

# HAND BOOK

## Lingua+

**FOR LANGUAGE**

TEACHERS

TRAINERS

VOLUNTEERS

Co-funded by the  
Erasmus+ Programme  
of the European Union





## LINGUA+

Innovative Language Learning within the framework of practices for socio-cultural inclusion and empathy in adult education.

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## Introduction

"Throughout history, people have migrated from one place to another. People try to reach European shores for different reasons and through different channels. They look for legal pathways, but they risk also their lives, to escape from political oppression, war and poverty, as well as to find family reunification, entrepreneurship, knowledge and education. Every person's migration tells its own story." EU Agenda on Migration 2015.

When Erasmus Plus Lingua+ project was first conceived at the beginning of 2017, Europe was torn by a heated discussion on its own identity and whether it should be a "Fortress Europe" or a "Welcoming Europe", or any of the possible combinations in between. Many actors and stakeholders intervened in the discussion which was seldom based on evidence, but rather led by a feeling of insecurity and disorientation created by the upsurge of human mobility toward European shores: politicians, intellectuals, civil society activists, social, educational and cultural workers and, of course, citizens at large all had something to add to the debate. Confusion in the European Union and within national governments was great and was exacerbated by terrorist attacks in Paris, Brussels, London and Nice. The impact of human mobility on the lives of EU citizens was going to be an important debate, especially given that it was coupled

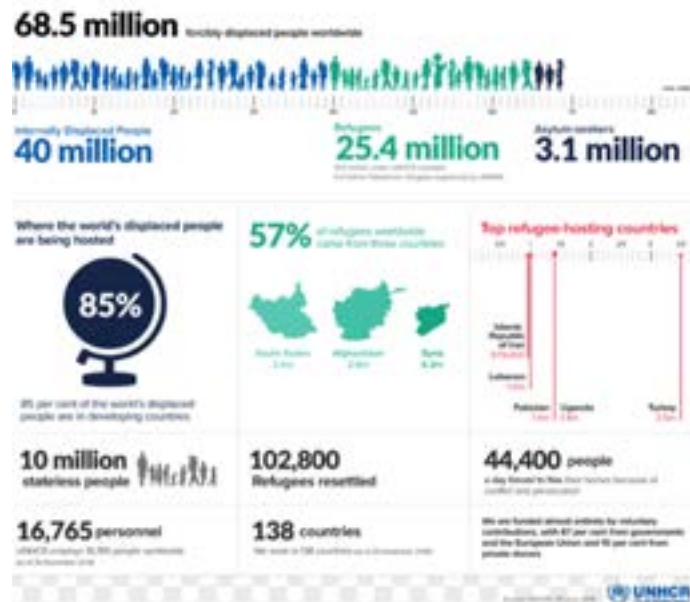
with eight years of economic crisis, which hit especially hard in the Mediterranean countries, who were also receiving the greatest number of immigrants and refugees.

At the end of 2018, while the partners were preparing this handbook, there were only two years left to measure the results of the EU 2020 strategy and it has been almost three years after the Communication from the Commission to the European Parliament on the EU agenda on migration, where it has been underlined that *"Europe should continue to be a safe haven for those fleeing persecution as well as an attractive destination for the talent and entrepreneurship of students, researchers and workers. Upholding our international commitments and values while securing our borders and at the same time creating the right conditions for Europe's economic prosperity and societal cohesion is a difficult balancing act that requires coordinated action at the European level."* The so-called "refugee crisis" was mainly caused by instability in the Middle East, the war in Syria and the failure of democracy and raising inequality in Sub-Saharan Africa, also linked to a devastating ecological crisis which has served as a litmus test on the European project itself, considered the most courageous political project of the XXth century according to many.

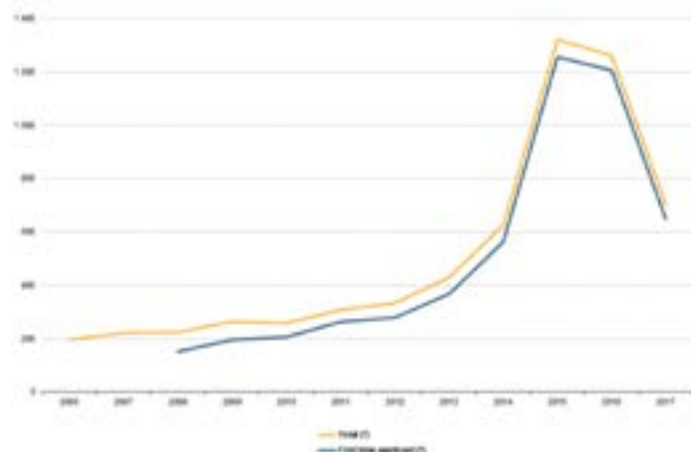
**Some key considerations about the EU response to the “refugee crisis” can be summarised as follow:**

- Populist and right-wing parties have successfully manipulated people's fear and lack of understanding of the migration phenomenon and gained immense consensus. This has been immediately evident in the Brexit referendum of 2016 and will probably explode in the forthcoming EU elections of May 2019 which will change the face of the EU Parliament.
- Europe as a political project has proved divided and contradictory: countries have adopted very different strategies to face the challenge of migrations and accused each other of inconsistency or even worse (see the France-Italy crisis in 2018). While Germany opened its doors to Syrian refugees, Scandinavian countries maintained their important investment in hosting policies, while Austrian, Czech, Hungarian, Italian and Polish Governments rejected the Global Compact for Safe, Orderly and Regular Migration promoted by the United Nations following the New York Declaration for Refugees and Migrants adopted in September 2016 by the UN General Assembly.
- Civil society in Europe and the third sector (International Thematic Networks, NGOs, associations, cooperatives, social Enterprises, churches at the intersection of the public and the private sector) have played an increasing key role in offering services and support for the integration of migrants, mainly of their own accord: while some individuals in society were irritated by or ignored migrants' pleas, others decided to act, to volunteer and to take concrete steps towards the inclusion and integration of migrants and refugees, for example by offering education and training.
- The claim to employ highly-educated and highly-trained refugees remained unheard: while Europe is ageing and there is an urgent need for young and qualified workers, universities, vocational schools and the education system in general has proved unprepared to see migrants as a resource instead of as a problem.
- Community education and information proved to be the great loser of the match: neither institutions, universities, research centres or the media succeeded in explaining and reassuring EU citizens on what was really happening nor what measures were being taken to anticipate potential risks. Hate speech dramatically increased alongside the sense of insecurity of many individuals.
- Migrant and refugees have passively suffered the rise of racism and refusal of EU citizens without having a “counter-story” to tell and to defend. This is totally understandable during the aftermath of a traumatic experience, such as fleeing from war and despair, all the more reason to state that an essential aspect of future integration strategies should be that nobody can be “integrated” by someone else without the full participation of all protagonists. Disoriented refugees should receive support to better understand how the hosting countries function and be empowered. Through education and training, migrants and refugees would encourage another interpretation of human mobility and would help EU citizens to see it not as a threat, but as an opportunity for a sustainable and peaceful development for all.

Below, we propose a few evidences (there are many more) to better understand the current situation:

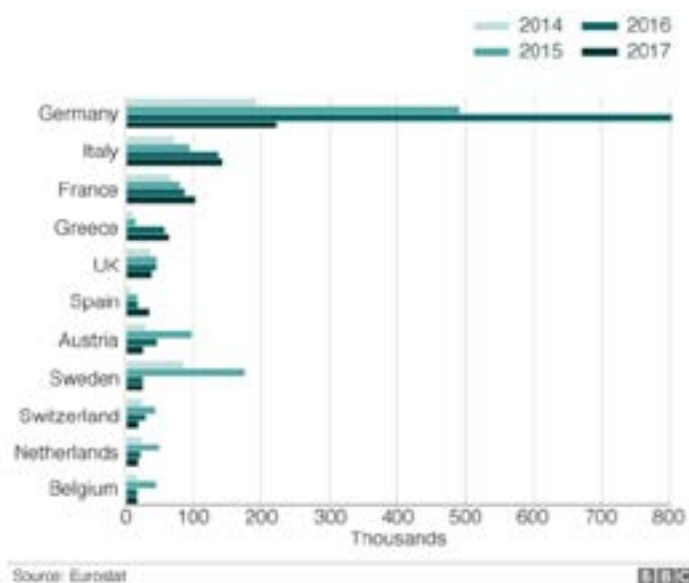


There are almost 70 million displaced people on our planet, and more than half of them are displaced within their own country. Contrary to what EU citizens generally think, 85% of displaced persons are not hosted in Europe or in other Western countries but in developing countries, in particular Turkey, Uganda, Pakistan and Iran.



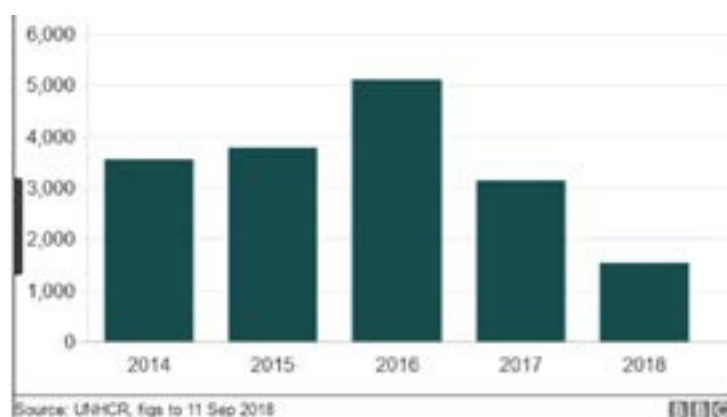
The peak of asylum seekers in Europe reached its maximum in 2015 and 2016. The numbers have been steadily decreasing since then, but the fear and discomfort of the public opinion towards the threat of an "invasion" has remained, and it is proving a powerful political tool for political parties and governments.

### Top 10 EU countries for asylum applications



In Europe, Germany has received the highest number of asylum applications, especially in 2016, but comparatively countries such as Italy and Greece have been put in great difficulty because of their economic and unemployment crisis, as well as being unprepared to face this challenge.

### Deaths in the Mediterranean



While the Mediterranean Sea has turned into a macabre cemetery, the public opinion turned to hate speech. Europe has definitely failed to keep its promises and be consistent with its declarations which states that "the immediate imperative is the duty to protect those in need. The plight of thousands of migrants putting their lives in peril to cross the Mediterranean has shocked us all."

**In this complex scenario Lingua+ has identified host language learning as the building brick to build a new house of inclusion, open to all.**

Thanks to Erasmus Plus financing, our project offers appropriate evidence-based toolkit for social workers, activists, teachers, scholars but also opinion and decision makers to recognise and apply the centrality of lifelong-learning, adult education and second language learning in particular as a key strategy for the inclusion, integration and prosperity of migrants, in particular refugees and asylum seekers. As stated in the Manifesto for Inclusive Learning presented in IO1 *Collection of good practices for inclusion*, the process of learning "puts each citizen with his/her cultural heritage at the centre of continuous education and recognises the diversity of education and training approaches as an opportunity to promote social change and build a Europe for all from grassroots."

Moreover the approach to second language learning of Lingua + benefits both teachers and learners since it is content- and task-based rather than focused on grammar, vocabulary and syntaxes. For this reason in Lingua + Repository, Practices on social inclusion and Lingua+ Handbook, the reader will be put in the position to:

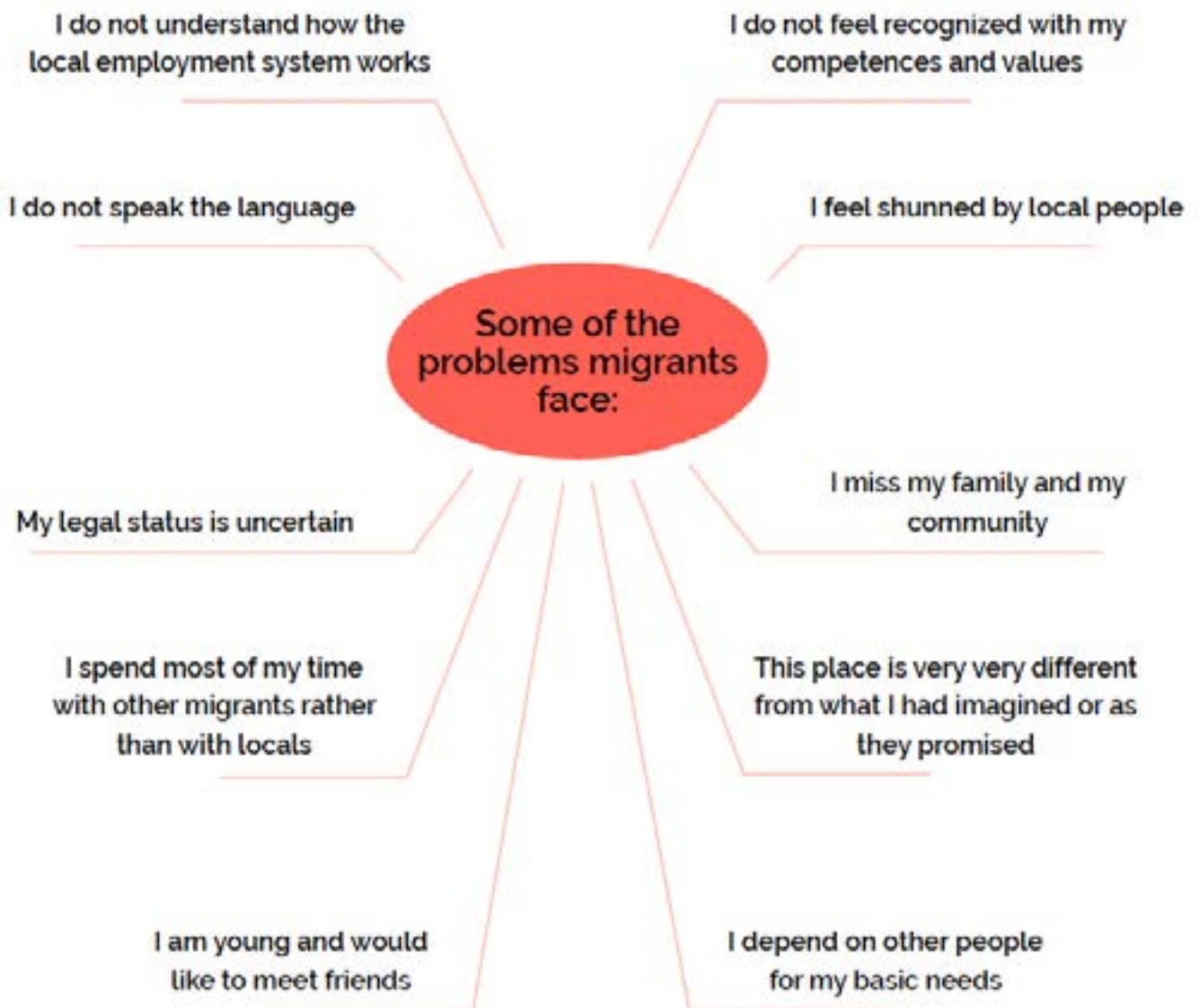
- Share and deepen debate on how second language learning is the first step to a successful integration project for migrants by its bridging culture of origin and the host culture.
- Recognise the vast richness and creativity of experimentation of second-language learning ongoing in Europe with a socially inclusive approach, and have access to concise guidelines on how to implement it.
- Be in contact with teaching methodologies especially conceived for low literacy or illiterate migrants that cannot read or write nor in their own mother tongue.
- Feed his/her curiosity in finding more practices and mix among them in order to create a truly ad hoc training project.
- Find innovative second language learning methods and didactics prepared by partners on the basis of their own experiences or on that of other organisations in their networks.
- Envision how second language teachers can become more empathetic teachers and open to innovative methodologies. They would be prepared to face the hurdles that migrants meet in learning due mainly to disorientation, lack of motivation and cultural distance, and how to overcome them through active pedagogy.
- Recognise the centrality of learners that activates their own cultural heritage and life- story as content and task to learn.



# Chapter 1

## Methodology adopted

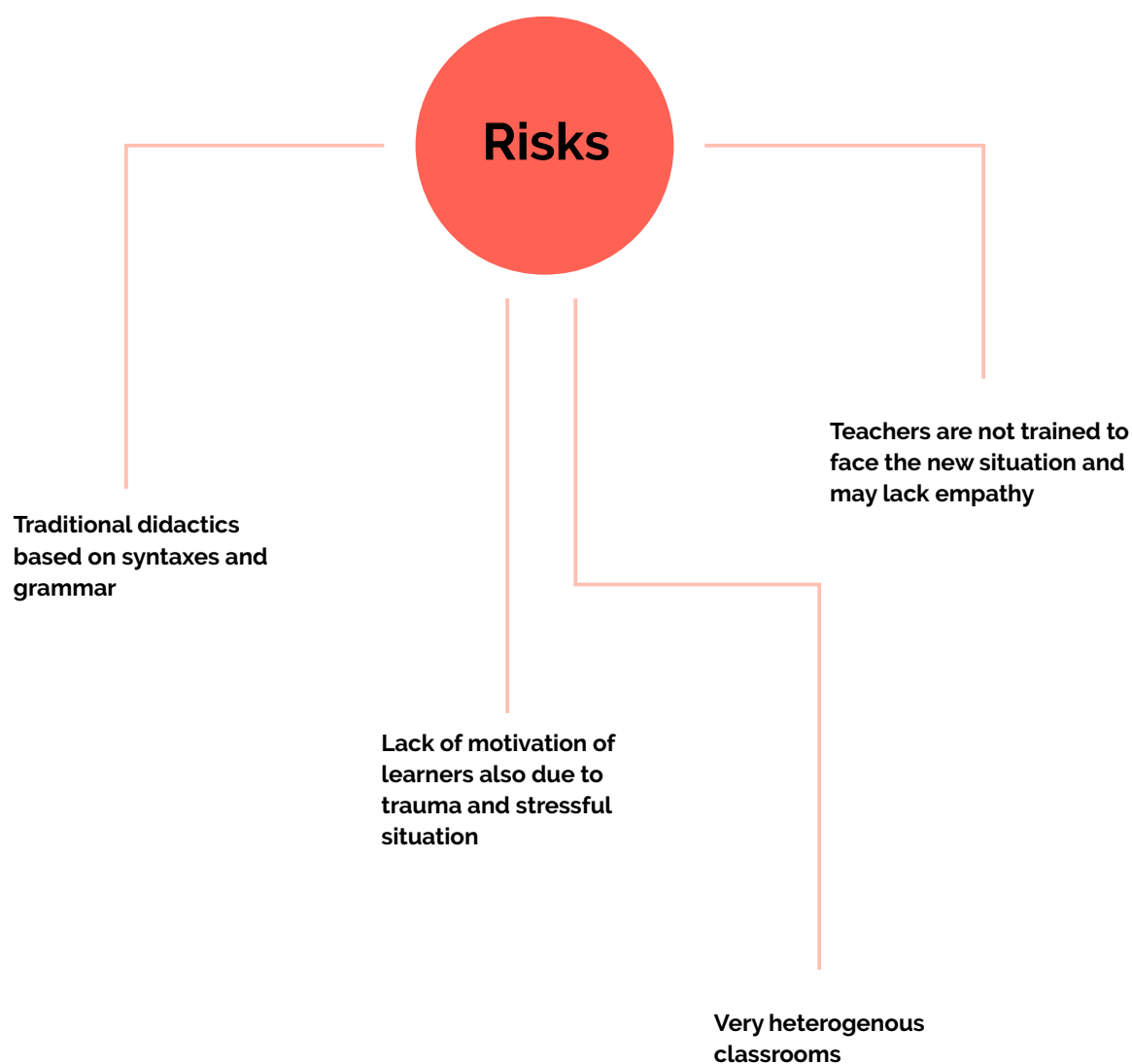
The methodology adapted to identify successful existing second language teaching and social inclusion experiences, then transforming them into the Lingua+ resources, is represented as follows.



Traditional second (host) language teaching in Schools, Refugee Centres and Volunteer Associations

Innovative second language learning through task and content based didactics and active pedagogy

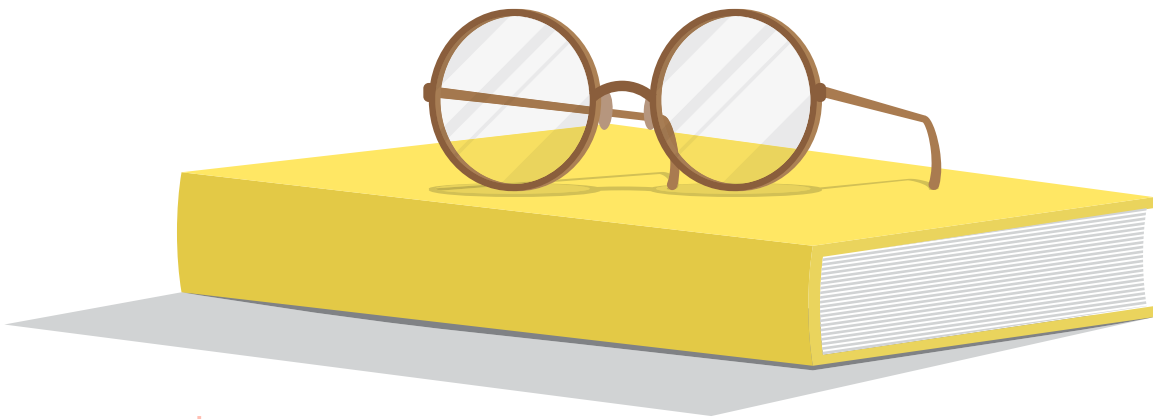
## Why the **Lingua+** approach makes sense:





# What **Lingua+** offers:

## Lingua+ Handbook



**Creation of 15 innovative learning paths (LPs)**

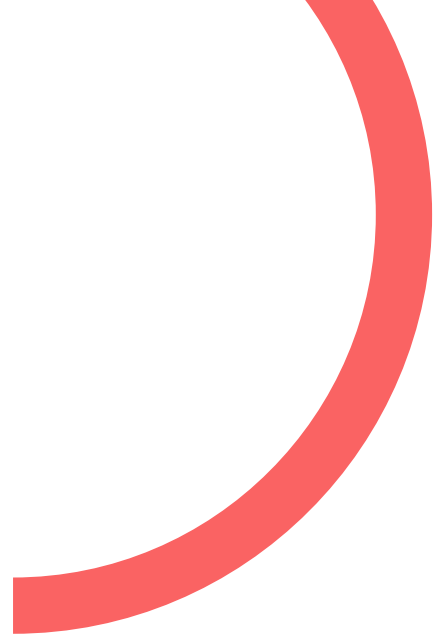
**Collection of existing practices in social inclusion**

**Collection of existing practices in second language teaching**

**Piloting of the LPs in 5 EU countries**

The project partnership hopes that the Handbook will be a tool for learning and sharing and that it will inspire teachers, trainers, social workers to experiment with the proposed Learning Paths.

Feedback from those who will like to implement the Lingua+ Paths within their teaching strategies will be more than welcome. This will allow for further insights and knowledge on the core subject.



## Chapter 2

# Needs and challenges in host country language teaching for immigrant adults: perspective on intercultural understanding.

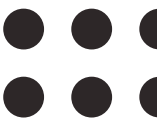
The importance of developing intercultural understanding within the classroom and to incorporate concepts of global citizenship in host country language teaching is increasing in many educational organisations, consigning teachers and educators the task to determine adequate educational aims and measuring their educational action's impact. The combination of knowledge, skills, attitudes and resulting actions significant in the development of intercultural awareness makes its identification complex, but not impossible.

**Cross-cultural and positive psychology** might serve as a guide to develop supportive strategies accommodating the various needs and challenges in L2 language learning for immigrant adults. Positive psychology is founded on the belief that individuals need to focus on their existing strengths (rather than their weaknesses) to create long-lasting and positive change. Applying this approach emerges as a sensible choice for teaching L2 to immigrant adults.

## 2.1. Addressing challenges in host country language teaching

The multicultural classroom of the 21st century creates new challenges for language teachers, as language learning does not only depend on the teaching method, but also on the sociocultural and political context in which the language training takes place, the variety of learners' profiles (age, social and economic status) and on the learners' willingness to learn. The list below emphasises a selected few challenges which language teachers would need to be aware of before they engage in their teaching practice.

- **Diversity of the audience:** Adult immigrant learners and their cultural, socioeconomic, linguistic and academic backgrounds are extremely diverse, and therefore they have different educational experiences, learning approaches and needs. This is an additional concern to the factors which "traditionally" differentiate a more "general" local audience, such as the learners' emotional diversity, intellectual differences, motivation, technological skills and knowledge.
- **Thematic language teaching:** Effective knowledge of a language does not only mean being familiar with its vocabulary and grammar, but having the ability to use it for everyday communication. Therefore, teachers need knowledge and understanding of the daily issues that learners are confronted with, which can include social issues, health care, banking, legal rights, etc.
- **Instruction (teaching) language:** The question of the choice of the language in which the class should be instructed remains an open one. The majority of adult immigrant learners can only communicate in their native language(s). Many students do not have any experience of learning a new language, therefore explaining complex and abstract ideas (including painting activities, sound imitation or pantomime) when they use exclusively the first language is a very difficult task.
- **Dealing with sensitive issues:** The language teacher of immigrant adults is often in the centre of a cultural gathering, involving students' ideas and beliefs who do not necessarily prevail as the norm in the teacher's culture. Expressing curiosity, respect, recognition and appreciation to other countries and cultures is considered the basis for an adequate response to this challenge.
- **Breaking negative social norms:** Social norms form the basis of social interaction with other individuals. In the absence of comparative information on the cultural life of others, some groups of newly arrived people may become withdrawn and consequently isolate themselves from their surrounding society. Social norms and intercultural understanding are closely related, because they are formed through the social norms inherited through constant interaction within the society in which an individual grows up. When moving from one society to another, social norms can vary considerably and it is essential to understand that differences exist. Provide learners in the classroom with a roadmap to navigate in their new surroundings is essential to effective language learning.





## 2.2. Promoting intercultural understanding

To understand intercultural understanding, it is important to comprehend the term “culture” which refers to shared beliefs, attitudes, and practices that are acquired and passed on among a specific population of people.

Culture encompasses language, religion, cuisine, social habits, music and arts, patterns of behaviours and interactions, and cognitive constructs which are learned through socialisation. In this chapter, *culture refers to the groups and communities that share experiences, within the classroom and the workplace, and shape the way people see and make sense of the world.* These groups may be defined by gender, race, sexual orientation, ideology, nationality, religion, occupation, language, etc. Cultural differences are generally manifested in how we communicate, approach learning, deal with conflicts, make decisions, or complete tasks. Intercultural understanding refers to the profound sociocultural differences understood by individuals or by groups, which include:

- Social positions and statuses (including, but not limited to, ethnicity, race, religion, age, gender identity and expression, physical or mental disability, sexual orientation, socio-economic class, migration status, as well as academic, employment or professional status).
- Cultural histories, creative practices and beliefs of various social groups.
- The dynamic power relations that shape the interactions between “dominant” and “non-dominant” cultures, including the undercurrents of difference found within these interrelations

Having intercultural understanding implies having the appropriate aptitudes needed to appreciate, and be open to, various forms of social and cultural diversity. This includes an acute sense of self-awareness, the ability to be aware of values different than one's own, the capacity to communicate across cultural difference, and the ability to cultivate meaningful social relationships across culturally different groups. The combination of awareness, attitudes and interpersonal capacity (cultural knowledge, intercultural communication skills and relationship building skills) is what we refer to as having “intercultural fluency”<sup>1</sup>.

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Adapted from the definition used by Penn State, University Faculty Senate Curriculum Resources Glossary:

<sup>1</sup>[http://www.psu.edu/ufs/curriculum\\_resources/guide/glossary.html](http://www.psu.edu/ufs/curriculum_resources/guide/glossary.html) (Dec 2011).

Pope, R. L., Reynolds, A. L., & Mueller, J. A. (2004). Multicultural competence in student affairs. (pp. 15). San Francisco: Jossey- Bass.



## 2.3. Intercultural understanding in the classroom

The intercultural understanding capability within the classroom focuses on supporting learners to develop knowledge, skills, behaviours and attitudes that enable the individual to appreciate and respect others from different communities and cultures. The development of this ability comprises three parts:

- **Recognising culture and developing respect** involves the ability to identify, observe, describe and analyse sophisticated characteristics of the learners' own cultural identities. While investigating culture and cultural identity, the learners explore and compare cultural knowledge, beliefs and practices, and develop respect for cultural diversity.
- **Interacting and empathising with others** involves the development of skills such as relating to various cultures and moving in between them by engaging with different cultural groups. This approach adds value in giving an experiential dimension to intercultural learning in contexts that may be face-to-face, virtual, or vicarious. Learners communicate across cultures, consider and develop multiple perspectives, and empathise with others.
- **Reflecting on intercultural experiences and taking responsibility** involves developing the learners' capacity to process or reflect on the meaning of experience as an essential element in intercultural learning. Learners reflect on intercultural experiences, challenge stereotypes and prejudices, and mediate cultural difference.



Any given society is made up of people from different social backgrounds, therefore intercultural competences are relevant for all members of society. It's important to keep in mind that teaching intercultural competences is not about changing who the learner is, but about creating awareness, understanding, and tolerance to the similarities and differences which exist between people. Before we encourage recognising and developing respect for the culture of others, interacting and empathising with others, reflecting on intercultural experiences, and taking responsibility for one's roles in the intercultural meeting, we need to identify and understand what intercultural competences are.

Intercultural competence is more than just having knowledge about other countries' culture, language, history and so on, as it involves the ability to act and to take action.

**Intercultural competences in an educational context include the ability to:**

- Communicate.
- Use ICT interactively.
- Put oneself in the other's place.
- Become part of new groups and to cooperate with people from backgrounds that are different from one's own.
- Act independently and reflexively in complex and unpredictable situations.
- Understand the influence and effects that people and their cultures have on each other when they meet and interact.



## 2.4. Critical Cultural Awareness in the Classroom

Developing intercultural understanding also involves the development of critical cultural awareness, which is essential to avoid getting stuck in negative stereotypes, over-generalisations and limiting beliefs. Michael Byram (1997, 2012) has demonstrated the importance of critical cultural awareness. His perspective on intercultural competences in language teaching is based on five dimensions. What are these dimensions and how can they be effectively implemented in the classroom?

**Attitudes and values** are the unwritten rules learned by an early age, by which we live our lives and make our choices. The learner is not always aware of these attitudes and beliefs which he takes for granted, and it is imperative that the educator has the ability to show curiosity and openness to other cultures and beliefs. It is also important that the educator is willing to relativize his or her own values, beliefs, behaviours, and have the ability to take the perspective of an outsider.

*How can this be implemented in the classroom?*

When discussing topics, make sure to include all perspectives and suggestions; you can use brainstorming to engage learners to bring their own views to the discussions. Including opportunities to meet people from the local community and to engage with them is an important dimension for cultural awareness. Make sure the learners have been prepared to meet the guests and emphasise the importance of keeping an open mind, respecting the views of others and asking questions. The educator can ask learners to reflect on their beliefs about host culture on the occasions of the visits or encounters with locals regarding products, practices, and perspectives.

**Skills of interpreting and relating** describe an individual's ability to interpret, explain, and relate events and documents from another culture to his own.

*How can this be implemented in the classroom?*

Once learners have spent time examining their own attitudes and beliefs, they can start to engage in tasks that encourage a thoughtful and rational evaluation of perspectives and practices related to the host culture. This can involve taking the time to read, analyse or interpret texts or scenarios presented in oral or visual form (e.g. videos, role plays, narratives, and podcasts). It is possible to discuss examples where conflicts arise due to misunderstandings. Set a scenario for your learners and ask them to analyse the situation. What happened, why, and what do your learners suggest could be done differently to circumvent the conflict? The class could be presented with a task of changing the ending of a story, where the conflict is solved.



**Skills of discovery and interaction** stimulate the ability to acquire new knowledge of a culture and cultural practices and to operate knowledge, attitudes and skills in real-time communication and interaction.

*How can this be implemented in the classroom?*

Educators should create activities that encourage learners to consider new values and beliefs based on their own discoveries during situations of cooperative investigation. The role of educators is to guide learners throughout a discovery process while learners control the direction of their own learning. The educator should create an open environment of inquiry so that learners discover the origins of judgments or stereotypes independently.

**Knowledge is not culture-specific but focuses on:**

- Understanding how social groups and identities function
- Knowledge about social processes and their results
- Understanding other people and oneself
- Understanding individual and societal interactions
- Knowing and remembering facts about other countries
- Awareness and knowledge about auto-stereotypes (on own culture)
- Awareness and knowledge about hetero-stereotypes (culture of others).

*How can this be implemented in the classroom?*

Exercises which involve brainstorming and interaction between different learners are an efficient way to examine similarities and differences between cultures. In this situation the learners can consider the information from other class members and learn about their backgrounds. The learners work on presentations about their home countries and invite guests from the local community to enhance cultural understanding.

**Critical cultural awareness** is the ability to evaluate perspectives and practices in one's own culture and in the culture of others. When aiming for a critical evaluation of another culture, the learner must have acquired the other four levels of competences (Attitudes, Skills of Interpreting and Relating, Skills of Discovery and Interaction, and Knowledge) to avoid generalisation and stereotyping.

*How can this be implemented in the classroom?*

Learners must be presented with opportunities to practice critical evaluation skills effectively. The educator needs to find appropriate ways to provide support to encourage learners to learn to evaluate the practices, products and perspectives of the host culture. Learners need to be given time to identify and to reflect upon preconceived ideas, judgments, and stereotypes toward individuals from the host culture. It is inevitable that a certain amount of predetermined ideas will be introduced to intercultural conversations. Therefore, it is the role of the educator to guide learners to consider the origins of these preconceived notions, to provide assistance in questioning their validity of these, and to determine whether these judgments are rational or unsound.





## Chapter 3

# Lingua+ innovative approach

How difficult can it be to learn a second language?

We all know that many individuals have this difficulty. However, many assume that if migrants do not master the host country language relatively soon after their arrival, it is their 'idleness' who is responsible. This question often arises nowadays in animated blogs on migration. It surely is time to engage our thoughts with different views and new directions towards L2 learning: time to listen and to understand the different migrants' needs for host country language learning and to provide answers in more appropriate ways which reflect a society based on freedom, knowledge and democracy.

Why do migrants need/want to learn the host country language? Only to stay and to survive in a country new to them? Only to get a job?

We can think of an approach to lead them towards curiosity and interest for the host country; by showing migrants who we are, our stories, our virtues and contradictions, by finding similarities and diversities with them, by letting them communicate about their culture and their stories. Their dreams, after all, may be similar to ours.

The host country language training can be supported by a wide range of innovative foreign language teaching methods, such as Total physical response (TPR), Task-based language teaching (TBLT), Content and language integrated learning (CLIL), Content-based instruction (CBI) or TPR Storytelling (Teaching Proficiency through Reading and Storytelling or TPRS), to name only a few. However, we must first keep in mind that teachers and educators should be encouraged to tailor their classes to answer migrant learners' specific needs.

One very innovative aspect is not only the focus on migrants' need and their learning progress, but also and equally importantly, on the development of the teacher's mind-set. Self-evaluation should make the teacher aware of his/her own prejudices and projections of what and why a migrant has to learn the host country language.

The teacher should assess his/her ability to make the language class become a space to experience multicultural knowledge. Migrants come with their cultural heritage which has the same value and dignity of the cultural heritage of the host country. The effort of the teacher should then be elaborated into a research that allows the expansion of teaching strategies towards eliciting and developing social cohesion. Acquisition of the host country language becomes a sort of by-product deriving from the synthesis of the class dynamic experience.

Nevertheless, the teacher builds on the socially inclusive background of his lesson to transfer knowledge of the host country vocabulary, phonemes, lexemes, syntax, grammar, semantics...

The innovative element within this framework is the teacher's listening, understanding and respect of trainees' instances towards their ideas of the host country language acquisition.

If a learner is a person who only aspires to speak and write the host country language for basic actions of daily life, such as shopping, dealing with public services (i.e. health, utility providers, children's school), the teacher should emphasise the opportunities for them to explore words, expressions and specific lexicon in that direction. Theatre and role play are excellent tools to enable learning in an effective, fun and socializing way. The teachers should be aware that the learners just intend to acquire language proficiency for basic communication, and should not feel pressure to achieve perfect pronunciation and grammar. If they would in fact be inclined to retain the intonation of their language, the teachers, although showing the natives' way of speaking, should not judge the linguistic competences as they would in a context of traditional school for second language learning.

Some other factors should be considered instead, such as the development of the potential for social interaction in the host country society. Teachers should value the migrant learners' ability of feeling at ease and being active in their new environment, their increasingly expanding understanding of the different social behaviours of the host country, and the ability to retain and value their own culture (and language), in a democratic and open interplay in the new community.

Thus, we can clearly acknowledge a shift from the typical frontal lesson, in which the teacher is the only gatekeeper of linguistic knowledge, to a new model that achieves a language transfer through a collective, reciprocal cultural enrichment (for both learners and teachers), thanks to the social inclusion practices that constitute the essence of the lessons.

Social inclusion practices and language learning are intertwined and teachers may find that the experiences they develop in 'indoor and outdoor classrooms' are innumerable. Teachers can creatively design their lesson plans by drawing from many varied areas such as multi-art forms (theatre, singing, dancing, drawing, painting, photography, media arts...), technology, or any action related to culture: visiting a museum, enjoying local architecture or monuments, cooking, filming, reading books, creating a garden, exploring local natural settings...

What matters is not only the ability to teach linguistic skills, but the broader, whole mind-set of the teacher, his/her openness towards trainees' life issues and towards real and genuine human relationships where language teaching becomes an enhancer of social cohesion.





## Chapter 4

# Lingua + innovative Learning Paths

Successful integration is generally seen as the key to maximise the opportunities of legal migration and to make the most of the contributions that immigration can make to EU development. A basic knowledge of the host society language is crucial for the successful integration of migrants across Europe. Nevertheless, many existing methodologies and learning scenarios fail to consider the socio-cultural aspects of language learning. Language learning does not only mean acquiring a new vocabulary and syntax, but also adapting to a new cultural environment and acquiring the means to express one's own identity and life stories.

Lorenzo Milani and Paulo Freire's critical approach to education in the late 1960s advocated that language training should be embedded in everyday life, family, work, community, culture and leisure. Migrants can learn the host country language with more confidence if they feel that their own plural identities are recognised. Therefore, language learning goals have to be set in a context of cross-cultural adaptation and orientation. This approach is even more applicable to address the learning needs of learners with limited literacy or without a common language of instruction.

Finding adequate and innovative methods to teach languages to immigrant adults is at the heart of the project Lingua+. We aim at finding practices which give migrants the chance to learn the host country language through state-of-the-art methodologies and practices embedded into socio-cultural interplay, where their own language and culture are also appreciated. In this chapter, we present innovative methods, practices and approaches for adult migrants, refugees and asylum-seekers which are:

- In line with their needs of cross-cultural adaptation and orientation, particularly addressing learners with limited literacy and learners with no common language of instruction.
- In response to the cultural background of the learner (learner-centeredness).
- Based on plurilingual education and linguistic diversity.
- Using participatory approach and Information and Communication Technology.

We call the methods and practices presented below *Learning Paths*. For ease of understanding, we have categorized the *Learning Paths* within a main **theme**; however, many of the *Learning Paths* presented here can fit several theme Lingua+.



## Learning Paths well-suited for learners with limited literacy

### Language learning as a goal-directed activity (LP1)

Goal-directed learning combines both CLIL (Content and Language Integrated Learning) and TBL (Task Based Learning) methods. With CLIL, learning the content and learning the language are equally important, while Task Based Learning is an approach to language learning which promotes learning through relevant tasks. It is an approach which can motivate the learner by placing him or her in a real life situation. To plan for an effective CLIL lesson with successful learning outcomes, the educator needs to include a specific concept, topic, skill or theory to be covered – not a specific linguistic aspect of the language. The first important step is to ensure that the learner sees a direct link between the content or theme of the lesson and its relevance to his or her life.

### Know your food (LP5)

This Learning Path will introduce students to the food that is normally found in shops, the way shopping for food is done in the host country and how to follow simple rules to visit a grocery shop, buy products and prepare a meal that is traditional in the host country. In the process, the students will learn many new words and phrases that have to do with street directions, talking with food vendors, various food groups and specific ingredients and, finally, how to follow some basic cooking instructions. This Learning Path teaches students some basic survival skills that are of paramount importance in the host country and includes them in the community by going on a field trip to a local grocery shop with their teacher.

### Open learning environment: I learn inside and outside the school (LP10)

The learning environment is expanded outside the language school to the whole local territory and to the immense repository on the web 2.0: such a flexible environment becomes at the same time a learning setting and the arena where individual learning is immediately put in practice and tested. The focus is on work-related learning and concentrates on helping learners to know their local community and to understand its productive areas and services (and related vocabulary and soft skills) of the city where they dwell. Learning by doing and open learning are used. The educator acts as an intercultural mediator between the learners and civil society actors, to help learners acquiring knowledge and skills on the use of the language and on local services and the labour market.



## Learning Paths based on the learners' background

### Simulation of real-life experiences of migrant parents (LP9)

This literacy course leads to the learning of a basic level of the host language and allows participants to understand and express themselves in everyday life contexts. It consists of learning by doing by encouraging 'knowing how to' rather than 'knowing what', and of cooperative learning, where each learner makes available to the group its knowledge and skills. Together, participants learn to cooperate to achieve a common goal. The role of the teacher in this phase will be to encourage and reinforce the acquired learning, highlighting the critical points and finding techniques to overcome learning difficulties. This Learning Path is effective to understand the local community and its functioning services, to re-appropriate the learner's own space of independence and autonomy and to build a space for socializing.

### Language learning through arts and cultural heritage (LP11)

Educational experts and practitioners should recognize that ALL migrants have talents and potentialities that can be elicited valuing their cultural background. The knowledge of the cultural background (also through history and life path) of each person allows to focus on his/her own characteristics in constant and open dialogue with others. Valuing migrants' own background improves the access to cultural institutions and qualified education in order to improve one's own self-esteem and to encourage a better understanding of cultural differences in the community. Learners will participate in individual and collective project work using a specific art language featuring their own traditions and customs. With the help of their teacher, they will acquire knowledge and skills on the use of the host language and on the general culture.





## Learning Paths based on plurilingual education and linguistic diversity

### A Book Club (LP2)

A Book Club creates a space to read, to be exposed to foreign languages, to meet people from different backgrounds and to share one's own "stories", culture and experiences. The stories provide a vast range of vocabulary and grammar while organised workshops gives learners the motivation to keep learning. In the club, native speakers read hand-picked books in different languages to the learners; then participants read hand-picked book from their own cultural background. Finally, together in a workshop, they create art and crafts and discuss the stories they told and heard. Through the use of books, the programme enable learners, both from local and migrant backgrounds, to develop a sense of social inclusion, enhance intercultural understanding and make people proud to share about their culture and language.

### Host-language vocabulary by using the mother language (LP4)

In this Learning Path, migrant learners are eased into the host culture by finding similarities between their language and the host language, while becoming aware of the importance of their own language to learn the new language. Both learners and teachers do their own individual research and the best results are achieved when learners present their findings first, while later on the teacher adds simple historical and linguistic information. During the first class the teachers notes the nationalities and mother languages of his/her learners. Then, the learners who are technologically savvy are asked to use ICT to find connections and similarities between their language and the host language. For those who are not, the teacher assists the research and both present their findings to the class.

# Learning Paths based on ICT

## Distance Language Learning (LP3)

Information and communication technologies (ICT) have brought a wide range of uses in many areas of human activity, including educational purposes. Skype is a software application that uses voice over Internet protocol (VoIP) technology to allow communication between individuals in different locations. Distance learning through Skype provides both synchronous and asynchronous communication services. With a webcam and a headset, Skype users can have a person-to-person or a person-to-group online chats, which enables communication without the limitations of time and space. It is this feature that makes Skype a potential tool for language teaching and learning. Skype facilitates language tandem exchange and allows learners to read, listen, write and speak. Skype allows teachers to be more creative in their approach and provides learners with increased accessibility to learning tools.

## Using it in language learning: digital storytelling (LP8)

Digital storytelling is an education program which combines online digital media with traditional classroom methods. While learners attend school with a teacher present, face-to-face classroom practices are combined with computer-mediated activities. Learners make a video (Digital Storytelling) about selected themes based on their individual interests. Everyone follows certain instructions from the teacher who is present to guide and assist the learners during this creative process. Digital stories based on each learner's individual choice of subject, as well as use of the first language of each learner, bring a diversity of cultures to the classroom. While increasing language skills, it encourages to see diversity as a regular part of everyday life and sensitises to the idea that we've all been formed by different cultural learning and customs.

# Learning Paths based on participation and collaboration

## Treasure Hunt (LP6)

During the process of the game the learners follow instructions from the teacher to win the game and collect artefacts that are hidden in the immediate surroundings. The combined knowledge of all learners is put together to achieve their set goals, which promotes collaborative learning and peer learning. The words in the instructions become more apparent and are more easily- learned by putting them in a specific context. By playing a goal-oriented game, migrant adults do not see language as a barrier but as a communicative tool which helps them achieve their goal and winning the game. It also builds team spirit among the team members who help each other to win by sharing their collective knowledge and, in the process, feel more acquainted and connected with their surroundings by exploring it.

## Theatre: Lingua workshop (LP7)

This Learning Path uses well known exercises used by professional actors and stage-performers to enhance the learning experience of language students. By exercising your voice and your movements, you are encouraged to listen, to be communicative and to collaborate with others. Theatre-related warm-ups, games, storytelling and improvisation techniques offer a fun approach to the study of the host language, which is taken out of the classroom context to break down words, sounds, ideas, stereotypes, etc. In theatre class people are also encouraged to embrace their failures and mistakes. This Learning Path uses the 'learning by doing' approach and is a great way to increase self-esteem and confidence, intercultural understanding and collaboration with others.

# Learning Paths based on visual activities

## Visual thinking (LP12)

Visual learning helps learners to grasp concepts easily by stimulating imagination and affect their cognitive capabilities, using simple images as an effective way to retain information. The main activity is to create a timeline based on learners' own life experience, values and beliefs, and increase vocabulary based on personal stories. Enough time is given for self-reflection and for the choice of materials (pictures, colours, texture etc.) which helps to add a symbolic meaning for the timeline. At the end of class activity, each learner present his/her timeline in the language of common instruction. The activity results in: increased vocabulary as visual thinking strategies help learners to understand and to remember the meaning of new words learned; a self-directed learning process which fosters critical thinking; increased cultural literacy and communication skills.

## Photovoice (LP15)

Participatory photography is an accessible tool for communication and self-expression and can be quickly learned. Digital photography gives instant results and requires no formal training to become an effective tool for communication, observation and creativity. The methodology works with a small ratio of participants to facilitator (max 14 participants per facilitator). A camera is made available to each participants, and several activities are possible: engage learners with the use and functions of the camera; photo dialogues exploring identity, culture and community; participants produce photographs about their identity, culture and relationship with the community; storytelling through produced images; feedback of participants and reflections on learning outcomes. Participants will have been supported in the use of photography to learn a second language, to enhance their communication and to increase their self-confidence.

# Learning Paths based on listening activities

## Sounds, Songs and Nature (LP13)

The methodology of the Learning Path is based on tested methods such as: Natural Method in which language output is not forced, but allowed to emerge spontaneously after students have attended to large amounts of comprehensible language input; Dogme language teaching which is a communicative approach that encourages teaching without published textbooks and focuses instead on conversational communication among learners and teacher; TPR Storytelling (Teaching Proficiency through Reading and Storytelling or TPRS) which includes careful limiting of vocabulary, constant asking of easy comprehension questions, frequent comprehension checks, and very short grammar explanations. The methodology also relies on art activities such as music, literature and the visual arts. Example of activities can be developed outdoor or indoor: observing flora and fauna and listening to bird songs; find and use objects found in the setting to create an artwork (leaves, flowers, stones...); listening to folk songs; saying short poems in your own language.

## Listening: a bridge to language learning and communication (LP14)

The methodology is based on listening practices, in which listening is expanded towards listening to oneself, towards listening to others and listening to music; and on music as a participatory art, developed through music listening and music making. The Learning Path is designed for both participants equipped with first level knowledge of the host country language (CEFR level 1, 2) and for those who do not speak the language (CEFR level 0). The activities can be also adapted for illiterate trainees. A typical session involves listening to music and explain that learners have to remember one word that the music inspired. They have to refer this word into their own language and in a mediating language if they know any. The leader explains that there no good/positive or bad/negative words. The leader asks participants to sit comfortably, with the spine straight and possibly with closed eyes. The leader plays the selected piece of music through a quality sound equipment. After the listening, each participant says the word inspired by the music. Participants experience communication and language learning through the motivating and engaging power of the arts.

## Chapter 5

# Conclusion and recommendation

The migratory wave that flooded Europe from 2014 onwards has created a burgeoning pressure on EU countries to implement practices that will facilitate the inclusion and integration of immigrants into the local communities. Learning the language of the host country was and is the spearhead of this effort.

Language teachers that provide courses to migrants are now invited to teach apprentices with particular and heterogeneous characteristics (culturally, ideologically). The traditional way of teaching that emphasizes grammar and syntax is not sufficient to respond to these learners' immediate and pressing needs for communication and expression.

The Lingua+ project, understanding the particular nature of second language teaching to migrants, proposes a series of methodologies and activities that can both facilitate the language teacher's work and the learner itself by making learning of the local language a pleasant, creative and entertaining experience.

In this spirit, the teaching of the local language to immigrants is gaining a new meaning. Language teaching becomes a tool in the hands of teachers to educate the migrants culturally. The teacher becomes an intercultural mediator. Teachers, having the language teaching as a vehicle, are called upon to play a balancing role between newcomer and local society and ultimately to bridge civilizations and people. In this effort, the teacher can combine creatively innovative teaching methodologies such as Task Based Learning (TBL), Content Language Integrated Learning (CLIL), Content-based Instruction (CBI), Total Physical Response (TPR), Teaching Proficiency through Reading and Storytelling (TPRS) with visits to museums, theatres, and concerts. Such activities greatly assist the newly arrived immigrant to understand and feel the local community.

In view of the above, the project's partners created a series of 15 Learning Paths that incorporate the principles of experiential learning with methodological approaches such as CLIL and TBL. Learning Paths are characterized by teaching flexibility as they can be applied and adapted to all levels of learners from beginners to advanced. The only limitation to their use is the imagination of the teacher.

The pilot implementation of these Learning paths in partners' countries has shown that they can exert a significant impact on the way learners themselves perceive learning the local language. An exemplary case was the pilot testing of the 4th Learning Path "Host Language vocabulary by using the mother tongue" in Cyprus for the teaching of the Greek language. The students were asked to find common words between their native language and Greek. The multitude of words was such that it surprised them pleasantly, creating the feeling that the Greek language that was unknown to them was not as unknown as they initially thought. There was an evident positive change in their attitude concerning their ability to learn this new language.

The above experience confirms the assumption that the learner's self-perception of his / her abilities plays an important role in learning a language as well. The language teacher through his/her teaching can actually strengthen the self-confidence of immigrant learners which has been shaken by the negative experience of immigration, the loss of what migrants used to consider stable points in their lives, and by the racist attitudes they have experienced from some locals.

In addition to enhancing self-confidence, learning the local language enhances the socialization of learners by meeting in the classroom other migrants with whom they share common experiences. Moreover, when learning activities are being implemented within the local community, the migrants have the opportunity to know the local population better. The teacher can, through the proposed Learning Paths of the project, cultivate teamwork and cooperative skills and form a supportive environment that will initiate a healing process for the migrants.

Some other obstacles in learning the local language which are very often mentioned by Third country migrants are the insecurity they feel regarding their status or their wish to move to another country other than the one they have ended up. Greece, Cyprus, and Italy for example, are seen by the majority of the migrants as an intermediate stop in their effort to reach countries in northern Europe. Language teachers have to find solutions to overcome such obstacles that might hinder learners' willingness to learn the local language. By putting an emphasis on other skills that learners can acquire during the language learning process like citizenship skills, getting familiar with the European culture and values, digital skills when mobile learning is involved, the teachers can stimulate the learners' interest and engage them into learning. The skills that migrants gain from the learning process will be useful in whatever country they will be in the future.

Considering the multiple issues language teachers have to face in their work with the migrants, there is an imperative need to create a supportive network for them as well as to provide training on how they could better address the challenges they face. The Lingua+ project will offer such training in April 2019 in Cyprus. Language teachers will have the opportunity to be informed about the project's products, to participate in creative activities but most importantly to discuss and exchange experiences, good practices and methodologies in teaching migrants the local language. May this training be the beginning of the Lingua+ Teachers Network!





## Inspiring quotes

"It is important to realize, that the diversity of classroom environment is always rich in possibility for teaching and learning, for both - our students and us, teachers and educators. Think about it. The gifts of diversity benefits everyone!"

**Martina Kurowski**

*Faculty of Education, Department of Social Pedagogy, Educator*

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"Recognizing multiple views is essential to understand the invisible forces that shape the decisions we make. Let's make ourselves aware of the invisible aspects of the culture as well as the outwards signs. Also, we - teachers of foreign citizens - should never forget: to be effective in a culturally diverse classroom we first need to know and understand our own cultural identity."

**Marek Lollok**

*Faculty of Education, Department of Social Pedagogy, Educator*

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"In our teaching practise, we have to understand, welcome and evaluate alternative views on controversial issues associated with diversity, but at the same time avoid over-emphasizing the differences. While it is important to realize the difference, it should not be a constant source of attention."

**Anna Neoralová**

*PELICAN, Czech as a foreign language teacher*

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"2L learning shouldn't be experienced by immigrants as an extra burden to carry rather an effective tool to solve the practical problems."

*From Lingua+ workshop in Florence*

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"Listening is a pillar of any learning and any communication."

**Teresa Dello Monaco**

*educator*

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"I believe that the most important things in adult education are certainly the fact of creating a group and the relationship that is established with the students. This makes the work much easier; a good relationship certainly leads to excellent results."

**Sara Scudero**

*Italian teacher L2*

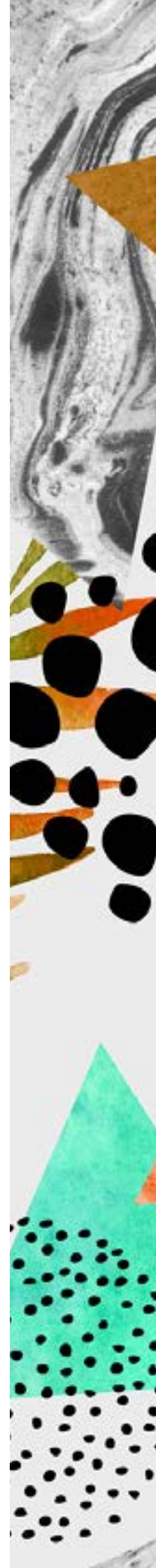
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"An important thing we did to create a group among the students was to share moments of sociability. It was also their idea to bring some typical food from their countries and to have a recess in which they tasted typical sweets of the various countries and they talked outside the time of the lesson."

**Sara Scudero**

*Italian teacher L2*

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“I am Romanian and I lived for 15 years in Italy, in Sicily. now it is my home.”

**Arsinte Livia Maria**

*participant of the workshop in Italy*

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“This Learning Path (Host language vocabulary by using mother language) helped me to understand better the importance of the Greek language. It also surprised the students as well because they realized that Greek is not a completely foreign language to them. The students felt some familiarity since their mother tongues share vocabulary with Greek.”

**Yianna Papatryfonos**

*Greek Language teacher*

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“I've never used playful activities to teach the Greek language to adults. For sure I will use them again! Very inspiring!”

**Yianna Papatryfonos**

*Greek language teacher*

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“I love this song. The words really came up from what we had deep inside. It was easy and we are sharing the same feelings.. beyond our respective language.”

**Bhanu Patel**

*participant in the Lingua+ piloting in London*

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# Glossary

- **Adult education:** the term adult learning covers the entire range of formal, non-formal and informal learning activities - both general and vocational - undertaken by adults after leaving initial education and training. (Council of the European Union's definition of adult learning as stated in the 2011 Council Resolution)<sup>1</sup>.
- **Active learning:** a classroom approach which acknowledges that learners are active in the learning process by building knowledge and understanding in response to learning opportunities provided by their teacher<sup>2</sup>.
- **Cooperative learning:** is an organized and structured way to use small groups to enhance student learning and interdependence. Students are given a task, better known as an assignment, and they work together to accomplish this task. Each individual has responsibilities and is held accountable for aiding in the completion of the assignment; therefore, success is dependent on the work of everyone in the group (Study.com)<sup>3</sup>.
- **Content Language Integrated Learning:** link to [Lingua+ Learning Paths Book](#).
- **Culture:** the way of life, especially the general customs and beliefs, of a particular group of people at a particular time. (Cambridge dictionary)<sup>4</sup>.
- **Cultural awareness:** understanding of the differences between people from other countries or other backgrounds, especially differences in attitudes and values (Collins English Dictionary). Cultural awareness and expression<sup>1</sup> is one of the eight key competences that form the reference tool which EU Member States to be integrate into strategies and infrastructure in the context of lifelong learning(Collinsdictionary)<sup>5</sup>.
- **Cultural identity:** The definition of groups or individuals (by themselves or others) in terms of cultural or subcultural categories (including ethnicity, nationality, language, religion, and gender). In stereotyping, this is framed in terms of difference or otherness (Oxford reference)<sup>6</sup>.
- **Cooperative skills:** could be described as the understanding of how to work effectively with other people on an equal basis towards commonly held aims and objectives<sup>7</sup>.
- **Civic competences:** knowledge of basic democratic concepts including an understanding of society and social and political movements; the European integration process and EU structures; and major social developments, both past and present. Civic competences also require skills such as critical thinking and communication skills, and the ability and willingness to participate constructively in the public domain, including in the decision-making process through voting. Finally, a sense of belonging to society at various levels, a respect for democratic values and diversity as well as support for sustainable development are also highlighted as integral components of civic competences. (European Framework for Key Citizenship Competences)<sup>8</sup>.

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<sup>1</sup> [https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32011G1220\(01\)&from=EN](https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32011G1220(01)&from=EN)

<sup>2</sup> <https://www.cambridgeinternational.org/Images/271174-active-learning.pdf>

<sup>3</sup> <https://study.com/academy/lesson/what-is-cooperative-learning-in-the-classroom-strategies-benefits-definition.html>

<sup>4</sup> <https://dictionary.cambridge.org/dictionary/english/culture>

<sup>5</sup> <https://www.collinsdictionary.com/dictionary/english/cultural-awareness>

<sup>6</sup> <http://www.oxfordreference.com/view/10.1093/oi/authority.20110803095652855>

<sup>7</sup> <https://www.theguardian.com/social-enterprise-network/2013/apr/19/cooperative-skills-what-are-they>

<sup>8</sup> [http://www.wreurope.eu/uploads/1/6/2/1/16214540/framework\\_for\\_key\\_citizenship\\_competences.pdf](http://www.wreurope.eu/uploads/1/6/2/1/16214540/framework_for_key_citizenship_competences.pdf)

- **Formal learning:** follows a syllabus and is intentional in the sense that learning is the goal of all the activities learners engage in. Learning outcomes are measured by tests and other forms of assessment (COE)<sup>9</sup>.
- **Global citizenship:** is all about encouraging young people to develop the knowledge, skills and values they need to engage with the world. And it's about the belief that we can all make a difference (OXFAM)<sup>10</sup>.
- **Goal directed learning:** Students use technology tools to set goals, plan activities, monitor progress, and evaluate results rather than simply completing assignments without reflection(FCIT) OR add link to the Lingua+ Learning Paths Book<sup>11</sup>.
- **Identity:** the qualities that make someone or something what they are and different from other people (Macmillan dictionary)<sup>12</sup>.
- **Informal learning:** takes place outside schools and colleges and arises from the learner's involvement in activities that are not undertaken with a learning purpose in mind. Informal learning is involuntary and an inescapable part of daily life; for that reason, it is sometimes called experiential learning<sup>13</sup>.
- **Intercultural competences:** the ability to communicate effectively and appropriately with people of other cultures. (Macmillandictionary)<sup>14</sup>.
- **Intercultural fluency:** Being able to operate and communicate in complex and changing multicultural contexts (British Council)<sup>15</sup>.
- **Intercultural mediator:** A person who enables intercultural communication that is helps representatives of two different cultural communities communicate and understand each other (IGI GLOBAL)<sup>16</sup>.
- **Language acquisition:** the non-conscious and natural process of learning a language in the way that children do, as distinct from conscious and deliberate study (Macmillan dictionary)<sup>17</sup>.
- **Learner's centeredness:** where students play an active role in their learning, with the teacher as an activator of learning, rather than an instructor<sup>18</sup>.
- **Learning Path:** A learning path is a sequence of courses that allows a learner to master a topic in small steps. This approach is more effective when a learner needs to absorb a lot of information on a certain topic. Learning paths may include: courses that provide teaching material on a specific field of knowledge, quizzes a learner should complete, exams a learner should pass<sup>19</sup>.
- **Migrant:** A person who moves from one place to another, especially in order to find work or better living conditions.(Oxford Dictionary)<sup>20</sup>.

<sup>9</sup> <https://www.coe.int/en/web/lang-migrants/formal-non-formal-and-informal-learning>

<sup>10</sup> <https://www.oxfam.org.uk/education/who-we-are/what-is-global-citizenship>

<sup>11</sup> <https://fcit.usf.edu/matrix/project/goal-directed-learning/>

<sup>12</sup> <https://www.macmillandictionary.com/dictionary/british/identity>

<sup>13</sup> <https://www.coe.int/en/web/lang-migrants/formal-non-formal-and-informal-learning>

<sup>14</sup> <https://www.macmillandictionary.com/dictionary/british/intercultural-competence>

<sup>15</sup> <https://www.britishcouncil.org/education/skills-employability/intercultural-fluency>

<sup>16</sup> <https://www.igi-global.com/dictionary/translator-intercultural-competence/45051>

<sup>17</sup> <https://www.macmillandictionary.com/dictionary/british/language-acquisition>

<sup>18</sup> <https://www.cambridgeinternational.org/Images/271174-active-learning.pdf>

<sup>19</sup> <https://www.easygenerator.com/resources/help/learning-path/>

<sup>20</sup> <https://en.oxforddictionaries.com/definition/migrant>

- **Migration:** any person who is moving or has moved across an international border or within a State away from his/her habitual place of residence, regardless of (1) the person's legal status; (2) whether the movement is voluntary or involuntary; (3) what the causes for the movement are; or (4) what the length of the stay is (IOM, International Organization for Migration)<sup>21</sup>.
- **Non-formal learning:** Non-formal education can cover programmes contributing to adult and youth literacy and education for out-of-school children, as well as programmes on life skills, work skills, and social or cultural development<sup>22</sup>.
- **Positive psychology:** is the scientific study of what makes life most worth living. It is a call for psychological science and practice to be as concerned with strength as with weakness; as interested in building the best things in life as in repairing the worst; and as concerned with making the lives of normal people fulfilling as with healing pathology (Psychologytoday)<sup>23</sup>.
- **Plurilingual education:** By plurilingual education, the Council of Europe means education to and through the diversity and plurality of languages (and cultures). It represents a right of every learner because its main purpose is to ensure a quality education (European Centre for Modern Languages of the Council of Europe)<sup>24</sup>.
- **Refugee:** someone who has been forced to flee his or her country because of persecution, war or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. Most likely, they cannot return home or are afraid to do so. War and ethnic, tribal and religious violence are leading causes of refugees fleeing their countries (UNHCR)<sup>25</sup>.
- **Socialization:** Process by which individuals acquire the knowledge, language, social skills, and value to conform to the norms and roles required for integration into a group or community<sup>26</sup>.
- **Social inclusion:** the provision of certain rights to all individuals and groups in society, such as employment, adequate housing, health care, education and training, etc (Collins English Dictionary)<sup>27</sup>.
- **Second language learning:** Second language acquisition or SLA is the process of learning other languages in addition to the native language<sup>28</sup>.
- **Social norms:** Social norms, or mores, are the unwritten rules of behaviour that are considered acceptable in a group or society<sup>29</sup>.
- **Task Based Learning:** link to the Lingua+ Learning Paths Book.
- **Third country national:** Any person who is not a citizen of the European Union within the meaning of Art. 20(1) of TFEU and who is not a person enjoying the European Union right to free movement, as defined in Art. 2(5) of the Regulation (EU) 2016/399 (Schengen Borders Code)<sup>30</sup>.

<sup>21</sup> <https://www.iom.int/who-is-a-migrant>

<sup>22</sup> <http://uis.unesco.org/sites/default/files/documents/international-standard-classification-of-education-isced-2011-en.pdf>

<sup>23</sup> <https://www.psychologytoday.com/intl/blog/the-good-life/200805/what-is-positive-psychology-and-what-is-it-not>

<sup>24</sup> It is in French. I tried to find some definition in English. You can find this definition in a document through this link: <https://www.ecml.at/Thematicareas/PlurilingualEducation/tabid/1631/Default.aspx> -then click on *HERE*, under the question "What do we mean by plurilingual education?"

<sup>25</sup> <https://www.unrefugees.org/refugee-facts/what-is-a-refugee/>

<sup>26</sup> <http://www.businessdictionary.com/definition/socialization.html>

<sup>27</sup> <https://www.collinsdictionary.com/dictionary/english/social-inclusion>

<sup>28</sup> <https://www.brighthubeducation.com/language-learning-tips/70729-defining-second-language-acquisition/>

<sup>29</sup> <https://examples.yourdictionary.com/social-norm-examples.html>

<sup>30</sup> [https://ec.europa.eu/home-affairs/content/third-country-national\\_en](https://ec.europa.eu/home-affairs/content/third-country-national_en)

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<https://www.facebook.com/Lingua-117207495639359/>



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