DEMOCRATIC CITIZENSHIP, LANGUAGES, DIVERSITY AND HUMAN RIGHTS

*Guide for the development of Language Education Policies in Europe
From Linguistic Diversity to Plurilingual Education*

Reference Study

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Preface

This text, part of a series published by the *Language Policy Division*, is clearly significant in its own right because it deals with certain influential factors in the organisation and sociolinguistic foundations of language teaching and in the linguistic ideologies at work in problems related to the languages of Europe. It is however part of a larger project since it is one element of a collection of publications focused on the *Guide for the Development of Language Education Policies in Europe: From Linguistic Diversity to Plurilingual Education*.

This *Guide* is both a descriptive and programmatic document whose purpose is to demonstrate the complexity of the questions involved in language teaching, often dealt with in a simplistic manner. It aims to describe the processes and conceptual tools needed for the analysis of educational contexts with respect to languages and for the organisation of language learning and teaching according to the principles of the Council of Europe.

There are several versions of this *Guide* for different audiences, but the 'main version' deals with a number of complex questions, albeit in a limited framework. It seemed necessary to illustrate these questions with case studies, syntheses and studies of specific sectors of language teaching, dealing in monographic form with questions only touched upon in the *Guide*. These *Reference Studies* provide a context for the *Guide*, showing its theoretical bases, sources of further information, areas of research and the themes which underlie it.

The *Modern Languages Division*, now the *Language Policy Division*, demonstrates through this collection of publications its new phase of activity, which is a continuation of previous activities. The *Division* disseminated through the *Threshold Levels* of the 1970s, a language teaching methodology more focused upon communication and mobility within Europe. It then developed on the basis of a shared educational culture, the *Common European Framework of Reference for Languages* (published in its final version in 2001). This is a document which is not concerned with the nature of the contents of language teaching but rather with the form of curricula and syllabi for language teaching. The *Framework* proposes explicit referential levels for identifying degrees of language competence, and thus provides the basis for differentiated management of courses so that opportunities for the teaching of more languages in schools and in lifelong learning are created. This recognition of the intrinsic value of plurilingualism has simultaneously led to the development of an instrument which allows each learner to become aware of and to describe their language repertoire, namely the *European Language Portfolio*. Versions of this are increasingly developed in member States and were at the heart of the European Year of Languages (2001).

Plurilingualism has been identified in numerous *Recommendations* of the Council of Europe as the principle and the aim of language education policies, and must

be valued at the individual level as well as being accepted collectively by educational institutions. The *Guide* and the *Reference Studies* provide the link between teaching methods and educational issues on the one hand and policy on the other, and have the function of making explicit this political principle and of describing concrete measures for implementation.

The main purpose of this text by Hugh Starkey is to consider some aspects of the wider political context in which language education policy has to be developed and implemented. His particular starting point is in a discussion of human rights and human rights education. He shows that if human rights and education for democratic citizenship are to be successful in a multilingual Europe then the question of diversification of language learning must be taken into consideration. He relates this argument to the planning and monitoring instruments provided by the Council of Europe, and also discusses the practical consequences and provides examples of what can be done in classrooms and in visits and exchanges.

This specific aspect of the problems of language education policies in Europe gives a perspective on the general view taken in the *Guide* but nonetheless this text is a part of the fundamental project of the *Language Policy Division*: to create through reflection and exchange of experience and expertise, the consensus necessary for European societies, characterised by their differences and the transcultural currents which create 'globalised nations', not to become lost in the search for the 'perfect' language or languages valued at the expense of others. They should rather recognise the plurality of the languages of Europe and the plurilingualism, actual or potential, of all those who live in this space, as a condition for collective creativity and for development, a component of democratic citizenship through linguistic tolerance, and therefore as a fundamental value of their actions in languages and language teaching.

Jean-Claude Beacco and Michael Byram

1. Defining democratic citizenship

Democratic citizenship has been described as a 'polysemous and contested concept'. At the core, however, citizenship 'is always a matter of belonging to a community, which entrains politics and rights'. Citizenship always has a political dimension, because citizens have the capacity to determine the law (Audigier, 1998). In Europe, citizenship is based on respect for justice, human rights, fundamental freedoms and the rule of law.

Citizens belong to communities, defined as groupings of people who recognise that they have something in common. What unites them may simply be an acceptance of the legitimacy of the state within which they live. It may also be a strong affective bond based on shared history, ethnicity, religion or common purpose. States are internationally recognised entities with governments which have the power to confer nationality or the right to residence in the state's territory. In Europe, states have the obligation to respect the rights of all those who come under their jurisdiction. This means that, in theory, nationals and non-nationals living within a state can exercise citizenship. That means that they can participate in the economic, social and political life of their community.

Thus, although citizenship is often closely associated with nationality, it is a freestanding and independent concept. The nation is only one possible (imagined) community within which citizenship is exercised (Anderson, 1991). Citizenship is most commonly experienced at local levels and it exists at supranational levels such as Europe. Recent discussions on citizenship posit a new term 'world citizenship' or 'global citizenship' reflecting the new context of the communications age. (Cates, 1995; Audigier, 1999: 62).

Diverse language communities can live together harmoniously within a state or a wider political entity such as Europe. However different language communities may not have equal power. Citizenship stresses the notion of equal respect and dignity even where there is inequality of power. It also acknowledges the right of individuals to group together and engage in political and cultural activity to assert their rights. Such non-violent democratic activity, is one legitimate, even exemplary expression of citizenship.

Citizenship in the member states of the Council of Europe is based on a commitment to fundamental freedoms. The liberal democracies of Europe are founded on principles first proclaimed in the eighteenth century in such documents as the American Declaration of Independence (1776) and the French Declaration of the Rights of Man and the Citizen (1789). The principles were re-defined in the aftermath of the Second World War in the United Nations Charter (1945) and the Universal Declaration of Human Rights (1948). The European Convention on Human Rights (ECHR, 1950) transformed the principles into legally enforceable guarantees. The twin pillars of European political values are

'an effective political democracy' on the one hand and 'a common understanding and observance of […] human rights' (ECHR preamble).

The Committee of Ministers of the Council of Europe, in their Declaration and Programme of Education for Democratic Citizenship of 7 May 1999, at the time of the 50th anniversary of the Council of Europe reaffirmed their vision of building Europe as:

> a freer, more tolerant and just society based on solidarity, common values and a cultural heritage enriched by its diversity (Council of Europe, 1999).

Languages are a particularly important component of this cultural heritage. The diversity of languages contributes to the richness of Europe's culture. Their preservation and development depend on common understandings of citizenship.

For the ministers, education for democratic citizenship, based on the rights and responsibilities of citizenship is a lifelong learning experience and a participative process developed in various contexts which, *inter alia*:

- Equips men and women to play an active part in public life and to shape in a responsible way their own destiny and that of their society;
- Aims to instil a culture of human rights
- Prepares people to live in a multicultural society and to deal with difference knowledgeably, sensibly, tolerantly and morally;
- Strengthens social cohesion, mutual understanding and solidarity.

A further definition of democratic citizenship, as understood by the Council of Europe is:

> About greater participation, social cohesion, access, equity and solidarity. Democratic citizenship is about inclusion rather than exclusion, participation rather than marginalisation, culture and values rather than simple procedural issues (such as voting) and is about being active in shaping understandings and practices of citizenship.

In terms of education for democratic citizenship, it is:

> All those practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society (Forrester, 1999).

This expresses what is sometimes referred to as 'political literacy'. Citizens need to know about the institutions, problems and practices of a democracy and require skills and values which enable them to be effective and exercise influence locally, regionally and nationally (Crick, 1998:13).

2. Democratic citizenship and languages

Citizens are able to participate in the life of their communities when they have rights, fundamental freedoms, legal and political equality and protection from discrimination. All of these are guaranteed within the member states of the Council of Europe by national laws and the ECHR. Several of the articles of this Convention refer to language or have particular relevance.

Article 10 guarantees freedom of expression. Within Europe there is the right to speak, broadcast and publish in any language, so long as the content is respectful of the rights, privacy and dignity of others. Freedom of association (article 11) allows meetings for cultural, political, religious or educational purposes and the creation of trade unions, political parties and pressure groups. Discrimination on the basis of language is specifically outlawed in article 14. As one example, an individual charged with a criminal offence is required to be kept informed 'in a language which he understands' (article 6).

Communities, particularly the political communities that are member states, are therefore expected to be multilingual entities in which freedom of expression is not constrained, insofar as it remains respectful of human rights, and freedom of association is guaranteed. Healthy democracies are composed of individuals who are able to communicate with their fellow citizens and use their linguistic skills to participate actively in, for instance, associations, movements, cultural groups and political parties.

Issues of language, identities and participation are common to policies for the teaching and learning both of languages and of democratic citizenship. Central to both is an awareness of and concern for human rights as a legal and an ethical basis for citizenship and for education.

3.   Language rights

Language is one of the most important social and cultural markers of identity and the international community in its essence is multilingual. Although relations between language communities can be a source of tension within and between nations, the achievement of equality of citizenship in multilingual communities is a demonstration of the possibility of success of democracy and may be considered exemplary of the very essence of democracy. Although language is sometimes perceived as a marker of difference, the linguistic capacities of human beings are a unifying feature, distinguishing humans from other species and bringing with them an automatic entitlement to human rights.

Article 2 of the Universal Declaration of Human Rights (1948) and the International Covenant on Civil and Political Rights (1966) as well as Article 14 of the European Convention on Human Rights (1950) protect individuals against discrimination in their entitlement to rights and specifically mention language in

this respect. The International Covenant, in its Article 27 refers to linguistic minorities within states and affirms:

> Persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language.

Although human rights apply to individuals, this formulation starts to approach the concept of group rights. Communication between individuals is by definition a group phenomenon. Languages die if there are insufficient social contexts in which they can be used. The use of a minority language is sometimes perceived as a threat by members of other language groups. As the European Language Council points out in its Policy Paper on *Multilingualism and the less widely used and less taught languages*, the most likely impediment to the right to communicate in one's own language is the possible inability of others to comprehend, not to say the possible hostility users of minority languages may face. Education for linguistic pluralism and tolerance can start to remove obstacles to the full democratic participation of individuals from different language communities. (http://www.fu-berlin.de/elc/PolicyPapers/multplen.htm)

Within international law, the main instrument covering Europe is the European Charter for Regional or Minority Languages of 1992. Its purpose is partly to protect minority languages as part of 'Europe's cultural wealth and traditions'. More positively it stresses 'the value of interculturalism and multilingualism' which are essential elements of the Council of Europe's project to build a continent-wide democratic space:

> the protection and promotion of regional or minority languages in the different countries and regions of Europe represent an important contribution to the building of a Europe based on the principles of democracy and cultural diversity within the framework of national sovereignty and territorial integrity;

It is confirmed in the Charter that:

> the protection and encouragement of regional or minority languages should not be to the detriment of the official languages and the need to learn them.

Further details about the Charter and the full text are available on:
http://www.coe.fr/eng/legaltxt/148e.htm

At a global level, the World Federation of Modern Language Teaching Associations (FIPLV) and UNESCO's Linguapax Committee have been active in drafting further instruments and recommendations such as the Pecs principles (FIPLV, 1991), which informed the Universal Declaration of Linguistic Rights.

This was adopted at the World Conference of Linguistic Rights held in Barcelona 6 - 8 June 1996. It is a comprehensive document with over 50 articles. It is based on the concept of equality for languages and therefore avoids the terms regional or minority languages which have been used to restrict the rights of language communities. Currently the Declaration has no legal force, but it sets out an agenda for policy and legislation. Further details and the full text are available at: http://www.troc.es/mercator/main-gb.htm

Its starting point is that 'linguistic rights are individual and collective rights at one and the same time'. It lists five 'inalienable personal rights which may be exercised in any situation' namely:

- To be recognised as a member of a language community
- To the use of one's own language both in private and in public
- To the use of one's own name
- To interrelate and associate with other members of one's language community of origin
- To maintain and develop one's own culture.

There follow four 'collective rights of language groups', which are:

- For their own language and culture to be taught
- Access to cultural services
- An equitable presence of their language and culture in the communications media
- To receive attention in their own language from government bodies and in socio-economic relations.

Some of these rights are already covered by the ECHR. However, those making policy in the area of language teaching and learning will wish to be sensitive to all these demands, even if they are not in a position to guarantee the full range of linguistic rights.

One right of particular relevance to teachers is the use of one's own name, which is expanded in articles 31 - 34 of the Declaration. The right to a name is also guaranteed under the UN Convention on the Rights of the Child. Schools are still not always respectful of the names of their pupils, particularly where teachers are unfamiliar with naming conventions or pronunciation. Employers too, within Europe, have been known to ask workers, particularly Muslims, to change their name. Education about names, their importance in identity formation and their cultural significance should be part of the curriculum for teachers and for pupils.

The right to attention in one's own language from government bodies implies both that members of a variety of linguistic groups be employed in government

service and that some government employees be recruited on the basis of their linguistic skills.

Articles 23 - 30 concern education. Of particular relevance to citizenship is article 23.3:

> Education must always be at the service of linguistic and cultural diversity and of harmonious relations between different language communities throughout the world.

In particular language education should be committed to helping to overcome prejudices about the relative value of languages.

4. Languages and antiracism

Education for democratic citizenship and human rights is a policy priority in Europe. In May 1999 the Committee of Ministers affirmed:

> the urgency of strengthening individuals' awareness and understanding of their rights and responsibilities so that they develop a capacity to exercise these rights and respect the rights of others;

The context of this is the continued presence in Europe of ideologies and political parties which are not respectful of diversity. The ministers are:

> Concerned by the development of violence, xenophobia, racism, aggressive nationalism and religious intolerance, which constitutes a major threat to the reinforcement of peace and democracy both at national and international level (Council of Europe, 1999).

The teaching and learning of languages has an important part to play as an element of an interdisciplinary approach to a positive culture of antiracism. Whilst language learning by itself does not necessarily reduce or remove prejudices, when accompanied by other well-conceived educational experiences it can be a powerful contributor to a culture of human rights and equity. This perspective underpins the Common European Framework of Reference.

> Negative stereotypes can be played upon by the unscrupulous and dangerous as well as unpleasant forms of inter-community fears and hatreds can be built up into violent backlash against closer European and global co-operation. The best protection against all such forms of racism and xenophobia is provided by knowledge and direct experience of the foreign reality and improved life and communication skills.

> The need for mobility and access to information taken together with the importance of mutual understanding and tolerance establish effective communication skills across language boundaries as an indispensable

part of the equipment of tomorrow's citizens facing the challenges and opportunities of a transformed European society (Trim, 1998:6).

Education for and about human rights and its corollary the refusal to accept racism is potentially a powerful means to strengthen democracy. Such education can make a significant contribution to removing obstacles to the democratic participation of citizens.

The reduction of obstacles to participation, in particular socio-economic obstacles, is an integral part of any strategy aimed at strengthening democratic citizenship (Audigier, 1998:7).

Language education can help learners acquire an understanding of the, often subtle, mechanisms of racism. One requirement is the preparation and production of appropriate materials. A second is that authentic texts be subject to critical study. A combination of these might be particularly effective.

Those preparing materials for language learning often try to engage students in study and debate of socially and politically controversial issues. Many courses contain a unit on questions of demographic diversity, including immigration. The following guidelines may help writers of materials to avoid reinforcing stereotypes and promote positive intercultural perspectives:

- Acknowledge racism as an explanatory factor of the situation of ethnic minorities in Europe and explore the concept.

- Include oral and written material produced by members of minority communities as well as material from institutional sources such as the press.

- Ensure that the minority perspective includes a political dimension of organisation and struggle as citizens, as well as a cultural dimension.

- Show minority witnesses as dignified human beings with complex identities.

- Include ethnic minority voices and experts in a number of units (e.g. politics, media, history, environment, science) not just the unit on immigration.

- Have an interdisciplinary team approach to producing materials. Work with sociologists, political scientists, specialists in pedagogy.

- Integrate specifically language exercises to reinforce rather than vitiate the antiracist and human rights perspective (Osler & Starkey, 2000, 2001; Starkey and Osler, 2001).

Another promising development is that of *critical discourse analysis* (CDA) which 'is a type of discourse analytical research that primarily studies the way

social power abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and political context' (van Dijk, 1997).

CDA can provide a set of guidelines for interrogating an authentic text, so that students engage with the content critically at the same time as they attempt to understand other more superficial aspects of the text. In this way learners may confront texts of a possibly xenophobic nature to explore the discourse mechanisms of racism.

As an example, students of Spanish at an Irish university studied newspaper articles on the theme of immigration. They closely examined the texts looking for discourse features such as: sources, perspectives, arguments; rhetorical devices such as metaphors and similes ('Fortress Europe'; 'an avalanche of immigrants'). Having made this critical analysis of the linguistic and stylistic features of the press coverage of immigration, students felt confident to discuss the issue and to make comparisons with coverage in the Irish press. They then wrote an account of their findings and their feelings about them (Ramos, 2001a,b).

A related approach, *critical cultural awareness* (Byram, 1997) is described in section 10 below.

5.   Languages and Peace Education

Linguapax, which started in 1987, is an international project for teaching foreign languages and literature fostered by UNESCO to:

- promote the culture of peace through plurilingual education
- protect linguistic heritage
- and understanding and co-operation between peoples (Cunningham and Candelier, 1995).

It is co-ordinated by UNESCO's Language Division and the UNESCO Centre of Catalonia. http://www.linguapax.org/queang.html

The project considers that:

> Education is a fundamental part of the process by which individuals are socialised, thereby acquiring values, attitudes and behavioural patterns. By presenting the learner with communicative practices different from his/her own, language teaching offers an excellent means of promoting values and representations favouring the development of a culture of peace.

A Special Symposium on *The Contribution of Modern Language Teaching to the Promotion of Peace* was held at the European Centre for Modern Languages, Graz, (Austria) September 30 - October 3, 1998. It drafted a series of statements and recommendations including the following:

- With the aim of enabling individuals and groups to live together in plurilingual and pluricultural societies which need to develop all kinds of contacts with their international environment (immediate or distant), school plays an essential role in ensuring a pacific climate of inter-individual and inter-community relations.
- Modern language teaching must take on a prime responsibility in the achievement of this task, insofar as communication constitutes both one of its essential objectives and its preferred means; language is also closely linked to the cultural aspects of communities and the study of language is able to demonstrate the relative nature of the interpretation schemas of each community.
- In order for this responsibility to be completely fulfilled, certain restraints or obstacles need to be removed.

States and local authorities are asked:
- to take all necessary measures to improve the status of the various languages present in their territories, in accordance with the guidelines laid down in the Charter for Regional and Minority Languages of the Council of Europe, also taking into account the languages of migrants; to take all necessary measures likely to favour the development of a positive collective attitude towards these languages and towards linguistic diversity in general;
- to promote reflection on the means of evaluation of attitudes and competencies developed within the framework of language teaching which contribute to the promotion of peace, and to raise questions about the often exclusively linguistic orientation of examinations;
- to encourage collective reflection by teachers and educational specialists on the content of a professional ethics relative to the teaching of modern languages which takes account of the responsibilities towards individuals and societies of this teaching and those to whom it is entrusted.

Participants were provided with a set of materials (Candelier,1998) which include the following statement in the introduction:

> Knowing another's language may, because it entails communication, be a definitive step towards tolerance. …One of the fundamental objectives of language teaching… is to develop the learners' communicative ability. The language class becomes the environment in which are exercised and developed the ability to listen to others, the place where learners become aware of how mutually enriching a sharing of perspectives can be. Experiencing a tolerant approach in the language class prepares learners to extend this beyond the school environment.

> In a society where numerous cultural factors increasingly coexist, language teaching (…) can (thus) contribute to the development of a solidly responsible society which is respectful of individual identities... It is no longer sufficient simply to ask how to develop the mechanisms of

comprehension and expression. The cultural dimension and the demands implied therein at the level of what is known and accepted in others - a necessarily reciprocal process - are inextricably linked to communication.

A particularly active network of language teachers working broadly within a framework of peace education and concern to promote global citizenship is co-ordinated by the National Special Interest Group of the Japan Association for Language Teaching (JALT) which produces a Global Issues in Language Education Newsletter. A project on English for World Citizenship, which used materials produced for world studies and citizenship education in the context of a language class is described by Cates (1995).

6.   Core competencies and skills for democratic citizenship

The Council of Europe's project on Education for Democratic Citizenship produced a statement of core competencies:

> Thus the core competencies associated with democratic citizenship are those called for by the construction of a free and autonomous person, aware of his rights and duties in a society where the power to establish the law, i.e. the rules of community life which define the framework in which the freedom of each is exercised, and where the appointment and control of the people who exercise this power are under the supervision of all the citizens (Audigier, 1998).

Three broad categories are distinguished: cognitive competencies; affective competencies and those connected with the choice of values; those connected with action. These are described as follows.

Cognitive competencies

- competencies of a legal and political nature, i.e. knowledge concerning the rules of collective life

- knowledge of the present world including a historical dimension and a cultural dimension.

- competencies of a procedural nature,: the ability to speak and argue, connected with the debate, and the ability to reflect,

- knowledge of the principles and values of human rights and democratic citizenship.

Affective competencies and choice of values

Citizenship cannot be reduced to a catalogue of rights and duties, it is also belonging to a group or to groups. It thus requires a personal and collective affective dimension.

Capacities for action, sometimes known as *social competencies*.

- the capacity to live with others, to co-operate, to construct and implement joint projects, to take on responsibilities,

  - the capacity to resolve conflicts in accordance with the principles of democratic law,

  - the capacity to take part in public debate, to argue and choose in a real-life situation.

These broad educational aims can be complemented by a list of more precise outcomes and key skills, taken from the Recommendation No. R(85)7 of the Council of Europe's Committee of Ministers to Member States (adopted in May 1985) on *Teaching and learning about Human Rights in schools.* Since human rights underpin democracy, these are by definition also key skills for democratic citizenship.

The skills associated with understanding and supporting human rights include:

  i. *intellectual skills*, in particular:
  - o skills involving judgement, such as:
    - the collection and examination of material from various sources, including the mass media, and the ability to analyse it and to arrive at fair and balanced conclusions;
    - the identification of bias, prejudice, stereotypes and discrimination;

  ii. *social skills*, in particular:
  - o recognising and accepting differences;
  - o establishing positive and non-oppressive personal relationships
  - o resolving conflict in a non-violent way
  - o taking responsibility
  - o participating in decisions
  - o understanding the use of the mechanisms for the protection of human rights at local, regional, European and world levels.

All these competencies and skills can be developed through the study of languages. Indeed, many of them are listed in the *Common European Framework of Reference for languages.*

7. Sociocultural competencies and skills in the *Common European Framework of Reference for Languages*

Chapter 5 of the *Common European Framework of Reference for languages: Learning, Teaching, Assessment* lists the declarative knowledge (*savoir*) and sociocultural knowledge expected of language users (section 5.1.1). Sections 3 and 4 of the sociocultural knowledge cover interpersonal relations and major values, beliefs and attitudes (Council of Europe, 2001).

Skills and know-how (*savoir faire*) include social skills and intercultural skills, whilst existential competence (*savoir-être*) includes attitudes such as degree of openness to other cultures and willingness to relativise one's own cultural viewpoint.

Debate and discussion is included under the pragmatic competencies, particularly discourse competence (5.2.3.1). Strategies for Interaction (4.4.3.5) and Mediation (4.4.4.3) are also particularly relevant.

One area for possible future revision is the Table 1 giving an External Context for Use. In the Public domain, although political parties and public meetings are included, other sites of citizenship are severely under-represented.

All these competencies and skills can be mapped onto a model of citizenship education which draws on the Council of Europe's work in human rights education and which has been successfully applied to a study for the European Commission analysing the contribution of its mobility and curriculum development programmes to citizenship education (Osler and Starkey, 1996 and 1999). It is also possible to map onto it policies for language teaching and learning.

The model uses the distinction between a 'minimal' and a 'maximal' approach (McLaughlin, 1992; Richardson, 1996) and a further distinction between the 'civic education' element of education for citizenship, and the 'personal, social and moral education' dimension. The former is here characterised as being about the structural and the political, the latter as the personal and the cultural. The former is more likely to emphasise the cognitive, whereas the latter gives expression to the affective and develops the active.

Components of citizenship education (from Osler & Starkey, 1996)

Minimal	**Structural/political**	**Cultural/ personal**
	Rights Knowledge of rights Democracy Absence of discrimination Civil society e.g. NGOs	**Identities** • Either/or (tension) • Both/and (hybridity)
	Implies: **Human rights education**	Implies: **Feelings and choices**
Maximal	**Inclusion** • Basic income • Security: physical, social, psychological • Active participation	**Competence** • Political literacy • Skills to effect change e.g. language, advocacy, mobilisation
	Implies:	Implies:

	The good society / learning communities as the model	Action skills and training

The model proposes that the basis of citizenship is, on the one hand structural and political and on the other cultural and personal. The structural and political dimensions are concerned with, at a minimal level, the human rights recognised by states as the entitlement of citizens. In practice, economic, social and cultural factors may combine to deny some citizens their basic rights and so to exclude them from society. The realisation of this denial of rights demands a political response intended to ensure the inclusion of citizens. As mechanisms of exclusion are not fully under the control of political and structural processes, but also depend on individual agency, policies and regulations will always be to some extent inadequate. Thus the concern for inclusion and community is described in the model as 'maximal', recognising that, whereas the guarantee of rights is a basic minimum, their realisation is likely to be a goal or aspiration.

One important potential site for the realisation of political and structural equality and inclusion is the learning communities themselves, whether schools, universities, adult learning centres or virtual learning centres. All, ideally, will be based on human rights, in other words equality of dignity for individuals and fundamental freedoms for individuals including freedom of expression and association. They can be, in some respects, models of democratic societies. The Council of Europe's Education for Democratic Citizenship Project is developing the concept of 'sites of citizenship', which are projects creating communities which develop both learning and participation.

The right hand side of the model is about the cultural and personal dimensions of citizenship. This corresponds to the affective dimension in Audigier's classification. The model suggests that identities are no longer able to be imposed by a national, even nationalist education, but are culturally and personally defined and increasingly multiple. In other words, in European liberal democracies citizens recognise that, as well as exclusive notions of identity (e.g. French or British; British or Irish) which produce tensions and social and cultural exclusion, processes of education enable them to feel at ease with notions of multiple identities. Thus citizenship may be constructed on the basis of multiply situated selves rather than exclusivity.

Language learning is an important component of constructing such complex identities. Guilherme (1999) and Byram (1997, 1999) apply the insights of critical pedagogy, developed from the work of Freire by writers such as Giroux, to the teaching of languages. Critical pedagogy:

> has been influenced…by a post-modern conception of identity that emphasises hybridity - the treatment of identity as contingent, temporary, and disruptive of oppositional categories (Carlson and Apple, 1998:28).

Byram and Guilherme (2000) argue that it is not paradoxical for this post-modern view, that can tend towards relativism, to be tempered by a modernist

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commitment to universal human rights. The model above is one means of expressing this duality.

Whereas each citizen is socialised into cultures and identities, the full realisation of citizenship (the maximal dimension in the model) implies the capacity to influence one's environment at whatever level. This requires a set of competencies which develop throughout life and which, too, are therefore goals and aspirations. Amongst the most important of these competencies for action are linguistic competencies, including skills involving oral expression, such as making a case, discussing and negotiating, as well as the critical comprehension skills of understanding written and media documents. The development of co-operation skills is another area where language education can make a significant contribution.

8. Language education as a site of learning for democratic citizenship: knowledge

Language teaching is potentially a most important site of learning for democratic citizenship. Even where citizenship education is a formal curriculum requirement, which is increasingly the case, the relatively small amount of time allotted and the prestige of more traditional, examined disciplines tends to minimise its impact. Language teaching, on the other hand, requires and is given substantial curriculum time and benefits from the prestige of an established university discipline. Moreover, the content of language teaching has for long been flexible, including literature, cultural awareness, media studies and debates of topical issues. Whereas not all teachers of languages are aware of their potential contribution to education for citizenship, including human rights education, many, often inspired by participation in European projects and meetings, have pioneered citizenship education through language teaching.

The development of policy in the area of the language curriculum might include a revision of the taxonomies that are the Threshold, Waystage and Vantage level documents. Currently these specifications, which are widely used in Europe in the construction of teaching and assessment syllabuses, have a distinct emphasis on the transactional and the institutional. The dimension of capacities for action is less well represented.

The *Vantage* level specification (B2 level) is aimed at:

> Those who want to use another language for communication with persons who speak it, both for transacting the business of everyday life and for exchanging information and opinions on private life and public affairs (van Ek & Trim, 1996:5).

However the emphasis on acting together as well as speaking together could be developed. Personal interaction and social contact, for example, is exemplified as 'to engage in meaningful relations in various domains of public life (e.g. business, education, welfare, entertainment)' (*Vantage*, chapter 2). Whereas this

does not exclude working with others to promote democratic citizenship, this element could be more strongly represented in the taxonomy. For instance, whereas a page is devoted to the vocabulary of specifically British political institutions, including titles of nobility (p. 129), and a further page to war and peace, including the names of military ranks and types of weapons (p. 131) the section on social affairs is limited to six terms. This is one area for possible expansion with a more international dimension (see, for example, Starkey, 1990, 1996, 1997, 1999; Cates, 1995).

In many educational systems, the programme of study for languages is determined more by process and linguistic concerns than by a specific content. There is therefore potentially scope within the languages curriculum to cover three of the cognitive competencies for citizenship which are explicitly or implicitly included in the Common European Framework, namely:

- knowledge of the law and political systems;
- knowledge of the present world;
- knowledge of the principles and values of human rights and democratic citizenship.

This could include specific reference to human rights instruments and the discussion of case studies in the light of this knowledge and awareness.

Indeed, the 1998 Council of Europe Recommendation of the Committee of Ministers on *Linguistic Diversity* seeks to 'encourage the use of foreign languages in the teaching of non-linguistic subjects' (Council of Europe, 1998). Non-linguistic subjects include citizenship and human rights, which make excellent material for Culture and Language Integrated Learning (CLIL) (see section 12 below).

That said, current approaches to syllabus construction are often weak on including such potentially interesting questions in the lower secondary school. Learners may be faced with topics well below the interest level of those encountered elsewhere in the curriculum. One consequence is that the learning of languages may be more attractive to some groups than to others. Boys, for instance, are in some cases more reluctant learners than girls.

An analysis of an examination syllabus studied by 15 - 16 year old students in England found that six topics were girl-centred, three were boy-centred, four were equally appreciated by both sexes and three were equally disliked by both. As examples, House and Home was enjoyed by girls who liked to describe room furnishings in detail. However, the boys tended merely to list items of electrical equipment. Family and Daily Routine includes descriptions of household tasks. However, girls are much more likely to have experience of these tasks than boys. If the teaching was re-structured to include a debate on the gendering of household tasks, this could include both groups more equally and promote some awareness of equality issues (Callahan, 1998).

None of the topics in this syllabus involves the public domain, apart from school itself. Its potential as a vehicle for citizenship education is therefore severely limited. Nonetheless, the same topics addressed critically and problematised could contribute to citizenship. There is certainly scope for development and synergy in syllabus construction for citizenship and languages in the lower secondary school.

Expressed positively, Citizenship and Languages can have a significant reciprocal relationship. When topics from the public domain, such as questions of peace, gender relations, racism, social and cultural movements become part of the curriculum for languages, and simultaneously the skills of debate and of critical analysis are taught, motivation for many students is likely to increase. Affective barriers to learning languages may be removed. Attitudes to language and languages and their speakers are likely to improve if learners have a more rewarding experience.

9. Language education as a site of learning for democratic citizenship: skills

A second area of contribution of languages to citizenship is that of the pedagogy associated with language learning since the development of communicative methods is in itself democratic. The skills developed in language classes are directly transferable to citizenship education.

> The communicative language classroom implies that priority is given to speech acts. The role of the teacher is to guide pupils in their use of the new communicative tool, the second language. Teachers will be concerned not just with linguistic achievements but with communicative competence as an end in itself. Skills (*savoir faire*) such as ability to listen, to reformulate the words of another the better to understand them, put a different point of view, produce a valid argument, conceding are all life skills (*savoir être*) with applicability elsewhere in school and in the outside world.

> When the requirement is for advanced, complex communication, such as a formal debate, the learner has to draw on knowledge (*savoirs*) (culture, lexis, grammar), skills (*savoir faire*) (function of arguments, agreements and disagreements, riposte etc) and life skills (*savoir être*) such as listening, making eye-contact, using persuasive intonation, reformulating an opposing view before modifying or refuting it, remaining calm and polite etc. We can see that the language class is a site where education for dialogue is especially developed (Tardieu, 1999:24 translated).

In the communicative language classroom learners are often required to speak and discuss in pairs and groups, having the freedom to express their own opinions and develop ideas and new ways of thinking. This contribution to the

overall project of democratic citizenship can also be recognised and developed. In particular it can help develop 'competencies of a procedural nature'. What is more, since the topics chosen may involve personal choices and require a consideration of values, there is much scope for work on the affective dimension of citizenship. Further, since discussion and debate require working with others, taking part in public discourse and working to resolve conflicts, language teaching can contribute substantially to capacities for action and social competencies. Language teachers will recognise the assertion that:

> Argumentation and debate call for a knowledge of the subject under discussion, the capacity to listen to the other and acknowledgement of his (sic) point of view, as well as the application of these capacities to the precise situation in which the people find themselves (Audigier, 1998).

10. Language education as a site of learning for democratic citizenship: culture

A third and equally important dimension of language teaching is the consideration of culture. The Parliamentary Assembly's Recommendation 1383 (1998) on Linguistic Diversification calls for:

> the promotion of a type of education which gives greater emphasis to the culture and society of the countries concerned.

Studying other cultures enables learners to decentre from their own world-view, accept relativities and develop multiple identities. To acquire the ability to communicate in a new language is the first step to identifying with other speakers of that language community. This intercultural dimension of language learning has the potential to promote antiracism as a positive principle of democratic citizenship. As the rapporteur to the Parliamentary Assembly's Committee on Culture, Science and Education puts it:

> Beyond this utilitarian aspect, however, language learning has a strong socio-cultural component. In an increasingly uniform world, cultural diversity will become ever more important as a means of preserving human values. Learning a language means learning to be closer to others. Learning a foreign language means equipping oneself with intellectual tools for confronting the real and the unknown, as well as personal enrichment through a knowledge of other cultures and other views of the world. Learning also means combating the ignorance that lies at the root of intolerance and racism (Legendre, 1998).

There are a number of approaches to learning about cultures, one of them being *critical cultural awareness* which is an ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries. This involves the ability to:

- Identify and interpret explicit or implicit values in documents and events in one's own and other cultures, using a range of analytical approaches to place a document or event in context and be aware of the ideological dimension.

- Make an evaluative analysis of the documents and events by reference to an explicit perspective and criteria such as human rights, liberal democracy, religion, political ideology.

- Interact and mediate in intercultural exchanges, being aware of potential conflict between one's own and other ideological positions and attempting to find common criteria. Where this is not possible, to negotiate agreement on places of conflict and acceptance of difference (Byram, 1997).

Cultural Studies is an academic discipline with its roots in Britain in the 1950s and 1960s but acknowledging the intellectual contribution of French academics such as Barthes, Bourdieu and Foucault (Storey, 1996). It can be focused on cultural forms found within particular national communities, such as British Cultural Studies (Bassnett, 1997) or French Cultural Studies (Forbes and Kelly, 1995). In essence culture is conceptualised as 'neither aesthetic nor humanist in emphasis, but political' (Fiske, 1987).

The introduction to a textbook on British Cultural Studies produced in Romania describes the expectations of the authors for the learner:

> This book is less concerned about making you learn information by heart than with encouraging you to *process* the information contained here. For example, in the class on Scotland you are asked to *compare* what a Scottish person says about Scotland and what a compilation from reference books says about Scotland. You do not have to learn one or the other, but you do have to learn the process of comparison. The same process of comparison of different kinds of information takes place in many classes. In others, you are asked to *apply* concepts such as 'gender' or 'nation as imagined community' in your analyses of society. In short, what we want is to provide you with the skills to *argue* …not learn by heart (Chichirdan et al., 1998:10).

Sources of information used in this approach are authentic texts, including audio recordings and a variety of written documents and visuals such as maps, photographs, diagrams and cartoons. The setting is a language class and the activities involve understanding, discussing and writing in the target language. The approach to the materials is always critical.

The study of literature and media such as film and television is often a central aspect of the language education curriculum. Texts are often chosen for their social as well as their aesthetic importance. The critical study and discussion of

such texts, including a perspective of human rights and citizenship, can also contribute to the goals of education for democratic citizenship.

11.   Intercultural Education and Intercultural Communication

In the 1970s Intercultural education was essentially based on the teaching of languages to newly arrived communities in Europe. In the 1980s, with the slowing down of immigration in some parts of Europe, attention turned to broader educational objectives and there was considerable identification of intercultural education with human rights education (Perotti, 1989, 1994).

The socio-cultural competencies included in the *Common European Framework of Reference for languages* have been re-defined by Byram (1997) as elements of 'intercultural communicative competence'. The European Language Council produced a policy paper on Intercultural Communication which provides the following definition:

> All communication is fundamentally intercultural, in the sense that each participant in an act of communication brings to it a specific repertoire of identities, positions and expectations formed through complex relationships with their own and other cultures. Here, culture is understood in the widest sense as an acquired or constructed pattern of values, beliefs, skills and knowledge, which shapes and is shaped by its participants. Effective communication is closely related to the participants' understanding and management of these different cultural identities and positions. Social progress and the building of relations of peace and equality between people in Europe depend on the development of awareness of such cultural variety and difference.

> In the context of European integration, the national dimension is often perceived as the most salient, but it is not the only significant determinant of different cultural identities. Important determinants lie, for example, in class, gender, ethnicity, language, education, political or religious affiliation, and individual dispositions.

The policy document then specifies three levels or dimensions of which the second is Citizenship.

> At this level, the focus is on communication between individuals as active members of society, with a need to participate in social and political developments, and to work towards shared approaches to issues arising from them. Participants need to be reciprocally aware of the knowledge and values shared, or not shared, by members of particular cultural groupings, and must be able to situate their own knowledge and values in relation to those of others, identifying both differences and common points of reference. In this context, citizenship is to an important extent mediated by institutions (European Language Council, 1997).

One development with further potential for language learning and intercultural communication is specific work on identity.

> The purpose of identity work is to establish which communicative features should be acknowledged by the group or audience as constitutive of its collective identity (however transitory or unstable the group as such may be), and which should be socially acknowledged as tokens of individuality. Three processes are seen as essential for the negotiation of social identities: sharing codes, sharing topics, and sharing assumptions. In a series of recordings involving native and non-native speakers of Spanish in two different activity types, including discussions and interviews, the identity work which takes place between the interactants has been studied from various angles. A programme for the application of the analyses to language training has been elaborated at the Department of Spanish and Portuguese in Stockholm University. A basic assumption of the programme is that the intercultural skills of language students can be successfully improved, if the students become aware of the various mechanisms of identity work with regard to how codes are shared, and which kind of topics and assumptions tend to be preferred, both in the home and the foreign language/culture community. Such awareness should be accomplished not only by means of data analysis but also through role play (European Language Council, 1999).

12. Culture and Language Integrated Learning (CLIL)

This movement, also known as CLIC (culture and language integrated classrooms), promotes formalised attempts to acquire simultaneously language competence and curricular skills, values and knowledge traditionally viewed as separate disciplines. In linguistic terms it derives from the view that form can be learnt whilst the user's attention is on content (Krashen, 1985). It takes advantage of the extra time that can be gained for language learning if time for other disciplines is appropriated and joint curricular outcomes are achieved. Amongst other sources of inspiration is the Canadian immersion programme (Marsh and Marsland, 1999). Other parallel developments have been called Content Based Language Teaching or Content Based Language Learning (Soetaert and Bonamie, 1999).

Such projects are developing new pedagogies involving interactivity between different types of language use.

> The learners participate in the classroom by exposure to and usage of three interlocking types of language use: medium-oriented (communication about language), message-oriented (communication in which content is transmitted) and socially oriented (interpersonally meaningful communication). It is the chemistry between these three elements which is

the goal of many of the more interesting methodologies used (Marsh et al., 1999:39).

Any subject can be taught in this way, though often history and geography are chosen. Citizenship is a logical partner and there are some reports of, for instance, road safety education and environmental education taught through CLIL. (See: http://www.euroclic.net).

A research network for content and language integrated learning in higher education was set up in 1999 with a website at:
http://olaf.hiof.no/~glenoh/CLIL-network.html

Although the potential range of subjects to be taught through a CLIL approach is limitless, human rights education might be a particularly appropriate field for further experimentation. In terms of knowledge, the following content was recommended in 1985 by the Committee of Ministers of the Council of Europe:

> "Topics to be covered in learning about human rights could include:
>
> i.   the main categories of human rights, duties, obligations and responsibilities
> ii. the various forms of injustice, inequality and discrimination, including sexism and racism;
> iii. people, movements and key events, both successes and failures, in the historical and continuing struggle for human rights;
> iv. the main international declarations and conventions on human rights, such as the Universal Declaration of Human Rights and the Convention for the Protection of Human Rights and Fundamental Freedoms" (Council of Europe, 1985 - Recommendation R (85) 7).

Developments in CLIL throw up a number of issues that remain to be resolved, particularly in relation to resources and the training of teachers. Amongst other questions, commentators have noted that CLIL experiments have tended to be small scale and therefore potentially elitist. Learners in the early stages are unlikely to have the linguistic resources to participate as they might in other lessons and may become frustrated at the passive role they have to adopt.

One suggestion is to use specially produced simplified materials and that would constitute a radical break with the assumption that the use of authentic materials is always best (Beheydt, 1999). Furthermore, this form of language education has brought into sharp focus questions of code-switching and achievement of partial competence, which are explored in section 7.1 of the *Common European Framework of Reference*.

13. Real and virtual visits and exchanges

The advent of widespread access to Information and Communications Technology has considerable implications for language learning and for citizenship. The web is in many respects a democratic medium, allowing for increased exchange of information and ideas. Individual learners can have access to innumerable authentic documents in any written language. And, indeed a database of the languages of the world is now available at: http://www.linguasphere.org/
Exchanges, visits and residence in another community are the ways in which the claims of language learning as a means to develop broader notions of community and citizenship are both developed and tested. Details of three residence abroad projects for university students of languages based in the UK can be found at: http://lang.fdtl.ac.uk/Wwwmat/intro.htm

The physical movement of students can be usefully prepared through contacts with the host institution provided through websites. Reflection on the experience of residence in another community can also be facilitated through web-based guidance provided on the web by the host institution.

Multilingual websites for school-age learners of languages have been developed. One of these, http://www.darespeak.org/ provides texts and questions in several languages, links to the press, songs, travel tips, dictionaries on-line and other incentives for young language learners. The focus on news is a particularly striking example of a synergy with education for democratic citizenship.

The practice of correspondence with a pen pal in another language has been refined and up-dated through e-mail. Bilingual partnerships for communication, known as tandem links, are increasingly encouraged by universities. Guidelines for sensitive and reciprocally effective communication are provided. Participants agree to support each other in their learning. Topics of current interest falling within the domain of citizenship provide incentives to develop conversation and communication. A clearing house for establishing the exchanges is provided at: tandem@slf.ruhr-uni-bochum.de. Participants can also broaden the number of their contacts by participating in discussion groups. These are accessed at: majordomo@tandem.uni-trier.de.

One important potential development for learners and speakers of less widely taught and used languages is that discussion lists can be created to bring together learners who might otherwise be dispersed and have little opportunity for real contact. For instance an American university hosts an open discussion list for learners of Welsh. Details are available at: listproc@hawaii.edu.

Whereas current technologies support asynchronous written communication, developing technologies can support synchronous audio, written and visual communication. Teachers can create a virtual language laboratory linking widely

dispersed learners in a network where they can communicate orally and in writing. They can work in a large group or in pairs or smaller groups within the conference and the teacher can monitor all the communication and intervene where appropriate (Kötter et al., 1999).

14. Conclusion

This study demonstrates and illustrates the many opportunities available to language teachers to contribute to education for democratic citizenship. Language teaching in Europe, particularly at school level, has been heavily influenced by considerations of how to communicate, often at the expense of what to communicate about or for. A concern for intercultural communication within Europe has recently placed language teaching and learning at the heart of a humanistic curriculum.

Citizens in a democracy need intercultural skills for living in communities where cultural diversity is the norm. They need critical cultural awareness to understand the world around them and challenge injustice, complacency, social exclusion and unwarranted discrimination. The construction of a peaceful, democratic and multicultural Europe requires plurilingual citizens.

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