and De Pietro 2011). Questions remain about the level of detail that we propose, which is perhaps unequal according to the lists or parts of lists.

The framework has repeatedly undergone modifications instigated principally by the issue of **readability**, following feedback received by the authors. We believe that the user-friendliness of the framework has gradually improved. Although it has sometimes been suggested, we do not think it possible to create a “simplified” version of the framework, especially in the case of the lists of descriptors.

We have always felt that the priority should go to their semantic precision, at the cost of making the reading somewhat more demanding. On the other hand, we are now proposing the descriptors in three formats: the lists in Part 3 below and two different presentations with hypertext<sup>21</sup> – a format which should help the reader use the framework efficiently.

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21 Cf. on one hand their presentation on the FREPA website (<http://carap.ecml.at/>) and on the other hand *FREPA - Tables of descriptors across the curriculum*, also available online on the FREPA website.



## 1.8 Graphic conventions




The following section deals with the graphic conventions which will be used in the lists of resources (Part 3).


### 1.8.1 The specific nature of the resources

The question we raise here for each resource we have included in the lists is to know 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 pluriculturalism 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, in 1.2 above), 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 from our lists which, while not exclusive to pluralistic approaches, are developed to a considerable degree by them, we have established a three-point scale, the rating of which is included in the lists for each of the descriptors:

	The contribution of pluralistic approaches is <b>ESSENTIAL</b>	for resources which <b>one can probably not attain without pluralistic approaches.</b>
	The contribution of pluralistic approaches is <b>IMPORTANT</b>	for resources which can be attained without pluralistic approaches, <b>but much less easily.</b>
	The contribution of pluralistic approaches is <b>USEFUL</b>	for resources which can be attained without pluralistic approaches, but for which the contribution of such approaches <b>seems useful enough to be worth mentioning.</b>

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 [recognise]° °simple phonetic elements [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.

## 1.8.2 Other conventions

°x / y°	<b>either x, or y (y is not a sub-set of x)</b> Can identify cultural specificities / features <sup>22</sup> Can °observe/ analyse° linguistic forms and functions <sup>23</sup>
°x [y]°	<b>terminological variants considered to be (quasi) equivalent</b> Can °identify [recognise]° °simple phonetic elements [sounds]°
x (/ y / z /)	<b>either x, or y, or z (y and z being sub-sets of x)</b> Can analyse interpretation schemas (/stereotypes /)
{...}	<b>list of examples (not to be confused with sub-sets of the object!)</b> <sup>24</sup> Can identify [recognise] basic graphic signs {letters, ideograms, punctuation marks...} <sup>25</sup> Shows awareness of cultural diversity {table manners, highway codes...}
*x* <...>	<b>explanation of a term</b> Can perceive the *indirect* lexical closeness between features of two languages <on the basis of closeness with terms of the same family of words>
<...>	<b>all other explanations / additional information (or note)</b> Make efforts to combat one's own reservations towards what is different <applies to both languages and culture>
(...)	<b>optional part (in contrast with &lt;...&gt;, the part between (...) is part of the descriptor).</b> 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)

22 (...) within a word: morphological variants which are grammatical.

23 The symbol ° separates two or more terms which are alternatives. Both of following items have to be distinguished.  
- Can °observe / analyse° linguistic °forms / functions°  
- Can °observe / analyse° °linguistic forms / functions°

The symbol °° separates parts of a descriptor which already contain alternative terms. The parts of the descriptors are marked through the symbol //.

24 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.

25 "...” means that the list is not closed.

## 2. GLOBAL COMPETENCES – A TABLE

It is important to point out here that what is presented is a set of global competences whose development we consider to be especially favoured by the implementation of pluralistic approaches, without there being any exclusivity in this respect. These same competences may – in some of their aspects – be equally well developed by other approaches and, conversely, pluralistic approaches can also contribute – certainly in a less decisive way – to the development of other competences.

The set will be presented as a table, followed by some comments aimed to justify and explain our choices. In Chapter 4.2, followed by an example intended to illustrate – and to certain extent verify – the overall conception we have formulated of the way in which competences and resources are articulated.

It is not easy to define at what level of generality we should place competences presented in such a framework. 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 devoid of all content. As we have seen (cf. Chapter 4 of Part 1 – General presentation) 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 competence, whether or not it is so-called explicitly.

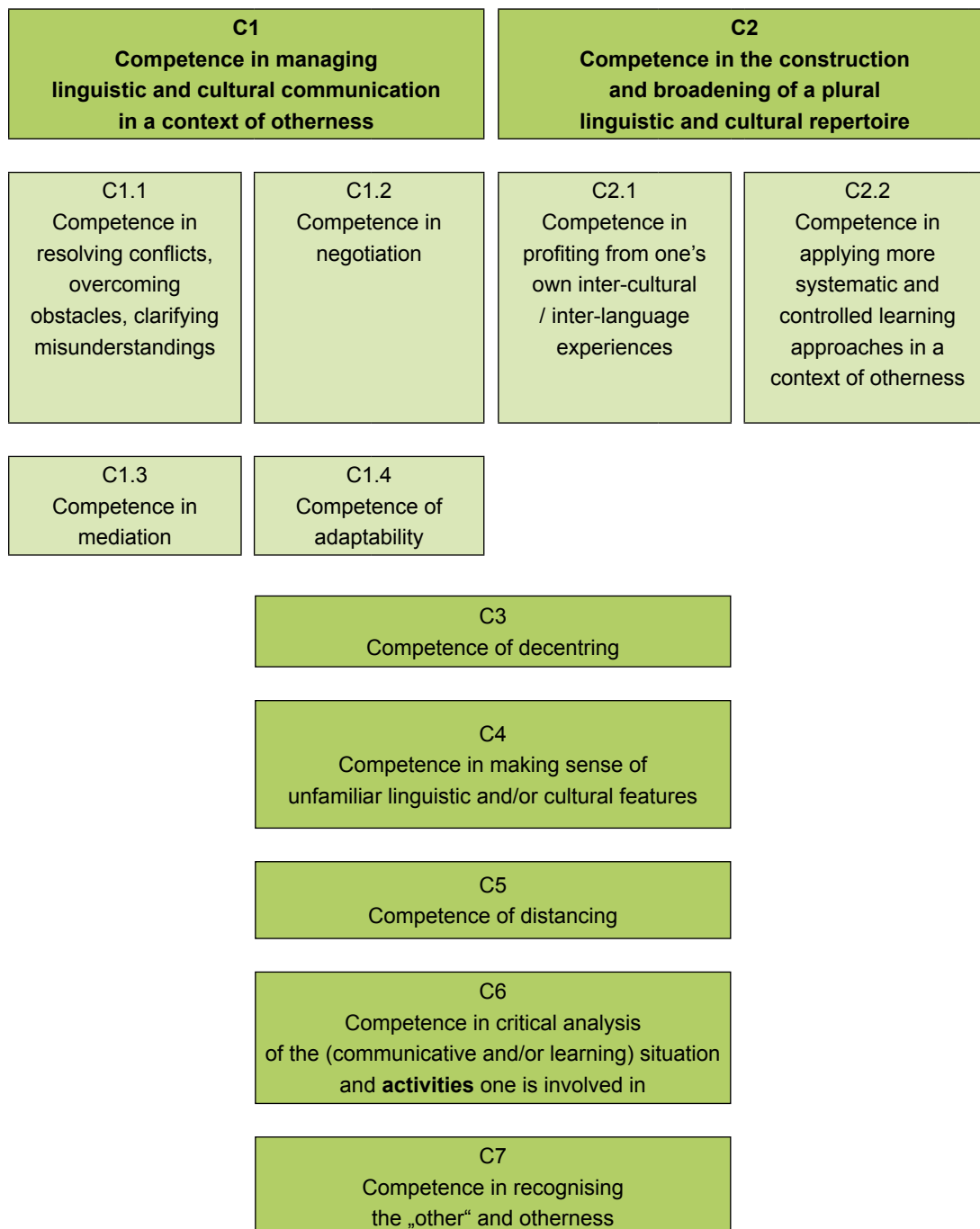
The competences are presented here in the form of a table which we do not intend to “over-structure”. In particular we have not included any arrows linking an implied relationship (or support) between the different competences we have included, for that would suggest – wrongly – that we feel we can master the exact way in which the complex links between them work. We have preferred to produce an open table, and claim that the elements it is made up of (the competences) are applied in an original way in different situations; while establishing every time different relations with the other elements of the whole. Consequently, it is mainly through spatial relations between the elements in the table (proximity, location in *areas* according to the horizontal and vertical axes) that some indication about relationships between them are given, without giving up the necessary degree of flexibility.

Firstly we present the table of competences we decided upon.

## 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.



## Commentaries

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

### Competences which activate knowledge skills and attitudes in action and reflection:

- valid for all languages and cultures;
- concerning the relationships between languages and between cultures.<sup>26</sup>

In accordance with what we have said above, any competences which we have 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 indeed 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<sup>27</sup>.

The next part of the table is composed of two over-arching 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 managing linguistic and cultural communication in a context of “otherness”

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

In a way, C1 and C2 describe two zones of competence – one related to managing communication, the other to personal development – under which can be grouped various competences of a lower order of generality, but which seem to play an important role in the realisation of the two more global competences, all the while remaining clearly distinct in the sense that they can intervene independently of them<sup>28</sup>. However difficult it is to establish a dividing line between competences – of a higher or lower order – and the resources which can be termed “compound” resources (cf. 4.2.2), the core of the issue is to understand the nature of the fundamental link we want to establish in FREPA between these two aspects: on one hand, competences of a varying level of complexity which is always relatively high and which are always linked to real situations (hence “situated”), and on the other hand the lists of resources they can activate in these situations (cf. 1.4 and 4.2.2).

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26 The first aspect can be described as “trans-linguistic” / “trans-cultural”, the second as “inter-linguistic” / “inter-cultural” (see 1.2.2 above).

27 Cf. Part 1 – General presentation, Chapter 1.

28 For example, when the “competence in profiting from one’s own inter-cultural / inter-language experiences” (C2.1) serves rather to “manage linguistic and cultural communication in a context of ‘otherness’” (C1).

## The zone of managing linguistic and cultural communication in a context of “otherness” (C1)

A range of competences can be situated (relatively) clearly in this zone:<sup>29</sup>

- a **competence in resolving conflict, overcoming obstacles, clarifying misunderstandings** is obviously important in contexts where differences constantly threaten to become problems. It is 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*),<sup>30</sup>
- 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**<sup>31</sup>, which calls on all the resources one has in order to “approach what is other, different”.

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

- the order of presentation of the competences is irrelevant, even though we have tended above 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 (e.g. management training etc.); but this competence plays a clearly crucial role in pluralistic situations where linguistic and/or cultural *differences* require special attention on the part of the participants and must therefore be taken into account in pluralistic approaches which make preparing the individual for precisely such situations their vocation.

## The zone of constructing and broadening a plural linguistic and cultural repertoire (C2)

In this area there are only two competences which seem to be specific enough – or rather get a sufficiently original signification in a context of otherness – to be included<sup>32</sup>:

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29 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.

30 The fact that each one of these competences can in turn - according to the situation / task in which it is activated – call upon resources which fall under skills, knowledge and attitudes is indeed the very core of how we view the framework. We will not need to repeat this every time but we give a most developed example further on (*cf. 4.2.3*).

31 These four first competences fall close to what some have situated within *strategic competence*, but we have opted for more concrete denominations here.

32 We repeat that we are not considering all the general cognitive competences which make up learning as a general term.

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

### ***An intermediate zone***

Finally there are 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 intercomprehension (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 °a 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) situation or 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 in 4.1.2) which can be applied to both skills (*identify*) and attitudes (*accept*).<sup>33</sup>

These are the features that we finally decided to keep as 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. It is important to repeat at this point that these competences are not all specific to situations of linguistic and cultural plurality; however, when we are faced with tasks which involve plurality, we activate these competences by mobilising specific resources, most of which can be found in the CARAP framework.

The table does not necessarily, however, make any claim to being comprehensive, because, among other reasons, there are issues of element hierarchy, and because of the difficulty to distinguish between competences and resources. 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) relativisation” or “(competence in) showing 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).




For a further discussion of such difficulties, see Chapter 4.2.

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33 This ambivalent use of the lexeme “recognise”, relying on the lexical specificities of a particular language, is allowed here, because relating to resources found in the different lists it is precisely one of the characteristics of competences.

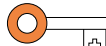












## 3. LISTS OF RESOURCES

### 3.1 Knowledge

 Resorting to pluralistic approaches is <b>NECESSARY</b> to develop the resource.	 Resorting to pluralistic approaches is <b>IMPORTANT</b> to develop the resource.	 Resorting to pluralistic approaches is <b>USEFUL</b> to develop the resource.
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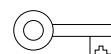
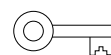
## Language (Sections I to VII)

### Section I. Language as a semiological system

<b>K 1</b>	<b>Knows some of the principles of how languages work</b>		
<b>K 1.1</b>	<b>Knows that °language is / languages° are composed of signs which form a (semiological) system</b>		
<b>K 1.2</b>	<b>Knows that the relationship °between words and their *referent*, &lt;the reality which they designate&gt; / between the *signifier* &lt;the word, the structure, the intonation ...&gt; and the meaning° is a priori an arbitrary one</b>		
K 1.2.1	Knows that even cases of onomatopoeia, 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	Knows that two words which may °have the same form / look alike° in different languages do not automatically mean the same thing		
K 1.2.3	Knows that grammatical categories are not “the” replica of reality but one way of organising this in language		
K 1.2.3.1	Knows that grammatical gender and sexual gender are not the same thing		
<b>K 1.3</b>	<b>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</b>		
K 1.3.1	Knows that within the same linguistic community individuals give approximately the same meaning to the same signifiers		
<b>K 1.4</b>	<b>Knows that languages work in accordance with °rules / norms°</b>		
K 1.4.1	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	Knows that these °rules / norms° may evolve in time and across physical distances		
<b>K 1.5</b>	<b>Knows that there are always variations within what one may consider to be the same language</b>		

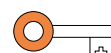
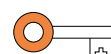
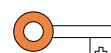
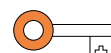
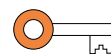
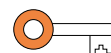
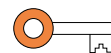


<b>K 1.6</b>	<b>Knows that a language functions differently in its spoken and written forms</b>
<b>K 1.7</b>	<b>Possesses knowledge of a linguistic nature about a particular language (/ the mother tongue / the language of schooling / foreign languages / ...)</b>



## Section II. Language and society




<b>K 2</b>	<b>Knows about °the role of society in the way languages work / the role of languages in the way society works°</b>
<b>K 2.1</b>	<b>Has knowledge about synchronic variations in languages {°regional / social / generational / professional / specific-public related (international English, “foreigner talk”, motherese...) / ...° variations}</b>
K 2.1.1	Knows that each one of these variations can be legitimate in certain contexts and under certain conditions
K 2.1.2	Knows that one must take account of the sociocultural characteristics of speakers using these variations in order to interpret them
K 2.1.3	Knows some categories of languages with regard to their status (/ official language / regional language / slang /...)
<b>K 2.2</b>	<b>Knows that each individual belongs to at least one linguistic community and that many persons belong to more than one linguistic community</b>
<b>K 2.3</b>	<b>Knows that identity is °constructed / defined° in interaction with “the other” during the process of communication</b>
<b>K 2.4</b>	<b>Knows that identity is constructed with reference to language – along with other factors</b>
<b>K 2.5</b>	<b>Knows some of the characteristics of one’s own linguistic °situation / environment°</b>
K 2.5.1	Has knowledge about the sociolinguistic diversity of one’s own environment
K 2.5.2	Knows about the role played by different languages in one’s environment (/ common language of the country and the school / language of the family /...)
K 2.5.3	Knows that one’s own linguistic identity may be complex (due to personal, familial, national history...)
K 2.5.3.1	Knows the determining components of one’s own linguistic identity
<b>K 2.6</b>	<b>Has knowledge about historical facts (linked to relations between °nations / people°, resettlements of people) which have influenced / influence the appearance or development of certain languages</b>
<b>K 2.7</b>	<b>Knows that in mastering knowledge about languages, one also acquires °historical / geographical° knowledge</b>

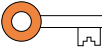
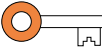
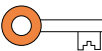

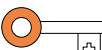


## Section III. Verbal and non-verbal communication












<b>K 3</b>	<b>Knows some of the principles of how communication functions</b>		
<b>K 3.1</b>	<b>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]</b>		
K 3.1.1	Knows some examples of animal communication		
K 3.1.2	Knows some examples of human non-linguistic communication {gestures, facial expression...}		
<b>K 3.2</b>	<b>Possesses knowledge about one's own communicative repertoire {languages and varieties, discursive genres, forms of communication...}</b>		
<b>K 3.3</b>	<b>Knows that one must adapt one's own communicative repertoire to the social and cultural context within which communication is taking place</b>		
<b>K 3.4</b>	<b>Knows that there exists language means to facilitate communication {simplification / reformulation etc.}</b>		
K 3.4.1	Knows that one can try to resort to linguistic similarities {genealogical links, loans, universals} to facilitate communication		
<b>K 3.5</b>	<b>Knows that one's communicative competence originates from usually implicit knowledge of a linguistic, cultural and social nature</b>		
K 3.5.1	Knows that in order to communicate, one has at one's disposal implicit and explicit information / knowledge and knows that others have knowledge of the same kind		
K 3.5.2	Knows some of the aspects of the implicit knowledge upon which one's own ability to communicate depends		
<b>K 3.6</b>	<b>Knows that because of his/her plurilingual and pluricultural competence, a person who speaks another language possesses a particular status in communication</b>		
K 3.6.1	Knows that a person who possesses partial knowledge of a language may have difficulty in communication and that he/she °may need to / should be helped to° ensure better communication		
K 3.6.2	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. The evolution of languages

<b>K 4</b>	<b>Knows that languages are continuously evolving</b>		
<b>K 4.1</b>	<b>Knows that languages are linked between themselves by so-called "kinship" relationships / knows that languages belong to language "families"</b>		
K 4.1.1	Knows about some families of languages and of some languages which make up these families		

<b>K 4.2</b>	<b>Knows about the phenomenon of “borrowing” from one language to another</b>	
K 4.2.1	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	Knows what differentiates a linguistic “loan” from linguistic “kinship”	
K 4.2.3	Knows that certain “loans” have spread across a number of languages (taxi, computer, hotel...)	
<b>K 4.3</b>	<b>Possesses knowledge about the history of languages (/ the origin of some languages / some lexical and phonological evolutions /...)</b>	



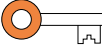








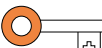







## Section V. Plurality, diversity, multilingualism and plurilingualism

<b>K 5</b>	<b>Has some knowledge about °language diversity / multilingualism / plurilingualism°</b>	
K 5.1	Knows that there are very many languages in the world	
K 5.2	Knows that there are many different kinds of sounds used in languages {phonemes, rhythmic patterns...}	
K 5.3	Knows that there are many different kinds of script	
K 5.4	Knows that °multilingual / plurilingual° situations may vary according to °countries / regions° {°number / status° of languages, attitudes towards languages...}	
K 5.5	Knows that °multilingual / plurilingual° situations are likely / liable to evolve	
K 5.6	Knows that sociolinguistic situations can be complex	
K 5.6.1	Knows that one must not confuse country with language	
K 5.6.1.1	Knows that there are often °several languages used in one country / one same language used in several countries°	
K 5.6.1.2	Knows that often the borders between languages and countries do not coincide	
K 5.7	Is aware of the existence of situations of °multilingualism / plurilingualism° in one’s own environment and in other places, near or far	

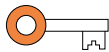
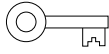
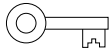


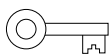




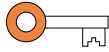
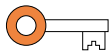
## Section VI. Similarities and differences between languages

<b>K 6</b>	<b>Knows that there are similarities and differences between °languages / linguistic variations°<sup>34</sup></b>		
<b>K 6.1</b>	<b>Knows that each language has its own system</b>		
	K 6.1.1	Knows that the system which makes up one's own language is only one possibility among others	
<b>K 6.2</b>	<b>Knows that each language has its own, partly specific, way of °perceiving / organising ° reality</b>		
	K 6.2.1	Knows that the particular way in which each language °expresses / °organises° the world is influenced by culture	
	K 6.2.2	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°	
<b>K 6.3</b>	<b>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...}</b>		
<b>K 6.4</b>	<b>Knows that even when these categories can be found in another language, they are not necessarily organised in the same way</b>		
	K 6.4.1	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	Knows that the gender of the same word may vary from one language to another	
<b>K 6.5</b>	<b>Knows that each language has its own phonetic / phonological system</b>		
	K 6.5.1	Knows that languages, regarding to their °sounds / sound system°, may be different to varying degrees from °one another° / one's own language(s)°	
	K 6.5.2	Knows that other languages may possess sounds which earone may not even perceive, but which permit the users of those languages to distinguish / words from others	
	K 6.5.3	Knows that different languages °may resemble each other / may vary° in their prosody (/rhythm / accentuation / intonation/)	
<b>K 6.6</b>	<b>Knows that there is no word for word equivalence from one language to another</b>		
	K 6.6.1	Knows that languages may use a different number of words to express the same thing	

34 In this table, language refers to all linguistic variations, irrespective of their social status.


K 6.6.2	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	Knows that certain aspects of reality may be expressed in words in one language, but not in others	
<b>K 6.7</b>	<b>Knows that words may be constructed differently in different languages</b>	
K 6.7.1	Knows that languages may use different ways to indicate °categories / relations° {agreement / plural / possession...}	
K 6.7.2	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	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	
<b>K 6.8</b>	<b>Knows that the organisation of an utterance may vary from one language to another</b>	
K 6.8.1	Knows that the order of words may differ from one language to another	
K 6.8.2	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 ...}	
<b>K 6.9</b>	<b>Knows that systems of script may function in different ways</b>	
K 6.9.1	Is aware of the existence of different forms of script {phonograms, ideograms, pictograms}	
K 6.9.2	Knows that the number of units used in writing may be very different from one language to another	
K 6.9.3	Knows that similar sounds may be represented graphically in completely different ways in different languages	
K 6.9.4	Knows that the correspondence established between graphemes and phonemes in alphabetic systems is specific to each language	
<b>K 6.10</b>	<b>Knows that there are similarities and differences between °verbal / non-verbal° communication systems</b>	
K 6.10.1	Knows that there are differences in the °verbal / non-verbal° ways in which feelings are expressed in different languages	
K 6.10.1.1	Knows about some differences in the way feelings are expressed in some languages	
K 6.10.2	Knows that some speech acts (/the rituals of greeting / formulae of politeness /...) which may seem to be the same may not necessarily function in the same way from one language to another	
K 6.10.3	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 vous/ tu> in French?}	

















## Section VII. Language and °acquisition / learning°

<b>K 7</b>	<b>Knows how one °acquires / learns° a language</b>		
<b>K 7.1</b>	<b>Knows some of the basic principles which underlie the process of learning a language</b>		
K 7.1.1	Knows that learning a language is a long and arduous process		
K 7.1.2	Knows that it is normal to commit errors when one has not yet mastered a language		
K 7.1.3	Knows that certain types of behaviour can help the learner, but that incessant correction or ridicule can in the same way “block” the process		
K 7.1.4	Knows °that one never completely knows a language / that there are always things one does not know / that there is always room for improvement°		
<b>K 7.2</b>	<b>Knows that one can build on the ( / structural / discursive / pragmatic / ) similarities between languages in order to learn languages</b>		
<b>K 7.3</b>	<b>Knows that one can learn better if one has a positive attitude towards linguistic differences</b>		
<b>K 7.4</b>	<b>Knows that the perception one has of a language influences the learning of that language</b>		
<b>K 7.5</b>	<b>Knows that there are different strategies for learning languages and that their relevance varies according to the learner’s objectives</b>		
K 7.5.1	Is familiar with various learning strategies and how they can be applied {listening and repeating, copying several times, translation, trying to produce utterances independently by oneself}		
<b>K 7.6</b>	<b>Knows that it is useful to know about learning strategies one uses in order to be able to adapt them to one’s specific objectives</b>		

## Culture (sections VIII-XV)

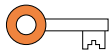







### Section VIII. Cultures: General characteristics

<b>K 8</b>	<b>Possesses knowledge about °what cultures are / how they work°</b>	
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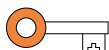


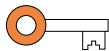

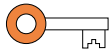
<b>K 8.1</b>	<b>Knows that a culture is a grouping of °practices / representations / values° of all kinds shared (at least partially) by its members</b>	
<b>K 8.2</b>	<b>Knows that a number of cultures, more or less different, exist</b>	
<b>K 8.3</b>	<b>Knows that cultural systems °are complex / manifest themselves in different domains {social interaction, the relationship with the environment, knowledge of reality, language, table manners,...}°</b>	
<b>K 8.4</b>	<b>Knows that the members of each culture define (partially) specific °rules / norms / values° about °social practices / behaviours°</b>	
K 8.4.1	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	Knows that some of these norms may constitute taboos	
K 8.4.3	Knows that these °rules / norms / values° may be more or less °rigid / flexible°	
K 8.4.4	Knows that these °rules / norms / values° may evolve in time and space	
<b>K 8.5</b>	<b>Knows that certain social practices in each culture may be arbitrary {rites, language<sup>35</sup>, table manners, etc.}</b>	
<b>K 8.6</b>	<b>Knows that each culture °determines / organises° at least partly the °perception / view of the world / way of thinking° of its members</b>	
K 8.6.1	Knows that °facts / behaviours / speech° may be °perceived / understood° differently by members of different cultures	
K 8.6.2	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.}	
<b>K 8.7</b>	<b>Knows that cultures influence °behaviours / social practices / personal evaluations° (°of oneself / of others°)</b>	
K 8.7.1	Is familiar with some °social practices / customs° from different cultures	
K 8.7.1.1	Is familiar with some °social practices / customs° from neighbouring cultures	
K 8.7.2	Is familiar with some specificities of one's own culture in relation to certain °social practices / customs° from other cultures	

35 Cf. above K 1.2 and K 1.3.









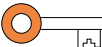







## Section IX. Cultural diversity and social diversity

<b>K 9</b>	<b>Knows that cultural diversity and social diversity are closely linked</b>	
<b>K 9.1</b>	<b>Knows that a culture is always complex and is itself made up of (more or less) different and °conflicting / convergent° subcultures</b>	
<b>K 9.2</b>	<b>Knows that within a same culture there exist cultural subgroups corresponding to °social / regional / generational° sub-populations</b>	
K 9.2.1	Knows some examples of the variation of cultural practices according to °social / regional / generational° groupings	
K 9.2.2	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	
<b>K 9.3</b>	<b>Knows that every person forms part of at least one cultural community and that many persons form part of more than one cultural community</b>	
<b>K 9.4</b>	<b>Knows some characteristics of one's own °situation / cultural environment°</b>	
K 9.4.1	Knows (at least to some extent) which culture(s) one participates in	


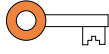








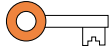

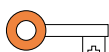

## Section X. Cultures and intercultural relations

<b>K 10</b>	<b>Knows the role of culture in intercultural relations and communication</b>	
<b>K 10.1</b>	<b>Knows that °uses / norms / values° specific to each culture make °behaviour / personal decisions° complex within a context of cultural diversity</b>	
<b>K 10.2</b>	<b>Knows that culture and identity influence communicative interactions</b>	
K 10.2.1	Knows that °behaviours / words° and the ways in which they are °interpreted / evaluated° are linked to cultural references	
K 10.2.2	Knows how cultures structure roles in social interactions	
<b>K 10.3</b>	<b>Knows that cultural differences may underlie °verbal / non-verbal° °communication / interaction°</b>	


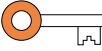
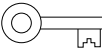
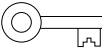


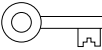










K 10.3.1	Knows that difficulties in communication caused by cultural differences may result in °cultural shock / cultural fatigue°	
<b>K 10.4</b>	<b>Knows that intercultural relations and communication are influenced by °knowledge / representations° one has of other cultures and those that others have of one's own culture</b>	
K 10.4.1	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	Knows some stereotypes of cultural origin which may affect intercultural relations and communication	
K 10.4.3	Is aware of the existence of cultural prejudice	
K 10.4.3.1	Knows some examples of °prejudice / misunderstandings° of cultural origin (especially in the case of the cultures of those communities whose language one is learning)	
<b>K 10.5</b>	<b>Knows that the interpretation that others give to one's behaviours may be different from that which that same person himself / herself gives to that same behaviours</b>	
K 10.5.1	Knows that one's own cultural practices may be interpreted by others through the application of stereotypes	
K 10.5.1.1	Knows some stereotypes other cultures have about one's own culture	
<b>K 10.6</b>	<b>Knows that the perception of one's own culture and of the culture of others depends also on individual factors {previous experiences, personality traits...}</b>	
<b>K 10.7</b>	<b>Knows [is aware of] one's own reactions to ( / linguistic / language / cultural / ) difference</b>	
<b>K 10.8</b>	<b>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</b>	
K 10.8.1	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	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°	
<b>K 10.9</b>	<b>Knows strategies which one can use to resolve intercultural conflicts</b>	
K 10.9.1	Knows that the causes of misunderstanding must be °sought / clarified° in common	






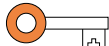
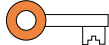
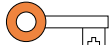


## Section XI. The evolution of cultures

<b>K 11</b>	<b>Knows that cultures are continuously evolving</b>		
<b>K 11.1</b>	<b>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 /...)</b>		
K 11.1.1	Knows that the members of a cultural community °play / may play° an important part in the evolution of their culture		
K 11.1.2	Knows that the environment often offers the opportunity for one °to understand / to explain° certain cultural °practices / values°		
K 11.1.2.1	Knows the role of institutions and politics in the evolution of cultures		
K 11.1.3	Knows that °history / geography° often offer one the opportunity °to understand / to explain° certain cultural °practices / values°		
K 11.1.3.1	Knows certain °historical facts (linked to relations between ° nations / people°, to migrations...)/ geographical facts° which °have influenced / influence° the creation or evolution of certain cultures		
<b>K 11.2</b>	<b>Knows that certain cultures are linked by particular historical relationships (common origin, old contacts, etc.)</b>		
K 11.2.1	Knows some major cultural areas (linked to history, religion, language, etc.)		
<b>K 11.3</b>	<b>Knows that cultures continuously exchange elements between themselves</b>		
K 11.3.1	Knows that cultures can influence each other		
K 11.3.2	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	Knows some elements which one's own culture has given to other cultures		
<b>K 11.4</b>	<b>Knows that cultural differences tend to dwindle under the influence of globalisation</b>		




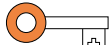
## Section XII. The diversity of cultures

<b>K 12</b>	<b>Knows several phenomena relative to the diversity of cultures</b>		
<b>K 12.1</b>	<b>Knows that there is (still) a great plurality of cultures all over the world</b>		
K 12.1.1	Knows that in connection with the diversity of cultures, there exists a great plurality of °practices / customs / uses°		
K 12.1.2	Knows that in connection with the diversity of cultures, there exists a great plurality of °values / norms°		
<b>K 12.2</b>	<b>Knows that it is often difficult to distinguish one culture from another</b>		
K 12.2.1	Knows that the borders between cultures are often °blurred / indeterminate / shifting°		
K 12.2.2	Knows that it is difficult to °distinguish / “count” cultures		
<b>K 12.3</b>	<b>Knows that one can find an extensive variety of situations of contacts between cultures</b>		
K 12.3.1	Knows that one must not confuse °culture and country / culture and language°		
<b>K 12.4</b>	<b>Knows that different cultures are continuously in contact in our immediate environment</b>		
<b>K 12.5</b>	<b>Knows that the diversity of cultures does not imply °superiority / inferiority° of any one in relation to the others</b>		
K 12.5.1	Knows that relations between countries are often ° unequal / hierarchised°		
K 12.5.2	Knows that hierarchies established arbitrarily between cultures change with time		
K 12.5.3	Knows that hierarchies established arbitrarily between cultures change according to °one’s point of view / the point of reference°		
K 12.5.3.1	Knows that the graphical representation of the world is different according to the maps one is using		


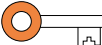

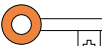


## Section XIII. Resemblances and differences between cultures

<b>K 13</b>	<b>Knows that resemblances and differences exist between (sub)cultures</b>	
<b>K 13.1</b>	<b>Knows that each culture has (partially) its own way of functioning</b>	
K 13.1.1	Knows that the same act may have a different °meaning / value / function° according to different cultures	
<b>K 13.2</b>	<b>Knows that there may be °resemblances / differences° between cultures</b>	
K 13.2.1	Knows some °resemblances / differences° between one's own culture and other cultures	
K 13.2.2	Knows some °resemblances / differences° between °social practices / customs / values / means of expression° among different cultures	
K 13.2.3	Knows some °resemblances / differences° between the cultures of different °social / generational / regional° groups	
K 13.2.3.1	Knows some °resemblances / differences° between the cultures of different (°social / generational / regional°) groups in one's immediate environment	
K 13.2.4	Knows some differences in °verbal / non-verbal° expression of feelings (/ of emotions /...) in different cultures <sup>36</sup>	
K 13.2.5	Knows some differences in the °verbal / non-verbal° expression of social relations in different cultures	






## Section XIV. Culture, language and identity

<b>K 14</b>	<b>Knows that identity is constructed, amongst other things, in relation to one or more °linguistic / cultural° affiliations</b>	
<b>K 14.1</b>	<b>Knows that identity is constructed on different levels {social, national, supranational ...}</b>	
K 14.1.1	Knows that the similarities and the differences between European cultures are a constitutive element of European identity	
<b>K 14.2</b>	<b>Knows that one always belongs to various (sub)cultures</b>	




<sup>36</sup> Cf. K 6.10.1.1 above.

<b>K 14.3</b>	<b>Knows that one can have a °multiple / plural / composite° identity</b>	
K 14.3.1	Knows that such an identity may be difficult to °assume / live°, but that it may be lived in a perfectly harmonious way	
<b>K 14.4</b>	<b>Knows that °bi/pluricultural / bi/plurilingual° identities exist</b>	
<b>K 14.5</b>	<b>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°</b>	
<b>K 14.6</b>	<b>Knows that one's own cultural identity may be complex (due to personal, family, national history ...)</b>	
K 14.6.1	Knows some major elements of one's own cultural identity	

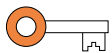
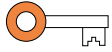

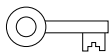
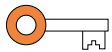
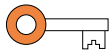
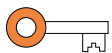
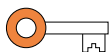
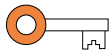


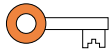
## Section XV. Culture and °acquisition / learning°

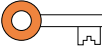
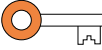
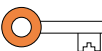

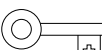










<b>K 15</b>	<b>Knows how one °acquires / learns° a culture</b>	
<b>K 15.1</b>	<b>Knows that °belonging to a culture / acculturation° is the result of a long (largely implicit and subconscious) process of learning</b>	
<b>K 15.2</b>	<b>Knows that one can apprehend a new culture as long as one wants to and one accepts the values linked to that culture</b>	
<b>K 15.3</b>	<b>Knows that one is never obliged to adopt the °behaviours / values° of another culture</b>	
<b>K 15.4</b>	<b>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</b>	

## 3.2 Attitudes

 Resorting to pluralistic approaches is <b>NECESSARY</b> to develop the resource.	 Resorting to pluralistic approaches is <b>IMPORTANT</b> to develop the resource.	 Resorting to pluralistic approaches is <b>USEFUL</b> to develop the resource.
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### 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)

<b>A 1</b>	<b>Attention to “foreign” °languages / cultures / persons° to °linguistic / cultural / human° diversity in the environment to language in general to °linguistic / cultural / human° diversity in general [as such]</b>		
<b>A 1.1</b>	<b>Attention °to language (to semiotic manifestations) / to cultures / to persons° in general</b>		
A 1.1.1	Attention to verbal and non-verbal signs of communication		
A 1.1.2	°Considering / apprehending° °linguistic / cultural° phenomena as an object of °observation / reflection°		
A 1.1.3	Attention to [paying attention to] the formal aspects of °language in general / particular languages / cultures°		
<b>A 2</b>	<b>Sensitivity °to the existence of other °languages / cultures / persons° // to the existence of °linguistic / cultural / human° diversity°</b>		
<b>A 2.1</b>	<b>Sensitivity towards one’s own °language / culture° and other °languages / cultures°</b>		
<b>A 2.2</b>	<b>Sensitivity to °linguistic / cultural° differences</b>		
A 2.2.1	Being aware of different aspects of °language / culture° which may vary °from language to language / from culture to culture°		
A 2.2.1.1	Being aware of the diversity of °linguistic universes {sounds, graphics, syntactic organisations, etc.} / cultural universes {table manners, traffic laws, etc.}°		
A 2.2.2	Being aware of the (local / regional / social / generational) variants of a same °language (dialects ...) / culture°		
A 2.2.3	Being aware of traces of otherness in °a language (for example of loan words) / a culture°		






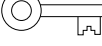



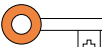
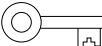


<b>A 2.3</b>	<b>Sensitivity to °linguistic / cultural° similarities</b>	
<b>A 2.4</b>	<b>Being sensitive &lt;both&gt; to differences and to similarities between different °languages / cultures°</b>	
A 2.4.1	Being sensitive <both> of the great diversity of manners of greeting, of initiating communication, of expressing temporality, of eating, of playing, etc., and of the similarity of universal needs to which these manners relate	
<b>A 2.5</b>	<b>Sensitivity to plurilingualism and to pluriculturalism in the immediate or remote environment</b>	
A 2.5.1	Being sensitive to [aware of <sup>37</sup> ] the °linguistic / cultural° diversity of society	
A 2.5.2	Being sensitive to [aware of] the °linguistic / cultural° diversity of the classroom	
A 2.5.2.1	Being sensitive to the diversity of °languages / cultures° present in the classroom (when these are set side by side with one's own °linguistic / cultural° °practices / knowledge°)	
<b>A 2.6</b>	<b>Sensitivity to the relativity of °linguistic / cultural° uses</b>	
<b>A 3</b>	<b>Curiosity about / Interest in °“foreign” °languages / cultures / persons° // pluricultural contexts // the °linguistic / cultural / human° diversity of the environment // °linguistic / cultural / human° diversity in general [as such]°°</b>	
<b>A 3.1</b>	<b>Curiosity about a °multilingual / multicultural° environment</b>	
<b>A 3.2</b>	<b>Curiosity about discovering how (one's own / other) °language(s) / culture(s)° work(s)</b>	
A 3.2.1	Being curious about (and wishing) to understand the similarities and differences between one's own °language / culture° and the target °language / culture°	
<b>A 3.3</b>	<b>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°</b>	
<b>A 3.4</b>	<b>Interest in understanding what happens in intercultural / plurilingual interactions</b>	
<b>A 4</b>	<b>Positive acceptance °°of °linguistic / cultural° diversity / of others / of what is different°°</b>	



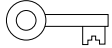
37 For “being aware of” (in French “avoir conscience”), cf. 4.1.2.1.

<b>A 4.1</b>	<b>Mastery of one's °resistances / reticence° towards what is °linguistically / culturally° different</b>	
<b>A 4.2</b>	<b>Accepting the fact that another °language / culture° may function differently from one's °language / culture°</b>	
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	
A 4.2.2	Accepting the fact that another culture may make use of different cultural behaviours (/ table manners / rituals /...)	
<b>A 4.3</b>	<b>Accepting the fact that another °language / culture° may include elements which differ from those of one's own °language / culture°</b>	
A 4.3.1	Accepting the existence of °sounds <phonemes> / prosodic and accented forms° which differ from those of one's own language	
A 4.3.2	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	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	
<b>A 4.4</b>	<b>Accepting the existence of °other modes of interpretation of reality / other value systems° (the expression of the implicit through language, the meaning of behaviours, etc.)</b>	
<b>A 4.5</b>	<b>Acceptance [Recognition<sup>38</sup>] of the importance of all °languages / cultures° and the different places they occupy</b>	
A 4.5.1	°Acceptance [Recognition] / Taking into account of the value° of all the °languages / cultures° in the classroom	
A 4.5.1.1	Positive acceptance of minority °languages / cultures° in the classroom	
<b>A 4.6</b>	<b>Reacting without an a priori negative slant to (the functioning of *bilingual talk* &lt;ways of speaking which resort to two (or more) languages used alternately, essentially between speakers sharing the same plurilingual repertoire&gt;</b>	
<b>A 4.7</b>	<b>Reacting without an a priori negative slant to "mixed" cultural practices (integrating elements from several cultures: musical, culinary, religious, etc.)</b>	
<b>A 4.8</b>	<b>Accepting the spread and the complexity of °linguistic / cultural° differences (and, consequently, the fact that one cannot know everything)</b>	

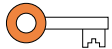






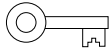



38 For "recognise" (in French "reconnaitre"), cf. 4.1.2.1.





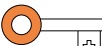

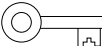



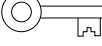








A 4.8.1	Acceptance [Recognition] of the °linguistic / cultural° complexity of °individual / collective° identities as a legitimate characteristic of groups and societies	
<b>A 5</b>	<b>Openness °to the diversity °of languages / people / cultures° of the world / to diversity as such [to difference itself] [to alterity]°°</b>	
<b>A 5.1</b>	<b>Empathy [Openness] with / to °alterity[otherness]°</b>	
<b>A 5.2</b>	<b>Openness to allophonic speakers (and their languages)</b>	
<b>A 5.3</b>	<b>Openness to °languages / cultures°</b>	
A 5.3.1	Openness towards °languages / cultures° which are viewed with less regard {minority °languages / cultures°, °languages / cultures° belonging to migrants ...}	
A 5.3.2	Openness towards foreign °languages / cultures° taught at school	
A 5.3.3	Openness towards the unfamiliar (linguistic or cultural)	
A 5.3.3.1	Being open (and mastering one's own eventual resistances) to what seems incomprehensible and different	
<b>A 6</b>	<b>°Respect / Regard° for °“foreign” / “different”° °languages / cultures / persons° for the °linguistic / cultural / human° diversity of the environment for °linguistic / cultural / human° diversity as such [in general]</b>	
<b>A 6.1</b>	<b>Respect for differences and diversity (in a plurilingual and pluricultural environment)</b>	
<b>A 6.2</b>	<b>Valuing [appreciating] °linguistic / cultural° contacts</b>	
A 6.2.1	Considering that loans from other °languages / cultures° become part of the reality of a °language / culture° and may contribute to enriching it	
<b>A 6.3</b>	<b>Having regard for [valuing] bilingualism</b>	
<b>A 6.4</b>	<b>Considering all languages as equal in dignity</b>	

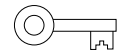
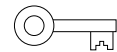
<b>A 6.5</b>	<b>Having respect for human dignity and equality of human rights for everybody</b>	
A 6.5.1	Respecting [valuing] each individual's language and culture	
A 6.5.2	Considering each °language / culture° as a means of human development, of social inclusion and as an indispensable condition in 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)

<b>A 7</b>	<b>Disposition / motivation with respect to °linguistic / cultural° °diversity / plurality°</b>	
<b>A 7.1</b>	<b>Disposition to °plurilingual / pluricultural° socialisation</b>	
<b>A 7.2</b>	<b>Readiness to engage in pluralistic (verbal / non-verbal) communication while following the conventions and rituals appropriate to the context</b>	
A 7.2.1	Readiness to try to communicate in the language of others and to behave in a manner considered appropriate by others	
<b>A 7.3</b>	<b>Readiness to face difficulties linked to °plurilingual / pluricultural° situations and interactions</b>	
A 7.3.1	Ability to deal (confidently) with what is °new / strange° °°in the °linguistic / cultural° behaviour / in the cultural values°° of others	
A 7.3.2	Readiness to accept the anxiety which is inherent in °plurilingual / pluricultural° situations and interactions	
A 7.3.3	Readiness to live °linguistic / cultural° experiences which do not conform to one's expectations	
A 7.3.4	Readiness to experience a threat to one's identity [to feel loss of individuality]	
A 7.3.5	Readiness to be considered as an °outsider°	
<b>A 7.4</b>	<b>Disposition to share one's °linguistic / cultural° knowledge with others</b>	

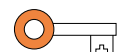
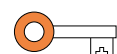
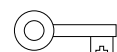
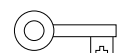
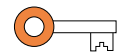
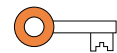
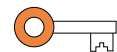
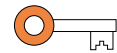
<b>A 7.5</b>	<b>Motivation to °study / compare° the functioning of different °languages {structures, vocabulary, systems of writing ...} / cultures°</b>	
A 7.5.1	Motivation for the observation and analysis of more or less unfamiliar °linguistic / cultural° phenomena	
<b>A 8</b>	<b>°A wish / will° °to be involved / to act° °in connection with linguistic or cultural diversity / plurality // in a plurilingual or pluricultural environment°°</b>	
<b>A 8.1</b>	<b>Determination to take up the challenge of °linguistic / cultural° diversity (going beyond simple tolerance, towards deeper levels of understanding and respect, towards acceptance)</b>	
<b>A 8.2</b>	<b>Participating consciously in the construction of one's own °plurilingual / pluricultural° competence / Voluntary involvement in the development of the process of °plurilingual / pluricultural° socialisation</b>	
<b>A 8.3</b>	<b>Determination to °build / to participate in° a shared language culture (built on knowledge, values and attitudes to language, shared in general by a community)</b>	
<b>A 8.4</b>	<b>Determination to construct a language culture solidly based on “tested” knowledge of languages and language</b>	
A 8.4.1	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	The will to °verbalise / discuss° representations one may have of certain linguistic phenomena (/ loans / “mixing” of languages / ...)	
<b>A 8.5</b>	<b>A wish to discover °other languages / other cultures / other peoples°</b>	
A 8.5.1	A wish to encounter °other languages / other cultures / other peoples° linked to the personal or family history of persons one knows	
<b>A 8.6</b>	<b>°The will / A wish° °to be involved in communication with persons from different cultures / to come into contact with others°</b>	
A 8.6.1	The 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	The will to try to understand the differences °in behaviour / in values / in attitudes° of members of the receiving culture	
A 8.6.3	The will to establish a relationship of equality in °plurilingual / pluricultural° interaction	
A 8.6.3.1	A commitment to helping persons from another °culture / language°	
A 8.6.3.2	Accepting help from persons of another °culture / language°	

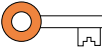
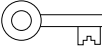


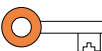
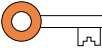
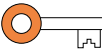
<b>A 8.7</b>	<b>The will [commitment] to assume the °implications / consequences° of one's decisions and behaviours &lt;ethical dimension, responsibility&gt;</b>
<b>A 8.8</b>	<b>The will to learn from others (° their language/ their culture°)</b>


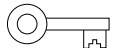





### Section III. Attitudes / stances of: questioning – distancing – decentring – relativizing (A 9 to A 12)



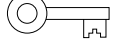






<b>A 9</b>	<b>°An attitude of critical questioning / a critical position° towards language / culture in general</b>
<b>A 9.1</b>	<b>A will to ask questions relative to °languages / cultures°</b>
<b>A 9.2</b>	<b>Considering °° languages / cultures° // °linguistic / cultural° diversity // °linguistic / cultural° “mixes” // the learning of languages // their importance // their utility ...°° as objects about which questions may arise</b>
A 9.2.1	Considering the way languages and their different units {phonemes / words / sentences / texts} function as objects of analysis and reflection
A 9.2.2	Considering the way cultures and their domains {institutions / rituals / uses} as objects of analysis and reflection
A 9.2.3	Considering one's own representations and attitudes towards °bilingualism / plurilingualism / cultural mixing° as objects about which questions may arise
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
<b>A 9.3</b>	<b>The will to question the values and presuppositions of the cultural products and practices °of one's own environment / of other cultural contexts°</b>
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°
<b>A 9.4</b>	<b>A critical attitude to °one's own values [norms] / the values [norms] of others°</b>
<b>A 10</b>	<b>The will to construct “informed” °knowledge / representations°</b>

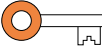






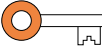


<b>A 10.1</b>	<b>The will to possess a °more considered / less normative° view of °linguistic / cultural° phenomena {loans / linguistic or cultural mixes / etc.}</b>	
<b>A 10.2</b>	<b>The will °to take complexity into account / to avoid generalisations°</b>	
A 10.2.1	The will to possess a differentiated view of different forms and types of plurilingualism	
<b>A 10.3</b>	<b>The will to take critical distance from conventional attitudes about / concerning cultural differences</b>	
<b>A 10.4</b>	<b>The will to °overcome barriers / to be open° in relation to °languages / cultures / communication° in general</b>	
<b>A 11</b>	<b>The disposition / the will° to suspend °one’s judgement / one’s acquired representations / one’s prejudices°</b>	
<b>A 11.1</b>	<b>°°Being disposed to distance oneself from one’s own °language / culture° // look at one’s own language from the outside°°</b>	
<b>A 11.2</b>	<b>Disposition to suspend judgement about °one’s own culture / other cultures°</b>	
<b>A 11.3</b>	<b>The will to combat (/ deconstruct / overcome /) one’s prejudices towards other °languages / cultures° and their °speakers / members°</b>	
A 11.3.1	Being attentive to one’s own negative reactions towards °cultural / linguistic° differences {fears, contempt, disgust, superiority...}	
A 11.3.2	Being ready to adopt attitudes to diversity which conform to knowledge one °may acquire / may have acquired° from it	
A 11.3.3	Taking a view of languages as °dynamic / evolving / hybrid° (as opposed to the notion of the “purity of language”)	
A 11.3.4	Being ready to discard one’s prejudices about languages which have been marginalized (/ regional languages / the languages of migrant learners / sign languages / ... /)	
<b>A 12</b>	<b>Disposition to starting a process of °linguistic / cultural° °decentring / relativising°</b>	
<b>A 12.1</b>	<b>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</b>	
<b>A 12.2</b>	<b>Accepting to suspend (even provisionally) or to question one’s °(verbal or other) practices / behaviours / values ...° and to adopt (even provisionally in a reversible manner) °behaviours / attitudes / values° other than those which have so far constituted one’s linguistic and cultural “identity”</b>	

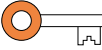


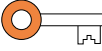
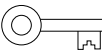
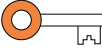

A 12.2.1	Being ready to decentre oneself relative to °the “mother” language and culture / the language and culture of the school°	
A 12.2.2	Being ready to put oneself in the place of the other	
<b>A 12.3</b>	<b>Disposition to go beyond evidence developed in relation with the mother °language / culture° in order to comprehend °languages / cultures°, whichever these may be {better understanding the way they function}</b>	
<b>A 12.4</b>	<b>Disposition to reflect on the differences between °languages / cultures° and on the relative nature of one’s own °linguistic / cultural° system</b>	
A 12.4.1	Readiness to distance oneself from formal similarities	

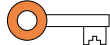

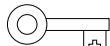

## Section IV. Readiness to adapt / Self-confidence / Sense of familiarity (A 13 to A 15)

<b>A 13</b>	<b>°° °The °will / disposition° to adapt / Flexibility°°</b>	
<b>A 13.1</b>	<b>The will °to adapt / to be flexible in° one’s own behaviour when interacting with persons who are °linguistically / culturally° different from oneself</b>	
<b>A 13.2</b>	<b>Being ready to go through the different stages of the process of adaptation to another culture</b>	
A 13.2.1	The will to (try to) manage the °frustrations / emotions° created by one’s participation in another culture	
A 13.2.2	The will to adapt one’s own behaviour to what one °knows / learns° about communication in the host culture	
<b>A 13.3</b>	<b>Flexibility (/ in behaviour / in attitudes /) towards foreign languages</b>	
<b>A 13.4</b>	<b>The will to cope with different manners of °perception / expression / behaviour°</b>	
<b>A 13.5</b>	<b>Tolerating ambiguity</b>	
<b>A 14</b>	<b>Having self-confidence / Feeling at ease</b>	

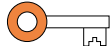










<b>A 14.1</b>	<b>Feeling capable of coping with °complexity / diversity° of °contexts / speakers°</b>	
<b>A 14.2</b>	<b>Being self-confident in a situation of communication (°expression / reception / interaction / mediation°)</b>	
<b>A 14.3</b>	<b>Having confidence in one's own abilities in relation to languages (their study / their use/)</b>	
A 14.3.1	Confidence in one's capacities °of observation / of analysis° of little known or unknown languages	
<b>A 15</b>	<b>A feeling of familiarity</b>	
<b>A 15.1</b>	<b>A feeling of familiarity linked to °similarities / proximities° °between languages / between cultures°</b>	
<b>A 15.2</b>	<b>Considering every °language / culture° as “something” accessible (some aspects of which are already known)</b>	
A 15.2.1	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)

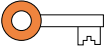







<b>A 16</b>	<b>Assuming one's own (linguistic / cultural) identity</b>	
<b>A 16.1</b>	<b>Being sensitive °to the complexity / to the diversity° of the relationship which every person has with °language(s) / cultures°</b>	
A 16.1.1	Readiness to consider one's own relation to different °languages / cultures° in view of °their history / their actual situation in the world°	
<b>A 16.2</b>	<b>Accepting a social identity in which °the language(s) one speaks / the culture(s) one affiliates to° occupy an important position</b>	
A 16.2.1	Assuming oneself [seeing oneself] as a member of a °social / cultural / linguistic° (eventually plural) community	
A 16.2.2	Accepting a °bi/plurilingual / bi/pluricultural° identity	
A 16.2.3	Considering that a °bi/plurilingual / bi/pluricultural° identity is an asset	

<b>A 16.3</b>	<b>Considering one's own historical identity with °confidence / pride° while respecting other identities</b>	
A 16.3.1	Self-esteem, irrespective of which °language(s) / culture(s)° {°minority / denigrated° °language / culture°} one belongs to	
<b>A 16.4</b>	<b>Being attentive [vigilant] to the dangers of cultural °impoverishment / alienation° that contact with °another / other° (dominant) °language(s) / culture(s)° may bring about</b>	
<b>A 16.5</b>	<b>Being attentive [vigilant] to the possibilities of cultural °openness / enrichment° that contact with °another / other° °language(s) / culture(s)° may bring about</b>	




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

<b>A 17</b>	<b>Sensitivity to experience</b>	
<b>A 17.1</b>	<b>Being sensitive to °the extent / the value / the interest° of one's own °linguistic / cultural° competences</b>	
<b>A 17.2</b>	<b>Assigning value to °linguistic knowledge / skills°, irrespective of the context in which they have been acquired {°within school / outside school°}</b>	
<b>A 17.3</b>	<b>Being ready to learn from one's errors</b>	
<b>A 17.4</b>	<b>Having confidence °in one's own abilities in language learning / in one's abilities to extend one's own linguistic competences°</b>	
<b>A 18</b>	<b>Motivation to learn languages (/ of schooling / family / foreign / regional /...)</b>	
<b>A 18.1</b>	<b>A positive attitude towards the learning of languages (and the speakers who speak them)</b>	
A 18.1.1	Interest in the learning of °language / languages° of schooling <especially for allophonic learners>	
A 18.1.2	A wish to perfect one's mastery of °the mother language / the language of schooling°	
A 18.1.3	A desire to learn other languages	
A 18.1.4	An interest in learning other languages than those for which teaching is actually taken up	


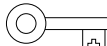
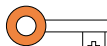















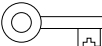













A 18.1.5	An interest in the learning of languages less or little taught in formal schooling	
A 18.2	An interest in °more conscious / more programmed° language learning	
A 18.3	Being disposed to follow up autonomously language learning started in a formal teaching context	
A 18.4	Disposition to lifelong language learning	
A 19	Attitudes aiming to construct relevant and informed representations for learning	
A 19.1	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	Interest °in learning techniques / in one's own learning style°	
A 19.2.1	Self-questioning on °adapted / specific° comprehension strategies used when faced with an unknown °language / code°	

## 3.3 Skills

 Resorting to pluralistic approaches is <b>NECESSARY</b> to develop the resource.	 Resorting to pluralistic approaches is <b>IMPORTANT</b> to develop the resource.	 Resorting to pluralistic approaches is <b>USEFUL</b> to develop the resource.
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### Section I. Can observe / can analyse



<b>S 1</b>	<b>Can °observe / analyse° °linguistic elements / cultural phenomena° in °languages / cultures° which are more or less familiar</b>	
<b>S 1.1</b>	<b>Can °make use of / master° processes of °observation / analysis ( / breaking down into elements / classifying / establishing relationships between them/ )°</b>	
S 1.1.1	Can use inductive approaches in the analysis of °linguistic / cultural° phenomena	
S 1.1.2	Can formulate hypotheses in view of an analysis of °linguistic / cultural° phenomena	
S 1.1.3	Can resort to a known °language / culture° with a view to developing an analysis of another °language / culture°	
S 1.1.4	Can resort to observing different °languages / cultures° simultaneously in order to formulate hypotheses for analysing phenomena in a particular °language / culture°	
<b>S 1.2</b>	<b>Can °observe / analyse° sounds (in languages little known or not at all)</b>	
S 1.2.1	Can listen °attentively / in a selective manner° to productions in different languages	
S 1.2.2	Can isolate sounds [phonemes]	
S 1.2.3	Can °isolate / segment° syllables	
S 1.2.4	Can analyse a phonological system (isolate / classify units / ...)	
<b>S 1.3</b>	<b>Can °observe / analyse° writing systems (in languages little known or not known at all)</b>	
S 1.3.1	Can isolate units of script (sentences / words / minimal units / )	
S 1.3.2	Where these exist, can establish correspondences between script and sound	

S 1.3.2.1	Can decipher a text written in an unfamiliar script once the units have been isolated and the grapho-phonetic correspondences have been established	
<b>S 1.4</b>	<b>Can °observe / analyse° syntactic and/or morphological structures</b>	
S 1.4.1	Can divide compound words into their constituent words	
S 1.4.2	Can analyse a syntactic structure in an unfamiliar language once it is repeated using different lexical units	
S 1.4.3	Can access, at least partially, 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	
<b>S 1.5</b>	<b>Can analyse pragmatic functions (in a language which is little °known / familiar° or not °known / familiar° at all)</b>	
S 1.5.1	Can analyse the links between pragmatic forms and functions [speech acts]	
S 1.5.2	Can analyse the relationship between form and °context / situation°	
S 1.5.3	Can analyse the relationship between form and interaction	
<b>S 1.6</b>	<b>Can analyse communicative repertoires which are °plurilingual / in a plurilingual situation°</b>	
<b>S 1.7</b>	<b>Can analyse the cultural origin of different aspects of communication</b>	
S 1.7.1	Can analyse misunderstandings due to cultural differences	
S 1.7.2	Can analyse schemata used for interpreting behaviour (/ stereotypes /)	
<b>S 1.8</b>	<b>Can analyse the cultural origins of certain behaviours</b>	
<b>S 1.9</b>	<b>Can analyse specific social phenomena as being the consequence of cultural differences</b>	
<b>S 1.10</b>	<b>Can develop a system of interpretation which enables one to perceive the particular characteristics of a culture {meanings, beliefs, cultural practices...}</b>	







## Section II. Can recognise / identify


















<b>S 2</b>	<b>Can °identify [recognise]° °linguistic elements / cultural phenomena° in °languages / cultures° which are more or less familiar</b>		
<b>S 2.1</b>	<b>°°Can °identify [recognise]° sound forms [has aural recognition skills]°°</b>		
S 2.1.1	Can °identify [recognise]° °simple phonetic elements [sounds]°		
S 2.1.2	Can °identify [recognise]° prosodic units		
S 2.1.3	Can °identify [recognise]° a morpheme or a word while listening		
<b>S 2.2</b>	<b>Can °identify [recognise]° written forms</b>		
S 2.2.1	Can °identify [recognise]° elementary graphic forms {letters, ideograms, punctuation marks ...}		
S 2.2.2	Can °identify [recognise]° °a morpheme / a word° in the written form of familiar or unfamiliar languages		
<b>S 2.3</b>	<b>Can make use of linguistic evidence to °identify [recognise]° words of different origin</b>		
S 2.3.1	Can °identify [recognise]° °loans / words of international origin / regionalisms°		
<b>S 2.4</b>	<b>Can °identify [recognise]° grammatical °categories / functions / markers° {article, possessive, gender, time, plural...}</b>		
<b>S 2.5</b>	<b>Can identify languages on the basis of identification of linguistic forms</b>		
S 2.5.1	Can identify languages on the basis of phonological evidence		
S 2.5.2	Can identify languages on the basis of graphic evidence		
S 2.5.3	Can identify languages on the basis of known °words / expressions°		
S 2.5.4	Can identify languages on the basis of known grammatical markers		














39 For "recognise", cf. 4.1.2.1.

<b>S 2.6</b>	<b>Can identify pragmatic functions</b>	
<b>S 2.7</b>	<b>Can identify discourse types</b>	
<b>S 2.8</b>	<b>Can °identify [recognise]° cultural °specificities / references / affiliations°</b>	
S 2.8.1	Can °identify [recognise]° cultural °specificities / references / affiliations° of °other pupils in the class / other members of a group°	
S 2.8.2	Can °identify [recognise]° one's own cultural °specificities / references / affiliations°	
<b>S 2.9</b>	<b>Can °identify [recognise]° communicative variations engendered by cultural differences</b>	
S 2.9.1	Can identify the risks of misunderstanding due to differences between communicative cultures	
<b>S 2.10</b>	<b>Can °identify [recognise]° specific forms of behaviour linked to cultural differences</b>	
<b>S 2.11</b>	<b>Can °identify [recognise]° cultural prejudice</b>	

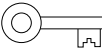

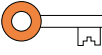
### Section III. Can compare


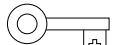

<b>S 3</b>	<b>Can compare °linguistic / cultural° features of different °languages / cultures° [Can °perceive / establish° °linguistic / cultural° proximity and distance</b>	
<b>S 3.1</b>	<b>Can apply procedures for making comparisons</b>	
S 3.1.1	Can establish similarity and difference between °languages / cultures° from °observation / analysis / identification / recognition° of some of their components	
S 3.1.2	Can formulate hypotheses about linguistic or cultural °proximity / distance°	
S 3.1.3	Can use a range of different criteria to establish linguistic or cultural °proximity / distance°	
<b>S 3.2</b>	<b>°Can perceive proximity and distance between sounds [can discriminate aurally]°</b>	

S 3.2.1	Can perceive proximity and distance between °simple phonetic features [sounds]°	
S 3.2.2	Can perceive proximity and distance between prosodic features	
S 3.2.3	Can perceive proximity and distance between sounds at °morpheme / word° level	
S 3.2.4	Can compare languages aurally	
<b>S 3.3</b>	<b>Can perceive proximity or distance between graphic forms</b>	
S 3.3.1	Can perceive similarities and differences between graphic forms	
S 3.3.2	Can perceive proximity and distance between graphic features at °morpheme / word° level	
S 3.3.3	Can compare scripts used by °two / several° languages	
<b>S 3.4</b>	<b>Can perceive lexical proximity</b>	
S 3.4.1	Can perceive direct lexical proximity	
S 3.4.2	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	Can compare the form of loan words with their form in their original language	
<b>S 3.5</b>	<b>Can perceive global similarities between °two / several° languages</b>	
S 3.5.1	Can formulate hypotheses about whether languages are related on the basis of similarities between them	
<b>S 3.6</b>	<b>Can compare the relationships between sounds and script in different languages</b>	
<b>S 3.7</b>	<b>Can compare the grammatical functioning of different languages</b>	
S 3.7.1	Can compare sentence structures in different languages	

<b>S 3.8</b>	<b>Can compare grammatical functions of different languages</b>	
<b>S 3.9</b>	<b>Can compare communicative cultures</b>	
S 3.9.1	Can compare discourse types in different languages	
S 3.9.1.1	Can compare discourse types in one's own language with discourse types in another language	
S 3.9.2	Can compare the communicative repertoires used in different languages and cultures	
S 3.9.2.1	Can compare one's own language °repertoires / behaviours° with those of speakers of other languages	
S 3.9.2.2	Can compare one's own non-verbal communication practices with those of others	
<b>S 3.10</b>	<b>Can °compare cultural phenomena [perceive the cultural proximity / distance]°</b>	
S 3.10.1	Can use a range of criteria to recognise cultural °proximity / distance°	
S 3.10.2	Can perceive differences or similarities in different aspects of social life {living conditions, working life, participation in activities of charities, respect for the environment ...}	
S 3.10.3	Can compare °meanings / connotations° corresponding to cultural features {a comparison of the concept of time ...}	
S 3.10.4	Can compare different cultural practices	
S 3.10.5	Can relate °documents / events° from another culture to °documents / events° in one's own culture	

## Section IV. Can talk about languages and cultures




<b>S 4</b>	<b>Can °talk about / explain° certain aspects of °one's own language / one's culture / other languages / other cultures°</b>	
<b>S 4.1</b>	<b>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°</b>	
S 4.1.1	Can talk about cultural prejudices	

<b>S 4.2</b>	<b>Can explain misunderstandings</b>	
<b>S 4.3</b>	<b>Can explain one's own knowledge of languages</b>	
<b>S 4.4</b>	<b>Can argue about cultural diversity {advantages, disadvantages, difficulties ...} and construct one's own opinion about this</b>	







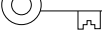
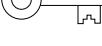





## Section V. Can use what one knows of a language in order to understand another language or to produce in another language







<b>S 5</b>	<b>Can use knowledge and skills already mastered in one language in activities of °comprehension / production° in another language</b>	
<b>S 5.1</b>	<b>Can construct °a set of hypotheses / a “hypothetical grammar”° about affinities or differences between languages</b>	
<b>S 5.2</b>	<b>Can identify *transfer bases* &lt; element of a language which allows a transfer of knowledge ° between languages [interlingual] / within a language [intralingual] °&gt;</b>	
S 5.2.1	Can compare transfer bases in the target language with those in languages which are mentally *activated* <whose elements come to mind faced with a task>	
<b>S 5.3</b>	<b>Can make interlingual transfers (/transfers of recognition &lt;which establish a link between an identified feature of a known language and a feature one seeks to identify in an unfamiliar language&gt; / transfers of production &lt;an activity of language production in an unfamiliar language&gt; /) from a known language to an unfamiliar one</b>	
S 5.3.1	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 5.3.2	Can °carry out transfers of form [set in motion transfer processes]° based on interphonological and intergraphemic °characteristics / regularities and irregularities°	
S 5.3.3	Can carry out *transfers of (semantic) content* <can recognise core meanings within correspondences of meaning>	
S 5.3.4	°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 /)°	



<b>S 5.4</b>	<b>Can carry out intralingual transfers (preceding / following° interlingual transfers)</b>	
<b>S 5.5</b>	<b>Can check the validity of transfers which have been made</b>	
<b>S 5.6</b>	<b>Can identify one's own reading strategies in the first language (L1) and apply them to the second language (L2)</b>	


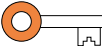


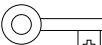











## Section VI. Can interact

<b>S 6</b>	<b>Can interact in situations of contact between °languages / cultures°</b>		
<b>S 6.1</b>	<b>Can communicate in bi/plurilingual groups taking into account the repertoire of one's interlocutors</b>		
S 6.1.1	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	Can discuss strategies for interaction		
<b>S 6.2</b>	<b>Can ask for help when communicating in bi/plurilingual groups</b>		
S 6.2.1	Can ask an interlocutor to reformulate what has been said		
S 6.2.2	Can ask an interlocutor to repeat what has been said in a simpler way		
S 6.2.3	Can ask an interlocutor to switch to another language		
<b>S 6.3</b>	<b>Can communicate while taking °sociolinguistic / sociocultural° differences into account</b>		
S 6.3.1	Can use formulae of politeness appropriately		
S 6.3.2	Can use forms of address appropriately		
S 6.3.3	Can resort to different speech registers according to the situation		
S 6.3.4	Can use °metaphoric / idiomatic° °expressions / formulae° in accordance with the cultural background of one's interlocutors		

<b>S 6.4</b>	<b>Can communicate “between language”</b>		
S 6.4.1	Can give an account in one language of information encountered in °another language / other languages°		
S 6.4.1.1	Can present a °commentary / exposé° in one language based on a plurilingual set of documents		
<b>S 6.5</b>	<b>Can activate bilingual or plurilingual communication in relevant situations</b>		
S 6.5.1	Can °vary / alternate° °languages / linguistic codes / modes of communication°		
S 6.5.2	Can produce a text in which °registers / varieties / languages° alternate functionally (when the situation allows it)		

## Section VII. Knows how to learn

<b>S 7</b>	<b>Can °assume ownership of [learn]° °linguistic features or usage / cultural references or behaviours° which belong to more or less familiar °languages and cultures°</b>		
<b>S 7.1</b>	<b>Can memorise unfamiliar features</b>		
S 7.1.1	Can memorise unfamiliar aural features {simple phonetic units, prosodic units, words ...}		
S 7.1.2	Can memorise features of unfamiliar graphic elements {letters, ideograms, words ...}		
<b>S 7.2</b>	<b>Can reproduce unfamiliar features of a language</b>		
S 7.2.1	Can reproduce unfamiliar aural features {simple phonetic units, prosodic features, words ...}		
S 7.2.2	Can reproduce features of unfamiliar graphic elements {letters, ideograms, words ...}		
<b>S 7.3</b>	<b>Can profit from previously acquired knowledge about languages and cultures during learning</b>		
S 7.3.1	Can profit from previous intercultural experiences to enrich °his / her° intercultural competence		

S 7.3.2	Can use knowledge and skills acquired in one language to learn another	
S 7.3.3	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 ...)	
<b>S 7.4</b>	<b>Can profit from transfers made (/ successfully / unsuccessfully/) between a known language and another language in order to acquire features of that other language</b>	
<b>S 7.5</b>	<b>Can achieve ownership of a system for identifying correspondences and non-correspondences between languages known to varying degrees</b>	
<b>S 7.6</b>	<b>Can learn autonomously</b>	
S 7.6.1	Can make use of resources which facilitate learning in matters of languages and cultures	
S 7.6.1.1	Can make use of linguistic tools of reference {bilingual dictionaries, grammar manuals ...}	
S 7.6.1.2	Can resort to other persons in order to learn (/ can ask an interlocutor to correct mistakes / can ask for information or explanations /)	
<b>S 7.7</b>	<b>Can manage °his / her° learning in a reflective manner</b>	
S 7.7.1	Can identify °his / her° own learning °needs / objectives°	
S 7.7.2	Can deliberately apply learning strategies	
S 7.7.3	°Can benefit from previous learning experiences in new learning situations [Can transfer learning]°	
S 7.7.3.1	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	Can °observe / check° °his / her° own learning process	
S 7.7.4.1	Can identify °progress / lack of progress° in °his / her° own learning	
S 7.7.4.2	Can compare different methods of learning taking their successes or failures into account	

## 4. FOR A BETTER UNDERSTANDING OF THE FREPA COMPETENCES AND RESOURCES – FURTHER INFORMATION

### 4.1 A better understanding of the lists of resources

#### 4.1.1 Remarks

##### 4.1.1.1 General remarks

###### Predicates and objects

The resource descriptors are generally composed of an epistemological or praxeological predicate which can be verbal or nominal (*knows, knows about, can identify, can compare, openness to, a critical attitude, having confidence...*), and an object to which the predicate is applied (*some families of languages, languages which are viewed with less regard, loan-words, diversity, prejudice, the relation between sounds and signs, that cultures are continuously evolving*):

K 11	<i>Knows /</i>	<i>that cultures are continuously evolving</i>
	[Predicate]	[Object]: <sup>40</sup>
A 9.4	<i>A critical attitude /</i>	<i>to °one's own values [norms] / the values [norms] of others°</i>
	[Predicate]	[Object]:

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: *Language as a semiological system / Similarities and differences between languages / Cultural and social diversity / The diversity of cultures.*

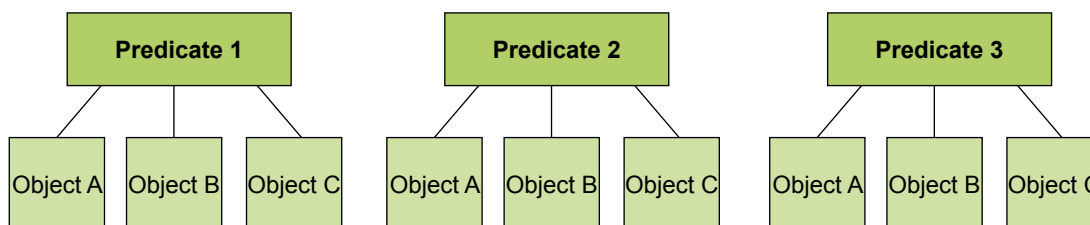
More detail will be given in the remarks concerning each list (see below, 4.1.1.2 to 4.1.1.4).

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40 It is not our aim to produce a comprehensive and precise logical-semantic analysis of the descriptors, but to provide a rough basis for explaining how the lists are organised. We are aware that other elements exist such as those which specify the “modality” of the skill and for which it would be necessary to explain or discuss whether they belong to the category “predicate “ or “object” (*in different languages, according to situation, between different languages, appropriately...*) and that there exist descriptors where “the object” is not expressed.

## Problems of cross-classification

Indeed the distinction between “predicate” and “objects” invariably leads to a well-known difficulty in the domain of typology, “cross-classification”, wherein each descriptor can be potentially classified (1) in terms of its predicate and/or (2) in terms of its object. And if the same objects can function with more than one predicate, the classification one obtains must necessarily be as follows:



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

If one relates 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), one gets exactly the same organisation shown above.

This organisation – logically unavoidable – looks very redundant and could lead to the development of very long lists, with little profit.

In the commentaries on each list (4.1.1.2 to 4.1.1.4) we explain how this issue of cross-classification (which can involve different axes of classification and not only division into “*predicates*” / “*objects*”) is resolved for each of them.

## The issue of mutually exclusive elements

One would expect that the constituent parts of a list of categories should be mutually exclusive: that each category should be clearly distinct from the others. This is the issue at this point. The issue of the selection of the terms themselves in a given language, in this case English,<sup>41</sup> is dealt with in the section on terminology (cf. 4.1.2).

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.*) are autonomous from each other in a very limited way.<sup>42</sup>

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. 4.1.2.3) that identifying an object involves establishing:

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

it becomes clear that identification always involves an underlying element of comparison. There are other examples of this in 4.1.2.

41 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 a particular 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.

42 D'Hainaut (1977) who has studied 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 processes we are proposing are not [...] mutually exclusive”.

## The categories relating to learning

In each list, we have preferred to group certain descriptors in a specific category (**Language and °acquisition / learning°** in the list for *knowledge*, the category **Attitudes to learning** in *attitudes*, the category **Knows how to learn** in *skills*).

This should not be taken to mean that we think that these resources are the only ones which contribute to the competence which the individual needs to construct and which widen the individual's cultural and linguistic repertoire (cf. *Competence in the construction and broadening of a plural linguistic and cultural repertoire* in the table of competences, Part 2). Several other resources contribute to the latter in an equal manner.

To take a simple example: the resource *Knows that languages work in accordance with °rules / norms°*, which we placed under *Language as a semiological system* in the list of resources for knowledge contributes also to the development of the competence to learn. It seemed superfluous to repeat this descriptor by including it in *Language and acquisition / learning*.

The categories dealing specifically with learning group descriptors whose objects refer to learning (*strategies of learning, linguistic acquisitions...*), and not directly to linguistic / cultural realities, and/ or whose predicates (especially in the case of skills) refer to activities directly linked to the process of learning (*knows how to memorise, knows how to reproduce...*).

Grouping descriptors specifically linked to learning seemed to be an interesting solution which would enhance the importance of this category. Not without a – minor – hitch, we sometimes had to use again certain predicates which already featured in other categories.

For example, in the list of resources for attitudes, the predicate “A wish to...”, which is one of the elements of A 8, can also be found in A 18 (“*Motivation to learn languages*”) expressed as *A wish to perfect one's mastery of °the mother language / the language of schooling°* (A 18.1.2) and *A desire to learn other languages* (A 18.1.3).

### 4.1.1.2 Remarks about the list of resources for knowledge

#### Language and culture – a justifiable dichotomy

In our list 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 are not aware of the key role of the link between language and culture in the development of communicative competence. The separation between language and culture is meant to make it easier to delimit the key concepts and make them more explicit, as well as to facilitate the reflexion about the kind of knowledge which is constructed by pluralistic approaches: this distinction makes the lists clearer and easier to understand.<sup>43</sup> And, finally, the separation of the contexts has a pedagogic objective: to make it easier to analyse and assess what happens in the classroom, where activities are certainly global, with language and culture intermingled in the actual practice of teaching.

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43 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)” (p. 16 – cf. p.105-106 for more details).

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, it was in the section devoted to language and communication that we decided to locate descriptors like K 2.1.2 *Knows that one must take account of the sociocultural characteristics of speakers using these variations in order to interpret them* (with reference to linguistic variants) or K 10.2 *Knows that culture and identity influence communicative interactions*, 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: *Knows that the language one uses contributes, along with other phenomena, to one's identity* (K 2.4) is in *Language* while: *Knows that identity is constructed on different levels {social, national, supranational ...}* (K 14.1) comes under *Culture*. These decisions do not signify a real separation, but simply an alternative focus on one or another of the two aspects.

## Predicates and objects

According to the distinction made in 4.1.1.1, 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 a phenomenon exists). *Knows that culture and identity influence communicative interactions* (K 10.2);
- (b) **knows how** (knows how a phenomenon functions; for example, how one phenomenon works on another). *Knows how cultures structure roles in social interaction* (K 10.2.2);
- (c) **knows examples** which belong to a category of knowledge: *Knows some of the aspects of the implicit knowledge upon which one's own ability to communicate depends* (K 3.5.2).<sup>44</sup>

But, whatever the interest of these distinctions from a strictly semantic point of view, the content of the resources we decided to include as an outcome of our work of elaborating descriptors did not indicate a need for systematic use of this threefold structure for the same object.<sup>45</sup>

In contrast to the lists of skills and attitudes, the knowledge list has not been organised according to predicates at the first level. This is partly due to the absence of variety we have already mentioned, but also because an organisation whose main principle would have been the threefold organisation above would have led to an 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 lays no claims to being comprehensive).

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

45 Which means – to put it in another way (cf. the approach explained in 1.5) – that for any single object (1) we have not found among the entries extracted from the resource publications any entry combining 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 threefold structure.

## Concerning “objects”: problems of cross-classification

When we developed the list, it was quickly apparent that two of the axes of differentiation of the descriptors, which we considered essential to the organisation of the list,<sup>46</sup> posed unavoidable problems of cross-classification. The two axes, each of which led us to determine categories, are the following:

- a 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 regarding **cultural domains**, like the general characteristics of cultures and the links between cultural diversity and social diversity, which both gave rise to distinct categories (VIII and IX);
- a categorisation through relevant features which one can describe as “transversal”, in the sense that 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 intercultural relations*, *The evolution of cultures*, *the diversity of cultures*, *Similarities and differences between cultures*, *Culture and acquisition/learning* and *Culture and identity* in the section *Culture*. It should be pointed out that, as far as identity is concerned, we finally opted for a single category (*Culture, language and identity*) which straightaway groups *Language* and *Culture*, as a result of their being obviously strongly associated in this matter.

We described above how we attempted to deal with the inherent problems of this kind of cross-classification.

## The choice of descriptors (the section *Language*)

### 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 can be declarative, that is to say, they relate to facts, to data, to phenomena, or procedural, if they relate to the **functions** of language or communication. They are the **result of observation** and a **more or less conscious analysis of some formal characteristics** of language. This reflective approach, taking into account the learner’s cognitive development, leads 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 analysis, observation and language learning: *Knows that one can build on the (structural / discursive / pragmatic) similarities between languages in order to learn languages* (K 7.2).

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 must adapt one’s own communicative repertoire to the social and cultural context within which communication is taking place* (K 3.3) or *Knows that one must take account of the sociocultural characteristics of speakers using these variations in order to interpret them* (K 2.1.2).

Therefore, taking account of communication is justified by the fact that we are looking at the use of language in situ, something which is necessary for the understanding of languages, as well as for learning them. This use of language in situ shows us that language has a social aspect, especially in the way a

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



language is firmly anchored in social reality; language is a product of society and becomes operational in a framework of communication.

### Linguistic and non-linguistic objects

Some descriptors describe objects which are only partially linguistic, such as, the knowledge related mainly to history and geography mentioned in K 2.6: *Has knowledge about historical facts (linked to relations between °nations / people°, resettlements of people) which have influenced / influence the appearance or development of certain languages.* They have been included to illustrate the fact that the input of pluralistic approaches is especially significant in these domains because of the transversal nature of activities linked to the observation of languages.

### The names of the categories

As already mentioned above concerning cross-classification, our categories belong to two axes at the same time. We decided to divide the categories emanating from these 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:	<i>Language as a semiological system</i>
Section II:	<i>Language and society</i>
Section III:	<i>Verbal and non-verbal communication</i>
Section IV:	<i>Evolution of languages</i>
Section V:	<i>Multiplicity, diversity, multilingualism and plurilingualism</i>
Section VI:	<i>Similarities and differences between languages</i>
Section VII:	<i>Language and °acquisition / learning°</i>

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 into account 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 the descriptors concerning communication (Section III).

Finally, an explanation where necessary, about the choice and the coherence of certain sections:

#### **Language as a semiological system (Section I)**

This category describes resources which relate to language as a system of signs. It includes some general resources, especially concerning the arbitrary nature of linguistic signs, which can, if not properly understood, constitute cognitive obstacles. Others are metalinguistic “sieves”, incorrect knowledge, often the result of linguistic ethnocentricity. The observation of several languages enables learners to make their knowledge more systematic, by generalising it through a process of detachment. In this way, they understand 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, written and oral. In other words, pluralistic approaches are intended to make it easier to learn basic linguistic concepts.

#### **Language and society (Section II)**

The section *Language and society* is also concerned with the study of language, but in this case language in its social dimension. Language is here considered as a set of options people have to choose from if they want to communicate successfully. **Section III, Verbal and non-verbal communication**, broadens this field of study. 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 remain 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 coexistence 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 of phenomena linked to the way social groups perceive each other.

### ***Language and °acquisition / learning° (Section VII)***

In the category *Languages and °acquisition / learning°*, which we consider to be a transversal category, we did not think it necessary to distinguish acquisition / learning of phonological features, pragmatic functions, the use of register in social contexts... With these descriptors, we refer to the declarative aspect of a major competence, the ability to learn. The descriptors in the list promote the ability to transfer knowledge from one domain to another especially the act of using one item of linguistic knowledge to learn another linguistic item: *Knows that one can build on the (structural / discursive / pragmatic) similarities between languages in order to learn languages* (K 7.2). These are repertoires of explicit knowledge in the field of meta-learning which can facilitate the processes of learning in linguistic and other domains: *Knows that it is useful to know about learning strategies one uses in order to be able to adapt them to one's specific objectives* (K 7.6).

## **Choice of descriptors: (the section Culture)**

### **Nature of the objects included**

In the section on culture we have proposed two kinds of knowledge – which fall into the two axes already mentioned (the domains of culture and transversal categories):

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

(b) culture as a combination of mental attitudes (ways of thinking, of feeling, etc.), of representations, which are acceptable in a community, i.e. 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: *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 counting time, etc.}*

### **The names of the categories**

As already said above concerning cross-classification, our categories referring to culture also pertain to two axes. We decided to distribute them into several sections which are as close as possible to those which constitute the section Language.

## *Culture (Sections VIII to XV)*

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

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. However, two remarks should be made here:

- This parallelism could not be maintained for all the sections: one does not find an equivalent for Section III, *Verbal and non-verbal communication*, in *Culture*, because this simply would not have made 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 emphasise the influence of culture on intercultural relations (verbal or non-verbal); Section XIV (*Culture, language and identity*), which in fact embraces the two domains (*Language* and *Culture*), 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 domains 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 already mentioned above, **Section X (*Cultures and intercultural relations*)** focuses on how cultural belonging influences intercultural relations, be they 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 of any particular comment.

As already said, **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 indeed the whole of education itself. This is why we considered it was important to focus on it as such, in terms of knowledge about its complexity, its plurality and its dynamic nature.

Finally, **Section XV (Culture °acquisition / learning°)** corresponds partly to the corresponding Section VII of *Language*, although various characteristics distinguish indeed acculturation from linguistic acquisition/ learning quite strongly, 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*).

### 4.1.1.3 Remarks about the list of resources for Attitudes

#### About attitudes

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 (p.106), 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”.

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. However, when we use this term, we do not include exactly the same things that the CEFR chooses to. The CEFR does, as we do, include attitudes, aspects of *motivation, values and traits of personality* (for example: *silent / talkative, enterprising / shy, optimistic / pessimistic, introvert / extravert, self-assured / lacking self-assurance, openness / narrow-mindedness, etc.*) but also things which we place in the category of competences (*cognitive styles, intelligence as a trait of personality*, insofar as this can be considered as distinct) or the category of knowledge (*beliefs...*).<sup>47</sup>

In the same way, like the authors of the framework, we need to ask ourselves a number of “ethical and pedagogical” questions concerning which features of attitudes can legitimately be considered as relevant objectives for teaching / learning. The CEFR (p. 106) raises some of these issues:

- To what extent can the development of personality be an explicit educational objective?
- How can cultural relativism 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<sup>48</sup> and, above all, can be developed by using pluralistic approaches.

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47 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.

48 This means that we can try to explain in a rational manner how these attitudes influence competences, positively or otherwise.

These, therefore, are resources<sup>49</sup> describing different features – public, rational and teachable – of the *Attitudes* we have collected in our part of the descriptors.

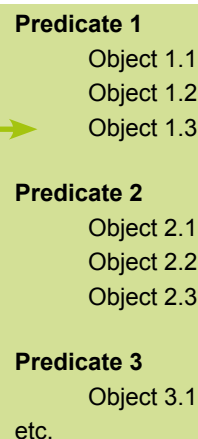
## Predicates and objects

As in the other domains (cf. 4.1.1.1) the set of resources in this part of the descriptors is based on predicates, which describe here “ways of being” of subjects – and which can be applied to “objects” of different kinds.

## Categories and subcategories

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

- at a first level according to the *predicates*;
- within each category of predicates according to sub-categories of objects<sup>50</sup>.



We use the term *organisation of categories* for predicates, and organisation in sub-categories for subdivisions corresponding to 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<sup>51</sup> 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 point (cf. below, “About the sub-categories”).

One should also note that, as is the case for knowledge and skills, the descriptors which are linked – especially closely linked – 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. in 4.1.1.1 above, “The categories relating to learning”).

49 The resources may be “simple” or “compound”, as was explained in 4.2.2.

50 See also 4.1.1.4.

51 Because of, among other things, the number of cross-classifications. Cf. 4.1.1.1.

## Concerning categories (“predicates”)

The predicates of this section 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 *The will to combat (deconstruct / overcome /) one’s prejudices towards other °languages / cultures° and their °speakers / members°* (A 11.3), the predicate is *will to combat* and not just “will”. The “internal disposition” of an individual is not simply a *will* but a *will to combat*. In the same way we make a distinction between the predicate *accept to suspend* (in A 12.2 – *Accepting to suspend (even provisionally) [...] one’s °(verbal or other) practices / behaviours / values ...° [...] and 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 of a comparable intensity towards an object (stronger than *sensitivity* but not as strong as *positive acceptance*)<sup>52</sup>.
- Conversely, when does it become necessary to distinguish between two predicates? We decided to distinguish *receptiveness to* from *positive acceptance* in order to show that *receptiveness* is a disposition and *positive acceptance* can remain basically intellectual.

In fact, the relationship between the predicates cannot be described in a rigorously logical way, for two reasons amongst others. 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) describes a feeling which is not necessarily implied by *Sensitivity to °linguistic / cultural° similarities* (cf. descriptor A 2.3). 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. also in 4.1.1.1: The issue of mutually exclusive elements).

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

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

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

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52 The same can be said, for example, for *respect, esteem* or *willingness / determination to act*.

## 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 an axis from “less involved” (*targeted attention*) to “more involved” (*giving value to*).

This set groups 6 categories of predicates:

### A 1 **Attention**

to “foreign” °languages / cultures / persons°;  
to °linguistic / cultural / human° diversity in the environment;  
to language in general;  
to °linguistic / cultural / human° diversity in general [as such]

This is the basic attitude, encouraged by pluralistic approaches and at the same time so necessary to them, but which is relatively not really specific to them. In contrast to the subsequent predicates (such as *sensitivity, curiosity...*), *attentiveness* is “neutral”, “acknowledges”, and can thus be applied to any manifestation of °language / culture°.

### A 2 **Sensitivity** °°to the existence of other °languages / cultures / persons° // to the existence of °linguistic / cultural / human° diversity°°

This is also a basic attitude, but in this case it already presupposes an “affective” approach (albeit still relatively neutral) towards the object.

### A 3 **Curiosity about / Interest in** °°°“foreign” °languages / cultures / persons° // pluricultural contexts // the °linguistic / cultural / human° diversity of the environment // °linguistic / cultural / human° diversity in general [as such]°°

This is an attitude for which the orientation towards the object is more obviously marked. At this stage, it does not presume necessarily an “openness” (there can be “unhealthy” curiosity...).<sup>53</sup>

### A 4 **Positive acceptance** °°of °linguistic / cultural° diversity / of others / of what is different°°

### A 5 **Openness** °°to the diversity °of languages / people / cultures° of the world / to diversity as such [to difference itself] [to alterity] °°

### A 6 **°Respect / Regard° for** °“foreign” / “different”° °languages / cultures / persons°; for the °linguistic / cultural / human° diversity of the environment; for °linguistic / cultural / human° diversity as such [in general]

## Section II

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

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53 There is some gradation between *curiosity* and *interest* but we will not go into it here (see above *Concerning categories* (“predicates”).

The two categories of predicates in this set are meant to show an attitudinal progression on an axis from “less committed” (*readiness*) to “more committed” (*will, determination*).

**A 7** *Disposition / motivation with respect to °linguistic / cultural° °diversity / plurality°*

**A 8** *The °wish / will° °to be involved / to act° °in connection with linguistic or cultural diversity / plurality // in a plurilingual or pluricultural environment°°*

### Section III

This set includes four categories of predicates which focus on 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** *°An attitude of critical questioning / a critical position° towards language / culture in general*

**A 10** *The will to construct “informed” °knowledge / representations°*

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.

**A 11** *°The disposition / The will° to suspend °one’s judgement / one’s acquired representations / one’s prejudices°*

**A 12** *to starting a process of °linguistic / cultural° °decentring / relativising°*

### Section IV

There are three 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). They are in a sense directed towards oneself. Adaptability is primarily a skill, but one which has a considerable 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** *°° °The will / disposition° to adapt / Flexibility°°*

**A 14** *Having self-confidence / Feeling at ease*

**A 15** *A feeling of familiarity*

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

These resources focus 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*



## Section VI

The sixth group contains attitudes related to learning. It is different from the others in the sense that it is not related to the other categories of predicates with regard to attitudes towards diversity, but to a set of attitudinal resources linked especially closely to the ability to learn.

### A 17 *Sensitivity to experience*

This aspect is not just central to learning but also, in a more general way, to an overall relationship to languages and cultures, as an overall attitude which presupposes a relationship with everyday reality (taking account of experience) and a potential for mobility.

### A 18 *Motivation to learn languages (/ of schooling / family / foreign / regional /...)*

### A 19 *Attitudes aiming to construct pertinent and informed representations for learning*

## Sub-categories (“objects”)

As already announced, the second level in the organisation 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 generally have the effect of giving predicates a form which is in part specific, in each case with a slightly different nuance<sup>54</sup>. 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 4.1.1.1 and in “Categories and sub-categories” above, (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.

It could have been appropriate 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 (such as linguistic diversity, for example) or whether they evoke a genuinely abstract notion or feeling (for example, difference, otherness etc.)<sup>55</sup>. We chose not to, so as to avoid complexity.

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54 Cf. above concerning the predicate *sensitivity*. But we will not expand on these nuances any further.

55 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 that the three types should be distinguished when one speaks of attitudes: rather in the way that someone who is 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 is ready to construct a concept of linguistic diversity, then of diversity as such.

## Subcategories *Language and Culture*

*Language and culture* are in this way to be seen as “domains” of objects. But a study of the literature enables 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 the other domain. In other words, the methodological organisation we used 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.

### 4.1.1.4 Remarks about the list of resources for *Skills*

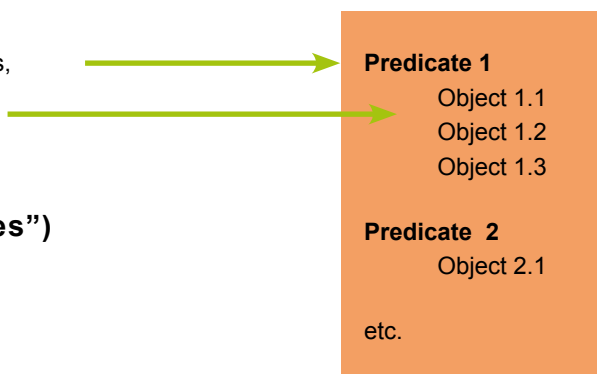
#### Predicates and objects

As with knowledge and attitudes, descriptors for skills will be seen to be composed of a predicate and an object. The predicate expresses a skill (*can observe, can listen, can pick out/notice, can compare, can make use of, can interact, can obtain ownership of, can memorise*), and the object expresses to what this skill is applied: *systems of writing (observation of), misunderstandings (noticing), the repertoire of interlocutors (taking account of), situations of contact (interacting in)*.<sup>56</sup>

#### Categories and subcategories

The list of descriptors is organised as follows:

- at a first level, according to the predicates,
- within each category of predicates, in subcategories of objects.



#### Categories for skills (“predicates”)

We have distinguished seven sections:

<i>Section I</i>	<i>Can observe / analyse</i>
<i>Section II</i>	<i>Can recognise / identify</i>
<i>Section III</i>	<i>Can compare</i>
<i>Section IV</i>	<i>Can speak about languages and cultures</i>
<i>Section V:</i>	<i>Can use what one knows of a language in order to understand another language or to produce in another language</i>
<i>Section VI</i>	<i>Can interact</i>
<i>Section VII</i>	<i>Ability to learn</i>

<sup>56</sup> Remember that it is not a question here of proposing a comprehensive and precise logico-semantical analysis of descriptors, but to provide the general base which serves for the construction of the list. More details are to be found in 4.1.1.1.

## About their choice<sup>57</sup>

### The issue of mutual exclusivity:

This issue has been explained in 4.1.1.1, with an example being given 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 processes of 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).

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

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

In order to compare the structure of sentences we certainly have to analyse them (structures are not observed directly as they are the product of an operation of abstraction 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 identification category (can *identify*): in order to analyse the structure of a sentence one must, for example, be able to identify negation forms (already encountered in another sentence, for example)<sup>58</sup>. 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*.<sup>59</sup>

In other words – and we will use this point later concerning the order of the predicates in the list – according to the nature (or to be more precise, 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 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 complexity of operations (and therefore of the predicates):

In the previous paragraph we suggested an analysis in which *to identify* “included” *to 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 structures between different languages*)

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57 The following remarks bear on the example of the three first categories of predicates (Section I – Can observe / analyse; Section II – *Can recognise / identify*; Section III – *Can compare*). The observations arising therefrom are equally valid for the other categories of predicates.

58 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.

59 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.

“includes” can analyse (*syntactic structures*)? In the schema explaining the second example, we took care to use *presupposes*<sup>60</sup> alongside *includes*. The first observation which springs to mind is that *compare syntactic structures* is a different operation from *analyse syntactic structures*, the implication being that the analysis has already been carried out, and that the comparison is an operation happening beyond 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 concrete nature of the task (its difficulty, for example), and the context (in a broad view, including previous learning and its availability) in which it takes place;
- we are here reaching the limits which are inherent to any attempt to develop a list of descriptors of competences out of context.

(These comments are in accord with those in Chapter 4.2.2 about whether a resource is simple or compound.)

#### **The variation of *can observe* / *can analyse* 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 very nature” (meaning: 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*).

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60 We use *presuppose* here as a link to the extra-linguistic referent, not as a category of semantic analysis.

## The order of descriptors

### From metalinguistic statements to use in situations of communication:

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 the actuality of situations of communication.

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 lesson) as an aid to a communicative act.

### The category *ability to learn*:

We said in 4.1.1.1 above (*The categories relating to learning*) 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 the individual's plural linguistic and cultural repertoire.

Thus, numerous descriptors which are not in the *Ability to learn* category of the present list – whether they are metalinguistic (like S 1.5 – *Can analyse pragmatic functions (in a language which is little °known / familiar° or not °known / familiar° at all)*, S 3.4 – *Can perceive lexical proximity*) or, referring to acting within communication situations (such as S 6.5 – *Can activate bilingual or plurilingual communication in relevant situations*, S 6.2.1 – *Can ask an interlocutor to reformulate what has been said*) – 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 directly to linguistic or cultural features, but to aspects of the learning domain (*approaches to learning, experience, needs*).

### A somewhat illusory complementary axis – 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 or presupposition (cf. the meanings allotted to *include* and *presuppose* in *The issue of the complexity of operators (and therefore of the predicates)*) 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 establishing an order based on the predicates' own complexity becomes to a great extent illusory.

Nevertheless, intuitively, an order such as *Can observe / analyse* – *Can identify / recognise* – *Can compare* – seems tenable. This might be due to another aspect of complexity – the number of objects to which the operation is applied: *observe* and *analyse* can be applied to a single object (one can *observe / analyse* a syllable – even though this may imply that one has to refer 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.

## Subcategories (“objects”)

### About their choice

With the exception of some constraints of the kind 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. We will 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 or communicate in another one*;
- the *systems of writing* mentioned in S 1.3 in the descriptor *Can °observe / analyse° writing systems (in languages little known or not known at all)* could also be used as the object 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*.

What we have here is a problem of cross-classification (cf. 4.1.1.1, 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 through the use of pluralistic approaches to languages and culture at different levels of learning. The application of this principle of pedagogic validity relies both on what has already been described by other authors and our own experience and expertise in the field (as already pointed out under A 5).

### 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 °make use of / master° processes of °observation / analysis (/ breaking down into elements / classifying / establishing relationships between them /)°* S 1.1) are placed before those applied to specific objects (such as *Can analyse pragmatic functions (in a language which is little °known / familiar° or not °known / familiar° at all)*, S 1.5);
- 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 pragmatically, where relevant).

## 4.1.2 Notes on terminology

### 4.1.2.1 Transversal remarks

The terms discussed below concern at least two of the three lists of resources within the FREPA competences and resources (knowledge, attitudes, skills).

#### Understand

A very ambiguous term which can mean (among other possibilities):

- to understand the sense (of a linguistic utterance, of a gesture...) in a situation of communication. In this sense, the word becomes a skill, of a high degree of complexity which is not particularly specific to pluralistic approaches;
- understanding how something works (a linguistic system, cultural realities...). Again, this is a skill;
- it can also mean “*to admit*”, “*to accept*” (in which case the word becomes an attitude).

⇒ We use this term cautiously, striving to ensure that the context removes any possibility of ambiguity.

#### Conceive

An ambiguous term which can relate to knowledge as well as to attitude. In this way “to conceive language as an object” means both

- to know that language is an object;
- to consider language as an object (cognitive attitude).

In other examples, such as “to conceive the existence of directions of reading different from those known and accepted in one’s own language” the meaning is close to that of “accept” (and is therefore an attitude).

⇒ We avoid this term, preferring less equivocal ones (like “*consider*”).

#### Conscious (to be / become... of)

An ambiguous expression which refers most often to knowledge, but can also refer to an attitude (in the sense of *being sensitive to*), as well as to a skill (*being able to observe, to analyse*).

⇒ We avoid this term (except sometimes as an equivalent of more precise terms also given) and use less equivocal terms such as *know, being aware, being sensitive to, can observe...*

[N.B.: One must be wary of certain frequent uses of *to become conscious (of)*, in the formulation of objectives, which can confuse the process by which the learner masters a competence and the competence itself (which would be knowledge)].

#### Recognise

An ambiguous term which can designate (among other meanings):

- a skill (recognising a word one has already met);
- an attitude (recognising – meaning to acknowledge – the identity of someone, recognising the interest of cultural diversity).

⇒ We avoid this term and prefer using less equivocal ones like *identify* (for skills) or *accept* (for attitudes).

The following terminological remarks concern attitudes and skills.

We do not feel the need for any specific terminological remarks concerning the list for knowledge. This is partly due to the limited variety of predicates and, partly to a strict correspondence of our terminology to that of the CEFR.

#### 4.1.2.2 Remarks concerning the list for *Attitudes*

Reminder: see also the transversal terminological remarks above, in particular *understand* and *recognise*.

##### 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], openness...

We use these two expressions to illustrate something we have mentioned in our remarks (cf. *Subcategories "the objects"*, 4.1.1.3): 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 the pragmatic effect of the context).

The expressions can be linked to concrete objects linked in a general way to diversity [as in A 5.3.3 *Openness towards the unfamiliar (linguistic or cultural)*] or be applied in a more abstract way to individual characteristics A 17 *Sensitivity to experience*.

#### 4.1.2.3 Remarks concerning the list for *Skills*

Reminder: see also the transversal terminological remarks above, in particular *understand* and *recognise*.

##### Transfer / make a transfer

We use this expression to indicate any operation consisting in taking advantage, for any activity concerning languages and cultures (reflective or communicative) of the knowledge, skills or attitudes which one has available in another language / culture.



## 4.2 Remarks and clarifications concerning competences and resources

### 4.2.1 A partially hierarchised set of descriptors

The declared intention since the start of the ALC project (in the proposal presented for the second medium-term programme of the ECML, then in the first online descriptions on the ECML website)<sup>61</sup>, was to develop “a structured and hierarchised set of competences”.

The combined effect (1) of the numerous difficulties we encountered in our first attempts at developing global hierarchies, even with a single dimension (for example: knowledge); (2) of what we read about the necessary distinction between “competences” and “resources” convinced us that this initial intention was too ambitious – in the sense that with the same resources potentially contributing to different competences, this would inevitably lead to very many redundancies – and, above all, vain – because since competences will never be concretely activated other than in situations so variable in nature, we would never be able to really describe these same competences in a structured and closed whole.

The idea of a hierarchy taking the shape of (a) tree(s) was therefore replaced by that of a diptych bearing on the two extremes of the envisaged hierarchy (competences and resources).

This does not mean that, whenever possible, we did not trace elements of hierarchies based upon relations of inclusion (from generic to specific). For example, with a competence formulated as *Competence in managing linguistic and cultural communication in a context of “otherness”* (C1), one can think that a competence such as *Competence in resolving conflicts, overcoming obstacles, clarifying misunderstandings* (C1.1) or *Competence in mediation* (C1.3) are competences upon which the first one rests (not to say that it envelopes them).

One can say the same thing of the resources, as this brief extract from the descriptors will show:

S 2     *Can °identify [recognise]° °linguistic elements / cultural phenomena° in °languages / cultures° which are more or less familiar*

S 2.1   *Can °identify [recognise]° sound forms [has aural recognition skills]*

S 2.1.1 *Can °identify [recognise]° °simple phonetic elements [sounds]°*

S 2.1.2 *Can °identify [recognise]° prosodic units*

S 2.1.3 *Can °identify [recognise]° a morpheme or a word while listening*

The system of indexing expresses the hierarchies of the competences and resources. In the case of the competences in particular, it is important to note that even when they appear to be subordinate, they are still competences that can be activated independently of the competence of an apparently higher level.<sup>62</sup>

We have also expressed regularly relationships between resources which seemed to be particularly interesting (especially, those concerning implication), in the commentaries to the lists (cf. 4.1).

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61 Cf. <http://archive.ecml.at/mtp2/ALC/Default.htm>

62 This is why, for C1 and C2, we preferred to speak of “zones”.

## 4.2.2 From resources to competences, a continuum

In order to understand the logic and the working of the framework, one has to understand the links between competences and resources.

Several competences come into play in a given situation and in a given task. Each of these competences “calls upon” (mobilises) a certain number of resources which, given the variety of situations and tasks possible, will never be exactly the same. Apart from this, in these situations, different competences may mobilise the same resources, albeit partially.

This means that establishing a strict hierarchy would have no sense at all. What we are dealing with is a sort of cross-classification. The framework takes the form of a continuum. At one end, it describes the global competences, which are recurrent and especially important to pluralistic approaches and plurilingual and intercultural competence. At the other end, it lists resources, of different orders, which the learner should be able to mobilise in different situations / tasks and for different competences.

In fact, we do not see a distinct dichotomy between, on the one hand, a set of complex elements (the competences) and, on the other, elements which are “simple” (the resources). In a certain sense, depending on the aims of the communication and the context, every element could become a resource for a competence of a higher level, and every resource can be seen as a competence mobilising resources of a lower level.

It is also very difficult – and maybe hardly relevant – to attempt to define the “simple” (in the sense of “non-compound”) nature of the resources in the lists in an absolute manner<sup>63</sup>. And had we tried to limit the lists of resources to elements which we could clearly show to be “simple”, some of the lists would have been desperately poor. For this reason we do not consider that the resources are necessarily “simple”.

We have to admit that we are dealing with a continuum where any delimitation will always be partially arbitrary and relate to coherence and didactic relevance of the resulting subsets rather than to the application of completely objective criteria. This does not mean, however, that we have discontinued the distinction between resources and competences within the framework.

## 4.2.3 Competences and resources: An example of linking both levels

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<sup>64</sup>.

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63 Examples of elements such as *identify* and *compare* and such as *compare and analyse* can be found in Chapter 4.1.1 (especially 4.1.1.4).

64 Note that in this concept, which is deliberately interactive, even ethnomethodological, things become even more complex since situations and tasks are themselves the object of interactive construction and therefore likely to be modified during the achievement of the task! This is regularly pointed out in interactionist approaches (Bulea and Bronckart 2005, Pekarek Doehler 2005): the actions speakers carry out to complete the task, which correspond to the activation of their competences, contribute to how the task is defined and to the situation in which they act. It is therefore out of a concern for simplification that we continue as if the definitions of situation and task were clear and stable.

The way in which speakers carry out a task, activating their competences, therefore depends on the task and its situational context, but also on the resources which they possess and their capacity to activate them consciously. This is, finally, what characterises the mastery of a competence.

Following lines seem to us to be essential in order to illustrate the real complexity of the issue of competences, especially to avoid the risk of reification of the notion, which is often evident in the context where the concept is used.<sup>65</sup>

So illustrating our concept is a challenge; it is a question of – accepting the simplification mentioned in the penultimate note – choosing a competence, of imagining a situation and a tasks for which it is likely – among other competences – to be activated, then thinking about the resources which are / must be called up. In this way, we will be able to see whether our “diptych” of competences and resources really works.

### The competence of “adaptability”

Let us take, for example, the **competence of adaptability** (C1.4), which consists, as we have seen (cf. Part 2), of approaching what is *other, 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 behaviours, etc. It is important to note from the start that *adapting* does not mean identifying with the other person, nor totally adopting his/her language or behaviour, but finding modes of action which allow the exchange to function as well as possible, given, a priori, that differences in fact exist and are perceived by the participants in the exchange.

Imagine a situation of interaction between languages / cultures during which one of the interlocutors incessantly moves in on the other participants, encroaching on their territory: in other words, a “difficult” interaction from the point of view of proxemics (Hall 1971 and 1981)<sup>66</sup>. A reaction is required. It can be an adaptation.

At this point we will ask three questions. The first two concern “adaptation” as such and, in fact, influence each other:

- a) How can we describe adaptation, as we have pictured it, in terms of resources?
- b) Is “competence” an adequate word to use for this “adaptation”?

The third question refers to the content of our framework of reference:

- c) Are there features in our list of resources which correspond to those required in the description in (a)?

Let us look at our answers to these questions, which we will follow with an assessment of the whole of the illustration.

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

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

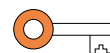
- (a) In the situation chosen as an example, communication will be all the more satisfactory if one (or both) of the actors “adapts” and this adaptation will be even more appropriate if it draws on several resources:
- in the situation of interaction described, “adapting” presupposes being able to recognise problematic behaviour (the position of the interlocutor in the exchange) and to identify / interpret this different behaviour as a cultural difference (and not as anything ill-intentioned) (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. (skills);
  - the adaptation also implies certain attitudes which allow the subject to draw conclusions from what has happened to adopt the appropriate behaviour by adapting to that of the interlocutor: openness, flexibility, a readiness to modify one’s own norms and behaviour... (attitudes);
  - the adaptation then consists in what we could call the “problem-solving” component: adopting appropriate behaviour which could include, for example:<sup>67</sup> meta-communication about the “problem”, asking the interlocutor to change his behaviour, adapting one’s own, etc.;
- b) As it needs to resort to a set of resources of this kind (and probably others, too) adaptability therefore looks as if it is indeed a **competence** (cf. Chapter 1.4) characterised by a degree of complexity (including the ability to choose the resources which correspond to the situation), by a social function (ensuring that the interaction takes place as harmoniously as possible “in spite of” the differences of norms and behaviours, which “threaten” this harmony). It is a competence which manifests itself in the category of situations “*in interaction between participants from different languages / cultures*”.
- c) We now need to 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. We will start with a list of relevant resources and justify our choice. Then we will comment on any that might be missing.

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67 This raises another characteristic 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: in the example we have chosen, 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.

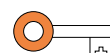
## Skills

<b>S 2.10</b>	<b>Can °identify [recognise]° specific forms of behaviour linked to cultural differences</b>
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This resource is necessary if one is to recognise that there is a problem (we have phrased this as “identify problematic behaviour”). The analysis / interpretation is based on:

<b>S 1.7</b>	<b>Can analyse the cultural origin of different aspects of communication</b>
<b>S 1.8</b>	<b>Can analyse the cultural origins of certain behaviours</b>



These are indeed the bases for an understanding of the problem. The expression “can analyse” is still a bit vague. Therefore, there is a need for resources dealing more precisely with comparison.

<b>S 3.1</b>	<b>Can apply procedures for making comparisons</b>	
S 3.1.1	Can establish similarity and difference between °languages / cultures° from °observation / analysis / identification / recognition° of some of their components	
<b>S 3.9</b>	<b>Can compare communicative cultures</b>	
S 3.9.2.1	Can compare one’s own language °repertoires / behaviours° with those of speakers of other languages	
S 3.9.2.2	Can compare one’s own non-verbal communication practices with those of others	
S 2.8.2	Can °identify [recognise]° one’s own cultural °specificities / references / affiliations°	

Arriving at the identification of the problem:

<b>S 2.8</b>	<b>Can °identify [recognise]° cultural °specificities / references / affiliations</b>	
<b>S 2.9</b>	<b>Can °identify [recognise]° communicative variations engendered by cultural differences</b>	

But resources related to “skills” come also into play just as equally in the aspect of competence which deals with “resolving” the problem:


<b>S 6.3</b>	<b>Can communicate while taking °sociolinguistic / sociocultural° differences into account</b>	
<b>S 4.2</b>	<b>Can explain misunderstandings</b>	

## Knowledge

Being organised in three parts, the FREPA resources allow us to show the place of knowledge in skills: operations of analysis, comparison etc. are based on general cognitive operations on the one hand and on knowledge (and attitudes) on the other hand. Here are some relevant examples:

<b>K 8.2</b>	<b>Knows that a number of cultures, more or less different, exist</b>	
<b>K 10.7</b>	<b>Knows [is aware of] one's own reactions to (/ linguistic / language / cultural/) difference</b>	
<b>K 10.3</b>	<b>Knows that cultural differences may underlie °verbal / non-verbal° °communication / interaction°</b>	
K 10.3.1	Knows that difficulties in communication caused by cultural differences may result in °cultural shock / cultural fatigue°	
<b>K 10.2</b>	<b>Knows that culture and identity influence communicative interactions</b>	
K 10.2.1	Knows that °behaviours / words° and the ways in which they are °interpreted / evaluated° are linked to cultural references	
<b>K 3.5</b>	<b>Knows that one's communicative competence originates from usually implicit knowledge of a linguistic, cultural and social nature</b>	
<b>K 6.10</b>	<b>Knows that there are similarities and differences between °verbal / non-verbal° communication systems</b>	
<b>K 8.4</b>	<b>Knows that the members of each culture define (partially) specific °rules / norms / values° about °social practices / behaviours°</b>	
<b>K 10.5</b>	<b>Knows that the interpretation that others give to one's behaviours may be different from that which that same person himself / herself gives to that same behaviours</b>	

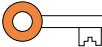
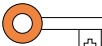
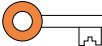
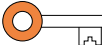





Certain Knowledge resources are equally mobilised in the resolution of the problem:

<b>K 10.9</b>	<b>Knows strategies which one can use to resolve intercultural conflicts</b>	
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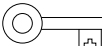



## Attitudes

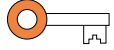


Numerous attitudes also have to come into play. They form a kind of attitudinal background which makes it possible to act in a context of otherness and allows the application of skills and the recourse to knowledge. It is hard to establish a precise list, but here are some examples:

... enabling us to engage in communication:

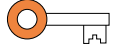


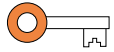


<b>A 7.2</b>	<b>Readiness to engage in pluralistic (verbal / non-verbal) communication while following the conventions and rituals appropriate to the context</b>	
<b>A 7.3</b>	<b>Readiness to face difficulties linked to °plurilingual / pluricultural° situations and interactions</b>	
A 7.3.1	Ability to deal (confidently) with that which is °new / strange° °in the °linguistic / cultural° behaviour / in the cultural values° of others	
A 7.3.2	Readiness to accept the anxiety which is inherent to °plurilingual / pluricultural° situations and interactions	
A 7.3.3	Readiness to live °linguistic / cultural° experiences which do not conform to one's expectations	
A 7.3.4	Readiness to experience a threat to one's identity [to feel loss of individuality]	
<b>A 14.1</b>	<b>Feeling capable of facing °the complexity / the diversity° of °contexts / speakers°</b>	
<b>A 14.2</b>	<b>Being self-confident in a situation of communication (°expression / reception / interaction / mediation°)</b>	
A 13.2.1	The will to (try to) manage the °frustrations / emotions° created by one's participation in another culture	

... in order to adopt a suitable attitude towards what is likely to happen in an exchange:


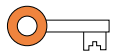
A 1.1.1	Attention to verbal and non-verbal signs of communication	
<b>A 2.1</b>	<b>Sensitivity towards one's own °language / culture° and other °languages / cultures°</b>	
A 2.2.1.1	Being aware of the diversity of °linguistic universes {sounds, graphics, syntactic organisations, etc.} / cultural universes {table manners, traffic laws, etc.}°	
A 4.2.2	Accepting the fact that another culture may make use of different cultural behaviours (/ table manners / rituals / ...)	

<b>A 11.3</b>	<b>The will to combat (/ deconstruct / overcome /) one's prejudices towards other °languages / cultures° and their °speakers / members°</b>	
<b>A 4.1</b>	<b>Mastery of one's °resistances / reticence° towards what is °linguistically / culturally° different</b>	
<b>A 6.1</b>	<b>Respect for differences and diversity (in a plurilingual and pluricultural environment)</b>	


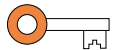
... in order to conserve one's ability to analyse, to criticise:

A 8.6.2	The will to try to understand the differences °in behaviour / in values / in attitudes° of members of the receiving culture	
<b>A 10.3</b>	<b>The will to take a critical distance from conventional attitudes about / concerning cultural differences</b>	
<b>A 11.1</b>	<b>°°Being disposed to distance oneself from one's own °language / culture° // look at one's own language from the outside°°</b>	
<b>A 11.2</b>	<b>Disposition to suspend judgement about °one's own culture / other cultures°</b>	
<b>A 11.3</b>	<b>The will to combat (/ deconstruct / overcome /) one's prejudices towards other °languages / cultures° and their °speakers / members°</b>	
A 11.3.1	Being attentive to one's own negative reactions towards °cultural / linguistic° differences {fears, contempt, disgust, superiority...}	

... and to be ready to try to resolve the problem:

<b>A 13.1</b>	<b>The will °to adapt / to be flexible in° one's own behaviour when interacting with persons who are °linguistically / culturally° different from oneself</b>	
A 13.2.2	The will to adapt one's own behaviour to what one °knows / learns° about communication in the host culture	

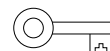
These are all dispositions which, as far as our example is concerned, can be resumed thus:

<b>A 12.2</b>	<b>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"</b>	
<b>A 10.1</b>	<b>The will to possess a °more considered / less normative° view of °linguistic / cultural° phenomena {loans / linguistic or cultural mixes / etc.}</b>	



And again, we point out that once it is applied, the competence of adaptation can lead further, to knowledge, to increased curiosity:

<b>A 3.4</b>	<b>Interest in understanding what happens in intercultural / plurilingual interactions</b>
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## What conclusions can we draw from this presentation?

This exercise allows us to come to the following conclusions:

1. Our view of competences as well as the model we have chosen for articulating them with the resources they activate – as a result of a literature survey followed by the theoretical reflections presented in Part 1 – have proven relevant. When they are applied to a concrete case of competence to be used in a situation, the concepts for 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 adequate.
2. The resource descriptors presented in our lists provide a broad enough basis to cover a number of the aspects required for an analysis, the richness of which we have noted, both at the level of generic descriptors and more specific ones. Even if one sometimes has the impression that the descriptors used are in some cases too broad in scope and in others too narrow.

We are of course aware of the limitations of an analysis based on a single example and which should not be taken to be an attempt to validate the model or the instrument, whether as a descriptive model or as a tool meant to inspire pedagogical action (see 1.7 above).

We think that the direction we have taken could still be improved, but we think we are on the right track. It is relevant in identifying the really plural aspects of plurilingual and intercultural competence and, in conjunction with pluralistic approaches, it is functional from a teaching / learning perspective. We can therefore hypothesise that teaching / learning classroom activities which are based on the resources proposed in the lists can lead to the development of competences which we consider to be very important in the development of plurilingual and intercultural competence.

## APPENDIX

### List of publications which served as a basis for the development of the FREPA framework

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