# GLOBAL CITIZENSHIP IN FOREIGN LANGUAGE EDUCATION

## CONCEPTS, PRACTICES, CONNECTIONS

Edited by
Christiane Lütge, Thorsten Merse and
Petra Rauschert

# Global Citizenship in Foreign Language Education

In light of increasing globalization, this collection makes the case for global citizenship education as a way forward for transforming foreign language learning and teaching to better address current and future global challenges in times of unprecedented change.

The volume maps a multi-dimensional approach within foreign language pedagogy to take up the challenge of "educating the global citizen". Drawing on sociocultural, pedagogical, cosmopolitan, digital and civic-minded perspectives, the book explores the challenges in constructing epistemological frameworks in increasingly global environments, the need for developing context-sensitive educational practices, the potential of linking up with work from related disciplines, and the impact of these considerations on different educational settings. The collection reflects an international range of voices, attuned to global and local nuances, to offer a holistic compilation of conceptual innovations to showcase the relevance of global citizenship issues in foreign language education and encourage future research.

This book will be of interest to scholars in intercultural education, foreign language education, and language teaching, as well as policymakers and foreign language teachers.

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# Acknowledgments

# Introduction

*Christiane Lütge, Thorsten Merse and
Petra Rauschert*

In times of rapid and unprecedented global sociocultural changes and the
ever-growing significance of globalization, there is an urgent necessity to
challenge, renegotiate and expand on current pedagogic discourses that
have formulated global citizenship issues as an integral part of twenty-first
century education. This edited volume embraces global citizenship edu-
cation (GCE) as a trajectory to update and transform foreign language
pedagogies – epistemologically, critically and in practice – across a range
of themes, research approaches, and contextualized applications. All these
perspectives taken together help construct much-needed innovative con-
ceptual groundworks, context-sensitive explorations, and future-minded
orientations that serve to increase and showcase the relevance of global
citizenship issues in foreign language education research and practice.

   This edited volume aims to construct research-based avenues into GCE
within the specific context of learning and teaching foreign languages by
laying a much-needed conceptual groundwork, exploring contextualized
examples of educational practices and establishing new connections to
hitherto under-researched link discipline. Twelve contributions by 21
scholars from eight different countries map out a multi-faceted field
of study within foreign language pedagogy under the joint aegis and
challenge of "Educating the Global Citizen". Accordingly, this volume
brings together diverse contributions that engage with and explore global
citizenship vis-à-vis foreign language education in view of an unusual
breadth, also interdisciplinary in scope, as regards citizenship education
across various realms in education and research.

   We set out to organize the breadth of these approaches according to
*concepts, contexts and connections*, thereby taking into consideration
the diversity of the discourse in a rapidly developing field. Salient educa-
tional responses to current global challenges that include, but are by no
means limited to, digital shifts, environmental decline, democratic crises,
or transcultural transformations call for (re)formulations of global citi-
zenship education, which endeavors to promote democratic and civic-
minded cultures in schools, universities as well as research and in their
corresponding communities, leaning into society at large.

The horizon of this edited volume is, in fact, anchored in several central developments and projects in educational theory and foreign language pedagogy. First, approaches to *Intercultural Learning* have paved the way towards a communicative use of foreign languages within cross-cultural encounters and dialogues that are based on mutual respect, empathy and a critical awareness of the perspectivity of cultural practices (e.g. Byram, 1997; Byram, 2008). Recently, intercultural learning is increasingly taking more international and transcultural perspectives into account that emphasize globally-minded, hybrid, and diversity-oriented contexts for communication and mutual exchanges (e.g. Andreotti & Souza, 2014; Lütge & Merse, 2020). Both aspects are influential in providing the theoretical substance on which this edited volume is based. Second, this book taps into the important work of *Global Education* that seeks to engage learners in understanding and solving so-called "global issues" (e.g. sustainability, environmental protections, climate change, human rights, or peace) – associated with the need to use foreign languages to engage in these issues with people across borders (e.g. Cates, 2002; Lütge, 2015; Reynolds et al., 2015). Drawing on this perspective this edited volume adds a decided focus on global citizenship and "educating the global citizen" as a shared framework for engaging learners in global issues (e.g. Gaudelli, 2016; Starkey, 2017; Misiaszek, G., 2018; Jackson, 2019; Misiaszek, L., 2020). Thirdly, current international policy frameworks on citizenship education (e.g. the *Reference Framework of Competences for Democratic Culture* and *Digital Citizenship Education*, both issued by the Council of Europe) stress the urgency to transform and enrich concrete educational practices, and this edited volume transpositions these cross-curricular frameworks into the domain of foreign language education.

## Global Citizenship Education: Contested Concept and Framing Paradigm

While it is widely recognized that a sense of global citizenship is an important educational goal, GCE is not defined consistently in the literature and has been a contested concept in the academic discourse. The starting point of this controversy is inherent in the multidimensional compound "global citizenship" that raises, for example, the question whether global citizenship is a legal status, a collective identity or a metaphor (Davies, 2006; Tawil, 2013, p. 1). Citizenship traditionally refers to the membership of a nation state and is associated with certain rights and obligations. As such, it can be viewed as an exclusive concept because not all inhabitants of a nation state are automatically granted citizenship. Expanding this concept to a global dimension may therefore, from a legal perspective, be perceived as impossible (Akkari and Maleq, 2020, p. 7; Policar, 2018). Aside from the fact that multiple processes associated with globalization have been leading to "the

emergence of locations of citizenship outside the confines of the nation state" (Sassen, 2002, p. 277), in this volume global citizenship is not defined as a legal status. Instead, it refers to a sense of belonging to a community that goes beyond the nation state and focuses on a common humanity. It acknowledges global interconnectedness and the responsibility every individual has in preserving planet Earth and in contributing to a fair, just and peaceful world. Global citizenship in this sense is often associated with principles of cosmopolitanism, which accepts certain universalities, "many of them expressed in the vocabulary of human rights" (Appiah, 2008, p. 95), while also promoting respect for diversity. The notion of global citizenship affects individuals' identities if they develop a feeling of belonging to humanity as such. However, especially within the educational context of this book, the focus is less on collective identity but rather on collective agency. Accordingly, global citizenship is understood as a metaphor that describes a civic-minded disposition that transcends local and national confines and a way of life that includes active contribution to a sustainable world and the wellbeing of all its inhabitants.

Even though GCE is a comparatively recent development in foreign language education, the idea of the "global citizen" can be traced far back in history. The Greek, Socratically inspired Cynic philosopher Diogenes claimed in the fourth century BCE, when asked where he came from, to be a "citizen of the world [*kosmopolitês]*" (Laertius VI 63; as cited in Kleingeld & Brown, 2019). The Stoics embraced the moral ideal of a universal human community that included serving all human beings and typically required political engagement. During the Enlightenment philosophers such as Immanuel Kant argued that world-peace can only be achieved through a "league of nations" where the human rights of all people are respected (Kleingeld & Brown, 2019). During those periods and since then, the notion of "global citizenship" or "world citizenship" has evolved in different directions, with varying degrees of political, economic or moral emphasis.

All these influences are still present in today's discussion of global citizenship and also inspire critical debate. The notion of global citizenship can, for example, be considered normative and idealistic because it aims at civic-minded individuals who take social, political, economic and environmental actions to make a difference. Encouraging learners to embrace their responsibility to act for the benefit of a community larger than their own is an important goal of GCE and is subsequently promoted in this book. However, such actions should be preceded by thorough reflection, otherwise they may be associated with paternalism, imperialism or colonialism (Abdi et al., 2015; Andreotti & Souza, 2014; Bosio, 2021). For example, well-meant projects that intend to combat social injustice might unintentionally reinforce inequality if learners perceive themselves as the affluent, providing aids to the poor and are unaware of the underlying ethnocentric presumptions. It is therefore vital for GCE to not only

empower learners to become agents of change but also equip them with the criticality necessary to evaluate their plans of action.

In this volume, GCE is presented as a pedagogy and framing paradigm for approaches that develop cognitive, affective and behavioral competences in learners. Acquiring these competences is necessary for individuals to become active promoters of more tolerant, inclusive, sustainable and peaceful societies. Our understanding of GCE is thus competence-oriented and informed by a large number of documents such as Oxfam's (1997/2015) curriculum for global citizenship, UNESCO's (2015) model of GCE, the Council of Europe's (2018) Reference Framework of Competences for Democratic Culture and OECD's (2019) Global Competence Framework. We will show different facets of GCE that include, for example, political, environmental or humanitarian action and demonstrate how the foreign language assumes a key role in this process as it is a prerequisite to collaboratively address global issues from multiple perspectives and promote international understanding.

## Structure of the Book

All scholars contributing to the exploration of GCE constructed in this edited volume will establish state-of-the-art theoretical and practice-oriented trajectories to create indispensable insights for researchers and practitioners working in the field. The international and critical multi-voicedness collated in this book reflects a deliberate attempt to bring a truly global view – coupled with local and contextual specificities – into the edited volume. This multiperspectivity is also brought into a thorough dialogue with the interdisciplinarity inherent to GCE. As the collection of contributions will show, this concept has productive overlaps, and constructive leanings into associated concepts such as intercultural citizenship education, cosmopolitan approaches, digital citizenship or service learning. Given this epistemological scope, this edited volume structures the diversity of GCE in three distinct sections: *concepts, contexts and connections*.

The first section of the edited volume is entitled *Concepts: Theoretical State-of-the-Art on Global Citizenship in Foreign Language Education*. It seeks to offer theoretical innovations that will form the much-needed substance – and foreground the relevance – of anchoring global citizenship issues in foreign language education. In particular, this includes collating the most nascent, critical and constructive avenues into GCE research currently underway in this interdisciplinary and international field.

In the first chapter of this section, "Re-imagining Foreign Language Education in a Post-Corona World", Claire Kramsch explores educational learnings from the corona experience and points out the role global citizenship might play in the future. She outlines how the pandemic accelerated changes in existing conceptions of language, language use and language learning and lays out how they have – once

again – changed the ultimate goals of Foreign Language Education (FLE). Regarding the injustices and inequalities of globalization, the topics of economic competitivity and civil rights issues are brought together and made accessible for the FL classroom. Kramsch continues to construct a multi-layered theoretical rubric that conceptualizes GCE and FLE in light of Byram's focus on intercultural citizenship, Kern's principle of multiliteracy, Li's theory of translanguaging, Macedo's decolonizing efforts and Pennycook's post-humanism. She examines these theories and concepts to provide a conceptual starting point to re-imagine FLE in a post-COVID-19 world.

In her chapter "Civic Identity and Citizenship", Liz Jackson continues and deepens the theoretical concept-mapping of this section. She unpacks the terms global citizenship, civic identity, citizenship and cosmopolitanism, exploring key challenges, debates and potential issues for teachers in the classroom. Jackson points out that the notion of understanding civic identity is somewhat fluid. The paradox of national citizenship – which suggests national barriers – is compared to global citizenship with its broader and more open implications. Consequently, these concepts are cited and discussed as potentially contested concepts taught in schools. She identifies several types of civic education from organic to explicit, planned and unplanned, and calls for the need to reflect upon these types, whether deliberately or incidentally, for their potential effects on students. Finally, the implications of these various notions, approaches and practices are explored in terms of their effects on foreign language education. In particular, Jackson encourages educators to become more aware of how overt or hidden practices in language classrooms can impact on civic identity.

Perspectives on nationalism and cosmopolitanism are similarly central to investigating the theoretical and conceptual groundwork of GCE with critical rigor. Hence, Hugh Starkey presents the third chapter on "Challenges to Global Citizenship Education: Nationalism and Cosmopolitanism" to explore discourses around and critiques of GCE. He tracks the changes to GCE from its origins throughout its development and examines the effects of various contexts which have supported and proved challenging to this approach. The premise that global citizenship suggests a relationship with globalization and a potential challenge to the notion of national citizenship is discussed. The term cosmopolitanism is elucidated in reference to the world community and a connection to all, as applicable to today's diverse language classrooms. The historical significance of nationalism and its effects on education are established as is the tension between nationalism and cosmopolitanism. Starkey also engages with critiques of GCE, stemming from political situations in certain places and coming from within education itself. He contends that education can work to support cosmopolitanism's inherent stance toward democracy and that learners can work towards cosmopolitan citizenship via language education.

The wider theoretical network of GCE is spun further by Robert G. Bringle and Patty H. Clayton in their contribution titled "Enriching Global Civic Education in Foreign Language Education Through Service Learning". They explore the potential of service learning when integrated into foreign language education and the potential for developing the knowledge, skills, attitudes and behaviors associated with global citizenship. Frameworks for changing pedagogy are examined in detail. Service learning is then defined and expanded upon as experiential learning including community partnerships, acknowledging the importance of reflection and emphasizing civic learning as well as personal growth. Student learning outcomes within service learning are supported empirically with a focus on service learning in foreign language education. In closing, opportunities, challenges and future directions are discussed, along with concluding suggestions and broader implications about the ultimate value service learning can add to foreign language education.

In the second section, *Practices in Context: Fine-grained Views on Educational Practices of Global Citizenship*, the chapters collected present specific contexts and practices where concepts of GCE play out in diverse and variable ways, e.g. in view of local-national situations, collaborative project work, thematic trajectories such as peace or methodological approaches that include art. While the first section was designed to be broadly theoretical in scope, this section offers a practice-oriented counterpoint for understanding concrete adaptations and ramifications of global citizenship issues in foreign language pedagogies.

The beginning of this section is offered by Petra Rauschert, who contextualizes GCE practices within service learning and foreign language education. In her chapter "Intercultural Service Learning Reframed: A Comprehensive Model and its Practical Implementation in the Foreign Language Classroom", she acknowledges the positive effects of service learning yet also notes a lack of implementation within foreign language education. Intercultural service learning, which includes curricular learning, intercultural encounters and civic engagement all whilst using foreign language in local and global problem solving, is explored as a meaningful way to be an active citizen and communicate with others around the world. Rauschert develops a model of intercultural service learning that can empower others to see the potential in this approach and help educators design and evaluate projects, maintaining high standards of quality. The Global Peace Path project, which was undertaken in Germany and abroad, is offered as a specific example to demonstrate the model in practice. The chapter will show in what ways the project, which involves the writing of poetry promoting peace, had positive effects on students to develop their intercultural and democratic competences within a foreign language classroom.

To continue the engagement with contextualized practices, Michael Byram, Irina Golubeva and Melina Porto present a multi-faceted chapter on "Internationalism, Democracy, Political Education – An

Agenda for Foreign Language Education". They examine the ideology and the importance of welcoming internationalism both in a context of increasing nationalism and certainly within the climate of the COVID-19 pandemic, especially in foreign language education. The concept of "the plurilingual-and-interculturally competent democratically active citizen" is explored with reference to the Council of Europe's *Reference Framework of Competences for Democratic Culture*. The practical example of an intercultural citizenship project undertaken between Argentina and the USA is given, in which university students explored personal responses to the COVID-19 pandemic and were provided with the opportunity for growth, togetherness and ultimately, feelings of hope. Via artistic responses and communication in various languages, the outcomes for students were overwhelmingly positive, as they were able to find outlets for their feelings during a pandemic. The evaluation of responses confirmed a development towards becoming the aforementioned "plurilingual-and-interculturally competent democratically active citizen".

In the next chapter titled "Global Citizenship and Virtual Exchange Practices: Promoting Critical Digital Literacies and Intercultural Competence in Language Education", Marta Giralt, Liam Murray and Silvia Benini focus on digital shifts as a global challenge and situate foreign language learners within this globalized, diverse and digital world as another specific context for GCE practices. In order for students to find their way in this complex context, developing critical digital literacies and intercultural competence is a possible path, enabling them to assume responsibility for and become meaningfully involved in such a world. Giralt, Murray and Benini illustrate the development of critical digital literacies and intercultural competence through virtual exchanges, evidenced via a study with Applied Languages undergraduate students, demonstrating the importance of agentive literacy and multilingual critical digital pedagogies. As they show, the virtual exchange program expanded participants' perception and understanding of others and fostered skills required for global citizenship via experiential learning. Giralt, Murray and Benini advocate for global citizenship practices that develop both critical digital literacies and intercultural competence to be an integral part of classrooms, especially in the context of online learning as a result of the global pandemic.

Yoichi Kiyota zooms in on educational practices located in Japan, the Czech Republic and Portugal. In his chapter "Fostering Positive Intercultural Attitudes in a Japanese High School Context Through the Art Miles Mural Project", he focuses on an intercultural learning project to develop skills for students to become more globally minded. The context of EFL in Japan is established, including the caveat that Japanese youth are seen as less aware of domestic and global issues. Kiyota focuses on the importance of critical thinking in EFL as facilitated by more authentic input, broadening learners' understanding of the

significance of a language. Examples of on-site and virtual museum learning are given as a powerful means to develop visual and verbal literacy and develop critical thinking skills, all via experiential learning. The benefits of project-based learning are explored with a focus on the specific example of the Art Mile Mural Project. This project involved a high school in Tokyo that cooperated with high schools in the Czech Republic and Portugal to create murals that aimed at expressing cultural ideas and identities. Kiyota outlines the specific goals, tasks and skills developed via the project to arrive at a description of the myriad positive outcomes for students.

The third and last section entitled *Connections: Future Directions of Global Citizenship Education* is committed to pushing GCE forward in critical and meaningful ways. The chapters of this section seek out productive networks and innovative connections that facilitate to pave new ways – and close urgent gaps – to further instill future-oriented avenues into foreign language pedagogies that are concerned with "Educating the Global Citizen". Epistemologically, this endeavor is framed by accessing interdisciplinary link areas that have so far remained liminal to global citizenship research, including perspectives on ecopedagogy, digitalization, literature and migration as well as less widely taught and learned languages.

This section opens with a chapter on "'Hard Spaces' of Global Citizenship Education: A Comparative Analysis through Ecopedagogical, Feminist, and Linguistic Lenses". Greg William Misiaszek, Lauren Ila Misiaszek and Syed Nitas Iftekhar examine geographic and thematic "hard spaces" within GCE. They consider global citizenship within ecopedagogical, feminist, and linguistic frameworks, taking into consideration the complex pasts of citizen/non-citizen, globalizations and coloniality and their various effects within GCE. They construct arguments for the essential nature of GCE with a particular focus on ecopedagogy in language classrooms. Furthermore, they consider language within interdisciplinary social justice projects with connections made to humanities and social sciences in particular. Finally, the path to "soften" such "hard spaces" is explored, focusing on the importance and value of ecopedagogy, ecolinguistics and ecofeminism, with links made to the relevance and potential within foreign language education.

Christiane Lütge and Thorsten Merse embrace novel thinking about digitalization within the concept of GCE in their chapter on "Global Digital Citizenship – Educating the Citizens of the Future". They start off by arguing that the digital has transformed from something people merely use or consume to the very environment in which people live, learn and teach. This includes possibilities and potentials of digital technologies as well as restrictions and challenges of the digital in educational contexts. Lütge and Merse suggest that digital citizenship departs from classic notions of citizenship and instead builds on digital acts and the resulting self-construction of people's active role in society. They retrace

and review the current debate on global digital citizenship and identify key terms and trends relevant for foreign language education. In this context, they address how educators participate and contribute in the blended physical and digital worlds, and how they can leverage the digital world to foster global citizens. Special attention is paid to the question of how the contemporary debate moves from normative frameworks through activism and alternative models of digital participation towards digital cultures of creativity that help educate the citizens of the future.

The next chapter by Marta Janachowska-Budych adds both a perspective on literature and a perspective on migration, combined into an innovative avenue into global citizenship. In "Exercising Imagination. Teaching and Learning for Global Citizenship with Literature of Migration in the University Education", she describes imagination as key to picturing and inventing possible alternate situations and solutions to current problems and as fundamental to empathizing with others and exploring new possibilities. This literary perspective is specified with a focus on literature of migration, which Janachowska-Budych identifies as broad, in particular because its various forms reflect the myriad reasons and experiences of migration itself. She argues that the complex nature of this literature can evoke students' imagination of potential global issues and affect their senses of self and belonging, efficacy and emotion. Janachowska-Budych advocates the use of literature of migration within foreign language education by highlighting that both GCE and literature of migration are fundamentally relevant – rather than being considered superfluous extras. Moreover, the intercultural learning afforded by the engagement with literature of migration links directly to GCE and foreign language learning and teaching. This chapter makes a strong case for embracing migration both as a literary topic and indeed as a cultural concept in GCE.

The concluding chapter "Language Learning and Community Engagement for Global Citizenship" is presented by Eszter Tarsoly and Jelena Ćalić. They open up the concept of global citizenship toward less-widely used languages in their consideration of language education. While language education for cosmopolitanism often focuses on global languages, various benefits of engaging with speakers of less-widely used languages are established, such as the development of intercultural sensitivity in close focus on cultural and linguistic variation, the importance of appropriate representation and being able to see from others' points of view – all of which are attributes of the global citizen. Tarsoly and Ćalić present and discuss the results of their research at the Global Citizenship Summer School held in 2018 at University College London. In doing so, they detail students in action within London's myriad ethnic and linguistic communities and the encounters they had as part of collaborative language learning in a formal setting. They suggest that an engagement with speaker communities of less-widely used languages facilitates a "cosmopolitan moral orientation" providing enlightening and sometimes challenging experiences.

All in all, this edited volume seeks to establish an interdisciplinary web of conceptual, empirical and practice-oriented perspectives that strengthen the profile of foreign language education at the intersection with global citizenship education. The theoretical trajectories collected in this book – often drawing on immediately relevant link disciplines – provide a substantial basis upon which the merger of FLE and GCE can be built. In doing so, they enrich and multiply the theoretical engagements with and (re)constructions of GCE that are currently underway in FLE. The empirical and practice-oriented vistas orchestrated throughout this edited volume are indicative of the various anchoring points for articulating FLE priorities across GCE. Taken together, they offer an insightful case-in-point of how issues that are central to foreign language learning and teaching – including intercultural and virtual exchanges, digital and literary worlds, communicative and aesthetic encounters as well as thematic vistas (e.g. migration, sustainability and democracy) – can be made relevant in the context of GCE. Ultimately, this book can powerfully illustrate the envisaged triad of concepts, contexts and connections that jointly interweave and integrate perspectives of foreign language education with concerns of global citizenship education.

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**Part I**

# Concepts

Theoretical State-of-the-art on Global Citizenship in Foreign Language Education

# 1 Re-imagining Foreign Language Education in a Post-COVID-19 World

*Claire Kramsch*

## Introduction

On January 1, 2021, in the middle of a global pandemic, Wang Wenbin, Foreign Ministry spokesperson for the People's Republic of China, appeared on Facebook and sent New Year's wishes to the world. In impeccable English he declared:

> As we embrace the New Year, I'd like to thank our friends at home and abroad for your understanding and support of China's diplomatic work in 2020. I want to extend my best wishes to all of you.

Then, without any help from his notes, he proceeded to say "Happy New Year" in 36 different languages other than Mandarin, starting with English, French, Russian and Arabic, and ending with Swedish, Turkish, Hebrew and Swahili, in that order. With a disarming smile, he added: "These are all the languages I learned from my colleagues. I hope I have pulled it off. I wish all of you a happy, healthy and prosperous New Year".

Upon hearing these greetings, I experienced a conflicting mix of admiration and puzzlement. I admired and was even moved by the evident friendliness of a Chinese official taking pains to address each of the world's nations in their own language, even though the New Year was celebrated on different dates in different countries. But I was unsettled to suddenly find my native language, French, listed among 36 other languages equally "foreign" to one another under one dominant language, Mandarin Chinese, that remained unspoken. But did he really know 36 different linguacultures as well as he spoke English? I was also unsettled by the fact that these 36 languages were framed by the global English language spoken by a representative of PR China as it seemed to suggest that the Chinese accepted English as the legitimate *lingua franca* of the planet. I just couldn't imagine spokespersons for the Ministries of Foreign Affairs of France, Germany or Russia wishing the world a Happy New Year (if at all) in any other language than their national language – let alone thanking the world for its support of their country's diplomatic

work. I felt as "provincialized" as I had felt the first time I saw a map of the world not centered on France, but on the USA (Chakrabarti, 2000).

This experience has repeated itself in various ways as our world has been unsettled by COVID-19. The pandemic has had not only sanitary effects on the world's health, but it has also had social, cultural and political unsettling effects that will have to be addressed in a post-COVID-19 world. It has provided an X-ray of gross economic disparities and racial inequalities, environmental destruction, corporate neocolonial practices, a culture of ruthless individualism and competitiveness, as, for example, in the distribution of and resistance to the vaccine. It has problematized the unquestioned advance of an economic globalization based on a supposedly shared global interest and forced us to re-examine our values and what we are in the business of doing.

Overall, the pandemic has had a pedagogic effect by slowing life down to the bare essentials and imposing a time for reflection. What do we really want from our education, our profession, our life? In this chapter, I wish to examine one educational activity – foreign language teaching/learning – that has been particularly affected by globalization and the pandemic. "Foreign language (FL) education" will stand here as a concept that refers to the transmission and acquisition of ways of speaking, writing and thinking different from one's own at educational institutions. Taking as my context of inquiry the teaching and learning of foreign languages to adolescents and young adults, I ask:

(I)   How has the pandemic accelerated changes in existing conceptions of language, language use and language learning?
(II)  What solutions have been proposed in the last ten years to reconceptualize FL education and how do they stand up to the effects of the pandemic?
(III) How can we re –imagine FL education in a post-corona world?

While the phenomena I will be discussing are likely to happen in any corner of the globe, I will focus on concrete examples taken from years of teaching experience and training teachers to teach languages other than English at American colleges and universities.

## How Has the COVID-19 Pandemic Accelerated Changes in Existing Conceptions of Language, Language Learning and Language Use?

In foreign language education, the impossibility of in-person teaching and the dissatisfaction of many students with remote learning has exacerbated existing questions about language and language use, and about the value, nature and objectives of a communicative approach to teaching language. In a country like the US, in which foreign languages in schools and colleges are rarely a compulsory subject, the rationale for learning

a language other than English as a second, foreign, or heritage language varies according to individual needs and interests. The endemic concern about decreasing FL enrollments, low interest in study abroad, the difficulty in having students continue their study of a FL beyond the first two semesters has become more acute with the switch to online instruction and the travel interdictions caused by the pandemic. It has intensified a reconsideration of what FL educators are in the business of doing and what FL education should look like in a post-COVID-19 era.

### Changes in our Conceptions of Language

Since January 2020, the global pandemic has revealed several aspects of what McIntosh and Mendoza Denton have called the "linguistic and political emergency in which language finds itself today" (McIntosh & Mendoza-Denton, 2020: 1; see also Kramsch, 2021, Ch.5). This emergency manifests itself in the very knowledge we impart as language teachers.

*Relation between signifier and signified.* From day one of language instruction, teachers and learners are faced with foreign linguistic signifiers, whose signifieds are expected to be unfamiliar. However, at least the relation between signifier and signified was expected to be stable and predictable, guaranteed by the long-established conventions of a target speech community perceived as a homogenous community of native speakers. A *wall* was a wall was a wall, even if it was called *mur* in French and *Mauer* in German. In the last ten years, however, the increasingly multilingual and multicultural composition of speech communities and the splintering of these communities into different "cultures", e.g., national, political, generational, ethnic cultures, have exacerbated the gap between linguistic signs and the other signs that they index, as well as the social realities they refer to. The sign "wall" can no longer represent, as language textbooks suggest, a neutral signifier linked to a neutral signified (Kramsch, 2021, Ch.1). As soon as it is used in communication, language ceases to be a system of linguistic types and becomes an assemblage of linguistic tokens (Hanks, 1996) that don't necessarily refer to the same facts or to a common national narrative. The term *wall* in "The Great Wall of China", or "The Berlin Wall" or Trump's declaration "We will build a beautiful wall on our southern border" does have a common prototypical meaning, but it doesn't help to understand its meaning only as a linguistic token (Kramsch, 2021, Ch.1). Viewing language as communication opens the door to the culture wars we are living through today. It is becoming more and more difficult for French teachers to say: "The French speak this way", for teachers of English to say "Americans think that way". Which Frenchmen? Which Americans?

*Commodification of language.* It is no coincidence that the communicative approach to language teaching emerged in the 1970's at the same

time as the advent of networked computers enabled language users not only to "say" the world but to "act upon" it. This performative nature of digital knowledge has given FL education quite a different role than in the days of the grammar/translation approach. The purpose of language and language use is now seen as instrumental: To get things done – not representation, but mobilization, or representation in order to mobilize. Teachers decry the fact that their students are learning language primarily for utilitarian, instrumental purposes, e.g., to enhance their marketability or their tourist experiences and that they are less interested in what the words of the language represent, i.e., evoke, for native speakers of the language in the target culture.

*Relation between language form and function.* Of the six functions of language identified by Jakobson (1960), FL education has traditionally focused at the beginning levels on the referential, the metalinguistic and, in communicative language teaching, the phatic functions of language, leaving the emotive, conative and poetic functions for the more advanced levels. However, today, the uses of language in everyday life – on social media, in the press, on television, in entertainment and business are increasingly favoring these last three functions for marketing and mobilizing purposes.[1] Marketing ads, for example, as well as Facebook's algorithms, heavily rely on hidden persuaders that through their emotive and conative function call for a cognitive, affective response and prompts consumers to action. By contrast, while foreign language teachers have beginning learners read and recite simple poems, they mainly use them to teach vocabulary, grammar and pronunciation, i.e., the metalinguistic, not the emotive and poetic functions of language.

*The relation of language and other symbolic systems* has changed: Language is no longer the primary symbolic system to make meaning in our global digital age. Verbal texts increasingly have to compete with visual, televisual, video and virtual texts for the attention of students. This has led to a drastic drop in language learners' desire and ability to read longer stretches of text; they are less interested in the institutional/conventional meanings of any given speech community than in the possibility of creating their own meanings, in playing with the language, in making their voices heard and paid attention to.

The *Relation of language and social reality* has changed. Ultimately, what is affecting FL education is the changed relation between words and the social and cultural world they evoke. This is particularly noticeable in the way language acquisition and use are talked about and the sloganization of the research field, with its jargon, euphemisms and woke language (Schmenk et al., 2019).

These changes in the way language has been viewed before and during the pandemic form the environment in which a post-COVID-19 FL education will have to re-imagine itself.

### Changes in Language Learning

While with the rise of communication technologies, second/foreign language education in the 1980s and 1990s was predicated on somewhat simplistic beliefs about communication as the transfer of information through the encoding and decoding of messages and their conventionally accepted meanings, in the last ten years, due to globalization, social media and the increasingly intercultural nature of verbal exchanges, researchers in FL education have adopted a more complex view of language and language use. It is now commonly accepted that:

- Using language is a matter of making meaning, not just of using a code accurately (Kern, 2015);
- Dictionary meanings have been replaced by meaning in discourse (Kramsch, 1993);
- Language is only one of many symbolic systems to make meaning: multimodality, multisemiotics (Kern, 2015);
- Culture is no longer seen as the stable, conventional ways of talking and behaving of a homogenous speech community, but as the historicity and subjectivity of the members of multilingual/multicultural societies (Kramsch, 2009);
- The native speaker has been replaced by the bi/multilingual speaker as the target model for language learners to emulate (Canagarajah, 2013; Kramsch & Zhang, 2018; Cenoz & Gorter, 2015);
- Renewed interest in translation (House, 2012), worries about Google Translate (Hellmich & Vinall, 2022). The global explosion of networked computers, social media, Google and Facebook have transformed the way learners learn to communicate in a foreign language (Kramsch, 2021; Jones et al., 2015)

This post-modern or ecological view of language learning has been reinforced by the displaced learning conditions imposed by the pandemic.

### Changes in the Modalities of Language Use and Knowledge Transmission

Indeed, the obligatory confinement caused by the pandemic, the social distancing it has imposed has increased our reliance on digital media. It has forced learners to communicate exclusively online, to read and write on laptop screens and to give sustained attention to a variety of stimuli in a medium that encourages exploration and multitasking. The use of Google Translate has eliminated much of the pain of looking up words in the dictionary or even learning vocabulary while the Internet has provided endless resources for making meaning beyond language and has yielded visual tourist-like experiences of the foreign culture that give the illusion of travel.

Among the many subjects taught in academia, foreign languages seem to have been particularly targeted by the computer industry to facilitate the teaching and learning of languages. Many FL educators would agree with Karim Sadhegi, editor of the *Iranian Journal of Foreign Language Teaching*, who recently sent around a Call for Papers for two edited volumes, titled respectively: '*Technological Innovations in Second Language Teacher Education and Professional Development at the Time of the Pandemic*' and '*Technologically Enhanced Language Teaching and Learning: Post C-19 Lessons*'. Sadeghi sets the following context for the Call for Papers:

> Although the role of technology has long been recognized in general education and (second) language teaching/teacher education, the current experience has proved the inevitable and vital role of technology (in its various forms including the Internet, CALL, MALL, TALL, TELL, Social Media, and so on) in the success of our enterprise, which ultimately is to facilitate learning for language learners/ trainee teachers. *Few people will now dispute the argument that were it not for technology, education would have come to a stop in most parts of the world.*
>
> (my emphasis)

It is not clear that foreign language "education would have come to a stop in most parts of the world" without digital technology. But much depends on what we mean by "education". In many ways, the "bare-bones pedagogy "(1993, p. 132) that Alice Kaplan experienced teaching elementary French lessons, "where content means almost nothing and power, desire, provocation almost everything" (Kaplan, 1993, pp.128–129) has been replaced by an online pedagogy that mimicks a classroom but without the raw symbolic power at work in a language class that is built on imagined worlds of sounds and tastes, emotions and fantasies embodied in a communal experience of unfamiliar verbal behaviors. Today, the zoom format that reduces bodies to talking heads and prioritizes the learning of the code and the exchange of "information", turns human communication into what the computer does best: Postings, wordings and constant tracking.

As the living target culture has become inaccessible, digital technology has inserted itself into the acquisition process, making the acquisition of another language at once less onerous and more "efficient". The defamiliarization effect caused by the direct contact with the foreign is diminished now that it is mediated by a familiar technology. The urgent and painstaking memorization of vocabulary and rules of grammar is cancelled by access to the Internet that obviates the need for rote learning and offers itself as unlimited knowledge base at the click of a mouse.

What is lost in urgency is of course gained in playfulness, creativity, multimodality and the exhilarating expression of a self that can be shaped

and curated at will on social media. The notions that formed the basis of communicative competence: Authenticity, negotiation and interpretation of intended meanings (Breen & Candlin, 1980) have changed value in a world that is no longer dependent on the mastery of languages other than English to succeed. The pandemic has accelerated a trend in FL education that the computer industry has vigorously exploited and that will continue in post-COVID-19 times.

### Changes in the Ultimate Goals of FL Education

The ultimate goal of learning a foreign language at educational institutions since the Second World War has generally been subordinated to the international and global interests of the nation-state. But while in the first half of the twentieth century nations were mostly concerned about securing world peace through learning the language of friends and foes, the pre-eminence of the United States on the world stage after the Second World War gave a different role to FL education. As colonial empires collapsed and the Soviet Union ceased to be a major world power, the U.K./US made English into the world's lingua franca and replaced the Cold War with international economic competition. Around the world, other national and regional languages and cultures have had to compete with English for student enrollments, educational resources and job opportunities.

Since the Second World War and under the influence of English Language Teaching and its extensive research opportunities in Applied Linguistics, other languages have adopted pedagogic approaches based on communicative, interactive principles, common frameworks for testing learners' communicative competence (CEFR, ACTFL Standards) and common goals such as the importance of "usable skills", the value of multilingualism and diversity, and the need for multimodality and multiliteracy.

In the 1990s, after the onset of globalization the goals of FL education have changed yet again. They have had to respond to the politics of identity, language and culture in a globalized world made up of increasingly multilingual and multilingual societies, in which classroom students do not necessarily share the same native language and culture nor the same understanding of history, and in which digital technologies are transforming what it means to learn a second, heritage or foreign language. Today all three goals co-exist and serve to justify investing in FL education on institutional websites and promotional brochures.

### International Peace and Understanding

One of the main purposes of learning a foreign language in the centralized educational systems of European nation-states in the first half of the twentieth century was to prevent the resurgence of murderous wars between nations in the age of nationalism. Thus, for example, the wars between

France and Germany in 1870, 1914 and 1939 showed the importance of learning the language of other nations, getting to know their history and culture and understanding their people's mentality. This was done by teaching the grammar and skills of translation to and from the L2, and by getting acquainted with a people's national literature.

After the Second World War, with the switch to the teaching of more communicative skills, the goals of FL education slowly came to include the ability to interact with native speakers across national borders. International Area Studies were born as well as student and scholar exchanges. But very quickly, international peace gave way to international competition. The purpose of teaching English, in particular, was aimed at making nations competitive with one another on the world market. As English became the global language of the planet, other national languages have retained their national and international political goals.

FL education in France, for example, has retained its original civic and nation-building goals, by committing itself to forming a more enlightened and socially inclusive citizenry while retaining standard French as the official national language. Since 1998 the teaching of foreign languages includes the teaching of regional languages within the centralized National Educational system.

> Le système éducatif dispense un enseignement de langues vivantes étrangères et régionales varié, garant du plurilinguisme et de la diversité culturelle sur le territoire. L'apprentissage des langues tient une place fondamentale dans la construction de la citoyenneté, dans l'enrichissement de la personnalité et dans l'ouverture au monde. Il favorise également l'employabilité des jeunes en France et à l'étranger.

> The [French] educational system provides a teaching of foreign and regional languages that is varied and committed to multilingualism and cultural diversity on the national territory. The learning of languages is fundamental to the construction of French citizens, the enrichment of their personality and their opening up to the world. It also facilitates the employability of youngsters in France and abroad.
> (Bulletin Officiel de l'éducation nationale de la jeunesse et des sports No.39, 22 oct. 2015, my translation)

By making English the obligatory first foreign language and a choice of German, Spanish or Italian the obligatory second foreign language, together with other less commonly taught languages (such as Arabic, Mandarin, Modern Greek, Hebrew, Japanese, Russian, or Turkish) or regional languages (such as Breton or Occitan) at French middle and high schools, the French educational system makes sure to counterbalance the teaching of English with the teaching of other national languages, in particular the language of France's neighbor, Germany.

*Economic Competitiveness*

Where former colonial countries like France promote FL education to serve the needs of a well-educated national citizenry at home and the projection of symbolic power on the international stage, an immigration country like the US fosters FL education for national cohesion at home and economic competitiveness abroad. In the US, language teaching and learning at the secondary level varies greatly from state to state, at public vs private schools, according to geographical location and socioeconomic status and to the local curriculum mandates of 16,000 school boards across the country. By contrast, the study of foreign languages at colleges and universities has been framed by campus administrations in Area Studies terms, i.e., in terms that reflect the United States' political ambitions after the Second World War. Institutes for Latin American Studies, European Studies, East Asian Studies, African Studies, South Asian Studies, born in the Sputnik era of the 1970s, invigorated the teaching and learning of languages essential to American geopolitical interests. Academic structures themselves match the nationalistic orientation of FL education: Departments of German, French, East Asian Languages, Spanish and Portuguese, Slavic languages – all reflect a US view of its spheres of influence. As Nicholas Dirks (2012) pointed out, FL education in the US has been heavily aligned with the proficiency goals of the Foreign Service and Defense Language Institutes (ACTFL, 2000) and the post-Second World War planning of the CIA and USAID. The Area Studies thinking was actively a product of the Cold War until the collapse of the Soviet Union, after which it has contributed to economic globalization. But this globalization is based on a geopolitical vision inherited from the time when the US government was spying on and attempting to export its democracy to the rest of the world. The rapid spread of English as a global language (Pennycook, 1994) has led to the worldwide perception that globalization is in fact an "Americanization" or "McDonaldization" of the planet. In this view, globalization has not really diminished the nationalistic agenda of the United States. Indeed, despite all the talk about diversity, multilingualism and multiculturality, globalization is seen by many as triggering a resurgence of nationalism in the US and around the world.

But in addition to being an economic issue, FL education in the US is also a civil rights issue. For non-Anglo Americans to learn the language of their ancestors is to help strengthen pride in national diversity and thus reinforce national cohesion. If a university decides to make budget cuts in language programs, the students protesting on campus will be the heritage language, not the foreign language students. Since many of the native language teachers have emigrated to the US to escape personal, political or economic hardships at home, their relationship to their original culture is ambivalent – both critical and nostalgic. The way they teach their language and culture must be sensitive to the political climate and public opinion of the time in the US.

*Global Citizenship*

Nowadays, the goals of FL education are often touted on websites and promotional material as "global citizenship". What is meant by that? UNESCO's official definition is as follows:

> The primary aim of Global Citizenship Education (GCED) is nurturing respect for all, building *a sense of belonging to a common humanity* and helping learners become *responsible and active global citizens*. GCED aims to empower learners to assume active roles to face and *resolve global challenges* and to *become proactive contributors to a more peaceful, tolerant, inclusive and secure world.* Education for global citizenship helps young people develop the core competencies which allow them to *actively engage with the world* and help to make it a more just and sustainable place. It is a form of civic learning that involves students' active participation in projects that address global issues of a social, political, economic, or environmental nature,
>
> (McIlvenny, my emphases)

This aspirational statement of purpose has been operationalized by Michael Byram's notion of intercultural citizenship (2021, p. 122) and scholars in intercultural communication like Jane Jackson (2020) and those who argue for educating the cosmopolitan citizen (Osler, 2005, p. 19), the critical intercultural speaker (Guilherme, 2002, p. 126) or the transnational citizen (Risager, 2007, p. 208). While the objectives in italics in the UNESCO document are unassailable and even praiseworthy, it is not clear what the term "citizenship" adds to the concept of international education if there is no global civic institution that guarantees the rights and duties of these "global citizens". Until such an institution exists, global citizenship education remains a lofty, idealistic goal, that risks being reduced to a meaningless metaphor, or being coopted by corporate interests that speak global English and for whom globalization really means the Americanization of the planet.

   The changes in language, language learning and language use that I have just discussed have affected the value given to FL education both in the public's view and in applied linguistic research. While in the last twenty years FL education in the US has experienced a decline in public interest, research in applied linguistics has vigorously responded to the changes by developing post-structuralist/ post-modern theories of language (e.g. McNamara, 2012), ecological/ multilingual theories of language learning (e.g. van Lier, 2004; Larsen-Freeman & Cameron, 2008), and constructivist/critical theories of language use (e.g. Pennycook, 2001).[2] The overwhelming presence of English language education on the global stage has rendered mostly invisible the enormous amount of research carried out on the teaching of other foreign languages in non-English speaking

countries, say, the teaching of German in China or Chinese in France and the cross-fertilization that such educational endeavors has occasioned. By facilitating global exchanges online, the pandemic has made it easier for researchers to reach out beyond the borders of the English-speaking world. It offers an opportunity to critically examine some of the latest FL education theories to see how well they hold up in global post-COVID times. In the next section I examine five of these theories.

## What Theories Have Been Proposed in the Last Ten Years to Reconceptualize FL Education and How Do They Hold Up in Post-COVID Times?

FL education research has responded to the challenge of globalization in five different ways, expressed through five different prefixes (inter-, multi-, trans-, de-, post-), that each express the need to reach out across cultures, social semiotic modalities and linguistic systems and to cross historical and technological borders of all kinds. Each prefix is represented here by a scholar in applied linguistics whose work has been emblematic of the efforts to attune FL education to the needs of a globalized world.

### *Michael Byram's Intercultural Communicative Competence (2021)*

In his revised version of *Teaching and assessing intercultural communicative competence*, Michael Byram revisits his ICC model in light of the goal of intercultural citizenship. Having included communicative competence as part of IC, he now adds symbolic competence to the mix and refines his *savoir s'engager* (critical cultural awareness/political education) and *savoir être* (attitudes of curiosity and openness). Faithful to his original model, Byram reminds us that culture in ICC need not be national, it can also be regional, occupational or ethnic. Byram now explicitly addresses the question of power in ICC, a question "which becomes particularly evident where an intercultural speaker might be acting as mediator, for they will need not only to be conscious of power differentials but also to find ways of overcoming them in order to ensure mutual understanding" (2021, p. 72). Note that mutual understanding in this view is seen as "overcoming power differentials", not agreeing to disagree, or switching to another language, or engaging in a common task despite the lack of mutual understanding. Byram responds to his critics by stressing his views on the goals of FL education:

> My purpose is not that language learners should become applied linguists. *They should become ethnographers and political activists who can use their critical awareness of languaculture and the power differentials that inhere in dialogue to pursue the more important (sic!) aims of "political education" or "intercultural citizenship".* It is important to remember that the model I offer is not a model of

communication and interaction but of the teachable, learnable and assessable objectives or learning outcomes which are feasible for classrooms in existing education systems.

<div align="right">(p. 72, my emphasis)</div>

If we look at Byram's revisited notion of ICC, how does it hold up to the needs of the post-corona moment? The importance Byram gives to political education and intercultural citizenship explicitly addresses the need to find common ground and to teach mediation skills at a time when the pandemic has brought to light political and economic inequalities among speakers and the tribalization of language practices. But by placing the rational individual, not language, at its center, the ICC model cannot account for the way *culture is constructed, rationally and irrationally, through language*. The fact that an American president could be impeached on the basis of "incitement to violence" *through words* is a case in point (see Kramsch, 2021). How are the model's six *savoirs* (and *pouvoirs!*) achieved through language as social semiotic and social symbolic power in the competitive global world of post-COVID times?

### Kern's Multiliteracies (2015)

In *Language, literacy, and technology* (2015) Richard Kern addresses the crucial technological aspect of globalization. After all, (dis)information, post-truth, hate speech, intercultural mediation all happen these days via global TV networks and social media. Kern's model of multiliteracy has sharpened our awareness that language is only one of the many modalities to make meaning. It has shown the increasingly important role that computer technology plays in translating any language into any other via English, in putting any learner in touch with any native speaker anywhere in the world and in providing cultural and historical information about any target culture through the Internet – in short, in facilitating the learning of foreign languages to promote global commerce and industry.

> We may not be going "more oral" or "more visual" in some overall sense, but it does seem we are going more "multi" as in mutichannel, multimodal, multilingual, multicultural, multisymbolic, and multisystemic. This confronts our educational programs with a fundamental question: does our pedagogy value and reflect the "multi" or does it attempt to suppress it by emphasizing standardization and normativity in language use and meaning-making practices? We are witnessing instability not only in norms of writing and reading, but also in learning-teaching roles, as learners are often more skilled in manipulating the new medium than their parents or teachers.

<div align="right">(p. 221)</div>

After COVID-19, with the intensive use that has been made of digital technology during the pandemic, FL education will need to build in not only digital competence, but critical algorithmic awareness into our study of foreign languages, in the way it did with critical textual analysis in the days of print literacy. Kern's multiliteracies model responds to the current post-structuralist idea that the linguistic sign is not as stable as it was once thought to be, when speech communities were more homogenous and meanings more predictable.

The situated and relational pedagogy of this model draws attention to the complex array of social-semiotic codes between which we operate, but it does not mention the symbolic violence that such literacy practices elicit. It cannot explain the intensity of the culture wars (e.g. white supremacist and xenophobic practices) that the pandemic has unleashed. We will need a model of FL education that explains how the learning of foreign signs can change learners' perceptions of reality and understanding of history. Byram's political activism and Kern's multisemiotic awareness will need to be supplemented by the ability to step in someone else's shoes and understand reality from their perspective.

### *Li Wei's Translanguaging as a Theory of the Practice (2018)*

For Li Wei, "language learning is a process of embodied participation and re-semiotization" (Li, 2018). Like Kern, he challenges the code view of language (p. 27) and forcefully distinguishes between a polyglot and a multilingual. While a polyglot is someone who has mastered multiple codes,

> a multingual is someone who is aware of the existence of the political entities of named languages, has acquired some of their structural features, and has a Translanguaging Instinct that enables a resolution of the differences, discrepancies, inconsistencies, and ambiguities, if and when they need to be resolved, and manipulate them for strategic gains.
>
> (p. 19)

Translanguaging theory sees language "as a multilingual, multisemiotic, multisensory and multimodal resource that human beings use for thinking and for communicating thought" (p. 26). The prefix trans- indexes not only the crossing of linguistic boundaries between one linguistic system and another as in codeswitching or codemixing, but the crossing of multiple semiotic systems, communication channels, modalities, language functions, speech genres and the like.

While Byram's intercultural communicative competence seeks to overcome power differentials through "critical cultural awareness" (*savoir s'engager*) and "attitudes of curiosity and openness" (*savoir etre*) to reach mutual understanding, Li Wei suggests going *beyond* language

from a site of "creativity and power" or Thirdspace (p. 25) to engage multiple meaning-making systems and subjectivities within a critical pedagogy that strives for social justice and a linguistic human rights agenda. In a sense Li Wei's notion of translanguaging could be seen as a linguist's response to the educationist Byram's call for injecting political activism in FL education, but on a larger scale. It is related to Kramsch's notion of symbolic competence that consists of being attuned to differentials in symbolic power and being able to manipulate them to position oneself to one's advantage in social contexts. This manipulation includes "reframing ways of seeing familiar events" (e.g. by eschewing dubious dichotomies), "creating alternative realities, and finding an appropriate subject position between languages, so to speak" (Kramsch, 2009, p. 201).

What Byram, Kern and Li Wei are trying to express is a role for FL educators to teach both the symbolic system itself and its role in constructing social reality. The specific contribution of Translanguaging theory is, however, to remind us how narrowly most FL education has conceived of language and language use as compared to the full global ecology that translanguaging implies and that the pandemic has restricted to what one can see on a screen. It calls for bringing back forgotten functions of language such as the poetic function, the uses of literature and literary translation from and into the foreign language and the remake of films for different audiences.

### Macedo's Decolonizing Efforts (2019)

Under such section headings as "Class reproduction in foreign language education", "The dialectic relationship between theory and practice" "That's why I don't do theory", "The hegemony of English", Donaldo Macedo (2019) passes in review the power struggles and the contradictions that face FL educators in the United States and that have only been exacerbated by the pandemic: The caste system in FL departments, the class biases and colonial attitudes in the teaching of former colonial languages like German, French or Spanish, the global spread of English.

"By and large, the asymmetrical power relations that inform the co-existence between foreign language studies and the corresponding literatures result in the marginalization of foreign language education" (Macedo, 2019, p. 10). Even though many urban universities are surrounded by immigrant communities that speak the language being taught in their foreign language and literature departments, seldom are students encouraged to go to these language communities to practice, say, the Spanish they are currently learning. The expectation is that they will go to Spain (Macedo, 2019).

Decrying the "elitism" of those who conduct linguistic research or literary scholarship in FL departments and who "dismiss or devalue any

form of study regarding practice as a means to achieve higher status within the field", Macedo comments:

> As a reaction, many practitioners will reject any form of theory, which in the field of foreign language teaching gives rise to the *fetishization* of methods (Bartolomé, 1994; Macedo & Bartolomé, 2001) that almost always disarticulate theory from practice, even though … every practice is imbued in a theory that guides and shapes it, acknowledged or not. Nevertheless, the field of language teaching is populated by many practitioners who abhor both theory and critical language analysis that is heavily based on theory.
>
> <div align="right">(2019, p. 9, emphasis in the text)</div>

How are these troubling aspects of FL education experienced by the practitioners themselves? A study by Kramsch & Zhang (2018) reveals the complex position of the multilingual instructor teaching a foreign language at a post-secondary institution in the US. While most instructors hold a high sense of educational mission and an acute awareness of their role as mediators between cultures, they have to deal with the ambivalent, even contradictory goals of FL education in the US. Language teachers have been trained and hired to teach American students a language other than their own in order to get them to know and understand other people's way of thinking and embrace new cultures – according to departmental websites; but they live in a culture that promotes anglophone monolingualism and monoculturalism. Academic institutions encourage their students to gain rich intercultural experience by studying a foreign language and going abroad but makes it impossible for them to do so because of the impossibly time-consuming course requirements of their major, especially in the sciences. And, as Macedo points out, classist and xenophobic attitudes prevent them from getting to know the immigrant native speakers down the street. While many FL teachers have themselves experienced the hardships of immigration, displacement and precarity, their students are more interested in appearing multilingual and cosmopolitan and in appropriating for themselves the appearance of fluency, rather than getting to really understand the way French or Chinese speakers reason. FL education is seen in academic circles not as a scholarly endeavor but as a service profession, aspects of which can increasingly be replaced by communication technology, as discussed in the next section.

### Pennycook's Post-humanism (2018)

Pennycook (2018) picks up on many of the ideas offered in the last 20 years to update applied linguistics: The need to open the field to a critical approach to current global problems such as inequalities and social justice, the push to view language as a multisemiotic, multimodal

entanglement of human beings with one another and to consider multi-lingualism not as the mastery and use of several codes but as a site of creativity and symbolic power. But he goes one step further, as he argues that the human today cannot be considered apart from other things on the planet, in particular the technology it has produced. His aim is to decenter the anthropocentric position of humans and human language and "to see humans as entangled and implicated in other beings" (2018, p. 126). What does this mean for FL education?

> Language learning happens in and around a much wider set of semi-otic assemblages including touch, smell, taste, things generally, since what is at stake here is neither mutual understanding nor mutual misunderstanding but rather a series of adjustments, interpretations, connections, affiliations and adaptations, or what we might call *attunements*.
>
> (Pennycook, 2018, p. 131)

This way of thinking in terms of entanglements, assemblages and attunements Pennycook calls a "posthumanist" approach to the study of language, not in the sense that it seeks to efface humans, but rather "that it seeks to reorganize the relationships among humans and other animals and objects, to move towards a new settlement that is less anthropocentric" (2018, p. 135). And he quotes Thurlow: "The point here is not to deny language but to provincialize it: to recognize its limits, to acknowledge its constructedness and to open ourselves up to a world of communicating and knowing beyond – or beside/s- words (2016, as cited in Pennycook, 2018, p. 136).

Pennycook's posthumanism is eminently relevant at a time where a virus has profoundly disrupted human life around the globe and where digital technology has rushed in to fill the gaps. Human language has indeed been provincialized, i.e., lost its preeminent position to explain, rationalize and resolve conflicts. It seems to have been supplanted by unpredictable liminal situations of life and death on the one hand, and by the computer's algorithmic decisions on the other, that are shaping our very thought and knowledge. And yet Pennycook's own posthumanist reflections could have only been born from a uniquely human mind, albeit a mind attuned to and entangled with the "minds" of viruses and computers. How will FL education deal with such dilemmas in a post-pandemic world?

The five scholars discussed above give us some pointers as to how FL education could benefit from rethinking its mission and its practices in the years to come. They could be summarized in the form of five questions:

- How can FL education educate the global citizen through a performative view of language as social semiotic and language use as border crossing?
- How can it teach single languages multilingually?

- How can it develop students' empathy and ability to put themselves in other people's shoes?
- How can it practice decentering and reflexive practice?
- How can it decolonize its relationship with digital technology?

## How Can We Re-envisage FL Education in a Post-COVID-19 World?

Many education scholars feel that the pandemic-induced interruptions of intercultural communication-as-usual are an opportunity to rethink what we really want students to learn. As we try to imagine a post-COVID-19 FL education, we have to be mindful that the post-corona challenge is not only to make foreign language learners proficient or competent in using foreign ways of speaking and writing, but rather to implicate them in the lives of others who don't speak and don't think like them, who don't see the world like them and yet on whom they depend and to whom they are answerable. As Kramsch and Uryu (2012) noted, "the problem is no longer a juxtaposition of various identities working in harmony with one another, but an entanglement of subjectivities, refracted in one another, historically interdependent, and morally accountable to one another" (p. 218).

### *Educating the "Global Citizen" Through Border Crossing*

Native foreign language teachers have always been both "in place" and "out of place". The language and culture they teach is both their own and, if they have taught abroad for a number of years, no longer quite their own. Throughout the pandemic, their students too have experienced displacement, loss and separation. These displacements can be harnessed by a FL education whose role should be seen not as erasing borders or overcoming and resolving conflicts, but as essentially naming, understanding and crossing borders.

*Experiential borders.* Whether they are native or non-native speakers of the language they teach, FL educators have had valuable experience crossing geographical, linguistic, cultural borders as multilingual instructors (Kramsch & Zhang, 2018) and as survivors of the pandemic; they should make those experiences one of the central sources of inspiration in their teaching and in reaching out to their students.

*Disciplinary boundaries.* FL educators have to draw on a variety of disciplinary fields in the human and in the social sciences to understand what it means to learn a language. They should be encouraged to further develop their knowledge of these fields and should be given professional incentives to do so.

*Academic boundaries*: If they are to train the future "global citizens" of tomorrow, FL educators must cross the academic boundaries between those who do research and those who teach, those who teach language

classes and those who teach applied linguistics. If FL education includes reflexive practice it has to give both teachers and learners the possibility of doing their own ethnographic research.

*National borders in FL education research.* Different countries have different cultural and educational traditions. For example, teachers of French can benefit from acquainting themselves with research not only in Anglosaxon Applied Linguistics but in French *didactique des langues*, teachers of German in *FSDidakti*k or *Sprachlehrforschung*.

*Third place.* The concept of third place, that surfaced in the 1990s in FL education (Kramsch, 1993) was not meant to eliminate borders, but to eschew reductive dichotomies. With globalization and ecological theories of knowledge, the static metaphor of third place has been resignified into a more dynamic metaphor of multilingualism that indexes diversity/ mobility/ transformation (see Kramsch, 2009). The urgent question today is whether the all-encompassing global culture of digital technology will leave enough interstices in the assemblages of the human and the machine for humans to retain this crucial ability to cast a critical and reflexive glance at the assemblage itself.

### Educating for Emotional Decentering and Empathy

In her new book *Empathy Diaries* (2021), the psychoanalyst Sherry Turkle argues that one of the casualties of living online during the COVID-19 pandemic and of the shallow social contact through emails, tweets and zoom sessions, has been a decline in empathy. As Casey Schwartz explains:

> As we disappear into our lives onscreen, spending less time in reflective solitude, and less time in real-life conversation with others, empathy, as Turkle sees it, is one of the casualties. With the proliferation of screens, students seem less and less able to put themselves in another point of view. The word empathy, which she defines as "the ability not only to put yourself in someone else's place, but to put yourself in someone else's *problem*", is a concern for Turkle, who believes that the pandemic is a "liminal" time with a built-in opportunity to reinvent.
>
> (Schwartz, 2021).

Indeed, as the German saying goes, one can only feel for (*mitempfinden*) i.e., have empathy with, another person, if one first allows oneself to feel (*empfinden)*. While the role of affect and emotions have been amply studied in applied linguistics (e.g., Pavlenko, 2005; Dewaele, 2010) it has mostly been researched in intercultural communication as the cognitive and affective ability to "comprehend a distressing situation, recognize another's emotions and assume that person's perspective" (Knafo et al., 2008, p. 737) – a psychological notion that entails personal growth,

intercultural development and ultimately the kind of global civic engagement that Byram argues for under "skills of empathy" (Byram, 2021, p. 76).

By contrast, I will use the term "empathy" as a social-anthropological notion. More than just a skill, it is an emotionally and epistemologically decentering stance upon which the whole FL education project relies as a border-crossing process. It is different from love, agreement or even sympathy. It is the willingness to step out of one's usual way of feeling, reasoning and talking about things and enter "someone else's problem" – and to understand what makes it a "problem" for that particular person in the first place. I consider epistemological decentering in the next section, but I want first to give an example of empathy as emotional decentering in a FL classroom.

In an effort to decenter her educational practice and teach her students empathy Annamaria Bellezza, an Italian instructor at UC Berkeley, engaged her students in scripting and performing a scenario illustrating one of the conflicts of global concern both in the US and in Italy. Taking as a model Pirandello's *Six characters in search of an author*, the script *Six immigrants in search of a border* was written by a first-generation Mexican-American female student. She cast a white-American student of European descent to play José, a first-generation Mexican-American who spent five years in California's Soledad State Prison for a crime he did not commit. José's character was based on the student's real cousin who became infected with COVID-19 after being released from prison. Kevin's character is a young white-American Border Patrol guard played by an Italian-American student. Here is how Annamaria describes the activity.

> In this scene José is trying to get Kevin to empathize with the struggles of the six characters and allow them to perform their "drama" in front of a live audience. The original text is in Italian. This is my translation.

> JOSÉ: What's the word *border* to you?
> KEVIN: A line separating two countries.
> JOSÉ: Do you know what it means to me? Do you know what it means to Amir, to Kayla, to Malek who walked for days, got robbed, got raped, and saw family members drowning in the middle of the Mediterranean Sea when their rickety, overloaded boat capsized on their way to Italy?
> KEVIN: I am sorry, I truly am, but what do you want me to do? Solve the problems of the world? Do you also want to blame me for getting the virus?
> JOSÉ: Yes, I am. We had no access to information, no access to masks, didn't have the luxury to work from home like you people … (pauses) … ever tried to put yourself in *our* shoes?

> After the performance, José commented: "I learned a lot about the plight of immigrants, wrote essays about it, watched movies on the subject, but I never really *got it* until I worked through this scene: Playing a Mexican immigrant in search of a border had a profound impact on my view of immigrants in general, as I truly *felt* his pain when I spoke his words, which caused me to move my body in a certain way, and say things I wouldn't otherwise have said, when I had to struggle to put myself in his shoes and call out injustices that, as part of the dominant culture, I am a part of …"
>
> (Adler et al., forthcoming)

The performative nature of this activity enabled the students to put themselves in someone else's shoes, by both embodying the insider's perspective on the conflicts discussed (José) while retaining the objectivized outsider's perspective (Kevin). To this emotional decentering exercise, the instructor will later add the opportunity for an epistemological decentering in which students and teacher will critically examine the learning exercise and epistemologically decenter the problem itself.

### Educating for Epistemological Decentering and Reflexive Practice

As he contemplates the future of anthropology in a world characterized by processes of political and economic multipolarity and the decolonization of knowledge, the French anthropologist Michel Agier suggests resignifying the culturalist concept of "decentering" into one that applies to "any situation, here and now" through a process of reflexive ethnography. In this new dispensation, anthropologists would not decenter themselves by casting their (sometimes orientalist) gaze on an exotic Other across geographical borders (a process that many language textbooks still engage in as they present and explain the target culture to language learners). Instead, he says, they would decenter, i.e., defamiliarize the very way humans acquire, create and use knowledge, both about the world and themselves, by making borders of all kinds into places of observation and understanding of our increasing socially and cultural global lives. A decentered self would focus not only on what is said, but also on the silences, the prior knowledges and pre-conceived ideas that remain unsaid because they are thought outside one's own way of thinking – beyond words.

The times are favorable for such a reflexive turn in FL education. The call for more reflexivity has been made in the field of intercultural communication (e.g. Byrd Clark & Dervin, 2014) but within the parameters of familiar thought patterns. Reflexivity coupled with epistemologically decentering practices would greatly help their students understand the link between language, thought and knowledge. As an example of such a practice, Deborah Blocker, a French scholar educated in France and now teaching in the United States, recounts her attempt at teaching her

American students how to analyze texts and write about them according to the rules of the French *explication de textes* and *commentaire composé* that every French citizen must learn to do in French schools.[3] The goal was not to make them into "little Frenchmen" but to engage them in the way the French educational system trains its citizens to think and reason rationally. For students used to reading and writing as participatory activities that require group collaboration, brainstorming, negotiation of meaning and ample feedback, the French rule-governed literacy practice felt strange and to some even wrong. But Blocker built into the exercise a social and historical rationale that enabled the students to both appropriate different ways of practicing L2 literacy and reflect critically upon it. Her reflection below models the very kind of distanciation that a French-educated scholar would want to instill in her American students to make them critically biliterate in French and English.

> I suggested that to produce the kind of cultural distanciation and appropriation that we were hoping for, it would be helpful to present the students with critical approaches to these exercises, that is readings that stressed not only how to master them in prescriptive terms but also when and how they had developed in French history, and in what ways they were viewed and/or criticized in France today. This could include reading the Ministry of Education's national guidelines to teachers, parents and students, with a critical eye, to better understanding both the exercises' hermeneutic assumptions (what is a text, why do/should I learn to read one, what is literature, why is it important to us, what does reading entail and how it is performed?, etc.?) and their place and function in the French school system. Understanding the "spirit" of the exercise would help the students uncover the inner logic of its "rules" (*règles*) in the French academic system, thereby making the formalistic aspects of these "rules" easier to understand, critique and master.
>
> (Blocker, 2021, pp. 73–74)

The students reacted on the whole positively to the decentering experience or discrepancy (*décalage)* between what they took for granted and what others took for granted (Kramsch, 2021, p. 6). They suddenly realized that what a French student took for normal academic writing and assumed to be known (*connu*) and recognized (*reconnu)* by his/her reader as "good writing" might be misperceived (*méconnu)* by an American student as unacceptably rigid and limiting. Indeed, part of the mission of an educational system is to inculcate norms of literacy that are valued in the respective society; deviations from those norms are considered to be not only different, but also morally reprehensible practice. American learners of French can be helped to have a decentered view of their own rhetorical values by temporarily abiding by the values of a French educational institution and understanding their rationale. Here an American graduate

student instructor reflects in his teacher's log on the salutary, but sometimes painful, nature of epistemological decentering.[4]

> Misrecognition of authority in language is, then, the result of the widely held belief that we own the languages we speak (particularly those we speak natively) and that this authority is granted to all speakers when in reality it is the property of the society of speakers and granted only to those with political authority under the constructed power dynamics of that society in a given moment. For my students there was a moment where the naturalness of French or maybe the perceived arbitrariness of French was called into question and where they began to see the construction of language, and especially language rules, as an exercise with political stakes. They were pushed to recognize that what your interlocutor assumes is *connu* or *reconnu* by you may be perceived by you as lesser, or underdeveloped. This then allows you to recognize the same *décalage*s in conversations in your own native language.

The border crossing, decentering aspects of a post-COVID-19 FL education will have to adjust to a post- COVID-19 world that has become used to living and interacting online. How is this to be conceived?

### Human and Machine Assemblage vs Assimilation

In *Mind and Nature. A necessary unity* (1979, p. 13) Bateson tells the following story:

> A man wanted to know about mind, not in nature, but in his private large computer. He asked it (no doubt in his best Fortran), "Do you compute that you will ever think like a human being?" The machine then set to work to analyze its own computational habits. Finally, the machine printed its answer on a piece of paper, as such machines do. The man ran to get the answer and found neatly typed, the words:
> THAT REMINDS ME OF A STORY

Bateson tells this story to show that if a story "is a little knot or complex of that species of connectedness which we call *relevance*", then the fact of thinking in terms of stories does not isolate human beings as something separate from nature, i.e., "the starfish and the sea anemones, the coconut palms and the primroses" – all living species that through context, or "pattern through time", have become the natural creatures they are today (1979, p. 13). Bateson's story, however, has been quoted by subsequent linguists and anthropologists, e.g. Becker (2009 p. 119), as meaning something different. It shows that although the computer is able to identify human behavior (i.e., the telling of stories) and imitate human idiosyncratic utterances, it cannot by itself distinguish between a human

story and a computer "story". If the ability to link two events together to make a pattern and give them human relevance is what makes us human (e.g. Bruner, 1986), the characteristic of the computer is the ability to align ones and zeros into a string of words ("that-reminds-me-of-a-story") that denote being "reminded of a story" without really being reminded of a story nor telling the story it is reminded of. Because, as Becker notes, the utterance "that reminds me of a story" may not evoke any particular memory in speakers of languages other than English, Bateson's story requires quite a bit of prior knowledge to be understood by non-native speakers of English. The computer's understanding, based on quantitative data and frequency of hits, is different from human understanding, based on personal prior experience and relevance. Becker notes: "The point of the story is the way the answer to the man's question *demonstrates* the computer's understanding. It takes real efforts for us to see how much prior text that story rests upon" (Becker, 2009 p. 120). Even if today's computers have advanced in their ability to grasp the notion of prior text, they are not able to reflect on their own algorithms and achieve Agier's epistemological decentering – at least not yet.

Ultimately, unlike computers, FL teachers and learners in a global post-COVID-19 world are going to have to deal much more with the silences and prior texts that give meaning to human words and texts. Google Translate cannot provide them with that (Hellmich & Vinall, 2022). To understand the silences, they will have to dwell on the border between computer algorithms and human reasoning, between calculation and judgment (Weizenbaum, 1976) without trying to reduce one to the other. For it is from that border that they will be able to epistemologically decenter themselves both from their own reasoning and from the computer's computing and put themselves "in other people's problems" (Turkle, 2021) without being colonized by their own machines.

## Conclusion

Wang Wenbin was not out of place by wishing the nations of the world a happy new year in their respective languages, but by seeming to assume that this world could overcome borders by voicing foreign words while thinking in global English, he was intoning a pre-pandemic discourse of globalization. The new world order after the pandemic is not a world without borders as notions like "global citizenship" or "Google Translate" would seem to advocate, but an opportunity to decenter the study of foreign languages from their Western or Eastern perspective and recenter it on borders themselves. It offers the opportunity to study again the possibility and impossibility of translation, the benefits of translanguaging, the very nature of decentering and empathy, and the urgent need to reflect on FL educators' uncritical reliance on digital technology. In this view, the questions posed by a post-COVID FL education are part of a larger re-examination of the academic transmission of

knowledge after the pandemic and the enormous responsibility it has in shaping the (post)human world of tomorrow.

## Notes

1 In the 1960s, the linguist Roman Jakobson identified six dimensions of the communicative situation that each correspond to a language function. The first three consist of an addresser sending a communicative content to an addressee. He called the first function focused on the addresser the *emotive* function, focused on cognition and affect; the one focused on the addressee the *conative* function, a function that embraces desire and volition; and the third, focused on the content, the *referential* function. Two other dimensions include: Focus on the contact dimension of the communicative situation that point to the *phatic* function of language; focus on the code that point to its *metalinguistic* function. Lastly, a focus on the message itself – its shape, sound, structure, medium, genre – point to the *poetic* function of language.
2 The field of applied linguistics, which researches both the theory and the practice of the teaching and learning of foreign languages, is often seen as including foreign language education, even though the latter addresses also other areas of research such as curriculum and instruction, teaching methodology and classroom management, that are not central to applied linguistics.
3 It might be interesting to compare the decentering work required of law students training to become bilingual lawyers at Fribourg in Switzerland and the double training in French and German jurisprudence it requires (Racine & Keller-Gerber, 2021).
4 I wish to thank Cameron Flynn who gave me permission to reproduce his reflections here.

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# 2 Civic Identity, Citizenship and Foreign Language Education

*Liz Jackson*

## Introduction

Foreign language education is one important strategy among others for enhancing people's identities as global citizens. Yet while cultivating a sense of global citizenship is often heralded as vital to meet local and global challenges faced around the world, the role of citizenship in this concept is not straightforward. Instead, citizenship plays a paradoxical role here, as citizenship often implies national boundaries, while global citizenship ideals intend to critically challenge or interrogate these borders.

This chapter explores the theoretical foundations for understanding global citizenship in literature on civic identity, citizenship and cosmopolitanism. It reveals that historically and today these concepts are fluid and contested. In relation, patriotism, nationalism and what it means to be a good citizen are contentious. This makes these ideas difficult to use within the context of discussing and teaching for global citizenship. The implications for what it means to be a global citizen, in terms of attitudes and understandings, approaches, and practices, is therefore not pregiven, but open to a range of interpretations, from neoliberal to cosmopolitan.

This chapter thus discusses the historical and philosophical roots of the primary concepts underpinning major approaches to global citizenship, exploring how they unfold into different visions for civic identity and global citizenship education. The first section elaborates some of the key challenges and debates about civic education and the challenges to teaching it well, in relation to understanding civic identity. The second and third sections explore national citizenship and global citizenship, respectively, as contested concepts and as taught about in schools. Finally, the last section briefly reflects more on the implications of this discussion for the field of foreign language education.

## Civic Identity in Concentric Circles

Civic education can be defined as a wide variety of planned and unplanned teaching and learning practices for socialization into a society, conducted

in diverse ways through schools and other publicly oriented institutions (Jackson, 2019). In some societies, civic education is conducted mostly through extracurricular activities, such as pledging allegiance to the flag during assembly, or organizing student unions or governance clubs. In other contexts, civic education involves formal time-tabled subjects. However, civic education occurs beyond time-tabled subjects even where it occurs within them. For example, foreign language education will teach subtle lessons about cultural difference, implying particular attitudes about "us" and "them" at the national and international levels in the course of teaching about foreign language vocabulary and grammar, such as that different cultures hold different "logics", or that some groups are more emotive, hierarchical, or direct than others. This is a kind of civic education about "us" and "them", although it may be highly subtle, and not assessed or even specifically intended.

As this example shows, there are many cases where people may not realize they have been exposed to civic education. This could be because they were exposed to an organic style of civic education. Their civic education could have been deliberately conducted to disable them from realizing how their beliefs and assumptions have been shaped (Nicoll, Fejes, Olson, Dahlstedt & Biesta, 2013). But more often, as in foreign language education, teachers unthinkingly, unwittingly, teach civic education "lessons". Such learning may be ideas regarded in a society as natural, normal and uncontroversial: "we support the government"; "foreigners are dangerous" (Jackson, 2019). When it comes to foreign language education, these messages may be more innocuous: for instance, about the beauty or lifestyle of people in another culture or world region, which are well-intended, and perhaps harmless overall. However, when nationalism and the value of global citizenship education is contested as it is today, it is worth reflecting on these unintentional and intentional practices more systematically and to consider the theoretical foundations for civic identity and for providing various forms of civic education in schools.

A useful tool for thinking about civic identity and civic education is the *concentric circles* model. The model starts with a small circle in the middle, with larger circles encapsulating one another, expanding outward. At the center of the circles is the individual, and family, friends and other close relations. A slightly bigger circle includes those who are not as close, but still connected, to the person and their inner circle – the *local* (Jackson, 2019). A larger circle is for the broader society or nation-state. A final sphere beyond that is for all of humanity: global civic society.

The Stoics in Ancient Greece are a historical source for this model. The model reflects their philosophical outlook toward emphasizing a relation to distant others, and not just prioritizing local and familial allegiances (Nussbaum, 1997). This model also underpins formal and non-formal civic education around the world (Jackson, 2019). Its periphery is invoked in the idea of global citizenship, while citizenship is traditionally thought of as being related to a person's duties inside a nation-state.

The model thus implies a question, when it comes to civic identity and civic education: "How does one prioritize their rights and responsibilities, the sense of who one is, amidst the *competing contexts* of the circles – as part of local, national, and global living?" (Jackson, 2019, p. 3). Many philosophers have explored this question over time (Nussbaum, 1997; Appiah, 2006; Todd, 2009). One reply is that one should prioritize all of them to some extent. One should not strive to love deeply every person on the planet but should be concerned about genocide across the world (for instance), and act against it, as feasible. The value to life of close relations, versus the need for global ethical living for human survival, hangs in the balance here (Appiah, 2006; Singer, 2002).

However, beyond the challenge of navigating priorities of national and global, there is another issue. Rarely acknowledged in work on civic education is that the national and the global are themselves contested. Anderson observes how nationalism is a historical practice and belief, which serves specific social and political goals (1983). Likewise, there is much debate about globalization, and better and worse variants of global citizenship education. In civic education, standards that are controversial should only be taught in a non-directive way (Hand, 2010; Jackson, 2019). They should be taught *about*, but not taught as valid knowledge claims. On the other hand, to obscure reasonable disagreement counts as indoctrination rather than as appropriate, effective civic education, for informed, autonomous participation in society. Thus, patriotism as love of country should be taught about as an idea, rather than as an overriding principle in education (Hand, 2010). This is true whether the message is explicit or implicit. Given the context of unintentional curricular messaging, much of civic education in everyday schooling has not been examined in relation to potentially harmful indoctrination.

## National Identity and Civic Education

While civic or citizenship education is rarely questioned as a practice in schooling across societies, the major undergirding concepts, *patriotism* and *nationalism*, are controversial. Because education anywhere involves learning about being part of a nation-state, these debates cannot be avoided in civic education (Jackson, 2019).

Although sometimes used interchangeably, patriotism has a much longer history than nationalism. Love and loyalty to the *patria* was promoted in Ancient Rome (Dietz, 1989). The term has been used in various contexts since to encourage people to demonstrate loyalty, love, commitment, dedication, affection, or servility to and positive identification with church, community, or empire. Today patriotism still conveys a sense of love and sentimentality in relation to government, compatriots, or the principles of society. However, people disagree about what patriotism more specifically entails. In the American Revolution, patriotism implied rejecting the British Empire in favor of colony interests and principles

of democracy, autonomy, sovereignty and economic freedom. In contrast, today, patriotism is often associated in the United States with an unquestioning stance toward the federal government and the president. Yet others promote patriotism as commitment to compatriots, rather than abstract principles or governments. Taylor argues for patriotism to decrease inequality within societies (1996). Callan (1997) defends patriotism with a communitarian orientation, arguing that a sense of loyalty and care for compatriots is prerequisite to broader cosmopolitan attachments.

In contrast, nationalism is a more modern concept. Anderson described the nation as the last of various large-scale units that have vied for people's loyalties and sense of identity over time, after tribes, kingdoms and empires (1983). Countries invoke a sense of "subjective antiquity in the eyes of nationalists", despite the fluidity underneath the surface (1983, p. 5). In the Americas, the printing press and postal services, and the cultivation and reliance upon a single shared language (in the United States, English), helped shape a process of national imagining among diverse, geographically distant people. Separate from this incidental nationalism, Anderson identifies "official nationalism", as "an anticipatory strategy adopted by dominant groups which are threatened with marginalization or inclusion" (1983, p. 101). Anderson did not see race-based attitudes or ethnic homogeneity as part of nationalism, as compared with the presence of a common language for reading nationwide media. Nonetheless, given the tendency of groups to define themselves in terms of ethnicity while seeking independence, *ethno-nationalism*, which conflates the nation with an ethnic group, has also been common. *Ethno-nationalism* lends support to a sense of community based on ethnic or racial identity (Jackson, 2019).

At the turn of the twenty-first century there was talk of an end of nations and rise of global society (Fukuyama, 1992), tied to the emergence of regional and international organizations like the European Union. Nonetheless, ethno-nationalism has retained influence over time. The 2016 United States Presidential Election of Donald Trump reflected a rise in public expressions of xenophobia, not only toward foreigners and refugees, but also toward people of color and visibly "different" religious groups (such as Muslims and Sikhs). Much contemporary rhetoric of populist right-wing parties in Europe also has ethno-nationalistic themes, identifying global and European-oriented policies and migration as threats to some "pure" people and nations.

Yet today most nation-states' identities reflect the history and inclusion of one or more ethnic or racial groups. In a nation-state, a nationally constructed community is mapped onto a political organization (the state) which governs and represents the people. Thus, a more general view of nationalism implies acceptance, loyalty, or an orientation toward, if not also special affection for, the people, principles and structures of the nation-state. This is quite like patriotism. The key difference is the

quality of care, which is most often seen as a duty, rather than as love (Jackson, 2019). This kind of nationalism is less controversial. Many find practical value to national identity and protection amidst ongoing war and refugee crises. Yet, as with patriotism, how nationalism entails particular allegiances, loyalties, and affectionate feelings to co-nationals and the national government and its leaders remains controversial.

Nationalism strongly shapes education around the world (Jackson, 2019). In the first place, nation-states regulate education systems. Typically, they fund, sponsor, or otherwise support education for most young people in society, and regulate the practices and schooling of any opting out of government education. Thus, as Kennedy (2004) states, "citizenship education is the province of nation-states" and will remain so "when the principle of state sovereignty remains so strong" (p. 18). Orienting young people positively toward the nation-state is an interest of the state, even if it does not always take high priority. Civic education – which might be called patriotic, national, or citizenship education – is conducted across societies to explain people's responsibilities and rights, and other features of the processes, laws, principles and culture(s) of the nation-state. This is done formally and time-tabled in diverse societies around the world, such as England and Columbia. Alternatively, it may be extracurricular, less formal or even hidden (Nicoll, Fejes, Olson, Dahlstedt & Biesta, 2013). It often involves rituals, such as pledging allegiance to the flag and other symbolic practices.

Implied if not overtly emphasized in civic education are notions about identity and different groups within and beyond the society. The importance of tradition versus change, diversity versus conformity, critique versus loyalty, and more are reflected in different civic education approaches (Lee, 2004). One area of debate here regards the roles of *assimilationism* or *multiculturalism* in the society: whether the nation-state and citizens are constructed as homogeneous and culturally alike, or diverse (Banks, 2017; Kymlicka, 1995). This choice can be scrutinized from empirical and normative perspectives, in the context of competing demands of unity and diversity (Lee, 2004). The prioritization of multiculturalism versus assimilationism is often framed in a historical lens, in which there is a "new phenomenon" of diversity (Jackson, 2019). Yet multiculturalism is not necessarily a response to something new. It is also an orientation toward diversity. Race, ethnicity and other cultural constructions are fluid rather than static over time (Jackson, 2014a). Furthermore, no country is homogenous. And racial, ethnic and cultural diversity are not the only kinds of diversity.

An assimilationist sense of national civic identity will strive to orient students toward a singular ideal, seen as representative of the political or demographic majority cultural type. In assimilationism, all are expected to conform to a particular sense of life and behavior associated with a favored group. Schools can teach this favoritism directly or indirectly. They can represent favored groups as inherently or naturally superior,

or as incidentally, historically, dominant (Jackson, 2019). Banks (2017) argues that maintaining a social hierarchy was the goal of civic education in most nation-states prior to the 1970s. In relation, newer immigrants and minority groups, which might include indigenous communities within settler societies, are regarded as dangerous to a secure status quo.

Assimilationist education to maintain the status quo can be seen in France. There, linguistically diverse students are expected to learn in French, while religious symbols and dress are prohibited in schools. An assimilationist stance has also been promoted by Taylor in Quebec. As he writes, "it is axiomatic for Quebec governments that the survival and flourishing of French culture in Quebec is a good. Political society is not neutral between those who value remaining true to the culture of our ancestors and those who might want to cut loose in the name of some individual goal of self-development" (1992, p. 58). Although this view is often regarded as *multicultural* in defending a community from national homogenization, the argument is in another way *conservative*, as Taylor endorses a (local) majority way of life and status quo against (apparently) outside intrusions (Jackson, 2019). Other assimilationist contexts include China (Law, 2011) and Japan, which emphasizes "Japanese identity in a global age" in citizenship education (Ide, 2014, p. 112).

In contrast, in multicultural visions, the nation-state is seen as inherently diverse, and this diversity is seen as good (Kymlicka, 1995). In the United States, there is a pull between assimilationism and multiculturalism. First the society was framed as a melting pot, and then as a salad bowl (Banks, 2017; Jackson, 2019). Similar multicultural orientations can be found in curricula and educational policy texts in many countries today. Many issues complicate multicultural education across societies. The rights of foreigners and LGBTQ+ members of society are handled differently across contexts (Jackson, 2019). The prioritization of a kind of strong positive recognition and active appreciation, versus a minimal sense of liberal tolerance, is also a matter of debate (Taylor, 1992). Such debate points to the question of whether a society aims to actively *preserve* or more minimally *protect* social and cultural differences. It also points to different conceptions of a young person, their developmental needs and their rights and capacities for autonomy. Some emphasize that without having a home culture recognized by educators, a young person may not be able to access the self-respect needed for personal development (Merry, 2005). Yet diversity and complexity, not homogeneity and stasis, is also a norm of youth experience. Furthermore, youth may want to fit in, but do not necessarily need a heavy sense of cultural identity to do so (Jackson, 2019).

In some schools and classrooms, ethno-nationalism is explicitly taught. This can be seen in China (Lin & Jackson, 2019), Cyprus (Zembylas, Charalambous & Lesta, 2016), and in conservative parts of many countries influenced by far-right movements. Such ethno-nationalism gives a mythical sense of racial purity not supported by empirical research. It

also promotes exclusion, and a sense that one should treat others differently based on race. More typically, schools and educators endorse a non-ethnocentric form of national identity, which can be assimilationist or multicultural in orientation. Yet mainstream (non-ethnocentric) variants of nationalism can also be harmful. Such discourse can evade questions about rights and inclusion in nation-states for people who need political protection and welfare. In this context, it can be used to deprive rights to would-be citizens during mass migration and refugee movement. As Canovan writes, "the most Habermasian polity is 'ours' because it was our parents … Either we insist on a nonnational, patriotic polity to which birthright is irrelevant, or we open the door to a national polity understood in racist terms" (2000, pp. 283–284). Any sense of principled national allegiance is still reducible to an unfair sense of partiality based on birth. It can therefore be seen as akin to racism, as national citizenship is usually foisted upon people at birth and has nothing to do with personal choice.

Nationalism and patriotism should be taught about given their importance and controversial status (Hand, 2010). At the same time, they are challenged as ideologies, for encouraging people to see the social world as one where political boundaries of birth justify arbitrary opportunities or lack thereof. Global citizenship education is essential as one corrective for encouraging people to understand themselves as part of a broader global human community here.

## Global Citizenship and Education

In contrast to nationalism and patriotism, *globalization* only emerged in popular thought in the late twentieth century. Alongside traditional citizenship education, schools are now expected to teach youth about globalization. This may be described as "global citizenship education" or "twenty-first century competencies". UNESCO (Delors et al. 1996) describes "learning to live together" as a pillar of twenty-first century education, while education for sustainable development is also popular as a way of responding to crises related to global environmental destruction, resource scarcity and climate change (Jackson, 2019). Yet there are diverse orientations toward globalization, and global citizenship education.

Some see globalization as unstoppable, natural and inevitable, while others see it as something to be questioned and critically managed. In relation, normative globalists see globalization for its good effects, while normative skeptics emphasize its bad impacts (Rizvi & Lingard, 2010).

### Globalization: Two Approaches

Two major alternative approaches to interacting with globalization and understanding its impacts are *neoliberalism* and *cosmopolitanism*. According to a neoliberal view, globalization provides increased efficiency

of transferal of resources and economic production, dissemination and consumption. This view is pro-capitalism and values efficiency over recognition of diversity or preservation of communities, when it comes to managing global resources and global processes (Jackson, 2019). This view is associated with the Washington Consensus, which sanctioned developing countries "opening" to foreign investment and trade on terms favorable to global bodies like the United States, the International Monetary Fund and the World Bank (Rizvi & Lingard, 2010). Under such "structural adjustment" programs, global free trade was prioritized over equal living conditions or outcomes across nation-states, while developing countries continued to struggle with poverty, uneven educational access and poor infrastructure (among other challenges).

According to this view, with sufficient economic development and interconnectivity systems become more efficient and higher quality. By implication, education is improved by free flows of goods, including capital and other financial and human resources. Thus, in this model, education standardization increases efficiency, opens markets and populations of service providers (teachers), provides personalized production and pricing (such as for international students), and motivates creativity through competition for customers (students) and providers (teachers). Conforming to global models and standards for education is also necessary here to make international border-crossing effective and easy.

In contrast to neoliberalism are *cosmopolitan* views. These approaches aim to understand how local problems are globally traceable, and how global processes can enhance equity and social justice, rather than wealth production or economic efficiency (Jackson, 2019). Cosmopolitanism as a concept can be traced to the Greek *kosmopolites*, meaning "citizen of the world". The Cynics recognized that local custom could be inconsistent with moral demands for the treatment of humanity (Hansen, 2011). Cosmopolitan sentiments can be found in many philosophies which recognize common humanity as demanding moral recognition.

One area of debate in cosmopolitan theory relates to universalism, and the relationship between national identities versus global ones (Todd, 2009). The historical definition of cosmopolitanism strictly prioritizes a global sense of allegiance over local and national ties. As Robbins (2012) notes, it "meant a relatively straightforward antithesis to local loyalties … Those who saw cosmopolitanism as courageously ethical and those who saw it as treasonous, perverse, or politically evasive tended to agree that it was rare, a category destined to remain underpopulated, if not socially empty" (p. 10). Today, people are concerned that a strong sense of cosmopolitanism can imply a bland universalism and rootlessness, or western imperialism recast in the postcolonial era as neutral (Appiah, 2006). In relation, others have critiqued the view as promoting coldness to relations and kinship, or as only viable for international elites (Papastephanou, 2008). Critics also pointed out a lack of attention to

power and politics in some cosmopolitan models. As Himmelfarb (1996) writes,

> Nussbaum speaks of the "substantive universal values of justice and right", the "world community of justice and reason", the "moral community made up by the humanity of all human beings", the "common aims, aspirations, and values" of humanity. But where can we find those substantive, universal, common values? And what are they, specifically, concretely, existentially? To answer these questions is to enter the world of reality – which is the world of nations, countries, peoples, and polities.
>
> (pp. 74–75)

Cosmopolitanism is more often promoted today not as a way of life, but as a model for engagement and a social phenomenon. Universalization is an aspiration here, rather than a given (Todd, 2009). For instance, Hansen (2011) argues that:

> To presume as cosmopolitanism does that permeability and porosity are the rule rather than the exception in human affairs is not to adopt a liberal individualist or aesthete's view that this condition is "good" and that people ought to revel in it. It is not to celebrate the privileged, consumerist nomad sampling the world's smorgasbord of arts, cuisines and other customs. Moreover, it is not to ignore the homogenizing pressure that globalized forces exert on local community and individuality.
>
> (p. 9)

Today Singer (2002) defends the strongest notion of cosmopolitanism. As he notes, national identity is not kinship, so there is no reason to love those in one's country more than those outside it. Except for Singer, most tend to err on the side of nationalism, however, as more convenient and feasible for inspiring civic allegiance. For example, Appiah defends enjoying the opera when children are starving in faraway places, to articulate "that individuals in the global North do not become moral monsters if they fail to abandon their possessions, careers, and opera-going habits in order to devote their lives to humanitarian missions" (2006).

As a process, globalization has given rise to schooling as a global phenomenon. Western European colonialist and missionary schooling transformed educational traditions in African societies and many areas of the Middle East, Asia and the western hemisphere. Today schooling around the world is celebrated as an ideal by the United Nations and UNESCO through "Education for All". In this view, formal education is seen to afford the most opportunities for individuals and communities on a global stage. Young people around the world can now consider multiple choices for livelihood, lifestyle, and more, not bound by cultural or

local norms and processes. Educational and academic institutions in turn become more diverse, with more international instructors, researchers and students. The global educational system at the same time is seen as more meritocratic, as student potential is no longer as bound by birth or background.

   People from neoliberal and cosmopolitan views regard these processes as progress. For instance:

> Recognition of foreign qualifications is more than a technical exercise … Recognition is a key to building inclusive societies, to preparing for democratic citizenship, to facilitating empowerment and to reducing the risk of alienation from the holders of foreign qualifications. Not least, recognition is important in providing opportunities for individuals. The recognition of foreign qualifications is therefore a moral duty …
>
> (Bergan & Skjerven, 2017)

In terms of curriculum, the term "global citizen" was first used in the League of Nations Union, which encouraged a universalist curriculum across countries after the First World War (Jackson, 2019). In the 1980s, "global education" became popular (e.g. Pike and Selby's *Global Teacher, Global Learner*, in 1988), alongside global humanitarianism (Mannion, Biesta, Priestley & Ross, 2011). Global citizenship education now is often part of an overall orientation toward civic education. Generally, like other civic education, it involves a plethora of trends within and outside time-tabled subjects (Mannion et al., 2011). Often curricula are piecemeal. There may be global studies subjects, or more general references to developing skills or competencies for the twenty-first, "global" century. As interdisciplinary learning has also become more popular, integrating globally relevant knowledge and skills is often also part of the same project. The international baccalaureate (IB) education has the most explicit global orientation. It aims "to create a better, more peaceful world" through "educational learning that equips [learners] for life in the 21st century" (IBO, 2017, p. 1). The popularity of IB has inspired many other programs world wide (see Kenway et al., 2017). Around, the world global citizenship education is usually focused on developing (1) global knowledge; (2) global competencies; (3) global consciousness and (4) global engagement.

### Global Knowledge

Global knowledge will include knowledge about different parts of the world, and about globalization (Nussbaum, 2002). In one sense, this is nothing new. There has always been a place for learning about affairs and peoples outside the nation-state. Education in colonies frequently had a "global" orientation, as colonial regimes designed curriculum from

their own viewpoint and taught the colonialist languages across colonies (Jackson, 2019). Thus, education would focus on the British Empire (and English) in much of Africa and Asia, instead of local or national issues, interests, or perspectives. Today such education about the world and global issues and cultures can be found across societies in world history, world geography, or world religions subjects. Other contemporary aspects of global knowledge include knowledge about climate change, the challenges of development, or other curricula deemed important to functioning in a global system, such as learning about global cultures, or foreign languages (or English).

### *Global Competencies*

Regarding global competencies, UNESCO's promotion of sustainable development and education for twenty-first century capabilities shapes curricula in many societies. UNESCO's four pillars of education (Delors et al., 1996) focus on education for lifelong learning and competencies. These pillars are learning to know, to be, to do and to live together. The authors argue these are important for people to learn around the world, defending a global curricula (Delors et al., 1996). Their point is that learning should not be reduced to disciplinary content but should aim to prepare people for a world marked by uncertainty and change. Such discourses have undergirded educational trends around the world, such as outcomes-based and student-centered education (Jackson, 2015). Competencies in communication, foreign languages and with diverse cultures have also often been highlighted as global learning, as well as critical and creative thinking, to solve novel problems and collaborate with others.

These competency aims imply the desirability of cooperation within the global economy and coping with or adapting to it. Such skills are also highlighted in environmental education and education for sustainable development, which tend to emphasize synergy between knowledge about energy, resources, and the climate, and cognitive and social skills to face political and environmental problems. As Vare and Scott (2007) note,

> because our long-term future will depend less on our compliance in being trained to do the "right" thing now, and more on our capability to analyze, to question alternatives and negotiate our decisions, [education for sustainable development] involves the development of learners' abilities to make sound choices in the face of the inherent complexity and uncertainty.
>
> (p. 194)

Some global citizenship curricula also focus on skills to function in elite global environments, such as technology skills and other skills for employment and higher education in a global context (Kenway et al., 2017).

## Global Consciousness

Global consciousness is a focus of global citizenship education which involves thinking from and identifying with a global perspective, at an intellectual as well as emotional and affective level. Global consciousness is thus invoked in global citizenship education curricula to invite students to identify more regularly and consistently with global others (Jackson, 2019). Environmental awareness and awareness of natural disasters and development challenges around the world are increasingly emphasized in curricula, as well as in informal educational outlets, such as in the work of charities like Oxfam and the Red Cross. A sense of wider civic and social responsibility of all may be emphasized here (Jackson, 2014b). More critically, some aim for curricula in this area to develop "decolonial consciousness", toward empowerment of the historically oppressed, given the negative impacts of globalization observed in many societies (Andreotti, 2011). What such consciousness requires or encourages can be controversial, however, in terms of how students can act on a value of deep global accountability, given different attitudes toward globalization more generally (Nesterova & Jackson, 2016).

## Global Engagement

Similarly, global engagement is encouraged by schools and non-school organizations, like nongovernmental organizations, political organizations and charities. Economic engagement can be encouraged by applying knowledge about how one's economic activities fit within a global system. Passivity or activity can be encouraged here, and such engagement can be neoliberal or cosmopolitan (Jackson, 2019). A passive, neoliberal engagement would entail recognizing how one's choices interrelate with global economic systems and seeing these systems and engagement as unproblematic. Curricula on global productivity and the globalization of entertainment and food products may entail, for example, learning about how global monopolies have led to a plethora of McDonalds, while regarding this as the rational choice (e.g. CDI, 2015). On the other hand, one could be encouraged to be critically active in the economy, by thinking about their choices as "voting with one's pocketbook" (Connolly & Prothero, 2008). The idea that one should "buy local" to "act global", or purchase goods that lead to positive global outcomes by supporting companies with a strong sense of global responsibility – such as buying fair trade or recycled or recyclable goods – are common ways promoted to be a "green" global citizen.

Global engagement can also be facilitated through exchange and global network programs, such as having a pen pal in another country, or by service learning or charity learning. In the past decade, schools developing partnerships with other schools in faraway parts of the world and encouraging local and global projects for service learning

have become increasingly popular. Service learning and international volunteering are typically framed as educational and beneficial for students by organizations recruiting and facilitating such trips, from schools to charities and other organizations (Jackson & Adarlo, 2016).

### Global Citizenship Education: Neoliberal or Cosmopolitan?

Thus, globalization discourse and "global citizenship education" are evident in educational policy and curricula around the globe today. However, attitudes of deep global civic allegiance are not likely to be emphasized, in relation to competing priorities for civic education. The era of globalization has paradoxically seen a return to national and local values (Kennedy, 2004). And as previously discussed, schools are normally structured by and toward nation-states. Schools oriented toward nation-states will not encourage global engagement or consciousness over national-level attachments (Kennedy, 2004; see also Lee, 2004, 2008). As Kennedy notes, nation-states "give priority to a global economic agenda", but "such a priority does not extend to social and political dimensions of life" (2008, p. 22).

In these circumstances, a neoliberal orientation toward globalization and global citizenship, in contrast to a cosmopolitan orientation, is more likely to have a substantive place in schools today. Aligned with a neoliberal approach accepted at national levels (Kennedy, 2004; Rizvi & Lingard, 2010), the globalization of competencies no doubt impacts education, as student-centered and outcomes-based education, and education for technological competency, critical thinking, creativity and collaboration have become prevalent around the world (Jackson, 2015). Yet goals of global consciousness, engagement, and knowledge are likely to be positioned within this framework as significant to boost national economies and individual livelihoods from a neoliberal view above all else (Besley, 2012; Jackson, 2019).

However, the neoliberal view of globalization has harmful impacts and consequences. The structural adjustment programs required by the Washington Consensus of developing countries to enter the global economy have often had devastating local impacts. Environmental degradation has been another cost of valuing production over all else, as deforestation threatens global biodiversity, desertification, and draught and famine, leading to political strife with wide-reaching repercussions. In education, with standardization of a historically western orientation toward education, regional and local variations and distinctions have been dismissed, neglected, and destroyed over time (Jackson, 2019). Knowledge from non-western viewpoints gets trashed in the process of global curriculum reform (Andreotti, 2011). Favored knowledge can imply problematic ideological aims, such as to function within a free market global economy, instead of more transformative and critical goals (Rizvi & Lingard, 2010).

In this context, it has been observed that while global competencies and communications are valued, local languages are disappearing, as English and other global languages become the most valuable currency in a worldwide educational marketplace (Crystal, 2000; Skutnabb-Kangas, 2000). As Norberg-Hodge (2000) notes, global educational standardization and massification has also led to a sense of cultural inferiority in many parts of the world. Social and economic factors intertwine here. In many African countries (such as South Africa), parents prefer English to local languages in education, seeing English as a more financially advantageous option, resulting in a local devaluing of local language in favor of global neoliberal views. Here, a neoliberal approach to global identity and citizenship frames foreign language learning as advantageous, without considering the damaging social and cultural impacts of neoliberal processes and political relations more holistically.

Schools may teach about the negative impacts of neoliberal policies in part. However, in curriculum the complexity of this issue is often reduced to problematically convey that globalization simply has economic benefits, thus endorsing a neoliberal view, while deemphasizing the place of neoliberal politics in uneven development, inequity and environmental destruction (Jackson, 2019). For instance, in curricula in Hong Kong, educators are encouraged to focus in part on problems "caused by globalization", while these are not linked to any specific human activities or perspectives (CDI, 2015, p. 7). How personal behaviors might "aggravate or alleviate problems arising from globalization" is considered, but notions of corporate responsibility, or the potential responsibility of democratic groups to act against neoliberal globalization challenges are not emphasized. Rather, private interests are taken as aligned with societal interests generally:

> Multinational corporations take advantage of the waves of globalization to expand their operations, actively promote their products and services and maximise profit, even to the extent of being criticised for exploiting developing countries. On the other hand, overseas investments by multinational corporations also create career opportunities, and introduce modern management techniques and capital which benefit the local economies. Thus, multinational corporations and local economies are mutually benefited.
>
> (CDI, 2015, p. 7)

Elsewhere, the text describes those with critical views of neoliberalism as "anti-globalization", thus framed as without an alternative orientation. Neoliberalism is not discussed as a perspective but undergirds the overall orientation. Such lessons can hardly develop a sense of cosmopolitan or global citizenship identity.

One might think that a cosmopolitan or compassionate global civic identity is developed in cases where volunteerism and service is

promoted, such as in service learning. However, while compassionate or cosmopolitan global consciousness or engagement is invoked in schools, a neoliberal orientation to service and volunteerism can also often be seen. In IB-type institutions, neoliberal and cosmopolitan orientations are promoted in policies and curricular discourses (Besley, 2012). That volunteering or partnering with others abroad will make one's resume more attractive to future employers is often stated or implied by educational and other actors (Jackson & Adarlo, 2016), with a lesser emphasis on the substance and civic value of service. Service learning can also be exploitative to those being served (Nesterova & Jackson, 2016). Gaps in competencies, knowledges, and skills can be exacerbated, as projects are rarely conducted in a situation of equal power. The consciousness invoked here can be voyeuristic, and increase negative stereotypes and views of deficiency, creating a clashing rather than mutually beneficial engagement.

In education, whether global citizens should be equipped to engage in global education and industry, or respond to social and cultural challenges and disparities, are competing options. In many cases, elements of both positions can be seen in the same school environment, when one considers the diverse aims of schools: for instrumental social and economic capital development, and for enhancing students' general civic values and virtues, such as compassion and altruism. However, in many cases the competencies, knowledges, and sorts of engagements and awareness that schools impart as part of global citizenship are those that also align with nation building aims. This means that a neoliberal orientation succeeds over cosmopolitan views, as nation-states tend to accept neoliberal economic agendas of globalization rather than celebrate cosmopolitanism. A stronger orientation toward global citizenship education is required here. Foreign language learning can, fortunately, align with such an aim.

## Citizenship and Foreign Language Education

Although this chapter has foregrounded the theoretical dimensions of civic identity and civic education, and the competing priorities of national and global citizenship concepts, significant implications can be traced from this analysis when it comes to foreign language education. First, it is helpful to recognize how learning foreign languages, and particularly English, has historically taken place, and continues to take place, within the complex political dynamics of western-oriented processes of colonization and globalization in many different contexts around the world. Here, civilization, progress, and value have been equated over time with English and other western and colonial languages, shaping the sense that learning western European languages is an important part of global citizenship and global identity even today.

One of the clearest examples equating language with civilization can be found in British politician Thomas Macaulay's "Minute on Indian

Education" (1835/2000). In this text, Macaulay describes English literature and literacy as the most valuable resource in the world for Indians. The text compares India to Russia as "a nation which had previously been in a state as barbarous as that in which our ancestors were before the crusades" (p. 200). That was before an education in "those foreign languages in which the greatest mass of information had been laid up … thus putting all that information within reach" (p. 201). He goes on, "the languages of Western Europe civilized Russia". Thus, English language is treated as a valuable currency for global progress and for ranking a society as not barbarous, but as civilized. The concept of civilization can here be seen to have a historical connotation of hierarchy, ethnocentrism, and assimilation of imperial and colonial ways and norms (Jackson, 2019).

The legacy of global English can also be seen through this ethnocentric and Anglo-centric civilizational lens today, as English continues to be regarded as the single most valuable language for global commerce, and as the language of great literature from a British-centric or American-centric viewpoint. One can also observe critical reactions to this status quo. In the Arab Gulf, English is often discussed as having a marginalizing force on Arab culture, with calls across countries in that region to decrease the emphasis on English in favor of Arabic (Ahmed, 2011). Indigenous claims for cultural and political status in settler and other postcolonial societies around the world, from North America to Australia and New Zealand, also reflect a desire for balancing power relations across cultures, and developing greater respect and recognition for non-western heritages, civilizations, languages and cultures (e.g. Mika, 2017).

Second, the view here reveals complexity surrounding attitudes about localism as a defense against globalism and nationalism in the cultivation of civic identity. Localism is a diverse range of strategies related to promoting and developing a local identity, in contrast with a national or global identity. Often one important component of localism is an emphasis on local language(s) in education. One example here is Taylor's arguments for recognition of French in Quebec. Taylor argues that Quebec should have authority over its language policies for the sake of local community interests, as distinct from those of Canada at large (1992). Local language preservation and medium of instruction is an increasing concern as well in many other countries that are multilingual and postcolonial. In diverse countries from Haiti (DeGraff, 2009, to South Africa (Ministry of Education, 2002), Qatar (Ellili-Cherif & Alkhateeb, 2015), and the Philippines (Adarlo & Jackson, 2017), there has been a return in the postcolonial era to local language education and local language medium of instruction.

Local language education can ensure education is effective in early years, help students learn and study foreign languages, and boost the sense of dignity, respect and heritage of a language group. That education was not previously conducted in local languages but in English or French, for example, are reflections of colonial subjugation rather than

free choices in a context of equality. From this perspective, it may not be best to continue to use such foreign colonial languages in schools where universal access and cultural heritage preservation are now goals. Thus, local language policies can be political statements toward the empowerment of local language speakers, as their grasp of English may be weaker or less effective for learning.

However, when it comes to language policy, the "local" does not represent a single perspective on what languages students should learn in. On the contrary, many "local" people desire language in more dominant languages, over local languages. As previously mentioned, parents and children may ask for language education in English in South Africa, or French in Haiti, viewing these languages as a global currency of greater value, rather than their "local" or "mother tongue". This is often seen to be the case in relation to less advantaged groups in a society, who are often treated by local elites as ignorant of their own interests when staking such claims.

While space does not allow for deeper reflection on these trends here, what such dilemmas reveal is that language learning reflects lessons about diversity, nationalism, and multiculturalism in a society. Whether a school provides education in English, French, Spanish, Italian, Latin, and so on, reflects more generally the interests of students, parents and educational elites, among other factors (such as the availability of competent language teachers). In postcolonial settings, the place of colonial and global versus national and local languages reflects in part the status quo of different ideologies toward the society, such as the importance of globalism versus nationalism. In Hong Kong, the choice to learn in Cantonese, which is locally spoken, versus Mandarin and English which are more widely used beyond Hong Kong, sends messages about the respective value (worth) of the languages, and of interacting with peoples and cultures that use them. Thus, powerful messages about civic identity linger underneath the surface of these debates and reflect onward in choices made.

Finally, this analysis reflects that learning foreign languages is also learning about diverse cultures and peoples, and how to interact with them. For example, generalizations about hobbies or norms of different groups, such as that Spanish speakers enjoy *siestas* (naps) and *fiestas* (parties) are often presented in a simple way (Herman, 2007). Foreign language classes today may also contain hidden and even explicit messages about cultural superiority and inferiority. Cantonese in Hong Kong and French in Haiti (DeGraff, 2009) are often said by local teachers to be "sophisticated" and "complex" languages, that require more skill to master than other languages (such as Haitian Creole, English and Mandarin, respectively). Romance languages may be said to invoke passion and emotion more than others. In these contexts, one is learning messages about identities and relations in and across societies, while they learn grammar, pronunciation and tone. Typically, they do so without anyone explicitly intending it, regardless of whether the messages have

merit, or should be questioned. These issues should also be brought to the surface and considered part of civic education in foreign language education.

## Conclusion

This chapter has focused civic identity and citizenship education in relation to global citizenship and foreign language education. It has shown how concepts undergirding civic identity and citizenship education are contested on multiple levels, in terms of what patriotism and nationalism demand, in understanding societies as homogeneous or multicultural, and in relation to global citizenship and diverse orientations toward it (such as neoliberalism and cosmopolitanism). Understanding civic education not as a single subject but as a broader curriculum informing variations in civic identity, this chapter has also positioned foreign language education as a part of civic and global citizenship education. Foreign language education plays an important role here, as matters of identity can be seen to hinge on language issues in part. Foreign language education reflects stances on the value of local, national, global civic identities, and among approaches to community such as assimilationism versus multiculturalism, and neoliberalism versus cosmopolitanism. Although these values may be unintentional or "hidden", they should be considered in deliberating over foreign language education policy and curricula in relation to civic identity.

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# 3 Challenges to Global Citizenship Education

## Nationalism and Cosmopolitanism

*Hugh Starkey*

### Introduction

Global Citizenship Education (GCE) is a pedagogical project with the power to transform approaches to language learning. It is a normative project that unashamedly references the foundational universal values of the United Nations set out as human rights. It is a politically engaged project that is itself a site of struggle. This chapter explores some of the discourses associated with GCE and engages with some critiques. *Global citizenship* implies a relationship with the contested economic project that is globalization. It also suggests a tension with or even a challenge to *national* citizenship.

Language teachers may be drawn to the global citizenship education movement because they can identify with a project that, by definition, transcends nationalist ideologies and relativizes claims to any linguistic or cultural superiority. As highly competent language learners themselves, language teachers have experienced the emancipation that comes with being able to access new cultures and make new relationships beyond the confines of a single language, often identified with a single nation state. They may easily engage with the humanist project of cosmopolitanism (Starkey, 2007).

When engaging with GCE as a transformative project, language teachers are likely to meet resistance. Nationalism and patriotism are ideologies with emotional power whose proponents may think in stereotypes and use discourses of superiority. Consequently, language teachers need to be both secure in their understandings of the aims and purposes of GCE and confident of their ethical stance as educators of citizens. Adoption of GCE in its cosmopolitan form has the capacity to inspire language teachers, encourage them to question some of the currently prevailing content and practices and offer the relative security that comes from being part of a global movement, legitimized by the United Nations.

## Global Education

Global citizenship education (GCE) is one of a cluster of educational movements and initiatives that are essentially based on a vision of education that transcends the national (Rapaport, 2009, 2010; Gaudelli, 2016; Brown, 2016). Its aims, content, and pedagogical approaches overlap with peace education, human rights education, multicultural education and education for sustainable development. These movements are characterized by commitments to equality and social justice. They prioritize respect for human dignity and intend to contribute to the transformation of society. Consequently, they engage explicitly with political issues and campaigns and are often supported by civil society organizations. In other words, teachers and schools participating in these educational programs see themselves as contributing to an agenda that extends far beyond the community in which the school is based. This understanding of GCE may be difficult to implement in contexts where teachers have little agency and where the authorities have little interest in bottom-up political change. The term global citizenship education dates from the turn of the twenty-first century and brings together global education, which became established in the 1980s, and citizenship education, which developed from civic education, itself an integral element of mass public schooling from the late nineteenth century onwards. Global education was a response to the awareness of human interconnectedness across distance that is characteristic of globalization. Citizenship education developed in democratizing contexts, such as the liberalization of previously authoritarian regimes in Latin America, Central and Eastern Europe and Southern Africa. It was also a response to a perceived loss of legitimacy in established democracies due to insufficient participation in formal democratic processes, particularly by the young (Crick, 2000). Citizenship education is therefore associated with democracy.

Global education was a response to political and academic debates and discourses on globalization in the late twentieth century (Robertson, 1992; Beck, 2000). Public interest was also stimulated by and responded to reports of prestigious international commissions such as the Brundtland report, *Our Common Future* (World Commission on Environment and Development, 1987) and the subsequent *Our Global Neighbourhood* (Commission on Global Governance, 1995) leading to the creation of new civil society movements. Global education was closely associated with development education, an initiative promoted by NGOs such as Oxfam, who were keen to foster a community of supporters for their humanitarian and relief work in the Global South (Osler, 1994). It engaged with topical world issues and allied with a pedagogy based on enquiry and active learning (Richardson, 1976; Pike & Selby, 1988). International schools, not driven by a national curriculum since they offer the International Baccalaureate as their main form of accreditation, also

identified global education as an appropriate signifier of their commitment to international mindedness (Brehm & Webster, 2014). Global education has been defined as being:

> [B]ased on the principles of co-operation, non-violence, respect for human rights and cultural diversity, democracy and tolerance [and] is characterised by pedagogical approaches based on human rights and a concern for social justice which encourage critical thinking and responsible participation.
>
> (Osler & Vincent, 2002, p. 2)

This definition has been applied by extension to global citizenship education. It emphasizes that human rights and democracy are fundamental to understandings of citizenship (Ibrahim, 2005).

The report of the Global Citizenship Commission (Brown, 2016) promotes this commitment to human rights as essential and powerful knowledge for citizens that supports a global ethic of care. Convened by John Sexton, President of New York University, and chaired by former UK Prime Minister Gordon Brown the commission brought together world leading scholars, lawyers and political actors to review the relevance of the Universal Declaration of Human Rights (UDHR) (United Nations General Assembly, 1948) for the twenty-first century. The Commission argues that the duty to care for others wherever they may be and whatever our relationship to them is the basis of a global ethic. It asserts that:

> The idea of global citizenship does not, then, exclude citizenship in a nation or state, or membership in a family or a local community. Indeed, it presupposes that we have significant moral connections at all three levels.
>
> (Brown, 2016 p. 26)

Moral commitments to each other are reinforced by the interconnectedness that is so clearly evident in the experience of the 2019 COVID-19 pandemic and the extraordinary meteorological events provoked by climate change.

> Goods, money, diseases, pollutants, and ideas: all move across the globe more swiftly and sweepingly than ever, whether by ship or by plane, whether in the currents of the oceans and the atmosphere or electronically through the revolutionary media of our time, including, of course, the World Wide Web. Our ecological interconnections – through climate change and global epidemics, for example – require us each to join together to overcome challenges that have an impact on us all, and on the prospects of generations yet unborn.
>
> (Brown, 2016 p. 26)

The Commission took the UDHR as its starting point for exploring the meaning of global citizenship. It notes that Article 29(1) of the UDHR asserts that "everyone has duties to the community in which alone the free and full development of his personality is possible". It concludes that global citizenship requires that "community" refers to the world community that has structures and institutions that may sometimes protect but at other times deny human rights at every level: local, national and global. For educators, one interpretation of a professional duty towards the world community is to ensure that teaching and learning opportunities they organize protect, respect and fulfil human rights. This is developed later in the chapter.

## Cosmopolitanism

Reference to the world community or what the UDHR calls the "human family" suggests a perspective that is essentially cosmopolitan. Cosmopolitanism is strongly associated with the philosophy of Immanuel Kant (1724–1804) who aimed to develop a society based on perpetual peace. This conceptualized a universal humanity where human beings recognize each other as ends in themselves rather than exploiting others as a means to self-advantage (Wu, 2020). For the Global Citizenship Commission this corresponds to the principle that "no person, however lowly, is to be sacrificed simply for the well-being of others" (Brown, 2016 p. 107).

The UDHR concept of the human family corresponds to many religious traditions that conceptualize human beings as children of one God. Cosmopolitanism encourages a vision of connection to all and any other human beings and this relativizes the salience of a national identity. It is a concept that sits logically as an ethical perspective in a world of globalization and migration. Twenty-first century teachers experience language classes as increasingly cosmopolitan in that students and teachers are likely to have affiliations and feelings of belonging that extend beyond a simple and singular national identity. Language teachers may well understand their moral obligations in terms of this definition:

> The cosmopolitan ideal combines a commitment to humanist principles and norms, an assumption of human equality, with a recognition of difference, and indeed a celebration of diversity.
> (Kaldor, 2003 p. 19)

The commitment to "humanist principles and norms" is effectively to the UDHR and human rights standards. Celebrating diversity challenges tendencies to cultural assimilation to a national standard or identity that was identified in the early twentieth century by American educationalist John Dewey as tending to erode a cosmopolitan perspective (Dewey [1916] 2002).

Dewey's perception was that the European Renaissance and Enlightenment movements had provided the basis for the development of a consciousness of the interconnectedness of humanity. He considers that this cosmopolitan worldview was prevalent in the nineteenth century until ideologies of nationalism, perhaps inspired by the German nationalism that had strongly developed in his lifetime, refocused the loyalties of the people towards the nation rather than the world.

> So far as Europe was concerned, the historic situation identified the movement for a state-supported education with the nationalistic movement in political life – a fact of incalculable significance for subsequent movements. Under the influence of German thought in particular, education became a civic function and the civic function was identified with the realization of the ideal of the national state. The "state" was substituted for humanity; cosmopolitanism gave way to nationalism.
>
> (Dewey, [1916], 2002 p. 108)

Crucially Dewey notes that across Europe education was nationalized at the end of the nineteenth century. The state took control of education from religious and charitable foundations and made it compulsory. The role of teachers was re-defined so that they became agents of a national state. They were expected to show loyalty to the state and promote patriotism. Thus, the educational goal of introducing young people to a humanistic curriculum became subservient to a more instrumental, national curriculum. In Dewey's words: "[T]he 'state' was substituted for humanity; cosmopolitanism gave way to nationalism".

Dewey's analysis helps to explain the role of education in promoting nationalism as a dominant ideology throughout much of the twentieth century. Cosmopolitanism has been presented as unpatriotic and as being in opposition to nationalism. Indeed, at various times, schooling and formal education have played a key role in disseminating visions of citizenship based on nationalist agendas. However, it can be argued that cosmopolitanism relativizes patriotism and nationalism, but it does not set out to replace them. There is a strong argument that in our globalized world "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" (Taylor, 1996, p. 121).

Dewey recognized that cosmopolitanism is a learned perspective. Education can develop the capacity of people to identify with fellow human beings irrespective of national boundaries and thus encourage concern for strangers (Appiah, 2006, 2018). However, the promotion of cosmopolitan perspectives ceased to be a function of education when formal national education systems instead focused on promoting a concept of citizenship restricted to an unthinking and patriotic adherence to the nation state. It may not be surprising that governments wish to define

citizenship in their own terms as nationality, but the nationalization of citizenship is a political act that excludes many residents of nation-states who do not meet legal requirements for this status. The education of the national citizen relies on promoting "national boundaries as morally salient". It constrains learners' perspectives by irrationally glorifying and naturalizing nationhood as defined by borders that are essentially "an accident of history" (Nussbaum & Cohen, 1996, p. 11).

Cosmopolitanism is profoundly democratic in the sense that its commitment to equality of respect enables the inclusion of many views and experiences. In relativizing the significance of national identities, cosmopolitanism supports the development of horizontal people-to-people relationships that do not require the consideration of interlocutors as essentialized representatives of a nation. A cosmopolitan perspective invites the reimagination of nations and communities, including schools and universities, as cosmopolitan. In other words, it recognizes that there are many different ways of being British, German or Chinese.

One theorization of globalization and cosmopolitanism introduces a further concept of *cosmopolitanization*. This is defined as "*internal* globalization, globalization *from within* the national societies" (Beck, 2002, p. 17). If globalization means that local and global are no longer points on a spectrum but rather intertwined and interconnected concepts, then people can recognize issues of global concern such as climate change or wars that provoke migrations as part of everyday local experiences for which a national identity has little explanatory power. An understanding of and commitment to a global ethic and norms, particularly human rights, can help to frame understandings of and reactions to everyday events that have global causes and consequences. This analysis challenges the use of the word "foreign" in TEFL and EFL. The continued use of the term *foreign* language provides historical continuity, but in doing so links to imperial and colonialist pasts with their built-in inequalities and hierarchies of respect.

Language education was an essential part of a nationalist and colonialist agenda and organizations such as the *Alliance française*, the British Council and subsequently Goethe, Cervantes and Confucius Institutes were set up to promote an idea of language study as a means to accessing a culture or *civilization* that is implicitly superior (Starkey, 2011). The *Alliance française* was founded in 1884 to spread the use of the French language in the colonies and elsewhere overseas. It continues to recruit and train teachers to run classes or provide tuition and it organizes conferences and supports the production of teaching material. It has a strong institutional position in the teaching of French as a foreign language and has been influential in helping to define the cultural content of language courses. The British Council was set up in the 1930s and has also been very influential in language teaching. There is thus a continuous link between language teaching from the colonial era to the present day. It may still be possible to discern a slightly colonial flavor in the way

that national cultural institutions are inclined to present their national cultures, through language and literature, in a broadly positive, uncritical light (Starkey & Hassan, 2000). Moreover, in the case of the French and British organizations at least, advertising for their courses tends to feature capital cities prominently and may still draw on stereotypes of a bygone culture; bowler hats and rolled umbrellas signify Britain and glamourous women in swimsuits drinking cocktails evoke France.

## Citizenship Education

Citizenship education developed from civic education. Whereas the education movements and initiatives associated with global education were notable for their failure to become integrated into the formal school curriculum, civic education was promoted and prioritized by national and state education authorities with curriculum time allocated and textbooks issued (Rapoport, 2009; Parker, 2018). Civic education is often a top-down highly normative school subject which encourages conformity, obedience and passivity through a static representation of society; achieves social control through acceptance of existing power structures; and promotes an uncritical patriotism.

There are few references to the term "citizenship education" in the academic literature before the 1980s. While the Ancient Greeks saw citizenship education as explicitly political, concerned with enabling the citizen to participate and to work towards the realization of a just society, it is arguable that traditional civics programs such as those in schools in France or the USA were largely concerned with the status quo. They did little to encourage students to look critically at society, increase social awareness, or promote social action in favor of a more just society (Giroux, 1980).

Citizenship education developed in the final years of the twentieth century as an alternative, more dynamic, critical and inclusive approach than was available with civic education. These developments coincided with the period of democratization of nation states previously under military, communist, or apartheid control (1974–1994) (Huntington, 1991). The transition from authoritarian to democratic constitutions in states across the world, including many European and Latin American countries, provided the opportunity to reconsider the role of education in building societies of citizens able to operate and sustain vibrant democratic systems. Scholars contributed both theory and empirical evidence that helped to operationalize new citizenship education programs at this time (Heater, 1990; McLaughlin, 1992; Hahn, 1998; Parker, Ninomiya, & Cogan, 1999; Audigier, 2000, Osler, 2000).

The introduction of compulsory citizenship education in England at the turn of the twenty-first century attracted some international attention because it was then one of the largest unitary education systems in the world. The initiative was based on a report on education for citizenship and

democracy (Qualifications and Curriculum Authority, 1998), prepared by an advisory committee chaired by political philosopher Bernard Crick, whose longstanding commitment to political education influenced his work on citizenship education (Crick & Lister, 1978). The publication of the Crick Report stimulated a flurry of scholarly articles and conferences, and the education ministry in England moved to support the training of teachers of citizenship and the introduction of citizenship education into all schools in 2002 (Jerome, 2012).

The way that citizenship education was conceptualized and implemented in England was challenged by scholars who argued that the citizenship curriculum was too closely tied to political education based on national institutions and insufficiently cosmopolitan. Research with local children at school in a city in England revealed the extent of their consciousness of family ties to and identification with communities and cultures across the world. Framing citizenship education in national terms risked denying the realities of children whose families had migrated. Migrants were often framed as a political problem to be addressed, consequently implying that they were less worthy citizens. Education for cosmopolitan citizenship frames diversity as an advantage in a democratic society and ensures that minoritized students are an asset rather than a liability (Osler & Starkey, 2003, 2018).

## Global Citizenship Education

Global education as a coalition of grassroots and activist-led educational initiatives took advantage of the curriculum space and legitimacy accorded to citizenship education and rebranded itself as global citizenship education (Oxfam, 2006). GCE has since gained traction with intergovernmental organizations including UNESCO, whose guidance and materials are disseminated to teachers across the world (UNESCO, 2014, 2015). UNESCO is the arm of the United Nations that was set up to promote, through education and science, peace, human rights, care for heritage and the environment.

In the twenty-first century one of UNESCO's major contributions has been drawing up and disseminating the Sustainable Development Goals (SDGs) supported by all UN member states since 2015. These evolved from the earlier Agenda 21 (1992) and the Millennium Development Goals (2000). Of particular interest to educators is SDG 4 on quality education and, in particular, SDG 4.7 on the curriculum, which reads as follows:

> By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation

of cultural diversity and of culture's contribution to sustainable development.

Nation states are the prime duty holders in respect of this universal goal. They have made a commitment that a sustainable future for the world's population involves, indeed depends on, education. It requires a variety of forms of social studies including human rights, gender equality and peace, all of which are associated with Global Citizenship Education (Akkari & Maleq, 2020).

As an example of how this is enacted in practice, an NGO inspired by the UN children's program, UNICEF Canada, promotes a Global Classroom program that aims to educate and promote action on social justice, humanitarian issues and human rights with a focus on the rights of all children. The Global Classroom program encourages democratic pedagogy (Howe & Covell, 2005) and is defined as "creating a space where children's rights are modelled, upheld and respected and the learners are active participants in the classroom" (Guo 2011: p. 21). Guidance for schools includes a practical guide for Global Citizenship and a further guide on incorporating a children's rights approach in schools (Guo 2011; MacDonald, Pluim & Pashby, 2012).

The Canadian global citizenship guidance promotes a pedagogy based on head, heart and hand. Teachers are encouraged to help students develop intellectual curiosity (head) and help them to engage emotionally with their inquiry activating a sense of compassion, responsibility and social justice (heart). Such projects should also include opportunities to take action (hand). The guidance makes the parallel with learning theory, attributed to Rousseau and Pestalozzi, based on a cycle of learning that moves from exploring to responding to taking action. A parallel pedagogical movement in Europe models the cooperative learning approach developed by Freinet (Jerome and Starkey, 2021).

UNESCO advocates a similar approach as the underlying conceptual driver for global citizenship education. In this case the terms are *cognitive* (knowledge, understanding, critical thinking and awareness of interconnectedness); *socio-emotional* ("a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity"); and *behavioral* (acting effectively and responsibly "for a more peaceful and sustainable world") (UNESCO 2016 p. 8).

## Contesting and Questioning GCE

Whilst global citizenship, has found widespread endorsement and global citizenship education (GCE) has been taken up enthusiastically by teachers and many education authorities across the world (UNESCO, 2015; Tarozzi & Torres, 2016; Gaudelli, 2016), GCE also has its critics. At a macro level, cosmopolitanism, based on the model of liberal democracy

implicit in the framing of GCE as founded in UN standards, challenges powerful discourses of state nationalism and its more exclusive and violent version ethnonationalism. Regimes based on ethnonationalism such as, historically, Nazi Germany and those Balkan state regimes that conducted so-called ethnic cleansing during the post-Yugoslav wars of 1991–1999 have used extreme violence to subdue or eliminate opponents. The UDHR arose from an intention to counter "barbarous acts" such as those perpetrated during the Second World War. Cosmopolitanism has been described as the antidote to ethnonationalism (Sen, 2006).

Authoritarian nationalist regimes deny the legitimacy of such cosmopolitan perspectives based on commitments to protect, respect and fulfill all human rights. Singapore's leaders have invoked what they call Asian values to justify limiting freedoms. The leadership of the People's Republic of China (PRC) discourages talk of universal values, preferring definitions of human rights with Chinese characteristics. Both regimes insist on the priority of a national perspective that denies one of the core tenets of a culture of human rights namely that these rights are indivisible and interdependent. In these cases, the regimes prioritize security and economic and social rights over political freedoms. However, there is objectively no set of specifically Asian or Chinese values. Several major Asian countries including India, South Korea, Japan, Pakistan and Bangladesh have multiparty democracies and are committed, to a greater or lesser extent, to respecting the whole range of human rights. Taiwan is an example of liberal democracy with Chinese characteristics.

The denial of the legitimacy of cosmopolitan perspectives in order to protect a national interest identified with a particular political administration is in tension with a widespread understanding by peoples and movements across the world that human rights have functional universality (Donnelly, 2007). This means that struggles framed in terms of human rights draw on a global ethic so that, as Malcolm X expressed it: "[A]nybody anywhere on this earth can become your ally" (Clark, 1992 p. 175).

Other critiques of GCE come from within the academy. Scholars identify three discourses associated with GCE that have very different ideological roots (Pashby et al, 2020). First, global citizenship can be readily aligned with *neoliberal* economic frameworks that stress competition and markets, often presented in terms of maximizing choices. This is intended to justify deregulation and the privatization of public enterprises as well as offering tax-cuts that lead to reductions in welfare benefits and diminished public services. A regime of meeting targets is presented as the means to improve quality (Unterhalter, 2019). In this way GCE can be promoted in terms of an elite cosmopolitanism that encourages language learning and cultural exchanges as a means to enhance personal social capital in a competitive employment market. This perspective is explicitly promoted in the case of Japan (Smith, 2021). A second discursive approach to GCE is characterized as *liberal*, emphasizing rights

and freedoms, individual development and contributions to the public good. A third orientation is *critical* GCE. This emphasizes social justice, multiculturalism, critical awareness of global power asymmetries and the transformative power of education. One variant of this approach has been called Critical Democratic Cosmopolitanism (Camicia and Franklin, 2011). This envisages GCE as a process of deliberative democracy (Habermas, 1996) whereby the aim is for global or cosmopolitan citizens to engage directly with and learn from others in different situations but engaging in similar struggles.

Another variant of GCE is critical humanism (Andreotti, 2014). This particularly questions the colonial mentalities that continue to influence ways of thinking about the environment and the interactions of human beings with each other and with the natural world. It encourages frames of reference beyond nation-states, including indigenous communities and their cultures. In particular, this approach recognizes a persistent colonial imaginary as a threat to addressing the climate emergency and promoting sustainable development. It is unfortunate that some national institutions, as in the examples above, continue to promote language learning using stereotypes and thereby fail to address the colonial imaginary.

## Language Teaching and Education for Cosmopolitan Citizenship

Education for cosmopolitan citizenship is grounded in theories of cosmopolitanism and human rights, whereas there is no parallel theory that corresponds to global in the phrase global citizenship. However, global citizenship education can be conceptualized in terms of cosmopolitanism; this may appeal to language teachers since 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 based on equality. However, without an explicit human rights frame of reference, 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 (Osler & Starkey, 2005). 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 since it distorts, simplifies and denies complexity thereby closing curiosity and enquiry. A knowledge and understanding of human rights equips teachers and learners to engage with other cultures on the basis of equality of dignity.

The pedagogy associated with language learning provides many opportunities to develop citizenship skills as well as familiarize 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. 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 recognized 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 (Osler & Starkey, 2015).

As an example of a cosmopolitan project developing skills of citizenship and language simultaneously, a school in London provided the opportunity for children learning Spanish to campaign for Latin American migrant workers' rights in their borough. Over the year, students researched human rights abuses in Spanish-speaking countries, as well as looking into the issues faced by the Latin American community in Newham, their local area of London. They created a campaign around their chosen cause that involved students working together to produce bilingual campaign material such as a pitch, a campaign leaflet, a campaign letter, memes, a website and an online petition. They worked with locally based NGOs such as Redlines and the Latin American Women's Rights Service (LAWRS). The project culminated in a Human Rights Day of Action during which the students launched their campaigns at targeted locations across London. They had to engage with members of the public to inform and persuade, deliver campaign letters to key stakeholders and perform a media stunt, all of which involved the use of advanced English and Spanish oracy skills (School 21, 2020).

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 behavior and therefore unacceptable. However, 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 more interesting and popular than the daily life and routines content that is often mandated by examination syllabuses.

Whether the context is pair work, group work or discussions involving the whole class, teachers taking a human rights position introduce 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 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. The linguistic exploitation of the course material may counteract its socio-cultural objectives. Logically, the linguistic and cultural dimensions should reinforce each other rather than one undermining the other.

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

This chapter encourages language teachers to recognize their capacity to contribute to Sustainable Development Goals. This is often framed in terms of promoting Global Citizenship Education. When GCE is defined in terms of cosmopolitan perspectives based on commitments to human rights it can be considered as education for cosmopolitan citizenship. Such education challenges notions of citizenship as uniquely associated with a singular national identity. However, it recognizes the cultural roots of formalized language learning as possibly perpetuating colonial

imaginaries that may inhibit productive intercultural communication. A human rights perspective is cosmopolitan in focusing 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 cosmopolitan and as an intercultural rather than an international experience.

## Acknowledgments

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# 4 Enriching Global Civic Education in Foreign Language Education through Service Learning

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## Enriching Global Civic Education in Foreign Language Education Through Service Learning

This volume has a lofty, timely and exciting goal: to advance the use of research-supported pedagogies and conceptual frameworks that can be linked to develop global citizenship through innovative practices in foreign language education (FLE). Substantive and often counternormative changes to educational practice can present new complexities, challenges and possibilities (Clayton & Ash, 2004). The volume invites everyone involved in teaching and learning to embrace paradigmatic shifts in perspective, practice and identity required for justice, sustainability and peace: shifts toward personal responsibility and power sharing, systems thinking, critical perspectives and co-generation of knowledge. In doing so, learning objectives can expand to include those associated with global citizenship. Many different words are used to name potential domains in this general area: global citizenship, global citizen education, cosmopolitanism, internationalization, democratic competencies, cross-cultural competencies, globalization, civic identity and global digital citizenship, to name but a few (Lütge & Merse, this volume; Rauschert, this volume). We have chosen to use "civic learning" and "global civic learning" as our terms to describe the learning domains of global citizenship education, though we invite readers to consider the implications of differences among such terms and to specify the most appropriate frameworks and language for their own contexts.

As self-acknowledged outsiders to the field of FLE who have worked for decades to advance experiential learning in general and service learning (SL) in particular in higher education both in the United States and globally, we endorse the editors' decision to include SL as one of these pedagogies that can contribute to global civic learning in FLE. We agree with Saltmarsh (2010) that "changing pedagogy changes everything" (p. 332). It may change not only what and how students learn but, most importantly, who they are and how they position themselves as members of and change agents within local, regional, national and global communities. There may be no better way to generate the knowledge,

skills, attitudes and behaviors required for global citizenship than by integrating well-designed SL throughout FLE. Indeed, the ideas and practices shared in this volume may well stimulate critique and exploration around pedagogical innovation within other fields of study as well as within FLE. Porto (2018) contended that FLE has "the moral and ethical responsibility to contribute to the development of democratic societies by fostering democratic competencies and values in students and embracing social justice aims" (p. 159). We posit that SL has the potential to expand and deepen – perhaps even transform – this work within and through FLE in distinctive ways. As Clifford and Reisinger (2019) noted, "Ultimately, CCBL [community-based language learning] leads to a more complete understanding of how language proficiency and social justice consciousness are complementary learning outcomes" (p. 1).

Our primary goals in this chapter are thus to support the field of FLE in its examination of fundamental and emerging purposes and, more specifically, to support instructors, students and administrators in higher education as well as members of broader communities in using SL effectively in ways that align with the commitments of FLE to education for global civic learning. We summarize three relevant frameworks for thinking about changing pedagogy; offer a definition and discussion of SL; review some of the primary purposes of SL as they are related to education for global civic learning; propose recommendations for designing the pedagogy toward these ends; and explore challenges and opportunities associated with expanding, deepening and integrating SL in FLE. Throughout, we bring to bear thinking and practice from around the world, including but transcending the United States, which is our primary context. We acknowledge that educators around the world use different frameworks and terminology (e.g., Aramburuzabala, Vargas-Moniz et al., 2019), and we invite readers to make appropriate adjustments to the language used here for their context and practice.

## Frameworks for Changing Pedagogy

Contemporary scholarship offers a variety of potential directions for important change in pedagogy, three of which we briefly summarize here. First, the science of learning provides insight into how learning occurs. The discipline of psychology offers an extensive body of research on critical thinking and transfer of learning across settings. Based on this literature, Halpern (2014) pointed out, "The whole enterprise of learning how to improve thinking is of little value if these skills are only used in the classroom or only on problems that are very similar to those presented in class" (p. 14). Furthermore, changes in pedagogy should reflect what research has identified as instructional components that produce depth of learning: (a) active learning; (b) frequent feedback from others (e.g., instructors, other students, community members); (c) collaboration with others; (d) cognitive apprenticeship (i.e., mentored relationships in

which students can discuss and learn generalization of principles, transfer of knowledge between theory and practice and analysis of perplexing circumstances); and (e) practical applications that involve students in tasks that have consequences with a safety net as a buffer against high-stakes mistakes (Marchese, 1997).

Second, the ongoing process of paradigm shift in teaching and learning and in community-campus engagement suggests important directions for and tension points within changes in pedagogy. Barr and Tagg (1995) advocated a shift from teaching-centered to learning-centered paradigms, suggesting that "a college's purpose is not to transfer knowledge but to create environments and experiences that bring students to discover and construct knowledge … to make students members of communities of learners that … solve problems" (p. 4). SL is often framed primarily as a student-centered pedagogy, but this orientation has been critiqued as insufficiently reflective of commitments to community voice and impact. Alternative community-centric orientations have been proposed as a corrective, including, for example, Stoecker's (2016) "liberating service learning," which defines SL as more social change strategy than pedagogy and insists upon "community outcomes [as] the first priority" (p. 187). Spain Long (2013) noted a similar shift within FLE, claiming "Our approaches to language learning have changed significantly over the last several decades from instructor-centered to learner-centered, and we are becoming more and more community focused" (p. 201). Problematizing the "centering" of any particular partner category (i.e., instructor, student, community) through a systems lens, work on democratic civic engagement (Saltmarsh et al., 2009) frames all participants in teaching and learning and in community-campus engagement as co-educators, co-learners and co-generators of knowledge; examples include Longo and Gibson's (2016) "collaborative engagement paradigm" and Clayton's (2016) "engagement-grounded, inquiry-guided paradigm."

The third framework for changing pedagogy we find especially relevant here is that of global citizenship. Moving ever closer to justice, sustainability and peace is understood to require that members of local, regional and national communities see themselves as citizens of a global community and think and behave accordingly in their capacities as economic, political, social and ecological actors. UNESCO (2015, p. 2) articulated as goals of global citizenship education that learners:

- Acquire knowledge, understanding and critical thinking about global issues and the interconnectedness/ interdependency of countries and different populations;
- Have a sense of belonging to a common humanity, sharing values and responsibilities and holding rights;
- Show empathy, solidarity and respect for differences and diversity; and
- Act effectively and responsibly at local, national and global contexts for a more peaceful and sustainable world.

Through the structure of United Nations Sustainable Development Goals, "the international community has agreed to ensure that [by 2030] all learners acquire the knowledge and skills needed to promote … global citizenship," including through the mechanism of higher education institutions "teaching their students that they are members of a large global community and can use their skills and education to contribute to that community" (United Nations, Global Citizenship, n.d.). Andreotti (2014) summarized some of the critique that should inform global citizenship education, including the ways in which it often "projects the values, beliefs and traditions of the West as global and universal, while foreclosing the historical processes that led to this universalisation" (p. 26). She highlighted the importance of a critical framework. Critical global citizenship education, she argued, is grounded less in moral obligation associated with interdependence and purported common humanity than in "political obligation for doing justice … [out of] recognition of complicity" in causing and maintaining such forces of inequity as poverty; and it recognizes that "the choice to traverse from the local to the global space" is "the determining factor for whether or not you can be a global citizen" and is not equally available to all (p. 24). Jackson (this volume) explored the evolving and contested nature of various frameworks for global citizenship and addressed issues of competing priorities among local, national and global perspectives as well as complexities associated with neoliberalism and cosmopolitanism.

## What is Service Learning?

Service learning is both a well-established and a still-developing example of changing pedagogy, one that we believe has much resonance with the commitments of FLE. Service learning has a long history in FLE (e.g., Baker, 2019; Barreneche & Ramos-Flores, 2013; Clifford & Reisinger, 2019; Lear & Abbott, 2008) – mostly in, but not limited to, Spanish language education. Baker (2019) observed that, due to decreasing enrollments in language programs and fewer students majoring in languages, "L2 [second language] educators are embracing [SL] approaches that engage students directly with the community" (p. 2). We will first review, at a general level, a definition for SL and the empirical support for the efficacy of the pedagogy before turning our attention to SL in FLE.

## Conceptualizing Service Learning as Experiential Learning

Service learning has been variously framed in the United States in terms of social change, education for democracy, disciplinary learning, student-centered learning, democratic civic engagement, collective impact and critical engagement with systems of oppression (Clayton & Bandy, 2021; Zlotkowski & Duffy, 2010). Throughout most of the world, SL is similarly understood as a means for "both change in the world and learning

for such change" (Bringle & Clayton, 2020, p. 48). The definition we overview here conveys a way to understand and design SL as a type of experiential learning that includes an orientation toward change.

SL is grounded in the theoretical principles of active and experiential learning articulated by Dewey, Lewin and Piaget, among others (Kolb, 2015). There are many forms of experiential learning (e.g., use of laboratories), including pedagogies that take place in communities (e.g., internships, clinical practice, field research, work-integrated experiences), but these are not typically understood to be or designed as SL. Although there are many definitions of SL in the literature and multiple lists of essential elements (e.g., Furco & Norvell, 2019), we will use the following definition:

> [Service learning] is a course-based, credit-bearing educational experience in which students (a) participate in *mutually identified* and organized service activities that benefit the community, and (b) *reflect* on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of *personal values and civic responsibility*.
>
> (Bringle & Clayton, 2012, p. 105; adapted
> from Bringle & Hatcher, 1996, p. 222, emphasis added)

This definition aligns well with understandings of SL in other parts of the world, including Europe (e.g., Aramburuzabala, McIlrath, et al., 2019; Europe Engage, n.d.), Asia (e.g., Xing & Ma, 2010), South America (e.g., CLAYSS, n.d.; Tapia, 2012) and Africa (e.g., Pacho, 2019). Most definitions establish that SL is curricular, in contrast to volunteerism and co-curricular civic education programs, although some definitions do include co-curricular activities (i.e., service determined with community members, aligned with learning goals, integrated with reflection; e.g., Jacoby, 2015). We limit our discussion here to course-based, credit-bearing SL.

This definition contains three elements that are salient to further discussion of the value added to FLE by SL. First, the definition refers to *community partnerships* that, through mutual collaboration, result in the design, implementation and evaluation of a SL course. This emphasis highlights the de-centering nature of SL because it encourages, indeed requires, instructors to involve community members (and students) as co-educators in determining student learning goals, intended benefits to community constituencies (e.g., organizational staff, the organization, the clients, the residents) and academically relevant service activities. Service activities should be done not only *in* or *for* the community but also – and most importantly – *with* the community. In addition to tangible and relational benefits of community-engaged activities, the role of community partners as co-educators is often one of the most prominent motives for their participation (Sandy & Holland, 2006). Thus,

community members can offer important perspectives on how SL should be designed, implemented and assessed. In addition, they can become learners as well as co-educators. For example, D'Arlach et al. (2009) documented "community members changing their views of college students (i.e., from admiring them to seeing them as imperfect equals), changing views of themselves (i.e., from feeling helpless to finding a voice), as well as changing views of social issues (i.e., from impossible to solvable)" (p. 5).

Second, this definition identifies *reflection* as a necessary element of SL. Reflection is the meaning-making component of any form of experiential learning – the part of the process that generates, deepens and documents learning (Ash & Clayton, 2009). Too often, however, reflection is construed only as a retrospective and descriptive account of service activities (e.g., a service journal or log). Although such an activity may assemble relevant information, reflection in SL is better viewed as (a) intentionally linking the service experience to course-based learning objectives; (b) structuring thinking; (c) occurring regularly; (d) involving feedback and assessment; and (e) including the clarification of values (Hatcher et al., 2004). Reflection can occur before, during, and after community-engaged activities; can take written, oral, audio-visual and embodied forms; and can be conducted individually, with other students, online, with community members and with instructors. Combining multiple modes of meaning making in a well-integrated reflection strategy contributes to the quality of the process and its outcomes.

A third important element in this definition is the broadening of the learning objectives beyond academic content only. Typically, SL is viewed as contributing to three domains of learning objectives: academic learning, *civic learning* and *personal growth*. Sometimes professional development, metacognition, ethics, intercultural or global learning, and other categories are additional domains of learning or are integrated into these three. Although SL can enhance learning in all these domains, civic learning is a defining focus of the pedagogy (as distinct from most other community-based pedagogies and traditional curricula). Chapters in *Research on Student Civic Outcomes in Service Learning* (Hatcher et al., 2017) explored different meanings, different measures and different approaches to cultivating and studying civic learning in the U.S., including from several disciplinary perspectives. Across disciplines and professions, SL can provide students (indeed, all partners) with opportunities to explore and better understand the civic aspects of their studies (e.g., social justice issues in the context of language and law, Naudi, 2020). Global civic learning (i.e., learning for global citizenship), a subset of the category of civic learning, may also be understood as academic learning (e.g., in courses on global political and economic systems, world history, or human ecology) and as personal growth (e.g., including the cultivation of empathy, awareness of one's own cultural biases, or cross-cultural communication skills).

## Empirical Support for Service Learning's Student Learning Outcomes

Kuh (2009, 2012) identified service-learning as a high-impact pedagogy based on students' self-reported gains of deep learning, general learning, personal development and practical competences. He concluded that high-impact practices produce these outcomes because they are accompanied by higher expectations for student achievement, result in enhanced time and effort by students, produce greater student engagement with faculty and peers, provide opportunities for more frequent feedback, help students reflect on and integrate their learning, increase students' interactions with diverse others, result in the transfer of learning to other settings, provide authentic ways for students to demonstrate their competence and result in enhanced clarity about students' educational and life goals. Finley (2011) found that, relative to other high-impact practices studied, service-learning had "the greatest impact on each of the four outcomes [learning, general education, personal development, practical competence] measured" (p. 2). In addition, meta-analyses of extant research have supported the efficacy of SL in generating academic learning, attitudes, social skills, cognitive development, civic outcomes and diversity outcomes (Celio et al., 2011; Conway et al., 2009; Holsapple, 2012; Novak et al., 2007; Warren, 2012; Yorio & Ye, 2012). Of particular relevance here, global service learning (i.e., service learning that is explicitly designed to cultivate global learning, whether it takes place domestically or internationally) has been shown to increase intercultural competence and global awareness outcomes as well as understanding connections between local and global systems (Hartmann & Kiely, 2014; Hartman et al., 2018; Longo & Saltmarsh, 2011), deepen understanding of world issues (Riner, Bai, & Larimer, 2015), contribute to cultural humility (Fisher-Borne et al., 2015) and increase the desire to participate in global problem-solving (Garcia & Longo, 2013).

## Service Learning in Foreign Language Education

Much of the integration of SL in FLE has embedded students in community settings in which they use the language of instruction in meaningful ways. The focus of a SL course might be on general language competencies and cultural learning. In addition, it can emphasize connections to other disciplines, as when the community-engaged activities focus attention on specific language-use domains such as law (Naudi, 2020), medicine (Martinez & Schwartz, 2012), or science (Miano et al., 2016). These examples illustrate the potential for SL language courses to be interdisciplinary. Community-engaged activities may occur in local venues or in international settings, either virtually or via travel for short-term (e.g., Gaugler & Matheus, 2019; Lewis & Niesenbaum, 2005) or long-term (Rauschert & Byram, 2017) study abroad.

In addition to integrating SL into general FLE, there are examples of integrating SL in courses to prepare emerging professionals to teach languages (e.g., Christoph, 2015 Hildebrandt, 2014; Porto, 2018) and for in-service language teachers (e.g., Baecher & Chung, 2020; Larsen & Searle, 2017). Simek (2019) found that teacher candidates in English as a Foreign Language shifted from behaviorist to constructivist teaching paradigms as a result of a SL experience. They also exhibited a shift from a unidirectional approach to their tutees to a more reciprocal approach. In addition, "They reported developing effective teacher dispositions, interpersonal skills and social responsibility, valued intrinsic rewards for their contributions to the youth well-being, and also appreciated the informal professional learning opportunities the peer-tutoring service offered" (p. 1).

Exploring the potential role of SL in cultivating global citizenship in FLE, Rauschert and Byram (2017) identified "intercultural service learning" as a special type of SL. Although we appreciate the value of emphasizing the intercultural potential of SL, we contend that all SL is intercultural to a degree. It almost always engages students in relationships and activities with individuals who are, in some ways, different from themselves. To the extent that these differences, many of which are derived from or related to culture, are salient and are made educationally meaningful through critical reflection and, sometimes, course materials, they can provide a basis for intercultural education (Byram, 2008; Rauschert & Byram, 2017).

## Why Service Learning?

The promise of SL for enriching FLE has been described, analyzed and studied elsewhere (e.g., Baker, 2019; Clifford & Reisinger, 2019; Lear & Abbott, 2008). SL integrated into FLE can clarify students' career plans (Osa-Melero et al., 2019) and increase their self-confidence in using a non-native language (Baker, 2019). In addition, there are many case studies that illustrate the value added by SL to FLE through domestic activities; international activities; and virtual activities for new language instruction, heritage language instruction and English as a second language. Overall, the primary rationales for SL in FLE have focused on language learning, exposure to cultures other than one's own, international relationships and career preparation in the face of increasing globalization. In this section we provide brief summaries of several frameworks for conceptualizing the "why" of SL in terms of learning goals associated with global civic learning.

One of the defining and important contributions of SL is its intentional focus on civic learning. Bringle and Clayton (2021) surveyed various conceptualizations of civic learning, each having specific implications for how instructors, in collaboration with students and community partners, articulate the knowledge, skills, attitudes, values and behaviors they design SL to help their students develop. The multitude of ways to define

civic learning as a category of learning presents instructors with options for articulating clear civic learning objectives that are contextualized to connect with course content and personal growth learning objectives and to speak to a salient mix of global, national, regional and local priorities (Jackson, this volume). Examples of frameworks for articulating global civic learning goals include:

- The Council of Europe's (2016) Competences for Democratic Culture, which include such values as human dignity, cultural diversity and social justice; such attitudes as openness to cultural otherness, respect and tolerance of ambiguity; such skills as listening and observing, empathy and conflict resolution; and knowledge related to world politics, law, human rights, cultures, religions and history. The Council published a second monograph (2017) on pedagogy, which identified SL as one of the means of developing these competencies.
- The United Nations' Sustainable Development Goals (SDGs) and associated Curriculum Framework (Osman et al., 2017), which together provided both a structure for thinking through important foci for SL activities (e.g., in areas such as responsible production and consumption, education, gender equality, affordable and clean energy, environmental issues and reduced inequality) and sets of related competencies (e.g., being able to imagine a better future, learning to question current belief systems, systemic thinking, learning to work together, empowering oneself and others, resilience, commitment to justice).
- UNESCO's Framework for Global Citizenship (2015), which included understanding "connections between global, national, and local systems and processes"; appreciating "difference and multiple identities"; developing skills in "information technology," "media literacy," and "peace building"; recognizing the influence of beliefs on decision-making and on "perceptions of social justice"; caring for people and the environment; valuing fairness; and developing skills to "critically analyse inequalities based on gender, socio-economic status, culture, religion, age and other issues" (p. 16).
- The emphasis of the Latin American FLE Center for Solidarity Service-Learning (CLAYSS, n.d.) on solidarity and action, which yields a vision of citizenship in terms of "not just the knowledge of norms and values and the diagnosis of political and socioeconomic problems" but also "the elaboration of proposals and the active participation [in] initiatives." Citizenship includes "taking responsibility and commitment in the construction of overcoming alternatives, and the work in articulation with the authorities and civil society organizations."
- The consensus definition of intercultural competence described by Deardorff and Edwards (2013), which consists of the following domains: attitudes (respect, openness, curiosity/discovery), knowledge

(cultural self-awareness, culture-specific knowledge, deep cultural knowledge, socio-linguistic awareness), skills (observing, listening, evaluating, analyzing, interpreting, relating), internal outcomes (flexibility, adaptability, empathy, ethnorelative perspective) and external outcomes (effective and appropriate behavior, communication).

Specific to (although not limited to) the context of FLE, the *Standards for Foreign Language Learning in the 21st Century (National Standards)* articulate "five C's" as categories of desired learning goals to guide FLE: "Communication (communicate in languages other than English), Cultures (gain knowledge and understanding of other cultures), Connections (connect with other disciplines and acquire information), Comparisons (develop insight into the nature of language and culture) and Communities (participate in multilingual communities at home and around the world)" (Lear & Abbott, 2008, p. 78). Each of these categories is either inherently related to global civic learning (e.g., cultures, communities) or can be specifically conceptualized for such linkages, making this framework a particularly useful and important one for guiding the design of SL in FLE. A 2011 survey of foreign language teachers documented "communication" as the most frequently emphasized area (with 79% of respondents indicating it received "most emphasis"), followed by "cultures" (22%), "comparisons" (12%), "connections" (11%) and "community" (8%) (Abbott & Phillips, 2011). "Connections" and "communities" were reported to be the most difficult areas, and the majority of respondents saw the latter as "nebulous, out of their control, and not assessable" (p. 28).

SL can provide authentic opportunities to integrate global civic learning and language learning within each of these five categories. As an illustrative, albeit abbreviated example, community-engaged activities might include students working with the staff of a museum focused on the history of another culture to produce materials in multiple languages for visitors to access both online and in person (connections, communication, cultures), give tours in both their native language and the language of instruction (communities, communication) and collaboratively develop programs to attract new visitors (connections, e.g., with disciplines related to museum studies, marketing, history, design). Critical reflection on these experiences might include students talking and writing in the language of instruction (communication, communities), examining linkages between the history of the culture in question and their own as well as similarities and differences in their experiences of interacting verbally and non-verbally with various tour groups (comparisons), and exploring the patterns in accordance with which norms influence cultural artifacts (cultures).

SL designed along these lines would provide opportunities for students to enhance their listening and observation skills and their knowledge of world cultures (Council of Europe Competencies for Democratic

Culture); build their capacities to work together (SDG competencies); develop skills in information technology and recognize how their beliefs affect their decisions (UNESCO's Framework for Global Citizenship); and deepen their sense of curiosity, their culture-specific knowledge, their socio-linguistic awareness and their interpretive skills (intercultural competence). Including in their partnership work a particular focus on efforts within the culture in question to advance and to hinder social justice – perhaps through a special exhibit that compiles examples of such efforts throughout the culture's history, mapped on a timeline relative to similar dynamics in other cultures – would enable critical reflection on and thus learning about the systems underlying equality and inequality, the constraints on and flourishing of human rights and dignity, the potential influences societies have on one another's development and many other aspects of critical global citizenship. We build on this example in the next section by providing illustrative critical reflection activities designed to generate particular global civic learning objectives.

## Designing Service Learning

We agree with Furco and Norvell (2019) that "while there are fundamental definitions, elements, and principles of service learning that apply no matter what the situation or context, the cultural fibre of the societies in which service learning is practised will ultimately shape the overall character of the service learning experience" (p. 32). The essential elements of well-designed SL must be adapted to the particular contexts of the course and community: the place, the people, the specific opportunities and constraints, the built and natural environment, the history, the language and culture (Aramburuzabala et al., 2019; Siemers, Harrison, Clayton, & Stanley, 2015; Stokamer & Clayton, 2017). Customization and contextualization, therefore, are to be grounded in both the field's most current understanding of best practices for operationalizing the defining characteristics of the pedagogy and the specifics of the (inter)discipline, the course and the partnerships. As an example in FLE, Lear and Abbott (2009) noted that good course design must be based on careful consideration of students' capabilities and the community partners' expectations in three areas: language proficiency, cultural knowledge and professional skills.

Stokamer and Clayton (2017) contended that three primary categories of activities must be interwoven in intentional course design: (a) service activities; (b) academic activities; and (c) critical reflection. None of these stands alone and course design to achieve learning outcomes and community outcomes must reflect a systems approach in which these three components are "mutually reinforcing and equally necessary" (Stokamer, 2011, p. 67).

Key to this systems approach is tight alignment between goals, strategies and assessment, which holds in designing for both community

change and student learning. At its best, SL design is a process of co-creation by the full range of partners (i.e., faculty/staff and students as well as community organization representatives and community residents). Strong design requires forethought regarding *why* SL is being considered by the partners, *which* community-engaged and classroom-based activities are consistent with the goals (for both community change and student learning), *how* they can be integrated with the rest of the course and with work already happening in communities, and *what* information will serve as useful evidence to guide evaluating progress toward the goals. Partnerships may have community change goals related to, for example, impact on particular issues, delivery of community programs, empowerment of community organizations and community residents, resource development and management, evaluation capacity, education of the next generation of citizens and professionals, and/or transformational change in the ways issues are addressed (Gemmel & Clayton, 2009). Whether direct service (i.e., supporting one another face-to-face), indirect service (i.e., working behind the scenes at a nonprofit organization to develop processes, resources, and/or materials), research (i.e., gathering, analyzing, sharing information), advocacy and social change (i.e., increasing awareness, policy change), or relationship-building and cultural exchange activities (i.e., spending time getting to know one another as individuals and populations), the community-engaged activities are designed to advance these goals.

Student learning may be the initial focus of the SL course design process, thus highlighting the role not only of the type of service activities but also the nature of the critical reflection activities. Reflection is best understood and undertaken as *critical* reflection: as a process of making meaning of experiences that is grounded in critical thinking and in the systems critique of critical theory. Well-crafted prompts guide the learner's attention to the presence (or absence) of aspects of their experiences that are related to learning goals and push their thinking beyond initial interpretations. The DEAL model provides a structure to guide the design of critical reflection prompts that are tightly aligned with desired learning objectives (Ash & Clayton, 2009). This customizable, research-grounded model supports learners in describing their experiences (**D**), examining their experiences using prompts linked to learning goals (**E**) and then articulating (**A**) learning (**L**) in a way that leads to enhanced future action and ongoing learning (specifically, in this last step, by answering four questions: What did I learn? How did I learn it? Why does this learning matter? What will I do in light of it?). Tools and rubrics affiliated with the DEAL model use Paul and Elder's (2001) standards of critical thinking (e.g., clarity, depth, breadth, fairness) and Bloom's (1956) Taxonomy – moving reasoning from the lower levels of identification, explanation and application to the higher levels of analyzing, evaluating and synthesizing) – to provide feedback

to deepen learning and to assess direct evidence of quality of learning within any category (i.e., civic learning, academic learning, personal growth).

In the case of learning goals related to global civic learning, the prompts in the Examine phase of the DEAL model can be written, for example, to help learners become more aware of and to compare/contrast their own and others' worldviews; facilitate learners in recognizing dynamics of power, privilege, oppression and resistance as encountered in their experiences and as they might emerge in other settings; or focus learners' attention on structural inequities they observe and participate in (e.g., how their own choices contribute to or challenge these structures). In a foreign language course Examine prompts can generate learning at the intersection of academic and global civic learning goals by, for instance, calling attention to (a) the potential for level of familiarity with a second language to invite or silence one's voice; (b) examples of how nonverbal communication that does and does not transcend a single culture can help build or undermine trust across cultural differences; and (c) the positive and negative influences of using slang in a second language on the level of perceived respect in interpersonal interactions.

Examples 1 and 2 provide instances of critical reflection activities structured using the DEAL model that might be used to generate, deepen and document learning related to the global civic learning goals of (a) understanding (and perhaps increasing) their own openness to other cultures (Example 1), and (b) understanding (and perhaps increasing) empathy (Example 2). These examples are crafted for the illustrative context provided above regarding a partnership between FLE students and a museum focused on the history of another culture.

### Example 1: Critical reflection activity for the global citizenship learning goal of understanding and (perhaps increasing) openness to other cultures

NOTE: This critical reflection activity is designed to be undertaken near the beginning of the service learning project, individually and in pairs, during a 75+ minute class period, with prompts to guide the students' thinking provided step-by-step and with written products submitted for instructor feedback and grading (using the DEAL Model's Critical Thinking Table and Rubric). It lends itself to a follow-up critical reflection activity a few weeks later, focused on the same learning goal, with DEAL prompts designed to support students in examining their ongoing experience through the lens of the learning about openness to other cultures and the goals generated in this assignment so as to further deepen their understanding and practice.

## Critical Reflection Activity

*Learning goal for this activity*: Students will evaluate their openness to cultures other than their own and develop specific steps they can take in order to use their service-learning project at the museum to better understand opportunities for and challenges to deepening it.

*Preparation for this activity:* As you spend time in the museum this week, take note of your reactions to the artifacts, behaviors, stories and practices documented in the exhibits. Identify at least one specific element of the exhibits that you find *fascinating/intriguing*, at least one that you find *weird/distasteful* and at least one that you have a third type of reaction to (or no reaction to at all). Take photos of each of these exhibit elements and bring them to class.

*In-class activity (in pairs of tour partner guides)*:

Part A: Talking with your tour guide partner (take 5 minutes each, 10 minutes total), DESCRIBE objectively and in a fair amount of detail the three exhibit elements each of you took photos of (sharing the photos), including:

- What the element looks/sounds/smells/feels like
- The time period the element comes from
- The customs, institutions, norms, stories, practices, etc. of the culture it was associated with
- How the exhibit explains the element (e.g., its origins, its purpose or function, the people and place(s) it was associated with)
- Any connections between the element and the language(s) of the culture
- Any other details about the element

Part B: EXAMINE your responses to the exhibit elements you each identified.

(1) Talking with one another (5 minutes total): Share your responses to each of the six exhibit items (the three you photographed and the three your partner photographed): *fascinating/intriguing, weird/distasteful, other, none*?
(2) Talking with one another (5 minutes each, 10 minutes total):
   - What, specifically, were you *thinking* about each of your three elements as you decided to photograph it for this assignment? What, specifically, were you *feeling*? Are these thoughts and feelings related to cultural customs, institutions, norms, language, stories, practices, worldviews, other?

- What, specifically, are you thinking and feeling now about each of *your partner's three photographed exhibit elements*? Are these thoughts and feelings related to cultural customs, institutions, norms, language, stories, practices, worldviews, other?

(3) Talking with one another and taking written notes (10 minutes total):
- What similarities and differences do you find in your overall responses to and your specific thoughts and feelings about the six exhibit items?
- What kinds of things seem to underlie your "fascinating/intriguing" responses? Your "weird/distasteful" responses? Your other responses (or lack of responses)? In other words, where do you think these various responses come from/what do you think influenced each of you to respond as you did?

(4) Taking turns talking with one another (5 minutes each, 10 minutes total): Each of you select one of the six exhibit elements that you want your partner to try to shift your response to (e.g., from no response to "weird/distasteful" or vice versa, from "weird/distasteful" to "fascinating/intriguing" or vice versa). Then, through asking questions only, try to shift your partner's response accordingly.

(5) Individually in writing (10 minutes):
- Reconsider the six exhibit elements in light of your conversation with your partner to this point: What is your response to each of them *now*: "fascinating/intriguing," "weird/distasteful," other, no response?
  - If any of your responses changed: What are you thinking and feeling now about the exhibit items to which your response changed? What do you think caused your response to change?
  - If none of your responses changed: Why do you think they didn't? What could your partner have asked you and/or what could you have answered in response that might have led your responses to at least the one exhibit element you selected to change?
- Drawing on the thinking you and your partner have done to this point:
  - Overall, on a scale of 1 (not at all) to 10 (extremely) how "open" do you believe you are to the culture the museum focuses on?
    (a) What do you mean by "open" when you give yourself this score?
    (b) Why do you think this score is accurate?

- Name a culture (other than your own or that at the museum) that you believe you would be more "open" to and another that you believe you would be less "open" to (compared to your rating above).
  - (c) What sorts of customs, institutions, norms, language, stories, practices, worldviews, etc., do you have in mind as you name these two cultures?
  - (d) What sorts of things seem to lead you to be more (and less) open to cultures other than your own?
- What sorts of things might help you deepen your openness to cultures other than your own? What sorts of things might hinder it?

(6) Talking with one another (5 minutes each, 10 minutes total):
- Share with each other any thoughts you wish from "5" above
- Working together, come up with an idea for at least one concrete step each of you can take as you continue with the service learning project at the museum in order to better understand what might be involved in deepening your openness to cultures other than you own.

Part C: ARTICULATE LEARNING (related to your understanding of your own "openness" to cultures other than your own) – Looking back over your conversation with your tour guide partner over the last hour and considering what is most important for you to continue thinking about, draft three different four-sentence ALs using the following stems (talking with one another or not as the two of you decide is most helpful, 10 minutes):

- *I learned that …*
- *I learned that when/through/by …*
- *This learning matters because …*
- *In light of this learning I will …*

*Homework:*

Select any two of your three learnings and develop the four sentences into four paragraphs. Email both of those four-paragraph ALs to your tour guide partner and ask for feedback. Using that feedback, further develop and refine either one of them. Submit as a package (for instructor feedback and grading) your three four-sentence ALs, your two four-paragraph ALs along with your partner's feedback and your one refined AL.

## Example 2: Critical reflection activity for the global citizenship learning goal of empathy

NOTE: This example critical reflection activity is designed to be undertaken several weeks into the service learning project, individually, as an out-of-class written assignment (a DEAL essay), to be submitted for instructor feedback followed by revision and grading (using the DEAL Model's Critical Thinking Table and Rubric and a Bloom-based Learning Objectives Rubric). It lends itself to follow-up experiences and critical reflection focused on learning about ways to influence one's own and others' levels of empathy; that activity might best be undertaken as a verbal DEAL-based activity in small groups, designed to enable students to compare and contrast: (a) their attempts to modify their own individual levels of empathy; and (b) multiple examples of what influences others found influences their levels of empathy.

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### Critical Reflection Activity

*Learning goal for this activity*: Students will evaluate their own and others' levels of empathy and propose steps for increasing them.

   Part A: DESCRIBE objectively and in a fair amount of detail a recent experience of interacting with a group of at least two other people at the museum (e.g., leading a tour with your partner; engaging with a family of visitors) in which someone (you, your partner, one or more visitors, museum staff) had difficulty understanding what someone else was trying to communicate.

- When and where was this?
- Who else was present?
- Where were you and the others who were present (in terms of physical proximity to one another)?
- What was someone (who?) attempting to communicate during the period of difficulty and how?
- What specifically appeared to be difficult to understand?
    - What specific behaviors did you notice in yourself before, during and after the period of difficulty? In others?
    - Are there any other details you want to remind yourself of before proceeding?

   Part B: EXAMINE this experience as follows [working through each prompt in order]:

1.  Empathy is the ability to sense, understand, share and/or imagine what someone else (a friend, a stranger, a family member, a non-human animal, a fictional character) is thinking and/or feeling; it involves taking another's perspective and may motivate taking action. On a scale of 1–10 (1 = not at all, 10 = very much so), to what extent do you think you empathized *at the time* with *each* of the various individuals involved in the experience you just described?

2.  What three or more *emotions* did you feel during the period of difficulty? What three or more *thoughts* did you have? *Why* do you think you had these particular emotions and these particular thoughts?

3.  On a scale of 1–10 (1 = not at all, 10 = very much so), to what extent do you think each of the following variables might explain any *similarities and any differences in your levels of empathy* towards the people in question?
    (a) Experience with the people in question
    (b) Believing you had the same feelings and/or thoughts as the people in question
    (c) Language similarities and differences between you and the people in question
    (d) Physical similarities and differences between you and the people in question
    (e) Cultural similarities and differences between you and the people in question
    (f) Another variable you identify as particularly influential on your level of empathy

4.  What emotions and thoughts do you think *others* (your partner, visitor(s), others) experienced during the period of difficulty? What makes you think each of them had these emotions and thoughts? What do you think probably explains why they had these emotions and thoughts, if in fact they did? What are other possible explanations for what they felt and thought (albeit ones you think are less likely)?

5.  On a scale of 1–10 (1 = not at all, 10 = very much so), looking back on this experience, re-rate your level of empathy with any of them if it is any higher or lower *right now* than it was at the time of the difficulty. What specifically might explain whether any changes in your levels of empathy have or have not occurred?

6.  Based on this experience and others you have had over the past month (at the museum, in online gatherings, with friends or family), do you think you are, in general, *more or less empathic* than other people in your life? Which people are less

empathetic and which are more empathetic than you? What makes you think this (in other words, on what are you basing your understanding of how empathic others are)?

7.  What *consequences* does your level of empathy, related to the experience at the museum and in your life more generally, have (for you, for others)? Think about at least one consequence you tend to think of as positive and at least one you tend to think of as negative.

8.  If you could *change your level of empathy* with any of the people involved in this experience at the museum, how would you change it? (lower or higher or no change)? Same question for your level of empathy more generally? In both cases, why would you change it (or not)? What do you think would enable you to decrease or increase your level of empathy?

9.  If you could change the level of empathy you believe others in your life have, what would you change it to (lower or higher or no change)? Why? What do you think would enable you to influence their levels of empathy? Why might it (and might it not) be appropriate to try to influence others' levels of empathy?

Part C: ARTICULATE LEARNING about empathy: Do this twice: once focusing on what you are learning about your own empathy and a second time focusing on what you are learning about what might be involved in changing levels of empathy (one's own and perhaps also others').

*   What did I learn?
*   How did I learn it?
*   Why does this learning matter?
*   What will I do in the future in light of this learning?

Submit your DEAL essay to the instructor for feedback. Using that feedback, revise and resubmit for grading; attach the draft version with instructor feedback and a brief explanation of how you used that feedback to deepen your thinking).

Follow-up assignment: In the next several weeks, when you are at the museum and in other settings in your life more generally; (a) consciously note your levels of empathy in at least three different experiences and (b) drawing on the thinking you did in drafting and finalizing this DEAL essay (especially the 2 ALs), *try to change your own empathy*, either in the moment or afterward (at least twice, try to change in the direction of increased empathy). Take notes on each of these three experiences as follows: What is happening,

what is your level of empathy, do you want to increase or decrease it, what are you doing to try to change it, in what ways you are and are not successful in changing your level of empathy. We will build on these experiences of trying to change your level of empathy in a follow-up collaborative critical reflection activity in order to deepen understanding of ways to influence one's own and others' empathy.

## Opportunities, Challenges and Future Directions

In addition to exploring how SL can enrich FLE, there is great potential in considering how such instruction in this field can inform the development of SL. Language is uniquely positioned in the world milieu to play a key role in bridging cultures; in face-to-face deliberative dialogue; and in developing deeper understanding of one's self, one's culture and other cultures. As merely one example of the rich set of transformative possibilities associated with critical examination of SL in FLE, Llombart-Huesca and Pulido (2017) noted that:

> Many SL projects focus on the potential that Spanish-speaking communities offer students of Spanish, as a foreign language, to increase their language skills and cultural understanding of these communities. Some authors, however, have expressed reservations about the instrumentalist perspective of the community that some SL initiatives adopt. In addition, the presence of Spanish heritage language learners (HLL) in Spanish classrooms has driven researchers and instructors to rethink the learning objectives of SL. In recent years, some SL [work has focused on] the critical examination of the social construction of language issues and dominant language ideologies.
>
> (p. 348)

A central challenge facing designers of SL in any field is the tension between service activities understood and undertaken as charity and those that are focused on mechanisms for social change, advocacy and social justice (Morton, 1995). Charity orientations are particularly strong in North American SL, although this may be changing in response to a growing body of work on critical service learning (e.g., Mitchell, 2008; Mitchell & Latta, 2020). In contrast, in the southern hemisphere, there is much more emphasis on increasing awareness of and action toward systemic change as well as on issues associated with power, oppression and privilege (Tapia, 2012). Instructors should be sensitive to how their use of the pedagogy – within and beyond FLE – may reinforce or at least fail to problematize tacit assumptions about oppression, status and power. De Oliveira (2012) provided the following framework for evaluating the degree to which any pedagogy reinforces problematic dominant mindsets and practices, locally or internationally:

- Hegemony. Justifying superiority and supporting domination.
- Ethnocentrism. Projecting one view … as universal.
- Ahistoricism. Forgetting historical legacies and complicities.
- Depoliticization. Disregarding power inequalities and ideological roots of analyses and proposals.
- Salvationism. Framing help as the burden of the fittest.
- Uncomplicated solutions. Offering easy solutions that do not require systemic change.
- Paternalism. Seeking affirmation of superiority through the provision of help. (p. 25)

Increasingly, resources are being developed worldwide to support instructors in attending to issues of social justice, power and oppression (e.g., Bruce, 2013; Mitchell, 2008; Mitchell & Latta, 2020; Stith et al., 2018; Tapia, 2012).

Highlighting an important future direction, our read of summaries of research on SL in FLE (e.g., Baker, 2019; Lear & Abbott, 2008) and our exposure to some of the primary literature in FLE leads us to conclude that the extant research on SL in the field – as is true of most such research – is relatively weak when evaluated against criteria for high quality research (e.g., Steinberg et al., 2013). This may explain some of the mixed and null results in research on SL outcomes in FLE. One of the foremost weaknesses, which is often difficult to detect in published research that omits course design details but can undermine research on outcomes, is the quality of the SL course. Another is the clarity of the learning objectives and their alignment with the various course components designed to support students in achieving them. Finally, there is the appropriateness and sensitivity of the measures used to detect change over time and outcomes. Further research on the outcomes of SL in FLE, as is the case with such research in any discipline, will need to attend to these issues in order to contribute to a deeper understanding of conditions under which the pedagogy advances the goals set for it, including learning goals related to global civic learning. Researchers in FLE may find it helpful to draw on tools that have been designed to advance both practice and inquiry with these common shortcomings in mind. The S-L Quality Assessment Tool (SLQAT, 2020) was created to evaluate the design and implementation of SL courses and can thus, in turn, strengthen the quality of research on SL. It organizes 28 essential elements into the five dimensions of Course Design, Learning, Student, Instructor and Community Partner & Partnership. The Center for Service and Learning at Indiana University Purdue University Indianapolis developed a Taxonomy for SL courses that supports fidelity to best practices and quality of course design by identifying six crucial attributes: assessment, civic competencies, critical reflection, community activities, diversity of interactions and reciprocal partnerships. The Taxonomy is structured as a rubric that can be used to evaluate alignment of course design with each attribute (Bringle et al.,

2019) and can contribute to research on SL in FLE by providing a basis for establishing the quality of the SL course.

## Conclusion

We are advocating that the field of FLE consider the value added by integrating well-designed SL into instruction pervasively, particularly as a means to achieve global civic learning objectives. We have presented empirical and theoretical bases for positing that SL has the versatility to contribute to global civic learning in academic, civic and personal growth learning domains. However, simply adding community-based activities to a course – in foreign language or in any discipline – is insufficient, as is merely adding reflection to a community-based activity. Both as a pedagogy and as a change strategy, SL engages students, community partners and members as well as instructors and staff in co-creating partnerships that achieve clearly articulated academic, civic and personal growth learning objectives through integrating course content with critical reflection on collaborative action that enhances quality of life. Intentional design that is guided by understanding of best practices in teaching and learning – within both the field of SL and the discipline – is required to fulfill this potential.

Most of our attention in this discussion has been directed toward SL as it operates at the course level in FLE, which might occur as an elective, as a mandatory course in the major, as an optional track, or across a sequence of courses (Barreneche & Ramos-Fores, 2013). However, thinking about the integration of SL at the departmental level provides important opportunities to broaden the conversation from individual courses to entire curricula and to consider how changes across the curriculum can be sequenced, coordinated and cumulative (Kesckes, 2017). Thus, the implications of advancing SL as changing pedagogy go beyond particular courses. As Saltmarsh (2010) pointed out, modifying pedagogy, especially when it comes to SL, may catalyze broader implications that ripple through the academy. These changes could involve

> reconsideration of fundamental epistemological assumptions; they are aligned with disciplinary border-crossing in the curriculum; they are integrated seamlessly into faculty roles along with engaged research and engaged service; and they thrive in an institutional culture that changes in ways that support all these dimensions of engagement.
>
> (Saltmarsh, p. 331)

SL, then, can stimulate re-examination of the academy's primary roles. Higher education institutions seek to achieve balance across a variety of goals that include teaching the disciplines, cultivating critical thinking and problem solving, preparing students for careers, promoting economic

development, contributing to local and global communities, generating knowledge and cultivating the civic capacities needed for a flourishing society. SL can serve as a means of pursuing often in integrated, mutually-reinforcing ways – this full range of purposes.

This volume highlights the significant role FLE plays in advancing the public purposes of higher education. Clifford and Reisinger (2019) affirmed that "World language educators have an important role to play in how higher education prepares students for global citizenship" (p. 1). It is our belief that the deep, pervasive and integrated use of SL in FLE can not only help the field fulfill this potential but also generate new and critical insights into the role of enhanced attention to language and cross-cultural experience in the ongoing development of SL across the academy and around the world.

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**Part II**

# Practices in Context

Fine-grained Views on Educational
Practices of Global Citizenship

# 5 Intercultural Service Learning Reframed

## A Comprehensive Model and Its Practical Implementation in the Foreign Language Classroom

*Petra Rauschert*

## Introduction

Globalization, cultural diversity and multifaceted intercultural relations have become facts of modern life. It is a core component of foreign language education to equip learners with intercultural communicative competence and thus empower them to engage in dialogue with speakers of different languages and cultural origins. However, the tightening global network requires further competences that not only ensure successful communication but lead to peaceful coexistence. The notion of the global citizen embodies this ambitious aim. It is related to the widely known concept of the intercultural speaker who mediates between cultures and establishes relationships between them (Byram, 2008, p. 72) but enhances it in that the global citizen has a distinctive sense of belonging to the global community and takes an active role in contributing to a just and sustainable world. Global citizenship education in this sense has a cognitive, socio-emotional and behavioral dimension as learners need to understand local and global issues, develop a sense of belonging to a common humanity that is based on shared values, respect and solidarity, and act responsibly for a more peaceful world (UNESCO, 2015, p. 15). The complexity and multilayeredness of these objectives requires pedagogies that include holistic and experiential learning with regular phases of critical reflection.

In this chapter, intercultural service learning (ISL) is presented as a pedagogy that meets these requirements and is therefore suitable to promote global citizenship education. Service learning is a project-based approach that combines formal learning and civic engagement. The pedagogy has its roots in the field of democratic education and encourages students to become agents of change. While the pedagogy is applicable to all subjects, the subtype intercultural service learning is particularly suitable for foreign language education as it comprises an additional intercultural dimension. The presentation of a newly developed comprehensive model of ISL that

enhances former definitions of service learning and ISL as, for example, laid down by Berger Kaye (2010), Youth Service America (2007, p. 3) and Bringle and Hatcher (2011. p. 19), will provide an overview of the core components of ISL. The Global Peace Path project will then serve as an example of how ISL projects can be planned on the basis of this model and how ISL pedagogy can be used to foster global citizenship education.

## Global Citizenship Education Goals in the Foreign Language Classroom

In the last two decades, efforts have increased to expand the concept of intercultural learning to include goals of citizenship education (Cates, 2002; Byram, 2008; UNESCO, 2013, 2014, 2015). UNESCO identifies the question of "how to coexist and interact in a more and more interconnected world" (2013, p. 7) as a major challenge and underlines that "[i]n a globalized world, education is putting more emphasis on equipping individuals from an early age, and throughout life, with the knowledge, skills, attitudes, and behaviours they need to be informed, engaged and empathetic citizens" (2014, p. 11). This claim is in line with developments in the field of foreign language education. Cates not only argues that we need to prepare our students to cope with twenty-first century issues but also addresses "our responsibility as language teachers in a world of war, poverty, prejudice, and pollution" (2002, p. 41). Byram's Framework for Intercultural Citizenship provides a set of competences that goes beyond communicative and intercultural competences. It explicitly adds components of political education and civic engagement. Later documents such as UNESCO's (2015) model of Global Citizenship Education, the Council of Europe's (2018) Reference Framework of Competences for Democratic Culture (2018) or OECD's (2019) Global Competence Framework share this perspective and similarly expect learners to not only develop, for example, intercultural and democratic competences on a theoretical basis but also take action for the well-being of society.

The four documents mentioned above all prove to be valuable sources for defining goals related to global citizenship education in the foreign language classroom. Because of the thematic focus of this volume, the core dimensions of global citizenship education by UNESCO (2015) will be explained in more detail here. UNESCO (2015, p. 29) defines cognitive, socio-emotional and behavioral domains of learning. As part of the cognitive domain, learners acquire knowledge and understanding of local, national and global issues; they understand the interdependency of different countries and their inhabitants and develop critical thinking skills. The socio-emotional learning outcomes include students "experience a sense of belonging to a common humanity, sharing values and responsibilities, based on human rights" (ibid.). Attitudes such as tolerance, respect or valuing diversity are not new to foreign language education (cf.

Byram, 1997/2021). However, the much stronger normative and political dimensions that are inherent in promoting specific values and adopting global citizenship are more recent developments. The behavioral learning goals aim at volition and performance. Learners need the motivation and willingness to bring about change and "act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world" (UNESCO, 2015, p. 29). Thus, global citizenship education can be transformative on an internal and an external level. If students become "world citizens", it will have an impact on their identities and their sense of who they are (internal transformation). The actions they take for the common good will make a difference in the world, whether small or large (external transformation). The potential of global citizenship education lies, in large part, in these transformations. However, it can only come into effect in the intended way if each step is reflected carefully. Students need to understand the interconnectedness of local and global issues, act *with* rather than *upon* the local or global communities and understand that their local sense of belonging is not a contradiction but rather a pre-requisite to developing a sense of global belonging.

The goal of global citizenship education is to train learners who are "[i]nformed and critically literate", "[s]ocially connected and respectful of diversity" and "[e]thically responsible and engaged" (UNESCO, 2015, p. 29) in the above defined sense. While these learner attributes build on the existing goal of fostering intercultural communicative competence in the foreign language classroom, a stronger focus on content will be required and an emphasis on meaningful, message-oriented communication.

## A Pedagogic Approach towards Global Citizenship: Intercultural Service Learning

Service learning is a high-impact pedagogy that links curricular learning with civic engagement. Students go into their communities and use what they learn in class to help others and make a difference. At the same time, they enhance their own academic learning through this practical application of knowledge and by reflecting on the experiences they gained in the field. As Minor points out: "It is service with learning objectives and learning with service objectives" (2002, p. 10). Service learning is based on various core principles, such as linking curricular learning and community service, addressing a real community need, collaborating with external partners and regular phases of reflection, which distinguish it from other forms of civic engagement or voluntary work (Seifert & Zentner, 2010, p. 5; Sigmon, 1979; see also Bringle & Clayton in this volume). For example, students might sell self-made products to raise money for people in need; however, this will only qualify as service learning if the activity is linked to curricular learning. Simulated classroom activities will not qualify as service learning either. Instead, a real need in the community should be identified and, ideally in collaboration

with community partners, be addressed. While citizenship education traditionally has a local focus, the term "community" here includes both the local and the global community. This broader perspective becomes even more evident in the subtype of service learning, ISL, which always includes an intercultural dimension and is associated with this expanded notion of community.

Definitions of global citizenship education and ISL strongly overlap in this respect as both approaches aim "to be transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world" (UNESCO, 2015, p. 15). ISL, as well as global citizenship education, pursues a vision of education that transcends the national and includes broader frameworks such as human rights education or education for sustainable development (see also Starkey on GCE in this volume). Youth Service America highlights a central goal for ISL, namely to "encourage youth to see themselves as global citizens and help them to recognize the ways they can contribute to international challenges in partnerships with youth from other countries" (2007, p. 4). This common ground allows for the leveraging of synergies between the two approaches. GCE can enrich the thematic focus of ISL and inspire students not only to take action for a better world, but also to develop a sense of belonging to a common humanity. Service learning, on the other hand, with its roots in experiential learning in the first half of the twentieth century, has a long tradition and offers a very well researched and established pedagogy that can be readily adapted to the goals of global citizenship education.

Research clearly shows the potential of service learning to promote academic enhancement, personal growth and civic learning (Branden & Clayton, 2011; Furco, 2007; Sliwka & Frank, 2004; Rauschert 2014; see also Bringle & Clayton in this volume). ISL in foreign language education in particular allows students to further develop the cognitive, attitudinal and behavioral competences required to engage in intercultural dialogue and approach issues that affect the local and global community. High-quality ISL can, for example, reduce ethnocentric perspectives and empower learners to use foreign languages to interact with international partners and collaboratively engage for the betterment of society (Rauschert, 2014, p. 64ff.). While the main potential of ISL lies exactly in this engagement, it is also the component that poses the most severe risks. Both ISL, as well as global citizenship education, aim at transformation and change. It requires broad knowledge and a high amount of intercultural sensitivity to ensure the needs analysis that precedes the civic action is appropriate, respectful and contextual. Both approaches have therefore been critiqued for the potential risk of unequal power relations and postcolonial structures. In the case of ISL, the relation between provider and recipient of service needs to be examined very carefully. Accordingly, students should always take action *with*, and never *upon*,

project or community partners. Andreotti and Souza (2014, p. 1) lay out similar pitfalls of global citizenship education:

> despite claims of globality and inclusion, the lack of analyses of power relations and knowledge construction in this area often results in educational practices that unintentionally reproduce ethnocentric, ahistorical, depoliticized, paternalistic, salvationist and triumphalist approaches that tend to deficit theorize, pathologize or trivialize difference.

In order to avoid such undesired outcomes, ISL projects need to be planned on the basis of substantial theory and monitored by intensive reflection. The comprehensive model of ISL that is presented subsequently provides a blueprint for educators to develop and evaluate ISL projects and thus intends to ensure high-quality practice. The term "comprehensive" was used because the model not only makes the various components of ISL more transparent and illustrates how they are intertwined, but also enhances ISL theory by incorporating other disciplines and documents. The model includes the core components of ISL, however, there is no prescribed thematic focus. Thus, it is applicable to promote basically any global citizenship goal.

## A Comprehensive Model of Intercultural Service Learning

In accordance with the definition of service learning, the starting point of the model (see Figure 5.1) are the two main domains of *formal learning* and *community service*. ISL additionally includes intercultural encounters which take an intermediate position in the model as they are connected to
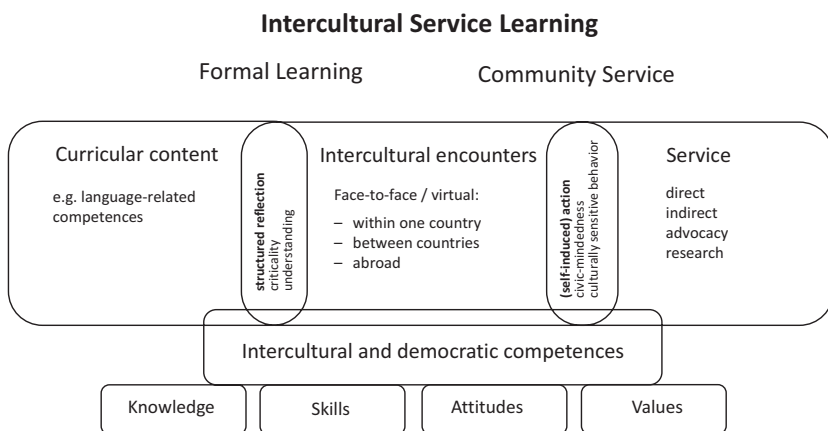


*Figure 5.1* Comprehensive model of intercultural service learning (Rauschert).

the curricular content of the service-learning project and the service that is provided. For example, foreign language learners apply and further develop their communicative and intercultural competences (curricular content) during the intercultural encounters. At the same time, the type of intercultural encounter often determines where the service takes place and what kind of service is provided.

The ISL model presented in this chapter is applicable to any subject and age group and is not limited to a specific national curriculum. Educators can therefore draw on the *curricular content* of their respective teaching contexts to define learning objectives, such as language-related competences.

*Intercultural encounters* are part of the intercultural dimension of ISL and determine the type of ISL project. Three major categories can be distinguished: (1) ISL within one country, (2) ISL between countries, (3) ISL abroad (YSA, 2007, p. 3f.). ISL projects of type 1 may occur in one country, bringing people from diverse backgrounds together to learn and serve. The Global Peace Path project that includes students and partners with refugee status starting a peace campaign together will exemplify this type. Type 2 is conducted by partners who reside in different countries and collaborate remotely through the internet or other channels of communication. Students from India and Germany, for example, took action for the human right to education, produced a magazine together, sold it and used the funds they raised to build a school in India (Rauschert, 2014). Type 3 may occur when students leave their home country to serve during a stay abroad. For example, pre-service language teachers take a university seminar on global citizenship education and then volunteer at an environmental protection organization during a semester abroad.

Students can provide different kinds of *service* during their ISL projects, which can be classified as direct service, indirect service, advocacy and research (Kay, 2010, p. 11). If students are in direct contact with the recipients of service, e.g. by helping people in their local communities, the engagement is defined as "direct service". The term "indirect service" describes civic action without direct contact with the beneficiaries and may include fundraising for people the students do not personally know or larger environmental endeavors. When students conduct projects or run a campaign to raise awareness of important local or global issues, the service falls into the category of "advocacy". Finally, students may pursue a scientific approach. "Research" as service type implies that students explore a problem in the community, gather and analyze data and, using this information, contribute to solving the problem. All service categories are highly suitable to pursue global citizenship education goals. However, educators need to be aware that the choice of service has implications for the students' learning. For example, if global issues such as poverty, climate change or human rights violations are only approached through indirect service, students might subconsciously

assume that these problems can be kept at arm's length and not fully conceive their immediacy.

At the intersection of the three main ISL domains (curricular content, intercultural encounters and service), the model highlights *structured reflection* and *(self-induced) action* as further key pillars of ISL pedagogy. There is an overlap with the intercultural and democratic competences that form the basis of the model, however, reflection and action as well as the subcategories criticality, understanding, civic-mindedness and culturally sensitive behavior are recurrent elements in every ISL project and thus deserve special emphasis. It is also argued here that existing ISL theory can be enhanced and complemented by related theories, such as Barnett's notion of criticality (1997), Steinberg and Bringle's concept of civic-mindedness (2010), and Bennett's model of intercultural sensitivity (1986, 2004). The aforementioned theory was therefore integrated into this model.

Structured reflection in ISL functions as a project-monitoring tool, without which there is a risk of superficial engagement that is critiqued as "'feel good' additions to the regular offerings of schools" (Claus & Ogden, 1999, p. 2). Reflection on the curricular content, the intercultural encounters and the service that is provided is essential to transform primary experience gained in the field into secondary experience, i.e. more abstract and transferable insights (Hilzensauer, 2008). Depending on the age and ability of the participating students, critical thinking skills can be gradually developed. Barnett's (1997) four levels of *criticality* (critical skills, reflexivity, refashioning of traditions, transformatory critique; see also description in Byram, Golubeva & Porto in this volume) allow a differentiated approach. Students first need to develop critical thinking skills in the sense of evaluative competence before they apply these skills to reflect on the specific project context. The last two stages of criticality lead to change: Knowledge and behavior that is taken for granted may be critiqued, which not only entails modifying or refashioning ideas but ultimately transformatory action in the world. Especially "critical" forms of service learning (Mitchell, 2008) and ISL that pursues goals related to global citizenship benefit from these categories because they help to base the civic engagement on thorough analysis and make underlying assumptions more transparent.

A second major goal of structured reflection in ISL is fostering *understanding*. On the one hand, the notion of "understanding" includes deeper comprehension of the curricular content as a consequence of the experiential approach and the multiple perspectives the project partners contribute. On the other hand, it involves a more idealistic notion of understanding "otherness" or "others", i.e. diverse people that may be perceived to be different from themselves in some respect. Valuing diversity is also part of the intercultural learning objectives; however, establishing bridges to people the students might not have contact with in their everyday life, has a broader scope here and may, for example, also include the elderly, disabled, homeless or discriminated minority groups.

As part of their service learning experience students engage in service activities and collaborate with others (cf. the previous remarks on the service component). Providing youth with a strong voice (National Youth Leadership Council, 2008) and granting them a high degree of responsibility is a prerequisite for *self-induced action* and allows them to take a leading role in the decision-making processes. At the intersection of intercultural encounters and the service domain, the following two components require special attention: civic mindedness and culturally sensitive behavior.

*Civic-mindedness* can be defined as the attitude of being concerned with the well-being of the community and the willingness to actively contribute to the public good. It involves components such as a "feeling of belonging towards a community", "solidarity" and a "sense of civic duty" (Council of Europe, 2018, p. 43). In the context of global citizenship education, the sense of belonging to humanity as such and the responsibility to protect and sustain the world we live in also fall into this category. Bringle and Steinberg (2010) and Steinberg, Hatcher and Bringle (2011) provide a conceptual framework for the civic-minded graduate (CMG). The concept was developed for college students, but it proves to be useful for other educational contexts as well. Steinberg, Hatcher, and Bringle (2011, p. 22) consider three components in their definition of the CMG: identity (self-understanding, self-awareness, self-concept), educational experiences (commitment to educational experiences, academic knowledge, technical skills), and civic experiences (involvement with the community). The framework of the CMG reveals the complexity and multifacetedness of civic-mindedness. Civic-minded students aim to use their knowledge to make a difference, are actively involved in the community and develop a sense of civic identity. However, these components cannot be seen in isolation. Against the background of global citizenship education, it will, for example, be important to analyze in which way the students' various backgrounds and their multi- and transnational identities impact and enhance their civic experiences and their identities as globally civic-minded students.

During ISL projects students interact with people who have different cultural backgrounds, be it the culturally heterogeneous learner group or the partners they meet during the intercultural encounters or when providing service. All these actions and interactions require *culturally sensitive behavior*. This is particularly relevant for actions that are part of the service dimension because, in addition to possible cultural differences among the interlocutors, the provider and recipient of service hold different roles. In order to avoid unequal power relations, educators ought to raise awareness of the need for reciprocity in ISL projects and provide opportunities to reflect upon this issue (cf. the section on structured reflection and criticality in this chapter). Bennett's Developmental Model of Intercultural Sensitivity (1986) proves to be a useful tool to become aware of different cognitive dispositions. The model

describes three ethnocentric stages (denial, defense, minimization) and three ethnorelative stages (acceptance, adaptation, integration). During the ethnocentric stages cultural differences are ignored, devaluated or minimized in the sense that a universal reality is assumed which is based on one's own cultural beliefs. People who have adopted an ethnorelative perspective are able to relativize their point of view in order to accept cultural norms different from their own, adapt their behavior as required in the respective context, or even integrate different worldviews into their identity (Bennett & Bennett 2004: 152ff.).

*Intercultural and democratic competences* form the basis of the model. Service learning is a pedagogy that has its roots in democratic education. As early as 1900, Dewey, who strongly influenced the development of service learning, calls on schools to not only provide knowledge but also to foster a "spirit of service" (Dewey, 1900, p. 44). In Dewey's view, democracy is not only a form of government but also a moral ideal that depends on each individual's awareness of social interdependence, a willingness to take responsibility and the effort to actively contribute to the wellbeing of society. In his eponymous essay, he considers this kind of democracy as "creative democracy: the task before us" (Dewey, 1939). Barber's idea of a "strong democracy" (1984) similarly emphasizes the need for citizens to collaboratively solve problems in their communities and warns: "If we cannot bond as citizens, we will probably bond in the name of race or ethnic origin or gender" (Barber, 1992, p. 245). The Council of Europe published a *Reference Framework of Competences for Democratic Culture* (RFCDC, 2018) that relates to this understanding of democracy and operationalizes the competences students should acquire. The RFCDC includes intercultural and democratic competences and is therefore particularly suitable for ISL contexts. In the document it is assumed that in multicultural societies intercultural competences are part of the democratic competences, which is why the latter term is used inclusively. For the sake of this model, it seems appropriate to make both dimensions explicit. The twenty intercultural and democratic competences presented in the RFCDC are categorized into four domains: knowledge and critical understanding (e.g. knowledge and critical understanding of the self, of language and communication and of the world), skills (e.g. cooperation skills, conflict-resolution skills), attitudes (e.g. openness to cultural otherness, respect, responsibility) and values (e.g. valuing human dignity and human rights; RFCDC, 2018, p. 38; for a full presentation of the model see Byram, Golubeva & Porto in this volume). In contrast to the upper part of the ISL model that includes components that should be part of every ISL project, the intercultural and democratic competences at the basis of the model comprise a pool of competences educators can choose from and thus help to ensure that each project, independent from its curricular content, is theoretically well-founded and meets the idea of service learning to promote *creative* and *strong* democracies.

### Implementing Intercultural Service Learning in the Foreign Language Classroom: The Global Peace Path Project

The project 'Global Peace Path – Visions, Words and Actions' presented in this chapter illustrates how ISL can be implemented in the foreign language classroom to foster goals related to global citizenship. Following the ISL model introduced above, the various components of the project will first be described before findings of the project evaluation are presented.

#### *Project Synopsis*

The project, which started at the University of Munich (LMU, Department of Teaching English as a Foreign Language) in 2018, was developed for the foreign language classroom. It encourages students of all ages and educational institutions and their project partners to apply their creative writing skills to participate in a worldwide peace campaign. The project is linked to the 16th goal of the *2030 Agenda for Sustainable Development*: "Promote peaceful and inclusive societies for sustainable development" (United Nations, 2015, p. 28). The peace campaign uses poetry as a means of expression, thus following a didactic approach to literature, and aims to connect people from all over the world. Participants from different places reflect on what peace means to them and create peace poetry that is displayed locally and on a shared digital platform. Language skills play a central role in the multilingual project and while English functions as a *lingua franca*, any other language is welcome to be integrated as well. Since the opening of the Global Peace Path, follow-up projects have been conducted in various parts of Germany and worldwide. In this chapter, only the first station of the Global Peace Path will be described, which included a collaboration between students of the University of Munich and partners with refugee status (see Figure 5.2).

#### *Learning Objectives: Curricular Goals and Intercultural and Democratic Competences*

In accordance with the definition of service learning, the project included curricular learning and community service. The participating students were enrolled in programs leading to either a teaching qualification or a Master's degree in English studies. The project was integrated into an English didactics module on recent developments in intercultural education. The curricular content was therefore drawn from the Bavarian curriculum for teacher education that requires pre-service English teachers to develop communicative, intercultural and literature-related competences themselves as well as the theoretical and methodological knowledge to foster them later in their learners (Bayerisches Staatsministerium für Unterricht und Kultus, 2008).

**The Global Peace Path project**

Formal Learning      Community Service
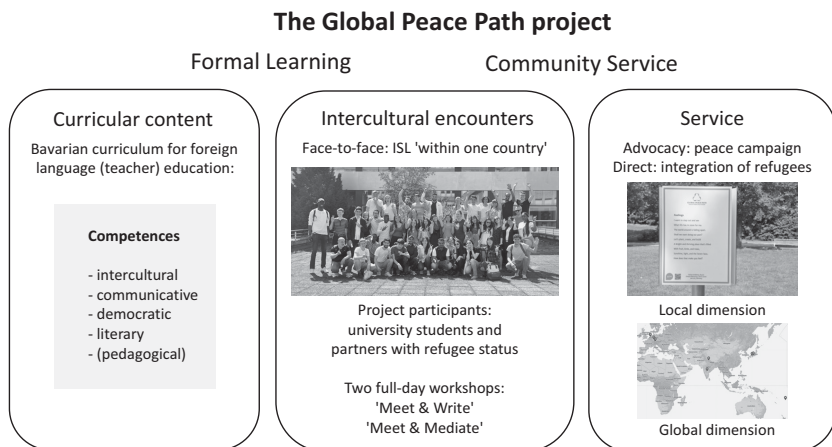


*Figure 5.2* ISL in practice: The Global Peace Path project.

In view of the students' future profession as English teachers, learning objectives were also defined based on the language curriculum for secondary education. The intercultural and democratic competences defined in the RFCDC strongly overlap with the requirements in the Bavarian curriculum, which is why they can be addressed here together with the curricular content. The Bavarian curriculum, for example, points out that, in our increasingly complex world, students need to be empowered to "act meaningfully and as responsible members of society, they must develop appropriate attitudes and behavior on the basis of a value orientation, acquire the necessary knowledge and build up competencies that are appropriate to their respective aptitude profiles" (ISB, 2017; my translation). The Global Peace Path project aims to foster competences in all four domains of the RFCDC, with a special emphasis on valuing the human right to peace, valuing cultural diversity and developing an attitude of civic-mindedness.

### Intercultural Encounters

The project was conducted as a collaboration of 22 university students and 19 partners with refugee status with whom contact was established through a local Helpers-Circle Asylum and a vocational school in Munich some of the refugees were attending. While the participants with refugee status came from eight different countries (Afghanistan, Mali, Nigeria, Senegal, Sierra Leone, Somalia, Pakistan and Syria), the university students were also a mixed group as, in addition to the German per-service teachers, it included Master's students from eight different countries (Bulgaria, China, Chile, Hong Kong, Japan, Russia, Serbia and

the USA). All participants lived in Munich and the surrounding areas during the project and met face-to-face. The project therefore belongs to the category "ISL within one country". The intercultural encounters took place during two full-day workshops, in which the participants wrote peace poetry in mixed teams, and also at the opening event of the Global Peace Path.

### Service

The Global Peace Path project exemplifies how service through advocacy can be provided. The peace campaign is a response to a major global issue: worldwide wars and conflicts but also tendencies of political radicalization and xenophobia that have been exacerbated during the last decade due to large migration movements and which can also be perceived in Germany. The service addresses the need for cultural exchange and peaceful relations and has a local and a global dimension. On a local level, peace was promoted through poetry that was permanently exhibited along a local lakeside and presented at a public opening event. The collaborative poetry creation additionally included a notion of direct service as it intended to contribute to the refugees' integration into German society. The global dimension refers to the digital representation of the peace campaign and the expansion of the project to other parts of the world (www.lmu.de/globalpeacepath; www.weitblick-action. de; www.facebook.com/globalpeacepath).

### (Self-induced) Action

The participants had a leading role in the project and co-created all project steps; however, not all actions were self-induced as some steps had to be prearranged (e.g. funding for poetry printing) to complete the project within a single semester (three months). The project participants took action during two workshops entitled 'Meet & Write' and 'Meet & Mediate'. In the first workshop they got to know each other and, in mixed groups, wrote the first version of their peace poem. In the second workshop, they translated their poems, so all poems would be available in three languages: English, German, and a language of the international participants. The multilingualism emphasizes the idea of intercultural dialogue, with English as *lingua franca*, German as the local language and the third language as a bridge to the cultures of the international participants. The poems were printed on signs and permanently erected along a lakeside near Munich. In addition to the permanent exhibition, the project team organized a public opening event where they recited the poetry, talked to the press, encouraged the visitors to engage in intercultural dialogue and invited people to conduct follow-up projects and so continue the Global Peace Path. This advocacy for peace and engagement in the community required civic-mindedness, i.e. "a sense of civic duty, a

willingness to contribute actively to community life" and "a sense of solidarity with other people in the community, including a willingness to cooperate and work with them" (Council of Europe, 2018, p. 43). Mindful and culturally sensitive behavior also played an important role during the collaboration because in addition to the various cultural backgrounds present in the project, promoting peace with partners who have fled war, violence and injustice requires mindful and sensitive interaction.

### Structured Reflection

Structured reflection was used throughout the project as a tool to prepare for the intercultural encounters and the civic action, to evaluate them afterwards and to describe personal development. As future teachers they also reflected on ISL pedagogy, its impact as well as its limitations. Criticality as defined by Barnett (1997) was a core component of the project as the peace campaign was preceded by critical examination of which factors determine peaceful coexistence (*critical skills*, *reflexivity*) and resulted in civic engagement to initiate change (*refashioning of traditions, transformatory critique*). It is worth noting that the question of what peaceful relations require could not be kept at a distance in the project because the project participants had to cope with various differences relating to their cultural, socio-economic and educational backgrounds, their citizen status in German society and their roles in the project. For the success of the project and to develop mutual understanding, tolerance and acceptance, existing assumptions and stereotypical ideas had to be questioned and reduced.

### Project Evaluation and Findings

For project evaluation a mixed method approach was chosen, with a focus on qualitative data. Data collection included two questionnaires in a pre-test/post-test format, two workshop evaluation sheets, the Autobiography of Intercultural Encounters (Council of Europe, 2009), a placemat activity and a prompted reflection activity. Through data triangulation results were validated and complemented. Some of the tools used to evaluate the project also served as reflection tools during the project. This approach is in line with the applied action research conducted by the course instructors (Petra Rauschert and Claudia Mustroph) and provided the pre-service teachers with a range of methods they could later use to analyze their own teaching. Two empirical studies (Bauer, 2018; Marić, 2020) led by students who wrote their final theses (part of the Bavarian teacher training program; comparable to a Master's thesis) on the Global Peace Path contributed another perspective on the project and complied with the idea of giving students a voice in all phases of service learning. The various learning objectives and the large amount of data allows analysis of the ISL project from various angles. In this chapter,

some exemplary results related to the goals of global citizenship education will be highlighted.

With respect to UNESCO's (2015) model of global citizenship education, the data provides evidence that students progressed in the cognitive, socio-emotional and behavioral domain of learning, which in large part corresponds with the RFCDC's (Council of Europe, 2018) definition of knowledge, skills, attitudes and values necessary for democratic culture and intercultural dialogue. As previously stated, ISL and global citizenship education are transformative pedagogies and the data indicates that both internal and external transformation was triggered by the project.

In this context, internal transformation refers to cognitive and socio-emotional development. In the cognitive domain of learning, the students became more "informed and critically literate" (UNESCO, 2015, p. 28) during the project. The number of students who rate their knowledge as sufficient or better on a five-level Likert[1] scale increased from 5% before the project to 68% after the project (Bauer, 2018, p. 38). They explain, for example, that, in addition to the preparatory research that was expected of them, face-to-face contact with the refugees and "talking to them gave me a new point of view" (Sven[2]). Critical reflection on the experience also leads them to question previous assumptions and stereotypes they held about refugees and which they ascribe to a lack of contact and knowledge they gained from media reports. To the question regarding in which way their opinion about refugees changed during the project, students stated, "they were more respectful than I thought" (Selin), "they were less distant than I expected them to be" (Lara), "they are very talented, they are warm and nice" (Hao). The statements unveil prejudices and misconceptions about their partners' competences and behavior and how some of them were transformed.

Modification of knowledge and a change of attitudes are interrelated here and lead to the socio-emotional dimension of global citizenship education. UNESCO aims at the following learning outcome: "Learners experience a sense of belonging to a common humanity, sharing values and responsibilities, based on human rights" (2015, p. 28). From a pedagogical point of view, it is a challenge to provide opportunities for learners that allow them to identify with "a common humanity" or mankind as such. The human right to peace proved to be a suitable starting point to negotiate values and responsibilities, to establish friendly and peaceful relations on a micro level first, i.e. within the multicultural community of the project group, and thus gain insights transferable to larger contexts. In a written prompted reflection activity, a student responds to the question of what they learned that they didn't know before with the following: "Equality among people. Service learning is a platform [pedagogy] to make everyone feel a sense of belonging. This removes any form of inferiority. Also, this platform brings out the identity of various cultures which leads to sustainability" (Oliver). The statement expresses a sense of belonging to a multicultural project community that is based

on a feeling of equality among its members. This internationalist perspective can be considered a very desirable project outcome. A second key learning outcome of the socio-emotional domain of learning UNESCO emphasizes that "[l]earners develop attitudes of empathy, solidarity and respect for differences and diversity" (2015, p. 28). Students, as well as refugees, reported that they felt anxious and nervous before the encounter and detailed how the workshops helped them to build rapport and overcome their fears. One student's explanation included how she came to understand "what it means/the difficulties you encounter when you live as a refugee in Germany" (Laura) indicating that she developed empathy, while other students declare "respect, love, acceptance" (Maria) as particularly important project outcomes.

The behavioral dimension of global citizenship education describes that "[l]earners act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world" and "develop motivation and willingness to take necessary actions" (UNESCO 2015, p. 28). These learning objectives correspond with what was earlier defined as "civic-mindedness" (Council of Europe, 2018; Steinberg & Bringle 2010) and relate to the service component of ISL. Of the students, 90% state that the project increased their awareness of the necessity of social participation and their willingness to actually solve problems. One student résumés, "I learnt that everyone should work together to contribute a little to Global Peace. We all have the power to change" (Hao). However, awareness and volition do not automatically lead to self-induced action, which becomes clear when another student admits, "I think it's still a bit hard to help if someone isn't telling you what to do" (Ayla).

While an increased willingness to take civic action can still be assigned to internal transformation, the actions the project participants take lead to external transformation. Global issues such as peaceful coexistence can certainly not be solved in a single project. The study still suggests that the project had a meaningful impact with a local and a global dimension. The permanent exhibition of 20 signs with multilingual poems at lake Karlsfeld turned the much-frequented lakeside into a place where people think and talk about peace. The public opening event brought old and new community members from various backgrounds together, encouraged them to engage in intercultural dialogue and so build peaceful relations. It is worth noting that the close collaboration between students, refugees and various other local community partners (e.g. local authorities, Helpers-Circle Asylum) ensured action *with* rather than *upon* the community. Albeit the service dimension remains a critical and multifaceted component. In this project of the Global Peace Path, it can be argued that both students and refugees were providers and recipients of service. Both groups took civic action as advocates for peace. The project design entails that the refugees also receive service since the project further aims to contribute to their integration into German society. However, the students largely benefited from the collaboration as well;

they received, for example, information about the refugees' home coun-
tries that stimulated their academic and personal learning. While not all
students who responded to the reflection prompt "How did you feel being
on the service site?" (Berger Kaye, 2010, p. 40), were fully aware of this
reciprocity, the following statement reveals a differentiated perspective:
"I didn't feel like I was on the service site, because we worked together on
our poems like equals. And I don't think that the refugees had the feeling
to be on the 'serviced' side" (Jana).

The Global Peace Path project now invites students and educators
from all over the world to participate; it already counts about 20 follow-
up projects in other parts of Germany, Fiji, India, Chile, Japan and the
Netherlands. While the further development of this peace campaign and
its global impact remain to be seen, it has already connected and inspired a
large number of people and drawn attention to this important global issue.

## Conclusion

The Global Peace Path project illustrated how ISL pedagogy can be applied
in the foreign language classroom to promote goals related to global citi-
zenship. It was also elucidated that ISL and global citizenship education
are related as both approaches aim to equip learners with intercultural
and democratic competences and encourage them to take action for a
fair, sustainable and peaceful world. Hence, both pedagogies are types
of global education, which is "based on the principles of co-operation,
non-violence, respect for human rights and cultural diversity, democ-
racy and tolerance" (Osler & Vincent, 2002, p. 2). The *Comprehensive
Model of Intercultural Service Learning* demonstrates that ISL is open
to any curricular content, i.e. it can be successfully connected to global
issues but has generally a broader thematic scope than global citizenship
education. Referring to Dill (2013), Akkari and Maleq (2020, p. 207)
distinguish "two main approaches to global citizenship: instrumental
and critical". On the one hand, GCE fosters competencies, for example
knowledge and skills, useful for economic success in a globalized world.
On the other hand, it includes attitudes and values that help learners
develop "an awareness of other perspectives, a vision of oneself as part
of a global community, and a moral conscience to act for the common
good of the world" (ibid.). While it is part of the mission of educational
institutions to prepare learners for professional life, the neoliberal per-
spective inherent in the instrumental approach to GCE bears risks and
has attracted criticism (Lapayese, 2003; Pais & Costa, 2017). Without
denying the instrumental value of GCE and ISL, it seems appropriate for
the foreign language classroom to put a stronger emphasis on the critical
and transformative dimension. This is especially true when goals of GCE
are pursued through service learning which traditionally has an altruistic
and educational focus. The foreign language serves the same purposes:
While it is a capital on the labor market, it is also a medium that has the

power to connect people from different places, allows them to engage in dialogue and, through collaboration, induce social transformation. Admittedly, it is an idealistic goal of foreign language learning, however, in a world full of social, cultural and political fragmentations it is also our responsibility as educators to provide learning environments where learners can take action and use their abilities and creativity to approach the existing challenges.

## Acknowledgments

## Notes

1 The five-level Likert scale included the following items: *very good – good – sufficient – poor – hardly any*.
2 For data protection reasons, pseudonyms are used here instead of the participants' real names. All student statements were quoted in their original form, i.e. mistakes were not corrected.

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# 6 Internationalism, Democracy, Political Education

## An Agenda for Foreign Language Education

*Michael Byram, Irina Golubeva and Melina Porto*

## Introduction

"So Two Cheers for Democracy: one because it admits variety and two because it permits criticism. Two cheers are quite enough: there is no occasion to give three. Only Love the Beloved Republic deserves that" (Forster, 1939). Forster wrote these words in 1939, under the shadow of war with Nazi Germany which, he feared, would destroy democracy and culture. Democracy, he says, deserves one cheer because it starts from the assumption that the individual is important, and that "all types are needed to make a civilisation". Today we use words such as "multicultural" and "diversity"; Forster uses admirably simple words. Democracy, he says, deserves a second cheer because it allows criticism and, without public criticism, "there is bound to be hushed-up scandal" (1965, p. 77). Such scandals are part of our contemporary experience and the function of the Press – Forster gives it a capital letter – is as important as ever, if not more so.[1] Criticism is also a crucial element of the agenda for language teaching which is the focus of this chapter.

Our purpose in this chapter is, then, to propose an agenda – "things to be done" – for foreign language education and to demonstrate that the inevitably political nature of education, with its nationalist perspectives, should be enriched by embracing internationalism, a perspective which language teaching is especially able to embody and realize.

To do so, we shall first present and discuss some key concepts: internationalism in education, criticality and intercultural citizenship, and competences for intercultural and democratic culture. We shall then present an illustration of these concepts and purposes in a project devised to help learners to respond to the current COVID-19 pandemic.

## Internationalism in Education

An analysis of internationalism in education needs to begin with nationalism. Much has been written about nationalism but here it is the

relationship of nationalism to education in schools which is of particular interest, for schools are a fundamental factor in the creation of national identity in young people (Barrett, 2007). One element in this process, albeit mentioned only *en passant* in histories of nationalism, is the question of language. It has been shown that a national language – usually linked to a national literature, often a folk literature – is crucial, though not a *sine qua non*, in the evolution of nationalism and nation states (Anderson, 1991; Gellner, 1987; Hobsbawm, 1992), a process which Risager (2006, p. 26) describes as the "nationalisation of language subjects", of French in France or Danish in Denmark etc. Schools are the prime location for learning a national language and Gellner describes the process of a "perpetual plebiscite" in which a national language is valued, whereas dialects – and today he would doubtless refer also to languages of migration – are devalued:

> There is indeed a perpetual plebiscite, a choice rather than a fatality. But the choice does not ignore the given cultural opportunities and resources. It takes place, not every day perhaps, but at each *rentrée des classes*. And the anonymity, the amnesia, are essential; it is important not merely that each citizen learn the standardised, centralised, and literate idiom in his (sic) primary school, but also that he should forget or at least devalue the dialect (*and language – our addition*) which is not taught in school.
>
> (1987, p. 17)

Hobsbawm added a further element: "social mobility". He argues that acquisition of the national language facilitates social mobility, and simultaneously reinforces the status of the national language. In this process it is the secondary school which is important:

> The crucial moment in the creation of (national) language as a potential asset is not its admission as a medium of primary education (though this automatically creates a large body of primary teachers and language indoctrinators) but its admission as a medium of secondary education, …. For it is this which …. Links social mobility to the vernacular, and in turn to linguistic nationalism.
>
> (1992, p. 118)

These are significant insights, but the role of schooling both includes and goes beyond language in the process of creating of nationalism.

For, although not noticed by authors such as Gellner and Hobsbawm,[2] nationalism is also present across much of the curriculum, and school curricula are often "national" in name and almost always national in character.[3] Curricula enjoin teachers to teach "our" language, literature, geography and history – and even science.[4] Often the expectation remains implicit, but some curricula have a quite explicit reference to the role of

schooling in creating national identity, especially if the state has been founded relatively recently. A striking example is provided by Singapore, a new country with a complex population of different "races" – the term used in Singapore – where schooling is expected to create loyalty and national identity (Martin & Feng, 2006), and Green in a wide-ranging survey also takes Singapore as an example to support his general statement that:

> In the developing world, however, there has been an ever more explicit link between education and state formation, which education unequivocally linked with both citizen formation and national economic development.
>
> (1997, p. 143)

Green goes on to argue that, although globalization has made education systems more "porous", i.e. influenced by ideas – and teachers and students – transferred from other countries through internationalization, nonetheless "there is little evidence that national systems as such are disappearing or the national states have ceased to control them. They may seem less distinctive and their roles are changing but they still undoubtedly attempt to serve national ends" (1997, p. 171).

More than two decades later, there is still no sign of change, and yet where globalization has led to the introduction into curricula of new foci on global issues, there is a new opportunity for Foreign Language Education (FLE). For, in national curricula, the position of foreign languages is an anomaly. A national curriculum creates affective relationships with the learners' own country whereas FLE directs attention to other countries. Historically, this was a matter of including knowledge about one or more countries where the language is spoken, known as *Landeskunde*, *civilization* and variants on these terms. *Landeskunde* included geography, history and other aspects of "area studies"; literature was usually given a separate status (Kramer, 2012). At first glance, this seems to mirror the treatment of national language, history, geography etc. in school curricula, but there is a significant difference. The teaching of a national language, literature, history etc. supports – and is intended to support – feelings of identification with "the" or "our"[5] nation, often reinforced by daily routines such as the pledge to the flag in the classroom, singing the national anthem or the presence of a picture of the Head of State on the classroom wall. The difference is, however, important. Attention to other countries is not intended to create an identification with them but to open minds to other ways of thinking and living.

Such "opening" is a counter-balance and even a threat to the many instances where nationalism is used for chauvinistic purposes, especially in times of "crisis". At the time of writing, it is a matter of closing down rather than opening up, as the pandemic of COVID-19 dominates the world, and old prejudices and new politicizations are appearing. The

fear of "foreigners" – in fact often no more foreign than those who fear them – was reported on opposite sides of the world:

> Over the past few weeks, as Chinese health officials reported new "imported" coronavirus cases almost every day, foreigners living in the country have noticed a change. (…) "There is an effect when state media are reporting this as a foreign virus", said Jeremiah Jenne, an American historian living in Beijing. "It is a new variation of a familiar theme: don't trust foreigners. If there is another flare-up in China, the blame will fall on people coming from outside."
>
> (Kuo & Davidson, 2020, para. 1)

The author of the article goes on to suggest that it is "the leadership's attempt to shore up its image" by directing anger towards foreigners, even though many of those said to be bringing back the virus were Chinese people returning home.

No country has the monopoly of prejudice. A few days earlier the same newspaper reported similar attitudes in the USA where, here too, the leadership was using the opportunity for political advantage:

> Across the US, Chinese Americans, and other Asians, are increasingly living in fear as the coronavirus spreads across the country amid racial prejudice that the outbreak is somehow the fault of China. It is a fear grounded in racism, but also promoted from the White House as Donald Trump – and his close advisers – insist on calling it "the Chinese virus". (…)
>
> "This is becoming more widespread", said Rosalind Chou, an associate professor of sociology at Georgia State University. "My fear is coughing in public, coughing while Asian, and the reaction other people will have".
>
> (Aratini, 2020, paras 3–4)

In short, the ideals of harmony and cooperation and pursuit of common goals for humanity – for both "us" and "them" – is challenged by concern only for "us" and the exclusion of "them", by competition to buy the most face masks using financial super-power, and to have "the best" mortality and vaccination statistics. Any criticism of such positions risks being called "unpatriotic". Yet criticism is not only a characteristic of journalism, as Forster said, but is also the business of education.

The challenge to chauvinism can come from foreign language education, but the international nature of FLE has never been properly promoted as a means of creating a critical perspective or developing an internationalist identity and loyalty. Even in Europe where the notion of a "European dimension" across the curriculum has been pursued since the 1970s (Savvides, 2008), the potential for language learning as a means of creating a new identity has received little attention.[6] Theoretical proposals

that language teaching should become "transnational" (Risager, 2006) or "transcultural" (e.g. Biell and Doff, 2014; Reimann, 2018) refer to the lack of research on the impact of language learning on national and other identities, but do not make detailed proposals of what this could or should be. We need an internationalist FLE and for that we need to look more carefully at the notion of internationalism.

Although Holbraad (2003) identifies and analyses "liberal", "socialist", "hegemonic" and "conservative" internationalism, the most well-known and influential type is "liberal internationalism", defined by Halliday as:

> a generally optimistic approach based upon the belief that inde-
> pendent societies and autonomous individuals can through greater
> interaction and co-operation evolve towards common purposes,
> chief among these being peace and prosperity.
>
> (1988, p. 192)

Holbraad too links liberal internationalism with "confidence in the rational and moral qualities of human beings" and "faith in progress towards more orderly social relations" (2003, p. 39).

Although there are different interpretations of internationalism, as said above, Halliday (1988) suggests that all types of internationalism share three characteristics. The first two are descriptive. First there is an acknowledgement that there is a globalization process at work – i.e. a binding together through communications and trade, begun in the nineteenth century with the invention of railways and steamships. The second common characteristic is attention to managing the impact of economic internationalization or globalization on political processes. Whatever the convictions of national groups or entities – governments, trade unions, feminists, opponents of nuclear power or capitalism – all cooperate more closely as a consequence of the phenomenon of globalization.

The third characteristic is of a different nature. It is the normative assertion that the first two are phenomena which should be welcomed, since they promote understanding, peace, prosperity "or whatever the particular advocate holds to be most dear" (Halliday, 1988, p. 188). Internationalism in this view can therefore be interpreted in multiple ways in multiple contexts and groups, but a fourth general feature of internationalism brings a clearer focus. This is the association of internationalism with democracy. Invoking both Immanuel Kant and Woodrow Wilson, Goldmann (1994, p. 54) suggests that internationalist agendas go hand-in-hand with democratic change at the domestic level: "[It is part of] the tradition of internationalist thinking to consider law, organization, exchange, and communication to be more likely to lead to peace and security if states are democratic than if they are authoritarian". Furthermore, as Thomas Mann – like Forster concerned about the end of democracy – wrote in the depths of the 1930s and the fascism in Europe,

democracy has far more than a political meaning; it is a question of human dignity:

> Ich knüpfe [den Namen der Demokratie] an das Menschlichste, an die Idee und das Absolute, ich bringe ihn in Beziehung zu des Menschen unveräußerlicher und durch keine Gewalterniedrigung zerstörbarer Würde.
>
> (1937/2005, p. 320)

> I connect [the name of democracy] with that which is most human, to the idea, to the absolute, I relate it to the dignity of mankind, inalienable and indestructible by any violent humiliation.
>
> (our translation)

In education there has been little analysis of internationalism, either conceptual or empirical, particularly in the context of compulsory schooling. This historic lack of interest among educationists was probably due to the dominant unquestioned assumption that schooling is "of course" a matter for nations and their states and, as a consequence, nationalism predominated in the past and extends its influence into the present. One exception is a focus on the intercultural mindset in the International Baccalaureate, where one might indeed expect internationalism to appear. Yet even here there is more focus on skills or competences than on values and identifications (Castro, Lundgren & Woodin, 2015).

There are nonetheless some signs of change in policy making for FLE. Halliday refers to the normative characteristic of internationalism as "aspirational", and in education, one of the functions of policies is to encourage aspiration. Those who write policies and curricula for FLE are beginning to recognize the need for a richer and more complex educational perspective. There are two elements involved. The first is recognizing the need to address global problems and the role of education in doing so. For example, in the Italian curriculum of 2012 a statement to this effect emphasizes the approach to be taken in the whole curriculum:

> – to promote the knowledge proper to a new humanism: the ability to grasp the essential aspects of problems; the ability to understand the implications for the human condition of new developments in science and technology; the ability to assess the limits and possibilities of knowledge; the ability to live and act in a changing world.
>
> (Ministero dell'istruzione, dell'università e della ricerca, 2012, p. 11 – our translation)

The second element is a new focus on how FLE can and should not only pursue instrumental purposes but also humanistic ones. This can be found in Norway for example:

> Foreign languages are both an educational subject and a humanistic subject. (…) Competences in language and culture shall give the individual the possibility to understand, to "live into" and value other cultures' social life and life at work, their modes and conditions of living, their way of thinking, their history, art and literature. The area of study (languages) can also contribute to developing interest and tolerance, develop insight in one's own conditions of life and own identity, and contribute to a joy in reading, creativity, experience and personal development.
>
> (our (literal) translation)[7]

Here we see that language teaching should lead to respect for other people's values as a consequence of "living into" other ways of life. Language can and should also lead to a better understanding of self. This is not just a European concern. In China every university student must succeed in "College English" before they can graduate and although one might expect that this is to ensure a workforce with useful English competences, the rationale also refers to the College English course as "part of the humanity (liberal arts) education and it represents both instrumental and humanistic features".

This *leitmotif* of "humanism" is part of recognizing the need for a richer and more complex educational perspective which might be realized through internationalism. There are two elements involved. The first is the recognition of the need to address global problems and the role of FLE in doing so. One example, from the Bavarian curriculum for languages, makes explicit reference to peace education, with the assertion that language teaching should:

> develop the readiness to accept and respect people from other language and culture communities. In this way, teaching in modern foreign languages also makes a contribution to peace education.
>
> (our translation, ISB, www.isb-gym8-lehrplan.de/contentserv/ 3.1.neu/g8.de/index.php?StoryID=263663 – accessed June 2021)

The Norwegian statement goes, however, one crucial step further, by introducing the idea that language competence is a basis for democratic activity beyond the limits of the country or state:

> Good competence in languages will also lay the ground for participation in activities which build democracy *beyond country borders* and differences in culture.
>
> (Our (literal) translation – emphasis added) (www.udir.no/kl06/ PSP1-01/Hele/Formaal – accessed March 2017)

The characteristics of internationalism are appearing with ever stronger emphasis in foreign language teaching policy documents: the importance

of (humanistic) values and understanding others, the critical reflection on one's own self and country, the developing link with education for (active) citizenship and participation in democratic processes which go beyond the borders of the nation and state. It is this more complex understanding of democracy which foreign language education can embrace, leaving the specifics of civic education – knowledge about democratic processes, types of representation and so on – to other places in the curriculum.

We can thus offer a normative view of internationalism to give direction to all teaching including FLE. Internationalism involves:

- Recognition of the benefits of globalization because it provides the conditions for cooperation at all societal levels, be they governmental, employment-related, educational or leisure-orientated;
- The pursuit, through cooperation, of understanding, peace and prosperity for all partners equally; and
- The implementation of democratic processes and democratic humanism, based on Human Rights, through which equality in cooperation can be assured.

In terms of curricula and curriculum design, internationalism involves:

- A pluralist recognition of the existence of many disciplines and traditions of teaching all of which may be included in the curriculum; and
- The implementation of teaching processes which give equal voice to all involved and a rational, democratic approach to solving problems.

It is important to note the significance of "equality in cooperation" to counter-act the dominance of "Westernization" which some writers fear (e.g. Jiang, 2008) and wish to reject. "Glocalization" is not the only option, provided the education systems of "Western" states make an effort to understand others and include them in the education of their students.

It is equally important that, although there could be a rejection of the importance of "democracy" and "human rights" as "Western" phenomena, their acceptance in some form is widespread enough (Gearty, 2008) – in "East", "West", "South" and "North" – for there to be no significant problem in their being fundamental to internationalism.[8] The specific form they take will be the outcome of the cooperative work done by all actors involved.

## Criticality and Intercultural Citizenship

Foreign Language Education which includes teaching for Intercultural Communicative Competence necessarily involves a focus on "others" who speak another language and live within or beyond "our" national

boundaries, comparative analysis of "our" situation and "theirs", and criticality or "critical cultural awareness" (Byram, 2021, p. 66):

> An ability to evaluate, critically and on the basis of an explicit, systematic process of reasoning, values present in one's own and other cultures and countries.

Citizenship education within the usual context of state or national education includes engaging learners in "active citizenship" and some form of "action in the community" (Himmelmann, 2006). The two can become complementary so that education for democracy is not focused only on national citizenship and identification with a nation or state, but also on a transnational perspective, on activity in a community which is transformed by that transnational perspective, and an identification with internationalism. This is what we call "intercultural citizenship", which is not a matter of learning "for later life" as is often assumed about much of education but for taking action in the "here and now", and the "here" is a transnational community.[9]

For combining the two approaches leads to the creation of "transnational communities" – which may be more or less permanent – and these become the basis of political action/action in the world. Five levels of engagement are identified in work where learners engage with others in a "lived" community (Byram, 2008, p. 212–213).

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Pre-political:

1    Learners engage with others (through documents and artefacts or "in person", which might be face-to-face or virtual) and reflect critically on their own assumptions, and those of the other;
2    Learners engage with others, reflect critically and propose/imagine possible alternatives and changes.

Political:

3    Learners engage with others seeking their perspective/advice, reflect critically, propose change and take action to instigate change in their own society;
4    Learners create with others a transnational community, reflect together, propose and instigate change in their respective societies;
5    In a transnational community, learners from two or more societies identify an issue which they act upon as a transnational group.

The action that is taken may be transnational or it may be, and usually is, in a local community but, in both cases, it has been transformed by the transnational experience and designed with an internationalist purpose.

The purposes and structures of education for intercultural citizenship have been formulated as a number of "axioms and characteristics" which can be used both as an approach to planning and as criteria for evaluating the degree of intercultural citizenship education already present in existing education systems (Alred et al., 2006).

The axioms define what being intercultural entails and the characteristics are what might be expected in education in any form which helps people to think about their experience and to determine how they should respond to it.

**Axioms**

- intercultural experience takes place when people from different social groups with different cultures (values, beliefs and behaviours) meet;
- "being intercultural" involves analysis and reflection about intercultural experience, and acting on that reflection;
- intercultural citizenship experience takes place when people of different social groups and cultures engage in social and political activity;
- intercultural democratic experience take place when people of different social groups and cultures engage in democratic social and political activity – not avoiding values and judgements
- intercultural citizenship education involves:
  - causing/facilitating intercultural citizenship experience, and analysis and reflection on it (and on the possibility of further social and/or political activity, where "political" is taken in broad sense to mean activity which involves working with others to achieve an agreed end);
  - creating learning/change in the individual: cognitive, attitudinal, behavioural change; change in self-perception/spirituality; change in relationships with Others, i.e. people of different social groups; change which is based in the particular but is related to the universal.

**Characteristics of education for intercultural citizenship**

- A comparative (juxtaposition) orientation in activities of teaching and learning, e.g. juxtaposition of political processes (in the classroom, school … country …) and a critical perspective which questions assumptions through the process of juxtaposition;

- Emphasis on becoming conscious of working with Others (of a different group and culture) through (a) processes of comparison/juxtaposition and (b) communication in a language (L1 or L2/3/) which influences perceptions and which emphasizes the importance of learners becoming conscious of multiple identities;
- Creating a community of action and communication which is supra-national and/or composed of people of different beliefs, values and behaviours which are potentially in conflict – without expecting conformity and easy, harmonious solutions;
- Having a focus and range of action which is different from that which is available when not working with Others, where "Others' refers to all those of whatever social group who are initially perceived as different, members of an out-group which influences perceptions and which emphasises the importance of learners becoming conscious of multiple identities;
- Emphasizing becoming aware of one's existing identities and opening options for social identities additional to the national and regional etc. (e.g. the formation of perhaps temporary supranational group identities through interaction with Others);
- Paying equal attention to cognition/knowledge, affect/attitude, behaviors/skill;
- All of the above with a conscious commitment to values (i.e. rejecting relativism), being aware that values sometimes conflict and are differently interpreted, but being committed, as citizens in a community, to cooperation (Alred et al., 2006, pp. 233–234).

Criticality is formulated in the work of Barnett (1997) who identifies three domains and four levels for criticality:

**THREE DOMAINS**

- Propositions, ideas and theories – i.e. what learners learn about the world (in formal education what they learn in their "subjects");
- The internal world, that is oneself, a form of critical thought that is demonstrated in critical self-reflection – i.e. what learners think about themselves as individuals;
- The external world, a form of critical thought that is demonstrated in critical action – i.e. what learners *do* as a result of their thinking and learning.

He also identifies four levels or degrees of criticality – increasingly complex/deep:

**FOUR LEVELS:**

- Critical skills – reflexivity – refashioning of traditions – transformatory critique.

    At the first level the emphasis is on *skills* of learning how to be critical (and "critical", of course, does not mean "being negative or attacking something/somebody – it means evaluating positive and negative").

    At the second level the skills are *applied* to the knowledge learners have acquired, to their own selves and to the world.

    At the third level, the criticality leads to *change* in the sense of modification of what has so far been accepted as "common sense" in knowledge, in oneself, in what we do in the world.

    At the fourth level, the change is more *radical* and change is not just modification of what is "common sense" or "taken for granted" but is in fact overturning this and developing something new.

In short, an intercultural citizenship project has the following characteristics:

- Create a sense of internationalist identification with learners in the transnational project;
- Challenge the "common sense" of each national group within the transnational project;
- Develop a new "internationalist" way of thinking *and acting* (a new way which may be either a modification of what is usually done OR a radically new way);
- Apply that new way to "knowledge", to "self" and to *"the world"*.

## Competences for Intercultural and Democratic Culture

The competences which are taught and learnt in transnational work were originally formulated as "intercultural communicative competence" (Byram, 1997/2021). Some elements of this were taken into the *Common European Framework of Reference for Languages: Learning, Teaching, Assessment* (Council of Europe, 2001) which is widely known in Europe and beyond. It includes some discussion of intercultural and pluricultural competence but it was only later that this aspect was further developed, first through the *Autobiography of Intercultural Encounters* (Council of Europe, 2009) – in three variations to deal with three kinds of encounter,

face-to-face, through visual media and through the internet – and second through the *Reference Framework of Competences for Democratic Culture* (RFCDC) (2018).[10] Despite its title, the latter in fact provides a model of intercultural and democratic competences. It defines competence as:

> The ability to mobilise and deploy relevant values, attitudes, skills, knowledge and/or understanding in order to respond appropriately and effectively to the demands, challenges and opportunities that are presented by a given type of context.
>
> (Council of Europe, 2018, p. 32)

This means that democratic and intercultural competences are those necessary in "democratic and intercultural situations" respectively and that "In the case of citizens who live within culturally diverse democratic societies, intercultural competence is construed by the Framework as being an integral component of democratic competence" (Council of Europe, 2018, p. 32). The competences are arranged in a diagram, informally called "the butterfly" (see Figure 6.1):
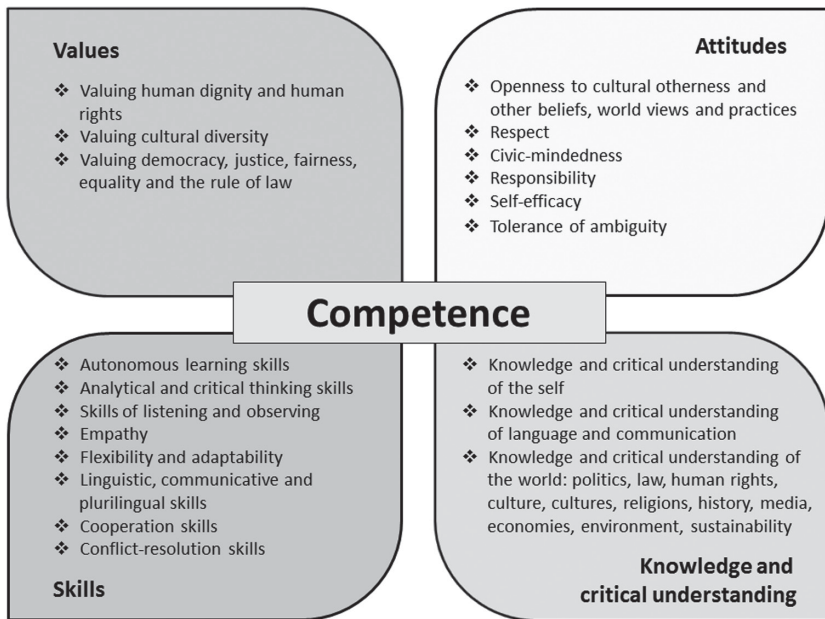


*Figure 6.1* The 20 competences included in the RFCDC model (Council of Europe, 2018, p. 38 © Council of Europe, reproduced with permission).

Each competence is then defined in detail, and descriptors at three levels are available for teachers and others to use in planning and assessing teaching and learning.

## Educating Plurilingual and Interculturally Competent Democratically Active Citizens

This somewhat cumbersome description of the student we wish to educate has the advantage of summarizing the competences they would ideally have. To this we add the notion of identification with an internationalist perspective. This is our aspiration and serves to guide our thinking. Its realization is a matter of constant development of the pedagogical tools and approaches. Below we describe one such approach, where the focus is on the intercultural, the democratic and the internationalist. Some students used their plurilingual competence and others used English as their first language or as an academic lingua franca.

### Brief Description of the Project and its Participants

This project was a four-week virtual exchange carried out in June 2020 between students from Universidad Nacional de La Plata in Argentina and the University of Maryland Baltimore County in the USA. Participants in Argentina were 15 second-year students (aged 18–22), enrolled in an *English as a Foreign Language* course that was part of a five-year program for future teachers and/or translators. They had a B2/C1 level of English proficiency according to the *Common European Framework of Reference for Languages* (Council of Europe, 2001). Participants in the United States were 10 students (aged 18–26), enrolled in various undergraduate programs (Biological Sciences, Business Technology Administration, Health Administration and Policy, Information Systems, Media and Communication Studies, and Psychology) and doing *Introduction to Intercultural Communication* online course. They were all USA nationals (some of them first-generation), with different language backgrounds. (See for more detailed description Porto, Golubeva & Byram 2021.)

By the time the students engaged in the intercultural virtual exchange, they had been staying under COVID-19 lockdown for more than two months. Their responses to a pre-project survey revealed it was affecting all of them to various degrees.

The project had two aims: help students channel trauma and suffering associated with COVID-19 through collaborative artistic multimodal creations; and lead to personal and social transformation.

There were six project stages. During the first week, the participants completed a pre-project survey (*baseline stage*); and then individually researched and collected examples of artistic representations of the

pandemic in their countries (*research stage*). Both classes were divided into small groups, within which the students shared their corpora and reflections. This was followed by jointly creating an artwork accompanied by a group report (*awareness raising stage*).

For the second week of the project, the students were put in mixed Argentinian/US groups, in which they shared their creations and discussed the discomforting content and associated emotions (*dialogue stage*). According to Holland et al. (2011, p. 75), arts integration has the potential "to teach students a great deal about empathy, tolerance, and community". During the following two weeks, the mixed groups collaboratively designed an arts-based creation (Vecchio, Dhillon & Ulmer, 2017), intended to channel personal feelings, emotions and thoughts that would make a contribution to the global and/or their local community in connection with the COVID-19 crisis. They then composed an "artistic statement" that explained their process of creation.

As the next step, they were requested to seek an outlet for their artwork, i.e. to go beyond the virtual classroom (via their social network, blogs, etc.) and carry out an awareness-raising campaign about the emotional dangers of the pandemic, as a result of which they wrote group reports about their experience (*action stage*).

At the end of the fourth week, students were invited to complete the post-project survey (*reflection stage*), which among others included questions on their perception of the importance of the competences for democratic culture as defined in the RFCDC model described above (Council of Europe, 2018).

### Our Analysis and Findings

As researchers as well as teachers, we analyzed the process retrospectively. Data comprised artistic multimodal creations designed by the mixed groups, group reports and individual survey responses. Our qualitative content analysis (Cohen, Manion & Morrison, 2018; Krippendorff, 2004; Roller, 2019) shows that such virtual collaboration can serve as a possible approach to develop students' ability to "mobilize and deploy" RFCDC values, attitudes, skills, knowledge and/or critical understanding (Council of Europe, 2018, Vol. 1, p. 32) in order to respond appropriately and effectively to the challenges of similar crises to the COVID-19 pandemic and use them as an opportunity for personal and social transformation.

Our findings, presented in the form of *four propositional statements*, summarize the humanistic role of such virtual exchanges that contributes to the formation of *plurilingual-and-interculturally competent democratically active citizens*. Our pedagogical intervention, albeit lasting only four weeks, contributed to the fostering of *intercultural*, *democratic* and *internationalist* perspectives and *plurilingual* awareness:

(1) Students used a variety of languages (including their first languages) to do the project tasks in the academic setting [= *the plurilingual focus*];

(2) They engaged with perspectives different from their own by interacting with their international peers and engaging in collaborative work [= *the intercultural focus*];

(3) They took action in their communities [= *the democratically active citizen focus*];

(4) They developed a sense of togetherness which stimulated them to create openings for empathy, solidarity and hope arising from their engagement with the theme emotionally and artistically [= *the internationalist focus*].

Below we offer some examples from our project that provide evidence for these four propositional statements.

One mixed nationality group created a short TikTok video that illustrates these four foci. The students addressed the themes of emotional discomfort, uncertainty, anxiety and despair ("scared of the possibility of not surviving the virus"), through impersonating the roles of a patient ("Will I get better?", "I hope I don't infect my family as well"), an old person ("I'm afraid to get the disease and die"), an unemployed person ("Will I get my job back?"), a student ("Am I going to have a graduation?"), and a healthcare worker ("I've been working nonstop"). In this way, they placed themselves in the shoes of these people and this is evidence of the *intercultural focus*, echoed in their group report, in which they explained they wished to "reach different groups of people" and "show different realities that many people are going through at this difficult time (from a sick person to someone with financial problems)". In the second part of the video, they started smiling and they adopted a new greeting gesture advised during the pandemic, the elbow bumping, "as a way to show that the lack of contact does not mean we cannot stay in touch or work together" (from group report).

In addition to English, the students used a variety of other languages (Farsi, Hindi, Italian and Spanish) to convey their message that "without holding hands, we are together". As each student in this group spoke at least two languages, they decided that "it would be a great idea to translate the statement to reach as many people as possible" (from group report) and this is evidence of the *plurilingual focus*. They demonstrated their awareness of different harsh realities and their empathy towards people suffering from the COVID-19 crisis (*intercultural focus*) and, at the same time, they spread positivity: they added to the image of the world map the motto "Whole World will fight together" and finished their video by adding the hashtags: #wearetogether#, #unitywins#, thus strengthening the sense of togetherness, solidarity and hope. This illustrates the *internationalist perspective* and the students' acting as responsible citizens. The following extract from their group report reveals

this sense of togetherness ("bring people together") as the basis for solidarity ("help each other") and hope ("give everyone a 'voice' and send a positive message worldwide"):

> The most important idea to get across is, for us, the concept of *togetherness*. Our video aims to create a sense of belonging, bring people together, and *encourage them to help each other*. In times of crisis, everybody should be taken into account, since the pandemic/quarantine has affected us in some way or another. That's why we didn't focus on any kind of age-group, we wanted to reach as many as possible, *give everyone a "voice"* and send a *positive message worldwide*.
>
> (Group report, emphasis added)

The students based their attempt at transformation through their video on their desire to "reach as many people as possible", to "record a video showing different perspectives", and to "work together" on their understanding that "the only way to get out of this is by staying away, yet together" (from group report).

In the post-project survey, students were requested to reflect on their role as citizens during the times of the COVID-19 pandemic and whether they decided to take any civic/social action as a result of this collaboration [*the democratically active citizen focus*, and also in some cases *the plurilingual* one]. The US students mainly planned awareness-raising acts which is one kind of civic or social action. Four of them went further with more concrete plans (to participate in community service; to share medical information on the virus and vaccine status in their community; to distribute masks, water, snacks and hand sanitizers to protesters; or to donate food). For most Argentinian students, their plans consisted of translating for their family members and friends the information posted during the project on Instagram; helping people who are particularly vulnerable during this pandemic (e.g. doing shopping for elderly; donating food and warm clothes for the homeless, or helping children in the outskirts of the city with school subjects). Such examples of civic and social action demonstrate that competences for democratic culture are mobilized and deployed not all at once, but in clusters, "depending on the particular social context encountered" (Council of Europe, 2018, Vol. 1, p. 30). For instance, one of the US-based students planned to share medical information on the virus and vaccine status with his friends. During this planned activity he would most likely "mobilize and deploy" several competences, to name just the most evident ones: *responsibility*; *empathy*; *linguistic, communicative and plurilingual skills*; *knowledge and critical understanding of the world*. Another student, from Argentina, planned to donate food and warm clothes. During this activity she would most likely mobilize *empathy* and *valuing human dignity*, among others.

Numerous post-project survey responses demonstrated change in students' self-perception in terms of plurilingual awareness, intercultural and civic growth, and internationalist perspective. As a result of this virtual collaboration, they viewed themselves as better communicators, someone who is able and knows how to help others in the times of crisis. They reported that "the project gave some kind of purpose", "improved [their] skills" and "broadened [their] horizons" (from post-project survey).

## Conclusion

In this chapter we have argued that all education, including foreign language education in particular, can and should take an *internationalist perspective*, because it gives learners an Archimedean leverage from which to view the world" (Hoffman, 1989, p. 275), and their own nation and country within it. Moreover, we have shown what constitutes intercultural language-and-citizenship education, and how to realize in practice the intercultural education axioms and characteristics in order to develop *plurilingual-and-interculturally competent democratically active citizens* in the context of a virtual exchange at higher education level.[11]

The study reported in this chapter has shown that combining intercultural citizenship education (Byram, 2008; Byram and Golubeva, 2020; Byram et al., 2017, etc.) with internationalist perspectives (Byram, 2018) and a plurilingual orientation (Council of Europe, 2020) creates opportunities for openings to individual and social transformation, and the mobilization of competences for democratic culture (Council of Europe, 2018). Such a pedagogical approach offers opportunities for action-oriented civic learning, and simultaneously opens possibilities for addressing discomfort, stress and negative emotions caused by a crisis similar to the COVID-19 pandemic, and to do so in a productive way that has the potential to contribute to personal and social transformation in terms of intercultural and civic growth.

The activities undertaken by the Argentinian and US university students may seem to be quite modest. However, as Martin, Hanson and Fontaine (2007) suggest, even "small acts" are able to transform "social relations in ways that have the potential to foster social change" if they are properly theorized (p. 79). We believe that this virtual exchange helped the participants to discover and to experience in practice how they can engage their emotions in a productive and positive way as transformative forces.

Furthermore, through exploring in mixed groups how trauma associated with COVID-19 can be represented in artistic multimodal creations, our Argentinian students not only cultivated a sense of *internationalist identification* with Americans in the transnational project, but they also adopted an *internationalist* way of *thinking* and *acting*. Instead of demonstrating extreme patriotism and/or chauvinism which is typically

called into service by nationalist governments in the times of crisis, like this pandemic, our students experienced openings to *empathy*, *solidarity* and *hope*. Despite the fact that most of the governmental measures world-wide were isolating "us" from "them", both physically and emotionally, the students were able to deploy their critical thinking skills and civic-mindedness and promoted *togetherness* and an *internationalist* agenda in their artistic multimodal products. The best evidence that our educational approach is capable of bringing "humanism" in higher education is the recognition demonstrated by the students that the pandemic is a global problem, that it affects all of us and should be addressed as a joint effort of the global community. This outcome was possible because the project involved cooperative work done by all participants, and our students had an opportunity to engage with their transnational partners at pre-political and political levels of activity.

To summarize, we have demonstrated how internationalism can be cultivated in a virtual exchange setting, and how articulating one's emotions and (linguistic) identity through multimodal (and plurilingual) artistic creations and by taking civic/social action, can help educate *plurilingual-and-interculturally competent democratically active citizens*. We are aware that a four-week project is too short to mobilize and deploy all 20 competences for democratic culture, but we believe that it empowers students in intercultural (citizenship) learning; shows them how empathy and solidarity can (and should be) action-oriented; and contributes to enriching higher education with humanistic perspectives.

## Notes

1 As I (Byram) write this and open today's newspapers, there are revelations of domestic political scandals in Britain, and of the internationally significant scandal of genocide of the Uighurs by the Chinese government.

2 An exception is Kedourie (1966, p. 84) but his statement is extreme and perhaps deliberately provocative: "in nationalist theory (…) the purpose of education is not to transmit knowledge, traditional wisdom (…) its purpose rather is wholly political, to bend the will of the young to the will of the nation. Schools are instruments of state policy, like the army, the police, and the exchequer".

3 Furthermore, they represent a particular view of the national, especially in the "national history", which is contested by minorities, both "old" and "new". At the time of writing, the "Black Lives Matter" movement is trying to persuade the authorities to include the history of slavery in the English national curriculum.

4 Two extracts from Wikipedia illustrate this. The French version says, of the law relating pressure and volume of gases:

La loi de Boyle-Mariotte ou loi de Mariotte, souvent appelée loi de Boyle dans le monde anglo-saxon, du nom du physicien et chimiste irlandais Robert Boyle et de l'abbé physicien et botaniste français Edme Mariotte, est l'une des lois de la thermodynamique constituant la loi des gaz parfaits. Elle relie la pression et le volume d'un gaz parfait à température constante.

The English version reads as follows:

> Boyle's law, also referred to as the Boyle–Mariotte law, or Mariotte's law (especially in France), is an experimental gas law that describes how the pressure of a gas tends to increase as the volume of the container decreases.

5  Much the same process happens in the media to create a sense that nationalism is normal and even "banal" (Billig, 1995)

6  The nearest formulation to this perspective is found in the European Commission's White Paper of 1995 in which it is said that "Multilingualism is part and parcel of both European identity/citizenship and the learning society" (p. 47) (europa.eu/documents/comm/white_papers/pdf/com95_590_en.pdf – accessed October 24, 2017)

7  Taken from the ephemeral world of the internet, this document no longer seems to exist but its message is important. www.udir.no/kl06/PSP1-01/Hele/Formaal – accessed March 2017

8  It would be possible at this point to enter and analyse the debate about cultural relativism and universalism and the universality of human rights in particular, but it would be too long a digression for the space available and readers may wish to pursue this with, for example, Santos (2014).

9  We are using "transnational" here to refer to communities whose members may be in different countries or within the same country. Our example will be of the former kind, but the latter is equally important. Such communities can be "lived" or "imagined" (Anderson, 1991) as a consequence of work within and beyond the classroom. The example we give will be of a "lived" community as students in two countries interact in real and virtual time via the internet. In other examples, students may have access to pedagogical materials which help them to envisage an imagined transnational community.

10  The *Companion Volume* for the *Common European Framework of Reference for Languages* (Council of Europe, 2020) provides descriptors for "pluricultural competences" some of which are taken from intercultural competence, but the RFCDC is nearer to our purposes and will be our focus here.

11  Previous studies showed this approach can effectively work in other than higher education settings (see the collection of virtual telecollaborations in Byram et al., 2017 volume).

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# 7 Global Citizenship and Virtual Exchange Practices

## Promoting Critical Digital Literacies and Intercultural Competence in Language Education

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## Introduction

The digital era has undoubtedly brought the world closer to us. A great portion of our lives takes place in the digital world in which we communicate and interact continuously for professional, educational or leisure reasons. In this context, we may refer to the global citizen as someone who must be sufficiently digitally literate and competent to be able to navigate the wild virtual spaces (Thorne et al., 2021) in which we continuously transit today. Global citizens have become digital citizens in a globalized world with everything that this entails. For instance, this transformation has been reflected in our educational systems and has become such a core element in the convergence of different disciplines and subjects, as indeed in our case with a blend of language, global citizenship and digital education. Each of these elements share a common purpose: the essential education of future global citizens of the world.

From this perspective, global citizenship education seeks to develop active, informed and responsible citizens who are tolerant and respectful of the other and of difference and who are actively engaged in political and democratic processes (Council of Europe, 2016; European Commission, 2013). Whereas, digital education (Thomas, 2011) offers the opportunity for learners to develop the necessary digital skills and critical literacies to become competent, active and responsible participants in a digital society; remembering, of course, that we don't live *with* a digital environment, but *in* a digital environment.

In this chapter we will focus on one current global challenge concerning this educational and digital shift. These shifts take place in a globalized yet diverse world where foreign language learners need to become multilingual critical global citizens to navigate, take responsibility and contribute to a digital and multicultural world. One possible means to achieve this is by developing critical digital literacies (CDL – see Murray, Giralt and Benini, 2020) and intercultural competence (Byram, 1997, p. 34;

Deardorff, 2006 pp. 247–248; Fantini and Tirmizi, 2006, p. 12). Here, we will show how Virtual Exchange (VE) practices based on intercultural encounters may be the vehicle for Critical Digital Pedagogies (CDP), as other scholars have already pointed out (see, for example, Hauck, 2019). We would then take this notion further and contend that such encounters also offer important opportunities for the ongoing development of CDL as well as agentive literacies, which would represent a major digital shift and transformation in language education. In our context, agentive literacies may be defined as: an extension to those digital literacies – necessary to function, live and work in our digital world – that require the practitioner to continuously develop greater digital awareness and skills in an evolving digital environment. One example would be learning to deal with digital distractions when studying (see Murray, Giralt and Benini, 2020).

In so doing, we will first present our proposed conceptual framework revolving primarily around the concepts of global citizenship and intercultural competence in the context of foreign language education, to move then to the inclusion in the proposed framework of critical digital literacies, with specific emphasis on the agentive literacy. After setting the conceptual ground, we will focus on how VE may be a vehicle to critical digital pedagogies and, by extension, a vehicle for developing CDL and IC.

The second part of the chapter presents data of VE practices over a two-year period with Applied Languages undergraduate student cohorts (n= 85). The program that the students followed during the online exchange practices will be described in detail as well as the pedagogical implementation that was employed. When analyzing the data and discussing the results, those issues related to the challenges in developing critical global citizens will be examined. We will argue in favor of the urgent need for CDL and an agentive literacy to be included in global citizenship education in partnership with multilingual critical digital pedagogies.

## Conceptual Framework

### Global Citizenship and Intercultural Competence

Over the past few years, the domain of global citizenship education has been taking a more prominent role in education to address the need to train and support the development of global citizenship within our twenty-first century learners. A clear example of this, at European level, is the emergence of different projects focusing on training teachers or developing materials for teachers to be used in educational contexts with the aim to educate and cultivate future global citizens (see, for example: *Global Citizenship and Multilingual Competences*[1]; *Digital storytelling for global citizenship education – Erasmus+ KA1 Mobility*[2]; *My Role as a Global Citizen FreeMinds in Action*[3], among others).

In foreign language education the concept of global citizenship has become widely used, however, it does not yet appear to be clearly defined (Morais and Ogden, 2011). Many scholars agree how impactful education abroad may be as an effective pathway to foster engagement among students to become global citizens (Brown, 2006; Hunter, White and Godbey, 2006). Global citizenship is also used to define one of the main objectives and outcomes of international education: "to educate graduates who will be able to live and work in the globalized world" (De Wit, 2016, p. 75). On the other hand, at a time when internationalization practices in higher education can have a virtual form, it could be equally argued that virtual inter/transnational encounters may be an effective ideation vehicle to guide students toward developing their global citizenship (O'Dowd, 2020). This is what we are aiming to show in this chapter: a study that uses VE to afford internationalization-at-home experiences (De Wit, 2016) to undergraduates and promotes global citizenship among students. Overall, and returning to the definition of our terms, it may be pointed out that in international education, "global citizenship" has become the most prevalent term (O'Dowd, 2020). This fact had already been highlighted earlier by Deardorff and Jones (2012, p. 295) stating: "[t]he notion of global citizenship has become part of the internationalization discourse in higher education around the world".

When attempting to conceptualize global citizenship, it should be noted that the three main ideas that converge within the contemporary global citizenship discourse are related to responsibility, awareness, and engagement (Schattle, 2009), with their corresponding and overreaching dimensions of social responsibility, global competence and global civic engagement (Morais and Ogden, 2011, p. 447). Meanwhile, O'Dowd (2020, p. 484) revisits the concept of global citizenship and establishes some real differences with concepts closely related to it:

> The essential difference between global competence and global citizenship or intercultural competence and intercultural citizenship lies in the importance attributed to active engagement in society […] while intercultural or global competence refer to the development of knowledge, skills, attitudes and values to communicate and act effectively and appropriately in different cultural contexts, global or intercultural citizenship borrow from models of citizenship education to refer to the application of these competences to actively participating in, changing and improving society.

In this nebulous conceptual approach to global citizenship and related concepts – intercultural competence, global competence, intercultural citizenship (ICz) – the conceptual framework that we are proposing intends to expand the notion of global citizenship. Here, we must be careful in defining our concepts. The following definition of global citizenship highlights important elements, such as an "awareness, caring, and embracing [of]

cultural diversity while promoting social justice and sustainability, coupled with a sense of responsibility to act" (Reysen and Katzarska-Miller, 2013, p. 858). Whereas, this definition of global competence emphasizes other elements, such as: "the capacity to examine local, global and *intercultural issues*, to understand and appreciate *perspectives and world views* of others, to engage in open, appropriate and effective *interactions with people from different cultures*, and to act for collective well-being and sustainable development" [our emphasis in italic] (PISA, 2018)

These definitions have merged and been refined to include the notion of ICz, reflecting not only the competences of citizenship itself but also the competences of intercultural communication (Byram and Golubeva, 2020). Furthermore, we would argue for the expansion of this concept of global citizenship to include agentive critical digital literacies to develop critically aware global citizens who engage in critical action in the digital world. This extended concept would exist and function successfully within the notion of an ICz, which has been described as the complementarity of foreign language education with its emphasis on intercultural communicative competence (Byram, 1997; Liddicoat and Scarino, 2013) and citizenship education. Byram himself went on to elaborate upon his ideas on ICz, as the:

> *Development of competences to engage with others in political activity across linguistic and cultural boundaries both within and across state frontiers. International "bonds" – and the reduction of prejudice – are the intended outcomes, and cosmopolitan aspirations may well evolve at the same time. Intercultural citizenship education creates the potential for dialogue.*
>
> (2011, p.18)

The conceptual review we undertook in this section was aimed at developing and describing the framework we established. We proposed promoting Critical Digital Literacies and Intercultural Competence in language and Global Citizenship education through VE practices. The next two sections will focus on the critical and political components that are part of this framework, followed by a closer examination of CDL.

## Critical and Political: Preparing for Dialogue and Civic Engagement

Two main notions emerge in our framework, notions that were already implicit or sometimes explicit in many of the concepts that we are revising. These notions, mentioned already, are "criticality" and "agency". Both are present when we talk about critical digital literacies (Murray, Giralt and Benini, 2020) but they must also exist when discussing intercultural and global citizenship. Taking this further, we would include a political dimension, which comes when developing a critical competence based on the ability to evaluate and judge an event or situation with pragmatic reasoning and purpose (see also Barnett, 2007). In this context, we

understand "judge" as being able to make an informed judgement not based on pre-conceptions nor explicit ideological notions but on a type of *realpolitik education*, similar to *politische Bildung* (Kenner, 2020) for use in digital environments. In his analysis, Kenner cogently emphasizes that: "The term 'education' in this paper refers to the concept of *Bildung*. It not only describes how to teach, but also the ability of self-determination of the individual" (2020, p.118). In order to be able to judge an event or situation with pragmatic reasoning, the individual learner may develop this ability of self-determination through, as Kenner argues, authentic citizenship education which deals with real-world problems and situations (2020, p.131). Like Negt (Pohl and Hufer, 2016), we believe that all real education is political as this may allow the learner and future citizen to be able to judge the world and their place in it. Individuals have to be educated to become critical and self-aware world citizens and to act meaningfully as actors in their surroundings (Schröttner, 2009).

Equally, it could be considered, echoing Byram (2019) that language teaching is a political action. Byram sees ICz experience as being "focused on social and political engagement, which may include the promotion of change or improvement in the social and personal lives of the intercultural individuals or their fellows" (2019 p. 187). Citizenship education prepares young people for political activity up to the level of the state teaching them how to be responsibly involved and active in society through knowledge, skills and values. A good example of this could be students getting involved in community organizations offering their knowledge on social media to help them raise funds or to reach out to a wider public, a social media for social good action (for more examples, see Killian *et al.*, 2019). Moving forward, (global) citizenship education has become part of many international educational policies and appears explicitly in UNESCO's global or sustainable development goals for quality education[4]. Foreign language education prepares them for interaction with people with or in another language. The combination of the aims and purposes of citizenship education with those of foreign language education prepares learners for "intercultural citizenship" (Byram and Golubeva, 2020). Finally, adding a further layer to this debate, we cannot ignore the evolving and historically traceable concept of "linguaculture" (also known as "languaculture"), as Byram and Golubeva (2020, p.73) have shown. Friedrich (1989, p. 306) first presented the concept of "linguaculture" when writing on the complex relationship between ideologies, language and political economy, defining it thus: "a domain of experience that fuses and intermingles the vocabulary, many semantic aspects of grammar, and the verbal aspects of culture". Risager (2020, p.121) has posited that: "Studies of linguaculture and discourse have already become incorporated into the larger field of intercultural communication and may have a promising role in contributing to an increased awareness of language complexity as a product of transnational practices and processes". In this context, the model of linguaculture is seen as inextricably bound to the concepts of nation,

people and culture representing an essential background that defines and triggers the development of critical, social and politically responsible learners. Our virtual exchange experience and its approach to IC acquisition provide rich examples of such practices and processes, later in this chapter.

### Critical Digital Literacies and Language Education

Into the foreign language education environment, we would propose to add CDL, arguing that learners must acquire the necessary digital skills and critical literacies to become competent, active and responsible participants in a digital society. Such skills are *critical* in two definitions of this word: they represent a fundamental digital right and necessity; and the practicing participant must hold a critical thinking, informed and evaluative mindset when acting in digital domains. Over the years, definitions of "digital literacies" or "digital skills or competencies" have resulted in multifarious meanings, ranging from: "capabilities which fit an individual for living, learning and working in a digital society [to] writing and critical thinking [to] producing, sharing and critically evaluating information [and] collaborating in virtual networks" (Sheppard, 2014). In their own definition, Dudeney, Hockly and Pegrum (2013, p. 6) offer a working list of examples of digital literacies, that cover: language (texting, hypertext, gaming, mobile and coding literacies); information (search and filtering literacies); connections (personal, network, participatory and intercultural literacies); and a remix literacy (working with multimodal artefacts). More directly, Hauck (2018) called it: "knowledge application" and broadened the definition to include a socio-political context with VE acting as the vehicle for creating a critical digital pedagogy that would produce "[t]he agency to know, understand, and therefore the ability to act upon, create, or resist one's reality". The foreign language education reality would be to assist both teachers and students in becoming critical and agentive global citizens through acquiring and practicing CDL. Incorporating Hauck's critical digital pedagogy with our CDL means becoming a lifelong practitioner of these literacies, as we have stressed elsewhere: "As technology is protean (Biocca and Levy, 2013) and ever-changing, as literacy (digital or otherwise) is deictic, it is our hypothesis that our learners will need to acquire and update these agentive critical literacies" (Murray, Giralt and Benini, 2020, p. 252), on a regular and consistent basis. These literacies are essentially liminal and fluid and must align and evolve in time with the constantly changing digital world and local digital environments.

After revising all the operational concepts necessary for our framework, in the following sections we will discuss how VE may be a pedagogical practice that allows the development of the different components of our framework: IC, CDL and agentive literacies.

## VE Activities as a Vehicle for Developing Critical Digital Literacies and Intercultural Competence Within Global Citizenship Education

Different terminology to refer to VE has been put forward over the years. Following O'Dowd (2018), we use VE as an umbrella term that illustrates multiple practices (telecollaboration, online intercultural exchange, e-tandem/teletandem, global virtual teams, collaborative online international learning (COIL), globally networked learning environments) involving online communication, and which has already been defined as:

> a practice, supported by research, that consists of sustained, technology-enabled, people-to-people education programs or activities in which constructive communication and interaction takes place between individuals or groups who are geographically separated and/or from different cultural backgrounds, with the support of educators or facilitators. Virtual Exchange combines the deep impact of intercultural dialogue and exchange with the broad reach of digital technology.
>
> (EVOLVE[5])

Implementing transnational VE is a good practice for developing intercultural competence within a global perspective (Helm, 2016). VE offers the opportunity to engage learners in sustained intercultural dialogue, yet it is this type of engagement with diversity that can challenge one's way of seeing and doing things, and can take the students out of their comfort zone, which is essential for intercultural learning (Helm and Acconcia, 2019). Beyond this (inter)cultural learning, in the context of Global Citizenship Education, students are going to engage in virtual interactions not just to develop knowledge, (linguistic) skills, attitudes and values to communicate and act effectively and appropriately in different cultural contexts but to apply these competences to actively participating in, changing and improving society (O'Dowd, 2020).

At the same time that participants in VE can see global problems and issues from a range of perspectives, they engage with real-world intercultural problems which encourage them to be socially responsible citizens and make a positive difference, as one of the crucial learning outcomes in Global Citizenship Education. Global Citizenship Education goes in search of developing graduates who will be interested in others and will act in favor of them socially and politically. As educators, we should seek to make individuals capable to critique and judge the society, state and world one lives in (Leask, 2015) – as we have already mentioned in the previous section – and foster the development of agency in the learners for them to become active and socially engaged citizens in a world governed by technology.

### Implementing Erasmus + Virtual Exchange in Our Pedagogical Context

The virtual exchange proposed for this study was part of the E+VE (Erasmus + Virtual Exchange) program addressed by the European commissioner Navracsics in 2016 as the way "to connect young people inside and outside [of the] EU and help build intercultural understanding". The E+VE program was introduced in our institution as part of a language and technology module aimed at students enrolled in a BA in Applied Languages. The VE element was part of the course in order to include both a practical and an experiential learning (Kolb, 2014) dimension, allowing language students to have real intercultural interactions.

The European Initiative E+VE provided the possibility of integrating ready-made options such as interactive Open Online Courses (iOOCs) into university courses. Therefore, we decided to follow a blended learning approach and extend face-to-face lectures and computer labs with one such interactive online course. One of the models offered by E+VE is a "service-provider" approach to VE, where a non-profit organization provides academic content, online discussions and engagement in collaborative research through the medium of English as a lingua franca (O´Dowd, 2018). The aim of "service-provider approach" VEs is to promote intercultural awareness and develop employability skills such as critical thinking, cross-cultural communication, teamwork, collaboration, and digital literacies.

The programs offered to our students in the academic years 2018 and 2019 were entitled respectively "Newcomers and Nationalism: Exploring the Challenges of Belonging in Diverse Societies" and "Cultural Encounters: Perspectives on Populism". Both programs were offered by the non-profit organization Sharing Perspectives Foundation (SPF), one of the E+VE consortium partners. It may be noted that the titles of the E+VE program in the Cultural Encounters strand give a firm idea of the topics and contents covered therein. By bringing together young people in Europe and the southern Mediterranean area, the programs Cultural Encounters courses initiate, stimulate and facilitate international and intercultural dialogue and collaboration to foster skills, knowledge and open attitudes among students, in this case through VE.

The online dialogue interactions among the students from different European and southern Mediterranean universities took place once a week. Students chose a suitable time for engagement and dedicated two hours per week over a period of ten weeks to carry out the VE. The online sessions did not coincide with face-to-face class sessions, therefore students were able to use rooms in the university library (quiet and well-equipped spaces) or computer labs where WiFi was guaranteed. The technical requirements to carry out the VE were limited to internet accessibility, preferably from a PC or laptop. However, some students chose to take part in the weekly online seminars using their mobile phones.

The technical assistance offered by the support team at SPF always was acknowledged by students as being very helpful, prompt and responsive, as well as offering excellent academic and organizational support.

After completing the VE the students received a *Digital Badge*, which guarantees them recognition for their multicultural experience after participating in the VE and their competencies in communicating effectively and carrying out discussions in a culturally diverse setting.

## Methodology of the Study

The method employed to conduct this research was a mixed-method one, where qualitative and quantitative data were solicited respectively from students' reflective essays, group interviews and questionnaires. The data for the study was gathered over a two-year period (academic years 2018–2019 and 2019–2020) of a 12-week language and technology module. The participants were second-year students learning at least two foreign languages on a specialized Applied Languages degree. This context provides a greater scope to investigate educational issues (Almalki, 2016) while allowing the researchers to explore student involvement, perceptions and reaction to the VE experience as well as awareness and development of IC and CDL. For the qualitative data set two different sources were used. On one side, several focus group interviews were conducted during the final lecture of the semester. Students were divided into small groups and the researchers carried out a semi-structured interview where the participants could contribute openly. The interviews were recorded and transcribed for the analysis. On the other side, another qualitative data source derives from the reflective essays that students submitted at the end of the semester as part of their module assessment. Each student had to write a weekly reflective diary for the duration of the online exchanges (ten weeks) and submit a final reflection towards the end of the semester.

The quantitative data was gathered using a questionnaire delivered via *Survey Monkey*. This survey included a total of ten questions, two of which were rating questions based on a five-point Likert scale. The remaining questions were multiple choice or yes-no questions. For each of the questions, students were invited to elaborate on their answers by leaving an additional comment. This allowed the researchers to explore different viewpoints. The ten questions were mainly focusing on the possible successful outcomes of the VE, their perceptions and gains from it, the challenges and possible recommendations.

The gathered data was analyzed using a thematic analysis approach (Berger, 2018) in order to identify and map major themes arising from the data (Gaskell, 2000). This data analysis technique was employed because it enabled the classification of the data content into different categories through the process of constant comparison. The bottom-up categorization process comprises the four stages proposed by Marshall and Rossman

(2014): (a) organization of research material; (b) creation of categories; (c) examination of possible preliminary assumptions; and (d) search for alternative explanations. Two main categories arose from the analysis and are indicated as follows: Interpersonal (focusing on Group and Personal Participation) and Developmental (focusing on ICz, CDL and Agency). Together with the thematic analysis method, the researchers employed a corpus linguistic approach to explore further and confirm the results of the students' reflective essays, group interviews and questionnaires. The corpus manager and text analysis software used was Sketch Engine, and the function selected was the concordances that dealt with KWIC (Key Words in Context). With data gathered from the students' reflective essays and group interviews transcriptions, researchers built a small specialized corpus (121.000 words for 2018 and 2019) using the *Sketch Engine* concordancer in order to provide additional information and evidence of the preliminary findings. It was compiled in accordance with Flowerdew's (2004, p. 21) fifth categorization of specialized corpora as our corpus deals with a particular subject matter, is highly contextualized and is thus acceptable for analysis (Vaughan and Clancy, 2013). Appropriate institutional ethics approval was sought and granted for this data elicitation.

## Participants

Students participating in the study (n=86 for academic years 2018–2019 and 2019–2020) come from the BA degree in Applied Languages including Erasmus students. Furthermore, the class consists of students who are at different stages in their language learning, with levels ranging from lower-intermediate to advanced stages. The main languages studied are English (TESOL), Irish, French, Spanish, German and Japanese. As such, the course provides these students with a valuable opportunity to adapt and personalize numerous types of CALLware (Computer-Assisted Language Learning dedicated software) and to their individual needs as learners, allowing them to become more independent and autonomous.

## Data Analysis and Discussion

This section will present and discuss the data gathered for this study, following the main topics identified and their related sub themes respectively: Interpersonal (focusing on Group and Personal Participation) and Developmental (focusing on ICz, CDL and Agency, as the main skills and competences fostered during the exchange), that arose from the various data sources.

## Interpersonal Theme (Group and Personal Participation)

The Interpersonal theme identified in the data analysis focuses on the students personal and group participation and engagement during the

E+VE experience. Overall, participants of both iterations agree that taking part in the E+VE program helped them to think more critically, share different views about the same topic such as immigration, populism, nationalism, identity: "*Showed the importance of being informed of global news. Encouraged us to think critically. Challenge the views of the other participants*" and broaden their perspectives while self-assessing their way of perceiving different cultures:

> *In a few weeks, I will be moving to Germany then I will go to Spain and France. Language isn't just about grammar and speaking, it's also about culture and points of views and thanks to the VE I've learned a lot about different points of views and where they come from, this will definitely benefit me while abroad.*

It is important to highlight that at the beginning students felt nervous and insecure as they considered themselves not as prepared and ready to approach topics related to current affairs and politics. The experience was somehow new to them and they knew they had to expose themselves by discussing socio-political issues. Students had the perception of being disengaged with and not knowing much about these topics. Throughout the E+VE, they had to be critical about the issues discussed and sometimes challenging the opinions of others, and this contributed to a demanding yet stimulating experience. The data shows that there was a strong perception among the students of being out of their comfort zone: "*Before starting the program, the idea of participating in this activity didn't attract me since I thought that I wouldn't be able to discuss political issues about which I didn't know much*" and again "*To aggravate my nervousness, I quickly got the idea of how some Arabs were worried about racism which had left me wondering how they actually see Europeans and what they think about them*". However, this initial feeling left in favor of a realization of how beneficial this active and experiential learning was for their personal growth: "*After these exchanges I realized how narrow minded and biased my thinking was*" and "*Learning that disagreeing does not mean that the other person is wrong but understanding that their view may differ because of their experience. Being able to disagree in a polite manner is something that was lacking in me before*".

Another perception shared by a lot of students was that participating in online intercultural exchanges to discuss topics related to Europe and society in general, represents a very different and "unorthodox" pedagogical approach:

> *The Virtual Exchange programme brought about a very different method of learning about society and culture. It introduced an aspect of learning that the typical academic student would not normally associate with their academic progression in university.*

This perception from the students about a different pedagogical approach is a clear manifestation of how the pedagogical teaching approach that the students are used to is moving and transforming toward a critical digital pedagogy. Later in the chapter we will show more concrete examples that clearly represent these critical pedagogies.

## Developmental Theme Focusing on ICz, CDL and Agency

The developmental theme focuses on ICz, CDL and Agency as the main skills and competences fostered during the VE. As summarized in the corpus linguistic analysis below (see Figure 7.1), some of the key elements related to intercultural and political learning emerged during the VE, as well as references about students taking initiatives to have an active role in society. The students mentioned them in their reflections and we were able to compile all the occurrences in our Corpus, from which we are presenting some examples.

Students perceive the impact that the VE had in their learning as the development of critical learning skills or intercultural learning. As two students stated:

> I believe that my critical learning skills and public speaking skills have improved as a result [of it] and I believe it is crucial for a language learner to engage in intercultural learning such as this to be successful.

When it comes to interculturality, one student said: "*I have learned that intercultural communicative competence involves much more than open mind*". Equally, and as we already pointed out, socio-political interests were fostered during this experience: "*I gained the knowledge about political situations in different (not only European) countries*". This led students to take a more agentive and active approach by creating groups to support fellow students located in more disadvantaged areas in finding scholarships in Europe or Canada, as shown later, or starting digital fundraising solutions to help them in any possible way. The role of social media, in this context, was indeed very much acknowledged as one participant said: "*(taking part in the VE) helped me to understand the value of Social Media*" (see additional examples below from Figure 7.1 about "action").

After this summary of some key words from our corpus analysis, we will focus now on other aspects of the developmental theme. The first relevant topic from the developmental theme is the possibility given to students to be critical, to challenge facts and develop informed opinions. Specifically, students voiced: "*We were encouraged to be critical and challenge our* beliefs" and "*We used our critical thinking skills to find solutions for problems*". As a consequence, participants developed an awareness on how: "*Developing critical thinking offers a more open-minded approach to certain topics*" and furthermore "*how it is imperative in adulthood*

## Learning

(i) doc#30   s><s> I believe it is crucial for a language learner to engage in intercultural   **learning**   such as this to be successful. </s><s> I encountered enjoyable experience

(i) doc#0   'nationalism and newcomers programme'. </s><s> I believe that my critical   **learning**   skills and public speaking skills have improved as a result also. </s><s> Bef

(i) doc#0   'culture' and 'diversity'. </s><s> These topics are greatly linked to language   **learning**   as 'culture' can be seen as an important part of language learning. </s><s>

## Intercultural

(i) doc#36   plan to pursue a career in languages in the future it is paramount that my   **intercultural**   competence is at its peak. </s><s> Fluency in a language will only get yo

(i) doc#36   individual in general entitles us to that ICC title. </s><s> I've learned that   **Intercultural**   communicative competence involves much more than an open mind, eve

## Political

(i) doc#20   lectures and online sessions has equipped me with more knowledge of the   **political**   and social landscape of today and allowed me to be more critically culturally

(i) doc#29   thinking (through their culture or situation) or I gained the knowledge about   **political**   situations in different (not only European) countries. </s><s> According to I

## Action

(i) doc#23   ed any misconceptions I had about migration, it has opened my eyes to the   **actions**   we need to take to enhance integration and multi-culturalism in an ever-cha

(i) doc#38   t is going on in the world around me. </s><s> I reflect more on my everyday   **actions**   because of him and I question myself on am I doing my best in each situatio

(i) doc#40   diversity and how there is a paradox between our views on diversity and our   **actions**   . </s><s> I really enjoyed taking part in the Videologues as I got to record th

*Figure 7.1* Corpus Linguistic analysis: key word in context of the words *Learning*, *Intercultural*, *Political* and *Action*.

*that we develop a more critical worldview as we seek ways to better understand our world*". While participants acknowledged the crucial importance of being critical towards their own beliefs, attitudes and values, their curiosity towards different socio-political issues was greatly enhanced. Hence ICz values were highly acknowledged and fostered. The VE experience proved also for many participants how language learning and culture are strongly interconnected:

> Finally, I also realised how connected this course was to language learning. I always thought that language learning was about speaking, grammar, listening and reading: the four skills. But it isn't only that, it's about cross-cultural communication, knowing the culture, history, problems of each country.

However, it is important to say that for other students the experience was not as positive because they believed that the development of Intercultural Competence and knowledge about other cultures – a stark absence of awareness of linguaculture – were not part of their language learning:

> No benefit as a learner of a language. I got to understand different cultures but this has not helped in being able to learn a language.

The E+VE program developed in a Global Citizenship Education context where discussions about migration and populism topics took place, and students engaged in activities that allowed them to explore how nationality, for example, shapes identities and rights. Through regular discussions and exchanges of ideas, participants reflected on how to cultivate curiosity and promote understanding of different cultures and societies. One of the themes that emerged from the data was the need to foster critical thinking, topic that we have already been referring to at the beginning of this section.

The data gathered over the two-year iteration of the VE experience shows that being part of the E+VE program helped students to think more critically, to get engaged and stimulated in the discussion on different topics and to broaden perspectives while being aware of socio-pragmatic issues as participants observed:

> [the VE] Taught me to think about other perspectives
>    and
>    Feeling comfortable sharing my opinion was sometimes a challenge. Also, adjusting the way I spoke and the certain way to say things so that I wouldn't offend and could be understood by non native English speakers.

This set of data is confirmed and expanded in the corpus linguistic analysis where researchers carried out multiple searches to establish the

number of occurrences of carefully chosen keywords. Specifically, by looking at the number of occurrences of the words: Learn (655), Opinion (360), Perspective (186), Open (99), View (77), Politic (50), Engage (43), Critical (25) and some of the students' quotations presented in this section, it can be confirmed that participants had the possibility to engage actively, through the different activities proposed, in discussions about socio-political issues while being critical, looking at things from different perspectives – thanks to the geographical variety of the students involved – and building up their own informed opinion. As an example of such activities, before discussing the topic of borders in Europe and migration issues, the students had to perform a role-play activity in which they were situated at different countries' borders. Depending on the passport they held, they had different rights or permissions to access the country. Different perspectives and potential situations were discussed and reflected upon, the students realized the impact that the passport you hold can have a massive effect in terms of life opportunities or just life options.

Participants also had to familiarize themselves with the platform used for the VE as well as interact with others in a digitally effective way: *this program helped me to develop communication skills and global digital literacies skills* and again *the sessions involved a high level of digital literacy, we used different tools and technologies, I confidently adopted and implemented the digital literacy skills.* This led them to the development CDL as well as their intercultural competence:

> Independently, I accessed the platform, I learned how to use it effectively and I communicated with other participants using my own initiative. I confidently adopted and implemented the digital literacy skills. This intensive method of learning which extended my understanding on intercultural communication and a new method of digital learning.

Through the VE program participants realized how severely limited they were in their knowledge of many political and social issues affecting Ireland, Europe, the Middle East in particular, and the world in general. However, the VE allowed them to get closer to different countries while gaining some knowledge about them: "*knowledge about political situations in different countries and discover and discuss differences between cultures, traditions, political situations and opinions about the world*". The experiential learning provided by the VE offered the unique opportunity for participants to feel closer to and actively engaged with political and social issues. Some participants strongly stated their willingness to take action after having discovered and discussed various social and political issues: "*[the VE] has opened my eyes to the actions we need to take to enhance integration and multiculturalism in an ever-changing society and I reflect more on my everyday actions and I question myself on am*

*Table 7.1* Examples related to the question: Experiential learning promoting agency?

| Experiential learning promoting agency? | |
| --- | --- |
| Student A | *Although you hear of this* [traumatic news] *in the newspapers or online,* **it doesn't become real** *until you have* **seen** *and* **spoken** *to someone going through it.* |
| Student B | *Using my group as an example, we took it upon ourselves* **to make a Facebook group** *so that we can all stay in contact if we so wish and I believe* **that the Spanish students are helping A., the Syrian student, in finding Scholarships to master's degree programmes in Europe and in Canada.** *All this after just ten weeks of knowing each other.* |
| Student C | *Our facilitator, M, often asked us to say our favourite words in our native languages as an ice breaker. To which R. (one of the participants in the group the student was part of) once responded with the word* حب */haʊbʌn/, meaning love in Arabic. R, was amused by my desire to learn her mother tongue, then* **she offered to help me. I began to develop an interest in the Arabic language and began learning the language on my own** |
| Student D | *The Virtual Exchange programme brought about a very different method of learning about society and culture. It introduced an aspect of learning that the typical academic student would not normally associate with their academic progression in university.* |
| Student E | *This was what I liked the most about the Virtual Exchange Programme: I realised that* **my point of view was not the only one**, *and that what I saw as normal was not like that for others.* **For example,** *people from Gaza only had three hours of electricity per day.* |
| Student F | *In the first couple of weeks in my group some of us were coming close to blows just because of this thing about* **listening, the process of learning how to listen** *we were still getting there so at the start of the week there was a bit of tension about some certain topics that we weren't listening to properly* |

*I doing my best in each situation*". The same student was to recognize that a paradox was in place: *between our views on diversity and our actions*, with a final echo of a general agreement that: *we need action not just words.*

Table 7.1 below explores the experiential learning promoting agency theme in even more detail, presenting selected quotations from the participants. One student highlighted the fact that even though we are regularly surrounded by news on social and political issues, they become real only when: "*You have seen and spoken to someone going through them*". In this context, listening was a key skill to critically understand the different contexts and, according to the students, although they were sometimes challenged: *learning how to listen* was regularly exercised. In addition, participants highlighted how they learned to understand that their: "*point of view was not the only one, and that what we saw as*

*normal was not like that for others*". Among the actions taken after participating in the VE, some of the participants created a Facebook group to stay in contact once the VE experience was over and another group of students took action in finding scholarships that would allow participants from other countries to study in Europe and Canada. In addition, one of the students started to learn Arabic and, being moved by the desire and enthusiasm shown, another Arabic participant offered to help. As strongly highlighted by some students, all of this happened after only ten weeks of the VE program.

## Conclusions and Recommendations

All the analyzed data seems to converge in the idea that the VE in which our students participated is a pedagogical practice that creates a space where students can learn based on the experience of exchanging ideas and views among people from other cultures. Experiential learning makes the whole process more real for students (Kolb, 2014, p. 4), an idea that is reiterated by our participants. This brings the necessary awareness and self-realization for the learner to be conscious of the development of their intercultural skills and their digital literacies. Criticality of thought was present most of the time when the students were evaluating different socio-political situations or creating an opinion of the different personal situations in which their VE peers operated. This activated a self-empowerment cycle where agency builds up confidence and confidence agency – both feeding growth in personal development and social responsibility. Regarding this, we presented several examples in our data where students showed their will to act in order to support some of the participants, and make a social contribution as global citizens, if we follow Reysen's and Katzarska-Miller's (2013) concept of global citizenship.

In addition, it must be acknowledged that the Cultural Encounters program did facilitate productive intercultural dialogues, that in most cases made the students feel out of their comfort zone, an essential ingredient for intercultural learning to happen (Helm and Acconcia, 2019). The student feedback and perceptions show how their attitudes have shifted and their perspectives have broadened. In other words, student intercultural awareness and intercultural communication skills were enhanced. The impact that participating in the VE had on some of the students was: growing awareness of global issues, strong engagement and action, development of multiple perspectives, and the development of soft skills important in intercultural and cross-cultural communication. All these elements must surely be essential in the development of global citizens, as defined earlier in this chapter. In addition, the VE fostered the development of CDL as the students had to navigate and use the online platform in an effective manner and make use of texting, hypertext, visual media and multimedia literacies. The fact that they had to portray

themselves virtually gave them the possibility to develop their personal literacy, practice their network literacy and take part in an online network critically. They also had to interact online with other participants and needed to develop the necessary skills to do this in a virtual context, including some participatory and intercultural literacy (Dudeney and Hockly, 2016). With regard to some of the actions that the students took to help some of their peers, we could state that their CDL was also manifested in the engagement of digitally mediated actions arguing for fairer and more sustainable societies, in this case, on the topic of social justice.

All of this is a clear reflection of a critical approach used in this digital world. This approach provided by the intercultural online exchanges is the context where we can situate E+VE as a critical digital pedagogy (Hauck, 2019). Virtual Exchanges activities appear to be an effective vehicle for creating critical digital pedagogy/ies. When thinking of implementing such pedagogies in the curriculum it is important to keep in mind the sustainability of the exchanges. The model that we presented in this chapter is based on an external provider, which organizes and offers the facilitation of the exchanges. This VE model may sometimes have limited sustainability as it requires funding from the university that wishes to implement it. We recommend a continued calling for funding to the European Commission and to the Higher Education Institutions.

Despite the external provider VE model being proven effective and an excellent working model, on some occasions, the lack of funding may make it infeasible. Another recommendation would be to develop and create a model, which would be localized to the context needed and totally independent and self-sustained. Platforms like *Unicollaboration* (Home – UNICollaboration) or e-twinning for secondary education level (eTwinning – Homepage) could help in this endeavor.

A further recommendation would concern the chosen *lingua franca* for the VE. The multilingual aspect in this critical digital pedagogy was not present in this study as the language of the VE was English. We are advocating for a multilingual approach, which could be easily achieved by creating subgroups within the multilingual participants of the VE, producing a space for the development of the linguacultures of the language learners participating in the exchange.

In this final section, we feel that we cannot ignore the proverbial COVID-19 elephant in the digital room. As Zhao (2020, p. 29) accurately points out: "The massive damages of COVID-19 may be incalculable. But in the spirit of never wasting a good crisis, COVID-19 represents an opportunity to rethink education". If anything, the sheer volume of misinformation about the Covid crisis, from anti-vaxxers to anti-maskers and the dangerous rise in homophily and localized thinking, makes the need for critical and engaged thinking and communication even more important for the global citizen and for the ongoing refinement of global citizenship.

Writing this during the pandemic, we cannot claim that what our students and ourselves are currently experiencing can represent a "game changer" in (language) education. Nor would we indulge in crystal ball gazing in determining what the potential short- or longer-term effects may be. Yet, we need to plan for "beyond Covid" and recognize the need to "normalize" CDL and (digital) global citizenship practices in order to transform education. COVID-19, and the dramatic changes which were forced upon educators and learners alike, may offer the opportunity to explore these traditional perceptions of learning and the practices encompassed within these perceptions. Schools and universities, with staff who have delivered education almost entirely online for over a year, have acquired huge experience and adaptability in this area. The opportunity is now here to exploit this potential and transform the content as well as the learning engagement through, for example, the integration of VE. This can be planned and enacted firstly during COVID-19 itself, but also in a post COVID-19 world, which as some commentators have observed, may never entirely return to its pre-COVID-19 state (Godwin-Jones, 2020). During COVID-19, the online delivery of education brought many challenges, with some students reporting the lack of either "the resources (laptop, wifi, software) or digital literacy they need to meaningfully engage" (McGillicuddy, 2020, para. 16). We have also learned from the World Health Organization of the threat of more pandemics in the future (Davey, 2020), and so research which explores not just the technical delivery of content, but also the broadening of perceptions and the development of the literacies needed to fully engage with it, remains essential.

Finally, as mentioned above, a post-COVID-19 world may still involve greater levels of remote learning and study than was the case before the pandemic. As these work and study environments change, so too do the skills and literacies needed to survive and succeed. It is important that research continues to be conducted to explore whether universities have identified these skills and their curricula have been updated accordingly. Our study has indicated that the module delivered by the authors of this chapter helped learners become more aware as critical learners and as digital citizens by developing their CDL and IC, such modules of this kind may become more common in universities. Activism and social responsibility have achieved a more online presence since COVID-19. Our language education practices made our students more digitally competent and agentive in terms of social engagement, and now, as we near a post-COVID period, these types of practices are even more needed.

From understanding that educational settings where students engage in a global and international context promote the development of global citizens, we have argued that the VE in which our students took part, has offered the opportunity to our institution to practice "internationalization-at-home" and gives the opportunity to our students to become more critical digital literate and competent intercultural citizens. We conclude

that CDL and ICz agendas need to be embedded into current educational settings through the use of critical digital pedagogies. This should be enabled in order to allow language learners to become independent lifelong learners and agentive global citizens while supporting language educators to work towards a sustainable and democratic education.

## Notes

1  See https://gcmc.global/.
2  See    www.erasmuspluska1.eu/courses_posts/digital-storytelling-for-global-citizenship-education/.
3  See https://freemindseurope.wixsite.com/global-citizen.
4  See https://en.unesco.org/gem-report/sdg-goal-4.
5  See https://evolve-erasmus.eu/about-evolve.

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# 8 Fostering Positive Intercultural Attitudes in a Japanese High School Context through the Art Miles Mural Project

*Yoichi Kiyota*

## English as a Foreign Language in Japan

As the world becomes more globalized and interconnected, the call for "usable" English skills has increased in Japan, leading to English education reform policies. In 2013, the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) began to focus on the link between globalization and English education with a reform plan titled *English Education reform plan corresponding to globalization*. This link is highlighted in the following report excerpt (MEXT, 2015):

> With the spread of globalization, in order to cooperate proactively with people of different cultures and languages, it is necessary to improve the skill level in English, as the global lingua franca, and for Japan to take an attitude of deep understanding toward its own traditional culture as well as understanding that of other countries and interacting with others without trepidation.
>
> <div align="right">(MEXT, 2015, p. 3)</div>

This statement showcases the importance of acquiring intercultural understanding and communication skills in order to cope with globalization, and this is expected to be accomplished through the improvement of English skills. Accordingly, MEXT proposed the following direction for improving English education at upper secondary schools:

> It is necessary to enhance students' overall communication skills to accurately understand and appropriately convey information and ideas by providing them with abundant experiences of language activities such as presentations, discussions, and negotiations on a wide range of topics, including topics of student interests, current affairs, and social topics, and by utilizing their basic knowledge and skills.
>
> <div align="right">(MEXT, 2014, originally Japanese translated by the author)</div>

This proposal to improve intercultural understanding based on the acquisition of English skills may be perceived by learners to mean that improvement of English proficiency can enable successful intercultural communication. In fact, a survey on intercultural attitudes and L2 learning conducted by Shimizu (2018) at a high school in Japan demonstrates that 87% of the students answered with "agree" or "strongly agree" to the statement: "I think I can communicate better with foreigners if I speak English" and 68% of the students answered with "agree" or "strongly agree" to "I think learning English is important for intercultural understanding".

These results indicate that high school students believe that if they have good English skills, they will not only be able to communicate well with foreigners, but will also be able to understand different cultures (Shimizu, 2018). Even though the MEXT proposal aims to enhance students' English communication skills by providing them with abundant opportunities to use English in various classroom-based language activities, the suggested tasks, such as "presentations, discussions, and negotiations" could just be considered artificial contexts focusing on language skills rather than providing opportunities to discuss real-world issues which require solutions. Thus, language skills do not equate to intercultural skills.

## Critical Thinking in English as a Foreign Langauge

Foreign language (L2) learning has, by its very nature, ambivalent aspects: learning of language skills and learning of content. English as a foreign language (EFL) in schools is generally conducted by using a modular learning process based on textbooks which provide various themes as learning materials. However, textbook-centered learning tends to be superficial because it is often designed with limited content, and each unit is completed with a focus on building L2 knowledge and skills. In order to improve this issue and move towards authenticity, content-based learning utilizing themes such as global issues can be a way to foster learners' cognitive abilities (Miura et. al, 2016).

One of the main objectives of EFL education is to develop students' skills in understanding and acquiring necessary information about the world. To this end, EFL education needs to provide students with opportunities to properly comprehend a complex and ever-changing world, and to consider appropriate responses to world issues.

Advances in information technology have made it easier to obtain information about the world through the Internet. However, this information needs to be of value and used appropriately. Particularly in today's global society, where an event in one country can create a worldwide ripple effect, we are required to obtain skills to make an appropriate judgement for living in the knowledge society (Hargreaves, 2003).

Such skills relate to cognitive competence and critical thinking skills, which students acquire both in and out of school, not simply as standardized knowledge through textbooks. Farrell and Jacobs define

critical thinking as a necessary skill in foreign language learning that "engages learners to examine, analyze, integrate, reflect, and evaluate the meaning of their ideas, beliefs, and behaviors in order to understand whether they can be trusted" (2010, p. 87). They further state, "Learning cannot be separated from the knowledge that the learner has already acquired. And knowing the meaning of learning gives purpose to learning and it encourages learners to think more deeply" (Farrell and Jacobs, 2010, p. 87). In this way, critical thinking leads us to consider the meaning and value of language learning in a broader social context beyond school. However, it is not easy to actually develop this kind of cognitive competence in an EFL classroom within the limited boundaries of textbook-based learning. One possible step forward is project-based learning, which integrates various cognitive competences including critical thinking and will be further explored later in this chapter.

## *Japanese Youth's Awareness of Domestic and Global Issues*

MEXT insists on promoting "intercultural communication" in English education reform in order to cope with rapid globalization (MEXT, 2014). However, as a prerequisite for considering implementing intercultural communication within language classes, the attitude of Japanese youth toward their own society and the world in general needs to be considered.

Youth around the world are expected to show different levels of awareness with regard to domestic and global issues. The results of an international survey conducted by the Nippon Foundation in 2019 focusing on the awareness of world youth towards society and country indicate that the responses of young Japanese differ to those given by respondents form other countries. The survey focused on 17- to 19-year-olds in nine countries: China, Germany, India, Indonesia, Japan, South Korea, the United Kingdom, the United States, and Vietnam. The result shows that for all items, young people in Japan rank behind their peers (The Nippon Foundation, 2019). When asked "Do you believe you can change your country or society?", about 18% of Japanese respondents replied "Yes", with the second lowest figure being 40% of South Korean respondents. The question "Do you make it a point to discuss social issues with your family and friends?", about 27% of Japanese respondents replied "Yes", with the second lowest figure being 55% of South Korean respondents. Furthermore, the number of Japanese young people who consider themselves to be "responsible members of society" is only about 44%, compared to at least 74% in other countries.

Concerning an inward-looking tendency among young Japanese people, Yashima (2013, pp. 37–38) suggests a lack of interest in studying or working overseas as possibly influencing the students' motivation to learn an L2:

> It might also affect Japanese people's willingness to communicate and work with dissimilar others. Consequently, the intercultural

competence of the Japanese public may not be cultivated as much as it could be. This might also affect people's motivation to learn an L2 in order to have face-to-face communication with dissimilar others living in different parts of the world as well as those coming to Japan.

Considering the attitude and feelings of Japanese youth toward active social awareness, and perceived ability to change society, it can be assumed that simply focusing on improving English language skills will not be sufficient to improve the situation. As attitudes toward the outside world could influence L2 communication, educators need to consider how to foster a more independent attitude toward evaluating global issues from intercultural points of view when designing EFL classroom activities. It is also necessary to discuss what kind of global education is appropriate for Japanese society. Examining Japanese young people's attitudes toward society and their foreign language education from the perspective of Global Citizenship Education (GCE) is a possible step in the right direction. Fukushima (2015) points out that the concept of citizenship is an important perspective in foreign language education in Japan but that for Japanese people it is difficult to understand, insisting that elements of Japanese nationality, Japanese language, and Japanese culture are rather *unconsciously* recognized as requirements for "citizens" living in Japan. Fukushima (2015) proposes using the Council of Europe's Education for Democratic Citizenship (2008) as a model, emphasizing the importance of strategies for finding ways to "live together" in democratic debate and consensus.

## Global Education in EFL

Global Education (GE) is often mentioned as an informative philosophy for designing EFL education due to its benefits from various educational perspectives (Byram, 2008; Cates, 2002; Lütge, 2015; Starkey, 2002). For example, the Global Issues in Language Education Special Interest Group (GILE SIG 2016) of the Japan Association for Language Teaching (JALT) states their aims are to:

(a) Promote the integration of global issues, global awareness, and social responsibility in language teaching;
(b) Foster networking and mutual support among language educators dealing with global issues; and
(c) Promote awareness among language teachers of important developments in global education and the fields of environmental education, human rights education, peace education and development education. (GILE SIG 2016)

Considering the simplistic idea that improvement of English proficiency can enable intercultural communication, fostering educators' awareness of global issues in EFL classrooms is significantly important.

GE resources can complement textbook content, for example by adding activities related to global issues to build the basic knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world (UNESCO, 2015, p. 15). Furthermore, GE can foster critical thinking on real-life issues by giving learners the opportunity to consider global issues. For example, the sustainable development goals (SDGs) adopted by the United Nations in 2015 could act as an incentive for classroom discussion leading to action in the local community. Thus, learners can be encouraged to develop a learning into action mindset and to "act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world" (UNESCO, 2015, p. 15).

Knowledge, skills, and attitudinal behavior are presented as the four goals of Global Citizenship Education (GCE) by Cates (2004, pp. 241–243):

- Knowledge about world problems is the first goal. If we want students to work for a better world, they must know the nature of world problems, their causes, and viable solutions.
- Acquiring skills – communication, critical and creative thinking, cooperative problem-solving, nonviolent conflict resolution, informed decision making, and the ability to see issues from multiple perspectives – necessary to solve world problems is the second goal.
- Acquiring global attitudes – global awareness, curiosity, an appreciation of other cultures, respect for diversity, a commitment to justice, and empathy with others – is the third goal.
- The final goal of global education is action – democratic participation in the local and global community to solve world problems.

In order to provide opportunities in the EFL classroom for students to develop their understanding of, and ability to respond to these aspects, it is necessary to clarify how they correspond to the real world. GE requires practical competencies connected with action in society. Byram (2008) identifies "attitudes" as "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" as elements of intercultural communicative competence (ICC) embedded in GE (pg. 50). Thus, fostering proactive attitudes to understanding an unknown culture encouraged by curiosity is essential.

## Attitudes of Intercultural Understanding in EFL

Within the framework of GE, fostering intercultural understanding takes priority because learners can reconstruct global education issues based on their own awareness of intercultural issues. The Course of Studies (COS), the prescribed national curriculum in Japan regulated by MEXT, outlines the aims of intercultural understanding in English education as follows: To develop appropriate attitudes toward and basic abilities for engaging in proactive communication with people of diverse cultural backgrounds

through the English language, while deepening understanding toward foreign countries and cultures (MEXT, 2012).

Unlike language content, it is difficult to teach global awareness, curiosity, an appreciation of other cultures, respect for diversity, a commitment to justice and empathy with others. Intercultural understanding is generally achieved through personal intercultural experiences or encounters during which individuals objectively analyze their individual experiences and form their own attitudes. The *Autobiography of Intercultural Encounters* (AIE, 2009), developed by the language policy division of the European parliament, is a program to enhance intercultural attitudes and competencies among students. This program is aimed at developing ICC, by asking participants to reflect on their own intercultural experiences from a variety of perspectives, the AIE (2009, p. 4) is essentially a series of questions which ask individuals about their intercultural encounters, and how they:

- Responded to these encounters,
- Think others in the encounter responded,
- Thought and felt about the encounter then and now.

Lastly, individuals are asked about what conclusions they can draw from these encounters. An important aspect of AIE is that when reflecting on an experience, not only incidents of "what happened" but also the emotional experiences of "how it made me feel" are described as an element of reflection.

> Joy and fear – and other emotions in between – are often best understood through a little reflection and analysis, and can then be a better basis for future intercultural encounters. The Autobiography of Intercultural Encounters (AIE) is a means of helping us to think about our experiences of "other people" with other "cultures" whether they seem distant or near to us in time and place.
>
> (AIE, 2009, p. 3)

In general, the long-term psychological state of attitudes is greatly influenced by the emotions that arise from the experience of an event. The AIE program takes these emotional aspects seriously so that the participants can efficiently analyze their own intercultural experiences and recognize how their global attitude would be formed.

## ICC and Visual Literacy

Understanding the world better requires multiple literacies. Verbal literacy has been the dominant literacy in language education, with a focus on comprehending text-based information. However, the simplification of access to information through the Internet has created the need to

verify the value of information at the individual level and has forced us to rethink the traditional learning method of building knowledge from standardized textbooks in schools. In order to improve the quality of EFL learning, it is necessary to recognize the limitations of such language-focused content. In discussion of the medium of language related to the knowledge society, Kress points out:

> Technologies of information lend themselves to "visualization", the phenomenon in which information initially stored in written form is "translated" into visual form, largely because the transport of information is seen as more efficient in the visual rather than in the verbal mode. Economic changes in the post-industrial world are in any case likely to be characteristically "information-driven", or knowledge-based. And, as one other and fundamental reason, it may be the case that information of various kinds may be more aptly expressed in the visual rather than in the verbal mode.
>
> (2000, p. 183)

Kress (2000, 2009) suggests that visual literacy leads to academic competences to analyze complex multi-modal texts and to examine the values, cultures, and ideologies contained in them. In particular, considering this perspective in EFL classrooms requires not only specific language literacy resources, but also resources that cover the contemporary phenomenon of visualization. In terms of the importance of image-related resources in GE, Merse (2015) suggests that global problems and internationally relevant themes can indeed be presented as images, which can also be employed as EFL resources.

Another procedure for utilizing visual resources for pedagogic purposes is Visual Thinking Strategy (VTS). This learning strategy is based on the Visual Thinking Curriculum, which was originally developed in the 1980s by the collaboration of Philip Yenowin, Director of Education at the Museum of Modern Art in New York, and the cognitive psychologist Abigail Hausen. This educational method fosters observation skills, critical thinking ability, and communication ability by utilizing museum resources. Learning activities using VTS suggest possibilities for enhancing verbal cognitive abilities via storytelling, interpretation, and reflection through viewing artistic visual materials. Yenawine (2013, p. 112) suggests that this method is useful for improving verbal cognitive abilities in English language arts (ELA) and is furthermore a valuable tool for building confidence and developing language skills, stating:

> The thinking skills that VTS promotes align nicely with what an ELA teacher wants his students to be able to do: make a thoughtful claim about a text and support it with specific evidence.
>
> (pp. 112–113)

VTS includes an integrated language learning approach in which visual literacy and verbal literacy activate learning complementarily. Materials and teaching methods which include visual literacy can also assist in developing verbal cognitive abilities in EFL classes. VTS is generally conducted as an educational program in collaboration with museums. Thus, learning at museums can provide visitors with various benefits of experiential learning which are not available in classrooms (Smith, 2014). Through collaborative activities with the museum, the English syntactic knowledge for L2 learning gained in school and the knowledge about science, culture and history could be reconstructed as hands-on learning, and further developed into more fulfilling learning as Content and Language Integrated Learning (CLIL) related to Global Issues (Viebrock, 2015). Language learning may utilize these benefits of museum learning for reinforcement of the learning content (Fazzi, 2018. Shoemaker, 1998).

## Experiential Learning and Project-based Learning

Learning how to apply knowledge in the real world requires experiential approaches to learning. Carton (2015) points out the importance of experiential approaches to language learning in intercultural education in a way the methods and techniques of intercultural education need to go beyond the level of theory comparison including many other activities, such as discovery and exploration, interpretation of facts and events, life experiences and discussions that challenge individual opinions.

Similar to global issues, intercultural issues taught within EFL classes are sometimes limited to understanding the content of textbook passages. For example, foreign language textbooks for high schools usually cover a variety of topics, such as geography, environmental issues, history, and peace issues. Vocabulary and expressions associated with these themes, therefore, will form the target language material. In order for students to internalize the language content of classes, they need to have opportunities to recognize that those language contents are related to real-world situations through experiential approaches.

Project-based learning (PBL) is one way to provide learners with opportunities to realize the meaning of learning through experiential approaches. The most important feature of project-based learning is that it accompanies a clear problem to be solved. Stoller and Myers (2020, p. 25) suggest project-based language learning includes the following advantages:

- Authenticity of experience and language;
- Improved language, academic, and real-life skills;
- Improved abilities to make decisions, be analytical, think critically, solve problems, and work collaboratively;
- Enhanced confidence, self-esteem, and attitudes toward learning and using the target language;

- Increased content knowledge;
- Increased autonomy, independence, initiative, and willingness to take responsibility for learning;
- Repeated opportunities for interaction (output), modified input, and negotiated meaning; and
- Opportunities for purposeful attention to form and other aspects of language intensity of motivation, engagement, enjoyment, and creativity.

For example, in order to improve decision making, problem solving and analytical skills and to work collaboratively, learners need to actively participate in real-life projects. At the same time, confidence and self-esteem are enhanced, and attitudes toward learning and using the target language may be improved. Stoller and Myers (2020, p. 28) separate projects into real world (e.g., website to promote tourism in community), simulated (e.g., proposed solution to a global problem) and social-welfare (e.g., community wheelchair-accessibility proposal). Thus, PBL may include real-life goals to be attained, which could provide participants with opportunities to reflect and analyze their learning in a more substantial and rewarding manner.

In the next section, the Art Mile Mural Project (AMMP) will be introduced as a practical example of PBL within EFL. The AMMP is an international project spanning continents and national borders. This project incorporates characteristics of GE, GCE and intercultural understanding, and is hence designed to facilitate GE and ICC. Important elements of the project are the focus on real-world concerns, complexity and meaningful learning under the banner of GE in L2 education. Additionally, throughout the whole project, visual literacy plays a significant role in promoting intercultural understanding in this international collaborative project. Byram (2008) suggests that skills of discovery and interaction ability are important factors of ICC and include the acquisition of new cultural knowledge and practices, and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction. The AMMP offers beneficial learning experiences to foster these skills.

## The Art Miles Mural Project

The "Art Miles Mural Project" (AMMP) is an educational and cultural project encouraging young people to understand the importance of collaboration and respecting mutual diversity. The project started in 1997, "when it brought 350 Bosnian orphans together to paint a mural on a bullet-riddled bed sheet" (UNESCO, 2014).

The Japan Art Miles Project Office supports this interactive and collaborative learning project on common themes such as education, equality, and the environment between schools in Japan and overseas partner schools using the Internet. It aims to develop the following competencies:

(1) Cross-cultural understanding: Encountering different cultures and understanding their diverse values, and at the same time, realizing the positive aspects of students' own culture.
(2) Critical thinking: The ability to think objectively and logically by viewing incidents from an outside perspective.
(3) Active learning: Encourage independent learning through communication.
(4) Global collaboration: Interactively and cooperatively create artworks with overseas partner schools.
(5) Creative expression: Developing the ability to express thoughts and feelings as a message to the world in words and images.

(Japan Art Mile, 2020. Translated from
Japanese by author)

AMMP was designed as a long-term project which goes beyond the boundaries of L2 classes. The purpose of this chapter is not to simply focus on how to improve L2 classes through project-based learning, but to discuss beneficial aspects of AMMP that have practical applications in L2 education and correspond to GCE goals. The goals of AMMP show significant overlap with GCE and ICC aims and objectives in relation to cultural knowledge, attitudes and skills. These goals are difficult to achieve in a predetermined, routine curriculum in regular school courses. Therefore, a project-based learning approach bringing together various knowledges and skills is appropriate.

The one-year project was run by a school in Tokyo with partner schools in the Czech Republic and Portugal. At the start of each project period, a theme for the mural is proposed by the AMMP office: the theme from 2017 to 2019 was Sustainable Development Goals (SDGs). The SDGs are a part of the Agenda for Sustainable Development set by the United Nations:

> The 2030 Agenda for Sustainable Development, adopted by all United Nations Member States in 2015, provides a shared blueprint for peace and prosperity for people and the planet, now and into the future. At its heart are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action by all countries - developed and developing - in a global partnership.

(United Nations, 2015)

The theme of SDGs has had an important meaning for participating schools because it required participants to take real actions leading to the actual realization of the goals. For example, the Japanese students conducted environmental activities in collaboration with the nearby community and they incorporated images of greening in the mural.

In 2019, 138 schools from 69 countries and regions participated in the project. 3,047 students from 69 schools participated from Japan while

4,039 students participated from other countries. Each school aimed to complete a mural on the set theme (SDGs).

In the case of the high school in Tokyo, the project was conducted as a cross-curricular EFL project with a strong emphasis on GE. The remainder of this chapter will explain how the project was carried out at the high school in Japan. Using qualitative and quantitative survey data, implications in terms of GE and L2 practice will be discussed including the effect on students' global citizen image, and how they learned to navigate around communication issues with participants from the partner schools.

## Context and Background

In 2019, *Toyo Jyoshi Senior High School* (TJS) in Tokyo conducted the AMMP with partner schools in the Czech Republic and Portugal. While the project is usually run with paired schools, TJS conducted the project with two partner schools in 2019 (Kiuchi, 2020) because one of the oversea schools was unable to find a partner school and TJS accepted the coordination of the project office. As a result, the 177 first grade senior high school (Year 10) students participating from TJS were divided into two groups and worked with partner schools in the Czech Republic and Portugal.

The participants from TJS were divided into four groups with different task goals: the SDGs group, the intercultural communication group, the mural painting group and the information group. This grouping was done for two reasons. Firstly, as 177 students participated, the students had to be divided into smaller groups. Secondly, as each group was given a clear mission and objective, it was hoped that participants had a clear sense of their roles and responsibilities and would be rewarded with a sense of accomplishment once the project was completed.

At the beginning of the project, the SDGs group conducted research on the background and significance of the SDGs. Through online discussion with partner schools, they chose goal 11 (Make cities inclusive, safe, resilient and sustainable) and goal 15 (Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, halt and reverse land degradation and halt biodiversity loss) as the themes of their mural, and began researching relevant issues. After completing the research phase, the students considered what actions were necessary to attain those goals. The intercultural communication group set up video conferences with the partner schools in Portugal and the Czech Republic after researching aspects of Czech and Portuguese society and culture. The mural painting group created murals collaboratively with partner schools. Throughout the project, the four groups collaborated actively and shared their activities through presentations at meetings. The information group had the responsibility of sharing updates on the project with the rest of the student body by publishing school newsletters.

This project involved the creation of two mural paintings to highlight the messages of the two SDGs in question. Students aimed not only to acquire English knowledge and skills to communicate with their counterparts in the Czech Republic and Portugal, but also to foster their intercultural understanding skills by discussing chosen images. While the mural is a key component of the AMMP, the participants are also required to actualize their SDG ideas in their own local community. The project can be broadly divided into five steps. The activities completed in Step one through to Step four, were conducted during EFL classes as well as during after-school hours.

### Step One: Encounter (June)

During the first step, *Encounter*, students introduced each other through video conferencing via Skype and exchanged self-introductions through e-mails and video letters. In order to collect information about their school and community, the information group conducted a survey among the four groups, asking for information and personal characteristics. This information was then included in video letters for partner schools.

### Step Two: Recognition (July–August)

At the *Recognition* stage, students tried to understand the cultures and societies of the partner schools by researching information in books and on websites. They also researched the contents of SDGs and shared what they learned through putting up posters and publishing newsletters to the whole school.

### Step Three: Interchange (September–November)

*Interchange* required participants to engage in activities, for example deciding on a common message and mural design through video conferencing. They discussed the basic message for attaining Goal #11 and Goal #15 and decided on the final design of the mural while considering each other's cultural differences. Students recognized differences of cultural icons through this discussion. Later, they exchanged information about their planned local activities with the partner schools and subsequently carried out these activities in their local community.

### Step Four: Production (November–January)

After deciding on the message and design of the mural, students engaged in its actual creation. Students in Japan created half of the mural, and after that the students at the partner school completed the other half of the mural and vice versa (See Figure 8.1). This required creativity in the

visualization of the chosen SDG and its message and understanding each other's cultural background.

## Step Five: Reflection (February–March)

The aim of the *Reflection* stage is for students to evaluate and analyze their learning experience. Students had an opportunity to reflect on their activities after the completed murals were sent from partner schools and were presented at a whole-school meeting.

## Method

Two surveys were conducted to evaluate the AMMP. Survey one (S1) consisted of closed items using a 4-point Likert scale to examine the attitudes, beliefs and knowledge of the Japanese students toward their partner schools' culture and English learning. The second survey (S2) aimed to explore student opinions from individual reflection. S1 was conducted twice (n=114), in November 2019 and in March 2020, S2 was conducted after the completion of the project.

Results and Discussion

Effect of AMMP

For S1, students were asked to respond to the following statements:

1. I want to know more about the country of our partner school.
2. I want to know more about the world.
3. I want to learn English more.
4. The AMMP was a meaningful experience for me.

Students were asked the same questions twice and the results are shown in Table 8.1.

The results of Item one show that the interest in the Czech Republic and Portugal increased. Before the project, the students' interest was based on their general knowledge, but the interest in the partner school's country seems to have increased through the actual experiences of jointly

*Table 8.1* Results of S1: Attitudes

| Item | November, 2019 | March, 2020 | t-test (df=113) |
|---|---|---|---|
| 1. I want to know more about the country of our partner school. | 3.16 | 3.30 | t=**, p=0.015 |
| 2. I want to know more about the world. | 3.15 | 3.37 | t=**, p=0.004 |
| 3. I want to learn English more. | 3.10 | 3.18 | p=0,19 |
| 4. The AMMP is a meaningful experience for me. | 3.33 | 3.44 | p=0,10 |

creating the mural, exchanging opinions during the self-introduction, SDGs activities and the design of the mural message.

Item two asked about the students' interest not only in the countries of partner schools, but also in the wider world. The results show that the students became more interested in learning about the wider world. This result suggests the benefits of PBL dealing with global issues for enhancing proactive attitudes towards society.

Item three relates to the effect of the AMMP on L2 motivation. Although it does not show statistically significant results, participant's awareness of L2 learning has slightly increased.

Item four asked students to evaluate their experiences during the AMMP and whether they found any significance in their learning experience. It does not show statistically significant results either. However, the numbers of affirmative answers were high at both the first and second times, indicating that the participants found the learning experience to be personally meaningful.

Overall, the results indicate that, because of the AMMP, participants showed an increased interest in the culture and society of foreign countries, and that they recognized the need for English proficiency to achieve the common goal of creating a mural.

## Increased Interest in Other Cultures

This section focuses on open-ended items completed after the project. Students' comments were roughly divided into three categories: "Improvements in English Communication", "Increased Interest in Global Issues" and "Increased Interest in Other Cultures".

Of all the comments received, 39 percent of comments related to an increased interest in partner schools' countries and the world, for example, "I have never wanted to know about foreign countries before, but through this project, I now have a desire to know about the world" (a female student, originally Japanese, translated by the author).

## Improvements in English Communication

One third (32%) of comments pertained to English communication. For example, "It was very difficult to interpret the message as intended by the students from the other country and to visualize it, and I realized again how difficult it is to communicate well with foreigners and the importance of English skills" (a female student, originally Japanese, translated by the author). The members of the Intercultural Communication group especially, mentioned their recognition of the importance of English learning gained through exchanging opinions with students from the partner school in English, and then passing it on to the rest of the school members in the form of newsletters.

## Increased Interest in Global Issues

Even though the AMMP focused on SDGs, only 13 percent of comments could be assigned to SDGs and GE, for example, "I now think more about what is going on with the global environment, or about Japan and other countries. I am able to think about what I can do now and take action little by little" (a female student, originally Japanese, translated by the author).

The fact that the most common topics were *interest in the partner schools' countries and the world* and *English communication* suggests a relationship between L2 learning attitudes and the participants' personal intercultural experiences. Although learning English as a general subject does not provide many opportunities for experiential learning like the AMMP, even L2 instruction in the classroom may be more motivating for learners if they can personalize their learning.

In the next section, the benefits of the AMMP will be discussed as perceived by the participants.

## Intercultural Understanding and Global Issues

Generally, students learn about global issues such as environmental problems through their social science and EFL textbooks. This content does not usually translate into conducting out-of-classroom activities. For instance, *reading* about the effect of micro plastics on sea life may not motivate students to collect rubbish on a beach. However, researching SDGs and creating the mural through collaboration with the students in partner schools encouraged a personal perspective, and allowed the students to internalize the issue addressed by that SDG. One of the students described her learning about SDGs as follows:

> I learned that there are challenges to be solved all over the world as much as SDGs. I also learned that these issues should be dealt with not only in our own country, but also all countries in the world. That's why I thought that every one of us should be aware of them and think of solutions. I think that starting with small steps may lead to the final solutions.
>
> (Female participant, survey 2, originally in Japanese, translated by the author)

For SDG 11, students focused on two main concepts: a contribution to the development of their community, and recognition of their school's involvement in their community. This was represented by the message, "*To have a future, we need to balance today's human lifestyles with nature and take care of the natural and cultural heritages*". Activities conducted include:

- Picking up trash on the way to and from school;
- Volunteering at a senior citizen's home; and
- Conducting an evaluation of related activities together with the local residents.

For SDG 15, students also focused on two main concepts: reducing environmental impacts and learning about biodiversity of plants and animals. For SDG 11 the message was "*We are aware of the importance of caring for our world and environment, and we want to make it a healthier and more pleasant place to live*". Activities for SDG 15 included:

- Reducing food waste by selling lunch boxes at a discount after school;
- Making compost using food scraps; and
- Involvement in local green activities.

Through these community activities, the students stated that they developed an awareness of the school as part of the local area. This important realization suggests they recognized that classroom learning could develop into taking actions to protect the local environment.

## Museum Learning

While the collaborative creation of a mural was the main objective of the AMMP, activities leading up to the completion of this task also proved to be an impetus to learning. For example, some students recognized that seeing mural art at a museum served as powerful support for generating cross-cultural dialogue and building relationships. Furthermore, visiting museums seemed to increase their motivation to engage in this project. Hein suggests museums provide "hands-on learning experiences which include a rich combination of emotion, cognition, sensation and reflection" (1998, p. 2). A student who viewed Klimt's mural, Beethoven Frieze, inspired by Beethoven's Ninth Symphony, wrote about her experience as follows:

> It was very different from my image of the 9th Symphony. I thought it would be glamorous, but I was shocked to see that many of the people in the painting were starving and thin. I felt as if it depicted a world totally different from the world I live in now. I learned some tips for our mural painting; we should always visualize the overall mural while proceeding with its creation. Of course, the content of the painting is important, but we need to pay attention to the impression you get from the image. From Klimt's mural painting, I gained a suggestion, which is the first impression appealing to viewers' emotion is especially important.
>
> (Female participant, survey 2, originally in Japanese, translated by the author)

By viewing Klimt's mural, the student found new elements of expression that were different from what she had previously experienced. The student also stated that this realization gave her an idea to visualize the theme of the SDGs as a message in the mural. In addition, the student noted the importance of viewer impressions, and was able to apply this concept to the mural which the students were planning to create. In this way, artworks could bring out awareness toward others' feelings, namely feelings of empathy. This important interpersonal skill is also an essential prerequisite for successful intercultural encounters. While it may be impossible to incorporate actual museum visits into L2 classes, simply setting real or virtual museum visits as projects, can enhance multiple cognitive skills in L2 classes. In this way, museums could provide various authentic resources, multiple hands-on learning, rearrangement of learning and designing individual learning (Hohenstein and Moussouri, 2018; Smith, 2014; Blunden and Fitzgerald, 2019). Thus, it is possible that authentic resources from museums could provide new experiences and activate subject-based learning in regular classes.

## Integrating Verbal and Visual Literacy in L2

One of the benefits of museum learning is the promotion of critical thinking strategies through viewing various objects, and the development of visual literacy. For this project, multiple literacy played a significant role as a driving force for the whole learning procedure. Students were able to reflect on their own culture, and its relationship with the SDGs as demonstrated by the following comment:

> We created the mural with an awareness of how to express "what is uniquely Japanese" and how to relate it to the theme of SDGs. We drew the following images in line with the contents of Goal 11 of the SDGs: a large cherry blossom tree, a deer, and pansies that we grew as part of the SDGs activities. I thought the process of the cherry blossom tree growing could symbolize the message of preserving nature in Goal 11.
>
> (Female participant, survey 2, originally in Japanese, translated by the author)

This comment indicates that the creation of the mural led students to try to combine cultural symbolic images and visualization of the linguistic message of the SDGs. As half of the mural was to be completed by participants from each country (see Figure 8.1), the students could not actually see the completed mural until it was sent back from the partner countries (See Figure 8.2).

> When I first saw the finished version sent from Portugal, I was very impressed. I was really happy to have been able to participate in
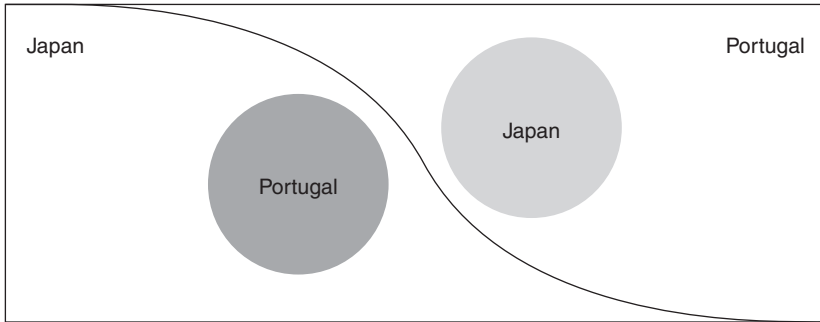
*Figure 8.1* Mural design in collaboration with a school in Portugal.



*Figure 8.2* Completed mural in collaboration with a school in Portugal.

this project, because the message that we tried to convey was clearly expressed in one mural. When I wrote the portfolio, I noticed that fish and shellfish were painted in Portugal's part of the mural, which I thought was in line with another goal of SDG 14 (Conserve and sustainably use the oceans, seas, and marine resources). It conveys the message to protect the marine environment.

> (Female participant, survey 2, originally in Japanese, translated by the author)

Students recognized the difficulty in expressing SDGs messages using their cultural symbols collaboratively with different cultural symbols of a partner school. For example, Japanese students used cherry blossoms for botanical richness while students from Portugal used traditional blue tiles for the abundance of the ocean. However, this experience gave them good opportunities to recognize the benefits of visual literacy and led to a further exploration of various aspects of culture. The student making this comment said that the completed mural aroused her interest in *azulejo*, Portuguese traditional tiles, which motivated her to learn about further

*Figure 8.3* Completed mural in collaboration with a school in the Czech Republic.

aesthetic aspects of Portuguese culture (see Figure 8.2). Flowers and trees are significant motifs in the mural in collaboration with a school in the Czech Republic. The students depicted environmental activities undertaken with the nearby community (see Figure 8.3). Japanese attendants noticed the differences between the images inspired by the same motifs.

One of the main features of the project is integrated learning using verbal and visual literacy. It took place in the following stages.

- Online meetings with overseas partner schools and understanding the content of the SDGs (mainly through the use of verbal literacy).
- Gaining an understanding of the basic knowledge and skills required to create a mural painting by visiting a museum (mainly through the use of visual literacy).
- Discussing the SDG theme and mural design (integrated verbal literacy and visual literacy, activation of learning by learners' existing knowledge).
- Reflecting on learning activities through viewing the completed mural (integrated verbal literacy and visual literacy).

Many students' comments suggested that communicating with an overseas partner in English and creating images based on the interaction was challenging. Nevertheless, integrating the linguistic message into the visual message of the mural became a worthwhile task for these students (see Figure 8.4). It might be helpful for them to understand the meaning of communication through encoding and decoding symbolic messages in verbal and nonverbal literacy (Jackson, 2014). In addition, gaining critical visual awareness (Barry, 1997) encouraged students' creative thinking and better comprehension of the partner's culture. At the beginning of the project, the students found it difficult to understand the global issues related to the SDGs and were at a loss as to how to approach them. However, through environmental activities in cooperation with the local
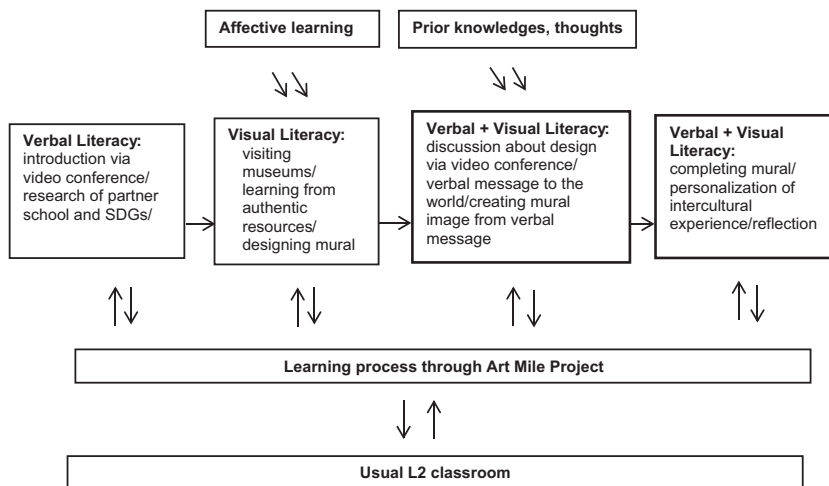
*Figure 8.4* Visual and verbal literacy in the Art Miles Mural Project.

community, the students were able to personalize their learning via the issues of their community. The personalization of global issues from the perspective of multiple cultures indicates how participants in the AMMP are able to experience and integrate aspects of GCE in their learning.

## The AMMP and GCE

Creating a mural collaboratively with overseas partner schools means there is no ready-made step-by-step instruction, and participants have to use decision-making strategies to finish their artwork. Some students said it was a good opportunity to figure out how to design their own learning independently, without the normal guidance from their teachers. One major merit of the AMMP lies in the focus on "creative learning", which is the driving force behind all learning activities. Creating murals as artwork requires students to explore their own learning goals. This experience encouraged building confidence in intercultural communication. The benefits of PBL outlined by Stoller and Myers include "increased autonomy, independence, initiative, and willingness to take responsibility for learning" and "improved abilities to make decisions, be analytical, think critically, solve problems, and work collaboratively" (2020, p. 25). These aspects of learning indicate a different type of learning from subject-based learning at school. Participants had the opportunity to reconstruct, reevaluate, and adjust their learning styles to complete the project goal, as is demonstrated by this student comment:

> I enjoy expressing myself through creating objects, and visiting museums to see artworks, so I really enjoyed working on this project.

I was very impressed by the way the students from Portugal expressed the sea in blue against the pink color of the cherry blossoms, which we painted as a symbol of Japan. Besides, it's wonderful that we brought out the best in each other's part of the mural while maintaining a sense of unity. In addition, I found out that our message in the mural was very impressive, which provided me with a great sense of accomplishment, and I could recognize that we had created something wonderful together. I'm not very good at English, but I'm glad that I took the initiative, and played an active role in the discussions. The whole project greatly built my confidence.

> (Female participant, survey 2, originally in Japanese,
> translated by the author)

This comment suggests that the authenticity of the experience and language has improved the participants' attitudes toward learning the target language of English, and she successfully utilized this intercultural opportunity as a means of gaining confidence and making an effort to play an active role in communicating with the participants from the partner school.

Some other comments mentioned the communication with students from partner schools revised their perception of the Czech Republic and Portuguese cultures. The comments suggested that participation in the AMMP encouraged awareness of cultural similarities and differences. The creative effort to interpret various images related to cultural identities required by the AMMP are thus able to foster reflection regarding national identity and global citizenship, and lead toward the formation of an international identity.

## Conclusion

Choosing cultural symbolic images and visualization of the linguistic messages of the SDGs were activities which required a totally different learning style. Students took charge of their own projects, formulating their own working plan and using their own decision-making strategies to finish their artwork, which encouraged them to recognize the necessity of cultural awareness and intercultural communication skills to complete the project.

Intercultural communication skills for language and culture education are necessary in Japan. Accordingly, an appropriate guideline of ICC is a much-needed innovation for the Japanese educational context. The Framework of Reference for Pluralistic Approaches to Language and Cultures (FREPA) developed by the Council of Europe suggests "the lack of a set of descriptors is a serious handicap to the teaching and learning of languages and cultures" (European Center for Modern Languages 2010, p. 9). FREPA highlights the different components of "knowledge", "attitudes" and "skills", which were also discussed as significant components for the AMMP. The discoveries of the participants in

the AMMP through experiential learning and the insights gained in this research may be used as a way forward in discussion of the framework of GCE and ICC education in Japan.

The 2019 AMMP was concluded in early 2020, at the beginning of the COVID-19 pandemic. Thus, the students faced some difficulties in completing the project. However, this experience taught them the importance of international collaboration under challenging conditions.

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# Part III

# Connections

Future Directions of Global Citizenship
Education

# 9 "Hard Spaces" of Global Citizenship Education

## A Comparative Analysis through Ecopedagogical, Linguistic, and Feminist Lenses

*Greg William Misiaszek, Lauren Ila Misiaszek and Syed Nitas Iftekhar*

## Introduction

Foreign language education (FLE) can provide students with the complementary experiences of both learning a language as well as exploring topics within and underlying language learning. This chapter argues for the importance of including the topics of global citizenship (GC), particularly GC focused on environmentalism, within FLE. We discuss how this integration is carried out via critical pedagogical work, including through interconnected linguistic and feminist problematizing.[1] We explore how critical models of global citizenship education (GCE) and ecopedagogy are essential within language learning. In addition to enriched language learning, both pedagogies together allow students and teachers to learn GC and environmentalism through critical comparisons between their own cultural, linguistic, and epistemological framings and the diverse ones associated with the language being taught. Such teaching may occur through problem-posing linguistic convergences and divergences between languages that counter, sustain, or intensify othering between those marked as "citizen" or "non-citizen" and separations between our human world and the rest of Nature (i.e., a concept known as "world-Earth distancing").

The next section will discuss ecopedagogy, but here we pause to focus momentarily on three key aspects of GC/E – all of which we expand upon throughout this chapter's topics. First, critical GCE inherently counters citizen: non-citizen oppressions resulting from being human as the sole criterion of global citizenship. While not everyone or everything is necessarily a "global citizen", the tenets of GCE acknowledge that everyone, without exclusion, are "fellow citizens". Later we discuss planetary citizenship, in which all of Earth, including Earth conceptualized holistically, is a planetary citizen (or "citizens" plural, given the nuances of this linguistic conceptualization). Second, the success of critical global citizenship

and education for and about it (GC/E) is largely contingent on bettering intercultural communications, awareness, and ethics. Unpacking how language learning contributes to the understandings of citizenship, identities and other constructs is essential. For critical GCE work it is important to provide teachers with opportunities for reflection on the meanings and pluralities of citizenship. This is especially relevant in English learning, a language that is more and more branded as a global/international language, which students in some cases identify with being global (Cavanagh, 2020). Third, it is important to consider frameworks and definitions of citizenship through different lenses (Shultz, 2007, Torres, 2017) and how an individual decides whether or not to align themself with critical global citizenship. In short, GCE models are contested terrains.

In some contexts, interdisciplinary integration among such fields as language and literature, global studies, area studies, and education departments, in partnership with such university-wide glocal engagement initiatives, facilitates language learning at all levels, well-grounded in the themes of the chapters of this book's chapters. However, this should not be taken-for-granted as available or feasible in all settings. For example, there is no cross-listing in English-language programs in our university between foreign-language and any other social science departments (and cross-listed participation among the social science departments themselves dwindles at the PhD level). Using these experiences alongside our praxis expertise, particularly at the intersections of ecopedagogy, gender, and GCE, we hope that this chapter might have something to offer specifically to the teacher seeking to embark on this integration themself.

We recognize the highly heterogenous world of what constitutes '(foreign/second/world) language education', which other chapters in this volume will surely more expertly conceptualize (and we appreciate other chapters that have taken on questions of terminology, such as Porto et al., 2018). However, it is worth making explicit that we grapple with the nuanced differences and different goals within subfields of language learning, from beginning to advanced content courses, from culture studies to "traditional" courses, and also with the inherent and necessary politicalness of these spaces.

Through these discussions, we will explore the ways in which some of the ecos-, namely ecopedagogy, ecolinguistics, and ecofeminism, offer important tools to analyze and "soften" GCE within "hard" language-learning spaces (a term we explore in the chapter). After briefly describing the analytical tools of ecopedagogy and ecolinguistics, and returning to further conceptualize GCE and language, we will describe "hard spaces" within the contested terrain of GCE incorporating ecopedagogy as it pertains to language learning, as well as possibilities for "softening" such spaces. We conclude with an auto-eco/feminist citizenship analysis in order to consider our own work in *futures education* across *timescapes*,[2] in the hope that these discussions might stimulate and encourage others working at these intersections.

## Ecopedagogy: A Brief Introduction

This chapter does not allow for a thorough defining of ecopedagogy; however, below is a brief passage defining ecolinguistic teaching as *teaching to understand the politics of unsustainable environmental violence for students' praxis towards ending socio-environmental injustices and Nature's destruction by human hands*.

> Ecopedagogy is essentially literacy education for reading and rereading human acts of environmental violence with its roots in popular education, as they are reinventions of the pedagogies of the Brazilian pedagogue and philosopher Paulo Freire. Ecopedagogies are grounded in critical thinking and transformability, with the ultimate goal being to construct learning with increased social and environmental justice. Rooted in critical theories and originating from popular education models of Latin America, ecopedagogy is centered on better understanding the connections between human acts of environmental violence and social violence that cause injustices/oppressions, domination over the rest of Nature, and planetary unsustainability. …deepening and widening understandings [emerge] from different perspectives, ranging from the Self to local, to national, to global, to the planetary (Misiaszek, 2018) …widening …[centers] environmental well-being – of not just ourselves and our communities, but of all of human populations together and Earth overall.
>
> (Misiaszek, 2020b)

The term (re)"reading" in the passage's first sentence acknowledges Freirean pedagogy as fundamentally literacy education. As Freire (2000) taught literacy for students to "read the word, to read the world", ecopedagogical literacy can be understood as reading the word to read the world as part of Earth (Misiaszek, 2020b, Misiaszek and Torres, 2019, Misiaszek, 2018).

> Ecopedagogical literacy is the capacity to critically read who benefits and who suffers from human acts of environmental violence, by determining the politics of the violent actions (Misiaszek, 2018). [Without ecopedagogical literacy] students' resulting actions are superficial, ineffective, and determined without necessary transformative praxis.
>
> (Misiaszek, 2020a)

In teaching literacy, Freire aims to end oppressions by better contextually understanding them and those suffering their devastative effects (through grounded bottom-up approaches (i.e., understandings *from* those being oppressed – their perspectives, epistemologies, self-defined positionalities, etc.) as opposed to "understanding" oppressions from *top*(-down) distancing) (Gadotti, 1996).[3] Ecopedagogical literacy refers

to reading the connections and politics of social and environmental violence within and beyond the anthroposphere (defined as all humans and human populations; termed as the "world") for sustainability of all of Earth (termed also as the "planetary sphere") (Misiaszek, 2020a, Iftekhar and Marasigan, 2019, Epstein HaLevi, 2019).

Ecopedagogical literacy "de-distances" the false separations between the world and the rest of Nature (referred to as "world-Earth de-distancing"). As such, GC is inseparable from planetary citizenship, as Gadotti defined below:

> The concept of sustainability should be linked to that of planetarity, which means, viewing the Earth as a new paradigm. Complexity, universality, and transdisciplinarity appear as categories associated to planetarity
>
> Th[is] topic leads us to a planetary citizenship, a planetary civilization, a planetary awareness. As such, a culture of sustainability is also a planetarity culture, which means a culture that departs from the principle that the Earth is constituted by one single community of human beings, the earthlings, who are citizens of one single nation.
>
> (Gadotti, 2008)

A key ecopedagogical and critical GC question for language learning is the following: how can teaching lead to students and teacher(s) viewing socio-environmental issues through new/reinvented perspectives such as planetary citizenship?

Such ecopedagogical reading coincides with Porter et al (2018)'s argument that language learners should "become *inter alia* – someone who can 'read' texts of all kinds – linguistic and non-linguistic, spoken, written, visual, digital, and multimodal for instance – in a critical and comparative mode … sometimes resolving conflicting misunderstandings in the process". For example, learning basic linguistic aspects of reading a new language is necessary; however, technocratic language teaching misses opportunities of critical GCE and environmental learning. Coinciding with the foundations of critical comparative studies, teaching to critically compare and contrast languages allows for deepened and widened understandings of the language(s) known and the language(s) being learned.

Much more can be discussed on ecopedagogy, but we end here noting that it is, at its core, action based. Critical pedagogy without praxis is not critical teaching, as learning about oppressions without action as the overall goal is perverted (Apple et al., 2009, Gadotti, 1996). Rashidi and Safari (2011) argued that "[c]ritical pedagogy (CP) is implemented in ELT programs aiming to empower both teachers and learners to unmask underlying cultural values and ideologies of educational setting and society, and subsequently to make them agents of transformation in their society". We argue that ecopedagogical and critical GC offer tools within language learning for students to become such agents.

### Notes on Ecolinguistics

Language learning through lenses of ecolinguistics helps students and teacher(s) to deconstruct how language instills (anti-)environmental ideologies.

> [a normative ecolinguistics framework] considers relationships of humans not just with other humans but also with the larger eco-logical systems that all life depends on.
>
> (Stibbe, 2014)

> Ecolinguists believe that language is not an autonomous faculty, but it is rather related to other human functions that interconnect with many domains of human life like economy and politics and with other disciplines such as psychology and biology … relatively captivated by the idea of inter-relating a linguistic structure that is linguistic units and inter-relations of these units with environment, and here the extra-relations of language are conceived in a dynamic and a global way.
>
> (Derni, 2008)

These quotes briefly describe ecolinguistics' essence: to deconstruct such ideological education by analyzing language through our inseparable connections with the rest of Nature, or world-Earth de-distancing.

Ecolinguistics in language learning connects to critical GC in various ways. Dewi's (2018) quote below provides an excellent example.

> EFL [(English as a Foreign Language)] learners by way of metacog-nitive classroom implementation should aim at respecting the Earth (thus Life itself) in all its diversity as our common home in this inter-dependent world. It is important to first discuss some theoretical concepts of global citizenship in view of Ecohumanism.
>
> (2018, p. 169)

Ecolinguistics within language learning helps students to understand how socio-environmental oppressions have emerged through histories of culture inseparable from language(s). The socio-environmental oppressions upon *and* from language are essential to deconstruct for praxis to emerge. For example, how could ecolinguistic analysis be used to understand why we (de-)distance from each other and, ourselves, from the rest of Earth? A more direct GC example questions how citizen(ship) wording counters, sustains, or intensifies socio-environmental violence and sustainability, as development for "me" and my "fellow citizens" triumphs over "their" (i.e., the non-citizens') de-development and Nature's devastation.

## Contested Terrains of GCE and Language

GCE is a contested terrain of empowerment or oppression, inclusion or exclusion depending on the population(s) in question. There isn't space in this chapter to describe the contested terrain of GCE models (GCEs) that can be contextually positive or negative, environmental or anti-environmental or sustainable or unsustainable. This contested terrain coincides with that of globalizations, pluralized to indicate processes of globalization *from above* and *from below*. Below is a quote that briefly describes this "hardening", situated within and departing from Misiaszek (2020c)'s call in her edited volume to conceptualize "hard spaces" of GCE (itself a concept we further define and explore below):

> … the word "Global" within the acronym GCE is often an initial point conflict, "hardening" spaces with conceptions of citizenship as "universal" without sub-global contextual concerns through processes of globalization. GCE is unquestionably a process of globalization; however, the processes of globalization (i.e., globalization**s** as termed by Torres (2009)) depend on the model(s) of GCE. Stromquist (2009) has well described the perplexities of globalization as a paradox which has, on one hand, been the expanding international consensus in favor of democracy, pluralism, and respect for human rights, and on the other it is accompanied by growing economic inequalities, environmental threats, and what de Oliveira & Tandon (1995) called "unprecedented human suffering".
>
> (Syed and Misiaszek, 2020)

Foreign language/culture education can help facilitate intercultural communication among citizens in multicultural societies for citizenship to be both more flexible and empowering in a global world (Guilherme, 2002 as cited in Calle-Diaz, 2017). A vision of critical global citizenry necessitates an unpacking of how language learning can contribute to the understandings of citizenship, identity and other socio-historical constructs. This unpacking includes reflective problematizing on the meanings, coincidences, and contradictions of citizenship while also including the language we use.

We argue that one's citizenship is plural and GC teaching must be conceptualized as within and between local-to-national-to-global-to-planetary citizenship spheres (i.e., citizenship**s**) to disrupt citizenship as a tool for global and world-Earth othering (Misiaszek, 2018, Misiaszek, 2015, Misiaszek, 2016). The concept of plural citizenships is further explained below:

> Within an increasingly globalized world, individuals have multiple spheres of citizenship beyond the traditional nation-state sphere, from local to global citizenship and planetary citizenship. This

plurality of spheres of citizenship will be denoted with the plural term citizenships. I argue that ecopedagogies' focus on teaching to critically read and re-read the politics of environmentally violent actions and socio-environmental connections as inherent responsibilities as citizens of the world and Earth is essential for transformative actions by these citizens.

<div align="right">(Misiaszek, 2018, p. 1)</div>

Hence, such pluralities of citizenship demand a contextual understanding of more localized citizenships (one's own and others') as socio-environmentally (dis)connected, in order *to* increasingly widen perspectives to better understand overarching citizenships (e.g., city to planetary citizenships) and the interconnections between them (Misiaszek, 2018, Misiaszek, 2015).

### Citizen and Non-citizen

Citizenship education without ecopedagogical tools leads to socio-environmental injustice and unsustainability (Misiaszek, 2012), and therefore successful critical GCE is inseparable from ecopedagogies (Misiaszek, 2018, Misiaszek, 2015). The histories of citizenship and its education are also contested terrains, offering solidarity to those ideologically considered "fellow" citizens but, opposingly, oppressing "*others*". Citizenship ideology is also influenced by the language we use to describe it.

Hollenback (2019) explains another aspect of such influence, for instance when national identities or citizenship spheres are not deeply explored with respect to other factors, such as class, gender, race, sexual orientation (or language, in the case of this chapter), cultural awareness and the ability to develop social inclusivity will not be complete. As Shah (2015) argues:

> As post-structural identity theories of second language acquisition have highlighted, "power relations play a crucial role in social interactions between language learners and target language speakers" (Peirce, 1995). Norton Peirce (1995) emphasized that language students – and, I would add, community partners – negotiate a sense of self in a process that must be understood in the context of the inequitable social structures. Language learning is inextricably bound up in complex acts of identity performance and identity constitution, and intimately shaped by power.
>
> <div align="right">(Pavlenko, 2002; Perren, 2015).</div>

Guilherme (2002) cited in Díaz (2017) mentions that "the Self", "the Other", and "the world" are in constant interaction through a critical view, allowing cross-cultural and social boundaries which, we argue, may

be visible or hidden with/out ecopedagogical tools. Understanding these crossroads of boundaries can be encouraging students and teachers to become more participative in democratic and political societies.

One example of a linguistic double standard, in English for instance, can be seen in the anthropospheric usage of the word "who" in determining "fellow citizens". But the same "who" is included in "our" community, "our" culture, "our" world, and, beyond the anthroposphere, "our" planet. Simply put and exemplified in these examples, "who" possesses the other who's (or the linguistically problematic "what – objectifying all that is beyond the anthroposphere). Ecopedagogies with ecolinguistics in language learning problematize language usage of possessive terminology (Misiaszek, 2021). For example, the non-possessive language in discussing the rest of Nature developed what Sandy Grande (2009) termed *Red Pedagogy* to be part of and not owner of the rest of Nature.[4] Through such ways of knowing, something (e.g., land, natural resources, medical knowledges) not owned can be taken about to be owned and economically profited upon.[5] GC/E with ecopedagogy does not overlook language that does not signify possession without planetary sustainability and socio-environmental justice for all of the world holistically. In other words, ownership in linguistic terms, as with the word "who", may imply a problematic power that comes with it to exercise your own will over what you own, such as land or natural resources. The language use in this case presents an underlying conflict with the responsibility of owning, of owning Nature, in that the owner has freedom of consumption or destruction because one owns it rather than being a part of it (Nature). Planetary citizenship, inside or outside of GC/E models, broadens the discussions so that all of Earth is understood as citizens; Earth holistically is also understood as a citizen. Not even the most oppressive constructs of citizenship have citizens owning "fellow citizens", so the language of possessing Nature is incomprehensible.

## "Hard Spaces" for GCE Incorporating Ecopedagogy within Language Learning Spaces

"Hard spaces" for GCE with ecopedagogy have multiple framings, with the following as grounding this chapter:

> Contexts that have been defined by multiple outside international actors and perhaps internally as well, as facing unique challenges to conducting GCE work; this may be because they are heavily surveilled and regulated spaces, because of political in/stability or another reason.
>
> (Misiaszek, 2020e)

To "soften" such spaces we argue for language pedagogies to be critical pedagogies for successful incorporation of critical GCE inseparable

from ecopedagogy, specifically as reinventions of Paulo Freire's work. Both pedagogies together are necessary for humanizing and planetarizing constructs of citizenship, including the language(s) around the term. Guilherme (2012) described such humanizing emergent from Freirean language teaching below.

> … critical pedagogy is vital for the accomplishment of multicultural/ intercultural democratic citizenship education programs. In Freire's words, "to be human is to engage in relationships with others and with the world" and he adds that "men relate to their world in a critical way" as "they apprehend the objective data of their reality (as well as the ties that link one datum to another) through reflection – not by reflex, as do animals" (1974, pg. 3). These axiomatic statements also invite us to reflect upon the nature and nurture of the world to which humans relate and upon the humans who, in turn, relate to one another.
>
> (2012, pp. 2–3)

As a paradigm in language and literature teaching, ecohumanism is mindful of the fact that any human activities are responsible for either the preservation or depletion of the earth's resources (Michnowski, 2008 as cited in (Dewi, 2018). "Planetarizing" refers to GCE widened to *planetary citizenship*, with or without utilizing this term directly, in which all of Nature (i.e., all of Earth) is valued and sustained within ecohumanism that encapsulates our unique ability, as humans making up the world (i.e., anthroposphere), of self-reflectivity (Misiaszek and Torres, 2019, Misiaszek, 2018). It is important to note that Freire's statement in the quote does not devalue the rest of Nature to justify anthropocentric domination, but rather reminds us that we are the stewards of Earth due to our capacity for reflexivity. Being critical global citizens requires being/ becoming such stewards. GC/E's ultimate goal is peace within the world, but also within Earth holistically, in the form of sustainability, which is dependent on humans' (anti-)environmental actions. This stewardship is one-directional because the rest of Nature does not cognitively determine actions but rather acts and adapts to survival (e.g., an animal's attack on another animal, including a human, due to hunger) and/or return to equilibrium (e.g., typhoon occurring by unequal atmospheric pressure systems).

### Non-transdisciplinary, Non-contextuality

Disciplinary singularity hardens spaces for GCE, including language learning spaces. Included in this is technocratic language teaching which becomes *training* for language as a mere skill rather than critical *education* of language learning that meaningfully incorporates inseparable cultural learning through a multitude of disciplines. Shallow language

learning (as a skill) counters critical GCE and it coincides with the non-transformability of shallow environmental pedagogies. Shallow environmental pedagogues teach as though environmental issues emerge from a single discipline or a pre-meditated set of disciplines rather than the world-Earth as almost limitlessly interconnected and complex (Misiaszek, 2012). The shared transdisciplinary aspects of ecolinguistics, which cannot be in a vacuum (Haugen, 1971 as cited in (Lechevrel, 2009), support our argument about the role of ecopedagogical tools in promoting a transdisciplinary nature of language learning in constructing epistemological framings of Earth holistically.

Language learning materials that are too often marketed as "universal" are what scholars such as Frank (2005) view as too-often locally non-contextual, as can be exemplified on the prevalence of unaltered textbooks from the U.K. used throughout many parts of the global South. For example, the use of images and linguistic sayings that are unique to the U.K. contexts. This is hardened further by globalizations from above and coloniality, as such resources frequently are exported from the global North to the global South. As well, resources too often teach increasingly by stressing only the mechanics by encouraging language drills and minimizing language learning through contextual, meaningful experiences of the students (Graman, 1988). Thornbury (2001) argued that dialectic education that forms from diverse authentic voices within learning spaces is not "a blueprint for how to teach foreign languages, but as another ways of being a language teacher" (Kramsch, 1993). These other ways are explained below:

> … alternative route to professional self-esteem, which I will label the dialogic model. By (re-)orienting themselves in the direction of their learners, neither as transmitters of language facts nor as healers, but simply as co-participants in the shared classroom culture, teachers may realize that they occupy a privileged space on the frontier between languages, and hence on the frontier between cultures, and that as a result they are uniquely situated to mediate contact through dialogue. It is the potential – and the risk – that such dialogue offers that rescues language teaching from the realm of the humdrum (including its blinkered fixation on grammatical form).
>
> (Thornbury, 2001, p. 394)

Over-standardization of the language learning and teaching for tests (many that are standardized too, both in/outside the course itself) perpetuates such rote learning by devaluing contextual learning, leaving little time for dialogue, and de-skilling teachers, all structural, pedagogical issues related to the themes at hand.

Critical, ecopedagogical teaching of GCE tries to make sense of what global citizenship means to all those in a learning space, and to determine how environmentalism is connected to being a global citizen.

Problematizing the local contextualization of environmental issues caused by and effected from global dynamics is essential in language learning, too. This important, localized understanding of environmental issues overlaps with pedagogies around globalizations, in which globalizations are problematized in terms of, on one end of the spectrum, how their processes affect local populations to, on the other end, how the processes affect Earth holistically and how languages shape rhetoric in context as planetary (un)sustainability. In these ways, GCE *with* ecopedagogy can be deepened through an increased understanding of one's own and others' local contextuality and positionality, including through their own understandings and language (Misiaszek, 2018).

### Cultural Homogeneity

Hardening spaces includes what Hall (2008) described as homogenous simplification of a "culture" that is conceptualized as isolated and static, occurring frequently within non-critical language learning spaces. Problematizing deficit-positioning language is essential in teaching languages, as well as in reflexivity in language usage. Language teachers have to abandon such essentialist, reductive images of identities, to view their professional language teaching practice as a truly intercultural communicative space where deeply imbedded binary oppositions like native/non-native, exclusion/inclusion should be overcome (Derivry-Plard as cited in (Porto et al., 2018). Guilherme et al. (2019) has argued that coloniality is not rooted in colonial languages but instead in the use of the languages and the forced use of colonial languages upon the (neo)colonialized. Critical GCE relies on learners recognizing and respecting the world's vast cultural diversity, bearing in mind that diversity is not quantitative but rather qualitative.

> Cutting across traditional boundaries of caste, class, religion, and nation-state, the notion of global citizen action, rooted in a common set of values, implies the acknowledgement and acceptance of diversity as one of the most distinctive characteristics of humankind.
> (De Oliveira and Tandon, 1996)

Simple categorizing of cultures or citizenship fails to understand the inter/intra-connections within and between them, as well as (not) having the sense of being part of Earth. Our arguments support Byram's (2003) idea of framing foreign language teaching as a political project, which "can and should be a challenge to the isolationism of the nation-state".

Ecopedagogues teach to understand and recognize how innate cultural vastness and its emergent power dynamics leads to unsustainability that, in turn, leads to social injustices and destruction from unsustainability. Ecopedagogy focuses on exposing and transforming the *deepening* and *widening* of environmental violence, including deeper focus on local

contextualities and widening focus on the interconnections between populations; both deepening and widening ultimately moving towards the global level and the planetary level with the rest of Earth (Misiaszek, 2020b, Misiaszek, 2015). Deepening cannot occur in teaching that superficially categorizes cultures, especially accompanied with othering language, e.g., racism, patriarchy, coloniality, xenophobia.

### Epistemologies of the North

Spaces in which teaching language is done only through epistemologies of the North harden spaces for GCE with ecopedagogy. Despite all the theorizing and conceptualizing of global citizenship and its models there is negligible evidence of language in the literature, nor, consequentially, of linguistic rights (Cavanagh, 2020). That could explain why languages and the epistemologies of the South that emerge from their oral and, often, written communications are being de-legitimized and becoming extinct in their usage. Boaventura de Sousa Santos (2018, 2007) utilizes the term *epistemicide* to describe the domination of epistemologies and languages and the North, which are grounded in coloniality, patriarchy, and capitalism, over those *from the South*. The goals of critical GC/E and ecopedagogy cannot happen within only the epistemologies of the North, especially without critical self-reflectivity through epistemologies of the South, as de Sousa Santos (2018, 2007) calls for (Misiaszek, 2020b, Misiaszek, 2019).

A central characteristic of epistemologies of the North is the self-justification of *epistemicide* – delegitimizing all other ways of knowing, which leads towards their extinction. This is opposed to epistemologies of the South that exist to counter those from the North for what de Sousa Santos (2018) calls *ecologies of knowledges*. There are direct, more inherent and easier-to-understand disconnections between feminism and patriarchy, environmental wellbeing and neoliberal consumption, with hegemony emergent from capitalism. For example, how can there be planetary sustainability if livelihood and "development" are connected only to the market (frequently the *global* market) and, as Postma (2006) argues, profit within the Self's private sphere? Or, how can feminism take hold within directly opposing patriarchic foundations? Moreover, there is the historic thick residue of colonialism that continues as coloniality, including neocoloniality, sustained/intensified by globalizations from above, which delegitimizes environmentalism. However, the interconnections between all three of epistemologies of the North also harden spaces for GCE, and other diverse conceptualizations by other scholars beyond the scope of this chapter of these oppressive ways of knowing.

To soften these spaces, language learning can, and should, both utilize Southern epistemologies frequently associated with learning, promote marginalized languages with their contexts, and problematize hegemony

that can emerge from colonial languages. This is especially true in English language learning as a lingua franca. Language learning spaces can discuss nuanced (and sometimes not-so-nuanced) problematic language through comparisons to participants' home languages, including learning resources utilized in which the "linguistic content may also generate some cultural points to be negotiated by the students to explore the differences between first and target language structures of social events such as greeting, insults, requests, authority relationship, etc. and to examine their underlying values" (Crawford, 1978). Underlying such discussions is also how language teaching models that fall into Freire's notion of "banking education" de-legitimize students' languages and ways of speaking that does not allow for authentic voices and dialogue, preventing students from "naming their world in order to understand it better and improve it … disqualify[ing] the very language that they speak" (Graman, 1988, Freire, 2000).

### Ahistoricity, Apoliticity

Oppressions emerge from histories of oppression (i.e., socio-historical oppressions), requiring deconstruction and countering in critical learning spaces, including othering in language, citizenship and environmental pedagogies. Language teaching that avoids complexities and intersectionalities in order to circumvent "sensitive" issues helps to sustain and even intensify oppressions (Jorge, 2012, de Jesus Ferreira, 2006, da Moita Lopes, 2002). Greg Misiaszek (2012) has argued that such sanitized spaces within formal shallow environmental pedagogies help to intensify (or at the least, sustain) anti-environmentalism among students, as such spaces require compliance to voices of authority, such as a teacher, and, as such, banking models do not provide space for students to counter them, thus the authority becomes authoritarian. Thick cultural teaching can, and should, emerge from language teaching, while providing opportunities for students to better understand how, for example, ecoracism emerges/ed from and upon the cultures they are studying. Such teaching also provides spaces to critically compare (through differing degrees of ecolinguistics) and understand how the aspects of language learning counter, sustain, or intensify this ecoracism.

### Fatalism

The development of criticality as it relates to these themes has been taken up by others. Byram (2000) and Houghton (2012) argue that criticality can initiate and guide the promotion of personal and social transformation through intercultural dialogue (cited in (Porto et al., 2018)). In vehement opposition to "fatalistic education" – such pedagogies falsely normalize oppressions as non-transformable, Freire's pedagogy is saturated with utopia within education. Problem-posing through dialogue

and critical literacy to determine what current oppressions exist and how the world can, and should, act, allows for solutions to emerge towards a more socially just, environmentally sustainable world Earth. GCE that incorporates ecopedagogy must be full of hope that transformation is possible, including the dismissing of language of fatalism, language that normalizes environmental injustice and unsustainability, domination of Nature, patriarchy, neoliberalism, and the list of oppressions is, unfortunately, endless (Misiaszek, 2018, Misiaszek, 2015).

This hope, increasingly conceptualized as *futures education* (intentionally pluralized), emerges within ecopedagogy: Freire argues that education should be utopic, meaning focused on students' dreams, and that fatalistic education (or singularizing the *future*) dismisses possibilities and solutions for necessary transformation. Without the hope of results emergent from global/planetary citizenship, ecopedagogy, and feminism together, language education denies the student, and the world, possibilities of such futures. Unfortunately, intensifying post-truthism has severely disrupted such foundations of truth and truth-seeking. To counter this, ecopedagogy calls on us to return to the objectivity of the rest of Nature in which we try to make sense of within our subjective world. Our subjectivity within critical pedagogies does not mean that there are not grounding rules, which Michael Apple (2004) calls *basic rules*; however, it is the preference rules, choices within these general guidelines, which are transformable.

### Baseless (Anti-)dialogue: Post-truthism

A lack of grounding in truth, which, in turn, grounds critical dialogue, is another hardening aspect of language learning for GCE with ecopedagogy. Dialogue cannot occur without having a baseline of agreed-upon truths. Post-truthism complicates "facts", which no longer remain as facts but coincide with one's own learned opinions and beliefs, so that "truth-seeking" is no longer part of dialogue or, for that matter, education (Peters & Besley, citation date forthcoming). Therefore, having discussions within foreign language learning without any grounding in truth, for example, on global warming or the innate equality between genders, cannot occur as critical dialogue. Such dialogue is essential for effective GCE.

Post-truthism has been misanalysed as emerging from subjectivity of critical pedagogies' deconstruction of the politics of knowledges, especially epistemologies of the North (e.g. the work of de Sousa Santos), or more extensive subjectivity of post-modernism. However, the truth-seeking aspect is absent from post-truthism. This truth-seeking is essential in critical GCE, along with the goals of ending socio-environmental injustices and planetary unsustainability. Thus, democratic dialogue within language learning with critical GCE cannot be free from truth-seeking and these goals. In other words, if a student believes that global warming is not

occurring or believes in heteronormativity, such dialogue cannot occur without truth-seeking *and* goals of ending oppressions/dominance.

Disrupting post-truthism is crucial in language learning, for instance, even if a student's work (say translation) is technically correct, the content of the wording must be critically read to dismiss socio-historical oppressions and dominance (Kramsch, 1995), as well as post-truths in today's societies. Critical GCE and ecopedagogical spaces encourage authentic dialogue and (collective) writing expressing students' voices (Abednia and Karrabi, 2010). Voice within oral and written work must be problematized beyond mechanical accuracy in language-learning spaces.

### English as Equating Internationalization

It is well-known that the English language, one that has increasingly been branded as a global/international language, is one which students in some cases identify with "being global" (Cavanagh, 2020). "Being global" is one perceived aspect of English, along with coloniality and hegemony that emerges from English; these aspects need rigorous critical deconstruction in order to create possibilities of necessary disruption.

> At a time when "globalization" is a fact which, despite its controversial social and economic nature, cannot be denied, cultural and linguistic isolation is the last thing we should wish for a nation. But that does not mean that in order to integrate into and with the international community, we have to give up our identity. A "global citizen" integrates with but does not have to assimilate passively a hegemonic culture.
>
> (Vereza, 1998)

The spread of English as lingua franca involves actors that are powerful historical, cultural and social institutions that push it particularly in its role as a "gatekeeper to positions of prestige" (Pennycook, 1994) in a globalized society. Torres (2015) believes that such contextual influences, notably the pursuit of English, results in "contradictory cultural effects" and that global citizenship in these contexts could equate to westernization. The power (im)balances should be addressed when analyzing English or its cultural effects. For example, Cavanagh's (2020) research cited in (Gimenez, 2001) found that most students stated they could not identify as global citizens due to their self-defined or perceived lack of English "proficiency".

Within this cultural capital paradigm Hollenback (2019) states that EFL learners cannot become full members of the Anglosphere themselves (because of existing structures), but rather they are only able to access the resources that have been consolidated by actors of the Anglosphere. This points to a power structure where in which Anglosphere linguistic and cultural norms come to dominate, as a vicious cycle, the economic,

political and cultural fields. Moreover, Hollenback (2019) points out that these linguistic and cultural norms may appear "product of natural selection for their implicit capacity to drive these areas rather than as a product of colonization and imperialism". Having now explored some ways to soften "hard spaces" of GCE incorporating ecopedagogy within the context of language learning, we now conclude with auto-eco/feminist citizenship analysis in order to consider our own work in *futures education* of these intersecting fields.

FLE spaces at the intersections of eco/feminist citizenships – making personal and professional connections across *timescapes*. Ecopedagogy is inseparable from feminism, and vice-versa. Oppressions from environmentally violent actions differ in scope and degree between populations and frequently align with the population's oppressions, which have been socio-historically placed upon them. This (of course) includes the patriarchy. Histories of feminist theories that allow necessary analysis of oppressions and dominance emergent from patriarchy critically compare to (dis)connections with destructive and unsustainable actions done to Nature (Warren, 2000). For example, how do oppressions from language that instill patriarchy also instill domination over Nature outside of the anthroposphere and how can we utilize thick histories of feminist theories to counter them (Warren, 2000)? The thickening of language learning as cultural learning to include ecopedagogical and feminist approaches, as some but too-few do, is essential for both critical global citizenship and planetary citizenship to be successful.

Bearing these connections in mind, we conclude with some reflections departing from both our lived experience over the past seven years in a hyper-siloed disciplinary context (not representative of our entire university nor Chinese higher education, but nonetheless a worthy point of departure) as well as from our individual experiences as learners and instructors in highly interdisciplinary, leading-edge university language-learning spaces that have confronted the themes of this chapter over the last 20 years, for example Lauren as:

- In 2000, a student in a language and literature's department shifts to cultural studies from "traditional" language and literature program, with integration of feminist, environmental, eco-feminist, and broader GCE themes.
- From early 2000s–2010s, instructor of Spanish-language critical service-learning courses at request of colleagues in the Americas, working in communities encountering challenging ecopedagogical realities due to global environmental devastation.
- In mid-2000s, student of top US sociology department's first PhD course taught in Portuguese on Brazilian sociology; of traditional Spanish and Portuguese department's shift to more political courses (e.g. femicide at Mexico-US border) while enrolled in education PhD program (facilitated through an institutionalized practice of required

"cognate" courses outside of the student's PhD program), with the themes of this chapter woven into discussions on, for example, environmental and gender-based violence.

- Instructor of first Spanish-language content course in a top US education graduate department, open to the public through university extension, on related themes of women in social movements for environmental and intersectional justice in four countries in the Americas, the subject of her dissertation.
- (The three of us) since the 2010s, first full-time instructors and student in a new English-language MA/PhD in education in China, working on the ground during a period of sweeping eco/feminist transformations.

These examples aim to show the nuanced possibilities for work in FLE spaces around the themes of this chapter.

As well, while we don't aim here to explore foundational concepts of critical service-learning and field-work components of FLE found in our and others' work, some of our work around mentoring in these spaces seems particularly salient in relationship to the themes of this chapter (Misiaszek and Arries, 2020, Misiaszek, 2020d, Jones [Misiaszek] and Arries, 2009).

Lauren examines her two-decades teaching/mentoring relationship with her FLE advisor, arguing that:

> …expanding what is understood by the concept of a "teaching/ mentoring relationship", particularly through studies of what long-term relationships look like and through less-explored practices such as *timescapes encounters*, is a powerful counter-hegemonic practice in the face of neoliberal pressures and accompanying measures of impact for higher education. (Misiaszek, 2020d)
>
> Lauren is drawing on Adam (1998)'s notions of "timescape" and Burke's development of Adam, who notes that "such insights emerging from 'timescapes' have contributed to developing pedagogical methodologies" (p. 3) … in which "research becomes a form of pedagogy, as part of the process of meaning-making, learning and making sense of ourselves and our relation to others" (Burke et al., 2017). In relationship to this chapter, we argue that timescapes is a useful tool within ecopedagogy, e.g., its focus on future citizens.

In the same chapter, Lauren also reflects on the often-less-articulated politics of higher education spaces, issues present particularly in spaces seeking to integrate the themes of this chapter:

> Much time and space is needed for lifelong language study, a "process of meaning-making, learning and making sense of our- selves and our relation to others" (Burke et al., 2017). Hegemony of English can feel oppressive to both non-native speakers and to native speakers

desiring time and space to express other facets of their self through other languages (including in the classroom), which offer speakers and writers timescapes not available in English. To adapt Burke (2018a), often technocratic, "time management" questions emerge, in this case about whether language study is a good "use" of time, particularly when language study is invisible within evaluation schemes, often seen problematically "natural" or "innate". Thus, for anyone who has a practice of daily language study (simultaneously a privilege and sacrifice), we often don't have much to "show" for our time.

….These language-pedagogy roots are "interdisciplinary", reflecting the crossing of disciplinary boundaries, applauded by universities in theory but not often-rewarded in practice. In our case [with Jonathan], language study has been closely tied to translation as a project of social justice. …The act of typing Freire's concepts in translation, and remembering that Freire was creating language in Portuguese to describe the "something not yet thought" (Davies et al., 2013),[6] is a way to draw myself into this different encounter timescape with my [Lauren's] memories.

The language we use for "access[ing] these stories" can be a practice of what Cecilia Vicuña (2018), making a timescape neologism from the Spanish words "palabra" (word) and "abrir" (opening), calls *palabrir*.[7]

The work of Vicuña – artist, filmmaker, activist, poet, educator, ecofeminist – exemplifies the deep embodiment of the themes of this chapter for which we seek to create space, to whatever extent possible, particularly in the strained but urgent pedagogical spaces during the pandemic. Her work is increasingly getting the recognition it deserves in global retrospectives, representative of *timescapes* of ecofeminist work. Reflecting on earlier US retrospectives in 1992 and 1999, she noted:

"Nobody came", she said in an interview last month from her home in TriBeCa. "It was about climate change, and no one was interested in climate change then". Things are different this time around, in an age of global panic over the planet's well-being. "About to Happen" was met with sizable crowds … While the public's attention may have shifted in recent years, the artist notes that her work has held to the same themes for more than half a century, going back to a certain January day in 1966, when she was 17. She vividly recalls standing on the beach in Concón, Chile, not far from her hometown, Santiago, and in the shadow of an oil refinery that had been built on an ancient Andean ritual site. She suddenly became aware of how every object and action in the universe was connected. She picked up a stick, turned it vertically and stuck it in the sand. It was that moment, she said, when her art ["Lo Precario" – her series of precarious sculptures, delicately assembled from rocks, feathers, string,

driftwood, bones, thread or little bits of garbage she encounters on walks along coastlines] – began.

   "Consciousness is the art", she wrote in a book of poems and essays published to coincide with the new exhibition. Awareness of a stick leads to awareness of a tree, then to land and the people who occupy it, to the fragility of entire cultures. The precario are at the core of "About to Happen", many created specifically for the exhibition, or refashioned from remnants of older works she has managed to preserve over time.

(Rinaldi, 2019)

Vicuña's work exemplifies de Sousa Santos' idea that "what is new for some is very old for others" and his reminder that that what is needed is not "alternatives" but "alternative thinking about alternatives" (Santos, 2014). Hers is a deeply ecopedagogical understanding of the world that Misiaszek (forthcoming, 2021) adapts in relationship to GCE:

Where is a space to breathe in deeply, so that we might take one honest step forward? …Seems the only place left to reimagine liberation in our time is in the *outer out*, beyond nation states, past "inter" state affairs, in other words, close in, as close as we get to our fair planet's sources, and to each other. Vicuña supplies the bread trail to the mist mountaintops where we've gathered to drink in lightening as water. Rodrigo Toscano (experimental poet/labor rights activist).

(Vicuña and Alcalá, 2018, back cover)

Of course, there is no toolbox for the teacher who seeks to create spaces to soften FLE learners' engagement with the themes to bring them to life. However, there are ways to bring interdisciplinary, intersectional and postfoundational interventions into the FLE classroom to engage with ecofeminist understandings of citizenship. For example, a multidisciplinary exploration of Vicuña's retrospective in relationship to an edition of her bilingual poetry (Vicuña and Alcalá, 2018) can be conceptualized as part of an ecohumanist praxis for teaching poetry for FLE students (Dewi, 2018). Her work responds well to the important conceptualizations of the role of art in languages and intercultural citizenship education put forth in a recent special issue on the theme in which the editors importantly "argue for renewed relationship between the arts and intercultural citizenship education that explores sustained imagined worlds; stimulates empathy; promotes the critical development of languages towards dialogue; inspires social, cultural, and political action; and demands transformation" (Matos and Melo-Pfeifer, 2020). They further connect this relationship to environmental transformation:

The possibility exists of exploring the force, the energy of art forms, to destabilize our resistance to changing the status quo and, perhaps,

for some, the comfort of our lifestyles, egocentric individualism; and to reinterpret the humanity of the human. This must now be a basic ontological starting point for the collective effort of imagining a sustainable future together, reinforcing the values of solidarity, integrity, kindness, resilience, empathy, as necessary pillars of citizenship and of *sustained hope towards social and ecological regeneration*. There is work ahead, to develop a more systematic effort to understand how the arts may inspire, connect, engage, and empower citizenship participatory learning, and how they may entail the capability to make us imagine new possibilities for public engagement, and of conceiving of language as self-awareness and languaging.

(our emphasis) (Matos and Melo-Pfeifer, 2020, p. 289)

Thus, having considered the tools of ecopedagogy and ecolinguistics, along with potential ways to soften the contested terrain of GCE incorporating ecopedagogy within language learning spaces, we also end in a place of hope, one in which we can ground our *futures education*. For all of us working at these intersections, we hope to have shown some of the critical roles that FLE spaces can play in teaching new languages and, thus, worlds. As FLE facilitates deeper student experiences with a necessarily intersectionally-just, planetary citizenship, students ultimately find "softened" space within these new languages and worlds to make their own concrete socio-environmental change.

## Notes

1  The pedagogies' inseparability is emphasized with the term "with". Misiaszek. (2015). Ecopedagogy and citizenship in the age of globalisation: Connections between environmental and global citizenship education to save the planet. *European Journal of Education, 50*, 280–292.

2  Plural in meaning, we use Burke's (2018) Keynote think piece as follows:

"close-up", pedagogical methodology that "makes" time for (social) change within a praxis-based framework, drawing on critical theoretical insights to reframe change as a transformative project of social justice. This requires that we (re)conceptualize "time" through the lens of critical theory/practice (praxis) to draw attention to its deep relationship to the reproduction of material, cultural, structural and symbolic inequalities in higher education and the ways time frames our understanding of – and orientation to – change … Timescapes point to the cultural and symbolic nature of time and space, as both material and discursive. Ibid.

3  An example of a top-down approach leading to narrowed/false understandings is a Western international agency telling a community within the global South what are their socio-environmental oppressions and solutions to end them without truly listening to diverse community voices. At worse, this includes "experts" not setting foot in the community. Bottom-up approaches begin and are grounded upon the cultures, knowledges, and ways of knowing *within* the local Southern community.

4 Grande (2009) points out that non-ownership of land and their knowledges within epistemologies of the North (specific term utilized by us), particularly in the capitalistic language and ideologies, are then ripe for the taking.

5 It is important to note that using the term "something" is ecolinguistically problematic.

6 "The stories we tell of our remembered experiences are not treated as if they are fixed or real, or as if they exist only in some time past. Rather, each time the stories are accessed they are re-made in their virtual intensities in the present moment. The memories we work with are not of the subject, they are the subject". (Davies et al. 2013)

7 "Palabrir is to open words … .to go backward and inward simultaneously. To contemplate the origins and the future. The ancient and current signified". (Misiaszek (2020d).

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## 10 Digital Citizenship in Foreign Language Learning and Teaching
### Educating the Global Citizens of the Future

*Christiane Lütge and Thorsten Merse*

### Digital Transformations, Digital Citizenship: Living, Learning, Teaching

Who is "the global digital citizen", and what defines a notion of citizenship that takes into account global as well as digital dimensions in combination? We would like to begin by reflecting on two mega-developments of the past decades, leaning well into our current times (and beyond) in the twenty-first century. For one, *the digital* has transformed from something we merely use or consume to the very fabric of the world in which we live, learn and teach. We use digital media to communicate with people across the globe, and in doing so, exchange viewpoints and make our voices heard, sometimes with a deliberate attempt to take action and make a difference. We also use online channels and resources to stay up-to-date and follow recent trends while filtering and synthesizing information to meet our own ends. Certainly, the advent and ongoing diversification of digital media has also changed the way we learn and teach, moving from transmitting ready-made knowledge packages to more autonomous learning and critical thinking to make sense of the world that surrounds us. *The global*, in turn, affects how we develop a global consciousness of being a citizen of the world, rather than only of a region or a nation state, where (not only) ideas and issues, but also global challenges circulate across borders rather than stopping at them. It goes without saying that both *the digital* and *the global* are inextricably linked: new digital technologies and practices bring the world closer together, while globalization itself helps fuel the ever-expanding spread of *the digital* across the globe. Since both digital and global developments affect individuals, collective groups and larger societies alike, it is a promising scholarly endeavor to (re-)think *the global* and *the digital* in conjunction with being and becoming a citizen, and expressing and living citizenship, in today's times.

Given the contested nature and discourses of "the citizen" or "citizenship" (see Starkey in this volume for an in-depth discussion), it seems crucial to discuss our notion of "citizen" or "citizenship" to guide the

extrapolation to digital as well as global contexts and concerns. In a very traditional sense, as McCosker et al. (2016, p. 2) retrace, "understandings of citizenship have revolved around national identity and a list of material and philosophical expectations framed as the rights and responsibilities of a citizen subject". The implications of such a trajectory entail, so they argue, that "citizenship is often regarded as a tool for integrating subjects into the nation state" (McCosker et al., 2016, p. 2). Such an emphasis on "the nation state" is problematic on various levels, as Jackson shows in her chapter in this edited volume, and indeed, mapping national notions of citizenship onto the realms of globalization and digitalization produces an odd mismatch, as these very terms are difficult to reconcile with "the nation". To offer a bigger picture, Ribble (2015, p. 7) disentangles "the citizen" from national colorings and defines a citizen more broadly as someone who "both works for and benefits from a larger society" in a give-and-take fashion. In a digital and global world, a global digital citizen would be someone who contributes to, thrives in, and makes connections with the global digital society they are immersed in. Not only does such a view on citizenship have wider implications for social and cultural participation but also for policy and governance, as McCosker et al. emphasize. They continue to argue that digital citizenship "creates a new interface for advocating diversity, equity of access, inclusion and the development of new literacies" (2016, p. 3) which creates an immediate pathway into education at large, and foreign language education in particular, where such interfaces can be developed and unfolded to educate global digital citizens.

Digital citizenship education is faced with some of the same problems as citizenship education, most prominently with the challenge of terminology and definition that seems inherent to all-encompassing concepts. Blurry and unspecific would be the unfriendly interpretation following such a notion that Ohler refers to as a "catch-all phrase to describe an ideal" (Ohler, 2010, p. 40). More than a decade ago, though, this notion of an umbrella term or *passepartout* – in a more benevolent interpretation – might not do justice to a concept that has seen the production of several programmatic papers, and educational frameworks. In fact, one might speculate whether the alleged fuzziness of the broader term "citizenship education" might even have ignited some rather hands-on approaches to one of its sub-categories, namely "digital citizenship education".

In our perception, *defining* "good" digital citizenship and *performing* "good" digital citizenship may be two very different practices that might eventually merge when we take into account the diversity of experiences surrounding digital citizenship. Thus, theoretical discussions surrounding the terminology are one side of the coin resulting in a variety of definitions on a descriptive level. But practical implications are the other side, often resulting from grass-roots movements in educational contexts where performances rather than definitions are in the foreground.

Digital transformations go beyond technological issues; they involve a whole range of different experts, among them educators and policy makers. They also address activists and representatives from all walks of life including the perspectives of parents and learners, and the points of view of all citizens in these increasingly digital environments and contexts. Not surprisingly, given the weight of these diverse educational interests and interest groups, concerns about digital citizenship education have resulted in the articulation of concrete programs and frameworks which we will now explore and dissect further, also with a view towards foreign language education.

## Re-visiting Influential Frameworks of Digital Citizenship Education

Among the most influential educational programs that define, structure and guide digital citizenship education, two frameworks take center-stage in a state-of-the-art fashion. First, we would like to discuss Ribble's work on "The Nine Elements of Digital Citizenship" in his seminal publication *Digital Citizenship in Schools* (2015) for the US–American context, and second, we will engage with the Digital Citizenship Education initiative issued by the Council of Europe (CoE) with its *Digital Citizenship Education Handbook* (2019). Both frameworks are informed by a concrete hands-on demand – or even the momentum of an urgently needed grassroots movement cutting short terminological varieties or inconsistencies – to bring both digital challenges and digital potentials into classrooms so as to educate learners as digital citizens. Interestingly, Ribble's foundational work on Digital Citizenship Education (DCE) is mentioned explicitly in the CoE handbook as a central source of reference. With this in mind, Ribble's preceding "Nine Elements of Digital Citizenship" can be said to be implicated in the CoE framework which, in turn, expanded on Ribble's categorization in suggesting its "10 domains" of DCE. In the following section, we will explain these elements or domains in more detail, alongside our thorough revisiting and critique of these two influential normative frameworks. Our critique will also entail an exploration of their potential force for Foreign Language Education (FLE).

Ribble (2015, p. 11) locates the emergence of his educational program on DCE in negative and worrisome technological developments during the 2000s. From the perspective of schools and education, these developments were marked by fears surrounding the inappropriate use of technology such as cyberbullying, or by premature educational endeavors that failed to equip both students and teachers "with the comprehensive technical knowledge needed to act appropriately in a digital society" (p. 11). In view of changing digital dynamics and challenges, Ribble continues to argue, schools needed to take more proactive action in order to introduce children and teenagers to the opportunities of technologies – and caution

them about the challenges or, one is inclined to say here, dangers – of the digital world. Interestingly, Ribble embraces both a stance towards "positive uses of technology" (p. 12), while at the same time adopting a cautiously normative view that aims at showing learners how to act appropriately and in the right way as they "post, comment, or discuss when using digital technologies" (p. 12). From our point of view, such a positioning probably reflects a meandering approach to DCE that oscillates between a potential-oriented and an appropriacy-focused tension inherent to this field – united by the common focus on "the norms of appropriate, responsible behavior with regard to technology" (p. 14) that moves away from simply restricting any use of digital media in schools, or even society at large. To address and structure this educational trajectory, Ribble puts forward nine elements that are part and parcel of DCE. These consist of the following (cf. Ribble, 2015, pp. 16–17 and pp. 23–60):

**Digital Access** is concerned with ensuring full participation for all users in a digital society if they choose to do so;

**Digital Commerce** addresses the knowledge and protection users need to buy and sell goods in the digital world;

**Digital Communication** focuses on enabling users to exchange information digitally, to understand various digital communication methods, and to choose appropriate means of communication depending on the context;

**Digital Literacy**, in Ribble's definition, deals with processes of teaching and learning about technology and the use of technology, alongside sharing that knowledge with others;

**Digital Etiquette** is concerned with adopting and implementing standards of good conduct and procedures in considerate ways when engaging and interacting with others online and through digital media;

**Digital Law** means to take on responsibility for one's actions and deeds performed in the digital sphere, which includes an awareness of laws, rules and policies that govern the use of digital technologies

**Digital Rights and Responsibilities**, which seems to be closely connected to the element of Digital Law, is about protecting and defending one's digital rights and freedoms;

**Digital Health and Wellness** addresses the well-being of users in a digital technology world and aims at ensuring that users consider both physical and psychological risks when using digital technologies;

**Digital Security** explicitly focuses on guaranteeing safety and protecting data, which includes taking necessary precautions while being online or while using digital media.

In evaluating Ribble's framework with both an appreciative and a critical mind, what we perceive as its strength is its comprehensive understanding that covers digital citizenship holistically, rather than singling out individual concerns and issues. Even though he focuses to a great extent on issues of laws, protection, appropriacy and responsibility, as a review of Ribble's description of each element reveals, the nine elements of the framework are neither to be seen as "ironclad rules" (p. 17), nor are they linked to specific technologies that might be outdated all too soon. Rather, they are conceptualized as flexible issues that underlie our digital landscapes as they are constantly changing in dynamic ways. Interestingly, our own understanding of DCE is also echoed in Ribble's position as he considers the potential of his framework to redefine citizenship into "new meanings beyond our normal understanding of geographical nations, states, and communities" and a "new citizenship [that] is global in nature" (p. 19). With this, it appears, the words "global" and "digital" seem to collapse into exactly the same sense, with "the digital" being increasingly global, and "the global" being facilitated and tangible through digital processes.

Next to this positive horizon, what we regard more critically and cautiously is Ribble's emphasis on continuously repeating all nine elements of the framework and their associated digital skills throughout the curriculum, as opposed to being a "taught once and then forgotten" (p. 15) approach. While this emphasis is certainly to be welcomed, we argue that it could easily be associated with the risk of DCE being rendered a cross-curricular agenda whose strength and driving force is diluted and diffused when it is scattered across the various school subjects. Even though Ribble acknowledges that "[d]igital citizenship principles should be taught at all levels and should be integrated into all subjects" (p. 115), our concern lies with how DCE can be taken up by, or be integrated into, existing school subjects and their respective pedagogic repertoires, concepts and priorities. We therefore caution against DCE being issued as a top-down educational imperative that might be difficult to consolidate with individual school subjects that might rather approach it from a bottom-up perspective grounded in the principles of "their" subject. From the specific perspective of foreign language education, we raise the immediate and pressing question of what the meeting ground between DCE and FLE can look like and how it can best be conceptualized. Certainly, we view Ribble's DCE elements of digital communication and digital literacy as promising points of entry as they rely on meaning-making processes (including, of course, language, but also other semiotic modes such as the visual) in the digital world. Other elements such as digital access, health, security or commerce could be approached from a content-oriented perspective where the strength of foreign language education could be to unpack the discourses that surround these more thematic perspectives, e.g. as they circulate in texts and people's conversations. Yet what remains open here, we emphasize, are questions inherent to culture- or identity-related approaches to

foreign language education, or approaches that seek to link a consideration of global issues with engaging in digital practices.

We are now entering a phase in time that synthesizes and expands on some of the work that may be referred to as grassroots educational activities in order to make a decided move forward towards articulating concrete competences that learners need to obtain as digital citizens. From our point of view, this development is best encapsulated in the *Digital Citizenship Education Handbook* from 2019, issued by the Council of Europe (CoE) in the context of a supranational priority to strengthen the profile of DCE in education. This handbook puts forward a competence-oriented and structural approach to DCE that entails the values, attitudes, skills, knowledge as well as critical understanding for acting and interacting online and for navigating the digital world. Tellingly, we would like to stress that the DCE handbook is explicitly rooted in the Council of Europe's *Reference Framework of Competences for Democratic Culture* from which the competence-oriented terminology is derived. Hence, the handbook also aims to empower people to live together and cooperate as equals in diverse societies, following democratic principles, with the "active contribution of […] citizens towards shared goals within a democratic culture" (p. 10). Adding a digital layer to this democratic vista, the handbook arrives at defining a digital citizen as "someone who, through the development of a broad range of competences, is able to actively, positively and responsibly engage in both on- and offline communities, whether local, national or global" (p. 11). In our understanding of this handbook, what we think is noteworthy is this extrapolation from digital competences of an individual "digital citizen" to an indeed global sphere. This stresses the notion that "the digital" and "the global" are intrinsically and inseparably linked in what can safely be called "the global digital citizen", acting in a world where digital media and online worlds increasingly deconstruct and overcome boundaries of all sorts, including "school walls" as well as "national frontiers" (p. 5).

In its design, the DCE handbook by the CoE structures its DCE-oriented competences into ten digital domains which, in turn, are allocated to three distinct areas. The first area is labeled "Being online" and relates to "how we engage and exist online" (p. 11). This area entails three domains: access and inclusion, learning and creativity, media and information literacy. The second area, "Well-being online", addresses "how we feel online" (p.11), including the domains of ethics and empathy, health and well-being, as well as e-presence and communications. "Rights online", the third area, relates to "being accountable online" and comprises the four domains of active participation, rights and responsibilities, privacy and security, and consumer awareness. Against the backdrop of these ten domains in these three areas, the DCE handbook develops an encompassing definition of digital citizenship that focuses on a wide range of competences and activities. Accordingly, digital citizenship entails "creating, consuming,

sharing, playing and socializing" as well as "investigating, communicating, learning and working" (p. 12) in and through digital worlds. Furthermore, "competent digital citizens are able to respond to new and everyday challenges related to learning, work, employability, leisure, inclusion and participation in society, respecting human rights and intercultural differences" (p. 12). In our evaluation of this definition, what appears striking is that the CoE does not present a vision of DCE that takes the form of an instrumental toolkit (similar to Ribble's framework) or a list of do's and don'ts. Rather, it develops a broader sociocultural stance towards digital citizenship in which participatory, communicative, creative, intercultural and also critical notions are implicated in a digital citizen as an active social agent in the digital sphere. We argue that this particular emphasis makes the DCE handbook a highly suitable starting point for application and implementation in foreign language pedagogies. To clarify this assumption, we will now discuss in more detail some selected domains of the DCE handbook that are most relevant for learning and teaching foreign languages:

> **Media and information literacy**: using this umbrella term, the DCE handbook addresses the need to engage and interact meaningfully with digital media and information channels; this includes moving from understanding to creating to criticizing information circulating through digital and online media, and it also entails choosing suitable media for the purpose one is pursuing, e.g. finding and interpreting information, sharing a viewpoint online or creative self-expression (cf. CoE, 2019, pp. 48–54). It goes without saying that learners also need to be empowered to engage in such processes of meaning-making, interpreting, creating and evaluating also in foreign languages and other semiotic modes. Indeed, the presentation of this domain in the DCE handbook resonates strongly with discourses on digital literacies as they circulate in foreign language education research (cf. e.g., Pegrum, et al., 2018).

> **Ethics and empathy:** This is about building respectful and responsible relationships with other people and in diverse communities through digital means; in the DCE handbook, this notion revolves around "the capacity to understand or feel what another person is experiencing from within the other person's frame of reference" (COE, 2019, p. 60); we perceive this to be a crucial link to foreign language education, where such perspective-taking is the backbone of any inter- or transcultural learning and of any discovery of cultural aspects in foreign language communities (Byram, 1997; Blell and Doff, 2014); according to the DCE handbook, such perspective-taking also entails careful listening and observation as well as co-operation and critical thinking – competences which are immediately relevant for FLE when constructing empathy and communication is carried out in other languages; we also welcome that, interestingly, the DCE handbook

does not fall back on purely intercultural viewpoints which have rightly been critiqued in FLE discourse for establishing simplistic binary distinctions between cultural groups and affiliations (Lütge & Merse, 2020); instead, it endorses "a multi-perspective reality and engage[s] with the diversity of others" (p. 60), thus opening up new avenues for exploring various cultural affiliations, backgrounds and identities in digital worlds.

**E-presence and communication**: This domain covers two components; first, it is about managing and maintaining one's online identity or presence in digital media in order to craft a well-developed e-presence, to reflect on what could impede one's online reputation, and to decide on one's own privacy protection; second, it is about interacting and communicating online and digitally, e.g. when sharing and exchanging ideas and information on social media or in a gaming environment, and in doing so, considering the communicative conventions specific to a certain medium (CoE, 2019; pp. 78–84); in this domain, the DCE handbook is closest to a focus on appropriacy, obeying rules and protecting yourself that features prominently in Ribble's framework discussed above; however, the handbook does , however, not stop at this level as it deliberately aims to empower learners to engage in respectful communication and positive identity work in order to thrive fully in digital worlds – and here, we argue, performing such communication and e-presence maintenance also calls for sound foreign language competences needed for such performance.

**Active participation**: This domain aims to empower learners to become active agents in the digital world and the democratic cultures in which they are immersed; this is strongly associated with an orientation towards the freedom of "speaking their mind, sharing their opinions and putting their views on display" (CoE, 2019, p. 92) in order to make a difference in communities; clearly, this (possibly idealistic) trajectory is associated with a critical awareness of understanding how challenging and complicated it can be to engage in active online participation and make one's voice heard; in a way, we suggest, this domain can be seen as an extension of online communication and empathy in that it has the potential to give an imperative to action pursued online, especially when considered from the viewpoint of action-orientation where language use serves the purpose of becoming engaged in communities through concrete action.

In our evaluation of the DCE handbook by the CoE, we perceive this document to move away from a purely protection-oriented framework, as our analysis above has shown. Indeed, the handbook itself underlines that "the time has now come to move away from measures to protect children to those that actively empower them" (p. 5) as "active digital

citizens" (p. 9). While notions of protection and security are certainly still relevant to any concept of DCE, we endorse the competence-oriented focus of the DCE handbook because it positions learners not just as being "in danger" in light of "digital threats", but as empowered users of digital media, active members of online communities, and creative designers of their own self-expression. One might cautiously argue that this positive horizon mirrors the goals rather than the starting points of any DCE. Yet at the same time, the normative and encompassing orientation of the DCE handbook can serve to initiate novel educational processes that harness the potential of being immersed in digital worlds. As our discussion has shown, such processes can also play out productively in foreign language education. Even though such links to concrete subjects are still rare in the overarching nature of the DCE handbook, it does invite researchers and practitioners alike to transfer what it means to educate digital and global citizens into their subject-specific realms – while simultaneously acknowledging that what the digital or global citizen *means* is, in itself, fluid and changeable.

## Changing Perspectives: The Digital Citizen in a State of Flux

As has been pointed out above, much of the work on DCE so far has been meandering between a potential-oriented and an appropriacy-focused position. One need not go as far as John Perry Barlow, who in his somewhat notorious *Declaration of Independence of Cyberspace*, points out that the digital realm is "a world that all may enter without privilege or prejudice accorded by race, economic power, military force, or station of birth" (Barlow, 1996, para 7), thus stressing the potential for personal empowerment, participation and individual agency. However, written 25 years ago and set in a digitally completely different world, Barlow´s manifesto certainly struck a chord that has, ever since, been eagerly lamented by critics of internet libertarian positions. In hindsight this seems somewhat complacent. As early as the mid 1990s, the implications of a radically changing world were beginning to trickle down into various discourses regarding the individual and society and Barlow championed ideals of a free and open internet that appeared to many critics to be a techno utopia. These early discourses did not consider the concept of a digital citizen; however, in their transcendence of physical and national borders, and an awareness of the chances of democratic discussion, individual agency did play an important role. Not surprisingly, one year later, Barlow Katz considered some of these thoughts in his rather positive account of the digital citizen who should ideally represent the values of openness and liberty. Cyberspace as "a force for good" (Katz, 1997) and not a dystopian scenario, stressed the potential of the digital environment as a way for individual online expression and participation.

In his discussion of the historical context of digital citizenship, Daniel Becker (2019) identifies both a pessimistic and an optimistic discourse on

cyberspace, and accordingly refers to these notions as underlying currents in a terminological tightrope walk that sometimes seems to be wavering around a precise definition of the digital citizen. While this discourse might well be described as a moving target, it is certainly also helpful to identify the different facets and complexities involved in this process. Due to the normative character of such a concept – particularly in an educational setting – it is vital to systematically approach the concept in its broader context.

Digital Citizenship Education often refers to issues concerning the protection of learners facing some kind of digital anarchy, which might best be approached with a stern attitude and an unyielding commitment to follow the right path. In the same vein, some curricula, studies and publications apply what Becker refers to as a "purely instrumental perspective on the relationship between an individual and his/her digital environment" (Becker, 2019, p. 167). In an attempt to safeguard pupils from the atrocities of the digital sphere, a certain dominance of the risk and safety paradigm may be seen as one of the cornerstones of DCE in the first place. As McCosker, Vivienne and Johns (2016, p.1) argue, "the notion of digital citizenship is involved negatively to address problems" and is "frequently anchored in anxieties about users´ vulnerability online". Similarly, Ribble explicitly refers to this pessimistic discourse:

> The popular press is increasingly reporting a pattern of misuse and abuse related to technology in our schools, homes and society in general […] Some examples include using text messages or social networking sites to intimidate or threaten students (cyberbullying) [….], downloading music illegally from the internet [..] using blogs or social networking sites such as Facebook to complain about teachers, or using cellular phones to text or play games during class time […].
> (Ribble, 2015, p. 14)

In fact, one may argue that, over the last decade, the concept of "digital citizenship" has begun to programmatically substitute "cybersafety", as Third and Collin suggest (2016, p. 41), thereby missing out on some of the obvious potential of a concept that is all too simplistically reduced to a protection program, which our analysis of educational programs above also indicates. What is more – and this is particularly important for our conceptual understanding – ignoring the intricate implications for policy, governance and cultural participation underlying such a reduced and simplistic notion of the "digital" in citizenship might, in fact, lead to an overemphasis in the focus on the appropriate use of technology, thus possibly even producing "caricatures of participation and damaging norms" (McCosker et al., 2016, p. 3).

We would like to point out the three following characteristics, all of which are connected to what may be called either a pessimistic or a deficit-oriented discourse on cyberspace in various publications and positions.

We attempt to categorize these as follows although we are aware that they are partly interconnected:

(a) Digital Citizenship Education is often connected with a *techno-logical* notion or understanding. Based on some kind of division of a humanist user and a mechanical tool that needs to be tamed or taken control of, this perspective takes an *instrumentalist* stance. A human agent (preferably with a humanist agenda) thus makes use of digital devices or objects and requires some basic expertise on an operational level.
(b) Digital Citizenship Education frequently focuses on the *protective* side of educational measures, thus highlighting the dangers of the digital world such as identity theft, password fraud etc. Such a view stresses the dangers of cyberspace. However, this notion – at least indirectly – implies the existence of other human users who operate digital devices themselves or impose challenges and even threats by their digital practices.
(c) Digital Citizenship Education often emphasizes *appropriate* behavior and thus provides a strongly normative dimension. Here again, other users – often anonymous or somehow alienated through the digitally imposed distance – play an important role. In this notion, the digitally enabled tenets of contemporary social life are in the foreground.

Of course, these three categories partly lean on each other and are not completely distinct. With their emphasis on the challenges and deficiencies and being partly rooted in a skeptical or critical perspective concerning digital encounters, they shape a mindset that may be less inclined to leverage a fruitful discourse in foreign language education.

Accordingly, reversing these lines of argumentation, we identify the following sets of conceptual gaps or deficiencies:

(a) Technological or instrumental perspectives fail to integrate more comprehensive views of an *autonomous user* in continuously developing digital contexts.
(b) Protectionist approaches fail to integrate the creative and dynamic potential of the digital and cannot appropriately leverage *creativity, participation and agency* – which are formulated as key issues in the *Digital Citizenship Education Handbook* by the Council of Europe.
(c) Digital practices beyond "appropriate behavior" are neglected in such a discourse but could be supplemented by a more complex view integrating *diversity and interaction*.

Taking up some of the lines of argument above, criticism concerning the terminology of DCE is at least twofold. First, on a descriptive level, discussions are ongoing concerning the terminology including our

introductory question "Who is this digital citizen?", whose features define digital citizenship and how this concept is in constant flux.

Second, on a normative level – and specifically from an educator's perspective – other questions are in the foreground. Thinking in terms of competence development over time and in the context of a specific subject matter, more practical issues and feasible goals take center-stage.

We might therefore suggest that models of DCE are often static and do not account for the flexibility of a digital culture in constant movement. In fact, because much of what we discuss in terms of priorities and teaching goals is as a "moving target", it is DCE that has the potential to pave the way towards a much more interactional (see Becker, 2019, p. 182) or discursive model:

> Consequently, the concept of digital citizenship needs to be reconsidered and the interactional perspective can become a good foundation for doing so. If digital citizenship education wants to teach children and teenagers how to responsibly and successfully move and participate in the present-day digital realm, it needs to be based on a firm understanding of that realm, especially its fundamentally interactional nature.
>
> (Becker, 2019, p.182)

As McCosker et al. put it, digital citizenship is not simply a set of rights and responsibilities or appropriate behaviors, but "emerges as a fluid interface that connects control mechanisms with people and practices within even the most intimate of cultural contexts" (McCosker et al. 2016, p. 1).

As a broader concept, understandings of citizenship differ greatly and might even be further blurred by the qualifier "digital". While one might in fact argue that "the digital is now part of, rather than apart from, citizenship and an implicit component of new claims to cultural rights, inclusion and participation" (McCosker et al., p. 2), this would render the qualifier "digital" superfluous.

They go further:

> Following calls for an end to digital dualisms that somewhat arbitrarily distinguish between "virtual" and "real" lives, we consider the possibility that emergent digital norms – including literacies, surveillance, resistance and creativity – are intrinsically intertwined with the fluid act of being and meaning making that constitute citizenship.
>
> (McCosker et al., 2016, p. 3)

Accordingly, restrictions and opportunities for social action through new forms of *control*, possibilities for *contest* and the capacity for creative *cultures* of practice are crucial for what they refer to as *negotiating* digital citizenship. It is along these three discursive lines that McCosker

et al. develop their understanding of digital citizenship. We will shortly sketch these discursive lines to pave the way for a differentiated picture that integrates different approaches:

- **Control** relates to norms and emerging modes of internet governance to critically reframe digital citizenship as centered in popular discourse and ideas of meaningful belonging.
- **Contest** examines and underscores the thresholds of political engagement, conflict, resistance and activism.
- **Culture** highlights innovative digital methodologies and case studies that facilitate creative and productive engagement with civil society, among participants who may not regard themselves as activist citizens. (McCosker et al. 2016, pp. 14–15)

We interpret McCosker et al.´s categories as helpful on a meta-level that makes us aware of the multi-perspectivity involved. Also, they depict a growing degree of complexity starting out with the relatively limited, i.e. one-sided, perspective of control and taking on a more two-sided approach inherent to contests. Finally, the category of culture allows for a multitude of perspectives from different angles and backgrounds.

McCosker et al. conclude that definitions of digital citizenship are always already under negotiation, embedded in a multidimensional web of power, discourse and emergent meanings. They even suggest that fluidity and multiplicity define digital citizenship, which might in fact be unlikely "ever to settle into a stable status quo" (McCosker et al. 2016, p. 15).

We feel a little bit uneasy when we think of the challenges in educational contexts and the necessary adaptations that pay tribute to the fact that we need practical implications and curricular manifestations to bring about some real sense of transformation. Furthermore, what is needed is an understanding for subject-specific requirements.

## Transferring Digital Citizenship Education: Perspectives on Foreign Language Learning and Teaching

Against the backdrop of our theoretical and critical positioning towards DCE as a social, cultural and educational concept, the remainder of this chapter will now establish concrete interfaces and connections between DCE and FLE. As the analysis above has shown, such a transfer into concrete school subjects and research-driven disciplines – including foreign language education – is an urgent desideratum that needs to be developed from the specific perspective of FLE as a subject and as a discipline. To facilitate this transfer, we will draw on five connectivity points between FLE and DCE that we developed in the context of the Erasmus+ KA203 Strategic Partnership project "DiCE.Lang – Digital Citizenship Education and Foreign Language Learning". For this project, the authors of this

chapter act as principal investigator (Christiane Lütge) or deputy coordinator (Thorsten Merse) respectively; five consortium partners from Ludwig-Maximilians-Universität München, University of Limerick, Universidade de Aveiro, Siena Italian Studies and Latvijas Universitate work towards modeling the specific perspectives of FLE into initiatives of DCE. The five connectivity points at the intersection of FLE and DCE entail five dimensions. We envisage those as a four-plus-one model, i.e. with one transversal dimension referring to the following four described below:

- (1) A communication dimension necessary for digital citizens to communicate in the digital world, which includes a focus both on the language competences and the digital literacies necessary for learners to understand, interpret, manage, share and create meaning in the growing density of digital communication channels and online media.
- (2) An inter- and transcultural dimension on digital exchanges in a world where cultural encounters and cultural diversity are a crucial component of digital environments, and where digital media serve as important transmitters of cultural knowledge.
- (3) An identity-oriented dimension to strengthen learners' personalities with respect to their increasingly constant online presence and by considering the impact digital environments might have on their identity formation.
- (4) A content-oriented dimension that relates current themes of our times to digital transformations (e.g. migration, diversity, sustainability); such current themes can also be framed as "global issues", i.e. themes of a more universal relevance that affect the world at large and that do not stop short at national borders.
- (5) Finally, a transversal dimension with connections to either of the aforementioned categories: a strong critical and reflective dimension that makes it possible to reflect on the increasing digitalization of learners' lifeworlds.

In the section that follows, we will connect these five diensions relevant to FLE with digital and global considerations. In doing so, we explore and establish a theoretical-conceptual model for projecting global digital citizenship – and educating global and digital citizens of the future – within the horizon of foreign language learning and teaching. As this new four-plus-one model (Figure 10.1) illustrates, each distinct dimension is coupled with "global digital" priorities such as participation, interaction or diversity. Additionally, the central dimension of reflection cuts across, and leans into, all four perspectives collected in this model.

### Communication Dimension: Global and Digital Literacies

Probably the most obvious connection between DCE and FLE is the learner's – or the developing digital citizen's – acquisition of language
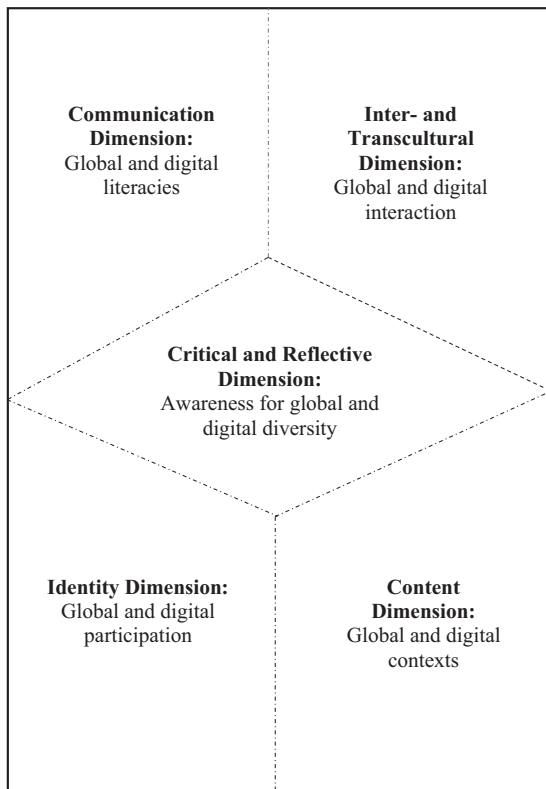
*Figure 10.1* The four-plus-one model of digital citizenship for educating the global citizens of the future in contexts of foreign language learning and teaching.

competences and language means that empower them to participate fully in the analog and digital world. The communication dimension entails a receptive dimension, including competences of listening, reading and viewing, that gives learners access to digital media content and helps them understand and decipher such content in other languages, e.g. as it is found on blogs, microblogging and social media sites, video platforms or chat tools. From a productive point of view, learners can also actively use and produce language as agents and participants of their digital environments. Rather than being passive consumers of digital content (even though receiving digital content most certainly is never just a passive action), learners can unfold more creative cultures of digital practice and digital engagement – and should not be restricted or discouraged from doing so in over-protectionist approaches. Such agency and participation through language learning can take many imaginable forms, ranging

from commenting on someone else's social media post to sharing a self-made YouTube video to becoming engaged in civil society by following and joining digital-activist campaigns, e.g. on climate change.

With digital formats and associated practices proliferating and changing dynamically, a focus on language alone, however, can no longer account for *fully* participating in (partly) digital worlds. Meaning is conveyed, and communication is achieved, in increasingly multimodal forms of expression that do not just rely on spoken or written language as the sole mode of meaning-making. Indeed, digital technologies enable new forms of production and consumption as well as learner engagement where learners can come to understand how they can best convey and receive meaning and content through deliberately combining modes of meaning-making in the digital media they are creating or using themselves (cf. Lütge, Merse and Stannard, 2021, p. 236; Kress, 2015, p. 53; Beavis, 2013, p. 244). Such practices have been framed in research as digital literacies, and we argue here that fostering the language dimension in digital citizens must ideally be expanded on through digital literacies, which can be defined with Dudeney et al. (2013) as "the individual and social skills needed to effectively interpret, manage, share and create meaning in the growing range of digital communication channels" (p. 2). Next to language, learners can also draw on such new forms and practices of meaning-making for creative and aesthetic self-expression. Interestingly, the discourse on digital literacies has, up to now, yielded a fine-grained inventory of diverse and highly specific sub-literacies, including hypertext literacy, gaming literacy, filtering literacy, hashtag and tagging literacy as well as participatory and network literacy (Pegrum et al, 2018). From our point of view, such developments indicate that creative and active notions of digital citizenship are implicated in ever-new and ever-more digital practices, highlighting the dynamic nature of digital environments. Language and communicative practices are tightly linked to those processes and subject to change, which is relevant for foreign language classrooms and teacher edication.

### Inter- and Transcultural Dimension: Global and Digital Interaction

Undoubtedly, as we have argued elsewhere (cf. Lütge and Merse, 2021, p. 14), digital media facilitate access to and interaction with foreign language cultures, and hence, have an inherent potential to support processes of inter- and transcultural as well as global learning. For teaching and learning in a foreign language classroom – and in digital extensions that go beyond classroom walls – it needs to be considered how otherwise geographically distant cultural spheres can be experienced more immediately in a world that is seemingly and metaphorically shrunk by digital media. In what could be called a "global-digital village", learners can use digital channels such as YouTube, Twitter and Instagram, including the more personal digital accounts and narratives found on such sites,

to keep in touch with current and dynamic sociocultural developments, ranging from almost standard cultural themes such as food, sports and youth trends to more controversial issues such as anti-racism movements, activism against homophobia and sexism, or political debates surrounding environmental protection. Additionally, with many digital media being and becoming more interactive and participatory, learners can increasingly establish relationships with peers across cultures to negotiate and exchange worldviews as global-digital citizens. Very recently, Alter (2021) presents how established intercultural competences typically associated with Byram (1997) can be rethought and redefined so that they take into account digital ways of discovery, interaction, interpreting and relating.

At the same time, however, such a positive horizon of cultural learning needs to be juxtaposed with more cautious viewpoints. On one level, not all cultural information found online is necessarily trustworthy, or it can be influenced by one-sided and possibly distorted digital filter bubbles and echo chambers. Hence, digital cultural encounters and exchanges are ideally accompanied with critical questioning and evaluating or establishing multiple perspectives and voices on a shared cultural theme. On another level, we argue that we are currently experiencing dynamic cultural shifts facilitated through digital media that could result in more cross-cultural flows that bridge and liquify otherwise traditional cultural affiliations, or in a hardening and separating of cultural affiliations, that are shut off from other groups of belonging. Such developments, especially in the digital world, need careful examining from inter- and transcultural viewpoints as they could reinvigorate cultural binaries – or lead to more fluid and diversified cultural contexts. Either way, established priorities of cultural learning and democratic education such as empathy, changing perspectives or critical awareness will continue to remain relevant in digital environments and in foreign language education in particular.

### Identity Dimension: Global and Digital Participation

Within foreign language education discourses, identity aspects have been researched and discussed in view of how language learning can affirm and empower learners' individual identities, and how they can become invested in the learning process with their respective identity facets as their resource (e.g., Norton and Toohey, 2011). For DCE, engaging with identities can come to matter on various levels. Hink et al., for example, take on a performative stance on digital citizenship and focus on the "self-enactment of digital subjects" (2019, p. 20) who construct and build their identities on digital acts, e.g. by taking an active role in society through their digital acts, or by staging and voicing their identities online. Merse (2018) highlights that such self-enactment in digital environments can also give marginalized or under-represented identities a space for making themselves visible and heard, for example in the context of LGBTIQ+ and diverse gender identities. According to Becker, such interplay between

individuals, digital spaces and their identities is the most obvious direction from which to approach the aspect of identities in DCE as it "becomes directly visible in online contexts in which identity formation and self-presentation are at the very centre of attention" (2019, p. 179), i.e. individuals control their identity performances and use digital media actively for these performances. On a deeper level, Becker (2019) calls to mind, that individual identities are also continuously shaped by the digital environments we are immersed in. From an interactional paradigm, he argues, algorithms – which in themselves result from our interaction with the digital world – feed back into our conception of ourselves through the information, the suggestions, or the search results they offer us. We believe that these various ways to conceptualize and approach the relationship between DCE and identities can be harnessed productively in FLE from a participatory vantage point: learners can be empowered to learn about diverse cultural identities online (also those that are often underrepresented elsewhere), to self-express their own diverse identities through digital media (if they choose to do so), and to reflect on the complex and mutual negotiation of identities between the self and the digital world (e.g., in terms of how we shape the digital world, and how the digital world shapes us).

### Content Dimension: Global and Digital Contexts

In foreign language education, there is some good degree of freedom to choose the content, i.e. themes and topics, for the classroom upon which language learning can be hinged. From the perspective of content orientation (*Inhaltsorientierung* in German), the preference is for personally meaningful and socially relevant themes (Nieweler, 2017), which in the context of global education and global citizenship education are often framed as "global issues" (Cates, 2002). Such issues represent urgent themes of our times that matter globally and cannot be contained within certain regions or nation states. For example, typical global issues revolve around sustainability, climate change, migration, peace or human rights. In light of DCE, we wish to highlight that digital environments provide what Hintz et al. call the "discursive contexts of digital citizenship" (2019, p. 3). In view of content orientation in FLE, this means that current themes and global issues can be explored in terms of how they are negotiated in and across digital media. Here, however, digital media are not just to be instrumentalized as windows into such themes. Rather, we argue, digital media can establish a multi-perspectivity view on a given theme that represents the discourses surrounding this theme in multi-faceted, controversial and also contradictory ways. To achieve this, various digital artefacts can be collected in the form of a textual collage (e.g., tweets, blogs posts, or comments in news feeds on a controversial issue such as COVID-19 vaccinations or climate change), which learners can then engage with to understand how digital media represent themes

and issues in diverse ways, and to find their own position within these discursive digital worlds. Ultimately, we highlight that *digitalization* itself and its associated processes and effects are (almost naturally) the prime themes for DCE. With this in mind, a range of issues – and how they are debated, maintained, shifted or dissipated in discourse – spring to mind, e.g. how "dark patterns" draw players into digital games, how social privilege is distributed to people with "correct" behavior in a datafied society, or how digital algorithms may determine the kind of information that is presented to us.

### Critical and Reflective Dimension: Awareness for Global and Digital Diversity

Ultimately, all links between DCE and FLE discussed above demand an approach of thorough critical reflection that cuts across aspects of language use, inter- and transcultural learning as well as engaging with identities and content issues in the digital world. Thus, the fifth dimension is a transversal one with strong connections to language and communicative practices, inter- and transcultural learning aspects of identity formation and content in global and digital contexts. We are in line with Becker (2019) who stresses that "[r]esponsible participation does not start with an individual's knowledge of how to technically use digital devices", and we add that becoming a digital citizen cannot be reduced to managing appropriate online behavior or sticking to normative digital rules and regulations (even though such aspects remain relevant). Rather, what is needed is a reflective dimension in addition to more pragmatic approaches to DCE (cf. Becker, 2019, p. 183). This way, being a competent user or consumer of digital media is coupled with a deeper layer of understanding the complexities and diversities of the digital world, of how we relate to digital media and how we facilitate them to meet our own ends (ranging from self-expression to civic activism), and how constant immersion in digital worlds, in turn, also shapes us as human beings. All in all, including this critical and reflective dimension into the scope of DCE in FLE addresses the need to turn digital media themselves into a subject of reflection, and it will be the role of educators to support learners in critically reconsidering and evaluating the roles and effects of media in their own lifeworlds and in society at large (cf. Lütge and Merse, 2021, p. 16; Schmidt and Strasser, 2018).

### Uniting Digital and Global Citizenship? A Preliminary Conclusion

Foreign language education with its globally relevant and internationally situated transcultural contexts depends on both pragmatic hands-on approaches as well as an awareness of differences and diversity. Inter- and transcultural learning over the last twenty years has certainly helped foster

more reflective pedagogies. Similarly, the discourse on multiliteracies (see Kalantzis et al., 2016) has further developed an understanding for the variety of competences necessary for learners' empowerment.

Following Third and Collin (2016), we argue against addressing digital citizenship as a synonym for cybersafety and instead advocate for rethinking global citizenship *through* the digital. In fact, they criticize limited framings when they argue "for a focus on the ways that the imbrication of the digital with the time-space of 'the every-day' (de Certeau, 1988; Lefebvre, 2000) opens up productive possibilities for disrupting and contesting citizenship, or, what Isin (2008) terms 'acts of citizenship'" (Third & Collin, 2016, p. 41).

Moreover, starting out from a rather fuzzy understanding of both its components, i.e. digitality and global citizenship, we concede that the educational grassroots movements might eventually trigger new theoretical implications and theory-building beyond their initially merely normative endeavors. Presumably, the instrumental perspective of an autonomous user who actively controls "the digital environment as a merely passive tool for self-enactment" falls short "on explaining some of the more versatile interactions taking place in an increasingly complex digital sphere" (Becker, 2019, p. 166). An integrative approach that combines existing instrumental aspects with a more interactional perspective on Digital Citizenship Education can be a first step towards a less fragmented and all-encompassing trajectory for teaching and learning.

And yet – here´s the rub – some degree of fragmentation is inevitable whenever it comes to developing curricula and competence frameworks that need to structurally address development goals for different learner levels.

The above-mentioned communication dimension has a strong connection with digital literacies. Similarly, the identity dimension ties in with global digital participation. The inter- and transcultural dimension cannot be addressed without an awareness for global digital interaction and the content dimension is situated in global digital contexts. As pointed out above, these four dimensions are ultimately linked by a reflective dimension, resulting in a four-plus-one-model that takes into account the interconnections between the global and the digital, and addresses a sense of diversity, which is a necessary prerequisite for foreign language education.

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# 11 Exercising Imagination

## Teaching and Learning for Global Citizenship with Literature of Migration

*Marta Janachowska-Budych*

### Other Possibilities. Literature and Imagination in FLT and Global Challenges

The title of the following sub-chapter is a reference to the book "*Other Possibilities. On Poetry, Ecology and Politics. Interviews with American Poets*" ["*Inne możliwości. O poezji, ekologii i polityce. Rozmowy z amerykańskimi poetami*". If not stated otherwise, all translations from Polish by M.J.B.] by Julia Fiedorczuk, an English philologist from Poland, who mainly works in the field of literary ecocriticism. Fiedorczuk, in turn, was inspired to accentuate the aspect of considering alternative scenarios for the world and humanity as a key factor in discussing the role of poetry or, in a broader sense, the role of literature as such in times of rapidly changing, in many ways declining environments and ever-growing threats for humans and non-humans, after her interview with Brenda Hillman, an American poet, who explores in her works, among other things, the question of imagination (Fiedorczuk, 2019, p. 26–27), which is central to this chapter. In her interview with Hillman, Fiedorczuk states, "I am fascinated by the question of imagination. Imagination in your writing appears to be something natural, material" (Fiedorczuk, 2019, pp. 89–90). Hillman answers,

> Imagination exceeds the categories that we try to impose on it. How can you say, for instance, that bees don't have imagination? Perhaps imagination is a supra-individual phenomenon? Bees don't have the kind of language that we have, but they work collectively. … People consider themselves the pinnacle of creation, better than other animals. I don't agree with that. We are not situated higher, we are situated alongside, bees are equally important as we are …. And if we consider imagination as a huge, collective undertaking that not only one species participates in, but all of the species, it will widen the scope of possibilities endlessly.
>
> (Fiedorczuk, 2019, p. 89–90)

A very similar perspective on the role of reading and writing literature in examining and expanding imagination and inventing new languages for describing, grasping and communicating about global changes and challenges is taken up by the Polish writer and intellectual, awarded the 2018 Nobel Prize in Literature, Olga Tokarczuk. In her Nobel Prize speech "*Tender narrator*" ["Czuły narrator"] and in the collection of essays under the same title (Tokarczuk, 2020) she repeatedly underlines the inseparable connection between (not) imagining the world in a certain way, (not) using or creating certain stories about it and the (lacking) possibilities of seeing alternative versions of it. She summarizes the dominant role of a narrative in shaping local and global surroundings and trajectories with the sentence "Who owns and tells a story – has power" (Tokarczuk, 2020, p. 263). Moreover, Tokarczuk directly links the issues, which are also core aspects of a Global Citizenship Education (GCE) such as human rights or sustainability (cf. Lütge, 2019), to literary storytelling:

> The climate emergency and the political crisis in which we are now trying to find our way, and which we are anxious to oppose by saving the world have not come out of nowhere. We often forget that they are not just the result of a twist of fate or destiny, but of some very specific moves and decisions – economic, social, and to do with world outlook (including religious ones). Greed, failure to respect nature, selfishness, *lack of imagination*, endless rivalry and lack of responsibility have reduced the world to the status of an object that can be cut into pieces, used up and destroyed. *That is why I believe I must tell stories as if the world were a living, single entity, constantly forming before our eyes*, and as if we were a small and at the same time powerful part of it.
> (Tokarczuk, 2020, p. 289, emphasis added, translation of this paragraph by Jennifer Croft and Antonia Lloyd-Jones)

Tokarczuk expresses her hope for the development of more sustainable, just, pluralistic and inclusive societies (also in regard to non-humans) by putting an equals sign between them and the emergence of new narratives:

> No doubt a genius will soon appear, *capable of constructing an entirely different, as yet unimaginable narrative* in which everything essential will be accommodated. *This method of storytelling is sure to change us*; we will drop our old, constricting perspectives and we will open up to new ones that have in fact always existed somewhere here, but we have been blind to them.
> (Tokarczuk, 2020, p. 286–287, emphasis added, translation by Jennifer Croft and Antonia Lloyd-Jones)

In light of the above, referring to Lawrence Buell's (1995, p. 2) famous statement, it can be said that not only ecological, but most other global

challenges and crises are linked to the *crisis of imagination*. Ideas and representations which are either deformed or entirely lacking, as well as anachronistic beliefs and narratives about social, cultural, political hierarchies and power relations play a crucial role in managing environmental or democratic crises. Thus, exercising and expanding the imagination in relation to global challenges and their roots, as well as possible ways of handling them, should be one of the goals of GCE.

The urgent need to expand the imagination in relation to discussing and solving global issues expressed in the field of literature is being increasingly recognized and acknowledged in foreign language teaching, an area which is strongly interrelated with GCE, as teaching and learning second and foreign languages is an indispensable part of preparing learners for effective and successful involvement in a culturally and linguistically heterogeneous world. Ryan and Mercer (2013, p. 337) state that although "[m]uch of the foreign language experience appears to involve the imagination: imagining other ways of life, other ways of viewing the world and talking about it, imagining unfamiliar places, meeting new people there and making new friends …" we still know "very little about how learners employ their imaginations … nor do we know how to best utilize learners' imaginations to facilitate their language learning". The marginal role of research on imagination in foreign language learning and teaching could have at least three reasons.

The first arises from the "inherent, unique set of problems" (Ryan & Mercer, 2013, p. 339) that researchers are confronted with when they try to make enquiries about such highly individualized, private and invisible phenomena. Like any other aspect of learner psychology, imagination can also be researched by self-reporting of learners. However, in the case of imagination, due to the already mentioned privacy of the content and its sometimes ephemeral form, learners could have difficulties with this, or could be reluctant to self-report (cf. Ryan & Mercer, 2013, p. 339). The second obstacle that may contribute to the scant state of research on the imagination is the " 'bad reputation' the imagination has had among educators" (Ryan & Mercer, 2013, p. 337). Egan (2007) links the rejection of the imagination, perceiving it as an "unwelcome intruder in the classroom" in terms of education understood as the "transmission of 'objective' reality or knowledge" (Ryan & Mercer, 2013, p. 337), to the long, philosophical tradition of opposing imagination and reason. And thirdly, imagination may be under-researched and undervalued in the context of its pedagogical application due to the difficulties with defining it (cf. Pelttari, 2016, p.106). Yet, in the past twenty years, primarily thanks to the groundbreaking works by Norton (2001) on imagined communities and Dörnyei (2009) on motivation in language learning and teaching, imagination gradually shifted nearer the center of the scientific attention of applied linguists (cf. Murray, 2013, p. 379), leading to the formulation of new definitions of and perspectives on the imagination in mother languages as well as foreign languages learning and teaching. Based on

definitions among others by White (1990), Wenger (1998) and Liu and Noppe-Brandon (2009), Murray (2013, p. 380) identifies a common thread or a key word that unites all those definitions, which is "possibility": "Imagination opens up a world of possibilities". Those possibilities refer to various aspects of education in general, and foreign language learning specifically. Training, developing and using imagination can help one see "the directions in which we might move and the possible selves we might inhabit" (Egan, 1992, p. 33 cited in Murray, 2013, p. 380), but it also suggests visions of oneself "one day being able to speak a foreign language and entertain the possibility of participating in target language communities" (Murray, 2013, p. 380). However, imagination is an indispensable factor of many other processes connected with (foreign languages) learning and teaching, among others of putting oneself in someone else's position, perceiving the connections between what one is doing right now and how it is going to influence one in the future, situating one's actions in a bigger perspective, creating models and sharing stories as well as "generating scenarios, exploring other ways of doing what we are doing, other possible worlds, and other identities" (Murray, 2013, p. 383). The above listed processes make it perfectly clear that there is no learning and teaching of foreign languages without imagination, and that further research in this area that would inform classroom instruction is essential. But they also thoroughly demonstrate the very close connection between imagination, learning and teaching foreign languages and GCE.

GCE, aimed at educating "globally aware, globally minded, and globally proficient" (Reimers, 2020, p. 1) citizens should support the development of the four key aspects of a global competence identified by the OECD and the Asia Society:

> Globally competent youth: (1) investigate the world beyond their immediate environment by examining issues of local, global, and cultural significance; (2) recognize, understand, and appreciate the perspectives and world views of others; (3) communicate ideas effectively with diverse audiences by engaging in open, appropriate, and effective interactions across cultures; and (4) take action for collective well-being and sustainable development both locally and globally.
>
> (OECD and Asia Society, 2018, p. 12)

Through the prism of those competencies, learning and teaching about citizenship that is globally literate (cf. Maguth & Hilburn, 2015) encompasses empathy, the ability to understand the global interconnectedness of certain communities, also those separated in time and space, on economic, political and cultural levels, a readiness for life-long learning, and willingness to take responsibility and to take action, also through communication and engaging in and influencing discourses. None of that knowledge, skills and dispositions can be achieved without the

imagination, without "the capacity to think of things as possibly being so" (Egan, 1992, p. 43 in Murray, 2013, p. 380). For these reasons, the fundamental argument in this chapter is that imagination is crucial to see the directions in which we have to move to create more just, inclusive, pluralistic and sustainable societies and environments. Imagining a better shared future and creating innovative languages for describing them and communicating about the ways of achieving this lie at the very core of GCE. And yet, GCE experiences problems parallel to those described in relation to the role of imagination, which is "rarely acknowledged as one of the main workhorses of learning" (Judson & Egan, 2013, p. 343). As Reimers (2020, p. 1) points out "[m]uch of what has been written on global education is long on explaining why it should be done, and what global education means and short on providing details on how to implement effective instruction". The academic disputes on the definition, role and scope of GCE dominated the voices of the practitioners and overshadowed the concrete, instructional dimension of raising conscious, engaged citizens prepared to cope with the global challenges of a rapidly changing and increasingly interconnected world. This leads to a "very thin empirical base examining what works, for whom, in what context or with what short or long-term consequences" (Reimers, 2020, p. 1). This is a gap, the closing of which this volume intends to contribute to, by discussing not only innovative theoretical conceptualizations of GCE but also by exploring possible new thematic and methodological connections, as well as the use of specific media and materials within the classroom instructional time in foreign language teaching and learning.

A powerful medium of GCE in foreign language learning and teaching can be literature, whose invaluable role in supporting the imagination and mapping out the solutions for global concerns was a starting point of reflection in this sub-chapter. Especially literature which directly relates to global challenges, such as the literature of migration which thematizes, among other things, modern nomadism, displacement, intercultural relations, the potentials and difficulties of living in multicultural environments, or hybrid identities, all being part of globalization, could potentially enrich and enhance the process of shaping a global awareness and the global proficiency of learners of foreign languages.

## Literature of Migration and Educating Global Citizens in Foreign Language Classes

The term "literature of migration" is as capacious and diverse as the phenomenon of migration, and the literature influenced by migration itself, and therefore eludes unambiguous definition. Moreover, although literature of migration challenges national frameworks of literature, it remains subject to specific national traditions of literary research and reception, as well as to local political and historical conditions of its development,

as can be observed on the example of the notion of postcolonialism in research on literature of migration, which is more strongly present in English speaking countries than, for example, in German speaking ones. In addition, literature of migration undergoes constant changes in terms of new generations of writers and the shifting of main topics which accentuate current sociopolitical and cultural developments, contributing to coining terms such as intercultural or transcultural literature. All this causes scholars to struggle with categorizing the literature of migration, so it has been "plagued since its beginning with finding an appropriate term for naming this literature" (Anderson, 2017, p. 484, cited in Burge, 2020, p. 6). In consideration of the above, in this chapter "literature of migration" is used as an inclusive umbrella term that encompasses structurally, stylistically, as well as thematically very diverse writing which touches upon the experience of migration from different perspectives, portraying among others the push and pull factors for migration, the difficulties, as well as opportunities offered by this process and its influence on the individual, as well as on societies and communities. It is literature that reflects the significance of being uprooted, of displacement, forced migration, modern nomadism, the "sometimes illusionary borderlessness in the era of an unprecedented mobility coupled with other global processes" (Pourjafari & Vahidpour, 2014, p. 679). In other words, it can be stated with Frank (2015) and Vlasta (2015) that literature of migration is literature that stands in the context of migration, as well as reflects upon migration.

The effectiveness of exercising students' imaginations in relation to the roots of global challenges, as well as ways of overcoming them through the use of literature of migration within foreign language classes, stems from manifold factors. Some of those characteristics are common for literary texts as such, whereas others distinguish literature of migration from other kinds of literary production. Literature of migration, like any other literary texts, shapes the readers' identity, sense of belonging to a community, influences their agency and emotions. Literature unites language and story, two phenomena people are "predisposed" for, and in and through which they "naturally live" (Pennington & Waxler, 2017, p. 113):

> Language and story are a key aspect of language users' cognitive and emotional architecture, and of their psychological and social selves as individuals and also as part of a community of others. Children learn and then create language and stories in a community of others. Through the process, they construct their identity and become members of that community. Language and stories both define a person as an individual and tie each individual to others and to the entire culture of human life events and meanings.
>
> (Pennington & Waxler, 2017, p. 113)

This unifying and holistic nature of literary texts makes them an indispensable part of successful socialization, integration and any – formal or informal – education, also in the context of raising global citizens, especially if we consider that raising global awareness requires the ability to connect seemingly unrelated (in time, space or nature) occurrences. This ability can be substantially supported by the use of literature in the process of developing students' global proficiency:

> Narrative and story are crucial binding agents in humans' abilities to make connections between disparate events and time periods, and so to establish cause-and-effect relations, continuity and coherence. Narrative and story moreover offer ways of organizing and framing experience, and so of perceiving and understanding what is experienced, in human terms, that is, in relation to human meaning. Relating experience in a narrative or story structure makes that experience especially comprehensible, relevant, and memorable both to the storyteller and to others.
>
> (Pennington & Waxler, 2017, p. 115)

Embedded in a story, global topics and concerns, such as migration, climate change, social inequalities or human rights become relevant to students by stirring their imaginations: "stories establish relevance and psychological ties to other human beings, by helping readers imagine their own responses in relation to the events and characters portrayed" (Pennington & Waxler, 2017, p. 115). By "mov[ing] people to their imaginations" or the "imaginary space created through language" (Pennington & Waxler, 2017, p. 117) literature engages readers' emotions, evoking "empathetic response in the reader" (Pennington & Waxler, 2017, p. 116). Through establishing relevance, comprehensibility, stimulating emotions and expanding imagination, literature might also influence the decision to take certain actions, giving students a sense of agency. A comparison of these powers of literary texts with the description of globally minded and proficient citizens based on the definition by OECD and Asia Society (2018, p. 12) shows that reading and analyzing literature can have the potential to positively affect all areas of global competence, as it helps students to discover and investigate the world beyond their immediate environment, to understand and appreciate other world views, to communicate effectively also across cultures, as well as to take action for local and global wellbeing.

Yet, literature of migration has two features that additionally highlight its value as a medium of GCE and its power to inspire the imagination. The first one is the main theme of this kind of literature, which focuses like a lens all the central topics of GCE including human rights, democratic values, environmental concerns or the interconnectedness of the world economies. Reading and analyzing literature of migration makes students imagine scenarios related, among others, to questions like:

Why do characters in the book/people in real life migrate? What are the push factors for migration, especially in case of forced migration? Is it natural catastrophes? If yes, what caused them? Or is the reason to migrate the impossibility of living a free and full life because of political or social restrictions or the violation of human rights? Are wars or other humanitarian crises the reason why people resort to a permanent change of their place of residence? Or maybe it is poor economic conditions in the country of their origin? Or the combination of more of these, or some other reasons?

What does the migration route of the character(s) in the book / people in real life look like? Is it safe and legal? Why (not)? What would have to be changed to make it safe and legal for every migrant?

What does it mean for the character(s) in the book / people in real life to be a migrant? Which resources, behaviors, skills and other features, such as being male or female, a child or an adult, poorly or well educated, speaking with or without an accent and so on, determine the position and perception of a migrant in a new society? When, under which conditions – if ever – does one stop being seen as (reduced to?) a migrant and become "one of us"? In which ways and to what extent does migration change societies and environments?

The reflections on migration could be personalized, by asking students to imagine themselves as migrants and their possible reasons for migrating, as well as the difficulties and opportunities they might face in terms of being a migrant. The debate about migration could also be held on a more general and impersonal level and encourage the students' reflection on questions of whether we can really afford a world without migration, a "culturally conservative" (cf. Trojanow, 2017:112) world, divided into, and closed in national bubbles.

The aforementioned examples of possible questions concerning migration illustrate the potential use of literature of migration in terms of GCE and can be modified depending on the texts, the learners' age and their level of command of a foreign language. Migration is in every sense and aspect a global topic – politically, geographically, economically, environmentally, educationally, and so on – and as such is a perfect starting point for a reflection on global citizenship.

The second feature that favors literature of migration as medium of GCE is its imaginative and creative attitude towards language. Language as a means of communication, with its seemingly infinite flexibility and plasticity on the one side, and – paradoxically – limitations in certain communicative contexts on the other, is in many works of literature of migration a focal point of reflection. This is the very characteristic of literature of migration that makes it especially valuable for teaching and learning about global citizenship in foreign language classes: it thematizes

language as a substance, as well as its communicative dimensions, the quality, the purposes, intentions and implications of the language used in different discourses, it reveals the surprising dimensions of language usually overlooked in daily communication, and more or less directly it can encourage us to become more aware of, and make use of, these unobvious characteristics of language.

Some examples of this playful, yet reflective handling of language can be found in the literature of migration of the German-speaking countries. I use the example of this literature, as it has been used in numerous courses in the Institute of Applied Linguistics at Adam-Mickiewicz University Poznań, Poland. Students of Applied Linguistics with German as a leading foreign language have worked with selected works of literature of migration (passages from novels, short stories, poetry) by authors such as Rafik Shami, Alexandra Tobor, Ilija Trojanow, Yoko Tawada, Vladimir Kaminer, Abbas Khider, Emilia Smechowski, Brygida Helbig, Mathias Nawrat or Saša Stanišić in courses such as "History of Literature of the German-speaking Countries", "Intercultural Literature", "General German" and "Cultural Awareness Training" in order to develop cognitive, as well as intercultural and linguistic competences. The frequent topics of reflection in the course consisted of the (German) language itself, but also the struggles to learn a foreign language, to understand how it works in different contexts, to be accepted into a community of users of a given language (in this case German), but also to dare to be innovative, creative in communication, to (re)imagine language, and with it the whole discourses and also realities in a constantly fluctuating, migrating, globalized world. These reflections were inspired by, among many other examples, the following passages from novels and essays:

> Als ich in der Bundesrepublik ankam, kannte ich lediglich drei deutsche Wörter …. Diese Sprache ist nichts weniger als ein Ungeheuer, was ihre Komplexität und Ausdrucksmöglichkeiten angeht. Ich meine nicht nur die heimtückischen Artikel, die gefährlichen Deklinationen, auflauernden Verbflexionen und die Stolperfallen der Verbposition, sondern auch den Kasus des Dativs und Genitivs, die unzähligen Pronomen und Präpositionen, die unregelmäßigen und trennbaren Verben, die Umlautbuchstaben und viele andere seltsame sprachliche Eigenheiten. … Ich möchte nun kleinere Bereiche dieser Sprache, ihres Vokabulars und ihrer Grammatik teils erneuern, teils reformieren, sogar einiges neu erfinden.
>
> (Khider, 2019, pp. 11–24)[1]

> Der Akzent ist das Gesicht der gesprochenen Sprache. … Der Akzent ist eine großzügige Einladung zu einer Reise in die geografische und kulturelle Fremde. … Man spricht heute vom "Migrations*hintergrund*", als wäre etwas Abgründiges grundsätzlich hinter dem Rücken versteckt. Der Akzent ist der *Vordergrund* der

Migration. … Zum Glück schaffen wir es nie, ganz ohne jeden Akzent zu sprechen. Sonst würde unsere Sprache farblos, angepasst, uninteressant, verklemmt, steif, ängstlich, monoton oder kalt klingen.

(Tawada, 2017, pp. 22–28, emphasis original)[2]

Stets wird der Geflüchtete vorgestellt als einer, der einst von woanders kam. (…) Der nicht eingeladen war. … Ob es daran liegt, fragt er sich, dass er immer noch in seiner Muttersprache zählt? … Er ahnt noch nicht, was seine Eltern von Anfang an wissen: Sprache ist Ermächtigung. Wer das Alphabet beherrscht, kann sich selbst verteidigen. … *Man hört ja gar nicht, dass Sie nicht von hier sind.* Auch unschuldige Fragen können zersetzen. *Sie haben ja gar keinen Akzent.* Das klingt wie: Sie verheimlichen uns etwas, Sie machen uns etwas vor! … *Wie haben Sie denn so gut Deutsch gelernt?* Auf manche Fragen kann es keine Antwort geben.

(Trojanow, 2017, pp. 11–15, emphasis original)[3]

The above examples are samples of the broad spectrum of opportunities offered by the literature of migration to stimulate students' imaginations in respect to, among others, the following questions:

Imagine, you could renew and/or reform the (German/English/Spanish/ …) language. What would you change and why? Would you remove any words and add new ones? Why (not)? Do you think it is generally necessary to reform languages? Why (not)? Does language adequately describe and comment on our complex, globalized and digitalized reality, or will we need a new language for a new world?

How and to what extent does migration influence the (German/English/Spanish/ …) language? How does the (German/English/Spanish/…) language influence the mother tongues of the migrants? Is it necessary to speak a foreign language almost like a native speaker of that language in order to be a global citizen? If not, then what is more important than linguistic perfection in order to act like a global citizen?

As can be seen in the examples above, literature of migration not only draws attention to grammar or vocabulary as such, but also makes the readers stop and think about the power of a language to create discourses, hierarchies, relationships. Appropriately chosen texts of literature of migration and – equally importantly – appropriate activities and exercises to accompany the work with those texts, activities which directly encourage students to use their imaginations, could be an invitation for students to de- and reconstruct language and the vision of global challenges, global responsibilities and global citizenship and to imagine a better shared global future.

### "Optional Extras" or Integrative Forces? A Case for Including Global Citizenship Education with Literature of Migration into the FLT Curriculum

Teachers of foreign languages often work in more or less institutionalized settings all around the world, being aware of the necessity – or better said pressure – of preparing their students for standardized tests and exams in a limited time and under conditions often far from ideal (crowded classrooms, underinvested infrastructure and so forth). Therefore, they may, to some extent, perceive the use of literature of migration support achieving the goals of GCE as described in the previous section as taking on too much of a challenge, especially in view of the other requirements and concepts that are to be realized (also) within foreign language teaching, such as education for sustainable development, inclusive education or the development of students' intercultural competences. Nevertheless, there are at least two reasons why neither GCE nor the literature of migration should be seen as mere "optional extras" (DfES, 2002, p. 5, cited in McColl, 2005, p.104) in foreign language classes. Firstly, as the research on GCE and foreign languages teaching and learning, including the findings published in this volume shows, foreign language learning is not an add-on, but an integral part of developing the knowledge and skills needed for global citizenship:

> [The teaching of] languages at school has an essential role to play in preparing all students for citizenship of the wider society. If it helps them become sensitive to the languages and culture of others and develops in them sufficient confidence and competence to be able to use their languages, … in their interactions with other citizens, then we believe they are more likely to understand others and to be respected by them. In this way the wider society becomes more open, democratic and inclusive.
>
> (SEED, 2000, pp. 13–14, cited in McColl, 2005, p.104)

Secondly, GCE should not be thought of in terms of

> an additional mandate or aspiration that needs to be inserted into an already existing crowded curriculum, or that needs to be introduced in its own silo in the school. Instead, global education can be an integrative force of the entire curriculum, that can help bring together what is more often than not a fragmented curriculum, provide coherence and make visible for students how what they learn in school actually matters for their future.
>
> (Reimers, 2020, p. 3)

Literature of migration with its thematic scope that focuses on global topics, and its imaginative power to reexamine languages and discourses

that are being used to communicate about crucial phenomena of a globalized world, can help highlight that integrative force of a GCE by linking it to other concepts within foreign language teaching, as can be observed on the example of an inclusive education, or on different dimensions of developing students' intercultural competence and cultural awareness.

According to UNESCO (2009, pp. 8–9), an inclusive education is defined as a "process of addressing and responding to the diversity of needs of all children, youth and adults, through increasing participation in learning, cultures and communities, and reducing and eliminating exclusion within and from education". For the everyday functioning of foreign language classrooms, it translates as providing possibilities of participating in the learning process for all children, youths and (young) adults regardless of their skills, intelligence, social and economic background or levels of command of the language, attitudes towards learning (foreign languages), disabilities, but also regardless of their possible migration background or coming from minority groups (cf. Troeva, 2016, pp. 29–30). In the latter two cases, the use of literature of migration in foreign language classes not only opens up virtually limitless possibilities of including those learners, their experiences and skills into the process of learning a foreign language, but also bears a lot of potential with regard to reflecting the (communication) barriers between native and non-native users of the dominant language of a school or other learning setting, and through this gives an opportunity to experience GCE in practice. Learning a foreign language confronts all learners, irrespective of their nationality, ethnicity or whether they have a migration background or not, with the same struggles to express themselves fluently and adequately, all learners experience "uncommon subordination and powerlessness" (Kramsch, 1993, p. 238). Outside the foreign language classroom, learners with a migration background might, especially in the initial phase of living in a given culture and learning its language, experience something more than "an inconvenience" (Kirova, 2016, p. 3) when they have problems with finding themselves in the "house of Being" (Heidegger, 1982, in Kirova, 2016, p. 3), in a new language. They are not yet able to feel self-forgetfulness in the new language and are forced to translate and switch between different modes of thinking. As in those different modes of thinking, a "thought is not accompanied by an unfolding speech" there is a "disconnect" which may be "interpreted by others, and by the immigrant children themselves, as indications that they are stupid" (Kirova, 2016, p. 4). These strong and, in some respects, potentially stigmatizing emotions and impressions can be to some degree minimized in the foreign language classroom where all learners, those with and without a migration background, share the experience of being lost for words, leaving some thoughts unspoken because of lacking the means of communication and making mistakes (including embarrassing ones). However, this natural inclusiveness of foreign language classes could be increased by the

use of the literature of migration. As has been shown above, the literature of migration often draws attention to something that lies at the very heart of foreign language classes themselves, namely the linguistic, psychological and social difficulties of making oneself at home in a language. Reading and discussing the literary portrayals of these struggles with language and its native users, as described in the literature of migration, may create in native users of a given language more understanding for their peers with a migration background. This understanding can be extended outside the foreign language classroom and can shed a new, more varied light on such people. At this point it is important to underline that the inclusive potential of literature of migration is not limited to learning settings where there are learners with a migration background. Also, groups of learners that are linguistically, nationally and/or ethnically to a large extent homogenous are, or will at some point be, confronted with language and culture diversity outside the classroom. They may also one day migrate themselves for a number of reasons or have some other sorts of intercultural encounters outside of their home community and directly experience the different forms of being excluded from, or included in, a community because of their level of proficiency in a certain language. Participation in such specifically structured discourses may even be, if not easier, then fuller and more conscious if it is grounded on a previous reflection on hegemonic attitudes in communication and language as an instrument of inclusion and exclusion, evoked by reading literature of migration in foreign language classes.

The questions of inclusion, understanding others, as well as possible barriers in communication itself lead to another concept within foreign language teaching and learning that is intrinsically connected with GCE, and can be supported by the use of literature of migration, namely developing the intercultural competence of foreign language learners. Global Citizenship Education is in itself intercultural learning, as it is grounded in respecting human rights, democratic values and engagement with different, multicultural and multilingual communities; all of this "inevitably includes respect for persons with a different cultural background, hence intercultural learning" (Georgiou, 2012, p. 454). Globalization, fueled by mass migration has led to a changing "cultural and linguistic map" (Lovrović & Kolega, 2018, p. 273) of the world, and is creating culturally and linguistically diverse working, study and living environments which now call for global perspectives on education and preparing learners for effective intercultural communication in those environments. Thus, developing intercultural competence, especially in the context of global citizenship, would be incomplete without thematizing the origins, as well as impacts of differently motivated migrations on cultures and languages, and also the individual experience of *homo migrans* and of those whose immediate surroundings have been modified under the influence of migration and globalization. In light of the above, literature of migration bears immense potential in promoting intercultural

competence in foreign language classes as it examines the experience of migrating into new cultures, languages, societies and communities with great creativity, but also in its totality, showing its psychological, historical and linguistic dimensions. Thanks to such a holistic approach it touches upon all dimensions of intercultural competence: cognitive, affective and behavioral. Literature of migration could become an invaluable supplement to traditional teaching materials such as textbooks, as they often lack "relevant cultural information" (Lovrović & Kolega, 2018, p. 268) and (over)emphasize the learners' linguistic competence. This in turn could help fully realize the objectives of an intercultural approach to foreign language teaching that postulates a shift from "aiming at proficient linguistic competence to highlighting the importance of achieving intercultural competence" (Gonzalez Rodriguez & Borham Puyal, 2012, p. 107), as only "integrating culture with FLL allows both communication and understanding among individuals from different sociocultural backgrounds" (Lovrović & Kolega, 2018, p. 265). Appropriately chosen and incorporated into a curriculum, the literature of migration not only displays a range of qualities characteristic of various kinds of literature that could support the development of intercultural skills, but also has the advantage and the added value of being an explicit, sociologically varied and linguistically innovative and imaginative description of intercultural encounters, with all their difficulties, mismatches, misunderstandings and successes, too. It gives a sometimes quite intimate insight into the complex, multilevel experiences of otherness and alienation, negotiating identity and developing a sense of belonging through language and participating in certain linguistic and cultural practices. This provides promising material for designing classroom activities aimed at developing intercultural reflection, empathy, critical but respectful questioning of certain attitudes and practices, and decentring the perspective on many contemporary global challenges, including displacement, forced migration or hybrid identities (cf. Gonzalez Rodriguez & Borham Puyal, 2012). The development of intercultural competence through a critical and creative exposure to literary texts, especially those of the literature of migration is also possible thanks to relativizing one's own cultural values and preventing fundamentalist attitudes, inducing empathetic reactions to the experiences of literary characters, as well as raising cultural awareness and interest in cultural and social issues, and promoting tolerance and acceptance of ambiguity through a meaningful immersion in otherness (cf. Gonzalez Rodriguez & Borham Puyal, 2012). Nearly every text of the literature of migration quoted above underpins the central assumption of the intercultural approach in foreign language learning, namely that even if "linguistically correct, some sentences can cause misunderstanding in a different cultural context .... In order to avoid that, it is important to understand different cultural norms of interaction as well as people's values and thoughts" (Lovrović & Kolega, 2018, p. 267). In other words, it is more important to educate

intercultural, globally aware and competent speakers than near-native speakers (Kramsch, 1998, Byram, 2008).

The questions of inclusion and intercultural competence are only two examples of how literature of migration can support the integration of the topics and goals of GCE into foreign language classes, and therefore strengthen its integrative force within a curriculum. These examples also demonstrate how a highly motivating relevance of in-class activities to out-of-class realities can be established, as each of the topics and concepts presented, whether it is a question of the social and linguistic inclusion of citizens with a migration background, or a reflection on selected manifestations of intercultural relations within pluralistic societies, can often refer to the immediate experience of the learners. The highly imaginative language of the literature of migration, as well as its thought-provoking perspectives on many global issues, described through their tension with local specifics, open up a space for confrontation of and reflection upon different traditions, attitudes, cultural conditionings and for negotiating linguistic, as well as cultural meaning. Through that such literary texts may also play a significant role in supporting and highlighting the role of foreign language classes as culturally and linguistically sensitive settings for the development of a global citizenry.

## Imagining a Global Citizenship with Literature of Migration: Final Thoughts

According to data gathered by UNICEF (2020) in 2019, the number of international migrants was 272 million – 12% of the migrants, 33 million people – were under 18: children and youths of school age. These numbers imply the immense and multilevel impact of migration on the shape of modern education, which starts with the right of these children to be represented and included in educational systems and ends with classroom instructional time that acknowledges the national, ethnical and linguistic heterogeneity of learning settings. It is also migration that makes the notion of the inseparability of the local and the global tangible and illustrates the pressing need to educate global citizens. As has been argued here, literary texts with their power to deconstruct and indeed reconstruct sociocultural myths and beliefs, question orders and reimagine and revolutionize discourses could be a medium of great power within GCE. In particular, the use of literature of migration in terms of foreign language learning could play a significant role in realizing many fine-grained aims of GCE because of this literature's thematic breadth, covering central topics of a GCE, like "civics and human rights education, peace education, and education for sustainable development or intercultural learning" (Drerup, 2019, p. 30). The literature of migration's innovative, playful, even subversive way of perceiving and using language also helps to exercise and broaden the imagination in relation to handling global

challenges and mapping out a better shared future. According to Drerup (2019, pp. 31–32) the development of global awareness and global proficiency, which requires the understanding that the local is interconnected, integrated and inseparable from the global, can be fostered by acknowledging the fact that cultures are dynamic and changeable, by adopting a cosmopolitan attitude and standing for democratic values such as tolerance of diversity and open-mindedness, and by identifying oneself as a global citizen, which helps to "transcend different forms of nationalism", but is not "incompatible with more local forms of identification (for instance, an identification as a European citizen)" (Drerup, 2019, p. 32). Nearly all those values and attitudes are direct topics in literature of migration, which helps to provoke varied reflections in foreign language classes and bolsters the chances for raising foreign language learners' global awareness. Moreover, if GCE is to be seen as "an educational response to different political, moral, economic, cultural, spiritual and environmental effects of globalization" (Drerup, 2019, p. 30, original) and a "global educational and political twenty-first-century project that is committed to establishing global educational and political justice and that can, in principle, be practiced everywhere in the world by everyone" (Drerup, 2019, p. 47), one could go so far as to say that it is scarcely imaginable without the component of migration, for at least two reasons. Firstly, the phenomenon of migration is, similarly to climate change, a "quintessentially global topic" (Reimers, 2020, p. 25) that shapes global education on many levels, from the conceptual, to classroom instructional time. And secondly, it legitimizes GCE by justifying it from its three criticisms: the charge of elitism, as well as the charges of spreading genuinely Western values, and of favoring Western epistemology (cf. Drerup, 2019). As far as the first charge is concerned, in the literature of migration there are so many subtly differentiated depictions of characters with and without a migration background being (in)voluntarily involved in global issues and projects, and showing a whole palette of possible reactions to being part of a globalized world, and presenting so many social and linguistic milieus as well as lifestyles, that it contradicts the claim of GCE being "a project of globally minded elites and therefore expressive of both global educational injustice and of the values and lifestyles of a particular class" (Drerup, 2019, p. 27). Also the two other allegations concerning the hegemony of Western values and Western epistemology (here defined not in its "traditional philosophical sense" but as the "way of looking at the world" (Drerup, 2019, p. 43) within the concept of GCE could arguably be responded to by the use of literature of migration in foreign language classes, as its imaginative approach to, as well as broad representation of, cultural and linguistic diversity, undermines questionable monolithic views of GCE as being a Western-centered notion. The integration of literary texts written by authors and/or referring to and drawing from diverse cultural, political, literary, religious or spiritual traditions in foreign language classes not

only enriches the "Western" perspectives but also sensitizes learners to questions of dominance of any kind in intercultural encounters.

Thanks to its thematic and linguistic innovation, the literature of migration showcases that there can be no global citizenry – and no language to discuss and describe new orders in future sustainable and diverse societies based on commonly shared democratic values – without imagination. Literature, as a product of a highly imaginative act of creation, in turn simulates the readers' imagination, opening up a whole universe of potential ways of living. The development of global awareness and global proficiency through the use of literature of migration in foreign language classes illustrates the thesis expressed by Tokarczuk (2020), namely, that imagining something is the first step to making it real.

## Notes

1  When I arrived in the Federal Republic, I knew only three German words. … This language is nothing less than a monster in terms of its complexity and expressive possibilities. I mean not only the insidious articles, the dangerous declensions, ambush verb inflections, and the stumbling blocks of verb position, but also the case of the dative and genitive, the myriad pronouns and prepositions, the irregular and separable verbs, the umlaut letters, and many other strange linguistic peculiarities. … I would now like to partly renew, partly reform, even reinvent some smaller parts of this language, its vocabulary and grammar.
2  The accent is the face of the spoken language. … The accent is a generous invitation to a journey into the geographical and cultural foreign. … Today, people speak of the "migration background" as if something abysmal were hidden behind their back. The accent is the foreground of migration. … Fortunately, we never manage to speak completely without any accent. Otherwise our language would sound colorless, conformist, uninteresting, uptight, stiff, anxious, monotonous or cold.
3  The refugee is always presented as someone who once came from elsewhere. … The one, who was not invited. … Is it because, he wonders, he still counts in his native language? … He does not yet sense, what his parents know from the beginning: language is empowerment. The one who masters the alphabet can defend himself. *One does not hear at all that you are not from here*. Even innocent questions can break you down. *You have no accent at all*. It sounds like: You are hiding something from us, you are deceiving us! … *How did you learn German so well?* There can be no answer to some questions.

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# 12 Language Learning and Community Engagement for Global Citizenship

*Eszter Tarsoly and Jelena Ćalić*

## Global Citizenship Key Concepts and Their Overlaps with Critical Language Pedagogy

In critical pedagogy and applied research published in English, there has been an increasing emphasis on citizenship education (Osler & Starkey, 2018), and particularly global citizenship, over the past decades (Enslin, 2011, p. 91; Myers, 2006, 2010; Gaudelli, 2009). A number of studies (e.g. Oxley & Morris, 2013; Marshall, 2005, 2007) testify that the term *global citizenship* has been undergoing discursive drift (Cameron, 1995) (for a specific example, see Oxley & Morris, 2013, p. 301). Another, related, concept which is rendered ambiguous both within and across contexts is *cosmopolitanism*. Used in some contexts in a way which leaves moral considerations entirely out of focus, cosmopolitanism is defined by some theoreticians, particularly in educational contexts, in a way which places emphasis precisely on that. Veugelers (2011, p. 475) illustrates the first of these approaches with the image of the wealthy globe trotter, who, "elevated out of the territorial community, […] enjoys the pleasant sides of cultural diversity", often adopted in commercials, international media and marketing (cf. Bauman, 1998; Roman, 2004). An elitist underlay is also detectable in Waks's (2008, p. 204) aesthetic-cultural cosmopolitanism, characterized by "a kind of multi-national sophistication" and openness towards "those from other places", studied through travel, reading and personal contact. De Ruyter and Spiecker (2008, pp. 354–359) take this approach further through their peculiar definition of cultural competence, which, for them, involves the individual's active contribution to the cultural flourishing of a "genre-rich", or multi-cultural, society. The underlying assumption that the "culturally competent" "world citizen" has the intellectual, economic, and motivational means to access various cultures has been critiqued for its class-based elitism and for its associations with the Nietzschean *übermensch* (for an overview see Oxley & Morris, 2013, p. 311).

The second understanding of cosmopolitanism is different inasmuch as it places humanitarian moral values front and centre in its framework. Nussbaum (1997), and more recently Appiah (2008), provided

a reasoning, rooted in the Cynics' moral philosophy, which interprets cosmopolitanism as a metaphor for global citizenship: humans across the globe can think of themselves as fellow citizens, even if they are not members of a single political community, subject to a single world government. From this fellow feeling it follows that humans should care about each other's fate, even beyond their own societies, and recognize the value of dialogue across differences. What Appiah (2008, p. 92) formulated in a slogan-like fashion as "universality plus difference" is also present in Nussbaum's approach to citizenship education, which questions the relevance of geographic borders to setting the limits of citizenship, because, in moral respects, political borders are arbitrary. Nussbaum (1994), however, emphasizes the importance of the affiliations closest to the self, and her more recent work (Nussbaum, 2008) posits patriotism as a bounded and specific kind of love, rooted in attachment to places and people, which absorbs universal humanitarian values in its local nationality (cf. Enslin, 2011, p. 96; Veugelers, 2011, p. 475). Approaches which associate cosmopolitanism with frameworks of human rights (e.g. Osler & Starkey, 2003, 2015, 2018), distributive justice, and the evaluation of global institutions (Cabrera, 2008) are somewhat different from Nussbaum's and Appiah's disposition, for whom moral cosmopolitanism is an individual moral commitment. In Oxley and Morris's (2013) typology, cosmopolitanism is one of the main types of orientations to global citizenship (advocacy-based global citizenship being the other one).

References to an appreciation of cultural diversity (Mouffe, 2005), cross-cultural awareness (e.g. Hanvey, 1976; Oxley & Morris, 2013), dialogue and listening (e.g. Appiah, 2008), intercultural competence (e.g. Shultz, 2011), multi-culturalism (Schattle, 2008; Grossman, 2017), and an interest in, or openness towards, practices of those from other cultures (Waks, 2008; Veugelers, 2011) often feature among the principles and skills associated with both cosmopolitanism and global citizenship.

Paradoxically, learning (or even trying to read or listen to) new languages rarely features among the habits of the mind that global citizens (cosmopolites) need to develop. Appiah's (2008, p. 92) practical, and provocative, recommendation for Americans to watch a movie with subtitles once a month points to this paradox. The pervasive globalization of English, and Anglo-American culture mediated through it, is sometimes discussed in the context of global citizenship (particularly cultural global citizenship, cf. Oxley & Morris, 2013, p. 310, citing e.g. Chrystal, 2003) but it usually remains a marginal concern. At the same time, skepticism concerning the usefulness and validity of foreign-language education prevails in countries with English as one of their official languages (Byram & Wagner, 2018), as if a detailed understanding of intricate cultural and linguistic specificities was unnecessary, even, perhaps, a hindrance to a better understanding of our common humanity: a key component of cosmopolitan citizenship education (Osler & Starkey, 2015). In line with criticism of some forms of cultural global citizenship

as elitist, language studies, particularly in higher education, are seen as a marker of privileged status, practicable only for those who can afford, financially, to obtain degrees seen as less useful on the job market. On the opposite end of the spectrum, in the European tradition language studies are associated, for historic reasons, with an interest in other nations and nation states, which, similar to a potential patriotic base for cosmopolitan morality (as in Nussbaum, 2008), is problematic from the perspective of a curriculum for global citizenship education (for a critique see Cabrera, 2008).

In contrast to the trends which would place language studies and education for global citizenship far apart, important synergies are also discernible in the critical literature on both. Just as a nationalist version of citizenship education was challenged in favour of an "education for cosmopolitan citizenship" (e.g. Osler & Vincent, 2002; Osler & Starkey, 2003; Osler, 2009), within critical language pedagogy recent works have advocated the necessity of a move from a national to a transnational paradigm in language education (e.g. Risager, 2007; Starkey, 2011). Studies have also pinpointed the profound cognitive and affective impact of language learning (e.g. Kramsch, 2009; Ros i Solé & Fenoulhet, 2013), which consists, at least in part, of the discovery of the similarities *and* differences across the fine and fuzzy line which separates languages and cultural practices. It is therefore possible to identify among language learners' strategies the ability to exercise what Nussbaum (1997, p. 9) called the "narrative imagination": to imagine what it would be like to find oneself in the situation of others very different from oneself.

Ros i Solé (2013; Ros i Solé & Fenoulhet, 2013) puts forth the idea of cosmopolitan empathy which compels the learner to engage with the language emotionally, leading to a certain fellow feeling towards, and a sense of intimacy with, the speakers of the target language and the target-language-world in general. In the lack of large-scale political and instrumental factors, the feeling of empathy towards speakers of, and an affective involvement with, the target language are key components of learners' motivations for studying less-widely used languages. Taking this perspective as a starting point enables teachers and learners of less-widely taught languages to integrate various aspects of (inter)cultural understanding, and, thus, a frame of reference to global citizenship into curricula for language education.

In this chapter, we argue that the learning of less-widely used languages combined with local engagement with the speaker communities is exceptionally suitable to allow students to develop a cosmopolitan moral orientation, because it enables students to experience behavioral qualities associated with characteristics of the global citizen, such as empathy, responsibility and the ability to shift perspectives (cf. "global citizen attributes" in Oxley and Morris's (2013) typology). What follows is a theoretical elucidation of a pedagogical framework for the study of global citizenship through learning less-widely used languages and interacting

with their speakers. First, we review in the secondary literature, taken from the disciplinary fields of linguistic ethnography, critical foreign-language pedagogy, and intercultural interaction the potential points of overlap between global citizenship education and recent developments in these fields, as relevant to language education. Second, we describe the way these theoretical considerations influenced our practice as curriculum developers for a two-week global citizenship summer school. Finally, the pitfalls and possibilities of our approach will be evaluated through an analysis of data taken from student questionnaires and focus group discussions conducted with one of the student cohorts.

## Language Learning and Intercultural Interaction in the Context of Global Citizenship Education

English-language studies discussing the integration of intercultural education with language learning (e.g. Byram, 1997; Kramsch, 1998; Ennis, 2017; Phan, 2008) typically focus on teaching English as a foreign language, or use the teaching of other widely used languages (e.g. Chinese, German, French, Spanish, etc.) as starting points for their case studies. Furthermore, the practical examples of language and task types mentioned in case studies discussing the integration of global citizenship education with language learning assume a high level of attainment which learners will have reached in the target language before themes related to global citizenship and intercultural interaction are introduced in language classes (e.g. Osler & Starkey, 2015 use debate as a task type and complex conditional clauses as examples of language taught). Byram's (1991, 1997, 2009) widely used model sets among the goals of language instruction learners' direct experience of the target language and the attainment of independence in learning as part of students' preparation for real encounters with native speakers. Abdelhadi et al. (2020) studied the potential of involving reflexivity and engagement with art in language learning, but their method involves substantial source-language input and translanguaging, especially at the outset, to remedy learners' lack of fluency and confidence in the target language. While insights gained from these studies are inspiring for teachers of less-widely used languages and can be integrated in some contexts in the curriculum, their wholesale adoption is problematic. A near-fluent level of attainment is less frequently reached in less-widely spoken languages than in global languages partly because the practical motivation of "getting by" or "getting ahead", often present in learners studying widely used languages is usually absent in studying less-widely used languages (cf. Pilkington & Buravova, 2011; Mosley, 2011; Ros i Sole & Fenoulhet, 2011). Yet it is precisely the affective, rather than instrumental, motivations characterizing learners of less-widely used languages which render such languages particularly suitable subjects for global citizenship education.

Ennis and Riley (2017, p. 4) argue that the aim of intercultural language learning is to foster effective communication in spaces between cultures *in order to* prepare learners for global citizenship. They emphasize that the corresponding models for syllabus design and methods of teaching must emerge from the bottom up in order to meet the specific requirements of each unique educational and cultural context. Based on Bennett's (1993, 2003) Developmental Model of Intercultural Sensitivity, Ennis (2015) provides a flexible model for a foreign-language curriculum which is inclusive of intercultural communication. In this model, increasing linguistic and communicative competence is largely parallel with the development of intercultural sensitivity, which is intertwined with the learners' affective orientation towards the language they study. The affective dimensions of language learning enable students to experience and develop characteristics of global citizens such as empathy, responsibility, and ability to shift perspectives, usually described in general terms in global-citizenship education studies as "openness towards those from other cultures" (e.g. Waks, 2008; Veugelers, 2011).

There is an inherently aesthetic and affective orientation in using, and reflecting on the use of, language: not only speakers but also poets', writers', editors', *and* scholars' meta-discourses about language are typified by moral and aesthetic orientations framed by the ensemble of beliefs that the speaker's environment projects (Tarsoly, 2016, p. 259). The value of beauty as a central idea in the study of language has been proposed as a means to avoid both the dogmatism of realism and materialism, on the one hand, and of aestheticism and subjectivism, on the other (Friedrich, 1986, p. 160). Scholars working with an ethnographic approach to the study of language come to love their data and speakers who produce it; such aesthetic responses to language can even be methodologically useful because they allow us to see that the limitlessness of potential linguistic structures and language use is nonetheless constrained by societies' and individuals' sense of "symmetry, harmony, and beauty" (Johnstone, 1996, p. 186). Thus, the detailed study of language appears to be an ideal starting point for an elaborate understanding of various societies, communities, and cultures, and of what recent scholarship identified as the main scope of language learning: intercultural understanding.

For Friedrich (1986, p. 154), analogous to the poet's disposition with regards to language, which is simultaneously cognitive and affective, is that of the growing infant and child, who, while synthesizing the disparate fragments of linguistic experience, "constructs a complex and in part uniquely personal grammar", which, in turn, corresponds to "a world view that to a significant degree is made anew by each speaker". Recent studies have revealed a similar process taking place in language learners' activities and personal development, evidenced in learners' biographies, diaries, literary and everyday narratives of language learning (e.g. Kramsch, 2009; Zarate, 2011; Ros i Solé, 2013, 2016). Ros i Solé (2017) elucidates in the context of language learning the simultaneous presence

of cognitive and affective dimensions by explaining that, although language learning is a practical task, it goes hand-in-hand with profound "aesthetic and spiritual questions about what we appreciate, how we behave, and how we think and understand our places in the world".

While building their personal grammar of newly acquired linguistic material, learners, similar to infants, also bring this grammar in line with a new "world view" (Friedrich's term), which Kramsch (2009) discusses under the umbrella term of symbolic competence. This involves learners' subjective reflections on the new linguistic material, with which they associate sounds, images, ideas, which monolinguals never do, thus enhancing the referential meaning of language components with subjective meaning. The emotions and memories learners associate with individual language elements lead to symbolic connotations, which may underpin entire language systems (cf. Friedrich's "uniquely personal grammar"), allowing learners to create a "parallel universe" (Kramsch, 1993) as they enter a place between their native and target language(s) and culture. The process of re-interpreting signs in a subjective and symbolic manner enables learners to reflect critically on both self and other. A key component of the symbolic activities in which all motivated language learners engage is their desire to bond with a "mythical other", in relation to whom they construct their symbolic selves, while experimenting with, and experiencing, what it means to dwell in the other's culture (Ros i Solé & Fenoulhet, 2013). These activities of the language learner establish "habits of the mind, heart, body, and soul" (McIntosh, 2005), which […] allow individuals to build a network of relationships across lines of difference while keeping a sense of their own identity, what Appiah (2008, p. 92) called "universality across difference".

It is precisely in the interface between the source and the target language and culture, and the learner's position *in between*, that the critical potential of language education lies. Language learners experiment with both a potential other self, on an individual level, and a sense of living in the community of the target language-and-culture. The steps leading to the build-up of their symbolic competence necessarily involve critical reflection on linguistic and cultural material, including those belonging to their own traditions, challenging the myths, conventions, and discourses emerging in all linguistic communities. Language learning is thus "play", in the Austerlitzian (1988, p. 36) sense, according to which myth is what endows nature, society, and economy with *value*, which, in turn, permits interpretation and the setting of rules which are "meaningful" for a particular culture at a particular period. Play, and a particular form of play, art, allow for experimentation with myth, and challenge the values, norms, and rules sustained by myth. This train of thought resonates with Kramsch's critical language pedagogy, structured around creative writing, particularly linguistic autobiographies, in which students can adopt multiple narrative perspectives, thus subverting the dominant cultural ideologies through creative experiments with language.

The ideas outlined above were central to the pedagogical model we adopted when designing the syllabus for the summer school which serves as a case study to our research. The affective and creative dimensions of language learning were put into practice in the teaching program in two ways. First, short and immersive language courses provided the input which engages students' imagination with the target culture (cf. Kramsch's "symbolic activity"), which, in our case, is one of the linguistic communities of London. Second, the imagined cultural encounter with the "mythical other" was facilitated through a real encounter with a representative of the target culture, bringing the issues of serendipity, vulnerability, power relations, representation, and interpretation, involved in all ethnographic encounters (Clifford, 1983, p. 134), to bear on the learning process.

## Developing the Curriculum for Language-based Global Citizenship Education

The UCL Global Citizenship summer school we discuss was offered as a two-week, non-assessed course, to approximately 80 students per year between 2013 and 2019. It ran alongside several other short courses which addressed various aspects of global citizenship, such as social enterprise, active citizenship and sustainability. The central theme of our programme was intercultural interaction and it had four main pedagogical foci, reflecting those outlined by Blackmore (2016) in her framework for global citizenship education: (1) to encourage students to reflect on the centrality of language in intercultural communication; (2) to allow students to explore the role of empathy and active listening in intercultural dialogue; and (3) to enable students to appreciate the responsibilities that are involved in representing others. These goals contribute to a better understanding of a fourth aspect of global citizenship: (4) the ability to shift perspective when studying, or living with, communities and individuals who are felt to be fundamentally different from one's own traditions.

The interdisciplinary summer school initially explored social and historical frictions and flows in the Danube region, which represented a microcosm of the global in our programme. The RIVER metaphor was well-suited for the uncovering of paradoxes which are inherent in the theory and practice of global citizenship (cf. Oxley & Morris, 2013, p. 303). Lectures in cultural history and anthropology discussed the ways in which rivers and geographical areas are interpreted depending on the onlooker's perspective, the way they connect but also separate people as sources of both security and danger. Lectures in politics explained the controversies of rivers as places of co-operation and conflict, while topics in sociolinguistics highlighted the necessity of both intercultural communication and the raising of communicative boundaries towards those seen as "others" along the banks of the Danube. In the wake of political events which foster separation rather

than global collaboration, the theme and title of the summer school changed from "The Danube: A Journey Through the Heart of Europe" to "Challenging Europe" in 2018. The new summer school explored "Europeanness" through the prism of London's ethnic, linguistic, and faith communities by engaging students with people's individual experience in the multicultural city. Lectures addressed the paradoxical ways Europe both presents and is presented with challenges (e.g. migration from Eastern Europe towards prosperous parts of the continent, often seen as problematic in the host countries, is just as great a challenge for the home communities).

The corner stones of our approach to delivering the program were multimodal and collaborative learning. The implications of the latter are twofold: on the one hand, students collaborated with each other as they worked in groups to complete project outputs, and, on the other, groups collaborated with members of London's diverse ethnic and linguistic communities. Multimodality was achieved through creative project outputs (reflecting Kramsch's approach):

(1) Blog entries summarizing students' own research about the community whose language they studied (cf. Saville-Troike's 1996 "learners as researchers") and a log book in which students reflected on their learning on a day-to-day basis;
(2) Portrait photographs accompanied by a narrative, explaining an aspect of the subject's personality students intended to capture on the photograph;
(3) Short documentary films telling the story of an individual, including their migration to London, from the community students collaborated with.[1]

The learning outcomes and project outputs relate to the aspects of global citizenship the school undertakes to cover in the following way.

(1) The centrality of language in intercultural interaction.
Students studied for eight hours a language which is spoken either on the geographic or ideological fringes of Europe, such as migrant languages (Polish, Romanian, Turkish), endangered minority or regional languages (Romani, Saami, Welsh, Yiddish), and "less-widely used" languages (Hungarian, Serbo-Croatian (BCMS), Ukrainian) whose speaker community lacks, in popular imagination, the political or economic power to render a language "worth learning". These languages represent different communities of faith (Muslim, Christian, and, within the latter, Lutheran, Catholic, and Eastern Orthodox, and Jewish speaker populations). As a result of working with languages of different status and prestige, including near-extinct languages, students' attention is drawn to the losses and gains of cultural and linguistic diversity we experience today.

(2) Empathy.

Most of the languages are present in London's multilingual landscape, providing students with the opportunity to do fieldwork in these speaker groups and develop their understanding of local practices. Through language learning students are enabled to interact with people who are potentially very different from them in terms of education, nationality, ethnicity and religious background. They used techniques such as translanguaging, active listening, non-invasive note taking, asking open-ended questions, etc., and learnt to deal with empathy in research while maintaining methodological rigor.

(3) Responsible action.

Filming and photographing a person with the aim of showcasing the outcome in public (on the summer school's blog and exhibition) highlights for students the responsibilities of those constituted by the ability to act and make decisions affecting others (Jefferess, 2008, p. 28). While students work closely with their subject on the films and photographs, their interlocutor becomes a starting point for imagining an alternative self in the context of the target language-and-culture (cf. Kramsch and Ros i Solé cited above). The procedures of editing films and photographs allow students to create a distance between their subject's story and their own interpretation of it, thus drawing attention to the processes involved in representation.

(4) Shifting perspectives.

All three components of the delivery of the summer school's programme (language learning, ethnographic work and creative outputs) enhance students' ability to associate with another person's world view alongside their own (cf. Nussbaum's "narrative imagination"), and to appreciate the difference in interests which underpin various groups' and individuals' motivations.

The purpose of our research was to find out, and contrast with our own assumptions, how students felt about their learning, whether the theoretical considerations put into practice in the pedagogical programme are, indeed, relevant to the learning outcomes we hoped to achieve.

## Research Questions and Methods

Our research questions were the following:

1. What are the ways in which learning a language enhances students' awareness of self as global citizens and what effect does this have on the development of their critical thinking with regards to global engagement?

2. Which learning projects and what type of engagement are best suited for enabling students to develop feelings of empathy and responsibility across national and cultural differences?

3.  What are the possibilities in, and limitations to, the way language learning, creative projects, and ethnographic work in groups allow students to shift perspectives and question their own traditions?
4.  What is the impact on students' individual learning of working in a multicultural group, and with individuals from a different language-and-culture background?

We used focus group discussions and questionnaires as part of our study to enquire about students' opinion, attitudes, and individual feelings concerning the questions listed above, and to elicit students' reflections on their own position regarding the course content, their group, and their interlocutors. We were also interested in the effectiveness of our teaching programme and in students' reflection on our own position that intercultural learning and language studies are an essential component of global education. Our reflective stance required a method of gathering data which allows individuals as much freedom as possible to describe and discuss their experience. Our focus was on socially shared learning: the interaction between students in their groups (see Engagement Type 2. in Table 12.1.), on the one hand, and, on the other, between students and the subjects of their film and photography projects (Engagement Type 1.). Focus groups fitted particularly well with our enquiry because "[they] enhance disclosure, facilitate openness, validate common experiences, provide access to unique concepts and language not available through quantitative methods, and allow participants freedom to follow their own agenda with some moderation from the researcher" (Galloway, 2011, p. 47).

The way the research project was executed mirrored the two-tear structure of our enquiry (see Table 12.1.): students' reflections were gathered in focus groups first, and through individual questionnaires second. The steps were executed in this order because we wanted to understand the dynamics within the groups first, and then compare this with individual reflections gathered in the questionnaires. Focus group discussions helped us refine the question prompts we used in the individual questionnaires, thus narrowing the foci of our study.

*Table 12.1* Structure of research questions projected on engagement types

| Aspects of Global Citizenship | Engagement Type 1. with subject and community | Engagement Type 2. with each other in groups |
| --- | --- | --- |
| Intercultural interaction | 1A | 2A |
| Empathy | 1B | 2B |
| Responsibility | 1C | 2C |
| Shifting perspectives | 1D | 2D |

Focus group discussions were organized following the completion of all lectures, language classes and seminars, and after the outputs had been finalized. Participants in the focus groups were UCL undergraduate students from different departments and disciplinary backgrounds. Most of them met during the summer school for the first time. We had eight focus groups (corresponding to the languages students were learning), with eight students on average in each group, and with 22 students taking part in the final discussion. Permission was obtained from students to record the sessions and use individuals' input for research, securing participants' anonymity. Each group was asked to nominate two to three members who explained the group's ideas about the reflection prompts in five minutes. Groups were invited to listen to other groups' reflections and participate in the closing debate. The moderated discussions with each focus group and the final debate produced a recording which is approximately 90 minutes in length.

In order to ensure that students would go beyond the description of their activities, we provided structured reflection prompts prior to the focus group discussions, following a tradition in empathy research (Ziff et al., 2017). The prompts were designed to guide students through different stages of their experience and to encourage them to evaluate both their personal and group experience. The use of systematic question prompts also allowed us to retain control over the topic of our enquiry. The prompts included questions on how the students related to their subject: the initial point of contact, barriers they felt they had to mutually overcome, events or actions that functioned as ice-breakers, etc. Further questions asked the students to summarize what they learnt about the linguistic practices of the migrant groups they studied. Of the 15 questions, students were invited to comment only on those which they felt were most relevant to their engagement with the language and with the subject of their documentary and photography project. The fully transcribed data from this phase was coded according to the traditions of content analysis. The codes were based on the number-and-letter combinations provided in Table 11.1.

The questionnaire consisted of two parts with 17 questions all together. The first part (ten questions), collected data on students' background. The second part, consisting of open-ended questions, was subdivided into two further parts. Students were first asked to reflect on the learning methods they used, commenting separately, wherever possible, on each of the exercises they were involved in during the summer school; second, on what they learnt about themselves and about identifying with others through these exercises. From students' individual answers four themes emerged, addressing communicating across differences, empathy, responsibility, and gaining new perspectives, as we hoped. These themes provided the basis of coding (as in Table 11.1) for content analysis of the text produced in focus group discussions. To see what the role of learning in groups vs. learning from their subjects was in the students' acquisition of these skills, we analysed the focus-group data focusing on whether the

students used empathy and responsibility in the way they approached their subject and whether they experienced a shift in perspective as a result of intercultural interaction.

## Analysis and Evaluation of Results

Students' reflections are taxonomized below with respect to the four aspects of global citizenship the summer school aimed to convey and the two types of engagement students experienced through community- and group-based learning.

### *Engagement Type 1*

**1A Intercultural Interaction**
In their discussion of how they approached their subject in the community, students provided evidence of the barriers to intercultural interaction they experienced. While most inhibitions they reported on were linked to language and culture (1), political views and class have also emerged as important themes (2).

(1)  *I feel I could have engaged more if I'd had the confidence to explore the language with them [b]ut I feel it is very embarrassing when you are trying to present something […] to get on with someone.*

(2)  *[T]hey can't be a citizen of the world [if] they are Brexiteers, and all of a sudden, you've closed off a possibility that communication can happen.*

In overcoming such barriers and inhibitions, students testified that using the subjects' native language acted as a trigger for a more fluid and empathetic interaction. Once established, interaction with their subject contributed to students' appreciation of the minutiae of individual difference between people's experience, allowing them to unlearn attitudes based on essentialism:

(3)  *…there is such a difference between two stories, between two people, who essentially come from the same country, and [have] in a way similar roots, but their attitudes and experience are completely different.*

**1B Empathy**
Similar to intercultural interaction, practising empathy was at times difficult for the students, particularly when there were significant linguistic and cultural (religious and political) differences between them and their subjects. Students explained their bewilderment at encountering a Bulgarian priest whose position was so alien for them that they decided to exclude from their portrait exhibit some key points about this person's main commitment in life:

(4) *[H]e hadn't really integrated in the community. […] sometimes it was hard to judge what he meant […]. [H]e described himself as a soldier of the church 'cause he emigrated and set up his Bulgarian church, so, we kind of had a discussion about this 'cause we were not sure what tone he was saying it in […] so, we decided not to put it in the end [in our description of his portrait].*

The students' disbelief, caused by their subject's profoundly religious background, is enhanced by the uncertainties of communication: they interacted with the help of their teacher, acting as translator, and what is referred to as *tone* in example (4), and the students' confusion surrounding it, illustrates that they were looking for a clue in their interpretation of what they were hearing. But this common ground was not there; the 3SG possessive pronoun *his* in *his Bulgarian church* instead of the stylistically neutral definite article (*the*) suggests the priest for the students remained locked in his own setting, a world apart from the students' – within the same city.

Possible triggers for empathy, which enabled the students to grow closer to their subject, and vice versa, included bonding through the students' use of the subject's native language (5) and sharing a feeling of sameness through difference (6).

(5) *We tried using her language, and [i]t's like not many people speak it So we were in sort of her position.*
(6) *[…] we did not know what to say to him and he was also a bit suspicious of us. But then it came up that someone among us was from Romania, and others from elsewhere, and this became a point of connection, that we have also lived through that experience of arriving somewhere and being of a different background.*

**1C Responsibility**
Students' comments on the way their relationship evolved with their subject revealed that they developed a sense of personal responsibility for shaping this relationship through their efforts to understand local contexts (7) illustrates the way a student experienced her personal responsibility for "wicked problems" and embraced the idea of studying local contexts closely as a first step to resolving them (note the use of the 1PL possessive pronoun *our* instead of an available possible alternative such as *people's*):

(7) *Physical proximity does not determine the strength of the connection between ideas, people, education, and goods. A greater level of understanding is needed in order to appreciate how wicked problems are embedded in our everyday lives. Some problems are wicked precisely because of our incomplete knowledge of local contexts far away from, or close to, ours.*

Responsibility was also thematized as the individual's investment in questioning their own pre-conceived ideas and in undoing stereotypes

which influence their decisions in communicative situations and beyond:

(8)  *So, it's about creating a possibility for a self for that communication to exist. Ultimately the only barrier to communication I think is just the ones that we construct ourselves by labelling, by making decision over what somebody else says […].*

**1D Shift in perspective**
Students' increasing appreciation of the intrinsic complexities of groups whose language they studied paved the way, in their accounts, to new insights, prompting a revision of students' attitudes towards these "others":

(9)  *It's very important to avoid generalizations […] "they came from Romania and then they are in their Romanian communities so their experiences of living in London will be similar". Because it does depend on how they came, why [..], and how they manage to find work […].*

In addition to the shift in local or "Western" perspectives on "East" Europeans, a similar emergence of new insights was reported by students originally from Eastern Europe with regards to their traditional "others":

(10) *For me the most important thing that I learnt on this course is to think differently of the Roma […] I was raised with these people but I never really knew them, I never wondered what life might be like for them. […] I think I don't think of them with the same things in mind anymore.*

*Engagement Type 2*

**2A Intercultural Interaction**
Intra-group interactions were reported, almost without exception, as beneficial for learning, inspirational and life-changing. The challenges to overcoming communicative barriers, which featured prominently in the students' interactions with their subject, were absent from their reports on interacting with their group members, despite the fact that groups were nationally, culturally and linguistically complex. Interaction within groups appeared to be a safe place for embracing this diversity for both "home" students of a native English-speaking background and students from abroad:

(11) *It was really interesting to actually engage with entire group of different, you know, abilities of English and different interpretations. It was really valuable.*
(12) *This is the first time I was not surrounded by Cypriots, and I have learnt a lot about other places.*

This outcome is not to suggest that there are no frictions between students' views on various questions as they work with the communities they study. We have data and informal evidence suggesting that in the interest of successfully producing the project outcomes, students negotiated and overcame their differences.

**2B Empathy**
Reflections on building empathy were less likely to emerge from students' remarks about the dynamics within their groups. Example (13), however, illustrates the students' process of identification with their language group and the way the diversity and togetherness they experienced within their group enabled them to overcome the difference they sensed between themselves and their subjects. Diversity of students' background within the group, thus functioned as a working method in approaching members of the community they studied:

(13)  *[T]hings that we kind of took away from our experience so far [is] how from a language point of view the ethnic diversity within our small group, it is seven of us, helped us approach strangers in a very easy and natural way. [...] They immediately lit up when we mentioned where we are from and how we got to London.*

**2C Responsibility**
Working in groups was frequently flagged by students as one of the most important and most enjoyable aspects of learning in the course. They felt responsible for the shared outcome of their work, and this gave rise to a responsibility for each other within the group. Students often described the stress they felt given the deadlines, but then commented that [they] "just helped each other out" and "it all worked out in the end".

While students' comments suggest that they learnt to be personally invested and take initiatives in their learning through a responsibility for their subject (see the previous section), working in groups rendered responsibility a lived experience. Here, owning one's responsibilities is not merely an ethical commitment to a subject, which, fundamentally, exists on a theoretical plain. It is a practical outcome of working together with others, of feeling responsible for the others' success, which is rarely practiced (although quite practicable) in the teaching of languages and humanities.

**2D Shifting perspectives**
Learning to appreciate the perspectives of others was also a two-fold process: on the one hand, group members gained new insights by engaging with their interlocutors and the course content, and, on the other, by contrasting their views regarding these insights with other group members'. Even if differences in interpretation could not always be ironed out, students were prompted to question their own ideas by the diversity

of opinions emerging within the group, and learned to cope better with ambiguities (the lack of clear answers) as a result:

(14)  *We didn't understand how to perceive it. Some of us thought it was a good thing, some of us that it was a bad thing*
      *So we kind of agreed to disagree and I think it was something that all of us took away from this.*

## Conclusions

Our aim was to analyze the reflections gathered from two separate perspectives, each corresponding to a level of the students' engagement: on the one hand, to their engagement with each other within their groups, and, on the other, to their engagement with their interlocutor from the communities they studied. The aspects of global citizenship the course covers are present, and can be interpreted and practised, in both types of engagement. Students show empathy and responsibility towards the community and individual they study but also towards the members of their group; intercultural learning occurs both through their engagement with the communities and language they study and within their groups as well, because each group is ethnically, linguistically, and culturally diverse, with students from across the globe. Nonetheless, some attributes of global citizens are more easily experienced in community engagement (e.g. empathy) while others in group work (responsibility for others and dealing with ambiguity of opinion), yet others (intercultural competence) are exercised in both. Shifting perspectives was reported by students both as a result of learning (e.g. from the lecture programme and from their engagement with their subjects) and experiencing (in their interactions with group members). Limitations for detailed evaluation are set by the short nature of the course which provided the background to our study; however, the following trends are discernible in the focus-group data.

According to students' testimonies, using elements of a "foreign" repertoire to reach out to others can "create the fellow feeling" towards speakers of the target language (cf. Appiah, 2008; Ros i Solé, 2013), because these ways of speaking are important indicators of attitudes and feelings. The emphasis is not on language proficiency but, as one student put it, on "how curious you are" about the other's language and culture. Communicating with the interlocutors through translation contributed to a lack of cues for interpreting what the person's understanding of the word was like (in the case of the Bulgarian priest). Thus, language learning appears to be a good starting point for developing intercultural competence and empathy because it engages what Nussbaum called the "narrative imagination", allowing students to understand sameness across difference. This is one of the imperatives of moral cosmopolitanism, and a starting point for Kramsch's intercultural encounters.

Students' sense of responsibility was discussed primarily in their accounts on working in groups. They provided less clear evidence on their reflections concerning their own position, constituted by the ability to act and make decisions on behalf of their interlocutors, whose agency is considerably limited by the agenda set by the students. This may be because of the shortness of the programme, which allows little time for such complex ethical issues to emerge. Our results show, nonetheless, that group work is a good starting point for enhancing students' sense of responsibility and drawing out ideas concerning negotiation of difference. The methods our school used do not offer the students ready-made answers, but they help them to live with ambiguity and the acceptance that some questions are difficult to answer, thus focusing their attention on the importance of studying the intricate specificities of local practices in detail.

Learning less-widely used languages in small groups while engaging with members of the speaker community is not an elitist exercise, as critiques of cultural global citizenship would suggest. Quite the contrary: while the four aspects of global citizenship mutually enhance each other in a circular fashion, placing language learning front and center in developing intercultural competence is likely to trigger the other three attributes. As we saw in the section on Empathy above, moments of intercultural encounter were often brought about by the students' attempts to use their subject's community language which, for the East-Central European communities covered in the course, is usually the subject's first language. The linguistic gesture which allows students to represent their subject's native repertoire as their own, at least momentarily, creates a shared subjectivity between the students and their interlocutor, which enables both to develop new perspectives through their continued engagement with each other.

Our results suggest that language learning is particularly well positioned to teach certain types of global citizenship: particularly Oxley and Morris's cultural global citizenship and Appiah's and Nussbaum's moral cosmopolitanism. While it is difficult to see how a language-based approach would fit with the advocacy types of global citizenship, building skills, which enhance students' sense of moral cosmopolitanism, embeds advocacy-based active global citizenship in a critical framework for evaluating and appreciating different contexts, people and world views.

## Note

1  All projects are archived at: https://challengingeuropeucl.wordpress.com/

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# Concluding Remarks

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Collectively, we find ourselves at one of the most remarkable points in time as educators and educational researchers. The current situation of the pandemic has confronted us with challenges such as mass home-schooling and distance learning of students across all age groups and subject areas but also with challenges across national boundaries. It might be considered paradoxical that a global phenomenon like COVID-19 has the capacity to transcend borders and yet temporarily even close them physically. As educators we observe how this development might have the potential to leverage the discourse between disciplines like the sciences and humanities. However, at the same time, it might also challenge political discourses and newly pose old questions such as cooperation, solidarity, tolerance, empathy and generally social cohesion and individual freedom. In confronting the dynamics of this process that impacts heavily on political decisions, on education and addresses all of us as citizens we feel that the need for Citizenship Education may be more relevant than ever before – particularly with a view to the multitude of perspectives that may unite and separate people both in their communities and globally.

Quite generally in a broader perspective and not just with Covid-19 in mind, the futures of learning might be at a crossroads with a view to the impact of the global (and the digital) on people, on educators and students, on citizens. Taking up a multitude of different perspectives, this edited volume develops an account of diverse research orientations and practice-oriented adaptations of global citizenship approaches within foreign language education. All contributions are jointly unified by an interest in fostering notions of citizenship in learners who will become the global citizens of tomorrow. In acknowledging that global citizenship can never define a singular trajectory or encompass a monolithic horizon, the authors of the chapters in this volume co-construct global citizenship education within foreign language pedagogies as a vibrantly multi-faceted field that requires sensitive and contextualized approaches to designing theories, concepts, and practical endeavors.

Throughout the sections in which all twelve chapters are placed, we tried to consider a thematic kaleidoscope of current issues such as

cosmopolitanism, civic-mindedness, digital transformations, environmental challenges, literary and textual aesthetics, democratic ruptures as well as many-sided sociocultural and political shifts. As such, the chapters work towards articulating innovative groundworks, methodologies and objectives for foreign language education through the lens of "Educating the Global Citizen".

## Final Critical Perspectives

While the volume promotes GCE as a much-needed educational response to globalization, it also engages in the critical debate. The critique can be assigned to three main categories: (1) normativity and idealism in GCE; (2) neo-liberal and instrumental tendencies in GCE and (3) post-colonial structures in unreflected civic action, i.e. interventions that unwittingly display the service provider's superior role and are possibly even perceived as undesirable by the service recipient. Since the goal of GCE is to empower students to become advocates of more tolerant, secure, sustainable and peaceful societies, identify as citizens of the world rather than a single nation only and develop a sense of responsibility for planet Earth, the pedagogy admittedly follows normative and idealistic principles. However, it is part of the educational mandate to equip learners with the knowledge, skills, attitudes and values necessary to participate in society and use their competences in a way that allows personal growth and social well-being. As foreign languages enable learners to communicate and act on a global scale, the scope of responsibility needs to be expanded accordingly and guidelines for action, for example based on the Declaration of Human Rights, need to be provided. The idea of fostering competences that help learners succeed in a globalized world has led to further criticism that identifies neo-liberal and instrumental tendencies in GCE. Learning foreign languages has always had instrumental value and this applies equally to GCE in foreign language education. Nevertheless, it would be a great educational deficit if foreign language learning was reduced to this function. As such, instrumental GCE needs to be complemented with approaches to GCE that put a stronger emphasis on transformation and criticality to ensure holistic education. Criticality can also be considered a prerequisite to meet the third domain of criticism. Students identifying local and global issues and taking action for the common good is at the heart of GCE. However, this action needs to be preceded and accompanied by thorough reflection to avoid undesired outcomes, such as unequal power relations among project partners or even post-colonial structures. Andreotti and Souza (2014) warn that "global ethnocentric hegemonies are enacted in education through initiatives that uncritically embrace the normative teleological project of Western/Enlightenment humanism" (p. 1). This critique needs to be taken seriously and students as well as educators need to examine carefully if their civic action makes a positive difference or is perceived

as unwanted intervention. Only if projects are theoretically well founded, can the potential of GCE be fully realized to develop the cognitive, socio-emotional and behavioral competences in learners (UNESCO, 2015, p. 29) necessary to contribute to a sustainable, just and peaceful world. The broad theoretical spectrum covered in this volume provides the basis to develop such critically informed projects.

## Challenges and Opportunities in Researching GCE

Against the backdrop of the various openings and global-to-local ramifications inherent to GCE within foreign language education, the very word "foreign" in foreign language education almost has to appear as a misnomer. Certainly, learning other languages to communicate with other people and other cultures – and to engage with global issues across social communities and cultural affiliations – has the goal to make familiar what has otherwise and previously been foreign. Additionally, what counts as uniquely "foreign" in a globalized and digitalized world also has to be called into question, when a myriad of communication opportunities facilitates exchange and mutual understanding (cf. e.g. Lütge & Merse, 2021). At the same time, however, English as the most widely used "foreign" language comes with a heavyweight historical baggage, being the language of former colonizers, imperialists or oppressors of local cultures (cf. e.g. Robertson, 1992). This impact of English must not be forgotten while it continues its status as a dominant language which transcends national boundaries in global communicative and cultural flows. Therefore, the word "foreign" in foreign language education should not be equated with "English" alone (cf. Robertson & Skutnabb-Kangas, 1996, and, most recently, Lütge, 2022) and within GCE in particular, it will remain as a key challenge for research and teaching practice to be (and become) sensitized towards the role less widely used languages play in the globalized world. The contributions to this edited volume by Byram, Golubeva and Porto as well as by Tarsoly and Ćalić can serve as good-practice examples of how language diversity and less widely used languages can be incorporated into educational settings.

GCE – as has been addressed frequently within this volume – offers an inherently inclusive paradigm. The diversity of educational contexts, infrastructures and priorities makes it difficult to navigate alongside common forces of globalization and digitalization. We set out to organize the breadth of these approaches according to concepts, contexts and connections, thereby taking into consideration the diversity of the discourse in a rapidly developing field.

Despite the collective nature of the current crisis, the educational consequences of a global pandemic must still be negotiated locally by a plethora of affected communities. In embracing this range of practices and leaning into an inclusive paradigm for teacher education, we should be less concerned with providing recipes for working with GCE when,

in fact, we can empower educational actors with the capacity to orient themselves when confronted with the unknown. Also, the "global" in GCE can open up options for engaging with the digital, rather than narrowing them down. It encourages the recruitment of any number of modalities, leveraged by whichever tools are at hand, as the basis for diverse meaning making practices that have the potential to transform foreign language education.

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