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This Special Issue highlights the importance of acknowledging, in diverse contexts worldwide, legislation that provides a citizenship and human rights framework in education in general, and in language education in particular. At the same time, such legislation offers an institutional framework for the pedagogic proposals described in this Special Issue. This acknowledgement is a necessary initial step to make a citizenship and human rights framework in education possible in the first place – something that simultaneously gives visibility to the curricular innovation described in this Special Issue. This acknowledgement is taken for granted in many parts of the world, but in some others it needs to be made explicit.

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Guest editorial introduction

This Special Issue of *Argentinian Journal of Applied Linguistics* gathers insights from the *Third International Conference on Intercultural and International Education* that took place at the School of Humanities and Sciences of Education, Universidad Nacional de La Plata (UNLP), in August 2014. It was supported by British Council Argentina and Universidad Nacional de La Plata, and organised and coordinated by Dr. Melina Porto. The invited speakers were Audrey Osler (University of Leeds, UK and Buskerud University College, Norway), Hugh Starkey (University of London, UK), Michael Byram (University of Durham, UK) and Suresh Canagarajah (Penn State University, USA).

The conference addressed the topic of intercultural citizenship in foreign language education. This topic combines the current interest in language education (multilingualism, plurilingualism, foreign language learning, linguistic rights, cultural and linguistic imperialism) with the also current concern about the role of Education (with capital E), particularly in formal schooling, which goes beyond the instrumental-functional perspectives associated with language learning, toward intercultural communication, citizenship education, moral and social justice education, human rights education, lifelong learning, and critical thinking and criticality, among other related issues. Each of these dimensions, as self-standing disciplines, is the focus of much heated discussion in the scholarly literature at present, and this conference brought together a number of expert scholars with the following aims:

1. Provide critical appraisal of both the foreign language dimension and the citizenship and human rights dimensions;
2. Explore other notions/models that have been proposed in the era of globalization; and
3. Present a comprehensive view that integrates the issues involved.

The event was planned as an open conference (free and without enrolment, 8 August 2014) and as a formal postgraduate seminar (with fee and enrolment, 8-9 August) (PhD level) offered by the School of Humanities and Sciences of Education at UNLP. The only speakers at the conference were Byram, Canagarajah, Osler and Starkey. Audrey

Osler and Hugh Starkey were in La Plata in person and the British Council provided transportation and accommodation. Michael Byram and Suresh Canagarajah were present through video and paper respectively.

In December 2014, I invited the teachers who had taken the postgraduate seminar to submit lesson plans based on the notion of intercultural citizenship and human rights education for possible publication. In April 2015 I submitted a Special Issue proposal to AJAL, which was accepted.

This Special Issue is organised as follows. There are two theoretical articles that describe the underpinnings of intercultural citizenship and human rights education. The first one is written by Michael Byram and Melina Porto and the second one is written by Audrey Osler and Hugh Starkey. Then a series of seven applications for the classroom follow. Each application is thought for a specific context (primary, secondary, higher education and teacher education) and is structured in nine sections: Preview, Summary, From theory to practice, Materials and technology, Preparation, Instructional plan, Related websites, Conclusion and References.

1. Preview: overview of level, language competence, age of students, type of project, theme and estimated timeline.
2. Summary: overview of the project.
3. From theory to practice: summary of the theory behind the project.
4. Materials and technology: list of necessary resources (websites, technology, materials, printouts, etc.).
5. Preparation: step by step description for the preparation stage.
6. Instructional plan: step by step description of the project for each session/week (it can include homework, extensions, student assessment/reflections, etc.).
7. Related websites (additional relevant and useful websites).
8. Conclusion: a brief reference to what the proposal achieves.
9. References.

All applications purposefully include interactive student tools with the aim to integrate technology within the foreign language classroom. They were created with a very specific context in mind, in all cases the contexts of work of the authors, and consequently they were designed for a particular group of students in a certain institution with specific sociocultural and other characteristics. This information does not appear in the applications to secure appeal to an international readership but the Preview section provides essential details about the general intended contexts of application in each case.

The applications are:

- *We are the world and the world is our home: Learning about the environment and taking care of it in the primary classroom* by Ethel Rosenberg: a project to raise awareness on environmental issues such as water saving and deforestation, through language learning, comparison and contrast between two cultures, and an emphasis on the rights and responsibilities that cosmopolitan citizens share.
- *Anonymous green heroes in the making* by María Emilia Arcuri: a project for the primary classroom to raise children's awareness on waste treatment, reflect on people's attitudes towards the environment, and develop the skills needed to critique, evaluate, accept responsibility on common issues such as the environment and take action.
- *The plurilingual classroom and ELT: The challenge to overcome tensions between aboriginal languages and hegemonic languages* by Adriana Helver: a project for the secondary school English language classroom that integrates English, art and citizenship in order to develop intercultural competences in the framework of linguistic rights.
- *Accomplishments: Raising awareness human rights and developing skills in secondary school* by Ana Laura Marchel, Mercedes Peluffo and Paula Perez Roig: an interdisciplinary project about a generative topic, achievements, seen in relation to the recovery of the children kidnapped during the 1976-1983 military dictatorship in Argentina. This is a project for secondary school that integrates Language, History, Social Studies and Human Rights Education.
- *The cultural iceberg* by Constanza Arriaga and Marina Coscia: an ESP project for university students interested in participating in an international mobility program or working in a multicultural context, intended to raise their awareness of cultural difference and develop their intercultural communicative competence.
- *Desire to end violence: Human rights and intercultural citizenship in teacher education* by Mariel Amez: a teacher education project describing an interdisciplinary approach to the theme of women's rights through the content areas of Literature, Social Studies, Didactics and Language.
- *Using anti-war art to create and build cultures of peace in the classroom and beyond* by Eladia Castellani, Claudia Dabove and Patricia Guzmán: a teacher education interdisciplinary project that

addresses human rights in the analysis of significant works of art in the 18th, 19th, and 20th centuries through the content areas of Language and Culture (or Social Studies) and Didactics.

These projects respond to the need to “build our understandings of the profession in diverse contexts and relate them to global issues” (Paltridge & Mahboob, 2014, p.2). The notion of intercultural citizenship and human rights education in the (foreign) language classroom developed in this Special Issue is a current global concern and the applications provide multiple perspectives from a variety of different contexts.

Melina Porto

Reference

Paltridge, B., & Mahboob, A. (2014). In this issue.... *TESOL Quarterly*, 48, 1–5.

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.

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:

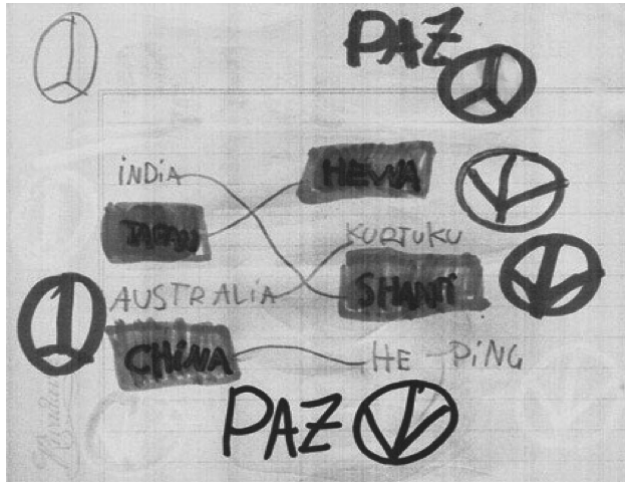


Figure 1. Peace in the world by Carolina (pseudonym, disclosed by permission).

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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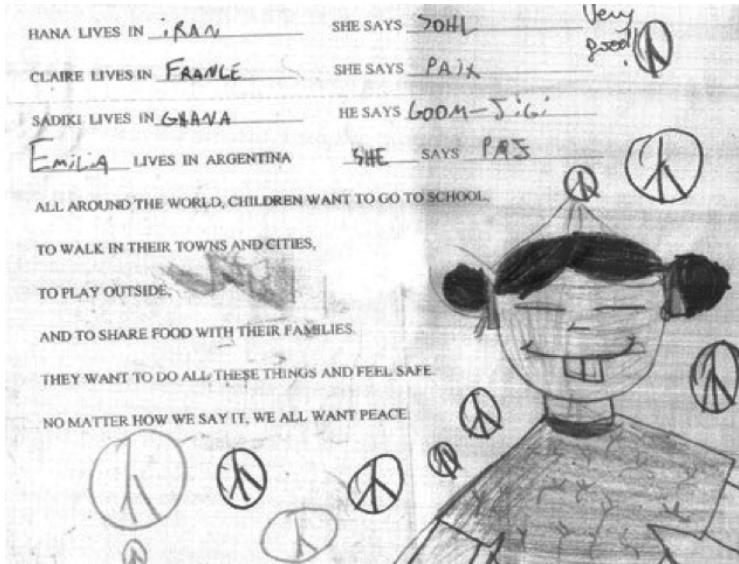


Figure 2. Foreign language teaching as education: Peace by Amalia (pseudonym, disclosed by permission).

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 (savoirs¹)*: 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		
	<i>Knowledge</i>	<i>Self</i>	<i>World</i>
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)
<i>Forms of criticality</i>	<i>Critical reason</i>	<i>Critical self-reflection</i>	<i>Critical action</i>

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 education²:

(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 education³:

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 (Stavnhagen, 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 Denmark⁵. 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 *Anonymous heroes project* represents the piloting in Argentina (carried out in 2012-2013) of the international project described here.

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Education for cosmopolitan citizenship: A framework for language learning

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Abstract

Education for citizenship and the promotion of language learning for intercultural communication are both responses to globalisation. This article introduces an approach to citizenship education we call education for cosmopolitan citizenship which is explicitly linked to human rights principles and standards. Rather than focussing on differences and cultural barriers to be overcome, education for cosmopolitan citizenship starts from our common humanity. Teachers are professionals who should ground their actions and judgements in the normative standards of human rights law such as the United Nations Convention on the Rights of the Child (CRC). This provides a language for identifying and naming injustices and discriminations and enables dialogue across difference. Rather than having a primary sense of belonging focused on membership of a nation-state, education for cosmopolitan citizenship accepts that learners celebrate multiple identities and loyalties. The article concludes with some practical examples of how this perspective is implemented in language classrooms.

Keywords: human rights, child rights, intercultural education, globalization, social justice.

Resumen

Tanto la educación para la ciudadanía como el desarrollo del aprendizaje de lenguas para la comunicación intercultural constituyen respuestas a la globalización. Este artículo presenta un enfoque de educación para la ciudadanía que llamamos educación para la ciudadanía cosmopolita y que se vincula explícitamente con parámetros y principios de derechos humanos. En lugar de focalizar la atención en las diferencias y las barreras culturales y su superación, la educación para la ciudadanía cosmopolita tiene como punto de partida nuestra humanidad compartida. Los docentes son profesionales que deberían sustentar sus juicios y acciones en los parámetros normativos de la ley en derechos humanos como la Convención Internacional sobre los Derechos del Niño de las Naciones Unidas. Este documento brinda un lenguaje para identificar y nombrar injusticias y discriminaciones y posibilita el diálogo a través de la diferencia. En lugar de contar con un sentido de pertenencia preponderante centrado en la identificación con una nación-estado, la educación para la ciudadanía cosmopolita acepta que los estudiantes abrazan múltiples identidades y lealtades. El artículo concluye con algunos ejemplos prácticos sobre cómo implementar esta perspectiva en el aula de lenguas.

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

EDUCATION FOR CITIZENSHIP and the promotion of language learning for intercultural communication are both responses to the political and social realities of globalization. There are, however, many understandings of citizenship and of citizenship education. Michael Byram has argued that the utilitarian aims of language teaching can potentially be fulfilled by theoretical and practical interaction with education for citizenship, for *intercultural citizenship*. The proposal is that language teachers would explicitly draw on citizenship education “enriching it with attention to intercultural communicative competence” (Byram, 2010, p. 320). Here we argue that intercultural communicative competence is important but insufficient if it is simply allied to a minimal version of citizenship education. Instead, we advocate an approach to citizenship education we call *education for cosmopolitan citizenship* (Osler & Starkey, 2003, 2005a) which addresses citizenship at a range of scales and which is explicitly linked to human rights principles and standards. This paper is an initial brief response to the assertion that “citizenship education in the foreign language classroom ... could benefit from a human rights framework that sees students as individuals with agency, who are willing and able to be engaged in struggles for justice in their local contexts” (Porto, 2014, p. 14).

Education for Cosmopolitan Citizenship

Citizenship education needs to address learners’ identities and to promote and develop skills for communication and participation. Teachers of languages and of citizenship need to promote respect for diversity and the development of a range of critical skills, including skills of “intercultural evaluation” (Hall, 2000, p. 49). Hall’s term implies the necessity for intercultural dialogue to be grounded in some normative standards that allow for evaluative judgements to be made. This involves more than intercultural communication. All of us are making some kind of judgement or evaluation when we encounter a new cultural context, whether this positioning is acknowledged or not. Consequently intercultural education should include consideration of stance, and a process of self- reflection and self-evaluation, so that both teachers and learners are conscious of this process. As Figueroa puts it:

Pluralism does not mean a radical relativism. That would be self-defeating. One must stand somewhere. It is not possible to stand nowhere. But neither is an attempt to stand everywhere tenable (Figueroa, 2000, p. 55).

We have argued that teachers have a professional obligation to ground their actions and judgements in the normative standards and principles of international human rights law (Osler, 2010; Osler & Starkey, 2010). Human rights instruments such as

the Universal Declaration of Human Rights (UDHR) 1948 and the United Nations Convention on the Rights of the Child (CRC) 1989 provide a language for identifying and naming injustices and discriminations, as well as an emphasis on the entitlement of all human beings to dignity and equality of rights. They provide us with a set of principles in which it is possible to have a dialogue across difference (Osler, 2016) and in a classroom setting “can help ensure that all voices are recognized and all points of view are considered” (Banks et al., 2005, p. 12).

Citizenship education promoted by national governments generally aims to promote integration into a set of pre-defined national norms (Osler, 2011; Reid, Gill & Sears, 2010). However, in a globalising world, national frames of reference, whilst important, may not be accepting of the wide range of identities to which people aspire (Osler, 2015a, 2015b). We therefore propose education for cosmopolitan citizenship which we define as a *status* deriving from equal entitlement to human rights. It is based on a *feeling* of belonging and recognition of diversity across a range of communities from the local to the global. It is a *practice* involving negotiation, equitable resolution of differences and work with others to promote freedom, justice and peace within and between communities (Osler & Starkey, 2005a).

Rather than having a unique or primary sense of belonging focused on membership of a nation-state, education for *cosmopolitan* citizenship accepts that learners celebrate multiple identities as well as loyalties and belongings at a range of scales, such as those relating to families, neighbourhoods, cities, nations and continents, or, indeed at the global level, to their fellow humanity. Our research demonstrates that learners’ affiliations may well be transnational, including religious, political and cultural dimensions (Osler, 2010; Osler & Starkey, 2003). In multicultural settings, human rights principles and standards provide a framework for dialogue.

Rather than focussing on differences and cultural barriers to be overcome, education for cosmopolitan citizenship starts from our common humanity and a consequent understanding that all human beings are entitled to be considered as *us*. Human rights instruments are based on the premise that all human beings have equal entitlement to dignity and to human rights.

Education for cosmopolitan citizenship is conceptualised, not as an alternative to national citizenship education, nor, as has sometimes been interpreted, as a synonym for global citizenship education. As Charles Taylor argues: “we have no choice but to be cosmopolitans and patriots, which means to fight for the kind of patriotism that is open to universal solidarities against other, more closed, kinds” (1996, p.121). This requires that we re-imagine the nation as cosmopolitan (Osler, 2005, 2011) and that we re-conceptualise education for national citizenship so that it meets more adequately the needs of contemporary nation-states and the global community (Osler & Starkey, 2010).

It demands we acknowledge there are many ways of being Argentinian, Australian, Brazilian, British, Canadian, Japanese, Mexican, Singaporean, and so on.

Citizenship, therefore, does not necessarily require a deep love of country; it requires minimally a commitment to the polity. It is policy and legislative frameworks designed to promote greater social justice and remove barriers to full participative citizenship which will allow individuals to develop affective ties to the nation. Efforts by nation-states to promote national identity and affinity through education, in response to perceived threats, risk unintended outcomes, provoke concerns about propaganda, and threaten, rather than secure, social cohesion and democratic participation.

Many young people and adults do not identify primarily or exclusively with the nation state but have flexible and shifting identities (Mitchell & Parker, 2008; Osler, 2010; Osler & Starkey, 2003). In fact, the “principle of each individual being a citizen of just one nation-state no longer corresponds with reality for millions of people who move across borders and who belong in various ways in multiple places” (Castles, 2004, p.18). At all levels, national, region, global and especially at the local level, education for cosmopolitan citizenship responds to the realities of learning to live together and to develop a dialogue with those whose perspectives are different from our own. Education for cosmopolitan citizenship recognises these realities and offers an alternative way of re-conceptualising education for citizenship in our globalised world and globalised communities.

Both the UDHR and the CRC define the purposes of education. The UDHR states that:

Education shall be directed to ...the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace (Universal Declaration of Human Rights, Article 26.2).

The CRC is more detailed and includes the following aims for education:

- The development of respect for the child’s parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilisations different from his or her own;
- The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups

and persons of indigenous origin (United Nations Convention on the Rights of the Child, Article 29 c, d).

There can be no doubt, given the voluntary but binding commitment of governments to the CRC, that there is, in principle, universal agreement about the importance of human rights education. Language education is clearly a significant opportunity to help learners develop “respect for ...civilisations different from his or her own” and “friendship among all peoples”.

However, people ignorant of their rights cannot claim their rights and so human rights education can be seen as an enabling right and an essential component of citizenship education. Citizens may be defined as those able to exercise their rights and responsibilities in a democratic society and in order to exercise their rights they must be familiar with them and understand the scope and the limitations of their rights.

The UN Declaration on Human Rights Education and Training (UN General Assembly, 2011) further encourages member states to promote HRE. The Declaration provides three perspectives on HRE. The first emphasises that human rights are embedded in international law and so HRE involves: “providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanisms for their protection”. In summary this is education about human rights.

The second perspective addresses educational structures, young people’s experiences of schooling, and the implications of HRE for pedagogy. It emphasises “learning and teaching in a way that respects the rights of both educators and learners”. This is referred to as education through human rights.

Thirdly HRE aims to be transformatory. Education for human rights “includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others”.

HRE is an interdisciplinary project that provides a framework for conceptualising the aims, processes and practices of education. Whilst it is helpful for teachers to have some understanding of international human rights law, there are more practical implications for educational communities. These include attention to the curriculum and school structures and the inclusion of participatory student-centred methodologies. Planning for HRE should include engaging with young people’s current experiences of schooling and human rights in school. Whilst the intention is learning to live together, schools may also be places of violence, discrimination and exclusion.

Practical Implications for Language Teachers

Language teaching and learning have aims that go beyond the merely instrumental. Language learning, even for business purposes, is part of a humanistic education that

encourages intercultural communication on the basis of equality. However, we argue for an explicit human rights frame of reference (Osler & Starkey, 2005b). Without this, comparisons between cultures, both within the learning group and between the learners and the target culture may be the occasion for stereotypes, racist or sexist comments or jokes and derogatory remarks. These contradict the spirit of human rights, which is to be respectful of others. Stereotyping also negates the aims of education in general and of language learning in particular. A knowledge and understanding of human rights equips teachers and learners to engage with other cultures on the basis of equality of dignity.

Adopting a human rights approach to language teaching provides a sound framework within which controversial issues can be examined. Debate is conducted showing respect for persons, particularly other interlocutors, as the essential dignity of human beings is acknowledged. Disparaging remarks about individuals or groups who are not present is also inappropriate behaviour and therefore unacceptable. On the other hand, if respect for human rights is regarded as a standard, judgements can be made about the words or actions of individuals, governments or cultural groups. In this way uncritical cultural relativism can be avoided. This perspective needs to be made explicit to the learners from the start and one way of addressing this is the study of human rights instruments in the target language. Such a study enables students to link the various topics they study to wider issues of human rights and is likely to prove interesting and popular (Starkey 1996 p.108).

The pedagogy associated with language learning provides many opportunities to develop citizenship skills as well as familiarise learners with key concepts associated with democracy. In many respects communicative methodology is in itself democratic. The skills developed in language classes are thus directly transferable to citizenship education (Osler & Starkey, 2005). In particular the language class is a site where education for dialogue is especially developed including skills such as the ability to listen, to reformulate the words of another the better to understand them, to put a different point of view, to produce a valid argument, to concede the strengths of someone else's position or perspective.

In the communicative language classroom learners are often required to speak and discuss in pairs and groups, having the freedom to express their own opinions and develop ideas and new ways of thinking. This contribution to the overall project of democratic citizenship can also be recognised and developed. Since discussion and debate require working with others, taking part in public discourse and working to

resolve conflicts, language teaching can contribute substantially to capacities for action and social competencies.

Whether the context is pair work, group work or discussions involving the whole class, teachers taking a human rights position insist on ground rules. This can help to ensure that expressions of opinion and conflicts of views are productive and not destructive. Examples of such ground rules include:

- Where a discussion is chaired, the authority of the chair is respected.
- Even heated debates must be conducted in polite language.
- Discriminatory remarks, particularly racist, sexist and homophobic discourse and expressions are totally unacceptable at any time.
- Participants show respect when commenting on and describing people portrayed in visuals or texts.
- All involved have the responsibility to challenge stereotypes.
- A respectful tone is required at all times.

It goes without saying that teachers are party to these agreements and will not use sarcasm, irony and disparaging judgements.

A move away from closed and true/false questions in reading and listening comprehension, to open-ended questions where opinions are genuinely sought and discussed can also invigorate language classes. When language teachers create a communication gap to provide for a more meaningful task, they should also try to encourage students to explore their differences of opinions as well as merely exchange information. Questioning by the language teacher and questions printed in textbooks may focus on language structures rather than on the truth. For example, one French course we examined asked students to manipulate a sentence to illustrate sequence of tenses following *if*. Starting from the given sentence: ‘On the whole, if immigrant families speak French they adapt more easily to their new life’, students were expected to produce the following sentences:

- In years to come, if immigrant families speak French they will adapt more easily to their new life.
- Historically, if immigrant families spoke French they adapted more easily to their new life.
- Most people think that if immigrant families spoke French they would adapt more easily to their new life.
- If immigrant families had spoken French on arrival, they would have adapted more easily to their new life. (Starkey & Osler, 2001, our

translation)

Although these sentences are correct grammatically, the exercise clearly reinforces the view that immigrant families are inadequate and that in particular they are handicapped by lack of linguistic skills. In fact many families who come to settle in another country are bilingual. The exercise, suggesting a generalised language deficit, is thus misleading.

Although the course intended to present France in a positive light as a multicultural society, this example shows how the linguistic exploitation of the course material may counteract its socio-cultural objectives. The linguistic and cultural dimensions are meant to reinforce each other rather than one undermining the other. It would be quite possible to produce the same linguistic task whilst emphasising the capacities of the newcomers rather than their inadequacies. For instance the starting point could be: If French people are welcoming, immigrant families adapt more easily to their new life.

Given the observance of ground rules and a climate of open debate with respect for other speakers, it is very much in the interests of the language teacher to promote controversy in the classroom. In debating issues that are meaningful to themselves and about which there are genuine differences of view, learners develop their linguistic fluency as they focus on the content of the debate rather than on the form of the language they are using.

Conclusion

In this article we have introduced the concept of education for cosmopolitan citizenship, showing how it is grounded in commitments expressed in international human rights instruments. We have stressed the importance of human rights education as an enabling right for young people and as an indispensable component of the training of teachers of languages and intercultural communication. A human rights perspective is cosmopolitan in focussing on similarities between human beings rather than on differences. This way of looking at the world can and should have an impact on the conduct and content of language education. Language learning can be reframed as an intercultural rather than an international experience.

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We are the world and the world is our home: Learning about the environment and taking care of it in the primary classroom

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Abstract

Intercultural and human rights education should be always present in every lesson plan, since it is from there that the concepts of inclusion and diversity can be really experienced. This project intends to raise awareness on environmental issues such as water saving and deforestation, through language learning, comparison and contrast between two cultures, and an emphasis on the rights and responsibilities we all have as cosmopolitan citizens.

Keywords: intercultural and human rights education; inclusion; diversity; environment.

Resumen

La interculturalidad y los derechos humanos deberían estar siempre presentes en todo plan de clase, ya que es desde ahí que los conceptos de inclusión y diversidad pueden ser realmente vividos en carne propia. Este proyecto propone tomar conciencia respecto de cuestiones medioambientales tales como el cuidado del agua y la deforestación, a través del aprendizaje de una lengua, la comparación y contraste entre dos culturas, y un énfasis en los derechos y obligaciones que nos atañen a todos como ciudadanos cosmopolitas.

Palabras clave: educación intercultural y para los derechos humanos; inclusión; diversidad; medioambiente.

Preview

Level: Primary school

Language competence: A1–A2 (Common European Framework of Reference)

Age of students: 10–13

Type of project: CLIL

Theme: Biomes–Water–Deforestation

Estimated time: 8 lessons (80 minutes each)

Summary

Languages are part of the cultural richness of our society and the world in which we live and work. Learning languages contributes to mutual understanding, a sense of global citizenship and personal fulfilment. Pupils learn to appreciate different countries, cultures, communities and people.

The teaching of languages has aims which are convergent with those of education for democratic citizenship: both are concerned with intercultural interaction and communication, the promotion of mutual understanding and the development of individual responsibility (Beacco & Byram, 2003, p. 18; Osler & Starkey, 2014).

This project is framed within this conceptualisation of language education. It addresses the topic of biomes and how some are being affected by human action, with the aim to raise awareness and take action to protect the environment. The project is intended to be developed in eight lessons in which students will compare and contrast their culture with others as regards the use of water and deforestation through different techniques such as brainstorming, discussion, role-play, simulation, inquiry, investigative approach, conflict resolution, value clarification and analysis, independent research, interviewing, cooperative and collaborative learning, games and case study.

Following the principles of Human Rights education, students will have the chance to connect every issue or topic to relevant articles of the Universal Declaration of Human Rights, analyse how it manifests itself at home and abroad, emphasise on the belief that the individual can make a difference, and be provided with opportunities to act on their beliefs and habits. These actions will address problems both at home and in other cultures, with methods and activities that will reflect a variety of perspectives such as gender, race, religion, and tradition, demonstrating respect for justice and human dignity, and relating students' lived experiences directly to abstract concepts dealt with in Human Rights education.

From Theory to Practice

“Citizenship is changing as citizens have greater opportunities to act in new international contexts” (Osler & Starkey, 2005, p. 8). From this perspective, citizenship in a globalised world can be considered cosmopolitan. Education for cosmopolitan citizenship admits the reality of complex and multiple identities and allows space for the exploration of identity. “A cosmopolitan perspective, based on human rights as universal principles, uses communication to help citizens make connections and comparisons between cultures and communities” (Osler & Starkey, 2014). Language education from an intercultural perspective shares this view.

Osler & Starkey (2005) suggest that educated cosmopolitan citizens will be confident in their own identities and will work to achieve peace, human rights and democracy within their local communities and at a global level, by accepting personal responsibility and recognising the importance of civic commitment; working collaboratively to solve problems and achieve a just, peaceful and democratic community; respecting diversity among people, according to gender, ethnicity and culture; recognising that their own worldview is shaped by personal and societal history and by cultural tradition; respecting the cultural heritage and protecting the environment; promoting solidarity and equity at all levels.

In this sense, education for cosmopolitan citizenship is about enabling learners to make connections between their immediate contexts and the national and global contexts. “We are increasingly able to make these connections between ourselves and our identities and others and their concerns and feel solidarity with others at local, national, regional (e.g. European) and global levels” (Osler & Starkey, 2005, p. 8). Osler & Starkey (2005, p. 93) also say that

cosmopolitan citizenship implies recognition of our common humanity and a sense of solidarity with others. It is insufficient, however, to feel and express a sense of solidarity with others elsewhere if we cannot establish a sense of solidarity with others in our own communities, especially those others whom we perceive to be different from ourselves.

The challenge is to accept shared responsibility for our common future and for solving our common problems. It implies dialogue and peer collaboration to address differences of opinion. Language education from an intercultural perspective also shares these principles by encouraging awareness of and respect for otherness, perspective-taking, and processes of comparing and contrasting.

Osler & Starkey (2014) argue that education for cosmopolitan citizenship will enable all young people to perceive themselves as citizens with rights and responsibilities. It is

not a process that can be realised exclusively at school. Learning is taking place beyond the school and the school needs to build on this learning and to encourage learners to make connections between their experiences and learning in the school and in the community. This implies that teachers need to be aware of sites of citizenship learning beyond the school. They argue that education for cosmopolitan citizenship addresses peace, human rights, democracy and development. It is about equipping young people with the knowledge, skills and attitudes to enable them to make a difference. It is orientated towards the future, preparing young citizens to play an active role in shaping the world, at all levels, from the local to the global.

The underlying idea here is that all human beings are members of the human family. Thus, the world is our home, and we are all global citizens. “A citizen is an actor in a democracy which requires fundamental freedoms and actions on the basis of the belief in equality, participation, responsibility, and solidarity” (Osler & Starkey, 2014).

Finally, Osler (2012, p. 6) explains that

education *about* rights implies knowledge about their own [children’s] rights and those of others and about how they can respond if those rights are not recognised, which necessarily includes some understanding of legal frameworks and mechanisms for seeking redress. Education *for* rights involves the development of skills and attitudes to strengthen human rights, which in turn implies respect for diversity, a sense of solidarity with others, particularly the oppressed, and skills to effect change and bring about greater justice.

Materials and Technology

- [Biomes of the World](#)
- [My Biome Song](#)
- [The Lion King](#)
- [Happy Feet](#)
- [Tarzan](#)
- [Romel’s rainforest](#)
- [Water](#)
- [Heroes of water saving](#)
- [Poems about water](#)
- [Conserve Water Style!](#) (Best Gangnam Style Parody PSA)
- [The importance of water](#)
- [Examples of leaflets and flyers produced by students](#)
- [Vocabulary games about the rainforest](#)

- [We know, poem by Benjamin Zephaniah](#)
- Interactives: world maps for students to locate different biomes

Preparation

1. Get acquainted with the school syllabus and the class teacher so as to be well informed on what students know about biomes and intercultural education.
2. Find out whether it is possible to put up posters on school walls, and where.
3. Take students to the school computer lab, use a personal computer with an overhead projector in the classroom, or ask students to bring their own laptops.
4. Work online or download the materials on a memory stick.
5. Send notes to parents asking them to take part in their children's homework.

Instructional Plan

Project timeline

Context	Tasks
Lesson 1 · Biomes of the World: weather, flora and fauna	Describing places
Lesson 2 · Biomes in films	Identifying biomes. Supporting opinions.
Lesson 3 · Romel's story - learning about other cultures	Reading and writing: describing people and places
Lesson 4 · Romel's story - intercultural competence	Comparing and contrasting cultures Role-playing dialogues
Lesson 5 · Romel's story - the importance of water and water saving	Raising awareness Giving advice
Lesson 6 · Water saving: poems and a video clip	Poem writing Song composing
Lesson 7 · Romel's story - deforestation	Discussing and debating attitudes
Lesson 8 · Rights and responsibilities towards the environment	Designing a leaflet/flyer

Table 1: Project timeline.

Objectives

There are linguistic, intercultural, and citizenship and human rights objectives.

Linguistic objectives. Students will:

- develop reading comprehension strategies through focus tasks
- describe people and places
- develop critical thinking and speaking skills (supporting opinions and interactions)

Intercultural objectives. Students will:

- learn about a different community and its practices
- care about other people’s feelings and see things from their point of view
- compare and contrast cultures considering inclusion and diversity

Citizenship and human rights objectives. Students will:

- gain awareness of ecological problems such as deforestation and water waste
- appreciate that water is a precious resource and a universal need
- understand and value the importance of trees, plants and forests as homes and take responsibility to protect the environment

Session 1

1. Write the word biomes on the board. Ask students to say what they know about biomes.
2. Tell students they will watch a video: Biomes of the world and ask them to fill in the chart below.

Biome	Weather	Flora	Fauna

3. Write the following structures on the board:
 In the.....it is.....
 There is.....and there are.....
4. Get students to repeat a couple of sentences as an example (In the desert it is hot and dry. There is no water and there are very few animals). Then ask them to produce their own statements.
5. Students listen to a song: [My Biome Song](#), watch images and find biomes on a world map.
6. Write on the board: Inthere is.....
 Students use this structure to describe what they can see on their maps, for example:
 In South America there are deserts, rainforests and savannahs.

Session 2

1. Ask students what they remember about world biomes. They are expected to produce the statements used in the previous lesson.
2. Tell students they will watch extracts from three Disney films and they will be expected to identify biomes. To support their answers, they are supposed to produce the statements used in the previous lesson: In the..... it is....., there is..... and there are.....
3. Play the first fragment: The Lion King (savannah) and do the same as above.
4. Play the second fragment: Happy Feet (tundra) and do the same as above.
5. Play the third fragment: Tarzan (rainforest) and do the same as above.
6. Tell students they will play guessing games in pairs. One describes a biome and the other guesses which one it is (both orally and in writing).
7. Students then describe the biome they live in. They are expected to write a paragraph and illustrate it.

Session 3

1. Ask students to describe the three biomes they have been dealing with.
2. Tell students they are going to read about Romel, a boy who is asking for help.
3. Viewing tasks (reading whole text for gist and interpreting images):
 - Why is he asking for help? (because the forest–his home–is being destroyed)
 - Which biome does he live in? (the rainforest)
 - Support your answer (In the rainforest there is.... there are....)

Space intentionally left blank

Page 3: Questions

1. Where do Romel and his father find animals?
2. Do they have running water at home?



Also, my dad and I go hunting in the forest. There are all kinds of animals around here: howler monkeys, toucans, coatis, snakes, etc. Sometimes I have to get water from the river too. Look! That's me getting some water for cooking.

Figure 3: Romel (and text above).

Page 4: Fill in the blanks

1. Romelschool.
2. He speaks languages.



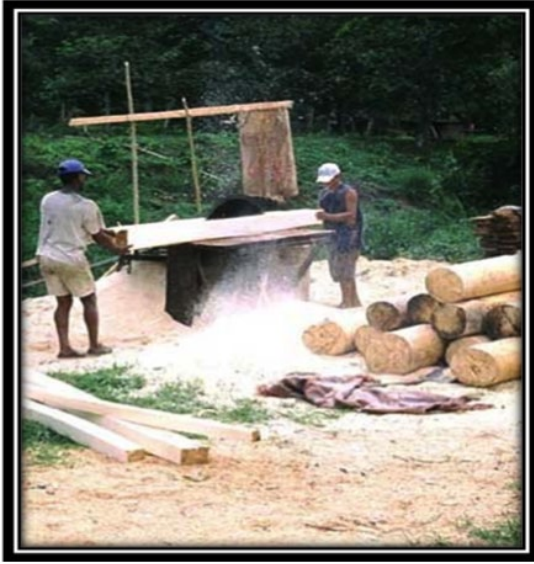
I like helping my family but I have to go to school too. I live close to school but some children have to walk 1 hour to get there. I like school. We Chachi speak Chapalachi but the books are all in Spanish so we speak both languages at school.

Figure 4: Romel (and text above).

Page 5: Match the halves

Trees are used
They are being cut down
Romel's home is being

destroyed.
for furniture.
by people from other places.



My grandfather says that when he was a boy the Chachi were the only people in this area. Now there are lots of people from other parts of Ecuador. The problem is that they are cutting down all the trees. We Chachi can't live without the rainforest because it gives us most of the things we need. For example, we use trees to make our houses, baskets and canoes. Even our medicine comes from the rainforest.

Figure 5: Romel (and text above).

5. Parallel writing: Students write about themselves using Romel's story as a model. They will be able to use their texts to introduce themselves in case they want to interact with English-speaking children around the world.

Session 4

1. Revise question forms. Remind students of yes/no and (w)h questions. Write both structures on the board. Give examples.
2. In pairs, ask students to imagine that one of them is Romel. They interact as if they had just met, asking and answering about each other's lifestyle.
3. Students discuss similarities and differences between Romel's biome/hometown/lifestyle and theirs.

In his biome it is..., there is... and there are... and/but in mine...

He and I... / He ... but I...

He lives... He has... He speaks... / I live... I have...

4. In pairs or groups, students ask each other questions about their own reality. Again, they are expected to compare and contrast their findings. Ellipsis can be introduced, for instance: s/he lives close to school but I don't; s/he doesn't help his parents at home but I do, etc.

Session 5

1. Draw students' attention to the fact that Romel has no running water at home. He has to carry water from the river to his house.

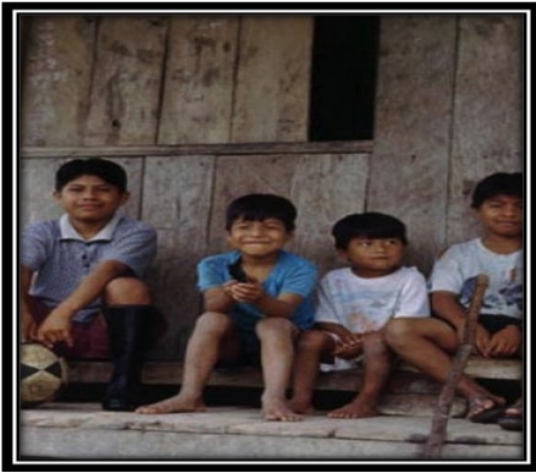
2. Show students [Water](#) and ask them to complete the following:
 need water (to).
 Water is used to.....
3. Ask students to reflect on the importance of water and saving it, since it is a natural resource we could not live without. Introduce the concept of global citizenship, which implies the world is our (everybody's) home and we all have to take care of it.
4. Tell students they will watch a video: [Heroes of Water Saving](#) and say whether they feel identified with any of the characters and their practices and why (not).
5. Use TPR (total physical response) to teach: I turn the tap off, I don't use a hose, etc. Get students to repeat both phrases and gestures.
6. Play a guessing game: some students mime actions from the video and others guess what they mean.
7. Teach the imperative form: turn the tap off/use a hose, etc. and ask students to describe the contexts of situation (Who to whom? When? Where? Why? How?) in which those imperatives can be used, for example: I can tell someone in my family to turn the tap off when they are brushing their teeth.
8. Ask students to work in groups and design posters with tips for saving water. Their posters will then be put up on different walls at school, for other classes to have the opportunity to learn from them and interact with their designers.

Session 6

1. Tell students they will have a look at poems about saving water written by children their age.
2. Ask them to choose the one/s they prefer and explain why.
3. Get students to write their own poem about water.
4. Show students a video clip about water saving: [Conserve Water Style!](#) Tell them they will then be expected to compose their own song adapting the lyrics and creating their own choreography. They could afterwards visit classes to show their creation and invite other students to sing along and dance with them. There could also be a discussion or debate about ways of saving water.
5. Extension/after school work: as homework, ask students to research [reasons for saving water](#) and use that information to play the [Water Family game](#) with their families (In this game you have fun while you help a family cut down their water use in their home and garden. To win, you have to make decisions about your family's use of water).

Session 7

1. Ask students to share their findings to create water saving displays and put them on the school walls. Here are some [examples and ideas](#).
2. Get students to find the connection between water and the rainforest/trees.
3. Have students analyse the end of Romel's story and its message. Discuss the concept of deforestation. Remind students of the global citizenship concept: we must all take care of the environment. Mention Article 25 from the Universal Declaration of Human Rights ("Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing") and Article 7 ("All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination") and ask how they think they apply in this case.



My dad is working with the government to make these people stop destroying the forests. But it's difficult to get help when you are an Indian. We need to protect the rainforest. It is our home. Please, **HELP** us!

Figure 6: Romel (and text above).

4. Ask students to look around and say how many things are made of wood. Could we do without them? If so, how? Why don't people stop cutting down trees?
5. Ask students to debate who they think is responsible for deforestation, where in their country it has destroyed natural habitats and what could and should be done to stop it.
6. Extension/after school work: ask students to [practise vocabulary](#) and [complete statements](#), and, as a follow-up activity, tell students to write as much as they can remember about rainforests. In groups, they can then share their productions and find similarities and differences among them.

Session 8

1. Tell students about Benjamin Zephaniah and his commitment towards the environment.
2. Read the following [poem](#) aloud.
3. Get students to listen and repeat.
4. Ask them to illustrate the poem.
5. In groups, students design a leaflet or a flyer about rainforests and deforestation and they hand them out both at school and in the street.
6. Encourage students to open a webpage or a blog to show their productions (poems, songs, posters, flyers) and to help others become aware and reflect upon everyone's rights and responsibilities towards the environment.

Related Websites

- [Lesson plans and teacher resources](#)
- [Ways of taking global action](#)

Conclusion

This project is designed to raise awareness on environmental issues such as water saving and deforestation, through language learning, comparison and contrast between two cultures, and an emphasis on the rights and responsibilities we all have as cosmopolitan citizens. It is framed within an intercultural and human rights education focus which is valuable to primary school children since it prepares them to participate and take action in an increasingly diverse society. It fosters inclusion, as it raises awareness on the fact that different lifestyles, customs and worldviews can coexist peacefully. It promotes equality and challenges discrimination, contributing to the children's moral and spiritual enrichment and developing their intercultural competence. It also encourages acceptance and respect for the values and beliefs of others, stimulating a sense of cosmopolitanism and global citizenship which gives them the opportunity to explore their own and other identities.

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Anonymous green heroes in the making

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Abstract

The Anonymous Heroes Project describes an intercultural citizenship project for the language classroom, based on environmental education. It aims to raise children's awareness on waste treatment and reflect on people's attitudes towards the environment. It is intended for teachers who support education for democratic citizenship and want to provide children with the set of skills needed to critique, evaluate, accept responsibility on common issues and take action.

Keywords: environmental education; waste treatment; education for democratic citizenship.

Resumen

El proyecto Héroes Anónimos describe un proyecto intercultural y de ciudadanía acerca del medio ambiente para el aula de lenguas extranjeras. Tiene como objetivo concientizar a los niños a cerca del tratamiento de la basura y reflexionar sobre la conducta de las personas en torno al medio ambiente. Está destinado a educadores que apoyen un marco de ciudadanía democrática en la enseñanza de lenguas y que quieran proveer a los niños de un conjunto de habilidades necesarias para analizar, evaluar, asumir la responsabilidad sobre aquellas cuestiones que nos son comunes y actuar directamente sobre ellas.

Palabras clave: medio ambiente; tratamiento de la basura; educación para la ciudadanía democrática.

Preview

Level: 5th and/or 6th form at primary school

Language competence: A1 (Common European Framework of Reference)

Age of students: 10–12

Type of project: Intercultural citizenship project in the language classroom, CLIL

Theme: Environmental education, waste reduction

Estimated time: Approximately two months (see chart with timeline under Instructional plan)

Summary

This proposal describes an intercultural citizenship and environmental project which distinguishes between three different levels of analysis, namely the community, the school and the family which, in a way, joins the community again in the form of a loop. These three contexts are linked together in the language classroom through an array of different tasks such as watching a video and sorting trash, including as final outcomes two proposals for children to take action (*My extended network* and *Going digital*). A funny character, the Green Hero, will guide children throughout the development of this project in which they will begin by identifying and critically analysing green crimes, taking a close look at other people's attitudes towards the environment, both within their local contexts and globally. They will then analyse and evaluate their own waste sorting habits, both at school and at home. Finally, children will plan and develop ways of protecting the environment, integrating different skills and knowledge and developing a group identification as *Anonymous Green Heroes*. Overall, this project helps children see themselves in relation to others, triggering a way of thinking and acting that goes beyond personal concerns, deconstructing stereotypes, assuming collective responsibility for environmental issues and seeking people's welfare.

From Theory to Practice

If we consider the school as a micro-society and every student as a citizen with agency, no matter their age, the inclusion of intercultural citizenship education in the language classroom is essential. The foreign language classroom is an appropriate place to build on citizenship as long as teachers and students act on the basis of: participation, allowing people to speak up; equality, acknowledging and valuing diversity; solidarity and responsibility, promoting respect for human rights, understanding others and seeking people's welfare.

“Citizenship education provides opportunities for learners to reflect on their own values and identities in the context of the society in which they live. This is rarely possible in other parts of the curriculum” (Osler & Starkey, 2004, p.19). However, it

is not unimaginable. Establishing connections between children's schooling and their own lives is an essential aspect of learning and it should be included in all subjects. In this respect, the implementation of a citizenship education framework should meet certain demands. For example, “citizenship education also requires a school climate of openness to debate and discussion. This in turn implies the explicit adherence to a set of common values based on democratic ideals of freedom, equality and human rights. Where this is in place, citizenship education is often a very positive experience for teachers and learners” (Osler & Starkey, 2004, p. v). The school should be the place where social ties are strengthened and children learn how to live with others. Teachers are responsible for the kind of learning experiences they offer their students. “Successful citizenship education involves active learning and opportunities to undertake open-ended investigations of issues that have real social and political significance” (Osler & Starkey, 2004, p. vi). Such is the case of environmental issues.

In addition, the Council of Europe recommends that “concepts associated with human rights can, and should, be acquired from an early stage. For example, the non-violent resolution of conflict and respect for other people can already be experienced within the life of a pre-school or primary class” (Council of Europe, 1985, p. 2). Also, every student has a number of responsibilities, for instance, the “active obligation to work to further the aims of the community” (Osler & Starkey, 1996, p.164). Also, “all activity in the school should then be directed to achieving the aims and thus contribute to the common good” (Osler & Starkey, 1996, p.165). In other words, people are part of a larger social network and they play different roles or assume multiple identities as they relate to others: citizens, neighbours, classmates, sons or daughters, etc. “Human rights education, with its emphasis on essential humanity and equality of rights, enables us to develop these cumulative identities through a process which we refer to as the consciousness of 'both/and'” (Osler & Starkey, 1996, p.75).

Within this context, Byram (2014) proposes that language teaching is *education* in the sense that it should develop the potential of the individual to contribute to society by taking critical action in the world. In his view, learners work with others to address a problem in the world they identify with and act together to instill change.

Materials and Technology

- Paper puppet
- School waste bins
- Plastic gloves
- Newspapers
- A camera

- Art supplies
- Computers and Internet access
- [Venn diagram app](#) (allows users to compare and contrast information in a visually appealing way)
- [Toilet Green Crime](#) video on YouTube

Preparation

1. Familiarise yourself with the school policy as regards environmental and citizenship education. Other teachers may be implementing different projects connected with these issues.
2. Get in contact with other teachers who may be willing to participate in this project and plan ahead.
3. Check if you have all the necessary technological equipment ready to be used in class. If you do not have classroom computers with Internet access, book sessions in your school's computer lab in advance.
4. Assemble resources and materials (websites, gloves, markers, etc.).

Instructional Plan

Project timeline

Session 1	Introduction: Meet the Green Hero Green crimes	Homework 1 Analysis: My community
Session 2	Anonymous Green Heroes in the neighbourhood Show and tell (My community) Trash sorting principles	
Session 3	Anonymous Green Heroes at school Analysis: My school (green crimes and trash analysis)	
Session 4	Anonymous Green Heroes at home Analysing different images Designing ads	Homework 2 Analysis: My family
Session 5	Anonymous Green Heroes network Analysis: My family (data collection) and Venn diagram online tool (pair work presentation)	Homework 3 Taking action: My extended network (the tree)
Session 6	Anonymous Green Heroes go digital Taking action: My extended network (show trees and class debate) and going digital (video)	

Table 1: Project timeline.

Note: Each session in this timeline may need to be developed in more than one lesson.

Objectives

In terms of linguistic and plurilingual competences, children will be able to:

- acknowledge and value linguistic diversity
- analyse critically images, videos, texts, habits, etc.
- acquire, understand and use specific language related to environmental issues, and
- interact in English with others

As regards intercultural citizenship, children will be able to:

- express readiness to interact with others
- allow others to express their points of view without animosity and embracing disagreement
- foster values such as respect, empathy, acceptance and social consciousness
- engage in civic participation locally

As regards environmental education, children will be able to:

- identify and understand environmental issues in their own local contexts
- research and reflect on environmental issues in their community
- develop trash sorting and recycling awareness
- employ trash sorting and recycling methods
- inspire others (their neighbours, classmates, friends, families, etc.) to develop environmental awareness
- commit themselves to improving the environment in their local communities (including the school)

Session 1: Green crimes

1. Students meet the Green Hero, the main character in this project. Find or draw a picture of a superhero and colour it green.
2. Encourage students to interact with the paper puppet that represents the Green Hero and to ask him questions. Also, elicit what students think a green hero is. The puppet then invites students to help him protect the environment by saying:

I live in a green house but my house is in a grey world. Green criminals attack my world. They don't respect me. They don't respect you! They do terrible things to my world! I can't fight against them alone, let's work together! Help me find these green criminals. Can you help me? Let's work together!

If necessary, use visual support to clarify vocabulary such as *world* or *criminal* as the puppet talks to students.

3. The puppet introduces a green crime and tells students that it takes place in Denmark (locate this country in a map, if necessary). Write *Toilet green crime* on the board, encouraging students to brainstorm ideas related to the topic and predicting what the video will be about. For example, they think about what type of crimes they will see (waste toilet paper, let water run while brushing your teeth, turn on the light during the day, etc.) and who will commit those crimes (a girl, a boy, a man, etc.). Remember to write students' contributions on one side of the board in order to check students' predictions later on.
4. Students watch the [Toilet Green Crime](#) video. Since students will not be familiar with the language used in the video (Danish), draw their attention to the image and gestures the characters make in order to identify green crimes and guess what the girl is saying:

Work alone: Watch the video and colour the correct speech bubble. What is the girl saying?

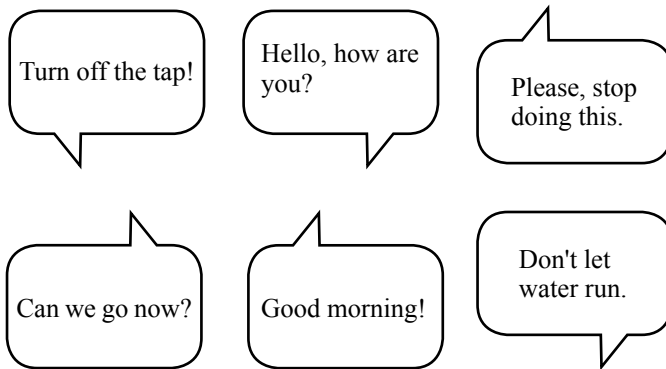


Figure 1. Students' worksheet 1: Toilet green crime, Task 1.

Tell students what the girl says in Danish (*Mor; hallo - tænk nu på miljøet, mand!* Hey mom, come on, think green) and establish connections between their choices, the concept of *think green* and the message that appears at the end of the video: *Spar på vandet/Don't waste water.*

5. In order to trigger the development of this project, encourage students to talk about the scene in small groups following these questions:

Work together: Read, discuss and answer the following questions.

How does the girl feel about the situation?

Which character reflects your own attitude to the environment?

What would you say to the woman?

Figure 2. Students' worksheet 1: Toilet green crime, Task 2.

Initiate a whole-class debate after group discussion.

- Write these concepts on the board: green crime, green criminal, green victim, green hero. Draw students' attention to the following labels and elicit information about the video. Students come up with other green crime scenes and draw them:

Work alone: Draw a green crime scene! Label the picture using the following concepts: GREEN CRIMINAL · GREEN CRIME · GREEN VICTIM · GREEN HERO.

Figure 3. Students' worksheet 1: Toilet green crime, Task 3.

Monitor students' work.

- Present *Homework 1* (due Session 2): students carry out an exploratory task in order to recognise green crimes in their community/neighbourhood.

Students' Homework 1

Anonymous Green Heroes walk the streets. What other green crimes do you know? Who commits them?

Ask your parents to go for a walk in your neighbourhood and record the green crimes you see (Preguntale a tus papás si te llevan a dar una vuelta por el barrio y registra todos los 'green crimes' que puedas encontrar). You can take photographs using cameras, cell phones or simply make notes and drawings.

Show and Tell! Use your pictures and notes to prepare a presentation for next class in 5 minutes.

Language focus

- Describing green crimes and green heroes using the simple present tense.
- Understanding instructions in reading, writing words, labeling pictures.
- Imperatives (Turn off the light; Don't waste water).
- Expressing feelings (The girl feels upset/angry/sad, etc.).

Session 2: Anonymous green heroes in the neighbourhood

1. Show and tell: students show the photos/pictures of the places they have visited, identify and tell their classmates about the different green crimes they could spot in their neighbourhoods. Although this task may be time consuming, allow everybody time to speak and show what they did.
2. Bring the class back together for discussion. Focus on the concept of waste. Record students' perceptions on chart paper with the heading What our community wastes and tell students to brainstorm a set of simple trash sorting principles (dry vs. wet trash, items that can be recycled vs. disposable items, etc.) to remind their community on how to protect the environment.

Language focus

- Describing pictures by using the vocabulary introduced in Session 1 (In this photo/picture, there's a bottle on the grass. This is a green crime).
- Suggesting ways of sorting waste and protecting the environment (We can...; We could...; What about ...?; A good idea is to...; etc.).
- Giving advice (Our community should...; They shouldn't...).

Session 3: Anonymous green heroes at school

1. Students carry out an exploratory task to see what happens at school. Take your students for a walk around the school and identify green crimes. Record students performing this task with a camera. To record them, you will need their parents' permission as well as the school authorities'.
2. Tell students to get together in small groups and sit down on the corridor, near a waste bin. Following their trash sorting principles, students take the bags from the waste bins, empty them out onto old newspaper or any protected surface and pick through the trash (wearing plastic gloves), documenting what they find:

Items found...	How many?	Could it be recycled?
		yes / no / perhaps
		yes / no / perhaps
		yes / no / perhaps
		yes / no / perhaps

Figure 4. Students' worksheet 2, Trash analysis.

3. Bring the class back together for discussion. Students talk about commonly mis-trashed items and reflect on which of these things could be recycled. Then, pupils

brainstorm possible ways to educate and remind the rest of the school on how to better sort their waste. Record students' perceptions on chart paper with the heading *What we waste at school.*

Language focus

- Suggesting ways of sorting waste and keeping the school clean (We can...; We could...; What about ...?; A good idea is to...; etc.).
- Giving advice (People at school should...; We shouldn't...; We're responsible for...).

Session 4: Anonymous green heroes at home

1. Students talk about different materials/products. Show different pictures for students to classify them and carry out a reflective task. Ask these questions: *What can you see? What are these people/ children doing?* (you may select pictures of people sorting trash and/or throwing everything away in the same waste bin; people planting a tree or making compost). *Why is there so much waste in the world? Which of the following actions are eco-friendly?* (Connect this concept with the idea of green hero, green people, green children/kids).
2. Encourage students to come up with five ideas/reasons for sorting and recycling waste. First, students work in small groups and then, initiate a whole-class debate and vote for the best five reasons. Record students' perceptions on chart paper with the heading *Why should we sort waste?*
3. Using the results from the Trash analysis and the reasons why they think it is important to sort waste, students write eco-friendly slogans to advertise popular products and/or design the advertisement to match eco-friendly slogans such as *Drink me up but don't drop me* (for a bottle of soda or water) or *Keep calm and go green*, among others you may come up with. Put up students' ads on school walls.
4. Present *Homework 2* (due Session 5): What happens at home? Are you committing green crimes too? Is your family eco-friendly? Students carry out a survey at home.

Students' Homework 2

Survey: How green are you?

1. Circle the types of products you usually buy.

DURABLE products (example: pens, combs, etc.)

DISPOSABLE products (examples: shampoo bottles, plastic packaging, juice boxes, etc.)

2. How much of these types of products do you buy? Circle.

LOTS OF THEM / NOT THAT MUCH

3. Do you consider buying eco-friendly products? For example, products which have special logos indicating they can be recycled

or that they have been recycled.

YES / NO

4. Do you sort waste? Why? Why not? Write.

YES, because.....

NO, because.....

5. Do you know what types of things can be recycled?

YES / NO

Language focus

- Describing pictures using the present continuous tense and language of description (In this picture, a girl is throwing...; I can see waste/ people sorting waste; etc.).
- Describing habits using the simple present tense and adverbs of frequency (At home we always buy eco-friendly products; We never use...; Sometimes I buy...).
- Vocabulary about ecology and the environment (eco-friendly products; green habits; durable and disposable products; recycling; etc.).

Session 5: Anonymous green heroes network

1. Chart and analyse the results of the poll. In pairs, students share the result of their surveys, compare both families and prepare a short class presentation using the Venn diagram tool to illustrate their findings. Show students how to use the tool by creating one diagram as a model on the board.
2. Present *Homework 3, My extended network: The Tree* (due Session 6): each student writes his or her name at the bottom of the tree. Then, they have to tell two different people what they have learned about recycling and sorting waste (for example, the five *Why should I...?* reasons to be eco-friendly), complete the chart with their names and encourage them to pass the message on. This task can be carried out in different ways: orally, in face to face conversation, or through Facebook, e-mail, Twitter, etc. After that, these people will have to repeat the same procedure and students should monitor them (if possible, students should find out who they are in order to complete the chart with their names too).

Students' Homework 3

Help me, Help you

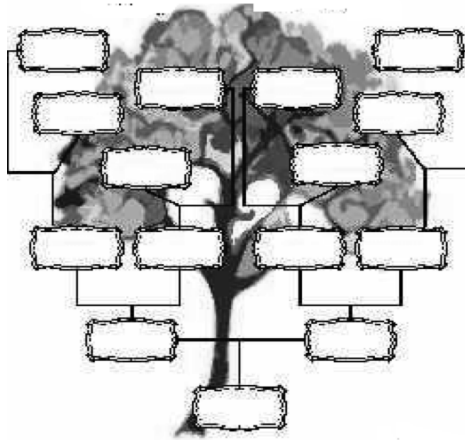


Figure 5. Students' homework 3, My extended network.

Language focus:

- Describing and comparing people's habits using the present simple tense.

Session 6: Anonymous green heroes go digital

1. Students show their trees to the class and draw conclusions. Initiate a class debate asking: *Why is it important to tell people what we know about waste? Why is it important to ask for help? What will happen if we all recycle? Or what will happen if we all sort waste?* (Use L1 if necessary: Si cada uno cumple con su rol, podemos lograr que el planeta sea un lugar mejor para todos. Tu palabra cuenta/If we all do what we have to do, we can make the planet a better place. Your voice counts.)
2. Students record a short video to pass on the message: *Help me, Help you*. Bring the class together for a discussion on how they will do this and what they will say. Also, encourage students to use different languages (Spanish, English and any other language they can speak). Record students' ideas on chart paper with the heading *Help me, Help you*. Make the video and remember to ask for parents' consent first. Upload it to the school's website, students' Facebook accounts and spread the word!

Language focus

- Persuading others to sort waste, recycle and think green (It's important to... because...; If we all..., the world will be...; Please help us!; Stop wasting water; etc.)

Extension

This project can be carried out as part of a collaborative work between different courses in the same school or as a local online project between two different schools within the same city, a national online or an international online project. In this case, create a [Wiki](#), which is a virtual space of communication that can be easily implemented and monitored in class.

Student Assessment/Reflections

Informally assess students' comprehension of green crimes and waste treatment during whole-class discussions. Observe students' participation during the sessions, take notes, collect and review their works.

Monitor students' progress and process as they work in groups, take notes and assess their work following these categories:

- Group work (if members contribute equally to the project or not; if they argue or not when they disagree; the way they solve conflict, etc.);
- Content and presentation of final product (content coverage, degree of understanding of the topic, ability to answer questions about the topic and oral skills—clarity, fluency, enthusiasm, etc.).

Interview different students to evaluate the impact of the project.

Related Websites

- [Celebrate Earth Day](#): Celebrate this day at school and invite other students to join in. Have a look at other Earth Day events worldwide and get inspired.
- [Research some environmentalists and write Letter Poems](#).

Conclusion

This project represents a way of helping children “feel they can make a difference” (Osler, 2005, p. 16). Addressing and analysing complex issues, such as environmental problems, through contexts that are quite familiar and appealing for young learners, as it is the case of heroes vs. villains or criminals, facilitates the debate, motivates children to work on common concerns like people's behaviour towards waste sorting practices and encourages them to take action within their communities, feeling real agents of change.

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The plurilingual classroom and ELT: The challenge to overcome tensions between aboriginal languages and hegemonic languages

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Abstract

This pedagogic proposal describes a CLIL (Content and Language Integrated Learning) project for the secondary school English language classroom that integrates English, art and citizenship education with the aim to promote a heteroglossic view of language practices in multicultural ELT classrooms and the development of intercultural competences in the framework of linguistic rights. The project is intended to be developed in twelve lessons with 15-16 year-olds. Students will read and research, through the use of different multimodal material, about the importance of preserving local aboriginal languages; they will also develop cooperative works (murals, bilingual version of English songs, timelines) that relate and integrate local languages with English.

Keywords: diversity; CLIL; intercultural competences; linguistic rights.

Resumen

Esta propuesta pedagógica describe un proyecto AICLE (Aprendizaje Integrado de Contenidos y Lengua Extranjera) para el aula de Inglés en la escuela secundaria que integra contenidos de Inglés, Arte y Construcción de la Ciudadanía con el propósito de promover una visión heteroglósica de las prácticas del lenguaje en el aula multicultural de Inglés como lengua extranjera y el desarrollo de competencias interculturales en el marco de los derechos lingüísticos. El proyecto consiste de doce clases en las que los estudiantes de 15-16 años de edad leerán e investigarán, a través del uso de diferentes materiales multimodales, acerca de la importancia de preservar las lenguas originarias locales; también desarrollarán proyectos colaborativos (murales, representaciones de líneas de tiempos, versiones bilingües de canciones en inglés) que relacionan e integran las lenguas locales con el inglés.

Palabras clave: diversidad; AICLE; competencias interculturales; derechos lingüísticos.

Preview

Level: 4th year secondary school

Language competence: A2-B1 (Common European Framework of Reference)

Age of students: 15–16

Type of project: CLIL

Subjects involved: English, Art, Citizenship Education

Theme: Language diversity from a social rights perspective

Estimated time: 6 weeks (Twelve sixty-minute sessions)

Summary

Argentinian schools, as well as many classrooms worldwide, display a mixture of cultures and languages, including a diversity of aboriginal languages, dialects and varieties. The students in these classrooms have to adjust to the school language, which in this case is in general Spanish. This complex scenario, in which tensions between minorities' languages and the official language may generate the negative evocation of stereotypes, is a real challenge for the English as a foreign language (EFL) classroom.

This pedagogic proposal describes a CLIL (Content and Language Integrated Learning; Dalton-Puffer, 2007; Heine, 2010) project for the secondary school English language classroom that integrates English, art and citizenship education with the aim to promote a heteroglossic view of language practices in ELT classrooms and the development of intercultural competences in the framework of linguistic rights. The project is intended to be developed in twelve lessons with 15-16 year-olds. Students will read and research, through the use of different multimodal material, about the importance of preserving local aboriginal languages; they will also develop cooperative works (murals, bilingual version of English songs, timelines) that relate and integrate local languages with English.

From Theory to Practice

One characteristic of Argentinian public schools is cultural diversity, an aspect that is considered in the Marco General de Política Curricular [General Framework of Curriculum Policies] of the province of Buenos Aires in the context of language teaching:

Departing from an array of mother languages, dialects and varieties, the school has the challenge to form critical producers of texts or discourses in the official language Spanish and to teach English as a foreign language without blocking or underestimating the former; with the aim to prevent individuals from feeling humiliated, deprived, discriminated or excluded

from school, from the possibility to learn and teach, to acquire and develop scientific knowledge, to feel part of different groups, to be included within community and productive life, in other words to exercise their full citizenship.¹

This challenge, framed by a complex scenario in which tensions between aboriginal languages, the official language, Spanish, and the foreign language, English, display different processes of identification that may generate the evocation of stereotypes, demands an intercultural approach to language teaching (Byram, Gribkova & Starkey, 2002) and a heteroglossic conceptualisation of bilingualism (García, 2009) in order to foster skills to participate in contexts of diversity and to develop the capacity to exercise citizenship locally and globally, in other words to develop skills related to cosmopolitanism (Osler, 2012). In fact, cosmopolitanism gives us the possibility to develop our full potential as members of a particular community which has an authentic role in the whole global community, as the *Marco Curricular* demands. As Canagarajah puts it, “cosmopolitanism refers to possibilities of being culturally and socially meshed with others, realizing the ways in which our fates are bound together as global citizens, and yet celebrating our differences” (Canagarajah, 2014, p. 1). Expressing this sense of being meshed with others through art reinforces healthy processes of identification, enabling the construction of different kinds of identities since art, as an inclusive strategic language, synthesises the common aesthetic necessity of expression that all cultures share (Chalmers, 2003).

A Human Rights perspective to frame this kind of work in the English classroom is essential to recognise the social value of language minorities and to embrace diversity as a characteristic that enhances learning in order to promote social justice.

Materials and Technology

- Copy of an extract of the letter written by Rigoberta Menchú on the occasion of the Proclamation of the Universal Declaration of Linguistic Rights in Barcelona on June 6, 1996
- [Video of Rigoberta Menchú’s speech in the United Nations](#)
- Copy of the General Principles of the *Universal Declaration of Linguistic Rights* (from article 7 to article 11) in English and Spanish
- [Video of Tekis’ cover version](#) in English and Quechua of the Beatles’ song *Don’t let me down*
- Copy of the lyrics of Tekis cover version
- Website of the [National Geographic Enduring Voices Project](#)
- Student’s netbooks

- School projector
- Internet access

Students' Interactives

- **Mural.ly**: It is a tool for brainstorming and researching. It allows students to organize ideas visually and it promotes collaborative work since students can invite one another to participate.
- **Dipity**: It is a tool to create digital timelines. It organises the web's content by date and time. Students can create, share, embed and collaborate on interactive timelines that integrate video, audio, images, text, links, social media, location and timestamps.

Preparation

1. Gain access to and familiarise yourself with the interactive tools mentioned before.
2. Test the interactive tools on your computer and the students' netbooks and ensure you have the necessary plug-ins installed.
3. Familiarise yourself with the *Universal Declaration of Linguistic Rights*, especially the General Principles.
4. Familiarise yourself with Rigoberta Menchú's work and its context.
5. Familiarise yourself with *The National Geographic's Enduring Voices project*.
6. Familiarise yourself with the rock group *Tekis* and their work.

Instructional Plan

Project timeline

As shown in Table 1, the project will take twelve sixty-minute sessions distributed in six weeks, integrating the contents of the subjects involved.

	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6
English	Session 2	Session 3-4	Session 5-6	Session 7-8	Session 9	
Art					Session 10	Session 11-12
Citizenship Education	Session 1					

Table 1. Project timeline.

General objectives

Students will:

- become aware of their linguistic rights and responsibilities regarding

- the preservation of their community's culture and tradition
- become aware of the importance to register the oral tradition of cultures
 - perceive themselves as citizens of a world community based on respect for diversity
 - become aware of the importance to participate in local institutions and international organisations in order to promote respect for human rights
 - recognise the importance of cooperative work and participation
 - recognise the value of popular local knowledge as a platform for the development of future competences
 - value differences
 - apply digital technologies for cooperative work and information searching
 - become aware of the communicative value of an international language for the promotion of local cultures and the understanding of foreign communities

Specific objectives

In relation to English, students will:

- understand the dynamics of the coexistence of languages within and outside the classroom
- develop their intercultural competence
- use English as a language of communication for the promotion of local cultures and for the understanding of foreign communities

In relation to Art, students will:

- contextualise artistic productions
- become aware of the universality of the musical language
- identify and compare musical instruments from different parts of the world and their bond to the different communities' cultures

In relation to Citizenship Education, students will:

- identify international legislation regarding linguistic rights
- become aware of the importance of human rights for the development of local and global citizenship

Session 1

1. Ask students if they know what the United Nations is and what functions it has as an international organisation. Discuss and explain in case the students do not know the answer. Once everybody has understood the scope of the work the United Nations develop, ask students if they have ever seen a session or a speech performed in the

organisation. Discuss the importance of the issues introduced in the United Nations' sessions.

2. Introduce Rigoberta Menchú's speech in the United Nations using the school projector.
3. Send the link to the students' netbooks through the Internet connection so that they can see the video again on their own and ask them the following reflection questions to discuss in class:

Who is Rigoberta Menchú representing in the assembly?

What is the main objective of her presentation?

How does she describe the present situation of the aboriginal communities in Latin America?

4. Ask students to find out which important international prize Rigobertta Menchú has won and why she has received such recognition.

Language focus

- Vocabulary related to international organisations and its functions (assembly, speech, issues, governments, co-operation, peace, security, human rights, etc.).
- Simple present tense.

Session 2

1. Stick Rigoberta Menchú's photograph on the board and ask students what they remember about her. Write their ideas on the board.
2. Divide the class in groups and deliver copies of the extract of the letter written by Rigoberta Menchú on the occasion of the Proclamation of the Universal Declaration of Linguistic Rights and ask them the following questions to explore in the text and discuss in groups:

How does she describe the importance of language? What functions has language got?

Why is the oral tradition of native languages so important according to her ideas?

3. Once discussion has been developed and the content of the letter has been understood, ask students if they are in contact with any other language apart from Spanish and English within their family context or surroundings.
4. Ask for examples of these communicative situations from each group and propose a research in which students have to find out within their families or in their neighbourhoods if this native language is usually used either orally, in writing or both and if they can get any samples to bring to school and share with their classmates.

Language focus

- Biographic discourse and simple past tense with regular and irregular verbs (she was born..., she studied..., she won ...).
- Simple present and present perfect tense (“In language lies the main weapon of resistance of those cultures which for centuries have suffered the imposition of alien cultural values”, “language is the vehicle that permits thought to be in accordance with the knowledge and the world vision of a given culture, of a given people, who have inherited this from their ancestors”²²).

Session 3

1. Ask students to share their discoveries and discuss their findings. Design a chart on the board in which the name of each language and its oral/written use are identified. Use the samples brought by the students as illustration.
2. Use the school projector to introduce the interactive website *mural.ly* and show its different tools.
3. Ask students to turn on their netbooks and invite them to make a mural together about the different languages they have researched, including all kinds of data. These murals can be shared online and can be presented at the school annual exhibition, too.

Language focus

- Vocabulary related to the use of interactive websites (upload, files, browse, etc.).
- Comparison between English grammatical structures and other languages’ structures (“rucamalen”²³, “girl’s house”, “casa de niña”, etc.).

Session 4

1. Deliver copies of the Principles of the *Universal Declaration of Linguistic Rights* and ask students to find an article that:
 - Defines what a language is.
 - Defends the equality of languages.
 - Guarantees the necessary tools to turn texts from one language into another.
 - Defends the freedom to teach and promote local languages.
 - Guarantees the freedom that languages have to register their evolution and development through time.
2. Once this activity is discussed with the whole class ask students why this Declaration

is important and why some languages need to be protected.

Language focus

- Present passive voice (“All language communities are entitled ...”, “All languages are collectively constituted and are made...”, “other languages are needed to guarantee the exercise...”⁴).

Session 5

1. Ask students to turn their netbooks on and connect to the Internet. Share with them the National Geographic Enduring Voices Project website. Ask them to explore the site.
2. Ask students about the aim and dimensions of the project to encourage class discussion in groups.
3. Ask students the following questions:
 - What is the role of technology in this important issue?
 - Can technology help to keep and register the essence of languages and cultures?
4. Ask each group to research about the different languages they are in contact with at school and outside school, asking the following questions to different kinds of informants according to the language assigned (English teachers, Spanish teachers, family, friends, neighbours, etc.):
 - Has the language changed in the last years in your community? Give examples.
 - Has it changed in your parents’ lifetime? Give examples.
 - Has English affected our local languages? How?
 - Do you think that the fact that English is a dominant global language affects other languages? Why or why not?

Language focus

- Passive voice (languages are endangered).
- Present perfect tense (Has your language changed in the last years?, Has English affected our local languages?).

Session 6

1. Ask students about the data they have collected in groups and encourage them to share their findings with the other groups in the class. Make a chart to tabulate data on the board (similar to the previous one).
2. With the school projector, introduce an example of an interactive timeline made with the interactive website *dipity* that shows the evolution of an aboriginal language not included in their research. Show them the different tools this resource has to make

timelines and encourage them to make a similar design per group, using the data collected during the week and any other data the students can find on the Internet about the evolution of the language each group has chosen.

- Each group shares their design with the rest of the class, using the school projector, explaining the different milestones in the timeline. This presentation can be shared with the whole school community in the annual school exhibition.

Language focus

- Present perfect tense for indefinite time reference and simple past tense for definite time reference (How Spanish has changed..., at the beginning of the twentieth century Spanish imported a lot of Italian words...).

Session 7

- Using the school projector, introduce the [video of the cover version of the Beatles' song Don't let me down in English and Quechua](#) made by the Argentinian rock group Tekis.
- Ask students what the Quechua word tekis means and propose a web search with their netbooks to answer the following questions:

Where are the Tekis from? Do you know anything about them?

Who are the authors of the original song? What do you know about them?

Find the original version and compare. Can you identify any difference in the musical instruments used in both versions? Give examples.

- Once the answers are discussed, ask students to reflect on the following questions:
 - What do you think about the combination of Quechua and English in a song?
 - Do you like it? Why or why not?
 - What other local languages would you combine with English in a song or a poem?

Language focus

- Conditional tense (What other local languages would you combine with English in a song or a poem?, I would combine..., I would like...).
- Registers (difference between *she has done.../she does...* and *she done.../she do...*).

Sessions 8-9

- Divide the class into groups. Tell students that they will translate one stanza of their

favourite English song into a local language (Spanish, Guaraní, Quechua, Mapuche, etc.) and that they will then combine it with the original lyrics, as the rock group Tekis have done with *Don't let me down*.

2. Help each group choose a song using the students' notebooks.
3. Once each group has chosen the English song, discuss with them the content of the lyrics. Students use a dictionary to work out meanings.
4. Ask them to choose one of the stanzas and translate it into the local language selected by the group.
5. Supervise the translation; students will use their local knowledge. In case there are doubts they can use the Internet in class or ask their families for the missing expressions as homework.

Language focus

- Use of bilingual dictionaries and electronic translators (identification of abbreviations such as *v.*, *n.*, etc.).
- Vocabulary work related with the topics of the selected songs.

Sessions 10-12

1. Distribute roles within each group to perform the song with local instruments. Help the students that will sing with English pronunciation. Encourage parents and other members of the school community to help with the pronunciation of the other languages involved.
2. Ask students to invite their families to participate in the performance of the song, singing or playing a musical instrument. Students prepare the performance and act it out.
3. Preparations will take at least two weeks. The results of this project work can be presented in the annual school exhibition together with the timelines of the evolution of the different languages and the murals showing the coexistence of those different languages.

Language focus

- Phonological aspects: articulation of English sounds and pronunciation patterns.

Related Websites

- The complete [Universal Declaration of Linguistic Rights](#) with the support of international personalities
- [Collaborative publications about different aboriginal languages](#)
- [UNESCO Atlas of the world's languages in danger](#)

Conclusion

The proposal described here fosters work linked to democratic discourses in order to develop the skills that students will need to exercise their citizenship on a daily basis not only in a global perspective but also within their local realities in different multicultural contexts where migration movements have increased a lot in the last decades and linguistic minorities have a clear necessity to make their own voices heard. The topic of linguistic diversity contributes to widening the students' views about languages in their path to their full exercise of rights, increasing their possibilities of engaging in authentic reading and rewriting of their own worlds (Freire, 1991). This development of intercultural skills is directly related to the multiple identities adolescents display and to the construction of their citizenship skills in their full potential and from different perspectives.

Notes

1. My translation of the original in Spanish: “La escuela tiene el desafío de formar –a partir de las lenguas/dialectos/variaciones de origen- productores críticos de textos o discursos en lengua oficial (español) y de enseñar una lengua extranjera (inglés) sin anular ni desestimar las primeras; de manera tal que ningún sujeto se sienta humillado, privado, discriminado o excluido de la escuela, de la posibilidad de aprender y de enseñar, de apropiarse y producir conocimientos científicos, de sentirse integrante en distintos grupos, de insertarse comunitaria y productivamente, es decir, del ejercicio pleno de la ciudadanía” (Marco General de Política Curricular, 2007, p. 48).
2. Extracts from Rigoberta Menchú's letter.
3. Mapuche language.
4. Extracts from the Universal Declaration of Linguistic Rights.

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Accomplishments: Raising awareness of human rights and developing skills in secondary school

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Abstract

Since the beginning of this century, international organisations together with local legislation have strongly recommended initiatives for education on Human Rights with the aim of deepening the exercise of democratic citizenship and respect for fundamental freedoms. In this context, this interdisciplinary project is designed for young teenagers with the objective of raising awareness and placing them in a position to exercise their rights and responsibilities. It integrates different areas of Language, History and Social Studies with Human Rights Education. The project uses authentic material and provides teachers and students with a significant context to promote and develop skills for communication and participation. In the end, students share their productions outside the classroom boundaries.

Keywords: human rights education; interdisciplinary project; exercise of rights and responsibilities.

Resumen

Desde comienzos de este siglo tanto organizaciones internacionales como así también la legislación local recomiendan iniciativas para la educación en Derechos Humanos, con el objetivo de profundizar el ejercicio de la ciudadanía democrática y el respeto por las libertades fundamentales. En este contexto, se presenta un proyecto interdisciplinario diseñado para jóvenes adolescentes con el fin de crear conciencia y colocarlos en condiciones de ejercer sus derechos y responsabilidades. El proyecto integra diferentes áreas de Lengua, Historia y Estudios Sociales con Educación en Derechos Humanos. Además, utiliza materiales auténticos que proveen a docentes y estudiantes un contexto significativo para promover y desarrollar habilidades para la comunicación y la participación. Por último, los estudiantes comparten sus producciones fuera del aula.

Palabras clave: educación en derechos humanos; proyecto interdisciplinario; ejercicio de derechos y responsabilidades

Preview

Level: 3rd year secondary school

Language competence: A2-B1 (Common European Framework of Reference)

Age of students: 14–15

Type of project: Interdisciplinary

Theme: Achievements that have contributed to the preservation of basic human rights

Estimated time: Approximately 5 weeks (see chart with timeline under Instructional plan)

Summary

Students need challenging topics, which can help them see and understand reality from different angles. In this sense, and along with a Human Rights approach to English language education, we propose a project to be developed in ten lessons, which illustrates theoretical concepts in the area of Human Rights and teaching. The project addresses the generative topic achievements, and relates it to a sensitive issue for all Argentinians: the recovery of the kidnapped children during the 1976-1983 military dictatorship, a period of state terrorism in this country. This period involved countless atrocities and human rights violations to such an extent that its consequences still impact on the Argentinian society. It is estimated that around 500 children were born in captivity and stolen from their mothers, to be subsequently given up for illegal adoption and their identities hidden. So far, only 118 have been restored to their biological families. In this project, students will focus upon the recovery of one of these grandchildren: Estela de Carlotto's grandson, Guido Montoya Carlotto. Ms. Carlotto has devoted her entire life to pursuing the whereabouts of her daughter and the son she had during captivity.

Ms. Carlotto's ceaseless struggle has given her enormous popularity worldwide. Her own strength, together with other mothers', led them to found in 1977 an internationally recognised organisation strongly committed to fight crimes against humanity: *Abuelas de Plaza de Mayo*. This non-governmental organisation has been granted five consecutive nominations to the Nobel Peace Prize, among other worldwide awards.

This project is developed to illustrate her life-long achievements. It includes tasks with a clear goal in raising awareness of the importance of knowing and exercising human rights in general, paying special attention to identity and citizenship.

From Theory to Practice

Working in the field of education in the 21st century presents us with many different interdependent challenges. To begin with, there is no denial that the role of school in society has changed: today, the need to address acceptance and respect for diversity must be in the limelight. The heterogeneous classroom is no longer an exception: our students

come from different social and cultural backgrounds. Together with this, society needs more than ever before people who actively and critically participate in world issues. This complex and challenging scenario, which both teachers and students face, invites us to reflect on different and interrelated concepts such as democracy, multiculturalism and plurilingualism.

As language teachers, we cannot disregard the importance of considering how all these concepts influence our teaching practices as well as our purposes in the short and long term. As 21st century educators, we need to acknowledge that teaching a language is more than teaching its form and meaning: teaching a language is about educating critical and responsible citizens. A citizenship and human rights education framework is the basis of language teaching in this direction.

Byram (1997, 2000) introduces the concept of intercultural competence which includes *skills* (the ability to interpret a document or event from another culture, and the ability to acquire new knowledge of a culture); *knowledge* (of social groups and their products and processes); *attitudes* (curiosity, openness, readiness to suspend disbelief); and *values* (critical cultural awareness/political education). As Starkey (2005, p. 32) affirms, this competence paves the way to “develop citizenship skills as well as familiarise learners with key concepts associated with democracy.” He also states that “adopting a human rights approach to language teaching provides a sound framework within which controversial issues can be examined” (p.31). These issues will be significantly meaningful to students and will help them learn citizenship knowledge, skills and language at the same time.

One of the challenges for the teacher, then, is to carefully select content and design tasks to promote language learning and at the same time help students become full and active citizens. Bearing this in mind, we should support and develop skills for communication and participation, such as resolving conflicts, arguing, listening and accepting differences, considering alternatives and establishing constructive and peaceful relations with peers. These skills are applicable inside and outside the classroom and contribute to the civic education of students. In other words, it is crucially important to relate education for democratic citizenship to language learning in order to promote “openness to the other, respect for diversity and the development of a range of critical skills, including skills of intercultural evaluation” as Osler (2005, p. 4) affirms.

As language teachers, we have a fundamental tool in our hands. As educators, we cannot understand our practice away from the key role language plays in our everyday life promoting democracy and fostering awareness of the importance of Human Rights.

Materials and Technology

- Computer with Internet access and speakers

- Examples of stories of real-life adventurers/achievements/challenges such as the story about the 16 Uruguayan rugby players who survived two months after their plane crashed in the Andes or the story about the 33 Chilean miners who survived 17 days after they got trapped in a mine. Teachers can consult the suggested websites below to find the stories that suit their students best: [National Geographic](#), [Live Science](#), [My Hero](#)
- Copies of the [Universal Declaration of Human Rights](#) (UDHR) and information about it.
- [Asociación Madres de Plaza de Mayo](#)
- [Abuelas de Plaza de Mayo](#)
- Estela Barnes de Carlotto ([biography](#))

Preparation

1. Invite students to start thinking about the topic of adventures and overcoming difficult situations.
2. Be ready to read and listen to different stories of people who have accomplished their dreams and who have had to sort out obstacles and complications in order to fulfil those dreams.
3. Have copies of the Universal Declaration on Human Rights (UDHR) and/or find a web page from where students can get it.
4. Familiarise students with safe and reliable web pages to search information.

Instructional Plan

	Week 1		Week 2		Week 3		Week 4		Week 5	
Session	1	2	3	4	5	6	7	8	9	10
Tasks	A, B, C	D, E, F	G	G, H	I*	I	I**	I	I	I

* Final outcome, ** Oral presentations

Table 1. Project timeline.

General objectives

Students will:

- analyse and express their opinion about different achievements
- reflect upon the concepts of identity, respect and tolerance
- discuss, analyse and reflect upon different life stories in which human rights have been violated
- develop skills for identifying, acting on and defending human rights

issues

- negotiate different points of view by means of dialogue, cooperation and respect
- become aware of their rights and responsibilities regarding identity
- develop their intercultural communicative competence in English

Specific objectives

There are linguistic, intercultural, and citizenship and human rights objectives. In relation to language, students will:

- describe a photograph orally, identify the people on the photograph and share what they know about them
- read quotes and give their personal opinion, justifying it
- read texts and make informed decisions
- share previous knowledge about the organisation *Madres y Abuelas de Plaza de Mayo*
- read news articles and relate their content to topics discussed in previous classes (life achievements, characters' personalities; articles in UDHR)
- investigate about a person with a significant achievement
- share their findings in small groups
- design a presentation
- give their presentations to the class

In relation to interculturality, students will:

- demonstrate willingness and ability to engage in dialogue with others
- express themselves with respect
- allow others to express their viewpoints, avoiding hostility and confrontation and resolving conflict when necessary

In relation to citizenship and human rights, students will:

- develop values such as respect, mutual understanding, social awareness and openness
- familiarise with the UDHR
- scan the UDHR for specific rights and justify choices
- choose one person who has fought for human rights and investigate about that person
- engage in civic participation locally by sharing their research with the school community
- involve the international or global community by sharing their presentations on YouTube, Facebook and blogs.

Session 1 (40 minutes)

- Write the word *Achievements* on the board and ask students to brainstorm words related to that topic (some expected answers: effort, hard work, patient, ambitious, goal).
- Ask students to complete task A from the handout:

A - Read the following quotations related to this topic. Do you agree with them? Expand (give examples to illustrate these quotations):

 - “Obstacles are those frightful things you see when you take your eyes off your goal.” (Henry Ford)
 - “There is only one thing that makes a dream impossible to achieve: the fear of failure.” (Paulo Coelho)
- Divide students in groups of three and ask them to read the texts in task B. After that, they answer the questions in task C. Circulate around providing help and feedback.

B - Your city is giving an award to the person who has the most important achievements. Read about the four candidates:

	<p>Candidate 1: Alicia Alicia got married after she graduated from high school, and had two children. Her husband died in a car accident. She went back to school and became a teacher. She teaches in a school for children with learning problems. She has helped more than 100 children learn to read and write.</p>		<p>Candidate 2: Jacob Jacob can't walk. He has used a wheelchair since he was a little boy. He always loved his science and math classes. He is now studying to be a doctor, and he is the top student in his classes. He wants to help other people who can't walk.</p>
	<p>Candidate 3: Kyra Kyra's family had to leave their home country because of a war. When she was in high school, she worked at night to earn money for her family. After she graduated from high school, she started her own business. Her business has given jobs to more than 30 poor women.</p>		<p>Candidate 4: Rick Rick is the oldest of ten brothers and sisters. He loves art, and he made beautiful drawings and paintings as a child. His parents didn't have money to pay for his education, so he worked in a factory for five years to study at an art school. He has given more than 100 paintings to hospitals to put in sick people's rooms.</p>

Figure 1. Achievements. Taken from: JOHANNSEN, K. L. (2010). *World English 1 Teacher's Edition*. USA: Heinle, Cengage Learning.

C - Write the name.(not more than one)

- Who? _____
- Had to leave his/her country? _____
- Wants to help others? _____
- Is determined and decisive? _____
- Is studying now? _____

- Ask students to provide support for their answers (sample answer: Kyra had to leave her country because of a war). For homework, students do task D.

D - Choose one person to recommend for the award. Why did you choose her/him?

- Students read and investigate about the Universal Declaration of Human Rights (UDHR) (in Spanish if necessary). They can find out when it was written, who wrote it and why. They bring information to the following class.

Session 2 (80 minutes)

- Recycle the topic of the project and check homework.
- Ask students to work in pairs in order to do task E from the handout:
E - Ask your partner who s/he chose. Do you agree? Why or why not? Did you change your mind?

- Students negotiate ideas and listen to each other’s opinions in order to come to a conclusion. They write it down.
- Then, the class discusses their findings about the UDHR, sharing the information they have found interesting. General comments and opinions are expected.
- Divide students in groups of five. They re-read the information about the four candidates carefully and complete the chart using the UDHR in order to do task F.
F - Reading in depth. For this task, you should read the Universal Declaration of Human Rights. Read task B again and relate each person with an article in the UDHR. Take into account words such as war, education, equality, freedom, etc.

	ARTICLE/S	REASON
Alicia		
Jacob		
Kyla		
Rick		

- Monitor students’ performance and provide help and feedback if needed.
- Check task F orally. Students support their answers (For me in Alicia’s story we can find articles because...).

Session 3 (40 minutes)

1. Write on the board *Mothers and grandmothers of Plaza de Mayo* and elicit information about that organisation. Students brainstorm everything they know about this organisation and its members, and how it relates to Human Rights. Hold a whole class discussion. Create a collaborative mind map on the board.
2. Exploit the news article in task G. The class speculates about the photograph and revises the questions usually answered in a text of this type (who? where? when? what?). Then, they scan the text to confirm their opinion/guesses.

G - Another GREAT ACHIEVEMENT took place in Argentina. Read the following article:

Saturday, August 9, 2014, Buenos Aires Herald

'I feel happy with the truth'

Estela Barnes de Carlotto, president of Grandmothers of Plaza de Mayo and her grandson Ignacio Hurban/Guido Montoya Carlotto pose for cameras at a news conference in Buenos Aires yesterday. A music teacher in Olavarría, Buenos Aires province, is making his first public appearance since he was identified as the long-sought grandson of Carlotto, the country's leading human rights activist.



3. Ask students to answer these questions. Tell them to have the UDHR at hand.
 - Do you think this was a great achievement? Why?
 - What can you say about Estela de Carlotto's personality?
 - Which articles from the UDHR are related to this event?
4. Monitor students' performance and provide help as necessary.

Session 4 (40 minutes)

1. Check task G orally during the first part of the class.
2. Ask students to do task H. They justify their answers (they can choose a famous person, a friend or a relative).

H - Ask your partner who s/he chose. Do you agree? Why or why not? Did you change your mind?

3. Give students time to think, brainstorm, plan and edit their answer.

4. Ask them to share their answer with their partners.
5. Tell students they are going to prepare a presentation based on the topic. Read aloud task I. Tell them they will start working on it the following classes so they should think about who they will work with and the person they will choose. They should bring information to work in class.

I - Final project. In groups of six prepare a short presentation of a person or group of people who have made great achievements promoting human rights (you can design posters or prepare a PowerPoint presentation). Do not forget to design activities for your partners to do after your presentations!

Share! Let's share all we have done with the school community: choose ONE of the following:

- Hang your posters in the school hall, or
- Visit other classrooms and tell your partners about those people you have investigated and why it is important to promote human rights.

Sessions 5, 6 and 7

1. Divide the class in groups of six. During these classes, students will work on their final task and the preparation of the handout they have to design for their partners (Task I). This activity consists in preparing a short presentation of a person or group of people whose achievements in promoting human rights have been outstanding. They can design posters or prepare a PowerPoint presentation. They can also make a short video.
2. Each group agrees on a number of relevant aspects to make their presentations: who the person is / was; his or her origin and background; what accomplishment they will focus upon and how it is connected to human rights; the impact of that achievement on society; etc.
3. Allow some time to discuss which the most effective way of making the presentation could be (Prezi, PowerPoint, Glogster, others). Provide help if students are not familiar with these tools.
4. Each group designs different activities for their classmates to solve once their presentation has been completed. These activities can be related to lower order features (retrieving information, describing, locating, summarising, among others) or they can be more ambitious and aim at higher order features (evaluating, analysing critically, supporting opinions, comparing and contrasting, etc.).
5. Circulate around the classroom, monitor, help students and provide feedback.

Sessions 8 and 9

1. All groups deliver their presentations (approximately 20 minutes each).
2. Classmates complete the activities their partners have prepared for them.

Session 10

1. Place posters in the school hall in order to share students' outcomes with the rest of the school community.
2. Ask students to visit other classrooms to comment on what they have investigated, the reasons for having chosen those people and why it is important to promote human rights.
3. Encourage ways of going beyond the school as a whole class: students can upload their videos on YouTube and/or create a Facebook page of their course or a blog in order to display their presentations.

Language focus

This project addresses the following linguistic aspects (among others):

Notions/ Functions	Linguistic exponents (Grammar and vocabulary)
<ul style="list-style-type: none"> • Describing events (challenges/adventures/achievements) • Asking and giving factual information 	<p>A: What was (his / her) biggest achievement / challenge?</p> <p>B: (S)he / They (lost / won / fought for / found / discovered / had / went to / decided)</p> <p>A: When / Where did it happen?</p> <p>B: It was in 1999 / last year / 3 years ago... It was in / at...</p> <p>A: How was the (fight)?</p> <p>B: It was great (in the end) but (he) had a terrible time (at the beginning). (First / Then / Next / While... Luckily / Fortunately). (Suddenly / Eventually / Amazingly)</p> <p>A: What (were / was) you / she doing when (that) happened?</p> <p>B: She was (marching / studying hard / looking for some information) when... / While she was (looking for them)...</p>

<ul style="list-style-type: none"> Describing personal qualities 	<p>A: What kind of personal quality do / does (you / she) have / need? Why? B: (He) is (ambitious / determined / reliable / experienced / careful / patient / intelligent) because...</p>
<ul style="list-style-type: none"> Expressing opinions / justifying opinions 	<p>A: What do you think about...? Why? B: (In my opinion / Personally / I think / I'd say that/ I believe that...) because... A: Do (you) agree with (him) about (that)? B: Of course/ (he is) right. / Yes, I agree / I couldn't agree more / That's not entirely true / I'm not so sure about that / I'm sorry to disagree with you, but A: Why did (you) choose (him)? B: because (I) think that, (he) fought (for / in favour of / against) (Human Rights / peace / racism / equality / justice / the independence of...)</p>

Table 2. Language focus.

Related Websites

- [United Nations](#) (official website)
- [Life Pre-Intermediate](#) student's book
- Student interactive for organizing information and preparing presentations [ReadWriteThink](#)
- To create presentations: [Prezi](#) or [Glogster](#)

Conclusion

The 21st century presents educators with a radical challenge: we no longer solely teach our discipline but our classes are definitely the starting point in the development of a citizen who is aware of his/her responsibility in the world and who is sensitive to human rights. This project has illustrated how different life stories can be analysed in the light of a human rights framework and used to foster a deeper understanding of values. In addition, the relationship between language and communication has been

brought to the fore since students are encouraged to engage in a genuine exchange of information, ideas and opinions. As Nelson Mandela once said, “Without education, your children can never really meet the challenges they will face. So it's very important to give children education and explain that they should play a role for their country.”

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The cultural iceberg

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Abstract

Many university students consider the possibility of participating in an international mobility program or working in a multicultural context, where English is used as the lingua franca. The goal of this project is to raise their awareness of cultural difference and help them understand and respect other cultures by developing their intercultural communicative competence. Students learn basic concepts related to the study of cultures, read and watch material especially selected for that purpose and discuss it in class. In small groups, they research and explore different aspects of a culture they would like to know more about and find a cultural informant. They interview this informant and finally, they share their work through a presentation and a blog which include the interview on video. They also reflect on the abilities acquired inside and outside the classroom.

Keywords: intercultural skills and awareness; mobility.

Resumen

Muchos estudiantes universitarios consideran la posibilidad de participar en un programa de movilidad internacional o trabajar en un entorno multicultural, donde el inglés es utilizado como lengua franca. El objetivo de este proyecto es estimular su toma de conciencia acerca de las diferencias culturales y ayudarlos a comprender y respetar otras culturas por medio del desarrollo de competencias interculturales. Los estudiantes aprenden conceptos básicos relacionados con el estudio de culturas, leen y miran material específicamente seleccionado para este fin y lo analizan en clase. En grupos, investigan y exploran distintos aspectos de una cultura que les gustaría conocer mejor y encuentran un informante cultural. Entrevistan a este informante y finalmente comparten su trabajo mediante una presentación y un blog que incluyen el video de la entrevista. Además, reflexionan sobre las habilidades adquiridas dentro y fuera del aula.

Palabras clave: conciencia y habilidades interculturales; movilidad.

Preview

Level: Higher Education

Language competence: B2 (Common European Framework of Reference)

Age of students: Young adults (18–24)

Type of project: ESP

Theme: Cultures

Estimated time: 5–6 weeks

Summary

This project is designed as part of an ESP course targeted at university students from different degree courses who are considering the possibility, in the short or medium term, of participating in an international mobility program or working in a multicultural context, where English is used as the lingua franca.

In order to raise awareness and develop both intercultural and linguistic competence, students learn basic concepts related to the study of cultures, read and watch material especially selected for that purpose and discuss it in class. Then, working in small groups, they choose a culture they would like to know more about and find someone who can act as a cultural informant. After exploring different aspects of this culture online, they write out questions and interview this informant. Finally, they share their work with the class through a technology-enhanced presentation and a blog which include the interview on video. They also reflect on the abilities acquired inside and outside the classroom.

From Theory to Practice

Over the last years, the importance of creating awareness among students about our multicultural world has become a key issue for many teachers of foreign languages. Developing the intercultural dimension in the language teaching practice is an essential approach for teachers who wish to show students that, throughout their lives, they will live, work, study, and interact with people from many cultures. To do this, teachers must recognise that the aims of such an approach are to equip learners with the necessary intercultural skills; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours; and to help them to see that such interaction is an enriching experience. Therefore, the language teacher has to develop skills, attitudes and awareness of the values as well as knowledge of a particular culture or country based on an understanding of human rights and respect for others. Teachers do not need to be experts on the country; their task is to help learners ask relevant questions, and to interpret answers; teachers need to assess the students' ability to make

the strange familiar and the familiar strange (*savoir être*), to step outside their taken for granted perspectives, and to act on the basis of new perspectives (*savoir s'engager*) (Byram, Gribkova & Starkey, 2002).

Cosmopolitan relationships require mutual respect for the otherness of the interlocutor and, in order to negotiate their language differences, interlocutors are known to treat the locus of their interactions as a contact zone beyond their respective cultures. The contact zone is not a neutral site since there are power differences. However, we should remember that power is negotiable and calls for creative and strategic negotiation strategies (Canagarajah, 2013).

It is also important to help students realise that a culture is like an iceberg, that it hides more than it reveals and that it does not only hide things from strangers, but also from its own participants (Dignen & Chamberlain, 2009). We need to understand this fact in order to look at our own culture from a critical standpoint, to question all those things that are taken for granted, and to be able to understand other cultures and embrace differences and similarities. Learning about other cultures will help us to learn about our own and to develop the skills to be democratic citizens in an intercultural world.

Materials and Technology

- Computer with Internet access and speakers
- Projector (to show the presentations and videos to the whole class)
- Updated list of foreign exchange students and professors at the university with their email addresses
- Presentation software (PowerPoint or similar)
- Communication software (Skype or similar)
- Recording software or digital camera (to record the interview)
- Blogging platform (Blogger, Wordpress or similar)
- Clips from the following movies can be used as additional material: Crash (2004), Outsourced (2006), Spanglish (2004), Freedom writers (2007), The best exotic Marigold Hotel (2012)
- The Peace Corps Cross-cultural Workbook: Fundamentals of Culture
- [The danger of a single story](#)
- [Reading material about relativity of time](#)
- [Reading material about difficulties in translations](#)

Preparation

1. Gain access to the technology needed for this project, including projector and software. Test the software on your computer to familiarise yourself with the tools and ensure that everything is working, including speakers and sound.

2. Make a list of the available computers in order to inform students whether they can use the classroom computer for their presentation.
3. Identify local resources, such as exchange students or professors at the university, and make a list of these resources available to the students. Each group of students will have the option to select a person from this list or to work with any other person they know who can act as a cultural informant.
4. Plan your grouping arrangements. This lesson will work best with four or five students to a group, with each group composed of both foreign and local students and students coming from different fields of study.
5. Prepare to talk with students about some strategies to interview their informant and elaborate questions in order to obtain relevant information.

Instructional Plan

Project Timeline

	Session 1	Session 2
Week 1	What is culture? Values and behaviors	The danger of a single story: Challenging our own stereotypes
Week 2	The Fundamentals of Culture: Individualism and collectivism The concept of time Homework: Reading online article	The Fundamentals of Culture: Individual and social ethics Internal and external control Homework: reading online article
Week 3	Project work: The Cultural Iceberg Instructions and group assignment Homework: Preparation for interview	Interviewing a cultural informant in class Groups' first meeting
Weeks 4 and 5	Film-watching and reading on related topics Time for students to work in groups under teacher's supervision	
Week 6	Group presentations Conclusions, evaluation and feedback	

Table 1. Project timeline.

Objectives

Linguistic Objectives

Students will:

- describe facts and behaviours and ask their cultural informant about

them

- give their personal opinion on controversial issues, agree and disagree politely
- negotiate linguistic differences through actual interactions in English
- develop their intercultural communicative competence in English

Intercultural Objectives

Students will:

- develop negotiation skills and respect for diversity by being part of an heterogeneous group and interacting with their cultural informant
- gain awareness of other people's behaviours, values and beliefs as well as their own
- challenge naturalised perspectives and gain conscious awareness of stereotyping

Citizenship Objectives

Students will:

- act on their learning outside the classroom reaching the local and global community
- uphold the rights of others as well as their own, based on a deep understanding of otherness

Week 1 (2 sessions)

Session 1.

1. Download the definition of culture by Peace Corps and explain in class the concept of culture (The Iceberg Model, p. 10-11) and the different aspects of culture: values and behaviours (p.13), universal, cultural and personal dimensions of culture (p.15-16).
2. Encourage students to give examples of different behaviours to illustrate these three dimensions.

Language focus

- Describing people's behaviours using the gerund in subject position: respecting older people, eating with chopsticks, etc.

Session 2.

1. Students watch Chimamanda Adichie's talk on [The danger of a single story](#) where this Nigerian novelist explains how our cultures are composed of many overlapping stories and how she was able to find her

authentic cultural voice. She warns that if we hear only a single story about another person or country, we risk a critical misunderstanding.

2. After that, make a list on the board of different groups the students may belong to, such as men, women, young people, students born in this city, students from out of town, engineering students, humanities students, etc. and encourage them to examine and challenge their own stereotypes and other single stories in their lives.

Language focus

- Using adjectives to describe people's appearance and personality: friendly, unfriendly, conservative, hard-working, lazy, attractive, ugly, etc.
- Expressing personal opinions: In my opinion..., I think / guess / find..., To me, ..., I've always thought..., etc.
- Supporting opinions with generally known information: They say that..., ...are considered / known to be..., etc.

Week 2 (2 sessions)

Session 1.

1. Explain in class two of the four Fundamentals of Culture (Peace Corps Cross-cultural Workbook, p. 29-30): individualism and collectivism (p.31-32) and the concept of time (p. 104-105). We suggest starting with these two concepts since they seem to be easier for most students to grasp and identify.
2. Discuss the different behaviours described in the book.
3. Encourage students to work in small groups and do the exercises on page 32 (characteristics and behaviours of individualist and collectivist cultures) and page 105 (characteristics and behaviours of monochronic and polychronic cultures).
4. Homework: Assign students to read an [online article about how attitudes about punctuality vary from country to country](#) to discuss it the following class.

Language focus

- Describing facts and behaviours using the simple present (active and passive voice): People adhere to traditions, Time is money, Marriages are arranged, Schedules are considered sacred, etc.
- Agreeing or disagreeing with a statement: I agree that..., I totally disagree with this, That may be true, but..., Well, but on the other hand,...

Session 2.

1. Discuss the assigned reading and share ideas and opinions.
2. Explain in class the remaining two Fundamentals of Culture (Peace Corps Cross-cultural Workbook, p. 29-30): individual and social ethics (p. 67-68-69-71-72), and the locus of control: internal and external (p.144-145-147).
3. Discuss the different behaviours described in the book which illustrate each concept, give students some time to answer the Score yourself exercises on pages 71, 72 and 147 individually and then, compare their answers with their partners.
4. Homework: Assign students to read an [online article on how language reflects the values in a particular culture and why we should try to go beyond the literal meaning of words](#) to discuss it the following class.

Language focus

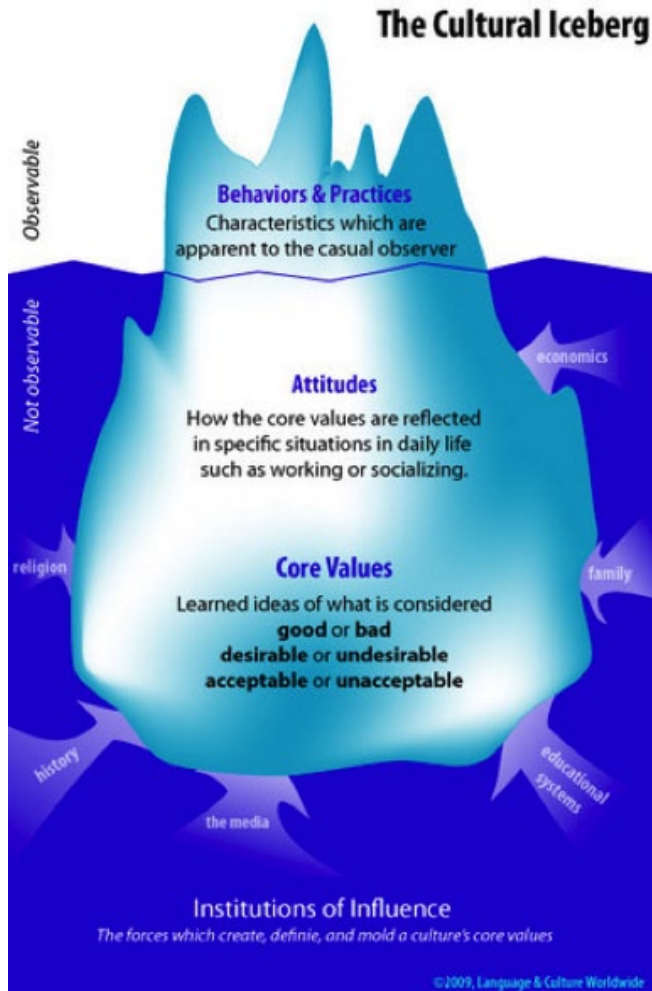
- Describing hypothetical behaviour: I would always tell the truth, I would never lie to protect a friend, etc.
- Describing facts and behaviours using simple present and zero or first conditionals: Some things are beyond my reach, If I try hard enough, I'll succeed, etc.
- Agreeing or disagreeing with a statement: I agree that..., I totally disagree with this, That may be true, but..., Well, but on the other hand,...

Week 3 (2 sessions)

Session 1.

1. Discuss the [assigned reading](#) and share ideas and opinions.
2. Give instructions to students about the project work called *The cultural iceberg*.

PROJECT WORK: The Cultural Iceberg

Figure 1. [The cultural iceberg.](#)

First, choose a culture you'd like to know more about and imagine you have to work or study in this culture for some time. Be sure to have someone who can act as a cultural informant, that is, a native person or someone who has lived in this culture for at least six months.

Then, do some research on this culture, taking into consideration both those aspects or features that are visible—language, food, appearance—and those which are invisible, like values, attitudes, styles of communication and beliefs.

Finally, prepare a group presentation of 20 to 30 minutes to share with the

class. This final work should include a personal interview to your cultural informant (in person, on video or by Skype or similar software) and any other element that you consider appropriate and attractive to communicate your ideas more effectively.

As a record of your learning process and also as a self-assessment activity, each group will create a blog where you will write about your day-by-day work, the reasons why you were interested in this specific culture, how you contacted the cultural informant, the difficulties you met along the way, your previous knowledge and your prejudices, if any, and how this experience helped you to raise awareness, develop intercultural skills and change your perspective. After your presentation is ready and with the consent of all the parties involved, you may upload your video and share any other material you consider relevant and effective to develop not only knowledge about this particular culture, but also respect for diversity and a sense of solidarity with others.

Deadline: _____

3. Assign students to heterogeneous groups, give them time to start organizing their work and ask questions. Set a reasonable deadline, at least a couple of weeks ahead, and agree on the dates their presentations will take place.
4. Taking into consideration the new concepts learnt in class, discuss what kind of questions to ask when interviewing a cultural informant in order to find out about the different aspects of his/her culture. At this stage, these questions should reflect that students have developed their intercultural skills and awareness so as to avoid the stereotyping which usually accompanies perceiving the interlocutor through a single story.
5. Homework: Write at least three questions you might ask your cultural informant (individual work).

Language focus

- Asking questions about habits, routines, values and beliefs (Wh-/ Yes-no questions using several verb tenses): What holidays and celebrations are traditional in your community?, How often do you get together with your family?, Are women allowed to...?, Does your choice of sexual partner / your religion / your physical appearance affect your interpersonal relationships?, etc.

Session 2.

1. Invite a foreign person (for example, an exchange student or teacher) to come to class so that students can interview him/her and rehearse the kind of questions they may ask in their project work. They may use the questions they prepared as homework.
2. Until the deadline and while their work is in progress, students will be given some class time to get together in groups and the teacher will have the opportunity to supervise their work and, if necessary, provide some help. The remaining time of the class may be devoted to other tasks, like watching fragments of films (see the list of suggested films under Materials) or reading articles on these topics.

Language focus

- Asking questions about habits, routines, values and beliefs (Wh-/ Yes-no questions using several verb tenses): What holidays and celebrations are traditional in your community?, How often do you get together with your family?, Are women allowed to...?, Does your choice of sexual partner / your religion / your physical appearance affect your interpersonal relationships?
- Expressing likes and dislikes: One of my favourite scenes was..., What I liked the most / the least was..., ...made me laugh / cry / think about...

Weeks 4 and 5

1. Students work in groups under the teacher's supervision to prepare their presentations.

Week 6 (2 sessions)

1. Students make their group presentations. After the presentation, the audience will have some minutes to ask questions.
2. At the end of each presentation, encourage students to reflect on the linguistic and cultural experience gained inside and outside the classroom, become aware of the strategies they adopted in these cosmopolitan encounters and write about them on their blog.

Language focus

- Expressing feelings: Before learning about this culture, I felt... / I imagined... / I thought..., I had the feeling that... , I used to believe that... but now, after the interview,...., etc.
- Using strategies of negotiation developed through actual interactions

(for instance, students omit reference to something that the cultural informant may say and that they may not understand), using safe talk (asking/talking about areas the students are familiar with), using expressions that demonstrate solidarity, using segmentation (shortening of utterances into clausal or phrasal segments which form the basic informational units); using interpersonal strategies (repair, rephrasing, clarification, gestures, topic change, etc.) (Canagarajah, 2013)

- Evaluate both group work and individual work using the following rubric and provide feedback to students:

The cultural iceberg: Presentation rubric

Criteria	Notes	Score
a. Preparation: Evidence of preparation for the presentation (Adequate use of technological resources, knowledge of topic, fluency of speech, timing)		_____ / 10p
b. Visual aids and organisation: The presentation was clear, creative, it had a logical sequence (introduction, body and conclusions) and was easy to follow		_____ / 15p
c. Interview: Distinct image and sound Questions demonstrated understanding of the material and critical skills		_____ / 20p
d. Blog: Effective as a way to record and share the experience with the community and as a self-assessment activity for the group		_____ / 15p
e. Group work: Participation in all group activities, including planning, discussion, research and presentation		_____ / 15p
f. Language: Fluency, pronunciation, grammar Student was able to answer questions from audience		_____ / 15p
g. Delivery: Eye contact, use of voice, body language, pace of speech		_____ / 10p
Total Score		_____ / 100p

Table 2. Presentation rubric.

Note: Items **a**, **b**, **c** and **d** assess performance of the whole group (60/100p). Items **e**, **f** and **g** assess individual work (40/100p).

Related Websites

- [Free Applications for Collaborative Teaching and Learning Interactions and Activities](#)
- [Resources designed for Peace Corps Volunteers](#) and useful for students who want to look into their own culture and become more understanding of people of other cultures
- [Models for cross-cultural analysis](#)
- [A blog with articles about international business, education and travel, useful for reading with students](#)

Supporting Audios, Videos and Student Productions

We first piloted this lesson plan in 2013 as a final group work that allowed us to assess our students' intercultural competence after a three-month course called International Communication Skills. There were five groups then and they chose to do their research on the following communities or cultures: the Amish, the Japanese, the Mapuches, the African-Caribbean and the Indonesian. This also meant they had to go outside the classroom and find a suitable cultural informant who was willing to answer their questions. Their presentations showed not only their interest in other people's ways of life but also their respect for them. All the students said the experience had helped them to change their perspectives and avoid stereotyping. Unfortunately, at the time, we did not ask students to record their interviews with the cultural informant, so there is no evidence about them, except for some pictures we took during their presentations in class.

Last year, we made several adjustments and one of them was to require evidence on video of that interview. As an example of the lesson plan carried out by our students, we include here these supporting files which were part of the presentation made by a group of five students (four Argentine students and a French exchange student) who made a presentation on Ivory Coast (disclosed by permission).

- [PDF presentation](#)
- [Interview by Skype](#)

Conclusion

In foreign language teaching, it is essential to equip learners with the intercultural skills and competences that will enable them to understand and respect other cultures in an attempt to find their own identity and become involved with their community. For this purpose, it is necessary to create the conditions in which students can go beyond the classroom and develop intercultural skills by interacting with different interlocutors and negotiating their linguistic and cultural differences.

This project is a contribution to promote in our learners an interest in otherness and a respect for others, an understanding of complex and multiple identities, an ability to change their naturalised perspectives and avoid stereotyping and in this way develop as conscientious citizens who uphold the rights of others as well as their own.

Note

1. Cultures are dynamic and their limits are difficult to establish. Here the word *culture* is used in the singular for practical purposes only.

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Desire to end violence: Human rights and intercultural citizenship in teacher education

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Abstract

An intercultural citizenship perspective should be included in all levels of education, and pre-service teacher programmes are no exception. Teachers themselves should be committed citizens of a world community in order to teach their students to uphold rights and obligations based on common human values. This project describes an interdisciplinary approach to the theme of women's rights in initial teacher education: it starts with work on *A streetcar named desire* as a springboard for the discussion of domestic violence and broadens the topic through the integration with the contents of core subjects. The sections for each content area, which are relevant to specific course aims as well as to human rights education, can also be used on a stand-alone basis.

Keywords: teacher education; human rights education; women's rights.

Resumen

Todos los niveles educativos deberían incorporar una perspectiva de ciudadanía intercultural, y la formación docente no es una excepción. Los educadores deben ser ciudadanos comprometidos de una comunidad mundial para inculcar en sus estudiantes la defensa de derechos y obligaciones basados en valores humanos compartidos. Este proyecto presenta un enfoque interdisciplinario para la temática de los derechos de la mujer en la formación docente de grado: comienza con el abordaje de *A streetcar named desire* como punto de partida para la discusión de la violencia doméstica y amplía la temática a través de la integración con los contenidos de otras unidades curriculares. Los apartados para cada unidad curricular, que tienen relevancia tanto para objetivos específicos como para los de la educación en derechos humanos, pueden ser utilizados también en forma independiente.

Palabras clave: formación docente; educación para los derechos humanos; derechos de las mujeres.

Preview

Level: EFL Initial Teacher Education–2nd or 3rd year

Language competence: B2+/C1 (Common European Framework of Reference)

Age of students: Young adults (18–22)

Type of project: Interdisciplinary

Theme: Women's rights

Estimated time: Approximately 5 weeks (see chart with timeline under Instructional Plan)

Summary

Pre-service EFL teacher education programmes should prepare future educators to be committed citizens of a world community based on common human values and should foster the active involvement of students in knowledge production that is connected to their everyday lives. Human Rights Education (HRE) “equips teachers and learners to engage with other cultures on the basis of equality of dignity” (Starkey, 2005, p.31), yet it may be perceived to detract from academic subjects which are considered central for effective training.

This project integrates the theme of women’s rights with the contents of different traditional subjects in 2nd or 3rd year of initial teacher education. It has been designed taking into account the curriculum for EFL teacher education in Santa Fe, Argentina, and therefore presupposes the separate subjects Literature, Social Studies and Didactics or Teaching Workshop, but on the understanding that, even if labels differ, these content areas are bound to be present in any teacher education programme.

It starts with work on *A streetcar named desire* (T. Williams) in Literature as a springboard for the discussion of domestic violence and the application on the play of textual intervention techniques (Pope, 1998). It continues in Social Studies with an overview of the UN Beijing Platform for Action on its 20th anniversary to introduce the analysis of local and international legislation and statistics regarding violence against women. It finishes in Didactics or Teaching Workshop with the design of a campaign on the topic to be implemented in secondary and/or primary schools. A possible extension for Language is outlined, where the products of the work in Literature and/or Social Studies are taken up as input for writing. All activities are designed to promote critical thinking, decision-making and collaborative learning skills, and rely heavily on the use of learning technologies to foster the development of e-competencies (Cobo Romani, 2009). Formative assessment and reflection tools are also provided.

While it is believed that the project will have a greater impact if implemented following this interdisciplinary approach, the section for each content area, which is relevant to specific course aims as well as to HRE, can be used on a stand-alone basis.

In both cases, formal assessment can be carried out separately focusing on course aims and contents.

From Theory to Practice

Embracing an intercultural approach to language teaching involves developing knowledge, skills, attitudes and values which are essential to understand intercultural human relationships. It entails encouraging learners to become reflective and critical so they can deepen their understanding of their own identity and relativise their relationship with their own culture (Byram, Gribkova & Starkey, 2002).

Literature enables readers to experience other lives vicariously, and is therefore powerful to stimulate the imagination, to develop an awareness of otherness, to deepen a sense of identity and to build bridges across cultures. It brings into the classroom examples of authentic language use laden with feelings and emotions, and can contribute to intercultural language learning, particularly if textual transformation and comparison strategies are applied (Porto, 2012).

Citizenship education also plays a key role in an intercultural approach. Education for national citizenship (associated with a sense of belonging to the nation-state) can become an instrument of alienation and exclusion as it emphasises the primacy of the national community. In contrast, global or cosmopolitan citizenship education, rather than furthering nationalisms, extends the idea of community to understand it as being composed of all human beings, thus focusing on our common humanity in addition to local and national feelings of belonging. It stresses a sense of solidarity with others to accept our shared responsibility for the future and the peaceful resolution of conflicts (Osler & Starkey, 2003). In the words of Trotta Tuomi, Jacott and Lundgren (2008, p. 23), it is “deeply connected to having a world embracing perspective scrupulously upholding, not only my rights and your obligations, but also your rights and my obligations.”

Because human rights are universal, indivisible and inalienable, they provide a basis to develop empathy among people of different origins and backgrounds. HRE, therefore, supplies standards regarding democracy, human dignity and equality that ensure the common ground required for an intercultural approach and the examination of controversial issues without falling into cultural relativism. It encourages learners to perceive themselves as citizens with rights and responsibilities and to take action on human rights issues, and thus has “the potential to challenge existing structures whether of the school or of wider society” (Starkey, 2012).

In foreign language learning, HRE can also be motivational, since it introduces intellectually stimulating topics related to real issues. Moreover, it pursues procedural and attitudinal objectives in keeping with a communicative orientation, such as skills

required for dialogue, critical thinking, persuasive argument, decision-making and collaborative learning (Starkey, 2005). Clearly, pre-service and in-service teacher education need to prepare educators to implement this approach with professionalism by providing opportunities to experience “teaching methodologies and classroom practices that embody rights principles and encourage critical reflection and action” (Trivers & Starkey, 2012).

Materials and Technology

- Copies of *A streetcar named desire* by Tennessee Williams
- [The Beijing platform for action: inspiration then and now](#)
- Digital files of [The world's women 2010. Trends and statistics](#) (United Nations report) and [Summary of the results of the implementation of the Belém do Pará convention after the first and second multi-lateral evaluation rounds](#) (Organisation of American States report)¹
- Class computer and data projector
- Students’ personal netbooks (or similar device)
- Internet access
- Printer (optional)

Student Interactives Available from [ReadWriteThink](#)

These free tools have been designed for the development of literacy and do not require registration, which makes them ideal for classroom use. They are used throughout this project so that students have the chance to experience them and perhaps resort to them in their own teaching practice.

- [Compare & contrast map](#): a graphic organizer to outline ideas for comparison essays
- [K-W-L creator](#): a tool to create a Know-Want to know-Learnt chart
- [Plot alternatives designer](#): a tool to create a cause and effect chain based on changing a decision from a book
- [Printing press](#): a tool to create newspapers, brochures and flyers
- [Notetaker](#): a tool to write outlines and organize them in different levels
- [Trading card creator](#): a tool to explore characters in books or history, places or even physical objects
- [Venn diagram](#): a tool to organise information in two or three overlapping circles

Web 2.0 Resources

These commercial tools, which students may know already, offer a free option but require registration. All of them include a *Help* section and some their own tutorials, although depending on the students’ previous experience a specific tutorial may need to

be designed.

- [Tackk](#)
- [PosterMyWall](#)
- [Animoto](#)
- [Powtoon](#)
- [MakeBeliefs](#)
- [Toondoo](#)
- [Dvolver](#)

Preparation

All Lecturers

1. Gain access to and familiarise yourself with the technology and materials needed for this project, particularly the *Beijing Declaration and Platform for Action* and the websites *UN Women* and *Beijing+20*.
2. Test the *ReadWriteThink* interactives on your computer to familiarise yourself with the tools and ensure that you have any necessary plug-ins installed.

Literature Lecturer

1. Address *A streetcar named desire* by Tennessee Williams following general course aims (analysis of generic conventions, themes, symbols, language, etc.).

Social Studies Lecturer

1. Address (or revise) the structure, functions and brief history of the United Nations following general course aims.

Didactics/Teaching Workshop Lecturer

1. Address (or revise) CLIL and Task Based Learning approaches (especially notions of Enabling Tasks and Comprehensible output), teacher roles (management of feedback) and pedagogic use of learning technologies following general course aims.

Instructional Plan

Project Timeline

Table 1 shows the sequence of the activities in the different subjects.

	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6
Literature	Session 1	Session 2	Session 3			
Social Studies			Session 1	Session 2		
Didactics/ Workshop				Session 1	Session 2	
Language*					Session 1	Session 2

* Optional extension.

Table 1. Project timeline.

General Objectives

Students will:

- identify forms of violence against women as a violation of human rights
- develop skills for identifying and acting on human rights concerns, such as violence against women
- become aware of their rights and responsibilities regarding women's rights to take a participatory stance and become agents of social change
- perceive themselves as citizens of a world community based on common human values
- recognise dialogue, debate and cooperation as valuable practices for the accomplishment of goals
- use digital technologies, including the Internet, to plan, produce, publish, and update shared writing products
- increase their sense of responsibility for their own work by co-designing and applying rubrics for self and peer assessment
- develop their intercultural communicative competence in English

Specific Objectives

Literature. Students will:

- interpret explicit and implicit elements contributing to character portrayal
- analyse how the decisions that characters make affect plot
- write narrative outlines to develop imagined events using well-chosen details and well-structured event sequences
- communicate ideas effectively in prepared spoken presentations

Social Studies. Students will:

- become acquainted with national and international legislation regarding women's rights

- compare, contrast and assess information from a variety of sources in different formats
- justify conclusions
- write concise informative and argumentative texts focused on discipline-specific content complemented with visual material to enhance meaning

Didactics/Teaching Workshop. Students will:

- analyse stages required in a Task Based Learning approach
- plan a task that fosters a meaningful and relevant learning experience
- evaluate and integrate multiple sources of information presented in diverse formats and media
- develop teaching materials mediated by learning technologies
- analyse the suitability of materials designed by classmates

Implementation

Literature

Session 1 (80 minutes)

1. After class discussion of *A streetcar named desire* by Tennessee Williams following general course aims (analysis of generic conventions, themes, symbols, language, etc.), introduce the interactive tool [trading card creator](#) using a data projector. Have a general class discussion of the elements, if necessary looking at the Romeo example provided.
2. Divide students into six groups. Assign the main characters Stanley, Stella and Blanche to two groups each to design a Trading Card.
3. While groups brainstorm the task and design the card on their personal netbooks (or similar device), circulate around the room providing help and feedback as appropriate.
4. Have groups working on the same character swap their work. They could email it or simply swap netbooks, but make sure they save a draft as a *.rwt file. They analyse similarities and differences with their own work and decide on any adjustments they consider necessary. For homework the groups either publish the final card on the class blog or print out a copy to display on the board.

Session 2 (80 minutes)

1. With students taking turns to report to the class about the character they worked on, the class fills in a [3 circle Venn diagram](#) on a computer connected to a data projector. The aim is to identify similarities and

causes for conflict among them.

2. Project [this clip](#) from a film version of the play (extract from Scene 3). Lead a class discussion: Why do you think the characters act as they do? What would you have done if you were Stanley/ Stella/ Blanche/ Eunice/ friends? How would the rest of the plot have changed as a result? What social issue is illustrated? Have you heard of similar stories?
3. Ask students to complete the UN [Test your knowledge quiz](#) (online if they have their personal netbooks, otherwise provide a printout) as a lead-in. Project the answers and the video [Empowering women - Empowering humanity: Picture it!](#) (3 min) by UN Women. Students respond freely to both.
4. Ask if students have heard of the Beijing Declaration and Platform for Action and invite them to explore at home the site Beijing+20, particularly [The Beijing platform for action: inspiration then and now](#), articles 112 to 128 from the *Report of the Fourth World Conference on Women* (Beijing, 1995) and [Get involved](#). Inform them that they will continue working on the topic of women's rights and empowerment in the subject Social Studies, but in preparation for this they should fill in the first two columns in a [KWL chart](#) at home.

Session 3 (80 minutes)

1. Project these two film versions of the ending of the play: [the one directed by John Erman](#) (1984), which is faithful to the original and [the one by Elia Kazan](#) (1951), which alters the ending to have Stella leave Stanley. The class discusses the suitability of this ending taking into account the characters themselves and the events leading up to it.
2. Divide students into groups of three or four. Each group should decide on some change to the original plot. Ask them to debate within the group and identify some point at which their version will depart from the original. Together they should use the interactive tool [Plot alternatives designer \(cause and effect chain\)](#) to plan their textual intervention and prepare a five-minute oral presentation for the class. Agree on specific rubrics for this task (See Appendix A). Circulate around the room providing help and feedback as appropriate.
3. All groups present their alternatives while classmates complete a feedback questionnaire based on the rubrics in (2). Suggestions are made and the class discusses social implications of these versions (for example if they would be more feasible in some countries than others,

at the time the play was written or today, whether they presuppose the existence of certain legislation, etc.). Alternatively, groups could act out a selected scene from this new plot.

Social Studies

Session 1 (80 minutes)

1. Reintroduce the topic of the Beijing Declaration and Platform for Action through the video [Message of UN women executive director Phumzile Mlambo-Ngcuka on the International Day to End Violence against Women 2014](#) (3 min) and the infographic [Violence against women—A global pandemic in many forms](#). Discuss: What organisations are mentioned? What information do you find the most striking?
2. In pairs students compare their KWL charts (See Literature Session 2.4) and add any categories they see fit.
3. Divide students into groups of four that include members of different pairs to complete the third column of their [KWL chart](#). Circulate around the room providing help and feedback as appropriate. Suggest the following sites as sources of information, though students should be free to explore others:
 - [The Beijing platform for action: inspiration then and now](#)
 - [Facts and figures: ending violence against women](#)
 - [1993 UN Declaration on the elimination of violence against women](#)
 - [Ending violence against women: from words to action study of the Secretary-General](#)

Session 2 (80 minutes)

1. Students continue working in the same groups as at the end of the previous session. Tell them they are going to extract information from comparative charts and statistics to find out the state of affairs in our country. Make these files available to them by email, LMS² or blog:
 - [The world's women 2010. Trends and statistics](#). The Statistical Annex of this report from the United Nations (pp. 177-240) consists of figures for categories such as health, education, labour force participation, paid and unpaid work, maternity leave benefits, prevalence of violence against women, physical and/or sexual violence against women by current or former intimate partner, female genital mutilation/cutting, women's attitudes towards wife beating, power and decision-making, etc. Data include countries or

areas with a population of at least 100,000 in 2010, grouped into the following regions: Africa, Asia, Latin America and the Caribbean, Oceania and “more developed regions” (sic).

- [Summary of the results of the implementation of the Belém do Pará convention after the first and second multi-lateral evaluation rounds](#)
This report from the Organisation of American States summarises the achievements and challenges in the member states regarding acts of violence against women, within a framework of human rights. We suggest working with pages 103-200, which list in table-form information such as legislation on violence against women, state violence against women, sexual and reproductive rights; national plans of action or strategies; access to justice for women victims of violence (administrative measures and mechanisms); specialised services for women victims of violence; budget allocated to the prevention and punishment of violence against women; statistics on violence against women, etc.
2. Assign to each group a set of three countries (two from A and one from B above) in addition to Argentina (i.e. the local country) to focus on. They choose which of these interactive tools, [Notetaker](#) or [Compare and contrast map](#) is better suited to their approach to record their findings. Circulate around the room providing help and feedback as appropriate. Note: We believe it would be useful for the lecturer to analyse the data available for each country to choose options that students are unlikely to be familiar with and are significantly more and less advanced than the local country regardless of their geographical location (in the case of the UN report), and both neighbouring and Central and North American countries (in the case of the OAS). For example:
 - Progress of the World: Estonia and Kenya; Bangladesh and Finland; Montenegro and Cambodia; Tunisia and New Zealand; Ethiopia and United Arab Emirates.
 - Belém do Pará Convention: Mexico, Guatemala, Bolivia, Uruguay, and Brazil.
 3. Finally, using the interactive tool [Printing press](#) each group creates a flyer with their findings, which should include some reference to the KWL chart and a personal conclusion as regards the pending matters in Argentina. In advance, agree on specific rubrics for this task (See Appendix A). Depending on time constraints, these flyers could be the basis for an oral presentation for the whole school, for the class, or

simply shared in a website or blog for feedback from classmates or the school community.

Didactics/Teaching Workshop

Session 1 (80 minutes)

1. Project the videos [UN Secretary General on the role of youth in ending violence against women](#) (4 min.) and [Youth voices on ending violence against women](#) (2 min.). Both videos introduce courses of action young people can follow to help to end violence against women. Students discuss if the measures suggested are suitable to the school context and put forward their own ideas. Explain that students are going to design a campaign on the subject to use in secondary schools (depending on your context you could have some groups design a campaign or activities for primary school as well).
2. Brainstorm the main elements that should be considered. These will need to include content suitability to the age, knowledge of English, awareness of local options and legislation, and enabling tasks that different options would require.
3. Brainstorm some components the campaign could include, e.g. posters, videos, cartoon strip, Facebook page or group, class activities, etc., how they relate to the elements discussed in #2 above and any other considerations that should be borne in mind.
4. Agree on specific rubrics for this task (See Appendix A).
5. Divide the class in groups of four or five. Ask them to write a first draft of the project, specifying the age and language level it is targeted at (preferably a school/ group where they have done observations already) on [Google Drive](#). Circulate around the room providing help and feedback as appropriate.
6. After about 20 minutes have all the groups share their ideas with the class and comment on them.
7. If time allows, groups go on to do some research to decide the specific content of the campaign. Otherwise they should do that at home, writing possible links or ideas in the shared Google Document.
8. Suggest the following sites as sources of information, though students should be free to explore others:

Examples of resources

- [Social media packages #Beijing20](#)
- [Equality wheel for teens](#)

- [Teen power and control wheel](#)
- [Violentómetro en el mundo](#)

Some international campaigns

- [UNiTE to end violence against women](#)
- [HeForShe](#)
- [It's On Us](#)

Useful international websites

- [Amnesty International. Making rights a reality: human rights education workshop for youth](#)
- [National domestic violence hotline and break the cycle](#)
- [Violence against women prevention Scotland](#)
- [National Union of Teachers: Violence against women and girls](#)
- [Women's Aid Federation of England](#)
- [Bristol against violence and abuse](#)
- [Domestic violence resource centre Victoria, Melbourne \(DVRCV\)](#)
- [Inter-American commission of women. "Delete virtual violence" contest](#)

Local websites (in Spanish)

- [City \(Rosario\)](#)
- [Province \(Santa Fe\)](#)
- [Country \(Argentina\)](#)

9. Also suggest the following tools and provide tutorials if necessary, though students should be free to explore others:
- Posters: [Tackk](#) and [PosterMyWall](#)
 - Videos: [Animoto](#) and [Powtoon](#)
 - Cartoons: [MakeBeliefs](#), [Toondoo](#) and [Dvolver](#)

Session 2 (80 minutes)

1. Groups continue working on their project. By the end of the session they should have the campaign clearly designed and at least one example of a digital artefact they are going to use ready to display. Circulate around the room providing help and feedback as appropriate.
2. Arrange for a display of the projects, accompanied by each group's commentary on rationale and technical decisions, in the class blog or website for classmates to provide feedback. Depending on suitability and interinstitutional relations, implement the campaign in the school(s) where students are observing and/or practising.

Extension (optional)

1. Students write a short story based on their textual intervention of the play in *Literature Session 3* or an essay based on their poster in *Social Studies Session 2*. They write in pairs using process writing techniques on Google Drive, checking their performance against specific rubrics.

Language focus

In addition to subject-specific vocabulary and content, this project contributes to the development of the communicative competence of prospective teachers in terms of a number of text types and language functions, such as:

- Text types: flyer, infographic, legal document, multimodal text, play, report, spoken presentation, among others.
- Language functions: agreeing and/or disagreeing, comparing, describing, expressing and justifying opinions, evaluating, hypothesising, reaching a decision through negotiation, speculating, among others.

No specific language instruction has been included taking into account the profile of the students in the local context. We understand it may be required in other settings.

Student Assessment and Reflections

Assessment is an integral part of teaching and learning. In addition to the informal observations made during the course of the sessions, the final product in each of the three subjects is assessed by applying the rubrics that have been co-designed with the students. These rubrics are instances of formative assessment that can be adapted for summative assessment if required. More importantly, they are tools for learning, as students can see them as a target to aim for, both before starting their work (as a planning tool) and while they are in the process of carrying it out (to focus on their goal). In addition, they can be used for peer assessment (*Literature and Didactics Session 3*) and for the teacher to decide on actions to consolidate or extend student performance.

Appendix A includes rubrics that we have designed for the tasks in this project. Even though examples of general rubrics can easily be found in different websites (see this [example](#) for a catalogue of resources), to ensure better learning outcomes task-specific rubrics are recommended, which should be discussed with the students and modified if necessary. Alongside discipline or project specific criteria we have included a linguistic and HRE dimension in all of them in order to direct students' attention to these aspects of their learning. Reflection also appears as a separate dimension in the case of Social Studies (flyer) and is subsumed in Content in the other two.

See Appendix A:

- Suggested rubrics for Alternative Plots
- Suggested rubrics for Flyer
- Suggested rubrics for Campaign

The students also self-assess the work of their group through a form that they submit, and which, together with the products created, will allow the teacher to assess strengths and weaknesses in class dynamics and project implementation to shape future work. It will be noted that the criteria included focus on attitudes that are in keeping with HRE. This aspect is essential and should be an integral part of the subjects throughout the year.³

See Appendix B: Self-assessment of group work

Finally, to aid reflection on individual and group performance as well as the role of learning technologies in the project, a set of questions has been designed which could be discussed with peers and/or the teacher and integrated into the students' portfolios. In addition to assisting students in developing a stronger sense of self-efficacy, they will provide valuable insights for the teacher's own reflection on the learning process.

See Appendix C: Reflection guidelines

Related Websites

Useful related websites have been identified in the instructional plan.

Conclusion

Current trends in initial second language teacher education advocate a move away from transmission modes of teaching towards the development of communities of learners who, guided by a common interest, engage in social practices and collaborate to develop new knowledge and skills.

The project described here blends disciplinary and HRE contents through the theme of violence against women, engaging initial teacher education students in an exploration of authentic materials that will enable them to compare past and present and local and international circumstances from the perspective of the basic common rights that all human beings are entitled to. The knowledge, skills and attitudes that are developed encourage respectful collaboration and critical reflection to make the classroom a model of democratic practice, to imagine possible worlds and to take concrete action. The project thus moves beyond the "how-to-teach" into the "what-to-teach" (Starkey, 2005, p.38) to empower teachers-to-be to become committed citizens of a world community. In this way, intercultural competence for democratic citizenship will make its way into the classrooms of future generations.

Notes

1. If implementing this project in countries which do not belong to the OAS we suggest using materials from a counterpart organisation. OAS member states: Antigua and Barbuda, Argentina, Bahamas, Barbados, Belize, Bolivia, Brazil, Chile, Colombia, Costa Rica, Dominica, Dominican Republic, Ecuador, El Salvador, Guatemala, Guyana, Jamaica, Mexico, Panama, Paraguay, Peru, Saint Vincent and the Grenadines, Saint Kitts and Nevis, Saint Lucia, Suriname, Trinidad and Tobago, Uruguay and Venezuela
2. Learning Management System: An information system that administers instructor-led and e-learning courses and keeps track of student progress. ‘LMS.’ YourDictionary, n.d. Web. 5 April 2015. <http://www.yourdictionary.com/lms>.
3. In that case this [example](#) (drawn from a *Project Course in Strategy Modelling* at the University of Stanford) would provide a good springboard for the development of rubrics.
4. Adapted from Montecino, V. “Peer group evaluation”. Retrieved February 10, 2015 from <http://mason.gmu.edu/~montecin/peereval.htm>
5. Adapted from Linse, Angela R., Ph.D. “Team/Team Work Peer Evaluation”. Schreyer Institute for Teaching Excellence, Penn State University. Retrieved February 1, 2015 from http://www.schreyerinstitute.psu.edu/pdf/Team_Peer_Evaluation_Examples.pdf

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Trivers, H., & Starkey, H. (2012). The politics of critical citizenship education: Human rights for conformity or emancipation? In R. C. Mitchell & S. A. Moore (Eds.), *Politics, participation and power relations: Transdisciplinary approaches to critical citizenship in the classroom and community* (pp.137–152). Rotterdam: Sense. Retrieved May 20, 2015 from http://www.academia.edu/6298089/The_politics_of_critical_citizenship_education_human_rights_for_conformity_or_emancipation (unpaginated).

Trotta Tuomi, M., Jacott, L., & Lundgren, U. (2008). *Education for world citizenship: Preparing students to be agents of social change*. CiCe Guidelines. London Metropolitan University.

Appendix A: Suggested Rubrics

Developing Alternative Plots (Literature)

	Outstanding	Satisfactory	Limited
Comprehension	Choices provide insight, understanding, and reflective thought about the topic.	Choices provide some insight, understanding, and reflective thought about the topic.	Choices show no evidence of insight, understanding, or reflective thought about the topic.
HRE	Choices reveal full awareness and understanding of the issue of violence against women as defined by the Beijing Platform for Action.	Choices reveal some awareness and understanding of the issue of violence against women as defined by the Beijing Platform for Action.	Choices reveal no awareness or understanding of the issue of violence against women as defined by the Beijing Platform for Action.
Plot	Chain of events is logical and keeps the interest of the reader.	Most of the events fit logically into the plot. There are some unnecessary or missing events.	Chain of events is only slightly logical to not logical at all.
Linguistic range, appropriacy and accuracy	A range of language appropriate to the tasks is used. Some minor errors occur.	Language appropriate to the tasks. Some errors occur.	Limited range of language. Little control.
Presentation skills	Communicates ideas with enthusiasm and clear diction. Volume, intonation and eye contact maintain audience interest throughout. Little or no hesitation.	Communicates ideas adequately. Suitable diction, volume, intonation and eye contact but not sustained throughout. Some hesitation occurs.	Difficulty communicating ideas. Low volume and/or monotonous tone and/or frequent mispronunciation. No effort to make eye contact with audience. Intrusive hesitation.

Flyers (Social Studies)

	Outstanding	Satisfactory	Limited
Content	Covers topic completely and in depth, showing awareness of civic rights and responsibilities and respect for other cultures.	Includes essential information, showing some implicit awareness of civic rights and responsibilities and respect for other cultures.	Includes little information or information is not relevant or awareness of civic rights and responsibilities cannot be inferred.
Design	Uses visual elements and conventions of layout to communicate ideas effectively.	Uses a number of visual elements and conventions of layout to communicate ideas clearly.	Uses few/ excessive visual elements and conventions of layout are not clear.
Reflection	Reveals careful consideration and includes a well-supported personal conclusion.	Includes a personal conclusion that is adequately supported.	Personal conclusion is unsupported or includes unclear or irrelevant ideas.
Linguistic range, appropriacy and accuracy	A range of language appropriate to the tasks is used. Some minor errors occur.	Language appropriate to the tasks. Some errors occur.	Limited range of language. Little control.

Campaign (Didactics)

	Outstanding	Satisfactory	Limited
Project: scope and organisation	Thoroughly developed and clearly organised to engage all students in active learning.	Lacking in detail and/or requires some reformulation.	Restricted in scope and/or poorly organised and/or mostly teacher directed.
Project: relevance	Anticipates learning difficulties and fosters a meaningful learning experience that is relevant to all students.	Anticipates some learning difficulties and fosters a meaningful learning experience that caters for several learning needs, styles, and interests.	Does not anticipate difficulties and/or is not meaningful and/or shows no differentiation.
Artefact: content	All information is appropriate. It encourages actions to end violence against women.	Most information is understandable. It reflects the issue of violence against women.	Information is confusing or inappropriate.
Artefact: design	Communicates ideas effectively and uses graphic and multimedia elements to create interest and enhance understanding of concepts, ideas and relationships.	Communicates ideas clearly and attempts to use graphic and multimedia elements to create interest and enhance understanding.	The inappropriate use of graphic and multimedia elements detracts from the content. /The graphic and multimedia elements do not contribute to understanding.
Linguistic range, appropriacy and accuracy	A range of language appropriate to the tasks is used. Some minor errors occur.	Language appropriate to the tasks. Some errors occur.	Limited range of language. Little control over spelling, punctuation or grammar.

Appendix B: Self-assessment of group work

GROUP WORK EVALUATION⁴

Hand this in to the lecturer.

Your name _____ **Section** _____

Activity _____ **Class** _____ **Date** _____

1. Names of group members. The letters correspond to the students' names. Include your own name in the first line labelled "a". If given the opportunity, would you want to work with this group member again? Say "Yes", "Maybe" or "No"
 - a. _____ Again? _____
 - b. _____ Again? _____
 - c. _____ Again? _____
 - d. _____ Again? _____
2. Rank each member (a, b, c, d) with a 1, 2, 3 or 4 (1=Poorly, 4=Extremely well). Remember to include yourself!

	a	b	c	d
Reliable with deadlines and meetings				
Respected each group member's opinion				
Contributed his/her share to discussions				
Knowledgeable about assignments and his/her role and fulfilling that role				
Gave input for work-in-progress promptly and with a good faith effort				
Contributed to overall project success				

Don't base your evaluations on friendship or personality conflicts. THESE EVALUATIONS WILL NOT BE SEEN BY YOUR GROUP MEMBERS.

Appendix C: Reflection guidelines

REFLECTION TIME

Keep this in your folder/portfolio for future reference.

Activity _____ Class _____ Date _____

Personal work

1. What can I do now that I couldn't do before?

2. What do I know now that I didn't know before?

3. What activities (designed by the lecturer or by myself) helped me to learn/ do that?

4. How can I transfer that outside the classroom?

5. How did the use of learning technologies help me to achieve my goals?

6. Were any of the ICT tools I used unsatisfactory? Why?

7. What do I plan to do differently next time?

Group work⁵

1. Overall, how effectively did your group work together on this project?
 Poorly Adequately Well Extremely well
2. Give one specific example of something you learned from the group that you probably would not have learned on your own.

3. Give one specific example of something other group members learned from you that they probably would not have learned without you. How can I transfer that outside the classroom?

4. Suggest one specific, practical change the group could make that would help improve everyone's learning.

Using anti-war art to create and build cultures of peace in the classroom and beyond

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Abstract

The aim of this proposal is to work in an interdisciplinary project involving the subjects Language and Culture (or Social Studies) and EFL Teaching (or Didactics) in a teacher training college. The former subjects deal with the historical and cultural aspects of the 18th, 19th and 20th centuries whereas the latter provides the methodological background for teaching English as a foreign language. These subjects provide an appropriate context in which to work with human rights in the analysis of significant works of art in the historical periods. Finally, the proposal suggests an extracurricular activity for the local community.

Keywords: culture; art; teacher education; human rights; community.

Resumen

El objetivo de esta propuesta es articular los contenidos de las asignaturas Lengua y Cultura II y III y el Inglés y su enseñanza II de la carrera de profesorado de inglés en el contexto de los Institutos Superiores de Formación Docente. Las dos primeras asignaturas abordan los contenidos históricos y culturales pertenecientes a los siglos 18, 19 y 20 mientras que la tercera asignatura aporta el encuadre metodológico de la enseñanza de inglés. Estos espacios brindan un contexto apropiado para la introducción de la temática de derechos humanos por medio del análisis de obras de arte significativas en esos períodos históricos. Para finalizar, la propuesta sugiere un proyecto de extensión en la comunidad.

Palabras clave: cultura; arte; formación docente; derechos humanos; comunidad.

Preview

Level: Higher Education–EFL Initial Teacher Education–2nd and/or 3rd year

Language competence: B2+/C1 (Common European Framework of Reference)

Age of students: Young adults/adults (over 18)

Type of project: Interdisciplinary

Theme: Peace education

Estimated time: Approximately 7 weeks (see chart with timeline under Instructional Plan)

Summary

This project is thought to be implemented in Teacher Education Programmes integrating areas of studies such as Language and Culture (or Social Studies) and EFL Teaching (or Didactics). Even if labels differ, these content areas are bound to be present in any teacher education programme. Its purpose is to develop student teachers' awareness of the importance of teaching about human rights (HR), citizenship and intercultural understanding in their future classrooms. Although the topics of human rights education (HRE) and education for peace can be dealt with indistinctively in most of the subjects present in the curriculum design of any ELT course, the themes addressed in these areas fit to the implementation of this project, especially those which consider historical, cultural and social axes through oral and written discussions around the topics, using the English language as a vehicle to understand events and also emphasise intercultural competence: "Mutual understanding and intercultural competence are more important than ever today because through them we can address some of the most virulent problems of contemporary societies" (Huber & Reynolds, 2014, p.2).

Working together with EFL Teaching (ET) will help student teachers to realise how to deal with topics related to HR and plan tasks connected to those subjects for their future students in both primary and secondary classrooms.

Within the syllabi of these courses, art is an important topic. Not only to contribute to students' general knowledge about important artists and their works but also to help students learn about the socio-historical context in which they were produced. To use art and intercultural learning in order to inspire a culture of peace and hope and educate for non-violent alternatives is crucial to create a sustainable, equitable, and harmonious society. The Council of Europe points out that "human rights [can be seen] as the value basis for a more just and cohesive society" (Huber & Reynolds, 2014, p.2). Art serves many purposes, being one of them to denounce the state of affairs in their context of production. While wars are headline news, the forces that create them or the means of preventing them are rarely aired, and this project represents a contribution in this direction.

As our societies become increasingly multicultural, alternative visions of what it means to coexist, interact, and learn in community with each other are needed (Byram, Gribkova & Starkey, 2002; Starkey, 2012). The arts provide an expressive vocabulary for the examination of social and political issues affecting our communities. Both subjects implied in the project involve the analysis of pieces of art within a HRE framework focusing on the respect, abuse or even abolition of HR in the periods analysed.

From Theory to Practice

As teachers of a teaching training college (TTC), we believe it is of paramount importance to prepare future professionals to teach within the frame of Human Rights Education (HRE). It is not enough only to mention HR to be entitled to them: citizens should have precise knowledge so as to ask for their enforcement. Our compelling objective (especially in the TTC) should be to help future educators to acquire the knowledge, understanding and skills to teach HRE to their students.

Human Rights belong to us all, regardless of our formal citizenship status within a country. Democratic principles and practices are not innate, but must be learned. Education has a key role on realising a democratic society that is just and equitable and in enabling individuals and groups to work together to overcome the past and present inequalities and injustices which prevent some members of society from enjoying their rights and from contributing fully (Osler, 2005, p. 5).

Human rights education is, historically and philosophically, inseparably linked to the international movement to guarantee a child's right to education, and has been conceived as a pedagogical approach to introduce students to the human rights system and to the rights and duties they incur as citizens in an increasingly interdependent global world (Starkey, 2012). As the Chilean thinker Abraham Magendzo (2001) points out, there are two interwoven axes as regards HRE, an epistemological axe which provides technical knowledge about norms and a pedagogical one which provides the contexts and historical backgrounds within which HR appear. This knowledge can emancipate people and constructs the idea that they are subjected to their rights and can claim them, a concept which is of vital importance in teaching future educators. Education is the foundation and catalyst for changing the state of HR in the world, but educators need effective materials and tools they can use to incorporate HR in their curriculum.

Materials and Technology

- Links to art works and information on authors and art works:

1. Morland, George: [*Execrable human traffick*](#) (1791)
 2. Morland, George: [*African hospitality*](#) (1793)
 3. Hodgson, Orlando: [*The slave*](#) (1820)
 4. The use of [*The slave*](#) by Josiah Wedgwood
 5. Delacroix, Eugène: [*Liberty leading the people*](#) (1830)
 6. Delacroix, Eugène: [*The massacre at Chios*](#) (1824)
 7. Géricault, Théodore: [*The raft of the medusa*](#) (1819)
 8. Picasso, Pablo: [*Guernica*](#) (1937)
- Links to documents and websites:
 1. [The Universal Declaration of Human Rights](#) (1948)
 2. [Guernica's bombing](#) (1937)
 3. [Interview to Art historian Patricia Failing about Guernica](#)
 4. UNESCO's website [Culture of peace and non-violence](#)
 5. [The culture of peace](#)
 - Other materials: Basker (2002), Spielvogel (2004), Victoire (2007), Weaver & Biesecker-Mast (2003)
 - Class computer and data projector
 - Students' personal netbooks (or similar device)
 - Internet access
 - Printer (optional)

Preparation

All Lecturers

1. Gain access to and familiarise with the technology and materials needed for this project.

Language and Culture/Social Studies Lecturer

1. Address (or revise) the structure and functions of UNESCO's Culture of Peace and Non-violence and The Universal Declaration of Human Rights; 18th, 19th and 20th centuries fights for independence and/or freedom of abusive regimes movements and their artistic manifestations.

Didactics/ EFL Teaching Lecturer

1. Address (or revise) CLIL and Task Based Learning approaches, teacher roles and pedagogic use of learning technologies.

Instructional Plan

Project Timeline

	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7
L&C II/ Social Studies	Session 1	Session 2	Session 3	Session 4	Session 5	Session 6	Session 7
L&C III/ Social Studies	Session 1	Session 2	Session 3	Session 4	Session 5	Session 6	Session 7
ET/ Didactics					Session 5	Session 6	Session 7

Table 1. Project timeline.

General Objectives

Students will:

- acquire general knowledge about important artists and their works and learn about the socio-historical context in which they were produced
- recognise art and intercultural learning as inspiration of a culture of peace and hope
- analyse artistic decisions and determine how those choices affected the communication of a powerful anti-war message
- become aware of education for non-violent alternatives to create a sustainable, equitable, and harmonious society
- identify art works that show messages of peace and/or fight against the violation of human rights
- develop skills for identifying and acting on human rights concerns
- become aware of their rights and responsibilities as regards a culture of peace, especially as future educators
- perceive themselves as citizens of a world community based on common human values
- recognise dialogue, debate and cooperation as valuable practices for the accomplishment of goals
- apply digital technologies to plan and create multimodal texts
- develop their intercultural communicative competence in English

Specific Objectives

Language and Culture/Social Studies (18th and 19th Centuries). Students will:

- study some iconic works of art of both the 18th and 19th centuries
- place these works of art within their context of production
- analyse them from an artistic point of view
- analyse them from a HRE point of view to see how they contributed to a respect-for-rights message (or not)
- become aware of art as one more medium to teach both EFL and HRE

Language and Culture/Social Studies (20th Century). Students will:

- analyse artistic decisions and determine how those choices affected the communication of a powerful anti-war message
- construct a position statement and plan to achieve goals related to a social issue or problem
- evaluate factors that influence a decision-making process
- compare, contrast, research and assess information from a variety of sources in different formats
- identify a specific social issue or problem and work with others to decide on an appropriate expression that incorporates their opinions both as individuals and as citizens within a community
- make decisions based on options and criteria presented and self-assess the group decision-making process

EFL Teaching/Didactics. Students will:

- analyse stages required in a Task Based Learning approach
- become aware of HRE as a pedagogical approach
- develop teaching materials mediated by learning technologies

Language & Culture III: The Fight for Independence in Art

Context. The 18th and 19th centuries experienced many processes of revolutions and fights for independence or freedom of abusive regimes and, whereas some artists supported these, some others denounced them by showing injustices through their paintings/works or just depicting the state of affairs. Artists from different areas of the Western world will be studied.

The aim is to complement the historical and sociocultural approach in the course studying some important artists and their works. The socio-political context, a short biography on the artists, the symbols or message present in their works will be first discussed. Then, an analysis of the product from the point of view of human rights will be done.

Guide for analysis of works of art. The basic questions to be considered with the

different artists and works of art will be:

1. Look for information on the artist's biography, his political views if any and sociocultural background.
2. What is the historical context in which the work of art was produced?
3. Describe what is shown in the work of art. Is it depicting any historical event?
4. What is the artist trying to show or express in your opinion?
5. Did the work suffer any censorship?
6. If we consider the Universal Declaration of Human Rights, which rights are present or absent in the painting?
7. What is your reaction to the works of art? Do you think they are effective in their message? Can they be effective today?

Eighteenth Century

Session 1 (80 minutes). Great Britain. The Abolitionist movement.

1. Introduce topic revision. Have a group discussion about the main events of the French Revolution and its ideas.
2. Divide the class in groups. Each group will search for information about the abolitionist movement during the 1790s in Europe and the United States and share their findings with the class.
3. Show the painting *Execrable Human Traffick* (1791), by George Morland and information on the artist using a data projector. Have pairs of students analyse the painting with the set of questions provided in the context section before, and then share their views with the class.
4. Start a class discussion on the painting together with the Declaration of Human Rights. What human rights can be associated with the painting? How can art contribute to raising awareness of human rights? Could this painting still be effective today?
5. As homework, students look for the poem *The slave trade: A poem* (1788) by William Collins and some information about the author.

Session 2: (80 minutes). The slave. Context: Many works of art emphasised the horrors of the slave trade, some poems among them. *The slave trade: A poem*, composed in 1788 by the art dealer and poet William Collins is directly linked with Morland's painting.

1. Students share their findings on the poem and the connection it had with Morland's painting.
2. Ask students to read the poem aloud and analyse it considering the

following questions:

- Does the poem help you understand the painting? How do they complement each other?
 - What effect does the poem have on the reader?
 - What is the author's idea in the last line of the poem?
 - Once again, can the poem still be effective today? Why or why not?
3. Show the painting *African hospitality*, by George Morland. Students analyse it using the questions provided in the context section. How does this painting differ from the first one studied?
 4. As with the first painting, teacher and students consider this painting together with the Declaration of Human Rights. What human rights can be associated with it? How can art contribute to raising awareness of human rights? Could this painting be effective today?
 5. Present another example of art used for the abolitionist cause, *The slave*, by Orlando Hodgson (1820) and the use of this image by Josiah Wedgwood. Students look for information about the authors and their political and social views. Were they successful? What was the fate of this image of *The slave*?

Nineteenth Century

Context. The 19th century witnessed many social revolts in various areas of Europe in which people mainly asked for better social and political conditions and for their people to get free of dominant regimes and be recognised as a proper nation. In art, the 19th century saw the emergence of the Romantic Movement. One of its main exponents was Eugène Delacroix, the leader of the French Romantic School. One of his most famous paintings is *Liberty leading the people* (1830), painted to commemorate the July Revolution of 1830 which removed Charles X of France from power.

Session 3: (80 minutes). Liberty leading the people.

1. Introduce students to information about the revolt of July 1830 in France. Divide the class in small groups and students make a summary of its causes and consequences. They share their findings with the whole class.
2. Students search for information on Eugène Delacroix (his life, his works and his view on the uprisings studied before).
3. Analyse and comment together with students the painting *Liberty leading the people*, using the set of questions to guide their analysis of art works.
4. Divide the class in small groups so students look for another work by Delacroix, *The massacre at Chios* (1824) and relate it to the previous work. Was the aim of Delacroix the same in both paintings? What is the

context of this second painting? Does it have the same effect on you as *Liberty leading the people*? Why or why not?

5. As homework, assign research on another 19th century artist, Théodore Géricault. Students will focus on the themes of his art, especially in *The raft of the medusa* (1819). The following class, their findings and ideas will be discussed.

Session 4: (40 minutes). Art and human rights.

1. Students continue working in the same groups as at the end of the previous session on Gericault's work. All the aspects analysed in the previous works of art will be considered.
2. Start a class discussion considering the contribution of art to HRE.
3. Divide the class in groups, they will exchange ideas on the following questions:
 - What was the main message/s of the works of art we've considered?
 - What role have they played in society? Consider: testimony, resistance, witness. Which others can you think of?
 - How can art contribute to HRE?
 - Can you remember any other example of a work of art which can be used in HRE?

Students share their conclusions with their classmates and the teacher.

4. Set the writing of a reflexive piece on which students will express their ideas on using art to teach or raise awareness about human rights. This quotation will work as a trigger on which to reflect: "The arts can address historic/metaphoric truth, act in the important role as witness, reference injustice, help to raise the bar on awareness of human dignity and create images which are moving and spiritual in the deepest sense" (Zimmer, 2003, p.116). Students' writing will be assessed considering the guidelines given in Language & Culture III as well as in Language and Written Expression III.

Language & Culture II: Anti-War Movements Seen Through Art

Testimony of war: Picasso's Guernica (1937). Context: *Guernica* is one of modern art's most powerful anti-war statements created by the 20th century's well-known artist Pablo Picasso (1881–1973). He was commissioned by the Spanish Republican government to create a large mural for the Spanish display at the *Exposition Internationale des Arts et Techniques dans la Vie Moderne* at the 1937 World's Fair in Paris.

Session 1: (80 minutes).

1. Students research about the historical context of the Spanish Civil War and the rise of Fascism. Divide the class in small groups, students discuss and prepare a bullet point summary to share with the class.
2. General discussion on Pablo Picasso and his importance as an artist. Show a Power Point presentation on the most relevant aspects of his life and his works.
3. Divide the class in small groups, students compare and contrast Picasso's life and artistic career with what they researched in point 1. As a round off, students will develop a chart with the results and will share this chart with the whole class.
4. For homework ask students to investigate about the bombing of the town of Guernica.

Session 2: (80 minutes).

1. Generate a general discussion on the bombing of Guernica and its consequences (historical and social) with the whole class.
2. Analyse *Guernica* in the light of the socio-historical-cultural context. Guide the class to see the symbolic elements of the picture with a video (Treasures of the world: Guernica - Discovery History Art).
3. Divide the class in four or five groups and give each group some quotes from an interview to Art Historian Patricia Failing to reflect upon, taking into account what the writer is pointing out about the painting and its meaning. Students will produce a summary of their ideas as regards the painting, including their own reflection and then they will share the results. Some quotes:
 - “The bull and the horse are important characters in Spanish culture. Picasso himself certainly used these characters to play many different roles over time. This has made the task of interpreting the specific meaning of the bull and the horse very tough. Their relationship is a kind of ballet that was conceived in a variety of ways throughout Picasso's career.”
 - “The central figure in Guernica is a horse run through with a javelin, wrenched in agony. Some interpreted the horse as Franco's Nationalism, with Picasso predicting its downfall. But other, opposite meanings make more sense in the overall context. The portrayal of the people as a helpless animal dying a senseless death, without the light of hope, is certainly a disturbing idea.”

- “Years after the completion of Guernica, Picasso was still questioned time and time again about the meaning of the bull and other images in the mural. In exasperation he stated emphatically: ‘These are animals, massacred animals. That’s all as far as I’m concerned...’ But he did reiterate the painting’s obvious anti-war sentiment: ‘My whole life as an artist has been nothing more than a continuous struggle against reaction and the death of art. In the picture I am painting—which I shall call Guernica—I am expressing my horror of the military caste which is now plundering Spain into an ocean of misery and death.’”
4. Ask students to bring material about other anti-war or peace-related art pieces for the following class.

Session 3: (80 minutes). Anti-war and peace art.

1. Divide the class in groups according to the material the students have brought. They will share the material and give their interpretation on what they mean and/or represent as anti-war or peace pieces of art. They will support their oral presentations with a Power Point presentation, Prezi, video, pictures, etc. (For instance, Dada’s work; Otto Dix’s, Marc’s, Kollwitz’s anti-war paintings; *the Hiroshima Panels*; war photography; 60’s and 70’s peace posters).
2. Engage the whole class on a debate on the subject , taking into account the following quote:
 - Art can contribute to social change through the imagery it gives us and the ways it can be used to communicate our deepest feelings and needs. To create a culture of peace, we must first imagine it, and the arts can help us do that, for ourselves and future generations (Rank, 2008, p.6).
3. Ask students to write a report on the contributions of art for promoting peace. The report will follow the layout and organisation taught and used in the subjects Language & Culture II and Language and Written Expression II.

Session 4 (80 minutes). Art for peace in Latin-America.

1. Ask students if they know of Latin-American artists who have made pieces of art connected to peace, social unrest or anti-war movements. Brainstorming.
2. Divide the class in small groups, students will work with websites to

research about two Latin American artists (Suggestion: Benito Quinquela Martín, Diego Rivera, León Ferrari, etc.).

3. Groups will report to the class. They will use the *fishbowl* strategy (students ask questions, present opinions, and share information when they sit in the *fishbowl* circle, while students on the outside of the circle listen carefully to the ideas presented and pay attention to process; then the roles reverse).

Sessions 5, 6 & 7 (80 minutes each). Building cultures of peace. In this part of the project, students will work with the teachers of Language & Culture II & III and ET II & III.

1. Divide the class in groups of no more than three students. They will work with UNESCO's website *Culture of peace and Non-violence* and the document *The culture of peace*. Students will work with the concepts of culture of peace and intercultural dialogue and their contribution to awareness of human rights. They will report their findings to the class, comparing conclusions among groups.
2. Students will focus on UNESCO's website and its main areas of action, especially those that imply culture, education, creativity, art and intercultural dialogue. They will select which area they would like to work with, taking into account that they will plan lessons fostering a culture of peace for their teaching practicum, either for secondary or primary school. This task will take the rest of the class and will continue throughout two more classes. To write the class plans they will follow the theory and practice dealt with in ET.
3. At the end of class 7, students will hand in their lesson plans for review.
4. The class plans will be reviewed and assessed by peers and teachers and then they will be observed in class as part of the students' teaching practicum.

Outside the Classroom

Propose an extra-curricular activity about culture of peace and art. As an example, students in this setting will work with children in an NGO from the city of La Plata called *La máquina de los sueños* [The Dreams Machine]. A group of students and teachers will visit the association which has a kindergarten and a workshop to help students with their schoolwork in a needy neighbourhood (San Carlos). Students will get in contact with the children in the association and elaborate a plan to promote peace education through art in view of the NGO's needs. One possible suggestion could be

to produce graffiti on the walls of the association with the children so as to encourage them to show what peace is for them creatively. Another event could be a guided visit to MACLA (*Museo de Arte Contemporáneo Latino Americano*) in La Plata, to explore the art pieces exhibited there and work with the material provided by the museum, in this way, bringing the children closer to local art, its meaning and promoting their understanding of the importance of art to preserve culture.

Language focus

- Subject-specific vocabulary and content
- Understanding a wide range of demanding, longer texts, and recognising implicit meaning
- Developing fluent and spontaneous speech
- Using language flexibly and effectively for social and academic purposes
- Producing clear, well-structured, detailed text on complex subjects, showing controlled use of organisational patterns, connectors and cohesive devices

Assessment

Assessment is an organic element of teaching and learning not apart from regular teaching. Throughout the sessions teachers will observe the process in which the students are immersed and will also take into account their opinions and feedback as part of such process. There will be formative and summative assessment of the tasks proposed by the teachers. Student teachers should provide their own assessment of planning (peer and self-assessment) before those plans are submitted to the teachers. We would like to foster the aims of Peace Education as part of the reflection on HRE and its implications in their future classrooms.

Related Websites

A large number of websites have been mentioned in the Instructional Plan.

Conclusion

With this proposal we aim to raise awareness of the relevance of dealing with HRE in different classrooms. In particular, the EFL classroom provides a rich context in which to address HR issues because of its flexibility to deal with a wide variety of topics and the different ages of the students. In this case, this proposal is designed for training teachers who will later be better prepared to work with HR with their own students. In addition, we have shown that HRE can be approached from an interdisciplinary

perspective, in this case art and history, and this shows its richness and wide scope in several areas of life.

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Concluding remarks. Beyond foreign language teaching: Intercultural citizenship and human rights education in practice.

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This Special Issue of *Argentinian Journal of Applied Linguistics* has addressed the intercultural, citizenship and human rights dimensions of foreign language education. The use of the word education instead of teaching is significant and reflects a change that began in the country in the late 1990s. While in the mid-1990s and before curricular prescriptions were product-oriented (i.e. they included competence standards intended to operate as a means of standardisation), Michael Byram's (1997) concept of *intercultural competence* introduced the intercultural dimension in foreign language teaching, which proposed that its instrumental and functional vision based mainly on the acquisition of the linguistic system was no longer enough. Since then, from a theoretical perspective, the intercultural dimension is considered pedagogically and educationally relevant in foreign language education in Argentina and elsewhere.

This Special Issue has moved beyond the intercultural in language education towards citizenship and human rights perspectives. In the opening article, with Michael Byram we have argued that the aims and objectives of foreign language teaching can and should be combined with those of education for citizenship and we have referred to this as *intercultural citizenship*. In the second theoretical paper, Audrey Osler and Hugh Starkey have described their view of citizenship, which includes a human rights focus. The projects that follow present ideas on how to put these developments in practice in the classroom in different settings (primary and secondary education, higher education and teacher education).

The citizenship dimension of foreign language education proposes that teachers have the moral and ethical responsibility to foster a sense of citizenry in students (and this represents the educational side of language teaching) by creating the conditions in

which students can become involved with their communities. This means that students go beyond the classroom (literally) for example by designing and carrying out local civic actions in their own contexts. In the projects described here, this was achieved through:

1. Rosenberg: In the primary school context, finding similarities and differences between Romel (a Chachi Indian boy from the Ecuadorian jungle), his biome, hometown and lifestyle and the students', in order to point out that we are all different and the same; comparing and contrasting cultures, to contribute to building up children's identities; role playing an imaginary dialogue with Romel, so as to be able to have a real interaction with someone from any other place in the world; designing a leaflet or a flyer about rainforests and deforestation and handing them out both at school and in the street, to raise awareness.
2. Arcuri: In the primary school context, carrying out an exploratory task outside the school in which children walk around their neighbourhoods, together with a family member, in order to identify green crimes and green criminals, writing notes and taking photographs; carrying out an exploratory task within the school building to check out waste sorting practices (children classify waste, take notes and reflect on the school community's attitude towards waste treatment); carrying out a survey at home in order to check whether students' families know about recycling practices and to what extent sorting waste represents a common practice for them.
3. Helver: In the secondary school context, developing awareness of diversity within the school community on the basis of knowledge and participation; gaining information about the presence of different local languages and cultures in the classroom and the local community; engaging in concrete actions to integrate these languages and cultures such as cooperative projects; designing interactive group murals and timelines in order to share the relevance of knowing about ourselves, our languages and cultures; creating bilingual versions of famous English songs in order to develop an authentic sense of meshing up with the other through the universal language of music.
4. Marchel, Peluffo and Perez Roig: In the secondary school context, engaging with complex themes such as the 1976-1983 military dictatorship period in Argentina; raising awareness through different stories of how one (small) deed can change someone's reality for the

better; collaboratively helping one another realise how important it is to fight for what one believes is fair; designing posters and PowerPoint presentations about people who have made great achievements in their lives; sharing posters and presentations with the school and the local communities.

5. Arriaga and Coscia: In higher education, in particular in ESP courses, being part of a heterogeneous group composed of both foreign and local students and students coming from different fields of study in order to foster cosmopolitan relationships; finding cultural informants outside the classroom; interviewing a cultural informant outside the classroom with the accompanying negotiation of cultural and linguistic differences from a practice-based perspective; recording the interview on video (or other means) and sharing it with the community through a presentation, blog, etc.; reflecting on the experience.
6. Amez: In teacher education, analysing international campaigns related to violence against women; getting acquainted with online resources available locally and worldwide; making use of learning technologies to design a digital artefact; planning an awareness-raising campaign to implement in schools.
7. Castellani, Dabove and Guzmán: In teacher education, researching about the 18th, 19th and 20th centuries fights for independence and/or freedom of abusive regimes movements and their artistic manifestations; identifying a specific social issue or problem and working with others to decide on an appropriate expression that incorporates their opinions both as individuals and as citizens within a community; identifying, analysing, interpreting and challenging anti-war and peace art and their contributions to education; designing lesson plans for the classroom within a citizenship and human rights framework; promoting peace education through art by working with children in an NGO from La Plata called *La máquina de los sueños* (The Dreams Machine).

The citizenship dimension has also been extended to include a human rights focus. This focus implies that language educators can make a contribution to promoting greater social justice and increasing a deeper understanding of otherness. In this view, human rights education (HRE) is simultaneously a universal entitlement and a tool to challenge injustice and bring about change in one's community. In the projects described here, this was achieved through:

1. Rosenberg: In the primary school context, creating water saving displays and putting them on the school walls; designing posters with tips for saving water, putting them up on different walls at school, for other classes to have the opportunity to learn from them and interact with their designers; encouraging children to raise awareness of environmental issues at home and among friends; opening a webpage or a blog for children to show their productions (poems, songs, posters, flyers); reflecting upon everyone's rights and responsibilities towards the environment and helping others reflect in this direction.
2. Arcuri: In the primary school context, analysing the video created by a group of Danish students in relation to the growing concern over water saving policies and practices in their country; designing eco-friendly adds to put up on school walls; recording a short video to express their views on waste treatment, making their voices heard not only within their local contexts but also worldwide through the use of online social networks and other online public platforms such as YouTube; informing other members of their community about the project, the results they have found and the conclusions they have arrived at so as to pass on the message and create an extended network of anonymous green heroes; planning a larger project for other schools to join in (these schools may be within the same region, in other provinces or even in other countries), including the creation of a virtual space of communication where students and teachers can interact and exchange information such as a wiki.
3. Helver: In the secondary school context, developing awareness of the existence of legislation to defend the linguistic rights of minority groups and acknowledging the relevant role of international and local organisations in this field; understanding the power of concrete actions to protect the linguistic rights of aboriginal Latin American communities such as Rigoberta Menchú's work; developing a sense responsibility for the promotion of local cultures in order to overcome social injustice; adopting an active participatory role to give visibility to all the school community's voices through collaborative projects.
4. Marchel, Peluffo and Perez Roig: Also in the secondary school context, researching about the recent past in order to engage with a sensitive topic such as the disappeared during the last military dictatorship in Argentina; taking an active role to find possible identifications with such recent past; becoming familiar with the Universal Declaration

- of Human Rights and using it in the analysis of different situations; organising group work to foster a sense of community through the development of negotiation and participation skills; creating relevant materials to raise awareness and sharing them with the local community.
5. Arriaga and Coscia: In Higher Education, in particular in ESP courses, raising awareness of different cultural behaviours, values and multiple identities in order to develop the ability to uphold one's rights and those of others; interacting with people of other cultures and developing creative and strategic negotiation skills in order to achieve a common goal; developing respect for diversity and a sense of solidarity toward the cultural informant.
 6. Amez: In teacher education, identifying forms of violence against women as a violation of human rights; perceiving themselves (teacher trainees) as citizens of a world community based on common human values; developing skills for identifying and acting on human rights concerns; becoming aware of their rights and responsibilities regarding women's rights to take a participatory stance and become agents of social change; recognising dialogue, debate and cooperation as valuable practices for the accomplishment of goals.
 7. Castellani, Dabove and Guzmán: In teacher education, becoming familiar with UNESCO's Culture of Peace and Non-violence and the Universal Declaration of Human Rights; approaching works of art from a human rights point of view; raising awareness of a human rights education framework in teacher trainees so that they can incorporate it in their practicum and future classes.

From the Local to the Global: the Argentine Context as Illustration

The projects described in this Special Issue are consistent with guiding principles in the new National Education Law (*Ley Nacional de Educación 26.206*) which have made the move toward citizenship and human rights education in the language classroom possible in the first place. One example is its Chapter II, Article 11 that addresses the principles of equality, educational inclusion, plurilingualism and interculturality, social cohesion and integration, and respect for and explicit acknowledgement of linguistic and cultural diversity. This Law has redefined educational policies where conscientious and responsible citizenship is paramount.

Leonor Corradi (2014, personal communication) states that there exists a clear language policy in Argentina for foreign language teaching for formal education—primary and secondary school—and teacher education. Different federal curriculum

documents clearly state that the approach is plurilingual (although English is the most widespread foreign language taught) and intercultural. The twenty-four jurisdictions in Argentina, Corradi explains, are in the process of curricular reform along these principles both at primary and secondary school levels and at teacher education level. However, the citizenship and human rights positioning is not always straightforward in curricular documents despite the fact that the national curriculum guidelines (*Núcleos de aprendizaje prioritario, NAP*) make provisions along these lines.

At the provincial level, the 2008 English curriculum for primary school in the Province of Buenos Aires explicitly acknowledges the intercultural dimension in ELT, concerned with the development of the necessary knowledge, skills and attitudes that will help children and young people to open up to the otherness pervading in increasingly diverse contexts (Beacon, Barboni & Porto, 2008). In this document, the citizenship dimension is expressed as a guiding philosophical background. Porto & Barboni (2012, p. 124) say:

this curricular document favoured a shift of focus from a conception of student learning as a product to be assessed through international exams to a view that sees English language learning in Argentina as part of a lifelong process with a deeper and longstanding aim: the discovery of what unites human beings, with a focus on commonalities and bonds, in an attempt to be as much at ease as possible with each others' languages, cultures, and individualities (DCEP, 2008, p. 223).

These are the principles of democratic citizenship.

This 2008 curricular document was revised in 2013 (Barboni, Beacon, Porto & Spoturno, forthcoming) and it purposefully adds the citizenship dimension as an inescapable dimension of ELT, on the basis of the principles of social welfare and cohesion attributed to educational policies by National Law of Education 26.206. Some of its aims are expressed as follows: “develop an intercultural perspective strengthening the children’s cultural identities and favouring processes of social integration and interaction with otherness in alignment with principles of peace and human rights”; and “develop children’s path toward democratic citizenship”. Involved here is the challenge of acknowledging the principles implicated in the concept of education for democratic citizenship. These principles are four: diversity and unity; global interconnection; experience and participation; and human rights. This last principle highlights the need to foster human rights education in practice in at least two dimensions: a) informing children, youth and adults about their own rights and those of others, and allowing for courses of action when rights are violated (education *about* human rights) and b)

developing the skills and attitudes involved in human rights such as respect for diversity, solidarity and awareness of and commitment toward increased social justice (education for human rights) (Osler 2012, 2013; Osler & Starkey, 2010).

In this sense, citizenship and human rights education belongs to all classrooms, not only the foreign language classroom, and all countries. In practice, this means that teachers in any context need to create and/or develop a *culture of human rights* and an environment that allows for human rights in the classroom and also in all the school. The classroom and the school are spaces where students can practise citizenship and human rights on a daily basis. This can take the form of experiential learning (for instance, students vote to decide which book to read in a literature or language class), collaborative work and cooperation, self-determination in learning (do I want to draw the end of the story, or do I prefer to sing it?), strategies of communication and participation (how do I take a turn?, how do I introduce a topic?) and commitment with the local community through civic actions.

It is also important to acknowledge that the role of the teacher is essential in this perspective because the right of a child, youth or adult not to be discriminated for instance crucially depends on the responsibility of the teacher to act within a framework of social justice and to protect that child, youth or adult from mistreatment. Teachers should also give students voice: learners will identify a situation (in real life, on TV or elsewhere) in which somebody's rights are violated and they will share their views in the classroom about how the injustice can be remedied. Oral narratives of this kind, individual or in groups, are tools that empower students.

To conclude, this Special Issue has provided the foundations on which citizenship and human rights education can become part of foreign language education. It has set the theoretical foundations and it has also provided illustrations. The challenge ahead is for the teacher and for teacher education and it amounts to finding ways of integrating citizenship and human rights education within daily teaching practice. In other words, the projects described in this Special Issue are a full realisation and implementation of the theory but this is not enough. Projects and innovations in this area need to become integrated into the routine work of the teacher.

A Way Forward

Looking ahead, the citizenship and human rights education framework for the (foreign) language classroom described and illustrated in this Special Issue highlights several priorities for the field. First, the need to foster an interdisciplinary focus, for instance by drawing on civics education and moral or social justice education, and to develop cooperative and interdisciplinary school cultures in which teachers of different subjects work together to develop the awareness, knowledge and skills that are necessary within

a citizenship and human rights framework.

Second, the need to improve teacher education and professional development (initial and continuous) with the aim to enable teachers and student teachers to act upon citizenship and human rights education in their specific contexts.

Third, in the Argentine context and perhaps elsewhere, the need to avoid the current fragmentation and isolation of the languages taught in the country (English, French, Italian, German, Portuguese, Spanish as a Second and Foreign Language, etc.). This implies a move from “teaching languages” to “teaching Language” (Seidlhofer, 2004, p. 227). This move has an impact on teacher education as well as pedagogy, among other areas, and has to be acknowledged in educational (linguistic) policies and then taken care of in the materiality of the classroom. A citizenship and human rights underpinning in language education would contribute to this shift.

Fourth, in the context of the Argentine system of education, which guarantees free education for all from initial to university level, and in other countries with similar characteristics, a citizenship and human rights focus highlights the need to strengthen the bond between the school/university and the community, by encouraging students to engage in some kind of civic action in their local communities simultaneously with and as a result of their foreign language lessons.

Finally, a citizenship and human rights framework contributes to seeing English as an international language that can foster intercultural bonds and citizenship and social justice objectives both locally and worldwide. This is important in contexts in which English can be seen in imperialist and hegemonic terms.

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