Intercultural citizenship education in an EFL online project in Argentina

Melina Porto[a]

[a] Instituto de Investigaciones en Humanidades y Ciencias Sociales,
Facultad de Humanidades y Ciencias de la Educación, National
University of La Plata and Conicet, 33 No 417 entre 3 y 4, La Plata
1900 Argentina
Published online: 08 Apr 2014.

PLEASE SCROLL DOWN FOR ARTICLE

Routledge
Taylor & Francis Group

Intercultural citizenship education in an EFL online project in Argentina

Melina Porto*

Instituto de Investigaciones en Humanidades y Ciencias Sociales, Facultad de Humanidades y Ciencias de la Educación, National University of La Plata and Conicet, 33 No 417 entre 3 y 4, La Plata 1900 Argentina

In this article, I describe an online intercultural citizenship experience in an English as a Foreign Language (EFL) classroom in Argentina. An action research project on the Malvinas/Falklands war fought between Argentina and the UK in 1982 was carried out in 2012. Through a comparative methodology involving Argentine and English foreign language classes, students develop a critical perspective on texts while they also create an international identification, different from their national/regional identifications. While the existing body of work on intercultural citizenship and criticality in the foreign language classroom is abundant in Europe, North America and Asia, empirical studies hardly exist in this region and one of the questions to be answered deals with the transferability of curriculum research across continents. After a description of the theoretical framework and the project itself, I present student samples and analysis that provide evidence that this intercultural citizenship project was fruitfully implemented for the first time in Argentinean Higher Education in the foreign language classroom. I then outline the significance of the project from the point of view of online intercultural communication and the theory of intercultural citizenship.

Este trabajo describe una experiencia de ciudadanía intercultural en el contexto de la enseñanza de inglés como lengua extranjera en Argentina. En 2012 se llevó a cabo un proyecto de investigación-acción acerca de la Guerra de las Malvinas que tuvo lugar entre Argentina y el Reino Unido en 1982. Por medio de una metodología comparativa que involucra a estudiantes universitarios en clases de lengua extranjera en Argentina y el Reino Unido, los estudiantes desarrollan una lectura crítica sobre una variedad de textos al tiempo que también crean una identificación internacional, diferente de sus identificaciones nacional o regional. Mientras que los trabajos sobre ciudadanía intercultural y criticidad en el aula de lengua extranjera abundan en América del Norte, Europa y Asia, los estudios empíricos son casi inexistentes en esta parte del mundo, por lo que un objetivo será también evaluar la posibilidad de transferencia de investigación y práctica curricular entre los continentes. Luego de una descripción del marco teórico y del proyecto en sí mismo, presento y analizo material producido por los estudiantes que ofrece evidencia de que este proyecto de ciudadanía intercultural fue implementado por primera vez en la clase de lengua extranjera en la universidad en Argentina con resultados alentadores. Describo la importancia del proyecto desde el punto de vista de la comunicación intercultural en línea y de la teoría de la ciudadanía intercultural.

Keywords: intercultural citizenship; online intercultural communication; foreign language education; comparative methodology; Argentina

*Email: melinaporto2007@yahoo.com.ar

Introduction

The online intercultural citizenship project described in this article is based on the axioms and characteristics of intercultural citizenship education set out in Alred, Byram, and Fleming (2003, 2006), Byram (2008, 2010, 2012, in press), Byram and Guilherme (2000), Houghton (2012), Lapresta (2006), Osler and Starkey (2000, 2005) and Starkey (2002, 2007) – among others.

The cultural dimension of foreign/second language education began to be given attention at the beginning of the twentieth century in Germany with the concepts of *Landeskunde* (or Area Studies) and *Kulturkunde* (or the Study of Culture and Civilisation) (Byram, 2000; Risager, 2011). The reasons for its development particularly in the 1930s were mainly political (e.g. to stress Germany's national identity) rather than educational. Further political and military events in Europe during the second half of the twentieth century led to discussions about the nature of *Landeskunde* (purposes, context, content, characteristics). Developments in other countries, notably Britain (Mountford & Wadham-Smith, 2000) and France (Risager, 2006a, 2006b), ultimately paved the way for an increasing awareness about the importance of cultural aspects in language education. Scholars such as Bredella, Byram, Zarate and Kramsch have developed this cultural dimension in the last decade (Byram & Feng, 2004; Risager, 2011).

While work in this field began a decade ago in Britain (Alred et al., 2006), by contrast, in Argentinean education, the intercultural citizenship perspective in foreign language education is new. For instance, it was introduced in English curricular documents for primary school in mid-2013 and consequently empirical studies of curriculum development in response do not exist. Therefore, this intercultural citizenship focus is innovative in Argentina.

Literature review

Almost 70 years ago, Cordier (1946) made a case for intercultural education in schools. More recently, Byram (2001, p. 102) argued that 'language teaching as foreign language education cannot and should not avoid educational and political duties and responsibilities'. These educational and political duties have been operationalized in the concept of *education for intercultural citizenship in the foreign language classroom* (Byram, 2008, 2012, in press). This concept attempts to demonstrate and promote the complementarity of foreign language education (with an emphasis on intercultural communicative competence) and citizenship education (with an emphasis on activity in the community). One important element that Byram and his colleagues foreground here is the *relational* aspect involved (i.e. a focus on 'Others'), which Kramsch (1993, 1998), Bennett (1993, 2009) and others also highlight, and which has gained life in the figure of the intercultural speaker or intercultural mediator (Alred & Byram, 2002; Byram, 2009). The intercultural speaker is *inter alia* someone who can read texts of all kinds – linguistic and non-linguistic – in a critical and comparative mode, analysing their meaning in their context but also how they can be interpreted from another context. Furthermore, this approach is located within a concept of criticality in Higher Education (Barnett, 1997) and criticality in language teaching (Johnston, Mitchell, Miles, & Ford, 2011). In this project, the heightened contrast of perspectives on the Malvinas/Falklands conflict provides an opportunity for this critical and comparative perspective.

The intercultural dimension of foreign language education thus favours the development of certain abilities or skills which are crucial in intercultural citizenship education, namely comparative interpretation, consciousness-raising, reflection, critical thinking,

critical reflexivity (Alred et al., 2003, 2006; Byram & Grundy, 2002; Byram, Nichols, & Stevens, 2001; Kumaravadivelu, 1999) and critical cultural awareness (Alred & Byram, 2002; Byram, 1997, 2001; DaSilva Iddings, McCafferty, & Teixeira da Silva, 2011). More specifically, following Byram (in press), intercultural citizenship experience in the (foreign) language classroom occurs when students in one country (or one cultural group):

- create a sense of international identification with learners in another country (or another cultural group) in an international project;
- challenge the 'common sense' of each national group within the international project;
- develop a new 'international' way of thinking and acting (a new way which may be a modification of what is usually done or a radically new way); and
- reach high levels of criticality that involve not only critical skills and reflexivity but also a refashioning of traditions through critical and committed civic action in the community.

In terms of the contexts in which these major theoretical developments have taken place, Alred et al. (2006) report cases and experiences in Mexico, Hong Kong, Singapore, China, Japan, Poland, Spain, Portugal, and a comparative study in Germany, Britain and the USA. Byram (2008) focuses mainly in the European context. Osler and Starkey (2005), more focused on world or global citizenship rather than intercultural citizenship, describe cases in Britain, Japan, Romania, Cuba, Argentina and Brazil. Zajda, Daun, and Saha (2008) present experiences in Australia, Japan, Canada, Europe, United Arab Emirates, Nepal and South Africa. In Central and Latin America, López (2008, 2009) and López and Sichra (2008) portray varied contexts in the region (México, Ecuador, Nicaragua, Guatemala, Peru, Paraguay, Argentina, Chile, Bolivia, Brazil, etc.) but within a focus on intercultural bilingual education, with particular attention to the situation of indigenous languages. In all cases, the Argentine case is presented in descriptive terms, with a focus on educational policies and practices. In other words, classroom-based research is almost non-existent. Similarly, the local scientific production on the topic in Argentina is robust in quantity and theoretical depth, but again empirical studies are scarce as can be observed in Fernández et al. (2007, 2008, 2009), López Barrios et al. (2010), Padilla and López (2008), Viglione et al. (2011), Sforza and Reinoso (2009) and Fernandez, Luciani, and Russo (2007). This situation justifies the need for this project, set in the Argentine context.

Context: the Malvinas/Falklands war

The project focuses on the Malvinas/Falklands war because this is a controversial topic, usually seen strongly in terms of nationalism both in Argentina and the UK, in which intercultural competence and citizenship issues play a role. The project gains relevance in the context of the commemoration of the 30th anniversary of the war in 2012.

As background, it is important to know that all Argentinean students follow a national curriculum throughout their primary and secondary education which includes 'ethics/morals education'. This is done through the language arts classroom, specifically through the teaching of *Efemérides*, i.e. the historical national anniversaries taught in schools, intended to create and shape 'the Argentine identity'.

The concept of national identity is strong in Argentina. It has been addressed in the media with special emphasis around the Malvinas/Falklands war, which was fought in

1982 between Argentina and the UK over the Falkland Islands and South Georgia and the South Sandwich Islands. The dispute regarding their sovereignty dates back to the nineteenth century, is still unresolved, and is currently being heatedly debated in Argentina, in the UK, and internationally. The conflict and its past and present consequences (in military, political, economic, diplomatic, cultural and ideological terms) are complex. For example, in June 2011 David Cameron's remark that for the UK the sovereignty of the islands is not an issue for negotiation prompted the President of Argentina, Cristina Fernández de Kirchner, to dismiss his comments as 'mediocre bordering on stupidity', to call him 'arrogant', and to state that 'Britain continues to be an obtuse colonial power in decline because colonialism is outdated and unjust'. Cameron, however, is surely perceived in different ways in Britain and by some people in Argentina too. This brief scenario portrays the associations with colonialism and imperialism that this historical event has for most Argentineans, and the impact it has had on the formation and development of a national identity through its inclusion as an *Efeméride* in the primary and secondary systems of education at a national level.

Project and methodology

This project is designed as an action research project with a comparative methodology and follows the guidelines and procedures in Burns (2010), Hatch (2002) and Stringer (2007). It is part of a network of projects coordinated by Michael Byram (Durham University, UK) that involves teachers and researchers in Europe and East Asia.

Aim, population, context of the study and procedures

From the perspective of curriculum development theory, the general purpose of this project is to put into practice the notion of 'intercultural citizenship' in the foreign language classroom. The specific objectives are to facilitate and describe an intercultural citizenship experience in an English as a Foreign Language (EFL) classroom in this Argentine Higher Education setting. From the perspective of student learning theory, the objectives encompass three dimensions, namely linguistic, intercultural competence and citizenship. The overall purpose of the project is to verify the theory of intercultural citizenship as a model of learning against empirical data, which framed as a research question can be formulated as:

> How can the notion of intercultural citizenship be introduced into a foreign language classroom in Argentinean Higher Education?

The classroom context is a university setting; 50 future teachers and/or translators of English in their second year of undergraduate studies at Universidad Nacional de La Plata in Argentina. This is a prestigious, state, access-for-all university in a developing country. The age range is 18–22. English is a foreign language in Argentina and these students have level C1 in the *Common European Framework of Reference*. The English students are 30 first-year undergraduates at the University of East Anglia undertaking Spanish Honours Language degree courses, aged 18–21, for whom Spanish is a foreign language. The researcher in charge of the project in the UK is Dr. Leticia Yulita. The project was carried out in the second semester of 2012 and a wiki was used as a shared virtual classroom.

The Argentine students were enrolled in a compulsory language course called English Language II. They were made aware that the project was an intercultural citizenship

experience but they were not required to read about the theoretical framework. The project was presented as a course requirement and, although it was time-consuming, the participants expressed in their reflection logs that they were excited about the possibility of communicating with English native speakers because for the majority of them it was their first experience in this respect.

In their foreign language classrooms, with appropriate teacher guidance, both the Argentinean and the English students researched the conflict by searching and exploring texts of all kinds (documentaries, interviews, videos, newspapers, etc.), and analysing the media coverage of the war in both countries at the time of the conflict as well as at present. The Argentinean students reflected through whole class debates and discussion on the English' attitudes towards the Argentineans today, and considered the role of the media representations and images in these attitudes and perceptions. They also reflected upon how these representations and images might influence the way they would communicate with the English students during the online exchange. They considered the attitudes and views of young English people nowadays towards the conflict (i.e. the attitudes and views that the English students might show during the online exchange) as well as those of the young islanders.[1] At their end, the English students reflected along similar lines on the Argentinean's attitudes towards the English today. The Argentinean students completed, individually, the Autobiography of Intercultural Encounters (AIE) through Visual Media (Council of Europe). As a corollary of this stage, the Argentinean students created posters about the war using gloster, prezi and mural.ly as well as powerpoint presentations, which were all uploaded to the wiki. There was no contact among the Argentinean and the English students during this phase, which was important because both groups knew very little about the war as it had taken place before they had been born.

After this initial stage, the Argentinean participants engaged in online communication with the English students using the wiki, Facebook, Skype and *Elluminate live!* (diachronic and synchronous online communication) following the procedures and considerations in O'Dowd (2007). The first week was devoted to getting to know each other and on the basis of personal preferences the students voluntarily joined in groups of between four and six participants, both Argentinean and English. The Argentinean students interviewed an Argentinean war veteran who was especially invited for the occasion and came to their classroom. The English students interviewed an English veteran using *Elluminate live!* and this allowed the Argentinean students to be present virtually and ask questions as well. Both interviews were recorded and uploaded to the wiki. Following specific written guidelines for the online communication stage, the groups explored the impact that the mass media have had in generating stereotypes, and how these can influence intercultural communication. Spanish and English were used on alternate days, although this eventually was up to the students and within their control. Each Skype/*Elluminate live!* session was recorded and upload to the wiki. The Argentinean students reflected on this intercultural and citizenship experience by completing the AIE (Byram et al., 2009). As a result of this dialogue stage, each group collaboratively created an advertisement for peace intended to reconcile the Argentinean and the English conflicting positions on the matter, which was uploaded to the wiki.

The citizenship pillar of the project involved students in an action in their local communities. The Argentinean students, in newly formed groups for this step, participated in a variety of civic actions, described later in this article. In the wiki, they uploaded at least two materials (such as videos and photographs) that offered testimony

of their experiences. In the UK, students planned and carried out their own actions in their community.

Research instruments and data analysis

Data are of two types, namely conversational (wiki, *Elluminate Live!*, Skype, Facebook) and documentary (posters, PPTs, written reflection logs, videos, advertisements, AIE, AIE through Visual Media). For the purpose of this article, the focus of analysis is on some data types only (advertisement for peace, AIE, reflection log) and on the Argentinean students, although the comparative perspective, which is a characteristic of intercultural citizenship education, is present throughout. The analysis and presentation of findings follow the criteria used in qualitative research (Cohen, Manion, & Morrison, 2000, 2011; Corbin & Strauss, 2008).

I conducted global analyses of all the available data. For this macro analysis, I extensively reviewed all data types to become familiar with them and to obtain a global, holistic sense of what was happening. After the closure of data collection, I read and reread all the data types several times and kept informal notes/comments of salient features focusing on areas of agreement across data types and participants, unique perspectives and emerging themes. After this holistic overview, I repeated the procedure with specific groups of data (e.g. posters, adverts, etc.). These anecdotal handwritten comments, descriptive or narrative in nature, helped me look for explicit links and interconnections among all data types. My initial impressions, based on these comments, were general observations related to the research question. Based on these impressions, I generated preliminary reflections pertinent to the research question. I portrayed these two levels of data analysis (initial impressions and preliminary reflections) in a three-column data display chart capturing commonalities, unique perspectives and the developing themes. I also read all the data about individual participants independently, wrote short informal narrative and descriptive interpretations, and used these data narratives to confirm or discard the preliminary information in the three-column data chart.

A micro analysis phase followed and involved the search for evidence that through this intercultural citizenship project students: (1) created a sense of international identification with learners in the international project; (2) challenged the 'common sense' of each national group within the international project; (3) developed a new 'international' way of thinking and acting; and (4) reached high levels of criticality involving a refashioning of traditions and transformatory critique. I show this kind of analysis in the next section with results.

This evidence is of two types, namely language and actions. Linguistic evidence is abundant in all data types, and can be found around all the skills involved in intercultural citizenship (described on pages 2–3) such as:

- processes of comparing and contrasting at different levels, for instance, different points of view, intergenerational differences, time differences ('listen to many different points of view'; 'older generations vs. younger generations', 'At that time, people were not able to…. but nowadays we can…');
- de-centring, as indicated by the use of words and expressions such as *interesting, surprising, I was shocked by*, etc.;
- critical evaluation and reflection, as indicated by the use of words and expressions such as *I don't understand why, I wonder why*, etc.

There is also linguistic evidence for the international identification that emerged as the Argentinean and English students worked on this project, mainly through the use of first person plural in the adverts for peace, which were done in collaboration. Finally, the actions in the local community that the Argentinean students carried out, described next, offer evidence of critically as in Barnett (1997).

As I illustrate the findings with data excerpts, I italicize the evidence for the argument I wish to make in each case. All student names are pseudonyms and all data are disclosed by permission.

Results: the Malvinas/Falklands project as an intercultural citizenship initiative

In this project, intercultural experience took place as the students in Argentina and the UK, who came from different social groups and cultures, met online, and it became intercultural *citizenship* experience when they engaged in social and civic activity in their local communities. This means that the students not only analysed and reflected about the experience, using their intercultural competences, but also acted on that reflection as they transferred knowledge of their own context and culture to Others by engaging in civic participation locally. For instance, some students in Argentina created blogs and Facebook pages (which are still active) and registered reactions; others created awareness-raising leaflets about the war and distributed them in the city centre of La Plata; others taught a special class about the conflict in a local English language school; and others did the same in a very poor neighbourhood in the context of an NGO called *Un techo para mi país* (an NGO that teaches adults to read and write (among other options).[2]

There was an emphasis on becoming conscious of working with Others (i.e. anyone who is perceived as different) (Byram & Guilherme, 2000; Byram et al., 2001; Starkey, 2002) through: (1) processes of comparison/juxtaposition (in this case, the Argentinean and English perspectives in texts and among students) and (2) communication in different languages (in this case, Spanish and English, both as L1 and L2).

The following advert for reconciliation shows the processes of comparison that a group of students engaged in using both Spanish and English. Argentinean and English newspaper and magazine covers of the time are juxtaposed to present the conflicting views in both countries. For copyright issues, the advert has been modified to include only the names of the different magazines and newspapers and their corresponding headlines. The process of comparison, which is signalled linguistically ('listen to many different points of view', 'una óptica muy diferente'), involves an inter-generational dimension: the advert highlights the different perceptions of the conflict at the time and at present ('At that time, people were not able to…. but nowadays we can…', 'lo cual hace que veamos el panorama ahora desde una óptica muy diferente a la del pueblo en ese entonces'; Figure 1).

In addition, in creating this advert (as well as all the other artefacts produced), students gained consciousness of the influence of national perspectives and of the multiple identities individuals perform in their contact with the Other (Houghton, 2012; Lapresta, 2006; Osler & Starkey, 2000, 2005; Starkey, 2007). For instance, the Argentinean and English perspectives in the advert centre around the notion of 'nation': '*the media and the government*', '*British* magazines and newspapers', 'los medios *argentinos*', 'los medios *completamente controlados por el gobierno*'). Everything that the media said in each country at the time of the conflict represents in this advert the view of the nation as a whole. This is revealed by the generalization that all media in each
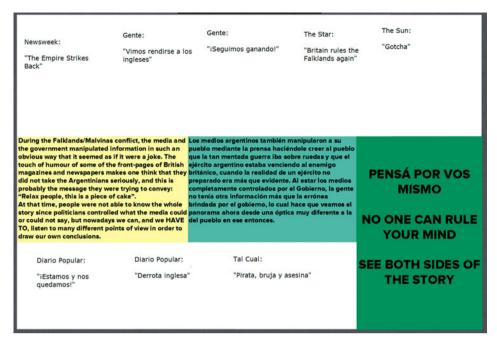
Figure 1.   Collaborative advert for peace.

country projected similar views (e.g. the view in all media that Argentina was winning the war: '*Seguimos ganando*', '*Vimos rendirse a los ingleses*').

As the project created a community of action and communication which was supranational (Argentina–UK), the different beliefs, values and behaviours of the participants were potentially in conflict. The potential for conflict was big in this project. For instance, the Argentinean students interpreted that the English media were mocking the Argentine nation ('The touch of humour of the some of the front pages of British magazines and newspapers *makes one think that they did not take the Argentineans seriously, and this is probably the message they were trying to convey: "Relax people, this* [the war] *is a piece of cake"*'). Again the generalization 'the Argentineans' echoes nationalistic and stereotyping perspectives. The advert shows that this conflict was resolved cooperatively by creating an international identification with the Argentinean-English group as a whole, which was additional to the national and regional, and which was temporary as it emerged through interaction with Others for the particular occasion of this project. In the advert, the highlighted call to think for oneself and see both sides of the conflict results from this international identification ('*Pensá por vos mismo*', '*No one can rule your mind*', '*See both sides of the story*'). Evidence of this international identification in the advert is the use of the first person plural pronoun *we*: 'nowadays *we* can, and *we HAVE TO, listen to many different points of view in order to draw our own conclusions* [the capitals belong to the students]'. This international identification involved learners in thinking and acting which was different from their thinking and acting if they were not working with Others. For instance, the Argentinean students realized that the English never feared losing the war ('*Gotcha*', '*Britain rules the Falklands* again'). In this process, learners became aware of the presuppositions they held and the national basis and bias of many of these. For example, the reference to Margaret Thatcher in an Argentinean magazine as a murderer, witch and pirate ('*pirata, bruja y asesina*') is

softened in the advert when the students clarify that the media were controlled by the government and published erroneous information ('Al estar los medios completamente controlados por el Gobierno, *la gente no tenía otra información más que la errónea brindada por el gobierno*').

The foregoing is the basis of critical cultural awareness (Byram, 1997, 2008; Byram & Guilherme, 2000; Guilherme, 2002; DaSilva Iddings et al., 2011), which means questioning, challenging and wondering about what learners would have done or thought if the project had not involved people and perspectives from another country. In this sense, critical thinking or criticality (Barnett, 1997; Gainer, 2012; Johnston et al., 2011; Waters, 2006) was an explicit intended outcome of the project. Following Barnett (1997) (see also Yamada & Byram, 2010), criticality, a key characteristic of intercultural citizenship as Byram (2008, 2012, in press) points out, was achieved in three domains and through the development of critical (thinking) skills, comparative interpretation, consciousness-raising, critical reflexivity and critical (inter)cultural awareness. The domains of criticality are propositions, ideas and theories; the internal world; and the external world.

Propositions, ideas and theories refer to what the students learned as the content of foreign language instruction in this setting, namely citizenship and intercultural education. This involved, for the most part, factual information about the conflict, from both the Argentinean and the English perspective. In a reflection log that the students wrote after the completion of the project, one student expressed: 'The most significant *achievement* of the project is that *I learned a lot more* about the history of Malvinas' (Mara, reflection log, 10/12/2013) (my translation of the original in Spanish: 'El *mayor logro* que me deja el proyecto es haber *aprendido mucho más* acerca de la historia de Malvinas').

The internal world refers to a form of critical thought that is demonstrated in critical self-reflection. The students gained awareness of their own values, presuppositions, prejudices, stereotypes, etc. as well as a critical and reflective view upon them. This level involves the de-centring or distancing from one's perspective as well as awareness of the existence of different perspectives and reflection on them. It is accompanied by the critical examination and evaluation of ideas. In the advert, all this is revealed by expressions such as '*manipulated* information *in such an obvious way that it seemed as if it were a joke*', '*did not take the Argentineans seriously*', 'this is *a piece of cake*', '*haciéndole creer al pueblo que la tan mentada Guerra iba sobre ruedas*', '*la realidad de* un ejército no preparado *era más que evidente*'). The recurrent use of hedging devices is noteworthy ('in *such an obvious way* that *it seemed as if*', '*la tan mentada* Guerra', 'cuando la realidad…*era más que evidente*', '*completamente*'). In addition, in the final reflection logs, one student manifested: 'I learned *surprising things* about the Malvinas' (Pato, reflection log, 10/12/2013) (my translation of the original in Spanish: 'Aprendí *cosas sorpresivas* acerca de las Islas Malvinas'). The word *surprising* reveals the distancing or de-centring that Pato underwent concerning his own perspectives. Another student expressed: 'The project helped me *become aware of* what happened during the Malvinas war. To know people from the UK, talk to them and learn about what they think or say about what happened helps see what happened *from another perspective*. I think that this is very valuable, *not only to stay with the perspective that we have as Argentines*' (Vero, reflection log, 10/12/2013) (my translation of the original in Spanish: 'El proyecto me ayudó mucho *a concientizarme acerca* de lo sucedido en la guerra de Malvinas. Conocer gente de Inglaterra, hablar con ellos, y aprender sobre lo que ellos piensan u opinan de lo sucedido ayuda a ver lo sucedido *desde otra perspectiva*, y creo que eso es

muy valioso, *no sólo quedarse con la perspectiva que tenemos como argentinos*'). Here, we see the perspective-taking skills that the project stimulated after the initial de-centring mentioned before. Both perspective-taking and de-centring are necessary skills for intercultural and citizenship education to take place (Byram, 2008, 2012).

Finally, the external world is a domain of criticality involving a form of critical thought that is demonstrated in critical action, or in other words, what learners did as a result of their thinking and learning, in this case the actions in the local community mentioned before. In the advert, this level is also shown in the refashioning of national views of the conflict in both countries and the explicit call to think for oneself instead of believing what the media say ('nowadays *we* can, and *we HAVE TO, listen to many different points of view in order to draw our own conclusions* [the capitals belong to the students], "*See both sides of the story*"'). This refashioning of traditions corresponds to the third level of criticality in Barnett's (1997) theory, which involves a reconceptualization of one's ideas. The ultimate level of criticality in Barnett is transformatory critique, or critique in action, which manifested itself in this project in the civic participation actions that the students designed and carried out in the city of La Plata.

More specifically, in order to produce the advert and the other tasks, the students explored and reflected on a historical event using varied texts, means and resources. In so doing, they analysed and understood the power of the media in constructing stereotypical images of otherness ('*los medios argentinos también manipularon a su pueblo mediante la prensa*' in the advert), and how this influenced their thinking and behaviour towards Others (Thatcher as pirate, witch and murderer). Media here refers to any 'text' that can be 'read' and 'interpreted', in a variety of sign systems and mediums, including print, non-print, visual, digital, multimodal or others (Hagood & Skinner, 2012; Handsfield, Dean, & Cielocha, 2009). They also read critically media of all kinds (involving processes of analysis, synthesis and evaluation; Waters, 2006), i.e. they challenged taken-for-granted representations of Others constructed by the media. In order to produce this advert, for instance, the students engaged in multiple and varied literacy practices in the foreign language. In addition, they produced 'text' (i.e. posters, PPTs, adverts) critically (Handsfield et al., 2009) and used contemporary media to engage in online intercultural dialogue with Others. They interacted with Others on the basis of values of respect, mutual understanding, social justice and openness, allowing Others to express their viewpoints, avoiding hostility and confrontation and resolving conflict cooperatively when necessary ('In this project I heard *the most varied opinions I could have ever imagined*'; my translation of the original in Spanish: 'En este proyecto escuché *las opiniones más variadas que jamás hubiera podido imaginar*'; Caro, reflection log, 10/12/2012).

The foregoing occurred as the students read different kinds of 'text', as mentioned before, but also as they were confronted with otherness in different ways. The online communication with English students using Skype and *Elluminate Live!* was obviously one of these ways, but there were others. For instance, the interviews with the Argentine and British war veterans were particularly effective in this sense as well. All the Argentinean students explicitly mentioned that they found the interview with the Argentinean veteran in particular to be illuminating in their understanding of otherness. They stated this in the reflection logs as well as in the AIE (Byram et al., 2009) that they completed after the project had finished. About three quarters of the students' AIEs focused upon their encounter with Carlos Luchessi, the Argentinean war veteran.

For example, in the final reflection log, one student reflected deeply on the issue of perspective, bias and preconceptions on the basis of this interview. Valeria said: 'Carlos

Luchessi said that the British soldiers had saved his life during the war… *I don't agree at all with him*. I asked him *why not think about destiny instead of thinking that* British people had saved him. *The thing is that if* any British soldier would have had the opportunity to kill him, I think that soldier wouldn't have a doubt about it, and would have shooted' (Valeria, reflection log, 10/12/2013). Here Valeria is putting her own views about what happens in a war under scrutiny. Her view is that in a war soldiers simply kill their opponents. This view is questioned by Luchessi when during the interview he says that he had been saved by a British soldier. In other words, Luchessi introduces the possibility that in a war soldiers have 'humanistic' feelings about their opponents. Valeria, by contrast, disagrees with this humanistic perspective, considers that destiny played a role in Luchessi′s escape from death, and believes that no British soldier would have hesitated in killing him if the chance had appeared. This process of questioning that Valeria underwent is essential for the perspective-taking and distancing from one's ideas that is required in intercultural and citizenship education. This questioning is also one crucial element in the notion of criticality (Barnett, 1997; Johnston et al., 2011; Waters, 2006).

In his AIE, Antonio reflected in these terms about the interview with the Argentinean war veteran:

> When someone says 'war veteran', I automatically think of touched people (both physical injuries-scars - AND psychological effects that last a lifetime). After what they've been through during war, who wouldn't have a trauma? NOTHING can prepare them for seeing close friends die and narrowly escape death. (…)

> He [Luchessi, the war veteran] also thanked the British soldier that saved his life. He didn't held [hold] any resentment for the British. (…) [He was] also angry at the Chileans, who didn't support our country at the time and continue not to do so now. (…)

> What shocked me the most was hearing him say that he watched his friend die in his arms. I was deeply moved. When he said he had to watch his friend die, all we could say was Oh! and keep with the following question. I felt really bad for him. (…) I felt sorry for the 20-year-old boy who was sent to death, practically. It was always know[n] that it was a war they could never ever win… He was a student just like I am now, whose future could've been another. (…)

> Going to war is like nothing I know. There's no possible comparison. The smell of blood and the sound of bullets and grenades is something I haven't experienced and certainly don't want to experience. It was the first encounter I had of this kind, and help [it helped] me see issues under a different light. His story was truly inspiring. (…). (Antonio, AIE, 23/11/2012)

Starting from his previous knowledge and preconceptions ('When someone says 'war veteran', *I automatically think of touched people (both physical injuries-scars – AND psychological effects that last a lifetime)*), Antonio is able to question his own preconceptions ('After what they've been through during war, *who wouldn't have a trauma?*') and place himself in the shoes of the veteran to conclude that '*NOTHING can prepare them for seeing close friends die and narrowly escape death*'. The encounter with the war veteran was personally mobilizing for Antonio, and this is reflected on his use of emotion terms ('What *shocked* me the most was hearing him say that he watched his friend die in his arms. I was *deeply moved*. When he said he had to watch his friend die, *all we could say was Oh!* and keep with the following question. *I felt really bad for him.* (…) *I felt sorry* for the 20-year-old boy who was sent to death, practically'.). Through an

on-going process of comparing and contrasting ('*He was a student just like I am now*, whose future could've been another'.), Antonio is able to de-centre and see his own life through different eyes. He also becomes aware that, contrary to what most of the Argentine students imagined, Luchessi had no hard feelings towards the British soldiers as he in fact had towards the Chilean people. Antonio, and the other students, were all surprised by this, as Valeria's reflection log also shows ('He also *thanked the British soldier* that saved his life. *He didn't held [hold] any resentment for the British.* (…) [He was] also *angry at the Chileans*, who didn't support our country at the time and continue not to do so now'.). Finally, the encounter with the war veteran is illuminating for Antonio, as it sets off a serious questioning of deep issues concerning war, life and death ('*Going to war is like nothing I know. There's no possible comparison. The smell of blood and the sound of bullets and grenades is something I haven't experienced and certainly don't want to experience. It was the first encounter I had of this kind*, and help [it helped] me *see issues under a different light. His story was truly inspiring*'.).

Overall, this AIE by Antonio clearly reflects some of the skills which are crucial in intercultural citizenship education, such as comparative interpretation, consciousness-raising, reflection, critical thinking, critical reflexivity and critical cultural awareness. In a sense this is not surprising as the theory on which the AIE is built is much the same as that underpinning the project as a whole and described in the beginning of this article. In addition, it shows the changes of different kinds that this intercultural citizenship project stimulated, on the basis of this analysis and reflection. These were changes at the level of the individual (cognitive, attitudinal, behavioural change) and change in the relationships that each individual had with Others. One question in the AIE specifically requires students to think about change, and Antonio expressed: '[Did the experience change you?] Yes. *Especially when he said he could die the moment he crossed that door*. He hadn't died in the battlefield, but he could fall off the stairs and die. *The close approach he had to death left me wondering about life & death*'.

Discussion

The combination of the international and comparative perspectives is innovative (cf. for instance, DaSilva Iddings et al., 2011 set exclusively in Brazil and Wright & Mahiri 2012 in the USA). In this project, the classroom intervention on the Malvinas /Falklands war was carried out *simultaneously* in Argentina and the UK. Furthermore, this project has the characteristics of a good intercultural citizenship project because it created a sense of international identification among the Argentinean and the English students in an international project that both groups 'owned', and which in this project resulted in the advertisements for the reconciliation of the Argentine and British nations; it challenged the 'common sense' of each national group within the international project as I showed before; and it developed a new way of thinking *and acting* (such as the actions in the local community that the Argentinean students carried out in the city of La Plata). Finally, criticality (Barnett, 1997; Gainer, 2012; Johnston et al., 2011; Waters, 2006), a key characteristic of intercultural citizenship (Byram, 2008, 2012), traversed this project.

In this project, there were multiple layers of the 'Other'. Initially, and in very basic terms, for these Argentinean students the Other meant the English as portrayed in the media. The Other also meant the English students with whom they interacted. But other dimensions of this 'Other' surfaced. For instance, the Argentinean and the English veterans, whom the students interviewed, introduced an intergenerational dimension. The Argentinean veteran was an 'Other' even for the Argentinean students because of the

intergenerational gap and lived experiences, among other reasons, as Valeria's reflection log above shows. Also, in another part of his AIE Antonio reveals that the Argentinean students perceived themselves to be different one from the other in a number of ways ('*The interests* [of the students interviewing the veteran] *WERE different. A girl asked about religion and faith, another about his mental health… There were questions on economy and the historical background as well*. (…) Some people had fathers who went to war, and had listened to them before. *There are some others, like me, who hadn't ever seen anyone who had gone to war*'.).

The fact that this project focused upon an unresolved historical event offers a vantage point as well. It explored a temporal, spatial and generational dimension of citizenship education: for the learners in both countries, the Malvinas/Falklands war was crucially distant in time and space, and the first-hand testimonies of the veterans introduced the age factor.

In addition, the action stage was not limited to a stage within the project but has had a visible, long-lasting trace in the community for others to take up in the future as in Wright and Mahiri (2012). For instance, some students contributed documentation resulting from this project to the local museum in La Plata. Others created blogs and Facebook pages which are still active and are being commented on by visitors all over the world. As way of example, one group of students uploaded their video about Malvinas on YouTube on November 2012.[3] This video has been viewed 259 times so far and has received 61 comments, some of which are recent. In other words, this video has had an impact on the global community which went beyond the implementation of the project, as the project finished in December 2012 and the video has had comments until April 2013.

Conclusion

In this article, I have described an online intercultural citizenship experience in an EFL classroom in Argentina. An action research project on the Malvinas/Falklands war fought between Argentina and the UK in 1982 was carried out in 2012. Through a comparative methodology involving Argentine and English foreign language classes, students developed a critical perspective on texts while they also created an international identification, different from their national/regional identifications. The project provides evidence that it was possible to develop intercultural citizenship skills for the first time in Argentinean Higher Education in the foreign language classroom through an online intercultural exchange. In terms of the theory of intercultural citizenship, I have shown that the highest levels of criticality as in Barnett (1997) were observed, namely the refashioning of traditions and the transformatory critique in action, as a result of this intercultural citizenship project.

A final remark stems from the comments that the previously mentioned video received on the Internet.[4] Although at times it is possible to observe a peaceful and constructive exchange regarding the conflict among the commentators, several other times the comments are aggressive, insulting and downgrading, with generalizations that embrace the whole cultural group ('los argentinos', 'the Argentineans', for instance). This type of commentary clearly shows the need to engage in intercultural and citizenship projects such as the one described in this article, oriented towards the first step on the path to intercultural citizenship: the de-centring, or distancing from one's ideas, their denaturalization and critical evaluation, and respect for difference.

This step, however, may not be enough. The aggressive and insulting comments towards the Argentineans as a national group, as a response to the video uploaded to YouTube by the students in Argentina, show a more radical need oriented towards a conceptualization of intercultural citizenship that also takes account of human rights education as in Osler (2012a, 2012b), Osler and Starkey (2010) and Starkey (2002, 2008), among others. Stemming from the authors' conception of human rights as the principles which allow us to live together peacefully in an increasingly diverse world (such as solidarity, reciprocity, universality and social justice), the view of citizenship education in the foreign language classroom presented in this article could benefit from a human rights framework that sees students as individuals with agency, who are willing and able to be engaged in struggles for justice in their local contexts.

Acknowledgements

Notes

1. To prepare for these class discussions, the Argentinean students explored the following resources comprising the film Iluminados por el fuego (2005) by Tristán Bauer; BBC Documentaries in four parts: (http://www.youtube.com/watch?v=kt2OpdoH9MU; http://www.youtube.com/watch?v=FTIUg8PwMN8 http://www.youtube.com/watch?v=mIeFR6esmJo http://www.youtube.com/watch?v=y1FrmvxTbiA) and at least two resources of their own choice, which were the result of their own search.
   To prepare for subsequent group discussions, the resources comprised the song Brothers in arms by Dire Straits, the Time Magazine Cover (31 May 1982) and media resources from http://www.telegraph.co.uk/news/picturegalleries/worldnews/9051902/The-Falklands-War-in-pictures.html https://www.google.com.ar/search?q=the+falklands+war+(newspapers+headlines+of+1982)&hl=es-419&prmd=imvns&tbm=isch&tbo=u&source=univ&sa=X&ei=F41gUIPiOKq00Q-H07IG4Bg&sqi=2&ved=0CGIQsAQ&biw=1366&bih=587#q=the+falklands+war+(newspapers+headlines+of+1982)&hl=es-419&sa=X&tbm=isch&prmd=imvns&bav=on.2,or.r_gc.r_pw.r_qf.&fp=fd5033cead893726&biw=837&bih=417 complemented with resources of their own choice.
2. For instance, some examples are: blogs (http://proyectodemalvinas.blogspot.com.ar/); awareness-raising leaflets about the war (http://www.glogster.com/antomon/malvinas/g-6l5cocsdp21823pfijd5ea0?fb_action_ids=4526447451862&fb_action_types=og.likes&fb_source=aggregation&fb_aggregation_id=246965925417366); special class about the conflict taught in a local English language school (http://www.youtube.com/watch?v=UvXTV5ZwQiY&feature=youtu.be); involvement with an NGO (http://www.youtube.com/watch?v=C4fDSJ7yLrw&feature=youtu.be; http://www.youtube.com/watch?v=Wx3z6FTknyY).
3. http://www.youtube.com/watch?v=c0twtAmpTno&feature=youtu.be.
4. http://www.youtube.com/watch?v=c0twtAmpTno&feature=youtu.be.

Notes on contributor

Melina Porto has the degrees of Teacher and Translator of English from Universidad Nacional de La Plata (UNLP) in Argentina. She is a researcher at CONICET (Consejo Nacional de Investigaciones Científicas y Técnicas) in the Instituto de Investigaciones en Humanidades y Ciencias Sociales (Institute of Research in the Social Sciences and the Humanities) from Facultad

de Humanidades y Ciencias de la Educación (School of Humanities and Sciences of Education) at the National University of La Plata. She holds an MA ELT from the University of Essex, UK, with the thesis supervised by Prof. Henry Widdowson. She holds a PhD in Sciences of Education from UNLP (thesis supervised by Prof. Michael Byram). She is a full Professor in English Language II at UNLP. She has published articles in *Journal of Further & Higher Education, Reading Research Quarterly, Foreign Language Annals*, *Journal of Adolescent & Adult Literacy* (*JAAL*), *ELT Journal* and *Applied Language Learning*, among others. She is co-author of the New English Curriculum Design for Primary School in the Province of Buenos Aires in Argentina. She has been involved in research funded by the International Reading Association (IRA), Fundación Antorchas, the National University of La Plata and CONICET. She has been a member of the Editorial Advisory Board of the *Journal of Adolescent & Adult Literacy* (*JAAL*), an International Research Correspondent for *Reading Research Quarterly*, a member of the Publications Committee of the International Reading Association and has reviewed for the Grants and Research Committee of IRA. She is currently a member of the Language Diversity Committee of IRA and a member of the Editorial Review Board of *The Reading Teacher*. She is currently involved in research on cultural understanding in EFL reading in Argentina.

References

Alred, G., & Byram, M. (2002). Becoming an intercultural mediator: A longitudinal study of residence abroad. *Journal of Multilingual and Multicultural Development*, *23*, 339–352. doi:10.1080/01434630208666473

Alred, G., Byram, M., & Fleming, M. (2003). *Intercultural experience and education*. Clevedon: Multilingual Matters.

Alred, G., Byram, M., & Fleming, M. (2006). *Education for intercultural citizenship: Concepts and comparisons*. Clevedon: Multilingual Matters.

Barnett, R. (1997). *Higher education: A critical business*. London: Open University Press.

Bennett, J. M. (1993). Cultural marginality: Identity issues in intercultural training. In M. Paige (Ed.), *Education for the intercultural experience* (pp. 109–135). Yarmouth, ME: Intercultural Press.

Bennett, J. M. (2009). Cultivating intercultural competence: A process perspective. In D. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 121–140). Thousand Oaks: CA: Sage.

Burns, A. (2010). *Doing action research in English language teaching. A guide for practitioners*. London: Routledge.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon: Multilingual Matters.

Byram, M. (Ed.). (2000). *Routledge encyclopedia of language learning and teaching*. London: Routledge.

Byram, M. (2001). Language teaching as a political action. In M. Bax & J. Zwart (Eds.), *Reflections on language and language learning. In honour of Arthur van Essen* (pp. 91–104). Amsterdam and Philadelphia, PA: John Benjamins.

Byram, M. (2008). *From foreign language education to education for intercultural citizenship*. Clevedon: Multilingual Matters.

Byram, M. (2009). Intercultural competence in foreign languages. The intercultural speaker and the pedagogy of foreign language education. In D. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 321–332). Thousand Oaks, CA: Sage.

Byram, M. (2010). Linguistic and cultural education for *Bildung* and citizenship. *Modern Language Journal*, 94, 318–321. doi:10.1111/j.1540-4781.2010.01024.x

Byram, M. (2012). Conceptualizing intercultural (communicative) competence and intercultural citizenship. In J. Jackson (Ed.), *Routledge handbook of language and intercultural communication* (pp. 85–97). Abingdon: Routledge.

Byram, M. (in press). Competence, interaction and action. Developing intercultural citizenship education in the language classroom and beyond. In Xiaodong Dai and Guo-Ming Chen (Eds.), *Intercultural communication competence: Conceptualization and its development in cultural contexts and interactions*. Newcastle-upon-Tyne: Cambridge Scholars Publishing.

Byram, M., & Feng, A. (2004). Culture and language learning: Teaching, research and scholarship. *Language Teaching*, *37*, 149–168. doi:10.1017/S0261444804002289

Byram, M., & Grundy, P. (2002). Introduction: Context and culture in language teaching and learning. *Language, Culture, and Curriculum*, *15*, 193–195. doi:10.1080/07908310208666643

Byram, M., & Guilherme, M. (2000). Human rights, cultures and language teaching. In A. Osler (Ed.), *Citizenship and democracy in schools: Diversity, identity, equality* (pp. 63–78). Staffordshire: Trentham Books Ltd.

Byram, M., Nichols, A., & Stevens, D. (2001). *Developing intercultural competence in practice*. Clevedon: Multilingual Matters.

Byram, M., Barrett, M., Ipgrave, J., Jackson, R., Méndez García, M. C., Buchanan-Barrow, E., … Leclercq, J. M. (2009). *Autobiography of intercultural encounters. Context, concepts and theories*. Council of Europe, Language Policy Division. Retrieved August 23, 2013 from http://www.coe.int/t/dg4/autobiography/Source/AIE_en/AIE_context_concepts_and_theories_en.pdf

Cohen, L., Manion, L., & Morrison, K. (2000). *Research methods in education* (5th ed.). London and New York: Routledge Falmer.

Cohen, L., Manion, L., & Morrison, K. (Eds.). (2011). *Research methods in education* (7th ed.). London and New York: Routledge, Taylor and Francis Group.

Corbin, J., & Strauss, A. (2008). *Basics of qualitative research: Techniques and procedures for developing grounded theory* (3rd ed.). Thousand Oaks, CA: Sage.

Cordier, R. W. (1946). Cultural understanding through social education. *Journal of Educational Sociology*, *19*, 359–364. doi:10.2307/2264015

DaSilva Iddings, A., McCafferty, S., & Teixeira da Silva, M. (2011). Conscientização through graffiti literacies in the streets of a Sao Paulo neighborhood: An ecosocial semiotic perspective. *Reading Research Quarterly*, *46*(1), 5–21. doi:10.1598/RRQ.46.1.1

Fernández, D., Ferradas, C., López Barrios, M.Boetsch, N., Armendáriz, A., Carballo, M., … Otaiza, H. (Eds.). (2007). *Cultural awareness in ELT*. Córdoba: Comunicarte Editorial.

Fernández, D., Armendáriz, A., Banfi, C., López Barrios, M., Jordan, A., & Lothringer, R. (Eds.). (2008). *Using the language to learn and learning to use the language. What's next in Latin America*. Santiago del Estero: Continuous for the British Council.

Fernández, D., Usabiaga, A., Armendáriz, A., Boetsch, N., Soler, V., Liruso, S., & Debat, E. (Eds.). (2009). *Teachers in Action. Making the latest trends work in the classroom*. Bahía Blanca: US Embassy.

Fernandez, D., Luciani, M., & Russo, L. (Eds.). (2007). *XI Jornadas de Enseñanza de Lenguas Extranjeras en el Nivel Superior. Los textos y sus contextos* [XI Conference on the Teaching of Foreign Languages in Higher Education. Texts and their contexts]. Santa Fe: Ediciones Universidad Nacional del Litoral.

Gainer, J. (2012). Critical thinking: foundational for digital literacies and democracy. *Journal of Adolescent & Adult Literacy*, *56*(1), 14–17. doi:10.1002/JAAL.00096

Guilherme, M. (2002). *Critical citizens for an intercultural world: Foreign language education as cultural politics*. Clevedon: Multilingual Matters.

Hagood, M., & Skinner, E. (2012). Appreciating plurality through conversations among literacy stakeholders. *Journal of Adolescent & Adult Literacy*, *56*(1), 4–6. doi:10.1002/JAAL.00093

Handsfield, L., Dean, T., & Cielocha, K. (2009). Becoming critical consumers and producers of text: Teaching literacy with Web 1.0 and Web 2.0. *The Reading Teacher*, *63*(1), 40–50. doi:10.1598/RT.63.1.4

Hatch, A. (2002). *Doing qualitative research in education settings*. Albany: State University of New York Press.

Houghton, S. (2012). *Intercultural dialogue in practice: Managing value judgement through foreign language education*. Bristol: Multilingual Matters.

Johnston, B., Mitchell, R., Miles, F., & Ford, P. (2011). *Developing student criticality in higher education*. London: Continuum.

Kramsch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press.

Kramsch, C. (1998). *Language and culture*. Oxford: Oxford University Press.

Kumaravadivelu, B. (1999). Critical classroom discourse analysis. *TESOL Quarterly*, *33*, 453–484. doi:10.2307/3587674

Lapresta, C. (2006). Identidad colectiva, ciudadanía e inmigración. Consecuencias para la lengua y la escuela [Collective identity, citizenship and immigration. Consequences for language and education]. *Cultura y Educación*, *18*(2), 185–200. doi:10.1174/113564006777973842

López, L. E. (2008). Indigenous contributions to an ecology of language learning in Latin America. In A. Creese, P. Martin, & N. Hornberger (Eds.), *Encyclopedia of language and education: Ecology of language* (Vol. 9, pp. 141–155). New York: Springer.

López, L. E. (Ed.). (2009). *Interculturalidad, educación y ciudadanía. Perspectivas latinoamericanas* [Interculturality, education and citizenship. Latin American perspectives]. La Paz: Plural Editores.

López, L. E., & Sichra, I. (2008). Intercultural bilingual education among indigenous peoples in Latin America. In J. Cummins, & N. Hornberger (Eds.), *Encyclopedia of language and education. Bilingual education* (Vol. 5, pp. 295–309). New York: Springer.

López Barrios, M., Krainin, D., Villanueva de Debat, E., & Fernández, M. (2010). *EFL and Art: Learning English with all our senses: Selected papers from the XXXV FAAPI Conference. EBook*. Córdoba: FAAPI.

Mountford, A., & Wadham-Smith, N. (Eds.). (2000). *British studies*: *intercultural perspectives*. London: Longman in association with The British Council.

O'Dowd, R. (2007). *Online intercultural exchange. An introduction for foreign language teachers*. Clevedon: Multilingual Matters.

Osler, A. (2012a). Citizenship education and diversity. In J. A. Banks (Ed.), *Encyclopedia of diversity in education* (Vol. 1, pp. 353–361). London and Los Angeles, CA: Sage.

Osler, A. (2012b). Teaching for inclusive citizenship, peace and human rights. In P. Cowan, & H. Maitles (Eds.), *Teaching controversial issues in the classroom: Key issues and debates* (pp. 71–83). London: Continuum.

Osler, A., & Starkey, H. (2000). Intercultural education and foreign language learning: Issues of racism, identity and modernity. *Race Ethnicity and Education*, *3*, 207–221. doi:10.1080/13613320050074041

Osler, A., & Starkey, H. (2005). *Citizenship and language learning: International perspectives*. Staffordshire: Trentham Books.

Osler, A., & Starkey, H. (2010). *Teachers and human rights education*. Stoke-on-Trent: Trentham Books.

Padilla, D., & López, M. (Coord.). (2008). *Lectura y escritura críticas: perspectivas múltiples* [Critical reading and writing: Multiple perspectives]. Tucumán: Cátedra UNESCO.

Risager, K. (2006a). *Language and culture: Global flows and local complexity*. Clevedon: Multilingual Matters.

Risager, K. (2006b). *Language and culture pedagogy: From a national to a transnational paradigm*. Clevedon: Multilingual Matters.

Risager, K. (2011). The cultural dimensions of language teaching and learning. *Language Teaching*, *44*, 485–499. doi:10.1017/S0261444811000280

Sforza, M., & Reinoso, M. (Comp.). (2009). *Actas de las XII Jornadas de Enseñanza de Lenguas Extranjeras en el Nivel Superior: lenguas y diversidad* [XII Conference on the Teaching of Foreign Languages in Higher Education: Languages and diversity]. Paraná: UNER.

Starkey, H. (2002). *Democratic citizenship, languages, diversity and human rights*. Strasbourg: Council of Europe, Language Policy Division.

Starkey, H. (2007). Language education, identities and citizenship: Developing cosmopolitan perspectives. *Language and Intercultural Communication*, *7*, 56–71. doi:10.2167/laic197.0

Starkey, H. (2008). Diversity and citizenship in the curriculum. *London Review of Education*, *6*, 3–8. doi:10.1080/14748460801889779

Stringer, E. (2007). *Action research* (3rd ed.). London: Sage.

Viglione, E. (Comp.). (2011). *Hacia el plurilingüismo: políticas, didácticas e investigaciones: XIII Jornadas de enseñanza de lenguas extranjeras en el nivel superior* [Towards plurilinguism: Politics, pedagogy and research. XIII Conference on the Teaching of Foreign Languages in Higher Education]. San Luis: Nueva Editorial Universitaria UNSL.

Waters, A. (2006). Thinking and language learning. *ELT Journal*, *60*, 319–327. doi:10.1093/elt/ccl022

Wright, D. E., & Mahiri, J. (2012). Literacy learning within community action projects for social change. *Journal of Adolescent & Adult Literacy*, *56*(2), 123–131. doi:10.1002/JAAL.00113

Yamada, E., & Byram, M. (2010). Criticality and the purposes of teaching foreign languages in higher education. *Intercultural Communication Research*, *2*, 171–188.

Zajda, J., Daun, H., & Saha, L. (Eds.). (2008). *Nation-building, identity and citizenship education: Cross-cultural perspectives*. Heidelberg: Springer.