

The development of citizenship education in a Portuguese EFL classroom and beyond

Marisa Sales Louraço Mendes

**Mestrado em Ensino de Inglês no 3º Ciclo do Ensino Básico e
no Ensino Secundário**

August, 2019

ACKNOWLEDGEMENTS

I would, in the first place, like to dedicate this paper to my lovely daughter Inês, who has, despite her young age, revealed great maturity and patience in supporting me in this long and difficult adventure of being a mother, a student, a worker and a wife.

I would like to thank God for having given me the strength to carry on when I so many times thought of giving up. I would equally like to thank my family, especially my husband for the love, support and continuous encouragement that he has given me throughout these years, always trying to convince me that I would be capable of concluding this great challenge successfully.

I would also like to thank my guidance professor Doctor Ana Matos for guiding me and supporting me throughout this degree, but mainly throughout the last year. I would also like to show my appreciation to my co-operating teacher Natividade Gomes as well as to teacher Margarida Silva for their unconditional support during my training. In addition, I would also like to thank the director Adelia Esteves of the Sá da Bandeira School Cluster in Santarem for having accepted me as a trainee teacher at that prestigious educational institution.

And, last but not least, I must show my appreciation to my master's colleagues for their patience and friendship. Without these people that God has placed in my path, none of this would have been possible.

Education is the most powerful weapon which you can use to change the world.

Nelson Mandela

RESUMO

A globalização e as novas tecnologias têm contribuído imenso para uma sociedade onde todos têm a necessidade de enfrentar novos desafios e exigências. A comunicação já não deve ser encarada como mera capacidade de transmitir informação numa determinada língua, mas sim como a capacidade de mediar entre diferentes perceções do mundo, interagindo adequadamente com os Outros na base do respeito e compreensão. É, deste modo, que, enquanto educadores, nós procuremos não apenas contribuir para o conhecimento dos nossos alunos, mas também e principalmente, ambicionemos promover o seu crescimento pessoal, para que tornem cidadãos com sentido crítico, responsáveis e ativos. Para que isso aconteça, é importante que os equipemos com os valores e as competências essenciais que lhes permitam tornarem-se melhores seres humanos capazes de interagir e intervir neste mundo extremamente complexo que é o nosso. O relatório crítico que se segue tenta evidenciar que o contexto do ensino-aprendizagem de língua estrangeira, quando acompanhado de atividades e iniciativas de índole cívico e intercultural, pode ser o meio ideal para se alcançarem esses objetivos.

As atividades e dinâmicas realizadas na sala de aula, no âmbito da prática pedagógica, tiveram como objetivo *preparar* os alunos para participarem naquelas de carácter voluntário que tiveram lugar na comunidade circundante. A metodologia adotada foi a de investigação-ação com base na observação interpretativa, através da utilização de diversos instrumentos.

Palavras-chave: Educação para a Cidadania Democrática (EDC); Valores democráticos; Cidadania para a Educação Intercultural (ICE); Competência (Comunicativa) Intercultural (ICC); Ensino de Línguas Estrangeiras (FLT); Consciência Cultural (Crítica); Reflexão; Voluntariado; ATAA Projeto de Voluntariado (Atenção: Tolera, Aceita e Age, faz a diferença!)

ABSTRACT

Globalization and the new technologies have greatly contributed to a society where everyone has the need to face new challenges and demands. Communication should no longer only be regarded as the simple ability to convey information in a certain language, but as the ability to mediate different perceptions of the world, properly interacting with Others on the basis of respect and understanding. It is thereby, more and more crucial that as educators we aim at, not only contributing to the enhancement of our learners' knowledge, but also and most importantly, at promoting their personal growth so that they become responsible, critical and active citizens. For that to happen, it is important that we equip them with the essential values and skills that will enable them to become better human beings, capable of interacting and intervening in this extremely complex world of ours. The critical report that follows attempts to show that the foreign language teaching and learning context, when accompanied with civic-driven and intercultural-driven activities and initiatives can be the ideal means to reach those goals.

The activities and dynamics carried out in the classroom, in the scope of a teaching practicum, were meant to *prepare* learners to participate in those of volunteering nature, taken place in the surrounding community. The adopted methodology was that of action-research, based on interpretive observation, through the use of several instruments.

Key Terms: Education for Democratic Citizenship (EDC); Democratic values; Intercultural Citizenship Education (ICE); Intercultural (Communicative) Competence (ICC); Foreign Language Teaching (FLT); (Critical) Cultural Awareness; Reflection; Volunteering; ATAA Volunteering Project (Attention: Tolerate, Accept and Act, make a difference!)

TABLE OF CONTENTS

INTRODUCTION	1
Chapter I – Contextualization of the pre-service training (Practicum).....	3
I. 1 Description of the Education Establishment	3
I. 2 - The Students’ Profile	4
I. 2.1 - The Ninth Grade Class	4
I. 2.2 – The Tenth Grade Class	5
Chapter II - Theoretical Framework	6
II. 1 - Globalization and its impact on society	6
II. 2 - The concept of Citizenship	7
II. 2.1 -Education for Democratic Citizenship (EDC).....	9
II. 3 - Global Citizenship Education	10
II. 3.1- Cosmopolitan Citizenship Education	13
II. 3.1.2 - Global/ Cosmopolitan Citizenship in the context of Foreign Language Education - Problematics	14
II. 4 – Foreign Language Education and Citizenship Education	17
II. 4.1 - Intercultural (Communicative) Competence	18
II. 4.2 – The relevance of (critical) cultural awareness	21
II. 4.3 - Intercultural Citizenship Education (ICE)	22
II. 4.4 - Byram’s model of ICE in the European context.....	24
II. 4.5 - Citizenship Education in Portugal	26
II. 4.5.1 - Citizenship Education opportunities in the Portuguese EFL (English as a Foreign Language) Curriculum.....	29
Chapter III – Supervised Teaching Practice (Practicum)	30
III. 1 – Adopted approach.....	30
III. 1.1 Teaching practice in Ninth Grade.....	33

III. 1.2 Teaching practice in Tenth Grade.....	41
III. 2 -The question of assessment	51
Chapter IV - Formal Observations	52
Chapter V - The development of an action research approach.....	54
V. 1 - Action Research as a tool for professional development and change ..	54
V. 2 - The initial findings of the action research	55
Chapter VI - The programmed talks / out of class learning activities	60
VI. 1 - Ninth Grade	61
VI. 2 – Tenth Grade	62
Chapter VII – The experiential activities (10th Grade)	63
VII. 1 -The findings of the action research based on the experiential activities	66
VII. 2 - End of the school year feedback	72
Chapter VIII -Trainee’s participation in other relevant projects at school	74
VIII. 1 - Final Reflections.....	75
Bibliographic References.....	78
Appendices (found in the attached files)	
I - General Appendices	
II - Ninth grade lesson plans and resources	
III - Tenth grade lesson plans and resources	
IV - Projects' appendices	
V - Viewing activities	

INTRODUCTION

This paper consists of a critical report on the teaching practice carried out during the school year 2016-2017 at two different schools: Liceu Sá da Bandeira and Escola do Ensino Básico 2 e 3 D. João II, both part of the Sá da Bandeira School Cluster in Santarem, Ribatejo region of Portugal. The theme explored in this report is the development of citizenship education in the foreign language classroom in the light of the framework proposed by Byram (2008) for ‘intercultural citizenship education’ with the aim of improving and developing learners’ sense of citizenship through in-class and out-of-class activities in the period of one school year at a Portuguese state-owned school. The author of this report, who is holder of dual nationality and who lived in a highly multicultural country, such as Canada, came to realize (thanks to the Master’s degree seminars) that the concepts of citizenship, identity as well as that of intercultural competence have always played an important role in her own life, hence the decision to explore this theme.

This report follows an action-research methodology, based on interpretive observation. The methods and instruments used were direct observation inside the classroom, photographic records and video records as well, and most importantly, students’ written reflections based on the themes and activities developed. Data analysis was carried out through students’ written reflection papers and written assignments as much as possible. It will be shown how the activities taken place outside the classroom, especially the volunteering actions, complemented the different dynamics developed in the EFL classroom and how these led to change or improvement in students’ behaviors, values and attitudes, thereby proving that the EFL classroom can contribute to the development of students’ language learning, intercultural competence and citizenship.

Chapter I of this report consists of the contextualization of the pre-service training practice, whereas Chapter II covers theoretical considerations regarding the key concepts of citizenship and citizenship education and different pedagogical approaches, also making reference to how language education can contribute to the development of students’ active and intercultural citizenship. In this chapter, reference is made to relevant documents, such as those issued by UNESCO (1996, 2014) and the European Council (1997, 2000, 2002, 2006, 2007, 2009, 2010, 2014 - 2018), which have greatly contributed to regard education from a different, more encompassing perspective and have placed citizenship education issues as central to current educational projects in European countries such as Portugal.

Some of the main authors who have contributed to the reconceptualization of citizenship and citizenship education in Europe and worldwide are discussed, specifically Banks (Global Citizenship), Starkey and Osler (Global / Cosmopolitan Citizenship), although greater emphasis is placed on Byram's framework (1997, 2002, 2003, 2006, 2008, 2015, 2017) for Intercultural Citizenship Education (ICE) and on authors who endorse this scholar's vision and ideas, such as the author and researcher Guilherme (2002, 2006,) who has also written widely on these issues.

Chapter III is based on a critical reflection of the supervised teaching practice carried out in articulation with the underlying theoretical and practical considerations of citizenship education within an intercultural approach and while observing the established guidelines from the Portuguese Ministry of Education for the teaching of English and for citizenship education, where the question of assessment is also discussed. In this chapter, the trainee teacher intends to show the extent to which the discussion and reflection of socially relevant issues in the classroom can contribute to the development of learners' self and the important role that citizenship education can play in contributing to the building/reinforcing of individuals' democratic values.

If in Chapter IV, the reader finds an overview of the formal observations and in Chapter V he/ she is shown the stages of the action-research methodology and how it was used in the adopted approach. This critical reflection also encompasses the contribution of the method of action research as a tool for professional development and change. The findings of this action research are also presented in this section.

In Chapter VI, the programmed talks and the remaining out-of-class initiatives are described, whereas in Chapter VII there can be found a description of the experiential activities in which the 10th grade students took part and the findings of the action research based on the referred activities, where the focus is on the learners' participation in the ATAA (Attention, Tolerate and Act, make a difference!) volunteering class project, as well as in the co-operating teacher's 'Ata um Sorriso, Desata a Solidão' volunteering project. Still in this chapter, it is possible to find the end of the school year feedback, where it is also illustrated how the in and out of class experiential activities contributed to the development of learners' active citizenship.

Lastly, Chapter VIII provides an overview of the trainee's participation in other relevant projects at school as well as her final reflections.

Chapter I – Contextualization of the pre-service training (Practicum)

The pre-service teacher training (Practicum) took place at two different schools: Escola Básica 2,3 D. João II and Liceu Sá da Bandeira, both part of the same school cluster: Agrupamento de Escolas Sá da Bandeira in Santarém, Ribatejo. The reasons why the training took place at two different schools had to do with the lack of availability of third cycle teachers at Liceu Sá da Bandeira for this purpose.

I. 1 Description of the Education Establishment

Liceu Sá da Bandeira is the head school of the Sá da Bandeira School Cluster. This school was built in 1843 and in 1854 it began functioning as the temporary premises of a religious school. This institution celebrated its 175 years of existence last October and its building was recently subject to renovations, resulting in a pleasant establishment where one can find a combination of modern and antique traces that tell the story of this place.

Ever since it was created until today, this school has been known for its efficient organizational and pedagogical profile, prioritising education and culture in an increasingly holistic fashion, so as to meet the needs of modern days. Liceu Sá da Bandeira aims at an integrated educational approach, fostering learners' responsibility to their local communities and encouraging them to make connections between the local, regional, national and global. This is evidenced by the school's association to UNESCO and to its initiatives. The last one of such initiatives was the XVIII Encontro Internacional de Jovens Cientistas das Escolas Associadas - UNESCO, 2016, aimed at informing young people about UNESCO's Post-2015 Development Agenda, raising their awareness to the important role they can play as active agents of change in society, which can potentially result in global understanding. This agenda aims to promote the values of cooperation, sustainable development, human rights, citizenship, ethics, mutual respect, solidarity and tolerance. This school, therefore, provided the ideal context to develop learners' citizenship competences as intended by the author of this report. It is relevant to note that the author was honourably asked by the Director of the school to translate her speech for this UNESCO meeting into English.

I. 2 - The Students' Profile

The trainee teacher was provided with the students' profile of both classes, which allowed her to have an idea of the kind of students found in each one of the levels. The descriptions that follow, however, are actually the result of the data retrieved from the class council meetings, mainly those of the 10th grade (where the trainee acted as secretary), as well as the outcome of the many informal conversations with other teachers, formal observations in the classroom and the teaching itself.

I. 2.1 - The Ninth Grade Class

This class's English teacher also worked as coordinator of the D. João II school. All of this class's teachers proved to have a very healthy relationship with these students, especially because this was a group of students that had been together since the 5th grade and most teachers had closely accompanied them. Right from the start, the head teacher described the class as a special one, generally very polite, cooperative and hardworking. The students were said to keep strong ties and got along quite well, as they had been together for quite a long time. These certainly were reassuring aspects, for as learners knew each other well, there were good chances of having a participative and disciplined class, which was what ended up happening. Quite remarkably, there was not a single moment of indiscipline in this class, which is highly uncommon in today's schools.

This group was quite balanced, composed of twenty-five students, thirteen of which were girls and twelve were boys. With no exception, all the students were very kind and polite, although somehow talkative (given their friendship bonds). Most students enjoyed participating in class activities. Some would even, at times, get upset with one another if someone would take someone else's place to participate. The dynamics students seemed to enjoy the most were pair and group work. From the start, the established rule was the use of English only. Although some would, at times, ask to speak in Portuguese, the vast majority made an effort to use the English language only and that at the end proved to be much appreciated, judging by the students' feedback.

This class achieved 100% success at the end of the school year, as the students completed their subjects successfully. This certainly revealed the group's positive attitude and commitment. Although not all students were brilliant, as expected, this was a very well-balanced class.

I. 2.2 – The Tenth Grade Class

This class's teacher was that of my co-operating teacher and this class could not possibly be compared on an equal footing to the 9th grade class, given its high instability in terms of absenteeism and effort. In addition, contrary to the 9th grade, this was, in many aspects, a highly unstable class, subject to several changes throughout the year. The class was composed of eleven girls and thirteen boys enrolled in the English subject, although that number suffered some changes along the year, because there were some new enrolments in the first term and some students quitting in the second term. It was a class that had very specific characteristics and it implied all teachers' great input and support throughout the school year. Apart from this, some of these students still suffered or had very recently suffered from serious health problems.

Approximately half of the students did not wish to continue their studies after finishing high school and, according to the class council, did not reveal much motivation or effort to succeed. There was, however, a number of students who were participative and willing to make the most out of the lessons.

In terms of behaviour, the class council was never unanimous throughout the different school terms. Some teachers reported that students were talkative, but that their behaviour was acceptable, others considered that the students revealed to be highly immature. In English classes, however, students never behaved in a disapproving manner. Despite demonstrating, sometimes, their tendency to become distracted, there were never unpleasant or alarming incidents. The English teacher stated in all the council meetings that there were some very weak students whose level of English knowledge was significantly below the 10th grade and that such students required extra support. Those students ended up, however, not taking advantage of such support. In general, students gradually revealed interest and participated in the in-and out-of-class activities, although not as much as desirable.

At the end of the school year, the level of success of this class was considered to be sufficient only, as there was a total of six students who failed, three of which given to excessive absenteeism. In the English subject, there were three students who did not pass.

It is important to point out that the trainee teacher was always respected and welcomed in both classes. Both groups easily got used to the presence of a second teacher in class, either as an observer or as a teacher.

Chapter II - Theoretical Framework

II. 1 - Globalization and its impact on society

Our rapid changing and interconnected society is more than ever regarded as demanding life-long learning skills and competences, where the local and the global have become increasingly interdependent. Technological advances have contributed for making the world a global village, boosting real as well as virtual communication and consequently contact across people. This, in turn, has made diversity more visible and contributed to the shaping of multicultural societies. However, we also witness threats to the principles of justice, freedom, equality, given increasing conflict and global problems, such as terrorism, prolonged economic problems, injustice and discrimination. Such social changes and problems have prompted organizations and education systems all across Europe to consider education as the key for the construction of a more positive and constructive society and world. This means that the complexity of modern-day society asks for a different vision of education. Instead of centring education on merely academic development (knowledge), it is now important to address a holistic type of education, one that contributes to the whole development of the individual, academic, personal and social. Education, in today's society, must be lifelong and encompass what the Delors Report to the UNESCO *Learning: the Treasure Within* (Delors et al., 1998) defined as the four main pillars of education: *learning to know, learning to do, learning to live together, learning to live together with others and learning to be*, regarded as the fundamental tools for life:

Para poder dar resposta ao conjunto das suas missões, a educação deve organizar-se em torno de quatro aprendizagens fundamentais que, ao longo de toda a vida, serão de algum modo para cada indivíduo, os pilares do conhecimento: aprender a conhecer, isto é adquirir os instrumentos da compreensão; aprender a fazer, para poder agir sobre o meio envolvente; aprender a viver juntos, a fim de participar e cooperar com os outros em todas as atividades humanas; finalmente aprender a ser, via essencial que integra as três precedentes. É claro que estas quatro vias do saber constituem apenas uma, dado que existem entre elas múltiplos pontos de contato, de relacionamento e de permuta. Mas, em regra geral, o ensino formal orienta-se, essencialmente, se não exclusivamente, para o aprender a conhecer e, em menor escala, para o aprender a fazer. As duas outras aprendizagens dependem, a maior parte das vezes, de circunstâncias aleatórias quando não são tidas, de algum modo, como prolongamento natural das duas primeiras. Ora, a Comissão pensa que cada um dos “quatro pilares do conhecimento” deve ser objeto de atenção igual por parte do ensino estruturado, a fim de que a educação apareça como uma experiência global a levar a cabo ao longo de toda a vida, no plano cognitivo como no prático, para o indivíduo enquanto pessoa e membro da sociedade (p.89).

School needs to be regarded as a place that promotes respect and peace, and above all, it is meant to be a life lesson, one that is capable of transforming learners into better citizens of today and for tomorrow. This urgent need to form active and interventive citizens capable of contributing to the good of society has been subject to great reflection

and has become the centre of debate of governments and important institutions worldwide, especially in Europe. After significant research and reflection on the part of important organizations such as the United Nations Educational, Scientific and Cultural Organization (UNESCO), the European Commission and the Council of Europe over the kind of education needed to face the challenges of the 21st century, it has been concluded that schools must contribute to learners' transformation, equipping them with knowledge, attitudes, skills and competences that will enable them to positively interact with others different from their own not only during their school age, but also throughout their lives. Learners need to be prepared to become active and interventive citizens; citizens eager for positive change and social transformation (Council of Europe, 2010). Only this way can education be a means of contributing to solve society's emerging problems.

Discussions on this issue have led these organizations to place great relevance on the need to develop individuals' fundamental values, attitudes and skills, recognized as a means of promoting respect and peace amongst people. The promotion of equity, social cohesion and active citizenship through education must be one of the main objectives for the present decade, as advocated by the Strategic Framework for European Cooperation in Education and Training (Council of Europe, 2009) and confirmed in the adoption of all member states of the *Charter on Education for Democratic Citizenship and Human Rights Education* (Council of Europe, 2010) and also reflected on the new reforms that focus on a series of competences regarded as fundamental for individuals to live, interact and intervene in today's complex society (Council of Europe, 2008, 2016, 2018).

But, after all, what is really meant by citizenship?

II. 2 - The concept of Citizenship

The concept of citizenship has been used in many contexts with different meanings. It is common to find it (in certain countries) associated with the notion of nationalism, immigrant policies and the entitlement of foreigners to formal nationality of a given country (Banks, 2008). Not too long ago, in the field of education, the subject of citizenship could be found under the term Civics or Civic Education (Albert, G. et al, 2006; Guilherme, 2006) normally used to refer to a school subject where learners are taught about government and political institutions of the country where they live (Osler & Starkey, 2004), which fit into the liberal assimilationist conceptions of citizenship

(Banks, 2008, p. 129) and did not reveal the complexity of the concept of citizenship as should be regarded to face the modern world's challenges.

Gradually, the concept of citizenship has become more encompassing. Today, citizenship is intimately associated with the attitudes and behaviours expected of good, active citizens. It is equally associated with the promotion of the sense of belonging to a society which assumes itself as *local* but it is simultaneously connected to the global world. As stated in the Delors report (1996, p.15), it is very important that people gradually “become world citizens without losing their roots and while continuing to play an active role in their nations and their local communities”. The creation of the project of education for democratic citizenship, seen as one of the most significant initiatives in the area of education in the past few years, is precisely meant to “bridg[e] the gap between the individual and the community,” (European Commission/Eurodyce, 2017, p.19) and simultaneously as a way of contributing to the whole development of students as well-informed, responsible and active citizens. It is a way of helping people understand that they are not only part of a local community, but also of a regional or even global one, and one that must be looked after for everyone's sake.

Research conducted by several scholars who have collaborated with important institutions, such as the Council of Europe, the European Commission and the UNESCO, just to name a few, has originated diverse theories and, consequently, concepts of citizenship education worldwide. Some of these reveal the different terminology and different understandings of what could be commonly known as citizenship and consequently what citizenship education must embrace. It is the case of terms such as Global Citizenship; Cosmopolitan Citizenship; Education for Democratic Citizenship as well as Intercultural Citizenship. While Intercultural Citizenship, advocated by Michael Byram, focuses on cultural differences or democratic culture, other concepts, such as Global Citizenship (James Banks, UNESCO) and Cosmopolitan Citizenship (Starkey & Osler) highlight human rights and environmental-related issues.

Some of the characteristics of the above mentioned citizenship education theories are reflected on the amendments applied to citizenship-related policies that have been issued in the past few years, mainly on the Council of Europe's most recent framework on Learning to Live Together – Council of Europe Report on the state of citizenship and human rights education in Europe (2017) as a means of facing the challenges of modern-day society and with the common objective of making the world a better place for all.

It goes without saying that it is urgent to form good citizens, capable of thinking for themselves and harnessed with the knowledge, values and skills that will enable them to interact positively with others on the basis of tolerance and respect; people who are willing to contribute to a better future, as today's learners represent the future of our society. This centrality of the role of education in learners' lives can be quite rewarding, but also highly challenging for teachers. This leads us to several questions: are teachers prepared for this challenge? Are they given the necessary conditions to actually work this learning area? Is the foreign language learning context adequate for the development of citizenship? Can it be regarded as a complement of education for democratic citizenship? These are some of the questions that will be answered throughout this report on the basis of the action research conducted within the scope of a training year Practicum as an English language teacher.

II. 2.1 -Education for Democratic Citizenship (EDC)

Education for Democratic Citizenship was one of the most important steps taken towards citizenship in the field of education, first launched in 2000 by the Council of Europe and subject to recent improvements (2018). The Council of Europe has worked intensely in this area to identify the values and skills required for individuals to become active citizens in society and by promoting the awareness of present and future generations of their rights and responsibilities in a democratic society.

The idea of the creation of a 'European citizenship' would be quite difficult to put together, given the various problems, language issues included. Therefore, 'democratic citizenship' was the selected term with the purpose of accounting for the existence of a European community of citizens as "it transcends the differences or particularities of the diverse members of the community as citizens (i.e. according to the rights, particularly rights and freedoms) and duties which are identical for everyone and are reciprocal between the state and individuals" (Council for Cultural Co-operation, CDCC, 2000, p. 40).

The aims of citizenship education, when first proposed, stressed the importance of "respect and understanding for others, the need to strengthen social cohesions, mutual understanding and solidarity" (Audigier, 2000, pp.37, 38), making reference to the need to prepare people to live in a multicultural society and to learn how to deal with and accept difference, emphasising the importance of inclusion. EDC was defined as:

[being] based on fundamental principles of human rights, pluralist democracy and the rule of law, with the aim of preparing young people and adults for active participation in democratic

society, thus strengthening democratic culture, civil society, social cohesion and respect for diversity and human rights.

The Committee of Ministers of Education that is part of the Council of Europe regarded this programme as a great contribution to social cohesion as it guides learners into participating in society, to assume responsibility and to live together:

education for democratic citizenship is a factor for social cohesion, mutual understanding, intercultural and inter-religious dialogue, and solidarity, that it contributes to promoting the principle of equality between men and women, and that it encourages the establishment of harmonious and peaceful relations within and among peoples, as well as the defence and development of democratic society and culture (Council of Europe 2002, p. 3).

All the countries that were part of the European Council agreed to the terms of the project and adopted it into their education systems at the time, as was the case of Portugal, for instance. Despite the different approaches and amendments that this learning area has been subject to in the past few years, not only contemplating learners' social and moral responsibility, but also political literacy and action at local, regional or national level, they do not yet contemplate action beyond national boundaries (UNESCO, 2012, 2014); Osler & Starkey, 2005; Byram, 2008; Porto & Byram, 2015; Albert, G. et al 2006, p.220; DGE, dispatch 6173, 2016; gov.uk, 2013) regarded as desirable.

It is important to address citizenship education as transformative and linking the local community to the regional and the global one, where, all citizens' contributions to peace and well-being are, at any level of society, welcomed and regarded as paramount (UNESCO, 2014). The idea is that students must be led to understand that the world is a shared space, where we all need one another: "we must identify with our fellow human beings and act in a manner that acknowledges our interdependence" (Appiah, 1996, 2008) quoted in Skrbiš, 2014, p. 6). There are, however, different perspectives as to how education systems are to handle that interconnectedness and interdependence. This is related to the controversial concept of global citizenship (education), advocated by UNESCO. It is controversial in the sense that it has been subject to several interpretations in various fields, namely in the field of education.

II. 3 - Global Citizenship Education

Global Citizenship Education (GCE) has emerged as a common element of school curriculum all over the world, which clearly reflects a shift away from the national-based citizenship conceptions previously mentioned. It has been taught in different approaches, either through citizenship education, sustainable development or human rights and peace education, amongst others. This concept centred on universal values and on a

transformative, holistic type of pedagogy, aiming at the whole development of the individual, implying critical thinking and active citizenship was first defended by James Banks as part of a pioneer project in the 1990s meant to reconceptualize citizenship education and make it more adequate for the great diversity found in most nation states in the modern days.

The common understanding of global citizenship is that which relates it to “a broader and common humanity” (UNESCO, 2014, p. 14), which means that as citizens of the world, we are all responsible for its maintenance and well-being, hence global citizenship’s promotion of solidarity and shared responsibility. As Professor Carlos Alberto Torres, Director of the Paulo Freire Institute once said: “global citizenship is marked by an understanding of a commitment to the collective common good” (UNESCO, 2014, p.14).

Contrary to what may appear, global does not necessarily refer to international, as it might simply refer to the collaboration between schools and their teachers, for instance. It is always, though, some kind of action that relates to a more encompassing, common good. UNESCO’s purpose of its 2012 initiative called out to the importance of a type of citizenship that would empower learners, encouraging them to become responsible active global citizens, so as to guarantee the building of a better future for all. Global citizenship encourages people to open up to different cultures and accept difference and it emphasizes the relevance of critical thinking as an indispensable tool for life and (Porto & Byram, 2015; Guilherme, 2002) crucial to the reconceptualization of citizenship, as learners are not expected to simply become involved in society, but challenge it. It stresses, therefore, the importance of *how* students learn over *what* they are taught, although it “promotes learning that nurtures greater consciousness in and around real-life issues” (UNESCO, 2014, p. 21). GCE “inspires action, partnerships, dialogue and cooperation through formal and non-formal education” (inter alia, p.15). All in all, it aims to:

- encourage learners to analyse real-life issues critically and to identify possible solutions creatively and innovatively;
 - support learners to revisit assumptions, world views and power relations in mainstream discourses and consider people (groups that are systematically marginalized);
 - focus on individual and collective action to bring about desired changes;
 - involve multiple stakeholders, including those outside the learning environment, in the community and in wider society
- (UNESCO, 2014, p.16).

The concept of global citizenship can, nonetheless, cause some confusion as it has been subject to a wide range of interpretations worldwide, especially in the area of education where several ideological frameworks have derived and given way to policies promoting

it, with some scholars focusing on human rights, but considering ‘cosmopolitanism’ broader and more inclusive than global citizenship, while others focus on environmental issues as is the case of planetary citizenship.

Despite some differences, scholars such as Banks, Starkey and Osler all defend that human rights education is the key to the development of what Banks coined as the ‘transformative’ type of citizenship as opposed to the outdated, ‘mainstream’ vision of citizenship. Transformative citizenship defends that it is not enough to teach learners “the ability to master, access and use factual knowledge, but also the ability to challenge assumptions, to interrogate and reconstruct knowledge” and thereby develop their critical thinking skills. It is a means of teaching them how to learn “to know, to care, and to act,” regarded as the three goals of global citizenship education and meant to not only educate “students’ heads, but also their hearts”. It is only this way, through the fostering of critical thinking skills, the ability to make decisions and through the acquisition and development of a series of fundamental competences that teachers will be able to contribute to the development of transformative citizens, prepared to take an active role in society and work towards social justice, locally, regionally or globally (Banks, 1999, 2008).

Great part of Banks’s opinions towards the way in which school must be regarded are nowadays shared by other scholars and are reflected in the manner education in general and citizenship education in particular is seen, in the sense that in order for school to be truly democratic and transformative, it needs to be a place where values are learnt or strengthened and where cooperative learning is given prevalence over competitive attitudes. It must be a place meant to develop feelings of empathy and where everyone must be given equal opportunity. School is, furthermore, meant to foster critical reflection of one’s own culture, values, beliefs and behaviours, so as to allow for a better understanding of one’s own culture as well as that of others (Banks, 2008). What needs to be highlighted is the affective component of education, also crucial in what Byram came to call as intercultural citizenship education, defending the importance of acting in one’s social, cultural environment, therefore aiming at much more than merely learning ‘about’ principles or information.

Banks further defends that in order for education for citizenship to be truly effective, citizens must first of all understand their own culture and social reality and properly interact with their local and regional communities and only then would they be prepared to develop the needed skills to make a difference in the world (Banks 2004, pp. 294, 295), hence the reason why this scholar defends the existence of different levels of

citizenship (legal citizenship, minimal citizenship, active citizenship and transformative citizenship) (Banks 2008, p. 136), which have a strong political focus as they are intimately related to students' participation in the political arena of their nation state.

All in all, Banks advocates for a global citizenship education grounded on cosmopolitan principles, regarded as fundamental given the reality of today's diverse society. It is this diversity that makes it absolutely necessary to know how to engage with Others on the basis of tolerance and respect, presuming the acquisition of intercultural skills of interaction and, most importantly, knowledge of human rights, which, in turn, is the basis of the so-called 'cosmopolitan citizenship education,' defended by the scholars Osler & Starkey (2005).

II. 3.1- Cosmopolitan Citizenship Education

The cosmopolitan-driven vision of the world is explicitly linked to the objectivity of human rights principles and standards and "rather than focusing on differences and cultural barriers to overcome, education for cosmopolitan citizenship starts from our common humanity" (Osler & Starkey, 2015, p. 30).

Osler and Starkey believe that the increasing interaction between peoples along with the porous cultural borders and its implication on the different conceptions of identity (hybrid, multiple and heterogeneous identities) have greatly contributed to the revival of cosmopolitan ideals (Starkey & Osler 2003, 2005), thereby the respect towards the principles of peace, equality, human rights and social justice is to function as the basis of a positive local, regional, national and world community (Osler & Starkey, 2005, p 2). If students are aware that everyone is entitled to universal human rights, then they acknowledge that they belong, not only to a local or national community, but to a world community. Cosmopolitan citizenship views universal values as the root of all contexts and it (Osler & Starkey, 2005, p. 21) defends that individuals will only understand the need to act together and to make a difference if they are committed to these rights and if their communities are inclusive of all citizens without any barriers impeditive to the experiencing and enjoyment of their rights and freedoms.

These two scholars describe citizenship in three dimensions: 1) status 2) feeling or identity, and 3) practice or participation¹ and built a model for citizenship education comprising two different dimensions, having structural or political dimension on the one

¹ "As a Status as deriving from equal entitlement to human rights. It is based on a feeling of belonging and recognition of diversity across a range of communities from the local to the global. It is a practice involving negotiation, equitable resolution of differences and work with others to promote freedom, justice and peace within and between communities" (Osler and Starkey, p. 32, 2005a, 2015).

end and a cultural and personal dimension on the other (Osler & Starkey, 2005, p. 86) somehow similar to the different levels of citizenship also established by Banks.

As to language learning, all these scholars view language learning as something extremely beneficial and somehow related to citizenship education, given the different dynamics put into practice in a foreign language classroom. Notwithstanding, teachers and learners must be properly informed about everyone's rights and duties in society to avoid uncritical cultural relativism (Osler & Starkey, 2015, p. 35).

Given the similarities, global citizenship is said not to be seen as separate from, nor as a synonym of cosmopolitan citizenship, rather as a primary component of the cosmopolitan moral orientation or "the completion of cosmopolitanism" (Cabrera, 2008). Osler and Starkey regard education for cosmopolitan citizenship as "a route through which we may realize global education" (inter alia, 2005, p.19).

II. 3.1.2 - Global/ Cosmopolitan Citizenship in the context of Foreign Language Education - Problematics

It is often questioned, however, which teacher *should have primary responsibility for teaching global or cosmopolitan citizenship education* (Hosack, 2011, p.5).

Foreign language teachers are said to offer a contrasting perspective from other countries on national, European and international events at the same time as they nurture shared values and develop core skills for citizenship, but *shall English teachers be that radical and focus on the teaching of Universal Human Rights?* (Hosack, 2011). It is a fact that Starkey and Osler have played an important role advocating the dissemination of Human Rights Education (HRE) practice worldwide, however, their work is said to lack sufficient reflexivity, as it seems to ignore the ambiguities, paradoxes and complexities found in human rights: '*How can any teacher use a Universal Human Rights approach when human rights can be regarded differently in differing social realities?*', people may question, as have done scholars who have dedicated their careers to foreign language education-related issues, as Byram and Hosack (2008, 2011).

Byram (2006, 2008) endorses Starkey and Osler's ideas, but from a slightly different stand. Instead of a cosmopolitan perspective, which focuses on the recognition of human rights and fundamental universal values, Byram's approach to citizenship is concentrated on cultural differences and democratic principles, just like the European Council chose to do in the approach it adopted through Education for Democratic

Citizenship and Human Rights (2017). Moreover, Byram (2008) added foreign language teaching and learning to his approach, which he named intercultural citizenship.

One thing is certain, these and other researchers (Osler & Starkey, 2005; Byram, 2008; Guilherme, 2002, 2006) agree on the important contribution that foreign language teachers can make to citizenship education. They not only consider the foreign language curriculum as a means of addressing a more ‘holistic’ type of learning, which can encompass political and moral dimensions and not simply contribute to the acquisition of practical language skills per se, but also stand against the old conception of citizenship education. However, and despite such similarities, there are some important differences that must be clarified.

Byram defends that the ideal type of citizenship is that which combines intercultural communication and citizenship education through language learning, which he calls Intercultural Citizenship. Byram understands that language teachers occupy an ideal position to instil in learners’ intercultural communicative competence through the development and practice of a series of competences, knowledge, values, attitudes, which should be taught in conjunction with the principles of education for citizenship. On the other hand, Osler and Starkey (2015) recognize the importance of intercultural communicative competence, for “language learning can be reframed as an intercultural rather than an international experience” (p. 37), but do not consider sufficient to combine it with citizenship education, as advocated by Byram in the concept of Intercultural Citizenship. This does not necessarily mean that Osler and Starkey do not agree with the fact that citizenship education must be based on intercultural principles. On the contrary, what these two scholars defend is that human rights education must be added to it, as, in their point of view, intercultural education lacks the so-called “normative standards” needed for judgements to be as neutral as possible. Osler and Starkey believe that without such “normative standards” teachers may run the risk of somehow influencing their students with their own opinions (Starkey, 2010; Osler & Starkey, 2015). But, *how is it possible for teachers to be impartial subjects?* may we ask. Teachers can undoubtedly, somehow, influence learners’ opinions, especially if learners accept the teacher’s position uncritically, as something unquestionable. What needs to be kept in mind, however, is that teachers can, in fact, trigger awareness processes towards relevant cultural and social issues, but the way students react to that is not under the teacher’s control, as learners’ reactions might even totally go against the teacher’s ideas. This evidences the need for a pedagogy that would take into account global issues and implicit human values without

falling into radicalisms, such as Osler and Starkey's pedagogy does (Byram, 2008). That type of approach is taken by Byram and that is one of the main reasons why Byram's model was selected to develop students' citizenship in the context of an EFL classroom at a Portuguese educational institution. Human rights and values are present in Byram's work on intercultural citizenship, but instead of a radical perspective, Byram adopts a more realistic, moderate one.

As we could see above, Osler and Starkey regard the Universal Declaration of Human Rights as a means of evaluating cultural practices, however, Byram is totally against that cultural relativism (Hosack, 2011; Byram, 2008), as this scholar believes that different cultures cannot possibly be judged by universal ethical standards, for "a relativist perspective is a betrayal of the common humanity of individuals from different social groups with different social identities" (Byram, 2008, p. 190). Byram further argues that "the values are themselves part of the creation of the shared reality of a community of action and are subject to maintenance and adjustment through communication" (Byram p. 190, 2008). Furthermore, this scholar advocates that it is the teacher's job, as an 'intercultural educator,' to call learners' attention to the possible conflicts that might arise given their different interpretations and/or their easiness or difficulty in communicating with one another, as people have different perspectives of things. Byram does not underestimate the Universal Declaration of Human Rights (UDHR), on the contrary, he considers this document to be "an important starting point for a discussion" (Byram 2008, p. 175), notwithstanding, there are aspects in the UDHR that he questions, specifically, the right to democratic governance. Byram acknowledges democracy as "the unquestioned value" (Byram 2008, p. 159) as it is also regarded in the Council of Europe, but the problem is that democracy is not necessarily understood along the same lines in the whole world, therefore, it cannot be generalized: "the only questions are how to ensure that people understand and use their opportunities to behave democratically in public life" (Byram, 2008, p.159).

In the Western world, Byram (2008) argues, it is assumed that citizenship education is 'education for *democratic* citizenship': "this unquestioned assumption may be appropriate for North American and European societies [where it is assumed] that democracy is the only form of politics that is valuable" (Byram, 2008, p. 159). But, defends Byram, if we adopt an intercultural perspective, "even these assumptions should be questioned" (p.159) from a critical stance. All communication needs to be rooted on respect towards differences, which implies the acceptance of other concepts of democracy

and other governing systems other than democracy as “even where ‘democracy’ offers apparent common ground, it is understood differently in different societies” (Byram, 2008, p.165). This is where the foreign language teaching and learning comes in, as it is important to promote an intercultural-driven type of education. But, how can we distinguish intercultural citizenship from education for democratic citizenship and human rights? For the purpose of this report, it is important to understand how language education can contribute to a better sense of citizenship.

The promotion of intercultural citizenship education aims at the promotion of learners’ interculturality as it is considered to strengthen both democratic citizenship and social cohesion given to today’s highly diverse societies (Byram, 2008). Byram’s work has been of great value in the reconceptualization of language teaching and learning (Council of Europe, 2001) as well as in that of citizenship education (Council of Europe, 2010; UNESCO, 2012, 2014) as his work is reflected in many of the most important documents issued by these organizations concerning these two learning areas.

II. 4 – Foreign Language Education and Citizenship Education

This alliance between language education and democratic citizenship education has been recognized by the Council of Europe, which has formulated new language education policies that clearly combine the aims of language learning with those of education for democratic citizenship and reveal how language learning can, in fact, be a powerful instrument, not only for communication reasons, but also as a great means for students to discover and reflect about the civic, democratic and humanistic values in which education must be based (Common European Framework of Reference for Languages - CEFRL):

Language education policies are intimately connected with education in the values of democratic citizenship because their purposes are complementary: language teaching, the ideal *locus* for intercultural contact, is a sector in which education for democratic life in its intercultural dimensions can be included in education systems (Council of Europe 2007, pp. 36 - 2.2.3).

Citizenship education is about enabling learners to make their own decisions and to take responsibility for their own lives and their communities so that when they leave school, they have a clear understanding of society, with the social and moral awareness to act and succeed in it. Language education, on the other hand, can complement it by contributing to raising students’ awareness of their role in the transformation of that society. This is linked to the idea that language teachers must be seen as educators (Byram 1989, 2008) who are not meant to merely instruct, but also to educate their students by

following the principles of a humanistic view of education, based on universal human rights and on a critical perspective of the world. This is said to, in turn, make students more conscious of the world that surrounds them and create the path to make them active and engaged citizens with their communities and the world at large (Porto & Byram, 2015, p. 11). The language classroom can be regarded as the ideal place for learners to challenge their own views and to question different perspectives, (Byram, 2006, p. 127) but for this to take place, in Byram's opinion, *culture* must be placed as central to language teaching (Byram, 2006, 2008).

II. 4.1 - Intercultural (Communicative) Competence

The ability to communicate effectively has become a fundamental competence. In order to avoid misunderstandings and experience positive encounters, learners need to acquire what Michael Byram calls *intercultural competence* so as to be able to interact with others effectively, as encounters can potentially be intercultural and that does not necessarily have to do with language differences, but with different ways of seeing the world.

Communication needs to be regarded as a process where learners need to, in the first place, be aware of their own cultural background in order to understand those of Others' so as to be able to communicate effectively, an idea defended by Byram and Zarate (1997) in the concept of intercultural competence. This is somehow similar to the way in which citizenship is regarded nowadays, first individuals are to understand their local contexts in order to understand and act elsewhere, as it is meant to be a process that comes from inside out, as Banks (2004, 2005) first defended when considering global citizenship education. There are, thereby, prerequisites associated to this type of communication, such as the need for the acquisition or development of socio-linguistic competences, one's capacity to decentre and to be open to new experiences, amongst others. As there are cultural conventions that must be taken into account for communication to take place, intercultural competence can be defined as:

the combination of knowledge, skills, attitudes and behaviors which allow a speaker, to varying degrees, to recognize, understand, interpret and accept other ways of living and thinking beyond his or her home culture. This competence is the basis of understanding among people and is not limited to language ability (Council of Europe 2007, p. 104).

It is relevant to point out, however, that “intercultural competence becomes (...) intercultural *communicative* competence when it is part of foreign language teaching and learning and when the objectives include the acquisition of linguistic, sociolinguistic and

discourse competence” (Byram, 2008, p.164). It thereby refers to the ability to interact with people from other cultures in a foreign language.

Intercultural (communicative) competence is said to be composed of *attitudes*, *knowledge*, *skills* and *abilities*. Byram’s model for intercultural (communicative) competence contains cognitive, affective and behavioural elements (Byram, 2008) and it is intimately related to the concept of critical cultural awareness:

	Skills (savoir comprendre) Interpret and compare	
Knowledge (savoirs) Knowledge about 'other' and 'own' ...	Education (savoir s'engager) Critically evaluate	Attitudes (savoir être) Openness and curiosity
	Skills (savoir apprendre/faire) Acquire new knowledge (and apply in real time)	

Figure 1 - Factors in Intercultural communication (Byram 2008, p. 230)

The base of intercultural competence is in the intercultural attitudes of the interlocutor, named as *savoir être* and related to one’s ability to manage culture shock, adopting a tourist-like attitude and be able to put things into perspective. It has to do with one’s capacity to develop an open, tolerant attitude and thus avoid stereotyping; being ready and open “[...] to suspend disbelief about other cultures and belief about one’s own” (Byram, 2008, p.163).

Savoirs relate to one’s knowledge of “social groups and their products and practices,” both in one’s own country as well as in those of others’ countries. Byram (2008) further links knowledge with skills, which he sub-divides into skills of interpreting, comparing and discovering, because speakers need to see how bad misunderstandings can be and need to be able to resolve them. Learners do not only need to acquire the skills of decentring but also those of comparing, interpreting and relating, which this scholar refers to as *savoir comprendre*. An individual’s capacity to decentre is considered to be of great importance, as it is this capacity that will allow him/her to understand other cultures. This, in turn, may lead to deep cognitive and moral changes conducive to the behavioural flexibility needed to effectively interact with people from different cultural contexts. This opening up of new/enlightening perspectives may very well challenge the ones acquired through primary (family) and secondary socialization (home community) and it is what Byram calls tertiary socialization (Byram, 2008).

Equally important are the skills of discovery and of interaction, *savoir apprendre* and *savoir faire*, which refer to one’s “ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the

constraints of real-time communication and interaction” (Byram, 2008, p.235). All in all, skills refer to the ability to discover information about other cultures, to interpret it and consequently relate it to one’s own culture.

Byram considers political education and the ability to be critically aware (critical cultural awareness), named as *savoir s’engager*, as the key features of intercultural competence (Byram, 2008, p. 232). Learners are to question their assumptions in relation to their and others’ beliefs, values and behaviours, and not simply assume that what they know is what is real, thus opening up the path to become critical individuals. The educational side of language teaching has to do with exactly this and not merely learn about linguistic rules. Language learning should be about acquiring the capacity to become critical and thoughtful about oneself and others and the relationship of both as well as thinking about one’s culture and that of Others and how they correlate.

Byram defends a learner-centred approach, characterised by a strong affective element (Davies, Evans & Reid, 2005) also defended by Banks (1999, 2004, 2005, 2007) as well as by Osler and Starkey (2003, 2005, 2008, 2010, 2015) and visible in the recent documents regarding citizenship education issued by the Council of Europe. Within this approach, teachers are meant to provide learners with the opportunity to reflect upon global issues, such as poverty, homelessness, and the violation of human rights with the purpose of awakening learners’ feelings of empathy and solidarity, thus encouraging them to consider the consequences their daily attitudes can have on other people’s lives, which stands as one of the reasons that led the author of this report to select a series of significant civic-driven themes to discuss/explore with her students.

By questioning their assumptions, students are given a chance to also broaden their views by becoming critical subjects, which in a language classroom context adds the advantage of developing the learners’ linguistic competences:

Language learning helps learners to avoid stereotyping individuals, to develop curiosity and openness to others and to discover other cultures. Language learning helps them to see that interaction with individuals having different social identities and cultures is an enriching experience. (Council of Europe, 2008, p.16)

Taking this and other reference documents into account, Byram argues that “what is apparent is that language learning is considered to be a condition *sine qua non* for the success of particular aspects of social policy [as] an explicit link is established between language learning and democratic citizenship” (Byram, 2008, p. 201).

II. 4.2 – The relevance of (critical) cultural awareness

The development of learners' cultural awareness may lead the way to the enhancement of their capacity to mediate between different realities, which, in turn, may foster in them positive attitudes towards Others and make them tolerant of differences. This is proven to enrich the learners' views related to of their cultural world and enhance their openness to new cultural experiences. As critical cultural awareness is considered to be a key competence in Byram's model of intercultural competence, in this scholar's view point, encounters should be of *critical* essence (Byram, 2002, 2003, 2006, 2008, 2014) because it is that criticality that allows individuals to differ basic *cultural awareness* from *critical cultural awareness*. Critical cultural awareness refers to learners' ability to:

1. Identify and interpret explicit and implicit values in documents and events in one's own and other cultures;
2. Make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria;
3. Interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes (Byram, 2008, p. 163)

Criticality, in language learning is, therefore, according to Byram (2002, 2003, 2006, 2008); Porto (2014, 2015, 2017, 2018), and Guilherme (2002, 2006, 2008), amongst various other scholars, intimately related with a desire for social change, as it opens up the path to awaken and develop learners' sense of citizenship. The aim is to link education to democratic principles to active engagement in and outside the classroom (Guilherme, 2002; Byram, 2008). The idea is that critical thinking leads to reflection and reflection consequently leads to social action as expected from democratic citizenship education (Council of Europe, 2010) and as this report intends to illustrate in practice.

Although language education and citizenship education complement each other, the concept of critical cultural awareness or *savoir s'engager* needs to be added to it, as it is indispensable to keep in mind that "one's own values and ideological perspectives are culturally determined and that they may not be compatible with those of other people, [therefore] the learner who has critical cultural awareness can reflect critically on their own ideology as seen from the perspective of others" (Byram, 2008, 179). This means that Byram suggests the existence of dialogue between cultures, where language learners play the role of mediators.

The ability to adopt other people's perspectives together with the capacity to mediate concepts as complex as democracy (because there are different interpretations of this concept) along with the communicative aspect of foreign language learning (which not only allows linguistic interaction to take place, but also raises learners' awareness of

linguistic and cultural identification), places foreign language education in the ideal position to contribute to political education and thereby to education for democratic citizenship. Education for democratic citizenship, in turn, has the important element of action-taking, lacking in language teaching (Byram, 2008). This aspect has led Byram to refine critical cultural awareness as the ability not only to question, to engage, to evaluate, but also to take action and play an active part in society (Byram, 2008). It is this ‘action-taking’ that proves to be crucial for a new concept of citizenship education, hence the term intercultural citizenship (Byram 2008, p. 229)

II. 4.3 - Intercultural Citizenship Education (ICE)

Intercultural citizenship is the combination of the aims of foreign language education with the action-oriented ones of education for citizenship (Byram, 2008, 2010, 2012, 2014). In other words, it integrates the intercultural communicative competence in foreign language education while emphasising the importance of action in the community, which is a fundamental characteristic of citizenship education and which language education lacks. Byram (2002, 2003, 2006, 2008, 2014) considers that language education can give learners the sense of belonging to an international community and thereby provide them with the tools they need to interact with others different from themselves, of other languages and cultures. Learners must be prepared to act in the real world and become active social agents. To do so, they need to be critically aware of the different socio-political contexts they may come across. This is a type of education that aims at the development of the individual as a whole, known as *Bildung* (Byram, 2008) and defended by the national and global conceptions of citizenship education today (UNESCO, 2012, 2014). It is a ripening process of personal, intellectual and emotional maturing. It is the deep understanding of human nature which leads to wisdom, tolerance, inner generosity and a refined sense of values. All in all, it refers to a learning that emerges from the lessons learned in life, both intellectually or academically and through experience and reflection, where social responsibility plays a significant role.

Byram’s framework for education for intercultural citizenship (Byram 2008, p. 178-184) comprises five orientations of modern citizenship education. The first of the five orientations is the ‘evaluative orientation,’ which refers to the attitudes dimension of the ICC model (1997). It has to do with the critical cultural awareness the learners acquire through language learning in conjunction with political education. An “awareness that one’s values and ideological perspectives are culturally determined and that they might

not be compatible with those of other people” (Byram, 2008, p.179). The learner who has acquired critical cultural awareness has also acquired the ability to critically reflect about their own perspectives as they are regarded from other people’s points of view (Byram 2008, p.179). The attitudes referred to in this orientation would, for instance, be one’s “willingness to seek out or take up opportunities to engage with otherness (...) and to be critical about one’s own cultural values.” These attitudes might also have to do with the respect for the dignity of the individual, solidarity and justice; the recognition of equality and the right to equal treatment (Byram 2008, p. 180) so as to avoid prejudice.

Secondly is the ‘cognitive orientation,’ which refers to the knowledge dimension of ICC complemented by political education and what it implies (i.e. responsibility, living together with others in the community, democracy, globalization, etc. (Byram, 2008, p. 181). Thirdly, stands the ‘comparative orientation’, which, according to Byram is the focus of intercultural citizenship education. The comparative orientation aims at making comparisons between languages and cultures: “comparison with otherness is fundamental to foreign language education [as it] is used to make difference accessible and to identify similarity,” (Byram, 2008, p. 182) which allows learners to re-evaluate their assumptions through mediation and reflection.

‘Communicative orientation’ is the fourth one and it does not have any reference to political education; it instead focuses on three dimensions of intercultural communicative competence: linguistic, discursive and socio-linguistic competence.

Finally, the ‘action orientation’ is that which is in line with the intercultural competence element of ‘skills of discovery and interaction’ “that emphasises the need to take action, to understand and live with others” (Byram 2008, p. 185), where successful communication “depends upon mutual understanding, despite linguistic and cultural differences” (Byram 2008, p. 185). It, thereby, implies some kind of engagement and a pro-active type of attitude or willingness to do something as an attempt to improve the world in some way, no matter how small that contribution might be. Such action is to be taken in parallel with classroom work. This adds to language teaching the ‘action-taking’ that is expected in education for democratic citizenship and ensures that language teaching is not only focused on a preparation for adult life, but also on acting here and now as “it is the purpose of FLT [foreign language teaching] and the duty of teachers, not only to combine utility and educational value, but also to show learners how they can and should engage with [others locally, regionally, nationally or in our] international globalised world,” (Byram, 2008, pp. 180-185). This shows that foreign language

teaching brings a specific additional contribution to education for (democratic) citizenship as it focuses on the values inherent to foreign language education, but it also involves “engagement in action” proper of education for democratic citizenship (Byram, 2008, p.229).

Byram also proposed a series of principles that characterise that education for intercultural citizenship (Byram, 2008), which were observed in the out-of-class activities that were conducted in the context of this Practicum. The intercultural encounters that the 10th grade students had with elderly people observe the first principle which establishes that an “intercultural experience takes place when people from different social groups with different values, beliefs and behaviours (cultures) meet,” meaning that interculturality takes place every time individuals socialize with those who are different from them, not necessarily only those who speak a different language, but also those who belong to different social classes or hold different perspectives (values and behaviours), as was naturally the case with the elderly and these young people.

Because “being intercultural involves analysis and reflection about intercultural experience and acting on that reflection,” (Byram 2008, p.186) reflecting in the English language about these encounters was also put into practice with the tenth grade students. Some of the students assumed the role of intercultural citizens, willing to engage with Others and to allow for attitudinal change to take place, as evidenced by a few students’ comments regarding the elderly, as will be shown ahead. This is also related to the third principle: “democratic values and practices” (p.186). The intention is to create some kind of change, either social change and/or change in the individual (cognitive, attitudinal, behavioural change in self-perception) and in their relationships (Byram, 2008, p.187). Such change or improvement could be observed in the learners that participated in these encounters, as will be shown through the evidence gathered from some students’ reflections. Education for intercultural citizenship is, therefore, a result of intercultural experience(s), which can take place “within and beyond societal boundaries” (Byram, 2008, p.188).

II. 4.4 - Byram’s model of ICE in the European context

In the *Charter on Education for Democratic Citizenship and Human Rights Education*, adopted in the framework of recommendation CM/Rec(2010)7 of the Committee of Ministers, education for democratic citizenship is defined as:

education, training, awareness-raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and

behaviour, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law (Council of Europe, pp. 5, 6).

According to the most recent European Commission's study (European Commission, 2016), citizenship education serves two purposes: a) as "the subject area that is promoted in schools with the aim of fostering the harmonious co-existence and mutually beneficial development of individuals and of the communities they are part of" (p. 9) and b) as a means of harnessing learners with the knowledge, skills, attitudes and values regarded as fundamental for them to become responsible citizens, willing and able to lead their lives according to the norms of a democratic society and assume an active role, not only in their communities, but also at regional or global level. It is more than ever believed that learners need a series of essential competences that will enable them to both promote their individual interests as well as those of the community where they are inserted. These competences are not the same as 'abilities', they instead are referent to the "psychological resources (attitudes, skills and knowledge) which need to be mobilised and deployed to meet the demands and challenges of democratic and intercultural situations" (Council of Europe, 2016, p. 36). In addition, they are not automatically acquired, they need to be learnt throughout life. Such competences can be divided into four broad competence areas, as established by the Council of Europe's competences for democratic culture (2016, 2018): values, attitudes, skills as well as knowledge and critical understanding, which corresponds to a) interacting in a constructive and effective manner with others; b) thinking critically so as to build their own ideas and so as to avoid discriminative behaviours; c) acting in a socially responsible way and d) acting democratically.

Figure A in general appendices – appendix 1 shows a conceptual model of the 20 competences the Council of Europe considered paramount to live in modern-day society which can be found in its 2016 document and very much associated to those that are part of Byram's model, albeit its differences. Moreover, the Education Department of the Council of Europe has also, in great part thanks to the its contributors, amongst which are Byram and Starkey, recently complemented that model by publishing, the *Reference Framework of Competences for Democratic Culture* (2018). This framework was created as an attempt to overcome the lack of a clear focus and understanding of common goals in citizenship education. It is intended to serve as guide to educators on the teaching, learning as well as assessment of competences for democratic culture (CDC) (Council of

Europe, 2018, p. 11) as it provides them with descriptors to assess the levels of attainment of such competences.

These initiatives provide a clear focus of common goals for education for democratic citizenship and intercultural dialogue, which, according to the 2015 Paris Declaration, was something that had been lacking, in view of the threats democratic societies have been subject to in the past few years, associated to the violent extremism that has threatened the shared democratic European principles, emphasising the urgent need to promote citizenship education and Europe's common values, thereby reinforcing the importance of helping young people to become more open-minded, responsible and involved active citizens able to think for themselves.

This framework defends a pedagogy that is meant to be not only instrumental, but also educational as it defends that democratic citizenship should be part of a much more encompassing vision of education, an education of the whole person, as the Council of Europe had already set forth in its 2007 Recommendation. Education still needs to be instrumental, in the sense that it prepares learners for the labour market, to be active citizens in democratic societies, but also educational as it must contribute to learners' personal development, where their values, attitudes and behaviours play a fundamental role and are of utmost importance for learners to become independent individuals who will be active citizens in society. Learners will not be able to contribute positively to society if they do not respect or are incapable of interacting with Others in meaningful ways, hence the importance of intercultural competence. This mirrors the ideas found in the concept of *bildung*. The intellect, emotions and experiences are all crucial for the development of the individual as the existence of democratic institutions are not synonym of democracy if citizens do not hold democratic values and attitudes nor put them into practice. Intercultural dialogue is crucial in a democracy. The acquisition of values, positive attitudes and behaviours, expressed in experience-based and active learning initiatives are of particular importance in education and are an essential first step for learners to become active and positive participants in society.

II. 4.5 - Citizenship Education in Portugal

To accomplish what has been established by the Council of Europe, the latest initiatives of the Portuguese Ministry of Education mirror the most recent changes regarding this learning area. Its aim is to better prepare responsible, active citizens by turning education more responsive to change and based on the premises settled for the

upcoming years. The Portuguese government has gradually placed stronger emphasis on the vital role of education in contributing to the promotion of a more humanistic-driven education, grounded on the respect of basic democratic values and human rights, as a means of leading students to assume their citizenship (Direção Geral da Educação DGE, 2016). This has been done through the adoption of a series of measures, mainly through the creation of a document that functions as a referential for all subjects called ‘O Perfil dos Alunos à saída da escolaridade obrigatória’ (Students’ Profile at the End of Compulsory Education) ; the creation of a ‘National Strategy for Citizenship’ (Estratégia Nacional de Educação para a Cidadania - ENEC) and most recently through the creation of the subject ‘Citizenship and Development’ (Cidadania e Desenvolvimento).²

The ‘Perfil dos Alunos’ is to function as a guide for curricula development and it assumes a transversal and encompassing nature, touching on all the four pillars of education: learning to know, learning to do, learning to live together and learning to be, therefore grounded on explicit principles and values, expected of modern-day democratic societies. It was created as an answer to society’s challenges in consonance to the necessity to equip learners with a series of essential competences of the 21st century, reason why its guiding principles follow a humanistic perspective, intrinsically related to citizenship values and active participation, emphasising the need for critical thinking, personal development and interpersonal relationships, just to name a few (general appendices - appendix 2, figure B).

The ENEC, on the other hand, was created with the purpose of strengthening citizenship education, making citizenship education a transversal subject from pre-school until the 12th grade with the aim of instilling democratic citizenship values in learners:

As an educational process, citizenship education vows to contribute to the development of responsible, autonomous and solidary people that know and exercise their rights and duties through dialogue and respect for others, with a democratic, pluralistic, critical thinking and creative spirit (DGE, 2013, p. 1).

A new strand of citizenship was introduced in Portugal in the 2017 - 2018 school year with the creation of a new subject entitled: ‘Desenvolvimento e Cidadania,’ for learners until 9th grade.

This subject is organized around three different domains, which are to be developed in a holistic approach and a series of themes are to be covered in the different

² Citizenship education has been an integrating part of the Portuguese educational system and national curricula ever since Portugal joined the European Union in the 1980’s (Alfred, G. et al, 2006, p. 216). The Portuguese government has always sustained the development of citizenship-related policies on vital documents issued by various institutions such as the Council of Europe and the European Commission as well as the propositions of the United Nations education policies that allow for a better understanding of contemporary perspectives concerning this theme.

cycles. Some of such themes are: human rights, interculturality, the world of work, road safety as well as volunteering, amongst others. The idea is that these themes contribute to the development of the principles, values and competences that students are expected to have acquired by the time they leave school as defined in the ‘Perfil do Aluno’ document and which must be developed in a transversal fashion as well, in the case of secondary education.

Schools are encouraged to develop projects and activities that connect the school to the community. It can, however, become quite a difficult task to choose what recommendations to follow, as the information provided by the Ministry of Education in its site can be confusing, given the different and extensive documents available intended to serve as reference guides for teachers and educational institutions, which, in part, answers the questions placed earlier: *Are they (the teachers) given the necessary conditions to actually work this learning area?* and/or *Are teachers prepared to face this challenge?*. Judging from what the trainee observed and the feedback she received from the language teachers she interacted with, the answer to this question is “no,” as most of those teachers reported that there need to be clearer and simpler guidelines and some kind of training to better prepare them for such challenges. Also, one of the main problems is the extremely extensive curricula that they are faced with, which leaves them with very little time to properly dedicate themselves to this area.

Citizenship is assumed as a “espaço privilegiado para o desenvolvimento de aprendizagens com impacto tridimensional na atitude cívica individual, no relacionamento social e intercultural” (Monteiro et al., 2017, p. 3). The national strategy for citizenship emphasises not only the importance that experiential learning can have on the development of democratic citizens: “[...] a cidadania não se aprende simplesmente por processos retóricos, por ensino transmissivo, mas por processos vivenciais,” (Monteiro et al., 2017, p. 5) as it also encourages the adoption of the whole-school approach through the development of activities and projects that go beyond the classroom:

O lugar da cidadania e Desenvolvimento na educação das crianças e jovens tem de se estender para além da sala de aula e ocupar um lugar central na vida da escola e da comunidade envolvente [...]. A conceção e o desenvolvimento de projetos assentes nas necessidades da comunidade correspondentes a situações reais de vivência da cidadania (Milagre et al., 2018, pp. 6, 11).

This corresponds to the experiential learning defended by the Council of Europe and by Byram (2008). It stresses the importance of networking between school, teachers

and the community with the aim of working towards a common good, as was reflected in the ATAA volunteering project through the collaboration of different stakeholders.

Learning beyond the curriculum is said to give students the opportunity to develop their citizenship skills and values in, for instance, voluntary activities that they choose to do, as the tenth grade students did in the scope of the ATAA project. Such activities are separate from the formal curriculum and can be organized by teachers in collaboration with external collaborators.

In the ENEC it is further determined that students' learning process must be rooted in a reflection, anticipation and action process, an approach somehow similar to some of the characteristics that define Byram's vision of intercultural citizenship education and which mirror those of the Council of Europe and UNESCO:

As aprendizagens na disciplina de Cidadania e Desenvolvimento alicerçam-se no desenvolvimento de competências cognitivas, pessoais, sociais e emocionais, ancoradas no currículo e desenvolvidas num ciclo contínuo e em progressão de “reflexão-antecipação-ação”, em que as/os alunas/os aprendem através dos desafios da vida real, indo para além da sala de aula e da escola, e tomando em consideração as implicações das suas decisões e ações, tanto para o seu futuro individual como coletivo (Milagre et al., 2017, p. 11).

These recommendations are also implicit in the Portuguese standards for language teaching, as the Portuguese Ministry of Education proposes a citizenship-driven language education policy, especially visible in secondary education.

II. 4.5.1 - Citizenship Education opportunities in the Portuguese EFL (English as a Foreign Language) Curriculum

The Ministry of Education recognizes the special role language learning plays in learners' development in all educational cycles, as it establishes that it contributes to the formation of the *self*, focusing on the acquisition of essential competences (at the secondary level) or domains (at the third cycle) meant to contribute to the development of students' personal and social growth, based on the acquisition of fundamental civic-driven values and attitudes: respect, tolerance, cooperation and solidarity with the ending objective of enhancing learners' sense of citizenship (Moreira et al, 2003, pp. 2-9).

Linguistic skills and intercultural competence are placed on equal footing, as both are regarded as fundamental for English language learning in the secondary level. Students' contact with other realities is said to enhance their critical thinking and cultural awareness, as “aprender línguas favorece o desenvolvimento de uma postura questionante, analítica e crítica, face à realidade, concorrendo para a formação de cidadãos ativos, intervenientes e autónomos” (Moreira et al, 2003, p. 2). The programme

further encourages project work as a means of stimulating the learners' responsibility and cooperation.

The English language curricula for the 3rd cycle also establishes the need for the discussion of themes that meet the students' interests which promote and contribute to the development of learners as intercultural agents, aware of their own identity as well as that of Others' through dynamics that allow for the description and comparison of different social and cultural contexts (Moreira, A., et al, 2003, p. 5).

Chapter III – Supervised Teaching Practice (Practicum)

III. 1 – Adopted approach

The lessons were based on a task-based learning approach, often exploring visual media, short texts and images, followed by class discussion meant to arouse students' interest in the important themes explored.

Henceforth the author intends to illustrate how she conducted her teaching practice as a foreign language teacher in the light of Byram's theoretical framework on intercultural citizenship education, combining the objectives of foreign language teaching with those of intercultural citizenship education while observing the recent recommendations by the Council of Europe (2000, 2008, 2010, 2014 - 2018, as well as the official norms and guidelines issued by the Portuguese Ministry of Education (2012, 2013, 2016 - 2018). It is important to note that considering the General Data Protection Regulation now put into practice, all the students' names were maintained private through the use of names of colours and the images/video used were done so with the authorization of its participants.

Because the objective of developing learners' sense of citizenship implied the discussion of in-class socially-relevant and civic-driven topics, along with some kind of action in or outside the school community, the co-operating teacher approved the trainee's suggestion of focusing her lessons on such themes, as long as it met the established sequence of the curriculum. The co-operating teacher equally approved the trainee's idea of preparing the volunteering ATAA (Attention: Tolerate, Accept and Act, make a difference!) project for students to act in the surrounding community and was herself inspired to create a long-term volunteering project entitled 'Ata um Sorriso Desata a Solidão,' in which the trainee teacher also played an active role and where the students also actively participated, as will be seen further ahead in this report, as what immediately

follows is a brief description of the activities developed inside the classroom with both classes.

In the ninth grade class, four units (Units 2,3,5 and 6) were explored, but the main focus was on Unit 3 (Technology is Great) and on Unit 5 (Work), having the latter been blended with Unit 6 (Caring about the others) given the connection that was made between the world of work and volunteering. The lessons taught to the ninth-grade class added up to the total of nineteen 45-minute lessons. On the other hand, fourteen 90-minute lessons were taught to the tenth grade, mainly based on Modules 2, 3 and 4 (Global Youth, Technological World and Global Communications).

The idea of dedicating the unit on technology mostly to cyberbullying and technology-negative associated behaviours in the 9th grade and in part in the 10th grade had to do with the social responsibility that as educators, the trainee feels teachers must have to address important issues such as this one in class. Being a good citizen nowadays is also very much associated to being a good digital citizen, given the technology-dominated world we live in, an aspect also recognized by both the Council of Europe in its most recent framework (2014-2018) as well as by the Portuguese Ministry of Education (2016-2018).

With the increased use of technology in today's society, it has become fundamental to challenge people to think about how they behave when using the internet and mobile devices, not only alerting them to the dangers associated to unacceptable online activities as a means of preventing or combating negative behaviours such as online bullying (discussed in both the 9th and 10th grade), but also making them aware of the negative effects that the excessive use of technology can have in their relationships and the risks that it represents when used inappropriately and in inappropriate contexts (10th grade).

The lessons taught can, somehow, be seen as a preparation for the out of class activities as will be described in the next section. The combination of the in and out of class activities was intended to provide learners with learning situations that would enable them to acquire useful knowledge, values and skills needed for a healthy / personal development and conducive to making them more socially aware and more responsible individuals, mainly focusing on the development of learners' *self*, as an attempt to improve their *savoir être*, their attitudes and behaviours towards others, different from themselves, by challenging their misconceptions and stereotypes regarding certain social

groups, such as the elderly, the homeless, the bullied and the emigrants/immigrants, for example.

The aim was to develop their capacity to critically evaluate others as a means of avoiding the creation of stereotypes, thus awakening their sense of respect, tolerance of difference, openness, empathy, civic-mindedness, responsibility and solidarity towards such groups. This, by alerting them to the need to respect and accept others' differences, beliefs and values in reference to their own and calling out to the possible need to reshape their own values and integrate new perspectives. Moreover, calling out their attention to the need of becoming interventive citizens, willing to interact with others and make some difference in society, thereby enhancing their *savoir faire* and *s'engager*. The intention was to challenge learners' assumptions of the normality of such social problems, attempting to lead them into new stages of moral judgement and giving them the possibility of viewing things from a different perspective, accepting Otherness. It is this affective side of learning, these moral attitudes that create the conditions or a certain disposition to achieve a common purpose, as there can be no active engagement without a willingness to do so. Such attributes were addressed as an integral part of ICC as defended by Byram as well as recognized and established by the Council of Europe in its recent *Reference Framework of Competences for Democratic Culture* (2018).

Students were given the chance to develop their thinking skills and cultural awareness as they were presented with these social issues of sensitive nature. They analysed texts through several types of activities, but they mostly viewed videos as prompts for class discussion and debate. Students were equally granted time to reflect about the issues identified. Classes were organised around individual reflection as well as pair work, group and whole-class discussions, interaction patterns meant to involve student participation and autonomy. Because all planning had underlying intercultural competence objectives, emphasis was placed on the discussion of socially-relevant themes; on the promotion of cooperative working; recognition of one's multiple identities and the construction of values and positive attitudes towards otherness, a methodology that included comparison and the creation of a community of action through volunteering work, which fits under what Byram calls experiential learning (Byram, 2008, pp.188-190) and what this scholar regarded as the most effective way for teachers to contribute to citizenship education. Relevant content was used and students *experienced* other ways of thinking, of valuing and of behaving through in-class, out of class initiatives, as well as experiential learning/activities (Byram 2002, 2003, 2008). Students were given the

chance to act in the community, thereby combining the aims of intercultural competence to those of citizenship education, as defended by Byram in the concept of intercultural citizenship. One cannot refer to ‘intercultural communicative competence’ as learners did not use the English language to communicate in the volunteering activities.

III. 1.1 Teaching practice in Ninth Grade

The first lessons were related to the world of Arts. This theme was introduced through visuals of local and national street art, and only later discussion was related to traditional paintings. Street art was used as a first approach to this theme, as street art is at times misjudged as vandalism. Few students were acquainted to the local street art shown in this lesson. Most students thought that nowadays street art is starting to be regarded differently, not as vandalism, as it is very often wrongly associated with.

The Arts context was quite thought-provoking. It led students to try to understand the context in which art emerged. Students understood that a work of art is considered to be Art with a capital “A” whenever it conveys meaning, allowing us to add on to our understanding of the world. Learners understood that it may reflect social realities and concerns and that it can be a form of communication, which appeals to our senses and captures our attention, enabling individuals to reflect about it. The idea was not to teach students about modern art, but to discover it with them, placing an emphasis on students’ personal responses, as modern art certainly offers much to respond to, leading us to begin meaningful discussions and involve students in an intense thinking process.

Street art was demystified through the work of local examples, as well as by those which can be found in other regions. Furthermore, students were introduced to a well-known French street artist who describes himself as “photographeur” called JR. Students watched a Ted Talk (viewing activities – file 1) where this artist presented himself and his socially-driven work. The work of this artist is said to combine art and action and deals with commitment, freedom, identity and limits. JR intervenes in society by posting large black-and-white photographic images in public locations in a manner which is similar to the appropriation of the built environment by the graffiti artists. The images that he uses represent the underclasses and aim at giving voice to the unheard, calling out for the need for peace, equality and dignity (9th grade lesson plans and resources – lessons 1-4).

The students’ *savoirs* towards traditional art were then evidenced by the discussion of different types of paintings representative of the different forms of

expression of their artists. Students further learnt about the characteristics of such paintings and learnt how to describe what they could actually see through the clarification of prepositions of place. Students were invited to develop their analysis and interpretation skills by thinking beyond what was evident to their eyes, thus describing the emotions inherent to different famous paintings, as the samples of some students' pair work reveals (general appendices – appendix 3).

The theme of technology was explored with the purpose of raising students' awareness to the different uses of the internet and the dangers that it stands, mainly focusing on the issue of cyberbullying, thus developing students' empathy towards bullying and cyberbullying victims, how to identify problems and learn strategies they must adopt to better defend themselves. The main objective was to lead students to re-evaluate their behaviour both online and offline and to foster positive relationships with their peers, as it is of extreme importance that teachers combine efforts to help young people understand responsible ways to engage in positive encounters, both personally and virtually.

This theme was introduced in a very light-hearted way. Students' technology-related knowledge was activated through the recognition of technological devices through a PowerPoint followed by the listening of a comic poem, entitled: "*Who Needs Patience When You've Got a Cell Phone?!*" by Stephenson, 2014 (9th grade lesson plans and resources – lesson 5). This poem was recorded by the teacher and used as a listening activity exactly for the students to capture the comic tone of the poem. Students were also to infer meaning from context and to refer to their own and their parents' experience and compare it to the author's, which allowed them to activate aspects of their *savoir comprendre* as they interpreted the poem and related it to their own reality.

Most students identified themselves with the characters in the poem as they acknowledged to somehow be 'addicted' to their mobile phones, arguing that so are adults, which led the discussion to the issue of communication. Students worked on the comprehension questions based on the poem and the last two questions generated a little discussion as most students considered that more technology is not necessarily synonymous to more or better communication. Most students revealed some maturity by talking about this matter, saying that sometimes they realize that they overdo on the use of their mobiles.

Students were then asked to decodify the message behind a series of images of bullying and cyberbullying and relate them to the opinion text they had read (9th grade

lesson plans and resources – lessons 6-8) and further activated their knowledge by being asked to distinguish the different types of bullying and what they involved. Students made important associations between the three images, referring to the facial expressions of the victims' faces and their apparent isolation. Decoding meaning was also the intention behind the previewing exercise, speculating about the boy in the image (9th grade lesson plans and resources – lessons 6 and 7).

Students referred to the dark context in which the boy seemed to be at and noticed the sports images in the background. Furthermore, students revealed some uncertainty as to the way he was dressed (shirt and tie) but then other students supposed that it could be a school uniform. As to the boy's intention in recording a video, most students thought it could be a way of talking about something that was worrying him, a bullying situation, for example. As students discussed about these possibilities, they were negotiating meaning as a group. Their curiosity was aroused and their attention was then centred on "Let's fight it together," a short film based on real events (viewing activities - file 2). It depicts the torment of a teenager who becomes the target of bullying through his mobile phone and through the internet. In this video, students get a perception of several ways in which bullying can take place, the people who can be involved and the extent to which it can affect the victim(s). In this film not only the main character, but also his teacher are victims of bullying. This film is part of a guide that was organized by Childnet International and by the department for children, schools and families (DCSF) which aimed at equipping young people with the knowledge to avoid, identify or defend themselves or others from difficult situations related to bullying.

Learners were then asked to answer a multiple-choice exercise so as to test their comprehension as a while-viewing activity, which was followed by peer correction and whole class discussion about the different issues mirrored in the short film and how they related to the shocking image associated to the power of words: "Words. What they really feel like (found in the lesson resources appendices referred to above). Most students revealed sympathy towards the victims of bullying, pointing out that people often suffer in silence and in fear on their own for quite a long time. In addition, they revealed some kind of empathy, as they tried to imagine themselves in similar circumstances. Others said to have overcome stereotyped ideas they had regarding the bullied, as a few students had the preconceived idea that most victims of bullying were introvert or even anti-social, which does not mirror reality. Students understood that this problem goes beyond boundaries and it can affect anyone, even the so called "popular" kids at school.

It was through an argumentative mood that students talked about the parties involved in such situations and how friends and family or even teachers can play a vital role in preventing and/ or trying to solve problems associated with this. Students showed they had the ability to operate their knowledge, attitudes and skills under the constraints of real-time communication and interaction, which is a sign that they tried to work on their *savoir faire*.

Because this is a very delicate issue and students could somehow feel affected by it and not be comfortable enough to show it, what followed was a moment of reflection in writing, where students had the chance to reflect about it in more personal terms by answering the following questions (general appendices - appendix 5, year 9 reflections on bullying):

- 1) If you were concerned about something that happened online either to you or to a friend of yours, who would you tell it to?
- 2) Imagine you reported cyberbullying to the police. What would you expect to happen?
- 3) Did the video you watch or the discussion we held in class today, change anything in the way you will treat the messages, pictures or emails you used to forward to other people?
- 4) Have you ever experienced being bullied or know anyone who has? What happened? What did you do to help yourself or to help that person?
- 5) How can cyberbullying affect people?

Learners were also given the chance to learn lexis associated with this theme by, in the first place, being elicited through questions such as that would make them think who the onlookers were, who they ‘normally’ thought were the victims of these crimes and the reasons why they thought people did such mean things to others (general appendices – appendix 4, year 9 sample answer). Students referred to recent bullying situations that had been recently on the news in Portugal and made reference to international ones, such as the YouTuber Pewdie Pie, amongst others. Having in mind that students’ speaking test was soon coming up, it was agreed that students could base their oral presentation (either individually or in group) on this theme.

Several options were given to learners, as they could choose to research about a national or an international bullying or cyberbullying case and present it; do a role-play; talk about the advantages and disadvantages of social networks and the use of technology and its associated problems, in general. These oral presentations happened to be quite surprising. Some students preferred to present alone, focusing their presentations on their research done on Kristina Calco as well as Amanda Todd, both tragic victims of bullying and cyberbullying, showing videos on how these two victims were perceived by their family and friends. Others presented on the dangers associated to internet usage. There

was a student who introduced the theme referring to its complicated possible outcomes and then proceeded by showing a song by Bars and Melody, from 'Britain's got Talent,' found at <https://www.youtube.com/watch?v=g3Rf5qDuq7M>. At the end of which, the student acted like a teacher, eliciting the class about what kind of bullying the two singers sang about and how they felt about it by the tone of the song. In addition, there was a group that prepared a role-play and there was one student who presented a story based on a real-life situation that had happened to a friend of hers. Attached are the notes some students used for these presentations (general appendices – appendix 6, year 9 Students' oral presentation notes). If on the one hand the students acquired knowledge, interpreted it and related it to the Portuguese reality by researching on the topic so as to learn how bullying also affects other teenagers in other parts of the world and how there is no pattern, as the victims can be anyone, either popular or less popular people, they also transmitted that knowledge to their colleagues through presentations and through a role-play, which allowed them to operate that knowledge under the constraints of real-time communication and interaction (*savoir faire*) and to put themselves a little in the place of the Other (*savoir être*).

The pertinence of discussing about the topic that followed, the world of work (9th grade lesson plans and resources – lessons 9, 11 and 12 to 14), is closely related to the doubts that haunt young people's minds in the transition from the ninth to the tenth grade when they must already have a clearer idea of the professional field they would like to choose. Students explored job options, examined the relationship between personal qualities, skills and values and their importance when choosing an area of work or when job seeking; learnt about the fundamental characteristics of a good employee; identified the requirements of some jobs; practiced job seeking skills, as they read two job ads, wrote a curriculum vitae, an application letter (with their teacher) and how to behave at an interview situation.

To introduce the theme, students were asked about the area they would like to work in and were invited to watch a very short animated video (viewing activities - file 3), where they had to identify the underlying message: the distress young people face when the time comes to choose a professional field. Students immediately related to the character as most said to feel unsure of what they would like to do in the future and could recall many of the jobs represented in the animated video.

The activity that followed made students want to be in the character's shoes, as in 52 weeks, he tried 52 jobs (viewing activities - file 4). Upon watching the video,

students answered the direct questions and made associations as most teenagers go through the exact same problem, knowing that “there are going to be some challenges, road blocks along the way,” coming to the conclusion that if everyone had the chance to try various jobs, then people would be happier doing what they like and consequently be better professionals. Through these activities, students demonstrated their *savoir comprendre* and related the videos to their own reality. Students made reference to the importance of vocational courses for Portuguese students, given to their practical side; to the advantages of trying different part-time jobs. They also made reference to the need of following one’s dreams and working hard to make them come true, ignoring the pressures sometimes felt at home to follow a certain professional path or society’s jobs-related stereotypes. The question of gender was brought about as the students were questioned whether or not they considered that there were specific jobs for males and females. Students revealed their knowledge towards this stereotype, arguing that although that is not as noticeable today as it was in the past, that distinction between the appropriate jobs for males and females is still a reality in some people’s mind. They gave the example of professions such as electricians, plumbers, carpenters, construction workers, which are mostly, if not entirely (in Portugal), performed by men, whereas others, such as house maids, childcare workers, nurses, secretaries which are normally associated to women. Students further made reference to the discrimination that still exists in relation to salaries, as the tendency is for men to be better paid and have more influential jobs than women. Although learners revealed their disapproval towards gender discrimination in this field, when in lesson twelve they were to read a few hints to guess a job and the hints led them to a nursing job, some students were surprised when they were shown the image of a male nurse.

Students examined the differences between personal traits and personal skills and the weight values have when one realizes that certain values are needed to pursue a specific job. Furthermore, they associated “helping others” or “caring for others” as fundamental values in jobs such as doctors, nurses and firefighters, for instance; learnt what must and must not be included in a curriculum vitae and how to act in an interview situation. Learners thought about the qualities and skills they need to pursue the jobs they would like to have in the future. In these lessons, students played a group guessing game, an activity that implied meaning negotiation and cooperative working as students had to decide, in group, which descriptions matched the given jobs. Furthermore, two students volunteered to do a role play of an inappropriate job interview situation and the other

members of the class pointed out the *actors'* inappropriate behaviour (general appendices - appendix 7). Students were given some questions to begin the interview and then asked to improvise asking and answering other relevant issues they would find pertinent.

Upon this interview, there was a discussion on whether or not women are still today at a disadvantage when compared to men when they apply for a job, given their condition as mothers. Students argued that nowadays both men and women take care of their children and have the same right to maternity/paternity leave, so it is absurd to still think that way in the 21st century, as some employers, unfortunately still do, they pointed out.

The jobs' field was associated to the world of celebrities (9th grade lesson plans and resources – lessons 10, 11) and how famous people can use their influence and financial power to positively contribute to a better society.

Students revealed the knowledge they had about Portuguese celebrities and compared their attitudes to those of international ones, questioning, at times, if they actually helped others for others' sake or for their own good and well-being, concluding that it is all a question of principles and values or the absence of these. Students did a brief speaking exercise in the form of a dialogue, where some spoke about an ordinary person, whereas others about a celebrity they admired for the job they did or for their good deeds. These activities promoted students' *savoir faire*, as they demonstrated their ability to operate their knowledge, attitudes and skills in real-time while interacting with their classmates. Learners were then asked to put their thoughts into writing as homework (general appendices - appendix 8).

In lesson twelve, students also played a two-minute frame race, where in pairs, they needed to match cut outs, some of which skills, others personal traits. This proved to be an activity that students particularly enjoyed and which contributed, not only to enhance students' language knowledge and communicative skills, but also to a great atmosphere in the classroom.

The last five lessons taught were based on the topic: 'Caring about the others' (Unit 6) and on the subtopic of volunteering (9th grade lesson plans and resources – lessons 15-19). The aim was to develop students' social and cultural awareness and critical thinking through the use of visuals, listening and textual representations of formal and informal volunteering.

These lessons linked the world of work to that of volunteering, but mostly focused on the importance of nurturing respect and solidarity towards the others, thus cultivating

positive notions of citizenship. This theme was introduced through a poem, illustrated by an image showing holding hands. Students' thinking was activated as they were asked to relate the image provided to the title of the poem: 'Everyday Heroes' (lessons 15 and 16, worksheet 1) found at a charity dedicated to noble causes.

To show that volunteering does not necessarily have to be something formal, students were shown a video followed by a discussion about it as the video was short, but meaningful (viewing activities - file 5). It showed the everyday good deeds of a young boy who acts with his heart and whose best reward lies in his own and other people's happiness for the good he does in his small little, but highly meaningful and valuable actions. The powerful message of this video visibly touched students to the extent of two students even have shed a tear. Upon asking the questions based on the film (please see lesson plan) the students' opinion was unanimous: our every actions can make a difference and contribute to making the world a better place to live, Students automatically associated the poem they had just read to the boy in the video, saying that this is the kind of person that can also be considered an 'every day hero.' This activity allowed to reinforce students' values and positive attitudes as it made them more conscious that small little actions, sometimes seen as irrelevant, can mean a great difference to someone at the same time as they mirror one's character. Students demonstrated understanding that one does not have to wait for formal initiatives to contribute to a better society.

Students were then asked to brainstorm on the different forms of volunteering that they knew of. Several of them were acquainted with young as well as retired people who had already done volunteering, mainly at the local food bank, animal shelter and at the local hospital. Students learnt that volunteering can be extremely rewarding to all parties involved and that, apart from greatly contributing to one's personal growth and to social well-being, it can also be of extreme significance in one's curriculum vitae. Students were asked to look at the voluntary work advertisements found in their course book and choose the project they would like to participate in and why or why not, thus being further instructed to work on a writing exercise, in which they should be as honest as possible.

This writing practice allowed the teacher to have a better perception of students' attitudes towards this issue (general appendices - appendix 9). In the last two lessons, students were invited to provide some honest feedback on the lessons taught by the trainee teacher. Students were further asked to express either their satisfaction or dissatisfaction towards the lessons; to refer to what they liked best or least; if they felt they learnt

something and whether or not they felt as better citizens in any way. (general appendices - appendix 14).

III. 1.2 Teaching practice in Tenth Grade

In the tenth grade, there was a lesson (lesson 2) in module 1 (One world, one language) that gained particular significance, for it addressed cultural awareness and the need for intercultural competence. Lesson 2 (10th grade lesson plans and resources – lesson 2) explored the importance of understanding language codes and how it can interfere in communication and create misunderstandings, revealing how one's social and cultural identities can affect communication. This was first done through an excerpt of Ellen's talk show, which showed that even speakers of the same language can find it difficult to communicate if they are not acquainted with the particularities of the language codes/variety adopted in a given cultural context. Also, if one is not disposed to collaborate in the communication process, adapting to the situation at hand, then one's interaction with others can be greatly jeopardized. Students gave examples of where language has constituted a barrier in their communication with others. One referred to how his parents complain about his use of slang in the company of his friends, using sometimes expressions that his parents are not acquainted with. A Brazilian student referred to funny language situations that his parents and him have experienced in Portugal, as despite the similarities between Brazilian and European Portuguese, there are many differences in meaning. Another student referred to his experience in the Azores, where she had some trouble in understanding the eldest people with whom she engaged with. The class came to the conclusion that one's adaption to different communication situations is, above all, a sign of respect towards others who are different from themselves.

The implications that might be associated to language learning and to the condition of immigrants were the means used in this same lesson to awaken students' empathy towards this social group and to show them the relevance of intercultural competence as a means of avoiding discrimination and stereotyping. The exclusion and alienation of newcomers or of those who are 'different' is still common in the 21st century. The great challenge that immigrants need to face as they try to become accustomed to a new place and adjust to the novelty of everything around them, from language to social mores is not always acknowledged or understood. This subject was introduced with a poem entitled: "*You have to be in somebody else's country to understand,*" (10th grade lesson plans and resources - lesson 2 - lesson resources) by Noy Chou, an immigrant girl

who lived in the USA. This poem was written and published in 1986 by the Anti-Defamation League for 'A world of Difference' project. This was the first attempt to call students' attention to the importance of trying to adopt other people's perspectives. Through empathy and compassion, and by imagining themselves in the shoes of the new arrival, students reflected upon ways to make others feel respected and welcomed. One of the students was chosen to read the poem out loud with "*feeling*" as a means of creating a certain impact on the rest of the class. Students' answers and discussion round the comprehension questions that followed, revealed students' empathy towards the situation and feelings towards individuals who encounter exclusion, both immigrants and emigrants, who are often regarded as outsiders. This way, students identified the author's perspective, and were able to explain how it affected the overall meaning of the text.

An example of how students tried to imagine themselves in a similar situation is in a student's comment in the general appendices file (appendix 11) "what if it was me [...] people will feel very sad and like outsiders. It's important to be respected and to be ourselves." This student revealed understanding that difference is to be appreciated as a unique and valuable part of being human, not to be discriminated against: "I'm going to look at Ukranian people differently, not thinking they are different than me. Everyone needs respect, independent their nationalion are," as he related the author's situation to that of other immigrants and emigrants. Learners' empathy towards the condition of both immigrants and emigrants were further shown as they talked about this social group, making reference to the fact that these people leave their home country in order to try to have better living conditions and very often what happens is the opposite of that, as they are exploited at work and generally mistreated in the new society. This same student further referred to the President of the United States of America, Donald Trump's unfortunate/inconvenient ideas about immigrants when he publicly considered immigrants as the 'rubbish of society.' Another student remembered and pointed out to a talk show, where a famous actress made a very negative comment towards immigrants, saying that "if we deport the immigrants, who is going to clean our toilets?" Learners were, therefore, able to point out to social representations of immigrants, thus constructing meaning from the text and extending it, referring to the fact that immigrants leave their homes to seek better life opportunities, by taking jobs others refuse to take, placing their children in extremely challenging situations, and often feeling discriminated against, even by societies historically significant in immigration background. Learners further acknowledged that today's reality for Portuguese young emigrants is a little

different, as those who often leave the country to look for better opportunities tend to find jobs to which they are academically qualified. By getting involved in this discussion, learners acknowledged the value of others' ideas and opinions, extended personal interpretations as well as perspectives. Students used personal experiences and prior knowledge as a basis for reflecting on and interpreting the ideas encountered in the text and above all they had the ability to demonstrate respect towards the condition of immigrants and emigrants at the same time as some admitted to have already discriminated this social group.

Lessons 3 and 5 were especially relevant. If on the one hand the general aim of lesson three (10th grade lesson plans and resources – lesson 3) was to clarify the concepts of citizenship and of volunteering and to nurture the spirit of kindness and altruism through volunteering in students, in lesson 5 (10th grade lesson plans and resources – lesson 5), it was to clarify concepts such as stereotyping, tolerance and discrimination, as well as to demystify the condition of homelessness. Through the different activities carried out, students had the opportunity to better understand what citizenship means and consequently what being a good citizen might imply; learnt and reflected about volunteering and the benefits to themselves and the community and developed their sense of compassion towards those in need, mainly the elderly and the homeless. Learners made the connection between citizenship and solidarity actions such as volunteering. Through the Caritas animated video 'One Human Family, Food for All,' (viewing activities - file 6) students' attention was directed to the importance of concepts such as empathy and solidarity as they were asked to describe the message conveyed in the video, referring to the dignity and the right that every human being should have to be fed, adding that it has to do with the dignity that everyone should, but does not have. Students were asked to say if they identified with the notion of a "good citizen" and related good citizenship to charity practicing, to being altruist and to obeying the rules of society, which linked this theme to that of volunteering.

Emphasis was placed on why people choose or not to volunteer – their personal and professional benefits as well as on the care for the others (general appendices - appendix 12).

As learners were introduced to the US institution 'Little Brothers, Friends of the Elderly', which is committed to relieving isolation and loneliness among the elderly, they were asked on whether or not they were aware of the existence of institutions such as this in Portugal, thus making reference to institutions such as Santa Casa da Misericórdia.

Students further pointed out to IPJD (Instituto Português da Juventude e do Desporto) as a resource to learn more about local options. With the aim of developing their *savoir apprendre* and turning their attention to future volunteering, learners were encouraged to investigate about this topic, which, in fact, very few students ended up doing (general appendices - appendix 13).

Pupils were then shown another short video (viewing activities - file 7), where a young man described this volunteering experience. One student pointed out that doing something similar to this could one day help her take care of her grandparents or even her parents: “this is really cool, because in our age we do not think that one day our grandparents or our parents might need our help, like the people in the video; even to do small things, or simply to make company.” Another said that many times the elderly are not given the attention they deserve or any attention at all. One student associated this to the Portuguese movie *Os gatos não têm vertigens* that somehow deconstructs the preconceived idea that some young people have about the elderly – either that they are boring, awkward or even useless. The students who had watched that movie compared the complicity between the people in the video to the characters of the movie. Students’ attitudes reflect their *savoir être*, as they demonstrated increased appreciation and value towards the elderly, somehow demonstrating change in their personal views. This valorisation of the Other was visible as they related, interpreted and compared their own knowledge to the one represented in the video, which also illustrates aspects of their *savoir comprendre*.

As pointed out above, of particular significance was also lesson five, where stereotyping, tolerance and prejudice were approached. In this lesson, students were presented with a four-row table, each with a different title: Californian female; homeless people; people in wheelchair and elderly people. The class was divided into groups of five, where learners were to come up with four words for each column; words that would automatically come up to their mind and which they would associate with those people’s different realities. The example given by the teacher was of a politician, often associated with the government, males, dishonesty, among others.

The different columns were drawn on the board and one student from each group went to write the four words they had associated with these realities. The idea was to have students look at the table on the board and realize that they had categorized people according to their characteristics, but not only according to their social condition or

physical appearance, they had also made generalizations showing prejudiced images, as evidenced by a group's answers:

e.g. Politicians: government; liars; males

Californian females	Homeless people	Elderly People	People in a wheelchair
blond tan rich well dressed nice houses beautiful	old skinny long beard Dirty No education very	sick sad vslg tot native boring	Need special attention Accident Sad sick passive

causes homeless:
 -Debt
 -Disability
 -Unemployment
 -High expenses
 -Debt
 -High number of children

Figure 2: sample of a group's notes of an activity related to stereotyping.

Californian females, for instance, were associated with being sexy, blue-eyed, blond and beautiful as well as sun-lovers, etc. The homeless were associated with lack of hygiene, low education and drugs; the elderly with sickness, sadness and boredom, and finally people in wheelchairs were related to passivity, special attention, sadness and illness.

After a discussion about such mental representations, students were asked if they could do the same for the Portuguese people, to which they promptly answered: sardines and custard tarts, *fado* and bullfights. Students revealed understanding that it is incorrect to generalize things and people, that one may categorize people under certain headings, because that is a natural form of organizing our thoughts as human beings, but that also makes individuals run the risk of generalizing, of incorrectly judging people for something they are not. Learners agreed and said that it is dangerous to do that because discrimination can create complicated or even violent situations. Above all, they agreed, no one likes to be categorized and generalized in a negative way.

The activity was followed by another involving unlabelled cans, which hindered students' possibility of finding out what was inside. Students were then asked to read the message that accompanied the image: "coke cans in the Middle East will carry no logos during the month of Ramadan" and to suggest what it meant. Several students knew that Ramadan had to do with a Middle East religious tradition which implied fasting, yet very few were acquainted with the reason why this is done. And, only upon a class discussion, where students asked relevant questions and where some cultural issues were explored, did students demonstrate understanding that this is a tradition that allows the recharging of one's spiritual battery. It was only after being shown the making of a special *coca-cola* commercial, however, that students truly understood the meaning of the image,

interpreting and relating it as a call for peace, meant to tackle prejudice in defence of a world free from labels, given the generalizations people make by associating the Middle East with terrorist attacks, and so on.

This commercial showed a group of men sitting around a table in the dark so as not to be able to see each other (viewing activities - file 8). These men could only listen to each other's voices as each described their jobs and hobbies. Upon listening to each other's descriptions, these men, just like the students had done when presented with the previous activity, began automatically, still in the dark, revealing their stereotyped thoughts towards each one of the descriptions they had listened to. For example, the heavy metal player was immediately labelled as a long-haired man, full of piercings; the man who said to be keen on reading was labelled as "a nerd," and so on. Students watched the commercial until right before the lights in the video were turned on and were asked to imagine what was going to happen next, how they thought those men would react once they would be face to face. Students calculated that the reactions could be of amazement, shame and surprise, maybe, when those people realized the extent to which they were being highly judgemental and unfair. They had created a completely incorrect image of one another based on stereotypes. The trainee proceeded to showing students the image of the iceberg (found at the end of the lesson resources of this lesson) eliciting from students if they could relate what they had been talking about to this image. Students interpreted the image quite well, describing the top part of the iceberg as what is visible to one's eyes when we look at people and the hidden part is the one that is not visible, which has to do with people's experiences, habits, amongst others. This led to a very brief discussion of the meaning of (c)ulture with uppercase and lowercase.

Students promptly pointed out that it is important to, in the first place, get to know people before being judgemental about them. Students revealed that initiatives like these are important, especially coming from a world-famous brand like *coca-cola*, as the popularity of the brand can have a greater impact on viewers, alerting people to worldwide intolerance and prejudice.

The activity that followed was centred on the homeless with the objective of deconstructing stereotypes, the usual generalisation of drug addiction, laziness or even illiteracy as characteristics of all homeless, as evidenced by students' mental tapes shown in the first activity. Students were shown a few images and asked to identify the homeless. Students pointed to the one showing a man with a mattress as this image was quite obvious, but they did not consider the people in the other photos homeless people, because

as they argued “they look normal.” By referring to their “normality,” students meant they looked clean and decent, they explained. These images had been extracted from the video ‘Employed, but still homeless’ (viewing activities - file 9), which students watched right after as they worked on a while viewing True or False exercise. During the video, the students were shocked and surprised to find out that those images also represented homeless people “as there were no signs of homelessness,” they argued. The discussion that took place led students to realise that we tend to associate homelessness with lack of instruction, addiction and hygiene problems, amongst others. Nonetheless, we forget that right next to us there might be people in complicated financial situation and possibly on the verge of losing their houses. Students associated these people’s condition on the video to that which is being faced by many Portuguese people nowadays; people who are not being able to pay their mortgages and their bills because of unemployment or financial instability. Some students said to be acquainted with some complicated situations that are “hidden” as people feel ashamed to show the reality in which they live in. “It is a cultural thing”, a student argued, “as in Santarem people pretend to be something they are not. Here appearance counts a lot.” Many students agreed with this student’s opinion, but most disagreed, defending that “by thinking this way we are once again generalizing, and that is not correct. That is something we should try not to do.” Learners were capable of imagining themselves in the place of the Other, demonstrating respect and empathy and not only tolerance and sympathy, indicative of their attitudinal change/ improvement and thereby of their *savoir être* as their answers below illustrate:

We can't say someone is a certain way without ^{getting to know} ~~meet~~ the person. We should be careful and not discriminate ~~persons~~ ^{people} ~~because they~~ ^{just} have many tattoos OR piercings (their looks). Nobody likes to feel that. Put ourselves in others' place is a good idea and try to feel what ~~those~~ ^{these} people feel. We mustn't label ~~nobody~~ ^{anybody}. It's important to tolerate and respect others and not judge them by their looks OR cultural background. ✓

I think that we ~~can~~ ^{cannot} think homeless people ^{are} all the same because they aren't. There are complicated situations in our society today and we need to ~~pay~~ ^{pay} attention to them. There are many people ~~or~~ ^{who} ~~are~~ ^{that} are homeless because they lost their ~~jobs~~ ^{then} and that is ~~horrible~~ ^{horrible}. Not all are ~~drug~~ ^{drug} ~~is~~ ^{is} ~~drugies~~ ^{drugies}. ✓

Figure 3: sample of two students' written comments on the condition of the homeless. Also found in the general appendices, appendix 14.

Furthermore, students agreed that, for various reasons, drugs are associated with homelessness, but that does not mean that all homeless are drug addicts. Students were asked if they knew where people in a difficult financial situation or even extreme financial situations could resort for help, either in Santarem or in Lisbon, for instance. As they had already done before, Santa Casa da Misericórdia was a name pointed out as an appropriate place to reach out to. Learners were asked if they had heard of ‘Comunidade Vida e Paz’ and their curiosity led them to ask the teacher if they take a quick look into this institution’s site during the lesson. Although this had not been planned, the students’ request was answered and they were shown the site of this institution and learnt about its objectives. The students most interested in volunteering and in social causes said that this could be a good place to volunteer while at university. Students demonstrated satisfaction when they realized the significant role that both, national and international, shelters can play in people’s lives. They realised that volunteers can represent a helping hand for people to get back to their lives and to have the strength to carry on when faced with delicate situations.

The last activity of this lesson was a writing exercise on three options of volunteering opportunities, stating where and why they would like to volunteer (or not). At this time, it had not yet been clarified by the local entities the kind of intervention that could be conducted by the volunteers in the ATAA project (projects’ appendices – appendix A). In the general appendices file, most precisely in appendix 15 there are some letters by the students and used to determine the learners’ availability or willingness to participate in volunteering, mainly in the ATAA project and thereby somehow reveal their attitude in a very indirect and simple way. Through these letters, it was found that most learners were willing to do voluntary work. The most common reasons were associated to its benefits both for society in general and for those in need of help in particular. Reference was also made to personal and professional benefits. The ones who did not reveal willingness, related it to either lack of time or to the preference of helping others through other means.

The technological world (Module 3) was explored from lessons 6 to 9 (10th grade lesson plans and resources – lessons 6-9). The ‘technological advances’, the first topic of this module was introduced through a word cloud, used to elicit ideas from students. They then worked on a reading text that led to an interesting class discussion about the uses of technology. The emphasis was placed on the good side of technology and how individuals can enjoy it. The board game that students played was intended to show

students that not only technological games are fun. This was a form of contradicting their habit of focusing on technological devices.

The impact on the family as an institution as well as on one's relationships in general was one of the themes explored within this module (lesson plans and resources - lessons 7 and 8). Through a video segment (viewing activities - file 10) and the reading of a poem, students played the role of spectators and many were confronted with a situation very similar to that of their own as the excessive use of technology can, in fact, affect people's relationships and limits need to be imposed, which is hardly ever accepted, especially when that imposition comes from parents and when parents are not good role models in relation to this issue. Samples of the writing exercise that the students did on this theme can be found in the general appendices file, appendix 16.

The theme of technology was blended to Module 4 – Global Communications and its first sub-topic to be discussed was 'Media Evolution' with the aim of developing students' media literacy (10th grade lesson plans and resources - lesson 9), where students discussed aspects such as what they considered should be newsworthy, prompted by a 'zeitgeist' video; the impact of social media on communication and how the freedom of expression has impacted society, both positively and negatively (discussed about Donald Trump's tweeting habits); how one should be attentive to fake news as they often appear on social networks. Also explored was the difference between newspapers and how the different approaches to the same news are based on implicit political and social issues.

In Module 4 the subtopic of WEB was centred on students' personal and social development, mostly focusing on the need to equip students with the knowledge, attitudes as well as skills to better understand and respect themselves and others (10th grade lesson plans and resources – lessons 10, 11, 12, 14). These lessons were meant to increase learners' awareness of the lasting negative impact that the incorrect internet usage can have on people's personal and professional life; on the dangers associated to careless or online misbehaviour. Students were taught safety and survival skills and shown where they can resort to for help at the same time as they were given the opportunity to develop their awareness towards this issue and re-evaluate their own online behaviour through reading texts, visual media, group discussions as well as through individual reflection.

In lesson number ten, when presented with the image of a footprint, it was expected of students to relate it to digital footprints – to the marks left behind whenever one goes online. As a means of raising their awareness and to contribute to their critical thinking on the negative implications digital footprints can have on people's lives and the

price often paid for global mapping, students watched a presentation of host and teacher Michelle Clark on a Ted Talk show (viewing activities - file 11), who recited a poem of her own authorship: “There are serious consequences for leaving our thoughts and actions ungated.” Michelle Clark said as she gave an example of an intelligent young man whose entrance to a faculty had been refused given the contents of his profile page. “Take time,” advises Michelle, “think and consider how this instant information can impact our hopes and our dreams.” To illustrate this poem and to help weaker students better understand the underlying message, students were shown comic slides (10th grade lesson plans and resources – lesson 10 - PowerPoint) that represented the adversities of having improper online conduct and were asked if they had ever thought about the extent to which online behaviour could affect their future professional lives.

Awareness on this topic was deepened through two reading texts to be explored in a group activity, so as to implement a different dynamics to the lesson and to allow for interaction and simultaneously enhance students’ communicative skills.

Students activated their knowledge when they were asked to distinguish ordinary bullying from online bullying based on an image. Also, it was requested of them to express themselves saying who they thought were the victims and the reasons that lead people to bully others. Students watched another short video (viewing activities - file 2) and answered multiple-choice questions while watching so as to test their *savoir comprendre*. During the discussion about the video, some students made reference to the unhappy endings they had heard about in Portugal, but especially abroad.

Students were then elicited about the ways in which they can save themselves and others from cyberbullying and were given a worksheet with a few questions meant to lead them to a reflection about this alarming theme. The students’ reflections can be found in the general appendices file, appendix 17 and they reveal how students feel about bullying and cyberbullying and the extent to which the video impacted them. Students’ answers will, further ahead, be discussed.

The debate about texting and driving started with a brainstorming based on an image that showed “no phone zone” (10th grade lesson plans and resources – lesson 14). Students were asked to name the places where they could find something similar and where they thought phones should not be allowed and were subsequently shown a video of someone who had lost her mom because of someone else’s irresponsible behaviour while driving.

Students worked on a questionnaire to acquire a better perception of the dimension of this issue. This questionnaire was based on a study conducted in America. After finding out about its results, students were alarmed, not only at the amount of accidents involving distracted driving-related accidents in the USA every year, but also on how the distraction caused by texting and driving is considered to be equivalent to having four alcoholic drinks. Learners were then asked to relate the data to that of Portugal's reality and were made aware that it is either texting and driving or drinking and driving that constitute the biggest causes of car accidents amongst young people. Pupils were then invited to read news article about a young girl, named Liz, who suffered a very serious car crash because of texting while driving and who now dedicates her life to raising people's awareness towards this problem.

Because videos have the power to generate strong feelings, students were asked if they would like to meet Liz through an interview provided by Oprah's talk show (viewing files - file 12). Students were shocked when they saw this girl as her face contains very visible marks of her accident and promised to pass the message as well as think before they acted whenever they happened to get their driving lessons.

The description of the crafted in-class activities described above was aimed at showing that these learning opportunities gave learners the possibility of exercising and developing their thinking skills and cultural awareness, as they observed and made connections between the issues dealt with in class and those with which people are confronted with in the real-world. This, in turn, awoke in learners feelings and values of great importance to their own personal growth and enrichment.

III. 2 -The question of assessment

Assessment is considered to be a vital part of the teaching and learning process. The learners in these classes were naturally assessed through the written tests and oral presentations. The trainee teacher collaborated with the teachers in the preparation of students for such formal assignments. Research proves, however, that this method of assessing should be replaced by more continuous formative assessment practices (Gordon et al., 2009).

According to what several studies have concluded in recent years regarding assessment (Gordon et al., 2009), out of the three components: knowledge, skills and attitudes, which encompass citizenship education, assessment tends to be much more focused on knowledge and skills than on attitudes, as students, parents and schools'

attention is generally mostly grade-focused, as end results are valued over formative assessment. Notwithstanding, and as it has been explained in this report, the assessment of attitudes and values have gained special attention in the most recent model of competences issued by the Council of Europe (2018), and are now considered to be the condition *si ne qua non* for the other competence areas to be acquired. It is defended that an education process and assessment solely based on skills as well as on knowledge and understanding does not contribute to the whole formation of the individual, as the Council of Europe regulations establish. It has been argued (European Commission, Eurodyce, 2016, p. 111) that evidence captured on a wider range of learning outcomes, often referred to as performance-based assessment, should be equally valued for assessment purposes. Role-plays, research, interviews as well as reflections based on activities, students' notes/ answers to in-class questions or even the submission of a draft, amongst others (European Commission, 2015, 2016) should all be valued as assessment. The Portuguese Ministry of Education also defends in its National Strategy for Citizenship Education (ENEC) that students must be assessed through evidences of cognitive, social and emotional nature, not simply cognitive one, as only this way will education contribute to the whole development of learners (Monteiro, et al., 2017, p. 9). Taking such guidelines into account, the data collected in the scope of this action research, such as students' drafts, notes, role-plays, reflections and even the class observations were all used as evidence to determine and assess the extent to which students' attitudes and behaviours suffered any improvement throughout the school year.

Chapter IV - Formal Observations

Observation is considered to be a key 'learning tool' as well as an evaluation tool for all teachers in general, but it is particularly important for student language teachers during teacher training, as the teacher needs to be made aware of the different processes involved in the teaching and learning of a language and the various activities and situations that can take place in a language classroom. Classroom observations allow the teacher to observe, document and look at the different dynamics inside the classroom objectively and reflectively which is proven to contribute to teachers' deep learning and thereby to the development of their professional know-how (Wajnryb, 1992). Reflection is, thereby, intimately related to the concept of observation, as "every teacher has a professional responsibility to be reflective and evaluative about their practice [so as to]

identify how to improve their professional activity in order to improve the quality of pupils' learning” (Rose, 2007, p. 1).

It is important for teachers to pay close attention to what works and what does not, with what group(s) of learners, the associated reasons, and assessing what changes need to be made for instruction to achieve its desired goals (Kumaravadivelu, 2002). Effective experiences from observations during teacher training, therefore, also aid us to plan our lessons to meet learners’ needs and, according to Devos (2014, p.17), “ease the transition from teacher education into the reality of daily teaching.”

Wajnryb (1992) reveals the importance of pre-determining specific tasks to observe, so as to focus on particular aspects and to avoid on-the-spot incorrect evaluations or excessive notes. In order for it to consist in a true learning experience, the data obtained through observation is to be subject to analysis, discussion, interpretation and, lastly, reflection.

The observation stage referent to the other teachers’ lessons (appendix 18) took place throughout the school year, but mainly focused on the first term and part of the second. Because the act of observing also involves a pre-preparation, there was a selection of the different tasks that could be observed at the first weekly meetings with the co-operating teacher. The sequence of the lessons and tasks was gradually decided, according to the contents the teachers needed to cover and the dynamics they planned to employ. The observed tasks included the variety of strategies and procedures used by the teachers in setting up the activities, such as the group work, giving instructions and explanations, the strategies used to clarify grammar points; the use of the board and of power points; the position of the teacher in the classroom according to the different dynamics; the classroom itself; time management; the use of L1 and teacher talking time (TTT).

As the trainee’s objective was to improve students’ sense of citizenship by contributing to the development of learners’ *self*, all activities carried out, both in and outside the classroom, were taken into account to better determine if their attitudes and behaviours had suffered some kind of change. Some tools were used to measure the extent to which such change did or did not take place. In appendix 19, there is the table the trainee teacher, together with the co-operating teacher came up with to better ascertain students’: participation, responsibility, citizenship and punctuality. This table ended up aiding and contributing to the assessment of the 15% (third cycle) and 10% (secondary) of students’ end of term mark, which corresponded to the socio-affective domain/ attitudes (*savoir être*). Participation was sub-divided into the following parameters:

answers voluntarily; answers when asked; does not answer, even if asked; argumentative capacity and critical spirit; asks for clarification and reveals verbal fluency. Responsibility and tasks' accomplishment, in turn, were sub-divided into: compliance with the rules; being equipped with needed materials and being attentive/ concentrated, whereas under 'citizenship,' there was respect and compliance with the rules. Punctuality was also taken into account. Other types of data, such as notes, drafts, reflection papers, pictures and video were also gathered from students to better determine the extent to which there was any change or improvement in their attitudes and behaviour. The relevance of observation is intimately related to that of the approach taken, that of action research.

Chapter V - The development of an action research approach

V. 1 - Action Research as a tool for professional development and change

Burns (2009) considers action research a powerful instrument for professional development, especially useful as a form of teachers' professionalization and conducive to some form of transformative change in the teacher. Burns (2009, p. 289) defines action research as the "combination and interaction of two modes of activity – *action* and *research*" with the aim of bringing about improvement or change. The action of the research might take place in different places, in or outside the classroom. For this report, both the in and out of class activities gained equal importance.

The in-class activities described were part of the trainee's action research plan, designed as an attempt to turn the students into better and more responsible individuals, trying to, somehow, contribute to a change in their attitudes and behaviours for their own good and for the good of the community/society in which they are inserted.

It was a plan of (a) critically informed action to improve learners' attitudes and behaviours, which (b) implied designing and implementing a plan, not only in but also out of the classroom; (c) it involved the observation of the effects of that critically informed action in the context of the classroom, the school community and out of the school community, and lastly (d), it also included reflection on the effects of the given action taken as a means of further planning, with the intention of developing as a professional in this area through the teaching of other students, given the short and precise time-limit of a school year for this specific action research.

Because the objective of this research was to bring about change in the behaviours and attitudes of the students, turning them into individuals capable of taking some kind

of positive action in or outside of their school community and also capable of reflecting about their actions or the actions of others, there was systematic observation of students' behaviours and attitudes inside and outside the classroom. This was done by means of observing the nature and relevance of their participation and arguments used to defend their points of view, both orally and in written form, towards the civic-driven themes explored (general appendices - appendix 19). Also taken into account were some learners' willingness and availability to intervene as active citizens in and out of the school community as well as by engaging with others different from themselves in the volunteering projects (the 10th grade students only): ATAA (projects' appendices - appendix A) and Desata um Sorriso, Desata a Solidão (projects' appendices - appendix B). The observation of students' attitudes and behaviours in class, along with the analysis of their written papers and notes were both indispensable; firstly, to understand their values and attitudes and to identify the most adequate paths of action to follow along the school year, and secondly, to get a better perception of change in students as the end of the school year approached.

V. 2 - The initial findings of the action research

Through a writing exercise, meant to practice the writing of a letter or an email, but also to pre-assess learners' attitudes towards volunteering, the 10th grade students were to select one of three ads on volunteering opportunities. It is important to clarify, however, that at this time of the school year the aim of the ATAA project was still dependent upon the local City Council's appreciation, hence the idea of house painting in this exercise as one of the volunteering options (10th grade lesson plans and resources - lesson 5 (resources)). Out of the total of the eighteen students that did the exercise, sixteen answered that they were willing to participate in some kind of volunteering action (general appendices - appendix 15) as can be seen on the following graphs:

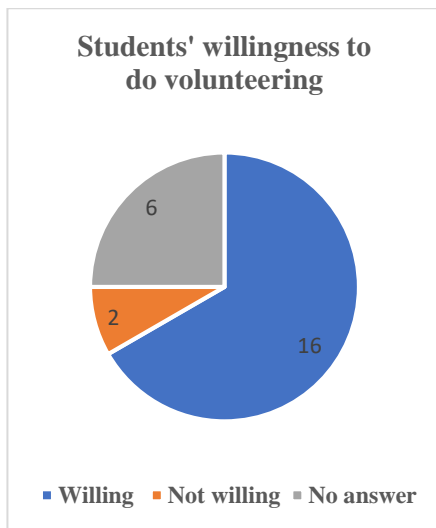


Figure 4: Students' willingness to do volunteering

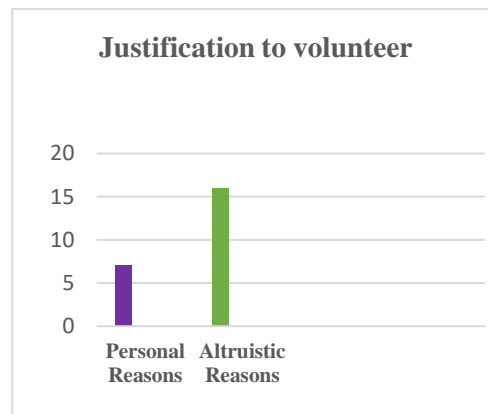


Figure 5: Students' willingness to do volunteering

All of the sixteen learners who answered positively gave altruistic reasons to volunteer, making reference to social responsibility, to the need to make a difference in others' lives as well as to contribute to the well-being of the community. From those sixteen, however, there were seven who also associated volunteering to personal reasons, referring to the fact that it can be a good way to meet people (Magenta; Blue; Ultramarine and Green), as a means to improve their curriculum (Magenta) and also to show “employers and colleges that you believe in making the world a better place and [...]willing to spend [...] time and energy to do it [...]” (Green). Another student also said that it can be a way to ‘pay back’ for the help already received, as stated by Indigo: “I want to do this work because my mother was addicts in drugs and alcohol, she was helped by other people and I’ll help too people that need.”

In relation to the altruist reasons mentioned, most students wrote that their wish to take part was mainly related to their desire to do good on behalf of others. Some gave, in fact, convincing reasons to wish to participate, such as the following: “[...] I think that the teenagers should be more incentivated to do volunteer work, we are young and we can help people without possibilities (Ultramarine); or “I’d like to participate in the food bank because people need support, because they don’t have money to buy food and because I love to help others and I like to see them happier [...] I have so much time to help the others” (Palepink). Purple said that he loved helping others, saying that “people elderly only need a little support from teens because they are more young and they can make elder people feel happy and give them strength.” Others referred to the community in general by revealing willingness to help and “make a difference in the community” (Violet), adding that “it doesn’t matter the way we do volunteer, it only matters if we can

put a smile on the people [...] we can only make the difference if we make people happy, that's the real good and task of voluntary" (Aquamarine).

Magenta revealed her capacity to take the perspective of the Other saying that she loved helping people because "if it was with [her, she] would like if somebody help[ed] [her] as well." In addition, a student that had already also done volunteering said that "the reason why [she] love it so much is because [she] feel[s] use full and also because [her...] dream is to make at least one person smile everyday, because making people happy is the greatest feeling. [...]," thus adding: "I don't believe that we can achieve happiness alone so if we help each other and work together; great things will happen" (Rosepink). Notwithstanding, some learners' reasons to participate sounded somewhat artificial, such as the comment provided by Palepink: "If I had the chance to go to the food bank I really would dedicate myself into it so that I could be able to stop hunger around the world," or what Indigo stated: "My big dream is to finish hunger in the world."

From all the positive answers, only four revealed interest in participating in the ATAA project, giving more prominence to the other projects, especially to the one linked to the elderly people, which made the trainee further motivate students to participate in the co-operating teacher's long-term volunteering project 'Ata um sorriso, desata a solidão' (projects' appendices - appendix B) and integrate the presence of the elderly in the ATAA project (projects' appendices - appendix A), as well.

One of the students who admitted his unwillingness to participate admitted his laziness too: "I don't do volunteer and I haven't plans to do it [...] because I'm very lazy and I don't have time to do it" (Grey), whereas the other student defended that helping does not necessarily imply physical presence as "there are alternatives, like donating money, foods, clothes, etc. Even though I have many areas I could work in as a volunteer, I don't feel as if my personality deals well with those types of situations" (Ruby).

The teacher at this point knew that great part of the class was willing to participate in the volunteering projects and began intensifying her planning. But, *was this willingness real or was it simply as a means to be nice?* the trainee questioned herself, because at that date, only three students had, together with the trainee teacher, volunteered in the local food bank, both at a local supermarket and the local food bank warehouse (projects' appendices - appendix C).

Throughout the different lessons, where socially-relevant themes were discussed, the students from both classes increasingly demonstrated their positive attitude and good common sense, openness, sensitivity and at times even some empathy and tolerance

towards cultural difference. Since reflection is regarded as an important tool, students were asked to reflect about the different issues being talked about in class and express themselves both orally, by getting involved in class discussions and debates, and in written form so as to have more time to organize their thoughts.

Upon discussing bullying and cyberbullying, students of both classes were asked to, individually, answer a reflection paper on this matter. This reflection paper focused on the students' feelings about cyberbullying and was used as a means of verifying the extent to which the students were affected by the lessons where this issue was discussed. There were three questions in this reflection paper and students were asked to answer them as honestly as possible, as can be seen in the general appendices file, more precisely appendices 4 (9th grade) and 17 (10th grade).

To question number one, where students were asked: 1) *If you were concerned about something that happened online either to you or to a friend of yours, who would you tell it to?* most tenth grade students answered that they would talk to their parents and friends to get help; others made reference to the importance of teachers and one added that she would resort to her psychiatrist. To question 2) *Did the video you watch or the discussion we had in class today change anything in the way you will treat the messages, pictures or e-mails you forward to other people?*, most students answered that they were already aware of the harm this caused and how careful they needed to be on the internet, but still explaining, for example, that the messages that are forwarded to other people must be dealt with care as one never knows how others are feeling (Ultramarine and Magenta). There was a student who stated that she would never forward nasty messages as she very well knew the extent to which it can destroy someone's life (Amethyst).

Some students revealed that the video had changed them (Palepink and Silver): "yes, it changed a lot because I see the sadness in the face of the boy. And today I am more careful about post some photos in the internet and this is very important." Another student answered the following:

Yes, the video I watched in class changed something in me because it was very chocking but it could've been worst, the boy could have ended up killing himself like many times has happened and because I already went through that myself. Because of my experience and because of what the video showed, I'm going to pay more attention to the things that I post online (Ruby).

These and other students were very profound in their answers to question 3) *Have you ever experienced being bullied or know anyone who has? What happened? What did you do to help yourself or to help that person?* as several of them made reference to their own bullying experience or to that of their friends, as did Ruby and Indigo:

I was a victim of bullying all my childhood because I was always changing cities, because of my dad's job, so I was always the new girl at school. People looked at me and made me feel like I was strange and an outsider so because of that they would call me names and leave me alone which was really sad. Because of that, even today I can't interact with people and I don't have many friends who I can trust. It has changed me forever.

Yes, I had been bullied, in school; they would call me names, like fat, monkey, shorty and a lot of other names. It was one of the most horrible situations of my life.

Another student (Blue) had been bullied because of his sexual orientation, something that he had no problem with at the time and referred to his bullying experience as follows: "many people laugh at me because I was gay, because I was different. I talked to some friends and I got through it alone; I just waited until it stops." This student further described the prejudice that he still feels at times: "now that people are more informed, they take it normally but sometimes I heard some bad comments while I'm walking on the street." Perhaps because of what this student had already experienced, in his letter on volunteering he pointed out that volunteering was, for him, a means of helping "our community against stereotype and against discrimination [...]."

The same took place in the 9th grade, although the questions for this level were a little more broken down, so as to facilitate understanding and answering. Question one, however, was kept the same, to which students answered in quite a similar way to those of 10th grade, although some added the police as an entity they could resort to for help. To question number two: *Imagine you reported cyberbullying to the police. What would you expect to happen?* Most students answered that they expected justice to be made. One student (Ivory) mentioned that she "expected the police to contact the bully's parents and shut down all their social media accounts," which was an opinion shared by other students as well.

As to question number three: *Did the video you watch in class change anything in the way you will treat your messages (..) you forward to other people?* seven students answered 'no,' most of them explaining that they have always respected other people and that the video only came to strengthen their opinion. Others answered that the video had, in fact, changed their behaviour and amongst their answers are, for instance, Ivory's statement: "Yes, with the video I watched I learnt to be careful with what I choose to post on social media and it also taught me to be respectful towards everyone."

In question four *Have you ever experienced being bullied or know anyone who has? What happened? What did you do to help yourself or that person?* some students reported not knowing any victims of bullying, nor having experienced it themselves, five

answered affirmatively and only one of those five had been a bullying victim himself. The one who knew a victim had contributed in the solution of the problem, by reporting to the person's teachers and parents.

In the last question: *How can cyberbullying affect people?* all students shared the opinion that the way it violently affects people inevitably has repercussions on "their self-esteem [as] after they are bullied no one wants to be friends with them anymore" (Redorange). Seashell referred to it as "a serious problem that affects people psychologically, hurting more than the physical force," having the terrible effect of destroying "a person's personality and her image. People become isolated and lonely every single moment because they don't trust anyone and people reject them" (White).

The 9th grade students' response to volunteering was also checked in the form of a written text, however, instead of a letter or an email, students were asked to work on an opinion text as practice for their test. From the gathered answers found in the general appendices, appendix 9, all students said to regard volunteering as something extremely important for the good of society. Unfortunately, this class could not participate in the volunteering ATAA project.

These activities fit in the first phase of this action research. The informed action taken to implement the plan fit in the organization of some out of class activities and the handling of all the contradictions that a volunteering project, for example, can involve. The activities taken place outside the class functioned as an extension of the lessons taught and as the key for students' perspective changes, as they were given the opportunity to develop a more encompassing social and cultural awareness.

Chapter VI - The programmed talks / out of class learning activities

For both classes, the out of class activities were meant to call students' attention to the necessity of a different, more proactive attitude in society. For the 10th grade class these activities preceded the experiential ones, which were integrated in the volunteering projects.

For the 9th grade, the planned event concerned bullying and cyberbullying in the form of a talk by an expert and a figure of authority; an event to which students had been supposed to contribute to much more than they did, as will be explained. On the other hand, the initiatives directed at the 10th grade covered two sessions on the theme of

volunteering and intended to promote students' understanding on this issue and thereby contribute to helping them make informed-responsible decisions in this area. Also planned was an encounter with the elderly on the launching of the co-operating teacher's project. This encounter was meant to create some kind of empathy between students and the elderly and arise students' interest to interact with this social group in the near future.

VI. 1 - Ninth Grade

In relation to the 9th grade class, the in-class awareness-raising activities on bullying produced the desired effect. Aware of the impact of bullying in people's lives and its devastating consequences, the students wished to raise their peers' awareness towards social cruelty through an anti-bullying campaign. This idea was promptly accepted by the trainee teacher, for it would be a great form of having pupils significantly intervene in their school community, thereby making them agents of change in an environment naturally prone to bullying and cyberbullying.

To do so, the students came up with the idea of creating a series of posters and a leaflet, both in Portuguese and in English, as a means of alerting their fellow schoolmates about this terrible problem. The students actually happened to prepare a few posters which were posted throughout the school walls, but unfortunately not as many as expected, nor with the quality that was expected. In practical terms, this campaign was not conducted as hoped. Because these students had always appeared extremely committed and responsible, the trainee teacher had high expectations regarding this campaign.

The students were left at ease to prepare catchy posters, especially because the idea had been theirs. The teacher advised them to get together in groups, so as to facilitate their job and to make it all less time consuming, given their other academic commitments. They would thereby do this in their own free time and during March break, as the event had to be postponed given the psychologist's lack of availability.

Things did not happen as imagined. Instead of being presented with authentic, colourful posters that would call out to pupils' attention, only a couple of students brought a few posters to school with images extracted from the internet, to which the trainee teacher ended up adding a few messages in Portuguese to make sure that the message was understood by all. The students had thought of creating a leaflet to hand out at the school, which they did not and those leaflets ended up being provided by the police officer who participated in the bullying initiative. The students' unexpected carelessness was highly

disappointing to the trainee teacher. On the contrary, the trainee was pleasantly surprised with some of the 10th grade students' visible change in effort and in attitudes in general.

Although the 9th grade activity did not happen the way that had been hoped or idealized, the bullying event turned out to be a very positive initiative for the school and for the students. Unfortunately, however, only one other ninth grade class could be invited, as the school premises did not have the necessary conditions to accommodate more people in the same room. The special guests were a police authority and an expert in the area of bullying and cyberbullying, Dr. Sonia Seixas, from the Superior School of Education of Santarém. The presence of the police was intentionally meant to emphasize the serious nature of the matter. The police officer made students aware of the real legal consequences that bullies' actions can have in Portugal, as young people often think that just because of their young age, their acts are left unpunished, which is not the case (projects' appendices - appendix D).

During the event, the students engaged in an online interactive game, where, together, they needed to negotiate what decisions to make, as each choice they made had an irreversible consequence. This was meant to lead students to understand that being a good digital citizen implies being responsible at all times, not sharing information or images that does not belong to them and treating others with respect at all times, even online, thus emphasizing what they had already discussed in class: that all their actions online must be conscious and reflective, as what goes online, stays online. This alerted pupils to the implications of their actions and therefore contributed to their development as smart and effective participants in this digital world, consequently contributing to their digital citizenship.

VI. 2 – Tenth Grade

The out of class activities promoted were intended to be a preparation phase, meant to motivate students to take action in the form of volunteering in the local community through the ATAA volunteering project, with the intention of contributing to others' well-being and to a better community environment.

In the out of class events that preceded the volunteering initiatives, the 10th grade students deepened their knowledge about volunteering, thanks to the presence of two qualified professionals, one from the Portuguese Youth Institute, presently called: Instituto Português do Desporto e da Juventude (IPDJ) and another one from the Portuguese European Anti-Poverty Network (EAPN). Students learnt about the benefits

of volunteering for all the parties involved; about volunteers' rights and duties as well as about the length of the volunteering activities and their implications. In addition, two young people talked about their experience as volunteers and how such experience contributed to their personal, academic and future professional enrichment (projects' appendices – appendix E).

Students also had the opportunity to attend and participate in the launching of the co-operating teacher's long-term volunteering project 'União de gerações - Ata um Sorriso, Desata a Solidão' as documented in appendix F (projects' appendices).

Those events counted with the participation of people from different retirement homes, who actually briefly talked about their activities and routines and who made reference to the importance that projects such as these had in their lives, making them feel involved, happier and more connected to the community. These initiatives served as a great opportunity for students to take some time to listen and try to understand how these people felt, how being given the opportunity to talk about their life experiences to younger people and interact with them in some way, was important to them.

In the lesson that followed, the students who had been present in the event said to have felt moved by some of the speakers and that it had allowed them to better understand those people's perspective. Some learners said that although they have elderly people in their families, the truth is that at their age they do not make much time for them, which has to do with both the priorities they set for themselves and the fast pace in which we live today. This lack of contact tends to worsen if the geographical distance is substantial or if there are family conflicts, often given to financial or property issues. This first encounter, which cannot be called an intercultural encounter *per se*, as the interaction that took place between the students and the elderly was based on a question - answer dynamics, served to reinforce some students' desire to engage with the elderly who are part of their lives and also with those involved in both this project: 'Ata um Sorriso, Desata a Solidão' and in the ATAA class project.

Chapter VII – The experiential activities (10th Grade)

The ATAA volunteering project (projects' appendices - appendix A) was carried out in the 'Ribeira de Santarém' garden, where the 10th grade students were given the chance to put concepts discussed into practice by engaging with a few retired ladies and gentlemen. 'ATAA' stood for *Atenção: Tolera, Aceita e Age, faz a diferença!* however, in order for it to best reflect its new aim, it needed to be reformulated to: ATAA - *A Florir*

a Ribeira - Atenção: Tolera, Aceita e Age, faz a diferença! Projeto de Voluntariado para uma Comunidade Melhor. This project had already been sketched the year before within the scope of a seminar. It was then intended to be directed to the homeless population, but given the inexistence of homelessness in the city of Santarém and to best meet the reality of the local community, the project had to be redirected towards the requalification of a garden inserted in an extremely impoverished and aged community in this city, called Ribeira de Santarém.

This was a short-term project meant to involve various stakeholders and the participation of people from a retirement home nearby, who would surely benefit from the requalification of this garden. In this experiential activity, students painted, gardened and socialized with the elderly.

This project involved a considerable amount of logistics, not only because it consisted of an intervention in a public space, but also given the participation of various stakeholders, such as Barbot, which sponsored the paint and AKI, which sponsored various products/materials used in this action. Such involvement implied time-consuming meetings throughout the year with the local council and the local parish, given the need for permission to intervene in this public space. Other meetings that took place were the ones with the food-related company representatives that demonstrated availability to support the cause by sponsoring the volunteers' lunch (Telepizza, Santarém) and the afternoon snack (Grupo ElGalego).

This involvement of external elements in the school project fits in the propositions of the whole-school approach defended in the Portuguese national strategy for citizenship education as it proposes the establishment of partnerships with identities that are external to the school, mainly between the schools and the local councils. Citizenship, therefore, presupposes networking: “os projetos desenvolvidos devem de ser desenvolvidos preferencialmente em parceria com entidades da comunidade, podendo mesmo alargar-se a outras escolas numa perspetiva de trabalho em rede” (Monteiro, et al., 2017, p.11).

This project equally fits in the non-formal practice of citizenship regarded as of great relevance to the development of learners' citizenship:

[A cidadania] está integrada no currículo, nas atividades letivas e não-letivas, nas práticas diárias da vida da escola e sua articulação com a comunidade (...) está integrada nas práticas que promovem a inclusão (Monteiro, et al., 2017, p.6).

Inclusion here might also be related to the inclusion of the retired people, external to the school, but internal to the community.

Out of the total of 24 students that comprised the tenth grade class, sixteen participated in the ATAA project (there was one student whose mother did not authorize her to take the group picture, as it was going to be made public on the local newspaper) (projects' appendices - appendix G) having there been two non-authorizations from parents and no answer from the remaining six students, which means that the number of students who had revealed willingness to participate in volunteering initiatives in the writing exercise referred to above were practically all being honest in their answers. This answers the question placed by the trainee teacher on whether the willingness students revealed in written form was, in fact, real or simply as a means of being nice, as can be seen in the graphs below:

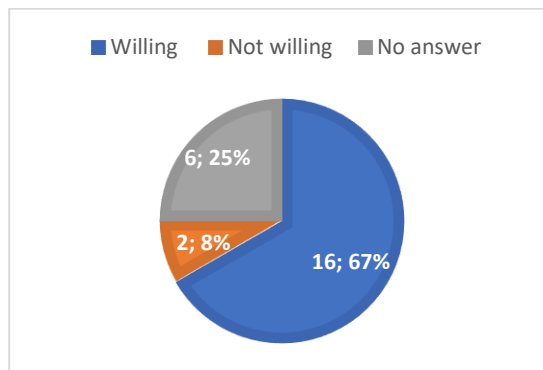


Figure 6: Students' initial willingness to do volunteering, as revealed in their written papers.

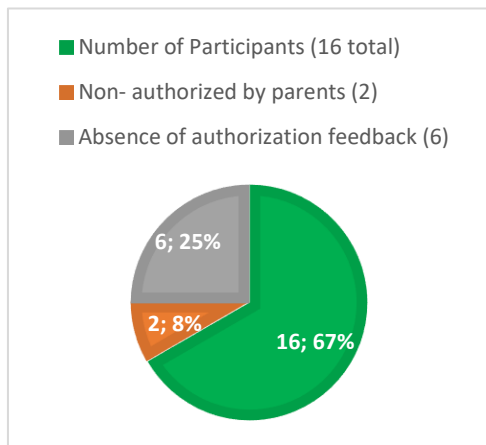


Figure 7: Number of students who took part in the ATAA volunteering project.

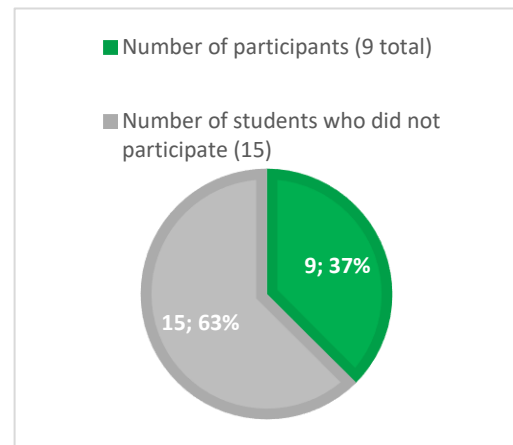


Figure 8: Class participation in the 'Ata um Sorriso, Desata a Solidão' volunteering project.

As this was a class project, the reduced number of participants was a little disappointing, but normal given the voluntary nature of the initiative. Those who participated not only contributed very positively to this project, but also enriched themselves by engaging with the retired people present, listening to their stories and funny

jokes and to their hints on how to proceed in the gardening and painting. This, in turn, gave learners the opportunity to also develop their intercultural competence.

The presence of those people turned this experience into a highly significant one for a few students, as evidenced by their written reflections, both in their feedback on the volunteering event as well as in the Autobiography for Intercultural Encounters (only six students answered this latter one, given its length, students argued), as found in the general appendices 20 and 21 and as will shortly be analysed.

There was a group of students who participated in the ‘Ata um Sorriso, Desata a Solidão’ project who even made a video of their experience, found in appendix H (projects’ appendices), which evidences the respect and highly positive relationship established between the students and the people at that retirement home.

Still in the scope of that same project, students were invited to teach an English elementary lesson at one of the retirement homes involved in the project. The idea was to have students play the role of teachers and interact with Others different from themselves in a particular way, by teaching some basic vocabulary and/or very basic structures. Only one student, whose dream is to become an English teacher, revealed willingness to do so. The lesson plan and the preparation of the materials used in this lesson were of the trainee teacher’s responsibility, but the student taught the lesson (projects’ appendices - appendices I and J).

This and a few other students began participating, at least once a week (which they still did until the end of their twelfth grade) in the co-operating teacher’s project and on a regular basis, either by keeping company to the elderly or by somehow entertaining them, as evidenced by the co-operating teacher’s documents (projects’ appendices - appendix K).

VII. 1 -The findings of the action research based on the experiential activities

As the aim of this report was to make students better citizens, through the development of their *self*, which implied the acquisition of various essential competences conducive to making them better human beings, capable of interacting with people different from themselves (Byram, 2008, p. 186, 187), the focus was on the promotion of their *savoir être*, which Byram considers the essential affective domain of ICC and which is said to be best developed through “immersion in experience” or “experiential learning” (Byram, 2008, p. 82), followed by reflection under the guidance of the teacher. To assess students’ development of *savoir être*, it was important to understand whether or not they

had been affected by the experiential activities carried out, as well as how and to what extent they were able to handle difference in these activities. For this purpose, two devices that allowed for reflective thinking were used: both the Autobiography of Intercultural Encounters (Byram et al., 2009) as well as the feedback paper based on this experience, as already mentioned above and found in the general appendices, numbers 20 and 21. These tools functioned as a means of promoting the learners' reflection on the experience of interacting with people different from them, giving them the space to reflect on how they regarded themselves and others in this or these (for some students only) intercultural situation(s) and record it as positive or negative, making reference to the changes in their attitudes and behaviours.

Although students' reflections were briefer and not as profound as the trainee had expected (with the exception of the student who played the role of teacher), the analysis of these reflection papers allowed the trainee teacher to find the presence of signs of the learning process that this or these encounter(s) between the self and the Other generated in most students. All the students who made reference to their interaction with the elderly regarded it as something positive, something that contributed to a change in the way they regarded this social group, as well as in the way they regarded themselves. For instance, Amethyst (general appendices - appendix 21) answered the question: *Did the experience change you? How?* in the following way: "Yes, because I have learned something about myself and the others and I'm more sensitive to elderly people's struggles. As a result, I am a kinder person now."

Some of these students proved to be intercultural speakers, as they approached this social group with curiosity and openness, engaging with otherness in a relationship of equality and not being influenced by prejudice or stereotyped views (Council of Europe, 2007) as did Indigo (general appendices - appendix 21: "I chosen this experience because it's one thing that will be good to my future and building the person that I want to be," defining the elderly as "different of me but very special [...] I talked with old people and they told me stories about young lifes them." And, when stereotyped views existed, they were suspended by being replaced with feelings of respect and the capacity to value the other: "I was surprised with this experience because I got to learn a lot about old people and how they can theach younger people a lot about life. Also, they are really fanny and I had a great time (general appendices - appendix 21 (Cerise))." This same student when asked about her thoughts at the time said: "this people are more nice and funny then I imagine [...] I try to give them as many attention as I could because they

seemed very lonely.” Still another student stated: “I liked more of the fact of old people be válida, or be, the fact of old people could be useful in society yet” (general appendices - appendix 20 Indigo). To question number four in the feedback, this same student, who had a little bit of trouble expressing himself the way he wished in English, asked the teacher if he could write more in Portuguese as he so did. Given the relevance of the student’s answer, although it is not in English, it was decided that it could be interesting to reveal it in this report: “Sim, gostava muito de continuar no voluntariado de modo a enterter mais os idosos, falar-lhes da adolescencia atualmente comparando com a sua. Seria a continuidade de uma experiência muito enriquecedora.” It is important to note that this student participated in both projects. This shows students’ readiness to suspend disbelief about this social group and belief about one’s own, meaning that otherness was valued and learners’ own cultural values and their presuppositions in relation to the elderly were relativized. Some of these students’ ability to ‘decentre’ was what gave way to mutual respect. In order for this to actually take place, the learners expressed their preconceived ideas about retired people, saying that for instance: “I understand that the elderly people aren’t drying up like all people say” (general appendices - appendix 20 Magenta), and consciously interpreted and challenged those ideas.

Learners revealed to be developing their *savoir être*, as some were able to put themselves into the position of the Other:

It’s important to elderly people to have someone to talk to and laugh with [...] for them it was an unusual experience and I believe it was a positive one, because it’s not everyday that they have the opportunity to socialize with younger people – some of them don’t have much contact with their children or grandchildren” (general appendices - appendix 21 Palepink).

Most students considered these people lonely and some actually said that they would try to put themselves in their position and that the adoption of a different perspective towards the elderly would make them treat these people with more consideration and respect (general appendices - appendix 21 Ultramarine), as shown in Ultramarine’s answer to the question *Will you decide to do something as a result of answering this autobiography?*: “Yes, I will triet people difrently and try to put my self in there situation.”

A certain level of tolerance and sympathy, but also developing an empathetic understanding of the other’s point of view was reached in most cases:

felt surprised, because out of my comfort zone, sensitive to this person’s life and struggles. My thought at the time [was that] it angered me that some people don’t pay attention to their elderly relative’s needs (general appendices - appendix 21 Amethyst).

Others referred to the fact that it made them feel more open-minded: “I love volunteering and the whole coexisting there. My way to see things, after this, is more clear and open-minded (general appendices - appendix 20 Turquoise).”

Although it was not the case, disagreement could have taken place, but it did not, for learners were able to *savoir s’engager* and adapt themselves to the context as one student who described herself at the beginning of the autobiographical encounter as gipsy said that “it was not easy to come up with a subject but after some time talking with them I was able to totally understand them.” And, to the question that asked if people from the same group as her would describe the experience the same way, this student explained that difference might not be relevant: “most of them were not from the same religion as me but we can be friends.” Upon being asked if she had really meant “religion” in this context, the student answered in Portuguese that she meant “social/ethnic” group. This student was therefore able to deal with difference in terms of age and ethnicity.

Many students said that they had to adapt their speech for these ladies and gentlemen to understand them, as so did Ultramarine (general appendices - appendix 20): “I had to speak slowly because they were to understand me;” Or as Rosepink said: “I spoke very slowly, sometimes very slowly and repeated myself.”

These encounters served mostly to nurture feelings of respect towards older people: “I have already had a lot of respect for the elderly and volunteering served me more. [As a result,] I’m more careful to talk to my grandparents, for example [...] I look at older people in the other and different way” (general appendices - appendix 21 Magenta).

The student who perhaps stood out the most in her actions and reflections was Rosepink, the one who played the role of the English teacher in the retirement home. This student’s answers clearly reveal the impact that this experience had on her. The student viewed it as a great challenge, which contributed to the building of her self-confidence and to the consolidation of the respect and empathy she felt towards older people (general appendices - appendix 21 Rosepink):

It was very nice because it was my first teaching experience and I want to be a teacher in the future and I also was very surprised with the positive attitude of the people present (they participated and were very happy with the initiative). I felt good about myself because I know I made those people feel good on that day. There were people with still a lot of energy and also people who need attention; [...] they felt involved and helped each other participating [...]; I faced the challenge and I did it anyway; I felt useful. This encounter made me see them differently. They are not invalid at all!!!

This encounter was quite demanding upon the student’s emotions and feelings, not only because of the responsibility she felt in teaching the lesson, but also because of the way

everyone was mixed in the room, as “in the same room there were very old people almost sleeping, others with a very sad look on their faces and others still very energetic and fun,” wrote the student. The student found those conditions to be inappropriate, saying that she understood that it was “important for people to socialize but in certain situations the managers of places like this should pay more attention to this aspect.” By people’s reaction, the student noticed that “for them it was an unusual experience and perhaps surprising because their lives are now very monotonous and the presence of new people is always very good.” Rosepink also reported that they “felt involved and they helped each other participating. There were about 3 or 4 people who even tried some sentences in English because they knew some English. They were happy to show they knew.” The group’s feedback was highly motivating for the student and made her wish to continue volunteering: “It went above my expectations,” she said, “I was thinking that it was going to be boring but it wasn’t boring at all. I would do it again because I felt useful.”

The student considered this activity “intense,” explaining that her initial thoughts about herself and the others had been inappropriate, adding that “old people can actually be fun and the things they tell us can leave a mark in our lives.” The student further regarded the way she acted appropriately as she “wanted to make a difference in [her own] life and in someone else’s life and [she thought] she did that! [referring how she had volunteered with older people before] but that this encounter made her see them differently. They are not invalid at all!!!,” thus concluding that after answering the autobiography she has decided to “pay more attention to other people [as] everyone deserves attention and respect.”

As can be seen, communication is not meant to be easy in intercultural encounters and any possible problems can only be overcome on the basis of respect and mutual understanding. It is incorrect to think that the aim of intercultural citizenship education is to seek conformity and harmony, where conflicting perspectives exist. The aim is rather to develop learners’ “ability to adapt to new contexts” (Byram, 2008, p.190), as the example of the students that needed to speak slowly for the older people to understand them reveals. It is important to be able to adapt to the new situations and thereby “to seek a mode of political action that is acceptable to all involved,” where some sort of balance of everyone’s interests is taken into account “with a conscious commitment to values,” as students revealed and being able to act appropriately (know-how). As Byram contends, “it is through this process of re-alignment with Others that distinctions of insider and outsider - and the stereotyping and prejudice involved - are overcome” (inter alia, p.189).

It's all a major challenge to help learners consider new options or points of view and “suspend their usual categories of others as members of their in-groups or as outsiders” and still find “common aims and modes of co-operation” (inter alia, p.189).

This whole process, evidently, only takes place if learners are willing to learn and develop with their experiences, just as these students showed. It is all a process that must come from the inside and where self-centeredness and/or relativism cannot exist, showing that citizenship is not learnt through rhetorical processes, rather, it is learnt through living it: “a cidadania não se aprende simplesmente por processos retóricos, por ensino transmissivo, mas por processos vivenciais” (Moreira, et al., 2017, p.5) and only this way can individuals acquire a new perception of the others different from themselves, which, in turn, reveals their *savoir être*.

This intercultural encounter or encounters (for the students who participated in both projects) functioned as a means of developing learners as human beings through open-minded, but critical (in few cases), self-examination and willingness to interact, accept and tolerate otherness all on the basis of respect, considered to be a vital component of intercultural competence and of all relationships (Council of Europe, 2018, p. 42) as respect presupposes that people are valued and are worth of attention and interest. It also means that the others' dignity is recognized and their ideas and cultural affiliations are accepted, no matter how different they are from one's own. It is also important to make reference to students' responsibility in participating in the volunteering activities that were promoted, as they committed to the class project and worked on it responsibly, contrary to their colleagues who did not seem to be indifferent to it.

As evidenced by learners' reflections, this cooperative work carried out through volunteering allowed them to become more aware of their own multiple social identities as well as be more attentive to those of others'. By reconsidering their social identities, they made room for the acquisition of new ones at the same time as they gained a sense of belonging to a new community of action (Byram, 2008, p. 189),” for any positive change, even if small, is always relevant.

The Portuguese Ministry of Education clearly recognizes the intimate relationship between citizenship and volunteering as concepts that perfectly meet the educational needs of the complex society in which we live in. It also recognizes how important it is to implement intervention projects in the scope of citizenship education in schools and places great emphasis on the relevance of Volunteering Education:

sempre que uma instituição educativa promove atividades de voluntariado, mediadas e animadas pela escola e/ou por outras organizações públicas e privadas, oferece aos seus alunos a

oportunidade de participar ativamente na construção de uma sociedade mais coesa e mais solidária [...] Para os jovens, as ações de iniciação ao voluntariado constituem um espaço privilegiado de cidadania ativa e criam oportunidades de aprendizagem, de participação cívica e permitem os primeiros contactos com experiências que fortalecem o sentimento de pertença à comunidade, contribuindo positivamente na formação do eu [...] (Decreto de Lei n.º 333/2012, 22 outubro).

In addition, Resolution n. 29/201 of the Council of Ministers further recognized the unquestionable value of volunteering for a more active and solidary citizenship, leading to the establishment of a National Plan for Volunteering between the years of 2013-2015 that encompassed all Ministries, regional and local institutions and which functioned as a continuation of the European Year of Volunteering, 2011.

VII. 2 - End of the school year feedback

At the very end of the school year, both the 10th and 9th grade students were asked to give some honest feedback about the classes taught by the trainee teacher. On this worksheet, students were asked to make general comments about the lessons, mainly focusing on the extent in which these contributed or not to their learning and to their development as citizens, some of the most significant of which can be found in general appendices - appendices 10 and 22.

Most 9th grade students said to have liked the lessons and to have learnt something that has, in one way or another, contributed to making them better citizens. Some learners referred to the relevance of the themes taught:

Yes, I learnt a lot. On how to be a better person. For example, I can use art to express my self, the technology is good, but has to be used carefully and not to eard others. The world of work theme helped me understand what I can do in the future and be really stick about my skills and abilities. Volunteering was important because now I understand how important it is for others and for me (Lemon).

Others focused more on the materials, while others emphasized the importance of the different dynamics carried out:

I really liked the lessons because they were very different from what we are used to. What I liked the most was the short films, because I learn a lot about bullying in a interesting way. What I didn't liked was writing texts. I do feel a better citizen. The bullying and cyberbullying lessons help me being more "alert" to what happens in school ir whit my famaly and friends (S18).

I really like the lessons you taught because they were different and fun. I liked the way you talked about the arts, it was cool – the grafitti was really nice and I learn't about things I didn't know. The world of work was also very nice and useul, because I learn't things for my future: my job and the skills I have, etc. The cyberbullying lessons were also very nice, but they least, because I have been a victim of bullying and this theme me think about my experience. I feel I'm a better citizen because I now see some sitictions and people in different way. I am now a better human being (Apricot).

Some also pointed out the bullying event, saying that it was much appreciated “I liked speak to violency and agreacions but I liked the class with Sonia Seixa, the psychologist guest for the bullying event] (Bronze).” And finally, others referred to the importance of having the teacher speak in English in class and how that contributed to their learning: “I loved the lessons because you did it in a fun way. On the other hand, you talk old the time in English and not Portuguese and that is really important for us. I learnt many things [...]” (White).

Similarly to the comments of the 10th grade students, the 9th grade ones also referred to the themes discussed and how they were found useful, conducive to learners’ development as social beings: “Yes, I think I learnt something, I learned a lot about English and about my life. I feel that I am a better citizen because we learner about how to live in society. Yes, I o now [feel a better citizen] I will do my best to change the world for better” (Orange).

Another very significant answer was that of Ivory, for the student said she liked the lessons, but had “[...] preferred the part when we talked about life and turned it into the subject, because [the student] love analysing social problems,” how she felt she “learnt to become a better citizen” and how day by day [she felt] the need to help and making other people feeling better about themselves [...]” Amber said to have “learnt a lot of important things especially about citizenship, and that’s something all classes should talk about and teach, It’s something we don’t see a lot this days.” This student advised the teacher to “always keep talking about this subjects with students” as they “really like it and it’s a lesson not only for school, but for life.” This student also referred to the themes discussed and the importance of how they were dealt with in class by focusing on students’ participation: “Is very important that teachers care about the students’ opinions and communicate with them, and I think as a teacher you should always try to do this - is a great way for us to learn and we really enjoy this kind of classes.”

Other students made reference to how they felt better citizens: “[...] I’am sure that all of us are now a better citizen and will be more careful of all the things we do and who some thing that we say can hurt some people” (Cream). Others referred to the different things they could do to improve themselves as citizens: “volunteer, help children, not judge other people by the way they look before we know them (not discriminate). Also, we can be good citizens online, for example being careful about the information that we get from other people and thinking twice about what we post online” (Lemon).

As can be seen, both the lessons and the experiential learning activities led to some, at least apparent, behavioural and attitudinal improvement.

From this point onwards, the passive voice will be replaced by the first person singular, as the final aspects hereof described relate to the author's point of view concerning the extent to which this training contributed to her professional development as well as personal growth.

Chapter VIII -Trainee's participation in other relevant projects at school

In my point of view, if we wish to see certain attitudes and behaviours in our students, we need to be positive role models for them. It was with that intention that I actively participated in the school community during my practicum.

Apart from having contributed to the common activities that the school had planned for specific celebrations, such and the ones related to St. Valentine's day and Halloween, I also collaborated with the school director in the preparations for the XVIII International Young Scientists' Meeting of the UNESCO's Associated Schools that took place at the Sá da Bandeira School Cluster (projects' appendices - appendix L). But, and most importantly, I also developed and carried out a Food Bank campaign that involved both E.B. 2, 3 D. João II and Liceu Sá da Bandeira (projects' appendices - appendix M). I did this together with a student of a training course, whose participation in this campaign would enrich her school project for the 12th grade. The 10th grade students definitely contributed to the success of this campaign with their help.

Teachers and students of both schools contributed to this solidary action, which resulted in the gathering of 14 food baskets to donate to a series of disadvantaged families found at the school.

In addition, I also contributed with my help, together with a few 10th grade students, to the local food bank that took place at the period that preceded Christmas (projects' appendices - appendix C).

I believe that this way I functioned as a good role model to inspire students' sense of citizenship.

VIII. 1 - Final Reflections

I am perfectly conscious that I could have done a better job as a trainee, but the fact that I needed to conjugate my already professional life with my academic life was particularly challenging. I am also conscious that the development of one's sense of citizenship and intercultural competence, which implies the change or improvement of learners' attitudes and behavior, might take a lifetime to be accomplished. Notwithstanding, I believe that I, in one way or another, contributed to some kind of change in learners' attitudes and behaviors; or at least I established the conditions for this to begin taking place. By discussing the chosen civic-driven themes in the foreign language classroom and by creating learning environments to which some learners actively contributed and collaborated as responsible engaged citizens, I succeeded in leading some learners to adopt an active stance and making them more aware of the complex "real" world in which we live.

Having all of this in mind and judging students' attitudes and behaviors in the challenges presented to them and how they reflected about them, I believe I can say that, to a certain extent, my objective was partially met, as there was, in fact, some improvement in a few learners' attitudes and behaviors. As for those that did not allow that improvement to take place, at least the foundation was laid for them to develop their cultural awareness, to cultivate their openness and respect towards the Others different from themselves.

I can now assert that the use of meaningful and relevant content gives way to discussions and debate about significant social and global issues, and certainly motivates learners, making them feel involved and interested in the world around them, thereby allowing them to develop their cultural awareness and inspire them to be better and more active citizens. Being more aware of the world that surrounds them and challenging their assumptions, eventually led learners to some kind of self-development. This is true for the 10th grade learners, which, 'to a certain extent' was a great surprise, especially given to the characteristics of the class as described in the contextualization section of this report. It is important to note that this class was at the end of the year considered a solidary one, given the students' participation in the referred volunteering initiatives.

All of the activities carried out functioned as a leading path, not only to action in the community in the form of volunteering, but most importantly to make students feel empowered, knowing that they can, in fact, make a difference, even if just a small one. Learning about such social issues as the ones dealt with in class, 'added value' to their

English learning activities, calling out their attention to the problems that persist in society and emphasizing the need and duty of each and every one of us to become agents of change, as Byram (2002, 2003, 2006, 2008, 2014, 2015, 2017), Guilherme (2002, 2006) and Porto (2014, 2015, 2017, 2018) defend.

Reflection was an important tool both for me and for the students. For me, because it allowed me to improve my teaching practice and therefore contributed to my professional development as a teacher; for the students, because it contributed to the improvement of their attitudes.

I would have definitely prepared some of the activities differently and carried on this action research in more depth if time allowed me, but as a working student, I believe I did the best I could at the time. I should have, for instance, concentrated a little more on the 9th grade activity, perhaps by scheduling a time with the students to help them with the posters or even pressuring them a little more for them to actually assume their compromise. Perhaps my condition as a trainee led them to devalue their participation in the preparation of the campaign, as this class was highly focused on the achievement of good marks; they might have thought that their involvement in this activity would not count much for their *mark*. I am certain that if I were stricter and/or given them more support the campaign would have been much more intense and meaningful. I feel I was much more available for the 10th grade students, especially given to the organization of the volunteering activities and the several initiatives the students attended.

In addition, I would like to say that I am conscious that I could have used the *Autobiography of Intercultural Encounters through Visual Media* with the 9th grade. This would have allowed the students to reflect about how the videos we watched in class, containing ‘images of others,’ contributed to the development of their critical cultural awareness and to a change in their viewpoints. I am certain that this would have greatly enriched my work.

Despite all these considerations, the only thing that I now can do, however, is to concentrate on my present and future students. As a teacher, I will certainly always aim to, in one way or another, contribute not only to my students English language knowledge and skills, but also, and most importantly, to their development as human beings.

I equally intend to continue combining observation and analysis, proper of the action research methodology, throughout my professional life. I will surely always have in mind that my knowledge in the scope of teaching and didactics can be subject to continuous improvement. I will undoubtedly continue to challenge my knowledge and

improve my approach. And, above all, I wish to continue leaving a mark in my students' lives as a 10th student stated in his end of year feedback "You left a mark on my heart and in my life" (Blue).

To conclude, I would like to quote Dalai Lama, whose vision of education I share:
"when educating the minds of our youth, we must not forget to educate their hearts."

Bibliographic References

- Ajegbo, K., et al. (2007). Curriculum Review: Diversity and Citizenship. PPLS/ D35/ 0107/ 14. London: Department for Education and Skills. Retrieved from: <http://www.educationengland.org.uk/documents/pdfs/2007-ajegbo-report-citizenship.pdf>
- Alfred, G., Byram, M. and Flemming, M. (eds) (2006). *Education for Intercultural Citizenship: Concepts and Comparisons*. Clevedon: Multilingual Matters.
- Audigier, F. (2000). Basic concepts and core competencies of education for democratic citizenship; an initial consolidated report. [DECS/CIT (98) 35] Strasbourg: Council of Europe.
- Banks, J. A. (ed.) (2004). *Diversity and Citizenship Education: Global Perspectives*. San Francisco, CA: Jossey-Bass.
- Banks, J. A. et al. (1999). *Teaching strategies for the social studies: Decision-making and citizen action*. New York: Longman.
- Banks, J. A. (2007). *Educating citizens in a multicultural society* (2nd ed.). New York: Teachers College Press.
- Banks, J. A., et al. (2005). *Democracy and diversity: Principles and concepts for educating citizens in a global age*. Seattle, Wash.: Centre for Multicultural Education, University of Washington.
- Beacco, J., Byram, M. (2003). *Guide for the Development of Language Education Policies in Europe: From Linguistic Diversity to Plurilingual Education* (Strasbourg: Council of Europe).
- Brett, P., Mompoin-Gaillard, P. and Salema, M. (2009). Sarah Keating-Chetwynd (ed.). How all teachers can support citizenship and human rights education: a framework

for the development of competences. Strasbourg: Council of Europe. Source:
<https://rm.coe.int/16802f726a>

Burns, A., Richards, J. C. (eds) (2009). Action research in second language teacher education. In: *The Cambridge Guide to Research in Language Teaching and Learning* (pp. 289-297). Cambridge: Cambridge University Press.

Byram, M., Zarate, G. (1997). *The sociocultural and intercultural dimension of language learning and teaching*. Strasbourg: Council of Europe.

Byram, M., Bella G., Starkey, H. (eds). (2002). *Developing the Intercultural Dimension in Language Teaching: A Practical Introduction for Teachers* Strasbourg: Council of Europe, Language Policy Division)

Byram, M. (2003). Teaching languages for democratic citizenship in Europe and beyond. In K. Brown & M. Brown (Eds.), *Reflections on citizenship in a multilingual world* (pp.15-24). London: Centre for Information on Language Teaching and Research.

Byram, M. (2006) *Developing a concept of Intercultural Citizenship*. In G. Alfred, M. Byram & M. Fleming (Eds.), *Education for Intercultural citizenship: concepts and comparisons* (pp.109-129). Clevedon: Multilingual Matters.

Byram, M., Cebon, N. (2006). Language Teaching and Education for Citizenship: An Experiment, International Association of Teachers of English as a Foreign Language IATEFL, The Journal of the Learning Technologies Special Interest Group.

Byram, M. (2008). *From Foreign Language Education to Education for Intercultural Citizenship, Essays and Reflections*, Clevedon: Multilingual Matters.

Byram et al. (2009) *Autobiography of Intercultural Encounters*. Strasbourg, Council of Europe. Retrieved from:
http://www.coe.int/t/dg4/autobiography/default_en.asp

- Byram, M. (2014) 'Twenty-five years on – from cultural studies to intercultural citizenship.', *Language, culture and curriculum.*, 27 (3). pp. 209-225.
- Cabrera, L. (2008). *Global Citizenship Education as a completion of Cosmopolitanism*, Sage Journals, Volume 4, Issue 1, April 1, 2008 Retrieved from: <http://journals.sagepub.com/doi/10.3366/E1755088208000104>
- Cabrera, Luis. (2008). Global citizenship as the completion of cosmopolitanism. *Journal of International Political Theory*, 4(1) 2008, 84–104 Retrieved from: <https://core.ac.uk/download/pdf/1631192.pdf>
- Chlopek, Z. (2008) *The Intercultural Approach to EFL Teaching and Learning*, The English Teaching Forum, Number 4.
- Citizenship Foundation (2006). *Citizenship education inquiry 2006: Submission to the Select Committee on Citizenship Education by the Association for Citizenship Teaching*. Source: <http://www.citizenshipfoundation.org.uk/main/page.php?281>
- Citizenship Education at School in Europe, Eurydice Report, Education, Audiovisual and Culture Executive Agency (2017) Retrieved from: http://na.org.mk/tl_files/docs/eplu/eurydice/2017pub/CitizenshipEd/EC0617161ENN.pdf
http://www.dge.mec.pt/sites/default/files/ficheiros/eb_ing_programa_3c.pdf
- Council for Cultural Co-operation, Education Committee, Modern Languages Division, Strasbourg (2001). *The Common European Framework of Reference for Languages*. Cambridge: Cambridge University Press.
- Council of Europe (1985). Recommendation No. R(85)7 of the Committee of Ministers on *Teaching and learning about Human Rights in schools*.
- Council of Europe (1998). Recommendation 98(6) of the Committee of Ministers on *Linguistic Diversity*.

Council of Europe (1999). Declaration and Programme of Action 99(76) of the Committee of Ministers on *Education for Democratic Citizenship based on the Rights and Responsibilities of Citizens*, Strasbourg: Council of Europe.

Council of Europe (2000). 'Project on "Education for Democratic Citizenship". Resolution Adopted by the Council of Europe Ministers of Education at their 20th Session, Cracow, Poland, 15-17 October 2000' (Strasbourg: Council of Europe)

Council of Europe (2001). *Common European Framework of Reference for Languages: Learning, teaching, assessment*. Cambridge: Cambridge University Press.

Council of Europe (2002). *Recommendation Rec (2002)12 of the Committee of Ministers to Member States on Education for Democratic Citizenship* (Strasbourg: Council of Europe)

Council of Europe (2002). *A Common European Framework of Reference - A General Guide for Users*. Strasbourg: Council of Europe.

Council of Europe (2003) *Adopted texts on Education for Democratic Citizenship and Human Rights* (Strasbourg: Council of Europe)

Council of Europe (2008). White Paper on Intercultural Dialogue "Living Together as Equals in Dignity." Strasbourg: Council of Europe Minister of foreigners. Council of Europe Ministers of Foreign Affairs.

Council of Europe (2009). Council conclusions of 12 May 2009 on a strategic framework for European cooperation in education and training (ET 2020) (OJ C 119 of 28.5.2009, pp. 2-10) Retrieved from: <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=LEGISSUM%3Aef0016>

Council of Europe (2010). 'Recommendation CM/Rec (2010)7 of the Committee of Ministers to Member States on the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education. Council of Europe Publishing, Strasbourg,

Council of Europe (2016). Competences for democratic culture: living together as equals in culturally diverse democratic societies. Council of Europe Publishing, Strasbourg, http://www.coe.int/t/dg4/education/Source/competences/CDC_en.pdf

Council of Europe, International Conference on Education and Democratic Citizenship (ICEDC) Developing and sustaining a research programme in the interdisciplinary fields of citizenship, education and democracy.
<http://www.ucl.ac.uk/ioe/departments-centres/departments/curriculum-pedagogy-and-assessment/international-conference-on-education-and-democratic-citizenship>

Council of Europe (2017). Learning to live together. Council of Europe Report on the state of citizenship and human rights education in Europe. Retrieved from: <https://rm.coe.int/the-state-of-citizenship-in-europe-e-publication/168072b3cd>

Council of Europe (2018). Reference Framework of Competences for Democratic Culture. Retrieved from: <https://rm.coe.int/prems-008318-gbr-2508-reference-framework-of-competences-vol-1-8573-co/16807bc66c>

Council of Europe (2018). Reference Framework of Competences for Democratic Culture, Volume 2 Descriptors of competences for democratic culture. Retrieved from: <https://rm.coe.int/prems-008418-gbr-2508-reference-framework-of-competences-vol-2-8573-co/16807bc66d>

Crick, B. (1998). *Education for Citizenship and the Teaching of Democracy in Schools*. Final report of the Advisory Group on Citizenship (the Crick Report). London: QCA/98/245.

Current Issues in Education, 8(12), 2005. Retrieved from: <http://cie.asu.edu/ojs/index.php/cieatasu/article/view/1606>

Davies, I., Evans, M., & Reid, A. (2005). Globalising citizenship education? A critique of 'global education' and 'citizenship education'. *British Journal of Educational Studies*, 53(1), 66-89.

Davies, I., Gorard, S., & McGuinn, N. (2005). Citizenship education and character education: similarities and contrasts. *British Journal of Educational Studies*, 53(3), 341-358.

Delors, J. et al. (1996). *Learning: the treasure within. Report to UNESCO of the International Commission on Education for the Twenty-first Century*. Retrieved from: <http://unesdoc.unesco.org/images/0010/001095/109590eo.pdf>

DELORS, Jacques (1998). *Educação: um tesouro a descobrir: Relatório para a UNESCO da Comissão Internacional sobre Educação para o Século XXI*. Tradução de José Carlos Eufrázio. São Paulo: Cortez Editora. Brasília: Unesco. Retrieved from: <https://infoeuropa.euroid.pt/registo/000046258/>

Delors, J. et al. (2003). *Educação: um tesouro a descobrir – Relatório para a UNESCO da Comissão Internacional sobre a Educação para o século XXI*. 8ª edição. Edições Asa. Retrieved from: http://dhnet.org.br/dados/relatorios/a_pdf/r_unesco_educ_tesouro_descobrir.pdf

Department for Education. (Updated 2 December 2014) National curriculum in England: framework for key stages 1 to 4 (Statutory guidance) <https://www.gov.uk/government/publications/national-curriculum-in-england-framework-for-key-stages-1-to-4/the-national-curriculum-in-england-framework-for-key-stages-1-to-4>

Devos, N. J. (2014). A framework for classroom observations in English as a Foreign Language (EFL) teacher education. *Journal of Language and Linguistic Studies*, 10(2), 17-28. <https://www.jlls.org/index.php/jlls/article/viewFile/242/192>

Diário da República, 1.ª série, n.º 129, 6 de julho de 2018 (Most recent dispatch establishing the changes in citizenship education in Portugal). Retrieved from: <https://dre.pt/home/-/dre/115652951/details/maximized?serie=I>

Direção Geral da Educação (2018). Aprendizagens Essenciais em Articulação com o Perfil dos Alunos, 9ºano – 3.º Ciclo do Ensino Básico na disciplina de Inglês.

Retrieved from:

http://www.dge.mec.pt/sites/default/files/Curriculo/Aprendizagens_Essenciais/3_ciclo/ingles_3c_9a_ff.pdf

Direção Geral da Educação. (2018). Aprendizagens Essenciais em Articulação com o Perfil dos Alunos, 10ºano – Ensino Secundário, Formação Geral - Continuação Inglês. Retrieved from:

http://www.dge.mec.pt/sites/default/files/Curriculo/Aprendizagens_Essenciais/10_ingles_f_geral_cont.pdf

Direção Geral da Educação. (2013) Educação para a Cidadania – Linhas Orientadoras.

Retrieved from: <http://www.dge.mec.pt/educacao-para-cidadania>;

http://www.dge.mec.pt/sites/default/files/ECidadania/Docs_referencia/citizenship_education_guidelines.pdf

Direção Geral da Educação. (2012). *Revisão da Estrutura Curricular*. Retrieved from;

http://www.portugal.gov.pt/media/550035/20120326_revisao_estrutura_curricular.pdf.

Direção Geral da Educação. (2016). Reference documents for Portuguese Citizenship Education Retrieved from:

<http://www.dge.mec.pt/educacao-para-a-cidadania/documentos-de-referencia>

http://www.dge.mec.pt/sites/default/files/ficheiros/eb_ing_programa.pdf

European Commission/Eurydice (2016). Promoting citizenship and the common values of freedom, tolerance and non-discrimination through education: Overview of education policy developments in Europe following the Paris Declaration of 17 March 2015. Luxembourg: Publications Office of the European Union.

- European Commission (2015). Informal meeting of European Union Education Ministers Declaration on Promoting citizenship and the common values of freedom, tolerance and non-discrimination through education, Paris.
- Geboers, E. et al., 2013. Review of the effects of citizenship education. Educational Research Review, 9, pp. 158-173. Source:
<https://germjanmaat.files.wordpress.com/2017/09/geboers-et-al-article-2013.pdf>
- Gordon, J. et al., 2009. *Key competences in Europe: Opening doors for lifelong learners across the school curriculum and teacher education*. Warsaw: Case-Center for Social and Economic Research.
- GOV.UK - Statutory guidance, Department of Education. (2013). National curriculum in England: citizenship programmes of study.
<https://www.gov.uk/government/publications/national-curriculum-in-england-citizenship-programmes-of-study>
- Guilherme, Manuela. (2002). Critical Citizens for an Intercultural World: Foreign Language Education as Cultural. Multilingual Matters, England.
- Guilherme, M, et al. (2006). INTERACT: Intercultural Active Citizenship Education. Retrieved from: <https://www.ces.uc.pt/interact/index.htm>
- Guilherme, M., Pureza, J., Silva, R., Santos, H. (2006). The Intercultural Dimension of Citizenship Education in Portugal. In M. Byram, M. Flemming (Eds.), Education for Intercultural Citizenship: Concepts and Comparisons (pp. 213-231). Clevedon: Multilingual Matters.
- Hamidreza, Fatemipour (2006). The Effectiveness of Reflective Teaching Tools in English Language Teaching. The Journal of Modern Thoughts in Education Vol 4, No 4, Autumn 2009, pp. 73-90 Retrieved from:
<http://www.ensani.ir/storage/files/20120328151715-2020-33.pdf>
- Hosack, Ian. (2011). Foreign language teaching for global citizenship. Policy Science Journal, pp.125-140.

Huber, Josef (ed.) (2012). Intercultural Competence for All, Preparation for Living in a Heterogeneous World. Pestalozzi series No.2. Strasbourg: Council of Europe. Retrieved from: www.coe.int

Keating, A., (2014). Education for Citizenship in Europe. European Policies, National Adaptations and Young People's Attitudes. Basingstoke: Palgrave-Macmillan.

Kerr, D. (2015). The Making of Citizens in Europe and North Africa – Country Profiles: Citizenship Education in the UK. Journal of Social Studies Retrieved from: <http://www.bpb.de/veranstaltungen/netzwerke/nece/214156/citizenship-education-in-the-uk?p=all>

Kerr, D. (2015). Making of Citizens in Europe. Research on Citizenship Education in Europe. Retrieved from: <http://www.bpb.de/veranstaltungen/netzwerke/nece/206594/the-making-of-citizens-in-europe>

Kerr, D. (2017). Why citizenship education in schools? The Citizenship Foundation. Retrieved from: <http://www.citizenshipfoundation.org.uk/main/page.php?456>

Keser, F., Akar H. & Ali Yildirim (2011) The role of extracurricular activities in active citizenship education, Journal of Curriculum Studies, 43:6, 809-8 Retrieved from: <https://www.tandfonline.com/doi/abs/10.1080/00220272.2011.591433>

Keser, F. et al, (2011). Role of extracurricular activities in active citizenship education. Curriculum Studies, Vol. 43, No.6, pp. 809-837 Retrieved from: https://www.researchgate.net/publication/262005017_Role_of_extracurricular_activities_in_active_citizenship_education/download

Kumaravadivelu, B. (2002). Method, antimethod, postmethod. Opening Plenary, IATEFL York Conference. IATEFL York Conference Selections

Lázár, I., Kriegler, H. M., Lussier, D., Matei, G., Peck, C. (eds.). Developing and Assessing intercultural communicative competence. A guide for language teachers and teacher educators. The ICC in TE online project. Retrieved from: <http://archive.ecml.at/mtp2/Iccinte/results/en/index.htm>

L.Volante & D.Beckett. (2011). Formative assessment and the contemporary classroom: Synergies and tensions between research and practice. Canadian Journal of Education. 34, 2 (2011): 239-255 Retrieved from: Canadian Society for the Study of Education <https://files.eric.ed.gov/fulltext/EJ936752.pdf>

Council of Europe Report on the state of citizenship and human rights education in Europe. Learning to live together. Source: <https://rm.coe.int/the-state-of-citizenship-in-europe-e-publication/168072b3cd>

Lei de Bases do Sistema Educativo, Extracted from:

http://www.fenprof.pt/Download/FENPROF/SM_Doc/Mid_132/Doc_1172/Anexos/LBSE%20Lei%2049%202005.pdf

Martins, G. et al. (2017). O Perfil dos Alunos à Saída da Escolaridade Obrigatória, homologado pelo Despacho n.º 6478/2017, 26 de julho (Ministério da Educação / Direção Geral da Educação - DGE). Retrieved from: http://www.dge.mec.pt/sites/default/files/Curriculo/Projeto_Autonomia_e_Flexibilidade/perfil_dos_alunos.pdf

Milagre, C., Gonçalves, L., Neves, Maria J., Santos, S. (2018). Módulo 06: Cidadania e Desenvolvimento Módulo de formação integrante do MOOC sobre Autonomia e Flexibilidade Curricular - jan./maio, de 2018

Ministério da Educação e Ciência (MEC). (1996). Programa de Inglês – Programa e Organização Curricular – Ensino Básico, 2º Ciclo. Lisboa: Imprensa Nacional-Casa da Moeda. Retrieved from: http://www.dge.mec.pt/sites/default/files/ficheiros/eb_ing_programa.pdf

Monteiro, R. et al. (2017) Estratégia Nacional para a Cidadania (ENC). Direção Geral da Educação (DGE). Retrieved from: <http://www.dge.mec.pt/educacao-para-a-cidadania/documentos-de-referencia>

Moreira, A., Moreira, G., Roberto, M., Howcroft, S., & Almeida, T. (2003). Programa de Inglês: Formação Geral - Nível de Continuação, 10º, 11º e 12º Anos. Lisboa: Ministério de Educação.

National curriculum in England: citizenship programmes of study - key stages 3 and 4: <https://www.gov.uk/government/publications/national-curriculum-in-england-citizenship-programmes-of-study>

Osler, A., & Starkey, H. (2004). Study on the Advances in Civic Education in Education Systems: good practices in industrialized countries. Centre for Citizenship and Human Rights Education University of Leeds, Uk and Institute of Education University of London, UK. Submitted to International Bureau of Education UNESCO.

Osler, A., & Starkey, H. (Eds.). (2005). Citizenship and language learning: International perspectives.

Osler, A., & Starkey, H. (2005). *Changing Citizenship: democracy and inclusion in education*. Maidenhead: Open University Press.

Osler, A., & Starkey, H. (2008). *Education for Cosmopolitan Citizenship*. In V. Georgi (Ed.), *The making of citizens in Europe: new perspectives on citizenship education*. Berlin: Bundeszentrale für politische Bildung (BPB) (German Federal Agency for Civic Education).

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

Osler, A., & Starkey, H. (2015). Education for Cosmopolitan Citizenship: A framework for language learning. *Argentinian Journal of Applied Linguistics* Vol. 3, No.2, pp. 30-39.

Porto, M. (2014). Intercultural citizenship education in an EFL on-line project in Argentina. *Language and Intercultural Communication*, 14, 245–261.

Porto, M. & Byram, M. (2015) Developing Intercultural Citizenship Education in the Language Classroom and Beyond. *Argentinian Journal of Applied Linguistics* Vol. 3, No.2, p. 9-29.

Porto, M., Houghton, S.A. & Byram, M. (2017). Guest editorial special edition issue: Intercultural citizenship in the (foreign) language classroom. *Language Teaching Research*. Retrieved from: <https://journals.sagepub.com/doi/full/10.1177/1362168817718580>

Porto, M. (2018). Does Education for intercultural citizenship lead to language learning?. *Online Journal: Language, Culture and Curriculum*, Routledge.

Rose, M. (2007). The reflective practitioner. European Centre for Modern Languages. Retrieved from: http://archive.ecml.at/mtp2/qualitraining/quality/english/continuum/self_assessment/teachers/mr_reflective%20practitioner.htm

Rebecca P. Arrington. (2008). Professor James A. Banks encourages educating students to be global citizens in the Annual Ridley lecture at the University of Virginia. *UVA Today - Virginia university* Retrieved from: <https://news.virginia.edu/content/professor-james-banks-encourages-educating-students-be-global-citizens-annual-ridley-lecture>

Recommendation 2006/962/EC of the European Parliament and of the Council of 18 December on key competences for lifelong learning, OJ L 394, 30.12.2006.

Retrieved from: <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex%3A32006H0962>

Richards J. C., Farrell T. Practice Teaching (Chapter 7) A Reflective Approach Cambridge University Press, 2011. Retrieved from: <https://www.professorjackrichards.com/wp-content/uploads/Practice-Teaching-A-Reflective-Approach-Chap-7-Classroom-Observation-in-Teaching-Practice.pdf>

Salema, M. H., (2005). Teacher and trainer training in education for democratic citizenship competencies. *Journal of Social Science Education* 4(3), pp. 39-49. Retrieved from: http://www.adcl.org.pt/observatorio/pdf/Tool_Teacher_Training_2004_44.pdf

Scrivener, J. (1994). *Learning teaching: A guidebook for English language teachers*. Oxford: Macmillan.

Starkey, H. (2005). Language teaching for democratic citizenship. In A. Osler & H. Starkey (Eds.), *Citizenship and language learning: International perspectives* (pp. 23-39). Stoke: Trentham Books.

Starkey, H. (2008). Diversity and citizenship in the curriculum. *London Review of Education* Vol. 6, No. 1, March 2008, 5–10, Routledge, London.

Starkey, H. (2010). Language Learning for Human Rights and Democratic Citizenship. In C. Ros i Solé & J. Fenoulhet (Eds.), *Mobility and Localisation in Language Learning* Oxford: Peter Lang.

Starkey, H., & Osler, A. (2003). *Language teaching for Cosmopolitan Citizenship*. In K. Brown & M. Brown (Eds.), *Reflections on citizenship in a multilingual world* (pp. 25-35). London: Centre for Information on Language Teaching and Research.

Skrbiš, Z. (2014). *Fostering Global Competence: A national symposium*. IEAA, International Education – Association of Australia.

Retrieved from: <https://www.ieaa.org.au/documents/item/294>

UNESCO (2014). Global citizenship education: Preparing learners for the challenges of the 21st century. Paris.

Retrieved from: <http://unesdoc.unesco.org/images/0022/002277/227729E.pdf>

United Nations (2015). Transforming our world: the 2030 Agenda for Sustainable Development. Resolução A/ RES/70/1, adotada pela Assembleia Geral das Nações Unidas em 25 de setembro de 2015.

Wajnryb, R. (1992). Classroom Observation Tasks. Cambridge: Cambridge University Press. Retrieved from: http://cache.media.education.gouv.fr/file/01_-_janvier/79/4/declaration_on_promoting_citizenship_527794.pdf