BRITISH COUNCIL

Global citizenship in the English language classroom

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Acknowledgements

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Foreword

In November 2003 the British Council ran a seminar entitled 'Citizenship and language teaching'. This was a ground-breaking initiative at the time and attracted widespread interest from the language teaching community. Although there had been a steady move towards using the English language classroom to approach issues of social concern in students' lives, such as human rights, social justice and an individual's overlapping, and sometimes conflicting, identities (individual, local, national and global), this work tended to be confined to enthusiasts working independently bar one or two notable exceptions, such as in the case of the Romanian team that produced the textbook on human rights for students of English.[1] Nevertheless, for those teachers experimenting in this area, they were being rewarded by very positive feedback from their students. As David Green, our former Director-General of the British Council said in the foreword to the 2005 publication[2] arising from the 2003 seminar, 'the school language classroom provides a non-threatening context in which to discuss topics of concern . . . students are doubly motivated by the benefit of approaching issues that are part of their lives and of crucial importance for humankind, and of improving their language skills'.

This first seminar attracted over 30 participants with another 40 participating over the internet in what was the British Council's first effort at running an online seminar. While the notion of using the English language classroom to discuss 'issues of crucial importance for humankind' was generally accepted, the definition of citizenship and the role of the individual in a national and global context generated widespread debate. Indeed the online forums received nearly 100 contributions over the one-week seminar.

The publication of the first collection of papers given by contributors at the 2003 seminar and the growing interest in teaching citizenship as a school subject across the world spawned a series of follow-up regional events where the topic was highlighted. These included Hornby summer schools in Pakistan, the Philippines and Brazil, and other events in Italy and Spain. The online community, which was formed during the first seminar, continued to thrive, and individual members started participating in each other's events and sharing their experiences more widely.

By 2005 the British Council realised that it was time to consider rerunning this seminar (now entitled 'Global citizenship and language learning: education in a multilingual world') in order to discuss recent

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[1] Carianopol, M. et al. (2002) *Rights in Deed: human rights education*, Bucharest: British Council/Humanitas.

[2] Osler, A. & Starkey, H. (2005) *Citizenship and language learning: international perspectives*, Trentham Books, Stoke on Trent.

developments arising from this surge of interest in using the language classroom not only as a vehicle for language development, but also for social awareness and developing the concept of global citizenship. By this time there was an established *community of interest* to turn to. In addition to the 30 plus participants attending the event itself, there was an audience of 150 participants attending online. Technology had moved on and we were now able to film the seminar and share it with an online audience asynchronously and, in some cases synchronously, such as with the panel debate involving the directors, Ruxandra Poppovici and Margot Brown, the online moderator, Telma Gimenez, and David Graddol (author of *The future of English?*). For the first time at a British Council seminar, a panel of experts had to field questions from a live and a worldwide virtual audience at the same time.

Widening participation in this way brought a sense of ownership and engagement that stretched far beyond the original aspirations of the second seminar. Contributors from all over the world were helping to formulate thinking and learning in a way unheard of before. As one online participant from Argentina said after the live panel discussion, 'this was second best to actually being there with you and participating in the debate'.

These deliberations continued well beyond the confines of the seminar and led to a call for the publication of a second collection of papers with contributions from both face-to-face and virtual participants, which I am delighted to have the opportunity to introduce to you here.

I would like to take the opportunity of thanking everyone involved in this project but particularly the event directors, Margot Brown and Ruxandra Poppovici, the technical team of Splad and Gavin Dudeney, and my British Council colleagues, Irene Gercheva, Nick Taylor and Anne Weidemann for their work on this project. Finally, I would like to thank Telma Gimenez, the online event moderator, whose vision and commitment to global citizenship has resulted in this second collection of papers, which I hope will not only further the debate around citizenship and language teaching, but will also reach an ever-growing global audience for intercultural understanding and dialogue.

Christopher Palmer
British Council

Preface

Global citizenship has become one of the most important issues for English language teachers around the world, as we witness the growing importance of this language in the international scenario and its incorporation as part of the discourse of socio-economic inclusion. This is owing mainly to the recognition of the interdependence among countries and advances in communication technology that have created opportunities for greater contact between people from various parts of the world. There is a growing sense that local problems are in fact connected to wider social processes in a global scale. The English language plays an important role in creating a global community and developing planetary citizenship. Consequently, the education of learners to enable them to participate in the global forum has brought new challenges for teachers who have to go beyond the traditional 'tools of the trade'. There is a whole new world to be explored.

In order to help teachers in this journey of exploration in 2005 the British Council organised a seminar entitled 'Global citizenship and language learning: education in a multilingual world', attended by teachers, lecturers, researchers and administrators from all continents, in both face-to-face and online modes of participation. It was the first event that provided 'live' coverage, enabling professionals to interact with the discussions via technology. For this reason it created a more global forum that brought together experiences and ideas from both the UK and the participants' countries.

In order to gather and disseminate some of those ideas *Global citizenship in the English language classroom* brings contributions from both presenters and remote participants. Following Audrey Osler and Hugh Starkey's *Citizenship and Language Learning: international perspectives*, published in 2005, this collection aims at offering ideas and practical suggestions on how teachers around the world have tackled the teaching of English within a citizenship education perspective. There are seven chapters, from authors working in different parts of the world united by the same eagerness to go beyond the development of linguistic skills in their English language classes. These texts can be broadly divided into two main categories: reports; and proposals for implementation. Under 'reports' we have five chapters that deal with courses, teaching materials, research and curriculum innovation. The two remaining contributions can be seen as proposals for implementation of a global citizenship perspective in English language classrooms.

A practical example on how to develop intercultural awareness as part of citizenship education comes from Bulgaria, with the text written by Elena Tarasheva. With the European context as background, she reports on a course developed at the New Bulgarian University, where students had a chance to explore the British media as a way to enhance their critical thinking skills. The use of the European Citizenship Education Matrix showed that the materials fulfilled the criterion of providing knowledge of current affairs while enabling the comparison with home issues. The evaluation carried out at the end of the course revealed that the students rated the course as very useful in terms of relating to real issues, developing practical skills, learning about the target culture and how to work independently.

Still under the heading of course reports, Susan Hillyard describes her Argentinean students in a special project in a small institute in Buenos Aires. Global issues were considered a gateway to introducing critical citizenship skills at post-proficiency level. By bringing the students' own voices and reporting on the rationale adopted as well as some of its activities used in the course, Hillyard gives teachers plenty to think about.

An experience of creating classroom materials to develop critical literacy is the object of the text by Clarissa Jordão and Francisco Fogaça, from Brazil. They were involved with the state Secretariat of Education, who were offering teachers a new approach to English language teaching in public schools. During 2006 they put together a resource pack that embodies the principles of a critical paradigm. Its use should provide students with opportunities to 'challenge their own views; to question where different perspectives (including those allegedly present in the texts) come from and where they lead to'. The aim is to have individuals who think

of themselves as critical subjects, able to act upon the world. Since teaching materials project actions for the 'actors' in the classroom, the authors hope that by using them, teachers and learners will be better equipped to see themselves as critical global citizens.

Still in Latin America, Esperanza Revelo Jiménez discusses the Colombian context where there has been a concern with developing citizenship competencies in schools. Her contribution focuses on the question of how teachers are going to cope with this new demand. She stresses the role of higher education institutions in promoting education for democracy and training teachers in ways that reflect citizenship values. She finds inspiration in projects developed by other organisations and institutions and urges Colombian teachers to face the challenges posed by a multilingual world.

Identity and human rights are interconnected, according to Sabiha Khuram, from Pakistan, who wrote the last text in the report series. Her participation in a previous seminar sparked her interest in piloting the textbook *Rights in Deed*, which was produced for the Romanian context. Working in a completely different environment, she got involved in a project to introduce human rights in the language classroom. In her view, Pakistani students need to develop new identities through human rights education in a world where English is becoming the dominant language. After exploring the students' reactions to the textbook she was responsible for a seminar for teachers. Her reflections on both experiences reveal some of the challenges of introducing a new curriculum proposal for reshaping ELT in Pakistan.

Considering alternative ways of dealing with global issues, Vanessa Andreotti introduces a radical new approach to global citizenship education by discussing the experience of the Open Space for Dialogue and Enquiry (OSDE) methodology as part of an international educational project. By comparing this with what she called 'approach 1', she highlights the unquestioned power relations underlying most of the traditional ways of bringing citizenship education into the classroom. OSDE, on the contrary, exposes – though does not propose itself to solve – the conflicts inherent in education. For her, its potential benefits include the development of 'independent/critical thinking and more informed, responsible and ethical action'. The project has the objectives of promoting critical literacy and independent thinking through the creation of 'safe spaces for dialogue and enquiry', as suggested by its name, about global issues and perspectives. Andreotti also gives a series of practical steps and further references for teachers interested in joining in the project.

The theme is taken up once again by Telma Gimenez's text, in which she explores critical discourse analysis as a way of creating greater sensitivity to how our lives have been shaped by competing discourses represented by both verbal and non-verbal language. She exemplifies its use in the English language class by presenting a unit about 'migration' that has the purpose of raising awareness about different modes of representation of the immigrant, and linking them to the student's own views. The activities aim at enabling learners to identify the way in which language shapes the construction of reality, and therefore, promotes critical agency.

The diverse interpretations teachers of English around the world have been giving to the task of promoting global citizenship in their classrooms are reflected in this collection with understandings that range from a more prescriptive approach to a transformational one. As such they bring the potential for new approaches to be tried out in different contexts. We hope the initiative of making these views and ideas more publicly available will inspire teachers to experiment and evaluate the results. The world is changing rapidly and as educators teachers of English are being required to take a stand on political and ethical grounds, making informed decisions about why and what to teach. It is our hope that this book will succeed in helping teachers to move in that direction.

Telma Gimenez and **Susan Sheehan**

Chapter 1

Integrating citizen education into English language courses for university students

Elena Tarasheva

Introduction

This paper presents research carried out at the New Bulgarian University (NBU). The purpose of this research was to explore whether integrating citizenship education into the teaching of English can increase the motivation of the students and improve their language proficiency. This presentation is divided into three parts. First, the rationale for the course is outlined; second, the course is evaluated on the basis of the European Citizenship Education Matrix (ECEM); finally, feedback from the learners is explored.

The rationale – why citizen education?

Language teaching is always about something. Medgyes (1998, p. 25) divides the content of language lessons into two categories: 'content carrier' – which exemplifies and stimulates active language use, as opposed to the 'content proper' – the purely linguistic issues to be taught about a foreign language. Courses in general English use as their 'content carrier' everyday and curiosity topics. Academic English with a broad focus (Flowerdew and Peacock, 2001, p. 14) – lacking orientation to a specific subject – picks topics from various sciences. However, it is a moot point whether the content is transparent enough for the students to practice their skills. Additionally, it is the policy of the NBU during the first two years to give the students a broad introduction into academia and the arts, rather than a narrower focus on a specific field. Therefore, the content carrier for classes in Academic English needs to be non-specialised and sufficiently transparent for the students.

It is known that at high school learners develop an aversion to topics reappearing in general English courses, regarding them as too trivial (Ministerial Action Group on Languages, quoted by Starkey, 2005, p. 35). A few comments from my own practice of university lecturer illustrate this point: 'I hate happiness! Ever since I started learning English we have discussed it at least twice a year'; 'The more we discuss my ideal house, the more I think I'll never get to build it'; 'Please do not entertain me at English classes, I have come to learn and not to play games'. Moreover, most of the popular courses have been taught to the students either at high school, or at one of the numerous private schools.

Furthermore, my needs analysis revealed that what students suffer from most is culture shock from contact with the specific institutional culture of a university, as different from the culture of the high school. Critical incidents mentioned by students included a lack of orientation on the premises; an inability to communicate with university staff; and a misunderstanding of the value systems at work at the NBU. Therefore, an acculturation course was designed to help students adapt to the new environment by developing their intercultural competence. This is where intercultural training meets language teaching and becomes the content carrier for learning English. The foreign language, for its part, is seen as the step back from the picture of a basically native environment – a Bulgarian university – thus allowing a critical distance to better perceive the cultural practices and values.

Along with courses in ethnography and culture-specific rhetoric, the intercultural complex includes a course on the British media, which is expected to sharpen the cultural sensitivities of the students and their

analytical skills for critical assessment of reality. In line with the educational strategies of universities, the component needs to be 'intercultural education' rather than 'training' – therefore the cognitive component has to be strengthened and the strategies have to be developed in an informed way.

A content carrier with intercultural impact and a strong cognitive component appears to be the picture of world events as depicted by British newspapers. Getting to know the world, and thereby developing skills to understand and engage with topical issues forms part of citizen education. Its conceptual framework was instrumental in organising the teaching of the language at university level with impact on the cognitive, academic and citizen capabilities.

Language and citizenship

The NBU has adopted the Common European Framework of Reference for Languages (CEFR) as a guideline for language assessment. Therefore the course had to adopt its objectives in terms of language competence. The CEFR proposes a broad definition of language use and learning, including general competences, communicative language competences, and an understanding of the specifics of the contexts of language use, as well as general cognitive capabilities (CEFR, 2001, p. 9). Consequently, it is appropriate to define broad target competence as the knowledge, skills and attitudes that allow the students to follow the news as presented by the British media.

The intercultural skills formulated in the CEFR include:

■ the ability to bring the culture of origin and the foreign culture into relation with each other

■ cultural sensitivity and the ability to identify and use a variety of strategies to contact those from other cultures

■ the capacity to fulfil the role of cultural intermediary between one's own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations

■ the ability to overcome stereotyped relationships. (CEFR, 2001, p.104).

All of these skills feature in the course described here. The media bring people into contact with not only target and source cultures, but also with the wide range of cultures covered in the news. Cultural sensitivity is fostered by recognising the mediating role of newspapers – they are not a mirror; instead they project values and agendas that need to be understood in order to get the most out of the information contained in them. Recognising the mediating role of newspapers is also meant to serve as a model for any mediation – informed by specific outlooks, aimed at a selected target audience, and geared to incite particular attitudes. As for stereotypes, newspapers are often agents of stereotyped presentations. However, critical reading allows stereotypes to be tackled by analysing and contextualising their use. Additionally, the situation in Bulgaria does not yet allow much international travel, so the media remain a major source of direct contact with other cultures.

With regard to ingraining specific learning issues – much needed to avoid the problem of trivial topics – Byram's (1997) concept of critical cultural awareness (CCA) was evoked in designing the course. CCA presents an ability to engage with social reality, as its French title suggests – *savoir s'engager*. The competence is based on cognitive, evaluative and action-oriented criteria. Byram's (1997:63) definition is: 'the ability to evaluate, critically and on the basis of explicit criteria, particular perspectives, practices and products in one's own and other cultures and countries'. Such an objective is clearly defined and lends itself to transparent evaluation, at the same time suggesting a methodology for developing that skill.

The students on the media course described here were asked to evaluate the media representation of events on the basis of the specific profiles of the respective newspapers. To compare how a left-leaning broadsheet presents an event, as different from a right-wing tabloid; to discern anti-power block attitudes

and populism; to relate the editorial policy to the prospective profile of its readership; and to react to topics such as violence and crime. The criteria, of course, evolve from media research (Bell, 1991).

Risager (2005:14) prefers to think of critical cultural awareness as a result, rather than a part of intercultural competence. With a view to teacher training, she writes:

> **'The development of intercultural competence ought to lead to a critical cultural awareness and a political awareness of oneself as a citizen. I would add that it ought to lead to a political awareness of oneself as a citizen of the world. This is because I feel that language teachers, by virtue of their experiences with various languages and various language areas have special opportunities to contribute to developing the global vision and involvement of their students/participants.'**

It looks as though Risager is suggesting that having developed intercultural competence (not stated how), one will automatically become a citizen of the world. My course, however, approaches the issue from the reverse angle – engaging with the political agenda of the day is a guided process, the learning *per se*, through which students improve their language and intercultural competence. From a cognitive point of view, active citizenship presents a broader and more challenging subject matter than language learning; its agendas are more practical and pragmatic than those of language improvement. The skills and attitudes for active citizenship are much easier to define and teach than the fuzzier domain of intercultural communication. Moreover, expecting citizen skills and attitudes to develop of their own accord, without setting an example at least for the young people, is risky or even ill-advised.

By the time students come to university, they are expected to have acquired knowledge of topics such as food, transport, meal times, customs and celebrations. Knowledge about the social and political organisation of society, and about the institutions of democracy would be a level above the day-to-day concerns and require more critical thinking and better analytical skills. Besides, they are in an area where high school, at least theoretically, is expected to have developed elementary knowledge with a view of the home culture. The course in media was expected to bring a comparative focus with a range of new cultures.

It was also important that the delivery mode reflected the principles of intercultural and political education. To that end, most of the activities were designed as group activities; special tasks involved collective forums for discussing issues and arriving at collective decisions. Time was allotted for every student to voice his or her opinions on the issues.

There follows a synopsis of the course objectives. It adopts a broad understanding of language competence, combining knowledge about society, communication and language, language and intercultural skills, as well as ingrained know-how about sustainable learning. The scope of knowledge from previous language learning experiences is 'promoted' to a higher level with the media belonging to this higher level. The target skills are of analytical nature – to discern bias while deriving information from a document – as well as practical skills such as negotiating a common view, working collectively and sharing with a wider student community.

Description of the course

The course was run three times – as a summer course in 2005, as a regular course in the 2006 spring semester at the NBU and as an in-service training for officials at the Ministry of Foreign Affairs in Sofia. In each case it was advertised as an experimental language course for learners with some knowledge of English. It so happened that mostly people with high language competence (B2 and above) volunteered for the course. Nevertheless, they all confessed that they had difficulties with the genre.

The lessons first introduce a methodology of analysing media texts, and then time is given to the learners to apply it on their own to news items, using the web pages of British newspapers. Each session exploits the news on the specific day, so the topics follow the agenda of the events in society. The analytical models include activities familiar from media studies, as well as my own creations:

- 'unpacking' headlines – making simple sentences with all the words in the headline

- matching the abstracts (the first sentence summarising the article) to the respective headline

- arranging the stories in order of significance – which story is likely to be under the masthead and which ones would follow

- comparing the coverage of the same event in different newspapers

- analysing the illustrations to the respective stories

- creating a digest of the press.

What follows is an evaluation of the contributions to global citizenship education. As a benchmark, I employ the citizen education matrix (T-Kit for European Citizenship, pp. 64–65).

Evaluation

The course materials are the news of the day as reported by the British media. Therefore this fulfils the criterion for *knowledge of current affairs*. Additionally, the news items often relate to specific *features of life in EU countries and the world*. The learning potential includes concepts such as *backbenchers, the National Health Service* and *old-age pensioners*, and collocations and specific jargon, such as *rule out, account for, in the shadow of, to be charged with, in a bid to secure approval, root out* and *draw to a close*. An interesting observation from the course is that jargon connected with civil society, such as *whistleblower, watchdog* and *grass root* does not have a direct equivalent in Bulgarian. The absence is indicative that in Bulgaria such practices are unknown; therefore no referring terms have been coined yet. The introduction of the terms in English through language classes may be considered a step towards adopting the social practices in our conceptual framework and in life.

What has been more interesting was the potential for *comparison with home issues*. Generally, similarities evoked surprise while differences appeared the rule at the beginning. This was considered a sign that attitudes of isolation and rejection of common ground prevailed. Towards the end of the course, however, things gradually slipped into an expectation of similarity rather than difference. Students were initially surprised to read that pensioners in the UK also have the problem of low pensions, like those in Bulgaria. Later on, when trying to guess the meaning of the word 'hike', they concluded: 'The price of gas is going up in Bulgaria, the same must be the situation in England, and so "hike" would mean "increase".' It is too early to believe that integrative attitudes are settling in, although such discussions might be a step in this direction.

Comparisons of social practices were most welcome: abortion pills – unavailable in Bulgaria; the pairing system in parliamentary votes; and the protocol for receiving presents by civil servants. Learning about such practices was perceived as a useful extension of life experience but, more significantly, they added to the evaluative mechanisms of real-life events. For instance, the Bulgarian press is full of articles criticising local MPs for their constant absences from parliament sessions. A review of the pairing system in English parliament in connection with an article incited discussion informed by knowledge and a true comparative criterion.

A comparison between the diplomats and the students reveals that different topics were of interest to each group. While the diplomats spent hours discussing the difference between 'bail' and 'parole', the students passed on the matter as a mere oddity; conversely, the students spent a long time on A-levels, Bachelor and other degrees, while the foreign officers were uninterested.

The type of *knowledge about the target culture* brought with media texts is even more valuable because it comes with public attitudes to certain behaviours: 'So the British are outraged that the demoted minister plays croquet in a governmental estate.' (a reaction to 'Backbenchers in open revolt over Prescott' in *The Times* of 29 May 2006), and 'What is wrong with political parties being treated as charities?' (reaction to 'Labour wants political parties treated as charities, complete with tax relief', in *The Independent*

of 25 May 2006). I encouraged discussion and comparison, trying to maintain explicit criteria to prevent stereotyping.

The course emphasised the *anti-violence* attitudes of the students. News items were ranked in significance by the newspaper. I found the news-ranking activities particularly stimulating for the expression of personal opinion. By the third run of the ranking activities – the news in a newspaper in jumbled order to be arranged in order of significance – students realised that no matter how strictly they try to adhere to Galung and Ruge's criteria (1965) and to the paper profiles, they never achieved the newspaper's actual arrangement. So it was a challenge to put forward a personal arrangement that reflected the students' own views, rather than trying to achieve the original layout. Even students reluctant to engage with political issues were prolific in these activities.

The comparison of the coverage of the same event by different newspapers contributed to the development of a number of skills and attitudes, proposed with the European Citizenship Education Matrix. Mainly, and most significantly, it contributed to the skills for *change management* – analytical skills, critical and argumentative thinking, and evaluation. For instance, comparing the coverage of Bush's slip-up at the G8 summit in *The Daily Telegraph*, the *Guardian* and *The Independent*, the foreign officers initially said: 'It is basically the same thing.' When prompted to analyse the positive and negative elements in each abstract and headline, they immediately discovered that the *Guardian* focuses on the positive – Blair is even given credit for discovering the open microphone, while *The Daily Telegraph* and *The Independent* pile up negatives, as the quotes below reveal:

> **'Yo, Blair, how are you doing?' – overheard chat reveals the real special relationship**
>
> During a quiet moment at the G8 summit yesterday, Tony Blair and George Bush swapped candid views on the Middle East. Only after several minutes did Mr Blair realise that a microphone had been left on – *Guardian*, 18 July 2006

> **Slip-up reveals Bush and Blair's gossip secrets**
>
> The recording will be seized on eagerly by the leaders' critics, who have long argued that Mr Blair is over-keen to please Washington and that Mr Bush sees the world in rather simple terms – *The Daily Telegraph,* 18 July 2006

> **'Yo, Blair' overheard at the G8: the truth about our special relationship**
>
> Capping a miserable G8 summit for Tony Blair, President George Bush has spurned an offer from the Prime Minister to go to the Middle East as a peacemaker, after deciding that he would rather send the US Secretary of State, Condoleezza Rice – *The Independent*, 18 July 2006

Argumentative techniques were widely exploited while comparing coverage. The application of critical skills lead students to generalise that broadsheets tend to report facts, while the tabloids have an emotional focus:

Emotional focus	Factual focus
Blair exclusive: I refuse to fold (*Daily Mirror*, 8 May 2006)	**Left's 'plot' to oust Blair** (*The Times*, 8 May 2006)
PM: I'll crush rebels (*The Sun*, 8 May 2006	**Labour at war over plot to oust Blair** (*The Daily Telegraph*, 8 May 2006)

While *The Sun* and *The Daily Mirror* prefer to stir feelings in a graphic, action-like plot: crushing rebels; refusing to fold, *The Daily Telegraph* and *The Independent* pack the headlines with facts: the left are organising a plot; they are fighting among themselves; and plans have been made to oust their leader. This is a good example how rhetoric analysis and citizen education 'feed' each other.

The students' voices

The outcomes of the courses were evaluated only in terms of language competence because these were the institutional parameters of the experiment – to find out whether citizenship education could make the content carrier for successful language courses. The increase of language proficiency was great – more than ten per cent – which leads to the conclusion that citizenship education is an excellent content carrier for language learning.

In terms of the cognitive components of citizenship, I found that the students have:

■ learned how the media work

■ learned how to cope with representations

■ learned how to deal with conflicts (among the group) in non-violent ways

■ learned about social roles, and how to understand different needs

■ developed a passionate and determined attitude to tasks (the course, in this case).

Most students found all the components of the course useful. The greatest merit of the course, however, was the use of modern, topical texts, as the absolute number of respondents choosing this component was the greatest and the opinions that it has been less useful are fewest. Almost equally satisfied were the students because the materials were related to real life and because they learned about the target culture. Culture learning, for its part, appears to split opinions – relatively more students opted for the denominator 'useful to some extent'. A volunteered explanation was a comparison with the course in cultural studies where the range of topics was greater and more varied. It may be tentatively suggested that learning about culture would set off different aspects of citizen education, rather than language learning.

The evidence of satisfaction is corroborated by the attendance. Forty-one per cent attended all the classes; 47 per cent missed one or two classes. Given that attendance is not obligatory at the NBU, and many students prefer to follow the lectures from a distance, this is no mean achievement.

Conclusions

It would seem as if learning English through the medium of the British media motivated the students, helped improve their language skills and made a step towards developing citizenship skills by:

■ keeping students informed about current events

■ developing critical thinking skills

■ providing information about the target society, including information about attitudes to certain phenomena

■ developing their understanding of civil society and its institutions

■ instilling attitudes of tolerance to otherness.

This is done using collaborative learning, active involvement and mutual respect. More options need to be explored in terms of employing citizen education concepts, such as human rights, forms of citizen participation in society, and comparing the content of terms associated with active citizenships in different languages, among others.

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Chapter 2

English language and the global citizen: voices from an Argentine classroom

Susan Hillyard

Introduction

This paper relates to the implementation of a special project, started in 2006, in a small institute for second language acquisition in the province of Buenos Aires, Argentina. It was felt that Argentine society is remodelling itself through its young people towards a 'light' model where the old traditional values of community loyalty, family cohesion, respect for education and an understanding of universal values are constantly being undermined. As a fledgling democracy, with no formal training of teachers to educate young people for citizenship, a critical course on the study of global issues was considered to be a small step to changing attitudes and perhaps contributing to that end.

This text explains the course design, the models used as the fundamental philosophy, the changing roles of both students and teachers in the classroom, the necessity to teach thinking skills and some strategies among many used in the course. Finally (in Appendix 1) we hear from the students themselves.

The course design

The voices of the students come from the context of an Argentine institution where English is taught as a 'second' language. The institute is known for its innovative approach in teaching English for communication, through task-based learning, content areas, art, games, songs and other non-traditional methods.

The students took part in a post-proficiency course launched as 'A critical approach to global issues'. It introduces a number of new ideas for teaching creative and critical thinking skills, all related to global issues, through English for undergraduates. The skills are introduced either through content area topics such as discrimination, equal opportunities, racism, human rights in general, globalisation and world economy, health, the impact of the media, consumer education, environmental concerns, conflict and peace, poverty, use/misuse of natural resources, peoples of the world, earth care, fair trade, indigenous knowledge, the arms trade, genetically-modified organisms (GMOs), homelessness, disappearing languages, social injustice, perceptions and stereotypes, sustainability, living in a world at war, and refugees – or through activity-based collaborative learning and strategies that encourage certain types of thinking.

The student voices reveal that, as we already knew, they had not been involved in this type of learning environment before and that although surprised at first, they began to see how it was worthwhile. They realised how it contributed to their developmental processes not only as language learners but also as positive young people who wanted to contribute to a better world. Certainly, the course has already raised their awareness as to their responsibilities as citizens of a capital city in a South American country, especially in their new understandings of the extent to which human rights are violated in routine daily life. They have begun to see the relevance of watching the news, reading a newspaper and forming opinion on global issues, based on knowledge. The extent to which they will feel they can participate at a global level remains to be assessed.

It was purposefully intended that we should offer something quite different from the usual courses provided by institutes and certainly different from any courses available from national schools in the public or private sectors. As former British Council Director-General David Green notes in *Citizenship and Language Learning* (2005, p. vii):

> **'The school language classroom provides a non-threatening context in which to discuss topics of concern to children and adolescents.'**

The group of five students had already completed and passed the Certificate of Proficiency in English CPE, so we did not have a further examination course to offer them from the Cambridge suite, which they had followed for a number of years. They wanted to develop and further their communicative English language competence, but did not have a great deal of time to devote to homework assignments as they are at university full time and, in some cases, are holding down a part-time job to pay for their studies.

The philosophy underpinning the course centres on a number of ideas related to intercultural communication, reading about and understanding global issues and the changing roles of both the language teacher and the language student in embarking on this kind of project. In this paradigm the classroom becomes a space for open dialogue (OSDE methodology) as discussed by Andreotti (see Chapter 6) in order to open minds, and hoping to empower, in the long run, young people who can understand more about their own world, and its relationship to the rest of the world and who feel that what they think matters to such an extent that they can effectively have a local and eventually a global, impact.

The models

The models used for the design of the course rely heavily on *Cummins' four quadrants* (1981, p. 12) where embedded contexts and cognitively demanding exercises replace cognitively undemanding tasks conducted in isolation (i.e. unembedded). Another is *Fisher's model of linguistic intelligence – the modes of language* (1990, p. 16), where the integrated skills of reading, writing, listening and speaking, are expanded to include input on the part of the teacher, output on the part of the student and an emphasis on metacognition and 'speech thoughts'.
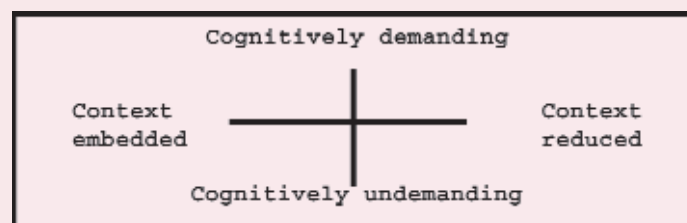
Cummins' quadrants
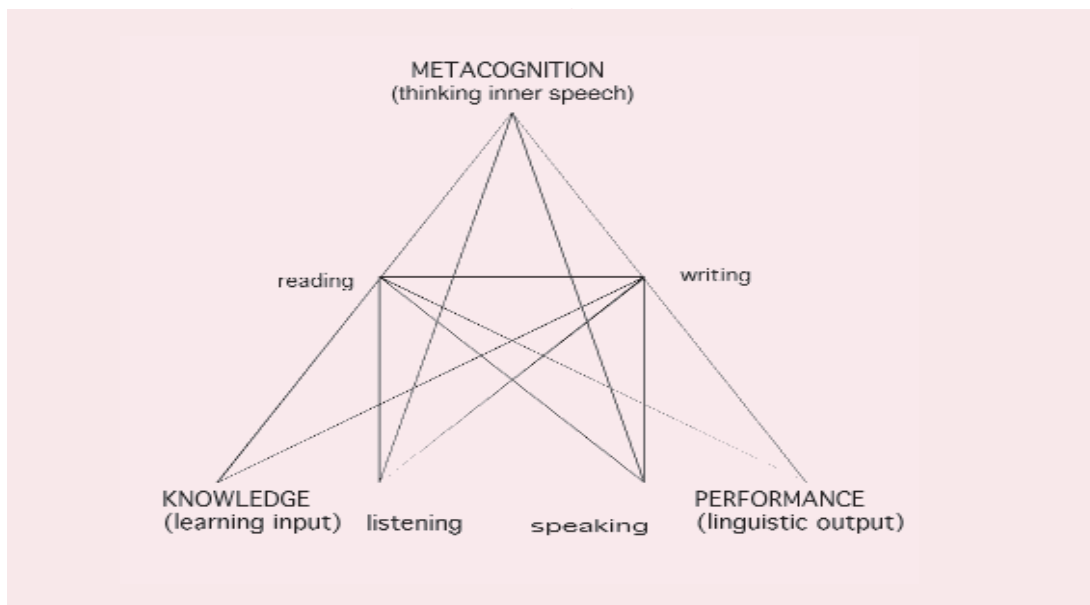
Fisher's model of linguistic intelligence

The changing roles of student and teacher

We feel that the traditional education system, experienced by most of our students, tends to avoid any controversial issues; it gives students no opportunity to ask questions, or to have exploratory questions posed to them – additionally they are unable to express their opinions, or to question authority or the system in any way. It is clear that Fisher's point (1990, p. vii) has generally gone unheeded:

> **'The foundation for thinking skills needs to be laid early in life, for open-mindedness begins in the formative years when a child's identity as a thinking person is being established.'**

Lack of language cannot be cited as an excuse for avoiding this kind of work as these students generally start their English language courses at an early age and so are quite proficient by the time they reach adolescence. What they need, however, is a course that allows them the space to speak and, at the same time, gives sufficient input to stimulate them and offer them appropriate and optional ideas to discuss in a risk-free, non-threatening, yet challenging, environment.

We regard English, with all its potential for exploitation in Argentina through CNN and BBC newscasts, cable television in general, subtitled movies in all the cinemas, English language newspapers/radio programmes and a plethora of English language teaching schools, as a perfect vehicle for fostering cross-curricular, intercultural and cross-boundary understanding. Combine this with an innovative curriculum design and we have a programme to promote new ways of thinking and opening eyes and minds to raise awareness of the changes wrought by globalisation, together with the massive spread of the English language itself. We want the students to feel confident to tackle issues of a global nature, to realise their potential as a thinking, speaking species and to develop citizenship skills of negotiation and community building in a fledgling democracy.

This is not the place to go into the history of Argentine education, neither in the mother tongue nor in the foreign language, but there has not been a tradition of teaching thinking skills nor of expecting students to question the system. In order to encourage students to accept the offer of a new style of classroom it is important for the teacher to study the impact of teaching styles on student response. As Lipman (1982, p. 36) points out:

'We do not sufficiently encourage (the child) to think for himself, to form independent judgements, to be proud of his personal insights, to be proud of having a point of view he can call his own, to be pleased with his prowess in reasoning.'

Inherent in the course is the idea that the teaching and learning process itself must relinquish its transmissive style to move towards a more interactive exchange where a learning community is clearly observable in both teachers and students. The need for questions to be asked on both sides becomes imperative and the grey area of discussion and debate develops into an acceptable place of residence, at least for some periods of time. The teacher ceases to be the provider and keeper of all knowledge but the facilitator of a learning community. So, the classroom becomes learner-centred versus teacher- or syllabus-centred, and natural human relationships replace authoritarianism. The students begin to see themselves as contributors to a continuing debate and members of a community that cherishes their participation as thinking adults. According to Ryle (in Fisher, 1990, p. vi):

'"Knowing that" is based on "propositions and facts" and "knowing how" on "understanding, possessing skills, techniques, trained capacities to perform in practical situations".'

The relationship among the students themselves changes when they start to really, truly listen to the views of others, rather than answering test-like questions, which have more to do with language than to do with life. Thus the roles between teacher and learner become blurred and the spirit of the classroom is enriched through sharing and airing. This is not to say that the language is ignored or relegated to a lower and less important rung on the ladder, but it is acquired in a more natural manner when the students use it for a truer form of communication. The language becomes the vehicle for the transmission of ideas and opinions and the correct form is put aside for a while. The maxim becomes: confidence first, fluency second and accuracy third. In this way the students begin to enjoy using the language for what it was meant, that is, for the skill of true human interaction or communication of the human condition. The search for personal identity is encouraged in place of a superficial learning of knowledge. The inner life of each student is tapped so they begin the to-ing and fro-ing of matching the inner with the outer, seeking a personal and original overview of themselves within the world, understanding a little more of their roles as global citizens who can construct their lives, and make a difference to their local environments and their personal relationships.

Teaching thinking

The need to promote a culture of peace and of thinking in schools has long appealed to me and much of this work is underpinned by the work of Tishman, Perkins and Jay who, in their book *The Thinking Classroom* (1990, p. 2), propose six dimensions of thinking styles to be taught:

- **a language of thinking**: words that describe and evoke thinking or refer to mental processes and mental products

- **thinking dispositions**: inclinations, values, sensitivities and habits of mind that benefit productive thinking

- **mental management**: the critical role of metacognition and the spirit of self-reflection in good thinking

- **the strategic spirit**: learners' self-directed use of thinking strategies

- **higher-order knowledge**: the teaching of the 'structure' rather than the body of factual knowledge of a subject and the way people who work in a discipline think and carry out their job

- **transfer**: the active transferring of knowledge and skills from one context to another.

Not only this, but it is clearly stated in the British National Curriculum guidelines that the following skills are to be encouraged: information processing, reasoning, enquiry, creative thinking and evaluation.

I may be wrong, but it would seem to me that by encouraging a culture of thinking we are half way to encouraging a culture of peace. As Audrey Osler (2005, p. 6) says in her article 'Education for democratic citizenship':

> **'We defined the aim of global education as follows: to build a global culture of peace through the promotion of values, attitudes and behaviour which enable the realisation of democracy, development and human rights.'**

In order to develop these values, attitudes and behaviours, thinking skills must be embedded in the fabric of every language classroom.

The skill of critical thinking, in terms of establishing our own criteria for measuring values, becomes paramount. The activities and tasks in a course of this nature encourage students to raise their awareness of their powers of analysis, inference, explanation, interpretation, evaluation and self-regulation. In conjunction with this type of thinking they are led to other qualities such as open-mindedness, inquisitiveness, sound judgment, truth seeking, being systematic and developing confidence in their own powers of reasoning and expression. Perhaps the most suitable method for developing these skills is that of reflective learning, a habit that will stay with them for ever and serve them, not only in the formative years, but also in their personal lives and in their professional careers.

Reflective thinking generates the qualities of the educated person, so that we try to facilitate environments within classrooms that encourage tolerance, empathy, sharing, and the, perhaps culturally biased, skill of turn-taking. Changing the roles played by every 'actor' within each scenario enacted in lesson time does not just mean changing the layout of the classroom and moving the furniture around. It means training and explicit intervention. It means the teacher must be willing to relinquish her traditional role while balancing this with an understanding of how these qualities can be fostered in a large group of sometimes unruly teenagers, or maybe a group of reluctant adults. These changing paradigms need to be dealt with in a sensitive and constructive manner so that the group sees the change as helping to promote both language proficiency and personal development.

Strategies

Many strategies exist for developing this kind of work and are well documented. Below are just a few that I have implemented in a number of countries. They have worked well in ELT classrooms full of young learners as well as on professional development courses for teachers.

Think time

This technique can be used before any issue is explored, as individuals are given the chance to delve down into their inner recesses to tap into prior knowledge that they may well not even realise they possess:

- the teacher asks an open-ended question – the answers to which will vary from student to student

- a specified amount of silent thinking time, say five minutes, is stated; nobody may talk or communicate in any way – not even the teacher

- the students are asked to jot down their own thoughts related to the question simply as notes; spelling, grammar and full sentences are not important at this point

- at the end of the thinking/writing time the students should read their notes back to themselves, silently, and readjust anything they want to change

- now they can pair up and share their ideas in twos

- next they can get into groups to find out what other people think of their ideas

- a scribe and speaker can be appointed and they will take down notes and prepare to speak in a plenary session with all the class together

- chair the plenary or later, have a student chair the session and make a web on the board, getting all the ideas into the public forum as a shared reality.

Circle time

The layout of the classroom is moved so that the 'chairs behind desks in neat rows' structure that protects and, at the same time, restricts the learners is altered entirely. The chairs are moved into the middle of the room, placed in a circle with the teacher included in that circle and the desks are pushed to the side or, even better, taken out of the room altogether. The teacher proposes a theme – or, later, when the students are more proficient and have more ideas, the students themselves propose a theme – and it is discussed in a respectful and open-minded manner, ensuring that the students with the quiet voices also get a chance to speak. The strategies of open discussion need to be taught, practiced and implemented on a regular basis for the students to become proficient. (For advice on setting up 'circle time' see Chapter 2, Osler and Starkey, 2005).

Desert (global) island discs (Sampedro and Hillyard, 2004, p. 43)

A number of protest songs are selected by the teacher, and are analysed and reviewed in relation to global issues. Then the students are asked to select and list a number of their favourite songs with a message. They bring the song with the lyrics, play it to the class and say what the message means to them.

The classroom for peace (Sampedro and Hillyard, 2004, p. 87)

Students are asked to think about peace and warring countries in the world today. Then each is given a Manifesto Principle strip from the UNESCO Manifesto 2000 and asked to relate it to home, school, work and daily life. Together the students draw up a contract in the form of a poster to hang up in the classroom.

Games

Use a ball to pass around the circle asking for ideas for brainstorming or revising specific vocabulary related to a particular issue, or play word association, again related to global issues.

Concluding remarks

In using this methodology students can be motivated to develop their knowledge of world issues, past and present, to construct their own opinions by thinking in new ways and to improve their proficiency in English to express themselves. The classroom becomes a model of the democratic spirit and – it is hoped – educates for citizenship and the development of a culture of peace.

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Appendix 1

Matias

I like the way we have to do research and then present the topic followed by our own opinions. It makes me think. I like acting so the role play is good and I want to improve my pronunciation so I sound fluent. The protest songs were interesting as they are old but still true. I like giving my opinion and finding out what others think. It's a small group but we always have something to say.

Gustavo

I'm working full-time and we are expecting our first baby, but I try to come to this course every week, even if I have to rush after a meeting. It helps me to sort out what I think and then to express it fluently. The methodology is different and selecting the songs and saying why for the 'desert island discs' was quite an interesting exercise. It's good to look at world affairs and find out what my peers think. Sometimes it surprises me. I agree with a lot of the criticisms we make in class and how we analyse world issues. I feel the class is very open.

Haydié

As I'm studying economics I'm already interested in globalisation and world economy but I also want to learn about conflict and peace, genetically modified organisms, perceptions and stereotypes, living in a world at war, etc. It was useful talking about September 11 and how each of us regard such an issue.

I liked it best when we did group work for brainstorming and research (especially the one when we brainstormed while throwing a ball to each other) and whole class discussion/circle time and data collection. Mainly the methods that have attracted me the most are those that enable me to see things from a different perspective. I feel I have improved in reading the news (talking about global issues has propelled me to reading the news and keeping myself informed).

This course has been different from others because, even though it has an organisation, it doesn't stick to rigorous structures, but it fosters debate, and it is geared to the interests and needs of the students.

Guadalupe

I think I've learned to be more tolerant and empathetic because we shared a lot of ideas and we could be creative and critical. I liked the think time and the improvisations although I'm shy. I don't usually talk much. Discussions and presentations helped me a lot. I found the research assignments hard but good. I learned better to plan, to search for material, to read the news and understand it and to make better presentations.

Personally, I have learned about human rights, because many of us have never heard of some of them. And this has made us realise how many people in the world are being discriminated against and they don't even have the chance to get things because of their nationality, sex or religion – for example, women in Muslim countries who are not allowed to leave their country when they want to.

Apart from that, it has enabled us to see how the media is in some way 'controlling our minds' and especially our opinions about things, as they only tell us part of what is going on in the world. On top of that, many newspapers, for instance, are controlled by governments so they are the ones who decide what the society finds out about daily events.

By watching the introduction of the movie about gun trade, I was absolutely stunned by seeing through how many places a bullet travels, and the fact that 'its journey' ends with a person's death.

Also something that was interesting was Maslow's pyramid, as I later studied it at university and it is great to see the order it gives to people's needs and how it turns out to be true. I mean, without security you cannot have access to other basic needs.

Juan Pablo

I got interested in equal opportunities, human rights in general, peoples of the world (different ways of seeing and expressing life and its contents, which are common to everyone), social injustice. I think the interactive method is almost a fail-proof method: 1 it heavily considers students' reactions – allows to check if the teaching method is the best for a particular audience; 2 better feedback for teachers, helping to know students and their background better. Learner-centred classes are better, considering the aim of teaching is the student getting insight/information and not the teacher teaching. Interactive teaching is the best option, and is also better for the teacher. I can plan better now and I've learned how to skim and scan so I've got better at reading and comprehension. I was allowed to give my opinion and, even though I thought I would drop the class at one moment, I stayed on.

Chapter 3

EFL teaching, critical literacy and citizenship: a happy love triangle?

Clarissa Jordão
Francisco Carlos Fogaça

Overview

The objective of this paper is to report our experience of the development of foreign language teaching materials to be used in public schools in the State of Paraná, in southern Brazil, as an instance of creating opportunities for students to develop citizenship in the foreign language classroom.

We believe that a sense of active citizenship needs to be developed and schools have an important role in the process. If we agree that language is discourse, and that discourse constructs our meanings, then we may consider the foreign language classrooms in our schools as the ideal space for discussing the procedures for ascribing meanings to the world. In a foreign language we learn different interpretive procedures; different ways to understand the world. If our foreign language teaching happens in a critical literacy perspective (see Andreotti's paper on page 40), then we also learn that such different ways to interpret reality are legitimised and valued according to socially and historically constructed criteria that can be collectively reproduced and accepted or questioned and changed. Hence our view of the EFL classroom, at least in Brazil, as an ideal space for the development of citizenship: the EFL classrooms can adopt a critical discursive view of reality that helps students to see claims to truth as arbitrary, and power as a transitory force, which, although being always present, is also in permanent change, in a movement that constantly allows for radical transformation (Foucault, 1996, a, b). The EFL classroom can thus raise students' perception of their role in the transformation of society, since it might provide them with a space where they are able to challenge their own views, to question where different perspectives (including those allegedly present in the texts) come from and where they lead to. By questioning their assumptions and those perceived in the texts, and in doing so, also broadening their views, we hope students will be able to see themselves as critical subjects, capable of acting upon the world.

Our experience came from a project by the State Secretariat of Education to provide state school teachers of English and Spanish as Foreign Languages with materials to use in their classrooms. This was a pioneering initiative, since foreign language teachers in state schools have had no assistance from the state in obtaining teaching materials, although every other school subject in the curriculum integrates a national project that provides them with textbooks for classroom use. We, the authors of this text, worked as consultants to the foreign languages team of the Secretariat of Education, composed of language teachers who work one shift at the office and part-time in the classroom.

In 'The project' on page 22 we briefly describe the project in which the teaching materials were produced, pointing out our perceptions of the contexts they were aimed at. 'The teaching materials: components and criteria for selection' on page 23 briefly describes the teaching materials, how they are organised, and their different components. It also highlights the criteria that informed the selection of the texts used in the activities we developed and the reasons why we chose not to produce a coursebook, but rather a resource pack – a set of flexible teaching suggestions. The section on the pack (on page 23) brings some details about the main characteristics of the resource pack, as well as how it is organised and how it relates to

different aspects of the critical literacy approach to language teaching and learning that informs our work. Finally, we point out some questions we contemplated during our work, though we believe they still need further investigation. We also stress our expectations as to how this project will be further improved in the near future.

The project

In Brazil, the teaching of at least one foreign language is compulsory at all educational levels, except during the first four school years and at university level. The choice as to which language will be taught is left entirely to each school. However, the 'choice', like most choices in other aspects of life, is determined by the contexts we live in – by our beliefs and the possibilities presented to us. Most schools in Brazil tend to choose English, not only because of the general belief that learning English would give students more opportunities in the job market, but also because there are more teachers of English than other languages working in the state school system. Setting aside considerations as to whether or not the inclusion of EFL in the school curriculum has actually given state school students more opportunities for having better lives (whatever 'better' might mean), or the fact that most of the foreign language teachers hired by the education secretariats are EFL teachers, the reality is that English has been the main foreign language taught in schools in Brazil. However, the Brazilian educational authorities have placed the area of foreign language teaching as their last priority, and EFL teachers have been mostly left to their own devices. An example of this is the National Textbook Programme, a Federal project that aims to provide state schoolteachers and students with textbooks for classroom use. Every compulsory school subject is included in the project, except for foreign languages. Recently, Spanish as a foreign language was also included in the government programme, but English continues to be omitted.

None the less, occasional efforts are made on the part of the educational authorities. From 2001 on, the State Secretariat of Education in Paraná has developed different projects for the development of materials for all compulsory subjects, including Spanish and English as foreign languages. Such projects have varied from the design of online activities to be virtually shared among teachers (the Dia-a-dia Educação website)[1] to the localised piloting of national and international coursebooks. Nevertheless, most teachers have been reproducing and writing their own materials individually, or adopting coursebooks at their own discretion, instead of working collectively so as to find better solutions to their classroom challenges. This situation brought about many problems that the Secretariat wanted to avoid, especially the use of radically different teaching and learning approaches in schools and the monotonous repetition of content from grade to grade and school to school.

The project was initiated because of the need to present teachers with materials for classroom use that could easily be integrated within the new parameters that had just been issued by the State Secretariat of Education in their preliminary version. It was loosely designed at its initial stage, and when we first joined the project it was still being defined as either the design of a complete coursebook or the elaboration of supplementary activities for the teachers. It soon became clear to us, the consultants and the teachers directly involved, that the reach of the project would not allow the development and piloting of original teaching material. Therefore, it was a consensual decision to produce *suggestions* for teachers in dealing with a certain selection of pre-existing materials (called 'texts' in a definition that will be explained in the next section of this paper) under a coherent teaching approach. Thus, teachers and students of foreign languages would be presented with a number of previously selected texts to work with in their classrooms, and the teachers' materials would be accompanied by comments on the potentialities of the texts for foreign language teaching based on the same teaching approach. The critical literacy approach was

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[1] Available at www.diaadiaeducacao.pr.gov.br/portals/portal/educadores.php. Dia-adia da educação is a website for public schoolteachers organised and updated by the Secretariat of Education in Paraná State. It brings news, teaching resources, articles, links and school projects for all schools subjects, including EFL.

selected in accordance with the preliminary version of the state educational parameters, the only version of the parameters issued by the state government that were available from the beginning to the end of the project (more details in the next section). This was where we, both consultants and the foreign languages team, started.

The materials were then selected and commented on by the project members, who also wrote an introductory text presenting the theoretical background of the teaching and learning approach chosen to inform both the selection of texts and the suggestions for the teachers. The different sections of the resource pack were also established by the team who elaborated on the material, and will be described in more detail in the next section.

The teaching materials: components and criteria for selection

The set of materials, or resource pack, is composed of a selection of 32 texts, eight of which include classroom practice suggestions for the teachers. The kit includes eight posters, 32 transparencies, and a multimedia CD-ROM containing all the files that are part of the material, including audio and video files.

The guidance for the teachers, which accompany eight of the 32 texts, is intended to help them perceive the connection between the activities proposed in the materials and the broader educational purposes underlying them. The collection of texts, to be used by the students, is also composed of the 32 texts selected in the resource pack.

The selection of the texts followed certain guiding principles. One of them was their potential educational value in a school environment – out of the belief that it is important to stress foreign language teaching educational principles in state schools. We attempted to select texts that presented not only possibilities of classroom exploration of linguistic aspects, but also topics that allowed the development of the students' critical world views. Another guiding principle was the option of different types of texts, such as folders, leaflets, images, graphics, e-mails, web pages, among others. The layout of the texts, besides the text types, was also taken into account, as well as different structural and linguistic complexities.

Finally, a fundamental aspect to consider in the selection of the texts was permission from copyright owners. We worked only with authorised materials as well as those of public domain, which we believe is a democratic way to make knowledge available to all. In this way, public school teachers and students were offered a variety of texts that circulate within different social spaces, allowing for a wide number of activities concerning text types in the classroom.[2]

The resource pack

The resource pack is for teachers, and presents considerations about the characteristics of the texts selected, their production, consumption and distribution, the reasons why they were picked, possibilities of approaching them in the classroom, the implications of their use in the school environment, and other suggestions. Our purpose was to establish a dialogue with the teachers, not to give them ready-made prescriptions: the document should be seen as a space for reflection and discussion on EFL teaching in state schools. Such suggestions should be considered as just one among many possibilities of teaching practice, and not the only valid and possible perspective.

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[2] We have not intended to classify and organise the texts according to their degree of difficulty or linguistic/thematic relevance. Neither have we determined which school grades the texts should be worked with: such decisions will be up to the teachers. The quantity of texts presented in the resource pack and also in the collection of texts was planned in order to allow each school grade to have around eight different texts available throughout the school year: eight in the 5th grade, eight in the 6th grade and so on. From the total amount of texts, eight of them have accompanying suggestions for classroom activities. However, this rationale was a way only to establish a minimum of texts to be included in the resource pack and in the collection of texts. Decisions concerning the quantity of texts and the grades in which they should be used are completely the province of the teachers inside their schools; these decisions have to be made locally based on local characteristics and needs.

We adopted the same model for all the activities proposed in the document in an attempt to present the teachers with a minimal structure through the sections of each text activity. However, we presented different suggestions on how to approach each text in the classroom and tried to contemplate the specific features of each text. This was intended as an opportunity for teachers to have more choices, compared with traditional textbooks, which follow more conservative theories. We hope this will enable them to make more informed decisions as to how to approach the texts and which ones to choose for their classes.

Each unit of the resource pack is composed of specific sections which are presented as a framework or blueprint for teachers when planning their classes. The sections are: a) preparation; b) text exploration; c) problematisation; and d) hints to the teacher. We believe that when preparing for a class teachers need to take different aspects into account. All the texts included in the resource pack have an introductory part, which presents relevant information on the themes to be discussed in the activities in order to help the teacher focus on specific aspects concerning the tasks. This will help them choose the texts according to their relevance to the students and the contexts in which they live.

The first section – Preparation – is for teachers and students to become familiar with the topic of the unit; it helps set the mood for the whole lesson by relating its theme to the students' lives and thus making it more meaningful. It consists of activities to be done in order to prepare students for the contact with the texts, enabling them to think about their representations of the world, and their previous knowledge, and to share those representations with their classmates and teacher. Some activities suggested in this section are based on general discussions about the theme; others recommend a more specifically linguistic work (with lexical items or verbs, for instance), so that the students may practice the elements of the language that will enable them to read the texts more confidently. Different resources such as pictures, songs, videos, objects and audio recordings may be used in order to prepare students for contact with the text.

The next section – Text exploration – has activities that focus on some of the discursive aspects of each text and on the negotiation of meanings in the process of assigning/constructing meanings to/with the texts. None the less, we would like to stress that we do not disregard the traditional approaches to reading comprehension, which usually involve bottom-up and top-down processing. The teachers are welcome to prepare general and detailed comprehension activities, according to the needs of their students, whenever they feel it is appropriate. The section also includes expansion activities, which aim to establish a relationship between what students produce in the classroom and other social spaces. It also presents teachers with an opportunity for them to systematise and appropriate the linguistic elements introduced by the texts, as they actually produce their own texts through written or oral tasks. Assuming that knowledge is socially constructed and needs to be negotiated, several tasks involving group work and the collective production of meanings are suggested. As Wells (1999) stresses:

> **'It is not necessary for there to be a group member who is in all respects more capable than the others. This is partly because most activities involve a variety of component tasks such that students who are expert in one task, and therefore able to offer assistance to their peers, may themselves need assistance on another task. But it can also happen that in tackling a difficult task as a group, although no member has expertise beyond his or her peers, the group as a whole, by working at the problem together, is able to construct a solution that none could have achieved alone. In other words, each is "forced to rise above himself" and, by building on the contributions of its individual members, the group collectively constructs an outcome that no single member envisaged at the outset of the collaboration.'[3]**

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[3] Available at www.geocities.com/lcmoll/VYGOTSKYWells.htm.

The third section – Problematisation – aims to discuss commonplace assumptions about the world. In the words of Brookfield[4] (1995) 'assumptions are the taken-for-granted beliefs about the world, and our place within it, that seem so obvious to us as not to need to be stated explicitly'. So, this section is an opportunity for the students and the teacher to discuss their assumptions and those implied by the texts in order to make sense of their own social contexts. As Freire and Macedo (1987, p. 29) put it: 'Reading does not consist merely of decoding the written word or language; rather it is preceded by and intertwined with knowledge of the world. Language and reality are dramatically intertwined.'

The idea, in the Foucaultian sense, is not to *solve* problems, to follow a methodical search for a solution, or to replace one solution by another one, but to establish a critical distance in order to *problematise* the world (Revel, 2005). So, we do not subscribe to the idea that truth has to be found, but that knowledge should be challenged. We believe that knowledge is always partial and incomplete since reality is not permanent; everyone, regardless of who they are, possesses some knowledge that deserves respect (thus the use of the plural form 'knowledges'). However, by challenging our assumptions we construct new meanings, which will be challenged repeatedly. The classroom should be the ideal and safe space for reflection and for problematising issues, where students should feel comfortable doing so. While other social spaces may be threatening, in the sense that some hegemonic discourses might prevail and impose themselves in some contexts, in the classroom all the opinions should be welcome.[5] We believe this section will mostly be conducted in the language of instruction, since students do not yet have enough command of the language to be able to discuss the topics in the foreign language.

The political role of the teachers in the classroom is therefore emphasised, since they will mediate the discussions and problematise the different perspectives. Teachers and students become social agents who necessarily perceive themselves as able to transform their communities and societies, as well as themselves.

The final section – Hints to the teacher – includes suggestions on how to deal with possible problems when conducting the discussions suggested in the problematisation phase. We understand that some topics are highly polemical and they should be carefully handled in order to avoid negative conflicts among the students. This section also contains suggestions of websites that teachers can visit in order to obtain more information on the themes, as well as related films, books and different texts. We do not expect teachers to assume an all-knowledgeable role in the classroom – if we view knowledge as something that must be constantly challenged and permanently under construction – but we believe that by knowing about the legitimated knowledge concerning each topic, teachers will have more flexibility when exploring the issues.

Final remarks

The process of developing EFL teaching and learning materials has been a very rewarding learning experience, though not always an easy one. There are many variables we have to take into account when planning materials that will be used for so many different subjects in such diverse contexts.

As much as we expect the resource pack and the collection of texts to be useful resources for teachers when choosing adequate activities and preparing their classes, we also believe some matters are not sufficiently addressed and are, therefore, possible paths of enquiry. These are some of the questions we

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[4] Available at www.nl.edu/academics/case/ace/facultypapers/StephenBrookfield_Wisdom.cfm

[5] When using the idea of a safe space for the classroom, we do not mean to imply that it is possible or desirable to eliminate power from the classroom. We do believe, with Foucault, that the classroom, just like any other space, is always subjected to power relations. And that such relations are potentially restrictive and potentially productive. Their effects depend on how they are dealt with by the participants. What we mean to create in the classroom is a space where students and teachers do not feel threatened or restrained by the power structures that are constructed there, where subjects can deal with power in a productive way, using it to create new meanings, to see things from different perspectives, and to act critically on their meanings and those constructed by others.

have asked ourselves several times during the development of the materials and that somehow have permeated the whole process:

- Are the texts included in the materials adequate for the students in terms of linguistic complexity and relevance, given their EFL knowledge, social backgrounds, ages, and social contexts?

- How much L1 is desirable in an EFL class so that both educational goals and EFL learning are achieved?

- Once grammar is taught according to the students' needs and the possibilities offered by the texts, will language be used by the students in order to allow them to produce new meanings and language?

- Is language systematisation the only or the best path to the production of meanings?

- We are aiming at developing critical citizens; agents who can transform society and their social practices. However, are teachers themselves prepared for such tasks? Are they critical citizens who are aware of their potential and of the educational potential of EFL teaching?

We do not expect, by any means, that the materials will be seen as a solution in all teaching and learning contexts and that they will be regarded as sources to be followed uncritically. That is why we have chosen not to write a coursebook, but rather a resource pack with activities and texts that may be used whenever teachers find them appropriate and whenever the local contexts allow them to.

In any event, we also believe that the development of EFL teaching materials should be the first step towards a more intensive dialogue among legislators, academics and teachers towards finding better solutions that will enable teachers and students to establish and achieve their learning goals. We believe that other opportunities such as teachers' meetings and seminars should be provided, so that we may have feedback from those who are actually using the materials – their doubts, suggestions, reports on their experiences, and so on. We hope that after the material is used by a larger number of schools more light into these issues may be shed and that we may find out whether or not critical literacy, citizenship and EFL teaching can be in fact a happy marriage.

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Appendix

From http://news.bbc.co.uk/2/hi/talking_point/3055286.stm

This news was published about a year after President Lula was elected, and it enables us to establish a relationship between a recently elected candidate (and his campaign promises) and his actions after taking power. It also makes it possible to discuss international expectations towards a popular government in Brazil, since the text was published by BBC News, a British news agency. Regardless of changes that may have occurred in the Brazilian political scenario since then, the text depicts a moment in Brazil's history, which may be compared to similar experiences in different parts of the world.

This text is the reproduction of a web page that contains links to other sections and web pages of the BBC News website, as we can see at the left navigation menu. On the right side of the page we can observe other headlines that complement and inform this piece of news. Furthermore, the page features different headlines related to other subjects on the website. It also brings hypertexts in audio (audio button) and video (video button) and the transcription of questions and answers (top margin) as well as a 'printable version' and an 'e-mail this to a friend' icons.

PREPARATION
You may conduct a brainstorming activity with your students by asking them to think of as many words as possible related to the word 'promises' (or 'politics'). Students may discuss it in small groups and after that you may wrap it up by writing on the board the words and expressions they came up with. Students may justify their choices.

Another possibility is to ask your students to question their parents and neighbours whether or not they still remember the names of all the candidates they voted for in the previous elections and if they have followed their candidates' performances after that. After this survey (which may have been previously set as homework) the class may discuss some possible reasons for the different behaviours that the survey has revealed (lack of political memory, deception, lack of interest, disbelief, or, on the contrary, political engagement, hope, or trust) and the implications of such attitudes to the social and political life in this country.

TEXT EXPLORATION
When dealing with this text in class, it is important to explore the context in which the news was produced and publicised, with special attention to the publication date, to who produced the news, where it was published, and what kind of reader it is addressed. Taking into consideration that we are dealing with a text produced by an international news agency, the text also offers its readers access to some extra information about the president – such access can be noticed when you look at the headlines available on the right-hand side of the text.

Working with cognates can help an initial understanding of the text. Foregrounding known textual elements that students are already familiar with may lead to the construction of consensual knowledge about possible meanings for the text. Building collective readings of the text is a strategy that gives readers more confidence to approach and discuss the text. Students can deduce, from the cognate words, the main ideas in the news and thus feel more motivated to explore other discursive elements.

More strategies that can help the reading process are the recognition and attribution of meaning to the text layout (titles, sections, hyperlinks, menu, photographs, margins). You can ask the students to speculate about the way a

piece of news is organised when online, focusing on the different parts of the text and their main ideas. Such textual organisation is not constant, and it can be noticed from different perspectives. Take the text title, for example: would it be the first sentence on the page, 'Ask President Lula da Silva of Brazil', or would its title be the question in bold letters, shown after the horizontal line that divides the text sections? Another reading could perceive the sentence 'The President of Brazil Luiz Inacio Lula da Silva answered your questions in a special edition of Talking Point' as the text title. What different readings for the text could each of the previous perspectives promote? What is the function of a title in a text? Is it the same in an online text and a regular printed newspaper text?

It may also be interesting to discuss with your student what characteristics are attributed to the president, and how they contributed to creating our expectations as to his performance as president. For example, does having worked as a 'shoeshine' give Lula more or less credibility as a president? Why was this information selected for the news? How can it be useful? To whom? Why? What is the function of such information? How does it influence the reader?

Another characteristic that can be found in this text is the use of hyperlinks, which allow the reader to navigate to other parts of the site and the net. Some hyperlinks on this page are directly related to the main news; others are simply part of the standard layout of the online newspaper directing the reader to its other sections. You can ask your students to identify these two kinds of links on the page. If your school has an internet lab, you can take your students on a virtual trip around the world of online news, visiting other online newspapers such as *The Daily Telegraph*, CNN, and BBC News, and analyse together the different ways online newspapers are organised and how each newspaper differs (or not) from the others in terms of organisation, sections, and layout.

The text presented here deals with the promises made by President Lula in campaign and wonders about the possibility that they may not be met in a four-year mandate. The text, therefore, deals with the relation between an intention and the conditions needed to make it happen. Such a relation can be discussed with your students from this context, and enlarged to more immediate contexts to your students: what would they promise if they were in campaign for presidency? What would they do if they were elected president of Brazil? What if they were elected school headmasters, or community leaders?

Another possible way to approach the subject is to ask students to write a letter in English to the United Nations, or to any world leader, expressing their concerns about the problems discussed in class, such as global warming, pollution, wars, etc. That could be done individually or in small groups. You can tell your students the different parts a letter can have and ask them to remember to introduce themselves (mentioning their name, age, place of residence, school, etc.) and to tell him what they would do if they were the president of Brazil. In the letter, students may give their opinions about cultural, political, economical and social issues. The letters may be shared and compared in pairs, small groups or read aloud to the whole group. Before writing the letter, you can brainstorm with your students some ideas as to what they would do if they were the president, in order to help them with ideas and vocabulary. The group ideas may be the starting point for a deeper reflection about the problems faced by the country. An example of a letter to the president can be found in www.schools.manatee.k12.fl.us/webdisk/751BETHWAILAND/WebPages/letter.pdf – this site shows a letter to the President of the USA by an 11-year-old, explaining what he would do if he were the president for a day.

PROBLEMATISATION
Political participation involves the assessment and follow-up of the politicians we elect. Thus, we suggest that you discuss with your students what has been happening in Brazil since the last presidential elections, touching upon questions such as: what impact has the accusations of corruption against Lula's government and his party had on Brazilian politics? What was the role of the media in the corruption scandal and its impact on society? Have Brazilian politicians changed (or should they have changed) as a consequence of such scandal?

Another possible way to approach the theme is to discuss ethics in politics and the importance of keeping the promises made during the political campaign. Once the candidate is elected because of his or her political programme, would she or he behave ethically in case she or he did not follow what was initially proposed by the programme? Would it be all right to make promises just in order to be elected, regardless of any expectations that may have been raised by such promises? Is it all right for a candidate to change parties during his or her political mandate? What are the consequences of such changes?

The question proposed by this text (Luiz Inacio Lula da Silva is Brazil's first left-wing president for four decades, but has he kept his election promises?), may also lead to relevant discussions in the classroom, once different assumptions and concepts are established. This question may imply that because Lula is a left-wing president he needs to fulfil his campaign promises. What enables us to establish such connections? The fact that the president is left-wing implies that he should have a bigger commitment to his campaign promises or should any candidate, regardless of his or her political party, follow his or her promises?

HINTS TO THE TEACHER
The events encompassed in this text are part of Brazil's history and may be associated to similar experiences in different contexts, irrespective of eventual political changes in this country. Thus, 'to keep or not to keep' promises opens a space for the discussion of individual and collective values concerning the importance (or not) to do what we have promised, considering that the context in which a word was given may have changed and may have been subject to different analysis and interpretation procedures as time went by.

Chapter 4

Exploring citizenship education at the university level in Colombia

Esperanza Revelo Jiménez

Introduction

In Colombia, over the last decade or so, there has been an increasing concern for the development of educational programmes that are focused on the improvement of citizenship competencies in learners. The main target population for such efforts has been primary and secondary school students. Documented evidence of acts of vandalism, intimidation and violent situations in higher education institutions, prompted a group of researchers from Universidad Industrial de Santander (UIS), to explore the issue of citizenship competencies in the collective imagination of the higher education community.

To do so, the research group, Universidad y Ciudadanía, designed an exploratory research study, aimed at describing what members of the UIS community – students, teachers and staff – understand by citizenship. The study attempts to identify the concepts that individuals associate with citizenship, the attitudes they display, and the ways they participate in the decision-making processes at the institutional level.

This paper starts by describing the relationship between academic reform in higher education institutions in Colombia and citizenship education initiatives, stressing the role of universities and colleges in strengthening democracy. Then, it discusses the methodological design proposed by the research group Universidad y Ciudadanía, presenting a sample rubric for the development of citizenship competencies assessment tools in higher education institutions, and concludes by suggesting the need to develop good practices in citizenship education teacher training models.

Citizenship competencies and educational reform

During the 1980s, after 30 years of political conflict and a steady growth in population, Colombians initiated profound institutional transformations, This was an attempt to redefine the role of citizens in government by decentralising traditionally held national power. The rationale behind such an initiative was a combination of arguments favouring citizen's participation, local autonomy and economic efficiency. This scenario soon led to the writing of a new Constitution in 1991, an event that would have a dramatic impact on education, citizenship and democracy in Colombia for years to come.

In the 1980s the nation's concern for education focused on financial management as a means to guarantee access to the system. The advent of a new democratically planned Constitution stirred the people's interest in education issues such as quality, pedagogical processes, cultural contents and results. In other words, the focus shifted from 'pocket' politics in education, to a tangible increase in demand for changes in curriculums, teaching and evaluation systems that would reflect the multilingual and multicultural nature of the population, as stated in the 'new Carta Magna' – as Hugo Chávez termed the new Constitution at the time.

Alongside the increasing concern for the democratisation and modernisation of the state, there were also concrete transformations in the size of public service institutions and a redistribution of budget based on the premise of greater autonomy in education at local levels. Higher education institutions in Colombia redefined themselves during the last decade of the 20th century, moving from a classical humanist mission

into their new-found active role in the construction of a modern democratic society. Universities in Colombia, at that time, had come of age, and were willing to participate, although they lacked the democratic expertise.

Unfortunately, these changes led to a context in higher education characterised by the increasingly violent tone of student demonstrations, heated academic debate on the limits of autonomy, and an increasing climate of anarchy and belligerency on the campuses. As a result, a well-intended, democratically inspired reform ended up becoming an amorphous mess. This, in my opinion, resulted in public universities being plagued by some of the worst versions of corrupt democratic practices and flagrant misinterpretations of autonomy and the social mission of higher education.

I would suggest that an important lesson higher education institutions in Colombia learned from the 1990s was that to succeed in educational reform, it is necessary to address the issue with a systemic, non-linear approach. Educational and social reforms are cultural transformations that require agreement and involvement. Changes depend primarily on the capacities of the individual, therefore changes in education require varied and complex processes of construction of human capital and institutional credibility. For a democracy to act as such it is necessary to count on the democratic ideas and actions of its citizens. Top-down approaches do not work in democratic societies.

Today, the focus of the educational reform agenda is quality assurance at all educational levels. The objectives are effectiveness and connectivity. The resources include a National Commission on the Evaluation of Quality in Education, a National Council of Accreditation, and a more stable economy. However, there is also a central concern about the social mission of educational institutions at all levels.

Exploring citizenship competencies in higher education

The recent history of Colombian universities reflects profound changes in the social, political and economic thought of the people. During the early 1940s the start of industrialisation as a pathway to modernity influenced the establishment of universities. The main objective of this was to contribute to the development of scientific, technical and technological capabilities as cornerstones for the industrialisation of the country. As a result, most universities focused on designing engineering programmes. Later on, during the mid-1960s the influence of revolutionary ideas from Europe and the civil rights movement in North America led Colombian universities to understand their role in the transformation of society. It was at this time that most social science and humanities programmes were created. This shift allowed space and circumstance to taint the universities with political interests, which in turn, generated a reaction movement that defined universities as places where knowledge was to be constructed. The result of this new phase was a concrete emphasis on the development of research units and projects, the connection of research groups with international organisations, and a university climate turned inwards. Universities distanced themselves from their communities.

Currently Colombian universities interpret their mission as central to the development of *political thought*. In a way, I see it as a renewed conscience about its role in social change, characterised by the need to make citizens and communities aware of their particular universe of obligation in a democracy. It is precisely within this new framework of thought that the research group Universidad y Ciudadanía, has begun to explore the state of citizenship competencies in a higher education community, with the aim of describing the conceptual, attitudinal and behavioural expressions of citizenship.

In order to achieve this goal, the research group has designed an assessment tool that takes into account the different dimensions that make up an individual's relation to other human beings, such as human rights, co-existence and peace, participation and democratic responsibility and identity, plurality and diversity. Citizens seek to measure these dimensions by taking into account different aspects such as how much people know about them, how they perceive them as existing or not in the context of the institution,

what communicative, emotional and cognitive competencies are required to develop these dimensions, and what attitudes and actions of people reflect their development. The concept that underlies the assessment tool can be seen in the chart:

DIMENSIONS	HUMAN RIGHTS	CO-EXISTENCE AND PEACE	PARTICIPATION AND DEMOCRATIC RESPONSIBILITY	IDENTITY, PLURALITY AND DIVERSITY
ASPECTS	Practising mutual respect for one's and other's rights, assuming the consequences of own decisions and actions.	Openness to dialogue and negotiation as alternatives to the solution of conflicts and active participation in projects against violence.	Understanding the value and effect of individual choices.	Understanding and recognising equal dignity in all people.
KNOWLEDGE	• Knows about the nature of human rights and acknowledges the need to respect them in daily situations. • Knows the mechanisms to claim for the respect of human rights.	• Knows the regulations and laws that favour co-existence at the institutional level. • Knows the organisational structure and the educational project of the institution. • Recognises that conflicts are part of human relations and reflect multiple interests.	• Knows what the mechanisms to participate at the decision-making levels are. • Knows own responsibilities as citizen and higher education student.	• Acknowledges and accepts human diversity and equal dignity in everyone. • Explains and justifies the universality of human rights and their importance in democracy.
CONTEXT	• Participates in all democratic events promoted by the university. • Is aware of the existence of an office in charge of guaranteeing respect for human rights. • Perceives the institution as favouring respect for human rights at all instances.	• Perceives the institution as prone to the solution of conflicts through conciliatory practices.	• Perceives the institution as public and democratic. • Perceives classroom relationships as favourable environments for participation.	• Perceives the institution as promoter of a atmosphere for the discussion and analysis of situations where human rights have been violated.
COMMUNICATIVE COMPETENCIES	• Openly expresses ideas when engaged in dialogue. • Considers other people's arguments when building own opinion.	• Establishes meaningful dialogue with others through active listening and assertiveness. • Makes, repairs and maintains agreements exercising self-criticism and ability to dialogue.	• Expresses his or her opinions and political standings within the institution. • Uses argumentative discourse to defend his or her choices. • Proposes alternatives for the full participation of the community in political debates.	• Expresses and assumes own identity while acknowledging the reciprocal value in the identity of others. • Denounces situations of abuse or violation of human rights.
EMOTIONAL COMPETENCIES	• Feels indignation when human rights are violated. • Feels responsibility to repair victims of human rights violations. • Accepts responsibility when violating human rights.	• Recognises feelings and emotions in others. • Feels shame, indignation and resentment when others are harmed. • Establishes affective relationships with peers and elders.	• Responds empathetically when own or other's well-being is at stake. • Experiences empathy towards individuals in leadership roles.	• Understands the feelings of those who suffer discrimination and exclusion. • Acknowledges and values the different ways other cultures and genders express their feelings.

DIMENSIONS	HUMAN RIGHTS	CO-EXISTENCE AND PEACE	PARTICIPATION AND DEMOCRATIC RESPONSIBILITY	IDENTITY, PLURALITY AND DIVERSITY
COGNITIVE COMPETENCIES	• Examines various points of view and perspectives before making judgments. • Makes moral judgements based on universal principles.	• Identifies, analyses and interprets situations where dilemmas and conflicts are present and demand a moral judgment. • Anticipates consequences for own actions. • Judges daily situations from the perspective of human rights.	• Identifies consequences of the fragility of the exercise of citizenship. • Interprets interests within citizenship participation situations. • Relates to norms and regulations through meaningful interpretation.	• Identifies causes and consequences of human rights violations. • Takes perspective and identifies interests as forces in social conflict. • Assumes a critical position before discriminatory mechanisms.
ATTITUDES	• Is willing to agree and negotiate without recurring to violence. • Is willing to acknowledge the role of others in his or her own construction of social self. • Solves conflicts peacefully and constructively.	• Explains decisions according to universal ethical principles.	• Is willing to participate in politics within a democratic context. • Is willing to challenge the validity of norms through confronting them to reality.	• Overcomes prejudice. • Values equity and human dignity.
ACTIONS	• Generates peaceful possibilities for the solution of conflicts. • Proposes strategies to stop human rights violations and violence. • Promotes initiatives to disseminate knowledge about human rights.	• Thinks and acts coherently according to own thought and social role.	• Participates in the agreement of norms and regulations. • Participates in institutional decision-making processes. • Understands that participatory mechanisms generate citizenship culture.	• Compromises against exclusion and discrimination practices. • Rejects social, cultural and religious exclusion and discrimination.

Although measuring these dimensions might help describe the state of citizenship competencies in the higher education community in Colombia, if a test derived from this framework was to account for the global citizen, it would be appropriate to add two more dimensions – environmental interdependency awareness and aesthetic judgment – in order to adopt a more holistic view, and therefore widen the scope of measurement. There is a risk in focusing only on human interaction at a local level rather than a global one.

This would undoubtedly also mean that communicative competencies would need to be assessed using a broader approach that would include respect for linguistic rights and also the development of global interaction skills within multicultural contexts. By this I mean not only at the language level, but also at the level of cultural understanding required to interact collaboratively with members of other societies and cultures.

Good practices in citizenship education

The current flow of new discoveries about the complexity of the human brain indicates that major educational changes in areas such as curricular design and instructional design, among many others, are necessary to address learners' and societal needs. This implies a redefinition of schooling and learning focused on the human capacity to learn in various ways.

Among the many emerging pedagogical practices geared towards education for citizenship, I have noticed that teacher training programmes would benefit greatly from two specific approaches. One of them is the Teaching for Understanding approach developed by the Project Zero team at the Harvard Graduate School of Education (www.pz.harvard.edu/index.cfm). I find this approach fundamental when engaging in collaborative curricular design projects, not only because the model allows teachers to plan lessons that take students' needs into account but also because it helps teachers see the interconnectedness of topics with different areas of knowledge and human activity. Furthermore, the Teaching for Understanding approach makes teachers realise that learning is a process that can be evaluated using alternative assessment tools, which in turn gets students and teachers involved in learning without competing. In sum, the Teaching for Understanding approach offers educators a handful of tools for reflective professional practice aimed at a new construct of learning.

Another remarkable practice in education for citizenship has been developed, over the last 30 years, by the Facing History and Ourselves team (www.facinghistory.org/campus/reslib.nsf). Facing History and Ourselves is an international educational and professional development organisation whose mission is to engage students of diverse backgrounds in an examination of racism, prejudice and anti-Semitism in order to promote the development of a more humane and informed citizenry. They use an approach that appeals to human emotion by in-depth study of destructive human behaviour exposed at documented events such as the Holocaust and the genocides in Armenia and Rwanda. The focus of their curriculum is the value of individual choices, and the moral stature derived from courage and compassion. In a country such as Colombia, where death has been an omnipresent shadow, rarely acknowledged by the common citizen and largely avoided in day-to-day conversations, a teaching practice that confronts ourselves and our roles in history, and challenges our deepest fears with the magic of human touch, gives learners a new start, and an opportunity to craft new commitments to their own lives as well as the lives of others.

So, there is hope in education for citizenship. If teachers at all levels are trained to design students' pathways to learning by using the Teaching for Understanding Approach, and if they become skilled sensitive reflectors while delivering instruction as modelled by Facing History and Ourselves, their students will certainly gain a door into a universal conscience where emotion, intuition, sensation and intellect work hand in hand to shape their understanding of themselves and the 'other' in them.

A scenario such as this would require vast amounts of perseverance and strategy, especially when the training of higher education teachers is considered. Science may affect the ability to study citizenship. As such a promising approach in teacher training for citizenship education would need to be based on experiential and reflective learning.

Finally, the time has come for Colombians to develop consciousness about the demands placed on us by an increasingly more complex multilingual and multicultural world. It is of paramount importance to make teachers, in Colombia and the world, aware of the potential impact of their work in educating citizens whose universe of obligation needs to expand towards using language as a resource, to bring themselves and others close to the realisation of peace.

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Chapter 5

English language teaching and students' identities

Sabiha Khuram

Introduction

The multifaceted ways in which English language learners' identities have been shaped by the new status of this language in the international scenario have posed challenges to the English language curriculum in Pakistan. An educational reform is needed in order to prioritise awareness of human rights through English language education in our schools and colleges. Drawing on the research of identity theorists, I argue that new paradigms are needed in ELT in Pakistan and give suggestions on how to carry out that task.

Non-native English language speakers now outnumber native speakers by three to one. This phenomenon is changing the way we communicate and the way our students think about their own identities. In this context the global revolution brought about by the changing status of English in the international arena can play a vital role, as Power (2005, p. 41) says:

> 'From Caracas to Karachi, parents keen for their children to achieve are forking over tuition for English language (medium) schools. China's fever – elevated to epidemic proportions by the World Trade Organization and coming 2008 Olympics – even has its own Mandarin term. And governments from Tunisia to Turkey are pushing English, recognising that along with computers and mass migration, the language is the turbine engine of globalisation.'

In my view, English language education should be used to empower students, especially in Pakistan, so that they act as responsible individuals proud of who they are and tolerant of what others are.

Theorising student identity

Le Page and Tabouret-Keller (1985, p. 182) assert that through our use of language we reveal both our personal identity and sense of social ethnic solidarity and difference. They argue that there are conditions that affect one's desire to engage in acts of identity:

> 'We can behave only according to the behavioural patterns of groups we find it desirable to identify with to the extent that (i) we can identify the groups; (ii) we have both adequate access to the groups and the ability to analyse their behavioural patterns; (iii) the motivation to join the groups is sufficiently powerful, and is either reinforced or reversed by feedback from the groups; and (iv) we have the ability to modify our behaviour.'

Those authors are suggesting that identity formation can be attributed to a high level of individual acts motivated by the desire for socio-ethnic affiliation with, or distinctiveness from, identifiable groups. West (1992) takes this notion further by theorising that identity is not only linked to a sense of affiliation and recognition, but also to socio-economic conditions, which can and do shift over time. How, then, is the interplay of macro-structures and individual desires manifested in linguistic behaviour?

First, although individual socialisation to particular groups can be defined by a common language, the

motivation to maintain affiliation with the ascribed language depends upon the benefits to be derived both internally and externally. Second, the desire for group acceptance is often weighed against the perception of the group's language by society at large. Third, if the ascribed groups are linguistic minorities like the English language learners in Pakistan, then their degree of investment in learning the dominant language is connected with the investment in their own evolving social identities. Fourth, self-ascribed linguistic identities and affiliations of such minority groups may come into conflict with expectations from the culture of their taught language. In other words, the concept of identity presented by West above is often at odds with the tendency in educational institutions in Pakistan to ascribe fixed ethno-linguistic identities to students. Nowhere is this more evident than in ESL classrooms, where the prescribed textbooks are rationalised on this premise, and encourage insularity. Whether locally developed or imported, the textbooks are based on fixed identities rather than hybridity.

Based on their research with linguistic minorities in England, Leung et al. (1997) found that assigning 'reified ethnicities and fixed linguistic identities to students often missed the mark', for many of their students claimed simultaneous types and levels of relationships with different languages and language groups (consistent with acts of identity), properly characterised by Rampton (1990) as follows:

- language expertise – the actual proficiency in a language

- language affiliation – one's attachment for identification with a language irrespective of whether one belongs to the group typically affiliated with it

- language inheritance – one being born into a language tradition dominant in one's family or community without claiming expertise in, or affiliation with that language.

Rampton's proposed framework, while claimed not to be exhaustive, begins to capture more accurately the complexity of language behaviour and attitudes today. It underscores the need for change – for reform.

Rethinking the curriculum

The field of ESL is replete with terminology for the various populations it serves, for example Limited English Proficient (LEP), the now preferred English language learners (ELL), non-native speaker, second language learner and so forth. Underlying the plethora of terms is a tacit assumption of the clearly defined identities of non-native speakers, despite a growing body of research challenging this construct (Brutt-Griffler and Samimy, 2001; Canagarajah, 1999; Leung et al., 1997; Paikeday, 1985; Pennycock, 1994; Widdowson, 1994).

In a world where identities are becoming pluralistic, such fixed construction needs to be reconstructed. English language curriculum and pedagogy have to be reformed. Students should simultaneously have access to, and affiliation with, more than one cultural experience through materials specifically developed for this purpose; more so at a time when the world is shrinking globally and human rights-related issues are considered a viable option to introduce citizenship education. Pakistani students need to understand that these issues are common across cultures and create commonalities that are the necessary ingredients for tolerance.

A group of educationists have worked on such a project, which aimed to train a number of teachers in the development of human rights-related materials for use in the English language classroom. While creating awareness of basic human rights, these materials could also be used to enhance students' English language competence and skills. Through critically thinking about stereotypes students could relocate their multiple identities.

Human rights education in Pakistan

The idea of introducing human rights in Lahore and in other regions of Pakistan first emerged as an action plan at the British Council seminar: 'Language teaching and citizenship in international contexts', which was held in Loughborough, in March 2003. The British Council–Romania human rights project and the *Rights in Deed* coursebook seemed a good and flexible model to follow.

Discussions that followed between this author and Ruxandra Popovici, British Council Romania, both participants at the above mentioned seminar, led to the project for developing locally produced human rights textbook material that would reflect the specific needs of Pakistan and the South Asian region. Given the political, economic and social situation in Pakistan and in other countries in the region, work on human rights and citizenship should be an educational priority. Secondary school students need to become aware of the following:

■ the individual's fundamental rights and responsibilities as citizens and, in general, as human beings

■ the importance of developing values such as respect for diversity, for truth, fairness, justice, human dignity and freedom of expression.

In order to get first-hand experience of the Romanian human rights textbook project (*Rights in Deed*), I was sponsored by British Council Lahore to attend the Hornby International Summer School in Sinaia, Romania, in July 2003. Following this I organised a pilot course for grade 8 students at the Lahore College of Arts and Sciences.

With a view to enhancing the intercultural dimension of the project, contact was established with other educational organisations and associations and plans for the seminar in Lahore were shared with the chair of the Nepal English Language Teachers' Association (NELTA) and the representative of the Open Society Institute (OSI) in Kyrgyzstan. In September 2003, the coursebook *Rights in Deed* was piloted in Pakistani and Nepali schools, and the outcomes of this served as a relevant needs-analysis exercise for the planned project.

The need to train teachers in integrating human rights education with English language teaching and designing materials for this purpose were obvious priorities for all parties involved. The bid for this teacher training seminar funding was approved by ELTeCs and I was able to organise the seminar as the first stage in the project, with the following objectives:

■ to provide training in human rights education to teachers of English

■ to provide initial training in human rights syllabus design to teachers of English

■ to design an innovative framework for human rights education and English language development that is relevant to Pakistan

■ to provide language development opportunities for the participants

■ to encourage further networking and co-operation among participants over the finalising of the syllabus and the implementation in class.

The detailed programme of the four-day seminar covered major aspects of human rights education and language development with an introduction to topics as broad as diversity, identity, equality and poverty as well as other related issues. This project is a model that can be used by other similar educational settings for curriculum reform.

Students should simultaneously have access to, and affiliation with, more than one cultural experience through materials specifically developed for this purpose. For example, how do children and students in the UK, of the same age group, react to issues like 'war on terror' or the many faces of violence? The views of Pakistani and British children and students could be compared. Such discussion will not only enhance language skills, especially oracy and vocabulary, but will also add to students' knowledge of other

perspectives on issues that affect their lives. Particularly at a time when the world is shrinking globally and human rights-related issues are considered to be Western. Pakistani students need to understand that these issues are common across cultures and create commonalities that are a necessary ingredient for tolerance.

New paradigms

Addressing education for global citizenship in Pakistan means adopting a pedagogy that strongly relates to language and identity construction. It would raise awareness of students' use and knowledge of language as it correlates with their identities/affiliations. How would this be implemented in a real-life classroom?

In order to answer that question I propose the following English language curriculum suggestions for schools:

- Get to know the students' cultural identities/affiliations and practices. Make language the focus, with reference to its functions and diversity with links to identity and culture and power. Have students fill out questionnaires early in the school or college year that describes their linguistic and cultural identities/affiliations, language and literacy practices in and out of school and college. This gives baseline information on what students already know about and what they do with language and their attitudes towards an investment in language and identity and/or culture. Students can revisit the questionnaires at the end of each year to reflect on any changes in their linguistic behaviour and attitudes.

  Use students' completed questionnaires as a point of departure.

  Encourage honest, open dialogue on the links between language identity and culture, for example on what basis do students claim a linguistic identity or affiliation?

  Cultivate a meta language for language – help students develop the language to talk about forms, functions, domains of use, identity, and so on, and to see that they already know and use language in diverse ways.

- Raise awareness of diversity through English language education. Make students research English language use (spoken and written) in their own and other communities. This could include the dynamics of code-switching, dialect variation, and receptive vs productive language knowledge. Such work can be done through individual or group action research projects, poster displays, interviews, reports or miniature case studies.

- Have students read and write regularly and extensively. The advantages of extensive reading and writing in a variety of text types have been well documented in the literature. Students should be exposed to fiction and non-fiction and research articles on a wide variety of topics. They should be encouraged to write in various genres from composing a class poem to developing projects on related issues. Wherever possible readings should include literature by members of students' communities because this affirms their identities. Excerpts from authentic texts by Pakistani writers writing in English could be included, for example, *Moth Smoke* by Kamila Shamsie and *American Brat* by Bapsi Sidhwa.

- Create opportunities for focused language practice and development based on students' needs – depending on students' backgrounds and experiences, through a focus on different aspects of language use, students can be taught to become aware of their responsibilities as members of the global community.

The English language curriculum should be reformed to develop coursebooks that are not only student-friendly but human rights-friendly as well. By the same token, English itself is being enriched by, among other factors, the sociocultural identities and experiences of its multiple users, manifested in diversity. Courses would need to address the ways in which identities foster pluralism and demonstrate how language activities in the classroom might draw on this as a resource; for example, activities that involve dialogues,

role play, debates and code-switching can harness students' diverse skills, as well as give practise in formal and informal used language. Collaborative research projects between international academic communities could help to build cross-cultural bridges and expose teachers and students to varying perceptions and thoughts on the same issues.

The suggestions are not meant to be exhaustive, but a starting point for coursebook reform. My experience as a teacher and Principal has taught me that the ELT curriculum should be continually reshaped to best serve students' needs.

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Chapter 6

Innovative methodologies in global citizenship education: the OSDE initiative

Vanessa Andreotti

Introduction

The Open Spaces for Dialogue and Enquiry (OSDE) is an international educational project that puts forward a methodology for the introduction of global issues and perspectives in educational contexts. This methodology has been developed over the last four years by a collective of educators, academics and civil society actors in eight countries who shared a common interest in critical approaches to citizenship education. The project was initially funded by the Department for International Development of the British government in the field of development education in the UK. In this paper, I present the conceptual and practical frameworks of OSDE and discuss potential implications of its basic concepts for language teaching and learning.

Context: development education in the UK

I start with a brief introduction to the field of development education in the UK and a general discussion of the concepts of soft and critical global citizenship education within this context in order to give an idea of the context in which OSDE emerges.

According to the Development Education Association (DEA), the field has the following objectives:

■ to explore the links between people living in the 'developed' countries of the North with those of the 'developing' South, enabling people to understand the links between their own lives and those of people throughout the world

■ to increase understanding of the economic, social, political and environmental forces that shape our lives

■ to develop the skills, attitudes and values that enable people to work together to take action to bring about change and take control of their own lives

■ to work towards achieving a more just and a more sustainable world in which power and resources are more equitably shared.

Development education in England addresses aspects of the National Curriculum related to the global dimension, which encompasses: sustainable development and global citizenship.[6] The National Curriculum states that:

> 'Including a global dimension in teaching means that links can be made between local and global issues and that what is taught is informed by international and global matters. It also means that young people are given opportunities to examine their own values and attitudes,

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[6] For more information on the global dimension, read 'Introducing a global dimension in the curriculum', available at www.globaldimension.org.uk.

to appreciate the similarities between people everywhere, to understand the global context of their local lives and to develop skills that will enable them to combat prejudice and discrimination. This in turn gives young people the knowledge, skills and understanding to play an active role in a global community.'

The concept of interdependence is central to development education. The Department for International Development states that going beyond an attitude of compassion and charity towards the South is fundamental to a better informed understanding of this concept and the connections between global processes and people's everyday lives.

However, interdependence, like the other terms related to the global dimension, can be interpreted in many different ways. These interpretations define the goals and approaches in educational processes, therefore, 'unpacking' assumptions and examining implications is extremely important for informed educational decisions. Table 1 shows a general comparison between two approaches to global citizenship education in the UK as an illustration of this analysis. This comparison is crucial for an understanding of the OSDE methodology.

Table 1: A comparison of two approaches to global citizenship education

	Approach 1	Approach 2
Nature of the problem	Poverty/helplessness. Lack of 'development'/education/resources/skills,/culture/technology, etc.	Complex structures, systems, assumptions, power relations and attitudes that create and maintain exploitation and enforced disempowerment and tend to eliminate difference.
Justification for Northern position of privilege	'Development'/'history'/education/harder work/better organisation/better use of resources, technology.	Benefit from and control over unjust and violent systems and structures.
Basis for caring	Common humanity/being good/sharing and caring. Responsibility **for** the other (or to teach the other).	Justice/complicity in harm. Responsibility **towards** the other (or to learn with the other)/accountability.
Grounds for acting	Humanitarian/moral (based on normative principles for thought and action).	Political/ethical (based on normative principles for relationships).
Understanding of interdependence	We are all equally interconnected/we all want the same thing/we can all do the same thing.	Asymmetrical globalisation/unequal power relations/Northern and Southern elites imposing own assumptions as universal.
What needs to change	Structures, institutions and individuals that are a barrier to development.	Structures, (belief) systems/institutions/assumptions/cultures/individuals/relationships.
What for	So that everyone achieves development, harmony, tolerance and equality.	So that injustices are addressed, more equal grounds for dialogue are created, and people can have more autonomy to define their own development.
Role of 'ordinary' individuals	Some individuals are part of the problem, but ordinary people are part of the solution as they can create pressure to change structures.	We are all part of problem and part of the solution.
What individuals can do	Support campaigns to change structures, donate time, expertise and resources.	Analyse own position/context and participate in changing structures, assumptions, identities, attitudes and power relations in their contexts.
Goal of global citizenship education	Empower individuals to act (or become active citizens) according to what has been defined for them as a good life/ideal world.	Empower individuals: to reflect critically on the legacies and processes of their cultures and contexts, to imagine different futures and to take responsibility for their decisions and actions.

	Approach 1	Approach 2
Strategies for global citizenship education	Raising awareness of global issues and promoting campaigns.	Promoting engagement with global issues and perspectives and an ethical relationship to difference, addressing complexity and power relations.
Potential benefits of global citizenship education	Greater awareness of some of the problems/support for campaigns/greater motivation to help or do something/feel-good factor.	Independent and/or critical thinking and more informed, responsible and ethical action.
Potential problems	Feeling of self-importance or self-righteousness and/or cultural supremacy/reinforcement of colonial assumptions and relations/reinforcement of privilege/partial alienation/uncritical action.	Guilt/internal conflict and paralysis/critical disengagement/feeling of helplessness.

OSDE: conceptual framework

The second approach is the basis of the OSDE initiative. The project aims to promote critical literacy and independent thinking by promoting 'safe spaces for dialogue and enquiry' about global issues and perspectives.

The justification is that learning to live together in a global, interdependent, diverse and unequal society involves the development of skills that can support learners to negotiate and cope with change, complexity, uncertainty and insecurity in different contexts. Critical literacy helps learners analyse the relationships between language, power, social practices, identities and inequalities; to imagine 'otherwise'; to engage ethically with difference; and to understand the potential implications of their thoughts and actions. It leads to more responsible practices/action. Independent thinking is the basis for innovation and change. It is a necessary safeguard against fundamentalisms, dogmatisms and even peer/context pressures as it empowers learners to have more autonomy in 'writing' their identities, cultures and histories. It leads to an increase in confidence and self-esteem. The combination of critical literacy and independent thinking develops learners' capacity to learn, to analyse their contexts and to make better informed and accountable decisions beyond the OSDE spaces.

The initiative addresses the interface between the economic and cultural forces that shape local and global processes as well as identities and relationships at local and global levels. This conceptual framework draws on different approaches from areas such as conflict resolution, intercultural awareness and participatory and critical education, as well as from disciplines such as critical theory, cultural studies, philosophy, politics and sociology.

In contrast with the first approach to global citizenship education, OSDE tries to promote change, not by telling learners what they should think or do, but by creating spaces where they are safe to analyse and experiment with other forms of seeing/thinking and being/relating to one another. The focus is on the development of skills for an examination of historical/cultural productions of knowledge and power in order to empower learners to make better informed choices – but the choices of action and meaning (what people should think or do) are never imposed, as the 'right to signify' (to produce meaning) is recognised and respected within the space (as an ethical relationship implies). Therefore, issues of voice, power, representation, identity and difference become extremely important in this methodology. The skills and tools needed for addressing those issues are encapsulated in the concept of critical literacy.

Critical literacy

Within OSDE, critical literacy is a level of reading the word and the world that involves the development of skills of critical engagement and reflexivity – the analysis and critique of the relationships among perspectives, language, power, social groups and social practices *by the learners*. Criticality, in this context, does not refer to the dominant notion that something is right or wrong, biased or unbiased, true or false. It is an attempt to trace origins of assumptions and implications (where things might be coming from or leading to). In this sense, critical literacy is not about 'unveiling' the 'truth' for the learners, but about providing the space for them to reflect on their context and their own and others' epistemological and ontological assumptions: how we came to think/be/feel/act the way we do and the implications of our systems of belief in local/global terms in relation to power, social relationships and the distribution of labour and resources.

Critical literacy is based on the strategic assumption that all knowledge is partial and incomplete, constructed in our contexts, cultures and experiences. Therefore we lack the knowledge constructed in other contexts/cultures/experiences. So we need to engage with our own and other perspectives to learn and transform our views/identities/relationships – to think otherwise. Action is always a choice of the individual after a careful analysis of the context of intervention, of different views, of power relations (especially the position of who is intervening) and of short- and long-term (positive and negative) implications of goals and strategies.[7]

OSDE: creating safe spaces for dialogue and enquiry

A safe space for dialogue and enquiry is a space for ontological/epistemological reflection where participants feel comfortable and able to express themselves and ask any question without feeling embarrassed or unintelligent. In order to create such a space, we propose:

- the discussion and adoption of basic principles

- a set of procedures for structuring an enquiry

- facilitation guidelines for creating an appropriate ethos for the relationships and exchanges within the group.

Basic principles

The proposed principles are worded in different ways for different age groups. The following are proposed ground rules for secondary schools and for adult/teacher education respectively:

Principles for secondary schools:

- no one should feel left out

- there should be a good atmosphere

- no one should tell you what you should think

- everyone should attempt to do their best in relation to the three challenges: staying focused, thinking hard and working as a team.

Principles for adult/teacher education

- That every individual brings to the space valid and legitimate knowledge constructed in his or her own contexts:

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[7] For more information on the critical literacy, visit www.osdemethodology.org.uk

We look at the world through lenses constructed in a complex web in our contexts, influenced by several external forces (cultures, media, religions, education, and upbringing), internal forces (personality, reactions, and conflicts) and encounters and relationships. The image these lenses project represent our knowledge of ourselves and of the world and therefore, whether they are close or far from what is considered 'normal', they have a history and their validity needs to be acknowledged within the space.

■ That all knowledge is partial and incomplete:

As our lenses are constructed in specific contexts, we lack the knowledge constructed in other contexts and therefore we need to listen to different perspectives in order to see/imagine beyond the boundaries of our own lenses.

■ That all knowledge can be questioned:

Critical engagement in the project is defined as the attempt to understand where perspectives are coming from and where they are leading to (origins and implications). Therefore, questioning is not an attempt to break the lenses (to destroy or de-legitimise perspectives), but to sharpen and broaden the vision.

Procedures for an enquiry

The procedures for enquiry also vary in relation to age groups and purpose. The following are examples for secondary schools and adult/teacher education:

Procedures for secondary schools

■ looking at perspectives: image, film, cartoon, song, story

■ drawing or writing your first thoughts and sharing them

■ making questions in pairs

■ voting on a question

■ talking about it

■ sharing what we have learned.

Procedures for adult/teacher education

■ engagement with stimulus (prompting cognitive dissonance) and airing of views – in pairs

■ informed thinking – where to find out more

■ reflexive questions – individually (related to own perspectives)

■ open space questions – in small groups (focus on different logics and power + origins and implications of perspectives)

■ responsible choices – in small groups (decision-making processes related to the theme)

■ debriefing (reflection on learning process and quality of space).

Facilitation guidelines

Effective facilitation is one of the greatest challenges to the creation of 'safe' spaces because teachers (now in the role of facilitators) need to relate to the students in a different way, model and encourage specific behaviours and create an ethos of trust, (relative) equality, respect for difference and 'critical engagement'.

The effectiveness and 'safety' of the space depend on a number of factors. In order to engage in dialogue, participants need to be willing to listen, to be aware of their own partiality, and to be 'open to the other' (ready to engage with difference at an equal level). For an enquiry to take place there needs to be a

willingness to question and to analyse assumptions and implications (especially those of 'common sense'). In order to create safety, participants should be allowed to 'disagree' with each other and with the teacher without being silenced or put down. For the methodology to work there needs to be an ethos that emphasises reflexivity – a suspension of belief that any belief is universal (that everyone thinks or should think like us).

The facilitator is responsible for modelling behaviour, opening, holding and closing the time/space, guiding participants through the stages and, during discussions, playing the role of devil's advocate, exploring different angles and moving the group away from consensus – and not trying to impose his or her perspective (and this can be extremely difficult). Therefore, the training of facilitators in 'critical literacy' is extremely important. Table 2 shows the difference between traditional teaching and OSDE facilitation in general terms.

Table 2: Comparison of roles

Traditional 'teaching' role	OSDE 'facilitation' role
Focus on transmission or construction of content/knowledge pre-defined by the teacher or curriculum.	Focus on building critical skills and ethical relationships within the group.
The teacher is the holder of knowledge that is often considered 'universal'.	The facilitator has partial knowledge that is always already culturally biased like everyone else in the group.
The teacher decides what is right and what is wrong.	The facilitator encourages participants to speak and to engage critically with what they say and what other people say.
The teacher tries to get people to accept certain views as true.	The facilitator tries to get people to question/examine assumptions and implications of any view.
Conflicts and contradictions need to be 'resolved'.	Dissonance, conflicts and contradictions are necessary components of the methodology.
The teacher promotes consensus and agreement – students learn to avoid or solve conflict.	The facilitator steers the group away from consensus – students learn: a) to think independently; b) to disagree and (still) respect one another; and c) to live with difference and uncertainty.
The safety of the environment is based on the authority of the teacher.	The safety of the environment is based on trust and respect for difference.

OSDE: preliminary outcomes

Preliminary outcomes of the research on the methodology suggest that OSDE can help improve relationships and create a better environment for learning in classrooms. It may also help learners to:

- feel ownership and enjoyment in learning

- appreciate and respect each other both for their differences and similarities

- participate actively in their own intellectual development

- develop self-control

- develop tools to understand and deal with complex issues of their specific ages such as peer pressure and bullying

- enhance their communicative skills.

Some students' perspectives (12-year-olds):

- This space is different because we are allowed to disagree

- I learned that my perspective also counts

- I realised that we all have different opinions, but we all care

- I learned to think about my opinion and the opinion of others

- I always leave the class thinking about what happened

However, there are also unresolved tensions and issues that arise in different contexts, such as whether or not the facilitator should express their points of view, what to do when racist remarks are made or how to negotiate expectations, as illustrated in the following comment from a student:

'This methodology is confusing – I cannot figure out what the teacher wants me to say.'

Language teaching and learning

The concept of critical literacy is based on the idea that language constructs reality and the lenses we use to make sense of the world; therefore it prompts students to 'unpack' those lenses (their assumptions and how those were constructed) and their implications. In language teaching and learning, this notion of language has several implications.

If the concept of language changes, the notions of identity, culture and communication change. Therefore decisions of approach, content, relationships and assessment are also affected. The basic principle of critical literacy is a way of reading (conceptualised in a broader sense) that has not traditionally been emphasised in education. Table 3 shows a generalised representation of the differences between three types of reading in terms of questions prompted and basic assumptions:

Table 3: Representation of differences between three types of reading

Traditional reading	Critical reading	Critical literacy
Types of questions: Does the text represent the truth? Is it fact or opinion? Is it biased or neutral? Is it well written/clear? Who is the author and what level of authority/legitimacy does he or she represent? What does the author say?	*Types of questions:* What is the context? To whom is the text addressed? What is the intention of the author? What is the position of the author (his or her political agenda)? What is the author trying to say and how is he or she trying to convince/manipulate the reader? What claims are not substantiated? Why has the text been written in this way?	*Types of questions:* How can these words be interpreted in different contexts? What (do I think) are the assumptions behind the statements? Where are these assumptions coming from? What/whose understanding of reality do they represent? How was this understanding constructed? Who decides (what is real, can be known or needs to be done) in this context? In whose name and for whose benefit? What are the implications of these claims? What are the sanctioned ignorances (blind spots) and contradictions of this perspective?
Focus: content and authority and legitimacy of the speaker and the text (decoding/message).	*Focus*: context, intentions, style of communication (interpreting/writing).	*Focus*: assumptions, knowledge production, power, representation and implications (critique/effects of the text).
Aim: to develop an understanding of the content and/or to establish the truth-value of the text.	*Aim*: to develop critical reflection (ability to perceive intentions and reasons).	*Aim*: to develop an understanding of the content and/or to establish the truth-value of the text.
Language: is fixed, transparent and gives us access to reality.	*Language*: is fixed and translates reality.	*Language*: is ideological and constructs reality.

Reality: exists and is easily accessed though sensory perceptions and objective thinking.	*Reality*: exists and is accessible, but it is often translated into false representations.	*Reality*: exists, but is inaccessible (in absolute terms) – we have only partial interpretations constructed in language.
Knowledge: universal, cumulative, linear, right vs wrong, fact vs opinion, neutral vs biased.	*Knowledge*: false vs true interpretation of reality.	*Knowledge*: always partial, context dependent (contingent), complex and dynamic.

Adapted and expanded from: Gina Cervetti, Michael J. Pardales and James S. Damico, *A Tale of Differences: Comparing the Traditions, Perspectives, and Educational Goals of Critical Reading and Critical Literacy*, www.readingonline.com, 2001.

The new national parameters for English language teaching in Brazil has changed to incorporate the concepts of critical and multiliteracies. It can be argued that this change in policy will have little immediate effect in practice as teachers will need retraining and resources, which are not available. Another criticism points to the fact that these concepts have emerged in 'mother' language education and their implications or relevance for foreign or second language education have not been fully explored. However, this change in policy can provide the stimulus for the discussion to take a necessary turn in the area, so that, in the end, a better understanding of implications will be developed and systemic change will happen in its own time, in response to the reactions of the wider community.

Conclusion

In this paper, I introduced the field of development education in the UK and two different approaches to global citizenship education. Next, I presented the theoretical and practical frameworks of the OSDE initiative. Finally I briefly explored some potential implications for language learning arising from the concept of critical literacy.

The theoretical background to the strategies presented in this paper have been discussed in areas such as sociology, politics, philosophy and critical theory for (at least) the last two decades, but the articulations with pedagogical practice have usually been weak. Therefore, the educational discussion is just beginning, so this article should be considered a stimulus that invites further questioning and discussions in this area.

Global citizenship and critical awareness of discourse

Telma Gimenez

Introduction

As a teacher educator working in a developing country that has a massive gap between the rich and the poor I cannot help thinking that we have an important role in helping create a new mindset through English language teaching in schools. After all, we work in a field where language and economy are deeply related and so we cannot ignore that the language we teach is shaping the representations we construct of ourselves and the world around us.

I believe the changing status of the English language in contemporary societies is sending shockwaves throughout the ELT world. The publication of *English Next*, by David Graddol (2006), with the provocative subtitle – 'Why global English may mean the end of English as a Foreign Language' has stirred a heated debate around the changes that teachers of English around the world will face in the near (and not so near) future if English is indeed accepted as an international language.

These changes are part of the transformations in contemporary developing societies brought by new technologies and the new roles of language in mediating relationships in both private and public spheres.

It is apparent that globalisation is deeply intertwined with the spread of English. Rather than seeing this as a menace I understand that learning English can help the development of global citizenship. This can be done in the language classroom through activities that enable students to perceive the competing discourses within global capitalism and how subjectivities are shaped by these discourses.

In this paper I will argue that teachers of English as a foreign/international language can prepare learners to cope with these demands by raising their awareness about how discourses permeate our lives and shape the way we relate to each other. I will draw essentially on Fairclough's Critical Discourse Analysis framework as presented in his text 'Global capitalism and critical awareness of language' (1999), to introduce a unit about 'migration'.

Critical awareness of discourses

The critical language awareness movement of the 1990s was based on the belief that social life is deeply intertwined with changes at a societal level and that language education towards a critical awareness of this relationship was an essential prerequisite for democratic citizenship (Fairclough, 1999).

Although recognising that educational systems may not yet be ready to meet these educational needs, the same author argues that other forms of semiosis (such as visual images) are important features of contemporary societies and, therefore, critical awareness of discourse captures the broader spectrum encompassed by the word 'discourse', understood as an element of social life that is closely interconnected with other elements (Fairclough, 2003). The term, according to Fairclough, can be used in particular as well as in a general, abstract way, such as 'the discourse of flexibility', 'the discourse of new capitalism', 'the 'Third Way' and the 'political discourse of the New Labour'. These discourses are constructed with multiple forms – not just language.

Fairclough (1999) argues that with a new world social order it is important to raise awareness of discourses owing to several factors:

- the relationship between discourse, knowledge and social change in 'information-based' societies

- the nature of mediation in social life that is textually based

- the relationship between discourse and social difference

- the relationship between discourse and democracy.

Modern societies are inherently reflexive, in the sense that social practices include the practitioner's constructions as part of those same practices, therefore, the evaluation and change of knowledge and discourse is part of what people do. Most educational institutions are involved in teaching people how to do this. He argues (pp. 74–75) that a critical awareness of discourse is essential:

> **' — an awareness of how discourse figures within social practices, an awareness that any knowledge of a domain of social life is constituted as one discourse from among a number of co-existing or conceivable discourses, that different discourses are associated with different perspectives on the domain concerned and different interests, an awareness of how discourses can work ideologically in social relations of power, and so forth. It is on the basis of such understandings of how discourse works within social practices that people can come to question and look beyond existing discourses, or existing relations of dominance and marginalisation between discourses, and so advance knowledge. If on the other hand language and other semiotic modalities are viewed as simply transparent media for reflecting what is, the development of knowledge is likely to be impeded.'**

A second point made by Fairclough is that social life is mediated by texts of various types, such as books, magazines, and radio and television programmes, and, therefore, our lives are shaped by representations constructed elsewhere. Questions about: 'Whose representations are these, who gains what from them, what social relations do they draw people into, what are their ideological effects, and what alternative representations are there?' It is worth pointing out that these kinds of questions are also suggested by other methodologies such as the open space learning, discussed by Andreotti (Chapter 6).

The third point is that since discourses are partial, social difference is expressed in the diversity of discourses in specific social practices. As a result, critical awareness entails perceiving the diversity of discourses and their positioned nature.

The narrowing down of discourses and the marginalisation of alternative discourses can be a dangerous threat to democracy, as dominant homogeneous thinking becomes the only option. The shrinking of the public space is something that educationists should be concerned about. Following Billig (1991) Fairclough suggests (p. 78):

> **'That we conceive of teaching people to think as teaching people to argue, and put our energies into making educational institutions as open as possible as spaces for argument.'**

In educational terms Fairclough (op. cit.) suggests some steps as follows:

- identification of discourses to be explored based on issues that connect the local, the national and the global, e.g. peace, poverty, migration

- selection of sources that allow the exploration of multiple vehicles of these discourses, e.g. television, books, newspapers, magazines, radio, internet

- engagement of learners in the process of identifying the representations that are mobilised by these texts (including their own)

- work with lexical choices, images, modalisation

- questioning that reveals the 'architecture' of the texts.

In this section I have explained some of the salient points about critical awareness of discourse as suggested by Norman Fairclough. The next section will explore some activities designed for use in the English language classroom as part of the goal of raising awareness about the different discourses that construct the image of immigrants. This report is not about the actual implementation of this unit, but its planning.

One example

The first step was to select a theme that would enable connections between the local and the global. The discourse of migration was chosen and considering the principles suggested above some activities were designed to explore the meanings of 'migration' in the light of media reports on riots in France in 2005. The opportunity for students to explore the discourses about the immigrant was considered relevant in order to create alternative views and spaces for engagement.

Theme of the unit: migration

Objectives:
- to understand how the discourse of migration is being constructed in current news media coverage
- to analyse different strategies used by two types of genres to create representations about immigrants in Europe
- to create opportunities for students to explore different modes of communication and be aware of other semiotic devices available for meaning making
- to give students an opportunity to explore their own views on migration and immigrants.

The goal in part A was to engage the students with the topic by asking questions that would elicit their stories about immigrants in their own surroundings. Given that Brazil is a country of immigrants that would not be a difficult task. In this sense they would be ready to relate their own local experiences with the theme of the texts. The students would be given the questions and answer them in class.

PART A – STUDENT ENGAGEMENT

Personal stories

Are you or is anybody in your family an immigrant? Do you know anybody who is an immigrant?

How would you define an immigrant and to what extent is this different from being a non-immigrant?

Do you have a story of an immigrant person to tell? (Be prepared to share the story with the rest of the class.)

Fact-finding

Go to the internet and find the three biggest immigrant groups that came to Brazil in the 20th century.
What is their geographical distribution and what does it tell you about our country's identity?

Group work: exchange stories with other classmates in groups of four and identify:

a) three things the stories have in common

b) three things that were particularly surprising

c) other relevant comments from the group.

Report back to the whole class.

READING ACTIVITY – TEXT 1

Text 1 is an opinion article published recently, about immigration in France and current events. The author compares the situation in France with similar ones in the USA. Complete the chart with the comparisons presented in the text:

America	France
e.g. Katrina hurricane	Paris riots

TEXT 1

PARIS RACE RIOTS: FRANCE SITTING ON A TIME BOMB

by jo swift at 07:37PM (CET) on November 6, 2005 | Permanent Link | Cosmos

The Paris riots have done to France what Katrina did to America: rip open its Third World underbelly and expose its deep divisions of race and class.

But unlike America — which, with its reservoir of guilt and goodwill toward its black citizens, is making a huge effort to compensate and rehabilitate the displaced of New Orleans — one suspects that France, with its anti-immigrant pathology, will continue to muddle along.

But it may no longer have that luxury, so charged are the relations between the mainstream society and the marginalised 'immigrants' packed in the ghettoes of Paris, Lille, Lyon, Marseille and Montpellier. One is reminded of the America of another era, of race riots in Detroit and Los Angeles.

www.radicalleft.net/blog/_archives/2005/11/6/1352219.html

After doing the chart, the students will be involved in thinking about the language used by the author and the way the argument was constructed.

In pairs, exchange your notes and discuss why you think the author drew this comparison. What is the intended effect? How is the dramaticity of the event represented in the title and the overall text structure? What words reinforce that effect?

The activities for Text 2 draw on Texts 1 and 2. It expands the reading by asking the students to establish connections between images and verbal language. There is also a question that links the two texts to the stories told by the students at the beginning.

READING ACTIVITY – TEXT 2

Text 2 is a news report about the same event discussed in Text 1. Compare the titles of Text 1 and Text 2. How do they differ? Why do you think that is so?

Read the text and identify the relationship between the text and the picture. Are they complementary? Why?

What is the effect intended by the use of statistics and numbers in Text 2?
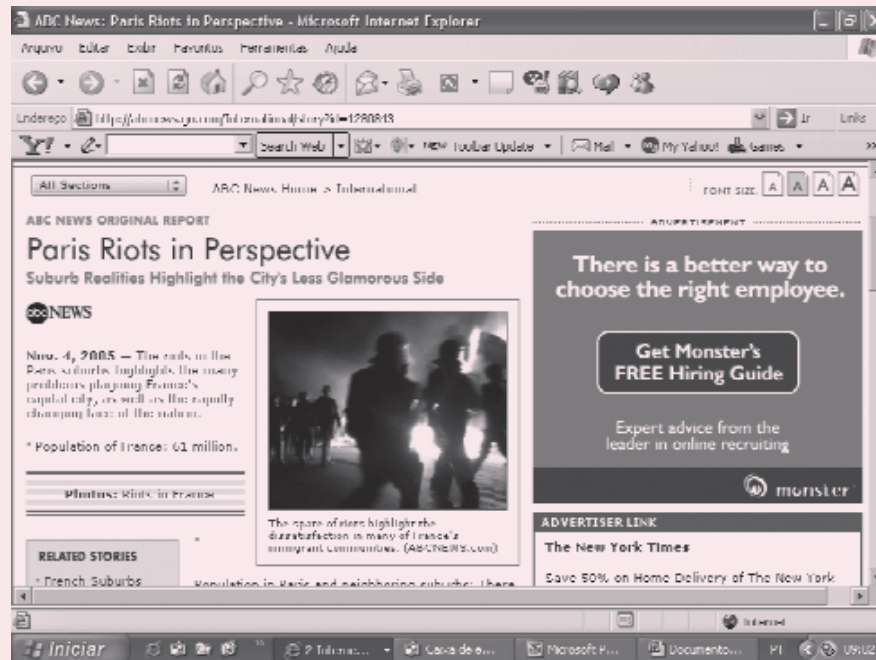
COMPARE THE TWO TEXTS

What words are used to refer to immigrants in texts 1 and 2?

What is the purpose of using inverted commas with certain words in both texts? What does this tell us about the author's opinion?

Which groups are referred to in the two texts?

Are the representations of immigrants in these texts similar to the ones you presented in the stories you told your classmates?

TEXT 2

ABC News: Paris Riots in Perspective – Microsoft Internet Explorer

ABC NEWS ORIGINAL REPORT

Paris Riots in Perspective
Suburb Realities Highlight the City's Less Glamorous Side

Nov. 4, 2005 — The riots in the Paris suburbs highlight the many problems plaguing France's capital city, as well as the rapidly changing face of the nation.

* Population of France: 61 million.

The spare of riots highlight the dissatisfaction in many of France's immigrant communities. (ABCNEWS.com)

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The story continues:

There are more than 1.6 million immigrants living in Paris and the neighbouring suburbs.

Thirty-seven per cent of all immigrants in France live in the Paris region, according to 1999 census data. Twenty-eight per cent come from a European Union member country, 29 per cent come from Northern Africa (Morocco), 15 per cent come from another African country, 17 per cent come from Asia and seven per cent come from a non-EU country.

Changing face: after the Second World War, France was in dire need of workers to catch up with other industrialised nations. At first, immigrants primarily came from Italy and Spain. Then they came from Northern African countries, Western African countries and Portugal. In the middle of the 1960s, an economic crisis hit the country, creating a glut of workers looking for jobs.

In 1974, the government started limiting immigration, and the influx of immigrants dropped to 74,000 per year in 1997 from a high of 220,000 per year in the early 1980s.

Many of the men who had come to France to work brought over their wives and kids to live with them in their adopted country. Immigrants — especially those from Africa — had many more children than native French citizens, and often more than one wife (a 1993 law cracked down on polygamous marriages).

At the end of 1994, there were about five million people of Muslim descent living in France.

Crux of the problem: it is currently estimated that 40 per cent of the French population descends from these different waves of migrations, making France the most ethnically diverse country in Europe. Nevertheless, the immigrants from other European countries have had an easier time blending in (race and religion being decisive), while the 'non-European' groups have tended to assimilate at a slower pace.

Part C intends to expand the understanding of the students by bringing more visual images and therefore enhance critical awareness of other semiotic devices used to represent migration. The first part involves looking at the series of photographs produced by the Brazilian photographer Sebastião Salgado and the second part brings an interview with him where he explains why he decided to produce those images.

Part C – EXPANDING UNDERSTANDING

Sebastião Salgado, the Brazilian photographer produced a series of pictures of immigrants around the world. Go to the website (www.terra.com.br/sebastiaosalgado) and look at the photographs. What do they tell you about the artist's perspective on migration? How are these representations constructed (i.e. how do you explain the meanings you create about them)?

After seeing Salgado's work read the extract from the interview (below) and compare his views with the ones in the texts above.

Interview with Sebastião Salgado, photographer

Interview with Carole Naggar, New York, 29 March 2000 (www.terra.com.br/sebastiaosalgado/e1/e_interview.html)

Why did you start the Migrations project?

The Migrations project is the continuation of my previous project Workers. It is the second chapter of the same story. While I was shooting Workers over six or seven years, I saw that we were inside a total transformation of the ways of production. With the end of the first industrial revolution and the arrival of the new technology – intelligent machines – on the line of production, with the new organisation of factors of production, I saw that human beings and their traditional, sedentary way of life were also beginning to transform.

By millions, workers are put out of work by mass production, pushed out of the fields, from regions to other regions. They come into towns for jobs. Each year this migration amounts to 120 million field workers, ten times the population of a city like New York. In industry and service it's about the same.

Concluding remarks

Based on the theoretical framework provided by critical awareness of discourse this paper explored its possibilities through the presentation of a unit that drew on the students' experiences, exposed them to different semiotic representations of migration and created opportunities for them to identify the way in which language shapes the construction of reality.

In complex, multi-semiotic societies where language, knowledge and discourses are interconnected to create representations about the world and our role as citizens within it, it is very important that schools enable students to be critically aware of the diverse ways of conceiving reality. In contexts where English is the dominant language and progresses to become the international language the diversity of perspectives plays an important role in fostering a political mindset that acknowledges and welcomes difference. The approach suggested by critical awareness of discourse appears to be a relevant tool in educating English language learners to become global citizens.

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