

## LANGUAGE TEACHERS' MANIFESTO

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### Target audience

- Pre-service teachers:
  - Primary teachers
  - Secondary teachers
- In-service teachers
  - Primary teachers
  - Secondary teachers

### Itineraries

- Dealing with intercultural and plurilingual communication/ Gestion de la communication interculturelle et plurilingue
- Exploring attitudes towards languages and cultures/ Travail sur les attitudes envers les langues et les cultures

### Abstract:

We set out from *Santander Manifesto* which was written by teachers of Spanish as a second language taking into consideration immigrants and refugees who are reaching most European countries and consequently are being involved in our learning system. This is a common trend in our territory which means that a multicultural situation is being created. So to think about their incorporation in our society and school system helps everybody deal with multiculturalism, in fact, the main objective of this activity. We do not only treat the situation in Spain but we face back to the origin of the term *multiculturalism* being used for the first time in Canada in the sixties. Thus a comparison between the situation in Canada and Spain is established.

### Rationale

Modern societies are nowadays characterised by linguistic and cultural diversity. The main objective of the activities presented is to be aware of those multicultural situations in order to be able to learn from them and apply them to our teaching process. The teaching/learning of second languages implies the teaching/learning of the culture of those languages. In this way, while learning the appropriate code of communication of a certain linguistic system, we relate different cultures reaching (or at least trying to reach) multicultural aspects of our own as well as the ones from people learning that language. Thus, the texts proposed show that multiculturalism has been a stepping stone since the sixties in Canada and it is being considered in Spain, not only in political or social terms, but also within educational contexts which must gather what society says.

Pair and group work are mainly proposed for the majority of the activities.

### Personal and social dimensions

- Being aware of linguistic and cultural diversity of contexts and individuals.
- Being able to influence on motivation and curiosity towards language use and language teaching.



## Professional dimensions

- Getting to know different policies taken by educational authorities as regards linguistic diversity.
- Thinking about concepts linked to language teaching and language learning.

## Worksheet 1

### Language Teachers' Manifesto

**Timing:** 180 minutes

**Material needed:**

- Texts
- Stickers to be put on the wall.

#### Activity 1

**Timing / durée :** 35´

**Grouping :**



**Description of the activity:**

*Read the text on appendix 1 and answer the questions below:*

- *What does it refer to?*
- *What is the most relevant point of the list for you?*
- *Do you agree on the points listed? Why?*

#### Activity 2

**Timing / durée :** 30´

**Grouping :**



**Description of the activity:**

*Share and discuss the individual answers in groups of four:*

- *Write points you consider most relevant.*
- *Summarize your ideas.*
- *Use five/six words to express what the main idea of the text is. These words are going to be written on pieces of paper to be put on the wall.*
- *List measures mentioned that should be taken to improve language teaching.*

### Activity 3

Timing : 15´

Grouping :



Description of the activity:

*Share everybody's conclusions. One person per group will let the rest know. The stickers with the ideas are put on the wall and some time to discuss and exchange opinions if necessary.*

### Activity 4

Timing : 20´

Grouping:



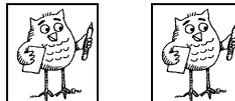
Description of the activity:

*An explanation and more details about the document are given in appendix 2.*

### Activity 5

Timing : 25´

Grouping :



Description of the activity:

*Discuss the following in groups of four:*

- *Do you think this is a good idea?*
- *What is done by you local authorities in your area?*
- *Would anybody sign up the manifesto? Why (not)?*
- *Each group will write a sentence with a statement which best gathers all that has been dealt with in the manifesto.*
- *Another sentence will be related to what has been previously mentioned about procedures educational authorities use to face these multicultural situations.*

### Activity 6

Timing : 5´

Grouping:



Description of the activity :

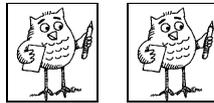
*Once we have read about what happens in Spain related to the teaching of the native language to immigrants, we are going to write our reflection getting to know what history tells us about MULTICULTURALISM. Teachers joining the previous Manifesto knew for sure the situation in other countries such as the one we are going to mention, where the term MULTICULTURALISM is being used since 1960´s.*

*Read the text on appendix 3.  
Try to guess which country it is talking about*

### Activity 7

Timing : 10´

Grouping :



Description of the activity :

*In pairs, exchange opinions about which country the text refers to.  
Why do you think so?  
Check on appendix 4 whether your guessings were right*

### Activity 8

Timing : 10´

Grouping :



Description of the activity:

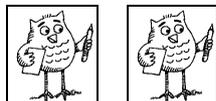
After introducing multiculturalism in Canada, we reach to **Canadian Multiculturalism Act** whose stated objectives are included in appendix 5.

Read the text

### Activity 9

Timing : 20´

Grouping :



Description of the activity:

Answer in groups of four:

What do **Santander Manifesto** and the **Canadian Multicultural Act** have in common?.

Write a sentence which gathers the general idea of Canadian Multicultural Act.

### Activity 10

Timing : 10´

Grouping:



Description of the activity :

One person per group will show the rest final conclusions of activities 5 and 9. If there is something new or something striking will be also written on pieces of paper to be shown to everybody as a way to end up this proposal.

### Assessment

- Continuous assesment by means of participation in group work and whole group discussions.
- While putting into practice activity 2 we check whether the points mentioned are relevant.
- We can also evaluate main ideas gathered by each group and written on stickers of paper.
- Finally we express what we think about this activity:
  - Was it useful to think about the points included in the manifesto? Explain why.
  - Was it useful to compare it with Canadian Multucultural Act?
  - What did you learn?
  - Will it be useful for your teaching?

## Appendix 1

1. It is urgent and necessary to integrate the teaching of second languages (L2) into the framework of an overall policy of attention to the immigrant population, considering not only individuals but also their families and the community, and fostering a sense of linguistic awareness in all those services that the host society is to provide to immigrants.
2. We call for a general plan for the organization, standardization, regulation and assessment of the teaching of second languages to immigrants and refugees. This plan, encouraged by the Ministry of Education and Science and co-ordinated with the Ministry of Work and Social Affairs, must be drawn up by consensus with the Regional Communities and other administrations and social organizations and it will include the necessary resources for its implementation.
3. The need to learn second languages is common to individuals of different origins and varying social and educational levels, yet they all activate identical cognitive mechanisms and follow similar processes.
4. The teaching of second languages to groups of immigrants and refugees has to be considered within the general framework of language teaching (communicative paradigm, holistic sense, intercultural perspective, affective dimension, autonomous and co-operative learning...). The socio-economic situation of immigrant students cannot justify the application of practices that go against the current teaching of languages.
5. The learning of second languages favours the acquisition of multilingual and multicultural skills, thus benefiting society as a whole.
6. Teachers form one of the key agents in the educational process. The teaching of second languages to immigrants and refugees requires specialists who can ensure a level of quality comparable to that of the rest of the educational offer.
7. No continuous training programme or specialization for second-language teachers will make sense unless serious and urgent attention is paid to the dignification and administrative regulation of the teaching profession. This fact is particularly urgent in the case of the teachers of Spanish as a foreign language. The public administrations may contribute to this through their recognition of the specificities of this training.
8. We call for a quality academic offer at university level which, taking advantage of the imminent implementation of the European Space for Higher Education, will contemplate the inclusion of second-language teaching subjects within the corresponding degree qualifications, as well as postgraduate qualifications suitable to this demand for training.
9. It is absolutely necessary to enhance research into the acquisition and teaching of second languages for this social group.
10. It is necessary to design a specific second-language curriculum to serve as an orientation for the design, development and assessment of teaching practice. this curriculum will be based on the Common European Framework of Reference for Languages.

11. The organization of the teaching of L2 to immigrants and refugees must be sufficiently flexible to deal with the real requirements of immigrant students, taking account of their diversity.
12. For immigrant children and teenagers at school, the acquisition of a general communicative linguistic competence is as important as that of an academic linguistic competence that allows them to access the school curriculum.
13. The respect for and maintenance of the language and culture of origin of immigrant pupils is an element of great value for learning second languages. This circumstance must be guaranteed at educational centres with the appropriate organizational and material measures needed for this.
14. It is up to those with responsibility for education to encourage the design of high-quality materials for the teaching of second languages as well as their assessment and dissemination.
15. It is necessary to design tailor-made courses for adults in line with their specific interests and taking into account their varying levels of training and professional qualifications. To this end it is necessary to consider second-language teaching in connection with general and work-related goals. The ultimate purpose of these must be the qualification of individuals on the professional linguistic plane. The various players in society (company owners, trade unions and administrations) must take part in their design and implementation.
16. Adult education centres must play a fundamental role in the implementation of second-language learning programmes and in the co-ordination with other social organizations for the different educational actions to be undertaken in this field.
17. We recommend the creation of a platform for the observation and cataloguing of the different actions and good practices carried out in Spain and also in the countries around us.
18. The programmes for teaching second languages to groups of immigrants and refugees must transmit and defend the same democratic values of equality and respect that inspire our current educational system.

## *Appendix 2*

### **Background**

What we have dealt with was called *The Santander Manifesto*. It was written thinking about immigrants and refugees and it has been considered as the stepping stone of the reflection proposed because this type of students must be taken into account nowadays. In fact, immigrant people are constantly reaching our countries and we thought that the reflection upon this was a good way of dealing with multiculturalism.

### **THE SANTANDER MANIFESTO** **SECOND-LANGUAGE TEACHING TO IMMIGRANTS AND REFUGEES** **Foreword**

The desire to find better living conditions, including social, employment and educational conditions, is a shared aspiration and the right of any individual. Of the most common resources used to achieve this purpose, immigration has been perennially present in the history of humankind. Nowadays, migratory movements form part of the most evident realities of modern society.

Host societies, which often benefit in many ways from the influx of immigrants, must provide an overall focus for these new population groups, considering the many different facets of the individuals and their needs. Thus, access to employment, health-care, education and participation as citizens have to be regulated by means of clear and all-embracing procedures. These are universal rights that must not only be guaranteed but must be offered with certain general quality levels regardless of their place of origin.

In this sense, the learning of a new language or multiple new languages is a primary necessity experienced by the immigrant populations with languages that differ from their host society. In the social, work and school settings, learning the language is a fundamental factor contributing to the holistic development of individuals and their active incorporation into society.

Of particular importance for its impact on the construction of the society of the future is the integration of the young children and teenagers of immigrant families into school teaching. When the language of origin does not coincide with the language of the country of adoption, this situation requires the learning of a specific language that will provide access to the school curriculum and the appropriate linguistic and cognitive tools to take advantage of all the levels of our educational system.

The present document is the fruit of considerable reflection by a good number of specialists in the teaching of Spanish. The signatories to this manifesto come from all of the spheres involved in second-language teaching: educational centres, the administration, universities, the initial and on-going training of teachers, the trade unions, NGOs and other institutions. Together at the Campus de las Llamas, the headquarters for the Spanish for Foreigners Courses at the Menéndez Pelayo International University (Santander), on the 10th, 11th and 12th of September, they have tried to deepen their awareness of the reality and problems associated with the teaching of second languages. This manifesto is the first conclusion drawn from that encounter and it responds to the need to publish the analysis and foster proposals that arose there so that they penetrate into the politics and management of education and contribute to the review and improvement of the same.

The manifesto is intended to be a working document open to further reflection and discussion, as it has been during its drafting. Through this manifesto, it is hoped to put forward

certain basic action lines of value for planning purposes in connection with the teaching of languages to immigrants, from a modern perspective, based on educational research and innovation, focusing on students and aware of the idiosyncrasy of our educational system. For this reason, the manifesto sets out some of the fundamental principles on which to base action and educational research into the teaching of languages to immigrants.

### *Appendix 3*

..... is a country of diversity. In addition to Aboriginal people and the founding British and French groups, there are a wide variety of ethnic groups represented in the ..... population, including large numbers of German, Italian, Dutch, Ukrainian, Chinese, Black, and Indo-Pakistani people, among others (Kelly, 1995; Renaud & Badets, 1993). Close to 10% of the adult population of ..... are visible minorities, with this figure expected to double in the next twenty years (Kelly, 1995). The psychological study of ethnic relations has much to contribute toward understanding and promoting positive relations among the varied ethnic groups now calling themselves .....

### *Appendix 4*

The term multiculturalism first came to be used in the 1960's. It was used to counter the term "Biculturalism". Multiculturalism basically addressed the rights of the French-speaking people and English-speaking people. Multiculturalism has a huge effect on Canada, and without it we probably would not be here

All through the 1900's the immigrants were not getting fair rights and the French speaking Canadians were extremely frustrated. The Natives and the French speaking Canadians were being ignored and the British and English speaking people were controlling Canada. This caused the split of lower and upper Canada. People started complaining that they weren't getting paid the same amount or treated the same way as the other Canadians. In 1967 the racial and ethnic barriers started being removed. And finally to restore peace in 1971 (after Canada was independent), Canada became the first country in the world to adopt the multicultural policy. It challenged all Canadians to accept cultural pluralism while encouraging them to participate fully and equally in Canadian Society. Canadians were accepted as a mosaic of people, meaning people from all different nations were equal.

### *Appendix 5*

## HISTORY AND CURRENT STATUS OF THE MULTICULTURALISM POLICY OF CANADA

Canada's first official policy of multiculturalism, entitled "Multiculturalism within a Bilingual Framework" was announced by then Prime Minister Pierre Trudeau in 1971. This policy was developed in response to several major forces in Canadian society. First, in proximal terms, the policy was established to address the concerns expressed by ethnic minorities in response to the establishment of the Royal Commission on Bilingualism and Biculturalism. In 1963, the Royal

Commission had been appointed to make recommendations on how to develop Canada as a nation on the basis of an equal partnership of the British and French charter groups, while taking into account the role of other ethnic groups. The emphasis on French equality was an indication that the Canadian authorities had begun to respond to French claims for equal status and, in particular, the Québec independence movement. The fact that the role of other ethnic groups in Canada was relegated to a secondary issue led members of these groups to be concerned about their relative positions in society. In particular, there was concern among other ethnic groups that their cultures and contributions to Canadian society would be devalued in comparison to those of the French and British. Pressure from these other groups led to a shift from biculturalism to multiculturalism. Thus, while the Official Languages Act of 1969 legally recognized the role of both the British and French groups in Canadian society, the multiculturalism policy of 1971 was put into place to provide recognition of other ethnic groups.

Second, at a more distal level, the liberalization of Canada's immigration policy in the 1960s opened the door for recognition of multiculturalism in Canada. The 1962 immigration policy, formalized in the Immigration Act of 1967, put into place an immigration system that did not discriminate on the basis of race, national origin, religion, or culture and was thus less discriminatory against non-Europeans than had previously been the case. This meant that immigrants to Canada were no longer restricted primarily to those of European background, but instead began to come from many different cultural backgrounds, leading to an increase in the salience of ethnicity. An official policy of multiculturalism was an obvious next step in acknowledging acceptance of this ethnic diversity.

Third, multiculturalism was set up as a national symbol for Canadians and fulfilled the need for a distinctive Canadian identity. The British cultural presence in Canada had weakened with the decline of the British empire after World War II, and an increasing American presence led to fears of loss of identity. Thus, one goal of a policy of multiculturalism was to establish Canada as a unique nation, unlike any other, and to differentiate Canadians from Americans. In describing one of the purposes of multiculturalism, Prime Minister Pierre Trudeau stated in 1972 that "We become less like others; we become less susceptible to cultural, social or political envelopment by others". By adopting multiculturalism as part of their collective identity, a distinctive Canadian identity, which could serve as a source of pride, was also established.

The stated purpose of the multiculturalism policy of 1971 was to encourage members of all ethnic groups in Canada to maintain and share their language and cultural heritage with other Canadians. This was expected to build personal and collective confidence among members of all ethnic groups, and thus promote tolerance of diversity and positive intergroup attitudes (Multiculturalism and Citizenship Canada, 1991).

The more recent "Act for the Preservation and Enhancement of Multiculturalism in Canada" was passed in 1988, with minor organizational amendments since that time. Its stated objectives are to:

- a) recognize and promote the understanding that multiculturalism reflects the cultural and racial diversity of Canadian society and acknowledges the freedom of all members of Canadian society to preserve, enhance and share their cultural heritage;
- b) recognize and promote the understanding that multiculturalism is a fundamental characteristic of the Canadian heritage and identity and that it provides an invaluable resource in the shaping of Canada's future;
- c) promote the full and equitable participation of individuals and communities of all origins in the continuing evolution and shaping of all aspects of Canadian society and assist them in the elimination of any barrier to such participation;

- d) recognize the existence of communities whose members share a common origin and their historic contribution to Canadian society, and enhance their development;
- e) ensure that all individuals receive equal treatment and equal protection under the law, while respecting and valuing their diversity;
- f) encourage and assist the social, cultural, economic and political institutions of Canada to be respectful and inclusive of Canada's multicultural character;
- g) promote the understanding and creativity that arise from the interaction between individuals and communities of different origins;
- h) foster the recognition and appreciation of the diverse cultures of Canadian society and promote the reflection and the evolving expressions of those cultures;
- i) preserve and enhance the use of languages other than English and French, while strengthening the status and use of the official languages of Canada; and
- j) advance multiculturalism throughout Canada in harmony with the national commitment to the official languages of Canada. (Multiculturalism and Citizenship Canada, 1990)

(2) It is further declared to be the policy of the Government of Canada that all federal institutions shall

- (a) ensure that Canadians of all origins have an equal opportunity to obtain employment and advancement in those institutions;
- (b) promote policies, programs and practices that enhance the ability of individuals and communities of all origins to contribute to the continuing evolution of Canada;
- (c) promote policies, programs and practices that enhance the understanding of and respect for the diversity of the members of Canadian society;
- (d) collect statistical data in order to enable the development of policies, programs and practices that are sensitive and responsive to the multicultural reality of Canada;
- (e) make use, as appropriate, of the language skills and cultural understanding of individuals of all origins; and
- (f) generally, carry on their activities in a manner that is sensitive and responsive to the multicultural reality of Canada.

The Act also describes a set of measures for implementing the policy.

As should be evident from this description, multiculturalism in Canada has evolved considerably since it first became policy in 1971. When the policy of multiculturalism was first introduced, it was developed to meet the needs of mainly European immigrant groups and their descendants in Canada. Thus, it was largely put into practice through support for cultural programs and activities, and language and heritage education. As diverse ethnic and racial minority groups immigrated to Canada, however, new concerns arose and were voiced. As a result, the policy of multiculturalism expanded to include the combatting of prejudice and discrimination, and the promotion of full and equal participation of ethnic minorities in all aspects of society, including mainstream economic, cultural, and political life. Justice and

equality in all aspects of life are now emphasized (Multiculturalism and Citizenship Canada, 1991).

### *Interpretation*

In this Act,

"federal institution" means any of the following institutions of the Government of Canada:

(a) a department, board, commission or council, or other body or office, established to perform a governmental function by or pursuant to an Act of Parliament or by or under the authority of the Governor in Council, and

(b) a departmental corporation or Crown corporation as defined in section 2 of the Financial Administration Act, but does not include

(c) any institution of the Council or government of the Northwest Territories or the Yukon Territory, or

(d) any Indian band, band council or other body established to perform a governmental function in relation to an Indian band or other group of aboriginal people;

"Minister" means such member of the Queen's Privy Council for Canada as is designated by the Governor in Council as the Minister for the purposes of this Act.

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