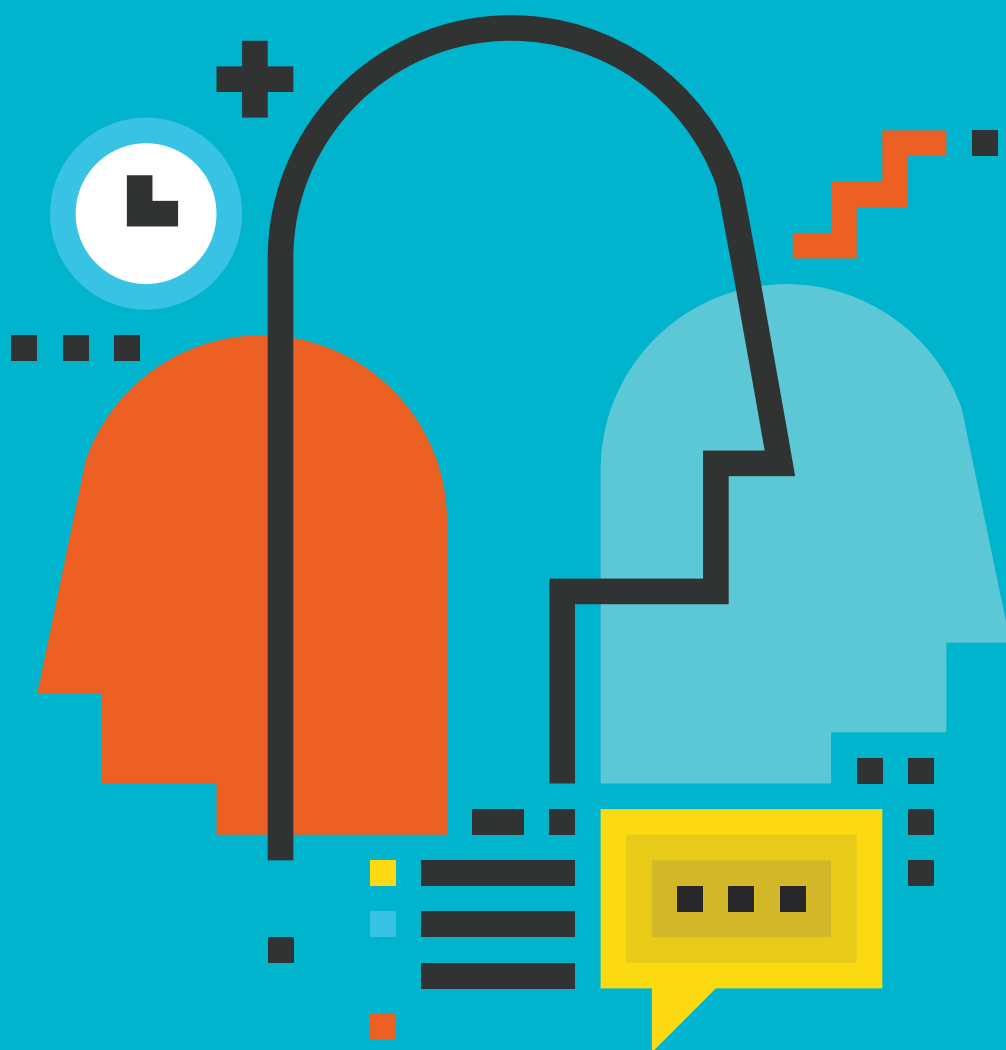# Learning Zone Guidebook:

Facilitating language learning
of adult migrants in the host country

LEARNINGZONE

Authors:

Alice Jury

Ekaterina Sherer

Elena-Gabriela David

Mafalda Morganti

Contributors:

Ana Ruiz Alba

Antonia Lorente Viches

Francisco Garcia Rodrígez

Juana Garcia Pérez-Castejón

Laura Selvaggi

Nicola Graziano Pica

Valentina Barbu

Andrea Messori

Stefania Favorito

Editor:

Alice Jury

This publication was developed in the frame of the Project "Learning Zone: Strategies of non formal education applied to formal context to facilitate integration of migrants and recent refugees"- Project No: 2016-1-ES01-KA204-025415.

June 2018

Learning Zone Guidebook:
facilitating language learning of adult migrants
in the host country

Introduction

Learning Zone team is pleased to present to you this guide-book, specifically created to be used by facilitators who deliver language classes for adult migrant and refugees. This is one of the first outcomes of the long-term strategic partnership called "Learning Zone".

This project is developed in a context where, on the one hand, we are seeing an increase in immigration due to wars, disasters and poverty and, on the other hand, we are witnessing the growth of hostility from certain sections of the population towards migrants and refugees, especially if their religion is Islam (Islamophobia). One of the solutions to this problem is to help refugees and migrants adapt as soon as possible to their host country through specifically designed language and cultural courses that are taught by educators, teachers and volunteers. We believe that these classes can be the perfect place to introduce migrants and refugees to a variety of non-formal methodologies and key learning competences within a 'lifelong learning' context. Furthermore, through projects like this, languages classes can enable European society to send a message of peace and peaceful coexistence.

The aim of 'Learning Zone' project is to develop an educational strategy to support the development of key competences within migrant and refugee communities in order to facilitate their integration into the host society. The objectives are:

1. To integrate the tools of non-formal education with an empirical approach in the educational curriculum of centres and organizations providing courses to adult migrant learners.
2. To understand the educational needs of migrants and recent refugees and to give them an opportunity to access the existing adult educational institutions.
3. To develop a 'Massive Open Online Course' addressed specifically for educators and language facilitators to help them improve the necessary skills enabling them to support migrants and refugees who are seeking to adapt and integrate themselves into the new surroundings of their host society.
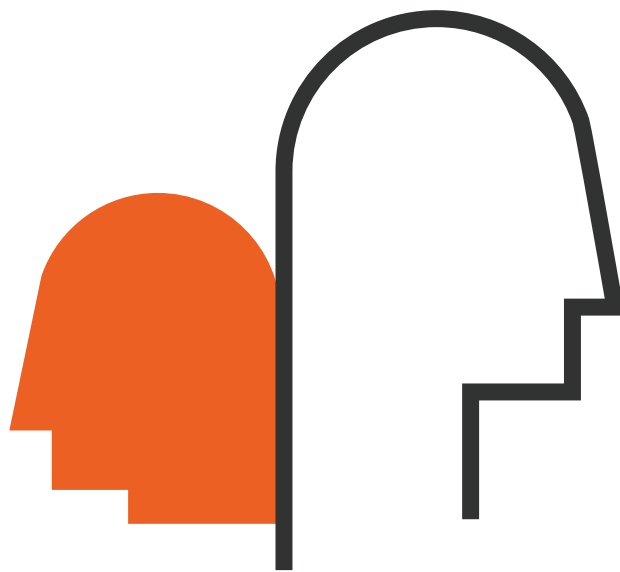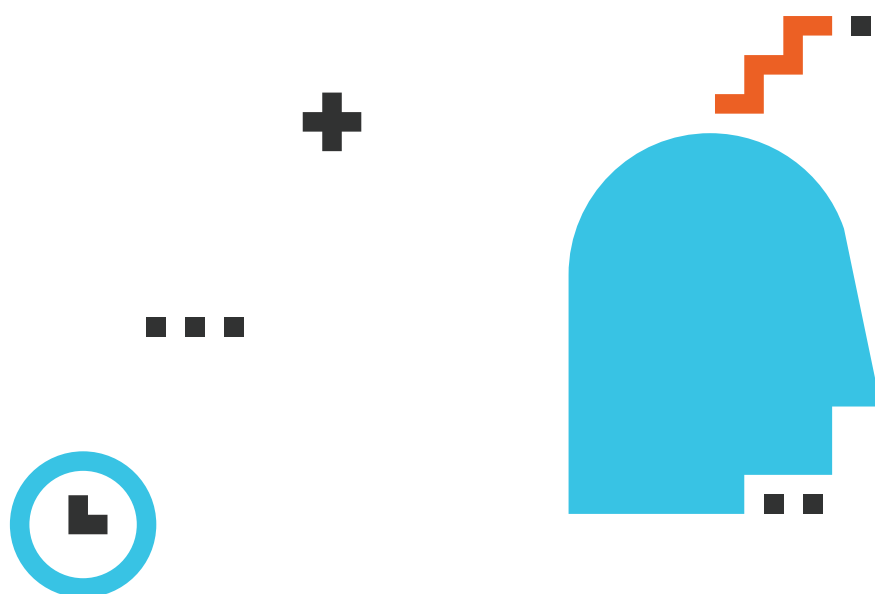
This guidebook aims at achieving the 2 first objectives of the project and is addressed to anyone involved in the support of second language learning (language of the hosting country), providing learning paths for migrants. It aims to provide facilitators with ideas, methodological approaches, practices and pedagogical-educational tools that are useful to integrate the dimension of non-formal and informal learning in language teaching, with the ultimate aim of supporting the integration of migrants into the hosting society (at local and European level).

Currently in Europe there is a variety of language teaching modalities available to support learning paths of migrants. For example, in some countries there are official classes supported by the government delivered by teachers who have undergone special training and received a certification and, in other cases, volunteers are involved to support migrants in their quest to integrate into the local community. However, this guidebook addresses language teachers active in any teaching modality. We wish to introduce a 'facilitator' approach, that is, a person who supports and facilitates the language learning process. Furthermore, instead of using the word 'student' we prefer to use the word 'learner', since all the methods suggested in this guidebook are 'learner centred' and are based on the shared responsibility of the learning process between the 'facilitator' and 'learner'.

Contents of the guidebook

The guidebook consists of 6 chapters, each one opening with the learning objectives and ending with questions for reflection. The guidebook concludes with a short glossary of terms along with a bibliography. It is conceived in a way that enables facilitators to integrate new ideas into their current practice with migrants and it also gives access to other materials available for further learning. Also, at the end of the guide, several practical exercises can be found that can be used in the classroom. All these exercises and activities are taken from non-formal education context but can be perfectly adapted to different kind of context.

Chapter 01:

IS DEDICATED TO THE DIVERSITY THAT CAN BE FOUND WITHIN THE GROUP OF 'ADULT MIGRANT LEARNERS' AND INCLUDES STRATEGIES USEFUL IN IDENTIFYING AND UNDERSTANDING THIS PLURALITY. THE CHAPTER ALSO CONTAINS METHODS THAT HELP TO DETERMINE THE SPECIFIC LEARNING NEEDS OF THE LEARNERS.

Chapter 02:

IS DEDICATED TO 'NON-FORMAL' EDUCATION AND ITS CONNECTION TO ADULT EDUCATION. IT GIVES A GENERAL OVERVIEW OF THE MAIN PRINCIPLES AND APPROACHES THAT CAN BE USED WHEN WORKING WITH ADULT MIGRANTS AND REFUGEES AND EXPLORES THE ROLE OF 'FACILITATOR' ALONG WITH LEARNER-CENTRED APPROACHES.

Chapter 03:

EXPLORES HOW TO CREATE A SAFE LEARNING ENVIRONMENT THAT SUPPORTS AND MOTIVATES THE ACQUISITION OF THE NEW LANGUAGE ALONG WITH THE DEVELOPMENT OF INTERCULTURAL COMPETENCES. IT ALSO COVERS STRATEGIES THAT SPECIFICALLY FOCUS ON MOTIVATION AND LEARNING.

Chapter 04:

GOES DEEPLY INTO THE CONCEPT OF 'INTERCULTURAL LEARNING' AND EXPLORES SEVERAL THEORIES FOR REFLECTION. IT ALSO GIVES SOME USEFUL PRACTICAL TIPS ON HOW TO ACCOMPANY LEARNERS TO DEVELOP THIS COMPETENCY.

Chapter 05:

DRAWS THE DIFFERENCES BETWEEN TEACHING FOREIGN LANGUAGE AND TEACHING THE LANGUAGE OF THE HOST SOCIETY. IT PROVIDES REFERENCES TO METHODOLOGIES AND APPROACHES OF LANGUAGES TEACHING, AND ADVICES ON THE OPPORTUNITIES GIVEN BY TEACHING/LEARNING A LANGUAGE IN AN IMMERSIVE CONTEXT.

Chapter 06:

IS DEDICATED TO PROVIDING SUGGESTIONS AND IDEAS TO FACILITATORS ON HOW LEARNERS CAN GET ACTIVE THEIR NEW COMMUNITIES. THESE NEW ENVIRONMENTS CAN THEMSELVES BE USED AS A MAJOR SOURCE OF LANGUAGE DEVELOPMENT AND INTEGRATION FOR THE MIGRANTS AND REFUGEES.

THIS GUIDEBOOK WAS DEVELOPED AND WRITTEN BY

A CONSORTIUM OF SIX ORGANISATIONS FROM SPAIN, ITALY AND FRANCE.
THE CONSORTIUM CONSISTS OF THE FOLLOWING:

◘ CEA Alto Guadalentin www.altoguadalentin.es
   (Adult education centre- Spain)

◘ CRI PACA www.illettrisme.org
   (Resource centre for the acquisition of basic skills – France)

◘ IsolaVerde www.isolaverdecoop.it
(Social Cooperative managing Hosting centres for asylum seekers – Italy)

◘ Cazalla Intercultural http://cazalla-intercultural.org/
   (Non-profit organization active in European projects- Spain)

◘ REPLAY Network http://www.replaynet.eu/
(Non-profit organization active in European projects- Italy)

◘ Hors Pistes https://hors-pistes.org/english/
   (Non-profit organization active in European projects- France)

The consortium involves a pool of authors from different background (language teachers, linguists, social workers accompanying migrants, adult education trainers, facilitators active in non-formal education activities…). The document you are reading bears multiple influences, from various disciplines and theoretical approaches. To adapt to the plurality of situations, both among the authors and the readers we are wishing to address to, the guide is adopting a global approach to language support. In this matter, this document is different from typical language teaching manuals: the tools found in the toolbox will not address linguistic competences specifically (such as grammar, vocabulary or phonology exercises). It will rather accompany group dynamics, develop language awareness or help the learners to develop transversal skills, such as autonomy and intercultural competences.

The international and interdisciplinary dimension present in the project has driven discussions among the authors and reflections about the different understandings and approaches to language facilitation. We would like to invite you too, readers, to engage into a reflection process whilst you are going through the document. For this reason, the guidebook includes testimonies, practical case studies from different learning/teaching situations and countries, to get you inspired by the empirical experience of your pairs across Europe. All chapters close by "questions to ask yourself" in order to guide you in the reflection process.

WE HOPE THAT THIS GUIDEBOOK WILL BE HELPFUL FOR YOUR LANGUAGE CLASSES AND WILL GIVE YOU SOME INSPIRATION FOR YOUR DAILY WORK!

CHAPTER 01:

DIVERSITY IN THE GROUP OF LEARNERS

INTRODUCTION

What comes in your mind when you hear the word "migrant"? This word has taken an important place in media and politics over the last years, often causing controversies and conveying stereotypes. The word can also have a more personal meaning for each one of us, linked to our personal history, and thus bear an emotional load. Anyhow, this word is far from having a neutral meaning, and the representations linked to the concept can be very different from one individual to another. In this chapter, we will guide you through knowing better the learners you work with and questioning your own representations on migration. This part also contains resources and tools to deal with diversity in a group of learners.

As the opening chapter, this part will set the basis for the rest of the guide. Please not that diversity also exists between you, readers. Depending on your background and experience, some of the information might seem obvious to you or not matching your need, while some other information can be valuable resource. This chapter can be used as a detailed index, since it will contain references to the following chapters.

LEARNING OBJECTIVES OF THE CHAPTER

Through this chapter, we will guide you through:

- ◘ Making an assessment of the learners' needs and resources, considering specific criteria relevant for migrant adult learners
- ◘ Reflect on your assessment process and methodology, and consider the influence of your own background and representations
- ◘ Exploring concept of diversity into the components of language (sounds, meaning, grammar)
- ◘ Discovering non-formal activities aimed at fostering the awareness of diversity in the class
- ◘ Getting to know specific methodologies to deal heterogeneity in the class
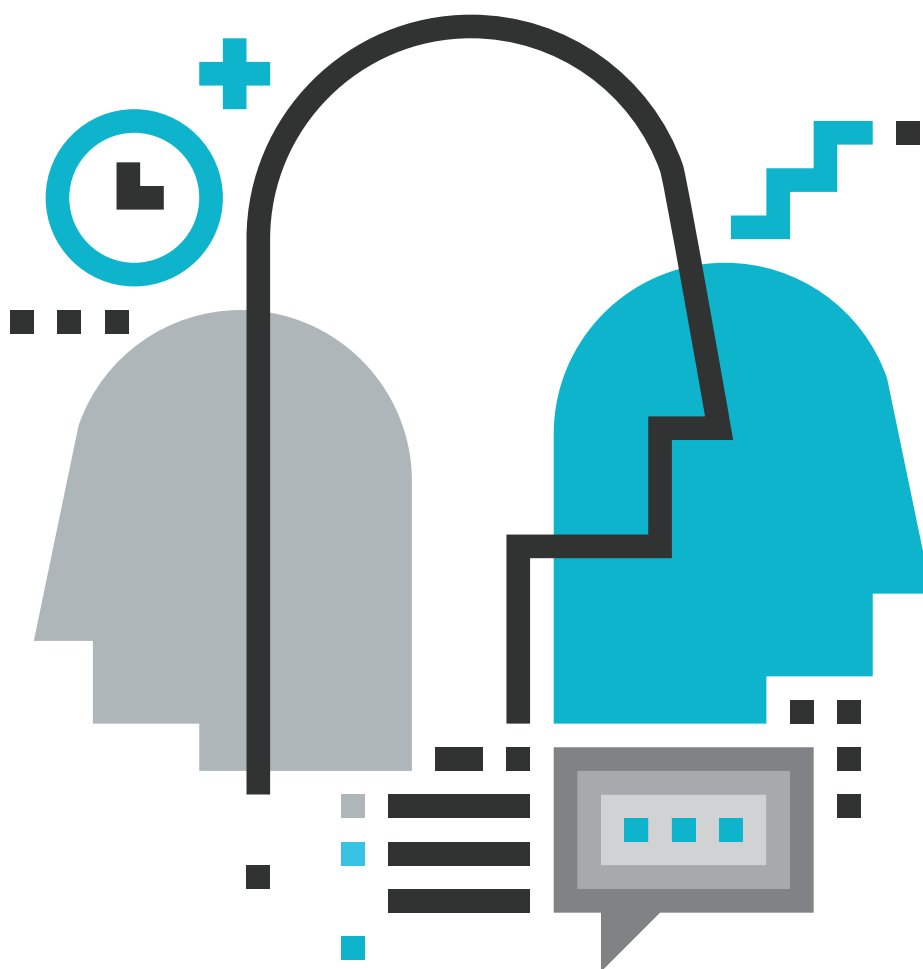
I. KNOW YOUR LEARNERS: MAKING AN ASSESSMENT

When thinking of assessing the diversity in a group of learners, we are tempted to think about the level of proficiency in the language. But, people are different in so many ways, and diversity can be encountered in a lot of criteria that can influence your teaching. Rather than « putting people in boxes », this chapter aims at know the various profiles of migrants that can participate in your class and their specificities, so that you can adapt your pedagogical approach to their needs.

You will find a list below: on the left column are criteria and at the right are example questions to reflect on the impact on the pedagogical needs. The list doesn't aim to be exhaustive, but covers topics linked to language pedagogy and/or migration. For each of the criteria, ask yourself: how well do you know the situation of each of the learners? How did you assess their situations? Did you use specific tools to run an assessment? If you want to go deeper and tease your mind, ask yourself: are you sure that the idea in your mind is representative to the situation of this learner? Did you assume that your learner fits with a stereotype? If you work with groups, for instance in a class, try to imagine if the criteria is subject to diversity (are your learners in a similar position or are they very different on each criteria?). Try to imagine the challenges linked to heterogeneity in the group, and ways to manage it.

Motivation for learning the language

Which motivations does the learner have to learn the language?
Does he/she have specific objectives in mind (interact with the local community, pass an inter view in an asylum seeker procedure, search for a job, pass a driving license, etc.)
Is the learner redirected to the class by a third party or is he coming of his own free will?
Does the learner have the plan to settle down in this country?

Level of proficiency in the language

Can you assess the level according to the CECR framework, or another reference framework?
How is the learner doing in oral competence comparing to writing?
Can the learner interact in both informal and formal environments?

Literacy background

Can the learner read and write in the host language?
Can he/she read and write in their mother tongue or second language?
Is he/she familiar with the Latin alphabet?
Are your pedagogical methods accessible to illiterate learners? If not, how can they be adapted?
Is the information about your organization/school/project accessible to illiterate learners
(opening hours, holiday leave, pedagogical method, registration process, etc.)?

Other languages spoken

Does the learner already have a well-trained plurilingual competence? Cf. next chapter
Does he/she speak a language that shares a common root with the host language
(for example, knowledge in Italian can be useful to learn French and vice versa)?
Do you have a common language with the learner to give detailed and complex information
(for example English)?

Education background

Has the learner ever been to school? Which grade or certificate does he/she have?
How familiar is he/she from school environments and the conventions of
teaching-learning situations?
Has he/she ever learnt foreign language in school?

Learning rhythm and style

What are his/her favourite exercises within the language class?
Does he/she need to take notes or hear the words several times to remember?
How comfortable is the learner in 'fictional' or 'role play' situations?

Resources available inside the class

Which resources are easily reachable by learners during the class
(for example dictionaries on disposal,
posters on the wall with vocabulary or grammar memo)?
Is Wi-Fi available in your teaching environment? Can the learner use translation apps?
Are translators or mediators (learners with a more advance level)
available to give support to beginner learners in the class?

Time and resources available
outside of class hours to learn the language

Is the learner an autonomous learner? How can he/she learn outside of the class?
Would he/she learn with a manual, with a mobile application, with a dictionary?
What does his weekly planning look like? How much time can be dedicated
to language learning outside of class?

Personal history, personal life

Which subjects of interest can grasp the attention of the learner?
Which references can he/she build upon?
Has he/she been subject to experiences causing trauma?
How open is he/she to share his personal history?
How much does your pedagogical method use reference to personal life and history?
If the subject is painful, can you use alternatives?

Arrival in the host country

What were the reasons for migration?
How is this influencing the motivation to learn the local language?
For how long has he/she been in the host country?
When did he/she start learning the language?
Has he/she lived in the country for a long time without using the local language?
If yes, which strategies did he/she use to interact with people?

Administrative situation

Can document/administrative issues be an obstacle to class attendance
(for example required documents for registration)?
Does the administrative situation of the learner put him at risk to move
to another city/country and thus quit the class unexpectedly?

Financial situation

Can financial issues be an obstacle to class attendance
(for example training fee or transport price)?
Can financial issues be an obstacle to learning resources and office supplies
(for example owing a book note, a dictionary, internet connection for translation)?

Family structure

Can the family obligations be an obstacle to class attendance
(for example caring for kids)?
Does the family approve with the learner taking this course?
Can someone in the family help with the language?

Social network

Is the learner socializing using the host language?
Can the pedagogical method include "homework"
such as conversation topics to tackle with friends outside of class?

Age

How long has it been since last time he/she was on school benches (if he/she ever was)?
Can cultural representations on age influence the class dynamics?
How would the learner react if someone younger teaches him?

Gender

Is the learner at ease with sharing a learning environment with mixed gender?
Will certain conversation topics be taboo or controversial?
Can cultural representations on gender influence the class dynamics?

Countries of origin, ethnicity, religion

Can the origin and religion of learners cause conflicts?
Is the learner used to interact in multicultural environments?

These questions serve as reflection for you to think about the learners, the assessment process and the pedagogical methods. If you are new to language teaching and you do not have assessment tools in hand, be reassured: a lot of resources and tools are already available to run an assessment of learners in a class. You will find references at the end of the chapter.

As you can see, a lot of these questions related to sensitive topics. Don't expect to be able to assess all criteria on the very first meeting with a learner. The information for assessment will come with time, along with developing a trust relationship. A key to growing trust in a learning group is to set a safe learning environment (cf. chapter Safe Learning Environment).

When assessing all the points mentioned above, you will surely discover a lot about your learner's cultural background. We won't go deep in cultural aspects in this chapter, since a full chapter is dedicated to it later on. Keep in mind that knowing the cultural background of the learners will be valuable information when you will focus on creating a safe learning environment, and support them in their intercultural learning.

But, not all aspects of the learning process relates to the learner's culture or background. Some elements are purely individual, depending on each one's personality and learning style. Gardner (1983) describes 8 different learning styles in his Multiple Intelligences Theory (Linguistic intelligence "word smart"; Logical-mathematical intelligence "number/reasoning smart"; Spatial intelligence "picture smart"; Bodily-Kinaesthetic intelligence "body smart"; Musical intelligence "music smart"; Interpersonal intelligence "people smart"; Intrapersonal intelligence "self smart"; Naturalist intelligence "nature smart". Learning styles will be further developed in the following chapter (cf. Adult Education).

Then, as you get to know better the learners, you might be confronted to issues they are bearing (administrative, financial, housing, trauma, etc.), and you might want to try to solve them all. It is important that you set for yourself the limits of your intervention, depending on what are your resources and expertise. We advise you to develop a network of professionals who can take over when the issue goes beyond the limits you set for yourself (cf. chapter on Immersive Learning)

If you realise that the learners lack social network and interactions with the local community, you can take inspiration from the chapter Be active in the community.

In the following part, we will go deeper on assessing the linguistic background. We will take the opportunity to go more in details to give you an example of how assessment of the learners' in your group can be done using non-formal education methods (the concept of non-formal education will be detailed in chapter II Adult and Non-Formal Education).

II. Linguistic background of the learners

We can now agree that learners are not "blank canvas", even when their knowledge of the local language is very poor. In this part, we would like to focus on their linguistic background. The languages they learnt before (their repertoire) will serve as reference points, from which they will draw connections when learning a new language. Knowing the linguistic background and researching the various languages spoken by the learners (related languages, basic grammar and sounds of the native language of the migrant) will help you support their learning process.

1. Recognising the plurilingual competence of the learners

The linguistic background is referred to as "repertoire" in the European framework. The repertoire refers not only to the mother tongue, and not only to the languages spoken fluently. It refers to all language skills that an individual has, at different level, use through diverse competences and learnt in various situations. It encompasses, for example, languages learnt in the family sphere, at school, when going abroad, when watching foreign TV shows, etc.

When assessing the repertoire of a learner, keep in mind that a simple question such as "which languages do you speak?" is often not enough to gasp their full repertoire. A lot of people from multilingual countries omit their mother tongue, telling in priority the official languages of their country (especially when the official language is a European language, such as French or English). Their mother tongue refers to their ethnicity, and some might be shy to reveal their ethnical background, especially if they belong to a minority subject of discriminations in their home country. In multilingual environments, language use is often linked to the various social spaces. In order to identify someone's repertoire, try with these questions:

Which language do you speak at home?

With your mother? With your father?

With your brothers & sister?

In the streets? In the market? At school?

Which languages have you used since you arrived in Europe?

2. Assessing the linguistic background

Most of the topics covered in this chapter is contained in the "Language Passport" Portfolio. This tool has been conceived as a document to be used by the learner as a self-assessment tool. Here's more information about it:

What is the European Language Portfolio?
The European Language Portfolio (ELP) is a personal document devised by the Council of Europe to promote lifelong language learning. It supports the development of learner autonomy, intercultural awareness and plurilingualism (the ability to communicate in two or more languages at any level of proficiency).

The ELP has three obligatory components:

◘ a language passport, which presents an overview of the owner's linguistic profile – the language(s) he/she uses in daily life, the proficiency he/she has achieved in second/foreign languages (L2s), his/ her experience of using those languages, and any relevant qualifications that he/she has gained;

◘ a language biography, which provides a reflective accompaniment to L2 learning and use, focusing on goal setting and self-assessment, learning strategies, the intercultural dimension of language learning, and plurilingualism;

◘ a dossier, in which the owner collects samples of work that reflect the L2 proficiency he/she has achieved and his/her intercultural experience (the dossier may also be used to organize work in progress). (Extract from Little; 2012: The linguistic integration of adult migrants and the European Language Portfolio: an introduction)

When used by the learner in autonomy, it increases the feeling of being responsible for his own learning. In the other hand, it requires a good level of written comprehension and a reflective approach on learning to be used in an autonomous way. If you consider that the tool is not suited to your learners as an individual portfolio, it can also give valuable inspiration for leading a group activity, for oral interview or for preparing the assessment of your learners' profile[1] .

3. Going deeper in the components of languages

In order to really grasp the influence of that the mother tongue and the whole linguistic repertoire can have on learning a new language, we would like to guide you through exploring the different components of language. Indeed, each language have their own set of sounds, express things through different grammar structures and put different meanings on the world that surround us. Understanding the basics of languages components and how one language can differ to another will help you taking some distance with the language you are teaching, and encourage you to take a relativistic approach, more aware of the 'reference points' of the learners.

---

1 Refer to the « Preparation& Planning » page of Language Support for Adult Refugees (Council of Europe).

• Diversity in sound systems: why do we have accents?

The accent is the most obvious sign that someone is a non-native speaker, even when he has been living in the country for years and masters the language very fluently. When getting to know a new language, the sounds are the first thing that strikes us and makes us curious.

In order to understand why we have accents, let's use a metaphor with a strainer. If you let water run through a strainer, some drops will fall directly in a hole while some others will first hit the strainer surface before rolling into the nearest hole and passing through. Let's imagine that a language is like a steamer, the holes corresponding to the sounds available in his repertoire, and the water corresponding to the diversity of sounds reaching the learner's ears. The perception of the learner is influenced by its own repertoire, which filters the sounds. Let's continue with the metaphor: when several foreign sounds all tend to fall in the same hole, they will be perceived as one from the other side of the strainer.

The learner will have a lot of difficulty to hear the difference. When a sound drops exactly in the middle of two holes, it will drop either in one or another. The learner might perceive it differently from one situation to another. When speaking in a foreign language, we have accents because we use the "nearest holes in our strainer". In conclusion, not only our linguistic repertoire has a great influence on our ability to produce in the foreign sounds, but it also filters and influence the way we hear the language! Proposing to the learners to play 'Chinese whisper' can be a good starting activity to introduce them this concept. Proposing to hear longer sentences from learners' repertoire (especially the 'weirdest' or the 'most difficult sounds', such as the ones we find in tongue twisters can be a good way to develop in the group a common awareness of sound diversity. An activity is waiting for you in the toolbox.

• The relative boundaries of meaning

The fact that you can easily find words in one languages that you will have trouble to translate in another language testifies that diversity exists even in the component of meaning.

Naming a thing or a concept implied defining the extent of a concept, and thus its boundaries. When it comes to defining what is the difference between a dog and the cat, the boundary is easy. But, when it comes to defining the difference between blue and green, for example, the boundary is harder to define, because we are addressing a continuum of colours where there a no natural frontier appearing. You might already have witnessed a situation where people are fighting upon colour names (« I'm telling you this is blue! No, it's not, it's green! »). The fight can even happen between people from the same origin, speaking the same mother tongue, so can you imagine the possible misunderstandings when languages and culture differences get in the picture[2]?

This phenomenon is tricky when it happens with more conceptual boundaries, such as the expression of emotions (where is the natural boundaries between anger, rage, excitement, stress, jealousy, etc.?). Now, find a moment to try and imagine other concepts that do not have natural boundaries but in which languages make an arbitrary choice to set a boundary between the meaning of two different words.

In order to opening discussion with the learners on meaning differences and boundary with the languages, we propose you two activities from the toolbox (the rainbow & hours of the day)

---

2 For further information refer to the Sapir–Whorf hypothesis

• Reflection on the conventions of grammar

The study of grammar has a big tradition in the occidental societies. As a consequence, the categories of grammar give us the feeling of belonging to general knowledge, accessible to anyone from any background. But, if a learner has never been to school or has not studied a foreign language, he might not be familiar with all grammar concepts. Then, grammar is often thought to be universal: have you ever wondered if the categories and concepts you learnt can match all the languages? Here are a few facts for you:

Did you know that a lot of languages do not have a clear 'adverb' category? Or, that the noun category is sometimes merged into one with adjectives or even verbs?
Did you know that some languages do not have an actual future tense (they only have a distinction between past and non-past)?
So, here again, a lot of differences can be found in the grammar component of languages[3] . If you have the opportunity to learn some of the languages from your learners' repertoire, it can help you adapt your methodological methods and adopt a more tailored, individualised approach of language teaching.

III. How to deal with heterogeneity in the group

Once you have assessed the needs and profile of the learners, you might confront the problem of dealing with heterogeneity. Different approaches and tricks can help you (finding topics of common interest of the whole group to foster the motivation to participate, proposing open and flexible exercises where learners can give a more or less complex production according to their level, proposing cooperation activities where everyone has a unique but precious role for the achievement of the task, etc.).
Creating sub-groups will appear as one of most efficient way to deal with different needs. While creating groups, be creative and try to use criteria else than language proficiency so that the group doesn't slip apart with the 'good' and 'bad' students. Sub-groups can be created based on a resource language they have in common, so that they help each other. They can be based on the similarity of their mother tongue (belonging to the same family or having a similar sound system) for an individualised exercise based on the challenges of this specific group. Genders, for example, can be split when speaking about a sensitive topic. Literacy should be a criterion to bear in mind because the modalities of teaching are highly influenced and require separate methods. Finally, the sub-group can be merely random, so that everyone gets to know each other. Don't forget the activities referred to in the last part, encouraging learners to use their native language, to quote examples and reference from their native language. Talking about differences will help you making everyone more aware of each and another's challenges, you can expect it to foster empathy and peer learning.

Questions for reflection:

▫ What does it mean you diversity in the group of learners? Which aspect of diversity
   are you more sensitive about?
▫ If you haven't done it yet, go back to the assessment criteria and ask yourself:
   how well do you know the situation of each of the learners? How did you assess their situations?
   Did you use specific tools to run an assessment?
▫ Think back about your experience: identify one time when you had to deal with
   a complex situation related to the management of diversity. How did you manage it?

---

3 For further information on the topic of language typology, refer to Croft (2002) or Haspelmath (2007)

Bibliography

Barbara Lazenby-Simpson (2012). *European Language Portfolio (ELP):*
Adult Migrants learning the language of the host country. Strasbourg: Council of Europe.
Available on: https://rm.coe.int/16802fc1c6

Council of Europe. *Linguistic Integration of Adult Migrants (LIAM).*
Available on: https://www.coe.int/en/web/lang-migrants

Croft, W. (2002). *Typology and Universals.*
Cambridge: University Press.

Haspelmath, M. (2007). *Pre-established categories don't exist:*
Consequences for language description and typology.
Linguistic Typology, 11(1), pp. 119-132.

Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences.*
New York: Basic Books. (New editions 1993, 2004)

Little, D. (2012). *The linguistic integration of adult migrants and the European Language Portfolio:*
an introduction. Strasbourg: Council of Europe.
Available on: https://rm.coe.int/16802fc1cb

Chapter 02:

Adult and non-formal education

Introduction

One of the main concerns of Learning Zone project is to explore how can we bring non-formal education to the language classes for migrants, in order to integrate elements of intercultural learning and develop skills that will help them feel better in the hosting society.

Learning objectives of the chapter

Through this chapter, we will guide you through:

◘ To explore connection of non-formal education and adult education (andragogy) and how to integrate it in language classes
◘ To see main characteristics and patterns of the adult migrant learner
◘ To explore main approaches and principles of non-formal education and see its relevance to migrant adult learner
◘ To explore the role of facilitator and main methodological approaches to learners
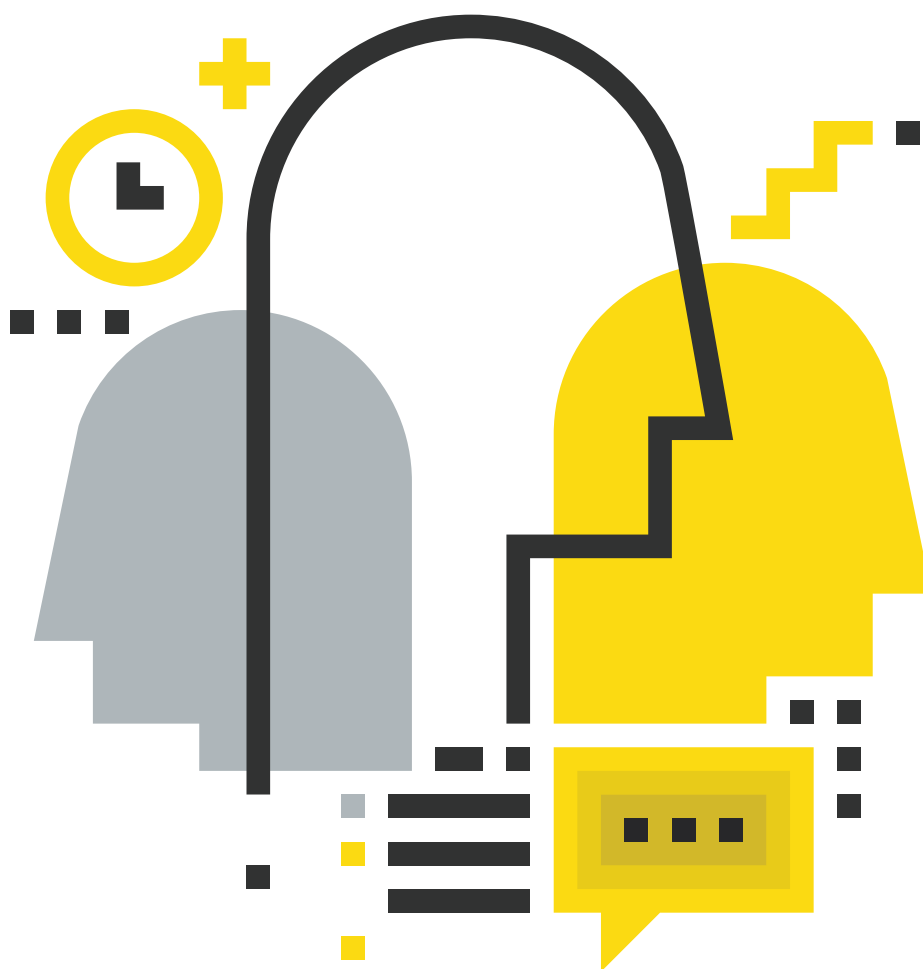
I. Using non-formal education approaches with adult migrant learners

By non-formal education we understand:

- Learner centred learning
- Voluntary based
- Using a group of learners as a resource for learning
- Learning through experience (experiencing- reflecting about experience-conclusions- application of new experience in our daily life)
- Using feedback and self-assessment instead of marks

These criteria have a lot in common with andragogy (adult education) which is also learner centred, using the group of learners as a source of learning, connecting the development of new competences with the previous experience of learners. It is also voluntary, it comes from the choice of the learners, and, moreover based on their needs. That is why we suggest opening this chapter by identifying common needs of migrant adult learner.

1. Key characteristics of the migrant adult learner

When we are talking about characteristics of migrant adult learners, it is very hard to find a common definition or a common profile. The research conducted in the frame of this project, within educational centres and other language teaching contexts, has led us to identify that profiles of the language learners are very different:

- ◘ Education- huge variety, starting from people who has an university degree
  to those who don´t have a basics of literacy;
- ◘ Age- From 18 till 60 years old;
- ◘ Level of the hosting country language from the zero to fluent;
- ◘ Motivation for the language learning can vary.

In the first chapter you can find a list of criteria and questions that can help you to analyse and understand the profile of your language class learners. What to keep in mind is that all the groups are heterogeneous with different learning needs, backgrounds and learning styles. The first chapter accompanied you to understand the group diversity. But adult migrant learners also have common characteristics that we want to highlight in this chapter. This will later on help us to understand and connect it with non-formal education for adults. These are very important common characteristics of the learners that should be always kept in mind:

- ◘ In most of the cases language classes are conscious and voluntary choice of the learners;
- ◘ Beside the classes learners are busy with many other things (work, family, socialization, etc...).
  Life circumstances can influence the ability to make homework and the general learning process
- ◘ Adult learners are very practical oriented- in most cases they want to learn the language
  in order to be able to communicate in the hosting society, find a job and in many cases
  to obtain a permit of stay or other necessary documents;
- ◘ Adult learners have their life experience, background and knowledge;
- ◘ Learners have different cultural backgrounds that can influence on the class and learning dynamics;
- ◘ Learners have a different language level as well as different styles of the learning.

2. Main approaches and principles of non-formal education with adult migrant learners

How do non-formal education methods apply, in practise?
The didactic offer is based on needs, it means that the class program builds up and gets adapted according to learning needs of participants. In order to achieve this, facilitators need to use tools of monitoring the learning process at different times of the course (pre-questionnaires, collecting expectations at the beginning of the course; asking for the feedback from the learners after a learning session). The motivation to learn can be kept up by showing to the learners how much they are learning. In this way, knowledge, skills and attitudes that we are working during the classes should have a very practical usage and have a visible value for the learners.

Topics should be relevant to the everyday experience and to the expectations of the learners. Non-formal education promotes interactive group dynamics (30% of frontal presentation from facilitator and 70% with active participation of learners). Non-formal learning is connected by the 'learning by doing' approach and active participation of the learners. We recommend facilitators to include actively learners in the educational process, by providing a space for experience sharing and experience recognizing.

Learning should be build up on previous knowledge and experience of the learners, that's why it is helpful to know the profile of the learners (mother tongue, cultural background, professional background). Instead of external evaluation of the learners' competences, non-formal approaches promote tools of self-assessment and peer feedback. Facilitators can give feedback but instead of giving grades, the facilitator suggests what should be changed and developed more and how, recognizes even small successes because for the learner it can be a huge success.

The best learning happens when we remember it emotionally, and especially if emotions are positive and connected to interaction with other learners. Facilitators can use activities that provoke positive emotions.

Non-formal approaches promote reflection (experiencing- analysing- generalising- applying). After each class experience we can support students in analysing of what they have learned, how it connected to their life experience and how they can apply this new experience, knowledge and skill in their everyday life. You can start a reflection process by asking open questions: "What is the most important for you from today class?", "Where can you use what we have learned now in your daily life", "What else will be useful for you to know from this topic", etc.
Learning should be fun! As this will be one more motivation to go to classes and learn better.

II. From teacher to facilitator

Taking into consideration non-formal education approaches, the perception of the role of teacher changes, from teacher to facilitator of learning. What does it mean?

If the learning process is being only facilitated, it becomes a shared responsibility between teacher and students, and students should be as much as possible involved in the learning process, participating fully and actively in the classes. The main learning outcomes will be a process where learners will become the centre of the learning process and will get actively involved, changing from passive to active participant of the process. Main part of the classes should consist of practical tasks, where the role of facilitator would be to give a task and then only guide, support and correct the student.

For example, during the first class, at the beginning you can give a short input about how people usually greet each other and present themselves, and then you divide learners into small groups (5 people max), where they should present themselves to each other. While students are working in the small groups you can observe them and at the end give them feedback, if there were some errors that are common. Or, in the class with mixed level of language, you can ask learners with a higher language level to explain to their colleagues some parts of the curriculum (they also can do it in small groups, so it can be several "experts" who will explain different aspects in different groups). Because, what is also important in non- formal education is that we use the expertise of the group. We, as facilitators, are not the only source of the information for learners, and we use as much as we can the expertise and experience of learners as a source for learning. For example, instead of making a power point presentation about Christmas celebration in your country, you can ask learners who already have experienced it to present it to others.

To be able to adopt a facilitator approach, we need to take into consideration different aspects:

Learning styles:

All learners have a different style of learning. Some are better in learning via experimenting things, for some others it is important to connect new subject to previous learning; some prefer to learn together with other people, some individually. As well, all learners have different preferences at the moment of receiving new information: for some visualisation is important, others prefer to listen, or to read, or to experiment it immediately.

How to manage with different learning styles? The main key is a diversity of methods that can be used in the classes and a diversity of ways to give information to learners. While explaining a new topic we can use all type of senses- listening, visuals, reading together and ….maybe even tasting! When we are talking about different learning styles it also means that we should use a variety of methods during the class, for example: individual tasks, small group work, all class discussion, playing some games, role plays, etc.

Learning needs:

Classes and curriculum are based on the learning needs of learners, in order to collect it we can use a questionnaire at the beginning of the classes, that can include such questions as: "Why did I decide to come to language class?", "What do I consider as most important topics for me?", "How much time a week can I dedicate to language learning?" (this question is not obviously connected with the learning needs, but for us it can give an idea about the number and value of tasks we can give for self-learning).

Accompanying learners to develop a learning to learn competence:

Through small tasks you can help students to plan their learning, and set up criteria for successful learning; you can help them to assess their level of language competences and, based on this assessment, you can make new plans or correct previous learning plans. This will help learners to discover their own learning needs, become more conscious and responsible for their own learning and it will involve them actively in the learning process. This approach can be used for a specific objective, such as provoking interest to language learning. Non-judgmental approach: use feedback for the improvement will be important in order to recognize their achievements and give constructive advice on what and how they can improve and also to explain why it is important.

Non-judgmental approach:

use feedback to help them to improve will be important in order to recognize their achievements and give constructive advice on what and how they can improve and also to explain why it is important.

Holistic approach or learning through experience:

The process of learning is not aimed only towards the brain (gaining knowledge), but also towards body

and behaviour (doing things, trying things - moving in the class, changing small groups, practicing as much as it possible) and emotions (activities should provoke interest, curiosity, fun and other emotions) that later on can be analysed and transformed into skills and knowledge.

Questions for reflection

◘ Think about your classes, which activities can you identify
as activities based on a holistic approach and why?
◘ Remember the difference between the roles of teacher and facilitator.
Which one you like more and why?
◘ What are the main factors that support learning process of your learners?
◘ What are the factors that can influence negatively the learners
and how can you help them to overcome them?

Bibliography

Brookfield, S. (1986). *Understanding and facilitating adult learning:
A Comprehensive Analysis of Principles and Effective Practices.*
San Francisco : Jossey-Bass.

Malcolm S. Knowles, Elwood F. Holton and Richard A. Swanson (2011).
The Adult Learner: The Definitive Classic in Adult Education and Human Resource Development.
Oxford: Butterworth-Heinemann.

Council of Europe (2009).
Manual for facilitators in non-formal education
Strasbourg: Council of Europe Publishing.

Mark Taylor and Paul Kloosterman (2012).
Handbook for facilitators. Learning to learn in practice
Vilnius: Printing & Publishing House "Firidas".

Chapter 03:

Facilitating a safe learning environment

Introduction

In this chapter we will discover the concept of "safe learning environment". We will see how the facilitator can create and support it in the class. We will explore the concept of learning zones, and see how the group dynamics can influence the learning space, the motivation of the learners and their participation in the learning process. Also, in this chapter we will explore some communication techniques that also allow learners to feel safe even in conflict situations.

Learning objectives of the chapter

- ◘ To understand the concept of safe learning environment in the context of language class/course/activities for adult migrant learners
- ◘ To understand group development model and to be able to identify on which stage is the group of learners
- ◘ To discover activities that foster group dynamics

I. What is a safe learning environment?

When we talk about a safe learning environment, we mean an environment that motivates learners to learn, that allows them to try to do things, to make mistakes and to learn from it. We are referring to an environment where the learner doesn't feel judged and can enjoy the process of learning and the communication with other learners and facilitator. It also implies an equal treatment of all the learners, no matter their origin, nationality, religion, gender etc.

When we talk about safety in the learning process, we mean safety in different relations present in the class or in the group (the relationship between a learner and another learner, between a learner and the facilitator, among the group of the learners as a whole). A safe learning atmosphere implies that everyone feels free to share their opinion, is not afraid to make mistakes, because everybody understands that this is a place to try and experiment things and not for judging and evaluating others. A safe atmosphere in the group of learners also allows them to learn from each other, respect each other and not to be afraid to face new challenges.

We'll start with exploring the relationship in between the learners themselves. Indeed, when we talk about adult and non-formal education, we refer to learning through experience and learning through the group.

1. Group dynamics

There are a number of theories stating the different stages that a group of learners is going through, when they are involved in a learning process. Most theories agree on the follow stages, that we will name and describe:

Getting to know each other or 'orientation stage':

On these stage learners are looking around, who is in the group, whom they like, whom they don't like, who takes a leading role, who are more active etc. On this stage the group is quite shy, learners don´t talk much to each other, as well it costs them to speak in front of the whole class/group. The best way of work on this stage is to give a tasks where they should work in small groups (3-4 learners), and always change the groups (this way the group will get to know each other faster and will avoid forming subgroups that later can negatively influence the learning process).

Dissatisfaction or 'storming stage':

This is a stage where some small conflicts or 'storm' moments can happen. Some students can feel uncomfortable in the group, some of them can find out that their learning needs are different from the learning needs of others (for example some students expect to get more practical skills, while others are more interested in the theory or even just in getting a certificate). On this stage we can continue to mainly give tasks for small groups, still mixing learners. It will allow different topics to come up that will allow learners to get to know each other from different perspectives. At the same time, you can start giving exercises and activities that will involve the entire group to create cohesion. At this moment you also can help the group to set up ground rules of the class (for example, give respect to each other's opinion, culture and background). Also at this moment you can make activities that will allow learners to get to know their peers as a resource of their learning.

Production or "norming" and "performing" stages:
Once the group will learn how to work and learn together, we can talk about safe environment in the group of learners and we can count on the group itself as a resource for learning (interaction in between students as a key factor for building trust, methods that leads to peer learning).

This leads us to a practical question. What should the facilitator do to support the forming of a group that can effectively communicate and learn together? How does he/she help the group to go through all these stages from the beginning?

First of all, when you just meet a new group of learners you should give them a chance and time to get to know each other and this can be combined with the language practice through small ice breaking games and name games that allow students to get to know the names of each other. You can give them space and opportunity to do small things together so that's how they can learn to work together. That's why it's very important from the very beginning to work in different small groups, because when number of people in the group is about 3-5 people, they cannot hide and they have to speak; they have to participate in activities and exercises, also it allows a facilitator to mix different people in different groups, so learners can get to know each other better and this is a good opportunity for experience exchange and for creating trust and safe atmosphere in the group.

Another very important tool that you can use is the creation of the ground rules of the group. You can make a set of the rules that are very important to follow for all the learners. You can say that in the class all of us are responsible for the safe and productive atmosphere, that's why we need to follow the rules. But because this responsibility is shared we will create the rules together, so you can ask learners what helps them to work and learn better (for example, listen to each other, rise up your hand when you want to ask something, participate actively in the exercises, agree that there is no silly questions, so not to be afraid to ask if something is not clear, etc.). The exercise depends a lot on the language level of the class. You can put the list with the ground rules in a visible place so if you see that the group are not following them you can always remind them about.

2. LEARNING ZONES

After analysing the different group development stages it's time to look into the relationship between facilitator and learner. As a facilitator you can propose to learners different learning experience (activities, exercises) with different intensity and level. If some experiences seem too easy, it can lead to losing motivation to learn. In the other hand if other experiences can become too difficult and challenging for learners, it can also lead to losing motivation to learn. Let's explore the model of 'learning zones', to identify what they can bring to our learners to and how they influence learners' motivation and ability to learn.

We all have something we call our "comfort zone". This is our home, the language we speak, our habits, our friends and our value system, the things we do without much effort. In the comfort zone, we don't learn much, we can simply "be" more. When we leave the comfort zone, we enter something called a "stretching" or "learning" zone. Here, we need to make particular efforts in order to adapt to the environment. For example, when we change jobs or run or take a training course in another language, we get out of our habits. If we go too far into the stretching zone, we take the risk of landing in the "panic" zone. Here, learning becomes difficult. Stress makes it difficult to act or control behaviours, and the only thing we wish to do is to go back to the comfort zone. Being in a panic zone for a short while happens to everyone in new, unexpected or dangerous situations. However, remaining in the panic zone for too long puts people in danger and inhibits learning opportunities. In intercultural learning contexts, this model helps us understand that participants have different learning rhythms and different learning zones. While it is important to get participants out of the comfort zone and into the learning zone, it is equally important to identify when someone may be in a panic zone and to offer support, by allowing them to get back into good learning conditions, thus recognising the diversity of needs and possibilities within a group. What is learning or comfort for one person can be a panic zone for someone else, and vice versa. Moreover, the role of the facilitator is also to enable interaction and peer-to-peer learning. It does not all have to come from the facilitator, as participants can be very supportive both in challenging and transforming[1] .

---

1 For more information refer to T-Kit 4 "Intercultural learning" (2nd edition)

PANIC ZONE
STRETCH (LEARNING) ZONE
COMFORT ZONE
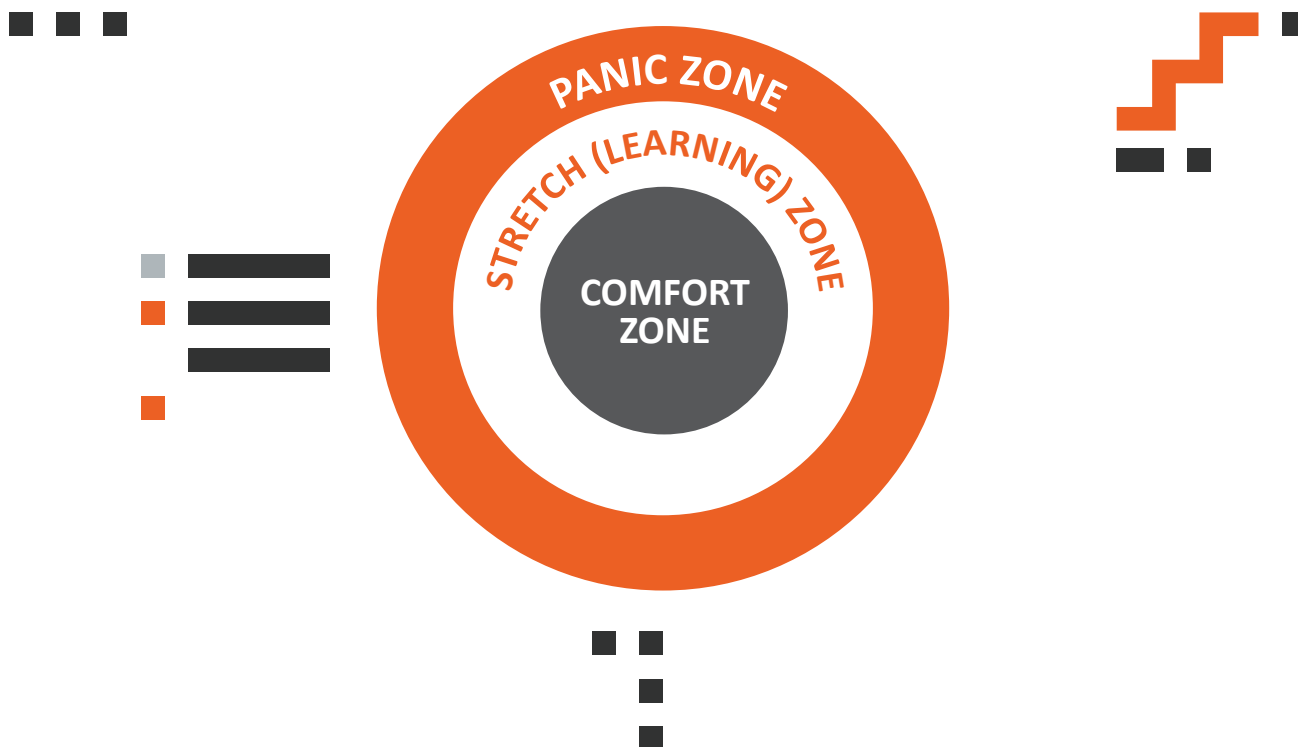
How avoid bringing learners to panic zone?

Cultural differences can be a factor of stress, so you should try to be aware about cultural differences (for example, in some cultures it´s not usual or not accepted that a woman sits next to an unknown man and if you will force them to do so, it can lead to panic zone. This is also about personal space: in different cultures there is different understanding of the distance that people can have in between each other, don´t force participants to sit very close to each other or to do some activities that involve physical contact, you will see that with time this distance can become smaller, but at the beginning let learners decide about the distance they put between each other). Try to take into account religious differences and to give space to dialogue (for example, if you present during the class some religious traditions of your country, you can ask learners to present their traditions so that they refer to their comfort zone).

If you are not sure that the activity you are planning will stay in the learning zone, we suggest you to ask if the group agrees to do one or another activity. Explain the objectives: why you want to do it and what will they learn at the end. This can give them control over the situation and understanding why you will use one or other method.

II. Communication as a tool to create safe environment

Having a general understanding of communication does not guarantee good communication process. It is essential also to translate this understanding into specific behaviour, to be able to speak and act in a way that will promote a productive exchange. In the situation of intercultural contexts there are more added factors which influence the communication process (mass media, ideologies of the country and government). It can form strong stereotypes and prejudices about other country, and their inhabitants. First step for avoiding a judgmental situation because of assumptions or information heard somewhere, is to be able to listen to other people and not only to hear what they say, but also to understand message they send and to decode it in a way that person means it.

Active listening technique helps in decoding the messages received, understanding and clarifying speakers' attitudes towards this message and on the other hand it is a way of responding which implies that the listener is trying to understand what the speaker is saying, feeling and doing. In using this technique is important to keep in mind the following guidelines:

◘ **Empathize** – The listener should try to put himself/herself in the speaker's shoes to understand what person is saying and how he/she feels.
◘ Demonstrate understanding and acceptance by **nonverbal behaviours** – tone of voice, facial expression, gestures, eye contact and posture.
◘ **Do not interrupt, offer advice, or give suggestions.** Do not bring up similar feelings or problem from own experience.

Active listening is difficult because it requires strict attention and the ability to be objective in situations which often spawn strong opinions and judgments. But it can be practiced and should arise from the individuals' true willingness to be part of fruitful exchange. There are set of techniques that appropriate to use in the active listening process:

◘ **Encourage**- this technique is used to convey interest and to encourage the learner to continue talking. To encourage you should use neutral words and avoid agreeing or disagreeing. For example – "Can you tell me more…?"

◘ **Clarify** – it is helpful in getting information needed in order to understand what is being said or to gather information necessary to understand a problem. Example – "How did you react when…happened?", "How long has this situation been going on?"

◘ **Restate** – it means to repeat with your own words the main thoughts and ideas the learner has expressed. It allows you to check the meaning and interpretation of what you have heard and also demonstrate that the learner had been heard and understood. Example – "So, you see the problem as…"

◘ **Reflect** – reflecting shows that you understand the feelings behind what is being expressed. Reflecting can help a learner clarify what is they feeling or may serve to acknowledge the feelings being expressed. Example – "It sounds like you feel upset about what happened"

◘ **Summarize** – By pulling all the information together (both facts and feelings), summarizing can help the learner be sure that they has given all the information. Summarizing may also give the speaker a chance to correct or add anything and can serve as a way to focus further discussion. Example – "You have spoken about A and B and C. Could you talk a little more about X?"

◘ **Validate** – A validation is a statement that acknowledges the learner worth, efforts and feelings. Example – "I appreciate you making an effort to talk about this in English"

Nevertheless, active listening is only one part of the communication process. In some situation very often learners or facilitators are angry or upset with others; it is easy to blame others for what has happened. In this case, the use of "You-message" (so-called because the emphasis is on blaming the other person) is rarely effective in opening dialogue. To avoid it, it is possible to use a so-called "I-Message". In an "I-Message", the speaker describes their feelings about another person's behaviour or about a situation that occurred and how it affected the speaker. Because an I-Message focuses on the speakers' intentions, needs or concerns, the listener is less likely to feel judged. Thus, they will be more able to listen to what the speaker is saying.

A formal I-Message has four parts. These parts begin:

"I feel..." – state the feeling;
"when you..." – describe the specific behaviour;
"because..." – describe the effect of the other person's behaviour on the speaker;
"And what I want is..." – state that would make the situation better for the speaker.

In practice the construction of I-Message depends on the situation. Sometimes, the order of the parts may be changed or in other occasions not all the parts would be included. Perhaps the most difficult part of using I-Message is remembering to use it at all. It takes time and practice for the I-Message to become a natural response to conflict.

Questions for reflection

�’ What means safe learning environment for you personally?
Can you recall some concrete examples from your practice?
◘ For you, what would be a comfort zone while delivering the class?
What would be a stretching zone? Have you ever been in panic zone?
How did you deal with this situation?
◘ In which situations and how can you use active listening techniques?
◘ Recall a situation when you didn´t like something that was happening during the class.
Try and formulate it using the I-statement.

Bibliography

Sharland, A. (2010). *Principles of Effective Interpersonal Communication.*
Communication and Conflict.
Available on http://www.communicationandconflict.com/interpersonal-communication.html
(last consulted 20/05/2018)

Brander P., Cardenas C., Abad J., Gomes R., Taylor M. (2004).
Educational Pack "All different – all equal". Second edition. Council of Europe.

Council of Europe and European Commission. *T-kit 4 : Intercultural learning.*
https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning

Rice, S. (2000). Non-violent conflict management:
Conflict resolution, dealing with anger, and negotiation and mediation. Berkeley:
University of California at Berkeley, California Social Work Education Centre

CHAPTER 04:

Tackling Interculturality

Introduction

This chapter explores the dimension of "interculturality" that is of great importance in the process of integration and teaching/learning the language of the hosting country. Trying to respect and welcome the diversity of cultures and approaches in teaching or in learning a new language, the present chapter does not give golden rules to follow but rather indicates relevant points of attention and reflection, needed for those who want to prepare a training pathway for/with migrants. Throughout this chapter, you will also find some concrete experiences or personal stories that can feed the reflection on a real-life level. Naturally, they are testimonies that embed the point of view of their "historytellers". More than offering training on the dimension of "interculturality", the objective of this chapter is to foster your continuous learning to learn on the matter. "Tackling interculturality" could be considered the spinal column of the guidebook because it connects teaching/learning with the core peculiarity of the migratory phenomenon.

Learning objectives of the chapter

Going through this chapter, you may:

- ◉ go deeper on different key elements that could be taken into account when one approaches teaching L2 language to migrants, a very diversified target group with specific needs and motivations for which the intercultural dimension fundamental
- ◉ assimilate a set of points of attention that allow you to design a training programme that is flexible and inclusive of the cultural diversity of the target group
- ◉ enlarge the points of view when developing and delivering L2 training for migrants
- ◉ become familiar with some models that tackle culture's impact regarding the processes of communication and integration
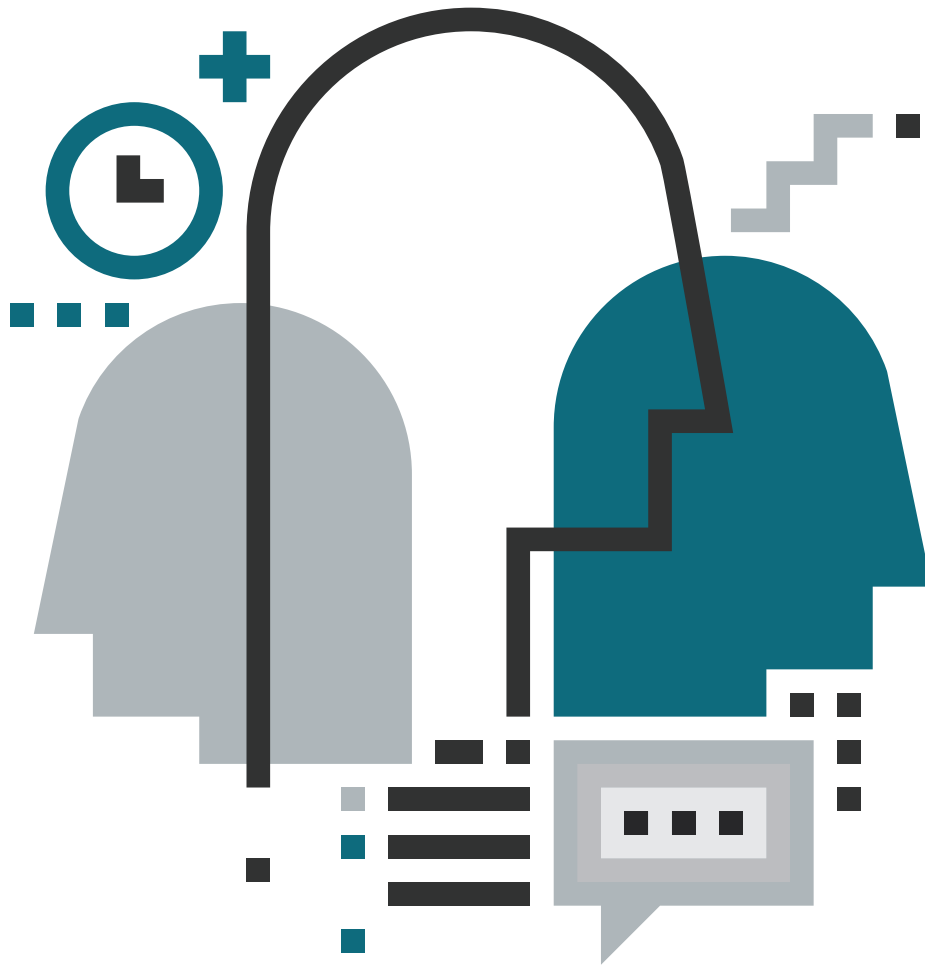
I. What is culture?

Belongingness is one of the strongest emotions that can be found in human nature. The desire to belong, to be connected, to feel part of something plays an essential role in the process of defining one's own identity and consequentially being able to relate and interact with the surroundings. As human beings, our first interaction with belongingness happens right when we come into this world, as soon as we are born within a culture, the context in which we find ourselves on our day-to-day lives.

The number of definitions of culture is beyond measure, and every individual has his/her own personal way of living and interpreting it. Culture is a very difficult concept to explain as it represents the sum of millions of actions, traditions, ways of expressing the memory of one's intellectual inheritance, affections, in short, the sum of the history of identities. Being born within a specific culture influences every single aspect of our lives, from behaviours, to diet, language, understanding of roles, relationship to power, family structure and much more. Culture is the reflection of the process endured by every society in order to make sense of a specific reality, influenced by geographical background, social interactions, system of values, and therefore it cannot be referred to as a universally fixed concept. Culture is a fluid and dynamic process, which has been constantly evolving throughout time and been subjected to numerous influences. It represents the core, the backbone of the identity of every human being.

1. What is multiculturality?

Since giving and agreeing on an ultimate definition of the concept of culture is already a very difficult task, it's not hard to imagine how the presence within a specific society of people and groups referring to different culture systems may increase the level of complexity of social interactions. When people from different ethnicities, belonging to different political, national, linguistic or religious groups share the same land and co-exist within the same society, that society is described as multicultural. Within multicultural societies one of the first reactions can be avoiding contacts with each other in the attempt to preserve one's own community from external influences and contaminations. In such context, differences can be seen in a negative way, creating dynamics of discrimination especially towards minorities, which are often only tolerated without being acknowledged or respected.

2. What is interculturality?

Nowadays multicultural societies are an established reality all over Europe, in big cities and rural villages, in centralised and in decentralised areas, and they are part of every European life even without travelling abroad. This fact is becoming clearer and more pertinent than ever, therefore within our societies is raising the need of being better prepared to face the new challenges that this multiculturality brings. Interculturality is often referred to as a goal to be achieved in a multicultural society, the goal of having different cultures living together while making contact, exchanging and acknowledging both their own and others' values system and ways of life, enriching one another.

Interculturality, in fact, represents the next step within the process started by multiculturality. It's not only a goal, it's a process in itself of supporting and practicing cross-cultural dialogue, where the tolerance towards a different culture is no longer passive but active and the interactions are aimed not only at exchanging but also at reinforcing a relationship based on equality, validation and mutual respect and, above all, understanding. This includes the awareness of the dynamism of one's own culture as well as willingness and skills in discovering information about other cultures in a critical manner.

Historytelling...

A. arrived to Rome on a terribly cold night. He had just landed in Sicily the previous day, coming from Darfur, in a continuum of movement that began when "the devils on horseback entered his home, drew the father and raped his sister in front of him".

A. was a smiling boy with a not apparent post-traumatic stress. He spoke perfect English, was willing to start over, and he adapted to the life of the host family, where he was taken, in a gradual and kind manner. A. wished to remain in the city of Rome where he was now living, and asked for a residence permit. The first interview took place after about two months while he continued living at home of the host family. The relationship with the young children of the host family grew day by day and his desire to rebuild his future and overcome the trauma was evident.

A. was finally welcomed into a Reception Center, in a very isolated place of Rome. He found difficulties in learning Italian and he struggled to communicate, even though he was of great and fast intelligence. The isolation of the center led him to be much more closed in himself. From a casual episode on social media, one could notice that the trauma was suddenly rising in him.

A. managed to get a residence permit, but could not find a job and the social inclusion lacked as a the reception centre had to deal with episodes of intolerance in relation with the local population. He began again the travel odyssey. A. now on social media, writes only Qur'anic phrases.

3. Dealing with cultural diversity

When migrants start to settle within the country where they have arrived, they find themselves in a new cultural environment and in a different social context which they have to discover. At the same time, the members of the host communities are called to deal with the diversity that the migrants bring in their own cultural space, which often include behavioural, linguistic, social, religious differences and not only. Obviously this interaction is somehow unbalanced, as the hosts have to make room for this new form of diversity within their familiar context, while the migrants instead have to adjust and adapt their life style to the new social environment. Both sides have to deal with the process of understanding and accepting diversity, they will do so starting from two different positions but, in order to really achieve social cohesion, it's essential that they both do so, as accepting diversity is a two-way process.

The process is not an easy one, as it was mentioned already while discussing multiculturalism within societies, very often the first reactions are of indifference, rejection and mostly ethno-centric. The interactions are limited, often negative, therefore there's a raising need for educational measures aimed at encouraging acceptance between groups and individuals with different cultural backgrounds.
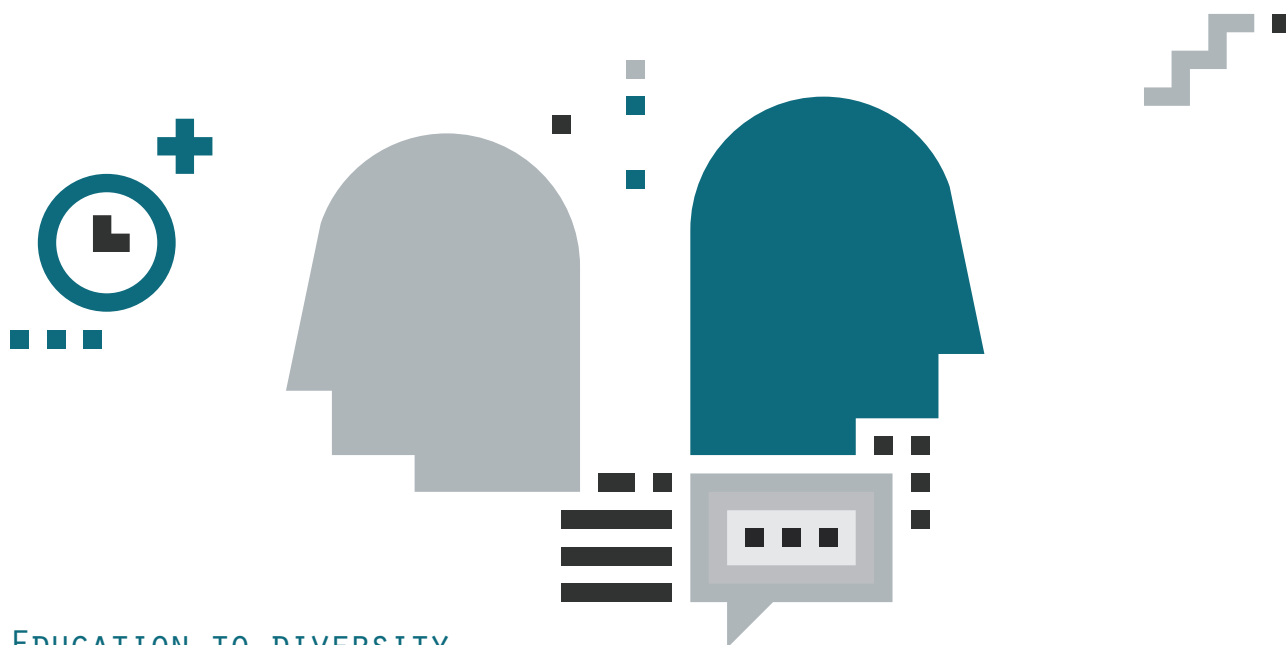
II. Education to diversity

Intercultural education is based on a dynamic and collective understanding of the concepts of social and cultural identity, as one of its main aims is to reduce ethno-centric behaviours which lead to rejection and marginalisation. This can be achieved by educating people to develop their own individual approach to cultural diversity, fostering curiosity and an open and critical attitude towards what's different. Thus, when we find ourselves working with diversity, especially while designing intercultural programmes, we have to deal with the concepts of adjustment and interconnectedness.

Diversity, already by definition, doesn't allow us to repeat a closed set of standard activities without constant change and always encourages us to question all the time what we are doing and why. How we approach diversity will depend on our concrete possibilities to interact and act with the learners. There's no such thing as a perfect to-do list to follow thoroughly in order to achieve a specific set of defined objectives, but there's a number of information and elements which we can educate ourselves to in order to undertake this journey geared up in the best way possible.

1. NEEDS

According to the work led in the 1970s by the Council of Europe, it clearly emerges how language education targeting adult migrants has been proven to be more effective, both in terms of success and involvement of the learners, when the contents developed for the courses are designed to match the outcomes of a detailed analysis of the learners' needs. When we are talking about needs analysis, we refer to the process of assessing and identifying what use will the learners make of the language, and consequentially which resources they will need in order to be able to deal with specific communication situations. This analysis makes possible to define which contents should be designed and taught on a priority basis, also taking into account the distinction between social and individual needs.

Social or objective needs are the needs that are strictly related to the specific social performances that the learners are engaging in, such as working activities or parents-teachers interactions, just to make a few examples. For each of these situations there's a set of linguistic terms and information that the learner needs to know in order to be able to engage in a productive and receptive interaction. The awareness about learners' objective needs can provide to the teacher the external fundamentals for content design and planning.

Individual or subjective needs instead are the needs which are more directly related to factors such as the specific learning skills, attitude, motivation or learning style of the single learner. This point is extremely crucial because it means that these needs are constantly evolving and changing as the learning progresses, therefore the teachers should be ready to be flexible and attentive in order to continuously adjust and adapt the contents delivered to the learners' subjective needs.

It is important to collect data that could be relevant for the needs analysis using different resources, from interviews with the learners to information questionnaires, in order to have a detailed framework and make sure that, for the most part, objective and subjective needs are blending. It is equally important also to remember that learners will more likely approach their needs according to their own educational culture and learning experience and that this may sometimes clash with the methodologies which teachers believe to be the most effective.

Historytelling...

One of my learners was once a woman from Afghanistan that never went to school before. She lived with her family (her husband and 5 children) and in all the countries they lived previously she stayed home while her family went to school. When I became her teacher she had been in the country for 8 months and didn't know anything about the local language. I noticed that she was impatient and happy to learn, for her this was a great possibility. The main problem was that, according to her own culture, women don't need education. She was worried for her total illiteracy but especially for her husband's opinion. I requested to have always them together in school, in this way the husband understood the importance of the education for his wife. On the other hand she gained a lot of self-confidence, she encouraged her daughters in studies and now she is attending a public school all by herself.

2. MOTIVATIONS

Migrants often show a strong wish to be successful and approach learning their new language with commitment and energy, but statistics show us also that, despite the importance of language acquisition for social and economical integration, proficiency levels remain low for large segments of the migrant population.

In the previous paragraph we talked about how language activities for migrants, in order to prove themselves effective, should always take into account the learners' needs, showing how migration is about people as much as processes, as it is stated by the Parliamentary Assembly of the Council of Europe. Thus, it can be helpful to identify which are the main influences and associated factors behind migrant motivations to invest in acquiring host country language skills and understand why some learn the host country language and others don't.

One of the factors which affect the motivation of migrants, and consequentially influence their incentives for language acquisition, can be the linguistic distance between the native and the host country language, for example. Also short expected durations of stay, circular migration, the fact of living in ethno-linguistic districts, thus reducing the exposure to the host country language and chances to use it routinely, or also the penalties and sanctions which in some countries are imposed to migrants if their assessed language level doesn't meet the stated requirements. Potentially each one of these factors could be seen by migrants as obstacles too great to be overcome and the feeling of discouragement can often lead to anxiety, discomfort and anger, decreasing the motivation needed for successful language learning.

For all these reasons it is very important to monitor the motivation of learners throughout the process, being aware of the challenges which each individual may be facing, and to make sure that the language programme brings them results in their daily lives, supporting them to achieve need-related and tangible objectives and increasing their level of self-confidence and self-awareness within the learning process.

3. IDENTITIES

 "Where do I belong? Which identity/ies do I have? Who am I?" are questions that we all face, however, due to their very special condition, migrants perceive the fact of 'not knowing where one belongs' in a much more pressing way. Migrants are treated in highly ambivalent ways in EU countries, especially through national policies which often have as a final goal the cultural, linguistic and other coercive assimilation of migrants, rather than supporting their integration and diversity. The life of a migrant is characterised by very specific dynamics and contexts, both on an individual and socio-political level, which make migrant identities a very complicated object of study. In the first place, there's the fact that migration implies constant mobility and instability, a never-ending quest for belonging, combined with the constantly shifting legal and bureaucratic requirements for social acceptance and different parameters for recognition. Secondly, even if migration can be seen as a journey undertaken by groups and communities and frequently referred to by such labels as diasporas, migrant groups, ethnic minorities, and so on, recent studies suggest that migration remains a singular, subjective and unique experience which resists generalization.

This complicated picture requires us to rethink and reshape our usual concept of identity whenever we are dealing with migrants. Quoting Anne-Marie Fortier's definition in "Migrant Belongings: Memory, Space and Identity", we can see "identity as threshold (…) a location that by definition frames the passage from one space to another" and look at migrant identities "as transition, always producing itself through the combined process of being and becoming". The condition endured by migrants of being in between, having left their homes without fully arriving somewhere else (in terms of finding an ultimate sense of belonging) makes migrant identities naturally ambivalent and constantly subject to change, which can turn into an extra element of distress when it comes to learning a new language.

4. Time and phases of integration

The reasons behind the decision to migrate and flee one's own country can be many, but regardless of the specific reasons, the process of having to adjust to a different culture in a new country is always complicated and have a tendency to be very stressful. The process of cultural adjustment is a long and challenging one, which usually consists of four different stages: arrival, reality, negotiation/alienation and the integration/marginalization phase.

In the arrival phase, also known as the "honeymoon", most migrants feel relief of coming to a safe place where they can somehow start to rebuild their lives, but experience also confusion and disorientation generated from the fact of having to adjust to a new system, learn a new language, search for employment or get access to educational or medical services.

The reality stage, also known as "culture shock", marks the realization that starting a new life within the host country can be extremely challenging. The predominant feelings are usually disappointment, disillusion, frustration, grief and even hostility towards the host culture.

During negotiation, thanks to higher exposure to the host culture and increased language skills, migrants start to explore new possibilities and rebuild their support systems, which usually generate a sense of hope that things would be better in future. However, if the support is not available, the stresses of their current life situ¬ation combined with their past resettlement experiences and trauma will affect their moving towards independence and might lead to alienation.

The fourth stage of cultural integration or marginalization depends again on the direction taken at the previous stages. Integration is characterized by a feeling of recognition of one's own journey, of feeling comfortable in the host culture and perceiving themselves as bicultural and bilingual. On the other hand, if the person has inadequate linguistic skills and therefore finds himself/herself unable to meet his/her basic needs, that will lead to isolation from the host country, experiencing anger and frustration.

The process of designing a language programme for migrants has to take into account the fact that their language acquisition ability can considerably change depending on which stage of the cultural adjustment phase they are in. It's important to mention that how long a person would stay in each stage of the cultural adjustment process depends on many factors, such as stability of their life prior to becoming migrants, level of trauma experienced, developmental level, skills possessed, personality characteristics, resources and support available for them and their families after resettlement.

Historytelling…

M. had a severe epileptic seizure on the street. Taken to the hospital the doctors discovered a sewed scar like that of the jute packs, which started from the neck and reached the pubis. It was not easy to hear his story of a seventeen-year-old boy beaten to death by the Mali gangs. A blow with the back of a rifle had provoked bleeding and he saved himself by a miracle. His psychic health, though, suffered: he started from that moment on to have epilepsy crisis and he used to drank alcohol to avoid thinking.
Initially, M. was followed by a first reception center, which guaranteed only the overnight stay. He did not know the city but he had some friends in a centre before it got closed.
M. wanted to study, he used to say "I want to learn like everyone". Sometimes one could see him sitting on the street with a friend who taught him something. It was nice to see his proud look while he badly held the pencil.
He began a path with a day and night center but that was located far from where his friends lived. His vulnerability not sufficiently cured made him return to drink, epileptic seizures returned. A few months later, after a total oblivion of himself made of alcohol, M. left for another hosting country, nobody knows anything about him.

III. Intercultural communication

Intercultural communication can be defined as a discipline which studies the interactions between people from different cultural backgrounds. Communication between people, regardless of their culture, is made of both verbal and non-verbal interaction, therefore when we talk about intercultural communication we cannot expect the process to be reduced to a mere issue of measuring language proficiency levels, as more than half of the communication actually happens through different channels such as body language, attitudes, rituals. This means that, in order to engage in a positive intercultural interaction, the learning of the language has to be contextualized and linked to the different cultural elements, and for that a particularly open and receptive attitude is required from the learners. If a migrant fears the acquisition of the host country language and sees it a process of replacement of his/her former language and culture in most of the functional situation, this will lead to the loss of the sense of belonging, vulnerability, eventually even hostility. In order to engage in a productive exchange of intercultural communication, whether with the host country community or with groups of migrants from different cultural backgrounds, the learners should first learn to approach the process learning of the language as an opportunity of enrichment of their own identity.

1. Comparing enculturation and acculturation

We said that the first encounter people have with culture happens as soon as they are born, but then obviously the way we relate to culture ends up evolving and shaping in different ways throughout our lives. Enculturation is the process of learning the values, guidelines and behaviours which allow us to be identified as members of a specific society. Obviously this process takes place in every single context in which the individual experiences any form of interaction within his/her own society and that contributes to transmit different kind of information. A baby, as he/she is growing up, will absorb cultural features from family and friends, from the education system and social institutions, creating some sort of internalized code which we turn to whenever we need to know how to interact, how to behave, how to think within our society.

When we find ourselves in a completely different reality, where all the rules we learnt are not valid anymore, that's when the process of acculturation begins. If the process of enculturation is somehow automatic, while we are engaged in a process of acculturation we suddenly need to be consciously aware of the fact that we are learning a new culture, finding out all the new set of attitudes, guidelines and behaviours which make it possible for us to interact with another culture and be able to function in more societies at the same time. Migrants do not just come from nowhere, when they settle within their host country they already have their own culture of communication which is shaped by their previous life experiences. Like all learners who change educational environment, they need to understand and consequentially adjust to the new ways in which the communication works.

2. Culture's impact on interpersonal communication

The anthropologist Edward T. Hall identified some of the key cultural factors which influence the communication and that are mostly related to how the members of a specific culture approach main concepts such as time, space and context.

Cultures can be divided in monochronic and polychronic cultures. Monochronic cultures, for example, such as American or Northern European, like to do just one thing at a time, do not value interruptions, tend to show a great deal of respect for private property. On the other hand, polychronic cultures, such as Arabic or sub-Saharan African, like to do multiple things at the same time, can be easily distracted, have a tendency to build relationships rather than focusing on a specific task or objective.

If we refer to context, once again we have a clear distinction between high-context and low-context cultures. In high-context cultures there are many contextual elements that help people to understand the rules such as nonverbal cues, shared background knowledge, and implications and, as a result, much is taken for granted. Since complex ideas are conveyed in fewer words, each word is loaded with meaning and interpersonal communication relies on very personal relationships. Low-context cultures instead tend to deliver information directly and literally, communication is often objective, impersonal, and based on facts rather than emotions. Rather than letting something go unsaid, people in these cultures carefully explain everything.

Same about space, some cultures are more territorial than others with greater concern for ownership. High territoriality cultures seek to mark out the areas which are theirs and perhaps having boundary wars with neighbours. People from lower territoriality have less ownership of space and boundaries are less important to them.

One very important factor to consider while talking about language teaching within an intercultural context is the multilingual and multicultural nature of the classrooms. Traditional foreign language teaching sees its learners as a mostly homogeneous group where it is possible to teach a new language against a common linguistic background, whereas with migrants the linguistic basis and the cultural differ to a large extent from foreign language learning contexts. This means that, within the classroom there will be intercultural communication interactions between the migrants and the teachers, but also between migrants coming from different cultural backgrounds. Being aware of these factors and educate the people about them can help to support the creation of a productive learning environment.

Historytelling…

F. is a Muslim woman who has been living in Lorca, Spain, for 12 years. She registered in the Adult School to attend foreign language courses. Initially, she seemed eager to start but, after her two first classes she decided not to come anymore. When her teacher phoned her to check why she was not coming, F. explained that despite liking the classes very much, she could not attend because other students speak and relate to each other in a way that is not admissible for her religion: "They use swear words most of the time, they are all too explicit in their manners I know their words have not so specific sense for them, but a Muslim never uses these words, it is forbidden in our religion and we cannot even listen to them. They also tap on shoulders and arms to say hello and I should not be touched by a man, not even to greet me, and less now that I have deeply studied the Koran, I have deeper religious convictions and practices."

3. What is cultural sensitivity?

We now mentioned already a few times how the fact of being aware and sensitive about both one's own and other people's culture is a key factor in the process of establishing meaningful and respectful interactions with others, but of course this is a skill which is not innate and has to be trained. In order to fully undertake the process of interculturality, there has to be a better understanding of what this process actually requires people to do, and that goes far beyond the mere concept of intercultural learning, asking people to experience a different way of thinking. The act of successfully dealing with cultural diversity requires a shift in people's mind combined with social active engagement, as it can also be seen, for example, in the model developed by Milton Bennett which shows the different stages one person has to pass through in order to move from ethnocentrism to ethnorelativism.

Historytelling…

S. is a Moroccan woman, mother of two children born in Spain. She is currently attending English classes level B1 with other Spanish learners. We have asked her about how she feels in the group. She smiles and says she feels comfortable with her classmates although there are small details she doesn´t like, as the way they speak, a bit rude many times. She has been working with them for a year now and she is again attending her classes for a second year. "If I come, it is because I like this and I feel good here", she points out. They all work together and S. also participates in the whatsapp group students and teachers have created to exchange information and even jokes. Although she mentioned she had some reservations at the beginning because she feared there would have been some kind of rejection towards her and also because there were men in the same class. We asked S. if we could conclude there is a harmonious atmosphere in the class. Souad nods "yes, that´s so, take into account that we all here have studied, many have gone to the University and we have a common objective: learning languages". S. laughs and adds:"you know this implies an open-mind".

DENIAL	DEFENSE	MINIMIZATION	ACCEPTANCE	ADAPTATION	INTEGRATION
"I DON'T THINK THERE'S ANY OTHER WAY."	"MY WAY IS THE BEST."	"WHAT WE HAVE IN COMMON IS MUCH MORE IMPORTANT."	"PEOPLE'S VALUES AND BEHAVIORS ARE DIFFERENT."	"I'M ADDING NEW BEHAVIORS TO BE MORE EFFECTIVE."	"I' CAN MOVE IN BETWEEN CULTURES."

ETHNOCENTRIC STAGES   ETHNORELATIVE STAGES

We should look at the model considering not only the level of cultural sensitivity of our learners, but also our own.

Everything starts by getting control of one's own feelings of fear and insecurity which may be generated in a context of intercultural encounter and that arise every time humans are called to face change. Once that sense of self-confidence and self-awareness has been developed, it is possible to start a dialogue based on curiosity and exchange which would allow people to suspend the judgement and therefore be able to see and appreciate the diversity in front of them. This results in creating empathy and practicing tolerance, leading people to understand culture as a dynamic multifaceted process. From this place of awareness, where people are no longer feeling paralysed by their own fear and concerns, critical thinking is enhanced and the process of observing, reflecting, analysing and experiencing allows people to better evaluate information and, therefore, communicate. This whole process cannot be considered complete without its social counterpart, which requires people to then take on an active role and learn how to stand against discrimination, violation of human rights and social injustice. Only with these two elements combined we can hope to achieve a society in which interculturality is just a goal but also a concrete reality.

Historytelling...

The testimony of a language teacher: "I experienced a quite shocking situation in class when I was explaining that the most important festivity in our town was Easter. I just wanted to show some about our culture and traditions but, since some of the pictures projected contained religious images, a considerable number of learners stood up and left the classroom. I didn´t foresee their possible reaction."

QUESTIONS FOR REFLECTION

◙ How is interculturality linked to the learner's identity
and how can it influence the motivation or the capacity to learn a new language?

◙ Have you experienced any sensitive situation of intercultural communication
in a learning environment?
How did you tackle that situation? How would you tackle the situation now?

◙ How do you think you could facilitate the development of cultural sensitivity
in the group of learners?
What can you do to work on your own cultural sensitivity?

Bibliography

Council of Europe / Language Policy Unit (Strasbourg)- Project LIAM:
https://www.coe.int/en/web/lang-migrants

Piet van Avermaet, Sara Gysen (2008).
Language learning, teaching and assessment and the integration of adult immigrants :
The importance of needs analysis.

Melodie Rosenfeld, Sherman Rosenfeld (2004).
Developing teacher sensitivity to individual learning differences.
Educational Psychology vol. 24, n. 4, August 2004

Simon, B. (2004). Identity in modern society.
A social-psychological perspective. Oxford: Blackwell Publishers

Somers M. R. (1994). *Reclaiming the epistemological "Other":*
Narrative and the social constitution of identity.
In C. Calhoun (Ed.). Social theory and the politics of identity (pp. 37–99)

La Barbera, M. (2015). *Identity and Migration in Europe:*
Multidisciplinary Perspectives.

IsphordIng I.E. (2015). *What drives the language proficiency of immigrants.*
IZA World of Labor.

Hans-Jürgen Krumm & VerenaPlutzar (2008).
Tailoring language provision and requirements to the needs and capacities of adult migrants.

Pat Branders, Carmen Cardenas, Juan de Civente Abad, Rui Gomes, Mark Taylor (2016).
Education Pack, All different - all equal: Ideas, resources, methods and activities for non-formal
intercultural education with young people and adults.

Van Tubergen F., Kalmijn M. (2005). *Destination-language proficiency in cross-national perspective:*
A study of immigrant groups in nine western countries.
American Journal of Sociology.

SALTO Cultural Diversity Resource Centre (2008). *Intercultural Communication Resource Pack.*

CISV International Junior Branch Committee (2010). *Identity and Peace Education Tool Box*

Bortini Paola, Motamed-AfshariBehrooz (2012). *Intercultural Competence Research Report.*
SALTO Cultural Diversity.

CHAPTER 05:

Facilitating language learning in an immersive context

Introduction

The previous chapter about interculturality has raised a number of theoretical challenges that can be faced in when living in a foreign country. This chapter will focus on the facilitation of language learning in a more practical manner. More precisely, it will underline the specificities of teaching a language in an immersive context (that is, when living in the country where the language is commonly spoken in social and public areas). This chapter will be illustrated from approaches and methods developed in France specifically for adult migrant learners. While this chapter focuses mainly on approaches and methodologies you can apply in the class, next and last chapter will guide you to opening up the classroom doors to engage your learners into social activities.

Learning objectives of the chapter

Through this chapter, readers and MOOC participants will develop the following skills:

◘ Gather material and to deliver information to the learners about the social spaces in the host country
◘ Apply language teaching methods making good use of the immersive context
  (learning a language in constant interaction with the host society)
◘ Identify or estimate the role and the limits of their implication with the learners
◘ Map or collect existing resources (organisations, experts) in their community
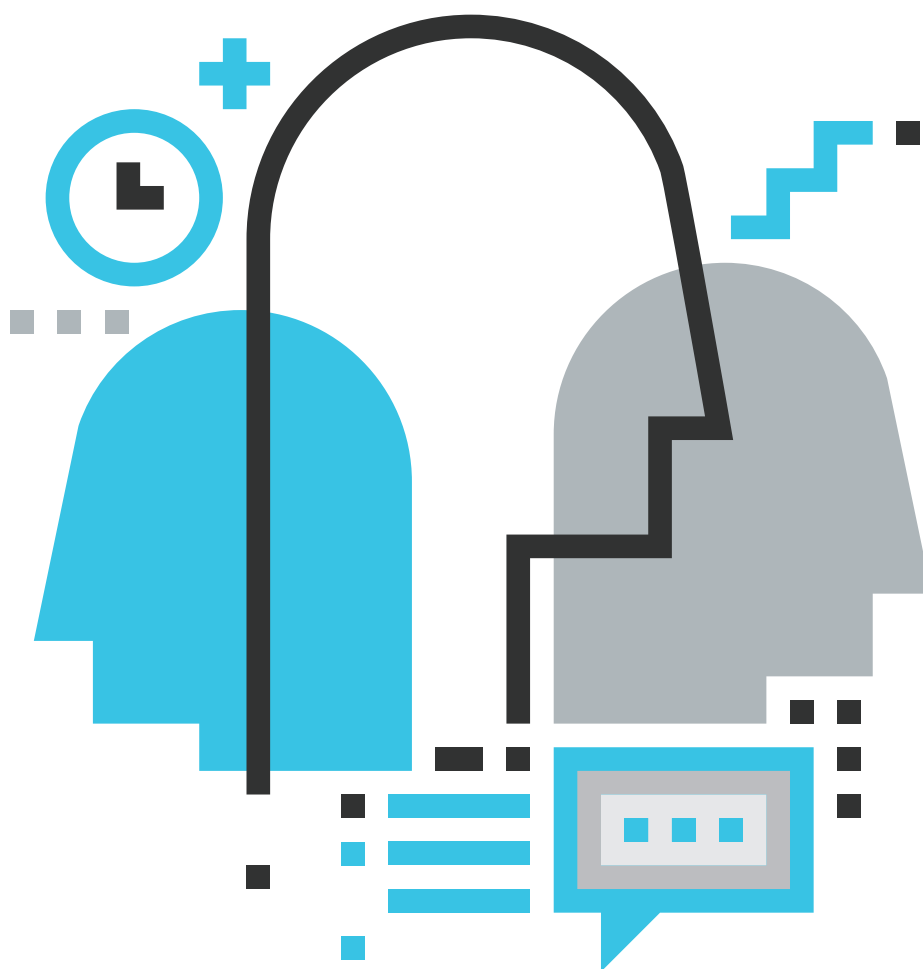
I. Key topics for learning a language in the host country

When settling down in a new country, compared to visiting a country as a tourist or a visitor, learners will be confronted to a bigger number of situations related to public life and will carry a stronger social role as a part of the society. A social role can be defined as a set of norms, behaviours, rights and obligations conceptualised by people in a social situation. For example, depending on the place that you enter (ex: administrative building, supermarket, doctor), you might adopt a different behaviour (ex: stand in line and wait for your turn, go around freely without greeting anyone, or check in at the welcome desk...). If the place is setting a specific behaviour and social role for the ones who are visiting it, we call it a social space.

In France, RADyA network has developed an approach of French language learning ("Ateliers socio-linguistiques', in short "ASL"; literally "sociolinguistic workshop"), which is characterised by the use of social spaces as base and support for learning the host language. Their typology is classified on 4 spaces: public life, personal life, cultural life and citizen life. The objective for the facilitator is to accompany the development of communicative and social skills of the learners towards autonomy. Take a look at the table below, borrowed from RADyA network, to get an idea of the various social spaces and to get some inspiration for the topics to tackle in the class.

PUBLIC LIFE	PERSONAL LIFE	CULTURAL LIFE	CITIZEN LIFE
HIGH SCHOOL ASSOCIATIONS	CHILD PROTECTION POST OFFICE	MUSEUM CINEMA	REPUBLIC AND DEMOCRACY
MUNICIPALITY AND ADMINISTRATION	SHOPS	LIBRARY	ENVIRONMENT
	BANK	THEATRE	DIVERSITY
SOCIAL SERVICES	JOB OFFICE	SPORT AND LEISURE	INSTITUTIONS
TRANSPORTS	ACCOMMODATION	AGENDA FOR CULTURAL LIFE EVENTS	SCHOOL AND VALUE
PREFECTURE AND MINISTER FOR INTEGRATION	HOSPITAL		LAICISM
	HEALTH CARE		AGENDA FOR CITIZEN LIFE EVENTS
NURSERY AND ELEMENTARY SCHOOL	AGENDA FOR PERSONAL LIFE EVENTS		
POLICE STATION	COMPUTER USE		
AGENDA FOR PUBLIC LIFE EVENTS			

Source: ASL web (translated from French)

This table is presented as a source for inspiration, and not a list of subject to tackle in order with your class as a curriculum. Indeed, it is important that you select the subject in accordance with the social roles that your learners are carrying. The social roles are many (ex: parent of a schooled kid, tenant of a flat, athlete in a sport club, applicant to citizenship, buyer in the market, blood donor, etc.): don't expect to grasp all the roles of your learners from the assessment of learning needs conducted at the beginning of the class, they will be discovered step by step as you get to know them.

II. How to tackle these topics in class

1. Methods based on immersive learning in the host country

A. Task-based learning

Most of modern approaches of language teaching use task-based learning, as recommended in the Common European Framework of Reference for Languages (CEFR). If you are not familiar with the concept of task-based learning, here is a glimpse of it. In everyday life, that is, outside of language teaching context, task is usually referred to as work that has to be done. It gives a sense of duty or assignment, and mostly refers to administrative or professional actions. In the context of language teaching, the meaning is broader and doesn't have a negative connotation. This is the definition given by the CEFR:

Tasks are a feature of everyday life in the personal, public, educational or occupational domains. Task accomplishment by an individual involves the strategic activation of specific competences in order to carry out a set of purposeful actions in a particular domain with a clearly defined goal and a specific outcome (see section 4.1). Tasks can be extremely varied in nature, and may involve language activities to a greater or lesser extent, for example: creative (painting, story writing), skills based (repairing or assembling something), problem solving (jigsaw, crossword), routine transactions, interpreting a role in a play, taking part in a discussion, giving a presentation, planning a course of action, reading and replying to (an e-mail) message, etc. A task may be quite simple or extremely complex (e.g. studying a number of related diagrams and instructions and assembling an unfamiliar and intricate apparatus). A particular task may involve a greater or lesser number of steps or embedded sub-tasks and consequently the boundaries of any one task may be difficult to define.

(CEFR; 157)

Adopting a task-based teaching method requires you, as a language trainer, to identify the needs of your learners not only as communication needs ("learning how to say something") but as everyday life needs ("learning how to do something" in an environment where the host language is used). You can take reference as the needs identified in the social environment (part above).

Then, you have to identify which specific competences will need to be activated in order to achieve this task. When a task is complex, you will have to divide them into sub-tasks that will represent learning steps. For example, eating being a basic human need, you will probably identify that your learners have the need to interact with their environment about food. Instead of tacking the subject of food generally, you will identify specific tasks to work on (e.g. buying vegetables in the market, getting cooking advice, ordering a meal, etc.). Let's consider this last example: ordering a meal is a complex task that requires to activate specific competences such as (non-exhaustive list) identifying different types of aliments and food (general knowledge and cultural competence), asking information about the components of the food and the special diets (linguistic competence for asking a question and thematic vocabulary), expressing his choice for an item (linguistic competence for agreeing and disagreeing, use of demonstrative pronouns, conditional, etc.), using the politeness customs... Thus, a great deal of the language facilitator's role is to identify the sub-tasks required to complete the complex task, as well as the competences that have to be activated strategically in order to allow the learners to fulfil their needs. You will often realise that the competences involved go beyond the frame of language itself: cultural competences, mathematical or logical skills, transversal skills building self-confidence, etc.

b. Use of authentic documents

Facilitating language learning in an integration context implies teaching the language that is commonly used in daily life and that is omnipresent in the environment. This context allows immersive learning, and unlimited access to documents and learning supports. Thus, instead of getting material from language guidebooks to support your teaching, it is recommended that you select authentic documents from your environments (for example, city map, schedule of the bus going to the course venue, flyer of an event happening in the neighbourhood within the week, actual administrative form, etc.).
Being in an immersive learning situation also means that the teaching can easily extended outside of the classroom: you can empower the learner in their own learning process by proposing small challenges to be realised outside of the class, or propose the learners to choose themselves the support documents to work on.

c. Case study: "French as Integration Language - FLI"

In France, the state has institutionalised an approach, "français langue d'intégration" (FLI), literally "French as an integration language". It is takes root from more general disciplinary fields in language teaching ("French as a foreign language", or "French as a second language") in using the same theoretical and methodological basis. The motivation of creating this new approach is to clarify the specificities of learning a language as part of an integration process. Thus, it refers to a specific target group (adult migrants) and a clear goal (integration in the hosting society). As a consequence, this approach takes into consideration the fact that the learners are in a immersive linguistic situation, meaning that they learn as much within the class and outside in interact with native speakers of the host language; it takes into consideration the will of the learners to settle for the long-term in the country. It is careful about the schooling and literacy background of the learners, as well as the diversity in the group of learners. The approach is institutionalised through a repository, and the organisations using this approach can be recognised through a label.
What we can learn from this approach, it is that facilitating language learning for adult migrant learner doesn't only imply selecting appropriate pedagogical methods and documents/tools. It also means a shift in the way we identify ultimate goals and needs of the learners.

2. Setting the limits of your implication

Approaching topics related to integration and integrating the teaching in real life situations might bring you to discovering a lot of personal information about your learners. It might also lead you to discover needs for developing other skills than languages (such as mathematical, logical skills, cooking, etc.). Integration is a long and arduous process, especially when it comes to administrative issues. Keep in mind that as a language trainer, you could be one of the few interlocutors that your learners have in the host country, and maybe the one with whom your learners have developed the biggest trust relationship (teaching/learning process is often described as including an informal, unspoken didactic contract that ties together teacher and learner in doing some efforts and achieve a common goal, learner can be very grateful and give a big value to the relationship). Thus, learners might express needs and address requests to the teacher that go beyond language teaching (administrative or paperwork support, sharing psychological trauma, being confronted to health issues, etc.).

It is important for you to set the boundaries for your implication. If you teach as a professional trainer, member of an organisation, you should identify the limits of your role with your colleagues and boss, and it can be officialised in your job description. If you are teaching on a voluntary basis, and if you consider yourself as a "helper" who isn't restrained by the boundaries of a profession, it is important that you start a reflexive process about your own resources and the limits of your implication. When the topics go beyond the role you set for yourself, it is important to transfer the request to people who can manage the issue in a professional manner. In order for you to feel ready, we recommend you to map the existing resources and build a reference index for the specialised stakeholders.

Sum-up

This chapter sums-up methodologies and approaches to take into consideration the specificities of teaching the host language to learners an immersive context. The classroom is indeed a favourable context for talking about social space. But since socialisation happens mostly outside of the classroom, the following chapter presents good practises of projects and initiatives that can support the integration of migrants in the host society. Take some inspiration!

Questions for reflection

◘ Which aspects of your language training tackle topics related to social spaces?
  Which proportion of your programme does it represent?
◘ Do you already work with task-based learning?
  If not, consider the last topic of your class and try to identify one task relevant
  to the needs of your learner.
  Which specific skills and competences need to be activated in order to complete this task?
◘ Have you already faced a situation where you helped your learners
  for issues beyond language learning? Did it raise any ethical issues?
  Did you have to reconsider the limits of your implication towards your learners?

References

Anne VICHER. Référentiel FLI : Français langue d'intégration.
Available online: http://cefil.org/wp-content/uploads/2015/11/FLI-DEF_WEBinteractif.pdf

RAdya- ASL Web. Ressources pour l'animation d'ASL.
Available on: http://www.aslweb.fr/ressources/

Council of Europe (2011). Common European Framework of Reference for Languages: Learning, Teaching, Assessment. Council of Europe.

Chapter 06:

Becoming active in the community

Introduction

The present chapter gathers and describes concrete examples of good practices that can support the activation of migrants in the society and of the society towards the migrants.

Learning objectives of the chapter

Going through this chapter, you may:

◪ Learn about how a good practice can be defined
◪ Distinguish between 4 typologies of good practices
   (ideas, practices, pedagogical-educational tools and methodological approaches)
◪ Learn about some examples of good practice regarding fostering migrants' active
   participation within the community
◪ Get some ideas about how the community dimension can be integrated in language training
   and how it is possible to contribute to migrants' sense of community within the new social context
◪ Explore the dimension of social inclusion in the process of language learning

I. About the concept of "good practices"

A "good practice" can be defined as follows: a good practice is not only a practice that is good, but a practice that has been proven to work well and produce good results, and is therefore recommended as a model. It is a successful experience, which has been tested and validated, in the broad sense, which has been repeated and deserves to be shared so that a greater number of people can adopt it.

We have defined 4 typologies of good practices, listed in the table below. The set of definitions keeps open the field of research, giving the possibility to consider both ideas and activities, therefore gathering a set of good practices with various level of complexity and structural dimension tackled.

- ◘ Ideas: Suggestions for interventions, exercises, situation that could be interesting, but have not yet been realised
- ◘ Practices: Interventions, exercises, learning situations realised already but not tested enough to predict possible and replicable results
- ◘ Pedagogical / Educational tools: Interventions, exercises, situations realised and tested enough to predict possible and replicable results
- ◘ Methodological approaches: A theoretical and defined approach on using interventions, exercises, learning situations in a combined way that accompany the learner to face multiple and concrete results

Newspapers and political discussions are full of words spent on the perception of unsafety of the citizens. Unsafety also applies to migrants. This chapter tries, therefore, to offer the reader some possible elements on how the community dimension can be integrated in language training and how it is possible to contribute to migrants' sense of community within the new social context.

II. Examples of good practices

1. Ideas

Participatory creative design and visual storytelling workshops
An idea of the association WALLS – Wall Art for Leisure and Learning Spaces

The starting point of this project idea is contemporary art and, in particular, its creative processes and languages, seen through horizontal participatory lens. They consider intrinsic to contemporary art the capacity to serve as a tool for synthesis and analysis of complex concepts and for sharing them among people with profoundly diverse cultural and linguistic backgrounds.

The project aims to involve 2 groups composed of refugees and UE citizens that are going to work together, guided by a team of facilitators formed by artists, contemporary art professionals, clinical psychologists, educators and cultural mediators.

One objective of the lab will be to guide all of the participants, both refugees and EU citizens in sharing through images their personal everyday stories, explain their cultural contexts and different traditions and values using the creative instruments and techniques of the contemporary visual art, such as sketch, collage, illustration, painting, schematics, diagrams, etc.

This task will necessarily induce the research of allegoric forms and visual abstractions, and the deconstruction and change of perspective on familiar concepts and ideas. This process will trigger an analysis and simplification effort by the attendees, that, in order to explain their thoughts, will have to find a common ground of understanding with people coming from very different cultural, social and religious backgrounds. The team of facilitators will run and facilitate the participatory components and the dialogue. This process, on one hand, will help the communication beyond linguistic barriers and will encourage both migrants and EU citizens to enucleate and dig back to the founding values of their ideas and beliefs in order to find common pathways and discover the origins of differences, in a mutual discovering and self-revealing journey. On the other hand, the workshop will induce the participants to express their needs, desires and aspirations, and tell their own stories, though an uncovering action.

The European citizens in the context of these laboratories will also have the chance to look beyond the unifying veil of the rhetoric around refugees and migrants, by having the opportunity of working and cooperating in a deeply personal and analytical process of mutual exchange and enrichment.

In a second moment of the project the results, translated in artistic intellectual outputs, will be made public with the scope to make known a more authentic face of the migrants' reality.

2. Practices

Using a 'Conversation Club'
to assist integration through language
Practice promoted in Sheffield, England
The Conversation Club combines support to learn and practice language skills with 'extended activities' such as weekend walks, museum visits, football, and cinema visits. The aim is to reduce social isolation and promote integration using language learning as the basis for a range of activities which are planned by the learners (refugees and asylum seekers).

Interview technique with migrants
Promoted by Isolaverde cooperative (Rome, Italy)
The "Interview" is a technique to guide and support migrants (refugees, asylum seekers) rebuild their study and work carrier prior to their arrival in Italy. A project was carried out with the support of local senior volunteers, which gave a community dimension to the experience and encouraged an inter-personal and intercultural exchange between the hosting community and the migrants living in the receiving centre. At the same time, the migrants benefit from creating their European Curriculum Vitae and from the advices of the Italian seniors useful for their possible integration in the school or working context of the hosting country.

Sport and cultural activities
Facilitated by different organisations active in the social field
A common practice aimed at the integration of migrants is the organization of meetings between the migrants and the local population by sharing activities: soccer, basketball, theatre, music, board games, and traditional games. In this way the local people and the migrants who coexist in the same city start to exchange, to know each other and to establish relationships. Different actors of the society support these initiatives: youth centres, cultural associations, receiving centres, private companies, schools, churches etc.

Cooking workshop
Promoted by the association En chantier in the Belle de Mai neighbourhood of Marseille, France
Cantine du Midi, permanent public workshop, is a project around the pleasure of sharing know-how, ideas and good times. A place of tasting and discussion open to all.

They propose to all members a canteen every lunchtime from Tuesday to Friday. The dishes are prepared with fresh products, from organic farming, as well as local commercial products or even good things that come from far away and have reached the canteen through their food-sharing system called "Gnam-Gnam Traveller".

Every morning, a new team works in the kitchen to prepare the canteen of the day, which gives rise to workshops. Everyone is therefore invited to go at least once across the counter and be part of the team either by offering a recipe or by giving a hand to the cooks of the day!

3. Pedagogical and didactic tools

Community Urban gardens as cultural mediator

The Community urban garden has become all over Europe an important tool for social exchange, fostering learning, participation and active citizenship. Being an expression of the community the shared garden is welcoming also the encounter between migrants and the local population, revealing itself as a special space and time to meet one another, going towards a model of authentic integration.

In some cases, the urban gardens are created together by the local people and the migrants, recuperating abandoned or uncultivated pieces of land, in other cases the already existing community gardens open themselves to the participation of the migrant communities. Often this connection is promoted by non-profit organisations active in the social field.

This kind of social laboratory also fosters for migrants the context to share and develop their know-how. They start to make themselves useful, they build significant relations with the community, they start to feel recognized and to recognize themselves in the hosting context, in other words, they gain a role in the society.

How does the community urban garden can make this possible? Probably because of its participative approach and its connection to nature. The community garden is the land where anyone can find a place, where everybody can bring and take something, where the society masks are wiped out because working the land and sharing its fruits puts people on the same starting point and unites them. Sharing time, sharing work and sharing food makes people see the richness of being together, stronger than any fear and prejudice.

All these elements have convinced some local or regional administrations in Italy to finance community gardens projects to support training and employability of migrants and unemployed people.

The SPRAR (Protection system for asylum seekers and refugees in Italy formed of the network of local entities that realize integrated hosting projects) of Aidone and Villarosa in Italy have launched the "social gardens" with the aim to involve migrants for the support of families in difficult economic and social conditions. Not only urban regeneration, the project aims to promote the creation of a real network of relationships to support the families in need. The refugees and asylum seekers of the SPRAR, together with local school students, the elderly, people with disabilities and with the support and involvement of private companies and local associations, have followed training courses on cultivation techniques according to principles of organic farming. The migrants shall contribute to the production of food products that will serve to support local families in need and in economic difficulty. The initiative will regard the entire community especially the youngsters, aiming to raise their awareness on the topic of migration and reception. A project that looks on the one hand to the integration and mutual knowledge between citizens and refugees but on the other it experiences a welfare community that aims to set in motion a solidarity productive cycle to give life to abandoned areas involving the most vulnerable sections of the population.

Volunteering as learning experience

Another good practice regards the volunteer participation of migrants in actions of urban renewal. The migrants engage themselves in activities of public utility for the community at the same time following a training path that bring them new competences and experiences, reinforce their self-esteem and motivation and raise their employability.

One example is volunteering for the care of urban green areas and maintenance of public spaces in the city of Arnesano. The intervention of Arnesano was part of a training course for the professional retraining of refugees aimed at training operators involved in the maintenance of green areas.

Another example is the organisation of English classes held by migrants for the local community. Happened in Caltanissetta (Sicily) where a migrant, teacher in its own country, was invited to teach English to the body of the local police. The experience is a challenge and a two-way learning opportunity, first by teaching English and then by learning Italian.

Furthermore, the occasion to meet and interact with the local neighbourhood through a constructive action with added value for the community fosters relations of mutual understanding between the local people and the migrants and generates an important turnaround in neighbourhood's hostile towards refugees.

Voluntary work is at the same time a good practice that amplifies the cognitive maps of migrants through the development of language learning

4. Methodological approaches

A model of receiving centre
The one of Isolaverde cooperative (Rome, Italy)
The main aim is transforming the time the migrants spend in the receiving centre into a significant experience, especially from a social and cultural point of view. The centre supports the migrants in discovering their talents and abilities and in filling the cultural gap to adapt themselves to the external cultural environment. The life in the receiving centre is the life in a community. The model is based on the idea that living within a community can be an advantage for people, who – for different reasons – need to face a deep change in their lives and their beliefs. Seeing "the other" not as a possible rival, who reduces space and resources, but as a travel companion, a helping hand or a friend. On the other hand, each guest of the receiving centre is an active and responsible member of a multicultural group. The people who live in the centre are automatically included in a complex and multilevel network of communication and sharing, taking and giving the more he/she can. Each of them is supported and helped at different levels and, at the same time, is expected to cooperate to the services for the others. In other words, there is a constant work to build up relations that are solid and flexible at the same time. The daily work includes a few well-framed workshops, scheduled on a weekly basis. The centre offers Italian classes, Italian conversation hours held with volunteers, gardening and horticulture basic training, apprenticeship as receptionist, house painter and electrician, cooking laboratories. Some involve helpful external experts, who accept migrants as their assistants while working within the receiving centre. As much as possible similar external experiences are also organized.
All activities are conducted in Italian language, in which the acquisition of specific skills is accompanied by the acquisition of a specialized glossary. The goal is also to create the right conditions for understanding the importance of language learning. For example, through the involvement of guests in various tasks (E.g. assistance during ordinary repairs in the centres coupled with technical staff). The personal ambitions are reflected in the recognition of a specific language in terms of utility and profitability. The value of direct interactions is highly valued, to facilitate a real understanding of the European culture and to create the conditions for migrants to share their own culture.
The diversification of learning opportunities allows involving as many guests as possible, intercepting different needs, inclinations and cultural levels.

Intercultural Mentoring

Promoted by Hors Pistes (Marseille, France), similar initiatives happening in different parts of Europe

Intercultural Mentoring allows the encounter between migrants and locals, who decide to spend some time together to make a few steps towards a more inclusive society.

The Intercultural Mentoring program aims at facilitating the social inclusion of recently arrived migrants through the active and volunteer involvement of locals as "mentors". The project seeks at fostering dialogue and citizen participation by creating spaces for sharing and helping each other. The program includes phases of preparation, training, matching, follow-up, peer sharing and evaluation.

The programme is based on the specific methodology of "engagement mentoring". It was inspired by non-formal education experiences and European Voluntary Service mentoring experiences.

The objective is to foster social inclusion. The program aims at providing an answer to the feeling of being isolated and the lack of inclusion of recently arrived migrants. It provides a space where any local person can get involved and volunteer, without requesting special skills and with a great flexibility on timetable. Possible learning outcomes for both migrants and mentors are the development of intercultural competences, language skills, and social network. The greater impacts observable generally on mentors are their citizenship; self-confidence; knowledge of the migrants situation; transmission skills; social skills; communication skills. On the other side, many migrants were able to find a job, enter education system (university) or vocational training thanks to the support of their mentor.

The programme is held by a non-profit association but is made possible with the support of complementary stakeholders and partners such as social centres, language schools, hosting centres for asylum seekers, job centres, etc.

A guidebook has been published in order to help social workers to multiply this initiative in their own countries, to tailor their own mentoring programme for migrants, corresponding to their own needs[1] .

Questions for reflection

◨ Which, if any, of the activities you develop with your learners involve the local community?
◨ Which of the examples gathered in this chapter could be adapted and used in your context?
◨ Do you know other examples of good practices that you could share?

---

1 For more information go to MentorPower website and consult the guidebook on
https://horspistesorg.files.wordpress.com/2017/02/mentorpower-guidebook-intercultural-mentoring.pdf

Bibliography

EPALE – Electronic Platform for Adult Learning in Europe
https://ec.europa.eu/epale/en/blog/how-support-integration-migrants-refugees-and-asylum-seekers

Hors Pistes organisation / MentorPower project (2016). *Intercultural mentoring guidebook: conceiving and running a mentoring program for migrant youth.*
https://horspistesorg.files.wordpress.com/2017/02/mentorpower-guidebook-intercultural-mentoring.pdf

FAO Food and Agriculture Organization of the United Nations – Good Practice definition
http://www.fao.org/capacity-development/resources/good-practices/en/

References

Intercultural mentoring website: https://hors-pistes.org/english/intercultural-mentoring/
Sheffield Conversation Club Registered Charity website: http://www.conversationclub.org.uk/

In French language
La Cantine du Midi website: https://cantinedumidi.wordpress.com/

In Italian language
SPRAR (Sistema di Protezione per Richiedenti Asilo e Rifugiati) website:
http://www.sprar.it/storie-buone-pratiche/rigenerazione-urbana-e-cittadinanza-atti-va-lo-sprar-di-aidone-e-villarosa-lanciano-gli-orti-sociali-a-sostegno-delle-famiglie-bisognose

ROMATODAY, online newspaper http://eur.romatoday.it/torrino/orti-urbani-vallerano-decima-migranti--.html

IL TIRRENO newspaper, Edition Versilia, digital version: http://iltirreno.gelocal.it/versilia/cronaca/2017/01/27/news/pronti-i-progetti-per-finanziare-gli-orti-urbani-1.14781641?refresh_ce

Glossary

These definitions represent the meaning of the concepts in the context of Learning Zone project. Most of them have been inspired from different sources and usages, and have been transcribed by the authors of the guidebook. The definitions accompanied by references have been entirely borrowed from external authors.

Acculturation

The process of cultural change that we experience where we need to learn a new set of guidelines, attitudes, behaviours that allow us to function in a new cultural reality

Assessment

Assessment takes place when evaluation has a comparative dimension that involves setting individuals, activities or institutions into a ranking order of performance or achievement. The ranking may be set in relation to criteria that are specific to the context, process or outcomes that are being assessed (such as: who swam the river fastest, or which the European Voluntary Service agency has the highest success rate in attracting socially disadvantaged young people into the programme). Alternatively, relative performance may be assessed against an external standard (such as in the case of the PISA attainment tests for 15-year-olds in different countries). In the field of youth work, the word assessment is used interchangeably with the word evaluation. REF: Chisholm, L. (2005): Bridges for Recognition Cheat Sheet: Proceedings of the SALTO Bridges for Recognition: Promoting Recognition of Youth Work across Europe, Leuven-Louvain.

Cultural adjustment

A long and challenging process that refers to adapting to a new culture, which usually consists of four different stages: arrival, reality, negotiation/alienation and the integration/marginalization phase.

Cultural diversity

The quality of diverse or different cultures. It also refers to having different cultures respect each other's differences.

Cultural mediator

Somebody or something with the capacity to mediate and encourage the exchange between people of different cultures and facilitate a process of intercultural communication in order to foster dialogue and common understanding

Cultural sensitivity

The fact of being aware and sensitive about both one's own and other people's culture, being able to experience a different way of thinking, be able to see and appreciate the diversity

Culture

The sum of millions of actions, traditions, ways of expressing the memory of one's intellectual inheritance, affections, in short, the sum of the history of identities. Culture is a fluid and dynamic process, which has been constantly evolving throughout time. It represents the core, the backbone of the identity of every human being.

Culture shock

The sense of disorientation, alienation or frustration that one may experience when entering in contact with a culture different the one's own

Education to diversity

The base of intercultural education. It means educating people to develop their own curiosity and an open and critical attitude towards what's different. In this guidebook it refers to supporting the understanding of cultural and linguistic diversity in terms of needs, motivations, identities, times and phases of integration, and promoting a constructive approach to dealing with them.

Enculturation

The process of learning the values, guidelines and behaviours which allow us to be identified as members of a specific culture

Ethnocentrism

Judging another culture solely by the values and standards of one's own culture. It also refers to the thinking that one's own culture is better than the others.

Ethnorelativism

Assumes the equality and validity of all groups and does not judge others by the standards of one's own culture

Diversity

In general, the term 'diversity' is simply another way of denoting 'multiple difference' or 'variety'. However, it has come to acquire a socio-political connotation that specifies positive acceptance of heterogeneity, and in particular, of cultural heterogeneity. Most commonly, diversity implicates that such differences are to be accepted and respected equally, since no culture is intrinsically superior or inferior to another. Within this framework, noticeable and identifiable differences between people, such as race, ethnicity, language, culture, religion, age, gender, socioeconomic status, family status, sexual orientation, political views, disability status, etc. are considered to offer positive potential – diversity connotes the power of variety, which both exists and is to be valued and cultivated. At the European level, the notion of diversity is, on the one hand, one of the pillars of the EU for achieving the Union's strategic goals and for building a more inclusive community, and, on the other hand, central to the ideas of pluralism and multiculturalism underpinning the Council of Europe's strategy on education for democratic citizenship. REF: Stevens, G., Downs, H. (2007): Diversity. In Ritzer, G. (ed.): The Blackwell Encyclopedia of Sociology, Blackwell Publishing Ltd.

Good practice

Not only a practice that is good, but a practice that has been proven to work well and produce good results, and is therefore recommended as a model. It is a successful experience, which has been tested and validated, in the broad sense, which has been repeated and deserves to be shared so that a greater number of people can adopt it. In the Learning Zone "Guidebook" we have defined four typologies of good practices: Ideas, Practices, Pedagogical/Educational Tools and Methodological approaches

High-context cultures

Complex ideas are conveyed in fewer words, each word is loaded with meaning and interpersonal communication relies on very personal relationships

High territoriality cultures

Seek to mark out the areas which are theirs

Low-context cultures

Tend to deliver information directly and literally, communication is often objective, impersonal, and based on facts rather than emotions

Lower territoriality cultures

have less ownership of space and boundaries are less important to them

Identity

The whole of who a person is, the characteristics that make a person, the characteristics through which a person recognizes himself/herself or is recognized by others

Integration

The process of finding one's own place in a new culture, by adapting to the host culture while at the same time maintaining one's own culture. Feeling of belonging to a new community. Recognizing oneself and being recognized by the others as having an active role as member of the host culture and community.

Interculturality / Interculturalism

Aprocess that promotes dialogue and interaction between cultures as well as awareness on one's own culture and the other cultures, leading to a development that is enriching of the individuals and of the entire community.

Intercultural communication

The interaction between people from different cultural backgrounds which is made of both verbal and non-verbal interaction

Learning to learn

The ability to pursue and persist in learning, to organise one's own learning, including through effective management of time and information, both individually and in groups. This competence includes awareness of one's learning process and needs, identifying available opportunities, and the ability to overcome obstacles in order to learn successfully. This competence means gaining, processing and assimilating new knowledge and skills as well as seeking and making use of guidance. Learning to learn engages learners to build on prior learning and life experiences in order to use and apply knowledge and skills in a variety of contexts: at home, at work, in education and training.

Mentoring

Refers to the non-formal, informal and interpersonal relation between two people in which one (the mentor) guides the other one in a learning process, offering support, encouraging motivation and facilitating change towards a process of intercultural awareness and integration.

Migrant

The person who leaves the country of origin voluntarily in search of a better job and living conditions in another country or who is fleeing war and destruction, persecution and torture, people in danger of life and in search of protection (refugees, asylum seekers)

Migration

Migration is the movement of persons from one country to another for settlement, as a consequence of (negative) push factors and (positive) pull factors. Due to industrialization processes, migrants moved from agriculture to firms and high wage economies attracted workers from low wage economies. In the EU framework the term 'migration' concerns Third country nationals, while movement of EU nationals within the EU is addressed as 'mobility'. Globalisation has heavily impacted on migration flows. While migration is interpreted as being a voluntary process, 'forced migration' (refugees, asylum seekers, etc.) has grown in importance. It can be defined as "the movements of refugees and internally displaced people (those displaced by conflicts) as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, famine, or development projects" (Forced Migration Online). REF: Abercrombie, N., Hill, S. and Turner, B. (2006): The Penguin Dictionary of Sociology, Penguin Reference.

Motivation

A general desire, need or want that generates the energy required for someone to do something. In particular, in this guidebook the motivation refers to the drive that gets migrants to learn the language of the hosting country.

Monochronic cultures

Tends to do just one thing at a time, do not value interruptions, tend to show a great deal of respect for private property

Multiculturality / Multiculturalism

The quality of being multicultural. When people from different ethnicities, belonging to different political, national, linguistic or religious groups share the same land and co-exist within the same society, that society is described as multicultural.

Needs analysis

In the Learning Zone guidebook it refers to the process of assessing and identifying what use will the learners make of the language, and consequentially which resources they will need in order to be able to deal with specific communication situations

Non-formal learning

Non-formal learning is a purposive, but voluntary, learning that takes place in a diverse range of environments and situations for which teaching/training and learning is not necessarily their sole or main activity. These environments and situations may be intermittent or transitory, and the activities or courses that take place may be staffed by professional learning facilitators (such as youth trainers) or by volunteers (such as youth leaders). The activities and courses are planned, but are seldom structured by conventional rhythms or curriculum subjects. Non-formal learning and education, understood as learning outside institutional contexts (out-of-school) is the key activity, but also the key competence, of youth work. Non-formal learning/education in youth work is often structured, based on learning objectives, learning time and specific learning support and it is intentional. It typically does not lead to certification, but in an increasing number of cases, certificates are delivered, leading to a better recognition of the individual learning outcome. Non-formal education and learning in the youth field is more than a sub-category of education and training since it is contributing to the preparation of young people for the knowledge-based and the civil society. REF: Chisholm, L. (2005): Bridges for Recognition Cheat Sheet: Proceedings of the SALTO Bridges for Recognition: Promoting Recognition of Youth Work across Europe, Leuven-Louvainand Partnership between the European Commission and the Council of Europe in the Field of Youth (2011): Pathways 2.0 towards recognition of non-formal learning/education and of youth work in Europe, Strasbourg.

Objective needs

Refer to the social needs, a set of linguistic terms and information that the learner needs to know in order to be able to engage in a productive and receptive interaction in a certain social environment/situation

Polychronic cultures

Like to do multiple things at the same time, can be easily distracted, have a tendency to build relationships rather than focusing on a specific task or objective.

Subjective needs

Refer to the individual needs, influenced by motivation or personal learning style, constantly changing

ACTIVITY N.1

THE SOUND FILTER

DURATION 🕐 15 TO 45 MINUTES
DEPENDING ON GROUP SIZE

AIM

Gain awareness in the diversity of sounds in languages of the world
Understand the mechanisms of accent
Hear the native languages spoken in the group

STEP BY STEP PROCESS

Explain that this activity is about hearing each other's native languages, especially getting awareness
on the diversity in languages sounds. The activity can start by every participant wondering what
« sounds special » in their language, compared to the other languages in the group
(particular sounds, special intonation, length of words, etc.).

The participants should stand or sit in a circle.
One by one, each participant will share with the group either :
◘ A tongue twister, that the group can try to repeat
◘ A word or a small sentence that will go from ear to ear.
The last one in the circle will say it out loud and the group can check how it evolved from the original sound
(Chinese whisperer game).

After the round is finished, start a debrief discussion :
◘ How was it ? do you want to share your feedback about this activity ?
◘ Does it trigger thoughts or reflections on the diversity of sounds of languages?
◘ Why do you think that, in the Chinese whisperer game, the words always end up different ?

Introduce the concept of the « strainer » as a sound filter.
You can provide a visual example of sound system differences using « vowel triangles »
(a visual representation used in linguistics) of very different languages such as French and Arabic.
◘ After understanding the mechanisms sounds perception and accents,
does it make you want to change the way you learn or teach other languages?
◘ Do you think the concept of the strainer can be used in other areas than sounds of languages?

MATERIALS AND RESOURCES
The group should be in a circle, preferably sitting,
make sure you have the space required.

OUTCOMES / TIPS FOR FACILITATORS

Most participants enjoy the metaphor of the strainer because it simply explains
why we have accents, why it is hard to learn languages- and why it is totally normal.
Make sure you understand well the theoretical part and prepare visual facilitation supports
so that you are able to transfer it to the participants.

ACTIVITY N.2

THE MOVING SENTENCE

DURATION 🕐 30 MINUTES

AIM

Learning word order in the host language
Comparing word order in the native languages of the group
Team work / working with a diverse group

STEP BY STEP PROCESS

Within the group, some participants will represent the words forming the sentence, while some others will be the « grammarians », putting the words back in order to make a sentence.

Choose sentences depending on the participants' language level and the current topics learnt.
This activity is about words order, it can be for example:
a simple subject - verb - object for beginners, sentences expressing location,
or including relative clauses for more advanced.
There should be fewer words than the number of participants in the room.

Call the « words » participants one by one and tell them the word quietly in their ear.
They should remember their word. Tell the words in random order otherwise the task is too easy!
The « words » participants will say out loud their word if a grammarian comes close and ask for it.
The task of the « grammarians » is now to rearrange the words in order:
they pull their friends by their arm to place them elsewhere.
Once the grammarians think they are ready, the "words participants"
should tell their words out loud to check if the sentence is correct.

Ask the grammarians :
◘ if this sentence was in your native language, what would be each one's word ?
Would two or more words split into one?
Do we have to change the words order to make a correct sentence?

Using people as « words » that you can move around in space can be easier to talk about grammar concepts.
If one of the learners has frequently difficulties with word order,
it can be a nice opportunity for him to share with the group what represents a biggest difficulty

MATERIALS AND RESOURCES
No material needed

OUTCOMES / TIPS FOR FACILITATORS

This activity is expected to build team spirit,
because it is a collaborative task and it gives the participants the opportunity
to share which aspects of the grammar are difficult for them to learn.

ACTIVITY N.3

SEEKING SIMILARITIES AND DISCOVERING DIVERSITY

DURATION 🕐 20 MINUTES

AIM

To discover the diversity within the group
To develop communication skills
To get to know each other and develop a good group feeling

STEP BY STEP PROCESS

Group size: 10+

Ask each player to fill in the question sheet (see below)
and then to try to find someone else who has the same answers to all the questions.
If they can't find someone, ask them to try to find someone
with whom they share four characteristics,
if they can't do that- then someone with three or at least two!

Debriefing
Start by asking if people enjoyed this activity and why?
Then go on to talk about what they learned. Then ask:
◘ How many people found someone else with all five- four- three- two – one characteristic in common?
◘ What diversity of religion, taste in music, pet hates, favourite drinks etc.
is there in the group?

MATERIALS AND RESOURCES

Copies of the sheet and pens - one per person

Question sheet content:
Write in the answers to the questions below and then try to find someone else
who has the same answers to all the questions.
If you can't do it, try to find someone
with whom you share four characteristics- or three- or two – or are you unique?

◘ I was born in ◘ My religion is ◘ I am allergic to
◘ My pet hate is ◘ My favourite music is

OUTCOMES / TIPS FOR FACILITATORS

The participants start to know each other and to become aware of the things
they have in common and of their diversities.
They notice that, even if there are differences, there are other things
that they have in common and vice versa.
The participants learn to present themselves in the host language.

Tips for facilitators
The questions can be changed adapted to better serve the specific target group.
The activity can be adapted to other topics to facilitate language
learning in a dynamic way, through the exchange within the group.

ACTIVITY N.4

KNYSNA BLUE

DURATION 🕑 5 + 10 minutes

AIM
Music is an excellent way to bring us closer to other cultures.
To raise curiosity about music from other cultures and peoples
To raise curiosity about other peoples, cultures, music and language
To puzzle participants and introduce a nice atmosphere in the group

STEP BY STEP PROCESS
Group size: Any
1. Choose an appropriate time for this activity, for example at the beginning of the session, or after a break.
2. Tell the group you are going to play some music and they have to try and guess where it comes from.
3. If the music has words, ask the group to imagine what they are about.
4. Play the music for about three to four minutes.
5. Tell the participants they may discuss the music with a friend if they wish to,
   but not to reveal their guesses. They can note them down if they want to.
6. At the end of the session, play the music again
   and invite participants who wish to do so, to reveal their guesses.
7. Tell them the answer.
8. If you have the words, give the copies out and play the music again.
   Invite people to follow the words as the music plays. They can also sing along if they wish.
9. Follow with the evaluation and at the end of the session finish up with another piece of music.

Debriefing
If you think it appropriate, have a short discussion.
Ask the participants to say if they were surprised at the origin of the music,
if they liked it, if it was difficult to guess where it came from and why, etc.
If participants say the music was unfamiliar but they liked it,
ask them what the thing they most liked about it was.

MATERIALS AND RESOURCES
- Select a piece of music or song.
- If you can, find translations for the words (and if they are suitable) prepare copies for the participants
- You will need a CD player / tape recorder / PC

OUTCOMES / TIPS FOR FACILITATORS
Traditional music, dance, art and storytelling are all art forms firmly rooted in people's culture of origin.
The participants learn about other cultures and about the host culture through its music.
The participants exercise and develop their vocabulary.

Tips for facilitators
The choice of music is very important for the success of this activity. It works better if you first play a part of the composition where there are no words, and later play the entire piece, including words. This way the participants do not immediately focus on the language. The music chosen should also transmit a good atmosphere to the room and the group, regardless of its origin. Be prepared, if at all possible, to give some information about the kind of music you have played, its cultural dimension, how popular it is in its country of origin etc. The activity as such probably works best when the music chosen is not obviously foreign: we often associate classical music or jazz with North America and Europe while in fact a good part of it is performed by artists from other backgrounds. Music, and also other forms of cultural expression such as dance and art, is an excellent way to bring us closer to other cultures, but beware it can also be a carrier of stereotypes and biases.

This activity can be followed up by inviting participants who wish to, to bring in music from their origins to share with the group. Also, another session of this activity can be followed up by inviting participants to bring music they like from the host country to share with the group. However, be careful so that this does not turn into a competition about favourite music! Each time, it is interesting to work with the group to investigate the meaning of the songs and encourage the participants to develop their vocabulary. The facilitator can make a session of this activity focused on some specific aspects of the language and culture needed to be investigated and choosing the songs accordingly.

Activity adapted for the target group migrants and recent asylum seekers, selected from Education Pack "all different - all equal", Directorate of Youth and Sport, Council of Europe, 2nd edition

ACTIVITY N.5

TASK-BASED THEATRE

DURATION 🕐 60 MINUTES

AIM

Acting an interactive situation in the host country
Identifying and naming sub-tasks and competences in language learning

STEP BY STEP PROCESS

This activity involves theatre:
ask for volunteers to act a small situation (it is important that the participants feel at ease)
The situations can be acted by a group of 2 or 3 people, and can be done in their mother tongue and another language with a good level: what matters is to ACT with behaviours so that others understand what the situation is about.

The actors will secretly select a situation, for example at the market,
in school, at the police station, at the doctor, etc.

Participants first act the situation fully. The other learners have to guess which social space
it takes place and which task did the actors realise.
In a second round, the group will try to identify all the sub-task requires
in order to fulfil the complex task.
Actors will start acting the situation but the learners can stop the acting anytime by saying "STOP!"
and describe the sub-task

For example, a situation in the market :
Play. Stop! Greeting. Play. Stop! Asking name of a vegetable.
Play. Stop! Asking for a price. Play. Stop! Bargaining a price, etc.

The class can continue with language support on the specific tasks identified.
It can end with a group acting the same situation in the host language.

MATERIALS AND RESOURCES

Enough room for acting
Board for writing the tasks
Small papers to select an act situation

OUTCOMES / TIPS FOR FACILITATORS

Team spirit and a safe learning environment is expected to increase in the group,
related to doing playful activities and allowing space for mother tongues.

Refer to the chapter "immersive learning" to understand the concept of "task"
in the context of language learning.

ACTIVITY N.6

MAPPING THE CITY

DURATION 🕐 45 MINUTES

AIM

Develop a geographical visualisation of social spaces or resource places
Sharing resources within the group of learners

STEP BY STEP PROCESS

The participants are given a blank piece of paper.
They are asked to draw a visual map of their city (or neighbourhood,
depending on the scale you want to focus on).
The drawing doesn't have to be a map in its restricted sense,
it can represent one's own perception of space by other ways than 2D roads and buildings.

If you want to focus on the use of social spaces, you can influence the drawing by such questions
- where are the different places you visit in a typical day? Make them appear in the map.
- in which places did you have to fill a form to register?

If you want to focus on the network of solidarity and experts in your area,
you can influence the drawing by such questions
◘ Have you ever visited associations? What did they help you for?
◘ Have you been to the doctor since you arrived in the country?
◘ Do you know where to get help for accommodation? etc.

In small groups, let them debrief on each other's maps.
This activity can be proposed in a mixed group with local population,
in order to share different point of view of a city / neighbourhood.

MATERIALS AND RESOURCES

Blank paper, pen
Optional: actual maps for inspiration

OUTCOMES / TIPS FOR FACILITATORS

Learners are expected to develop their knowledge
of the local resources through this activity, and to develop their communication skills
required to transfer their knowledge to their peers.

ACTIVITY N.7

PARTY OF THE NAMES

DURATION 🕐 20 MINUTES

AIM

To know the other members of the group, stimulate logical thought,
facilitate participative communication, encourage a relaxed environment

STEP BY STEP PROCESS

1. Each participant has to write down his name on three sheets of paper.

2. The paper sheets are mixed in a bag.

3. Each participant has to take three sheets from the bag that do not have his/her name.

4. They will have five minutes to obtain the three paper sheets with
the same name (exchanging them with others) and then finally find
a person whose name they were trying to "collect".

MATERIALS AND RESOURCES

Small papers, pens, box

OUTCOMES / TIPS FOR FACILITATORS

Encourage learners to participate, be attentive to those who are passive.
This exercise helps to break first barrier of the communication,
also it doesn't acquire knowledge of the language,
as well it provoke a curiosity about the names that are coming from the other culture

ACTIVITY N.8

HELLO IN DIFFERENT LANGUAGES

DURATION 🕐 15 MINUTES

AIM

The goal of this activity is to heighten cross-cultural awareness, celebrate cross-cultural knowledge, and to say "hello"... in many different languages.
This can be used a fun, warm-up, get-to-know-you activity with a cross-cultural theme.

STEP BY STEP PROCESS

1. Ask learners to stand up and start to greet each other on their own language and on the way they greet each other's in their countries of origin, tell them that they should greet all the group members. Give them for it 10 minutes

2. After they finish, with their help write down all the greetings on the flip chart

3. At the end explain the way people greeting each other in the Hosting country and why they do it this way

MATERIALS AND RESOURCES

Empty space where learners can move freely

OUTCOMES / TIPS FOR FACILITATORS

You can encourage student to greet each other by starting to do it, going to most shy learners.

ACTIVITY N.9

GROUP AGREEMENTS

DURATION 🕐 20 MINUTES

AIM

To create a ground rules of the group together with a learners

STEP BY STEP PROCESS

1. Split a group in a groups of 3-4 people each

2. Explain them that now they will have 10 minutes
in order to discuss and write down their suggestions for the group agreement
that will help them to be productive and participate actively in the language class
(in case of the basic level of the language you can suggest them to draw down or write the key words)

3. After its done tell learners that now they will present what they wrote down,
but without words (pantomime) and the rest of the group should guess what did they mean,
give a group 5 minutes for the preparation of the presentation

4. While groups are presenting you can fix on the flip chart paper with the headliner
"Our group agreements" the key words and phrases

5. After presentations are over you can read out loud what was written in the flipcharts
and ask participants to "sign" the agreements in the air.
Tell them that from now on these are the ground rules for group to follow during the classes.

6. Place the flip chart on the visible place,
so every time groups fall out of the process you can remind them
about agreements they have created

MATERIALS AND RESOURCES

Markers, flip chart papers, A4 white paper, pens

OUTCOMES / TIPS FOR FACILITATORS

As a variation you can suggest learners to sign the flipchart with the markers,
this way it will be more like an official document.
If you see that some important agreements are missing
(for example to be on time or to listen to each other),
you can suggest them (just don't do it at the beginning, do it at the end)
and explain why is it important.

ACTIVITY N.10

TREE OF STEREOTYPES

DURATION 🕐 60 MINUTES

AIM

To understand what stereotype. Analyze those of our culture.

STEP BY STEP PROCESS

1. Split a group in a groups of 5-6 people each

2. Ask each group to draw a tree the size of a person,
with roots, trunk and branches on a flip chart.

3. Give them a task: Please, write down
◘ In the roots those fears and prejudices that are usually manifested towards the people
we consider different.
◘ In the trunk, write down the type of behavior that people
have towards the minority groups.
◘ In the tree, write your wishes and suggestions to participate
in building a society where all people are treated from the respect, justice and solidarity.

4. Ask each group to present their tree,
supporting them with the words that they don´t know

5. After presentations make a short debriefing with the questions:
◘ What you can find common in all the tries?
◘ How can we deal with the stereotypes and prejudices?
◘ What are your stereotypes of the hosting community and why

MATERIALS AND RESOURCES

Markers, flip chart papers (according the number of small groups you have)

OUTCOMES / TIPS FOR FACILITATORS

Additional questions for the reflection:
◘ Why do you think that the majority collectives develop protection behaviors before minorities?
◘ How do we react when we face the difference?
◘ What do you do when you feel rejected?
◘ Who do you think should act to achieve a space of intercultural coexistence?

ACTIVITY N.11

IT´S ABOUT ME

DURATION 🕐 60 MINUTES

AIM

To getting to know each other better,
to discover what is empathy and create safe atmosphere in the group of learners

STEP BY STEP PROCESS

1. Ask learners to bring a photo to school
that shows someone or something important to them.
It might be a picture of them at an important event
or of a special family member, friend, pet or place they love.
An alternative to a picture could be an object that relates
to something important to or about the student.
It might be something given to them by a loved one,
something they made or an object that symbolizes something important to them
(e.g., a badge they got after they hiked a certain trail)

2. Ask learners to sit 5 people around one table and share
their pictures/objects explaining why is it important for them

3. After 15 min ask learners to change the tables
and seat with people they haven't been at the same table before, make second round of sharing

4. After ask everybody to sit in a circle and make a small debriefing:
   ◘ What did you get to know about your colleagues?
   ◘ What surprised you?
   ◘ How do you know feel in the class?

MATERIALS AND RESOURCES

Prepare 5-6 tables with 5 chairs around
(depends on the number of the students in the class)

OUTCOMES / TIPS FOR FACILITATORS

While learners are presenting their objects
you can go around and listen to them.
Very important to remind learners day before the class to bring photos/objects