

# R A T I O N A L E

‘Best’ practices are predicated on the concept of multiliteracies (see sidebar) as defined in the 1990s by The New London Group [NLG] (“A Pedagogy of Multiliteracies”), which argued that there are many kinds of literacy, and that two key aspects of literacy must be taken into consideration:

1. Cultural and linguistic diversity: The world is an increasingly smaller place, and intercultural and interlinguistic communication is vital to us all.
2. In addition to reading and writing as we know them in the Western education system, literacy also takes other forms that already exist but are made accessible primarily through information and communication technologies.

Multiliteracies Pedagogy is defined by The New London Group (Drolet *et al.*) as reflecting the needs of learners through various forms:

- “1. Linguistic literacies: understanding language as a meaning-making system
2. Visual literacies: images, page layouts, screen formats
3. Audio literacies: music, sound effects
4. Gestural literacies: body language, sensuality
5. Spatial literacies: environmental and architectural spaces
6. Multimodal literacies: a combination of two or more of the above” (“Designing”).

Therefore, creating a learning environment based on Multiliteracies Pedagogy (more recently known as New Pedagogies), recognizes that learners come to school with:

- life experiences and a concept of literacy that are rooted in their culture, and therefore do not attribute the same meanings to life when reflecting, questioning, or doing
- prior multimedia experience, and therefore the expectation of continuing to navigate in that world

Moreover, according to researchers Fullan *et al.* (*L'apprentissage*), the New Pedagogies approach requires, among other things, a learning environment where learners:

- explore, discover, and learn together through questioning; and in so doing
- work together to develop interpersonal relationships and openness to, and trust in, others develop.

When working together, learners are almost constantly interacting. They question what they read or say and what they and others write or say. They activate their own cognitive pathways and learning processes (and not at the teacher’s request at a specific time). This leads to the development of ‘habits of mind’ that will serve them throughout their lives. The teacher’s role is to guide learners TO THINK, TO DO, TO SAY, and TO UNDERSTAND. According to Sasseville (“Re: 1b\_document”), by being someone who models thinking, doing, saying, or understanding, the teacher is no longer the one who transmits but the one who fosters creation.

This ‘co-construction of learning’ (thinking together to learn), where **collaboration, citizenship** and **character** development emerge, promotes the development of **creative** and **critical thinking**, as well as **communication** skills. Sasseville (“Re: 1b\_document”) also states that we need to talk about **caring thinking** because it is the foundation of Emotional Education. These seven global competencies for deep learning – 6 C’s according to Fullan (“New Pedagogies”), but 7 C’s according to Sasseville (“Re: 1b\_document”) – allow learners to live as a community and to develop their identities as receptive, reasonable, and responsible people committed to affirming their points of view and to acting respectfully in society.