Developing intercultural citizenship education in the language classroom and beyond

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Abstract

In this article we argue that the aims and objectives of foreign language teaching can and should be combined with those of education for citizenship. We call this *intercultural citizenship*, which others refer to as *world, global or cosmopolitan citizenship*. We begin by explaining the purposes of foreign language teaching and then introduce the notion of criticality in education systems. We also analyse the notion of education for citizenship and focus upon its potential for encouraging learners to identify with groups of people taking action beyond the limits of the state and its boundaries. Finally, we illustrate intercultural citizenship in practice.

Keywords: intercultural citizenship; criticality; action in the community.

Resumen

En este artículo proponemos que los objetivos de la enseñanza de lenguas extranjeras pueden y deben combinarse con los de la educación para la ciudadanía. Llamamos a esta integración *ciudadanía intercultural*, referida por otros autores como *ciudadanía global, mundial o cosmopolita*. Comenzamos explicando los propósitos de la educación en lengua extranjera y presentamos el concepto de criticidad en los sistemas educativos. También analizamos el concepto de educación para la ciudadanía y nos centramos en su potencial para incentivar a los estudiantes a identificarse con grupos de personas diferentes para actuar más allá de los límites del estado y sus fronteras. Por último, ilustramos el concepto de ciudadanía intercultural en la práctica.

Palabras clave: ciudadanía intercultural; criticidad; acción en la comunidad.

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OUR PURPOSE IN this article is to present an argument for combining the aims and objectives of foreign language teaching with those of education for citizenship, and to illustrate what this means in practice. The wider social background for this approach to language teaching is created by the phenomena of economic globalisation and a world marketplace where, in real or virtual forms, communication across national boundaries is common. More precisely, this context provides opportunities for people to go beyond mere communication in the form of exchange of goods and information and to begin the process of living together (UNESCO, 1996), which is much more than a matter of economics. The need for this kind of interaction, which defies the limits of national boundaries and the limits of national worldviews, is not new. It would have been a major beneficial force already in the 19th and 20th centuries at the height of nationalism and international conflict. Nonetheless, the new economic situation also offers novel opportunities for interaction at a distance through new technologies which have only developed in the 21st century.

There are four stages in our argument and demonstration of what we call *intercultural citizenship*, which others might call *world, global or cosmopolitan citizenship*. The first is to explain the significance of a specific view of the purposes of foreign language teaching as a basis for the argument as a whole. We will then introduce the notion of criticality as this is developed for education systems. The third element of the argument is to analyse the notion of education for citizenship in the form it takes in Europe and North America, pointing out its potential for encouraging learners to identify with groups of people taking action beyond the limits of the state and its boundaries. The fourth stage is to argue for, and demonstrate how, the aims of foreign language education can be combined with those of education for citizenship to create a sense of intercultural citizenship, and the social engagement that it fosters.

Axioms in Foreign Language Education

The overwhelmingly major part of foreign language teaching throughout the world takes place in the classrooms of education systems and not in the language schools of the business world. Yet language teaching in schools and universities is often implicitly compared with training for business and mistakenly seen as having the sole purpose of developing communication skills, which will serve the individual in their future working life, and thereby the national economies within which they work. There is no doubt that this is an important aspect of school and university language teaching, and the focus upon communicative language teaching in recent decades supports this interpretation of why we teach foreign languages in education systems.

This view is also supported by the intuitive expectations of learners and those around them (parents, politicians, employers and others) who, when they enter a foreign

language classroom, expect to learn to *speak*. This is indeed the usual question: Do you *speak* English, French, Japanese, etc.? Foreign language teachers and policymakers have encouraged this too, and interpreted communication above all as the capacity to speak and to exchange information.

This self-evident view is of course important, but it is too narrow. The notion of communication needs to be extended from an emphasis on exchange of practical information, to an emphasis on dialogue, i.e. the ability to interact with and engage with other people and their views of the world (Byram, 1981, 1984, 1986, 1988, 1989; Byram & Morgan, 1994). In the past it was assumed that the learner would use a foreign language to communicate with a native speaker, but in many cases today, all the participants in a dialogue are using a foreign language as a lingua franca. The dominant lingua franca is English, but there are others and the analysis applies just as well to them.

In short, in much foreign language teaching (especially in the teaching of English as a foreign language) the theme of communication or dialogue dominates and gives language teaching face validity, i.e. it responds to the intuitive expectations of the general public.

It is not surprising that many teachers themselves take this intuitive perspective and focus on communication as their main and perhaps only purpose. This is not, however, satisfactory, because foreign language teachers are also educators within an education system and not just instructors (Byram, 1989, 2008). To educate is to form the "manners, behaviour, social and moral practices, etc." of learners "in a particular way". To "instruct" is to "furnish with knowledge or information; to train in knowledge or learning" (Oxford English Dictionary). Language teachers, like all teachers, therefore have duties and responsibilities as educators forming their learners, as well as instructors who train learners in communicative competences.

In their role as educators, language teachers should also decide in which particular way they wish to influence their learners. In many education systems, teachers are directly or indirectly employees of the state, and there is an expectation on all teachers that they will accept and pursue the curriculum aims of their subject as instructors, and form their learners to be good citizens of the state as defined by state authorities. At the same time, in education systems in Europe and North America at least, there is a tradition, often unwritten, that educators should encourage their learners to be critical (a term to which we shall return below) in their thinking and in their response to what they are taught. This is axiomatic in our argument and we have discussed it in Porto (2013). Foreign language teachers as educators should not only instruct in the skills of communication but educate in the values of humanistic education and criticality. As we shall see this also implies that foreign language educators will encourage their learners

to take action in the world as a consequence of their learning in the classroom.

Teaching Intercultural Competence in Foreign Language Classrooms

In order to take a starting point in practice from which we can develop the notion of criticality and critical cultural awareness, we can draw on Barboni (2012) who illustrates the notion of post-method pedagogies in practice with a description of projects in primary and secondary state schools in Argentina. Let us present here one of those experimental projects which took place in 2011 in an Argentine primary state school during the second grade English lessons (Isabella, 2012). There were thirty boys and girls aged eight who had English lessons three times a week and had a beginner level of English (A1 in the Common European Framework of Reference).

The teacher decided to take the well-known topic of *peace* with the aim of developing the children's language skills and also encouraging them to develop awareness of their own country and culture as well as other countries and cultures. These ideas were expressed as her aims for this series of 3-4 lessons in this way:

- expose students to rich, authentic, critical material in English
- integrate language and content
- foster critical thinking through the development of higher order skills
- develop skills for communication and participation with people and materials from different cultures
- relate world issues to the students' local context
- heighten awareness of other cultures, reflecting on and evaluating one's own beliefs and values
- encourage students to note ways in which they are like others in different cultures
- promote discussion and exchange of ideas about other cultures and reflection on the students' own cultural environment
- develop tolerance for diversity and openness to other visions of the world and different realities
- promote values which allow "the realisation of democracy, development and human rights" (Osler, 2005, p. 6) and tolerance to cultural diversity
- foster attitudes based on the principles of peace and co-operation and
- enhance the students families' voices and points of views.

The project took place in September 2011 on the occasion of the International Day of Peace, declared to be the 21st September by the United Nations. Before the project started in the classroom, the children had worked with the topics *Me in the World* and

My place in the world and they had read the story *Me on the map* by Joan Sweeney (1996). They had reflected upon children of various origins and countries who represent different social, economic, ethnic, religious (and other) backgrounds, and they had talked about the notion of respect for diversity.

The lessons in school began. The teacher showed the book *Can you say peace?* by Karen Katz (2007) and asked her students to describe its cover, which shows children from different cultures around the world. She gave them a series of questions to guide the discussion:

- What do these children look like? Look at their eyes, their hair, facial expressions, etc.
- What are they wearing?
- What are they doing?
- Where are these children from, do you think?
- How do you know?

- Do you see an Argentinian child?
- Why not, do you think?
- If an Argentinian child were to appear on the cover, what would she/he look like, wear and do?

The first group of questions was descriptive but the final questions were more difficult since they invited the learners to think about their own experience and analyse their own situation in order to find key elements that would show the Argentinian identity, reflecting also on the ways in which these elements are stereotyped. During the discussion the children engaged in processes of analysis, comparison, contrast and reflection.

The teacher brought up the topic of peace again. She asked the learners to research about the countries represented on the book cover, to identify them on the Earth Globe, and to find out how peace is said in the different languages spoken in those countries. The children created posters summarising their findings. The teacher modelled the chunk "(Meena) lives in (India). (Meena) says (shanty)" that appeared in one of the posters and developed it further using different scaffolding techniques such as memory games, false statements, rhyming and rapping the chunks, etc. This stage focused on the communicative dimension of language teaching that we mentioned in the beginning. Figure 1 shows one of the posters:
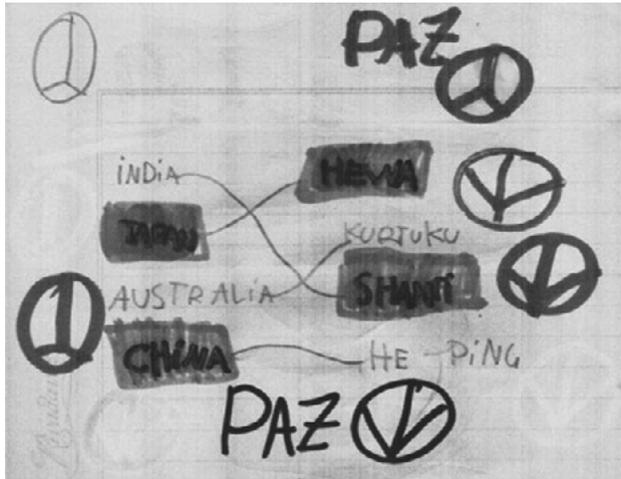
Figure 1. Peace in the world by Carolina (pseudonym, disclosed by permission).

Using the story by Sweeney (2007) as a springboard, the next stage involved the children in discussing why we need peace in the world and what threatens the possibility of peace in different regions of the world. They found images that they thought represented peace and images that represented the opposite. The discussion naturally centred on the commonalities that all children share (they all go to school, they all play, they all laugh, they are all protected by their families, etc.). This stage focused on the educational dimension of language teaching that we mentioned in the beginning, particularly by developing reflection about the importance of learning to live together in a diverse world. The teacher scaffolded the following chunks, which represented the message the children wished to transmit: "we see a peaceful world in unity", "we sing a song of love and harmony", "no more hate, no more fear, no more pain and no more tears". Figure 2 shows a poster created by one of the children.

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Figure 2. Foreign language teaching as education: Peace by Amalia (pseudonym, disclosed by permission).

The discussion led to a deeper stage in which the aim was developing values. The teacher had thought about what direction this should take and she brainstormed ideas that would contribute to achieving peace in the world scaffolding chunks like "we should be nice", "we should care for others", "we should be generous", etc. Reflection on these aspects led to the question of rights, in particular children's rights, as the learners realized that not all children go to school, not all children play. Some cannot laugh because they do not have families to protect them.

The lessons went further but what has been happening so far in these classes is that students have been acquiring a number of skills and competences. The lessons were developed on the basis of a model of intercultural competences (Byram, 1997).

First of all the students acquired some knowledge, not only about different countries but also about Argentina.

- Knowledge about: the location of different countries in the world map; stereotypes related to each of these countries (in appearances, clothing, customs, etc.); the concept of peace; different ways of saying peace in several languages; children's rights (and others). And this is defined in the model as follows:
- *Knowledge (savoirs[1])*: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.

Second they acquired some skills in comparing and contrasting, first of all in very concrete matters—comparing and contrasting children from different countries—and then comparing and contrasting abstract ideas and concepts of peace and rights.

- Relating/comparing: children in different countries; different languages; different concepts of peace and rights. And in the model this is defined as:
- *Skills of interpreting and relating (savoir comprendre)*: ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.

Third they acquired some of the skills and competencies of the social scientist, the skills of investigating, of collecting data, of categorising data, and of drawing conclusions.

- Discovering how peace is said in different languages; discovering how children live in different parts of the world by investigating, observing, collecting information and categorising it, i.e. being scientists. And in the model this is:
- *Skills of discovery and interaction (savoir apprendre/faire)*: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

Fourth, they were stimulated to be curious.

- Becoming curious about stereotypes in different countries, children's rights and thinking about the future. Realising that their rights have not been always like this. And in the model this is:
- *Attitudes (savoir être)*: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

Fifth, and most importantly, students began to learn how to evaluate and assess what was happening in society, and above all in their own society. They were learning to think, and to be conscious of the background to their thinking, to be conscious of the criteria by which they made their evaluations and reacted to new phenomena in society.

- Evaluating the elements involved in the notion of peace and rights—the advantages and disadvantages. And in the model this is:
- *Critical cultural awareness (savoir s'engager)*: an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.

Finally, they were doing all this in a foreign language (for most of the time at least since these were second grade children) and in that sense they were fulfilling the conditions of language learning or as Krashen (1981) would put it, language acquisition, since we know that languages are best learnt when they are used for other things which are engaging and stimulating for the mind, rather than just practising language skills.

By showing this example, we do not intend to say that all lessons should be of this kind. This teacher and other teachers also have lessons with a more traditional focus on language skills. Secondly, we do not intend to say that all lessons should have a strong political focus (political in the sense of commitment to engaging with issues of social justice, democracy and human rights and also commitment to encouraging children to bring about change in their communities). This teacher wished to stimulate interest in the concept of peace and to begin to develop students' scientific skills of investigating, collecting information (their *savoir apprendre*) and in so doing their *savoir s'engager*/ critical cultural awareness became very significant. This example illustrates very well all the different competences which make up intercultural competence.

Furthermore, these lessons introduced the questions of citizenship, because the pupils began to think about their own society and in that sense it continues the tradition of any national education, in which schools create and reinforce national identity. The teacher reflected on what was happening in the lessons and how the students reacted in this way:

> From the very beginning the students showed enthusiasm to learn about how children live and communicate in other parts of the world. Particularly, they were very interested in learning the names and the location of the different countries on the World Globe and wanted to participate pointing at, touching or manipulating the Globe. As soon as I arrived in class they were eager to tell me how to say peace in the various languages.

> Students could account for their decisions on the pictures that represented peace and war and, collaboratively, decided to act out scenes that showed the concepts of tolerance and respect. What caught my attention was the fact that two boys who were always arguing in class, role played a scene together! The class cheered them and got to their feet to applaud.

The students' families participated actively and some children told me that members of their families had talked about the topic over dinner. (Retrospective reflection log by teacher, 2015, disclosed by permission)

Criticality

The notion of criticality and critical cultural awareness is crucial but not always properly understood. In its everyday usage it refers to being critical i.e. "given to judging; *esp.* given to adverse or unfavourable criticism; fault-finding, censorious" (online Oxford English Dictionary). Like many words however, it also has a related but separate meaning in academic usage. The quickest and most effective way to present academic usage is to refer to the work of Barnett (1997). Barnett argues that higher education (but the previous project shows that this is relevant to primary education as well) can be analysed as dealing with three domains.

Levels of criticality	Domains		
	Knowledge	*Self*	*World*
4. Transformatory critique	Knowledge critique	Reconstruction of self	Critique-in-action (collective reconstruction of world)
3. Refashioning of traditions	Critical thought (malleable traditions of thought)	Development of self within traditions	Mutual understanding and development of traditions
2. Reflexivity	Critical thinking (reflection on one's understanding)	Self-reflection (reflection on one's own projects)	Reflective practice ('metacompetence', 'adaptability', 'flexibility')
1. Critical skills	Discipline-specific critical thinking skills	Self-monitoring to given standards and norms	Problem-solving (means-end instrumentalism)
Forms of criticality	*Critical reason*	*Critical self-reflection*	*Critical action*

Figure 3. Domains and levels of criticality (Barnett, 1997, p. 103).

First there is the domain of knowledge, familiar to us as university disciplines or school subjects, where learners are encouraged to acquire disciplinary skills but also to question their own reflections and learning within the discipline, and then ultimately to question what is taken for granted in the discipline itself. The second domain is

that of the internal world, of the self, i.e. oneself as a learner and the development of a form of critical thought that is demonstrated in critical self-reflection, and ultimately in major changes in the self. The third domain is the external world where a form of critical thought is developed that is demonstrated in critical action. He then postulates four levels of development for each of these domains: the first and lowest level is that of developing critical skills; the second level is to develop reflexivity in learners; at the third level learners begin to engage with what he calls the refashioning of traditions, i.e. what is taken for granted in the three domains and needs to be reworked; the fourth level is that of transformatory critique, where knowledge, self and the world around us are changed as a consequence of learners' learning and action.

It is crucial to note here that criticality is not a matter of finding fault or being censorious, but rather of analysis and reasoned argument about strengths and weaknesses, and thoughtful understanding of the perspective taken. This is sometimes referred to as deconstruction and applies to all three domains in Barnett's model. In English it is possible to avoid the negative connotations of *to criticise* by using the verb *to critique*. If, in addition, the person who is critiquing a domain does this from a specific viewpoint—that of a specific set of values, for example a religious or political viewpoint—then the critique leads more immediately to a focus on weaknesses and the need for change. There is some similarity here with the position taken by critical pedagogy (for example Giroux 1983, 1988).

Barnett's work was the basis for an important study of language teaching in universities (Johnston, Ford, Mitchell & Myles, 2011) which posed the question of whether courses in modern foreign languages develop criticality. The study also posed the same question with respect to a course in social work but we shall here focus on the languages course. The study was based on interviews with teachers, classroom observations, and analysis of student work. To give a brief example, the authors examined the lectures which students of foreign languages received in so-called content courses. The example was from a course on French film and showed that lectures were not limited simply to providing facts and concepts, but also introduced elements of criticality, problematising concepts such as (French) national identity, highlighting the changing nature of theory, emphasising the historically and socially conditioned nature of response to literature and film, evaluating theoretical claims and points of view, and making comparisons and posing questions. In these formal lectures the practices of lecturers were to demonstrate, to model, disciplinary critical reasoning i.e. to show learners that they should be constantly reflecting critically on what they heard from their lecturers and read in books, and on its meaning for themselves, for their self. In other words, lecturers and students were engaged with the content at Barnett's third or even fourth level.

Analysis of language courses, where learners' communicative competence was developed, also demonstrated that these were not narrow, skill-based courses. Learners engaged with the language and its use in critical ways and at many levels. They were encouraged to adopt a critical approach to the way in which language is used—their own language and that of others—when comparing and contrasting, analysing different genres, registers, translations and so on. They were also made to develop the linguistic skills in the foreign language necessary for critical analysis in the content courses.

Analysis of the criteria according to which students' work was assessed by their teachers showed that the assessment of language skills and knowledge was complemented by assessment of the content of what students were writing, or speaking about, and of matters such as autonomous and reflective use of a wide range of registers and genres. The researchers showed that not all students reached the highest levels of criticality in Barnett's grid, and one of the questions which arises from this is how we can ensure in foreign language education that learners move up the levels of criticality.

A significant and substantial theoretical basis for the notion of critical cultural awareness was provided by Guilherme with a careful analysis of critical pedagogy, critical theory and post-modernism which concluded with a similar link from foreign language education to education for citizenship and human rights education[2]:

> (there is) the need for a general framework that gives meaning and purpose to the perspective taken towards the cultural contents taught/learnt and the pedagogical strategies employed. This (is) met by placing the promotion of critical cultural awareness in foreign language/culture education within the scope of human rights education and education for democratic citizenship (Guilherme, 2002, p. 225).

This means that the significance of criticality in foreign language education has been established independently of Barnett's approach, and complements it and the empirical work carried out by Johnston et al. (2011).

In foreign language education, one area that needs further development is whether criticality in Barnett's perspective can be achieved at lower levels of language proficiency and within primary and secondary schooling. The lessons described earlier show that this was indeed possible in a primary school context with eight year-old beginning learners of English as a foreign language. Criticality was achieved in the three domains suggested by Barnett (1997): propositions, ideas, theories; the internal world of the individual; and the external world. The first domain (propositions, ideas and theories) refers to what the pupils learned. In this project, they learned about the location of different countries in the world map; stereotypes related to each of these countries (in appearances,

clothing, customs, etc.); the concept of peace; different ways of saying peace in several languages; and children's rights. The second domain (the internal world) refers to the students' ability to reflect upon their own beliefs, biases and preconceptions and to gain conscious awareness of them. For this to happen, de-centering and perspective-taking are necessary, or in other words, distancing from one's perspective and acknowledging the perspectives of others. In this project, the pupils learned that children are different in different countries; they speak different languages; many times they do not have food, shelter or a family. They realised that their rights have not always been like this. The third domain (the external world) involves going beyond critical thinking, criticality and reflexivity toward critical action. This requires a reconceptualisation of one's ideas and perspectives but also some form of critical action. In this project, the pupils evaluated the elements involved in the notions of peace and rights (advantages and disadvantages) and with their families, they designed posters to commemorate the International Day of Peace and displayed them in the school corridors. It is this focus on the external world (going outside the classroom to take action) which makes the link between Barnett's framework and the aims of citizenship education. We now turn to this concept.

Citizenship Education

The phrase *citizenship education* is not necessarily the best one but it is the label we can use since it links to developments in education in schools in Europe and North America. The problem with citizenship education is that it is often limited in its scope to preparation for citizenship at a local, regional and national level, but not beyond. An example from an official website used to introduce citizenship education into the English national curriculum some years ago, posited three elements for citizenship education[3]:

   Citizenship education has 3 related purposes:

1. Social and moral responsibility: learning self-confidence and socially and morally responsible behaviour.
2. Community involvement: becoming involved in the life of neighbourhood and communities, including learning through community involvement and service to the community.
3. Political literacy: learning about the institutions, problems and practices of our democracy (….) how to make themselves effective in the life of the nation - a concept wider than political knowledge alone.

First, there is social and moral responsibility which citizenship education should develop in all learners. This reminds us of the definition of "to educate" cited above, with similar emphasis on morality and behaviour. Secondly, and this is more innovative,

there is the notion of community involvement, that citizenship education should lead learners to be involved in their community and to offer a service to their community, not just in the future but in parallel with their lives at school. This then is an action-oriented dimension of education which corresponds to Barnett's third domain world, but it lacks any sense of criticality, although this is not surprising since education systems are expected to encourage young people to become part of the existing society, rather than to challenge or reform or revolutionise it.

The third dimension is called political literacy, which involves learning about the society in which learners live, its institutions and its problems and practices, and this should be the basis for making themselves "effective in the life of the nation", with again a reminder of Barnett's domain world. Political literacy is said to be a wider concept than political knowledge alone. The problem with political literacy is the limitation of scope: learners should make themselves "effective in the life of the nation", without any reference to the world beyond the nation. Here we can take nation to be synonymous with the society or state in which learners live and are educated. There is no attention to the potential for world citizenship or intercultural citizenship.

In short, there are problems in citizenship education as conceived in national terms, not only in the English national curriculum but elsewhere too. It is restricted to association with the nation and its boundaries and, more generally, there is often confusion about the concept of national identity and its relationship to the concept of citizenship, as we have shown in the example of citizenship education in Hong Kong (Lai & Byram, 2012).

On the other hand, an increasing number of national governments and transnational organisations are publishing definitions and frameworks of global citizenship education. One of the earliest was the Oxfam definition, originally formulated in 1997, which states that a global citizen—with an emphasis on a range of levels—is someone who:

> is aware of the wider world and has a sense of their own role as a world citizen, respects and values diversity, has an understanding of the way the world works, is outraged by social injustice, *participates in the community at a range of levels from the local to the global*, is willing to make the world a more equitable and sustainable place, and takes responsibility for their actions (our emphasis, Oxfam GB, 2006).

Here we see again the implicit notion of education in a particular set of moral values which includes responsibility for action. It is mirrored in a national statement such as this one from Australia which goes beyond the restrictions to national level we found in England: "Students learn to take responsibility for their actions, respect and value

diversity and see themselves as global citizens who can contribute to a more peaceful, just and sustainable world" (Commonwealth of Australia, 2008, p. 2).

Nonetheless, as in national citizenship education, there is here a lack of criticality in the concept of citizenship, the criticality we have seen in the theory and practice of foreign language education. On the other hand, citizenship education has a fundamental concept of action in the community, a dimension lacking in foreign-language education which focuses only on skill, knowledge, and criticality without taking the consequences into action in Barnett's domain world.

In short, foreign language education has a wider scope than the national community and even in its traditional form looks beyond the national frontiers. Secondly, the potential in more recent theory and practice of foreign language teaching includes not only language competence but also critical reflection on learners' own national community. Foreign language education does not however include *action in the world* as one of its purposes whereas citizenship education has the potential to take this reflection further because it does require action in the world. Traditionally, citizenship education has been restricted in scope to the boundaries of the nation, but now in world citizenship there is a broader scope. Nonetheless, citizenship education—whether for national and world citizenship—lacks the focus on criticality and on the necessary language competence for dialogue and interaction which are provided by the theory and practice of critical cultural awareness within a framework of language learning.

Intercultural Citizenship

There is increasing recognition by the vast majority of states that though they have one dominant social group on which expectations are based and which is the model for education and citizenship, they also have within their borders many other groups with their own vision of what citizenship entails. In these circumstances the relationships among groups are crucial and the ability of individuals and groups to live and dialogue with individuals and groups of other identifications has been described as *intercultural citizenship*:

> the idea of intercultural citizenship points to the building of political and social institutions by which culturally diverse communities within a multiethnic and multilingual nation can solve their differences democratically by consensus without tearing apart the common structures and values or having to abandon their particular cultural identities, such as language, culture and ethnicity (Stavenhagen, 2008, p. 176).

The notion is developed from the UNESCO definition of interculturality—i.e.

"the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect" (quoted in Stavenhagen, 2008, p.175)—but the focus in the definition of intercultural citizenship limits the scope of the definition to interculturality within the limits of the state. Crucially there is an assumption, as with some discussions of intercultural competence, that all those engaging in intercultural citizenship will speak the same language.

At the same time, as we saw above, states and international organisations such as Oxfam, are beginning to see the need to educate global citizens. The problem is that they do not include in their conceptualisation the idea that citizens should be critical. They also tend to ignore the importance of foreign language competence, which is crucial in international interaction as a world citizen.

Our proposal is that we should combine the purposes and methods of foreign-language education with those of citizenship education since, as shown in detail in a "Framework for Intercultural Citizenship" (Byram, 2008, Appendix 3; 2012), there are many similarities in the purposes of foreign language education and of citizenship education. They share for example not only a cognitive orientation to learning about other people but an evaluative orientation of encouraging learners to develop attitudes of cooperation and interaction with other people. Yet there are also differences. Foreign language education is internationally orientated and emphasises being critical and of course developing competence in other languages; it does not emphasise taking action in the world. (World) Citizenship Education has the positive notion of action in the world as one of its fundamental purposes and outcomes; it does not recognise the importance of linguistic competence or the significance of criticality. We need to combine the purposes of both in the notion of *intercultural citizenship education*, which would mean therefore that learners would be encouraged to act together with others in the world and that those others would be in other countries and other languages. The purpose would be to address a common problem in the world. *Intercultural citizenship* differs from *education for world citizenship* in its greater emphasis on the significance of foreign language competence and criticality.

Intercultural Citizenship in Practice

We turn now to exemplification of these ideas from a current project which involves a network of teachers in secondary schools and higher education in several countries and in combinations of bilateral and multilateral projects. The network, coordinated by Michael Byram, began to design intercultural citizenship projects in 2011 and since then about ten projects have been carried out in partnerships involving the following countries: China, Japan, South Korea, Taiwan, Italy, Spain, Portugal, Denmark, Bulgaria, United Kingdom, the United States and Argentina.

We give two examples, one from higher education and another from primary school. The higher education example is taken from a project designed by university teachers in Argentina (the researcher in charge was Melina Porto) and Italy (the researcher in charge was Marta Guarda)[4] and carried out in 2013 between second-year undergraduate students of English at Universidad Nacional de La Plata and second-year Bachelor's level degree students in English at the University of Padova (Porto, forthcoming). About 100 students participated in Argentina and 75 in Italy. Using a comparative methodology, the project addressed the topic of mural art and graffiti and challenged the students to research, analyse and reflect on these forms of expression nowadays.

In a first phase, the participants researched mural art and graffiti in their own foreign language classes without engaging in online communication yet. They read about the topic using varied materials and resources and they photographed the existing murals and graffiti in their towns. They built a corpus that reflected the situation regarding street art in their towns and uploaded their discoveries to a wiki. They described the meaning of these forms of expression in a social and historical perspective, and later shared their views as they communicated online with their international partners.

In a dialogue phase, the Argentinian and Italian students communicated online weekly for three months using skype. The skype sessions were recorded and uploaded to the wiki. The students agreed on a common conception of mural art and graffiti, which involved discussions about whether they are a form of art or a form of vandalism. They explored the possibility that there exists a transnational culture of graffiti with common features across age-groups and countries. They shared their corpora of murals and graffiti in their own towns and looked for differences and common grounds. They engaged in a collaborative task whereby both the Argentinian and the Italian students designed a mural or a graffiti cooperatively using Mural.ly, the graffiti creator or other resources. They were told that the mural should reflect how youth identity can be represented or enacted through these forms of expression. In this process, an international identification emerged. Some collaborative murals are available online.

The Argentinian students transcribed the skype sessions in which they worked with the Italian students on the mural, and analysed it retrospectively. In a retrospective reflection log, they also wrote about the meaning of their murals. This phase took place some months after the murals had been created, and allowed them to see new meanings.

In the citizenship phase, the students engaged in civic action in their local communities. For instance, one group of Argentinian students taught a lesson on mural art and graffiti in a shelter home for poor women who are victims of domestic violence; others drew reverse graffiti in a local square (an environmentally friendly way of creating temporary or semi permanent images on walls or other surfaces by removing dirt from a surface); another group published an article in the university newspaper; and a fourth group drew

a mural in collaboration with children from a primary state school in the city of La Plata.

The primary school example is taken from a project about the environment between fifty 5th and 6th form children in Argentina and twenty 7th form students in Denmark carried out in 2013-2014. The researchers in charge were Melina Porto in Argentina and Petra Daryai-Hansen in Denmark[5]. The project aimed at encouraging children to explore and reflect on environmental issues both globally and locally (in the children's communities), understand environmental issues and how to recognise them in their own surroundings, challenge taken-for-granted representations of the environment, engage in trash sorting and recycling practices, contribute to improving the environment in their local communities, and make their family, their network, their community and people in general develop environmental awareness. There were also linguistic and intercultural aims such as acknowledging linguistic diversity, engaging in intercultural dialogue with others, developing research skills, and analysing critically (audio) visual media images, texts, practices, etc. The project distinguished between four levels of analysis (the school, the community, the family and media-analysis) and four levels of taking action (the extended network, the school, the community and the World Wide Web).

In the first phase, the children in Argentina and Denmark, in their EFL classrooms and without interacting online yet, identified green crimes, for instance wasteful uses of electricity, in their schools and in their communities and they drew or video-taped these crimes. They engaged in a trash analysis mini-project in their schools, which involved them in listing, classifying and sorting out the trash in the waste bins in their schools, and then compared and discussed results using a wiki. They carried out a survey among family members, friends, etc. about their environmental habits. They also analysed critically (audio) visual media images and texts, produced in Argentina and in Denmark, in order to gain awareness of the power of the media in creating stereotypical images of environmental issues that may influence attitudes and behaviours. In the second phase, Argentinian and Danish children collaboratively designed advertisements to raise awareness of environmental issues by engaging in online communication using skype and a wiki. As a final step, the children in each country took action locally by carrying out some actions in their communities. For instance, the Argentinian children created videos and songs and shared them in a facebook page of the project, designed by themselves; they were interviewed by a local journalist and the collaborative posters were published in the local newspaper; and they designed a street banner and hung it in the school street. For more details, see Porto (2014, 2015).

Conclusion

What we have tried to do here is to emphasise that in addition to giving learners language competence for instrumental purposes, foreign language teaching is and

should be foreign language *education*, with all that that means in terms of personal development and societal improvement. Secondly, we have argued that foreign language education should develop criticality and that, supported by theory and practice of education for citizenship, this should lead to action in the world. Thirdly, empirical evidence demonstrates that foreign language education does in fact develop criticality in courses in higher education, and that the attainment of transformatory critique in action (taking action beyond the classroom) is at least sometimes possible. We have also illustrated how criticality and intercultural citizenship can be developed at lower levels of language education, for instance in the primary school context. There is still more work to be done but the examples given here are part of a wider project where the theory of intercultural citizenship is being realised in practice (Byram, Golubeva, Han & Wagner, forthcoming).

Notes

1. The use of French terms to describe the sub-competences betrays the origins of this work in the Council of Europe (Byram & Zarate, 1997) where French and English are the official languages. We have kept them because they all use forms of *savoir* which reminds us that they are inter-linked.

2. For a full account of these concepts and their development in practice see: www.coe.int/edc

3. This is no longer available on the Ministry of Education's website but it originated in a report on citizenship (Citizenship Advisory Group, 1998, p. 11-13).

4. The classroom teachers in Argentina were Ana Virginia Miguel and Graciela Baum.

5. The classroom teachers in Argentina were María Emilia Arcuri and Agustina Zoroza, and in Denmark, Kira Schifler. The proposal in this Special Issue called *Anomymous heroes project* represents the piloting in Argentina (carried out in 2012-2013) of the international project described here.

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