CITIZENSHIP AND ENGLISH AS A FOREIGN LANGUAGE SYMBIOSIS IN MAINSTREAM SCHOOLING: A KEY TO INTERCULTURAL DEMOCRATIC EDUCATION

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PhD in Languages Teaching –
Multilingualism and Education for a Global Citizenship

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Dedication

I would like to dedicate this thesis…

to all women around the globe who wish to proceed with their studies
but somehow cannot fulfill their enterprise for some reason;

to Cláudio and André, my children, whose love encourages me to set new
self-fulfilment goals;

to Carlos, my husband, who has been my never-ending source of inspiration;

to my parents, Alice and Fernando, who believed I could before I did;

to my family, friends and colleagues for their positive energy

and spirit of friendliness.

STATEMENT OF INTEGRITY

I hereby declare having conducted my thesis with integrity. I confirm that I have not used plagiarism or any form of falsification of results in the process of the thesis elaboration.
I further declare that I have fully acknowledged the Disciplinary Regulations of the Universidade Aberta (regulation published in the official journal Diário da República, 2.ª série, N.º 215, de 6 de novembro de 2013).

Lisboa, 10 April 2023

Full name: Ana Isabel dos Santos Ponce de Leão
Signature:

“Education is the point at which we decide whether we love the world enough to assume responsibility for it and by the same token save it from that ruin which, except for renewal, except for the coming of the new and young, would be inevitable. And education, too, is where we decide whether we love our children enough not to expel them from our world and leave them to their own devices, nor to strike them from their hands their chance of undertaking something new, something unforeseen by us, but to prepare them in advance for the task of renewing a common world.”
(Arendt 196)

Citizenship and EFL symbiosis in mainstream schooling: a key to Intercultural Democratic Education

Ana Isabel dos Santos Ponce de Leão

Abstract

In light of globalisation, amongst other factors, UNESCO urges societies at large to promote a culture of peace and non-violence, global citizenship and appreciation of cultural diversity through inclusive and equitable education. Now due to the pandemic caused by SARS Cov2, this appeal has become more compelling. If children and youngsters have to learn how to mediate and cooperate with people in culturally diverse democratic societies and contribute to a more inclusive, just and peaceful world, this might be possible with the promotion of intercultural democratic education. This goal may also entail that borders between subjects are broken through creative interdisciplinary approaches. In the context of Foreign Language Education, it is argued that innovative educational approaches should consider the guidelines by the Reference Framework of Competences for Democratic Culture (Council of Europe, 2018) and Content and Language Integrated Learning, which can be combined to promote the development of Intercultural Citizenship Education. Based on these theoretical frameworks, this study examines whether two groups of disengaged and low achieving 14-year-old learners in mandatory education in Portugal, during a school year, develop democratic competences, through English as a Foreign Language within a CLIL approach. The CLIL model B3 entails teaching the Citizenship and Development discipline in English and the model B4 inserts citizenship content in the English language classroom through an international project involving Portugal and Turkey. This empirical study relies on quantitative and qualitative methods to analyse the learning process and its progress. Given the investigation findings, the doctoral thesis suggests that these approaches have benefits for low-achieving learners. The interdisciplinary models provide learners with opportunities to become more prepared citizens to interact and mediate in cross-cultural and global contexts, exploring their plurilingual resources. Furthermore, it is argued that Content and Language Integrated Learning can integrate Intercultural Citizenship Education and become Intercultural Citizenship and Language Integrated Learning.

Keywords: Citizenship Education (CE), Content and Language Integrated Learning (CLIL), Competences for Democratic Culture (CDC), creative pedagogies, Foreign Language Education (FLE), Intercultural Citizenship Education (ICE), Intercultural Communicative Competence (ICC), interdisciplinarity

Simbioses entre Cidadania e Inglês como Língua Estrangeira no ensino obrigatório: elementos fundamentais para a educação democrática intercultural

Ana Isabel dos Santos Ponce de Leão

Resumo

Em virtude da globalização, entre outros fatores, a UNESCO tem incentivado as sociedades em geral na promoção de uma cultura de paz e não violência, cidadania global e valorização da diversidade cultural através da uma educação inclusiva e equitativa. Agora, devido à pandemia provocada pelo vírus SARS Cov2, esse apelo tornou-se ainda mais imperativo. Se os alunos necessitam de comunicar em inglês com pessoas de diferentes origens e culturas e, simultaneamente, contribuir para um mundo mais inclusivo, justo e pacífico, estes propósitos apenas poderão ser exequíveis no âmbito de uma perspetiva democrática intercultural e se as fronteiras entre disciplinas forem suprimidas para dar lugar a novas abordagens interdisciplinares. No âmbito da educação da língua estrangeira, esta tese de doutoramento argumenta que abordagens educativas inovadoras devem tomar em consideração, na sua conceção, as linhas orientadoras do Quadro de Referência das Competências para a Cultura Democrática e Aprendizagem Integrada de Conteúdos e de Língua, que podem ser combinadas pra promover o desenvolvimento da Educação para Cidadania Intercultural. Partindo deste enquadramento teórico, o estudo propõe-se verificar se dois grupos de alunos de 14 anos, com fraco rendimento escolar, do ensino básico em Portugal, durante um ano letivo, desenvolvem competências democráticas, através da disciplina de inglês, no âmbito da Aprendizagem Integrada de Conteúdos e de Língua. O modelo CLIL B3 implica ensinar a disciplina de Cidadania e Desenvolvimento em inglês e o modelo B4 insere conteúdos de cidadania na aula de inglês através de um projeto internacional entre Portugal e Turquia. O estudo empírico apoia-se em métodos quantitativos e qualitativos, para analisar o processo de aprendizagem e o progresso longitudinal do mesmo. Perante os resultados da investigação, a tese de doutoramento argumenta que as abordagens investigadas apresentam benefícios em alunos com baixo aproveitamento escolar. Estas abordagens interdisciplinares proporcionam aos alunos oportunidades para se tornarem cidadãos mais preparados para mediar e interagir em contextos culturais diferentes e globais, explorando os seus recursos plurilíngues. Além disso, argumenta-se que no âmbito da Aprendizagem Integrada de Conteúdos e de Língua, esta pode abarcar a Educação para a Cidadania Intercultural e tornar-se Aprendizagem Integrada de Cidadania Intercultural e de Língua.

Palavras-chave: Aprendizagem Integrada de Conteúdos e de Língua (AICL), Competência Comunicativa Intercultural (CCI), competência democrática, Educação para a Cidadania (EC), Educação para a Cidadania Intercultural (ECI), Ensino de Língua Estrangeira (ELE), interdisciplinaridade, pedagogias criativas

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List of abbreviations

CAQDAS - Computer-assisted Qualitative Data Analysis Software

CBI - Content Based Instruction

CD - Citizenship and Development

CDC - Competences for Democratic Culture

CE - Citizenship Education

CEFR - Common European Framework of Reference for Languages

CLIL - Content and Language Integrated Learning

CoE - Council of Europe

COVID-19 - Coronavirus disease 2019

CPLP - Comunidade dos Países de Língua Portuguesa

DCE - Democratic Citizenship Education

EC - European commission

ECD - Education for Cosmopolitan Citizenship

ECT - European Credit Transfer and Accumulation System

EFL - English as a Foreign Language

EIC - Education for Intercultural Citizenship

ELP - European Language Portfolio

ELT - English Language Teaching

EU - European Union

FL - Foreign Language

FLE - Foreign Language Education

FLT - Foreign Language Teaching

GCE - Global Citizenship Education

HRE - Human Rights Education

ICC - Intercultural Communicative Competence

ICE - Intercultural Citizenship Education

IPC - Intercultural Political Competence

LD - Language Didactics

MAXQDA - A software designed for computer-assisted qualitative and mixed methods data

NECE - Networking European Citizenship Education

OECD - Organization for Economic Cooperation and Development

PISA - Programme for International Student Assessment

RFCDC - Reference Framework of Competences for Democratic Culture

TESOL - Teaching English as a Second or Foreign Language

UDHR - Universal Declaration of the Human Rights

UN - United Nations

UNESCO - United Nations Educational, Scientific and Cultural Organization

UNICEF - United Nations International Children's Emergency Fund

ZPD - Zone of Proximal Development

Part I - Introduction

1. Statement of the problem

Similar to the Allegory of the Cave by Plato, the human world was shut down at home due to COVID-19, watching the shadows of real life through social media which reflect a biased reality. We are bewildered by false news dissemination, conspiracy theories and growing cruelty in all spheres of life.

Now that we have been getting out of the cave, we understand that the global world interconnected by the economy and the Internet has been ditching even greater rifts than before, such as economic disparities, disregard for the environment, xenophobic discourse and behaviour that have become more complex due to COVID-19.

Outside of the cave and to avoid 'white amaurosis,'[1] it is key to ask questions, enlightened by educational researchers, supranational institutions such as the United Nations or the European Council to find pedagogical alternatives to come upon a humanistic and intercultural dimension in education. Before this COVID crisis in 2020, UNESCO had already urged society at large

> for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development. (48)

Now it is even more imperative to fulfil this goal. Schools hold a central role in the development of society, as "education is a powerful force for building democracy" (Majhanovich and Malet

[1] 'White amaurosis' and 'White blindness' are expressions used by Saramago in *Blindness* to refer to psychic blindness (Saramago, *Ensaio Sobre a Cegueira 21*). In an open-ended allegory, people, living in an unnamed city, suffer from "a medical epidemic that could be contained through quarantine and other precautions" (Krista 94). A blindness "in which individuals lose their orientation while maintaining a general memory of the functioning of society" (Keren 451). This situation does not mean ignorance. It is rather a "metaphor for any condition in which one loses recognition of self and others, then it points at the need to consider disruptions in the bargaining process. These disruptions may lead to conflict rather than to agreement […]" (Keren 453).

1). Therefore, schools should aim at developing "competencies, attitudes and values that empower" learners for life in society (UNESCO, "Guidelines on Intercultural Education" 12). In the same spirit, the *Learners' Profile at the End of the Compulsory Education* (2017), a reference document of the Portuguese educational system, recommends educational approaches, based on a humanist perspective, that "contribute to the development of values and skills in learners that allow them to respond to the complex challenges of this century" (Martins et al. 7).

Although syllabus designers for the last decade have been trying to infuse this vision in a guidelines multiplication[2] into the national curricula[3], English as a Foreign Language (EFL) has been strongly focusing on "the usefulness of the foreign language, to the detriment of its full acknowledgement as an element of transformative social change" (Lopes 1). The learners' profile requires different approaches from the traditional ones. Teachers, who have been legitimately worried about covering the syllabus and the success rate at the exams at the end of each cycle of mandatory studies and for which have been evaluated (Ceia 8), need to step out of this mindset.

To face 21st century challenges "which are encapsulated in the words 'globalisation' and 'internationalisation'"(Byram 5), FL teachers need to be creative and innovative to help children and young people "become autonomous and respectful citizens by equipping them with the competences needed for democracy and intercultural dialogue" (Council of Europe *25*). In his latest framework (2008), Byram suggests an alliance between FLT and Citizenship Education (CE) because neither the European Union (EU) nor the Council of Europe (CoE) has a language policy for what Byram defines as 'intercultural citizenship'(203). Furthermore, teachers should

[2] By the time the empirical study of this research was implemented, there were several applicable documents regarding Foreign Language Teaching: *Metas Curriculares (Curricula Goals), Programas Curriculares de Inglês (EFL Programmes), Perfil dos Alunos à Saída da Escolaridade Obrigatória (Learners' Profile at the End of Compulsory Education), Aprendizagens Essenciais (Key Learning) and Estratégia Nacional de Educação para a Cidadania (National Strategy for Education for Citizenship).*

[3] To tackle the dissemination of unarticulated curricula guidelines, the Decree-Law nº 6605-A/2021 approves the *Key Learning* (2018) as the only curricular referential document along with the *Learners' Profile* (2017) and the *National Strategy for Education for Citizenship* (2017). However, the *Key Learning* for EFL presents some pitfalls: Firstly, there is no alignment with the *National Strategy for Education for Citizenship*; Secondly, the EFL *Key Learning* is aligned with the CEFR 2001 principles which have been subject of criticism in what regards concepts such as 'intercultural' and 'citizenship' by Byram and Zarate, for example. This reference document for languages teaching has been updated with the publication of the *Companion Volume* (2020).

also consider Content and Language Integrated Learning (CLIL) to introduce elements of CE in the FL classroom (Byram, "Intercultural Citizenship and Foreign Language Education" 129).

In 2018, the publication of the *Reference Framework of Competences for Democratic Competence* (2018), which is "a clear focus and understanding of common goals in citizenship education" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 1 5), not only further clarifies the *Companion Volume*'s idea of learners as 'social agents' and 'intercultural mediators' (Council of Europe, *Common European Framework of Reference for Languages: Learning, Teaching, Assessment - Companion Volume with New Descriptors,* 23) but also supports integrating ICE into FLT. Although, nowadays, educators have plenty of frameworks to guide and support their work in developing intercultural and democratic competences in the FL classroom, the curricula and teaching practices remain unaltered (Byram *5*). Therefore, this thesis attempts to explore the potential of several theoretical frameworks transversally so as to identify premises that may substantiate creative approaches to ICE within EFL in the Portuguese context.

2. Research objectives

Taking into consideration the statement of the problem, the goals for EFL in the 21st century might be only possible to achieve within an intercultural citizenship stance and if borders between subjects are overcome.

In order to address appropriate educational perspectives to promote intercultural and democratic competence, this research work will explore the pillars of Democratic Citizenship Education (DCE), Intercultural Citizenship Education (ICE), the pedagogy of FLT, CLIL and documents issued by the CoE, such as the *CEFR*, the *Companion Volume* and the *Reference Framework* of *Competences for Democratic Culture*.

This study will try to contribute to the Portuguese education system (context), foreign language education (theory) and FL teachers (practitioners) by construing the benefits of developing intercultural democratic competence within an interdisciplinary approach. The study will explore symbiotic relations between language and citizenship and its potential to enhance intercultural democratic competence.

3. Research paradigm

This research is developed within the context of European cultural perspectives on formal education and therefore conceptualises the ideal of "living together as equals in culturally diverse democratic societies"[4] (Council of Europe, "White Paper on Intercultural Dialogue 'Living Together As Equals in Dignity'" 10), based on the principles of democracy, human rights and the rule of the law to be developed through education.

The research paradigm of this study assumes that ontologically, what we know, and epistemologically how we know it are strongly based on a set of values (axiology). These philosophical assumptions entail rhetoric, how we write about knowledge, and the methodology, the processes one uses for studying it (Creswell 6). With these cornerstones in mind, the researcher of this study intervenes in the status quo with a view on "what ought to be" (Byram, "Researching the Didactics of Intercultural Competence" 2). The ontological stance of the researcher is that of an idealist because "no external reality exists independent of our beliefs and understanding; reality is only knowable through the human mind and socially constructed meanings" (Ritchie and Lewis 16). Not only is this stance embedded in subjectivism, but the epistemological stance of the researcher is also supported by interpretivism. Throughout this process of interpretation of the social phenomena, the researcher and the social world interfere with each other, and the researcher's values may interfere with the interpretation of the data.

To conduct an objective study and to efficiently address the nature of the research questions, the researcher intends to follow a pragmatic paradigm "in which researchers choose a methodology based on the nature of the questions they ask rather than asking questions bound to a single paradigm" (Kornuta and Germaine 48). Early pragmatists, such as John Dewey, refuse "the scientific notion that social inquiry was able to access the "truth" about the real world solely by virtue of a single scientific method" (Mertens 85). Therefore, this empirical study resorts to the format of a case study, a feasible research design to examine and describe the phenomena in-depth, which encompasses a multimethod approach, quantitative and qualitative and diversified data collection tools. The diverse data collection instruments should allow triangulation of data besides contributing to reduce subjectivity and bias (Ritchie and Lewis 17).

[4] Henceforth this expression is shortened as "living together as equals".

4. Organization of the thesis

This thesis' aims are twofold: it intends to discuss the meaning, foundations and purpose of democracy and intercultural education in FLT in a culturally diverse world and how this view may be developed in formal education. It attempts to fulfil these aims through three steps: first, by examining and discussing the foundations of democratic education; second, by exploring this aim at developing a culture of democracy in supranational documents and in academia research regarding foreign language education; and, finally, by implementing creative educational approaches and analysing the results of a teaching intervention by assessing two groups of learners' intercultural democratic awareness and competence at a public school in Portugal.

This thesis is divided into eight parts: the first is dedicated to the introduction of the study, which explains its research problem, objectives and sets its research paradigm. The second part discusses the contrast between past approaches and state-of-the-art theories in education. The third part is concerned with pedagogy in relation to Intercultural Citizenship Education (ICE). The fourth part introduces Content and Language Integrated Learning (CLIL) theory, which provides suitable pedagogical principles to develop intercultural democratic competence. There is a section dedicated to the Portuguese educational context in the second, third and fourth parts. The fifth part introduces the design and methodology followed to answer two research questions, using the theoretical framework of the case study format to develop the empirical study presented in the sixth part. Parts seven and eight refer to the findings, discussion and conclusion of this thesis.

Part II – Towards educating for a culture of democracy

1. Introduction

This part of the thesis intends to examine how the concepts of 'democracy' and 'education' have (or have not) been linked and how school may have become the stage for social and political change. This section also aims to investigate how the 'intercultural' concept has

been part of this equation. Finally, this section will focus on democracy education, its various versions and critique.

History and anthropology have shown how that some primitive human societies might have organised themselves in an egalitarian way. For example, the need to share water, in ancient communities, demanded "settlers of any kind to take responsibility for their own actions and collaborate with their neighbours to direct the flow of water and distribute it to canals" (Kaplan 5). The distribution of water appears for the first time between 1792 and 1750 BC, in a code of law written for King Hammurabi of Babylonia. Hammurabi's code of law proclaimed a "certain level of cooperation for which people were responsible" (Kaplan 6). However, the stone tablets are a demonstration of force and of cruel sentences, which "were imposed without any popular participation in decision-making" *(*ibid.).

In Ancient Greece (and without glamourising Athenian democracy), the idea that members of a community could govern themselves was a very startling Greek interpretation of political life within a given community (Robinson 2). Even though *demokratia*, 'demos' and 'kratia,' means people power (Hoad 102-118), the autonomous 'poleis' or city-states were 'democratic' in a very strict sense. Being surrounded by the sea, the islands and coasts of the Aegean were difficult for agriculture due to the scarcity of water. Athens, in particular ,"piped water into its towns and fields to supplement water" (Kaplan 8). This democratic distribution of water for the people's survival might have been one of several factors that developed a sense of community. Despite being concerned about water provision, the growing wealth of Ancient Greece increased and with it a vast military union with neighbouring allies, "ultimately transformed into an empire" (Robinson 2), in which *demokratia* became common ground. So, Cleisthenes, an Athenian lawmaker around 508 BC, designed a complex method of participatory governance "centred on the notion of the polis incorporating the city and its citizens" (Isakhan and Stockwell 5). Only some wealthy, Greek, free, adult male citizens had a voice in the meetings of the assembly of the citizen body, leaving the vast majority of their inhabitants as a muted mass. Participation, the basic tenet of the *demokratia,* is similar to what it represents nowadays, but it was certainly not "egalitarian, inclusive or democratic" (Isakhan and Stockwell 5) as contemporary diverse societies construct the democratic ideal as "living together as equals."

These historical developments have affected the social and political conceptualisations of the role to be played by education. Although education was regarded as "an integral and vital part of the well-being of human society" (Nettleship 1) according to Plato, it was primarily for males and non-slaves. Again, only a small part of society was meant to be educated because the task of education for Plato was to select the future leaders and train them for leadership (Popper 132). Plato's philosophical concept of education had a political perspective, aiming at marking rulers and establishing "a barrier between the rulers and the ruled" (Popper 152).

Educational researchers advocate a place to political education as well, albeit differently. For example, Byram postulates a combination of language education and political education as a response to internationalisation (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 157) so that all citizens, in a culturally pluralistic world, irrespective of whether they wish to become future leaders or not, may have a voice. Moreover, threats to democracy are a reality of current times. Nowadays, citizens may have personal freedoms and rights to actively participate compromised because of authoritarianism and nationalist forces that have been coercing demagogic speech into power stands and social media as we observe happening in several parts of the globe, including in Europe.

This reality requires serious social reflection and debate about how best to face challenges that society faces in the 21st century. The following sections are about the concept of 'democracy' and how educational systems responded to constant challenges posed to democratic societies; and how educational policymakers and academia should bring forward proposals for the improvement of "living together as equals" through education in democratic societies.

1.1. Democracy

Democracy, as a core concept within democratic education, goes back to Classical Athens, even though there are no "surviving texts written with the explicit intention of explaining the principles on which Athenian democracy was predicated" (Isakhan and Stockwell 19). Plato, Aristotle and Xenophon, among others, viewed democracy as a bad example of government. Therefore, their writings show Athenian democracy "as being far from reflecting

a political ideal, as they constantly sought to move beyond it to discussions of their utopian models" (Isakhan and Stockwell 20). Despite this criticism, Thucydides, a fifth century historian, in a funeral speech, claims that the Greeks invented this form of government, stating that "our system of government [democracy] does not copy the institutions of our neighbours. It is more the case of our being a model to others, than of our imitating anyone else" (ibid.). This uniqueness achieves a scholarly consensus, despite evidence of similar assemblies to debate issues of concern to the community in the Ancient Middle East (Isakhan and Stockwell 23).

Greek democracy was formulated as a political system to forestall the centralisation of power by Cleisthenes, around 508 B.C. This model comprised the Athenian assembly, an outdoor meeting to discuss "war and peace, treaties, finance, legislation, public works, in short, on the whole gamut of governmental activity" (Isakhan and Stockwell 22). A vast majority of adult male citizens was required to listen and to vote speeches or motions by the elite, wealthy and well-educated few. The assembly also functioned as a court to ensure equality and justice till 362 BC, when a court of law started running separately, which ensured another core element of Athenian democracy that was "the notion of justice and equality before the law" (Isakhan and Stockwell 25). Another cornerstone of Athenian democracy was the "personal freedom and unquestioned equality of all its citizens" (Isakhan and Stockwell 28), which assured their right to freedom of speech, i.e., *isegoria*. Even though Aristotle despised equality, he declared that it was crucial for a democracy to flourish and to accomplish the principles of justice and of the rule of the law.

From today's Western perspective, it is clear that this model of democracy presents contradictions or as Saramago calls it "a bad taste irony" (Saramago, *Folhas Políticas* 193): Freedom of speech was restricted. Socrates is an example of someone who was found guilty of atheism and of corrupting the minds of the young and sentenced to death by the Athenian assembly; and most of the people were excluded from the democratic process. Citizenship was awarded according to age, gender, ancestry, military service, wealth and birth criteria. These excluded all citizens who were not born free Athenian male adults with complete military training (Isakhan and Stockwell 30). Among these, power was also a distinctive force of exclusion in assemblies because only the wealthy and well-educated elite could present motions

or make a speech. These exclusions in the fifth and fourth centuries B.C. "produced powerful and potentially destructive social tensions" (Robinson 224).

Despite these contradictions, not only is democracy still viewed in western countries as associated to the Greek term, meaning power of the people (Hoad 102-118), but also, historically speaking, both modern democracy and Classic Athenian democracy emerged in combination with revolution.[5] Revolutions in Ancient Greece and in the Western world inspired "the creation of democratic ideas and radically enlarged the circle of political participants to include the active involvement of social classes hitherto excluded or marginal" (Wolin 37). In the late eighteenth century, during the revolutionary era in many countries, Radical Enlightenment[6] was a current of thought that "played the primary role in grounding the egalitarian and democratic core values and ideals of the modern world" (Israel vii).

One of the aspects which distinguishes the modern systems of democracy from the ancient model is the fact that people select representatives by vote to govern on their behalf. During the nineteenth century "a system of representative government in which the representatives are chosen by free competitive elections and most male citizens are entitled to vote" (Birch 72) came into use. On the other hand, one similarity is that only male citizens were entitled to vote in this system of representative democracy till the women's suffrage movement. Even though the universality of suffrage was a subsequent conquest, it does not mean that modern systems of democracy were 'democratic' in the inherent sense of the term by the Second World War. Birch explains that the popular term 'people's democracies,' among the allies, was a misleading one because "their systems were undemocratic" (Birch 72), such as in China and the Soviet Union.

In fact, during the twentieth century, moments of tension, resulting in revolutions and ultimately wars, generated a dynamic graphic of progress and regression in attempts to deploy

[5] Revolution, in a Freirean sense," transforms a concrete situation of oppression by establishing the process of liberation" (Freire 46).

[6] It is worth mentioning that among important Portuguese pedagogues who criticised pre educational system of their time, Luís Verney, influenced by the Enlightenment, manifested himself against the scholastic method postulated by the Jesuits, writing the *True Method of Studying* that was prohibited by the Inquisition (Granda Paz 1235). The *True Method of Studying* postulated a critical method and promoted foreign languages education so that new generations could substantiate their arguments to defend "more satisfactorily dogmatic theology and the tradition of the Catholic Church within the heterodox thought of the century" (Ferreira 232).

liberal democracies. Habermas conceptualised liberal democracy as a democratic process that accomplishes the programming of the government in the interest of society; the government is represented as an apparatus of public administration; and society is "a market-structured network of interactions among private persons" (Habermas 22). On the other hand, Mouffe argues that modern liberal democracy, in its various forms, "constitutional democracy, representative democracy, parliamentary democracy" (Mouffe 126), is a political system of human coexistence that results from the articulation between political liberalism and the democratic tradition of popular sovereignty, that encapsulates pluralism, which is "constitutive of modern liberal democracy" (Mouffe 127). Nevertheless, it did not have practical applications in some nation-states in the West. According to Birch,

> [t]he term "people's democracies" is an essentially misleading one that was coined because, in the aftermath of the Second World War, the idea of democracy was so universally popular among victorious allies that none of them wanted to admit that their systems were undemocratic. (Birch 72)

In a post-1945 world, democracy became a political system that did not function properly and the people "would have to undergo an apprenticeship in democratic procedures before they could be authorised to operate it" (Kurunmäki et al. 235). Germany was divided and controlled by the victorious allies for a long time. Until the Berlin wall came down in 1989, the Nazis "had been replaced by the communist militants of the present" (Kurunmäki et al. 235). Nevertheless, liberalism and liberal democracy have achieved an impressive predominance in the post-communist world, in the late twentieth century and may present themselves as the legitimate bases for equality, justice, or democracy (Phillips 73).

Although this study tries to chronologically convey the essence of the concept of democracy, it has proved to be a contested notion because "the very definition carries a different social, moral, or political agenda" (Crick 1). Byram states that 'democracy' is understood dissimilarly in different societies, which means that one should avoid "the assumption that everyone understands democracy in the same way" (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 165).

In fact, Benhabib states that history has shown how "the universalization of Western liberal democracy as the final form of human government" (Benhabib 3) is far from reality and exemplifies with civil wars, ethnic genocides, neofascist movements that indicate that the supposed universalization is far from being achieved. Benhabib believes that "[t]he global trend toward democratization is real, but so also are the oppositions and antagonisms asserting themselves against this trend in the name of various forms of "difference" (ibid.).

In the second half of the twentieth century, political issues that characterised bourgeois and working-class politics "were replaced by struggles over abortion and gay rights, over ecology and the consequences of new medical technologies and the political of racial, linguistic and ethnic pride" (Benhabib 4). These issues have been represented by movement politics instead of political parties. Western liberal democracies are being challenged by movements "who insist upon their unassimilable difference and who want to use their experience of alterity to demystify the rationalist and identitary illusions of these liberal democracies" (Benhabib 5). For example, the 1960s movements' critique of established democratic institutions "was accompanied by a widening of the definition of democracy" (Kurunmäki et al. 257). The student New Left ignited the 68-movements so as to go against a restricted notion of democracy, which was confined only to a form of state and government and regular elections. The 68-movements demanded a democracy that called for participation in all social areas: "The concept of democracy was broadened: now democracy also included a distinctive form of society" (Kurunmäki et al. 258). Therefore, "participatory democracy" or "social democracy" demanded a transformation of the institutions because the New Left believed that "changes in the cultural sphere must precede social and political transformation", i.e.,

> [n]ew lifestyles and modes of communication had to be anticipated and developed on an experimental basis by creating new cultural ideals, applying them in subcultures and testing them as alternatives within existing institutions. (Kurunmäki et al. 264)

Indeed, new spaces of communication were created at universities through go-ins, sit-ins and the disruption of lectures. The slogan of the 68-movements, "Democracy is discussion," met Arendt's concept of politics. According to her standpoint, "the political was linked with deliberation in public space, which necessitates freedom and plurality" (qtd. in Kurunmäki et al. 265). The concept of "participatory democracy" of the 68-movement has influenced very recent

alter-globalization movements such as the Occupy Movement and the Climate Justice Movement. These were created in the twenty-first century: the former, as a reaction to social and economic inequality caused by the global financial system; the latter, as a response to global warming and climate change (Kurunmäki et al. 272), creating "platforms of criticism of today's society, the enabling of alternative ways of thinking and behaviour and structures of relationships and communication" (Kurunmäki et al. 279) apart from the institualised representative democracy mechanisms.

In addition to this horizontal form of democracy, one should not forget that in modern Europe, the creation of the European Union (EU) is one of the most important contributions to development in the history of democracy in the last half of the 20th century (Kurunmäki et al. 281). The European Union, as a democracy, has become "the most significant example in the world of an attempt at creating a political democracy beyond or above the nation state" (Kurunmäki et al. 282).

In the Draft Declaration in July 1944, the European Resistance Movement asserted that "Federal Union alone can ensure the principles of liberty and democracy in the continent in Europe" (Chryssochoou et al. 12). This attracted a continent that was shocked with the pernicious effects of nationalism. Therefore, the European Union became a compound polity as Chryssochoou et al. explain:

> a multilevel political arrangement is based on a constitutional system of delegated, reserved and/or shared powers between relatively autonomous, yet interrelated, structures of government whose multiple interactions aim to serve the sovereign will of the federal demos. (Chryssochoou et al. 12)

The federalists argued that past events demonstrated that

> the inability of states to provide new means of popular participation and that an unprecedented legitimacy crisis had shaken their once powerful structures: a deep -rooted structural crisis which prompted them to look above the nation-state itself as a means of resolving its acute legitimation problems. (Chryssochoou et al. 13)

And to convince the European peoples of the advantages of a compound unity, "as a means of safeguarding their cultural and political traditions," federalists stressed the representative

character and the mutual support of the central institutions, founded on the principles of democracy (Chryssochoou et al. 44). This compound project has been expanded through time, integrating twenty-seven countries. During the enlargement process, the European Commission (EC) has been supporting countries in implementing the related economic and democratic reforms (European Commission 29). However, contestation within its borders has become a reality, the United Kingdom being the first country to leave, "constituting the first time an EU member state activated Article 50 of the Treaty on European Union," based on a referendum outcome in June 2016 (Lynch et al. 1). Brexit was the result of Euroscepticism and anti-European populism in the context of two main crises: the Eurozone sovereign debt critical situation and the Syrian refugee catastrophe. Definitely, one of the conflicting arguments arising from its members is the fact that national governments are less influential, in many ways, than the World Bank and the European Union. This perspective may raise "fundamental questions about the nature of democracy in contemporary society since major corporations with their unelected directors and transnational organisations with interests far removed from the level of daily and private life exercise" more power than do the elected governments (Jarvis 24). Habermas corroborates this perspective, stating that "the European Union lacks the competences to bring about the necessary harmonization of the national economies whose levels of competitiveness are drifting drastically apart" (3). Habermas considers that "[t]here always remains a tension between capitalism and democracy because the market and politics rest on conflicting principles" (110). However, Habermas situates the European Union "in the long-term context of a democratic legal domestication and civilization of state power" and also in a context of "pacification of belligerent nations" as was the foundational goal of the United Nations after the Second World War. These goals realized "a more far-reaching goal, namely, the construction of political decision-making capabilities beyond the nation states" (Habermas x).

Despite a great deal of criticism, the European Union members have been enjoying a democratic momentum for almost 75 years, due to the European effort of working on principles "that inspired its own creation and development, which seeks to promote in the wider world, including peace, democracy, the rule of law, human rights and fundamental freedoms" (European Commission 28). However, there is no alliviation in this process of maintaining

democracy alive. According to Wolin, democracy is "a mode of being that is conditioned by bitter experience, doomed to succeed only temporarily, but is a recurrent possibility as long as the memory of the political survives" (43). Democracy has therfore been evolving as a living organism and if people are not engaged, democracy is doomed.

Democracy is dependent on people's engagement and participation as citizens and on their openness to different opinions (Dewey 91, 104). Dewey's standpoint on democracy remains valid and pertinent in the twenty-first century. More optimistically, he points out that democracy is a way of life that enables active participation in society, which envisions a continuous democratic flow in everyday activities. In the same line of thought and in a different hemisphere, Freire considers that people[7] can *exercise* democracy by "*experiencing* that responsibility, through intervention in the destiny of their children's schools, in the destinies of their trade unions and places of employment through associations, clubs and councils and in the life of their neighborhoods (…)" (Freire, *Education for Critical Consciousness* 32).

Moreover, Dewey conceives that democracy should be the pursuit of living together "breaking down these barriers of class, race and national territory which kept men from perceiving the full import of their activity"[8] (93). Much later, this ideal materialised in Europe. European citizenship was established by the Maastricht Treaty in 1992 so as to "strengthen the protection of the rights and interests of the nationals of its Member States through the introduction of a citizenship of the Union" (Commission of the European Communities 8) and to "bring Europe closer to its citizens and to enable them to participate fully in the construction of an even closer Union" (European Union 115/3). Indeed, this concept of citizenship envisages

[7] Freire is referring to the Brazilian people, who, in his opinion, lacked experience in self-government due to the conditions of Brazilian colonization and settlement, not only because the Brazilian social structure was based upon a base of slavery, but also because it created in Brazilians "an extremely individualistic outlook" and "a consciousness which 'housed' oppression" (Freire, *Education for Critical Consciousness* 19-22).

[8] Likewise, Freire also states that in a true democracy people ought to have the right to be different and this difference ought to be respected and its education should overcome race, class and sex prejudice (Freire, *Education for Critical Consciousness* 48).

"a certain sort of membership in a political community" (Ross 172), which implies civil, political and social rights and obligations (ibid.).

According to Dewey, democracy "is not a theory about power, but a vital practice, a style of doing" (qtd. in Ryder and Wegmarsnaus 15) and only through education can European citizens improve their own democracies. Education holds an important role to educate citizens about the various forms of difference. Dewey argues that "European Renaissance and Enlightenment movements had provided the basis for the development of a consciousness of the interconnectedness of humanity" (qtd. in Osler and Starkey 19), in opposition to the ideologies of nationalism, "perhaps inspired by the German nationalism" that had developed during Dewey's lifetime. The education controlled by the nation-state made it compulsory and teachers "became agents of a national state," promoting patriotism (Osler and Starkey 19).

To prevent this situation again in Europe and in the world, it is essential that democratic societies guarantee "new perspectives, experiences and opportunities to develop and practise skills of intercultural evaluation" (Osler and Starkey 140). Consequently, democratic education "implies opportunities to receive and to take from others and a large variety of shared undertakings and experiences" (Osler and Starkey 41).

1.2. Education

It is worth examining the concept of education, focusing mainly on Dewey's and Freire's contributions, as a starting point to the everlasting debate on education and democracy, before endeavouring in various perspectives concerning democratic education.

Dewey and Freire are two major theorists in the contemporary history of education. The former is North American and one of the prominent figures of progressivism[9] in the early twentieth century. The latter is Brazilian and was the key figure of critical pedagogy[10]

[9] Progressivism is "a cluster of doctrines" related to pedagogy, aims, and the curriculum. The key figures in progressive thinking are Rousseau, Dewey, Pestalozzi, Froebel and Montessori. Although Dewey appears to have been influenced by Rousseau, and his followers have been influential in Europe, particularly in the UK, Dewey remains "the dominant progressive thinker in the United States" (Winch and Gingell 164).

[10] Critical Pedagogy is also made of several theories. Critical Pedagogy is grounded on Critical Theory, Postmodernism, the New Sociology of Education and it is "also inspired by Dewey's progressivism, the reconstructionists' theoretical insights into citizenship education and most particularly Freire's theory" (Guilherme 22).

(Guilherme 14-31) in the mid-twentieth century. Even though Dewey and Freire are from different social and political hemispheres, they represent a strong reaction to established powers, manifesting against the traditional school, considered to be an "authoritative, essentially anti-democratic mode of education" (Christopher 4). They also influenced several educational trends that defend 'education *for* democracy' and 'education *through* democracy,' which will be discussed further on.

Through times, education has been a means for the socialisation of members in a social group. Enculturation, the process of cultural transmission (Britannica) has been part of the everyday life of human beings since pre-history. The purpose of enculturation was essentially the initiation to the experience of living in a tribe and it included every member. Dewey uses the expression 'experience' (6), a kind of preparation or training for the tribe life. Dewey states that education, "in its broadest sense, is the means of this social continuity of life" (ibid.). In his opinion, every element of a social group, in a tribe or a modern city, is born plain of language, beliefs or social standards. Each element carries the 'life-experience' of the group that dies with him or her. Nonetheless, the life of the group keeps on. The necessity of experiencing communication or 'education' is determined by "the primary ineluctable facts of the birth and death of each one of the constituent members in a social group" (ibid.). Social life would not survive without education, which "consists primarily in transmission through communication. Communication is a process of sharing experience till it becomes a common possession" (Dewey, *Democracy and Education* 14). Dewey viewed knowledge development as a social process,[11] in which both society and the individual were interlinked in a symbiotic communicative association to create knowledge, as long as there is a "joint interest, a common interest, so that one is eager to give and the other to take" (*Democracy and Education* 225).

Moreover, Dewey declares that education is thus a "fostering, a nurturing, a cultivating process" (14), using words that link education to activities similar to "feed," "promote the growth," carried out by tribal people, i.e., "who acts as father/mother to another's child" (Hoad

[11] Sérgio Niza, a Portuguese pedagogue who founded the Modern School Movement in 1966 (Niza 139), believed that the learning process was better stimulated by working in group, rather than listening to the teacher or working individually (Folque 6). Niza was influenced by Célestine Freinet, but also by Dewey, among others (Niza, *Formação Cooperada: Ensaio de Auto-Avaliação Dos Efeitos Da Formação No Projeto Amadora* 23).

180). An etymological analysis of the concept, shows that the word education derives from "educare", which means "to train" or "to nourish" (Winch and Gingell 63).

On the other hand, Dewey assumes that as civilization moves forward, a gap increases between the capabilities of the youth and the concerns of adults. Education by direct transmission becomes increasingly difficult (12) because "as societies become more complex the need increases for formal or intentional teaching and learning in educational institutions" (Mohan 45). For this reason, Dewey states that schools are an important system of transmission of the things men have in common in order to form a community: aims, beliefs, aspirations, knowledge, a common understanding and like-mindedness (9), i.e., a common culture. Therefore, the task of teaching is "delegated to a special group of persons" (Dewey 12), a professional group, the teachers.

At this stage education obtains a formal status: a special group in society becomes responsible for the transmission of culture. However, society gradually attaches more importance to education, especially to formal education, resorting to "artificial drills and recitations of formal schooling" (Peters 71). Dewey contrasted formal education with a natural way of learning "in which there was no separation between learning and life" (ibid.). Dewey developed his educational idea, moving away from the formal education of artificiality. If education is a social process, school is "simply that form of community life" therefore "a process of living and not a preparation for future living" (Dewey, "My Pedagogic Creed" 1-2). He also objected against the dichotomy between vocational and liberal education, not only because this distinction could mean an unacceptable type of class ranking, but also because education should not be made submissive to the demands of industrialists. Dewey postulated that everybody's education is "training through occupations" (Dewey, *Democracy and Education* 319) and not for occupations, implicating science and more in touch with real life (Peters 71).

Therefore, the aims of education should not be externally imposed, but follow the needs of the child. Education should have in mind a child centred approach. Teachers should create an educational environment, in which the educational experiences are proposed, through problem-solving methods. The learning experience should derive from the needs of the pupil, involving "impulses of investigation and experimentation, constructiveness, expressiveness and the social impulse" (Peters 68-69). Dewey pointed out that the active nature of inquiry of the learner

should be activated, by "physically interacting with the objects he investigates and not just a contemplating mind" because "the confirmation of our beliefs involves bodily manipulation of their objects" (Quinton 9). For Dewey, problem-solving in learning is not just finding and solving problems. It is rather the reflective process of inquiry of the productive and educative aspect of this process of learning. This process enables learners to "change old habits, discover new ways of treating people, find different ideas and ways of thinking about the world that were previously beyond one's grasp" (English 84). There is "intellectual and moral growth" in this process (Dewey, *Democracy and Education* 319). Individual and group growth is dependent "upon participation in conjoint activities having a common purpose (Dewey 332).

Dewey contrasts this view of learning with rote-learning, which are "practices of the past – as is exemplified at present in education in the attempt to revive the principles of ancient Greece and of the middle ages" ("Experience & Education" 6). This view of learning was common at schools during his lifetime in the late nineteenth century and the first half of the twentieth century. Dewey recommends a curriculum that is based on connecting multiple subjects, an interdisciplinary curriculum so that learners follow their own interests. An interdisciplinary curriculum "acknowledges the social responsibilities of education […] where problems are relevant to the problems of living together" (200). Therefore, teachers should consider learners' interests and develop a method, in which "[e]very activity, however, specific, is, of course, general in its ramified connections, for it leads out indefinitely into other things" (Dewey, *Democracy and Education* 114). Teachers should choose "a genuine problem" as a "stimulus to thought" so that learners can exercise thinking skills (Dewey 170) in a shared activity, in which "the teacher is a learner and the learner is, without knowing it, a teacher" (Dewey 137). Therefore, in a democratic sense, teachers exercise power as "the representative and agent of the interests of the group as a whole" (Peters 69), contrary to the traditional role of teacher, which is similar to a dictator, characteristic of the traditional school.

Dewey also rejected behaviourism, for example, for describing learning processes in a simplified way and considering children as passive recipients of knowledge. The modern age is "a revolt against this point of view, with an appeal to experience" (Dewey 284). Although Dewey declares that traditional methods separate reason from activity, unfortunately it led to "considering experience as pure cognition, leaving out of account its intrinsic active and

emotional phases and to identifying it with a passive reception" (ibid.). John Dewey emphasises that the idea of learning by doing is the essence of progressive education.

Contrary to a society that preserves the established customs, as a tribe, for example, a progressive society views individual contribution as means for its own growth. Such societies are found to be democratic because of the greater freedom allowed to the constituent members, "instead of trusting mainly to the force of customs operating under the control of a superior class" (Dewey 330). Schools take "part in correcting unfair privilege and unfair deprivation, not to perpetuate them" (Dewey 125). Education is transformation and it is dissent with directing and disciplining practices that "offer too little scope for the development of personal initiative, open-mindedness, critical thinking and creativity" (van der Ploeg 3). Thereby, Dewey considered that school should function as a miniature democracy (Peters, "John Dewey's Philosophy of Education" 71) because education for democracy "requires democracy in education" (Olssen et al. 275).

Like Dewey, Paulo Freire also critiqued the authoritative and "dominant banking model of education" (Macedo 12). Both postulated alternative ways of living democracy at school through experimental pedagogy[12] even though they experienced and lived in different contexts (Guilherme, "Intercultural Dialogue between Freire and Dewey: The South and the North in the (Post) Colonial Matrices of the Americas" 90). Freire's major works stem from "the Brazilian history of exploitation and extermination, hunger and malnutrition and, of course, the people's desire for democracy, human rights and peace" (Bhattacharya 173). In the 60s, a phenomenon of individual transformation and revolution contaminated Latin America and educationalists like Freire developed different theoretical perspectives "into a single purpose of radical social transformation" (Torres 4). Freire was one of the precursors of the philosophy of liberation, "forged by Christian personalism, existentialism and phenomenology but incorporated a Marxist perspective as well" (Torres 5).

Freire's concept of education can be found entirely developed in his major work *Pedagogy of the Oppressed,* "where his main concern was to separate his liberatory pedagogy

[12] Experimental pedagogy, learning by doing, was a new approach opposed to traditional education which was based on preparation for the university. Experiential pedagogy can be traced in work by "John Dewey, Jean Piaget, Carl Rogers, Ivan Illich, Paulo Freire and others" (Zajda 8).

from older, more traditional kinds of instruction" (Beckett 50). Freire used the metaphors 'banking education' or 'narrative education' to describe an educational system that mirrors an "oppressive society as a whole" (Freire 73). To fulfil his/her mission of 'depositor' of oppression, the teacher is seen as a 'bank-clerk' or a 'narrator' who deposits content of his/her 'narration' in learners. Learners as 'containers' are filled with 'narrated content.' Within this system, the "action allowed to the students extends only as far as receiving, filling and storing the deposits" (Freire 72). Freire argues that the 'banking concept of education' must be replaced because it dehumanizes people and violates their rights. According to Freire, 'dehumanization,' which is "a distortion of the vocation of becoming more fully human" (44), is a real alternative to humanization, which "is constantly negated" (43) "by injustice, exploitation, oppression and the violence of the oppressors" (44). The struggle for humanization, overcoming alienation is through "a pedagogy which must be forged *with*, not *for*, the oppressed" (Freire 48). It is viewed as "an instrument for their critical discovery that both they and their oppressors are manifestations of dehumanization" (ibid.) Therefore, oppressors cannot be educators of humanization because "only through comradeship with the oppressed can the converts understand their characteristic ways of living and behaving" (Freire 61). Therefore, Freire postulates that both teachers and learners are subjects,[13] not objects, of a task of unveiling reality "and thereby coming to know it critically (…) in the task of re-creating that knowledge" (69).

The 'banking method of domination' must be abandoned to be replaced by 'authentic liberation – the process of humanization' (Freire 80), which may be found in problem-posing education. For Freire, posing the problems of human beings through communication in which "[p]eople teach each other, mediated by the world, by the cognizable objects" (Freire 80), people become conscious beings. Teachers and learners become jointly responsible and grow together by "the emergence of consciousness and critical intervention in reality" (Freire 81). As problem-posing education is based on creativity, reflection, dialogue and action, it "affirms men and women as beings in the process of becoming - as unfinished, uncompleted beings in and with a likewise unfinished reality" (Freire 84).

[13] A person as *Subject* is an integrated person because "[i]ntegration results from the capacity to adapt oneself to reality plus the critical capacity to make choices and to transform that reality" (Freire, *Education for Critical Consciousness* 4) in contrast with a person as *object* who "loses his ability to make choices and is subjected to the choices of others" (ibid.), thereby enduring *adaptation*.

For Freire, dialogue implies critical thinking and action, without which it becomes an alienating verbalism or activism (87). Dialogue in search for truth can derive in action in the world and for the world. Like Dewey, Freire also considers that without communication there is no education (93) because people "cannot be truly human apart from communication, for they are essentially communicative creatures. To impede communication is to reduce men to the status of 'things'- and this is a job for oppressors, not for revolutionaries" (Freire 128).

Freire criticises the 'good man' model because it does not respect our full humanity (93). This approach views people as objects because the 'good man' only corresponds to an one-sided view of the world which precludes views of the people (Freire 94). Thus, planning an educational programme cannot be done from the top down; reality must be transformed by learners in a collaborative manner (ibid.). Freire explains that teachers and learners should approach knowledge through dialogue. Learners should examine and reflect on the various levels of perception of themselves and the objective reality around them (Freire 95). Teachers should not impose programmes, which are far from learners' hopes and needs. Instead teachers should provide methods to find the 'generative themes,' which lead to a 'practice of freedom' (Freire 96).

Finding 'generative themes' implies that people share their thinking about reality, acting as co—investigators with their classmates. (Freire 106). 'Problem posing' is the dialogical method to find generative themes. It becomes a process of awareness of reality and towards self-awareness (Freire 108). Freire explains that human beings in this permanent dialogue and intervention with reality, create "history and become historical-social beings" (Freire 101).

Dewey, on the other hand, considers 'problem-solving' as the method that generates reflection, critical thinking, in order to get a solution to the problem. The questioning is interrupted when it meets the solution (Guilherme, "Intercultural Dialogue between Freire and Dewey: The South and the North in the (Post) Colonial Matrices of the Americas" 95).

Although the political education that Freire postulates in his work was influenced by Dewey's view on democracy (Guilherme, "Freire's Philosophical Contribution for a Theory of Intercultural Ethics: A Deductive Analysis of His Work" 429), the differences between them are clear. For Dewey, the purpose of education is to renovate society, whereas Freire believes that education is the means to free learners from oppression. For Dewey, learners and teachers

together "reimagine and recreate community life," (Beckett, "John Dewey's Conception of Education: Finding Common Ground with R. S. Peters and Paulo Freire" 385), while Freire postulates that teachers and learners must interact in "an active, *dialogical*, critical and criticism-stimulating *method"* (*Education for Critical Consciousness* 40).

Nonetheless, they share common concerns such as: the importance of schools in the development of a culture of democracy, the relevance of praxis and action in democracy education and the centred role of the learners in learning. (Guilherme, "Intercultural Dialogue between Freire and Dewey: The South and the North in the (Post) Colonial Matrices of the Americas" 96). Despite these differences and similarities, these authors left unparalleled thought-provoking work for current and forthcoming generations of educators, researchers, philosophers and politicians.

Dewey's theory has been very influential in educational and social reform due to his broad conception of democracy, but also due to the highly participative and interactive nature of his views on both citizenship and learning and his emphasis on critical inquiry and thinking (van der Ploeg 2).

On the other hand, Freire has been influential "not just in critical pedagogy and adult education but in most areas and at all levels of education" (Beckett, "Paulo Freire and the Concept of Education" 49). Countries where education is controlled by conservative ideologies, imprisoned by accountability measures, "and run by administrators who lack either a broader vision or critical understanding of education as a force for strengthening the imagination and expanding democratic public life," (Giroux 715), intellectuals and teachers view his work as an inspiration "for his theoretical rigor or his moral courage" (ibid.). Unfortunately critical pedagogy is still understood as "dangerous to ideological fundamentalists, the ruling elites, religious extremists and right-wing nationalists all over the world" (Giroux 717) because

> [c]ritical pedagogy opens up a space where students should be able to come to terms with their own power as critically engaged citizens; it provides a sphere where the unconditional freedom to question and assert is central to the purpose of public schooling ad higher education, if not democracy itself. (ibid.)

However, Freire's legacy remains alive and several events have been dedicated to his work such as the three-day congress that took place in 2018 co-organized by the UNESCO and the University of Hamburg and the workshop, on 26th January 2021, organised by the International council for Adult Education to celebrate Freire's 100's birthday or the International Paulo Freire Forum Meeting since 1998.

1.3. Intercultural

The previous sections have sustained the importance of a notion of democracy as a way of life that enables active participation in society and clarified how education contributes to the democratization of society and justice. European societies have been adapting and reformulating their democracies, advocating a new form of citizenship based on intercultural dialogue for social inclusion and participation to revitalise the public sphere (Bekemans et al 14). Therefore, after examining and reflecting on the concepts 'democracy' and 'education' that are the backbone of this research, one may understand that 'intercultural dialogue' is essential when conceptualising democracy and education (Council of Europe, "White Paper on Intercultural Dialogue 'Living Together As Equals in Dignity'" 14).

The concept 'intercultural' has gained relevance in the late twentieth century and the twenty-first century. This section focuses on this concept and how it has been formulated in academia and in supranational documents in contrast to other concepts like 'multicultural' and 'transcultural' that are commonly used in the academy and in official documents related to education.

These terms are formed of prefixes attached to the term 'culture,' which is a famously difficult word to define. Morin considers that "culture is made of the totality of knowledge, skills, rules and myths passed from generation to generation and reproduced in each individual" (26). Culture can also be defined as "membership in a discourse community that shares a common social space and history and common imaginings" (Kramsch 10). Therefore, culture influences all aspects of human life (Hall 16). Nonetheless, a different notion of culture understands it as a rigid reality made of unique and untouched characteristics. Holliday states that the idea of cultures as national structures is a Western construct forged in the academy and

society (44). Although in popular discourse, culture may seem to hold an idea of uniformity, it is conversely a dynamic process relying on personal choice (Byram, "Multicultural Societies, Pluricultural People and the Project of Intercultural Education" 5) because not only does man belong "to and move through a complex multiplicity of cultures both within and across societies" (Holliday et al. 4), but also every human being carries a myriad of identities (Morin 26).

Thus, the terms multicultural, intercultural and transcultural attempt to overcome essentialist views of culture. Even though all terms are expressions "against universalizing cultural assumptions," Guilherme and Dietz argue that each one is a signifier of 'difference' on their own, with positive or negative acceptations, depending on "academic traditions and the historical developments of each one in each context" (5).

In Guilherme and Dietz's study on the conceptual complexities of these terms, multiculturalism emerges as the most controversial one because as a ´vague notion' is difficult to define and to identify its elements (11). As a political concept, multiculturalism may refer to immigrant communities or native communities that survived "the homogenising process in the construction of nationality as an imagined community" (Guilherme and Dietz 12). Multiculturalism as discourse may be understood as a plurality of cultures within the nation. Although it implies that these cultural groups gain "equitable social and political recognition" (Guilherme and Dietz 13), this does not mean that the societal context is intercultural. This term is more often used in the Anglo-Saxon world (the USA and the UK) and in Latin America (Guilherme and Dietz 6).

The term 'interculturalism' or 'interculturality' is more common in Continental Europe and integrates the discourse on the inability of the European societies of tackling the challenges created by "the growing complexity of majority-minority relations" (Guilherme and Dietz 5). Guilherme and Dietz declare that "interculturalism" highlights the individual, thus focusing on relationships between individuals to enable pluricultural societies. Therefore, it goes beyond "simply recognition, tolerance, or integration of cultural diversity" (Guilherme and Dietz 7) implied in the term "multiculturalism."

On the other hand, 'the transcultural' mobilises a different prefix, avoiding the background implied in 'the multicultural' and 'the intercultural.' Guilherme and Dietz explain

that “this is where the interaction between different cultures can transcend not only their borders but also their interstices, a ‘third space’ according to Bhabba” (Guilherme and Dietz 8). Therefore, transcultural understanding “is the ability to comprehend and analyse the cultural narratives that appear in every kind of expressive form” (Guilherme and Dietz 9).

Albeit these distinctions among ‘multiculturalism,’ ‘interculturalism,’ and ‘the transcultural,’ the three terms are ideologically loaded. Moreover, as Guilherme and Dietz confirm, they are “unavoidable concepts in contemporary social and cultural studies” (11). Guilherme and Dietz advise prudence with all terms and the respective suffixes, prefixes and articles. The terms are complex not only due to “their historical, academic and cultural intricacies” (Guilherme and Dietz 15) but also because they are loaded with different layers of connotations.

Henceforth, this section focuses on the concept ‘intercultural’ ‘interculturality’ and ‘interculturalism’ as employed in academia and supranational documents that concern education.

Guilherme and Dietz explain that the term ‘intercultural’ has become more familiar due to its increased use in official documents by UNESCO, the CoE and the EC. However, its meaning is not consensual. In Spain the term ‘interculturality’ is used to refer to national diversity, whereas in Portugal it hints at some ‘cosmopolitan flavour’ (Guilherme and Dietz 6).

Byram clarifies that “interculturalism is an ideology or belief system” (“Conceptualizing Intercultural (Communicative) Competence and Intercultural Citizenship” 86). He states that, in the European context, ‘interculturalism’ has been contrasted with ‘multiculturalism,’ being the former a positive ideology and the latter a negative one. Whereas ‘multiculturalism’ encourages the possibility of different cultural groups living side by side, maintaining their mono-ethnical culture and language “in a spirit of mutual acceptance,” ‘interculturalism’ promotes what the prefix ‘inter’ means: “between, among” cultures, creating a space of interaction, understanding and dialogue.

In applied linguistics, the term ‘intercultural communication’ was traditionally conceived as “cross-cultural encounters between individuals who have been socialised in one culture and who come into contact with individuals from another culture” (Kramsch and Uryu 211). However, global cosmopolitan societies are experiencing contact with other people from

other cultures face-to-face or online on a daily basis. As Kramsch and Uryu explain, “national, popular and professional cultures have become deterritorialised, denationalised and commodified for marketing purposes (…) and representations of other cultures on the internet have made the foreign both more familiar and more stereotypical” (Kramsch and Uryu 213). Therefore, cultures are ‘hybrid’ because “the meaning constructed by speaking subjects and given to events is a site of social and political difference and contestation in the margins of power structures” (ibid.). Kramsch and Uryu postulate that hybrid culture is made of difference and contestation creating the possibility of reshuffling the meanings of a culture, which Bhabha views as “the third space of enunciations” (ibid.). In Bhabba’s view, the ‘third space’ opens the way to culture’s hybridity. Translations and negotiation of meaning makes the ‘in-between space’ that challenges culture as “homogenizing, unifying force, authenticated by the originary Past, kept alive in the national tradition of the People” (Bhabha 37). Bhabha postulates that “the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, rehistoricized and read anew” (ibid.).

The idea that indigenous cultures are not fixed, instead hybridize with multicultural contact and are permeable to external influences is at the core of the interculturality paradigm (Deardorff 258). In fact, this perspective on culture fluidity and ambivalent discourse spaces in post-colonial studies is important to conceptualise the fluidity of culture and intercultural communication among people in a globalised world, where people constantly engage in interactions with others who are culturally different.

Intercultural communication implies the development of intercultural competence. Intercultural competence as a concept has changed over the twentieth century. In the fifties, it was the object of study of anthropology, sociology, social psychology and communication to improve the adaptation of foreign service officers and other U.S. citizens who were planning to work abroad. Fisher, a sociologist and anthropologist, in a pamphlet published by the U.S. State Department in 1955, viewed intercultural competence “as a largely cognitive phenomenon” (Berg and Paige 420-421). He perceived ethnocentrism as a natural evaluation of belonging to a state-nation; Therefore, general cultural knowledge was fundamental to tackle cultural differences in human interaction. Hall, in the same year, provided a more complete theoretical understanding of the ways “culture is socially constructed” (Berg and Paige 420-421) because

in his view, "[culture) is the link between human beings and the means they have of interacting with others" (Hall 214). Learning about culture implied the opposite of culture reification in a few generalised characteristics due to its complexity; Culture, in his assertion, is the result "of the millions of possible combinations involved in a complex culture" (ibid.).

In the seventies, Bennett and Bennett put forth that individuals need education and training to "transcend ethnocentrism and to explore the relationships across cultural boundaries (Berg and Paige 423) when conceiving preparatory programmes for academic short-term study programmes. Later, Bennett and Bennet define intercultural competence as "the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts" (149). In radical constructivist terms, the intercultural competence is acquired through experience, a "successive construing and reconstruing of what happens" (Berg and Paige 424).

In 2009, Spietzberg and Changnon published a synoptic review of intercultural competence theories and models, stating that scholarly activity, over five decades, has been dedicated to conceptualizations of intercultural competence. Spietzberg and Changnon realise that 300-plus terms and concepts related to interpersonal and intercultural competence add complexity to social processes and systems that are already complex (45). This proliferation of models testifies to the importance of intercultural competence. To be an interculturally competent communicator is now considered as essential to travel and to be competitive in a globalised society (Spitzberg and Changnon 5). The majority of intercultural communication studies discard essentialism and appreciate cultural diversity. Nonetheless essentialist elements still remain, influenced by the culture categories carried out by influential authors such as Hofstede (Holliday, *Intercultural Communication and Ideology 7*). Holliday describes this perspective as a 'liberal-essentialist duality.' On the one hand, the liberal side represents the Western desire to refute national and cultural essentialism but on the other hand "the essentialist side represents its inability to recognise this cultural chauvinism within its own structure due to an inherent lack of criticality" (ibid.).

To address the global challenges that we face nowadays, researchers have been researching frameworks that go beyond this paradigm. Deardorff examined frameworks that develop an intercultural competence allowing human beings to get along, "to transcend

boundaries, to bridge and transform our differences, to be in relationship with one another, to join in oneness of our humanity while accepting our differences" (269). Deardorff argues that intercultural competence goes beyond the ability to endure a few successful episodic moments of intercultural communication, implying bridging cultural differences through dialogue in a long-lasting relationship with others. In this sense, the intercultural communicative competence model by Byram may be considered a fundamental response to globalisation and internationalisation. Foreign language teaching in formal education can become a major contribution to the development of intercultural communication if it takes learners beyond a focus on a functional concept of language towards the experience of otherness, other cultural beliefs, values and behaviours, developing "the ability to establish a community of meanings across cultural boundaries" (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 29).

This perspective has been advocated as a means to manage Europe's increasing cultural diversity. Byram explains that the ideology of 'interculturalism' was the "basis for the promotion from 2008, in the European Year of Intercultural Dialogue, of an interpretation of interculturality that specifically builds on dialogue" ("Conceptualizing Intercultural (Communicative) Competence and Intercultural Citizenship" 86). The Council of Europe states that Europe's common future "depends on our ability to safeguard and develop human rights, as enshrined in the European Convention on Human Rights, democracy and the rule of law and to promote mutual understanding" ("White Paper on Intercultural Dialogue 'Living Together As Equals in Dignity" 4). In the name of the governments of the 47 members, the CoE argues that the intercultural approach provides "a forward-looking model for managing cultural diversity" (ibid.) to sustain a common future in the European democratic societies.

The Council of Europe stated that governments, non-governmental organisations and migrant associations stressed the importance of addressing the challenge of living together in a diverse society so as to be able to live together as equals in dignity ("White Paper on Intercultural Dialogue 'Living Together As Equals in Dignity" 10). Democracy depends on "the active involvement of the individual in public affairs" (41) and to accomplish this, public authorities and social forces must develop educational initiatives that involve majorities and minorities through dialogue. Therefore, education for intercultural citizenship is essential to

mutual understanding. The CoE encourages approaches that combine the development of knowledge, skills and attitudes, especially the necessary competences for life in multicultural societies such as reflection and self-critical disposition (29).

Europe as a transnational space can generate cosmopolitan educational programmes based on Dewey's theory because learners from diverse origins, "including those most disadvantaged and excluded, at all educational levels, can intermingle in common physical or virtual spaces, at least periodically, for problem-based learning and ameliorative efforts to address significant common problems" (Oliverio et al. 12).

2. Democracy and education

This section intends to examine the contested meanings of democracy education and how it changes as a reaction to threats to democracy.

Starkey states that democracy is now a universal concept because 2000 representatives of 98% of the world's population not only agreed with the universality of human rights but also because the right to a democratic government is enshrined in the Universal Declaration of Human Rights (4). In addition, the Universal Declaration of Human Rights (UDHR) also enshrines education as everyone's right. Education is understood as a means " to the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms" in article 25 (United Nations, *United Nations Human Rights Declaration*). UDHR also proclaims that education should warrant the development of intercultural understanding to maintain peace: "It shall promote understanding, tolerance and friendship among all nations, racial or religious groups and shall further the activities of the United Nations for the maintenance of peace" (ibid.).

Even though talking about democracy nowadays is frequently equated with education (Simpson and Dervin 1), there is evidence that some aspects of democracy and education must be critically reviewed. Low voter attendance and increasing anti-social behaviour in some Western countries show that there seems to be a declining interest in democracy.

Biesta states that it is crucial to rethink democratic life "as a responsibility of society as a whole" and reflect on "the democratic quality of the processes and practices that make up

everyday lives of children, young people and adults for their ongoing formation as democratic citizens" (1). For example, the Networking European Citizenship Education[14] Declaration, in 2020 declared that Covid-19 pandemic was a turning point for citizenship education in Europe because it has worsened inequalities and injustices and highlighted the vulnerabilities of life everywhere, which reminds us of "the importance of mutual care and solidarity, between individuals, between countries and between continents and of transnational thinking and action" (2). Therefore, one of the NECE's key recommendations is the need "for a new prioritisation of high-quality citizenship education for all in Europe, with local, national and transnational dimensions" (ibid.) so as to strengthen democracy.

NECE's declaration highlights the relationship between democracy and education. Education is here understood as a means to improve democracy, i.e., education for democracy. Usually this call to improve education happens when there is evidence of societal malfunction or because society's moral compass is not working. Nevertheless, this could only work if education for democracy is education through democracy as Dewey proposed one century ago because "education and democracy are organically connected: Democracy is a condition for education and education is a condition for democracy" (van der Ploeg 2). There is no doubt education should be democratic, but it depends on the ideological stances of governments and policy makers.

2.1. Democracy education as a reaction

Dewey criticises the educational theories of the 19th century and educational reflection in general because the philosophical prevailing perspectives "misunderstood the object or subject of education" (Oelkers 7). These theories viewed education "as being organic (as in Froebel), mechanic (as in Pestalozzi), or formative (as in the followers of Herbart)" (Oelkers 8). Nationalisation and the appropriate philosophy in the 19th century regarded education as inbound, removing "the state from control by its citizens" (Oelkers 4). For example, Fichte supported authoritarian state education, developing a national humanism (Oelkers 3). As a

[14] NECE- Networking European Citizenship Education is an initiative supported and coordinated by European citizenship education organisations. For more information, see the link: < https://www.nece.eu/>

reaction, Dewey argued that these theories must be contradicted because they lacked the political dimension of education. Against that perspective, Dewey states that through experiential and participative democratic activities learners can understand their participation and how it impacts the world they live in (Collins et al. 3).

Like Dewey, several educators and researchers have committed to putting forth democracy education frameworks as a reaction to serious drawbacks that could jeopardise democracy. This section will provide an overview of democracy education theory and how academia and educational policies have been influenced by Dewey's theory.

A theoretical review of three hundred and seventy-seven articles published between 2006 and 2017 examined how democracy education has been conceptualized. Sant declares that "[m]uch has been written about democratic education in education scholarship and theory" (655) since 1916 when Dewey wrote *Democracy and Education,* which "embodies an endeavour to detect and state the ideas implied in a democratic society and to apply these ideas to the problems of the enterprise of education" (Dewey iii).

In hindsight, Sant explains that liberal democracy has been a universal goal in the 20th century, but unfortunately with several downfalls due to wars, financial crisis, ideological rivalries between capitalism and communism, authoritarian governments affecting societies globally. As a response to these threats, several supranational organizations have been created to promote and defend democratic ethics and practices, such as the United Nations and the European Union. Moreover, scholars have been investigating countermeasures to the liberal democracy crises proposing possible ways to address threats to democracy and contribute to the democratization of processes (Sant 657).

Democracy education has undergone several reformulations. Educators and academia have been proposing reformulations to education as a reaction to liberal democratic education status quo (Sant 665) in two quite different directions: new democracies view democracy education as the means to achieve liberal democracy, whereas consolidated democracies deem liberal democracy education as inappropriate to respond to society's challenges.

Eight versions of democracy education arise from Sant's theoretical review: elitist, liberal, neoliberal, deliberative, multiculturalist, participatory, critic and agonistic, which were analysed according to the following topics: key principles, educational implications and debates

and critiques. Starting with an overview of the key principles, these versions of democracy education ontologically can be combined within a spectrum of dualities: particularism versus universalism and individualism versus communitarianism (table 1 and table 2). The ontological spectrums use the concepts individualism and particularism in opposition to communitarianism and universalism.

Individualism can be roughly configured as follows: a social and political theory that is committed to an individualist ideal: "the value and security of the individual, the primary importance of individual interests, freedoms and individuals rights (…)" (Bird 6). This ideology lost ground in the later 19th and early 20th century with the emergence of communism and fascism but remerged in the latter half of the 20th century with the spread of representative democracy. Biesta explains that an individualistic view of democracy is one that "depends on the knowledge, skills and dispositions of individuals to act democratically" (Biesta 2). Individualism is "the ideological counterpoise" to collectivism, a term "essentially taking the whole society, rather than the individual as the ethical starting point" (Bird 14). Sant uses 'communitarism,' which may mean that individual choices are "rooted in the attitudes and practices" of the communities (Winch and Gingell 33).

Table 1 - Ontological spectrum – 1

Ontology spectrum - 1	
Individualism	Communitarianism
Liberal Neoliberal	Multiculturalist Deliberative Agonistic

Source: researcher's analysis

Liberal and neoliberal perspectives stand on the individualism category of the spectrum, as neoliberals defend the "the universal principles of competition and individualism" (Sant 681). Multiculturalist, deliberative and agonistic stand on the communitarianism category (table 1), according to our own reading of Sant's work.

The second ontological spectrum (table 2) views particularism as the opposite of universalism. It challenges the universality of any moral and cultural framework because

"parents must be free to raise their children within their own way" (Sant 672). Agonistic and multicultural perspectives lie on the particularism side, whereas liberal, elitist and critical lay on the opposite end. The latter argues that there is a universal structure to organize the social sphere (Sant 680). Deliberative, neoliberal and participatory perspectives hold a nuanced stance. For example, deliberative democratic educators defend that "deliberative communication itself can provide a universal procedure to decide the particular ways in which societies may be organized" (Sant 682).

Table 2 - Ontological spectrum – 2

Ontological spectrum - 2		
Particularism		Universalism
Multicultural Agonistic	Deliberative Neoliberals Participatory	Liberal Elitist Critical

Source: researcher's analysis

Taking in consideration table 3, one may observe the different epistemological clusters of perspectives organised around four categories: individual rationality, intersubjectivity, experiential and plurality.

Agonistic and multiculturalist educators appeal, on the one hand, to a plurality of epistemologies. On the other hand, they believe that knowledge and access to knowledge are particular (Sant 681). While agonistic and multiculturalist share the way epistemology is construed, critical democratic educators committed to individual rationality, diverge from the liberals, neoliberals and elitists' individual standpoints, considering that intersubjective dialogue is a way of accessing and modifying reality. This stance is supported by the deliberative democratic educators. Critical democratic educators also corroborate participatory educators' view that knowledge should be experiential.

Table 3 - Epistemology spectrum

Epistemology spectrum			
Individual rationality	Intersubjectivity	Experiential	Plurality

Elitist Liberal Neoliberal Critical	Deliberative Critical	Participatory Critical	Agonistic Multiculturalist

Source: researcher's analysis

After having scrutinised the epistemological and ontological stances of the eight versions of democratic education, it is clear that the different versions of democracy education present overlapping aspects, which may suggest shared points of contact in the educational proposals. Each educational proposal will be analysed, using the epistemological spectrum as an organizational rationale (table 3).

The critical democratic approach focuses on the individual rational autonomy to access and construe knowledge (Sant 681). Critical proponents defend that intersubjective dialogue and experiential practice are crucial to access and modify reality. Critical democratic proponents, such as Carr (119) and Darder (47) argue for a humanising education so that self-empowerment and social transformation can bring about emancipation from hegemonic ideologies, which is possible at schools if teachers and learners develop constant dialogue over several issues. Through an intersubjective dialogue, teachers as "bridge builders" guide learners in building understanding of cultural inequalities and how to overcome them, becoming activists for the common good. This critical stance was mainly influenced by Gramsci, Freire, Dewey and Marx.

The elitist stance purports two different forms of democracy education, implying a societal hierarchy: the elites and the masses. The elites should learn cosmopolitan forms of knowledge and learn about other languages and cultures, whereas the masses should acquire knowledge on formal political structures. Therefore, participation is reduced to the act of voting. For some reason, elitist education is viewed as potentially undemocratic because it represents exactly what democracy education envisions to overcome (Sant 633). This trend was influenced by Plato, Schumpeter and Lippmann.

The liberal democracy educators, such as Duarte (472), Sanli and Altun (6), believe that education is essential for three main orders of reasons: political, epistemological and moral. Learners should acquire knowledge about: local and national politics; democratic values;

individuals' rights and duties and critical thinking abilities across all curricular areas. There are influenced by authors such as Berlin, Hobbes and Kant.

From the neoliberal perspective, educational policies are dependent on moral and economic logic. People should have individual liberty to choose their education, which implies opting for privately run schools. Private schools offer preparation programmes for the global employment market. For this reason, common accountability standards are essential to guarantee quality education. Hayek and Mill are the leading influencers of this trend.

The deliberative perspective assumes that deliberation is the pillar of education. All children have the right to a plurality of educational options and can only be exempt from school curricula by general deliberation. Teachers and learners should endeavour in inquiry and problem-solving activities to examine real-life problems. This stance is mainly influenced by Dewey, Rawls, Habermas, Benhabib, Gutmann and Thompson.

The participatory democratic stance that envisions open class and ethos pedagogies was influenced by Stuart Mill, Hill Green, Rousseau, Barber, Hannah Arendt and Dewey. It is not only crucial to develop action-centred pedagogies in the classroom, but also to encourage learners to engage in activities such as service learning, community learning and media production.

At the end of the spectrum, proponents of multiculturalist perspectives, such as Cooks (306) and Osler and Starkey (19) sustain that education fluctuates between the universalist and particularist standpoints. Although all learners should attend all classes, parents and learners can choose to educate their children according to their own values. Therefore, cultures should be made visible and normalised and the curriculum should include opportunities to engage with different cultures, their traditions and experiences.

Likewise, the agonistic democratic education proponents defend both pluralist and particularist perspectives. Even though they argue for a pluralist standpoint, they defend singularization, i.e., learners should search for their own singular and unique response in the educational spaces, where democracy is being constructed and reconstructed. In contrast to the deliberative perspective, they propose debate spaces to dissent from others because disruption can be useful for learning and reflection. Learners are supposed to learn that others may be political adversaries. This stance also views emotions as a vital aspect to bring about to support

a particular view on a debate. The agonistic democratic education has been influenced by Derrida, Dewey, Rancière and Mouffe.

Hence, due to the overlapping aspects of these educational proposals, Sant considers that the eight different versions of democratic education may be organised into three distinctive approaches to democracy educational policy and practice (Sant 685): education *for* democracy, education *through* democracy and education *within* democracy (see table 4).

Table 4 - Three distinctive approaches to democratic educational policy

Education *for* democracy	Education *through* democracy	Education *within* democracy
Liberal Deliberative Some participatory, multiculturalist and critical educators	Agonistic Certain proponents of critical, multicultural and participatory stances	Neoliberal stances

Source: researcher's analysis

In the first place, education *for* democracy comprehends liberal, deliberative and some participatory, multiculturalist and critical authors who postulate that policy and research should contribute for democracy. In Sant's opinion, deliberative and participatory perspectives on democracy education may replace liberal democracy education as new dominant model of democracy education. Secondly, education through democracy includes antagonistic and critical, multicultural and participatory elements. Democracy education is the appropriate means to foster social reconstruction because educational spaces are open to new meanings. Finally, education within democracy comprises neoliberal policies, which devise "democracy and education as tools within the market society" (Sant 685) due to competition principles.

Sant's tripartite categorization of democracy education is not new. Ekholm, in 2004, also uses this strategy to clarify the nature of extensive work on this field. In a simplified way, Starkey explains Ekholm's tripartide democracy education using the expressions: education *for* democracy, education *in* democracy and education *through* democracy (9). Education *for* democracy, which Sant considers as social reproduction, in Ekholm's opinion is "the preparation for life in future situations […] requiring a particular form of knowledge […] chosen

by decision makers […] assumed that they will be well equipped to participate in the future democracy" (95). Liberal, deliberative and some participatory, multiculturalist and critical educators support Sant's categorization.

In what concerns education *within* democracy, Sant uses this expression with the intention of expressing the idea that education is enclosed by the market society with a functional purpose, working as a tool of capitalism. Neoliberal perspectives endorse this approach. This standpoint is different from Ekholm's. Education *in* democracy means that schools are based on democratic principles, as Ekholm explains: "learning to be democratic means that there is an equal distribution of important subgroups in a school population" (ibid.).

Education *through* democracy to Ekholm means that education for democratic citizenship is only possible through educational policies, ethos and structures, "[t]he views that children and young people hold need to be accorded respect by staff and learning seen as something that students own" (ibid.). This conception of democratic education is mainly influenced by Dewey's theory. Ekholm mentions that in Sweden schools started to follow Dewey's ideas "from the 1920s onwards as a basic pedagogical ideal that fitted well with contemporary thinking about how students could be given more respect in schools" (97). Sant corroborates this view, saying that democracy education involves democratic educational spaces to promote debates which construct democracy. According to Sant, this concept of democracy education is postulated by agonistic and some critical, multicultural and participatory perspectives.

Biesta, on the other hand, supports a twofold definition of democratic education: education *for* democracy and education *through* democracy. Biesta corroborates Ekholm's and Sant's concept of education *for* democracy. The relationship between democracy and education "is seen as that of preparing children (…) for their future participation in democratic life" (Biesta 4). Schools should ensure that learners are equipped with the knowledge, values and skills to collectively shape their society. On the other hand, schools may teach exemplary democracy and citizenship, yet if schools' ethos is undemocratic, Biesta assures that it will harm students' attitudes and commitment towards democracy. Biesta clarifies that several educators argue that the "best way to educate for democracy is *through* democracy" (Biesta 5). Biesta puts forward two main reasons that support Dewey's theory. First, Dewey holds that democracy is a form of

social interaction, which sustains the full development of human capacities. Second, a democratic person is someone "with social intelligence, through our participation in democratic life" (Starkey 8). Preparing children for democracy should be done through participation in a democratic environment: a curriculum that provides democratic experience opportunities and democratic structures and ethos. In addition, Biesta postulates that the external life of school, including the internet cyber space is also important to develop a democratic citizen.

The analysis of the democratic education interpretation and implementation proposals have substantiated its complex and subjective character, which justifies the everlasting debate on democratic education in diverse fields of knowledge. In the next section, there will be an overview on how the youngest standpoint – agonistic -views all the other perspectives.

2.2. Democracy education: an everlasting debate and critique

In consolidated democracies, liberal education is criticised because of a Kantian individualism that "undermines the potential role that communication and the public sphere can play in democratic education" (Sant 665) and also because there is a lack of actual participation and involvement with recent issues in educational programmes. Besides, neoliberalism, as a dominant discourse in current educational policy has been subject to criticism mainly because of accountability issues and the concomitant promotion of competition among learners. Standards and assessment procedures, which sort learners into groups and contribute to inequality (Sant 667), are rather questionable as democratic and actually antagonistic to democratic education. Deliberative democratic education has been significantly endorsed in journals on educational philosophy and pedagogy. However, critics consider that deliberation is repressive because "it values consensus over conflict and plurality" (Sant 670) and favours "the particular over the universal" (Sant 672). As a matter of fact, multiculturalist democratic education differs significantly from the intercultural perspective, despite sharing demands on equality based on universal principles. Intercultural education aims at promoting opportunities to interact with the Other in multicultural educational spaces, whereas multicultural education promotes particularist educational policies that foster the isolated status quo of communities. Participatory education has also been subject to criticism. Authors who favour Dewey's

pragmatism argue that education should be through democracy and not for democracy because "through social action, both education and politics are conceived as a continuous reconstruction of experiences and subjectivities" (Sant 674). Critical democracy education has been criticised because this perspective may put forth a predetermined truth that may be imposed on others, closing in the possibility of generating the learners' independent thoughts (Sant 677).

Biesta reviewed Kant's individualistic conception of democratic subjectivity, mostly represented in education *for* democracy trends and Dewey's social conception of the democratic subject (2), mostly represented in trends within education *through* education and concludes that both trends are instrumentalist and individualistic. Education *for* democracy and education *through* democracy "both focus on how best to prepare children and young people for their future participation in democracy" (Biesta 5). Biesta presents an approach in which the responsibility of democratic education is put back to society in general. It is society's responsibility. Within Biesta's standpoint, schools alone cannot produce democratic citizens, if "[a] society in which individuals are not able or not allowed to act, cannot expect from its schools to produce its democratic citizens for it" (16). Therefore, schools can only support societies, if "action and subjectivity are possible" within and outside of school's boundaries (Biesta 15). Biesta attempts a definition of "subjectivity," within the German educational tradition, as referring "to the individual as a person who is able to act, who is in control of his / her own life and who is able to take responsibility for his or her own deeds and actions" (16). In contrast, Pennington, for example, is against all stances of democracy education and argues that the state should not hold any role in the education of its citizens. From his standpoint, private educational markets should replace state schools because citizens can collectively shape democracy through a process of public reasoning (Pennington 1).

In other respects, Mouffe, who has been influencing the agonistic stance, reviews the concept of deliberative democracy as a new paradigm of liberal democracy, stating that the discourse from inviduals situated at the far right has been gaining force in western societies because of a growing discontentment with democratic institutions, which may cause grievous consequences for the future of democracy (745). Mouffe, like Biesta, also believes that democracy education exceeds the scope of schooling:"[t]he creation and maintenance of political channels for the expression of agonistic conflict, for instance, fall largely outside the

purview of education" (Ruitenberg 5). However, in Ruitenberg's opinion, education does hold an essential role to play in the preparation of citizens in three areas: Firstly, to foster the education of emotions; secondly, to develop opportunities to understand the distinction between moral and political conflict; thirdly, to develop awareness of the contrasting political projects from the left and the right political spectrum. Ruitenberg highlights "how political emotions and political disputes can be seen as central for a vibrant democratic citizenship education" (Tryggvason 252).

Dewey may have started the debate on education and democracy and the relation between both one century ago, yet the debate continues. Educational authors postulate that education may be *for*, *through*, or *within* democracy and the ongoing critique from all perspectives has maintained a fruitful debate on the best approach to educate democratic citizens. The aforementioned educational frameworks have interested the educational policies in democratic states depending on the corresponding notion of democracy.

3. Citizenship Education

In previous sections, democracy education was reviewed as a crucial area for educational policies, organizational structures, curricula and instructional practices. Democracy education frequently becomes synonymous with citizenship education. However, history shows that the notion of citizenship education has sometimes failed to be democratic. Therefore, in this section it is essential to discuss the concept of citizenship education and, concomitantly, to examine the complexity and fluidity (Keating 43) of the term 'citizenship' over time.

The concept of 'citizenship,' which appeared in Ancient Greece, was also used in the Roman Empire, associated with the notion of "*civis*" (citizen), deriving from the Latin word *civitãs* (Ayto 111), a notion of citizenship that was extended to the tribes of free men in Italy. Then, surprisingly it became universal in the early third century (Maier 82). Rome viewed "itself as the heir to ancient Greece and could boast about the rights of citizens to vote in elections, deliberate in noncapital court cases and initiate new laws" (Kaplan 11). Greek and Roman citizenship education "had a civil as well as a military purpose" (Heater 3), which was organised by the state. However, the sense of citizenship was lost due to "radical and fundamental changes

in social, cultural and political structures ushered in by disintegration of the Roman empire in the West from the late fifth onwards" (Rose 2). In the Middle Ages, people were seen as 'subjects' who were subordinated to religious and secular lords (Rose 3). Only in the Renaissance, did citizenship regain importance, for example in city-states such as Florence where a form of citizenship became highly developed. Education intended "to cultivate an expectation of citizenly virtue and patriotism" (Heater 24), much influenced by the classical style of citizenship.

In effect, classical education influenced the notion of citizenship for several centuries, mainly through the study of Greek and Latin literature and history, the ancient virtue of civic consciousness through the art of rhetoric and the traditions of republicanism and citizenship. These were essential to question the absolutist monarchy regime leading to the French Revolution. This was essentially a "revolutionary movement which had democratic objectives and which stretched geographically from central Europe to the Americas" (Heater 25). In several countries in Europe and the USA, education was considered essential "for the development of the status and the sense of commitment" that citizenship entails (Heater 47). The work by Resewitz influenced education reformation throughout Germany and the "implication is that citizenship should be taught as a direct subject, whereas others favoured the indirect approach through geography, history and law" (Heater 48). This reform was meant to ensure state patriotism and later on German nationalism as a reaction to Napoleon's hegemonic control of central Europe.

Citizenship in Ancient Greece and the Roman Empire included virtuous elites in small numbers, whereas the new citizenship concept was based upon "the assumption of the masses endowed with democratic rights and owing loyalty to the nation-state" (Heater 65).

For Dewey, at the beginning of the twentieth century, instead of exclusion and paternalism, all citizens should be involved in democratic life, by "learning and practicing democratic citizenship through gaining knowledge, investigation, critical thinking and judgment, regarding social questions and affairs" (van der Ploeg 10) in a truly democratic sense. From his early work, in which he postulated 'occupations' "as a didactical key to democratic citizenship education," Dewey moves to "critical thinking, investigation and intelligent understanding"(van der Ploeg 9) in his late writings. Dewey also argued that "citizenship

education cannot be isolated as a separate subject or domain: "All education contributes to democratic citizenship, provided it is inclusive and equally accessible to everyone" (van der Ploeg 1).

Nowadays, the term citizenship education has commonly been used together with 'democratic' to refer to knowledge, skills and values related to political education, taught either within a specific subject or across the schooling curricula. However, citizenship is still linked to a traditional view of the relationship between identity and the state, a political conception that in general terms may imply "the meanings, rights and obligations of membership in publics, as well as the forms of agency and modalities of participation implicated by such membership" (Levinson 11). In fact, Keating argues that there are "different ways in which citizenship is produced, practiced and experienced in different arenas" (43) and as a concept it has varied over time, depending on the countries and their respective different systems of government.

Similarly to Sant, Osler and Starkey present three major traditions or stands of citizenship to sustain their defence of cosmopolitan citizenship education (Osler and Starkey, *Changing Citizenship. Democracy and Inclusion in Education 17*).

Liberal citizenship emphasizes the importance of rights and freedoms, based on the universal rights enshrined in the Universal Declaration of Human Rights, to develop individual fulfilment, which may lead to a cutaway from family or cultural pressures. It may also suggest that society "is merely a collection of individuals" (Osler and Starkey, *Changing Citizenship. Democracy and Inclusion in Education* 18). Conversely, away from individualism, communitarian citizenship underlines solidarity within the group, which may restrict individuals' freedom to deviate from ethnic or cultural identities, denying them the freedom to develop multiple identities and loyalties. Thirdly, civic republican citizenship emphasises the building of a 'political community,' which controls the citizens' responsibilities in the public sphere. However, it does not restrict freedoms in the private sphere (ibid.).

Therefore, these different notions of citizenship may point to education as a way of preparing young people for their roles as citizens. In the case of the liberal model, "education for active citizenship is focused on creating autonomous citizens who can act towards supporting their own self-interest and on enhancing individuals' basic level of political knowledge and skills to be able to achieve this end" (Hoskins 26). Hoskins explains that within the liberal

model, there is a new stance that views that citizens should participate in communities, "building a sense of emotional attachment or belonging to a group" (ibid.). Therefore, citizenship education in this sense highlights engagement, on doing activities to help others. On the other hand, the civic republican citizenship education focuses on values, such as "public spiritedness, solidarity and the responsibility to act for the common good and a belief in the importance of political engagement" (Hoskins 29).

Despite these differences among these models, issues may arise if citizenship education encourages uncritical nationalism. For example, the civics subject, in some cases, has been emphasising "responsibilities and respect for those in power and was designed to encourage a sense of uncritical patriotism" (Osler and Starkey 1), whereas the elites, within the neoliberal stances, are educated to take up the roles of future leaders.

On the other hand, Biesta adds that the debate on citizenship and citizenship education within the nation state is natural because the state's constitution guarantees citizens' rights such as nationality and participation in democratic processes. However, Biseth argues that if citizens conform with the notion of democracy as consensus, rather than plurality and disagreement, citizenship education contributes to society's reproduction (Biseth 114). Biesta postulates that this illustrates an understanding of a socialisation concept. The aims of civic learning or citizenship education are "first and foremost in terms of the reproduction of an existing socio-political order and thus of the adaptation of individuals to this order" (Biesta, *Learning Democracy in School and Society: Education, Lifelong Learning and the Politics of Citizenship* 86). Biesta contrasts this concept of socialisation with the subjectification conception. For Biesta, the latter would focus "on the emergence of political agency and, thus, sees the aims of civic learning and foremost in terms of the promotion of political subjectivity and agency" (87).

Biesta defends a concept of citizenship education that goes beyond the formal concept of democracy, towards a process of 'political subjectivity.' It is "a process through which new ways of doing and being come into existence" (95), based on Rancière's definition of subjectification.[15] Biesta explains that traditional education moves from manufacture of "political subjectivities" to an education that views democratic citizenship as "an ongoing

[15] Subjectification is the process of becoming a collective subject (Biesta, *Learning Democracy in School and Society: Education, Lifelong Learning, and the Politics of Citizenship 95*).

process that is fundamentally open towards the future," and supports and promotes political agency (2). It moves beyond the reproduction of the existing democratic order and understands democracy as an ongoing process, of unity in a context of conflict and diversity (Biseth 115).

The critical model of citizenship education may be considered within this line of thought. Hoskins explains that critical citizenship education based on, among others, Paulo Freire's notions of empowerment and social justice (29) intends that individuals are able to see beyond the individual self-interest and reflect on the impact of their decisions on others, outside any geographical boundaries. Therefore, another important aspect of this model is the need to be critical, acknowledging unjust conditions and including "greater representation and engagement of women, lower social classes and minority and immigrant groups, within decision making and representative politics" (Hoskins 30).

Banks and Nguyen argue that "the current leading theories on citizenship in Western nation-states are grounded on the liberal notion of citizenship, which privileges individual rights and identity over group rights" (Banks and Nguyen 143). For example, in the USA, these theories have implied the structural exclusion of minority groups. In fact, Keating considers that both liberal and communitarian citizenship models confer membership of the state or nation and therefore entail mechanisms of inclusion and exclusion (48). Keating argues that "[r]egardless of its limitations, however, liberal nationalism differs notably from illiberal ethnic nationalist regimes, which by contrast, use coercive measures to ensure a common national identity" (46). On the other hand, Banks and Nguyen state that it is important to debate about the complexity and difficulty of the construction of the citizenship process in a multicultural nation-state. Nevertheless it is also vital to recognize that citizenship education needs reformulation due to the increasing diversity within nation-states around the world and the struggles of minorities for cultural recognition and rights (146). This contestation is because citizenship education taught, either as a separate subject or integrated across different subjects in the school curricula, has usually held a national character and tends to display an implicit concern with the reproduction of a homogenous unity. For example, Heater explains that one of key subjects for teaching citizenship in any state was history (Heater 164). Especially when the nation-state is new, there is an explicit intention to forge national loyalty and identity through history and history

textbooks. This mirrors the situation in European states, where the nation-state has historically been created and sustained through formal education (Keating 2).

After two World Wars, European supranational institutions were established to support democracy and political cooperation between states" (Keating 3) and with them was born the European citizenship. The Treaty on European Union in 1992, defines European citizenship as follows:

> move and reside freely anywhere in the EU; vote and stand as a candidate in municipal elections and in elections to the European Parliament in the state where he/she resides; be protected by the diplomatic authorities of any member state when travelling or residing in a non-member country (if the citizen's own member state is not represented); and petition the European Parliament and apply to the Ombudsman. (Keating 3-4)

Therefore, the European Union considers "citizenship as a legal institution" (Breidbach 9). Some view this concept as a "neoliberal precepts of the individualized market citizen," whereas others argue that it is a "post-national or cosmopolitan model of citizenship," (Keating 5), working away from nationality towards a universal sense of identity.

Within an individualistic liberal perspective, the EU and the CoE envision a broader sense of citizenship, yet draw on different concepts. The CoE's concept is broader than the EU's because it regards citizenship as an educational matter. Through education, individuals may develop competences and attitudes to actively participate in democracy. Citizenship is not just a matter of acknowledging rights, it implies an individual lifelong process to develop capacities and attitudes to become actively engaged at several levels, national and supra-national (Breidbach 10). Since 1997, starting with an exploratory project, *Education for Democratic Citizenship*, the CoE has developed work to support democratic citizenship and education for human rights (Keating 13), suggesting a predominantly post-national model of (European) citizenship education to its member states (Keating 15).

Nowadays, in the European Union, even though the perspective of national citizenship tends to be more established than the supranational counterpart, "it has managed to absorb European citizenship, rather than be transformed by it" (Keating 180). The main goal of citizenship education is still education for nation-state citizenship, but a positive impact on

youth attitudes towards European identity has been increasing through educational policies (Keating 182). On the other hand, the migrant and refugee flows, the formation of supranational institutions and human rights have increased recognition of a transnational citizenship (Isin and Turner 4). In documents such as *Competences for Democratic Culture* (2016) and the *Reference Framework of Competences for Democratic Culture* (2018), concerning education for citizenship, the CoE declares that the term 'citizens' means "all individuals who are affected by democratic decision making and who can engage with democratic processes and institutions (rather than to denote only those who hold legal citizenship and the passport of a particular state)" (*Competences for Democratic Culture* 15; Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 1 69). Therefore, it is essential that democratic education helps learners develop "a delicate balance of *cultural, national and global identifications and allegiances*" (Banks and Nguyen 148), based on the assumptions that democracy is an ongoing process and that citizens "need to be critical to find unjust conditions" (Hoskins 30).

3.1. Citizenship education, plurilingualism and interculturality

Through all previous sections, one may understand that it is essential to educate citizens so as to experience the democratic sense of living together as Dewey postulated. Education is fundamental for democracy so that citizens are able to live together in a plural society. Schooling ethos, structure and curricula must be democratic so that learners experience democracy at school. Schooling is not detached from experiencing democracy in society. Living democracy at school is part of a lifelong process of learning democracy in society.

Communication is part of democracy. Citizens express their emotions, opinions and share knowledge through languages. Furthermore, in a "democracy with divergent interests, the ability to negotiate, to influence and a have a voice is dependent on the instrument of language" (Biseth, "Multilingualism and Education for Democracy" 17). Languages are a crucial part of this lifelong process of learning. Nowadays, in a connected world, "[b]eing monolingual restricts the individual to a limited societal context" (ibid.).

Pluralism and diversity have been recognised by the European Court of Human Rights because the "harmonious interaction of persons and groups with varied identities is essential for achieving social cohesion" (Council of Europe, "White Paper on Intercultural Dialogue 'Living Together As Equals in Dignity'" 13). In the context of the EU, 'multilingualism' as a concept is also used in literature that is concerned with minority communities such as immigrants and refugees. However, this is a conceptual difference between 'multilingualism' and 'plurilingualism.' The former refers to the several languages present in a society (Beacco et al. 20), which is more common than monolingual societies that represent a minority (Biseth, "Multilingualism and Education for Democracy" 8). The latter refers to "the ability to use more than one language (…) from the standpoint of speakers and learners" (Beacco et al. 20). Therefore, plurilingualism is one of the pillars of democracy in the European Union. Linguistic seclusions in a linguistic diverse Europe would lead to "isolation in diversity" (Breidbach 7).

Moreover, the CoE language education policy has expanded "from simple promotion of respect towards languages and cultures to the promotion of plurilingualism, linguistic diversity, mutual understanding, democratic citizenship and social cohesion" (Klimczak-Pawlak 10). Breidbach explains that democratic citizenship in the work of the CoE means that citizenship is "based on the principles and values of pluralism, the primacy of the law, respect of human dignity and cultural diversity as enrichment" (Breidbach 11). Languages are very important in this equation because they are crucial for political participation in multilingual environments. From a political point of view, in a multicultural and multilingual Europe, plurilingualism "refers to a capacity to participate (as a citizen) in politically relevant communication" (*ibid.*).

Breidbach clarifies that, within the European policies for integration, plurilingualism has three justifications: first, education policies must recognise peoples' language rights so as to solve social conflicts; second, language education policies must recognise individual's full linguistic repertoire to generate participation in democracy and social inclusion; third, language education policy must respect individual's full linguistic repertorie so as to develop a "sense of belonging to Europe and the acceptance of an European identity" (Breidbach 8).

Within the second justification, Breidbach clarifies that the relevance of the plurilingual competence relevance is twofold: first, it enables participation in democracy in one's own language (s) in one's own country in collaboration with other Europeans in their own languages;

second, it allows an understanding of other citizens' languages and cultures (Breidbach 12). It is in this case that 'interculturality' appears as an essential competence for "living together as equals in culturally diverse democratic societies" (Council of Europe, "White Paper on Intercultural Dialogue 'Living Together As Equals in Dignity'" 10). Byram explains that "plurilingualism is associated with and assumed to create respect for, other 'ways of life' (*From Foreign Language Education to Education for Intercultural Citizenship* 142). Nevertheless, from Byram's standpoint, plurilingualism is not enough to respect otherness (140). Experience of democratic citizenship can take place in several places and citizens may have to be involved in democratic dialogue, which implies "psychological and behavioural change, including change in self-perception and understanding of one's relationships to others in other social groups" (Byram 187).

This emphasis on plurilingualism and intercultural dialogue emerges in the *White Paper on Education and Training* (1995) (European Commission, "Teaching and Learning - Towards the Learning Society" 44) and since then the plurilingual approach to learning has been understood to be incomplete without the intercultural dimension. The former "denotes the ability to participate in different cultures, *inter alia* acquiring several languages;" whereas the latter "denotes the ability to experience otherness and diversity, analyse that experience and derive benefit from it" (Beacco et al. 20). In fact, the CoE states that together with promoting plurilingualism, preparing learners for intercultural dialogue is crucial to practise democratic citizenship effectively (Beacco et al. 57).

3.2. Citizenship education and English as a Foreign Language

Even though the CoE recognises plurilingualism as one of the pillars of democracy in the EU, the CoE admits that English, for many reasons, is "the first foreign language in almost all educational systems and in general international communication, not only in Europe but on a global scale" (Breidbach 18). In a preface of a text commissioned by the Language Policy Division for the *Conference on Language, diversity, citizenship: policies for plurilingualism in Europe*, Beacco and Byram state that within the promotion of plurilingualism, it is essential to discuss the role of English teaching /learning.

To further develop of democratic citizenship and balance the promotion of diversity and a common communicative platform, Breidbach assumes that it is key to endorse European communicative integration, i.e., "a political concept which calls for structuring through language policies" (Breidbach 7), based on the principle that European communication integration is neither linguistic seclusionism, nor linguistic homogenisation. Therefore, democratic citizenship must comprehend "the right to use one's own language and communicative competence of various degrees in other language (s)" because "[n]egotiation of language choice and participation in public discourse on problems relevant to the polity require complex linguistic repertoires which individuals will have to develop and be able to rely on in their communicative practice" (Breidbach 21). Breidbach assumes that education for democratic citizenship and foreign language teaching should be understood as intertwined as a single matter, putting forward that language education's main aims are: first, language learning; second, education for democratic citizenship; and third, "the development of a consciousness for the significance of plurilingualism for participation in democratic and other social processes" (ibid.).

Although the predominance of EFL implies a promotion of linguistic diversity, Breidbach suggests two ways of participation (16-17), in which English may be an important linguistic resource in an interaction between people who would have to rely on translation; and to give speakers of less-used languages a voice within an international context. Breidbach also considers that "[f]rom the point of view of education for citizenship, it would, however, be desirable for individuals to be able to transcend localisms and acknowledge global political, social, or cultural issues in their full dimension" (20), thus a holistic language policy requires the development of linguistic diversity and English as a Foreign Language (22).

Byram considers that English may be less dominant, but politicians, to sustain democracy, follow the "demands and needs of their publics, who seek every opportunity to learn English, to have English introduced to their children at an early age, to use English for work and leisure" (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 26), which demonstrates that English is an "intrinsic part" (Klimczak-Pawlak 16) of the European modern life.

Nonetheless, Klimczak-Pawlak rises an important issue about what kind of English should be taught in Europe. The researcher clarifies that learning EFL is important to take part in politics, but also to be used as a *Lingua Franca*[16] in academia, films, music, the Internet, advertising and press, emerging as a "variety of English used among non-native speakers, with features of its own and without native speakers of English as its owners" (Klimczak-Pawlak 16). Thus, the researcher suggests that it "is possible to talk of Euro-Englishes" (Klimczak-Pawlak 10) and that each member of the EU can create "their own 'variety' of Euro-English, English with specific pragmatic behaviours, as well as lexical and grammatical constructions based on the language experience of the speakers" (Klimczak-Pawlak ix). Conversely, Byram sustains that despite the fact that English is "being spoken by many more non-native than native speakers, native speaker norms are still taken as international norms" (*From Foreign Language Education to Education for Intercultural Citizenship* 11) because "of wider cultural associations and its international 'brand image'" (Graddol 57). Nonetheless, the global market for cultural resources and intellectual property in English will "become more widely produced and marketed in other parts of the world" (ibid.). Researchers are identifying a "Lingua Franca Core" (LFC), which

[16] The academic debate about this topic is vast and ongoing. English, as a medium for global communication, has "detached itself from its historical roots," becoming diversified (Carter and Nunan 3). There are several terms related to English used by non-natives, such as Englishes, Euro-English, English as an International Language, English as a Global Language, and English as a Lingua Franca. In this study, English is regarded as a Foreign Language within of formal schooling, following an idealised bilingual speaker standard, according to the CEFR (2018) standards. However, EFL norms are still dictated by native speaker norms because there is still no agreement on credible guiding principles of a Lingua Franca Core. EFL, in Portugal, according to the *Competências Essenciais* (*Key learning*) is following the 2001 CEFR principles. Even though the author admits that current practice is still meant to pursue a native-like target, there is a shift to a view of Foreign Language Education as a way to direct learners' attention to other ways of life in other places beyond the national borders, i.e., "as a means of promoting internationalism" (Byram, "An Essay on Internationalism in Foreign Language Education" 64). World issues such peace, human rights, and justice issues compel European citizens to cooperate and communicate in a common language in the world arena. In fact this perspective is mirrored in a review on teachers' attitudes toward the cultural dimensions of English as English International Language (EIL) (Guerra 116). Guerra demonstrates that "besides appreciating British and American cultures, teachers are also interested in approaching English as an international language (…) a stronger orientation toward international topics should be more appropriate in teaching English as an international language" (Guerra 117).

provides "guiding principles in creating syllabuses and assessment materials," focusing "also on pragmatic strategies required in intercultural communication" (Graddol, *English Next* 87). Graddol clarifies that within this framework, the target model is "a fluent bilingual speaker, who retains a national identity in terms of accent and who also has the special skills required to negotiate understanding with another non-native speaker" (ibid.). Jenkins agrees with this point of view stating that "EU English may become more relaxed and diverge increasingly from native English norms" due to Brexit (10).

> The CoE has been postulating that language learners are no longer expected to achieve
>
> > 'mastery' of one or two, or even three languages, each taken on isolation, with the "ideal native speaker" as the ultimate model. Instead, the aim is to develop a linguistic repertory, in which all linguistic abilities have a place. This implies, of course, that the languages offered in educational institutions should be diversified and students given the opportunity to develop a plurilingual competence. (Council of Europe, *Common European Framework of Reference for Language: Learning, Teaching, Assessment* 5)

The new CEFR (2018) complements the existing 2001 CEFR scales and assumes that the scales for phonological control still "implies native speaker as a reference" (Council of Europe, *Common European Framework of Reference for Languages: Learning, Teaching, Assessment. Companion Volume 160*). Consequently, it reaffirms that the aim of language education has changed and with it the 'ideal native speaker' as its ultimate model: the aim "is no longer seen as simply to achieve "mastery" of one or two, or even three languages, each taken in isolation (…). Instead, the aim is to develop a linguistic repertory, in which all linguistic abilities have a place" (ibid).

This way these guides for languages teaching indicate that language education should develop "the capacity to deal with 'otherness' to identify similarities and differences to build on known and unknown cultural features, etc., in order to enable communication and collaboration" (143), "in such a way as to promote democratic citizenship, social cohesion and intercultural dialogue" (Council of Europe 25).

Jenkins postulates that English, despite Brexit, "remains the primary global lingua franca, or more accurately, the primary global multilingual franca" (10). At least, in Europe, for

now, EFL has been one of the most popular Foreign Languages taught in all EU Member States with 97,5% percent of pupils learning English in lower secondary education in 2018 (European Commission, *Pupils by Education Level and Modern Foreign Language Studied*). English is the language of the Internet, games, social media, films and music prompts naturally young people to an internationalist position, EFL becomes an important means to reach an internationalist[17] point of view attached to an intercultural dimension necessary for a "democratic activity beyond the limits of the country or state" (Byram, "An Essay on Internationalism in Foreign Language Education" 71).

Therefore, the increasing importance of English worldwide has reinforced its usefulness to assist us in the information age. Educational systems must keep up displaying innovative educational models, which involve a process of convergence between disciplines that have been separate in the past (Marsh and Frigols Martin 11). E-learning 2.0 / 3.0 supplies the multidimensional arena "for combining languages with other parts of the curriculum as with forms of Content and Language Integrated Learning (CLIL)" (CCN 4). CLIL has also been linked to curricular innovation and educational reform to build "intercultural knowledge and understanding" (Marsh and Frigols Martin 15). One of the convergent variants being consolidated is citizenship programmes in English (ibid.).

3.3. Citizenship education and interdisciplinarity

In this research, the term interdisciplinarity is considered an umbrella term to refer to a convergence of disciplines to educate young people towards intercultural and democratic citizenship.

[17] Byram states that "curricula enjoin teachers to teach 'our' language, literature, geography, and history" (Byram, "An Essay on Internationalism in Foreign Language Education" 65). Byram states the only exception might be Foreign Language Teaching (FLT) because it goes beyond the nation state borders and focuses on the knowledge of other countries, language and *Landeskunde.* Byram postulates that the international perspective of FLT may promote "a critical perspective or developing an international or cosmopolitan identity and loyalty (67). Byram's view on internationalism and criticality, focusing on issues such as human rights, gender equality, and justice have been relatively invisible in the school curricula in the late twentieth century in Europe. Levinson corroborates this view stating that in the USA context there is a similar situation (288).

Knowledge as a whole is a human construct that has been sliced into disciplines "as an organizational structure for the institution of formal schooling and serve to maintain the status quo" (Kaufman et al.7). The concept of interdisciplinarity is contrary to the notion of a curriculum concerned with the learning of a circumscribed subject matter, i.e., a form of knowledge with separate and distinct characteristics for efficient learning (Jacobs 7). The belief that individual disciplines were the authoritative origin for beginning a process inquiry (Moss et al. 2) goes back to Aristotle "who believed that knowledge should be divided into three arenas: the productive disciplines, the theoretical disciplines and the practical disciplines" (Jacobs 7). Conversely, in terms of curriculum, interdisciplinarity means that it is "[a] knowledge view and curriculum approach that consciously applies methodology and language from more than one discipline to examine a central theme, issue, problem, topic or experience" holistic approach" (Jacobs 8).

Jacobs states that there are various nuances when examining the relationships between disciplines: cross-disciplinary, multidisciplinary, pluridisciplinary and transdisciplinary. Cross-disciplinary means examining one discipline from the perspective of another; multidisciplinary model does not imply a direct attempt to integrate, being a juxtaposition of disciplines; pluridisciplinary is the juxtaposition of disciplines due to its relatedness; and transdisciplinarity starts with a problem to bring about knowledge from disciplines.

Regarding interdisciplinary programmes, these must meet two criteria: first, there must be a scope, a sequence, a cognitive taxonomy and a solid evaluation scheme; second, it involves "both discipline-field-based and interdisciplinary experiences for students in the curriculum" (Jacobs 2) and one of the most valuable "broader outcomes" of this approach has been the cooperative learning, i.e., "interdisciplinarity" implies cooperation, not only among teachers but among learners of varying abilities (Jacobs 43). Jacobs suggests a "systematic approach to the development of interdisciplinary units at all levels of instruction" (54), which is based on concepts such as "the integrated curriculum, core curriculum, webbing strategies and inquiry techniques" (ibid.). It is called the Interdisciplinary Concept Model by Jacobs and Borland (1986) and holds four steps: first, selecting an organising centre; second, brainstorming associations; establishing guiding questions to serve as a scope and sequence; writing activities for implementation. The first step is when teachers select and organise a centre that may be a

theme, subject area, event issue, or problem. Learners can also help choose the topic (Jacobs 54-55). The second step implies that teachers and students brainstorm associations that relate to the organising centre and teachers note down "the associations under the discipline where an association might fall" (Jacobs 56). The third addresses the sequence of the centre by organising a table of cross-disciplinary questions from "fundamental issues to more complex ones" (Jacobs 59), which are the "framework for investigating the organising centre" (Jacobs 60). The fourth step is to plan activities that "encourage critical and creative thinking in their daily lesson plans" (63).

Lately, transdisciplinarity represents a new trend in research and education, recognising that "knowledge itself is not bound by disciplines" (Moss et al. 2). Piaget has been credited for this term in 1970 concluding that transdisciplinary interactions succeed the interdisciplinary ones, setting "these relationships within a total system without any firm boundaries between disciplines" (Bernstein 2). Moss et al. developed the concept of *transdisciplinary* learning, which means that content matter is not "necessarily owned by any particular discipline," thus the goal is to "find a problem or idea worth studying and bear the vision of multiple perspectives upon it in order to understand it more fully than if we were to observe it from a vantage point" (ibid.).

We have seen that there are several terms pointing to different levels of interdisciplinarity. However, historically, the term interdisciplinary has been preferred to refer to an integrated approach (Kaufman et al.6). Thus, in this study, this term will be preferred because of the convergence of English as a Foreign Language and Citizenship Education. Guilherme also argues that teachers of Foreign Languages "should be mindful of its interdisciplinary nature by using different disciplinary and subdisciplinary areas, which are combined and developed according to the focus one wants to give to a particular object of study" (Guilherme, *Critical Cultural Awareness: The Critical Dimension in Foreign Culture Education* 211). Over the past decades, the amount of academic literature and the extent of citizenship issues integrated into academic disciplines have proven that citizenship is interdisciplinary (Isin and Turner 4).

For example, Syed argues that citizenship education is one of the most important purposes that education should serve (136). Therefore, it should not be limited to one statutory

subject. In Syed's opinion, it is more beneficial for the learners to be taught in collaboration with different subjects, being one of them English. Starkey corroborates this point of view, stating that

> language teaching is potentially a most important site of learning for democratic citizenship. Even where citizenship education is a formal curriculum requirement, which is increasingly the case, the relatively small amount of time allotted and the prestige of more traditional, examined disciplines tends to minimise its impact. Language teaching, on the other hand, requires and is given substantial curriculum time and benefits from the prestige of an established university discipline. Moreover, the content of language teaching has for long been flexible, including literature, cultural awareness, media studies and debates of topical issues. Whereas not all teachers of languages are aware of their potential contribution to education for citizenship, including human rights education, many often inspired by participation in European projects and meetings, have pioneered citizenship education through language teaching. (Starkey, "Democratic Citizenship, Languages, Diversity and Human Rights" 20)

Starkey argues that this view was already underlined by the 1998 CoE Recommendation on Linguistic Diversity, which encourages the teaching of non-linguistic subjects, such as citizenship and human rights through foreign languages ("Democratic Citizenship, Languages, Diversity and Human Rights" 21). Thus, issues of "peace, gender relations, racism, social and cultural movements become part of the curriculum for languages and simultaneously the skills of debate and of critical analysis are taught, motivation for many students is likely to increase" (Starkey, "Democratic Citizenship, Languages, Diversity and Human Rights" 22).

Even though this project intends to develop a transdisciplinary approach, the umbrella term 'interdisciplinary' is favoured because it means that democratic education models, such as citizenship education, intercultural education, human rights education, are integrated in Foreign Language teaching but it further envisages a symbiotic work between different subjects: EFL and Citizenship.

4. New frameworks of education

Lately, educational approaches for democratic citizenship have departed from a narrow concept of civics (that promotes national identity, for example) to a broader concept. Several authors and supranational institutions embrace concepts such as international, cosmopolitan, or even global to address a concept of citizenship that emphasises our common responsibility towards humanity (Schuitema et al. 378). As Edgar Morín puts it, [h]umanity is no longer just an ideal notion, it has become a community of fate and only the conscience of that community can lead it to a community of life" (61). This aim has gained a renewed impetus through education which "proceeds by the participation of the individual in the social consciousness of the race" (Dewey, "My Pedagogic Creed" 77) and recognises "the right of the Other to not be treated as an enemy" (Morin 61).

We have seen that because of globalisation, "education is not for homogeneous citizens of a certain nationality belonging to a more or less uniform culture, but for a cascade of multifarious hybrid citizens that become and belong in the world in a myriad of different ways" (Pedersen et al. 229). This hybridity ethos is also manifested in the digital world. Pedersen et al. state that hybrid citizens in a digital world "forge new hybrid ways of becoming and belonging […]" (228). This hybridity of being human and the new hybrid spaces where human beings live together raise educational needs because "digital technologies are disruptive in nature and constantly evolving" (Mattson and Curran 11).

Within this view, several frameworks have been published, such as Human Rights Education and Global Citizenship Education by the United Nations, Democratic Culture by the CoE and Global Competence Framework by the OCDE. However, these frameworks have not been visible in European EFL curricula.

4.1. Human Rights Education

Saramago states that "one cultural revolution truly worthy of the name would be a revolution for peace, capable of transforming a man trained for war into a man educated for peace because peace requires a proper education" (263). An appropriate education is only possible if it is grounded on democracy and human rights with an international dimension. Lately, human rights issues related to discrimination based on race, gender, religion, sexual

orientation and other identities have increased. In addition to this, the Covid-19 pandemic has magnified an unjust and unbalanced economic system and widened the gap between privileged and disadvantaged and between the global north and the south (United Nations, *The Sustainable Development Goals Report* 2021 3). Society, in general and teachers, in particular, hold the responsibility of developing learners' awareness of these realities.

Long before this pandemic crisis and since the proclamation of the *Universal Declaration of Human Rights* in 1948, the international community had recognised and promoted "human rights and fundamental freedoms through a vast body of international human rights law" (CoE et al. 7). The right to education and the right to learn about human rights are among these. The CoE, the Office of the United Nations High Commissioner for the Human Rights (OHCHR) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) had already developed guidelines and programmes to promote Human Rights Education (HRE) because human rights education and education for democratic citizenship are essential for all our societies.

The United Nations World Programme for Human Rights Education since 2005 has provided a framework for HRE (Vissing 15), being at its fourth phase (2020-2024), to align its goals with the 2030 Agenda for Sustainable Development, especially with the target 4.7 of the Sustainable Development goals. While the first phase (2005-2009) was concerned with the education of human rights in the primary and secondary school systems, the second phase (2010-2014) was dedicated to HRE in higher education and the training of teachers and educators. The third plan of action (2015-2019) was focused on "the strengthening of the first two phases" (United Nations and UNESCO 18).

All programmes state that HRE "provides persons with knowledge and skills and develops their attitudes and behaviours so as to empower them to enjoy and exercise their rights and to respect and uphold the rights of others" (United Nations and UNESCO 14) while also encouraging states to promote and ensure human rights education and training. All plans of action recommend participatory, experiential, learner-centred, action-oriented pedagogy that respect cultural contexts (United Nations and UNESCO 23) and the educational activities should, among others,

> [p]romote the interdependence, interrelatedness, indivisibility and universality of human rights, including civil, political, economic, social and cultural rights and the right to development; foster respect for and appreciation of diversity and opposition to discrimination on the basis of race, sex, gender, language, religion, political or other opinion, national, ethic or social origin, disability or sexual orientation and on other bases. (United Nations and UNESCO 16)

The notion of 'universality of human rights' and its promotion through education have been challenged. Concepts of the 'human' and 'rights' are creations of the Enlightenment to object to the Church and give prominence to self-determination and rationality of Man. The *Declaration on the Rights of Man and Citizen* abides by the concept of 'humanity' of the French Revolution. The concept of 'human rights,' in the *Universal Declaration of Human Rights,* "inherited the liberal ontological and epistemological premises of the West" (Zembylas and Keet 138). Recent research questions the partiality of the term 'universal' and proposes instead the concept 'pluriversality.' It denotes "the notion of universal knowledge for humanity"[18] (ibid.). Moreover, recent research argues that human rights and HRE should be open "to epistemic diversity in order to increase possibilities for *criticality* and t*ransformation"* (Zembylas and Keet 149).

On the other hand, proponents of HRE declare that the *Universal Declaration of Human Rights* already provides cross-cultural and trans-national standards. On account of these, HRE promotes intercultural dialogue which "delivers an important peace building capacity, as it develops the relevant knowledge, skills, understanding and attitudes: all necessary for a peaceful and harmonious co-existence" (Zajda 6).

Despite conceptions of human rights being currently based on "a global consensus that human rights refer to freedom, justice and equality" (Zajda 3), recent research argues that a critical and pluriversal HRE is "an alternative to the current Eurocentric educational system of assimilation and marginalization of epistemologies of the South" (Zembylas and Keet 152). Several scholars suggest that HRE should be aligned with transformative methodologies, while several others are inclined towards HRE for Global Citizenship (Zembylas and Keet 27). The

[18] Critical Human Rights and Critical Human Rights Education are spaces of critique on human rights and Human Rights Education, "interrogating the Western, colonial, and neoliberal foundations of HRE that advance human rights as universal and uncontested global norms" (Zembylas and Keet 149).

'transformative' and 'critical' approaches argue that in pedagogical terms there is "a divergence between citizenship education and human rights discourses in that the former is located within a particular frame of reference, while the latter within a universal one" (ibid). The transformative and critical approaches aim at developing new theoretical and practical insights so as to challenge the disparity between the reality of the local human condition of a particular individual or group and the abstract ideal of human rights (Zembylas and Keet 49). Both are "oriented toward the cultivation of agency in learners with the explicit aim of personal and social transformation" (Zembylas and Keet 56). Therefore, HRE is viewed as "radical politics of inclusion and social justice" (Bajaj 491).

A Human Rights Education for Global Citizenship approach considers "international standards as the ideal" (Bajaj 490) so as to relocate learners from a national position to a global situation. It aims at "a commitment to counter injustice wherever in the world it may take place" (Bajaj 492). Thus, HRE is viewed as "a new global political order" (Bajaj 491).

Accepting this criticism in order to create a more equitable and peaceful society within the legal framework,[19] HRE "will need to become an integral part of progressive and critical pedagogies for social justice and pluralist democracy" (Zajda 10). It is suggested that critical educators must engage "their students in interpretations of human rights across different settings and redesign curricula and practices to enact pluriversality of knowledges about human rights" (Zembylas and Keet 151).

Although there is a proliferation of human rights education programmes promoted by ministries of education and educational organisations all over the world, these may present biases. At a national level, there might be different approaches in addressing the states' own human rights problems. However, HRE should aim at "recognising one's own biases, accepting differences, taking responsibility for defending the rights of others and mediation and conflict resolution (Tibbitts 3). The plans of action presented by *United Nations World Programme for Human Rights* provide a framework for programmes that are willing to shift from HRE towards a critical international perspective.

[19] The legal framework is represented by the Universal Declaration of Human Rights and the Millennium Development Goals Report.

4.2. Global Citizenship Education

If it is difficult to define 'citizen' or 'citizenship,' as well as to capture the essence of global citizenship, particularly from a legal perspective (UNESCO, *Education for "Global Citizenship"* 2). The words 'citizenship' and 'citizen' refer to a national or regional identity, someone "who is recognised as a citizen of a particular nation who has the special rights or duties prescribed by the government of that nation" (Noddings 2). Nonetheless, global citizenship cannot be described that way because "there is no global government to which we as individuals owe allegiance and there are no international laws that bind us unless our national government accepts them" (ibid.). Noddings explains that, in terms of economics, global citizenship is "the removal of barriers to free trade and the closer integration of national economies" (Noddings 3). Thus, a global citizen, from this perspective, is someone who can live and work effectively anywhere in the world and hold a global way of life.

UNESCO states that this sense of global citizenship is not new because "the establishment of international conventions and treaties, the growth of transnational organisations, corporations and civil society movements and the development of international human rights frameworks – have significant implications for global citizenship" (*Global Citizenship Education: Topics and Learning Objectives 14*). Global citizenship may not be expressed in a legal manner, but citizens may

> develop a sense of belonging to a global political community through identification with the humanistic values that inspire such principles as equality of rights, respect for human dignity, social justice and international solidarity, upon which ethos of international normative frameworks are based. (UNESCO, *Education for "Global Citizenship"* 2)

The notion of 'global citizenship' is "the transposition of (national) citizenship" (UNESCO, *Education for "Global Citizenship" 2*) to "a sense of belonging to a broader community and common humanity" (UNESCO, *Global Citizenship Education: Topics and Learning Objectives 14*). Therefore to 'foster global citizenship',

> [e]ducation must fully assume its central role in helping people to forge more just, peaceful, tolerant and inclusive societies. It must give people the understanding, skills and values they need

> to cooperate in resolving the interconnected challenges of the 21st century. (UNESCO, *Education for "Global Citizenship"* 1)

Global citizenship education, in the last two decades, has penetrated into educational policies in Europe (Coelho et al. 1). This section will, therefore, take into consideration UNESCO's proposal of GCE. Its interpretation of citizenship holds a broad and international perspective and requires a different form of education with implications for policy, curricula, teaching and learning. Thus, this analysis will focus on the goals (why), methods (how) and content (what).

UNESCO postulates a conceptual framework of three dimensions: cognitive, socio-emotional and behavioural (table 5):

Table 5 - Conceptual framework

Cognitive	To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations.
Socio-emotional	To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.
Behavioural	To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

Source: *Global Citizenship Education: Topics and Learning Objectives* 15

UNESCO proposes a conceptual tripartite framework so as to empower learners to engage locally and globally with the goal to contribute to a more "inclusive, just and peaceful world" (*Global Citizenship Education: Topics and Learning Objectives* 15).

Concerning the question *what,* the proposal of content is interdisciplinary, drawing upon "fields of transformative education that have contributed to a range of often interrelated conceptual ideas and strategies" (UNESCO, *Preparing Teachers for Global Citizenship Education: A Template* 7). Only with rich and diverse input as described in table 6 can education address complex issues in real life and prepare lifelong complex competences (UNESCO, *Education for "Global Citizenship"* 5).

Table 6 - Complex issues and frameworks

Conceptual Frameworks	Complex issues
• Human Rights Education • Values Education • Peace Education or Education for a Culture of Peace • Education for Gender Equality • Education for Preventing Violent Extremism • Disarmament Education • Citizenship Education • Global Education • Competence Education for Digital Citizenship • Education for 21st Century Skills • Education for the Four Pillars of Learning • Development Education • Education for Sustainable Development • Education for International Understanding • Intercultural and Multicultural Education	• Human rights issues • Social and economic justice issues • Environmental issues • Intercultural issues

Source: Researcher's own development

Although neither of these frameworks directly mention languages education, the latter is transversal in all documents mentioned above and more prominently within intercultural

education because intercultural understanding is one of the abilities expected from citizens in the 21st century. Intercultural competences, according to UNESCO, are lifelong abilities for "a new generation of cybercitizens, notably young men and women who have unimagined opportunities for global conversations" (*Intercultural Competences: Conceptual and Operational Framework* 5). One of the suggestions for developing lifelong abilities is to internationalise schooling by internationalising of the curriculum and the teaching of foreign languages, among other suggestions (UNESCO, *Intercultural Competences: Conceptual and Operational Framework* 28). Moreover, UNESCO states that "Foreign language teaching is one of the most efficient means of realising UNESCO's mandate in the field of education" following the "recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms" ("International Understanding Through Foreign Language Teaching" 1). EFL, within a perspective of education for intercultural citizenship, is essential to develop 'critical civic literacy skills' because "critical literacy is affected by the dominance of the English language and how this influences non-English speakers' access to information" (UNESCO, *Global Citizenship Education: Topics and Learning Objectives*).

Concerning the question *how*, GCE postulates participatory learning methods. Like Dewey, Freire and supporters of transformative and critical approaches suggest, GCE requires that the educator "is to be a guide and facilitator, encouraging learners to engage in critical inquiry and supporting the development of knowledge, skills, values and attitudes that promote positive personal and social change" (UNESCO, *Global Citizenship Education: Topics and Learning Objectives* 51). As one can see in table 7, pedagogies must lead to engage learners in "actions that can be taken individually and collectively" (UNESCO 31).

Table 7 - Topics and strategies

1. Local, national and global systems and structures.	4. Different levels of identity.	7. Actions that can be taken individually and collectively.
2. Issues affecting interaction and connectedness of	5. Different communities people belong to and how these are connected.	8. Ethically responsible behaviour.

communities at local, national and global levels.		
3. Underlying assumptions and power dynamics.	6. Difference and respect for diversity.	9. Getting engaged and taking action.

Source: UNESCO, Global Citizenship Education: Topics and Learning Objectives 31

It also postulates *education through/for democracy* approaches (see table 8) because they foster "a respectful, inclusive and interactive classroom and school ethos" and "learner-centred and culturally responsive independent and interactive teaching and learning approaches" (UNESCO 53). It also insists on "real life tasks or authentic demonstrations" such as "online international youth fora"[20] (UNESCO 54).

Table 8 - Progressive approaches

Progressive approaches
Citizenship education
Education through/for citizenship
Transformation/Adaptation to change
Action & civic engagement
Process-led
Principles-based
Interactive approaches
Critical interpretation

Source: UNESCO, *Education for "Global Citizenship"* 3

In sum, this perspective by UNESCO is an 'enrichment' of local and national citizenship education programmes towards cosmopolitanism "based on the principles of diversity/difference in universality" (*Education for "Global Citizenship"* 6) and towards "the 2030 Agenda for sustainable Development to decrease inequalities around the globe and

[20] UNESCO, in February 2021, launched a free online course to provide young people with tools to "transforming social environments in the 21st century." See at <https://en.unesco.org/news/unesco-launches-free-line-course-empower-young-people-agents-change>

stimulate new attempts for sustainable development through primary and secondary schooling" (Ahmed and Mohammed 4).

4.3. Education for Democratic Culture

The CoE was founded in 1949, before the EU and its main concerns are "the protection of language rights and the protection of minorities, encouraging the integration of migrants and the promotion of inclusive, quality education for all, including education for democratic citizenship" (North 549).

CoE envisions democracy as "a form of governance by or on behalf of the people" (*Reference Framework of Competences for Democratic Culture,* vol. 2 23) that respects the views and principles of the majority but is always committed to the protection of minorities' rights. To encourage and promote this view, it is essential to educate citizens for democracy, which in culturally diverse societies also requires preparation for intercultural dialogue (CoE 24). Democratic and intercultural education is only possible if its context and the institutional structures support intercultural dialogue and democracy. It should be thereby a transversal practice, based on common democratic values and principles.

This point of view demonstrates that CoE postulates education *for* democracy, declaring that education is essential "in building the future and reflects the type of world we want to prepare for the generations to come" (Reference Framework of Competences for Democratic Culture, vol. 1 7). Thus, education for democratic citizenship holds three goals: to empower citizens 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 72).

Nonetheless, the CoE recommends education *through* democracy, which means that learners are being prepared for their life as active citizens, but also to act democratically in a culture of democracy inside and outside school. For this, CoE enhances "an appropriate combination of democratic contexts, pedagogies and methodologies" (16), such as experience-based and active learning so as to develop 'democratic competence' and 'intercultural competence' (32).

4.3.1. Principles and concepts

A new dimension of citizenship as "someone who, through the development of a broad range of competences, is able to actively, positively and responsibly engage in both on and offline communities, whether local, national or global" (Mattson and Curran 11) may bring more inclusion and freedom to express and build democracy. On the other hand, it may bring disadvantages and disinformation if pedagogies are not based on verified and consolidated frameworks. Having these concerns in mind, the CoE designed a framework to develop democracy learning. It aims at preparing competent citizens who "are able to respond to new and everyday challenges related to learning, work, employability, leisure, inclusion and participation in society, respecting human rights and intercultural differences" (Mattson and Curran 12).

Any analysis of *The Reference Framework of Competences for Democratic Competence* should start with an earlier document, *Competences for Democratic Culture: living together as equals in culturally diverse democratic societies,* which describes the development process, its rationale and organisation. In *Competences for Democratic Culture*, the CoE posits that educational systems should prepare learners to participate effectively in intercultural dialogue and, simultaneously, in a culture of democracy (16). The Council of Europe argues that the term 'culture of democracy' is preferred to 'democracy' because

> democracy cannot exist without democratic institutions and laws, such institutions and laws cannot work in practice unless they are grounded in a culture of democracy, that is, in democratic values, attitudes and practices. Among other things, these include a commitment to the rule of law and human rights, a commitment to the public sphere, a conviction that conflicts must be resolved peacefully, acknowledgment of and respect for diversity, a willingness to express one's own opinions, a willingness to listen to the opinions of others, a commitment to decisions being made by majorities, a commitment to the protection of minorities and their rights and a willingness to engage in dialogue across cultural divides. (Council of Europe, Competences for Democratic Culture 16)

To this end the CoE proposes a conceptual model of 20 competences which should enable "citizens to participate effectively in a culture of democracy" (15). The model is organised around values, attitudes, skills, and knowledge and critical understanding (table 9).

Table 9 - Twenty competences for democratic culture

Values	Attitudes
• Valuing human dignity and human rights • Valuing cultural diversity • Valuing democracy, justice, fairness, equality and the rule of law	• Openness and to other beliefs, world views and practices • Respect • Civic mindedness • Responsibility • Self-efficacy • Tolerance of ambiguity
Competence	
Skills	Knowledge and critical understanding
• Autonomous learning skills • Analytical and critical thinking skills • Skills of listening and observing • Empathy • Flexibility and adaptability • Linguistic, communicative and plurilingual skills • Cooperation skills • Conflict-resolution skills	• Knowledge and critical understanding of the self • Knowledge and critical understanding of language and communication • Knowledge and critical understanding of the world: politics of the world: politics, law, human rights, culture, cultures, religions, history, media, economies, environment, sustainability.

Source: Council of Europe, *Competences for Democratic Culture* 11

One may discern some similarities between this framework and Byram's ICC framework, which will be explained in Part III. Both frameworks emphasise linguistic, communicative and plurilingual skills and knowledge and critical understanding to enable democratic processes through intercultural dialogue carried out by citizens in a community.

The term 'citizens' includes not only the people "who hold legal citizenship and the passport of a particular state" but also "all individuals who are affected by democratic decision making and who can engage with democratic processes and institutions" (Council of Europe 15). As every individual belongs to multiple social and cultural groups, the term 'community'

is used to denote any social or cultural group "that is larger than one's immediate circle of family and to which one feels a sense of belonging" (Council of Europe 41). A classroom community might be local like a neighbourhood, regional like Europe, or the world in a broader sense. Actually, the EC aspires to an "active European citizenship which is open to the world, respectful of cultural diversity and based on common values" (Council of Europe 30).

The CoE states that the *Framework* provides the means of supporting education for democratic citizenship and human rights (see the definition in table 10) as established in the *Charter on Education for Democratic Citizenship and Human Rights* (2010) and the Council of Europe *Recommendation CM/Rec* (2012)13 on quality education (see the definition in table 10).

Table 10 - Three concepts: education for democratic citizenship, human rights and quality education

Concept	Definition	Source
Education for democratic citizenship	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	*Charter on Education for Democratic Citizenship and Human Rights* (2010), page 5.
Education for human rights	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 learners to contribute to the building and defence of a universal	*Charter on Education for Democratic Citizenship and Human Rights* (2010), p.6.

	culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms.	
Quality Education	(…) Promotes democracy, respect for human rights and social justice in a learning environment which recognises everyone's learning and social needs; enables pupils and students to develop appropriate competences, self-confidence and critical thinking to help them become responsible citizens (…)	Recommendation CM/Rec (2012)13 of the Committee of Ministers to member States on ensuring quality education (2012), p. 2.

Source: researcher's own development

All three definitions convey the idea that quality education should guarantee a learning environment as Dewey postulated, education through democracy. These three definitions promote and protect democracy and the rule of law; human rights and fundamental freedoms aim to equip learners with knowledge, skills and attitudes to empower them to become responsible and active citizens. This concept of education is defended by liberal trends on education for democracy and education about democracy.

The *Framework* is thus founded on human rights, democracy and the rule of law (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 2 19) and it is a tool in designing and developing pedagogies, methodologies and assessments suitable to develop competences for democratic culture (Council of Europe 20).

In multicultural societies, the Competences for Democratic Culture (CDC) entail intercultural competence, "an integral component of democratic competence" (Council of Europe, *Reference Framework of Competences for Democratic Culture, vol. 1* 32) because intercultural dialogue is vital for "ensuring that all citizens are equally able to participate in public discussion and decision making" (Council of Europe 24). As one may realise, the CDC is a complex concept which summons other interlinked concepts, such as competences and culture/intercultural.

First, the term democratic competence is, in the light of the *Framework*, the ability to set out 'psychological resources,' i.e., values, attitudes, skills, knowledge to act in response to democratic situations in a given type of context (Council of Europe 32). In a similar fashion, intercultural competence is the ability to react in intercultural situations.

Furthermore, the term 'competences' refers not only to skills and knowledge but also to values and attitudes translated as competent behaviour in democratic and intercultural situations both in the physical and the digital world. Attitudes and values are strongly related to each other. Individual values, which are more abstract, may be linked to several attitudes that imply a more concrete nature (Barrett, *Implementing Values Education in the Work of the Council of Europe* 32). Values are general beliefs that offer standards or criteria for evaluating actions, for example, and attitudes are beliefs or emotions towards someone or something (Barrett, "Competences for Democratic Culture and Intercultural Dialogue" 9). Competent behaviour is generated from a dynamic and adaptative process, drawing on competences that are not single or detached, but on entire clusters of interrelated competences (Council of Europe 35).

Second, the *Framework* assumes that defining the concept 'culture' is not a simple task due to its dynamic and collective character. Nevertheless, culture may present three main aspects:

> (…) the materials resources of the group (e.g. tool, foods, clothing), the socially shared resources of the group (e.g. the language, religion, rules of social conduct) and the subjective resources that are used by individual group members (e.g. the values, attitudes, beliefs and practices which group members commonly use as a frame of reference for making sense of and relating to the world). (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 2 30).

The culture of a group consists of a blend of these three aspects accessible to each member of the group. This may lead to an understanding culture as a closed and permanent reality. On the contrary, the culture of any group is disputed, dynamic, heterogeneous and changes over time (Council of Europe 30). Firstly, the resources of the group may be challenged by different individuals within it. Secondly, there is a rich correlation between cultural groups and their members because individuals attach their personal meanings and feelings to particular

cultures as a result of their own life experiences and individual personality traits. Thirdly, cultural group boundaries are unclear because individuals belong to and participate in a variety of cultures. Moreover, the culture of a group changes over time due to political, economic and historical events and also due to influences from other cultures.

Intercultural situations are characterised as moments when an individual identifies another person as culturally different, which in turn may involve "people from different countries, people from different regional, linguistic, ethnic or faith groups" or people who hold a different "lifestyle, gender, age or generation, social class, education, occupation, level of religious observance, sexual orientation" (Council of Europe 31). Therefore, intercultural dialogue happens between people who are perceived to be culturally different and, as Guilherme and Dietz explain, interculturalism highlights the individual but focuses on mutual understanding and respect when exchanging personal perspectives (7). This process may present several challenges, requiring "a high level of intercultural competence and very considerable emotional and social sensitivity, commitment perseverance and courage" (Council of Europe 31*).* Consequently, within this *Framework*, it is relevant that "democratic societies need to be not only democratically competent but also interculturally competent" (Barrett 8).

4.3.2. Competences

The *Framework* is composed of three volumes. The first volume is about the 20-competence model divided into values, attitudes, skills, knowledge and critical thinking. Volume one explains the background to the model. The second volume comprises a set of targets and outcomes for each competence, which are viewed to guide educators in designing learning situations. The descriptors are useful to help educators "observe learners' behaviour concerning a given competence" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 2 7). The third volume advises on how the 20-competence model may be used.

Having in mind table 10, a combination of democratic contexts, pedagogies and methodologies is essential for developing democratic competence and intercultural competence, the latter being an integral part of the former (Council of Europe, *Reference Framework of*

Competences for Democratic Culture, vol. 1 32). Democratic competence is described as being "the ability to mobilise and deploy relevant psychological resources (namely values, attitudes, skills, knowledge and/or understanding) in order to respond appropriately and effectively to the demands, challenges and opportunities presented by democratic situations," and intercultural situations (ibid.).

Three fundamental questions about *what*, *how* and *why* students should learn are represented in 'Learning about democracy' involves knowledge and critical understanding of content about democracy; 'Learning through democracy' implies experience-based methods so that each learner can be stimulated and praised; Whereas 'learning for democracy' entails the goals, which imply the "ability to use one's capabilities in a given context or situation" (Council of Europe 16).

Volume two presents two sets of descriptors, which are "statements to concrete observable behaviour of a person" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 2 11). Descriptors serve as a reference for educators when planning educational interventions and to support the assessment of the level of development of democratic competence.

The first set comprises 135 descriptors, which intends to present a simpler way of disclosing the outcomes, divided into three levels of proficiency: basic, intermediate and advanced (see the example of a competence "Valuing cultural diversity" – table 11).

Table 11 - One example of a set of outcomes

Valuing cultural diversity		
7	Promotes the view that we should be tolerant of the different beliefs are held by others in society.	**Basic**
8	Promotes the view that one should always strive for mutual understanding and meaningful dialogue between people and groups who are perceived to be "different" from one another.	
9	Expresses the view that the cultural diversity within a society should be positively valued and appreciated.	**Intermediate**

10	Argues that intercultural dialogue should be used to help us recognise our different identities and cultural affiliations.	**Advanced**
11	Argues that intercultural dialogue should be used to develop respect and a culture of "living together".	

Source: Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 2 15-16

The second set presents 447 descriptors. The difference between the first set of 135 and the second set of 447 is that the latter intends to bring forward possible learning outcomes with more detail. Table 12 shows that two more descriptors were added.

Table 12 - A set of detailed outcomes of competence "Valuing cultural diversity"

Valuing cultural diversity		
Key 7	Promotes the view that we should be tolerant of the different beliefs are held by others in society.	**Basic**
Key 8	Promotes the view that one should always strive for mutual understanding and meaningful dialogue between people and groups who are perceived to be "different" from one another.	**Basic**
	Argues that one should promote communication and dialogue between people from different cultural backgrounds.	***BI***
Key 9	Expresses the view that the cultural diversity within a society should be positively valued and appreciated.	**Intermediate**
	Argues that one should try to learn from one another in order to deepen understanding of both one's own and other people's backgrounds.	***IA***
Key 10	Argues that intercultural dialogue should be used to help us recognise our different identities and cultural affiliations.	**Advanced**
Key 11	Argues that intercultural dialogue should be used to develop respect and a culture of "living together".	**Advanced**

Source: Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 2 15-16

Some descriptors stand between two specific levels of proficiency. The new one that is "Argues that one should promote communication and dialogue between people from different cultural backgrounds" is in a "BI" category, i.e., between Basic and Intermediate levels.

Whereas the second new one "Argues that one should try to learn from one another in order to deepen understanding of both one's own and other people's backgrounds" is considered "IA", which means that this descriptor is between Intermediate and Advanced levels.

The three levels of proficiency are not the same as levels of achievement. Proficiency and achievement are two different concepts.[21] Nor are these levels of proficiency associated with levels of education. Except for some elements of knowledge and critical thinking, several values, attitudes and skills may be developed from an early age (Council of Europe 13).

The descriptors and the levels of proficiency may provide a framework not only for curriculum and pedagogical design but also for assessment. Although assessing learners' intercultural and democratic attitudes and values is controversial, Barrett advocates that "assessments based on the CDC reference framework might be more reliable and valid" (…) (12).

4.3.3. Competence assessment

The descriptors may be used to design, implement and evaluate learners' activities and educational initiatives for enhancing learners' competences for democratic culture (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 2 57).

The *Framework* proposes to use the competence descriptors for the observation of learners' behaviour. Several recommendations should be considered to implement the competence observation. The observation should:

a) Not disrupt the learning process. Instead, teachers should act naturally.
b) Include a whole variety of learning situations outside and inside of the classroom.
c) Consider the behaviour in a specific situation related to a set of descriptors because the competences for democratic culture are mobilised in clusters.

[21] These two concepts are clarified in volume 3: "Assessment by teachers is usually achievement assessment where the teacher seeks to establish how much a learner has learned from the teaching." Whereas "(p)roficiency assessment is often tied to demonstration of knowledge, understanding, and skills when applied to situations outside the classroom" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 3 60).

d) Be facilitated by recording a note next to the descriptors rather than to write a full text when observing.
e) Focus on "verbal, para-verbal and non-verbal" behaviour, such as eye contact, attitudes and expression of emotions.
f) Be done consistently over a period of time to avoid biases from the observer and to guarantee that there are "proper opportunities to display the respective behaviour" (Council of Europe 13-14).

On the other hand, apart from the teachers' observation, Barrett describes several methods for assessing competences for democratic culture such as: checklists, ranking and sorting tasks (also called Q-methodology or Q-sorts); Likert scales, multiple-choice questions, constructed-response questions (CRQs), situational judgment tests (SJTs), observational assessment, performance-based assessment, open-ended diaries, reflective journals and structures autobiographical reflections, dynamic assessment, computer-based assessment methods and portfolio assessment (Barrett, *The Assessment of Competences for Democratic Culture (CDC): An Introduction to the Hearing on Assessment* 7-12*)*. However, all show limitations regarding their reliability and validity. Nevertheless, Barrett advocates that performance-based assessment (projects) and portfolio assessment (especially e-portfolios) can be advantageous for learners who have poor literacy skills because they are based on non-verbal methods of assessment (14).

This study intends to use the descriptors as a well-grounded and reliable resource to examine how two different teaching approaches contribute to enhance democratic competence in learners in mandatory schooling in Portugal. Moreover, the 20 competences and the 447 descriptors will be used as a reference to develop codes for Qualitative Content Analysis, which relies on participant-generated textual data from the learners' portfolios and e-portfolios.

4.3.4. A Portfolio of Competences for Democratic Culture

The *Portfolio of Competences for Democratic Culture* is based on the RFCDC principles and descriptors. It was published as a "tool that can be used to foster and support the development of democratic and intercultural competences in learners" (Council of Europe, *A Portfolio of Competences for Democratic Culture* - Standard Version 5). There are two versions

of this document: the standard version is for learners from 10/11 years upwards, whereas the younger learner's version is for learners up to the age of 11 years old (Council of Europe, *A Portfolio of Competences for Democratic Culture - Younger Learners Version*).

Before these documents were published, this study implemented a similar portfolio and e-portfolio within two interdisciplinary models developed in mandatory schooling in Portugal. Learners could already collect their significant work and reflect on their learning using the RFCDC descriptors. Only after the empirical study was complete (school year 2019-2020) was the *Portfolio of Competences for Democratic* Culture published in March 2021.

4.4. The OECD PISA global competence framework

Education, in various OECD[22] publications, appeared as "an important source of flexibility and responsiveness in relation to technological and economic change" (Olssen et al. 149). Its concept of education was linked to neoliberal reforms "to install market relations of competition as a way of increasing productivity, accountability" (Olssen et al. 187). Education was strongly focused on skills and knowledge. Nonetheless in the last decades of the twentieth century, the weaknesses of neoliberal approaches became increasingly evident in the public sector, mainly "the increasing trend to marketization and deregulation by states over social services including education at various levels" (Olssen et al. 11).

As education has been defined as a social service under the regulation of the European Commission (EC) in the Lisbon Agreement (Moos 157), policymakers, researchers and educators have worked together with the OECD to develop a different "vision of education and

[22] The Organisation for Economic Cooperation (OEEC) came into being in 1948 as a European organisation for economic cooperation, with 18 participants. The OEEC later became to the Organisation for Economic Cooperation and Development (OECD) founded in 1961, which today includes up to 37 countries from all over the world. The OECD mission is to "work on establishing evidence-based international standards and finding solutions to a range of social, economic and environmental challenges" (Source: https://www.oecd.org/). Recognising that a globalised world demands a highly complex set of requirements on our societies and their citizens, in a collaborative effort between the OECD and the governments of member and partner countries, the OECD Programme for International Student Assessment (PISA) was launched in 1997 to monitor "the extent to which 15-year-old students near the end of their compulsory education have acquired the knowledge and skills that are essential for full participation in modern societies" (OECD, *Pisa 2018 Assessment and Analytical Framework* 3). The PISA assessment process is triennial and includes reading, mathematics, and science. Apart from the three core domains, learners' proficiency in global competence was assessed in 2018 for the first time. More than 30 PISA 2018 countries have decided to stop administering the test because of aspects related to "openness for intercultural experiences or intercultural communication skills" (Sälzer and Roczen 17).

a learning framework that sets out the types of competences today's students need to thrive and shape their future" (OECD 5). The 21st century is characterised by interdependence among nations; thus, education should develop not only knowledge and skills but also attitudes and values, which can guide learners "towards ethical and responsible actions. At the same time, they need opportunities to develop their creative ingenuity to help propel humanity towards a bright future" (OECD 2).

Due to global forces that are transforming young people's lives and intensifying their multicultural encounters, education not only needs to prepare young people to maintain the economy thriving, but also to contribute to a democratic culture in which people hold "cultural awareness and respectful interactions in increasingly diverse societies" (OECD 4). The OECD advocates the need for global competence for four main reasons: to live harmoniously in multicultural communities, to thrive in a changing labour market, to use media platforms effectively and responsibly and to support the Sustainable Development Goals by the United Nations (OECD, *Preparing Our Youth for an Inclusive and Sustainable World* 5). Therefore, in line with the descriptions provided by the RFCDC (OECD 12), the OECD PISA purposes a global competence framework developed by several experts in citizenship and intercultural education such as Barrett and Deardorff (OECD, *Pisa 2018 Assessment and Analytical Framework* 19).

According to the OECD PISA global competence framework, global competence is a complex capacity that enables individuals to "examine local, global and intercultural issues, understand and appreciate different perspectives and world views, interact successfully with others and take responsible action toward sustainability and collective well-being" (OECD, *Preparing Our Youth for an Inclusive and Sustainable World* 4). The global competence is therefore composed of four dimensions: knowledge, skills, attitudes and values, which are all interconnected following the RFCDC framework on competences for democratic culture.

Global competence is supported by knowledge of global or intercultural issues and by engaging with controversial issues, suggesting that "[a] curriculum should pay attention to the following four knowledge domains: culture and intercultural relations; socio-economic development and interdependence; environmental sustainability; and global institutions, conflicts and human rights" (OECD 170).

4.4.1. The four dimensions of global competence

In line with the RFCDC model, the global competence concept is developed around four domains: knowledge, skills, attitudes and values. Knowledge of global or intercultural issues is "instrumental for young people to develop values such as peace, non-discrimination, equality, justice, non-violence, tolerance and respect" (OECD 12). These are summarised in the *Framework* in relation to two significant values: valuing human dignity and values cultural diversity (OECD 18). In what concerns attitudes, "the mindset that an individual adopts towards a person, a group, an institution, an issue, a behaviour, or a symbol" (OECD 17), the global competence framework puts forth at least three aspects: openness towards people from other cultures, respect for people from another cultural backgrounds and global-mindedness. Apart from values, attitudes and knowledge, global competence also builds on skills such as reasoning with information, communication skills, perspective-taking skills, conflict management and resolution skills and adaptability. Skills are of a cognitive or behavioural nature and are defined in the framework as being "the capacity to carry out a complex and well organised pattern of thinking […] or behaviour […] in order to achieve a particular goal" (OECD 13-14).

These domains are interrelated and must be developed holistically. If educators insist on mechanic ways of learning focusing only on knowledge and skills, they are depriving learners of developing competent democratic competence. As schools, workplaces and communities are becoming more ethnically, culturally and linguistically diverse, it is essential to combine clusters of values, attitudes, skills, knowledge and critical understanding competences which will be deployed in response to demands that are presented in democratic situations.

4.4.2. The assessment of global competence

The OECD PISA global competence framework encourages educational stakeholders to define "new learning objectives based on a solid framework and use different types of assessment to reflect on the effectiveness of their initiatives and teaching practices" (OECD, *Preparing Our Youth for an Inclusive and Sustainable World 5*). Thus, the global competence assessment proposes to evaluate 15-year-old learners (OECD, *Pisa 2018 Assessment and*

Analytical Framework 180). It consists of a cognitive part and a background questionnaire. The cognitive part aims to assess "students' capacities to critically examine global issues; recognise outside influences on perspectives and world views; understand how to communicate with others in intercultural contexts; and identify and compare different courses of action to address global and intercultural issues" (OECD 168). The background questionnaire or the 'student's questionnaire' intends to assess: "how familiar they are with global issues; how developed their linguistic and communication skills are; to what extent they hold certain attitudes, such as respect for people from different cultural backgrounds and what opportunities they have at school to develop global competence" (OECD, *Preparing Our Youth for an Inclusive and Sustainable World* 6). Cognitive assessment focuses on knowledge and cognitive skills, such as evaluating information and actions and identifying biases or gaps in information. Whereas the background questionnaire focuses not only on knowledge and cognitive skills but also on social skills and attitudes. Values are beyond the scope of the PISA 2018 assessment (see figure 1).

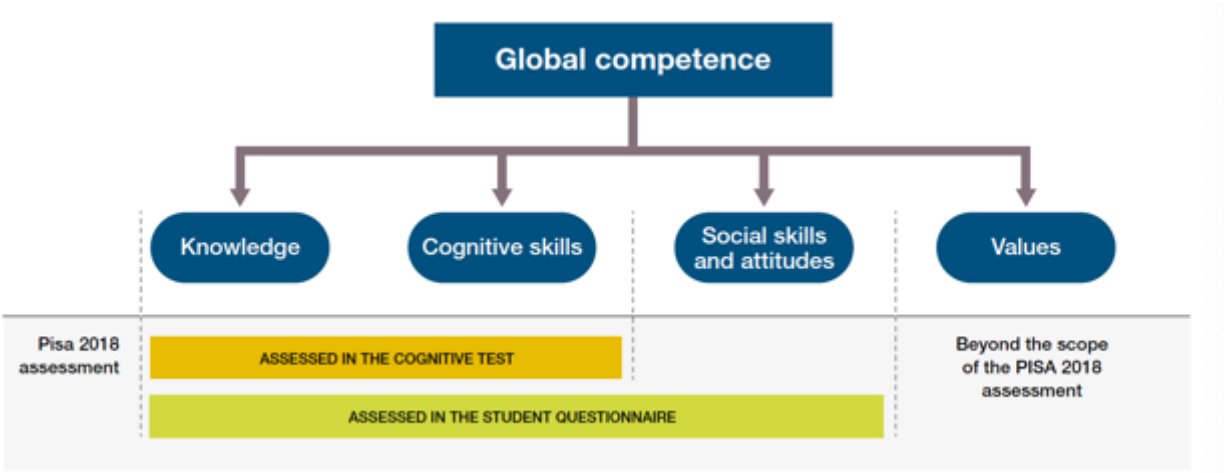

Figure 1 - Global competence assessment (Source: OECD, Preparing Our Youth for an Inclusive and Sustainable World 22)

The background questionnaire provides self-report data on the following constructs: knowledge about global issues; knowledge about intercultural communication; adaptability to different cultural environments; perspective-taking skills; openness towards cultural others and global mindedness. These constructs meet the RFCDC democratic descriptors, a validated and

reliable resource to be used as a pre and post questionnaire so that the participants may report on a longitudinal and developmental perspective on democratic competence.

5. Portugal and the global world

Portugal, a country in the southwest of Europe, has been one of the oldest states in Europe since the 12th century and one of the four 'founders' of the global system alongside England, France and Spain (Modelski 10), "pioneering oceanic navigation" (Modelski 15). Portugal was "pre-eminent in the politico-strategic matters, directing of fleets, the establishment of bases and the administration of the entire structure" (Modelski 27). Alongside this bright facet of its history, there is a dark side. Portugal, as a colonial state, became one of the last to decolonise following World War II (Pinto 34).

Portugal's history reflects "a mixture of ethnically and culturally diverse peoples and yet at the same time, many possess a strong post-colonial dimension" (Eaton 100). Due to the colonial wars in the 20th century, 81 200 people from former Portuguese colonies in Africa flew to Portugal (Magone 177). Also due to the decolonising process, Portugal has been the host country for people from former colonies, preserving relationships with the peoples from the ex-colonies.[23]

Portugal has not been just a host to former colonies. In 2019 Portugal had a population of 10.2 million, 4,7 % being people from other origins.[24] Although the foreign population living in Portugal is not substantial when compared to Luxembourg[25] for example, Portuguese people have maintained relationships with other countries through migratory movements around the world, not only with the transnational community of Lusophone countries but also with other parts of the world such as Europe, South America and North America (Newitt 136). From 1960 to 2017 there is an estimation of 2 289 642 emigrant Portuguese people.[26]

These connections with other peoples and countries in all continents have been formally consolidated through membership to supranational institutions, such as the UN, NATO, OECD,

[23] Brazil was the first immigrant community in the immigration ranking in Portugal with 105 423 people in 2018. See data at < shorturl.at/bgARU >
[24] See at <https://data.oecd.org/migration/foreign-born-population.htm#indicator-chart>
[25] See data at < shorturl.at/dnzLW>
[26] See data at <http://observatorioemigracao.pt/np4/1315/>

EU and CPLP. From this strategic vantage point, Portugal can play an important role again in international politics and contribute to the global strategy for UNESCO's Sustainable Development Goals. To live together in a plural society and to maintain a strategic relationship with other nations in Europe and around the world, education is therefore key.

Next section will analyse how education policies have contributed (or not) for an equal, just and democratic society in Portugal.

5.1. Towards a culture of democracy

Portugal became a republic in the early 20th century and after living through 40 years of a dictatorship, it became a semi-presidential representative democratic republic in 1974. Portugal is ranked in 38th place in the human development index (UNDP 2020), presenting a mean rate of schooling years of 9.3,[27] when the expected years of schooling are 16.5. This is the result of a very long and inconsistent process since 1835. Within a liberal spirit, Portugal was one of the first European countries and the fourth country in the world to envisage a compulsory education (Teodoro and Aníbal 14). Unfortunately, it was one of the last in Europe to accomplish it. Only in the second half of the twentieth century did all children have access to flawed basic schooling (Nóvoa 28).

The struggle to fight illiteracy has been erratic through times. In the transition between the 19th and 20th centuries, citizenship was already a concern in the debates about illiteracy. It represented "the chasm that separates a 'man' from a 'citizen;' an impossible chasm to overcome without schooling"[28] (Nóvoa 45). Under Charles I in 1900, there were 1.579 official schools and an illiteracy rate of 78,6% (Martins 16). With the proclamation of the republic in 1910, the republican education intended to change mentalities. Under the decree of 29th March 1911, compulsory primary school was established for both genders only between 7 and 9. Worse still, this compulsory requirement[29] was just for the children who lived within 2km from schools (Martins 19). Although this situation improved slightly in the Salazar dictatorship, education

[27] See at http://www.hdr.undp.org/en/countries accessed on the 29th January 2021.
[28] The author's translation of "(…) o fosso que separa o 'homem' do 'cidadão,' fosso impossível de transpor sem o recurso a uma formação escolar" (Nóvoa 45).
[29] The concept 'compulsory schooling' emerged in the Constitutional Charter in 1826 that "introduced the Primary Schooling as a civic and political right for all Portuguese Citizens" (Mendonça 8).

was not a priority since Salazar started his government in 1926 (Stoer and Dale 70). However, due to international integration (Martins 6), it was established that "[e]verybody has the right to a basic level of education"[30] (Nóvoa 64). Compulsory education was extended for a period of four years (Alves 77) in two phases: first, decree no 40 964 in 1956 introduced compulsory schooling for men; second, only later in 1960, decree no 42 994 included women (Mendonça 16). Thus, 70% of the literacy rate in 1960 was represented by a majority of men. This difference between both genders remained substantial in 1970: female illiteracy represented 32,8%, whereas male illiteracy was 19,8% (Mendonça 18).

The so called New State[31] imposed a Christian corporative and nationalist moral to all levels of society, including the education of the young (Mattoso 281). Education was constitutionally bound to the principles of a Christian doctrine and teachers were supposed to teach using the official 'sole books'[32] (Mattoso 282), illustrating two important changes that Salazar as prime minister carried out. Firstly, article five proclaimed that the Portuguese state was a corporate and unitary republic, replacing the 28th May 1932 constitution draft that "declared that the Portuguese state adopted the representative and democratic republic as its form of government" (Gallagher 65). Secondly, rights such as freedom of speech, assembly and the press were overridden "by a clause which gave the government power to limit civil liberties 'for the common good'" (ibid.). Society in general, including its colonies, was subjected to censorship from 1926 to 1974, which included newspapers, magazines, books,[33] theatre, cinema, post office and telecommunication (Melo 66).

Despite the lack of democracy and of an education system like the main educational model in Europe (Candeias and Simões 170), there was literacy improvement in 1960: 70% of literate people aged 7 or over in 1960 compared to 38% in the same age range in 1930. However, this was not enough to keep up with other European countries. People lived in "villages of less than 100 people and only one-third lived in towns of over 5000 people" (Harvey 1). Industry, trade and farming was only competitive due to the low wages (ibid.).

[30]The author's translation of "Toda a gente tem direito a um mínimo de instrução" (Nóvoa 64).
[31] The terms 'New State' and the 'Second Republic' are used by historians. Yet, the term 'New State' is more common and it refers to "[t]he forty-two-year period in which the country was dominated by merely two persons – Salazar from 1932 to 1968, and Marcelo Caetano from 1968 until 1974 (…)" (Saraiva 127).
[32] Mattoso uses the expression 'livros únicos' (Mattoso 282).
[33] One of the censored books during this period was *Pedagogy of the Oppressed* by Freire (Macedo 11).

Of course, a revolution was not anticipated in the scenarios for the following decade. When it happened, it triggered the movement of the three Ds: decolonization, development and democratization (Azevedo and Menezes 132). The Carnation Revolution,[34] 25th April 1974, was the cornerstone of the democratic process in the country (Marie 372). Democracy was established by the Constitution in 1976. It entailed profound changes in the basic and secondary schooling (Rodrigues et al. 1). It also fostered a favourable context for the concretization of pedagogical projects such the ones promoted by the Sérgio Niza (Pintassilgo and Andrade 166). This educator and his *Modern School Movement*,[35] among others, were inspired by John Dewey (Pintassilgo and Andrade 169).

Portugal has been part of the OECD[36] since its foundation in 1961. The OECD published *The Mediterranean Regional Project* in 1964 and it concluded that Portugal had much to do to keep up with more advanced countries regarding industry and services as 45 percent of manpower was converged on farms (OECD, *The OECD Observer* 23). Having in mind the development projection for 1975 set by the OECD, Decree no 45 810 and Decree no 46 136 in 1964 introduced two major alterations: compulsory education was expanded to 6 years and the

[34] Carnation Revolution is the translation of Revolução dos Cravos which occurred on 25th April 1974.
[35] The Modern School Movement was formally constituted in 1976 (Pintassilgo and Andrade 166). This movement emerged in a difficult time during the dictatorship to provide a sociocentric perspective in which the 'group' is the ideal challenging organization so that the learner may experience direct democracy (Folque 6).
[36] The OECD with its "Programme for International Student Assessment" (PISA) is leading the way in measuring learners' performance with tests and comparing results with the aim to share the best practice (Sousa et al.42).

'School Television'[37] was created not only to tackle the education access gap between urban and rural areas, but also because such an educational expansion entailed qualified teachers and building new schools which would hold back all process to meet the goals for 1975.

Indeed, a democratic education[38] was an urgent concern, as Sérgio Niza puts it, "either our school aspires, in an incessant effort, to be ethic and democratic, or we will never have a democracy" (Niza 17). Vitorino Godinho, the Minister of Education stated that "democratising culture is, in fact, allowing everyone to participate in this process of constant invention of the future" (qtd in Marie 374). This process towards democratising education, influenced by the work of Freire, had two different approaches: alphabetisation and popular power (Stoer and Dale 72). Within the former, education was centred on the needs of the child, rather than the needs of capitalist industry and on Freire's model, the dialogic pedagogue (Stoer and Dale 75). Whereas the latter had the pedagogy of revolution as its significant concern, i.e., "the process, the means and participation and dialogue of the revolution," which inspired the democratic management of comprehensive and secondary schools in Portugal (Stoer and Dale 78).

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[37] School Television is the author's translation of the expression 'Telescola.' School Television is different from homeschooling. Whereas homeschooling is the practice of teaching one's own children at home, School Television means that official compulsory schooling is broadcasted on TV for learners who cannot attend school, mainly because they lived far from school. Even though learners could follow these classes at home watching TV, the idea was to assemble learners at a village school and then all learners would watch a live broadcast (Rodrigues et al. 13). After this, tutors would explore the topics through worksheets. The educational programme included the 5th and 6th years (Mendonça 20). School Television is a term used in *The OECD Observer* in 1964 to refer to the use of television for science teaching in the United States since 1960 and its major followers such as Belgium, Denmark, Netherlands and Sweden (OECD, *The OECD Observer* 10). In fact, the television was considered as revolutionary as is the Internet nowadays because television "adds to the teacher's resources a visual medium of the utmost flexibility; clearly, too, it can disseminate more widely and more rapidly than ever before, and through the agency of specialist experts, information and techniques which are completely up-to-date" (OECD, *The OECD Observer* 11). In a speech on 12th December 1963, Portuguese Minister of Education, Galvão Teles, corroborates this view, stating: "The sound and image at the service of teaching - here lies a new reality that the advance of technology has made possible" (qtd. in Alves et al. 62-63). During the lockdown periods in 2020 and 2021, due to the Covid 19 pandemic, schools were forced to close and Portuguese learners had both: homeschooling and School Television. Homeschooling was only different in the sense that learners were supposed to learn autonomously at home with the support of their teachers using digital platforms. The latter was a new reorientation of the concept School Television with a new name '#EstudarEmCasa' (Carmo et al. 45) which could be translated as '#LearnAtHome,'

[38] In fact, 'development education' was informally already installed in Portugal before 1974 because "[c]ivil society groups, then clandestine, advanced the anti-colonial struggle and informed on severe human rights violations happening in the former colonies" (Coelho et al. 5).

Optimistic or negative opinions about the period following the Carnation Revolution depend on critics' political stance. Grácio, for example, a Portuguese educator, considers that it was broadly positive because education got rid of the fascist ideology and renewed itself through the principles of pluralism and democracy (qtd. in Barroso 67). On the other hand, Lourdes Pintasilgo considers that the socio-cultural praxis in education was loaded with pre-determined ideology. In addition, knowledge institutions contributed to a breach between theory and practice (Pintasilgo 2).

Pintasilgo considers that in the 80s and 90s education withdrew from Freire's theory and became the reflection of alienation caused by a society concerned with profit, competitivity and consumerism, a form of oppression similar to the political repression in the dictatorship period (Pintasilgo 4). Macedo also corroborates this point of view, asserting that "schools are informed by the positivistic and management models that characterize the very culture of ideologies and practices to which Freire was in opposition all his life" (Macedo 15). Saramago also criticised this sort of education, calling it the 'hypermarket' education, because "[w]e are being educated to be customers. And this is the basic education that we are teaching our children"[39] (Saramago, *Folhas Políticas* 232). Unequivocally, the link between education and economy and workforce has been reinforced over the decades. In 1986 Portugal becomes a member of the European Economic Community and simultaneously and to avoid lagging in the development rates, the Education Act[40] is approved with a will to enlarge mandatory education to 9 years (Rodrigues et al. 19), covering the first, second and third cycles (*Lei de Bases Do Sistema Educativo, Lei Nº 46/86* 3069).

With the approval of the 9-year compulsory education, academic failure and school dropout became the main issues of debate and public intervention (Rodrigues et al. 39) so as to keep up with the European partners. In the 'inclusion phase' since the 90s several measures have been undertaken such as: "alternative and flexible curricula, project work, the Board for Multicultural Education, transversal, inter- and transdisciplinary areas introduced in the

[39] Researcher's translation of "Somos educados para clientes. E é essa a educação básica que estamos a transmitir aos nossos filhos" (Saramago, *Folhas Políticas* 232). Saramago was a strong critic of the post-revolution democracy and education in Portugal.

[40] This expression is the translation of *Lei de Bases do Sistema Educativo* (Lei n.º 46/86, de 14 de Outubro), used in (Azevedo and Menezes 133).

curriculum (…) to prevent students from failing, in particular those of different ethnic and/or racial backgrounds" (Guilherme et al. 226), citizenship and intercultural education being one of the priorities. In spite of efforts done diversifying pedagogies and teachers' education, Portugal still is the 4th country in the OCDE to hold considerable rates of retention and dropout (Rodrigues et al. 76). This situation may increase with the extension of compulsory education.

Nowadays, national education is divided into the first cycle (4 years); second cycle (2 years); third cycle (3 years) and secondary school (three years). Mandatory education covers all levels of basic and secondary education from 6 years of age to 18 (*Decreto-Lei n.º 85/2009*; *Decreto-Lei n.º* 176/2014).

In order to ensure equal opportunities to both genders, correct asymmetries between regional and local development, assure the right to difference and develop democratic practice (*Lei de Bases Do Sistema Educativo, Lei Nº 46/86* 3068), the extension to 12-year mandatory education requires new initiatives to integrate all learners. Rodrigues et al. consider that this extension should also aim at "more comprehensive, more transversal learning quality standards consistent with the requirements pursued by the countries in which Portugal is located and with which it cooperates and competes"[41] (76).

Nonetheless, as Pintasilgo has strongly criticised, education should not be solely concerned with accountability and international competition goals. It should also be concerned with intercultural communication and cooperation with other human beings. To this end, education should envision a universal identity because "[t]he future of the human genre is now situated on a planetary scale" (Morin 2).

In this respect, in 2017, the *Learners' Profile at the End of the Compulsory Education* implies a humanistic perspective based on the individual and human dignity as essential values (Martins et al. 6). It is a reference document, which aims to organize the whole schooling system in Portugal, having in mind a profile for learners at the end of compulsory schooling. This document presents its principles, vision, values and competences areas, assuming its all-encompassing, transversal and recursive nature (Martins et al. 7), following not only the *Recommendation CM/Rec (2012)13* of the Committee of Ministers to Member States on

[41] Author's translation of text. See (Rodrigues et al. 76).

ensuring quality education (2012), but also addressing the principles enacted in the *Competences for Democratic Culture* (2016).

Table 13 - Compulsory education in Portugal

Principles	Vision	Level
• Humanistic perspective • Knowledge • Learning • Inclusion • Coherence and flexibility • Adaptability and audacity • Sustainability • Stability	• To develop multiple literacies that enable learners to question critically the reality so as to make decisions in their daily life. • To enable learners to be free, autonomous, responsible and aware of themselves and of the world around them. • To enable learners to face change and uncertainty.	1st cycle
	• To enable learners to be aware of knowledge in various fields to handle social, cultural, economic and environmental sustainability in Portugal and in the world. • To enable learners to think critically and autonomously, to be creative, as well as to develop competences to work collaboratively and to communicate.	2nd cycle
	• To enable learners to continue lifelong learning as part of their personal development and social action. • To enable learners to know and respect the democratic society principles, its rights, assurances and freedoms.	3rd cycle
	• To enable learners to value the respect towards the human dignity, full exercise of citizenship, solidarity, cultural diversity and democratic debate. • To enable learners to reject all forms of discrimination and social exclusion.	Secondary School

Source: Researcher's translation and summary (Martins et al. 13-17)

All eight principles envision a flexible, inclusive, democratic schooling system based on a schooling model that ensures individual qualification and democratic citizenship. Through this prospect, the educational system can prepare 21st century citizens who are able to live in a global world and face its challenges (Martins et al. 14-15). This perspective moves away from a strong

emphasis on the promotion of the Portuguese nation 'in the singular,' an evident principle manifested in the *Education Act* (*Lei de Bases Do Sistema Educativo, Lei Nº 46/86 3068*). These principles reflect a new concern with a 'transnational' orientation (Martins et al. 5-6), as the answer to the challenges which arise today in "pluralist societies, culturally diverse and in tension, in a space, some authors have called 'post-national' or 'transnational'" (Rodrigues et al. 5), considering "humanity as a common destiny" (Martins et al. 6).

With compliance with the principles and vision stated in this document, the school culture should nurture a complex set of values: responsibility and integrity; excellency and exigency, curiosity, reflexivity and innovation, citizenship and participation and liberty (Martins et al. 17). These values are suitable and desirable guidelines for the way people act and justify their way of being and acting.

The overarching framework includes ten areas of competences (see figure 2). These competences combine knowledge, skills and attitudes that enable learners to act in complex and manifold contexts: languages and texts; information and communication; critical and creative thinking; reasoning and problem-solving skills; scientific, technical and technological knowledge; interpersonal relationship; personal development and autonomy; well-being, health and environment; aesthetic and artistic sensitivity; body awareness and control.

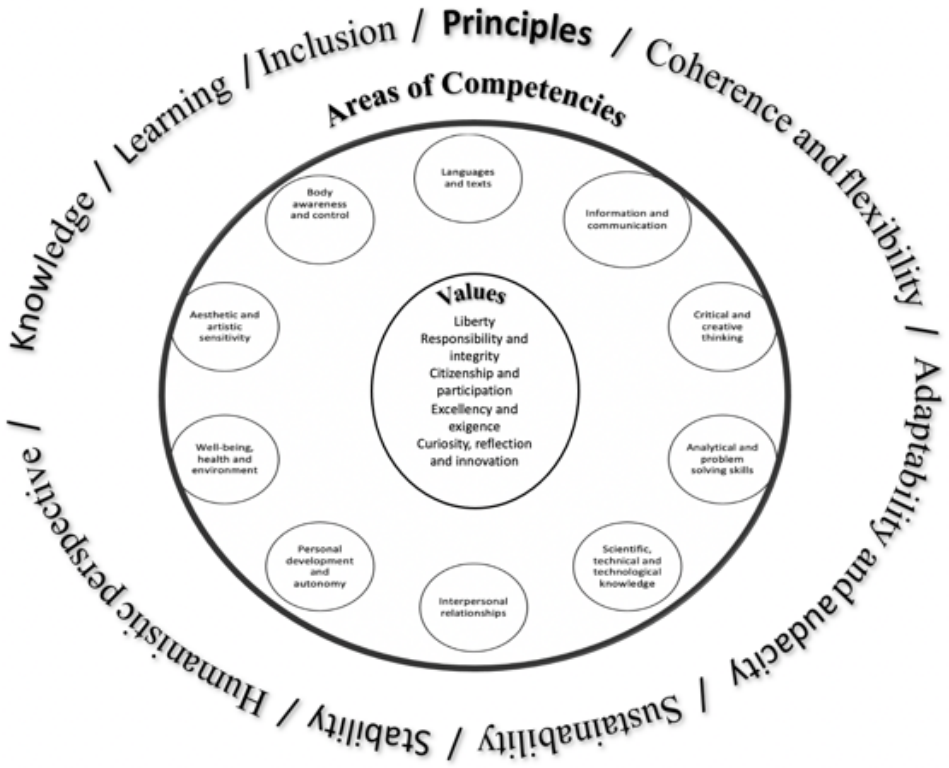


Figure 2 - The overarching framework of the Learners' Profile by the End of the Compulsory Education (Source: Martins et al.)

This framework states that each area of competences is not bound to any specific curricular area. On the contrary, all subjects in mandatory schooling transversally contribute to all areas of competences of the Learners' Profile (Martins et al. 8) so that by the end of the compulsory education, learners are expected to think creatively, critically and autonomously; hold collaborative work and communication competences and value respect for human dignity, active citizenship, solidarity towards the other, cultural diversity and democratic debate (Martins et al. 15). For this reason, teachers are advised to challenge learners with real-life problems and organize collaborative tasks so that learners may work together to find solutions incorporating knowledge of transdisciplinary nature (Martins et al. 31).

These goals should be reflected in the *Curricula Goals*[42] (2017), the national guidelines for all mandatory subjects, which worked as priority refiners of the curricular programmes. The

[42] The Portuguese expression is 'Metas Curriculares'.

Curricula Goals (2017) for EFL, for example, were aligned with several documents by the Council of Europe, especially the CEFR (2001), using its language levels. This document was strongly associated with a functional perspective of language teaching rather than language education, postulated in current reference frameworks such as the *Companion Volume* (2020) and the *Reference Framework of Competences for Democratic Culture* (*2018*). For some time, the *Curricula Goals* co-existed with another document, the *Key Learning*,[43] enacted in 2018, which intended to establish 'key' dimensions. These dimensions "represent the baseline for further flexible and enriched development of topics and content of each discipline"[44] that no learner should fail to learn (Ministério da Educação, "Despacho Nº 6605-A/2021" 241-(3)). The introduction of this document sets its main goal, ensuring the quality of learning and the inclusion of all learners. However, the key dimensions are a more refined set of competences than the *Curricular Goals*. The 'key' dimensions may be understood as 'minimal' dimensions and limit learning to a few sets of knowledge and skills, which may compromise not only the *Learner's Profile* goals, but also learners' preparation to be "adaptable and versatile" (Fadel et al. 3) for the dynamic changes happening in our world.

The subjects' programmes, the *Curricula Goals* and the *Key Learning* were the official frameworks for all subjects in mandatory schooling during this study. The new subject, "Citizenship and Development"[45] follows the guiding principles of a document called *Estratégia Nacional de Educação para a Cidadania (Education for Citizenship National Strategy),* organised around three axes: individual citizenship attitude, interpersonal endeavour and social and intercultural development (República Portuguesa 6). However, the *Curricula Goals* as well as all subject curricular programmes were revoked in July 2021 and replaced by the *Key Learning*.

Thereby, one may have to follow the *Learners' Profile* suggestion to find solutions of transdisciplinary nature to fulfill its goals. Framed from an interdisciplinary approach, mandatory subjects, EFL and Citizenship may provide learners with opportunities to acquire

[43] The Portuguese expression is 'Competências Essenciais.'
[44] Researcher's translation of an excerpt of *Despacho Nº 6605-A/2021:* "[…] as dimensões que nenhum aluno pode deixar de aprender que que constituem a base para um aprofundamento flexível e enriquecido dos temas e conteúdos de cada disciplina" (241-3).
[45] The translation of "Cidadania e Desenvolvimento". Henceforth, Citizenship with no inverted commas will replace "Citizenship and Development".

knowledge in a FL; communicate/mediate with people from other origins; become aware of oneself and the world; and participate in a democratic culture by having a voice in Portuguese and in English.

Before exploring this perspective in Part IV, the following section is about the new subject Citizenship in Portugal, followed by Part III, which is about Foreign Language Education.

5.2. Citizenship Education

In many documents issued by the Ministry of Education in Portugal, the emphasis on a democratic education is very clear. Basic education aims at promoting autonomous attitudes so as to prepare responsible citizens, democratically intervening in community life, which is expanded in the secondary education objectives, such as to solve problems of the country and to be aware of the issues of the international community ((*Lei de Bases Do Sistema Educativo, Lei Nº 46/86 3070*-3071). Since then, some subjects have been ratified in mandatory education, for example, *Área de Formação Pessoal e Social* (*Decreto-Lei N. º 286/89* 3639) and *Formação Cívica* (*Decreto-Lei N.º6/2001* 258).

Facing the challenge set forth by the CoE in 2010, through the *Charter on Education for Democratic Citizenship and Human Rights Education*, which states that "an essential element of all education for democratic citizenship and human rights education is the promotion of social cohesion and intercultural dialogue and the valuing of diversity and equality so as to empower learners to take action in society" (Directorate of Education and Languages 9), a Decree-law in 2012 (*Decreto-Lei n.º 139/ 2012* 3476) proclaims citizenship education as a transversal area. This perspective had good intentions. However, as schools and teachers were left to implement it in a variety of ways, it may have led to inequities in approach and lack of unity of methods across the country. Such was the case in England as exposed in the Crick report (Syed 140).

In 2016, assuming a series of commitments related to key documents issued by the EU, the CoE and UNESCO, the Portuguese government engaged in the implementation of citizenship education as a separate subject in formal education, creating a working group to design this strategy (*Despacho n.º 6173/2016*), which was deployed in the school year of

2017/2018, as a pilot project in mandatory education. Among various dimensions of this strategy (*Citizenship Education - Guidelines* 3-5), Citizenship comprises education for development, education for gender equality, human rights education, intercultural education and European dimension of education, granting the promotion of a national, European and global citizenship (Torres et al. 5).

Thus, Citizenship is part of the national curricula and it is developed in three different ways as one can see in table 14.

Table 14 - Citizenship

1st cycle	2nd cycle	3rd cycle	Secondary
Transdisciplinary	Separate and autonomous subject		Transversal to all subjects and training components

Source: *Despacho n.º 5908/2017* Art. 10º

The Citizenship area has been implemented gradually to all levels of mandatory education and is taught in Portuguese. Languages and Social Studies is the disciplinary department responsible for teaching this subject in the second cycle. Whereas in the third cycle it is the responsibility of the Social and Human Sciences department (*Decreto-Lei n.º 55/2018* 2941). It took effect in 2018/2019 school year for learners of the 1st, 5th, 7th and 10th grades (*Decreto-Lei n.º 139/ 2012 Art.39º*).

6. Summary

Politics is becoming detached from a sense of political community to which all citizens belong. As Castells so well states, "politics is professionalizing and politicians are becoming a social group that defends its common interests above those of the people that it purports to represent" (Castells 16), resulting in very little participation of the electorate and "the system effectively goes on to function autonomously of citizens" (ibid.). Castells argues that "the recurrent letting down of those hopes begins to erode legitimacy" (Castells 17). Therefore, with a hint of hope, only through education can citizens improve their own democracies and make democracy "a vital practice, a style of doing" (Ryder and Wegmarsnaus 15).

The debate on democracy and education has been very fruitful to provide answers to authoritarian teaching, not only the old forms since the early twentieth century, but also the new threatening forms such as the neoliberal education,[46] gaining salience in the 80s in which educational policies intend to develop 'effective employees,' leading to "collective indifference to poverty, marginalization and disadvantage" (Hedegaard-Soerensen and Grumloese 642). Within this perspective, the school subject 'civics' intends to prepare learners "to exercise future democratic rights, including the right to vote (…) respect for those in power and (…) encourage a sense of uncritical patriotism" (Osler and Starkey, *Changing Citizenship. Democracy and Inclusion in Education* 1). This sort of 'civics' education may present dangers because it may lead to extreme nationalism and xenophobia. Conversely, education should develop "the individual and collective awareness of belonging to a global and democratic, fair and sustainable citizenship" (Pennacchiotti et al. 2). Therefore, everyone is prepared to participate in an increasingly interconnected world (Osler and Starkey, *Changing Citizenship. Democracy and Inclusion in Education 1*) within a critical perspective (Byram, "An Essay on Internationalism in Foreign Language Education" 71).

The previous sections uncovered some aspects related to the debate about education and democracy and clarified necessary actions to face local and global challenges. We have examined how education and democracy have been interlinked since the early twentieth century, being Dewey and Freire among the main influencers of current educational theory and policy.

Dewey has been inspiring several intellectual currents due to his "vision of democracy as a way of life that requires habits of experimentalism, pluralism and hope" (Gordon and English 978) and his vision of education that derives from it. Dewey postulated that learning must be based on transformative experience which leads to personal growth. It engages "the whole person and stimulates investigation and interaction among learners, learners and teachers and learners and their environment" (Beard 28).

[46] 'Neoliberal' is a concept that derives from 'neoliberalism,' which "is a rather and general concept referring to an economic model or 'paradigm' that rose to prominence in the 1980s. Built upon the classical liberal idea of the self-regulating market, neoliberalism comes in several strands and variations" (Steger and Roy 30). Neoliberal education is based on "policies in which the educational system becomes an instrument for the development of effective employees in a flexible labour market. In the field of schooling, this leads to discourses (in the policy) about achievement, standards, tests, and learning outcomes" (Hedegaard-Soerensen and Grumloese 631).

Freire, one of the most important critical educators, defended "educational processes where students' lives, local cultural norms and issues become the content for learning" so that "the teacher is no longer depositing information but is rather allowing learning to emerge from within the students" (Larsen-Freeman and Anderson 214). If learning is living democracy, the learning process should entail problem posing, which "involves the selection of real-life issues from the students' lives and engages the students in an open-ended process of problem-solving" (Larsen-Freeman and Anderson 215), which is the core of the Participatory Approach advocated by Freire.

The previous sections led to understand that education can only be democratic if the social context and school develop democratic practices. If learners are given equal opportunities to participate while learning. If learners develop critical thinking not only to have a voice to challenge inequalities but also to transform democracy. Citizenship education must transcend national borders to reach a transnational sense of living together with other human beings all over the world. Citizenship education must be the concern of all disciplines, especially foreign language education that is key to develop intercultural communication learning happens within an interdisciplinary perspective "in which the subjects are fundamental tools for understanding the world, not simply an end in themselves" (Pennacchiotti et al. 4).

Therefore, cutting-edge educational scenarios must be educational systems that operate through a plurilingual paradigm where curricula are aimed at becoming international; subjects are partly integrated; language learning is based on integration with relevant content; learning aims aligned to global competences; and school enables creativity, innovation and critical thinking (Marsh et al. 15).

Within the approaches that altogether defend 'education *for* democracy' 'education *about* democracy,' and 'education *through* democracy,' CoE encourages and promotes these principles and publishes the *Reference Framework of Competences for Democratic Culture,* which is founded on human rights, democracy and the rule of law (Council of Europe 19). It is a tool for designing pedagogies to develop competences for democratic culture (Council of Europe 20), based on experience-based tasks, the acquisition of knowledge and critical thinking so that learners may use their capabilities in a given context or situation (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 1 16).

In contrast to the dictatorship era, Portuguese governments have been showing political will to promote democratic education by introducing Citizenship content from the first cycle to secondary education. The Citizenship area intends to fulfil the aspirations of the *Framework Law of the Education System* (*Lei de Bases Do Sistema Educativo, Lei Nº 46/86*), in which it is stated that the educational system should be organised in order to develop learners' personality, attitudes and a sense of citizenship (*Cidadania e Desenvolvimento* 2). Nonetheless, this vision of citizenship may be limited to an understanding of the Citizenship area as 'civics' if the emphasis is reduced to the preparation to exercise future democratic rights such as the right to vote, thus compromising the goals of the new *Learners' Profile by the End of the Compulsory Education.* Pedagogic approaches must be concerned with a 'transnational' orientation of curricula and teaching methodologies should prepare the young generations to be active citizens and/ or be future leaders by living democracy at school as Dewey and Freire postulate. Creative pedagogies must bring out real-life issues within education for development, education for gender equality, human rights, intercultural education, granting the development of a national, European and global citizenship.

Therefore, schools must consider the importance of all other schooling subjects to address citizenship within any subject and/or within an interdisciplinary approach so as to develop education *about, through and for* democracy.

Part III - Pedagogy towards Education for Intercultural Citizenship

1. Introduction

Citizens must hold key competences to cope with a complex and unstable reality and participate fully in society. Therefore, education must create opportunities "to integrate and make multiple worldviews and different value systems coexist, to manage uncertainty and resilience, to tune to global problems, in a continuous process of debate and coexistence" (Pennacchiotti et al. 2)

The importance of language learning has been long recognized as essential not only to access knowledge, but also to develop democratic competences. The CoE, for example, considers that developing language competences is tightly linked to the development of CDC. Without proper language competences, learners "can neither properly follow the content that is being taught, nor communicate with others about it" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 1 16). This consideration includes not only the language of schooling but also foreign languages, such as English in the Portuguese context. English has been considered the democratic language, i.e., a global language used by many face-to-face and online.

From the previous sections, apart from preparing learners to be successful speakers in communicating and "developing a human relationship with people of other languages and cultures" (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 29), FLT is expected to prepare learners to be responsible critical citizens, who play an active role both locally and globally, collaborating with other citizens towards establishing a common ground of understanding through mediation and interaction. Therefore, the next sections will examine how FLT has been evolving and how frameworks proposed by Byram and Osler and Starkey may contribute to develop democratic competence.

2. From Functional Language Teaching to Foreign Language Education

In the nineteenth century, an interest in the study of modern languages and literatures increased following the proliferation of the new nation-states in Europe (Byram, *Routledge Encyclopedia of Language Teaching and Learning* 41). In this phase, the development of practical language competence was considered less important than historical linguistics or philological analysis. Therefore, the training of FL teachers focused on linguistics and /or literary criticism rather than pedagogical principles and methodologies, or even language practice. Byram clarifies that Area Studies is the expression for a rather complex field called Cultural Studies, *Landeskunde* in German, or *Civilisation* in French (Byram, *Routledge Encyclopedia of Language Teaching and Learning* 41). *Landskunde* was related to the study of "knowledge of and insight into the country's geography, history and society" (Risager 3).

In fact, during the first part of the 20th century, linguistic competence was the prevailing objective of the study of FL, attained through traditional teaching of grammar and vocabulary: the audiolingual method and the notion-functional approaches are examples of this period in FLT. Despite some attempts to make cultural content visible within FLT (Risager 4), culture pedagogy was strongly linked to the traditional term *Landskunde* and the study of literary texts. Later in the 1970s, a shift to a focus on communicative competence, a concept developed by Dell Hymes, becomes evident, emphasing a sociolinguistic perspective. Hence, an urge to use authentic non-fictional texts for a "realistic and all-round" (Risager 6) knowledge of culture and society was supposed to facilitate this communicative competence. Byram explains that the central objective of a modernised *Landskunde* is to study a "particular culture and society and, by doing so, to learn to understand cultures in general" (*Routledge Encyclopedia of Language Teaching and Learning 43*). From this perspective, culture is viewed as a "particular way of life" (Byram 42) and, at best, it would help learners perceive culture as a social product, from which learners can make sense of its society (ibid.). Risager clarifies that this view of culture and society could be found in coursebooks as "a reproduction of society in a nutshell" (6), which easily leads to generalisations and stereotypes, if teachers and learners do not adopt a critical attitude.

Henceforth, a postmodernist[47] perspective gains terrain with a "new focus on the negotiation of meaning between speakers of different cultures" (Byram, *Routledge Encyclopedia of Language Teaching and Learning* 44). According to Risager, a postmodernist view "emphasises learning processes and the raising of cultural awareness" (6) and also promotes the analysis of culture as "an interpretative one in search of meaning" as put forward by Geertz (5). Furthermore, Risager remarks that a shift away from a national alignment points "towards a more international and transnational approach in teaching language and culture" (3).

[47] Giroux explains that postmodernism has two leading theorists: Jean-Francois Lyotard (1984) and Fredric Jameson (1984, 1988). The former defends that postmodernism is a movement that rejects "grand narratives, metaphysical philosophies, and any other form of totalizing thought" (Giroux 7) and is related to an unstable world, "where knowledge is constantly changing and where meaning can no longer be anchored in a teleological view of history" (Giroux 8). The latter postulates that postmodernism represents new social forms, "new cognitive maps. Different forms of representation that provide a systematic reading of the new age" (ibid.). In Giroux's opinion, postmodernism "represents a form of cultural criticism that presents a radical questioning of the logic of foundations that has become the epistemological cornerstone of modernism" (Giroux 9).

Thus, the intercultural learning and culture pedagogy start off and one may highlight, amongst several other examples of prominent scholar work, Kramsch's research on the interconnections of language, culture and context and Byram's Intercultural Communicative Competence (ICC) model. In addition to these, many scholars and educators have been working on new trends, embedding new dimensions to foreign language education, such as Byram's Education for Intercultural Citizenship framework or Oslo and Starkey's cosmopolitan citizenship education framework.

Kramsch sustains that "[c]ulture is symbolically mediated through words, sounds and images" and people's discourses are structured by their imaginations and sensibilities, which in turn are influenced by media and popular culture discourses (365). Teachers of language have to consider "the actual, the imagined and the virtual worlds in which we live in" (Kramsch 366). Kramsch states that with the increased mobility and technological communications development, it is inaccurate to conceive a homogeneous national culture linked to the language being taught in the FL classroom today ("The Challenge of Globalization for the Teaching of Foreign Languages and Cultures" 249). The focus must be on the "multilingual multicultural speaker who knows how to "operate between languages" (…) and navigate between various cultures" (ibid.). Theories in FLT have been shifting "[f]rom a traditional national paradigm of language teaching and learning" (Risager, "Intercultural Learning : Raising Cultural Awareness" 2), in which teachers develop cultural knowledge and communicative competences associated to one or two target countries related to the FL, to perspectives which envision learners to "operate between languages (…) and navigate between various cultures"(Kramsch, "The Challenge of Globalization for the Teaching of Foreign Languages and Cultures" 249). However, teachers not only have to prepare their learners "to operate between languages" and acquire "translingual and transcultural competence," but also to develop "democracy learning" (Kramsch 251).

In this sense, developing ICC is also a way of providing democracy learning. Byram puts forward a model initially developed with Zarate as part of collaborative work for the Council of Europe. The ICC model complements the components from the concept of communicative competence, specifically the linguistic, sociolinguistic and discourse domains. The components of intercultural competence are *savoirs, savoir être, savoir comprendre, savoir*

apprendre/faire to which Byram adds a fifth element *savoir s'engager*, the political dimension of ICC.

According to Byram's model, ICC is the ability to "interact with people from another country and culture in a foreign language" (Byram, *Teaching and Assessing Intercultural Communicative Competence* 71). For this, it is crucial to learn how language works so that learners may use the language appropriately but it is also important to develop "the ability to use the language in socially and culturally appropriate ways" (Byram et al. 4). Later, by further exploring this political dimension, Byram develops a framework of Education for Intercultural Citizenship, which will be further analysed.

Another framework by Osler and Starkey highlights human rights. In this case, human rights are seen as the key area to include democracy in intercultural communication (Osler and Starkey, *Changing Citizenship. Democracy and Inclusion in Education* 86).

These trends on FLT have opened substantial and interesting trajectories within democracy learning. Porto and Zembylas, for example, suggest that foreign language teaching should "explicitly aim to sensitise students about issues of human suffering and cultivate empathy, solidarity, hospitality and inclusion" (357). These authors argue that one should draw on the central role of emotions and affect through a pedagogy of discomfort through art and literature to promote critical intercultural citizenship values. Within a renewed relationship between the arts and intercultural citizenship education, Matos and Melo-Pfeifer advocate that learners not only understand the surrounding world, but have opportunities to reflect, construct knowledge, imagine and promote change (294).

2.1. Intercultural Communicative Competence

To include an intercultural stance in FLT, one might bear in mind the influential ICC framework by Byram (figure 3) because it was designed from the perspective of the FL educators and it remains one of most influential in FLT (Hoff 56).

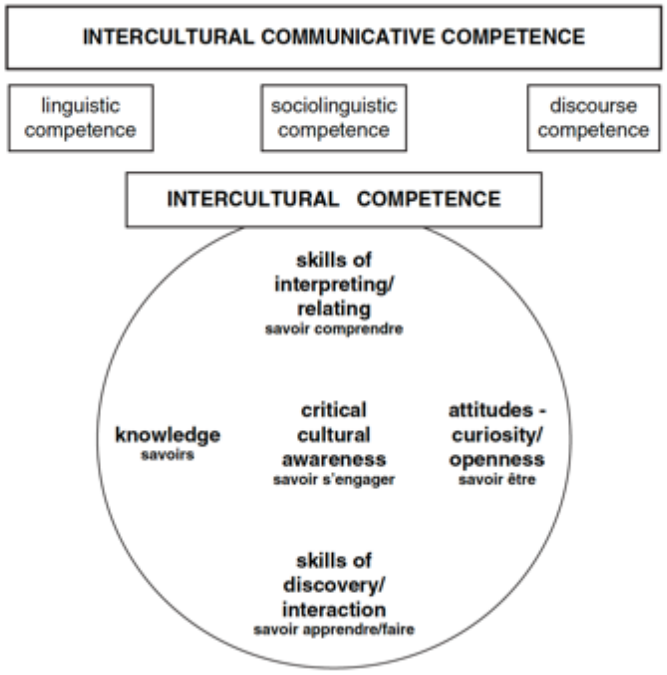


Figure 3 - ICC (Sourcce: Byram, "Developing a Concept of Intercultural Citizenship" 118)

The components associated with communicative competence have been commonly adopted in most EFT contexts. Linguistic competence is the ability to produce and interpret spoken and written language resorting to the knowledge of the rules of a standard version of the language. Sociolinguistic competence is the ability to give meanings to the language being produced by an interlocutor in a specific social context. Discourse competence is the ability to use appropriate strategies of discovery and negotiation for the production of texts, following the conventions of the language being used (Byram, Teaching and Assessing Intercultural Communicative Competence 48).

Regarding the intercultural competence, *savoir être* is the foundational component of ICC (Byram et al. 11). Byram states that "without a will or disposition to achieve common purposes, there can be no acquisition of knowledge or active engagement" (Byram et al. 121). In short, savoir être is a complex of attitudes of curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. The next component *savoirs* refers to the "knowledge of how social group and identities function and what is involved in intercultural interaction" (12) and is essential to generate the development of knowledge as much as attitudes

and skills. The short definition is twofold: knowledge of social groups and their products and practices in one's own and in one's interlocutor's country and of the general processes of societal and individual interaction. *Savoirs* or knowledge represents the cognitive component which is first built through socialisation within the family and the secondary socialization is developed in FL classes. Learners acquire knowledge of the social groups they belong to and other social groups and how this may form a construct of nation-state, associated to linguistic identity (Byram, "Developing a Concept of Intercultural Citizenship" 110). This cognitive domain must also require knowledge of "the processes of interaction at individual and societal level" (Byram, Teaching and Assessing Intercultural Communicative Competence 36), i.e., learners must develop awareness of how their own social identities are construed and perceived from within and how they are understood from the outside so as to be able to "in turn perceive their interlocutors from another group" (ibid). *Savoir comprendre* refers to the "ability to interpret a document or event from another culture, to explain and relate it to documents or events from one's own" (Byram et al.13). This component is strongly dependent on knowledge because the interlocutor needs organizing principles or previous knowledge "about the ways in which ethnocentric perspectives are acquired in socialization" (Byram, From Foreign Language Education to Education for Intercultural Citizenship 232) so as to deal with new knowledge.

All savoirs are important and intertwined (Byram et al. 76). This does not mean that these components are developed at the same time with the same equal level of attainment. All savoirs are part of a lifelong process, which may start at primary education (Byram, *From Foreign Language Education to Education for Intercultural Citizenship 83*). Thus, the foreign language teacher should provide opportunities to develop these *savoirs*, taking into consideration the learners' age and needs, ideally through a task-based approach in the classroom or through experiential activities within the notion of a "spiral curriculum" (Byram 81).

So, intercultural speakers need also *savoir apprendre /faire* or skills of discovery and interaction. This component is strongly connected to *savoir comprendre* because it is the "ability to acquire new knowledge of culture and cultural practices and the ability to operate" (Byram et al. 13) all components on real-time interaction. *Savoir apprendre* implies the operation of thinking processes of relating new information to existing knowledge in real time, which

"involves the operationalization of the other components of ICC and integrate them in highly complex ways" (Byram, Teaching and Assessing Intercultural Communicative Competence 100).

Although all savoirs are equally important, *savoir s'engager*, the educational and political dimension, is at its core. It is the ability to

> identify and interpret explicit or implicit values in documents and events in one's own and other cultures; make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria; 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 163)

Byram clarifies that his emphasis on the centrality of critical cultural awareness in FLT is viewed as an independent judgement and political engagement. Byram elaborates on this concept, explaining that the "pre-condition for democratic engagement is that the citizen becomes aware of the relationships between individual destiny and social processes and structures" (Byram 165). This awareness necessarily leads to an engagement to action, i.e., an aware person is, concomitantly, an active and participative person. Byram postulates that awareness and engagement are only possible through linguistic ability. Together with the ability to critically inquire and question everything that is taken for granted, it is possible to reach a broader citizenship perspective. Learners can start from observing and interpreting local and national perspectives, products and practices to reach a wider standpoint, beyond national borders.

3. Intercultural Citizenship Education

Elaborating further from this educational and political dimension[48] in language education, Byram proposes ICE[49] adopting an international dimension. In 2008 Byram claimed that neither the member states of the EU nor the CoE had a policy for what Byram described as 'intercultural citizenship' (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 203). Therefore, ICE proposes a framework combining political and language education. By expanding intercultural communicative competence into intercultural citizenship education, Byram states that "there is a potential for enrichment of the international dimension of political education and the political dimension of language education, resulting in intercultural political competence" (177). This outcome is mainly based on two important premises: international communication and critical democratic European citizenship. Byram advocates that political education within this framework "should be oriented to education for democratic citizenship and 'learning democracy'" (Byram 178). FLE can support democracy learning, "providing the linguistic competence necessary to engage with people of other countries and languages in democratic processes but also, in the capacity for critical cultural awareness, by introducing a perspective of mediation and negotiation" (Byram 165).

The framework consists of orientations and objectives including both language education and political education (abridged in tables 15 and 16):

Table 15 - Byram's framework for intercultural citizenship education

Orientations and Objectives for Language and Political Education	
Evaluative	Language Education
Attitudes	• Show willingness to engage with otherness in an equal relation • Demonstrate interest in discovering familiar and unfamiliar phenomena in own culture and others'

[48] Byram draws on German political education (*politische Bildung*), which has been prominent since the end of WWII.

[49] Even though, in some educational contexts, they may hold different nuances in meaning, Byram uses the terms 'intercultural citizenship education,' 'intercultural democratic citizenship education,' 'democratic citizenship education' and 'education for intercultural citizenship.' These are used interchangeably in this study as they entail democratic and intercultural principles.

	• Show willingness to question the values and practices in one's own environment
Critical cultural awareness	• Analyse and evaluate documents and events with an explicit perspective and criteria • Interact and mediate in intercultural exchanges with explicit criteria
Affective/moral attitude	<u>Political Education</u> • Respect for the value, the dignity and freedom • Accept the rule of law, justice and equality • Recognise pluralism and respect for other cultures • Valorise mutuality, cooperation, trust and solidarity and struggles against racism, prejudices and discrimination
Cognitive	<u>Language Education</u> • Relationships between one's own and one's interlocutor's cultures (past and present history) • One's national cultural memory seen from the perspective of other cultures • One's interlocutor national cultural memory from one's own culture perspective • Institutions and perceptions of them and influence relationships between one's own and one's interlocutor's culture • Forms of governance of the countries of the language being learnt • Organisations and reflection on own culture and system as 'foreign' from other's perspective
Knowledge	
Content	<u>Political Education</u> • Lifeworld (lifeworld, responsibility, family, tasks of schooling, living in the community and other cultures) • Society (pluralism, civil society, public life, social inequality) • Democracy (basic values, creation of representative political will and the law in everyday life) • Globalisation (all topics)

Abridged from Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 177-185

Language education can be political on its own. However, to cover all the orientations objectives for Intercultural Citizenship Education, language education may have to insert political education orientations.

The evaluative orientation confirms the importance of the critical awareness competence/ *savoir s'engager* in this framework. The richness of language and political education is that on the one hand, learners develop awareness that "one's own values and ideological perspectives are culturally determined and that they may not be compatible with those of other people" (179). On the other hand, political education emphasises the recognition of universal rights and the trust in democratic principles, which becomes 'explicit criteria.'[50] It is advantageous to hold universal rights and democracy as the necessary grounds for evaluation. However, learners will become aware that there are diverse interpretations of human rights and democracy and, thus agreement may not always be possible among different ideologies. This perspective is also advocated by Osler and Starkey ("Education for Cosmopolitan Citizenship: A Framework for Language Learning" 30). The recognition of human rights as the explicit criteria may provide support to an understanding that a pluralistic approach may be more acceptable than forcing one ideology over another, leaving communication open (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 175).

With regard to the cognitive orientation, despite language education focuses on cultures and institutions, language educators may wish "to develop links with the cognitive orientations of political education" (Byram 180). This orientation implies introducing general knowledge: lifeworld, society, democracy and globalisation. Byram considers that, within the cognitive orientation, such as recognising, summarising material, arguing, reflecting, critically analysing, are important for the mediation of conflicting ideologies, which are already present in the practice of intercultural competence.

Table 16 - Byram's framework for intercultural citizenship

Orientations and Objectives for Language and Political Education	
Comparative	Language Education

[50] The term 'explicit criteria' is used to describe critical cultural awareness: "An ability to evaluate critically and on the basis of explicit criteria, perspectives, practices, and products in one's own and other cultures and countries" (Byram, *Teaching and Assessing Intercultural Communicative Competence* 53).

Skills of interpreting and relating	• Identify ethnocentric perspectives in a document or event and explain the causes • Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present • Mediate between conflicting interpretations of phenomena
	Political Education _____
Communicative	Language Education
Language Competences	• Linguistic • Sociolinguistic • Discourse
	Political Education _____
Action	Language Education
Skills of discovery and interaction	• Elicit the concepts and values of documents or events from an interlocutor's perspective and develop an explanatory system susceptible of application to other phenomena • Identify references within and across cultures and elicit their significance and connotations • Use in real-time intercultural competence to interact with interlocutors from a different culture taking in consideration the degree of one's familiarity with the culture and the extent of difference between cultures • Use in real-time intercultural competence for mediation between interlocutors of one's own and a different culture.
Practical instrumental competences	Political Education • Accept the opinions and arguments of others (put oneself in the situation of others, accept criticism, listen) • Clarify one's own opinions (needs, feelings, values) • Organise group work (cooperate in the distribution of work, accept tasks, demonstrate trustworthiness, tenacity, care and consciousness) • Tolerate variety (recognise conflicts, find harmony, regulate issues in socially acceptable fashion, accept mistakes and differences

	• Find compromises (seek consensus, accept majority decisions, tolerate minorities, promote encouragement, weigh rights and responsibilities and show trust and courage) • Emphasise group responsibility (develop fair norms and common interests and needs, promote common approaches to tasks.

Abridged from: Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 177-185

Within the comparative and communicative orientations, in Byram's view, the language education complements the political education because of its potential to interact with people who speak other languages (182).

Action orientation goals lead to mutual understanding and living with others. However, Byram considers that the action orientation is dependent on two factors: first, democratic procedures must be questioned. Action orientation must imply the comparative and evaluative orientations without which there is no "questioning of the assumptions and an attempt to discover and understand possible alternatives to democratic procedures" (Byram 185); second, the political goals of cooperation and conflict resolution imply skills of discovery and interaction within intercultural competence.

From Byram's standpoint, Citizenship Education (CE) lacks both an international/transnational perspective and the linguistic competences needed for international interactions. On the other hand, FLT needs citizenship content to become FLE (Byram, "An Essay on Internationalism in Foreign Language Education" 73). Although language teaching may be reinforced with political education, the latter can only be complete and successful if it entails intercultural competence.

3.1.1. Intercultural Political Competence

When devising the framework, one should keep in mind its overlapping and interconnected principles and characteristics.

Table 17 - Byram's framework for intercultural citizenship

1. Intercultural experience

2. Being 'intercultural'
3. Intercultural citizenship experience
4. Intercultural citizenship education

Abridged from: Byram 186-187

First, an intercultural experience happens when people from different cultural origins meet and the results may be unexpected due to each groups' values, beliefs and behaviours. Secondly, the intercultural experience undertakes reflection on the commonalities and differences found in the encounter (Byram 186). Thirdly, intercultural citizenship experience happens when people from socially and culturally different groups meet and "engage in social and political activity founded on democratic values and practices" (Byram 207). This means that people may engage in improving people's lives, questioning "values, beliefs and behaviours according to agreed definitions of democracy and democratic principles" (Byram 187). Finally, ICE aims to facilitate or create experiences with people of other groups so as to promote a change in the individual and "to enable individuals to recognise the particularity of all groups and their cultures, whilst seeing them in the context of universal human values and aspirations" (ibid.).

In order to put these principles in practice, the ICE presents six characteristics:

Table 18 - Byram's framework for intercultural citizenship

1. A comparative (juxtaposition) orientation in activities of teaching and learning and a critical perspective
2. Emphasis on becoming conscious of working with Others
3. Creating a community of action and communication
4. Having a focus and range of action
5. Emphasis on becoming aware of one's existing identities
6. All of the above with a conscious commitment to values

Abridged from: Byram 188-190

It should have a comparative orientation and a critical perspective. This means that the framework leads to questioning what is agreed interpretation within social groups (Byram 188)

and to apprehend an unfamiliar reality. This framework involves working towards shared ends with people from different groups. Through a process of comparative juxtaposition and collaboration with the Other and to make the processes of communication explicit, individuals have to become aware of multiple social identities and of the relations between language and society. It promotes the formation of communities within conflicting groups that go beyond the nation-state seeking "a mode of political action that is acceptable to all involved" (Byram 189), instead of conformity and harmony. This framework also puts forth challenging activities so that individuals perceive and suspend categorisations of the Other. It promotes the recognition of the multiplicity of learners' identities and "the acquisition of new identities and a sense of belonging to new communities of action" (ibid.). Finally, ICE must not be based on a relativist perspective. It must be based on a framework of values that "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 190).

Byram assumes that his theory stands within the liberal education tradition, not exactly associated to the British tradition of liberal education, but to other education systems which may be called liberal. Byram recognises that liberal education and its values, as one may have read in previous sections, are mainly criticised for being 'elitist' because it maintains "the status quo and existing positions of power by creating a barrier for children and young people from disadvantaged circumstances" (Byram 227). Nonetheless, Byram aims to focus on the usefulness and the educational value of language teaching and learning to all in compulsory education. Within this approach, all learners "can and should engage with the international globalised world in which they participate" (Byram 229).

Byram states that "there is a potential for enrichment of the international dimension of political education and the political dimension of language education, resulting in intercultural political competence" (177-178). Within ICE, a symbiotic relationship between intercultural communicative competence and political competence, Byram proposes that teachers should aim at designing projects though which learners think and act. For example, Porto's project between 10-12 learners from Argentina and Denmark entailed researching, reflecting, understanding environmental issues, globally and locally and critically challenging representations of the environment. Learners engage in action, contributing for a better environment in the community

(Byram, "An Essay on Internationalism in Foreign Language Education" 74). Yulita also reports on a pedagogical experiment in higher education. She uses the CoE's conceptual framework of *Competences for Democratic Culture* (2016) and Article 2.2. of the *United Nations Declaration on Human Rights Education and Training* (2011) framework to analyse the democratic competences developed by Argentinian and UK learners through an online project about the Argentinian military dictatorship. This research indicates that the online project "opened up a space to develop democratic competences as learners addressed the profound sense of injustice" (Yulita 25) towards the dictatorship.

In the following sections, the term ICC is preferred to ICP, though it implies that either language teachers are integrating principles of ICE in the language classroom or citizenship teachers are using an international language as a medium to develop intercultural citizenship competence. Some authors, who have been researching principles of ICE in the language classroom such as Porto and Yulita, still use ICC.

4. Education for Cosmopolitan Citizenship

Due to globalization and the limitations identified in most traditions of citizenship education, Osler and Starkey propose a new model based on the concept of cosmopolitanism (*Changing Citizenship. Democracy and Inclusion in Education* 17). As globalization has been affecting all humans and communities have become more diverse, Osler and Starkey explain that there is a rationale to justify that "citizens within the democracy are, by extension, cosmopolitan citizens"[51] ("Learning for Cosmopolitan Citizenship: Theoretical Debates and Young People's Experiences" 246) in the sense of cosmopolitanism supported on "the principles of diversity/difference in universality" (Education for "Global Citizenship" 6) postulated by UNESCO. On this basis, Osler and Starkey provide an educational framework for citizenship

[51] There is a contentious debate on issues related to nationality, citizenship, migration, and human rights (Swider 479). As Kymlicka states "[d]emocratic theory is typically phrased in terms of the political rights of citizens, but this, by itself, does not tell us who should be allowed to become a citizen. Some countries accept few immigrants to gain citizenship. Other countries have a more open immigration and naturalization policy" (Kymlicka 2). Kymlicka explains that recently political philosophers have shown interest in the normative issues raised by minority rights. The concept 'minority rights' is an umbrella term that accommodates groups that claim rights in Western democracies, such as "immigrant groups, indigenous peoples, national minorities, racial groups, and ethnoreligious sects" (Kymlicka and Norman 2). These groups' claims include multicultural policies and language rights.

and the promotion of language learning based on "normative standards of human rights law such as the United Nations Convention on the Rights of the Child" ("Education for Cosmopolitan Citizenship: A Framework for Language Learning" 30).

Education for Cosmopolitan Citizenship (ECD) is, therefore, neither a synonym of global citizenship education nor an alternative to national citizenship education. The concept of 'nation' along with that of education for national citizenship should be recreated as cosmopolitan because it meets the flexible and shifting identities of people who have a sense of belonging to several groups and places. Therefore, one of the most important goals of this framework is to respond "to the realities of learning to live together and to develop a dialogue with those whose perspectives are different from our own" (Osler and Starkey 33).

The ECD framework is similar to ICC postulated by Byram. However, Osler and Starkey claim that it contrasts with it because "intercultural communicative competence is important but insufficient if it is simply allied to a minimal version of citizenship education" (31). A minimal version "just provides "knowledge, reflection and experience for learners to come to see themselves as citizens" (Osler and Starkey *86*), whereas a maximal version also implies "experience of the democratic basis of the political life, particularly human rights"[52] (ibid.). It seems that Osler and Starkey claim that the perspective defended by Byram represents a minimal version of citizenship education because it does not imply experience of human rights. However, in his model of intercultural communicative competence and the framework of education for intercultural citizenship, Byram postulates that human rights may be used as starting point to democratic discussions and debates (*Teaching and Assessing Intercultural Communicative Competence* 44; *From Foreign Language Education to Education for Intercultural Citizenship* 72). Byram recognizes that taking human rights "as the baseline for evaluation is not of course a ready-made solution to the question of what standpoint should or could be recommended,

[52] It seems that Osler and Starkey claim that the perspective defended by Byram represents a minimal version of citizenship education because it does not imply experience of human rights. However, in both his model of intercultural communicative competence and the framework of education for intercultural citizenship, Byram postulates that human rights may be used as starting point to democratic discussions and debates (*Teaching and Assessing Intercultural Communicative Competence 44*; *From Foreign Language Education to Education for Intercultural Citizenship* 72). However, he recognizes that taking the human rights "as the baseline for evaluation is not of course a ready-made solution to the question of what standpoint should or could be recommended, since interpretations of human rights differ" (Byram, *Teaching and Assessing Intercultural Communicative Competence* 44).

since interpretations of human rights differ" (Byram, *Teaching and Assessing Intercultural Communicative Competence* 44). Nevertheless, there is a continuum underlying both because learners first have to acquire knowledge on issues related to human rights in order to have conditions to reflect on identity so as to develop skills of participation and inclusiveness (Osler and Starkey 87).

Table 19 - Components of citizenship education

	Structural/political	Cultural/personal
Minimal	**Rights** Understanding and experience of human rights democracy diversity inclusion civil society, e.g. NGOs implies **human rights education**	Identities Feeling of belonging Either/or (tension) Both/and (hybridity Implies **Feelings and choices**
Maximal	Inclusion Security: physical, social, psychological, financial Active participation Commitment to democratic citizenship Implies: **Building a more inclusive democracy**	Competence Political literacy Cosmopolitan world view Skills to effect change, e.g. language advocacy, mobilization Implies: **skills for democratic participation**

Source: Osler and Starkey, *Changing Citizenship. Democracy and Inclusion in Education* 86

This proposal addresses citizenship, but it involves some sort of evaluation, a "self-reflection and self-evaluation" grounded on normative standards and principles of international human rights law, such as the Universal Declaration of Human Rights (UDHR) 1948 and the

United Nations Convention on the Rights of the Child (CRC) 1989. These normative standards provide, according to the authors, "a dialogue across difference" in multicultural settings (Osler and Starkey 32) because "[h]uman rights instruments are based on the premise that all human beings have equal entitlement to dignity and to human rights" (ibid.).

Osler and Starkey postulate that ECD as Human Rights Education is an example of education through democracy, which is not completely new in language classroom practice. A communicative approach in the language classroom is democratic in itself because learners can discuss, debate, work in pairs and groups to resolve conflicts, " having the freedom to express their own opinions and develop ideas and new ways of thinking" (35). However, Osler and Starkey argue that the human rights frame of reference should be made explicit to guarantee ground rules in intercultural communication when comparing cultures because "[a] knowledge and understanding of human rights equips teachers and learners to engage with other cultures on the basis of equality of dignity" (ibid.).

5. Foreign Language Education and the Frameworks by the CoE

The CoE has been focusing on education as central to human rights, democracy and the rule of law. Educational institutions play an important role in the everlasting process of educating citizens so that they "engage actively in defence of these values and principles" (*Reference Framework of Competences for Democratic Culture,* vol. 1 13).

In a world constantly changing, individuals are expected to learn and live, "reflect and act upon new challenges and possibilities in work, in private and in public life" (Council of Europe 14). In light of this, the CoE states that its vision of education includes four major purposes:

Table 20 - Council of Europe's vision of education

• Preparation for the labour market	Recommendation CM/Rec (2007)6
• Preparation for life as active citizens in democratic societies	
• Personal development	
• The development and maintenance of a broad, advanced knowledge base.	

Source: Council of Europe 14

This fourfold vision encloses the individual and the social aspects of living in a liberal democratic society, in which the individual is an asset for the development of the economy, science and democracy in society as long as one values oneself as a person. Therefore, the CoE assumes an essential role in supporting education authorities to meet the responsibility of developing this vision of education by creating not only materials and approaches but also designing conceptual frameworks.

As this study is concerned with Foreign Language Education and Citizenship Education, the following sections are about several Council of Europe's Frameworks and initiatives to accomplish the responsibility of educating individuals to have a voice and an active role in a democratic society.

5.1. The *CEFR* and the *Companion Volume* – a new development

This section briefly depicts the 2001 *Common European Framework of Reference* and the 2020 *Companion Volume,* with regard to the historical context, content and purpose, principles, goals and structure and contrastive analysis, focussing mainly on the more recent *Companion Volume*, so as to highlight new features or expansion of previous ones that entail an intercultural competence.

This part aims to synthetise both documents in terms of timeline, length, focus, principles, goals and structure (table 21).

Table 21 - Timeline, goals, principles, length, focus and structure

	2001 CEFR	*2020 Companion Volume*
Timeline	Drafts in English and French in 1996. Definite form published in 2001.	Draft in September 2017. First definite form in 2018. Second definite form in 2020.
Goals	Improve the quality of communication among Europeans of different language and cultural backgrounds.	An extended version of the illustrative descriptors to complement the 2001 *CEFR.*

Principles	Language learning - lifelong learning task. Plurilingualism and pluriculturalism must be supported and regarded as goals for life.	Educational principles and objectives - concerning foreign language/second language, but also regarding the development of plurilingual and intercultural education
Length	260 pages	278 pages
Focus	4 skills: listening, speaking, reading and writing	4 modes of communication: reception, production, interaction, mediation; communicative language competences and the plurilingual and pluricultural competence
Structure	Bands, levels, illustrative descriptors and scales.	New scales, levels and changes to descriptors.

Source: researcher's own development

There is a difference of nineteen years between both definite frameworks, which points to several different improvements. As the frameworks were produced in a different timeframe, their perspectives are slightly different. The major goal of the 2001 version was to improve the quality of communication among Europeans of different language and cultural backgrounds because new European countries "were preparing to join the European Union after the Berlin Wall came down" (Coste 3). The *Companion Volume* was produced in response to feedback and the need to complement the original with descriptors for areas such as mediation, reactions to literature and online interaction (Council of Europe, *Common European Framework of Reference for Languages: Learning, Teaching, Assessment - Companion Volume with New Descriptors* 21). The *Companion Volume* (2020), therefore, represents "an enrichment of the original descriptive apparatus" (Council of Europe 14).

The *CEFR* highlights two important premises: first, language learning is a lifelong learning task (a premise validated by Faure to UNESCO in 1972 (Faure et al. 4)). Second, plurilingualism and pluriculturalism should be supported as goals for life (Little 169). The *Companion Volume* clearly establishes the development of plurilingual and intercultural

education, as major principles and objectives advocated by the CoE, regarding foreign language/second language (Council of Europe 21). Once again, the new *Framework* does not intend to "prescribe any particular pedagogic approach" (Council of Europe *27*). However, just as the 2001 CEFR*,* very clearly advocated a plurilingual, needs-based, action-oriented approach (North 552), the *Companion Volume* emphasises mediation and intercultural competence (Council of Europe 124).

The new *CEFR*'s orientation differs from the former. The *CEFR* (2001) can be used to "analyse L2 learners' needs, specify L2 learning goals, guide the development of L2 learning materials and activities and provide orientation for the assessment of L2 learning outcomes" (Little, "The Common European Framework of Reference for Languages: Content, Purpose, Origin, Reception and Impact" 167), focusing on the four macro skills: listening, speaking, reading and writing. The *Companion Volume* states that the framework moves away from the four skills to the four modes of communication: reception, production, interaction, mediation; focusing on the communicative language competences and the plurilingual and pluricultural competence (Council of Europe 33).

The *CEFR* (2001) presents bands, levels, illustrative descriptors and scales. The 3 bands are Basic User A, Independent User B and Proficient User C. Each band is divided into two levels: A, A1, B, B1, C, C1. Each level is organised according to skills, such as listening, reading, spoken interaction, spoken production and writing. The descriptors of proficiency are organised into different scales within the levels. Although the *Companion Volume* (2018) presents changes to *CEFR* A1-C1 descriptors, it also introduces level Pre-A1 and levels plus. This new document generates and reinforces several aspects, such as: descriptors for mediation, plurilingualism/pluriculturalism and sign language. Moreover, to reinforce inclusiveness, "small changes to formulations have been made to the descriptors to ensure that they are gender-neutral and modality-inclusive" (Council of Europe 22).

The C*ompanion Volume* expands the concept of mediation, which was underdeveloped in the 2001 version and also shifts from a framework that focuses on "absolute statements" (Council of Europe 24), moving away from the native speaker as a model to a perspective of "degree of precision, appropriateness and ease with the language which typifies the speech of

those who have been highly successful learners" (Council of Europe 37). This shift can be clearly seen in the list of changes to the *CEFR* descriptors (Council of Europe 24).

In spite of the improvements mentioned before, the *Companion Volume* retains the *CEFR*'s approach in terms of the concept of the user/learner as a 'social agent' and the action-oriented methodology based on "real world communicative needs, organised around real-life tasks" (Council of Europe 28).

5.1.1. Intercultural Competence in the *CEFR*

The *Companion Volume* acknowledges the fact that pluriculturalism and intercultural competence are underdeveloped in the 2001 version (Council of Europe 31). Both notions of pluriculturalism and intercultural competence are consigned to other official documents issued by the Council of Europe, especially the *Guide for the Development and Implementation of Curricula for Plurilingual and Intercultural Education*. Nonetheless, these concepts are integrated in this document and more visible in areas such as mediation, plurilingual/ pluricultural competence.

The notions of pluriculturalism, plurilingualism, intercultural competence come linked together in the *Companion Volume* because learners "as plurilingual, pluricultural beings" should be allowed to resort to their linguistic resources when necessary and find similarities and differences between languages and cultures (Council of Europe 30).

It is relevant to note that the *Companion Volume* highlights the fact that language is not the only reason to impede people from understanding one another. The difficulties may be associated with a "lack of familiarity with the area or field concerned" (Council of Europe 114), which may call for an intercultural perspective due to an interplay of different interlocutors' perspectives. This is the underlying principle to produce the mediation descriptors.

The intercultural competence appeared in the CEFR (2001) as one of the general competences, which are usually combined with communicative language competences and strategies (Council of Europe 31) in communicative situations, drawing on Michael Byram and Genevieve Zarate's taxonomy of savoirs: *savoir, savoir-faire, savoir-être and savoir apprendre*. The *Companion Volume* uses the term intercultural competence, instead of intercultural

communicative competence, because it entails sign language and situations when a speaker uses his/her mother tongue and when he/she uses other languages.

Byram's model of intercultural communicative competence is transversal and only implicit in the *Companion Volume,* not only within the four savoirs: *savoir, savoir-faire, savoir être and savoir apprendre*, but also underlying in the mediation and plurilingual concepts. Both concepts imply linguistic, social and cultural competences, which enable the user/learner to act "as a social agent who creates bridges and helps to construct or convey meaning" (Council of Europe 90), resorting to their plurilinguistic and pluricultural repertoires so necessary to deal with ambiguity and diversity (Council of Europe 30). Although the *savoir s'engager* is not mentioned in either version, it is implicit in the *Companion Volume.* Learners should build up the ability to experience otherness and diversity and naturally question the assumptions of their own cultural group and others (Beacco et al. 20) without which the mediation process is not possible. In both documents, but mainly in the *Companion Volume*, critical cultural awareness seems similar to 'critical thinking,' the ability to think and disbelieve, when learners are building on a 'third space.' This is the mediation space in which learners "might take some distance from his/her cultural norms" (North and Piccardo 20) and become more aware of symbolic discourse and its inherent biases.

Nonetheless, it seems that the ability to question, to judge, to review, to assess as an outcome is only visible in the "can do" statements associated to the upper levels, linked to high-order thinking skills, for example, "Can produce clear, smoothly flowing, complex reports, articles or essays which present a case, or give critical appreciation of proposals or literary works" (Council of Europe 62). However, the lower levels should illustrate this ability because it is a competence that children should develop since their first socialisation within their family (Allport 41). Teacher must provide opportunities to develop this skill earlier even if learners have not attained a C level competence.

The *Companion Volume* recommends that learners should be able to develop four general competences, *savoir, savoir-faire; savoir être, and savoir apprendre*, through four communicative language activities and strategies: reception, production, interaction and mediation (Council of Europe, *Common European Framework of Reference for Languages: Learning, Teaching, Assessment, Companion Volume* 32). However, the component of political

education is not addressed in this framework because it does not conceptualise '*savoir s'engager*,' which is the "central concept in a definition of intercultural communicative competence" (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 162).

5.1.2. Mediation and Plurilingualism

The understanding of mediation in the 2001 version "has tended to be reduced to interpretation and translation" (Council of Europe 30). However, it is much more than that. It is concerned with the "role of language in processes like the creation of the space and conditions to facilitate communication, understanding and/or learning, the construction and co-construction of new meaning and/or the conveyance of information" (North and Piccardo 20), encompassing communication and learning as well as social and cultural mediation.

The *Companion Volume* expands the concept of mediation because of the importance of the "co-construction of meaning in interaction and constant movement between the individual and social level in language learning" (Council of Europe 36). Mediation is meant to combine reception, production, interaction to "make communication possible" (Council of Europe 245), which implies plurilingual/ pluricultural competences. The concept of plurilingualism, which means "the dynamic and developing linguistic repertoire of an individual user/learner" (Council of Europe 30) would be incomplete without its counterpart concepts, pluricultural and intercultural dimensions (Beacco 20). In the *Companion Volume*, the definition of plurilingualism relates to the pluricultural concept, the cultural repertoire. A pluricultural repertoire refers to "the use of pluricultural competences in a communicative situation" (Council of Europe 24). The 2018 Framework points out that someone who engages in communication with individuals with no language in common (plurilingual nature) needs to have a well-developed emotional intelligence[53] to operate in a "social and cultural process of creating conditions for communications and cooperation, facing and hopefully defusing any delicate situations and tensions that may arise" (Council of Europe 91).

[53] Emotional Intelligence according to Daniel Goleman refers to "self-control, zeal and persistence, and the ability to motivate oneself" (Goleman xii). These skills, in Goleman's opinion can be taught to children, "giving them a better chance to use whatever intellectual potential the genetic lottery may have given them" (ibid.)

In essence, communication is not just the sum of reception and production (North and Piccardo 9). Learners must be given opportunities to practise the social dimension in language because the collaborative interaction may provide alternative interpretations and new associations of phenomena, developing awareness "of the fluidity of cultural references in intercultural communication" (Hoff 63).

5.1.3. The FL speaker as a social agent and cultural mediator

The *Companion Volume* addresses the importance of the user/learner as a 'social agent' described in the previous version as "members of society who have tasks (not exclusively language-related) to accomplish in a given set of circumstances, in a specific environment and within a particular field of action" (Council of Europe, *Common European Framework of Reference for Language: Learning, Teaching, Assessment. 9*). This assumption implies that the learner must practise how to use the target language extensively rather than just learning about the language (Council of Europe 30) shifting from a traditionalist view of language learning to a post-modernist perspective, which emphasises the bolstering of cultural awareness, i.e., the ability to understand and deal with the Other.

Bearing in mind the social nature of language learning and language use, the social interaction between individuals in the process of learning, an action-oriented methodology is recommended based on real world communicative needs, organised around real-life tasks (Council of Europe 28). One notion associated with this approach is the concept of "collaboration", which is "concerned with stimulating and developing ideas as a member of a group" (Council of Europe 109)

The *Companion Volume* highlights the view of languages used actively in social contexts and argues for a model that is closer "to real-life language use" (Council of Europe 33) grounded in the construction of meaning. In today's multicultural and multilingual societies, "the construction of meaning may take place across languages and draw upon user/learners' plurilingual and pluricultural repertoires" (Council of Europe 30). Thus, a speaker is viewed as a 'social agent,' proficient in varying degrees and able to resort to several languages and experience of several cultures so as to mediate communication with others.

Mediation may entail accessing the symbolic discourse of a text (Kramsch, "The Symbolic Dimensions of the Intercultural" 365) and participate in communicative events face-to-face or online environments. These situations may sometimes require that a third person or a 'third space,' as a 'cultural mediator' enables the perspectives of the interlocutors, "creating a neutral, trusted, shared space" (Council of Europe 114). The processes of "creation of the space and conditions to facilitate communication" (North and Piccardo 20), also entail pluricultural/ plurilingual competence and intercultural competence.

In conclusion, the *Companion Volume* deepens the competence learners need to develop in FL so as to become cultural mediators and social agents, focusing on mediation, plurilingual and pluricultural competences Although it broadens the perspective of language teaching, it represents a minimal perspective of language education, if we compare it to Byram's and Osler and Starkey's frameworks. Although the Committee of Ministers of the CoE recommends the use of the CEFR "to promote democratic citizenship, social cohesion and intercultural dialogue" (Council of Europe 27) *savoir s'engager* is not very much valued and with it the political dimension of language learning.

5.2. Intercultural competence in the CDC Framework

Although the new *CEFR* emphasises a perspective of language teaching that considers learners as cultural mediators and social agents, the *RFCDC framework* takes a step further by clarifying concepts and organising descriptors, thus contributing to accomplish democratic competence in the FL classroom.

'Democratic and intercultural competence' is viewed as one complex ability to mobilise in democratic and intercultural situations (Council of Europe 10). To better understand the layered relationship between 'democratic competence' and 'intercultural competence,' the CoE explains that intercultural competence "is construed as being an integral aspect of democratic competence" (23). In multicultural societies intercultural dialogue is central to democratic processes because citizens can express their opinions in democratic discussions so that they may "contribute to political decision making on an equal footing" (Council of Europe 15). Intercultural competence regards a set of values, attitudes, skills, knowledge and critical understanding that learners mobilise to understand and respect people from different cultural

affiliations, interact and communicate with them appropriately and effectively and establish constructive relationships (Council of Europe 74). It is considered an essential component of democratic competence when citizens live within culturally diverse democratic societies (Barrett and Byram 78).

As with democratic competences and intercultural competences are not developed automatically. Intercultural competences must be learnt and practised because intercultural dialogue can be difficult "requiring a high level of intercultural competence and very considerable emotional and social sensitivity, commitment, perseverance and courage" (Council of Europe, *Reference Framework of Competences for Democratic Culture, Vol. 1*). Democratic values, attitudes and skills cannot be developed through formal teaching about democracy alone. Thus, the RFCDC recommends, among others, interdisciplinary projects and international projects so that learners may experience, compare, analyse, reflect and act (Council of Europe, *Reference Framework of Competences for Democratic Culture, Vol. 3* 28-29). Learning *through* democracy implies interactive or collaborative situations where children and young learners voice their opinions and emotions and learn how to manage difficult dialogues or emotional exchanges.

The intercultural competences and democratic competences are strongly interconnected in a model of four domains, values, attitudes, skills, and knowledge/ critical understanding so that democracy learning is not reduced to cognitive processes. Preparing learners for their future lives as social agents and respectful intercultural dialogue implies deploying clusters of competences from the four domains in order to respond to challenges we face nowadays.

5.3. Assessment of intercultural and democratic competence

In educational contexts, assessment has been traditionally viewed as a process "carried out to see if a programme has met its targets (summative evaluation)" (Murphy 210). According to Byram, assessment in educational discourse, is the "process of analysing whether a course of study is working successfully, meeting its own intentions, rather than the description of the success of individuals within the course of study" (Byram, *From Foreign Language Education to Education for Intercultural Citizenship 220*).

According to the CEFR, assessment is acknowledged in the sense of "assessment of the proficiency of the language user" (Council of Europe 177), which is subject to validity, reliability and feasibility. Researchers and educators have recognised that this assessment for accountability plays a key role in education. The Assessment Reform Group assumes that "[t]he value that assessment can have in the process of learning as well as for grading work and recording achievement has been widely recognised" (Assessment Reform Group 3). However, learners in the 21st century, in a world of rapid social and technological transformation, need to develop competences such as understanding how to learn, problem-solving, working and learning collaboratively (Fadel et al. 69). That is to say that the current practice, in which assessment relies on accountability rules, does not make room to accommodate these educational objectives and outcomes (Assessment Reform Group 2).

Byram agrees with the fact that assessment, that takes place within an education system, is one of the purposes of schooling. Assessment of the development of values are essential to verify if education is reaching its goals (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 222). In Byram's opinion, the assessment of values is carried out in the name of social cohesion. Therefore, the assessment of learners' competence has to be as valid and reliable as possible (Byram et al. 23).

Assessment can take on multiple formats, such as placement, diagnostic, summative and formative. The placement and diagnostic are forms of pre assessment to identify the learner's knowledge and skills before they start a language course, a new unit or school year. Formative assessment has also been called 'assessment for learning' and summative assessment as 'assessment of learning,' which contrast with one another. Whereas assessment of learning is regarded as a tool for the purposes of grading and reporting, assessment for learning is:

> Assessment associated with constructivist views of learning aims to understand how the learner learns, what the learner can do or cannot do and makes some deliberations and decisions on how to help the learner learn. This view, which is closely linked to contemporary theories of learning, places more emphasis on the process of learning. (Berry 10)

Concerning intercultural communicative competence, Byram postulates that "there is no reason in principle to avoid assessment of all the savoirs" (Byram, *From Foreign Language*

Education to Education for Intercultural Citizenship 222). Assessing knowledge and certain cognitive skills may not present serious issues regarding 'objectivity.' However, assessing other competences such as values and attitudes may present some issues in terms of traditional assessment through tests. Thus, Byram, Gribkova and Starkey suggest 'a record of learners' competences through certain instruments such as the European Language Portfolio (23).

In the *European Language Portfolio: The Story So Far (1991-2011)*, Little et al. explain that the European Language Portfolio (ELP) consists of three obligatory components: the Passport, the Language Biography and the Dossier. The first offers a summary of one's languages proficiency using the CEFR can dos; the second implies assessing and reflection on one's learning process; the latter is a tool to archive relevant materials to document the languages learning process (Byram et al. 23-24). The ELP holds two main functions: a reporting and a pedagogical function. The former informs about the owner's language learning experience and the latter serves "to promote plurilingualism, raise cultural awareness, make the language learning process more transparent to the owner and foster the development of learner autonomy" (Little et al. 7), merging in the learner's self-assessment. The ELP is a very useful tool to promote autonomy because it requires the learner's full involvement in planning, monitoring and evaluating his or her learning" (Little 105). Little related learners' autonomy to democracy, supported by Dewey's educational philosophy. Adopting Dewey's standpoint, Little argues that developing learners' autonomy is to equip them "to engage critically yet responsibly in the social processes they encounter inside but also outside the classroom and thus contributing to the survival and further development of democracy as a political process" (124).

On the other hand, Byram considers that what links FLE with education for citizenship in a systematic way is the *Autobiography of Intercultural Encounters* and the *Autobiography of Intercultural Encounters through Visual Media*. These resources help learners analyse encounters with the Other, "how they have learnt from them and might respond to them through their future actions" (Byram, "Twenty-Five Years on – from Cultural Studies to Intercultural Citizenship" 220). They provide a number of questions to stimulate reflection and it may be "a basis for the action orientation that is the essential characteristic of intercultural citizenship" (Byram, From Foreign Language Education to Education for Intercultural Citizenship 224).

These resources are useful tools "of self-analysis rather than assessment in any strict sense (Byram, "Twenty-Five Years on – from Cultural Studies to Intercultural Citizenship" 220).

Regarding democratic competence, Barrett corroborates Byram's opinion that performance-based assessment and portfolio assessment (Barrett, *The Assessment of Competences for Democratic Culture (CDC): An Introduction to the Hearing on Assessment 14)* are more appropriate approaches to assess learners. Embracing and supporting the development of intercultural and democratic competences, the *Portfolio of Competences for Democratic Culture* was published in March 2021(Council of Europe, *A Portfolio of Competences for Democratic Culture - Standard Version 5*). It provides learners with opportunities to collect data and documents and to reflect on their competences. More recently, the CoE published another instrument designed to stimulate and guide teachers' reflections and as a tool to guide teachers and other educators in their work with the RFCDC implementation and assessment (Europe, *Reference Framework of Competences for Democratic Culture. Teacher Reflection Tool* 7).

6. Foreign Language Teaching in Portugal

The national curricula regarding FLs underwent a few changes through the 20th century, integrating English, French and German as important FLs in the 3rd cycle of basic education. Spanish was integrated later, in the nineties, even though Portugal and Spain are neighbour countries (Artos 3). English became mandatory in comprehensive schooling from the 3rd grade (8 year-olds) to the 12th grade (17-18 year-olds) in the secondary school in 2015 (*Decreto-Lei n.º 176/2014 6065*).

The General Directorate of Education states that in the interdependent world in which we live today the ability to communicate in other languages, together with the mother tongue, is an added value for the exercise of citizenship in an active and participative way.[54] English is the only mandatory language from the 1st cycle to secondary education, but it is still taught as an autonomous discipline focusing on the four macro skills and the intercultural domain tends to be viewed as a separate cultural content.

[54] See at <http: //www.dge. mec.pt/lingua-estrangeiras-pc>.

In general, in-service teachers of EFL have been more concerned with very specific language competences related to their subject, than rendering importance to culture, humanistic values and intercultural citizenship due to, at least, two main reasons: lack of time and training (Sercu et al.; Leão). Guilherme also corroborates the view that professional training models for teachers should be revised so that teachers feel comfortable to change their pedagogical approaches. Teachers are aware that the foreign languages teaching aims have changed due to the European Union integration and globalisation (*Desafios Para o Ensino/Aprendizagem de Línguas e Culturas Estrangeiras Em Portugal* 217), but they feel hesitant to change their teaching practice routines.

Due to the Bologna process and the influential work by the CoE, Language Didactics at universities has been changing from a linguistic orientation to a more political one. Languages courses in higher education needed not only to adjust content and methodologies to learners, to the target language and their sociocultural and intercultural context (Afonso 12-13) but also to be in line with the European Profile for Language Teacher Education (Kelly et al. 2004). In this respect, Language Didactics (LD) in Portugal, as Alarcão explains, has been conceived as a social and educational field of action in a relations network with other disciplinary fields influenced by social, cultural and political factors (Alarcão 67). Alarcão assumes that a political dimension is emergent in LD, mainly due to orientations issued in several documents by the CoE (Alarcão 71). Although pre-service and in-service training has changed mainly due to the Bologna process, according to Ceia, Portugal has been ignoring several EC decisions towards teacher education in foreign languages (Ceia 3), which may compromise quality foreign language education.

Although Portuguese governments have been showing political will to promote language learning, the focus is still on English as a language subject. A CLIL perspective is still out of the scope of the Portuguese education system. However, if schools are interested in becoming involved in the Bilingual Schools Programme in English, they "must submit an application to the Ministry of Education" (Ellison 10), or since 2017 they may put forward pilot CLIL projects within the Curricular Autonomy and Flexibility framework (Ministério da Educação 13882).

7. Summary

The following concern "What kind of society will our children live in tomorrow?" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 1, 15) has been lying at the heart of educational research. Scholars and supranational institutions have been debating and proposing strategies to bring change to education, which is considered to play "an essential role in building the future and reflects the type of world we want to prepare for the generations to come" (Council of Europe 7). The CoE, for example, states that education systems "should make preparation for democratic citizenship one of its key missions" (ibid.).

Values, attitudes, skills and knowledge should be integrated in FL classrooms guided by Byram's intercultural citizenship education, the *CEFR/CV* and the *Reference Framework of Competences for Democratic Culture*. The *Companion Volume* focuses on democratic action and the construction of relations through mediation and interaction between peoples and cultures mainly in European contexts (Council of Europe 26; Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 227-229). Byram's ICE holds an international perspective and a political stance. However, the *RFCDC* reinforces the educational principles of the previous frameworks by setting transversal goals in all subjects to develop intercultural and democratic competence.

Therefore, FLT should more clearly shift to FLE, "combining language education with political education as a response to internationalisation" (Byram 157). In this sense, FL teachers should prepare their learners to operate between languages and cultures, to act as global active democratic citizens, sharing a sense of a global connection to a common humanity as it is proposed in the CoE's guidelines such as the *Companion Volume* and the *Reference Framework of Competences for Democratic Culture*.

FLE should embrace these approaches to help learners overcome their symbolic national border to bridge other international grounds, where their symbolic voices are meaningful (Council of Europe, *Common European Framework of Reference for Languages: Learning, Teaching, Assessment. Companion Volume* 120) and invaluable to guarantee Peace and the preservation of Human Rights. Nonetheless, this is only possible if learners, envisioned as intercultural mediators and social agents, are given opportunities to broaden their sense of community and develop intercultural political competence, using English as a medium of communication.

In brief, increasing mandatory schooling years is important but promoting quality education by reinforcing policies and practices, reassessing old and new procedures and deploying new projects at school is also urgent. Education to equip children and young people with competences for the 21st century implies interdisciplinary redesigns (Fadel et al. 54-55). Therefore, this study aims at exploring interdisciplinary approaches to prepare learners for appropriate mediation and interaction with people from other countries and cultures in a foreign language and to increase international understanding and promote lifelong learning.

Part IV – An integrative approach – Citizenship Education and Foreign Language Education through CLIL

1. Introduction

Previous sections have shown that the foreign language classroom is an ideal space to meet 'internationalism,' departing from national perspectives towards multiple world perspectives. However, EFL is still a linguistic subject. We argue that education in the twenty-first century should be more ambitious and creative, exploring the potential of a CLIL approach because this integrative approach facilitates the integration of epistemological symbiosis, democracy education, plurilingualism and intercultural competence.

Several educators argue that CLIL programmes contribute to the development of "competences for a global citizenship: critical thinking, awareness, interpersonal communication, multilingual competences" and enable learners "to be an active and responsible part of own educational and social background" (Pennacchiotti et al. 2). Starkey, for example, advocates that the range of subjects to be taught through a CLIL approach is vast and "human rights education might be a particularly appropriate field for further experimentation" ("Democratic Citizenship, Languages, Diversity and Human Rights" 27). Byram and Wagner also suggest that content-based instruction may be a way "to bring into the world languages curriculum an action-oriented approach underpinned by citizenship education, to teach intercultural citizenship" (146). Porto also corroborates this perspective, stating that "the

citizenship dimension links the ELT classroom with the community and becomes the content of foreign language teaching" ("'Yo Antes No Reciclaba y Esto Me Cambio Por Completo La Consiencia': Intercultural Citizenship Education in the English Classroom" 323). This combination of "teaching language through meaningful content is an approach called CLIL" (ibid.).

Since the 1990s with the support of the EC, languages in education "have been given considerable attention and subjected to various forms of curricular change as a result of integrating languages with content fields (Marsh 408). In 1998, concerning the learning and teaching of modern languages, the committee of ministers of the EC to member states recommends measures, stating that education policies should promote plurilingualism and encourage "the use of foreign languages in the teaching of non-linguistic subjects (34). Within its effort to promote plurilingualism, the Council of Europe in 2002 appeals to action to further develop the mastery of basic skills in at least two foreign languages from a very early age and the EC suggests that a way of finding more hours for foreign languages in an already full curriculum is through Content and Language Integrated Learning (*European Language Policy and CLIL. A Selection of EU-Funded Projects* 2). More recently, the EC, restating that "language competences are indispensable for mobility, cooperation and mutual understanding across borders" (*Proposal for a Council Recommendation on a Comprehensive Approach to the Teaching and Learning of Languages 2*), states that one of the ten trends transforming education is about "moving from silos to mash-ups, towards interdisciplinary and technology-powered learning" (24). One of the efficient and innovative teaching pedagogies that the EC recommends is CLIL considered by research as an effective way "to support language and subject learning, with benefits for education and other outcomes" (28).

2. CLIL – an innovative symbiosis

As an innovative fusion, CLIL is a generic term, mainly used in Europe, which describes a range of methodologies related to teaching and learning through an additional language (Byram, *Routledge Encyclopedia of Language Teaching and Learning 137*). Content-Based Instruction (CBI) is its counterpart in the USA.

CLIL embraces approaches that emphasise either content learning or language learning through content. The language-driven approaches are taught by language teachers "to provide meaningful, authentic topics about which to communicate (…) Content may be a specific topic or theme related to the school curriculum, be multidisciplinary, or be drawn solely from learners' expressed interests" (Byram 138).

Addressing content from other disciplines in foreign language classes is not a new strategy. Larsen-Freeman states that studies of specialised content and language courses designed for particular professions and academic disciplines motivated the "'language across the curriculum' movement for native English speakers in England" (Larsen-Freeman 138) in the 70s, in which the communicative requirements were essential to define the selection and sequence of language items without any predetermined syllabi. From this moment on these specialised courses influenced other educational approaches. The term CLIL is a development of the term Content and Language Integrated Classrooms (CLIC), proposed in 1993, "which denoted the context, not a methodological approach" (Marsh 28). CLIL has come out "as an example of interdisciplinary educational convergence" (Marsh ii), challenging "the status quo whereby subjects are learned as separate disciplines (Marsh vi), being recognised as "a generic term to articulate dual-focused approaches" (Marsh xviii), "in which an additional language is used for the learning and teaching of content and language mastery to pre-defined levels" (Marsh ii; Marsh and Frigols Martin 11).

In the 80's CLIL was common practice in elite schools in Europe, yet in 2020 the term search using Google comes up with 4.9 million results,[55] which seems to confirm Marsh's deduction that there has been an increasing interest in its implementation (Marsh 196) since the 90s when the EC started to develop an interest beyond bilingual education and second language acquisition theory towards a plurilingual perspective (Coyle, "CLIL—A Pedagogical Approach from the European Perspective" 98). Thus, it has been gaining attention and becoming a more popular approach (Ekşi et al. 302) as it is "increasingly widespread in educational institutions of all levels and sectors across Europe" (Vázquez and Ellison 67).

55 Marsh in 2012 mentions that an internet search shows 4.5 million results (Marsh 413).

2.1. CLIL goals and principles

Dalton-Puffer has listed six main goals of CLIL programmes and the first two are related to intercultural communicative competence and internationalisation, which follows the latest recommendations for Foreign Language Education (FLE).

Table 22 - Formulations of CLIL goals

1. Develop intercultural communication skills
2. Prepare for internationalisation
3. Provide opportunities to study content through different perspectives
4. Access subject-specific target language terminology
5. Improve overall target language competence
6. Develop oral communication skills
7. Diversify methods & forms of classroom practice
8. Increase learner motivation

Source: Dalton-Puffer 3

There are several similarities between CLIL and EFL. However, only through CLIL programmes is it possible to provide opportunities to study content through different perspectives and have access to subject-specific target language terminology. These two aspects of CLIL may be present in EFL curricula linked to festivities and some interdisciplinary topics, demonstrating a certain flexibility. However, the focus is generally to teach language explicitly.

Conversely, CLIL approaches are flexible "to respond to specific contexts for learning" (Coyle 86) and there is no universal CLIL model (Coyle 87). Introducing content in CLIL depends on the context. Content may entail matter from a national curriculum, or a project based on aspects of the curriculum. Citizenship may be the focus of CLIL content (Coyle et al. 81).

Nevertheless, CLIL approaches hold to one basic principle: CLIL is an interdisciplinary approach, within which both content and language are simultaneously important, i.e., CLIL is neither a method of language teaching, nor purely content teaching. It is rather a form of language learning and using (Marsh and Frigols Martin 14). Apart from this principle, CLIL

programmes have been increasingly flexible regarding the length, the languages, the age and linguistic proficiency of the learners, the subject matter and content (Coyle 87). Despite this flexibility, if the programme intends to develop learners' plurilingual and pluricultural competences, it involves essential changes to classroom practices (Coyle 88). These rely on research from interdisciplinary areas, such as second language teaching, cognitive psychology and constructivism. All three have contributed to the following principles and theories of learning:

Table 23 - CLIL principles and theories of learning

1. Personalised learning - learners create their own knowledge and understanding and develop skills.
2. Personalised interpretation of content - learners learn and think about content while coping with the interrelated linguistic demands.
3. Thinking processes need to be analysed for their linguistic demands.
4. Language needs to be transparent and accessible to be learnt and to reconstruct content.
5. The learning context needs to be interactive.
6. Intercultural awareness is at the core of CLIL.
7. CLIL must take in consideration the educational contextual variables to be effective.

Abridged from Coyle et al.102-103

2.1.1. Theoretical foundations underlying CLIL principles

CLIL practices accommodate diversity (Marsh 36). In doing so, CLIL also supports transdisciplinary epistemology. For example, issues of cognition and individual learning styles are important because "[t]he keys to unlock the secrets of human learning (…) are not to be found exclusively within the disciplines of psychology or sociology any more than within anthropology or applied linguistics. But each disciplinary perspective may bring certain aspects into focus (…)" (Cummins 2).

Marsh states that CLIL, leaving behind the transmission of knowledge model still predominant in Western educational paradigm, is built around social-constructivist approaches

that emphasise the centrality of active learning (Marsh 37). Coyle et al. add that sociocultural[56] and constructivist[57] perspectives on learning have had a large impact on educational theory and practice (26).

Gabillon, after an extensive review of the CLIL literature, confirms that cognitivist and sociocultural theories provide CLIL with theoretical foundations, adding that the sociocultural theory perspective on "communication, reflection and learning as related processes in the construction of knowledge and the development of languages" is the most cited by researchers (98). Gabillon presents a summary of the main sociocultural philosophies that influence CLIL: the Zone of Proximal Development (ZPD), mediation, scaffolding, social interaction/ dialogic learning, activity, artefacts and social and cultural context.

Supported by socio-constructivist theories, CLIL draws on collaborative language construction. Arguing from a socio-interactionist perspective, CLIL takes advantage of the notion of scaffolded learning, help given by more experienced others, learning through language, using language to learn and learning while interacting (Gabillon 99).

Within the sociocultural perspective, scaffolding as a teaching strategy originates from the 'Zone of Proximal Development' (ZPD) by Vygotsky (1978). Vygotsky explains that the ZPD is the distance between the actual developmental level as determined by independent problem-solving and the level of potential development as determined through problem-solving under adult guidance or in collaboration with more capable peers" (86). For Vygotsky, learning, which "presupposes a specific social nature and process by which children grow into the intellectual life of those around them" (Vygotsky 88), should not be "oriented toward developmental levels that have not been reached" because within a child's overall development it is ineffective. Therefore, in his opinion, the appropriate approach to learning must aim to be "in advance of development" guided by the notion of a ZPD. Although Vygotsky postulates that learning must be challenging, it is through support, scaffolding and guidance that learners can

[56] Sociocultural theories look into "the relationship between learning, language, and content. Language is *the* mediating tool through which content and language are co-constructed in a learning environment" (Banegas 112).
[57] Cognitivism postulates that "thought is essentially both symbolic and internal to the individual mind" (Winch and Gingell 29). Cognitive theories argue that learning happens through symbolic activity within individual minds. Constructivism is one of the most influential cognitivist perspectives about learning, conceived by Piaget. It is "a way of incorporating the best insights of both empiricist and rationalist accounts of learning" (Winch and Gingell 39).

"progress in language and in the content subject" so as to "construct new knowledge and develop a range of transferable and specific skills" (Coyle et al. 15). Thus, learning happens through the collaboration between teacher and students and among students and "it is through social interaction that higher-order thinking emerges (Larsen-Freeman and Anderson 183).

On the other hand, the 4Cs framework[58] (1999) was influenced, for example, by Mohan's work and his *Knowledge Framework* (1986) (Coyle, "CLIL—A Pedagogical Approach from the European Perspective" 103). Mohan, within the Canadian context, suggests that to plan learning activities,[59] teachers need to identify the thinking processes (table 24) needed the subject content and its linguistic requirements (Coyle, "Supporting Students in Content and Language Integrated Contexts: Planning for Effective Classrooms" 47).

Table 24 - Thinking processes and knowledge structures

Background knowledge	Classification	Principles	Values
	Classifying Categorising Defining	Explaining Predicting Interpreting data Developing generalisations Relating causes and effects Experimenting	Evaluating Judging Criticising Justifying Forming personal opinions
Action situation	Description	Sequence	Choice
	Observing Describing Naming comparing	Planning procedures Carrying out procedures Arranging events in sequence Understanding time and chronology Noting changes over time	Recommending Making decisions Recognising issues, problems Identifying alternate solutions Problem-solving

[58] The 4Cs framework will be further explained in section 2.1.1.1.

[59] For Mohan, an activity "is a mode of thought and conduct. An activity has a pattern of action which includes description, sequence, and choice. It also involves background knowledge, which includes classification, principles, and evaluation" (Mohan, *Language and Content* vi).

Mohan organises the cognitive categories in a chart to illustrate how a lesson contains an action situation and background knowledge. The background knowledge contains knowledge structures (KSs) such as classification, principles and values. The action situation embodies KSs such as description, sequence and choice. Mohan postulated that elicitation is beneficial for learners to start any task because it helps relate the topics to the learners' lives. Therefore, this framework aims at "improving communication of the subject matter and developing strategies for using both language skills and thinking skills" (Coyle, "Supporting Students in Content and Language Integrated Contexts: Planning for Effective Classrooms" 54).

Apart from these important considerations about the thinking processes within content and language learning, Coyle adds that, in the planning of tasks, it is important to consider "linguistic progression (from language in use to abstract discourse); content progression (from practical activities to abstract ones, involving a range of thinking skills); and learning progression (from the experiential to the expository)" (48). Thus, tasks and materials should present content and language in the following order: "familiar language, familiar content, new content and last new language" (García 51).

This notion of cognitive progression is linked back to the cognitive process taxonomies related to individualized learning and diversity[60] (Marsh 37), such as Bloom's taxonomy (Coyle, *Planning Tools for Teachers* 5). Bloom proposed a taxonomy to categorise the learning skills. Bloom organised the skills around domains: the cognitive, the affective and the psychomotor. The cognitive domain is central to test development and curriculum development because it "includes those objectives which deal with the recall or recognition of knowledge and the development of intellectual abilities and skills" (Bloom 7). The affective domain, including interest, attitudes and values and the development of evaluation and adaptation, is the most difficult to describe because it relates to both the intricacies of the covert emotions and the overt manifestations. Lastly, the psychomotor domain is the motor-skill area which then was not

[60] Diversity, in this context and according to Marsh, is linked to migration, the inclusion of special needs learners into mainstream classes, and "childhood lifestyle differences of children with respect to the use of technologies" (Marsh 36).

important enough to develop a classification (Bloom 8). Therefore, his taxonomy was entirely committed to the cognitive domain because cognitive development was the most critical aspect of education at the time. Bloom's taxonomy was categorised around six major parts, from simple to complex: knowledge, comprehension, application, analysis, synthesis, evaluation (Bloom 18).

Bloom's original taxonomy has been revised by several researchers. In 2001, Anderson and Krathwohl presented a different order of categories, using verbs instead of nouns (from simple to complex): remember, understand, apply, analyse, evaluate and create (Anderson et al. 31). According to these authors, replacing the nouns with verbs suggests that the six process categories "should be used as the verbs when stating objectives" (Krathwohl 250).

Therefore, taxonomies concerning a well-defined range of thinking skills may help understand the learning progression regarding knowledge and skills. Marsh postulates that CLIL programmes must go beyond the "development of types of lower-order thinking skills (Bloom 1984) towards higher-order skills" (Marsh 296).

Another noteworthy framework that guides CLIL is Cummins' (figure 4). Within the Canada bilingual education programmes, Cummins states that "communicative proficiency can be conceptualised along two continuums" (11). Concerning the context continuum, context-embedded communication means that there is contextual support available for negotiation of meaning; on the other hand, at the other extreme of the continuum, context-reduced communication "relies primarily on linguistic cues to meaning and may, in some cases, involve suspending knowledge of the 'real' world in order to interpret (or manipulate) the logic of communication appropriately" (ibid.). Cummins explains that context-embedded communication "is more typical of the everyday world outside the classroom" (12). Regarding the cognitive continuum, Cummins explains that at the top – cognitively undemanding consists of "tasks and activities in which the linguistic tools have become largely automatized (mastered) and thus require little active cognitive involvement for appropriate performance" (13). In the other extreme of the continuum, cognitively demanding involves tasks that have not been automatised, which require cognitive involvement.

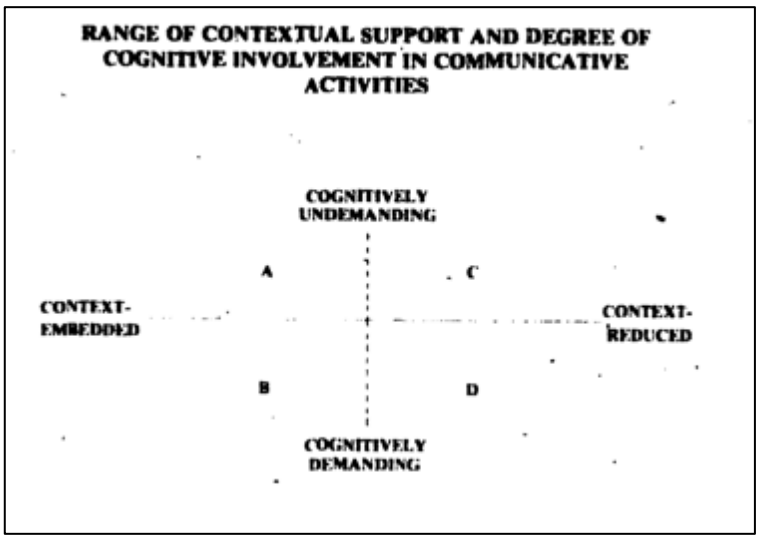


Figure 4 - Cummins' Theoretical Framework (Scource: Cummins 12)

In 1986, Cummins and Swain develop another model with the vertical continuum inverted as one may see in figure 5. As a high level of cognitive involvement may be involved in tasks until mastery has been achieved, Cummins argues against the reduction of meaningful context because "if tasks are contextualised and language is supported, then learners will have access to cognitively demanding work and thus challenge their thinking as well as their linguistic skills" (Cummins 49).

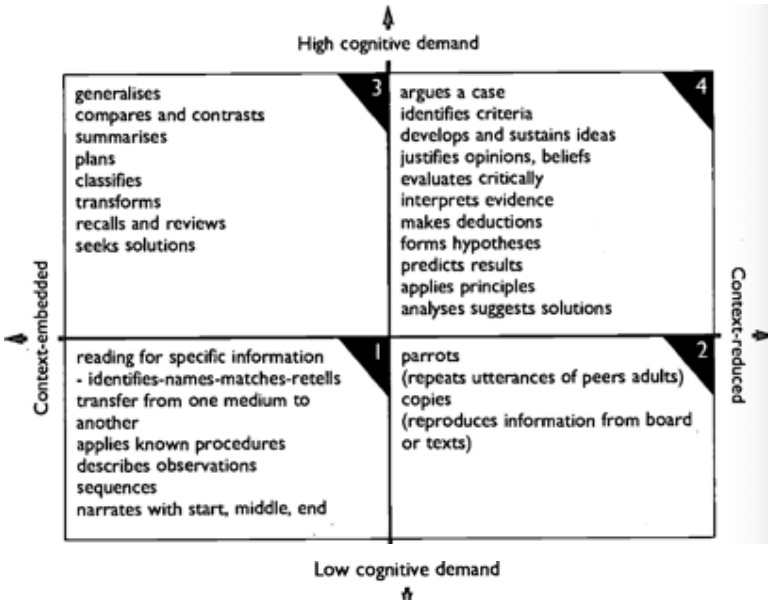


Figure 5 - Cummins' Theoretical Framework (Source: Coyle, "Supporting Students in Content and Language Integrated Contexts: Planning for Effective Classrooms" 49)

Coyle et al. propose an adapted version of Cummins' 1984 model – the CLIL Matrix (figure 6) because in the content classroom, "it is desirable to move from quadrants 1 to 3 and eventually to 4 so that higher-level cognitive functioning is developed alongside proficiency" (Coyle, "Supporting Students in Content and Language Integrated Contexts: Planning for Effective Classrooms" 50).

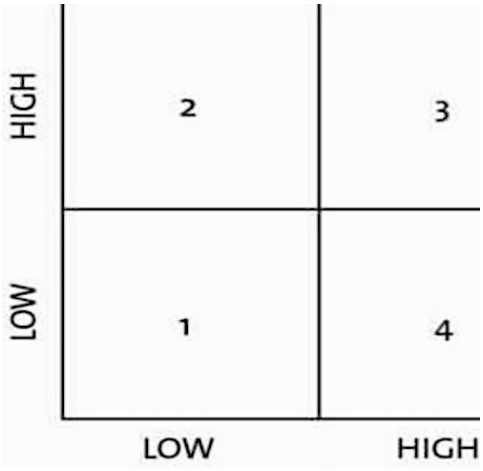


Figure 6 - CLIL Matrix (Source: Coyle et al. 106)

Quadrant one represents the first step in the strategic planning of tasks to build initial confidence in learners. However, this stage is transitory because as soon as the learners feel confident, the learning process should move to quadrant two where cognitive demand is high, but linguistic demand is low. From quadrant two to quadrant three and four, the transition should be only made based "on progression of individual learners and realization of their potential over time" (Coyle et al. 106).

As previously stated, "effective learning demands cognitive engagement at the appropriate level for individuals" (Coyle et al. 104), yet in a CLIL classroom, it is improbable that learners share the same language and cognitive level. In order to ensure that learners are cognitively challenged, the CLIL Matrix is useful to support the balance between the linguistic and cognitive demands. Therefore, the CLIL Matrix should be used to provide opportunities to monitor, sequence and scaffold learning (Coyle et al. 164).

The most important theories that influence CLIL are summarised above, CLIL guiding principles include "research findings in diverse but related fields such as motivation, constructivism learning, interaction and the development of oral skills, scaffolding, readings skills, code-switching, input-intake-output, learner autonomy, pupil voice and so on" (Coyle, "CLIL—A Pedagogical Approach from the European Perspective" 108). However, an intercultural citizenship theory and pedagogy seem to be lacking (Porto, "Intercultural Citizenship in Foreign Language Education: An Opportunity to Broaden CLIL's Theoretical Outlook and Pedagogy" 3). This aspect will be addressed further on.

2.1.1. CLIL frameworks

CLIL programmes tend to follow two frameworks to organise the curriculum: the 4Cs and the Language Triptych.

2.1.1.1. 4Cs framework

The pedagogic framework for CLIL was developed by Coyle et al. in the 1990s to provide a guide for the fundamental elements of CLIL because it involves a deep and "complex conceptualisation of learning including cognitive demands and intercultural understanding" (Coyle, "Strengthening Integrated Learning: Towards a New Era for Pluriliteracies and Intercultural Learning" 89).

The 4Cs Framework is composed of four elements in a symbiotic relationship: content, cognition, communication and culture (Coyle et al. 99). Firstly, content involves subject disciplines or cross disciplinary themes such as citizenship (Coyle, "Strengthening Integrated Learning: Towards a New Era for Pluriliteracies and Intercultural Learning" 89). Secondly, "communication goes beyond the grammar system" (Coyle, *Planning Tools for Teachers 5*), which means that the learning environment provides opportunities to use language to learn while learning to use language. Coyle et al. explain that "'language' and 'communication' are used interchangeably" (102). Thirdly, cognition development is planned around tasks, using the revised version of Bloom's Taxonomy so that learners develop higher thinking and problem-

solving skills (Coyle, "Strengthening Integrated Learning: Towards a New Era for Pluriliteracies and Intercultural Learning" 90). Finally, these components are non-hierarchical (Dalton-Puffer, "Outcomes and Processes in Content and Language Integrated Learning (CLIL)" 3), and since early conceptualisations, culture has been central to CLIL.

In 1999, Coyle emphasised the fact that the CLIL classroom should provide opportunities to develop cultural awareness. The latter may stimulate "a deeper understanding of different perceptions and interpretations of the world" (Coyle, "Supporting Students in Content and Language Integrated Contexts: Planning for Effective Classrooms" 53). In figure 7, one may see the representation of Coyle's 4Cs in 2006, suggesting the centredness of "the global citizenship agenda (culture)" ("Content and Language Integrated Learning Motivating Learners and Teachers" 9), through which learners develop content and language knowledge and skills in a communicative context while "acquiring a deepening intercultural awareness through the positioning of self and 'otherness'" (ibid.).

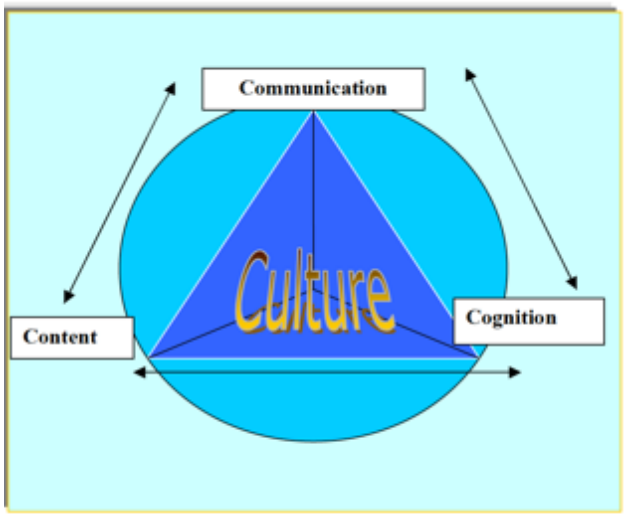


Figure 7 - 4Cs framework (Source: Coyle, "Content and Language Integrated Learning Motivating Learners and Teachers")

In Figure 8, the representation of the 4Cs framework in 2008 includes the term 'contexts.' Coyle explains that this refers to CLIL contexts, where more than one language is being used ("Strengthening Integrated Learning: Towards a New Era for Pluriliteracies and Intercultural Learning" 91). Elements of citizenship, plurilingual and pluricultural understanding are brought

together and transcend "national borders and linguistic barriers" through intercultural understanding ("CLIL—A Pedagogical Approach from the European Perspective" 103).

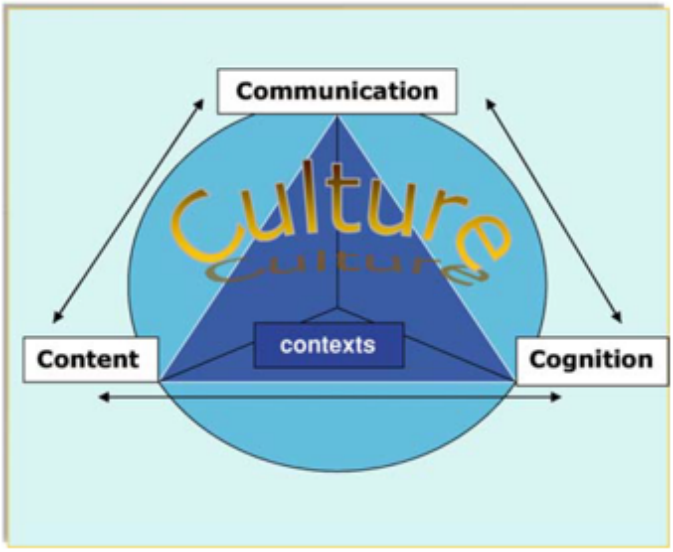


Figure 8 - 4Cs framework (Source: Coyle, "CLIL—A Pedagogical Approach from the European Perspective")

In figure 9, the framework maintains the same elements but a different representation of the element 'context' in the diagram. Coyle et al. explain that the framework integrates four contextualized building blocks, i.e., "it takes account of integrating content learning and language learning within specific contexts and acknowledges the symbiotic relationship that exists between these elements" (100). This explains why the term 'context' is placed outside the square as the element underlying all process because the student learns the vehicular language and "acquires knowledge contextually while participating in shared activities is a social setting" (Mohan, *Language and Content* 1). This also represents what Mohan explains as an "integrative approach which relates language learning and content learning, considers language as a medium of learning and acknowledges the role of context in communication" (ibid.1).

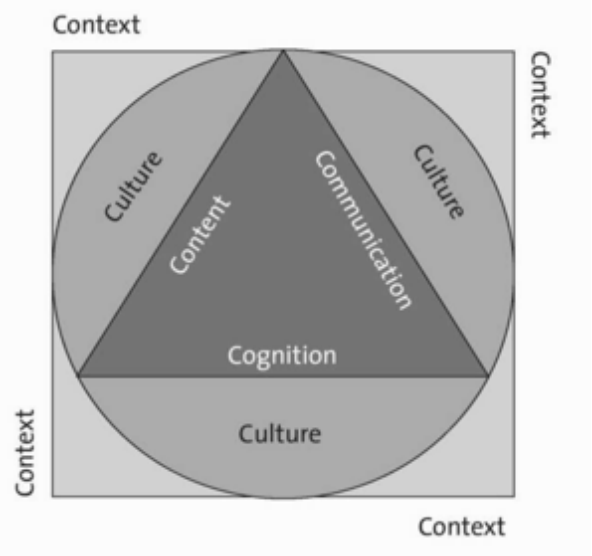


Figure 9 - 4Cs framework (Source: Coyle, "CLIL—A Pedagogical Approach from the European Perspective")

The framework is further refined in 2015. It maintains the equilateral triangle, representing the equal importance of the three components, with culture at the centre. The equilateral triangle sits on a circle that represents the ground theories that sustain this framework, such as language learning theories, learning theories in general and, more specifically, intercultural learning. Again, Coyle reinforces the centredness of "cultural and intercultural understanding" in this framework ("Strengthening Integrated Learning: Towards a New Era for Pluriliteracies and Intercultural Learning" 91). Coyle believes that "plurilingual competence in learners will also involve raising pluricultural awareness in order to enable individuals to work, learn and communicate successfully" (ibid.).

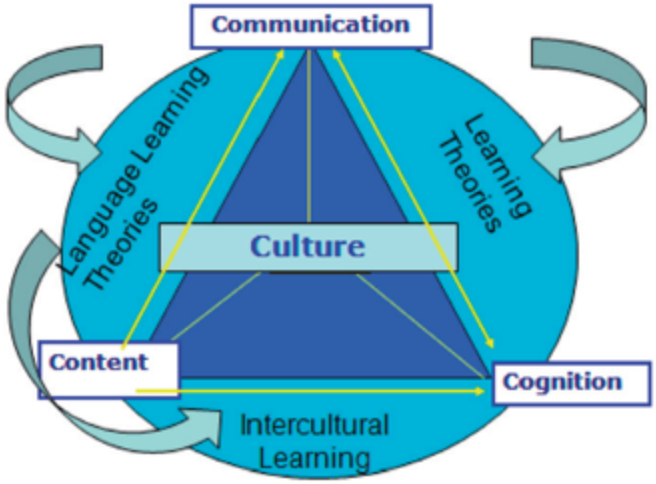


Figure 10 - 4Cs framework (Source: Coyle, "Strengthening Integrated Learning: Towards a New Era for Pluriliteracies and Intercultural Learning")

Effective CLIL implies following the 4Cs framework. Learners should not only develop knowledge, skills and understanding of content, associated with cognitive processes, while interacting in communicative contexts, but also develop appropriate language knowledge and skills as well as intercultural awareness through the positioning of self and 'otherness'(Coyle, "Content and Language Integrated Learning: Motivating Learners and Teachers" 9).

In CLIL rationales from the CLIL Compendium[61], for example, "the culture dimension is accorded an integral position among the most important factors feeding into and emerging from CLIL programmes" (Dalton-Puffer 210). However, teaching through a foreign language does not automatically develop intercultural competence in CLIL classrooms. Nevertheless, there are indications that "some kind of 'transcultural flow' takes place where teachers with a multicultural educational experience or a multicultural identity are involved" (Dalton-Puffer 211). Dalton-Puffer suggests that intercultural opportunities must be created through intentional pedagogical actions and within an appropriate reference framework involving culture such as the field of English as a Lingua Franca (ELF).

[61] Darn states that CLIL Compendium is the work of a multinational research project and as a comprehensive source of information, it "identifies the foundations, benefits, dimensions, progress, and potential of CLIL across Europe" (6).

2.1.1.2. The Language Triptych

Coyle et al. agree that planning language tasks implies that the interrelationship between content objectives and language objectives should be made explicit (97). In order to represent how language may be learnt and used through interconnected perspectives, Coyle developed the Language Triptych, "[i]n connection with discourses and a functional view of language" (Banegas 114). It represents the *language of learning*, *language for learning and language through learning* and their correlations in an equal relationship through an equilateral triangle (figure 11).

Figure 11 - The Language Triptych (Source: Coyle, "Strengthening Integrated Learning: Towards a New Era for Pluriliteracies and Intercultural Learning" 92)

First of all, *language of learning* means the "key phrases, expressions, lexis and content specific language" (Coyle, "Strengthening Integrated Learning: Towards a New Era for Pluriliteracies and Intercultural Learning" 91). Teachers need to *analyse*[62] the content and the

[62] *Analyse* is one of the three verbs Coyle uses to explain how to select the language needed in a CLIL lesson through the 3As tool: *Analyse; Add, and Apply* (Coyle, *Planning Tools for Teachers* 7).

language needed "in order for conceptual learning to take place" (Coyle, *Planning Tools for Teachers* 7). Drawing on systemic functional linguistics by Halliday (2004), Coyle et al state that the research on the analysis of genre, the linguistic realisations of a social activity in a particular culture, has revealed the importance to learn language specific to subject and thematic content (99)

Second, *language for learning* is language to operate in a foreign language setting: "metacognitive or learner strategies, classroom talk, discussion, task demands" (Coyle 7). Teachers need to *add* "content-compatible language, which focuses on all the language required for enabling learning to happen in class" (Coyle, "Strengthening Integrated Learning: Towards a New Era for Pluriliteracies and Intercultural Learning" 91).

Third, *language through learning* is the language that derives from learners' interaction and dialogic activity in a CLIL classroom (Coyle et al. 100). Teachers need to *apply* "tasks and opportunities which enable learners to extend their cognitive skills and cultural awareness are made transparent to learners" (Coyle, *Planning Tools for Teachers* 7).

2.2. CLIL models

CLIL approaches are flexible to different contexts and diverse types of learners. Thus, there are several models that can be applied in a wide range of ways (Coyle et al. 23). CLIL theorists present five different models: dual-school education, bilingual education, interdisciplinary model approach, language-based projects and specific-domain vocational CLIL (see table 25).

Table 25 - Synthesis of CLIL models

	Approach	Method	Assessment
Model B1 Dual-school education	Specific course or module Content and language teachers	Problem-solving tasks New media CLIL language	Formalised assessment systems

Model B2 Bilingual education	Significant part of the curriculum for a number of years	Advanced CLIL language skills for specific subjects Complemented by language learning	International certification National/regional special status assessment
Model B3 Interdisciplinary module approach	Specific module, e.g., citizenship Content teachers and language teachers	Across-the-curriculum module CLIL language due to the international dimension of the content learning.	Formative portfolio-type Complementing language teaching
Model B4 Language-based projects	Module through international partnerships Language teacher responsibility	International partnerships Both content-based and communicative language teaching CLIL language	Formative and complementary to language assessment
Model B5 Specific-domain vocational CLIL	Task-based in tandem Content and language teachers	Specific tasks in diverse contexts CLIL language and first language	Bilingual assessment and competence-based

Abridged from Coyle et al.21-22

Models B1, B2 and B5 seem more appropriate for older learners because all of them require the development of specific content in the CLIL language as preparation for working life. Models B3 and B4 are more appropriate for younger learners in formal schooling: B3 involves international across-the-curriculum content, thus the CLIL language should be one of the more widely used languages (Coyle et al.23), such as English. This model may involve content teachers or just language teachers if the model concerns issues related to citizenship education. The assessment is formative and may rely on portfolios. This formative assessment may be complementary to language assessment and is just like the one used in Model B4. This

model differs from model B3 because the international project provides the content that generates the language learning.

These authors also mention that it is common that some models involve a dynamic form of bilingualism, using both the CLIL language and the learners' first language, a type of codeswitch which has been termed translanguaging.[63] If learners hold diverse linguistic abilities, the systematic switch between languages may build confidence and comprehension (Coyle et al.16), which is essential for learners with diverse linguistic abilities who perceive that English learning holds an important role in their lives. In the lower level of secondary, there is an appropriate environment for the introduction of CLIL because there is less pressure of high-stakes assessment (Coyle et al.22).

Coonan also puts forth several scenarios where the FL curriculum functions as a scaffold to CLIL: the propaedeutic scenarios and concurrent scenarios. Within the propaedeutic scenarios, the first scenario implies that learners will practise language forms within the normal FL syllabus so as to prepare learners for the subject content to be studied during the CLIL programme. The second scenario implies introducing subject content and respective activities into the normal FL lesson. The difference between the two scenarios is that the primary aim of the first is merely linguistic, whereas the second holds content-linguistic aims because of the "focus on learning content rather than learning the language forms present in the content" (Coonan 120).

The concurrent scenarios entail that FL approaches operate alongside CLIL programmes. Thus, the third scenario involves not only the linguistic needs for communicating information in the content area," but also a language of the second/foreign language curriculum that is compatible with the subject content. This scenario is different from the former ones: whereas the first two scenarios prepare learners for future CLIL programmes, the third scenario focuses on language problems of existing lessons. The fourth scenario is a CLIL model within the FL curriculum, "either by creating an extension of the normal subject matter programme already done in the normal school language or by extending what has already been done in the CLIL model of the subject matter curriculum" (Coonan 121).

[63] Translanguaging is "a systematic shift from one language to another for specific reasons" (Coyle et al. 16).

Byram, Porto and Yulita suggest that elements of citizenship education should be introduced into the foreign language classroom, which could point to models 3 and 4.

2.3. Interactive and democratic classrooms through CLIL

The previous sections focused on how different school subjects may be taught through CLIL. Language-teaching traditional pedagogy is not appropriate for CLIL courses because "a conventional TESOL approach to materials development could focus attention only on linguistic, rather than on both content and linguistic, aspects of courses, modules and units" (Coyle et al. 196). Therefore, when planning tasks for a CLIL programme, teachers must have in mind a balance between content and language, following the recommended frameworks and principles so as to promote effective CLIL programmes.

Moreover, it is essential to review the roles of the teachers and learners in CLIL contexts before planning tasks (Coyle et al. 198). Marsh underlines that social-constructivist approaches to learning, postulated by Cummins, for example, emphasise the "centrality of student experience and the importance of encouraging active student learning rather than a passive reception of knowledge" (*A Development Trajectory* 37). Thus, instead of transmission of knowledge as described by Freire (1972) in which "the expert (the teacher) deposits information and skills into the memory bank of the novice (the learner)," social-constructivist theories postulate that "learning, in essence focuses on interactive, mediated and student-led learning" (Marsh, *A Development Trajectory* 37). Mohan corroborates this idea, stating that "[f]ormal education will tend towards verbalism, or the mechanical memorization of sentences and undigested information" (*Language and Content* 45), a tendency that Dewey already discouraged. Mohan agrees with Dewey, advocating that both expository learning and experiential learning are complimentary. Therefore, it is essential to develop experiential opportunities and engage in worthy learning processes as a way of knowing and a context for communication (Mohan, 46). In this line of thought and according to the *European Framework for CLIL Teacher Education,* CLIL teachers are supposed to "explore and to articulate ways of working with learners to jointly identify teacher and student socio-cultural, personal and vocational learning needs" (Marsh et al. 17). Furthermore, CLIL teachers are expected to set up strategies "for the co-construction of knowledge with learners and for cooperative learning (…)

and for fostering critical thinking" (21). CLIL teachers should also create "authentic and meaningful learning environments and experiences for students (e.g., group work, peer teaching and work placement)" (22).

Effective CLIL models include not only multi-stage and multi-layered tasks, but also a great amount of paired work, group work and cooperative learning techniques such as jigsaw tasks, group research/presentation tasks or even WebQuests "to enhance the active role of the student" (Coyle et al. 198). Therefore, the interactive[64] classroom provides learners opportunities to be skilled in "problem-solving[65] and higher-order, creative thinking, in order to construct a framework through which to interpret meaning and understanding" (Coyle et al. 78).

Coyle advocates that it is essential to assess teaching materials and tasks which should be "linguistically accessible whilst being cognitively demanding" (*Planning Tools for Teachers* 9). The CLIL progression should follow a logic of quadrant 3 (low linguistic demands and high cognitive demands) to quadrant 4 (high cognitive demands and high linguistic demands). When assessing ready-to-use materials or creating them, teachers need to keep in mind the CLIL Matrix and the 4Cs. In doing so, teachers need to assure accurate and relevant information, i.e., "to give all the absolutely essential vocabulary" (Coyle et al. 226) and to hold "complete control over a vital stage in the CLIL learning process: the input and explanation phase" (Coyle et al. 227). However, "input must be made participatory not just comprehension" (Coyle, "Supporting Students in Content and Language Integrated Contexts: Planning for Effective Classrooms" 51). Coyle et al. warn against "transmission teaching" adding that more recent developments in brain

[64] Interactionism - a sociological perspective that regards conflict, cooperation, and identity formation as social processes that derive from human interaction. Dewey, for example, "developed symbolic interactionism, the theory that mind and self are not part of the innate human equipment but arise through social interaction – i.e., communication with others using symbols" (Britannica 947).

[65] Problem-solving as a concept is embedded in applied cognitive psychology theory. Researchers investigate "how humans solve complex tasks for which they do not have any immediate solutions" (Heine 27) and this implies several problem-solving activities: "1. Recognise or identify the problem. 2. Define and represent the problem mentally. 3. Develop a solution strategy. 4. Organise his or her knowledge about the problem. 5. Allocate mental and physical resources for solving the problem. 6. Monitor his or her progress towards the goal. 7. Evaluate the solution for accuracy" (Heine 28).

research have shown that tasks and materials design should consider the affective aspects of learning (241). The affective side of learning must be well structured and scaffolded. Scaffolding is essential through all learning process: "in the initial choice of materials, in organising the sequencing of texts, in any modification of texts we carry out, in our questioning which accompanies our chosen texts and in our design of output frames" (ibid.).

Starkey warns that unfortunately learners "in the early stages are unlikely to have the linguistic resources to participate as they might in other lessons and may become frustrated at the passive role they have to adopt" ("Democratic Citizenship, Languages, Diversity and Human Rights" 27). In this case, the use of tailor-made simplified materials "would constitute a radical break with the assumption that the use of authentic materials is always best" (ibid.). However, this difficulty may be approached differently. Teachers can select authentic materials that are suitable for learners' needs and provide bridges to build on previous knowledge structures and vocabulary. Teachers and more independent learners can scaffold the learning process by providing examples, contextualising vocabulary or organising their knowledge in schema representations whenever necessary. Learners can also resort to their L1 or L2.

2.4. Assessment

Assessment in education is usually seen as a process of collecting information encompassing various instruments and approaches to identify learner progress and needs (Leontjev and DeBoer 2). Assessment plays a significant role in promoting learning in CLIL classrooms as there is a dual focus on learning content and language. Having this complexity in mind, the European Framework for CLIL Teacher Education states that CLIL teachers are supposed

- To articulate CLIL-specific assessment needs and goals and to develop and implement related assessment tools.
- To identify what learners already know.
- To guide learner reflection on previously agreed upon content, language and learning skills, goals/outcomes, achievements.

- To guide learners in using portfolio-based approaches (including the European Language Portfolio) as tools for fostering learning, teaching and assessment.
- To use formative and summative assessment strategies to support the development of content, language and learning skills.
- To use benchmarking in supporting progress in learning.
- To introduce the concepts of self-assessment and peer-assessment to support learners in taking greater responsibility for their learning.
- To detail the pitfalls of assessment and propose ways of circumnavigating these. (abridged from Marsh et al. 23).

Regarding summative and formative evaluation, Marsh et al. state that CLIL programmes should consider the principles, modes and tools suggested by the CEFR and the ELP (35). Assessment may be divided into these two major distinctive types of assessment: summative and formative. The former "makes a judgment on the capability of the learner at that point in time and, apart from offering that judgment to the learner, it often leads to some form of information-giving to another party" (Coyle et al. 248). Therefore, it is linked to assessment either in a formal setting or at the end of a unit. The latter intends to diagnose the learner's stage of needs so as to prepare future learning.

Formative assessment is important to provide feedback and foster learning because "[l]earners need to be given feedback on the strategies they are using, on the levels of their effort and be given overall guidance as to their learning process" (Massler 128). Thus, portfolios are considered an essential tool to document each learner's development. The ELP is a good reference to use for language learning, but "the rational of portfolios is suited to any kind of learning" as it provides "a clear view of the development of each child in all aspects of learning – attitudes, skills, behaviours and competence" (ibid.). Coyle et al. corroborate the usefulness of portfolios to cover all learning process. Portfolios of work are a good way of assessing CLIL outcomes avoiding statistical measures and "[a]s long as the context and some evidence of the processes which produced them is also provided, they have a real power to speak to other

professionals in the field" (Coyle et al. 298). In fact, portfolios outcomes may bring to light more significant evidence of successful progression than statistics.

2.5. Benefits

Foreign language teaching has frequently been considered as unsatisfactory (European Commission, *Languages in Education and Training: Final Country Comparative Analysis 50;* European Commission, *Improving the Effectiveness of Language Learning: CLIL and Computer Assisted Language Learning 1*) because languages are learnt in classrooms where there is no "legitimate content beyond metalinguistic knowledge, at most some cultural information on the target cultures (s)" (Dalton-Puffer 3).This standpoint has been *"the* argument in favour of CLIL education" (2). A report on language learning suggests CLIL and digital tools as effective approaches to language education. Interdisciplinary teaching may "become the object of 'real communication' where natural use of the target language is possible" (3).

CLIL as a plurilingual approach is the natural environment to "the implementation of Halliday's triadic perspective on (language) learning" (Escobar Urmeneta 8), according to which "learning is learning to mean" (Halliday 113). Using the language to learn as well as learn to use the language in a variety of situations can increase linguistic competence (Coyle, "Content and Language Integrated Learning Motivating Learners and Teachers" 6). Thus, CLIL can present benefits not only to skilful learners but to all students (Coyle, 7). Dalton-Puffer states that CLIL programmes were seen as an advantage in equipping every citizen with a knowledge of English ("Content-and-Language Integrated Learning: From Practice to Principles?" 185). Marsh and Frigols Martin corroborate these arguments, stating that CLIL trends show that both language and content learning are improved through the use of ICT applications, EFL learning becomes an 'assumed competence'[66] (17).

Apart from a linguistic standpoint, CLIL is, above all, 'thinking-centred' (Vázquez and Ellison 73) as it entails learning both the language knowledge and the *language for learning*, i.e., to work in groups effectively, to problem-solve, to engage in collaborative enquiry. This

66 Marsh and Frigols' emphasis.

approach may also be a suitable means to develop democratic competence because lessons imply more self-directed forms of learner participation.

2.6. CLIL and Intercultural Citizenship Education

CLIL is also a relevant approach because it raises culture and global citizenship awareness (Coyle, "Content and Language Integrated Learning Motivating Learners and Teachers" 8), building intercultural knowledge and understanding (Marsh and Frigols Martin 15). CLIL, as an interdisciplinary approach, presents learning benefits to develop intercultural competence because "[l]earning in and through a foreign language can provide rich opportunities for extending knowledge, skills and understanding especially connecting quality learning and thinking with linguistic and intercultural competences" (Coyle, "CLIL—A Pedagogical Approach from the European Perspective" 108). Intercultural experiences are "fundamental to a deeper understanding of global citizenship" (Coyle et al. 105).

Byram also corroborates this view. Byram states that CLIL is one appropriate method for a combination of foreign language education and citizenship education (Byram, "Intercultural Citizenship and Foreign Language Education" 131). Apart from the models presented by Coyle et al. (in section 2.2), citizenship education content needs to be integrated into the foreign language classroom itself. Byram suggests that CLIL may be considered if elements of citizenship education are to be integrated in the foreign language classroom (Byram 9). In Byram's opinion, successful citizenship education CLIL lessons should combine the 4Cs as one may see in table 26:

Table 26 - 4Cs Framework in the Foreign Language Classroom

Content	Progression in knowledge, skills and understanding related to specific elements drawn from curricula for Citizenship Education.
Communication	Using language to learn – whilst learning to use Foreign Language as medium for doing Citizenship Education.
Cognition	Developing thinking skills which link concept formation (abstract and concrete), understanding and language as in Intercultural Competence – s*avoir apprendre, savoir comprendre, savoirs, savoir faire, savoir s'engag*er.

Culture	Exposure to alternative perspectives and shared understandings, which deepens awareness of otherness and self. This may consider concepts of 'otherness.' In citizenship – international civil society

Abridged from Byram, "Intercultural Citizenship and Foreign Language Education" 130

A way of putting this framework to work would be through class exchanges, whether real or virtual, which has been a tradition in foreign language teaching. Thus, Byram suggests that teachers may encourage learners to interact with young people from other countries "to learn more about one's own country by comparison; learning more about 'otherness' in one's own country; becoming involved in activity outside school or making class-to-class links to compare and act on a topic in two or more countries" (Byram 130).

CLIL may be one means to materialise the vision of language teaching for intercultural citizenship. Byram reiterates the importance of shifting from a traditional role of language teacher into a profile of intercultural citizenship language teacher which is more appropriate for the educational needs in the twenty-first-century. In this line of thought, Porto et al. also consider that "[i]ntercultural citizenship education acknowledges the instrumental value of learning one or more languages but crucially focuses on its educational worth and potential" (2).

With the view of educating towards citizenship education, Starkey also states that through a CLIL approach, "human rights education might be a particularly appropriate field for further experimentation" ("Democratic Citizenship, Languages, Diversity and Human Rights" 27). Starkey also suggests that "[t]he advent of widespread access to Information and Communications Technology has considerable implications for language learning and citizenship. The web is in many respects a democratic medium, allowing for increased exchange of information and ideas" (28). Thus, Starkey suggests correspondence with a penfriend in another language through e-mail and adds that topics within the domain of citizenship provide content for communication. This author also proposes virtual language laboratories so that learners can communicate orally and in writing.

However, some authors, such as Porto, criticise CLIL current trends as "structural, utilitarian, market-driven and Eurocentric" ("Intercultural Citizenship in Foreign Language

Education: An Opportunity to Broaden CLIL's Theoretical Outlook and Pedagogy"1) and Porto maps several pitfalls of CLIL conceptualisations and realisations:

Table 27 - CLIL characteristics and pitfalls

Characteristics of CLIL	Pitfalls
• High level of talk and interaction in the foreign language • Instrumental orientation • Focus on language outcomes • Input-based transmission pedagogy • Resorts to artificial coursebooks exercises • Predominant focus on receptive skills	• Mismatch between learners' cognitive development and their language development • Lacks educational orientation for the development of individuals and of democratic societies • Lack of focus on process • Leaves little room for deep learning tasks • Productive skills are artificial and timed

Abridged from: (Porto, "Intercultural Citizenship in Foreign Language Education: An Opportunity to Broaden CLIL's Theoretical Outlook and Pedagogy" 2)

In addition to the pitfalls described above, Porto mentions that there are several difficulties concerning all process of implementation of CLIL models from their design to assessment. The author also considers that CLIL has been implemented in secondary contexts, but other levels need to be covered too. Another shortcoming is the fact that there are very little longitudinal perspectives reported in Europe, North America and Hong Kong. Short studies of 6 weeks are more common than longer studies lasting three or four years ("Intercultural Citizenship in Foreign Language Education: An Opportunity to Broaden CLIL's Theoretical Outlook and Pedagogy" 2). Thus, Porto corroborates Byram's view on CLIL. As CLIL studies are conceptualised within "second language acquisition theories, sociolinguistic models, classroom discourse approaches and systemic functional linguistics" (3), the author identifies areas in need of improvement, proposing intercultural citizenship theory as an alternative theoretical perspective.

Shifting from a linguistic and communicative approach and aiming at intercultural communicative competence and citizenship education within a human rights perspective, Porto developed a project within CLIL designed as a case study and a collaborative task-based orientation. It entailed the participation of children from Argentina and Denmark, "to raise awareness of the importance of taking care of the environment globally" ("'Yo Antes No Reciclaba y Esto Me Cambio Por Completo La Conciencia': Intercultural Citizenship Education in the English Classroom" 332). Through a pedagogical intervention with UK and Argentinian learners, Porto and Yulita researched what and how learners develop competences for democratic culture, drawing on the United Nations Declaration on Human Rights Education and Training (UNDHRET) tripartite educational framework 'about, through and for human rights' and on the CDC model by the Council of Europe (Yulita 502). The results of this study indicate that learners developed substantial competences for democratic culture defined by the Council of Europe's model.

Therefore, the current research will follow this trend by Byram, Porto and Yulita to investigate the potential of intercultural citizenship programmes in mandatory schooling in Portugal drawing on the RFCDC framework to develop democratic competence in young learners.

3. CLIL in Portugal

CLIL is not mandatory in the public educational system. Nonetheless, CLIL projects involving the English language have emerged in the last two decades in Portugal. One of the most influential pioneer project was t§he STEPS – UP Project "to introduce English language as extra-curricular activity" (Ellison 7) in primary schools. Another initiative was a collaboration between the Ministry of Education and the British Council under the title "Bilingual Schools Programme." In 2019 it involved "25 state school clusters from pre-primary school levels up to the 9th grade" (Piacentini et al. 639).

The bottom-up projects are the ones that imply that teachers design their own CLIL models. For example, the first edition of the "English Plus" was undertaken between 2010 and

2013 involving English and History with learners of one class. Since 2015 this CLIL project concerned English and Natural Sciences at lower secondary school (Piacentini et al. 637).

CLIL projects in Portugal were allocated to 'Estudo do Meio' (Environmental Studies) and Expressions (Artistic Expressions) in primary education and History and Science in lower secondary. The aims of these projects were mainly related to developing English linguistic competence and content knowledge acquisition (Piacentini et al. 638) and to provide more relevant and meaningful learning in English language lessons within primary education (Ellison 8).

4. Summary

CLIL pedagogy offers several benefits at developing foreign languages and content knowledge acquisition. It is "highly popularised in Europe" (Ekşi et al. 302) and research demonstrates that the linguistic development of CLIL learners is significant. CLIL also presents gains in relation to working in groups effectively and engaging in collaborative enquiry. Previous sections also lead to several important considerations about CLIL approaches which may present benefits at developing democratic competence in the public educational system.

Table 28 - Considerations about CLIL

Pedagogical approach	CLIL Interdisciplinary
Learning environment	Democratic Learner-centred
Learning methodology	Task-based Pair and group work
Learning resources	Multimodal

Source: researcher's own development

CLIL also presents benefits for new transdisciplinary programmes due to its theoretical foundations on cognition, individual learning styles, psychology and sociology that substantiate

its principles as interdisciplinary pedagogy. The CLIL Matrix, the 4Cs framework and the Language Triptych are also essential to design CLIL programmes in a structured and well-grounded manner.

Research also shows that the majority of CLIL programmes are designed for learners in secondary level, but primary schools and tertiary education are following this trend in Europe. In Portugal, CLIL is more common in tertiary and primary education (Piacentini et al. 637) than in secondary education. The approaches in the latter are mainly related to History and Science.

However, CLIL needs to move "from an instrumental to an educational orientation" (Porto, "Intercultural Citizenship in Foreign Language Education: An Opportunity to Broaden CLIL's Theoretical Outlook and Pedagogy" 3). Researchers have discussed the need to educate 'the pluriliterate citizen' in CLIL. Thus, Porto considers that CLIL must engage learners in critical thinking not only at the level of thought but also at the level of concrete action in the local or global community. Matos and Melo-Pfeifer also believe that current social, political, educational, ecological issues, within an intercultural citizenship education paradigm, should be addressed from primary to higher education, undertaking some sort of social action and transformation (Matos and Melo-Pfeifer 290).

Therefore, this research study intends to contribute to this challenge by using CLIL models to embrace intercultural citizenship education. This project aims at implementing two models: citizenship as the content of English as a Foreign Language and citizenship as subject taught through English. Models B3 and B4 seem to be flexible enough and appropriate for this study (table 29).

Table 29 - Examples of CLIL models

Model B3 Interdisciplinary module approach	Citizenship Language teacher	Citizenship topics CLIL language due to the international dimension of the content learning.	Formative Portfolio-type Complementing language teaching
Model B4 Language-based projects	International partnerships Language teacher	International partnerships Both content-based and intercultural communicative language teaching CLIL language	Formative and complementary to language assessment

Abridged from Coyle et al.21-22

This empirical study aims at covering Model B3 and the Model B4 to enable the development of intercultural and democratic competence.

Part V - Design and Methodology

1. Introduction

Regarding the previous sections, one may state that schools and teachers need to play a critical and constructive role in their contexts, overcoming curricula constraints, to develop intercultural and democratic competences.

This part presents the empirical study undertaken in EFL in symbiosis with Citizenship, starting with its research assumption and research questions. Part VI is dedicated to the characterization of the context and the two groups of learners – Alpha Class and Beta Class - who are the participants. Part VII sets forth the findings and discussion of the research. Part VIII includes the conclusion, contributions and further studies. Finally, the last section lists the limitations of the research study.

2. Research assumption and questions

This study assumes that existing research evidence has already established that interdisciplinary projects, CLIL pedagogy and citizenship content in the FL classroom provide more opportunities to develop competences for a democratic culture. However, these assumptions need to be examined in difficult social contexts with disengaged learners in mandatory schooling in Portugal. Based on these postulations, this study aims at examining the effects of two different interdisciplinary associations between citizenship and EFL to bring out democratic competence in 8th graders. The research questions that arise from this assumption are the following:

> RQ1 - How do disadvantaged and disengaged learners develop democratic competence through English as a Foreign Language in a symbiotic relationship with citizenship education?
> RQ2 - How may interdisciplinary approaches, which imply learning citizenship and English, contribute to the development of the learners' democratic competence?

3. Research design

The first cornerstone of this study relies on the principles and concepts developed within FLT theories, such as ICE and CLIL. The second cornerstone regards the principles developed in the *Reference Framework of Competences for Democratic Culture.* The present study is therefore focused on *how* democratic competence may be developed within two interdisciplinary approaches. For this reason, the research design will draw on two parallel case studies.

The meaning of a case study may vary depending on the adopted perspective. A case study may be an approach, a method, a strategy, a paradigm, an instance of action, or a free-standing exercise (Nunan 74). Therefore, two case studies are planned as a strategy in this study to describe a *learning process* and *progress* in-depth in a natural context as a free-standing exercise. The research describes the implementation of two different models: CLIL model B3 in the Citizenship classes and CLIL model B4 in the English classes to examine how learners

(Alpha and Beta Classes) develop competences for a democratic culture. It is designed as an empirical inquiry that "investigates a contemporary phenomenon in depth and within its real-world context" (Yin 67) and the units of analysis are two groups of learners in lower secondary education in a public school. Creswell also explains that "[t]he case (s) are bounded by time and activity and researchers collect detailed information using a variety of data collection procedures over a sustained period of time" (15) as one may see in table 30. This study holds some control boundaries as follows.

Table 30 - Boundaries of the two case studies

	Case study Alpha Class	Case study Beta Class
Object of the case studies	An interdisciplinary approach in the Citizenship subject (CLIL model B3)	An interdisciplinary approach in EFL subject (CLIL model B4)
Unit of analysis	1 group of 8th grade learners (n = 20)	1 group of 8th grade learners (n = 20)
Method	Citizenship – citizenship content taught in English as a medium of communication	EFL – citizenship content within an eTwinning project
Context	Mandatory Education School – a cluster of schools in Portugal	
Time frame	One school year 2019-2020	
Study Requirements	Present the project for authorization - Pedagogical council. School community Teachers of the target learners	

Source: researcher's own development

As one may understand by the table above, the language teacher-researcher will teach citizenship content in English, which may be less demanding than CLIL programmes, in which both content teacher and foreign language teacher work together, involving "a high degree of collegiality, to mutually support and learn from and with each other" (Vázquez and Ellison 76). The current researcher adopts the profile of a new hybrid teacher: "If all language teachers begin

to consider themselves content teachers, then instead of maintaining the divide between the language and subject worlds, we will begin to build bridges between them" (Ball et al. 272).

4. Qualitative and Quantitative Research

The current research paradigm adheres to pragmatism, "focusing attention on the research problem in social science research and then using pluralistic approaches to derive knowledge about the problem" (Creswell and Creswell 48). Thus, this study resorts to case studies and mixed methods and instruments to collect data to investigate the phenomena in depth.

At least one substantial consideration needs to be made in a case study: "the data collection methods chosen should do justice to the richness and complexity of the natural contexts" (Richards 210). Hence, this empirical study draws on quantitative and qualitative methods to look into the learners' perceptions and competences, following the trend in FLT and CLIL research so as to increase its validity (Ekşi et al. 302). It combines data collection instruments such as questionnaires as well as participants-generated textual data from portfolios and e-porfolios.

Even though case studies are considered within the paradigm of qualitative research, this study includes quantitative data collection instruments, following Ekşi et al.'s suggestion that "future studies on CLIL may focus on using a variety of methods and instruments to collect data" (ibid.). A quantitative approach was necessary to examine if the interdisciplinary approaches had an impact on developing democratic competence through the completion of a pre and a post-questionnaire. Dörnyei clarifies that the case study may not resort to a mono technique but rather mixed methods of "collecting and organising data so as to maximize our understanding of the unitary character of the social being or object studied" (152). This study uses MAXQDA, a computer-assisted data analysis software (CAQDAS)[67] for qualitative content analysis of participants-generated textual data so as to build identity connections, differences between classes, summarise important data and develop a coding system.

[67] The chosen CAQDAS is the MAXQDA software, which is commonly used for qualitative and mixed methods research. See more information in < https://www.maxqda.com/what-is-maxqda>.

This study was carried out at two different moments: before and during the COVID-19 pandemic. For this reason, data were collected in face-to-face classes (September 2019 to mid-March 2020) and online (mid-March to June 2020), which may bring out several interesting findings as one may observe further on. This research study only uses primary data collected from two groups of 8th graders (13–15-year-olds) at a specific school in Portugal.

To sum up, this empirical study draws on quantitative and qualitative methods to investigate learners' perceptions and competences. It combines a variety of data collection instruments to gain more insightful understandings of longitudinal and developmental perspectives on the learners' democratic competence. Thus, data were collected before, during and after creative educational approaches to democratic competence in the 2019-2020 school year. The data collection instruments allow for triangulation and findings are supported by the learners' assessment of the CLIL models.

Table 31 - Number of participants for each data collection tool

Method	Guidelines	Data Collection	Source	Learning phase	Responses N - AC	Responses N - BC
Quant.	Mertens (2015) Neuman (2016)	Prequestionnaire	Background questionnaire	Diagnostic	N = 20	N=20
		Postquestionnaire	Background questionnaire	Progress	N = 20	N=20
		CLIL model questionnaire	AIE and ELP		N = 16	N=17
Qual.	Schreier (2012)	Portfolio Emails Forums eLearning platforms	AIE and ELP	Process	N = 20	N=20

Source: researcher's own development

4.1. Qualitative Content Analysis

The current empirical study aims at examining the learning of democratic competences through two different CLIL models. Thus, the learning process assessment should rely on formative tools as recommended in the literature (Byram et al.; Coyle, Hood, et al.; Barrett, *The Assessment of Competences for Democratic Culture (CDC): An Introduction to the Hearing on Assessment*; Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 2). Learners, through portfolios and e-portfolios, documented and organised their projects, homework and classroom working production, which included written texts for oral presentations.

Data from these portfolios are interpreted using the guidelines in Qualitative Content Analysis suggested by Schreier (2012). Content analysis is a research technique of interpreting data "in which one examines patterns of symbolic meaning with written text, audio, visual, or other communication medium" (Neuman 3). Content analysis holds two different interpretative versions: quantitative and qualitative (Neuman 260). This empirical study will rely on the qualitative version of content analysis so as to classify material "as instances of the categories of a coding frame" (Schreier 1).

Schreier suggests eight steps to Qualitative Content Analysis (table 32).

Table 32 - Qualitative Coding Analysis

Steps in Qualitative Content Analysis
1- Deciding on your research question
2- Selecting your material
3- Building a coding frame
4- Dividing your material into units of coding
5- Trying out your coding frame
6- Main analysis
7- Interpreting and presenting your findings

Source: Schreier 6

The democratic competences identified in the RFCDC provide a theoretical background to the Qualitative Content Analysis. The written data are divided into units of coding, resorting to the

CAQDAS to generate codes to help interpret data objectively and guarantee reliability and validity.

4.1.1. Participant-generated textual data

According to Yin, a case study needs a database "a separate and orderly compilation of all data from a case study", which may include 'documentation' and other materials from the field that go 'beyond narrative or numeric information" (Yin 178). The teacher-researcher created a portfolio so that learners could collect and organise their projects, homework and classroom working production, including written texts for oral presentations. It was inspired on several resources published by the Council of Europe, such as the *Autobiography of Intercultural Encounters* and the *European Languages Portfolio*.[68] This portable portfolio was used simultaneously with an e-Portfolio, using Google Drive. Learners started their portfolio and e-Portfolio in September 2019.

The formative assessment may occur through observation of behaviour, but it should not "disrupt the learning process or puts the learner in an uncomfortable situation" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 2 13). Therefore, this study does not include audio or video records because a camera or a recorder could interfer and disturb the normal learning environment. The main source of evidence is to be found in the learners' written production from portfolios of diverse formats: PowerPoints, written texts for oral presentations, projects, emails and messages. The learners' written production is the 'textual data' or 'participant-generated textual data' comprising participants'responses about "their experiences or views concerning a series of questions or prompts" (Braun and Clarke 134). The transcribed textual data is analysed without editing. It is presented in the language used by the learners, maintaining the grammatical and lexical original inaccuracies.

Porto and Yulita use content analysis to analyse and interpret data from their own projects ("Intercultural Citizenship in Foreign Language Education: An Opportunity to Broaden CLIL's Theoretical Outlook and Pedagogy" 9; 505). Although this study follows the research

[68] Only in March 2021 did the Council of Europe publish the *Portfolio of Competences for Democratic Culture.* The portfolio created by the researcher of this study shares the same principles of this reference document.

trend by Porto and Yulita, it draws on Qualitative Content Analysis (QCA) and the guidelines by Schreier (2012) to analyse and interpret participant-generated textual data. One of the advantages of this method is that it is flexible enough to answer how - research type of questions and it is commonly used to analyse the learners' written production. This method is appropriate for this study because the intention is to provide a detailed and qualitative account of data.

4.2. Quantitative Analysis

This study also holds a longitudinal perspective on democratic competence. For that reason, another step in this study was to collect learners' self-reports on democratic competence before and after the educational interventions. This study follows a pre- and post-test technique used with 19-25-year-old learners in the Netherlands in 2017 by Schutte et al. "The Ethical Sensitivity Scale Questionnaire" in English attempts to measure global citizenship quantitatively (3). The questionnaire of the current empirical study aimed at assessing democratic competence outcomes in 8th grade learners. For this purpose, the pre- and post-questionnaires of this research study were based on a validated source for these classes' age range: the OECD global competence assessment.

Data from the pre- and post-questionnaires are analysed using the guidelines suggested by Mertens (2015) and Neuman (2016) in terms of choice of scale of measurements, statistical procedure and interpretation issues in quantitative analysis. This study relies on descriptive statistics, which is "[a] general type of simple statistics used by researchers to describe basic patterns in the data" (Neuman 4).

The measures of central tendency are: the mean, the variance, the standard deviation, the mode and the median (Mertens, 492). The mean is a "summary of a set of numbers in terms of centrality: it is what we commonly think of as the arithmetic average" (Mertens, 491). It is calculated by adding up all the scores from each question of the pre- and post-questionnaires and dividing them by the maximum value of the Likert scale. The *mean* is usually represented by an X with a bar over it ($\bar{x}$) or the capital M. This study uses the ($\bar{x}$). The Quantitative Analysis (QA) also uses the *delta value*, which means the difference between a couple of numbers when the analysis focuses on the differences between variables. The symbol is a capital *delta*: Δ. The

standard deviation serves to measure variation and " it is based on the mean and gives an "average distance" between all scores and the mean" (Neuman 288). The *mode* measures the central tendency that "indicates the most frequent or common score" (Neuman 9). On the other hand, the *median* is a measure of central tendency which indicates "the point or score at which half the cases are higher and half are lower" (ibid.).

Although this research resorts to all measures of central tendency to analyse the raw data for frequency counts, the main data analysis focuses on the *mean* values and the differences between them (*delta value*). This study only resorts to other measures of tendency to build argumentation.

The statistical analysis is an important "measure of the validity of the outcomes" (Ahmed and Mohammed 13) of the longitudinal perspective of this study. The quantitative analysis further illuminates the qualitative analysis and the ability to draw conclusions about the cases under study. This complementarity, or triangulation, seeking clarification of the findings from one analytical strand with results from other analytical strand, "reflects an attempt to secure an in-depth understanding of the phenomenon in question" (Denzin 82).

4.2.1. The global competence questionnaire

The global competence questionnaire results from an international large-scale assessment, the Programme for International Student Assessment (PISA) for mathematics, science and reading. Global competence is not specific to a subject. Thus, it is considered "more comprehensive than the three standard domains" (Sälzer and Roczen 8).

The global competence assessment was selected from among several other questionnaires on this topic for two main reasons: Although there is no broad consensus on the construct of global competence as it is "relatively young and underdeveloped" (Sälzer and Roczen 7), there is an awareness that the OECD global competent assessment overlaps with several different theoretical approaches. In particular, it overlaps with the conceptualisation of the four inseparable dimensions of democratic competence: values, attitudes, skills and knowledge (OECD, *Preparing Our Youth for an Inclusive and Sustainable World 12*) and with the ICE framework by Byram. Secondly, it provided guidance for the design of a questionnaire

that aimed to measure democratic competence as an outcome of two different CLIL models so as to answer the second research question: How may interdisciplinary approaches contribute to the disengaged learners' development of democratic competence?

The OECD global competence assessment consists of two parts: a cognitive questionnaire and a background questionnaire. The former only focuses on knowledge and cognitive skills, which "can be objectively scored as right (or partially right) or wrong" (OECD, *Preparing Our Youth for an Inclusive and Sustainable World* 22). The latter presents seven constructs related to the four RFCDC dimensions (values, attitudes, skills and knowledge/ critical understanding) and the ICE five dimensions (Evaluative, Cognitive, Comparative, Communicative and Action Orientation). As this study purported to use tools to assess democratic competence, the background questionnaire was selected to assess longitudinal and developmental perspectives. The background questionnaire in English, which was piloted with a group of 8th graders, undertook 50 minutes to answer with the teacher's support.

The three frameworks used are briefly characterised in the table below (table 33) so as to understand the similarities and dissimilarities between each one and as a visual aid to explain how they are related.

Table 33 - Competence frameworks

RFCDC (CoE)	Intercultural Citizenship Education (Byram)	Global Competence (OECD)
Knowledge and critical understanding	Cognitive	Knowledge and critical reasoning
Knowledge and critical - the world Knowledge and critical understanding of the world: politics, law, human rights, culture, cultures, religions, history, media, economics, environment, sustainability Knowledge and critical - language / communication Knowledge and critical - of the self	Knowledge Relationships between one's own and one's interlocutor's cultures (past and present history) One's national cultural memory seen from the perspective of other cultures One's interlocutor national cultural memory from one's own culture perspective Institutions and perceptions of them and influence relationships between one's own and one's interlocutor's culture Forms of governance of the countries of the language being learnt	Examine issues of local, global and cultural significance Knowledge of global and intercultural issues

	Organisations and reflection on own culture and system as 'foreign' from other's perspective Content Lifeworld (lifeworld, responsibility, family, tasks of schooling, living in the community and other cultures) Society (pluralism, civil society, public life, social inequality) Democracy (basic values, creation of representative political will and the law in everyday life) Globalisation (all topics)	
Skills	Comparative, communicative, action	Skills
Conflict-resolution skills Cooperation skills Linguistic, communicative and plurilingual skills Flexibility and adaptability Empathy Skills of listening and observing Analytical and critical thinking skills Autonomous learning skills	Skills of interpreting and relating Identify ethnocentric perspectives in a document or event and explain the causes Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present Mediate between conflicting interpretations of phenomena Communicative Linguistic Sociolinguistic Discourse Action Skills of discovery and interaction Elicit the concepts and values of documents or events from an interlocutor's perspective Identify references within and across cultures Use in real-time intercultural competence to interact with interlocutors from a different culture Use in real-time intercultural competence for mediation between interlocutors of one's own and a different culture. Practical instrumental competences Accept the opinions and arguments of others Clarify one's own opinions Organise group work Tolerate variety Find compromises Emphasise group responsibility	Take action for collective well-being and sustainable development Ability to communicate in multicultural contexts Perspective-taking
Attitudes	Evaluative	Attitudes
Tolerance of ambiguity Responsibility Civic mindedness	Attitudes Show willingness to engage with otherness in an equal relation	Engage in open, appropriate and effective interaction across cultures

Respect Openness to cultural otherness and to other beliefs	Demonstrate interest in discovering familiar and unfamiliar phenomena in own culture and others' Show willingness to question the values and practices in one's own environment <u>Critical cultural awareness</u> Analyse and evaluate documents and events with an explicit perspective and criteria Interact and mediate in intercultural exchanges with explicit criteria	Openness toward people from other cultural backgrounds Respect for people from other cultural backgrounds Global mindedness
Values	<u>Affective/moral attitude</u>	Values
Values Valuing democracy, justice, fairness, equality/ rule of law Valuing cultural diversity Valuing human dignity and human rights	Respect for the value, the dignity and freedom Accept the rule of law, justice and equality Recognise pluralism and respect for other cultures Valorise mutuality, cooperation, trust and solidarity and struggles against racism, prejudices and discrimination	Valuing human dignity and valuing cultural diversity

Following the connections established above between the three frameworks, the background questionnaire asks learners to report about how familiar they are with global issues (knowledge and critical understanding – RFCDC; Cognitive - IEC); how engaged they are regarding global issues (attitudes – RFCDC; Evaluative - IEC); how familiar they are with different cultural environments (skills – RFCDC; Comparative, communicative, action - IEC); to what extent they are willing to contact with otherness (skills – RFCDC); Comparative, communicative, action - IEC; to what extent they hold certain attitudes, such as respect for people from different cultural backgrounds (Attitudes – RFCDC; Evaluative - IEC); how able they are to learn and discover about other cultures and develop global mindedness (Attitudes- RFCDC; Evaluative - IEC); and how able they are to use their perspective-taking (Skills – RFCDC; Comparative, communicative, action - IEC).

The comparison between the three frameworks shows that the OECD global competence background questionnaire is the most appropriate tool to assess democratic competence in the current context because it assesses the majority of the RFCDC and the IEC domains. In addition, it is a validated tool.

4.2.2. The questionnaire: structure and procedures

This study uses the background questionnaire as a reliable instrument to assess if CLIL model B3 and if CLIL model B4 promoted the development of competences for democratic culture. The questionnaire was applied at the beginning of the school year and at the end to check the learners' progress. The pilot questionnaire was undertaken by learners of the 8th grade so as to identify the need to adapt it for low achievers. The pilot test (background questionnaire) was applied in a computer room (20 computers) at school after a long day of classes in September 2019. The pilot test was important to identify problematic issues, such as its complexity, length of the test (it took 50 minutes) and any difficulties in understanding it in English without scaffolding or mediation.

Therefore, the teacher-researcher decided to implement adaptive testing so as to align the assessment instrument to the learners' ability level (OECD, *Pisa 2018 Assessment and Analytical Framework 53*) in the following manner:

- Abridging the background questionnaire to become shorter.
- Using the same wording.
- Using the language of the original questionnaire (English). The questionnaire was not translated into Portuguese because the strategy, from the start, was to develop plurilingual competence, autonomy and self-efficacy skills. Learners could use automatic translators to help them understand any terms of the questionnaire.
- Mediating. The teacher holds the role of mediator in this process. The teacher-researcher explained the aims of the questionnaire to the learners and clarified its structure.
- Using 50 minutes to fill in the questionnaire online.

The prequestionnaire and postquestionnaire comprise the following structure and address some of the modified constructs from the background questionnaire as follows:

Table 34 - The pre and post questionnaire constructs

Background questionnaire	Prequestionnaire	Postquestionnaire
_____	Demographic data (age and nationality)	_____

_____	English learning profile (abridged from (Baker and Fang 33)	English learning profile (abridged from (Baker and Fang 33)
Construct: awareness of global issues	Awareness of global issues (abridged)	Awareness of global issues (abridged)
Construct: students' engagement (with others) regarding global issues	Learners' engagement (with others) regarding global issues (abridged)	Learners' engagement (with others) regarding global issues (abridged)
Construct: global mindedness	Global mindedness	Global mindedness
Construct: contact with people from other countries	Contact with people from other countries (abridged)	Contact with people from other countries (abridged)
Construct: interest in learning about other cultures	Interest in learning about other cultures	Interest in learning about other cultures
Construct: respect for people from other cultural backgrounds	Respect for people from other cultural backgrounds	Respect for people from other cultural backgrounds
Construct: perspective-taking	Perspective-taking (abridged)	Perspective-taking (abridged)
_____	Digital competence (written by the researcher)	Digital competence (written by the researcher)

Source: researcher's own development

As one may see in table 34, three more sections were added regarding demographic data, English learning profile and digital competence. The last section is not used in this study. The demographic section included age and nationality. In the pre-and post-questionnaires, the English learning profile section is relevant to check how important learners view English learning. This study intends to find out how long learners have been learning English.

A final version of the prequestionnaire[69] was applied in late September 2019 in a school computer room. There was a desktop computer for each learner and the teacher-researcher introduced the questionnaire and supported the learners in the process. The postquestionnaire was applied in a different setting in June due to the lockdown period. Learners answered the

[69] The prequestionnaire and postquestionnaire can be accessed in appendix 1.

questionnaire online using their own digital devices (mobile phone or computer at home) in the first week of June 2020 (so as to get the same number of respondents as the prequestionnaire) before classes ended (26th June).[70]

4.3. Model assessment

At the end of the school year, Alpha and Beta Classes filled a questionnaire[71] about the interdisciplinary models and the eLearning classes. The only questions that were used for this study are the following: 1- In your opinion, what are the advantages of the citizenship subject in English/ eTwinning? 2- Did you learn anything new? 2.a- If you said yes, what did you learn? 3- What do you prefer: eLearning classes or face-to-face classes? Explain your preference. The data collected from this questionnaire triangulates successfully with the discussion of findings in the cross-case analysis.

5. Data Reliability and Validity

This study strives to investigate how successfully democratic competence was developed as process and progress. For this reason, it resorted to quantitative and qualitative methods, ensuring methodological triangulation (Yin 175). According to Patton, an empirical study can be designed "to cut across inquiry approaches and achieve triangulation by combining qualitative and quantitative methods" (479). Using a combination of data collection and interpretation "increases validity as the strengths of one approach can compensate for the weaknesses of another approach" (Patton 579).

On the one hand, the qualitative analysis brings evidence of the learning process, demonstrating the development of values, attitudes, skills and knowledge. On the other hand, the quantitative analysis sheds further light upon the learning progress and demonstration of attitudes, skills and knowledge. The quantitative analysis will be complemented and triangulated

[70] For more information about the atypical school year 2019-2020, one may see the following: < https://www.portugal.gov.pt/pt/gc22/governo/comunicado-de-conselho-de-ministros?i=340>
[71] This model assessment questionnaire can be accessed in appendix 2.

with qualitative content analysis, bringing forward a more thorough profile of the learning process and progress.

5.1. Regulations governing research ethical practice

At the beginning of the school year, the researcher met the parents and tutors of Class Alpha and Beta. The researcher informed the two classes' parents and tutors of the characteristics of the project[72] for their consent. As all parents and tutors considered that this study would be advantageous for their children to acquire more positive attitudes towards school and develop democratic competence, they consented to do the following: create a Google account (as at the time the learners did not hold any institutional email) with their help so that learners could access Google applications and create their own e-Portfolio; respond to online questionnaires and one interview; learners' portfolios and their content could be used for data collection; learn Citizenship in English (Alpha Class); work with other learners from other countries in an eTwinning project (Beta Class). During the lockdown period, parents and tutors also authorised learners to have classes in Zoom. All the other parents or tutors who were not present at the meeting signed and gave their permission to all the research procedures described above and delivered their signed permission.

Parents and tutors of both classes were informed that all data collected through questionnaires and written outputs from the learning process remain confidential and generated data to be worked after ensuring anonymity. In the study and in subsequent publications, the real names of the learners will never be mentioned. Instead, the identification of the classes is replaced by letters of the Greek alphabet (Alpha and Beta). Only the researcher and the coordinators of the doctoral thesis may have access to these data. The collected data will be destroyed after five years from the publication of the doctoral thesis.

6. Summary

The research design draws on the format of two case studies and uses mixed methods because it purports to investigate two groups of learners at a specific cluster of schools in

[72] The project in Portuguese was delivered to parents and tutors in appendix 3.

Portugal. This study examines if these groups of learners developed democratic competences through two different interdisciplinary approaches, which required collecting the learners' textual data and self-reports on democratic competence before and after the implementation of two CLIL approaches as means to enable a longitudinal and developmental perspective on the development of democratic competence. For this reason, it resorts to quantitative and qualitative instruments to collect data and analyse the learning process and progress, such as questionnaires, portfolios (texts, projects and written texts for oral presentations). Both methods guarantee triangulation to increase the study validity and reliability. This study also ensures the following of regulations governing ethical practice.

Part VI – Two Case Studies

1. Introduction

The researcher has been working as a full-time teacher of English in Portugal since one thousand and ninety-three. However, her teaching career experienced some interruptions. She holds experience as a translator and as FL teacher to adults from different cultures and origins in Madrid (three years) and Reykjavik (three and a half years). Giving this multicultural background and experience, the researcher has been interested in researching intercultural and citizenship education. After returning to Portugal in 2018 she decided to carry out her research work at the public cluster of schools where she had been working for several years. The researcher spent one school year (2018-2019) reflecting on how the schooling context[73] could provide inclusive and equitable education to prepare disadvantaged and disengaged learners for a culture of democracy. At the end of the school year the researcher submitted two different projects to be developed with disengaged learners in the school year 2019-2020. The following

[73] The researcher worked for several years at a school in Portugal before emigrating to Iceland. By that time the teacher-researcher had coordinated professional courses for disengaged learners. These courses were specific programmes to prevent learners from dropping out (15-18 age range). The teacher-researcher also taught EFL to the 2nd cycle (10-12 age range) and the 3rd cycle (13-15-year-olds). When the teacher-researcher returned to Portugal in 2018, teaching consisted of mainstream learners of the 2nd cycle and the 3rd cycle. The professional courses were over by that time. Thus, all learners with special needs were allocated to any classes, which could only comprise a minimum of 20 learners.

sections are the description of what the teacher-researcher proposed to do during one school year to assess how democratic competence can be promoted and developed in EFL and Citizenship as a subject, following principles and rationale from ICE, CLIL and *RFCDC*.

The following sections present two parallel case studies, in which the researcher explores two different CLIL approaches in depth. The cases "are bounded by time and activity, (…) and the researcher collects " detailed information using a variety of data collection procedures over a sustained period of time" (Creswell 15).

1.1. The Khi School

This project was developed in a cluster of schools in Portugal that consists of one principal school (2nd and 3rd cycles), six primary schools (1st cycle) and two nursery schools. There are 2199 students, 6% being from other nationalities than Portuguese, mainly from Brazil, Angola and Romania (Avaliação Externa das Escolas 3). In the main school (henceforth Khi School – Khi is X in Greek), there are 1092 students allocated to 18 classes in the 3rd cycle and 36 classes in the 2nd cycle.

The cluster of schools' educational project identifies its main school issue: a substantial gap regarding educational success between the 2nd cycle and the 3rd cycle. The 2nd cycle (10-12-year-olds) presents a success rate of 93%, whereas the 3rd cycle (13-15-year-olds) presents a success rate of 76%. More than half of the 2nd cycle learners at Khi School strive to apply for other secondary schools as soon as they finish the 6th grade. The most engaged learners leave this school. This factor might be one of the several factors why the 3rd cycle learners at Khi School present unsatisfactory results in the National Schools Ranking. Trying to address this issue and complying with the curricular flexibility and autonomy principles (Ministério da Educação 2017), this school started a project called Icarus involving Maths and English. For many years, the organization of classes following the age range criterion in the third cycle was not the best way to tackle the educational underachievement in the subject of English. Thus, the

Icarus project started in 2016-2017. Learners did a diagnostic test[74] to assess their level of the English language before the beginning of the school year. The eighth-grade classes are formed according to their English level.[75]

1.1.1. English as a Foreign Language at Khi School

English teaching methodology for low achievers and high achievers is the same at Khi school. Teaching is based on the topics the coursebooks deal with. The difference between both is that teachers of low achievers design low cognitive- and linguistic-demanding activities. The teacher-researcher, as one of the English teachers at Khi school, follows the English team's decisions regarding the prescribed English coursebook, the diagnostic test, the English classes plan, the teaching methodology and assessment. The 3rd cycle English teachers use *Swoosh* by Porto Editora from the 7th grade to the 9th grades because teachers consider that these books have enough resources to cover multi-level classes within the Icarus project to comply with the demands of the *Curricula Goals*[76]. This coursebook[77] was evaluated by Instituto Politécnico de Viseu (a certificated institution) in May of 2014 and it was certified according to the Portuguese Law nº 47/2006. Therefore, this means that its general aims are officially ruled by the *English National Programme* (1997) and the *Curricula Goals* (2013), providing a basis for accountability.

[74] The typology of the diagnostic test has its limitations as it only assesses writing, reading, and cultural skills. It does not include other skills, such as: speaking and listening. Nor does it entail the intercultural domain. The diagnostic test is implemented according to a suggestion from the coursebook. Therefore, the languages teaching team is responsible for choosing this resource to assess learners.

[75] The teacher-researcher holds some reservations about the Icarus project. Sorting learners into level groups is characteristic of private language schools. In a public school this may contribute to a sense of inequality because there are two different groups: the 'good´learners and the low achievers. Learners reject this idea. This project may have benefits in terms of accountability in a neoliberal sense, but it fails to meet the principles of the *Learners' Profile at the End of the Compulsory Education*. Learners are supposed to live difference in a plural society to experience democracy. In a mixed-ability classroom, "commonalities are acknowledged and built upon, and student differences become important elements in teaching and learning as well" (Tomlinson 1). Several studies ascertain that low achievers benefit from mixed ability classrooms and differentiated strategies in English classrooms (Kotob and Ali Abadi 21).

[76]In 2021, the *Curricula Goals* and the English as Foreign Language programmes were revoked. *Key Learning* replaced EFL curricula.

[77] See the contents of *Swoosh* 8th grade in appendix 4.

The coursebook has in consideration the Common Reference Levels and in the case of the 8th grade it adopts the B1 level 'can-do' descriptors:

> Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc. Can deal with most situations likely to arise whilst travelling in an area where the language is spoken. Can produce simple connected text on topics which are familiar or of personal interest. Can describe experiences and events, dreams, hopes & ambitions and briefly give reasons and explanations for opinions and plans. (Council of Europe, "Global Scale - Table 1 (CEFR 3.3):Common Reference Levels")

Regarding content topics, the *Swoosh* coursebook pack for the 8th grade learner, for example, comprises six units (Table 35). Unit 0 is a language revision unit, but all other units are about topics such as Media and Technology and the Environment.

Table 35 - Units and Topics of the 8th grade Swoosh

Unit 0	Warm-up	Page 2
Unit 1	Media and Technology	Page 19
Unit 2	Fashion and Body Image	Page 47
Unit 3	Healthy Eating Habits	Page 75
Unit 4	The Environment	Page 103
Unit 5	Places to Visit	Page 131

Source: researcher's own development

All topics propose activities that encompass learners' interests. For example, in Unit 4 - The Environment, learners can listen to a song by Miley Cyrus. On the other hand, they can discuss environmental problems and find solutions, using the lyrics on Global Warming.

These are the curricula goals that are developed through the coursebook (table 36):

Table 36 - Topics and the Curricula Goals of the 8th grade Swoosh

Domain	Curricula Goals – Learners' Profile – Level B1		Units
Listening	1	Understand simple content reproduced in audio / video appropriate to the student level.	All

	2	Know different types of register.	All
Reading	3	Read short texts of different types.	All
	4	Use monolingual dictionaries.	All except Unit 0
	5	Read short, adapted texts of extensive reading	Unit 4
Spoken Interaction	6	Participate in a simple dialogue, previously prepared, being able to ask for help and reformulate.	All
	7	Produce short and simple dialogues in different contexts.	Unit 0, 2, 5
	8	Interact easily in different types of register.	All except Unit 5
Spoken Production	9	Express themselves in simple and descriptive language in previously prepared situations.	All except Unit 0
Writing	10	Interact with everyday language on everyday topics.	All except Unit 4
	11	Write short texts, from 50 to 80 words, with everyday vocabulary.	All except Unit 0 and 3
Intercultural Domain	12	Know some cultural aspects of some English-speaking countries.	All
	13	Know and describe current topics.	Unit 1 and 4
	14	Recognize diversity as a learning opportunity for all.	Unit 1, 2 and 3
Lexis and Grammar	15	Understand ways of organizing the vocabulary and know some frequent structures of the language system.	All

Source: researcher's own development

This coursebook is a certified updated version. It covers some current topics such as media, technology, health and environment. The coursebook also includes culture under the title 'Intercultural Domain'. However, this coursebook presents several shortcomings regarding the development of intercultural and democratic competence. Firstly, some of the aims listed above in the 'Intercultural Domain', using the verbs 'know', 'describe' and 'recognise' merely address

a superficial and trivial understanding of 'culture'. Pedagogical methodologies to develop intercultural communicative competence should involve "observing, discovering, describing, analysing, comparing and contrasting, relating, interpreting, perspective-taking, de-centring, critical thinking, reflexivity and critical awareness" (Porto 4) to overcome this limitation.

Secondly, some of the suggested topics to be addressed across the citizenship curriculum are not covered explicitly, such as Gender Equality or Human Rights. The activities on 'Martin Luther King' come up in the Festive Days section at the end of the coursebook, relegating it to the USA culture. Moreover, the coursebook only explores the topics superficially so as to avoid controversy. The activity on 'Martin Luther King' could be the plank to dive into Human Rights and explore a an extremely important topic like racism.

Thirdly, the main implicit methodology follows a typical topic-based approach based on controlled Presentation-Practice-Production activities rather than task-based or project-based approaches. Project-based approaches, for example, provide opportunities for learners to be actively engaged and relate directly to the life of society, which "may be a school community, a local community, a national community or a transnational community" (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 162). The controlled tasks denote a structural and functional perspective of language learning, instead of developing the construction of meaning as suggested in the new *CEFR* (*30*). As the tasks are constricted to a teacher initiate - student respond - teacher feedback mode, learners are denied meaningful practice that requires meaningful choices.

At first sight, reading visuals seem inclusive and appropriate. Nonetheless if one examines more carefully, they are unauthentic, somehow out of place, showing an ideal urban Western view of the world which tends to prefer a young, beautiful, happy and aesthetic perspective. It does not favour awareness of any unpleasant and problematic aspects of life around us or the development of the ability to understand and deal with diversity and real-life issues. If there is no awareness, learners cannot develop a sense of belonging and sharing a common humanity, nor can they act towards a peaceful and sustainable world (UNESCO, *Global Citizenship Education: Topics and Learning Objectives* 15).

Apart from this, and even though this coursebook presents some contemporary topics, it offers a soft version of real-life issues and a method to serve the purpose of the utilitarian

dimension of language learning. These coursebooks disregard the recommendations of several official documents, such as Decreto-Lei n.o 139/ 2012 3476, which establishes citizenship education as a transversal area in the mainstream schooling. Although the coursebook may contribute to address some vocabulary related to current topics, it does not provide appropriate opportunities for the development of democratic competence.

1.1.2. Citizenship and Development as a subject at Khi school

The Citizenship subject started to be implemented nationwide in the 7th grade in the school year 2018-2019. In this specific school year, Citizenship was an annual subject,[78] alternating every two weeks with Computer Studies.[79]

In line with the Khi school's Educational Project, the Pedagogical Council and the Citizenship coordination team proposed three main axes for this subject: civic attitudes, interpersonal relationships, and intercultural and social relationships. Civic attitudes comprise citizenship identity, autonomy and human rights. The topic interpersonal relationships involves communication and dialogue. The third topic area, intercultural and social relationships, includes sustainable human development, globalization and interdependency, and peace and conflict management. The pedagogical council and the Citizenship coordination team designed a plan[80] that included two mandatory domains within the first group and one mandatory domain within the second group as suggested in *Estratégia Nacional de Educação para a Cidadania* (Const.XXI 7). These domains (table 37) should contribute to the aims of the cluster of schools' educational project.

Table 37 - 8th grade topics for Citizenship in school year 2019-2020

Mandatory	Domains	Classes
1st Group - All levels	Sustainable Development	6
1st Group - All levels	Environmental Education	6
2nd Group – 3rd cycle and Secondary	Finance Literacy for Consumer	6

Source: researcher's own development

[78] Khi School's Autonomy and Flexibility in Curriculum Management Plan in appendix 5.
[79] My translation of 'Tecnologias de Informação e Comunicação.'
[80] The Citizenship plan for the 8th grade taught in Portuguese for the school year 2019-2020 in appendix 6.

There was no coursebook for this subject. Teachers were free to choose the materials and strategies to work in this subject. Teachers could work collaboratively with the council of teachers of classes;[81] contribute to activities promoted in the Citizenship group of teachers and articulate the learners' projects with other partners at school or other external institutions and entities. School partners were, among others, the school library, the Eco-Schools Project and the European Club. External entities were the Town Hall, the Safe School Police Team and the medical centre.

Within CLIL model B3, English is the medium of communication in the Citizenship classroom. The teacher-researcher presented a model plan that complies with the national and school guidelines for citizenship to be approved by the Citizenship coordination team, but simultaneously complies with the RFCDC, IEC and CLIL.

2. English and Citizenship subjects with CLIL – two case-studies

This research attempts to examine if innovative approaches to learning English and Citizenship through CLIL contribute to successfully develop democratic competence in disengaged learners, giving a voice to all learners despite their difficulties in language learning.

These initiatives were the first of this kind at this school. Neither were there any CLIL initiatives, or projects submitted to eTwinning apart from the one summitted by the researcher in the school year 2018-2019 (a pilot study with 6th and 7th graders before the one used for this empirical study in the school year 2019-2020 - See figure 12).

[81] Even though policy documents and the school pedagogical council recommend collaborative work among all teachers, the collaboration to design transversal projects for a specific class is scarce. The class tutor designs it, but only two or three teachers collaborate and implement it.

Figure 12- Pilot project – eTwinning (school year 2018-2019)

Following the case study boundaries (as one may check in table 30), the pedagogical council approved both approaches at different times. CLIL model B3 that implies teaching Citizenship in English[82] had to be submitted to approval in June 2019[83] due to two main factors: a) the Citizenship area is to be taught in Portuguese; b) the project purports several changes regarding teaching service because the disciplinary department responsible for this subject in the third cycle is the Social and Human Sciences department (*Decreto-Lei n.º 55/2018* 2941). On the other hand, CLIL model B4 implied working with European partners and it was approved by the eTwinning European managers and the Pedagogic Council in October 2019.

Although the pedagogic council at the cluster of schools authorized both approaches, the teacher-researcher did not have the opportunity to control the variables of the groups. Due to teaching service convenience, the author of the study was assigned one class of the 8th grade[84] to teach the Citizenship subject in English and another 8th grade class to teach EFL.

[82] An excerpt of the Pedagogical Council's approval in Portuguese is in appendix 7. The translation is as follows: "The Pedagogical Council approved the Citizenship and Development project proposed by Ana Leão, which implies teaching this subject to one group of learners in English. However, it will be subject to the distribution of the teaching service in the group" (researcher's translation).
[83] The original project can be seen in appendix 8 and its translation in English can be read in appendix 9.
[84] Initially, the project's idea involved 7th grade classes because the 7th grade is the first year of the 3rd cycle and it would be taught the Citizenship subject for the first time. The 8th grade classes assigned to the researcher had already been taught Citizenship in Portuguese in the 2018-2019 school year when all 7th grade classes started the Citizenship subject nationally.

Table 38 - 8th grade subjects in school year 2019-2020

	Subjects using CLIL
Alpha class	Citizenship subject taught in English
Beta class	Citizenship content in the English subject

Source: researcher's own development

The study undertook one school year (2019-2020). This research methodology adopts the format of two case studies to examine how two groups of learners at a cluster of schools develop democratic competence: one group through citizenship content explored in the English classroom and another group had the Citizenship subject through English.

Several frameworks and methodological principles underpin the design of the models, as one may see in table 39. Firstly, in what regards 'learning about democracy' and 'learning for democracy' (*Reference Framework of Competences for Democratic Culture,* vol. 1 16), the underlying frameworks are the following:

Table 39 - Frameworks underlying the models

Macro level - International frameworks
• *Companion Volume* (2020) • The *Reference Framework of Competences for Democratic Culture* – especially the design principles (Vol. 3) • *Education for Intercultural Citizenship* – especially Orientations and Objectives for Language and Political Education • CLIL principles – especially the 4Cs • Validated classroom materials by the CoE
Meso level - National frameworks
The official documents issued by the Ministry of Education • *Curricula Goals (Metas Curriculares)* • *The Learners' Profile by the End of the Compulsory Education (Perfil dos Alunos à Saída da Escolaridade Obrigatória)*

• *Key Learning (Aprendizagens Essenciais)* • *National Strategy for Education for Citizenship (Estratégia Nacional de Educação para a Cidadania)*
Micro level - School frameworks
• School Project • Annual planning of the curricular area of I and its main principles • Annual plans developed by the modern languages department

Source: researcher's own development

Secondly, the design of both models is grounded on the principles of a democratic learning environment in face-to-face and online classes so as to guarantee the components 'learning through democracy' and 'learning for democracy,' as one may see in table 40.

Table 40 - The Citizenship CLIL models' positive and democratic environment

Perspective	Principles of a positive and democratic environment
Learners	• Hold an active role in learning in multitask approaches, such as cooperative learning, pair and group work and roleplay. • Understand the rules of democratic learning, such as respecting other classmates' opinions and time of answer. • Control their own pace of learning. • Are free to express their opinions and emotions and share their experiences. • Develop learning strategies that help them become autonomous inside and outside of the classroom. • Developing a growing interest in community issues (local, national and global). • Make use of new technologies inside or outside of the classroom. • Prepare projects and presentations. • Participate in their own learning through self-assessment and peer-assessment.

Methodology	• The learning content draws on their experiences and knowledge and is relevant to the learners' interests and needs. • Activities and interactions are appropriate to a variety of learning styles. • Experimentation is encouraged. • Tasks and learning interaction promote critical thinking. • Content and tasks promote the development of the 20 democratic competences in clusters. • Content and tasks are validated by a trusted source.
Teachers	• Assess learning needs and adjust the plan to their context. • Mediate difficulties or conflicts. • Respect learners' mental age and language level • Explore strategies to motivate learners to use the English language to perform activities that they are used to doing in their native language attempting to balance linguistic and cognitive demands. • Select supportive materials and resources to mediate the introduction and understanding of concepts - such as videos, images and diverse texts. • Guide learners through their learning process by oral and written questions helping them understand concepts and discuss theoretical issues (sometimes resorting to translanguaging, allowing the learners use of their native language).

Source: researcher's own development

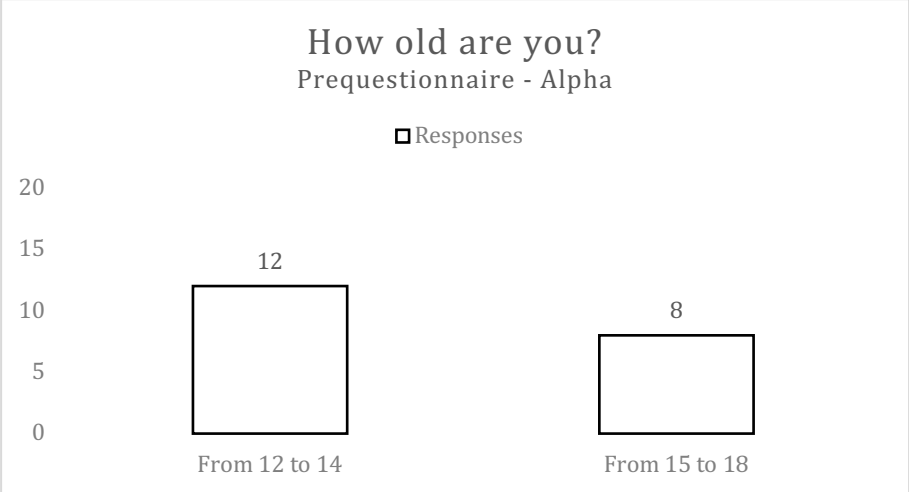
Overall, these models intend to bring democracy to the classroom through creative and innovative approaches so that learners can experience and contribute to democracy while learning with their peers, teachers and partners from other cultures or origins and develop a feeling of belonging to a greater human group. In essence, these approaches aspire to bestow freedom to learners to deconstruct beliefs, attitudes and knowledge to create new grounds of discussion, reflection and action.

2.1. Case Study- Alpha Class

This section serves to describe the Alpha Class profile and the implementation of CLIL model B3. It consists of teaching the Citizenship subject in English.

2.1.1. Alpha Class Profile

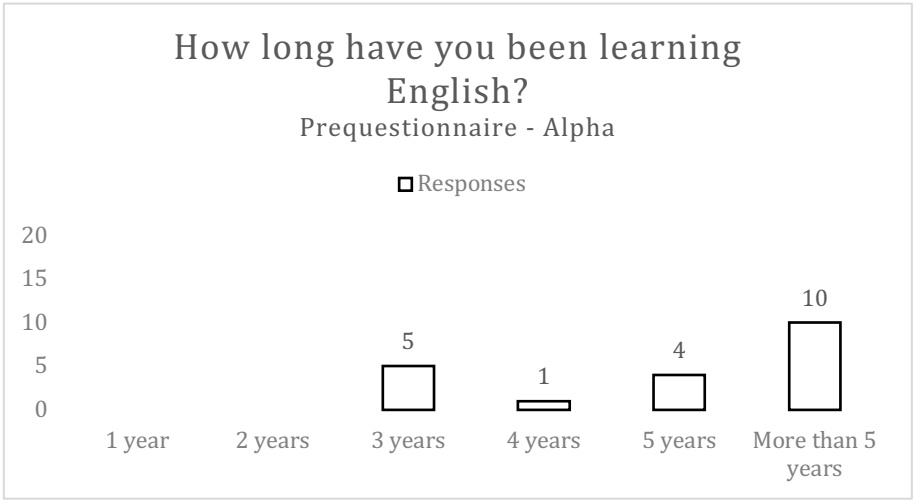
There are 20 learners in Alpha Class. The average age of this group is 14 years old. It is important to understand that there are 12 learners within the average age to attend the 8th grade (see graph 1), yet there are 8 learners who are older. There are two main nationalities in this group of learners: Portuguese (n = 14) and Brazilian (n = 6) (See graph 2).



Graph 1 - Age range in the 8th grade – Class Alpha

Graph 2 - Nationalities – Class Alpha

In what regards the length of time learners have been studying English, half of the learners (n = 10) has been learning English for less than five years, whereas the other half (n = 10) has been studying English for more than five years (see graph 3). The 8th grade is officially considered to be a B1 level. However, Alpha Class learners demonstrated difficulties in the diagnostic test related to can-do statements mentioned earlier in writing, reading and the culture domain, not reaching the average mark of 50% percent, showing mixed abilities that vary from A1 to A2.



Graph 3 - How long have you been learning English – Class Alpha

Regarding the learners' academic engagement and behaviour, the teacher-tutor of Class Alpha, at the beginning of the school year, reported that several learners had a history of retentions and disruptive behaviour problems in the classroom and at school, generally speaking. This may explain the high number of learners (n = 8) within the 15-18-year-old range attending this class. They were defiant teenagers and not interested in studying or in school. They are not considered a dangerous gang, but they tend to show that their behaviour is above school rules. Their trendsetting is an informal code, which includes disrespectful attitudes, actions and recklessness towards school tasks. The majority of these learners come from very disadvantaged backgrounds.

These learners' profiles would fit in the concept 'hard-to-reach' learners.' 'Hard-to-reach' is often used in the context of social marketing to describe segments of the population that are difficult to contact or hard to influence (Brackertz 1). However, this term suggests a homogeneity, which may not apply here. Instead, this term is used in this study to refer to learners who show disengagement at school and usually come "from economically and socially disadvantaged backgrounds with poor or no family support and at risk of falling behind" (Matos and Lopes 95).

2.1.2. CLIL model B3 - Implementation

In the light of the frameworks that underlie the citizenship model (see table 40), the researcher created a Citizenship Manual[85] that was used in the pilot class. A set of intervention lessons was designed in order to explore if a CLIL approach could contribute to the development of the learners' democratic competence. A pilot class worked entirely in face-to-face classes during a semester so that all materials and questionnaires could be tested before they were implemented with Alpha Class. Although some materials were used with Alpha Class, the original programme underwent considerable changes because of the learners' interests and also the transition from face-to-face learning to online learning. In addition, several adjustments were

[85] The Citizenship manual can be accessed in appendix 10.

formulated taking into account the immediacy and priority of prevailing topics during the Covid-19 period in 2020.

After the first meeting between the teacher-researcher and Alpha Class and the analysis of their first self-report using the prequestionnaire, the teacher-researcher submitted a plan for this class, which was approved by the school Citizenship coordination team. According to the project presented to the pedagogical council and parents, the researcher had to make a design: either the teaching methodology implied that all content, presentation of content, materials, digital resources would be made available entirely and exclusively in English; or a plurilingual perspective could be considered. The latter meant that English is the main language, yet Portuguese could be used to mediate more demanding cognitive and linguistic situations.

After a brief discussion with the learners about the project, all agreed a favourable methodology that respected the learners' English level, interests and needs. The negotiated methodology was the following: presentation of content, materials, digital resources would be made available in English; the interaction between teacher and learners and communication among learners would also allow a bilingual practice. Both languages, English and Portuguese, would be used in the classroom. The final products would always be in English.

When teaching was interrupted because of the pandemic Covid-19, there was a substantial change to the former plan[86] in several aspects, mainly the tasks that implied action at school or in the community. Learners were involved in some actions that had to be interrupted. Two of the actions encompassed noticeboards to raise awareness of local and global issues. One intended to share projects and collaborate with other classes towards the school commemorations related to citizenship (see figure 13) and another one was meant to disclose the global and pluricultural world at school and the organisation of a Scavenger Hunt to research the variety of peoples and cultures studying at the cluster of schools (see figure 14).

[86] The Citizenship plan taught in English can be accessed in appendix 11.

Figure 13 - Citizenship noticeboard (2019-2020)

A third action purported to develop hunger and poverty awareness, collecting kitchen utensils in the community to collaborate with Refood.[87] A fourth action was aimed at developing

[87] Refood is a solidarity and sustainability project that started in Lisbon with the mission to collect food surplus from restaurants and feed people in need in the local community, avoiding food waste and collaborating for a more just and sustainable society. For more information, https://re-food.org/en/movement/about-us/.

environment sustainability, collecting waste at school and separating it in collaboration with 'Escola Azul'. All actions were cancelled due to Covid-19.

Figure 14 - The global world noticeboard (2019-2020)

The following table includes the more representative lessons before and during Covid-19, its main sources and the learners' written production.

Table 41 - The Citizenship CLIL model plan backup summary and its sources

Abridged from sources	Citizenship Content	Main activity
• British Council, *Active Citizens Facilitator's Toolkit*, 2017 • Equitas, *Play it Fair*, 2008	Democracy, Citizenship and representativity	Class discussion about the qualities of a class president
	Democracy	Research work – Group work
• Council of Europe, *Compasito*, 2009	Citizenship, Democracy and participation	Research work and group discussion
• Council of Europe, *Compasito*, 2009	Inclusion, diversity and interculturality	Choose characters and justify choice Research work and group discussion

• UNICEF, *UN Convention on the Rights of the Child in Child Friendly Language*, 2012 • Council of Europe, *Compasito*, 2009	Human rights and Children's rights	Research work, group discussion and project-based learning
• Researcher own development	Discrimination	Research work and group discussion
• Researcher own development	The Global World and Covid-19	Research work, group discussion and project-based learning
• UNICEF, "Gender Equality." *TEACHUNICEF*, 2006 (Gollob et al. *Living in Democracy,* vol.III, 2008	Gender equality	Research work, group discussion and project-based learning
• Researcher own development	Sustainable Goals	Research work, group discussion and project-based learning
• Researcher own development	Environment day	Research work, group discussion and project-based learning
• Researcher own development	Teen activists	Research work, group discussion and project-based learning
• UNICEF, *Reimagining Education- World's Largest Lesson LIVE, 2020*	Quality Education	Research work, group discussion and project-based learning

Source: researcher's own development

According to positive and democratic environment principles (see table 41), before Covid-19 lockdown, learners were responsible to settle their area of group work, moving the

tables around and leaving their place of work as tidy as possible for the following class.[88] Whenever they had to go to a computer room, as they could not move the tables with the desktops, all elements of the group had to sit next to each other so that they could discuss or share the topics and work together using Google Applications. Before the lockdown period, the teacher-researcher together with learners had already created a Gmail account. They had already experienced using some Google Applications such as Google Docs, Google Forms, Google Slides and Google Classroom.

At the beginning of the lockdown period, there was a smooth restart in mid-March. The Citizenship model classes restarted online using the Google Classroom from March to May, accomplishing what the school administration and the pedagogic council decided: teachers could select a digital platform of their choice to work and communicate with the learners. In May, the pedagogic council decided that teachers had to choose a common platform in order to contribute to a fast-track platform of learning.[89] Each class council of teachers decided to use Aula Digital by the publisher Leya. All teachers therefore had to use the same digital area ('Aula Digital') to communicate with the learners. So, the teacher-researcher had to change from the Google Classroom to 'Aula Digital'.

A positive and democratic environment was maintained within the work through the digital platforms. The interaction between teacher and learners and among learners, took place

[88] The classrooms at this school have tables for two, facing the teacher. Yet, there is no plank where the teacher stands. The tables, in the computer room, are organized in U- shape with a desktop for each learner. The teacher is next to the projection screen but at the learners' backs. The responsible team for this organization justifies this display due to security reasons. Teachers can watch what learners are doing, as the computer screens are opposite the teacher.

[89] It was a sudden process of adaptation to the digital for all stakeholders: the pedagogic council, school administration, teachers, parents, and learners. Most parents and learners were not coping with the fast adjustment process from face-to-face learning to online learning. Accomplishing their schooling tasks, when each teacher decided to use different approaches to communicate with learners, was very difficult. The teacher-researcher informed the school administration, the pedagogical council, and the class tutors in March that the teacher-researcher was using the Google Applications for asynchronous classes and Zoom for synchronous classes and advised them to use these officially. The teacher-researcher also advised creating a school official account so that all teachers could use the same digital resources. However, the pedagogical council decided that teachers had to choose their own digital resources in the first phase. In the second phase, the pedagogical council decided to ask the council of teachers to choose a common platform because the school administration did not hold the means to create a common and official digital learning space within a whole-school approach. Only at the end of May did the pedagogical council ask teachers to hold synchronous classes of 40 minutes with each class. There were no rules for the synchronous classes. For example, most learners did not switch on the video cameras to attend the synchronous classes.

during the lockdown period, was through emails, Google Docs, Google Slides, the 'Aula Digital Leya' platform and the 40 minute-class per week by Zoom.

All face-to-face lessons followed the same matrix (see in appendix 12) 16. However, some necessary adjustments were formulated in the online classroom. Online classes pursued a flipped classroom methodology as recommended within an online learning context.[90] The flipped classroom methodology aims to use the new digital technologies to promote differentiated education, foster autonomy and flexibility to different learning styles in order to achieve educational success and the development of learners' autonomy (Direção Geral de Educação 1). The ultimate goal of this methodology is "to provide a student-centred learning environment" (Cockrum 41), which is one of the aspects of a democratic environment of this study. Thus, the matrix for these classes was slightly different (see appendix 13).

Regarding the four main phases of the lessons, the classes start with the warmup phase based on multimodal resources and authentic materials, such as art, video clips, audios, pieces of news, so as to generate motivation towards the topics presented. The while and post exploring resources intended to promote dialogue among learners, collective reflection and mediation of meaning. Cooperative work stimulated negotiation, deliberation, sharing of perspectives and other competences key to learning. Regarding the assessment part (see appendices 12 and 13), all learning process require immediate debriefing. Learners can reflect on the activity and share their ideas on what they learnt and how they learnt. Using the CDC descriptors, learners can self-assess and peer-assess.

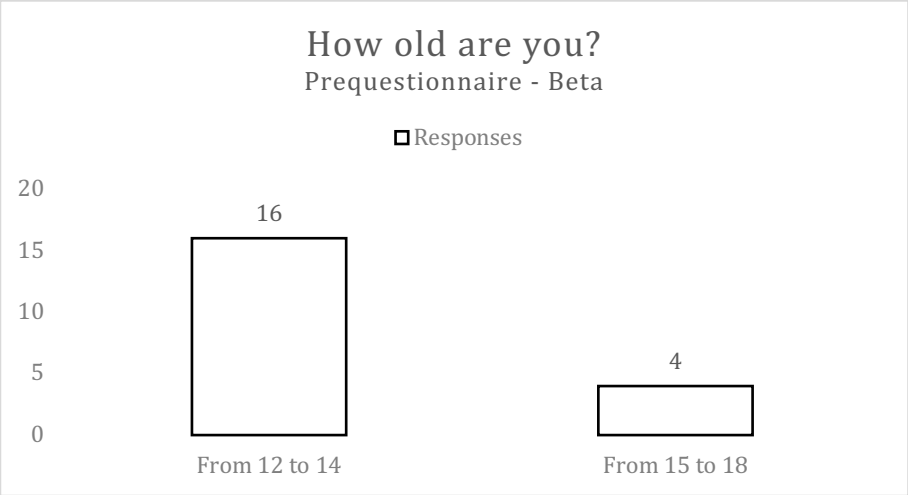
2.2. Case Study- Beta Class

This section serves to describe Beta Class profile and the implementation of CLIL model B4, which consists of teaching citizenship content in the regular English classes.

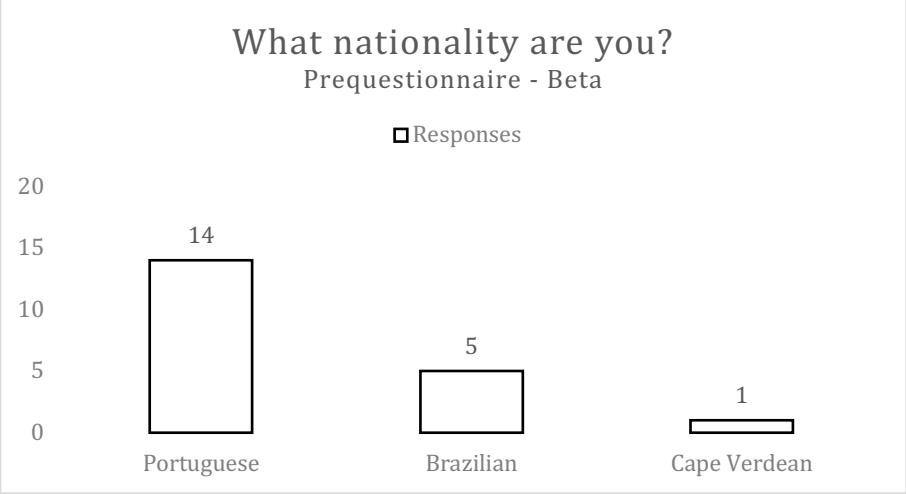
2.2.1. Beta Class profile

[90] Flipped Learning was not created for online, blended, or distance learning exclusively. It was created to shift from "direct learning out of the large group learning space and move it into the individual learning space" (Hamdan et al. 4).

There are 20 learners in Beta Class. The average age of this group is 14 years old. According to graph 4, one may understand that there are more learners (n = 16) within the average age to attend the 8th grade than learners (n = 4) who are above (see graph 4). There are three different nationalities in the group of learners: Portuguese (n = 14), Brazilian (n = 5) and Cape Verdean (n = 1) (see graph 5).



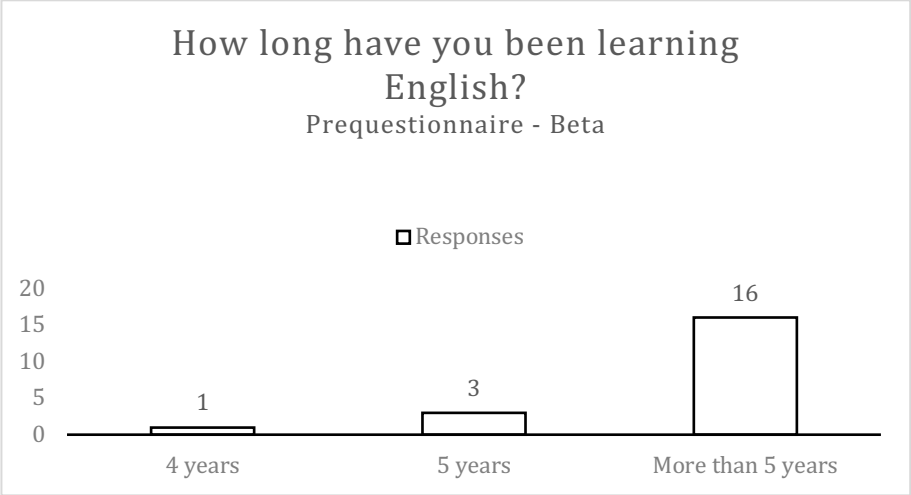
Graph 4 - Age range in the 8th grade – Class Beta



Graph 5 - Nationalities – Class Beta

In what regards the length of time learners have been learning English, most of the learners (n = 16) have been learning English for more than 5 years. There are 3 learners who have been learning English for 5 years and 1 learner who has been learning English for 4 years

(see graph 6). Beta Class learners also demonstrated difficulties in tasks related to can-do statements mentioned earlier in writing, reading and the culture domain, not reaching the average mark of 50% percent.



Graph 6 - How long have you been learning English – Class Alpha

Regarding learners' academic engagement and behaviour, the tutors of Beta Class reported that they were immature and disengaged at school tasks. Apart from this, these learners showed a lack of autonomy regarding their schooling tasks. Nonetheless, Beta Class learners were amenable and nice. Some of the learners come from disadvantaged backgrounds. Again, these learners' profiles would fit the description 'hard-to-reach,' which was already presented in section 2.1.1.

2.2.2. CLIL model B4 - Implementation

After an analysis of the answers to the prequestionnaire and a brief conversation with the learners, the researcher and Beta Class agreed a favourable methodology that followed a complex thread of initiatives to move towards an interdisciplinary perspective, integrating English and Citizenship. This model therefore implied introducing Citizenship content in the English classroom through an eTwinning Project. The project was approved by the Pedagogic Council in October 2019.

The researcher invited European teachers to collaborate in a project called *My school, my hometown – my utopia.*[91] In the English classes, learners had opportunities to develop democratic competence through the *eTwinning* project,[92] which was based on individual and group assignments, providing students plentiful opportunities to develop values, attitudes, skills and knowledge, aimed at enhancing intercultural democratic competence.

This project intended to raise awareness about positive and challenging aspects of the learners' school and hometown. It enabled learners to compare their own contexts with their partners' school and hometown (table 42). This evaluative dimension would eventually lead to action in their community.

Table 42 - eTwinning Project goals

- Develop knowledge about one's own hometown and school.
- Acquire knowledge about people from other countries.
- Develop awareness about the natural landscape of learners' hometown and another people' s hometowns.
- Promote nature and cultural preservation.
- Develop intercultural knowledge, attitudes and skills.
- Develop attitudes of curiosity and openness, relativizing the self and valuing others.
- Develop skills of decentering and comparison.
- Evaluate critically their values as well as other people's values, safeguarding the principles of democracy, social justice and respect for human rights.
- Develop skills of discovery and interaction.
- Develop democratic skills.
- Develop digital skills.

Source: researcher's own development

[91] This project was awarded the eTwinning Quality Label in July 2020. Check appendix 14.
[92] The eTwinning Project can be read in appendix 15.

This project implies several tasks as one may see in the table 43.

Table 43 - Class Alpha written final outputs

Citizenship content	Main Task
17 Global Goals – before meeting partners	Discuss in groups the importance of the 17 global goals and answer a poll individually
Non-violence and peace – Guernica painting - creative and affective modes of learning through Art – before meeting partners	Work in pairs. Describe the painting. Identify the part of the painting that affects them emotionally. Do a poster with that object or character and write the words that express their feelings.
Peace – before meeting partners	Discussion in group about the importance of maintaining peace among nations. A brief oral presentation about a person who has fought for peace.
About me and my life – before meeting partners	Write a personal profile for the eTwinning platform.
Intercultural Encounters – before meeting partners	Group work about eTwinning partners' traditions and cultures.
Peace and sustainability at school and in the city – before eTwinning	Group work about issues learners identify at school and in the city where they live in.
Peace and sustainability at our school and city- during eTwinning	Group work with the Spanish and Turkish partners about issues learners identify at school and hometown – Google Slides.
Covid-19 and feeling about this situation – during eTwinning	Individual comments about their feelings through the eTwinning mural.
Intercultural messages – during eTwinning	Individual messages with Spanish and Turkish partners through eTwinning platform.
Hope and Peace – during eTwinning	Mural group work through eTwinning mural.

Intercultural encounters – during eTwinning	Intercultural encounters questionnaire - How interesting did they find their partners?

Source: researcher's own development

Before meeting the eTwinning partners, learners imagined a school in a utopia city. Comparing these utopian perspectives with reality, learners selected six sustainable development goals that they would like to research and work with their partners. They thought these could be the ones that were underdeveloped in Portugal (figure 15).

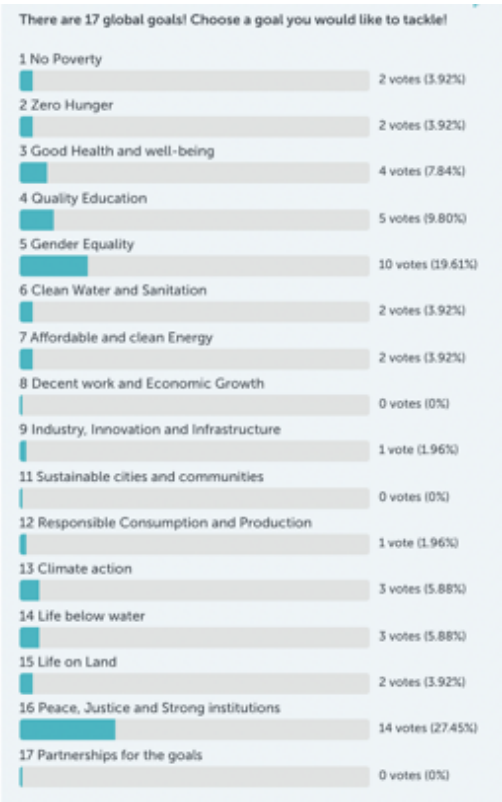


Figure 15 - A poll on the 17 UN goals

After researching about some topics such as gender equality and peace, learners showed interest in working about non-violence and peace issues with their partners. Before meeting them, they had the opportunity to reflect on non-violence and peace processes while exploring political issues such as the civil war in Spain through the Guernica painting. Learners described

the painting and the emotions that it evoked. Learners chose and drew the most intriguing part of the painting and wrote some words or sentences that express what they thought and felt about the painting (see appendix 16). Learners discussed arrangements to guarantee peace between peoples and countries and how supranational institutions such as the United Nations may help countries find solutions to alleviate conflicts. Learners also researched individual people who fought or have been fighting for peace.

Throughout the project, students collected evidence about their school and hometown. As they had the opportunity to identify the best and worst aspects of living in their hometown and studying at Khi school, they recognised that sustainability should be an issue to be dealt with apart from peace and justice. This project purported to reveal the reality of studying at Khi School and living in an industrial town in Portugal, in comparison with other schools and respective hometowns (Cártama, Spain and Tuzla in Istanbul, Turkey). In turn, partner schools researched their own hometown and school, producing a presentation collaboratively in Google Slides and discussing these topics using both the Google Slides and the message application on eTwinning. As final working outputs, each group presented the digital work in an online lesson and discussed some topics on the eTwinning platform.

Figure 16 - eTwinning project (school year 2019-2020)

Therefore, the tasks consisted of communication with the digital penfriends from Turkey and Spain through messaging on eTwinning and through chat from the Google Slides application. The group tasks consisted of producing collaborative Google Slide presentations about issues identified by the learners. Beta Class learners were supposed to do oral presentations about their final conclusions, including their partners' views on their school and hometown. The learners were supposed to critically identify positive and negative aspects of the school where they studied and their respective hometowns. In the final part of the project learners communicated in real time with the European partners, through video conferencing,

shared messages of Peace and Hope (see figure 16) and played Kahoot about the projects they did together.

This research is not intended to specifically assess the development of the learners' digital competence. However, the digital dimension involved tools to work collaboratively with European partners across different geographies. Google Slides, Google email, Zoom, Kahoot and eTwinning platform were central to place Beta learners in the foreground to develop 21st century skills.

3. Summary

This section was relevant for three reasons: to present the context of this study; to describe Alpha Class and Beta Class profiles; and to explain the implementation process of each CLIL model. The following part presents the findings of this study to answer the two main research questions.

Part VII – Findings and discussion

1. Introduction

For these two case studies, several methods were used to collect data. Pre- and post-questionnaires[93] abridged from the *Global Competence Background Questionnaire* by OECD were applied in order to collect data for Quantitative Analysis (QA) of the *learning progress*. Apart from the questionnaires, Qualitative Content Analysis (QCA) was used to uncover different levels of democratic competences from both classes' written outputs during the *learning process*.

Taking into consideration the research questions of this study, this section will consider the QCA of the *learning process* first and then the QA of the *learning progress*. The former is the result of the QCA of the learners-generated textual data selected from a "systematic, cumulative and ongoing collection of materials that is produced by the learner as evidence of his/ her learning, progress, performance, efforts and proficiency" (Council of Europe, *Reference*

[93] This term is interchangeable with "self-reports".

Framework of Competences for Democratic Culture, vol. 3 68). The latter is the outcome of QA of the pre- and post-questionnaires. Both methods and the CLIL models' assessment allowed for data triangulation.

The QA follows the guidelines by Mertens (2015) for descriptive statistics and interpretation. Although the answers of respondents are analysed using measures of central tendency such as the mean, the variance, the standard deviation, the mode and the median,[94] the study focuses on the *mean* and the *delta* values in the main text. The Likert scales of the abridged 'background questionnaire' are used as a scale to find the central tendency values which indicate "several characteristics common" to the samples (Mertens 491). This study only resorts to other measures of central tendency (variance, standard of deviation, mode and median) to further reinforce evidence.

The QCA follows the guidelines by Schreier (2012). The first step is to decide on the research question (Schreier 6). After deciding on the research question, the second step is to select the material. The material from the learning process was selected and inserted in the MAXQDA. Step three is to build a coding frame, which in this study resorts mainly to the RFCDC domains and descriptors. The study uses the same terminology as the RFCDC regarding domains and subdomains of the competences. In step four, the materials were divided into coding units. Then the coding units were tried out in step five so that the coding frame could be evaluated and modified in step six. The terminology used in the codes is the same used for the domains and subdomains but the terminology of the sub-codes reflects the content that emerged from the extracts of the participants-generated textual data. Steps seven and eight are explained in the next section.

The RFCDC establishes the sets of competences "which an individual needs in order to be an active participant in a 'democratic culture/society/ group'" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 3 12). Therefore, this study intends to analyse emergent competences that learners, as a group, developed throughout the implementation of the models so as to be active agents in a democratic culture. This study does

[94] The variance, the standard deviation, the mode and the median were calculated using the raw data of the pre-and post-questionnaires. The measures of central tendency may be seen in appendices Alpha CC and Alpha DD

not focus on individuals but on a group of learners as a whole and the manifestation of competences that emerged from learning interactions.

For decades in the 20th century, knowledge and skills were considered the most important assets to be developed to prepare skilled workers in competitive markets. Nowadays values and attitudes are as important as skills and knowledge. The RFCDC presents the domains in the following order: values, attitudes, skills and knowledge and critical understanding. Democratic competence is divided into four domains symbolically linked to the wings of a butterfly. A butterfly might fly with great difficulty with just two parts. Therefore, the democratic competence cannot move from one point to another without the four areas.

Nonetheless, the analysis of the domains in this study follows the opposite order (knowledge, skills, attitudes and values). For the sake of clarity, it became more convenient for this study to start analysing knowledge and critical understanding first.

2. Alpha Class findings and discussion

In this section, the findings of QCA and the QA are explained and discussed so as to answer the RQ1: 'How do disengaged and low achievers develop democratic competence through EFL in a symbiotic relationship with citizenship education?'

2.1. Findings of the qualitative content analysis

The following section displays the main analysis and the interpretation of the findings from data which refer to steps seven and eight of QCA (Schreier 6). The QCA of this study intends to describe all competences under each domain to understand the range of competences that emerged from the *learning process*. All codes and sub-codes reflect extracts that demonstrate a positive development of competences.

The RFCDC proposes the following subdomains under *Knowledge and Critical Understanding*: knowledge and critical understanding of the self, knowledge and critical understanding of language and communication and knowledge and critical understanding of the world (including politics, law, human rights, culture, cultures, religions, history, media, economies, the environment and sustainability).

With respect to the *Knowledge and critical understanding of the world*, the 403 participant-generated textual extracts uploaded in the MAXQDA show that they discussed and reflected on several topics. An overview of the most frequent words in the textual extracts reveals the most salient topics which the learners dealt with, such as Human Rights, Inclusion and Discrimination, Environment and Sustainability, Gender Equality, Quality Education, Democracy and Interculturality (see figure 17).

Figure 17 - Word Cloud with the most frequent words (Source: Word Cloud – MAXQDA)

The 35 most frequent words[95] confirm the topics that were approached in CLIL model B3. For example, words such as rights, child, human, nations are related to the topics Human Rights and Child Rights. The words also show the international dimension of the topics explored, such as: world, international, Malala, Greta and Chinese. Some words that emerge as novelty to CLIL model B3 plan are the expressions: Covid-19 and virus. This means that apart from citizenship topics such as Human Rights, the Covid-19 disease was a real-life issue that learners discussed in the Citizenship classroom. The learners had the opportunity to research, discuss and write about current topics that affect the local, the national and the global so that they can critically discuss local and global issues. The knowledge gained may lead to global

[95] Words like articles, conjunctions, prepositions and nouns were added to a 'stop list' in the MAXQDA dictionary so as to prevent them to being counted.

awareness and to a willingness to care about the world and ultimately act to make a positive difference.

From the codes and sub-codes built from the extracts, one may relate them to the competences related to the domain *Knowledge and Critical Understanding* that were developed in CLIL model B3 (figure 18). Analysing the codes and sub-codes related to this domain, two subdomains with the code - *Knowledge and critical understanding of the world* and the code - *Knowledge and critical understanding of the self*- emerged from the data. The following figure shows the most common sub-codes which confirm not only the topics that learners researched but also the competences they developed during the *learning process*.

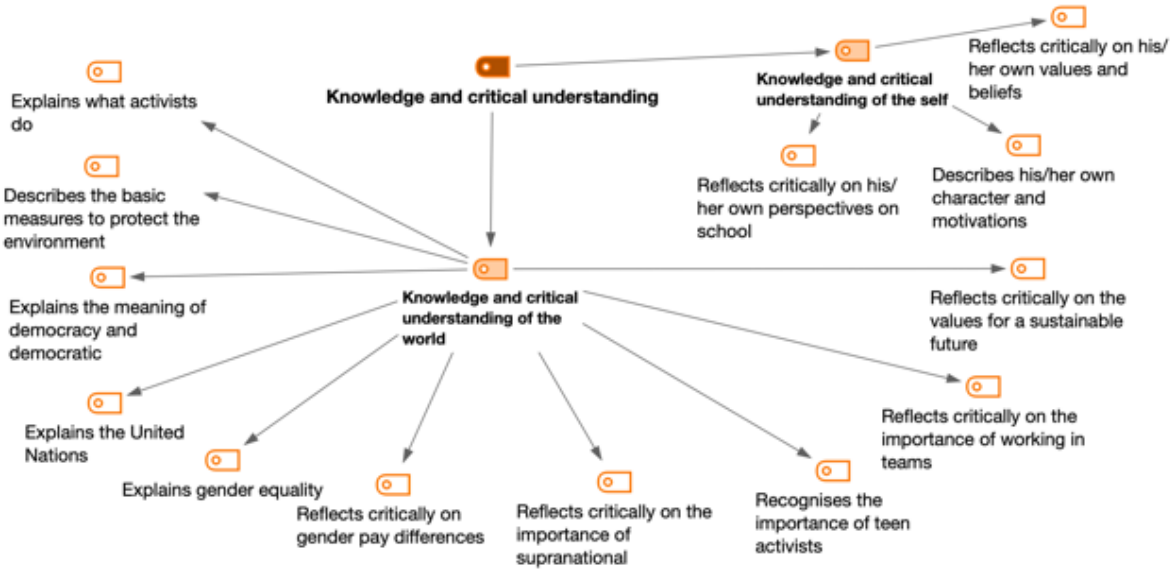


Figure 18 - Knowledge and critical understanding - The most common sub-code segments (Source: MAXQDA)

As one may confirm in figure 18, most of the sub-codes are related to the code - *Knowledge and critical understanding of the world*. To clarify these, the sub-codes were sorted in a table (table 44) so as to exemplify the competences learners developed under each topic.

Table 44 - Alpha Class sub-codes merged within knowledge and critical understanding of the world

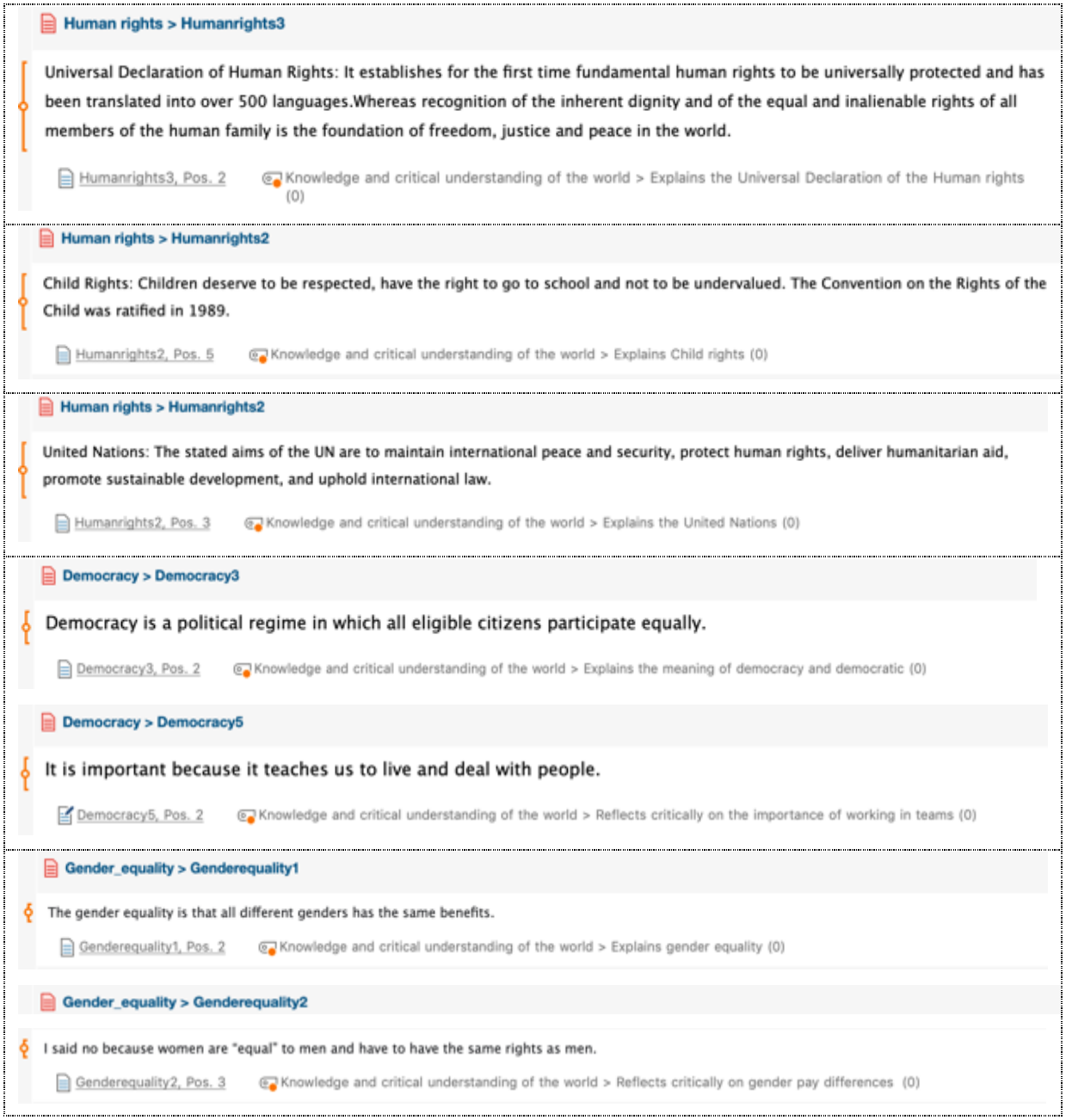
Topics	*Knowledge and critical understanding of politics, law and human rights*
Human rights	Explains the Universal Declaration of the Human Rights

	Explains the Child Rights Explains the United Nations Reflects critically on the importance of supranational institutions Reflects critically on the importance of the Human Rights
Democracy	Explains the meaning of democracy and democratic Reflects critically on the importance of working democratically in teams
Gender equality	Describes gender equality Reflects critically on gender pay differences
Inclusion and discrimination	*Knowledge and critical understanding of culture, cultures, religions*
	Describes other peoples' cultures and lifestyles Explains the concept discrimination Reflects critically on the reasons for non-discrimination Reflects critically on prejudices and stereotypes Reflects critically on cultural differences
Environment and sustainability	*Knowledge and critical understanding of history, media, economies, environment and sustainability*
	Describes asic measures to protect the environment Explains what activists do Recognises the importance of teen activists Reflects critically on actions to protect the environment Reflects critically on the values, behaviour and lifestyles required for a sustainable future
	Describes a global issue – Covid-19 pandemic Describes the global issues before Covid-19 Describes the global issues after the Covid-19 Reflects critically on the importance of supranational institutions Explains institutions that provide advice on global issues Reflects critically on the importance of supranational institutions

Source: Sub-codes from the MAXQDA

One extract of each competence was selected so as to exemplify the democratic competences that learners had the opportunity to develop through each topic and tasks. The following extracts are related to the subdomain *Knowledge and critical understanding of politics, law and human rights*.

Table 45 - Knowledge and critical understanding of politics, law and human rights



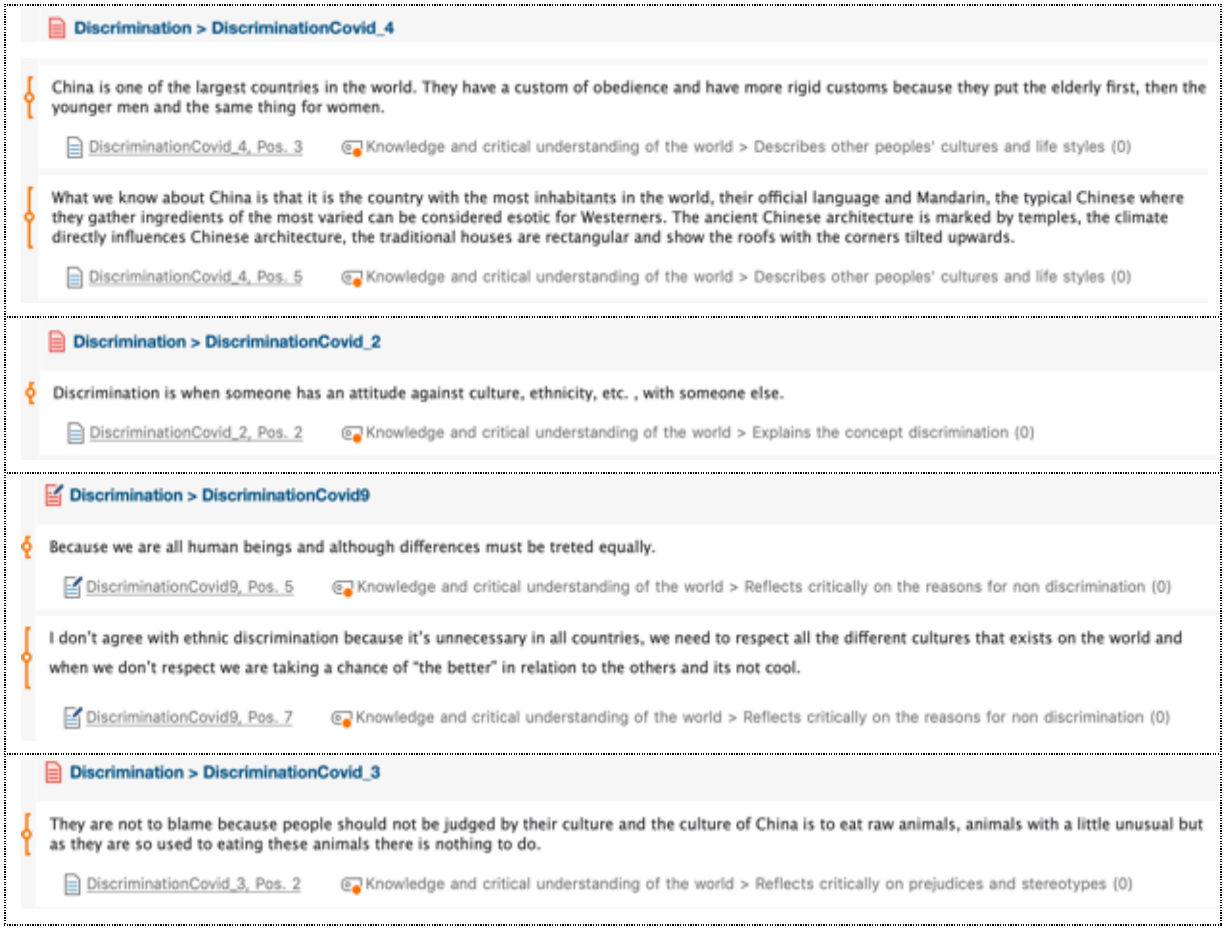
Source: Examples of extracts from the MAXQDA

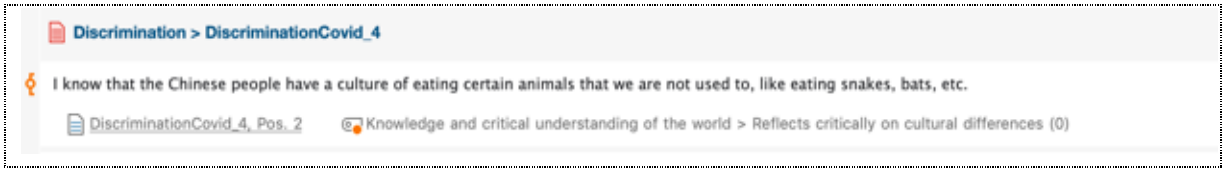
Learners acquired knowledge and critical understanding of Human Rights, Democracy, Supranational and National Institutions to build understandings of democratic processes in

different contexts. Learners also understood the obligation of states and governments concerning inequalities and citizens' rights through the selection of information, discussion of issues and reflection in groups to arrive at conclusions.

The following extracts (table 46) are related to the subdomain *Knowledge and critical understanding of culture, cultures, religions.* Some extracts of each competence were selected so as to exemplify the democratic competences under this subdomain. The sessions about peoples from other cultures and origins were limited to two different tasks and two different topics: the task about Inclusion and Discrimination was linked to the Covid-19 disease.

Table 46 - Knowledge and critical understanding of culture, cultures and religions



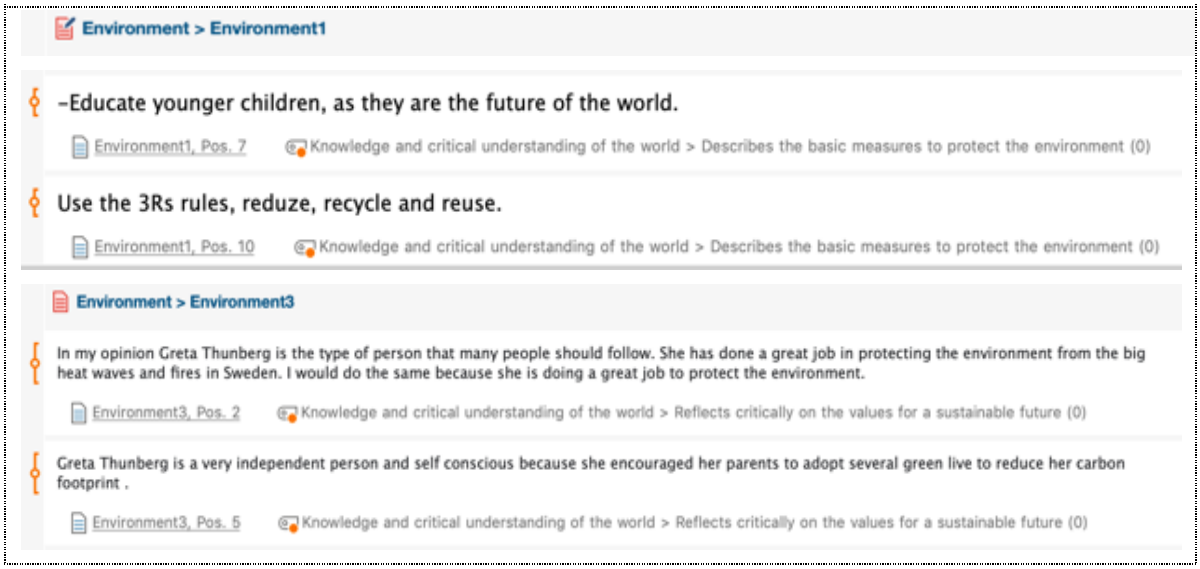


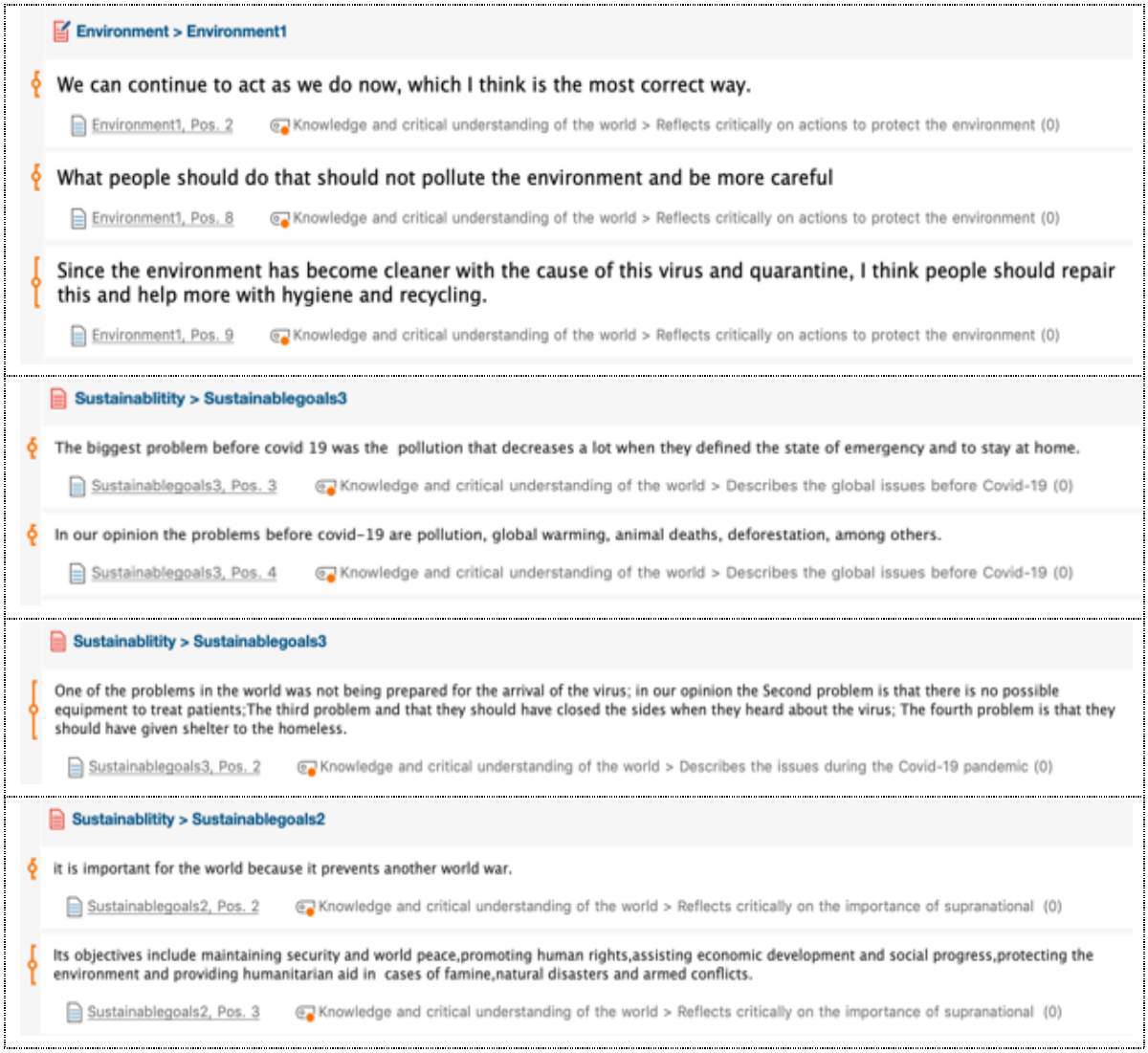
Source: Examples of extracts from the MAXQDA

Alpha Class learners had the opportunity to reflect on the discrimination of the Chinese people due to Covid-19, which was an issue on the news and the social media. Learners were emotionally linked to the topic after watching a short video clip and motivated to discuss and reflect together about it. Learners researched and selected information about China, its peoples, and cultures; and read the news from different sources. Using the English language, they could read information online about discrimination, China, and the disease and select some relevant data to discuss in groups, arrive at conclusions and present these to the group class. The task provided the opportunity to learn more about China and reflect on the origins of stereotypes.

The extracts in table 47 are related to the subdomain *Knowledge and critical understanding of history, media, economies, environment and sustainability.* Some extracts of each competence are selected so as to exemplify the democratic competences under this subdomain.

Table 47 - Knowledge and critical understanding of history, media, economies, environment and sustainability





Source: Examples of extracts from the MAXQDA

Through the topics Environment and Teenager Activists, learners could connect themselves with issues that are authentic and appropriate for their age range and interests. They could research real-life topics that need solutions and reflect on them in groups.

Through the analysis of the written production of the learners, one may understand that during CLIL model B3 sessions, learners developed some competences related to *Knowledge and critical understanding* about several citizenship topics that generated discussion and reflection. The CLIL model provided "various forms of knowledge and critical understanding that are required for a culture of democracy" (Council of Europe, *Reference Framework of*

Competences for Democratic Culture, vol. 1 52). Their collaborative work also developed awareness of the necessary processes of democratic work. Learners in groups of multilevel linguistic competence researched and selected information, translated and mediated the meaning of some textual data which they selected from online resources to accomplish the tasks.

Apart from the code *Knowledge and critical understanding of the world*, there are only a few extracts related to the code - *Knowledge and critical of the self* (figure 19).

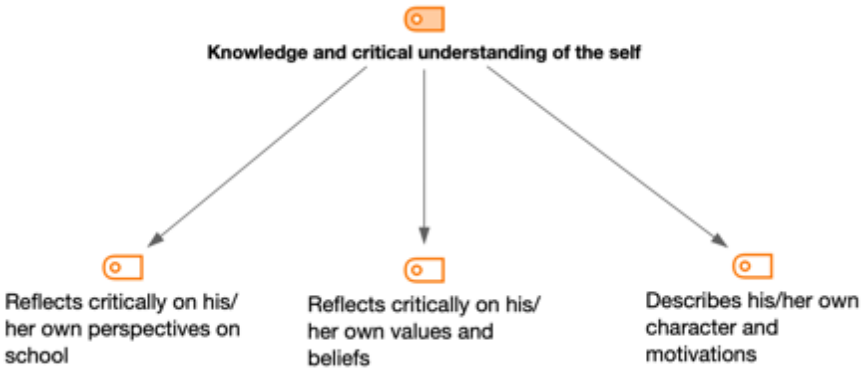


Figure 19 - Knowledge and critical understanding of the self (Source: MAXQDA)

Regarding the subdomain *Knowledge and critical understanding of the self,* the codes can be organised under the following topics, revealing that these competences were not practised throughout the model implementation very often.

Table 48 - Knowledge and critical understanding of the self

Topics	*Knowledge and critical understanding of the self*
Democracy	Describes his/her character and motivations Reflects critically on his/her own values and beliefs
Education	Reflects critically on his/her perspectives on school

Source: Sub-codes from the MAXQDA

The extracts in table 49 are selected to exemplify the democratic competences under the subdomain *Knowledge and critical understanding of the self*.

Table 49 - Knowledge and critical understanding of the self

Source: Examples of extracts from the MAXQDA

These extracts arise from tasks related to the topics Democracy (and democratic ways of organising society and school and education). Learners reflected on their character and values so as to understand themselves as crucial elements to democratically accomplish a task in the group. Within the topic Quality Education, learners reflected critically on their school and education and from their own experience, they were supposed to create an imaginary school. By identifying the negative aspects and exploring their creativity, learners presented an alternative imaginary school, showing that they can produce hypothetical solutions for real problems such as discrimination and respect for other human beings.

Although it seems that CLIL model B3 is more focused on general issues of the world than reflecting on the learners' own self, the learners had had the opportunity of introducing themselves to the class, talking about their character and values so as to establish the basic rules of working in the groups and in the classroom at the beginning of the model. However, this was not the only moment when learners reflected on who they were and what they could accomplish for themselves and for the group. There were several informal moments of self and peer assessment during the model when they talked about themselves and their motivations. However, this study only takes into consideration the portfolios' written production and the background questionnaire.

Regarding *Knowledge and critical of language/ communication,* as one may see in the emergent codes in figure 18, there are no extracts related to this subdomain. The competences under this subdomain are focused on oral communication. This may point to the limitations of the QCA of this study because it only considers the written production of the *learning process* during CLIL B3 model.[96] However, the teacher-researcher ascertains that Alpha Class learners used the English language in the classroom interactions and the Zoom classes.[97] Learners mediated meaning in English, translating or interpreting texts among themselves to produce their texts. Although this study does not intend to analyse the researcher's observation of Alpha Class in face-to-face or virtual classrooms, it is important to mention that the "co-construction of meaning in interaction" (Council of Europe, *Common European Framework of Reference for*

[96] In section 1.4.1.5., the researcher justifies the reason for analysing the learners' written production.
[97] CLIL model B3 did not create opportunities for learners to establish intercultural contacts. Learners might have had intercultural encounters at school with other foreign learners or outside school through digital games, for example.

Languages: Learning, Teaching, Assessment. Companion Volume 33) among learners was crucial in achieving the written production tasks. Written production was also relevant for the analysis of the subdomain *knowledge and critical understanding of language/communication* because learners used communicative conventions in the English language so as to convey meaning through written texts, such as punctuation, spelling and grammar as correctly as possible and used paragraphs to organise ideas. Learners also respected written conventions to deliver messages, writing their ideas in standard English without turning to slang or colloquialisms.

In sum, learners developed a fair range of competences related to *Knowledge and Critical Understanding*. Nevertheless, there is a prevalence of competences related to the subdomain – *knowledge and critical understanding of the world* than the other two subdomains.

Concerning S*kills,* "the capacity for carrying out complex, well-organised patterns of either thinking or behaviour in an adaptive manner in order to achieve a particular end or goal" (*Reference Framework of Competences for Democratic Culture,* vol. 1 46), the CoE proposes eight subdomains under the domain *Skills*: autonomous learning skills, analytical and critical thinking skills, skills of listening and observing, empathy, flexibility and adaptability, linguistic, communicative and plurilingual skills, cooperation skills and conflict-resolution skills. Within this domain, the emergent codes and sub-codes found in the extracts are the following:

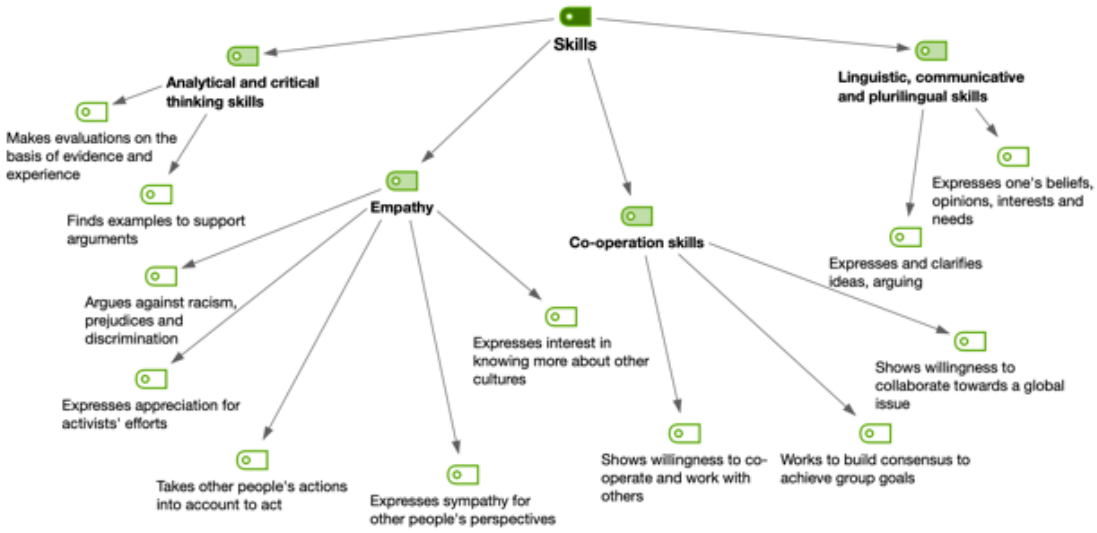


Figure 20 - The emergent codes and sub-codes related to the domain skills (Source: MAXQDA)

From the domain *Skills* proposed by the RFCDC, one may understand that there are four emergent subdomains – *analytical and critical thinking skills, empathy cooperation skills and linguistic, communicative and plurilingual skills.* The subdomains that did not emerge from the analysis were: *autonomous learning skills*, *conflict-resolution skills and flexibility and adaptability. S*ome of these subdomains may emerge more explicitly through the observation of behaviours in face-to-face or virtual classrooms.

Regarding this domain, codes can be merged under the topics in table 50.

Table 50 - Alpha Class sub-codes merged within - Skills

Topics	*Analytical and critical thinking skills*
Human rights	Finds examples to support arguments
	Cooperation skills
	Works to build consensus to achieve group goals
	Linguistic, communicative and plurilingual skills
	Expresses and clarifies ideas, arguing
Quality Education	*Analytical and critical thinking skills*
	Makes evaluations on the basis of evidence and experience
	Empathy
	Argues against racism, prejudices and discrimination
	Linguistic, communicative and plurilingual skills
	Expresses one's beliefs, opinions, interests and needs
Environment and sustainability	*Analytical and critical thinking skills*
	Finds examples to support arguments
	Empathy
	Expresses appreciation for activists' efforts
	Takes other people's actions into account to act
	Cooperation skills
	Shows willingness to co-operate and work with others
	Linguistic, communicative and plurilingual skills
	Expresses and clarifies ideas, arguing
Discrimination	*Empathy*
	Argues against racism, prejudices and discrimination

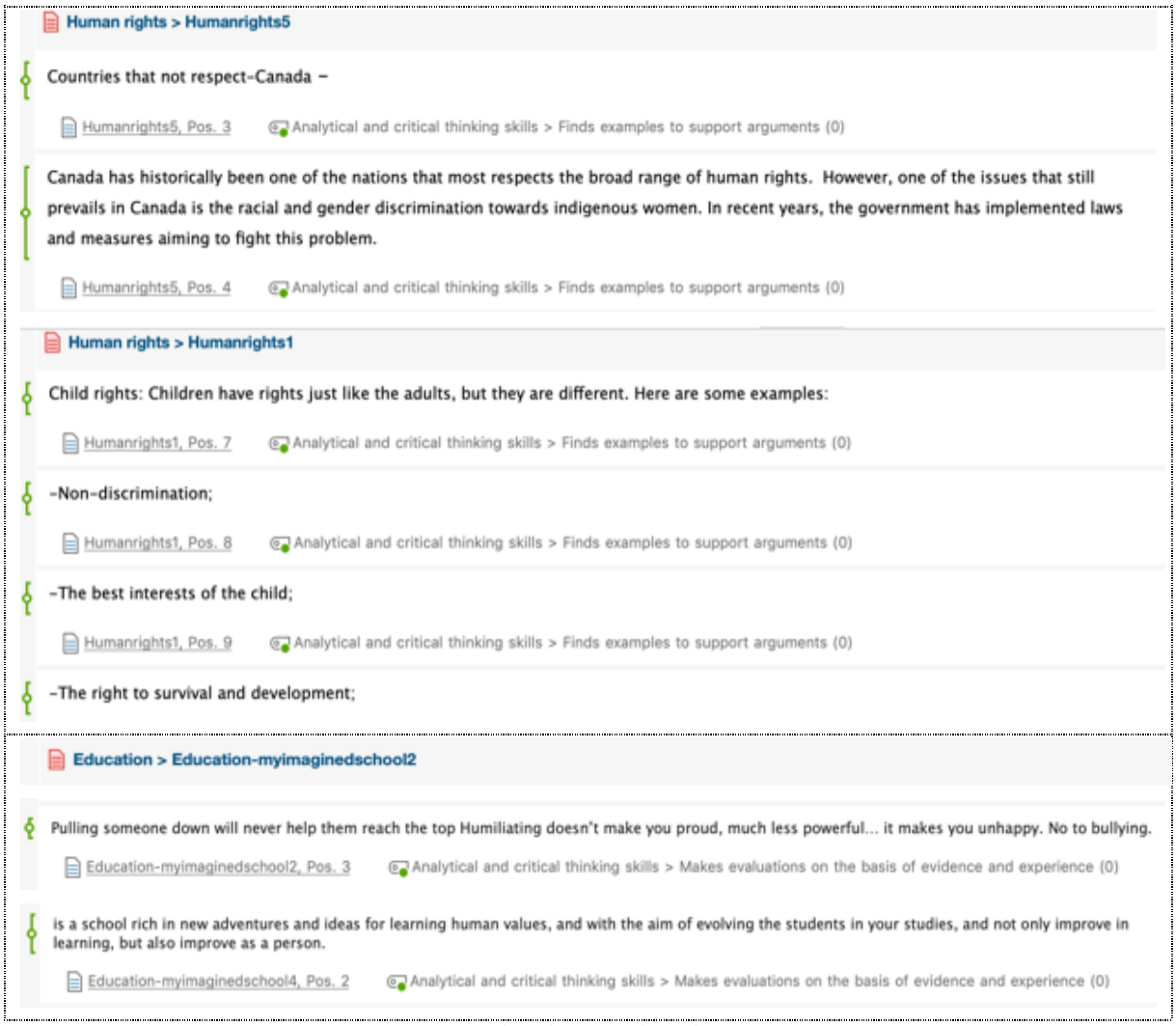
	Expresses interest in knowing more about other cultures
	Expresses sympathy for other people's suffering
	Linguistic, communicative and plurilingual skills
	Expresses one's beliefs, opinions, interests and needs
	Expresses and clarifies ideas, arguing
Gender equality	*Empathy*
	Expresses appreciation for activists' efforts
	Linguistic, communicative and plurilingual skills
	Expresses and clarifies ideas, arguing
	Expresses one's beliefs, opinions, interests and needs
	Cooperation skills
	Shows willingness to collaborate towards a global issue
Democracy	Shows willingness to co-operate and work with others
	Linguistic, communicative and plurilingual skills
	Expresses one's beliefs, opinions, interests and needs

Source: Sub-codes from the MAXQDA

Analysing table 50, one may understand that learners developed some analytical and critical thinking skills, cooperation skills and empathy on all topics.

The extracts in table 51 were selected in order to exemplify some analytical and critical thinking skills, which were developed at least during the tasks on three topics: human rights, education and environment.

Table 51 - Analytical and critical thinking skills



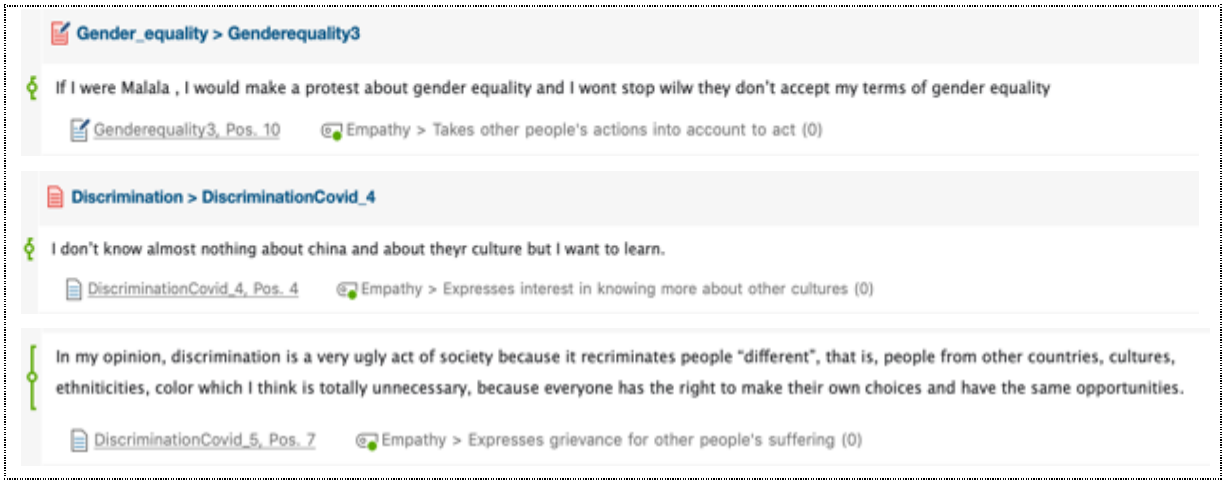
Source: Examples of extracts from the MAXQDA

Analytical thinking skills are required to analyse texts, events, or experiences systematically and logically. According to these extracts, learners analysed texts about human rights and the environment. They selected appropriate examples to justify their arguments. Within the topic quality education, learners could make evaluations on their educational reality and experience to create alternative realities opposed to the existing ones.

Empathy involves the ability to see the world from other perspectives and relate to other people's worldviews and it is essential that learners decentre from one's perspective. According to table 52, some extracts show that learners could express empathy towards others through the

topics and tasks developed in this Citizenship model. The extracts below show that learners could step outside their own psychological frame to meet other people's perspectives and imagine the emotions and needs of other people. For example, within the topic Gender Equality, learners read some news about the women's situation in Pakistan and Malala's role against this oppression. They could relate to Malala's standpoint and express their will to protest against gender inequality.

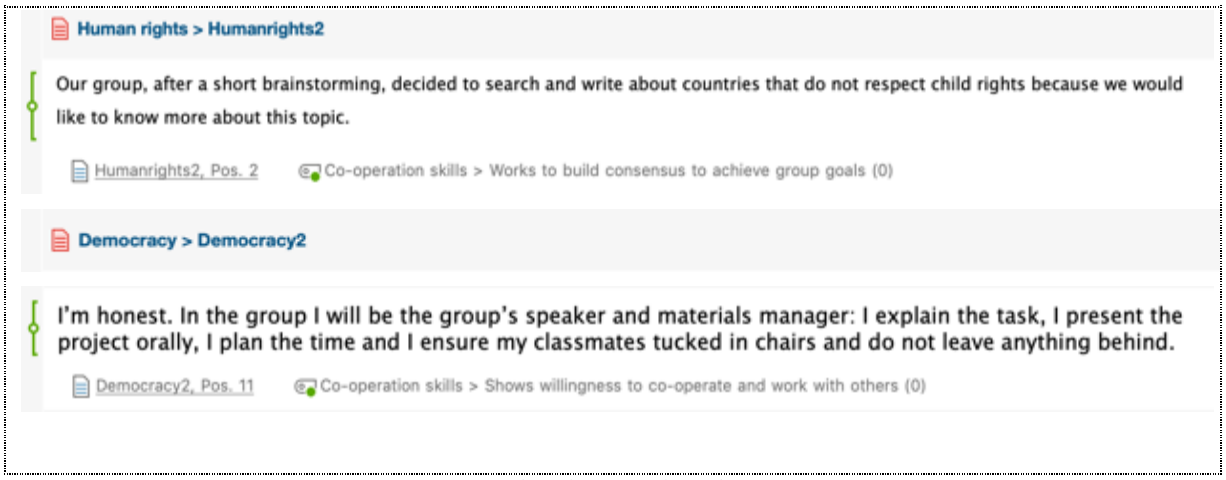
Table 52 - Empathy skills



Source: Examples of extracts from the MAXQDA

Regarding *Cooperation skills,* the extracts show that learners accept the commitment to participate with others on shared tasks, assuming their compromises within a group. The researcher's observation of the groups' interaction may guarantee that most learners built consensus to accomplish the tasks and encouraged and motivated other group members to co-operate in order to achieve group goals. Learners took their responsibilities very seriously and were very proud to work in Citizenship in English despite their linguistic difficulties.

Table 53 - Cooperation skills



Source: Examples of extracts from the MAXQDA

Concerning the *Linguistic, communicative and plurilingual skills,* some codes emerged from the extracts such as the following:

Table 54 - Linguistic, communicative and plurilingual skills

Source: Examples of extracts from the MAXQDA

Learners had the opportunity through CLIL model B3 to express their opinions and beliefs and clarify ideas in simple connected texts and standard informal written English. Although learners did not have the opportunity to communicate with other peoples from other origins in international projects within CLIL model B3, they used linguistic and communicative skills to search information on the Internet about several topics; they mediated meaning in English, translating or interpreting multimodal texts among themselves to produce their own texts in the classroom or in the digital portfolio, where they expressed their beliefs, opinions, interests and

also explained and clarified ideas. Despite several linguistic mistakes found in these extracts, learners used communicative conventions in English to convey meaning through written texts, such as punctuation, spelling and grammar as correct as possible.

Concerning the *Attitudes* domain, the RFCDC clarifies that attitudes consist of a belief, an emotion, an evaluation of the object and "a tendency to behave in a particular way towards that object" (Council of Europe 41). It suggests five subdomains: openness to cultural otherness, respect, civic-mindedness, responsibility, self-efficacy and tolerance of ambiguity. Therefore, the emergent codes and sub-codes found in the extracts are the following:

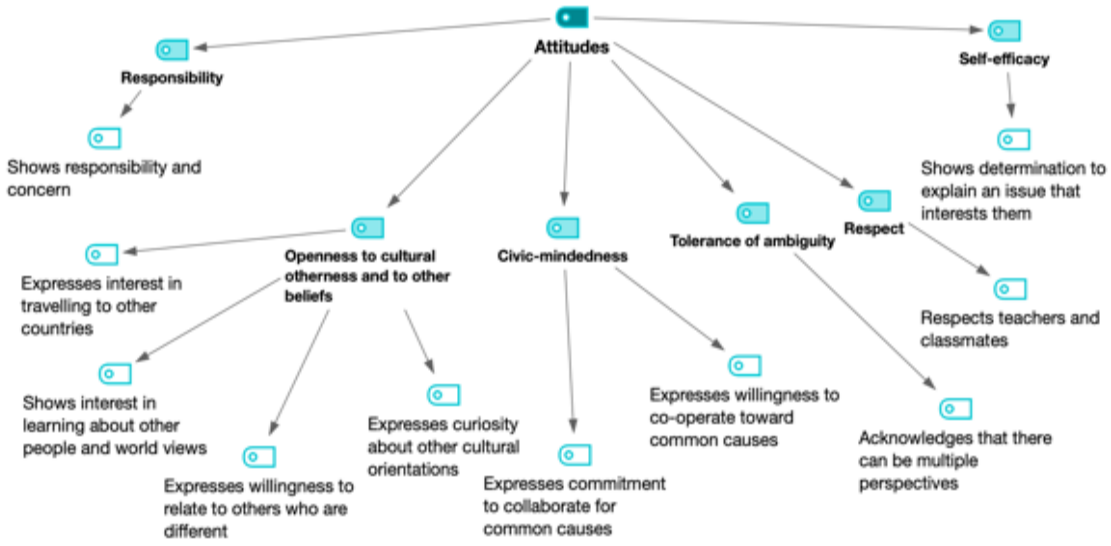


Figure 21 - The emergent codes and sub-codes related to the domain Attitudes (Source: MAXQDA)

All subdomains emerged from tasks through democratic cooperative processes of learning and through real or imagined experience. Not all attitudes were transversal in all topics. For example, O*penness to cultural otherness* emerged from topics such as Interculturality, Inclusion and Discrimination. *Civic mindedness* emerged from topics such as Environment and Gender Equality. However, all topics and tasks were important to develop overall mental orientations "which an individual adopts towards someone or something" (Council of Europe 41), such as acknowledges that there can be multiple perspectives; shows responsibility; expresses

commitment to collaborate for common causes. These were transversal to all topics, as one may see in table 55.

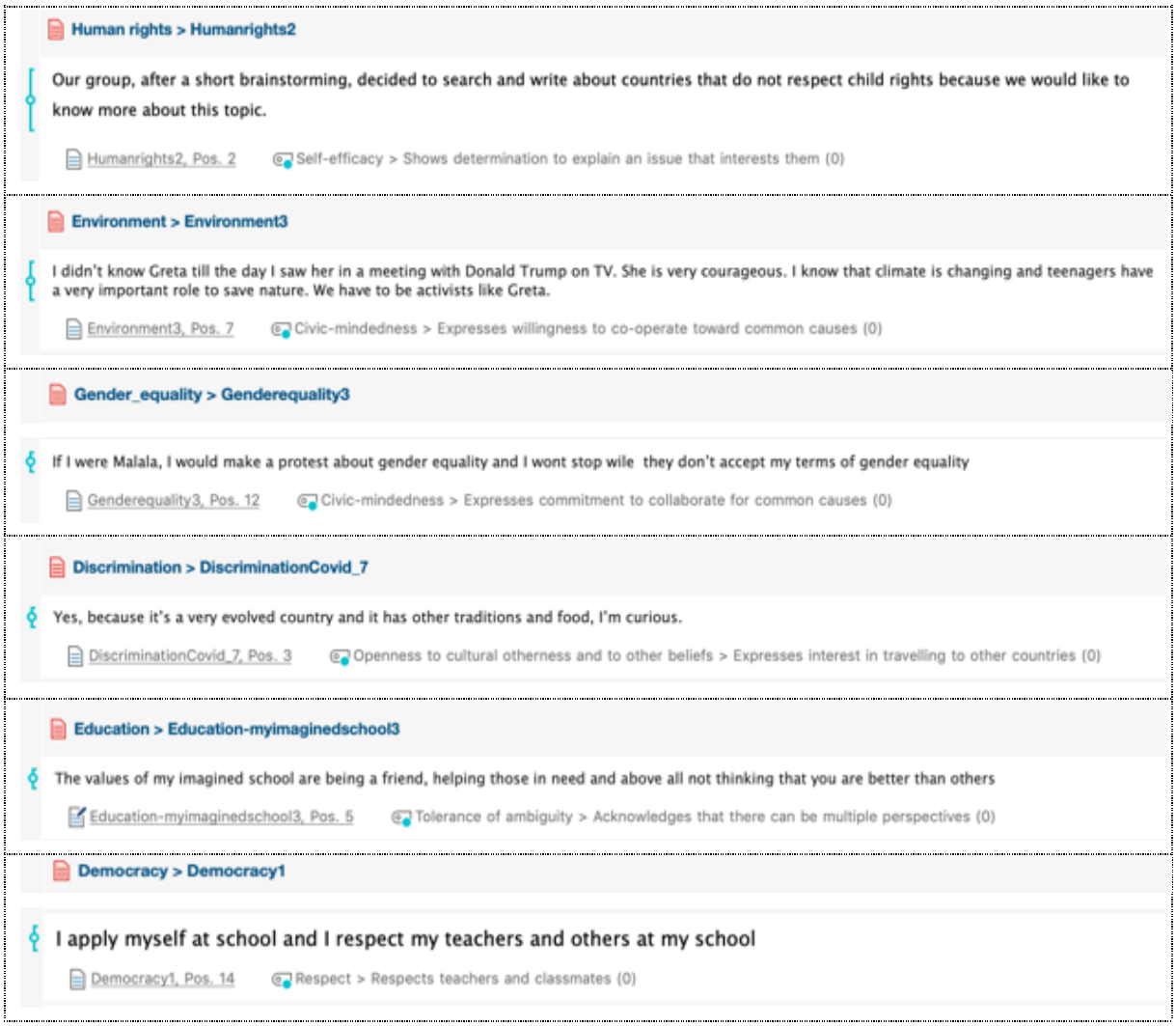
Table 55 - Sub-codes merged within - Attitudes

Topics	*Self-efficacy*
Human rights	Shows determination to explain an issue that interests them
Quality Education	*Tolerance of ambiguity*
	Acknowledges that there can be multiple perspectives
	Responsibility
	Shows responsibility and concern toward environment issues
Interculturality	*Openness to cultural otherness*
	Shows interest in learning about other people's traditions and world views
Environment	*Responsibility*
	Shows responsibility and concern toward environment issues
	Civic mindedness
	Expresses commitment to collaborate for common causes
Discrimination	*Openness to cultural otherness*
	Expresses interest in travelling to other countries
	Expresses curiosity about other cultural orientations
	Expresses willingness to relate to people who are perceived to be different
	Tolerance of ambiguity
	Acknowledges that there can be multiple perspectives
Gender equality	Civic-mindedness
	Expresses commitment to collaborate for common causes
Democracy	Respect
	Respects teachers and classmates

Source: Sub-codes from the MAXQDA

The extracts in table 56 were selected in order to exemplify some competences under the domain *Attitudes*.

Table 56 - Attitudes



Source: Examples of extracts from the MAXQDA

All citizenship topics and tasks selected for this CLIL model B3 provided opportunities to develop a wide range of attitudes, which are necessary for personal development and a culture of democracy. However, the participant-generated textual data analysis offers a partial perspective of the learners' development of attitudes. Oral and visual data[98] collected from the classroom could have provided evidence that learners developed a much wider range of attitudes than the ones presented in this analysis.

[98] The decision to use participant-generated textual data for this study is explained in sections 1.3.1.5 in Part V and section 7 in Part VIII.

The set of competences related to *Values,* which "are general beliefs that individuals hold about the desirable goals" (Council of Europe *38*), serve as guiding principles that motivate action. They are important for participation in a democratic culture because, without them, the framework would only be considered a framework for general political competences, instead of democratic competences. Regarding the domain *Values*, the RFCDC puts forward the following subdomains: valuing human dignity and human rights, valuing cultural diversity and valuing democracy, justice, fairness, equality and the rule of law. The extracts uploaded in the MAXQDA were coded within the following subdomains (figure 22):

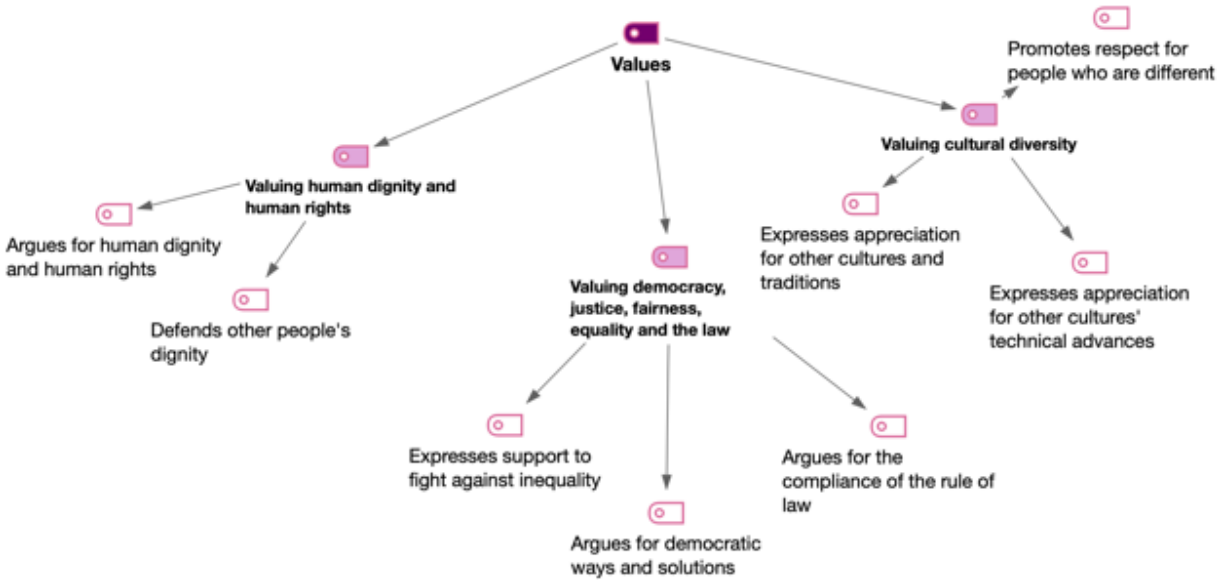


Figure 22 - The emergent codes related to the domain Values (Source: MAXQDA)

According to figure 22, learners developed some values related to human dignity, cultural diversity and democracy and the rule of law. Regarding this domain, the codes can be merged under the following topics:

Table 57 - Alpha Class sub-codes merged within - Values

Topics	*Valuing human dignity and human rights*
Interculturality	Argues for human dignity and human rights Defends other people's dignity

Human rights	*Valuing human dignity and human rights*
	Argues for human dignity and human rights
Quality Education	*Valuing human dignity and human rights*
	Argues for human dignity and human rights Defends other people's dignity
Environment and Sustainability	*Valuing democracy, justice, fairness, equality and the rule of law*
	Argues for the compliance of the rule of law
Inclusion and Discrimination	*Valuing cultural diversity*
	Promotes respect for people who are different Expresses appreciation of other cultures and traditions Expresses appreciation of other cultures' technical advances
	Valuing human dignity and human rights
	Argues for human dignity and human rights
Gender equality	*Valuing democracy, justice, fairness, equality and the rule of law*
	Expresses support to fight against inequality Defends other people's dignity
	Valuing human dignity and human rights
	Defends other people's dignity Values other people's efforts to fight against inequality
Democracy	*Valuing democracy, justice, fairness, equality and the rule of law*
	Argues for democratic ways and solutions
	Valuing human dignity and human rights
	Defends other people's dignity
	Valuing cultural diversity
	Expresses appreciation for other cultures and traditions

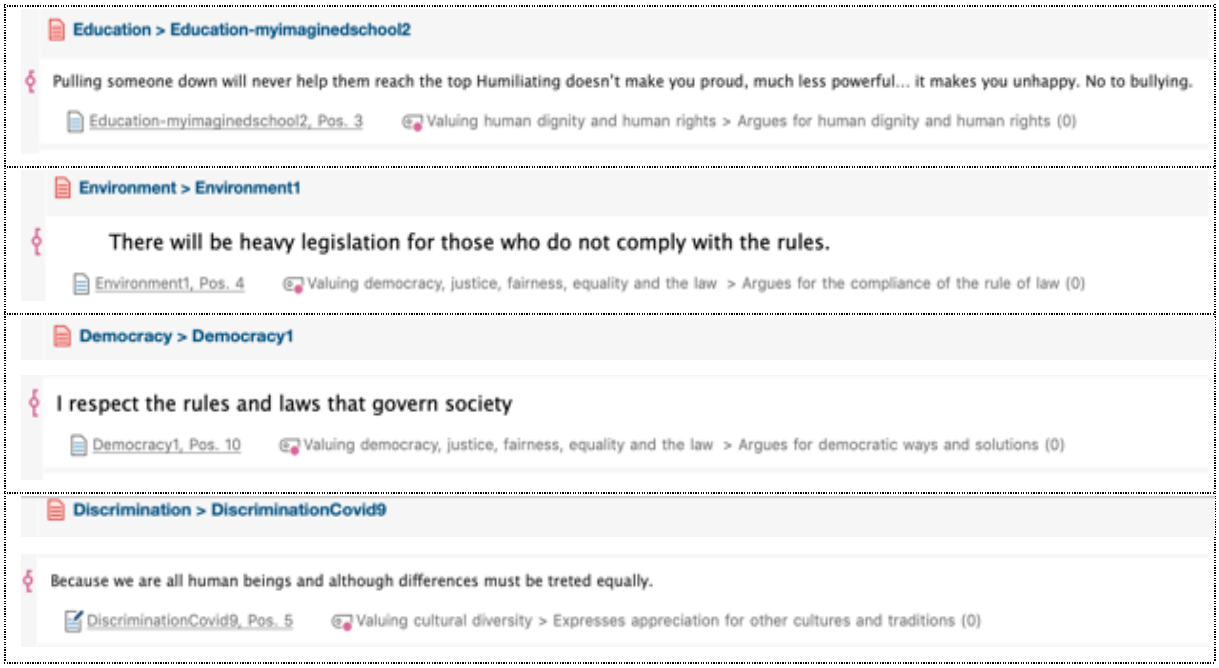
Source: Sub-codes from the MAXQDA

All subdomains emerged from the tasks through collaborative processes of learning and real or imagined situations. *Valuing human dignity and human rights* set of competences emerged in almost all topics, followed by *Valuing democracy, justice, fairness, equality and the rule of law. Valuing cultural diversity* emerged from topics, such as Interculturality and Inclusion and Discrimination. All topics and tasks brought about the "psychological resources (…) that need to be mobilised and deployed to meet the demands and challenges of democratic and

intercultural situations" (Council of Europe 38). Learners would not have developed democratic competences without values because "without a specification of the particular values that underpin these competences (…) they would instead be more general political competences that could be used in the service of many other kinds of political order, including anti-democratic orders" (Council of Europe 39).

The extracts in table 58 were selected to exemplify some demonstration of *Values*.

Table 58 - Values



Source: Examples of extracts from the MAXQDA

All citizenship topics and tasks selected for this CLIL model B3 provided opportunities to bring about some values. The sets of values developed in this citizenship model show that learners developed competences based on democratic values, without which they may slip to anti-democratic judgements, decisions and actions. Like the analysis of attitudes, the examination of values could have been complemented with audio and visual data collected from the classroom to provide more information about the development of values in the natural learning context. However, this analysis of audio and visual data was not possible in this study.

The clusters of competences that emerged from the QCA are evidence that they "are unlikely to be deployed individually" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 3 19). However, the previous analysis intended to list and describe all four domains separately so as to understand the competences that emerged from the topics and tasks covered in this CLIL model B3.

2.2. Findings of the quantitative analysis

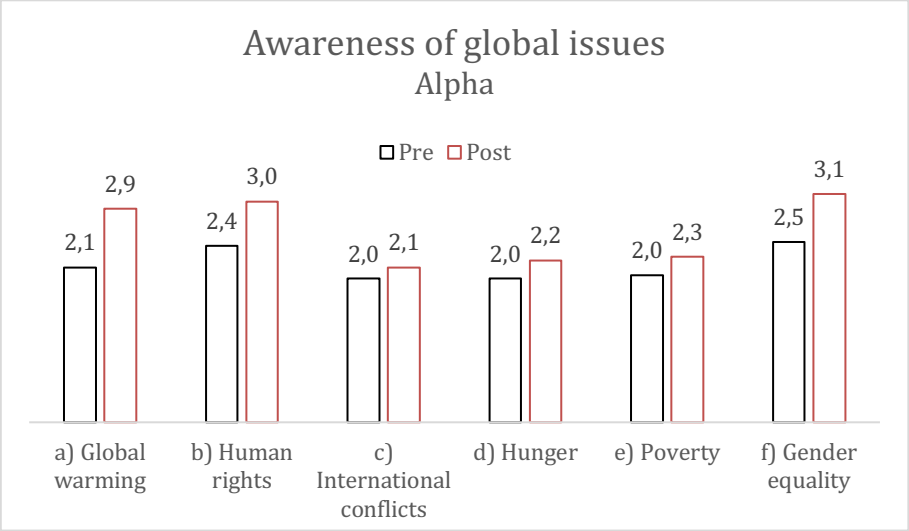
The findings of the analysis of the *learning progress* are described in this section to answer the RQ1. The QA[99] resorts to the participants' answers to the prequestionnaire and the postquestionnaire. Both questionnaires were based on the 'Global Competence' self-report questionnaire by the OECD. The discussion of knowledge, attitudes and skills[100] that the OECD suggests "draws upon the conceptualisation of these components provided by the Council of Europe" (*Pisa 2018 Assessment and Analytical Framework* 200).

This analysis holds two domains: *Self-reported knowledge and skills* and *Self-reported attitudes*. The former is divided into *Self-reported knowledge of global and intercultural issues*, *Self-reported ability to communicate in multicultural contexts* and *Self-reported perspective-taking*. The latter consists of *Self-reported openness toward people from other cultural backgrounds* and *Self-reported global mindedness*.

The findings start with the *Self-reported knowledge and skills domain*, more precisely with the *Knowledge of global and intercultural issues*. Regarding *Awareness of global topics*, such as Global Warming, Human Rights, International Conflicts, Hunger, Poverty and Gender Equality, learners were supposed to select from 'I don't know anything,' 'I know something, but I couldn't explain,' 'I know something and could explain,' 'I can explain because I am familiar with this'. A scale from 1 to 4 was associated with each option to find the mean value ($\bar{x}$)[101] and the delta value (Δ). The former is the average in a collection of numbers, which is

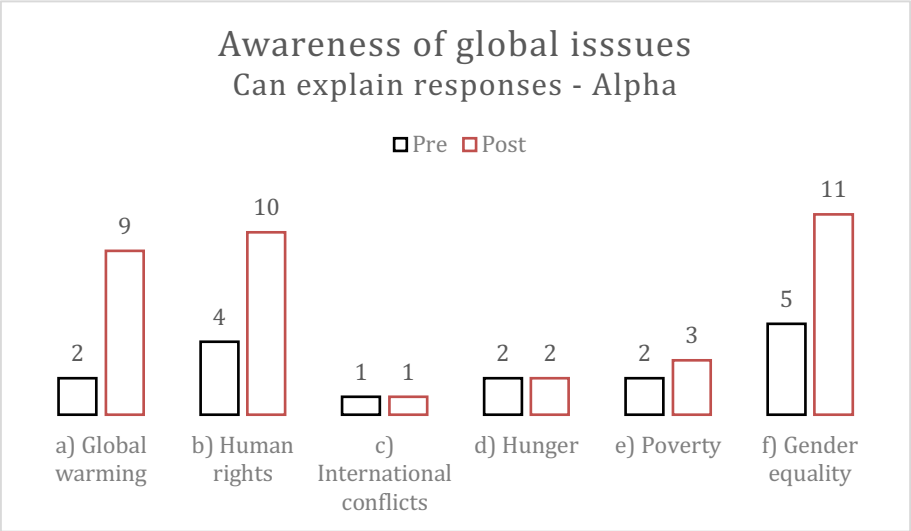
[99] For more detailed information on the quantitative analysis using data from the pre- and postquestionnaire, one may see the complete analysis in appendix 17 and the raw data in appendix 18 and appendix 19.
[100] *Values* are not considered in the background questionnaire because Part I section 5.2. explains that the 'global competence' background does not assess values (OECD, *Preparing Our Youth for an Inclusive and Sustainable World* 22).
[101] These calculations can be found in appendix 20.

"calculated by adding up all the scores and dividing by the number of scores" (Mertens 491) and its symbol is ($\bar{x}$). The latter is the capital letter delta (Δ), which symbolises change. It means the difference between a couple of numbers.



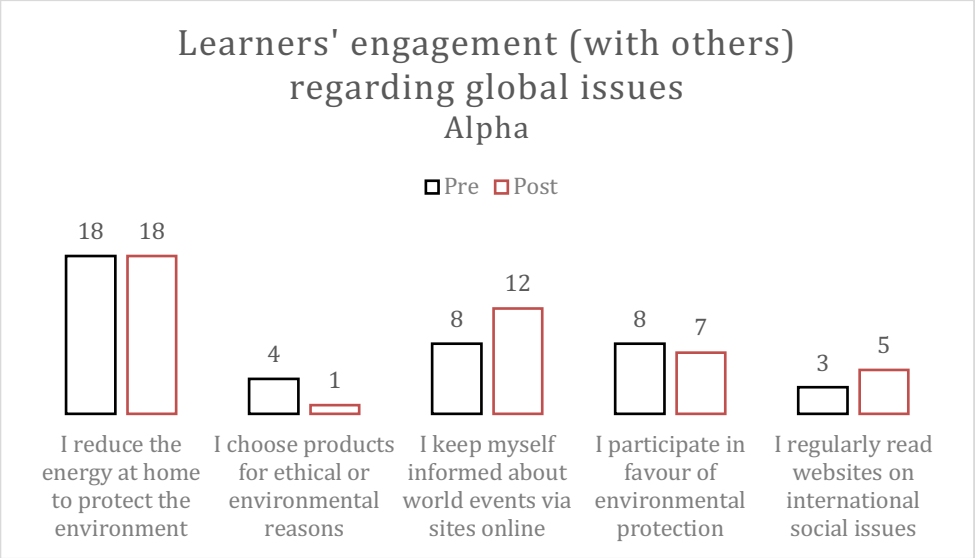
Graph 7 – The mean of Alpha Class responses– Awareness of global issues

In the prequestionnaire, learners stated that they have difficulties explaining these topics, in general, as the maximum mean value ($\bar{x}$) is 2.5 on a scale of 1 to 4. Gender equality and human rights are the topics that are more familiar to them with a $\bar{x}$ of 2.4 and 2.5. However, in the postquestionnaire, there is some progression in these topics with a Δ of mean values of +0.6 in the topic Human Rights and Gender Equality. There is also some progression in the topic Global Warming with Δ of +0.8. In fact, if one observes with more detail the answers 'I can explain because I am familiar with this' (graph 8), more learners state that they can explain because they are familiar with topics Global Warming, Human Rights, Gender Equality, confirming the progression in graph 7.



Graph 8 - Comparison between 'Can explain responses'– Awareness of global issues

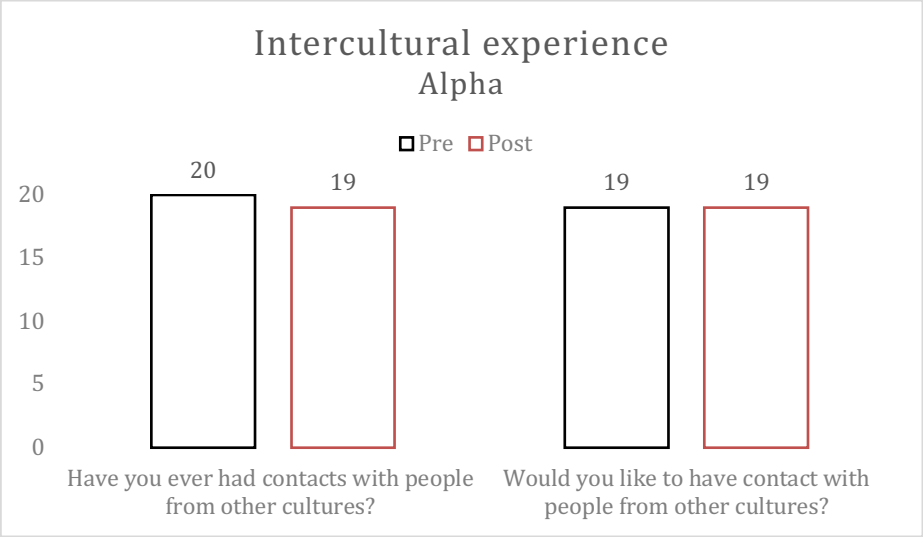
With respect to *Learners' engagement (with others) regarding global issues*, learners were supposed to select the activities they were involved in. Comparing the answers of the prequestionnaire with the postquestionnaire (graph 9), more learners declared that they keep themselves informed about world events via sites online (Δ of +4) and 'I regularly read websites on international social issues' (Δ of +2). The activity 'I reduce the energy at home to protect the environment' maintains the same high number of learners. (n = 18). However, there is some decrease in answers in the statement 'I choose products for ethical or environmental reasons' (Δ of -3).



Graph 9 - Comparison between questionnaires – Engagement regarding global issues

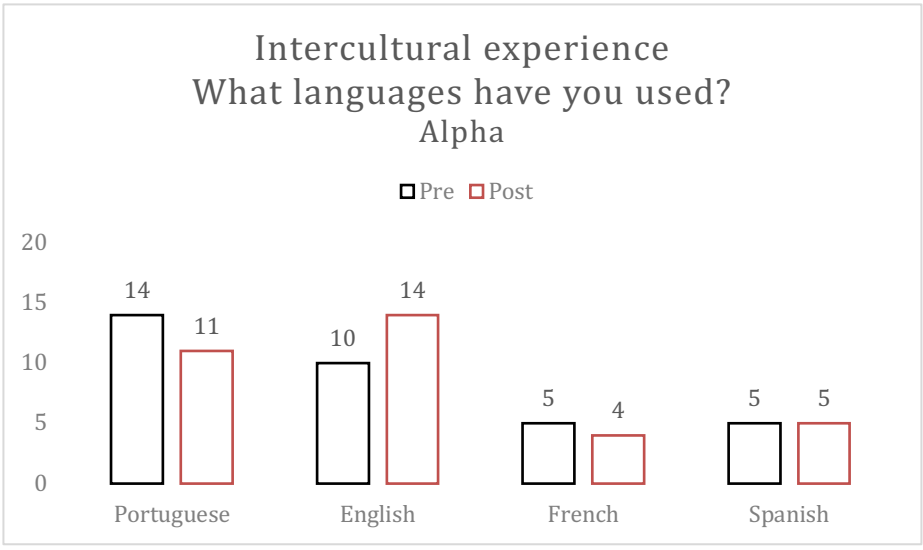
Alpha Class learners are more involved in basic daily actions to face local and global challenges such as reducing the energy at home, rather than being involved in more complex activities such as participating in actions in favour of environmental protection. More learners are also involved in keeping themselves informed about the world events via sites online, rather than reading on international social issues (see graph 9).

In regard to *Self-reported ability to communicate in multicultural contexts,* learners were supposed to answer *yes* or *no* to assess the intercultural contacts that learners had and the languages they used in them. Comparing the prequestionnaire responses to the postquestionnaire, one learner states that s-he had no intercultural contacts and would not like to have contact with people from other cultures, maintaining his/ her position as one may observe in graph 10.



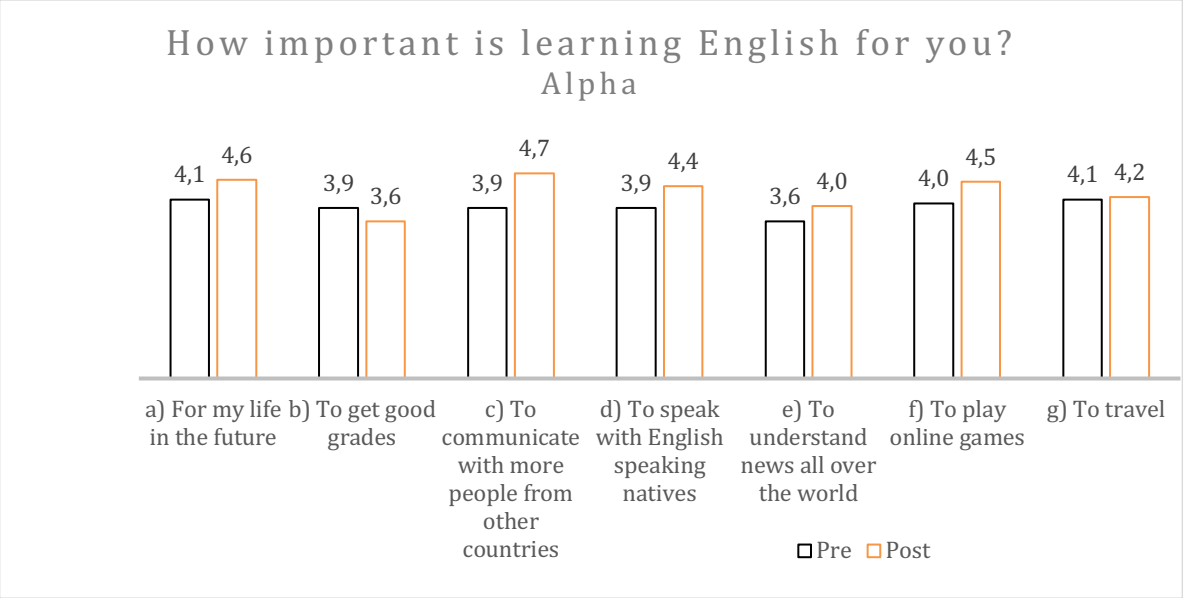
Graph 10 - Comparison between questionnaires – Languages used in intercultural contacts

Learners were also supposed to select the language they used in those intercultural contacts. Learners used four languages in those contacts (Portuguese, English, French and Spanish) before and during the school year. Although in the Citizenship model in English there were no international projects, there was an increase: Δ of +3 in the option 'English' in their contacts with people from other cultures (see graph 11), which might have been at school or outside school.



Graph 11 - Comparison between questionnaires – Languages used in intercultural contacts

Both questionnaires also included a question about the importance of English learning for learners. This question was added to the abridged self-reported questionnaire. This question is intended to assess how willing learners are to learn a foreign language, which in this study is viewed as a tool to access information and facilitate communication rather than an economic marker. Learners were supposed to select from 'strongly disagree,' 'disagree,' 'neutral,' 'agree' and 'strongly agree.' A scale from 1 to 5 was associated with each option to find the mean.

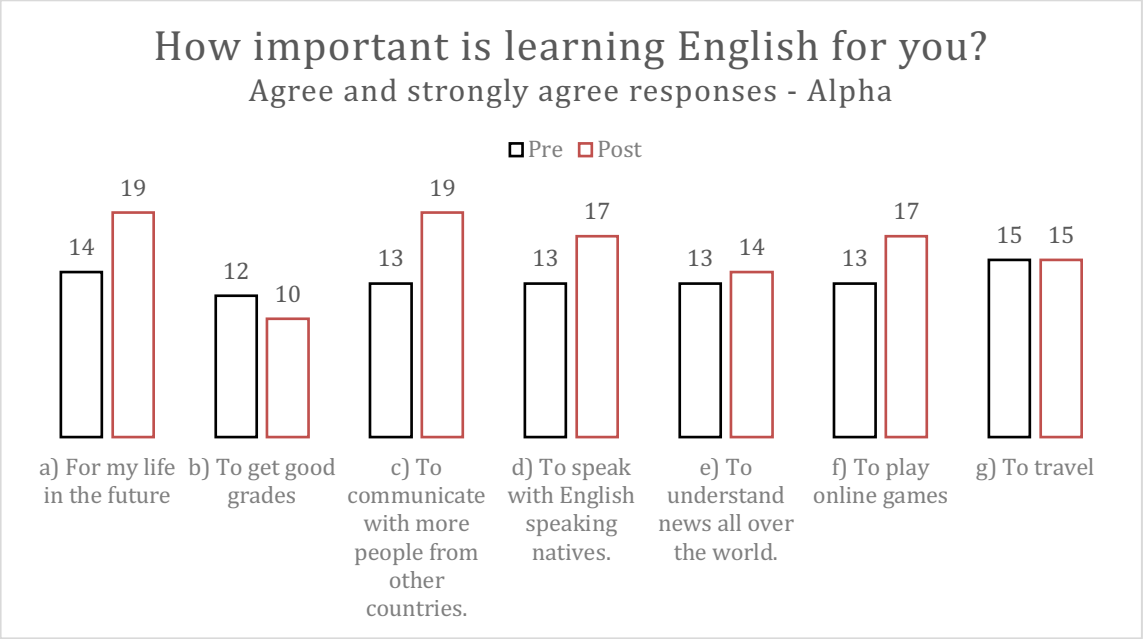


Graph 12 - Comparison between questionnaires – English learning importance

From the comparison in graph 12, one may understand that Alpha Class learners slightly changed their perceptions regarding the importance of learning English from the prequestionnaire to the postquestionnaire. There is a positive progression in all statements, except the statement 'to get good grades.' One statement that gained more relevance is 'to communicate with more people from other countries' with a $\bar{x}$ of 4.7 (Δ of +0.8). 'For my life in the future' and 'to play online games' also obtained more relevance (Δ of + 0.5).

These findings can be further confirmed if one analyses a positive identification with the statements using agree and strongly agree responses. The most important statements for the learners (n = 19) became the following: learning English for their life in the future and to

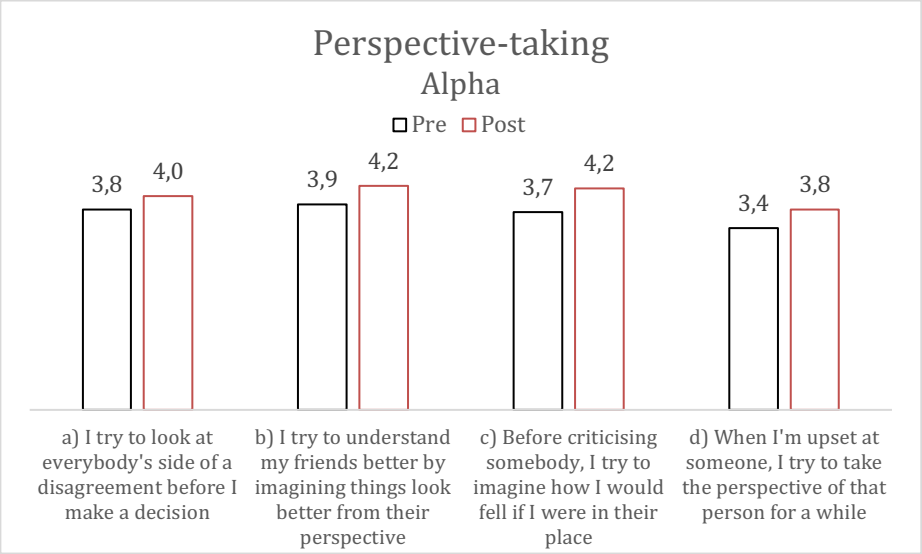
communicate with more people from other countries. In the prequestionnaire, 'to travel' was the most chosen option, followed by 'for my life in the future.' However, learners' perceptions changed probably due to CLIL model B3 and the situation they lived during Covid-19.



Graph 13 - Comparison - agree and strongly responses – Languages used in intercultural contacts

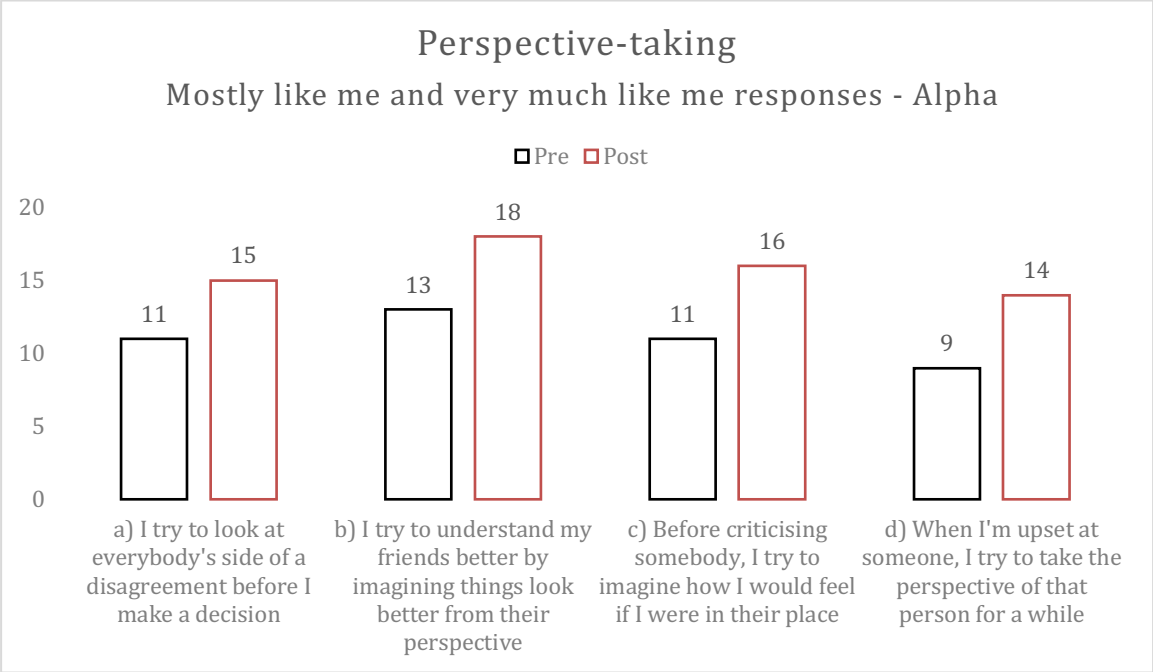
Overall, Alpha learners became aware of the importance of learning English as a tool to communicate with more people from other countries and for their lives in the future.

With regard to *Self-reported perspective- taking,* learners were supposed to select among 'not at all like me,' 'not much like me,' 'somewhat like me,' 'mostly like me' and 'very much like me' to describe themselves regarding perspective-taking. A scale from 1 to 5 was associated with each option to find the mean.



Graph 14 - Comparison between questionnaires – Perspective-taking

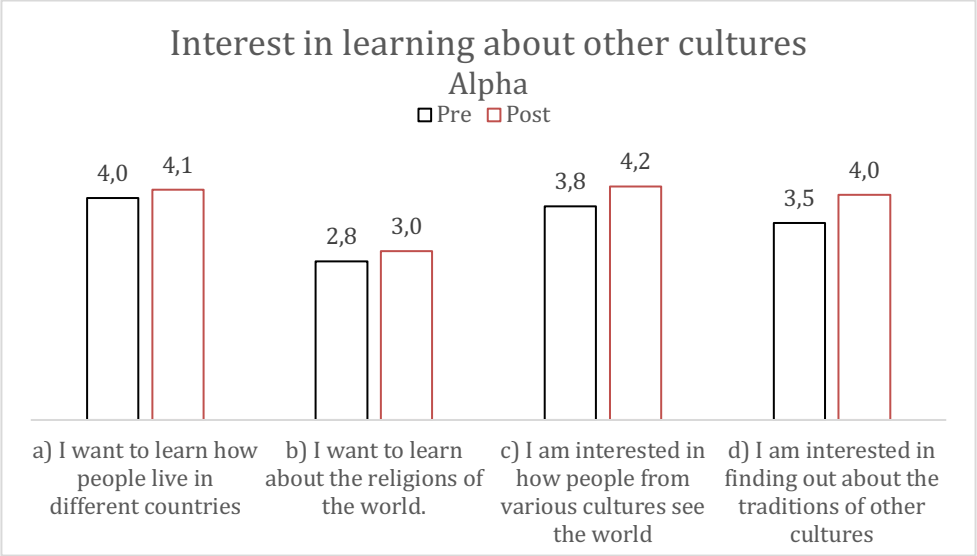
According to graph 14, Alpha Class learners show some progress in perspective-taking, showing empathy towards others. There is some progression in the learners' identification with all statements in general from the first questionnaire to the postquestionnaire. All statements present some positive variation with a Δ between +0.2 and +0.5. If one examines in detail the most positive answers (mostly like me and very much like me in graph 14), these statements corroborate the mean. For example, these learners identified themselves with the statements, 'I try to understand my friends better by imagining things look better from their perspective' and 'Before criticising somebody, I try to imagine how I would feel if I were in their place.' This selection may show that working and collaborating in group during CLIL model B3 might have helped in this progression.



Graph 15 - Comparison between the questionnaires – Perspective-taking

The *Self-reported attitudes* domain consists of *Self-reported openness toward people from other cultural backgrounds* and *Self-reported global mindedness*. The *Self-reported openness toward people from other cultural backgrounds* assesses the learners' willingness to learn about other countries, religions and culture.

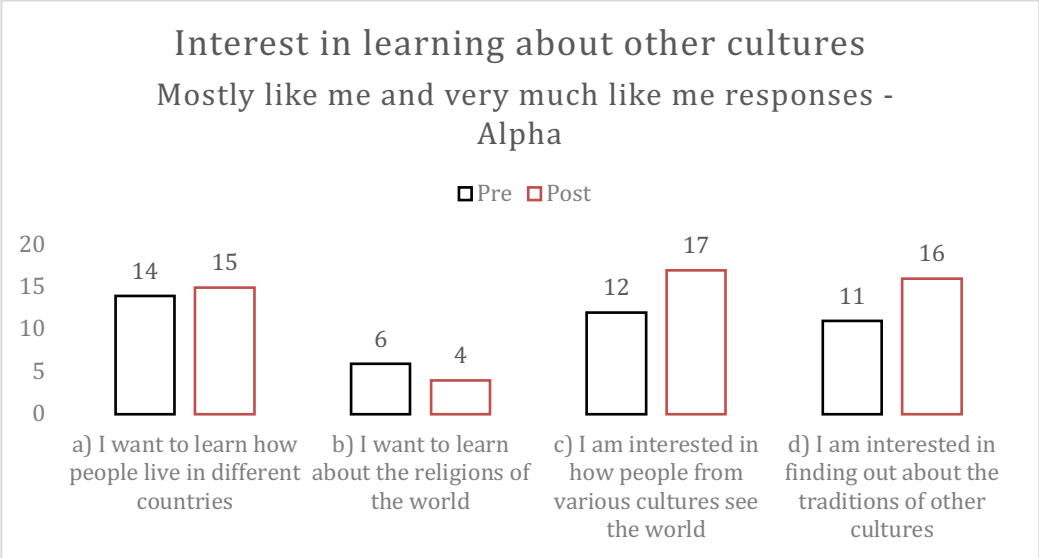
In both questions, learners were supposed to use statements to describe themselves concerning intercultural understanding and respect for human rights and democracy. Learners could choose from 'not at all like me,' 'not much like me,' 'somewhat like me,' 'mostly like me' and 'very much like me.' A scale from 1 to 5 was associated to each option to find the mean.



Graph 16 - Comparison – interest in learning about other cultures

In graph 16, one may understand that there is an increasing interest in learning about other cultures from the prequestionnaire to the postquestionnaire. The mean value in all statements increased. Learners show more interest in how people from various cultures see the world (statement c) with a Δ of +0.4) and learning how people live in different countries (statement d) with a Δ of +0.1). This Δ value seems low, but the mean value in the prequestionnaire was already high (pre $\bar{x}$ 4.0 - post $\bar{x}$ 4.1). The statement d), 'I am interested in finding out about the traditions of other cultures,' shows the highest Δ in all statements (post $\bar{x}$ 4.0 - pre $\bar{x}$ 3.5).

To observe in detail this progression, graph 17 shows the answers 'mostly like me and 'very much like me,' which hold a strong correlation with graph 15. There is a strong identification with the statements, 'I want to learn how people live in different countries' and 'I'm interested in finding out about the traditions of other cultures.' However, we may observe that learners also hold a strong identification with the statement 'I am interested in finding out about other traditions of other cultures.' In sum, most of the Alpha Class learners want to learn about other peoples, cultures and traditions, but learning about religions is the least interesting topic to learn.

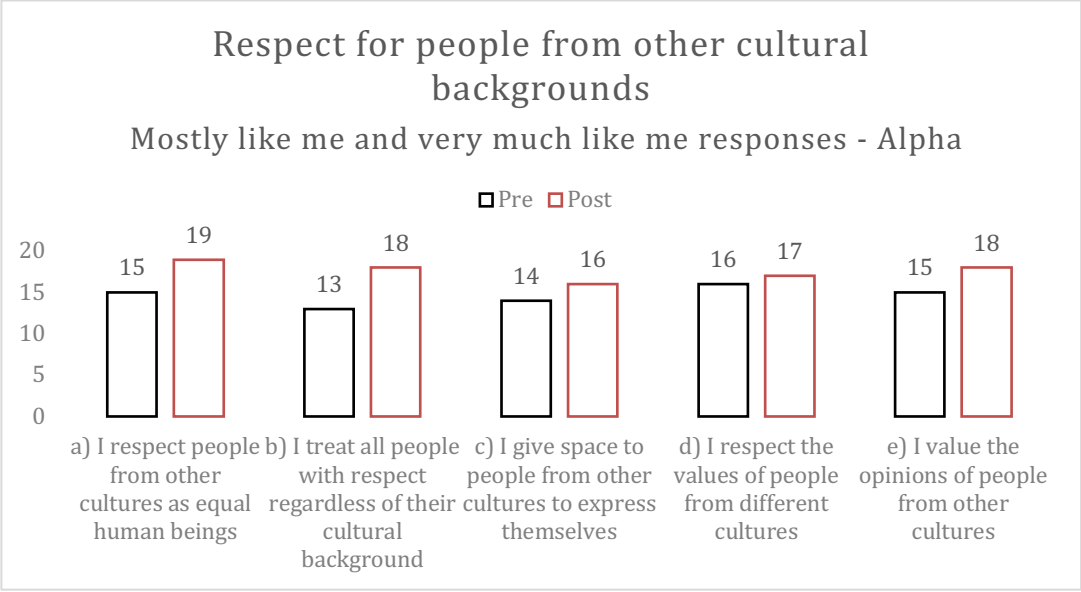


Graph 17 - Comparison between the questionnaires – Interest in learning about other cultures

In relation to *Self-reported respect for people from other cultural backgrounds,* which assesses "to what extent learners feel they respect and value other people as equal human beings, no matter their cultural background" (OECD, *Pisa 2018 Assessment and Analytical Framework* 197), data show that there is strong positive progress in the respect for people from other cultural backgrounds (see graph 18). The mean value in the prequestionnaire was already high, but the Δ increased 0.3 in all statements, except in statement 'I respect the values of people from different cultures' that was already high with a $\bar{x}$ of 4.4.

Graph 18 - Comparison– Respect for people from other cultural backgrounds

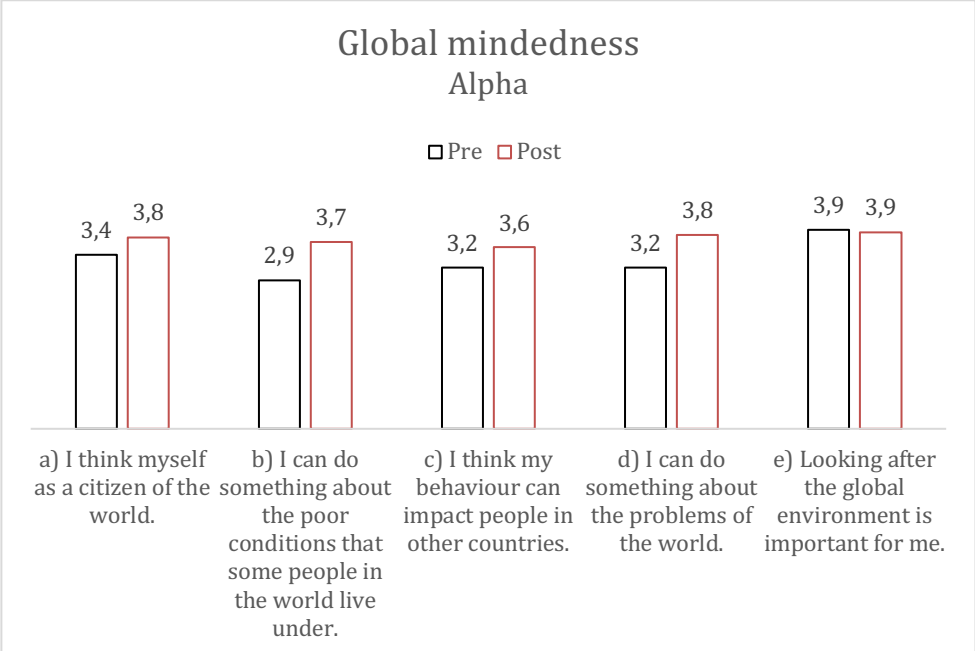
In the last questionnaire, if one observes the very positive answers in graph 19, most of the responses show that learners are more resolved towards these statements because more learners selected 'mostly like me' and 'very much like me'. Thus, almost all Alpha Class learners show themselves identified with positive values and attitudes toward other peoples and cultures.



Graph 19 - Comparison between the questionnaires – Respect for people from other cultural backgrounds

Self-reported global mindedness is expected to assess some facets of global mindedness such as *"*a sense of the world citizenship, responsibility for others in the world, sense of interconnectedness and global self-efficacy" (OECD, *Pisa 2018 Assessment and Analytical Framework* 197). Learners were supposed to select from *'strongly disagree,' 'disagree,' 'neutral,' 'agree' and 'strongly agree'* to use statements to describe themselves. A scale from 1 to 5 was associated with each option to find the mean.

Regarding this aspect, there is strong progress of this aspect of the competence. All mean values increased in all statements, except the mean value in the statement 'looking after the global environment is important for me,' which maintains a high $\bar{x}$ of 3.9., as graph 20 shows.

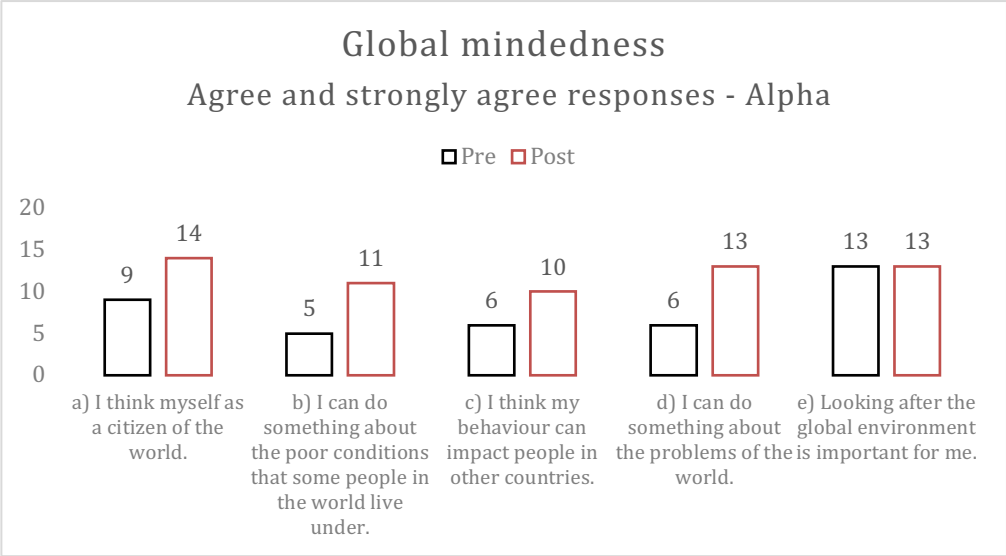


Graph 20 - Comparison – Global mindedness

Thus, in ranking order of importance in the post questionnaire, the first place goes to the statement 'Looking after the global environment is important for me' with a $\bar{x}$ of 3.9; 'I think myself as a citizen of the world' and 'I can do something about the problems of the world' are in the second place with a $\bar{x}$ of 3.8. Statement b), 'I can do something about the poor conditions

that some people in the world live under,' shows a considerable progression with a Δ of +0.8, but only takes the fourth place in the rank.

If one observes in more detail the answers 'agree' and 'strongly agree' together in graph 21, there is correlation between the positive answers and the mean values in the postquestionnaire. There is a strong progression in all statements, except statement e), 'Looking after the global environment is important for me,' maintaining the same importance. There is also a strong progression in the answer 'I think myself as a citizen of the world.'



Graph 21 - Comparison between the questionnaires – Global mindedness

Learners think that 'looking after the global environment' is important for them and regard themselves as 'citizens of the world.' There is a correlation between all answers that imply action, such as statements b), c) and d) because the mean value is very similar. Learners show some global mindedness, stating that that they think themselves as citizens of the world and care about the global environment. However, they show some reluctance when choosing sentences that imply actions towards global issues. Some learners choose statements like 'I can do something about the problems of the world,' with a $\bar{x}$ of 3.8, but the mean values of statements b) and c) are below ($\bar{x}$ of 3.7 and 3.6).

2.3. Discussion of the findings of the qualitative and the quantitative analyses

This section uncovers evidence to answer RQ1 and RQ2. It describes the democratic competences that learners developed through CLIL model B3 (the Citizenship subject taught in English) and how CLIL model B3 might have contributed to the development of those competences. It also shows correlations and divergencies that both the QA and the QCA brought to the surface of this analysis. The former is the analysis of the *learning progress* through the learners' self-report and the latter is the analysis of a collection of written materials from the *learning process*.

Regarding the analysis of the *Self-reported knowledge and skills* domain from the QA, learners stated that they have difficulties explaining topics such as International Conflicts, Hunger and Poverty (see graph 7). Despite these difficulties, there is some competence progress when learners declare that they can explain Gender Equality, Human Rights and Global Warming because they are more familiar to them. CLIL model B3 may have contributed to this progress report. The QCA shows that learners, working in groups, had the opportunity to research, discuss and write about current topics that affect at local, national and global levels, such as Environment, Gender Equality and Human Rights (see figure 23). CLIL model B3 design had not intended to work all topics of the background questionnaire. This model was designed having in mind a competence-based curriculum following the guidelines from the RFCDC and ICE frameworks. CLIL model B3 also followed the principles established by the Citizenship department at school to select the topics for this age range.

Human rights	Humanrights5	Skills\Analytical and critical thinking skills\Finds examples t...	4	4	0	Canada has historically been one of the nations that most respe
Human rights	Humanrights5	Values\Valuing human dignity and human rights\Argues for ...	4	4	0	Canada has historically been one of the nations that most respe
Human rights	Humanrights1	Skills\Co-operation skills\Works to build consensus to achie...	2	2	0	Our group will talk a little bit about human rights starting wi
Human rights	Humanrights1	Attitudes\Self-efficacy\Shows determination to explain an i...	2	2	0	Our group will talk a little bit about human rights starting wi
Human rights	Humanrights1	Knowledge and critical understanding\Knowledge and critic...	3	3	0	All human beings are born free and are equal in dignity and rig
Human rights	Humanrights1	Skills\Co-operation skills\Works to build consensus to achie...	4	4	0	In this work, our group is going to talk about Child rights (co
Human rights	Humanrights1	Attitudes\Self-efficacy\Shows determination to explain an i...	4	4	0	In this work, our group is going to talk about Child rights (co
Human rights	Humanrights1	Knowledge and critical understanding\Knowledge and critic...	5	5	0	United Nations:The United Nations (UN) to promote international
Human rights	Humanrights1	Knowledge and critical understanding\Knowledge and critic...	6	6	0	The goals of the United Nations are: to keep world peace, to he
Human rights	Humanrights1	Skills\Analytical and critical thinking skills\Finds examples t...	7	7	0	Child rights: Children have rights just like the adults, but th
Human rights	Humanrights1	Skills\Analytical and critical thinking skills\Finds examples t...	8	8	0	-Non-discrimination;
Human rights	Humanrights1	Skills\Analytical and critical thinking skills\Finds examples t...	9	9	0	-The best interests of the child;
Human rights	Humanrights1	Skills\Analytical and critical thinking skills\Finds examples t...	...	10	0	-The right to survival and development;
Human rights	Humanrights1	Skills\Analytical and critical thinking skills\Finds examples t...	...	11	0	-The views of the child.

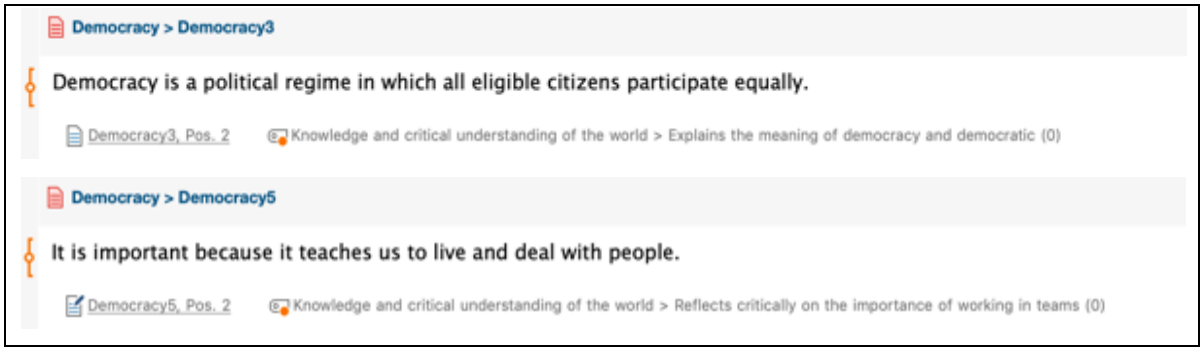
Figure 23 - Extracts – Abridged clusters of competences – Human rights (Source: MAXQDA)

The extracts taken from the tasks (figure 23) that revolved around human rights show that learners developed clusters of competences related to the four domains: knowledge and critical understanding (orange), skills (green), attitudes (blue) and values (purple). All topics and their related tasks developed democratic competences in clusters.

The extracts within *Knowledge and critical understanding of politics, law and human rights* show that learners acquired knowledge and critical understanding about Human Rights, Democracy and Supranational Institutions. It provides a sound "basis of explicit criteria perspectives, practices and products" (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 69) to evaluate events critically.

For example, the extracts in table 59 show that learners hold knowledge of explicit criteria about democracy and relate these criteria of democratic processes to their experience at school when working in groups.

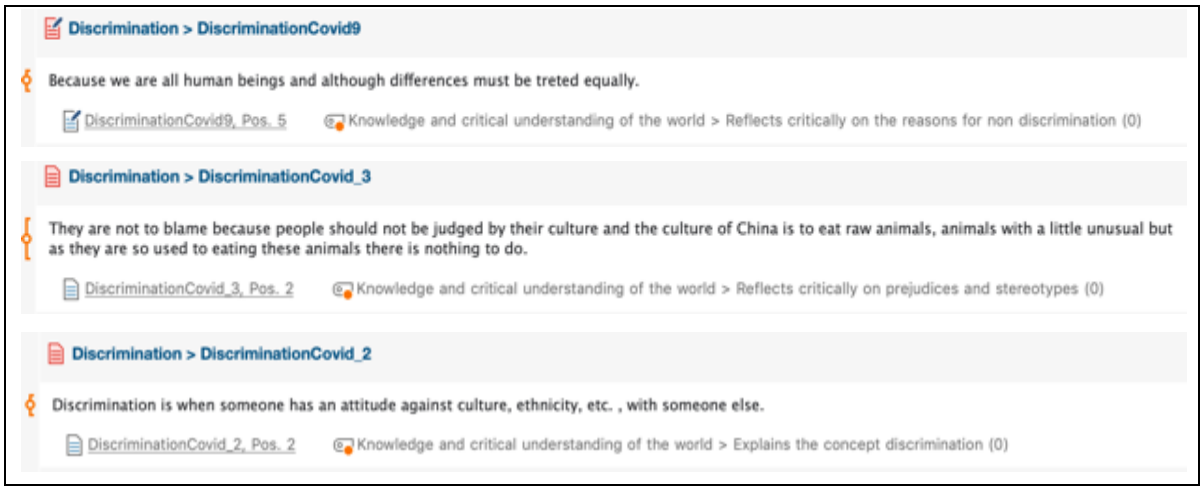
Table 59 - Knowledge and critical understanding of the world



Source: MAXQDA

Within the subdomain *Knowledge and critical understanding of culture, cultures and religions*, learners had the opportunity to reflect on the concept of discrimination and the situation that Chinese people were enduring due to the virus that originated the Covid-19. The extracts in table 60 show that learners question the presuppositions of their own culture towards the Chinese people, who are blamed for the Coronavirus and how they are discriminated because of this disease situation. Learners, using explicit criteria such as human rights, reflect critically on this example of discrimination.

Table 60 - Extracts – Knowledge and critical understanding of the world-Discrimination

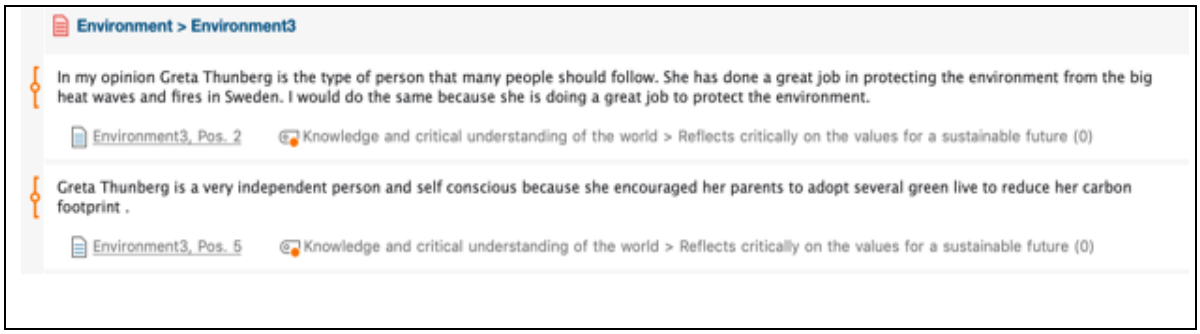


Source: MAXQDA

Within *Knowledge and critical understanding of history, media, economies, environment and sustainability*, learners acquired knowledge and critical understanding within the topics Environment and Sustainability. For example, one activity involved a debate about solutions for global issues like pollution. They selected a teen activist, who has been doing several demonstrations and moving other young people across the globe, to express what they would do if they were activists. Learners expressed their concern about pollution around the world. They agreed with Greta Thunberg's values and actions, attesting they are construing a new identification. We may infer that learners were moving towards a global citizen identification who cares about global issues ("'Yo Antes No Reciclaba y Esto Me Cambio Por Completo La Consiencia': Intercultural Citizenship Education in the English Classroom" 325).

This identification holds a “moral dimension of mutual responsibility” (Byram, “An Essay on Internationalism in Foreign Language Education” 69).

Table 61 - Extracts – Knowledge and critical understanding of the world-Environment

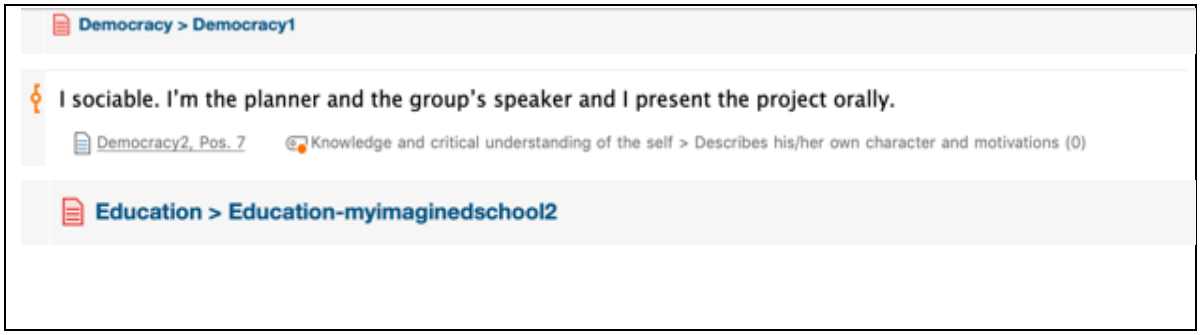


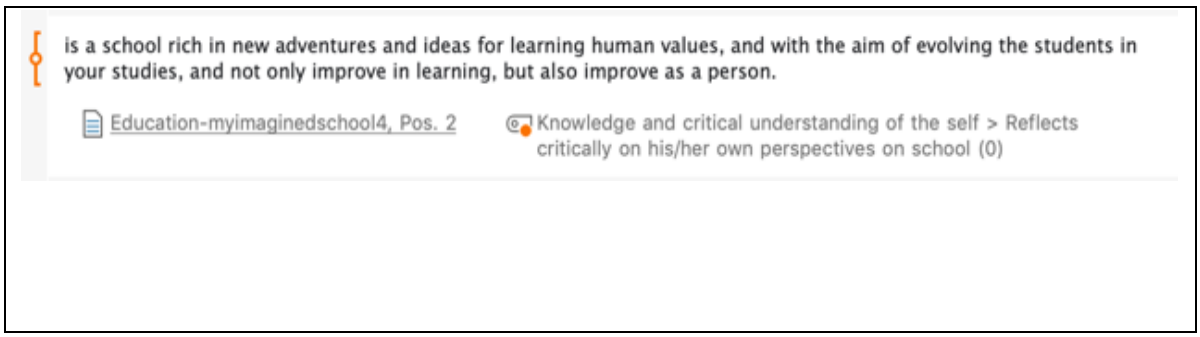
Source: MAXQDA

Through political education content, learners developed cognitive competences such as “recognise/ summarise material, argue, reflect, critically analyse” (Byram, From Foreign Language Education to Education for Intercultural Citizenship 181). These cognitive competences are also relevant to develop democratic competence because learners need to recognise and understand explicit criteria to evaluate social and political phenomena around them.

Learners also had the opportunity to develop self-knowledge and critical self-reflection about themselves and as members of a group of students. They reflected on their personality and values and how they relate these to their role in a team (see table 62).

Table 62 - Extracts – Knowledge of the self





Source: MAXQDA

However, "they need not only to have knowledge" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 3 7) but also other relevant clusters of competences related to skills, attitudes and values.

Within the domain *Skills* and *learners' engagement (with others) regarding global issues,* Alpha Class self-reported that they are more involved in simple daily actions to face local and global challenges. For example, learners mentioned 'reducing the energy at home,' rather than being involved in more complex activities, as participating in actions in favour of environmental protection (see graph 8). CLIL model B3 intended to stimulate service projects related to the environment at school (Eco Escolas project) and the topic Hunger (Refood). The projects could have developed the engagement in service actions in the community. Unfortunately, Covid-19 ruined these ideas.

However, the QCA shows that learners demonstrated willingness to co-operate with others and expressed appreciation for activists' efforts on behalf of the global environment and gender equality.

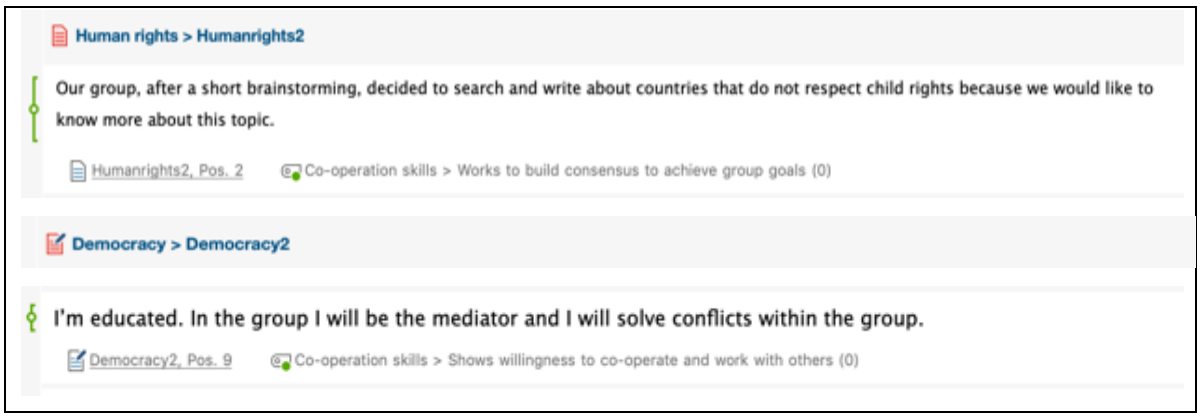
Table 63 - Extracts – Skills

Source: MAXQDA

Although learning was limited to elicit events from news and videos online and not tangible service in the community, learners felt connected to these activists and expressed their will to co-operate with others and implement joint projects on a global level. This perspective may fulfil practical instrumental competences of Byram's political education (From Foreign Language Education to Education for Intercultural Citizenship 184).

On the other hand, regarding cooperation skills within the group class, the subcodes that emerged from the QCA show that learners accept a commitment to participate with others on shared tasks, assuming their compromises within a group (see table 64).

Table 64 - Extracts – Skills



Source: MAXQDA

These skills, such as seeking consensus and accepting majority decisions on "fair norms and common interests and needs," are part of the action orientation of the ICE (Byram, From Foreign Language Education to Education for Intercultural Citizenship 184).

This commitment to taking responsibility, living and working in harmony with others is also connected to empathy skills. Learners demonstrated the ability to see reality from other people's perspectives and decentre from one's perspective (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 1 48). This fact is corroborated in the QA. It indicates that learners improved their empathy skills towards others because learners self-reported positive identification with statements such as 'I try to understand my friends better by imagining things look better from their perspective' and 'Before criticising somebody, I try to imagine how I would feel if I were in their place.'

The capacity for empathy and understanding and "the ability to use several languages are crucial" (Byram, From Foreign Language Education to Education for Intercultural Citizenship 17) to prepare learners for the forces of internationalisation and globalisation through inclusion of political and social purposes in curricular design. Also, within the domain *Skills, self-reported ability to communicate in multicultural contexts* of the QA reveals that learners increased the intercultural contacts using the English language. However, there were no international projects in the Citizenship model in English. Alpha Class also self-reported that English learning is relevant for their life and communication with more people from other countries. There was a strong progression in learners' identification with these statements. A progression in the learners' identification with statements such as 'to speak with English-speaking natives' and 'to play online games' was also evident. Thus, CLIL model B3 may be correlated with learners' growing abilities in applying rules of a standard version of the language to produce and interpret spoken and written texts in English.

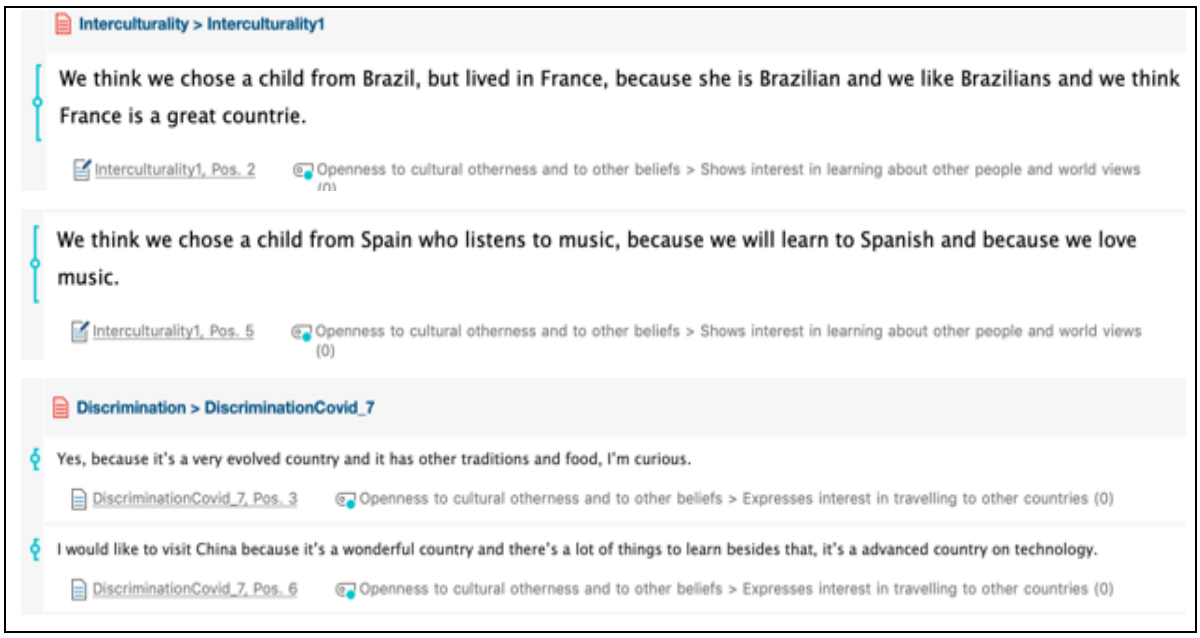
Regarding the *Linguistic, communicative and plurilingual skills*, the QCA demonstrates that learners used standard informal written English for summarising facts and definitions, expressing their opinions and beliefs and clarifying ideas. For this purpose, learners worked in groups with authentic materials in the target language, mostly from ICT-based resources. In multilevel groups, learners co-operated to mediate meaning and bridge information gaps in order to produce simple texts together. These texts exemplified their consensus and expressed their

beliefs and opinions. These skills go along with the *Analytical and critical thinking skills* that are required to analyse texts, events, or experiences systematically. These skills are also related to propositional knowledge skills. Learners hold the explicit criteria about topics and from this ground, learners can analyse documents and evaluate critically, giving examples and arguing for or against facts or events, which may be similar to *savoir compreendre* and *savoir s'engager* within the intercultural communicative competence framework by Byram. This way, learners used language to learn, while learning to use the English language "as a medium for doing Citizenship Education" (Byram, "Intercultural Citizenship and Foreign Language Education" 130).

With respect to *Self-reported attitudes*, the QA gives an account of the learners' openness toward people from other cultural backgrounds and global mindedness. The former assesses the learners' willingness to learn about other countries and cultures. There is evidence of interest in learning about other cultures from the beginning of the school year to the end of the model (see graph 13). Most of the learners maintain positive identification with the statement 'I want to learn how people live in different countries,' but there is a strong progression with the statements 'I am interested in how people from various cultures see the world' and 'I am interested in finding out about the traditions of other cultures.' Despite this progression in the identification with these statements, learners lost interest in the statement 'I want to learn about the religions of the world.' Learners self-reported positive progress toward people from other cultural backgrounds. The majority of Alpha Class is more resolved to respect and treat people with respect regardless of their cultural background (see graph 14).

The QA reveals that CLIL model B3 may have contributed to this progression through the tasks about discrimination and interculturality because it may correlate with the emergent subcodes found in the written extracts produced by learners during the *learning process*. Learners showed interest in learning about other people's cultures, traditions and world views, expressed interest in travelling to other countries, expressed curiosity about other cultural orientations and expressed willingness related to people, who are perceived to be different (see table 65).

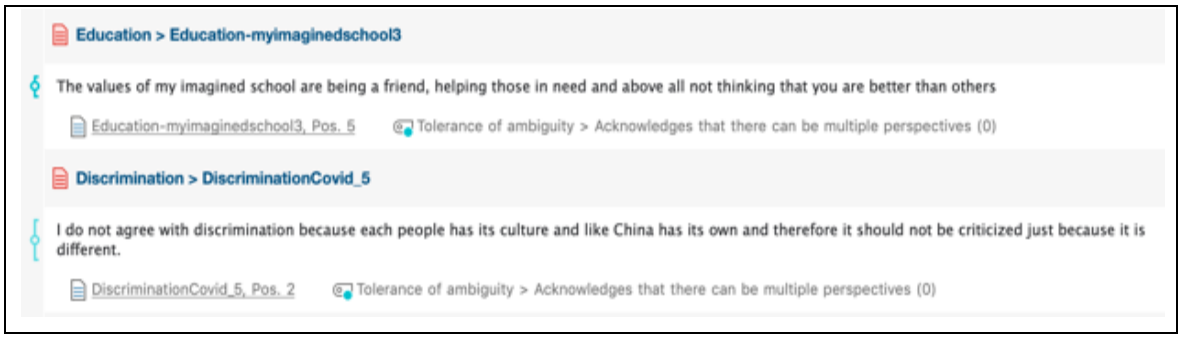
Table 65 - Extracts – Attitudes



Source: MAXQDA

The QCA also showed that learners developed other relevant attitudes that may corroborate positive identification with statements towards openness to other peoples and cultures. Learners also revealed *Tolerance of Ambiguity*, acknowledging that there can be multiple perspectives, such as in the examples below in table 66.

Table 66 - Extracts – Attitudes



Source: MAXQDA

"Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" (Byram, "Intercultural Citizenship and Foreign Language Education" 69) are

the attitudes needed to act interculturally. Through the tasks about interculturality and discrimination, in which they acquired knowledge about other social groups and their ways of living, learners could experience their world extended without having direct contact with people from different origins. Through the materials used in the model and through resources learners selected online, they came across a different set of beliefs, values and behaviours such as the Chinese culture.

According to *Self-reported global mindedness,* which is another aspect from the QA, there is more positive identification with the statements 'I think myself as a citizen of the world' and 'I can do something about the problems of the world.' The only statement that maintains the same number of answers is 'Looking after the global environment is important for me' (see graph 15). The QCA corroborates this perspective. Learners developed a global awareness and commitment to collaborate for common causes such as rallies (see table 67).

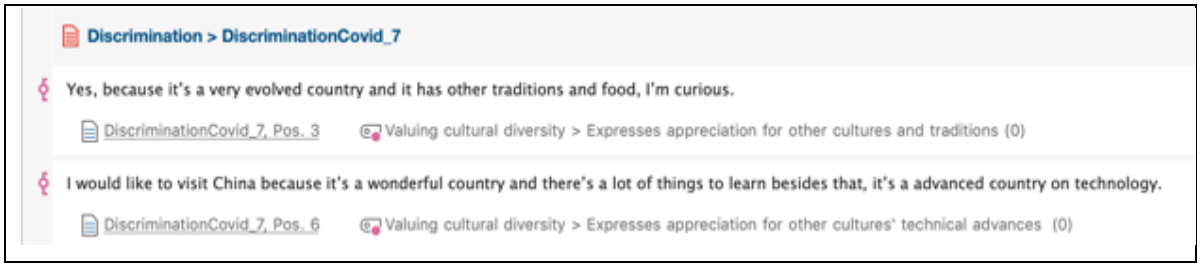
Table 67 - Extracts – Attitudes

Source: MAXQDA

During the Covid-19 lockdown, learners could not collaborate in service actions in their community or elsewhere. Their action was restricted and limited to daily activities towards the local environment. This is corroborated through the action orientation construct in their self-reported behaviour (see graph 8). Finally regarding *Values,* learners developed values related to human dignity, cultural diversity, democracy and the rule of law. Although one of the principles of the background questionnaire by the OECD was not to assess *Values,* they are incorporated in the domain of *Attitudes.* Within the construct, *respect for people from other cultural backgrounds,* values were intermingled with attitudes, for example *'I respect the values of other*

people from different cultures' and *'I value the opinions of people from other cultures*.' In fact, almost all learners self-reported a strong connection with these two statements (see graph 14). This view correlates with the values emerged from the QCA, such as 'valuing cultural diversity (see table 68).

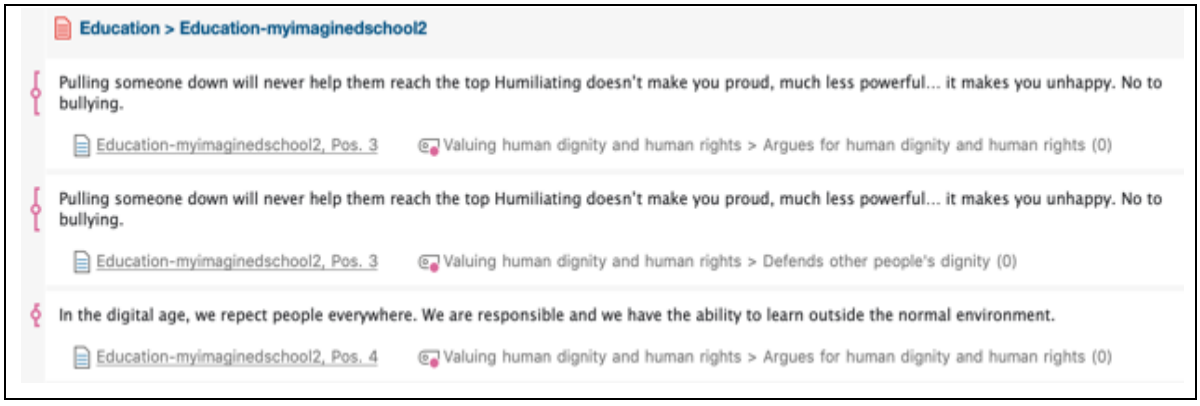
Table 68 - Extracts – Values cultural diversity

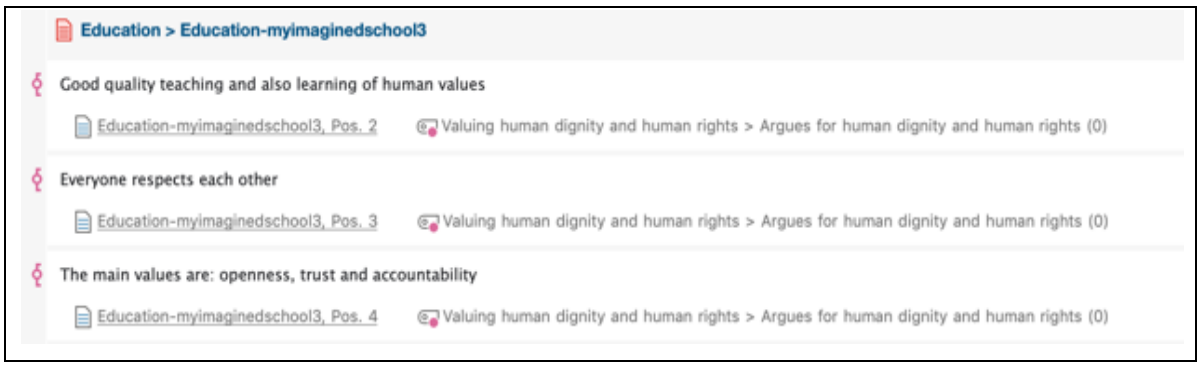


Source: MAXQDA

However, the QCA expands this overview. Apart from the values described above, learners developed values such as *valuing human dignity and human rights* and *valuing democracy, justice, fairness, equality and the rule of law*. These values emerged from the tasks through collaborative processes of learning and real or imagined situations within all topics. For example, learners value democracy and the law that govern society and human dignity and human rights as one may confirm in the following extracts in table 69.

Table 69 - Extracts – Values human diversity and human rights





Source: MAXQDA

The QCA demonstrated that "values are inherent in any kind of teaching whether teachers and learners are aware of them or not" (Byram, From Foreign Language Education to Education for Intercultural Citizenship 2). This way, this Citizenship model, citizenship and English learning, may have contributed to developing the concept 'tertiary socialisation' coined by Byram which consists of "the idea that teachers and others can help learners to understand new concepts (beliefs, values and behaviours) through the acquisition of a language" (From Foreign Language Education to Education for Intercultural Citizenship 114). Thus, CLIL model B3 may confirm that the "development of an international identity promoted by tertiary socialisation and an international curriculum can thus be posited as a desirable outcome from education in a period of globalisation /internationalisation" (ibid.).

3. Beta Class findings and discussion

Taking into consideration the RQ1 and RQ2 of this study, in this section the presentation of findings will consider the qualitative analysis of the *learning process* first and then the quantitative analysis of the *learning progress*. The former is the result of the QCA of the learners-generated textual data and the latter is the result of QA of the questionnaires. The organisation of the presentation of both findings will consider the four domains of democratic competence: knowledge and critical understanding, skills, attitudes and values.

3.1. Findings of the qualitative content analysis

This section describes the findings of the QCA to examine the democratic competences that learners developed through citizenship content in the EFL classroom. Analogous to the process used in Alpha Class qualitative study, the content analysis and the interpretation of data use steps seven and eight from the QCA guidelines suggested by Schreier (2012) to uncover the democratic competences that emerged from the topics and tasks performed during CLIL model B4.

All codes and subcodes follow the twenty descriptors by the RFCDC for the four domains: values, attitudes, skills, and knowledge and critical understanding. Although all subcodes follow the principles of each domain, they are not precisely the same. Due to the characteristics of this model, the subcodes describe specific competences that occurred during the *learning process*. For convenience and clarity of the description of the findings, this study uses the opposite sequence and starts with *Knowledge and Critical Understanding.*

An overview of the most frequent words taken from the textual extracts reveals the common topics learners selected and worked on during the eTwinning project in the English classes (figure 24).

Figure 24 - Extracts – Most frequent words (Source: Word Cloud – MAXQDA)

The 35 most frequent words confirm the topics chosen by the learners for the eTwinning project – CLIL model B4. The words such as 'school' and 'city' indicate that learners have focused on these contexts to talk about 'peace' and 'sustainability,' which evidence citizenship content. On the other hand, some topics are common in the English classes such as 'culture,' 'family,' and 'food.' The international dimension of the contextualization of the topics may be confirmed by words such as 'world,' 'Spain' and 'Turkey.' Learners had the opportunity to research, discuss and write about issues that affect their school and city and to compare these with other international contexts such as Spain and Turkey. Learners may have developed the knowledge to critically discuss local and global issues such as Peace and Sustainability. In this CLIL model B4, learners at first selected Peace, Gender Equality, and Quality Education from the 17 global goals to work in their eTwinning project called "My school, my hometown- my utopia". While learners were identifying and researching local issues, the topic 'Sustainability' emerged as relevant. During the conception of their project work, there is no reference to Gender equality. Henceforth, as this project was designed as a competence-based curriculum, the topics emerge due to learners' interests and their collaborative work with their partners. Therefore, to analyse the emergent codes and subcodes from the extracts, topics are linked to the project phases: before the intercultural encounters and during the intercultural encounters.

According to the codes and sub-codes related to the domain *Knowledge and Critical Understanding* (figure 25), there are two emergent subdomains: the code - *Knowledge and critical understanding of the world* and the code - *Knowledge and critical understanding of the self*.

Figure 25 - Knowledge and critical understanding - The most common sub-code segments (Source: MAXQDA)

There is a balance between the codes related to the code *Knowledge and critical understanding of the self* and the code *Knowledge and critical understanding of the world.* These codes may indicate that CLIL model B4 provides opportunities to develop self-critical analysis and reflection and depart from this to the analysis of the outer world (see figure 26).

Figure 26 - Knowledge and critical understanding of the self (Source: MAXQDA)

First, with the purpose of a deeper analysis of relations between the self and the world, the following table exemplifies the competences learners developed within the *Knowledge and*

critical understanding of the self. Within almost all topics and activities, learners were able to discern about their own self.

Table 70 - Beta Class sub-codes merged within knowledge and critical understanding of the self

Project phase	Topics	*Knowledge and critical understanding of the self*
Before the intercultural encounters	Non-violence and peace	Reflects critically on his/her own values and beliefs Describes his/her feelings towards Guernica painting
During the intercultural encounters	About me and my life	Describes his/her own character and motivations
	Interculturality	Reflects critically on his/her expectations towards partners
	Global issues	Describes his/her feelings towards Covid-19
	Peace and sustainability	Reflects critically on other peoples' characters Reflects critically on his/her perspectives on school

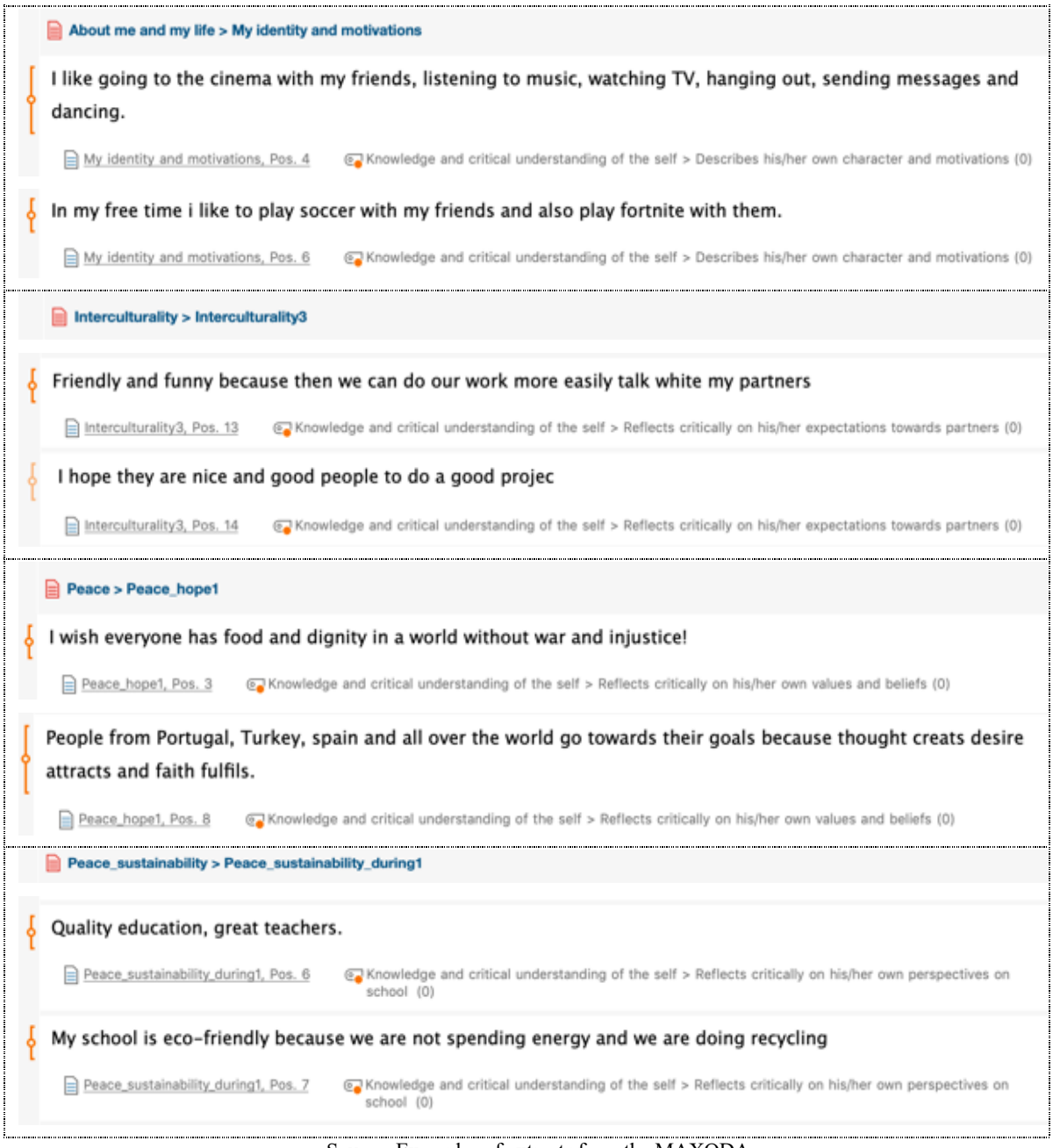
Source: Sub-codes from the MAXQDA

During the learning process in CLIL model B4, involving intercultural contacts with Spain[102] and Turkey, learners had the opportunity to develop self-awareness and self-understanding. Learners could analyse their own identity, their motivations and their own perspective of the world they know, such as their school and hometown.

The extracts in table 71 are selected to illustrate the competences under the subdomain *Knowledge and critical understanding of the self*.

[102] Partners from Spain started the project by introducing themselves and sending messages to partners from Portugal and Turkey. Unfortunately, they did not complete the main task: to identify the issues at school and their hometown to work collaboratively with their partners in a Google Slides presentation.

Table 71 - Knowledge and critical understanding of the self



Source: Examples of extracts from the MAXQDA

In these extracts, learners express their own cultural affiliations, showing they are captivating and modern urban teenagers when introducing themselves to the eTwinning partners. They also express their assumptions and expectations towards the eTwinning partners and cooperation they expect from them. Learners also reflect critically on their own values and beliefs on how

the world should be. They voice their own perspectives to achieve quality education at school and to reach peace worldwide.

Concerning the sub-codes that emerged from the extracts related to the code *Knowledge and critical understanding of the world,* one may realize that learners had the opportunity to develop competences within each of the three sets that make up this subdomain.

Table 72 - Beta Class sub-codes merged within knowledge and critical understanding of the world

Project phase	Topics	*Knowledge and critical understanding of history, media, economies, environment and sustainability*
Before the intercultural encounters	17 Global Goals	Reflects critically on issues at school Describes issues found in their hometown
	Non-violence and peace	*Knowledge and critical understanding of politics, law and human rights*
		Describes Guernica, the painting by Picasso Relates the painting of Picasso with the civil war Describes actions of people fighting for peace and human rights Recognises the importance of peace and human rights activists Explains what institutions provide advice on global issues
		Knowledge and critical understanding of culture, cultures, religions
		Reflects critically on cultural differences
During the intercultural encounters	Peace and sustainability	*Knowledge and critical understanding of culture, cultures, religions*
		Describes other people's school advantages Describes other people's cultures and lifestyles Describes other people's school issues Presents solutions for other people's school Describes other peoples' hometown issues
		Knowledge and critical understanding of history, media, economies, environment and sustainability
		Explains the meaning of utopia Describes issues at school Describes issues in their hometown Reflects critically on solutions to solve school issues

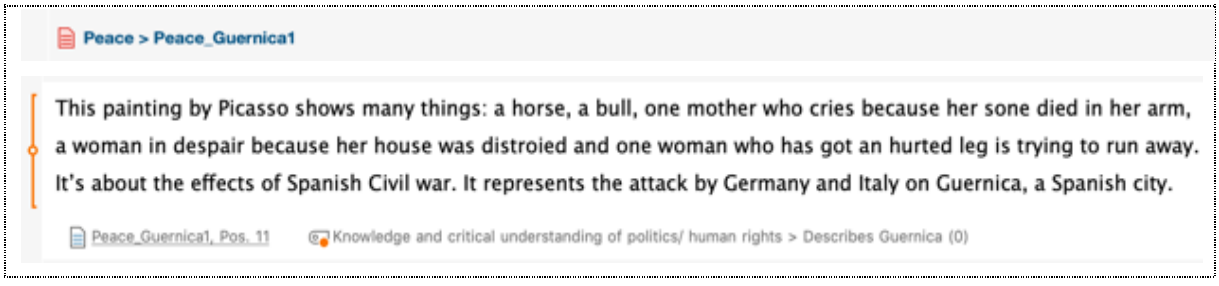
		Describes the basic measures to protect the environment Reflects critically on the values for a sustainable future Reflects critically on actions to protect the environment Describes advantages of living in his/her hometown
	Interculturality	*Knowledge and critical understanding of culture, cultures, religions*
		Explains what s-he knows about Turkey Explains what s-he knows about Spain Reflects critically on cultural differences Reflects critically on cultural similarities
		Knowledge and critical understanding of history, media, economies, environment and sustainability
		Describes the issues during the Covid-19 pandemic

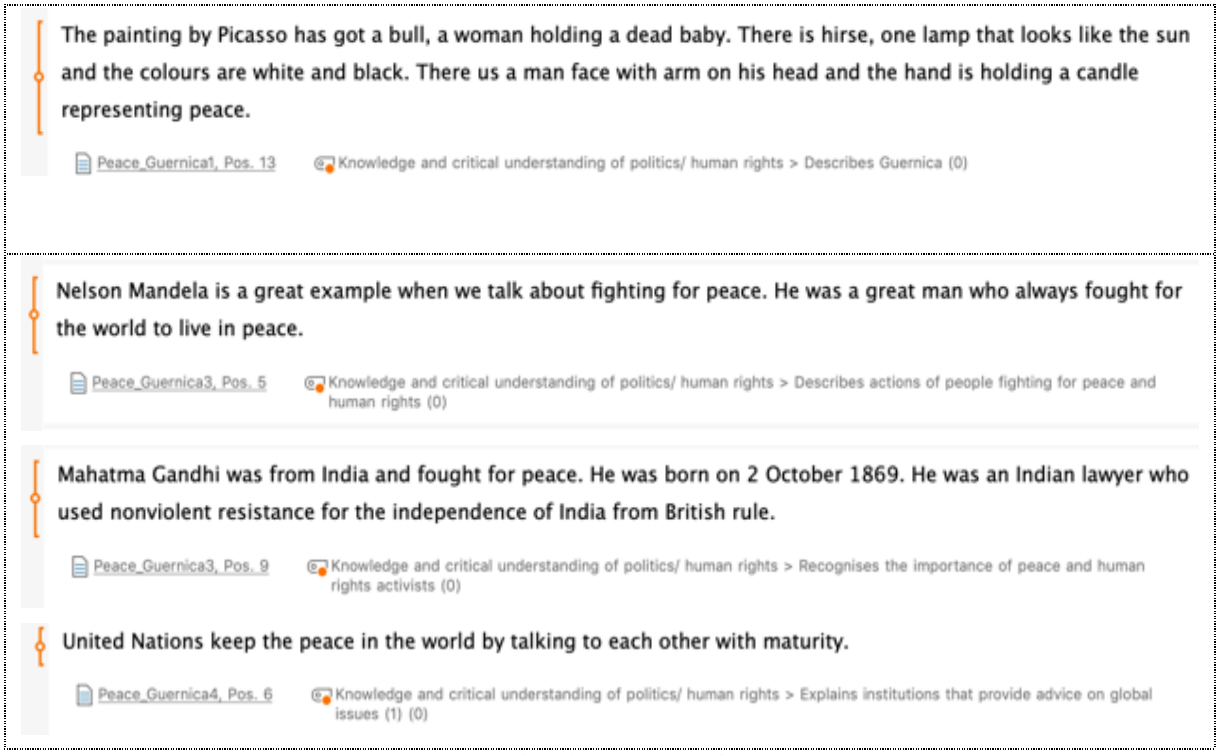
Source: Sub-codes from the MAXQDA

Some extracts of each set are selected to illustrate the democratic competences that learners had the opportunity to develop during CLIL model B4. The extracts related to the subdomain, *Knowledge and critical understanding of politics, law and human rights,* may show that learners had the opportunity to reflect on non-violence and peace processes while exploring political issues.

After exploring Guernica, learners in pairs researched activists who fought for peace and measures to maintain good relationships among nations. Learners reflected together on ways to keep Peace which they believe may happen through dialogue.

Table 73 - Extracts - Knowledge and critical understanding of politics, law and human rights

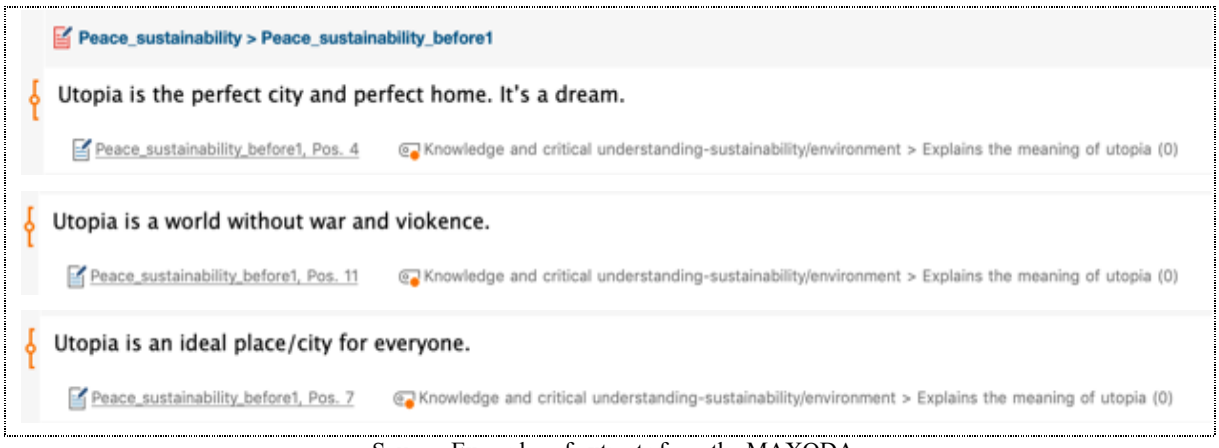




Source: Examples of extracts from the MAXQDA

Some extracts are also selected to demonstrate the competences developed under the subdomain *Knowledge and critical understanding of history, media, economies, environment and sustainability.*

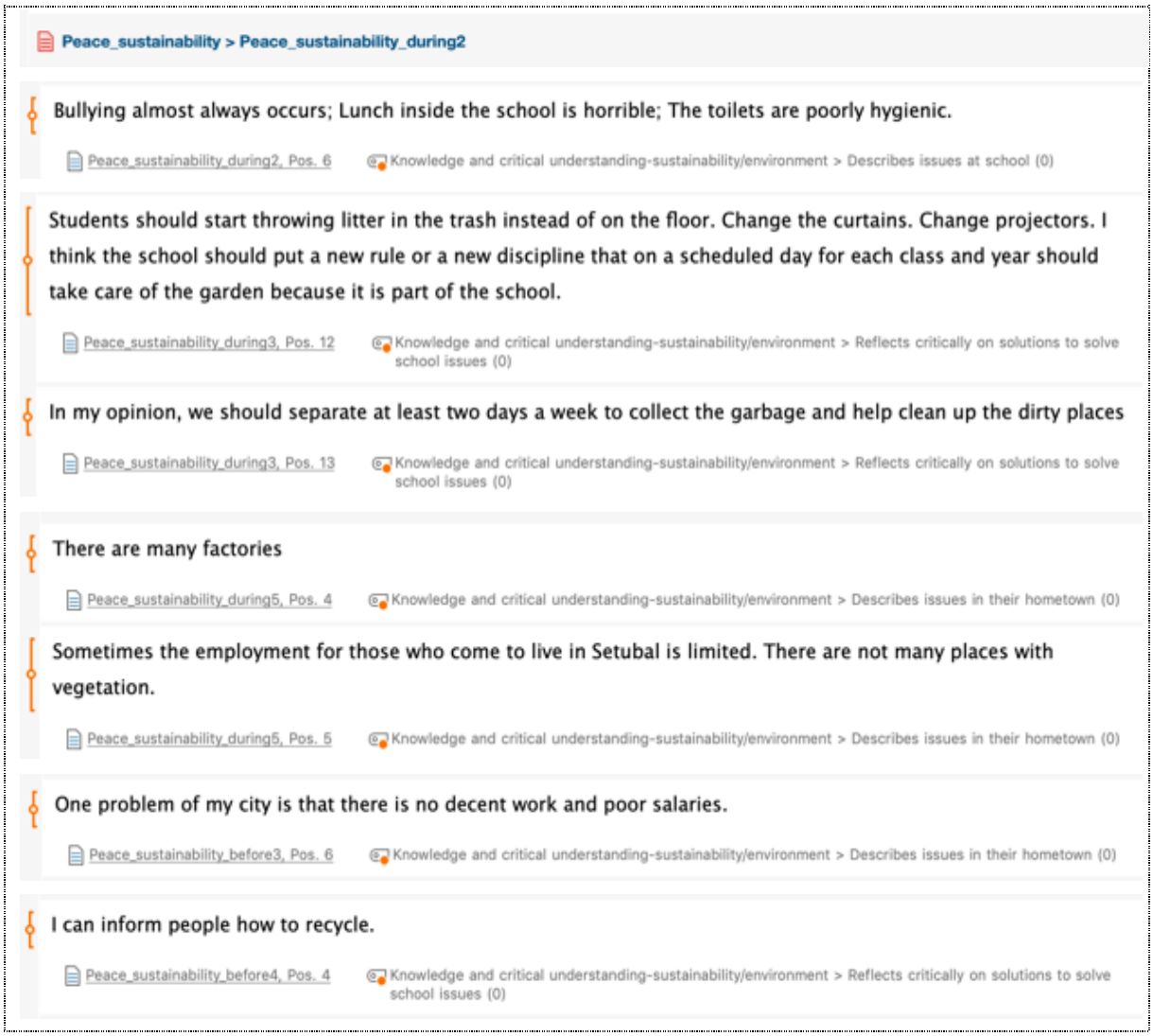
Table 74 - Knowledge and critical understanding of history, media, economies, environment and sustainability

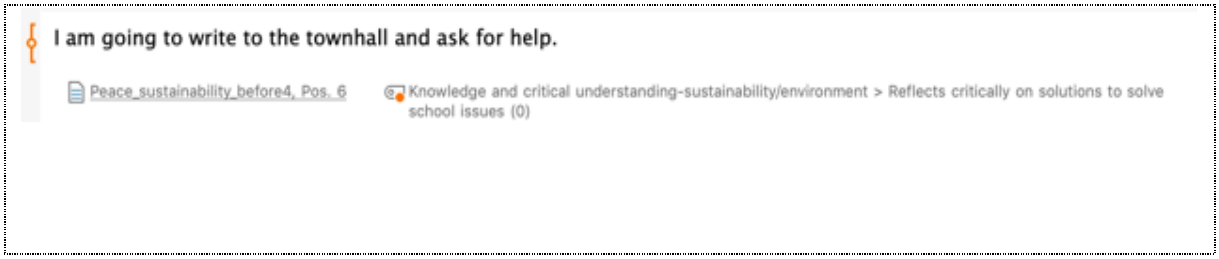


Source: Examples of extracts from the MAXQDA

Before identifying the issues in their school and hometown, learners brainstormed about 'utopia' and what the concept could mean. Learners stated that 'utopia' was the ideal place to live, for everyone, i.e., a world without war and violence. Learners also brainstormed about the possible problems they identified at school and in their hometown in pairs before starting their project in Google Slides in collaboration with their eTwinning partners. The outcome of this research and collaboration between partners was presented orally in an online lesson during the first Covid-19 lockdown. In the following table, some extracts demonstrate the competences they developed while working in collaboration with partners (see table 75).

Table 75 - Knowledge and critical understanding of history, media, economies, environment and sustainability

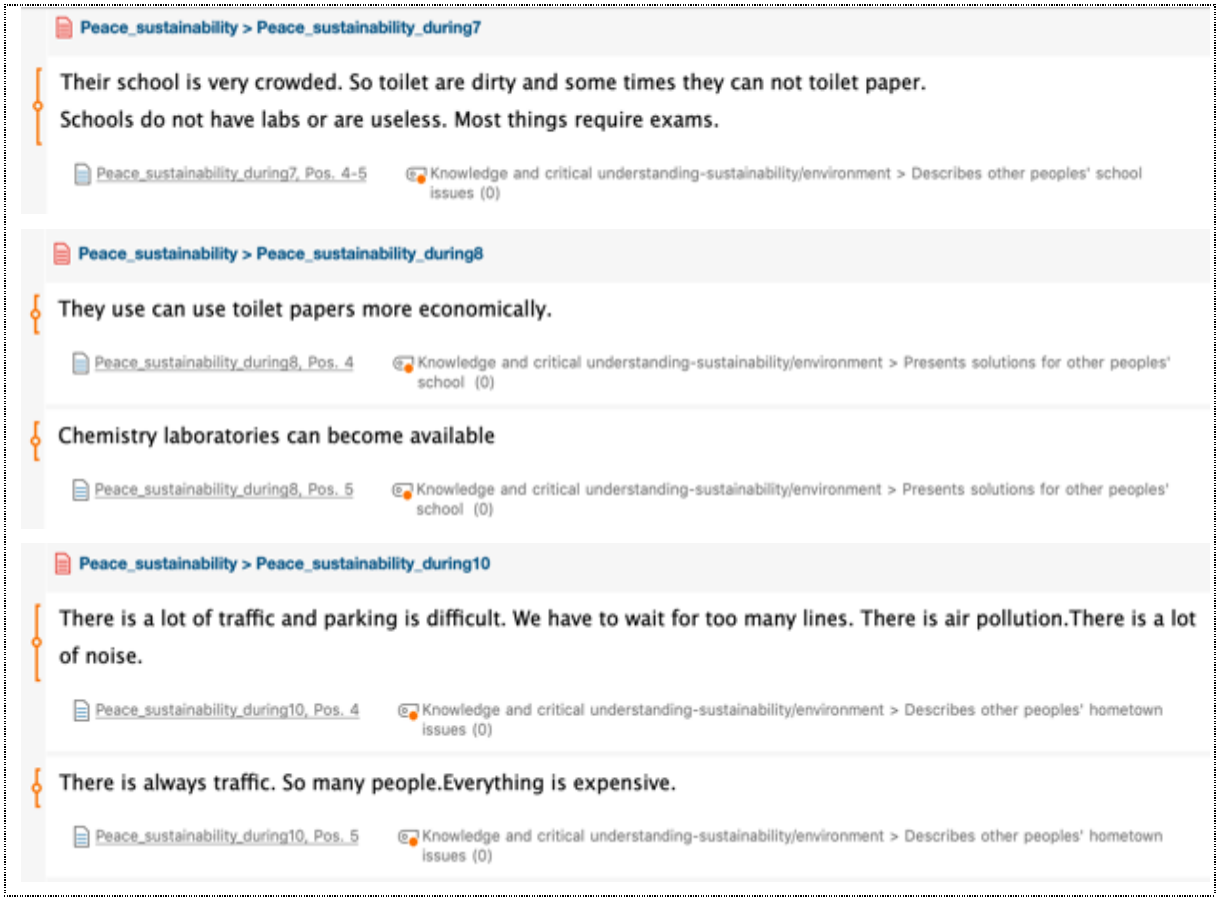


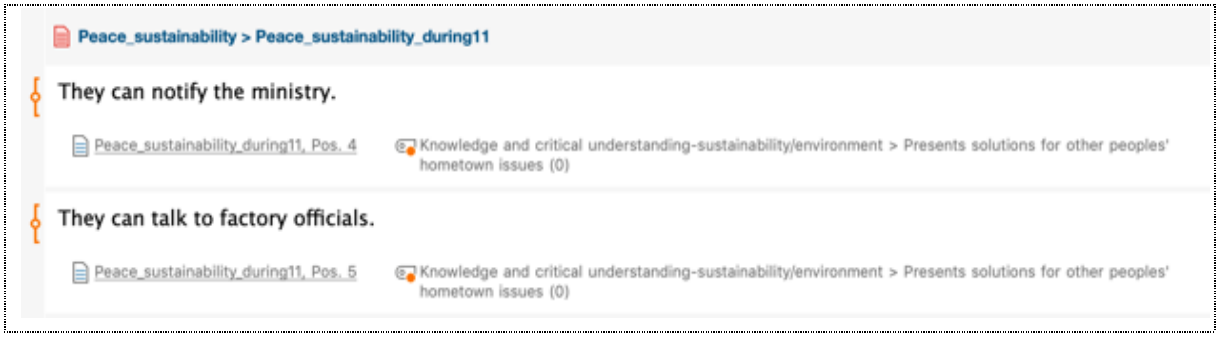


Source: Examples of extracts from the MAXQDA

Learners became aware of the problems in their context, discussing them with their classmates through observation and research. Thus, learners could describe issues at school and in their hometown and reflect critically on these problems. They also became aware of the issues Turkish partners identified and shared with them through the Google Slides Presentation (see table 76).

Table 76 - Knowledge and critical understanding of history, media, economies, environment and sustainability





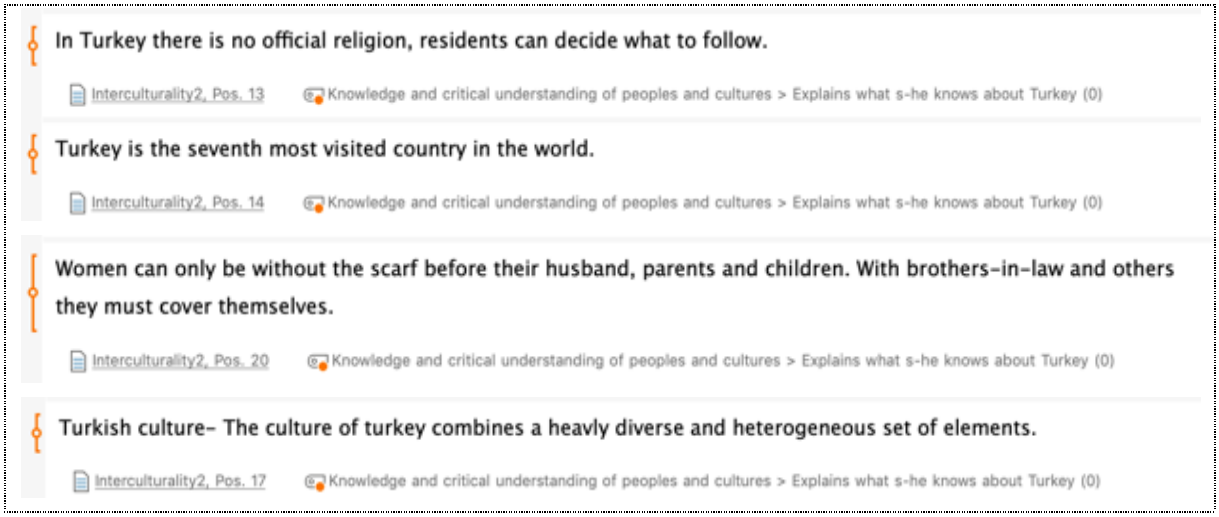
Source: Examples of extracts from the MAXQDA

All these extracts (table 76) were written by eTwinning partners. However, learners modified some words to present partners' issues in the online presentation by Zoom.

Regarding the subdomain, *Knowledge and critical understanding of culture, cultures, religions,* some extracts of each competence are selected to illustrate the democratic competences under this subdomain.

The extracts (table 77) show that before working with partners from Spain and Turkey, learners discussed with their classmates what they know about these countries after brief research online.

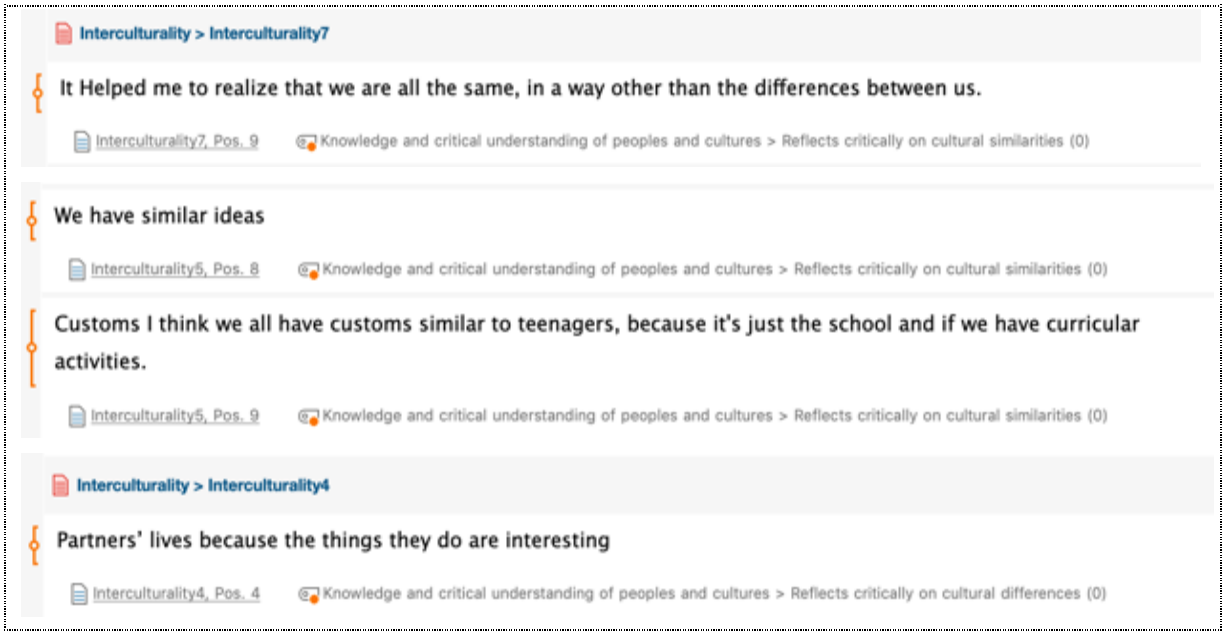
Table 77 - Knowledge and critical understanding of culture, cultures and religions



Source: Examples of extracts from the MAXQDA

CLIL model B4 allowed learners to know more about these peoples and cultures by working with them through the eTwinning platform and Google Slides. They shared information through the Google Application and exchanged messages in Twinspace. The following extracts show the competences they developed after they worked collaboratively with their eTwinning partners (see table 78).

Table 78 - Knowledge and critical understanding of culture, cultures and religions



Source: Examples of extracts from the MAXQDA

Through collaborative work with the eTwinning partners, Beta Class learners can reflect critically on cultural similarities and differences.

Concerning *Knowledge and critical of language/ communication,* no extracts related to this subdomain emerge (figure 25). Although CLIL model B4 developed oral communication, the QCA only analyses the written production of the learning process.

Another domain of democratic competence is *Skills* with eight subdomains: autonomous learning skills, analytical and critical thinking skills, skills of listening and observing, empathy, flexibility and adaptability, linguistic, communicative and plurilingual skills, cooperation skills and conflict-resolution skills. The emergent codes and subcodes found in the extracts are represented in figure 27.

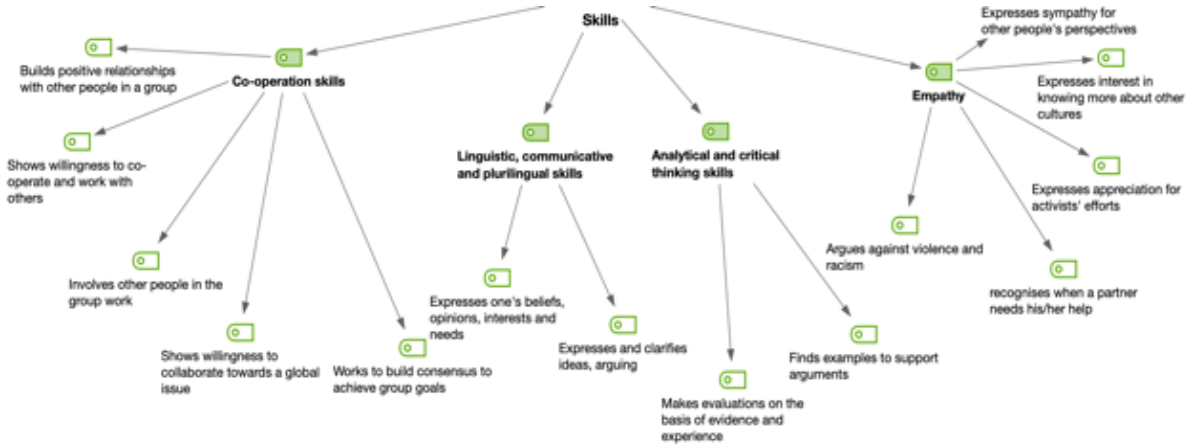


Figure 27 - Skills (Source: MAXQDA)

There are four emergent subdomains from the extracts inserted in the MAXQDA: *Analytical and critical thinking skills, Empathy cooperation skills and Linguistic, communicative and*

plurilingual skills. As the QCA only focuses on the written production during the learning process, the subdomains *Autonomous learning skills*, *Conflict-resolution skills and Flexibility and adaptability* did not emerge from the analysis.

The subcodes in the following table are merged within the topics to observe the range of competences Beta Class developed under the domain *Skills.*

Table 79 - Beta Class sub-codes merged within - Skills

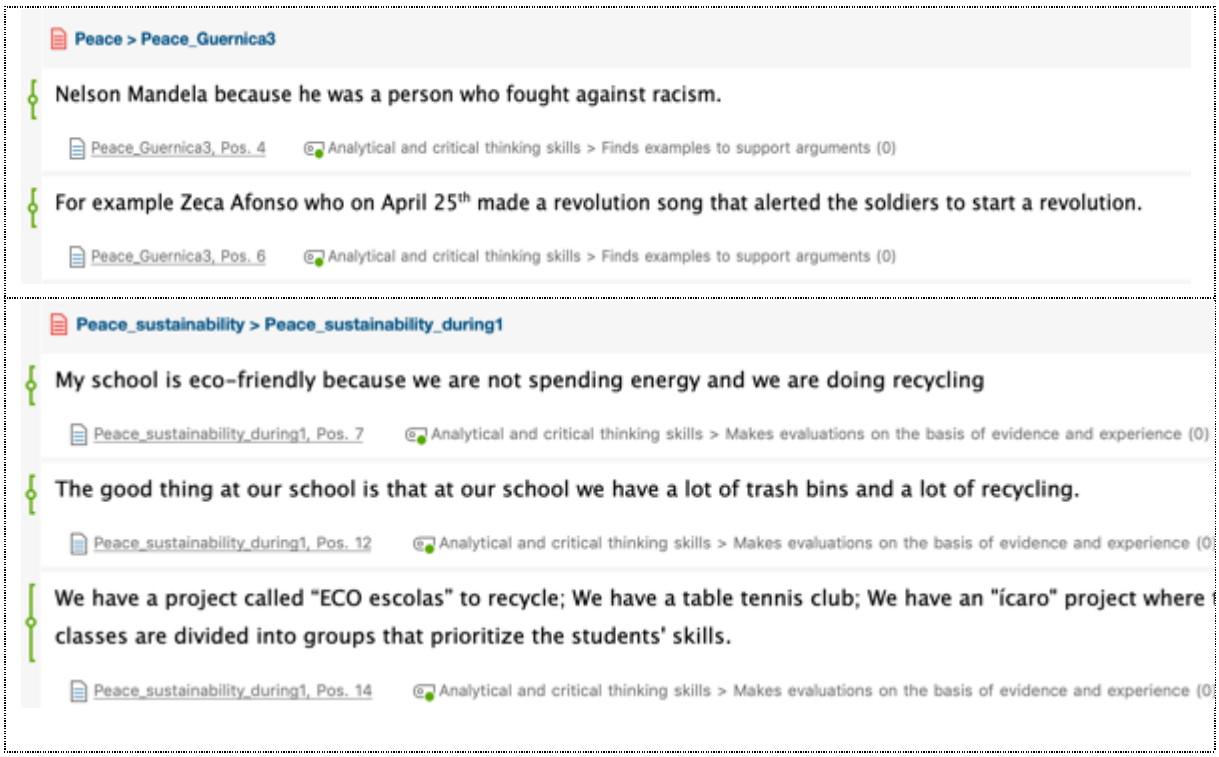
Project phase	Topics	*Analytical and critical thinking skills*
Before the intercultural encounters	Non-violence and Peace	Finds examples to support arguments
		Empathy
		Expresses appreciation for activists' efforts
		Argues against violence and racism
		Linguistic, communicative and plurilingual skills
		Expresses and clarifies ideas, arguing
		Expresses one's beliefs, opinions, interests and needs
During the intercultural encounters	Peace and sustainability	*Analytical and critical thinking skills*
		Finds examples to support arguments
		Makes evaluations on the basis of evidence and experience
		Cooperation skills
		Shows willingness to co-operate and work with others towards a global issue
		Linguistic, communicative and plurilingual skills
		Expresses and clarifies ideas, arguing
		Expresses one's beliefs, opinions, interests and needs
	Interculturality	*Empathy*
		Recognises when a partner needs his/her help
		Expresses interest in knowing more about other cultures
		Expresses sympathy for other people's perspectives
		Linguistic, communicative and plurilingual skills
		Expresses one's beliefs, opinions, interests and needs
		Expresses and clarifies ideas, arguing
		Analytical and critical thinking skills
		Makes evaluations on the basis of evidence and experience

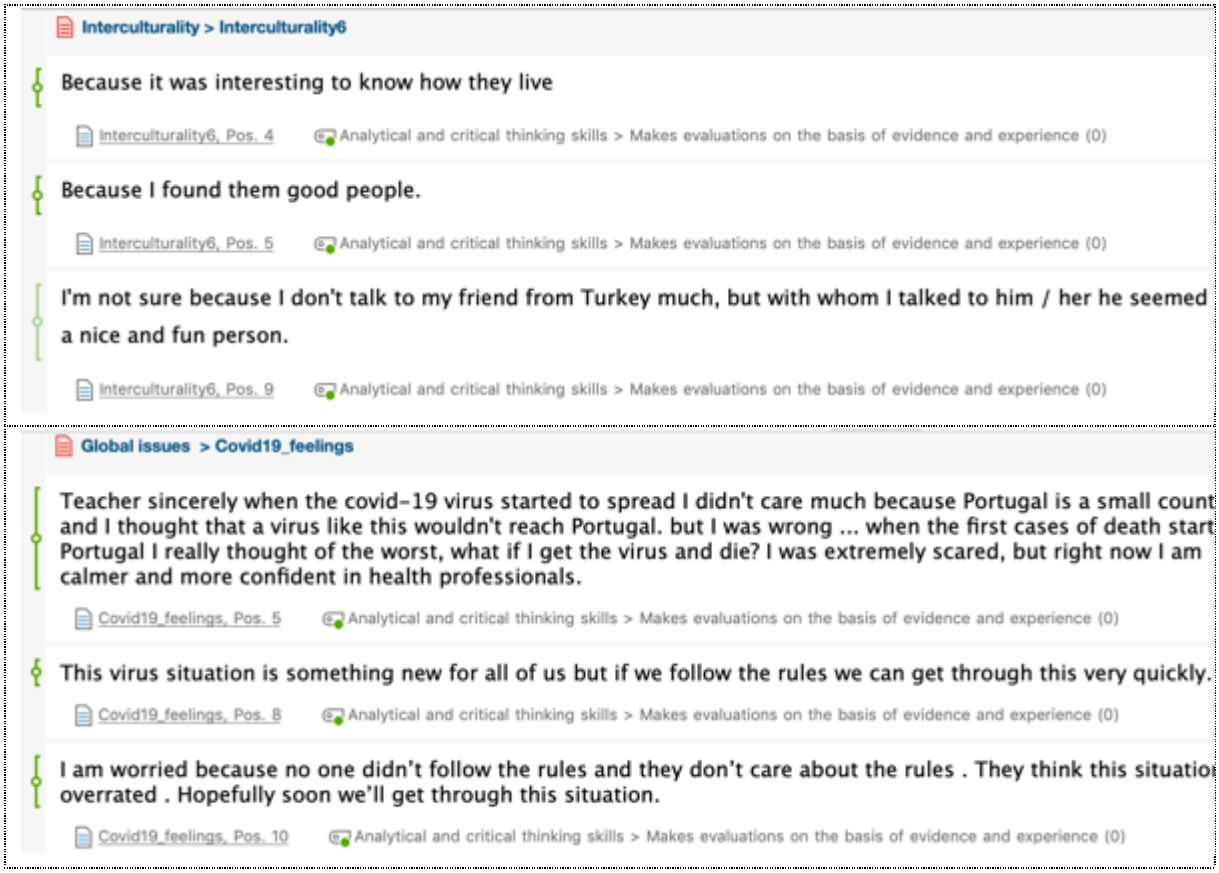
		Cooperation skills
		Shows willingness to co-operate and work with others
		Involves other people in the group work
		Shows willingness to co-operate and work with others towards a global issue
		Works to build consensus to achieve group goals
		Builds positive relationships with other people in a group
	Global issues	*Linguistic, communicative and plurilingual skills*
		Expresses and clarifies ideas, arguing
		Analytical and critical thinking skills
		Makes evaluations on the basis of evidence and experience

Source: Sub-codes from the MAXQDA

Beta Class learners developed a wide range of skills through CLIL model B4. The extracts (table 80) display analytical and critical thinking skills that learners developed when working with eTwinning partners about peace and sustainability.

Table 80 - Analytical and critical thinking skills



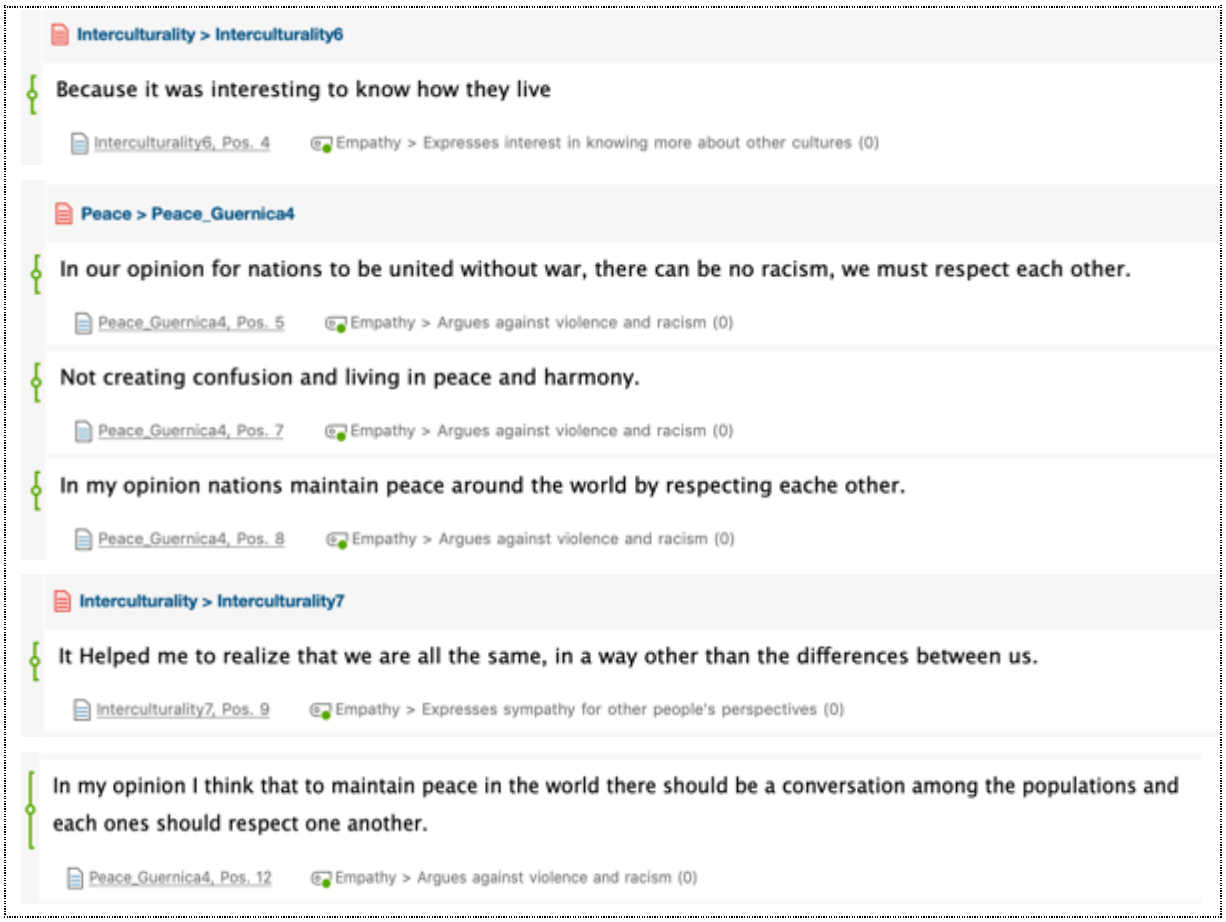


Source: Examples of extracts from the MAXQDA

According to these extracts, learners make evaluations based on evidence through texts, events and experiences they had during this model. The experiences they had, collaboratively researching peace and sustainability with people from other cultures and origins, allowed them to experience authentic life issues.

Empathy skills are also developed during several moments through collaboration with partners. Learners decentred from their own perspective to understand the perspective of other people (see table 81).

Table 81 - Empathy skills

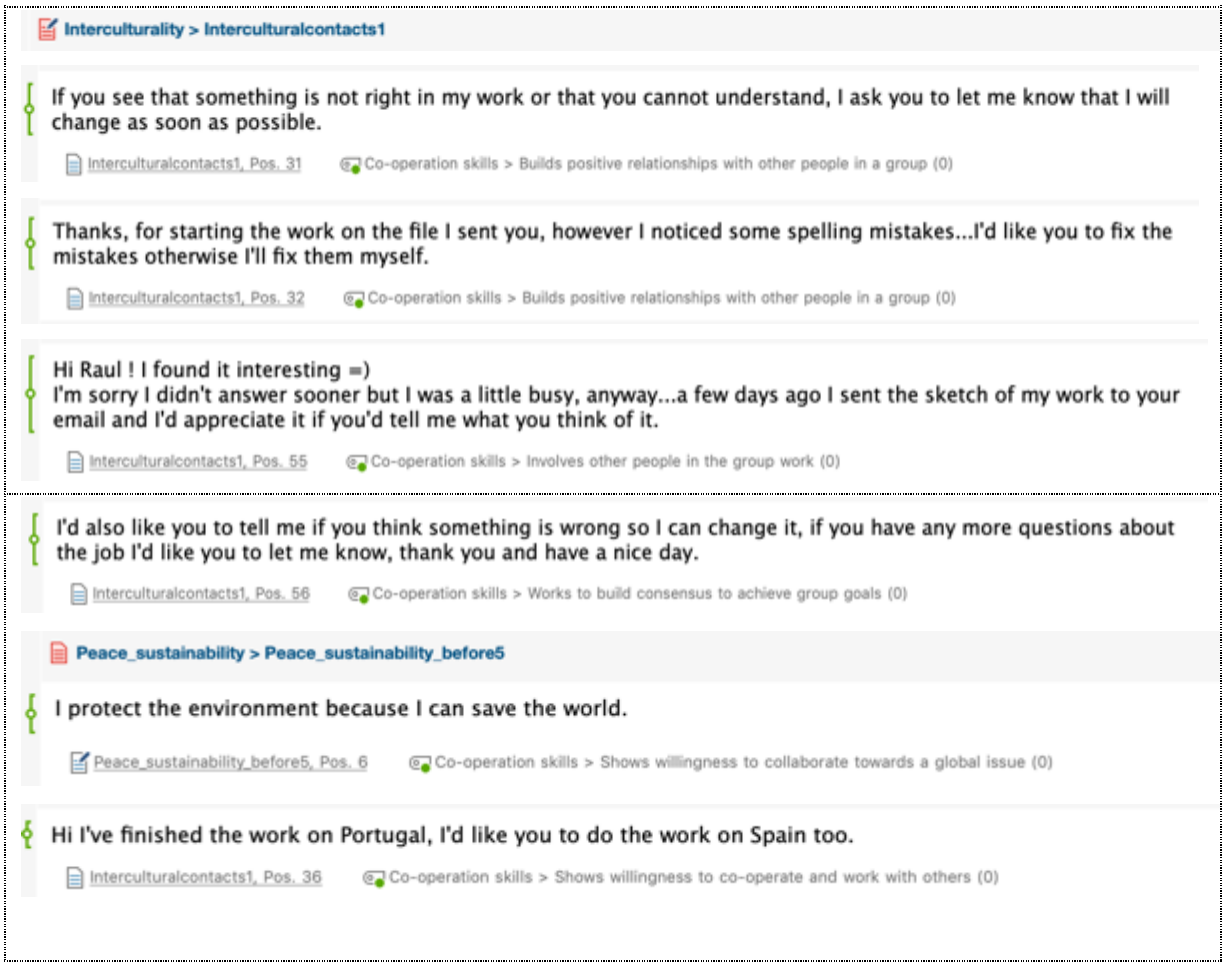


Source: Examples of extracts from the MAXQDA

Through analysis and comparison, learners were able to experience empathy, respect and positive regard for others and express a sense of human dignity by arguing against violence and racism (see table 81).

Regarding *Cooperation Skills,* the extracts show that learners developed relevant components of social cohesion, which allowed "personal growth and transformation" and promoted "tolerance and respect for the other" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 3 33).

Table 82 - Cooperation skills

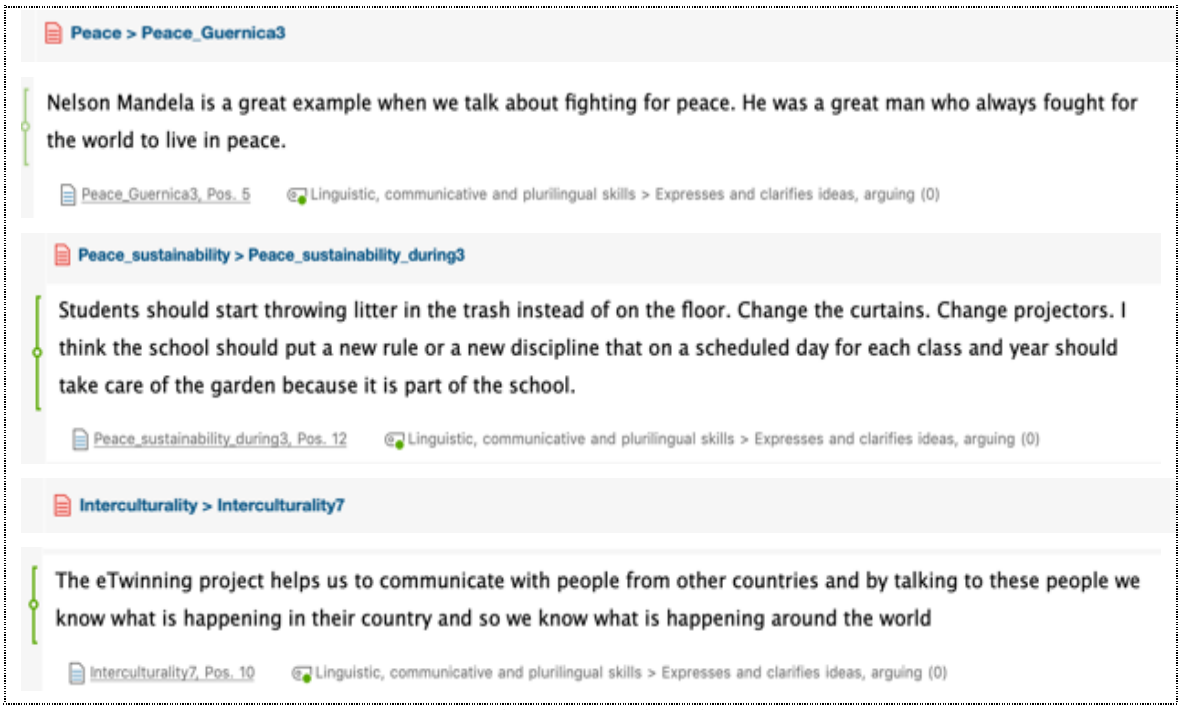


Source: Examples of extracts from the MAXQDA

For example, through the collaborative work online, learners completed work together with the partners from Turkey. They committed themselves to a common goal: analyse their own reality, identify the problematic issues and reach explanations and resolutions. They managed with respect potential differences of perspectives or disagreements through messaging in the eTwinning platform, as one may understand, for example, through the extracts under the subcodes 'builds positive relationships with other people in the group work,' in table 82.

With regard to the *Linguistic, communicative and plurilingual skills,* some codes emerged from the extracts such as the following (table 83):

Table 83 - Linguistic, communicative and plurilingual skills



Source: Examples of extracts from the MAXQDA

The linguistic, communicative and plurilingual skills are applicable to "communicate effectively and appropriately with other people" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 1 50). Through CLIL model B4, learners had the opportunity to be engaged in a different project from conventional classes. They discussed Peace and Sustainability in pairs and then presented their findings to the class groups as preparation for the collaborative work with eTwinning partners. However, learners could control their own pace and collaborative project with eTwinning partners. Learners employed linguistic skills to interpret information on the internet about peace and sustainability. When reading texts on the internet, they mediated meaning, translating, or interpreting texts. This mediation ability ensured that they could describe facts, justify their arguments and express their ideas and opinions using standard informal written English. In the intercultural encounters, they used their linguistic and communicative skills to ensure that there is no miscommunication, using polite requests and observations so as to facilitate cooperation among elements of the group (see table 82).

Just like knowledge and skills, attitudes and values "are psychological resources that can be activated, organised and applied through behaviour in order to respond appropriately and

effectively in democratic and intercultural situations" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 1 33). Concerning the *Attitudes* domain, Beta Class learners developed some intercultural and democratic attitudes during CLIL model B4 learning process, as the emergent codes and subcodes in figure 28 may confirm.

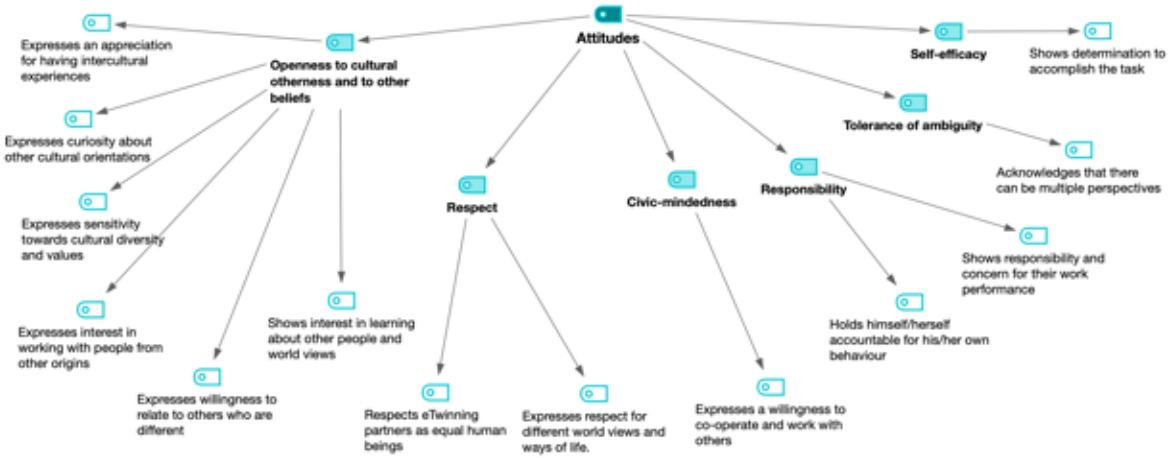


Figure 28 - Attitudes (Source: MAXQDA)

The extracts show evidence of six kinds of attitudes that are meaningful for a culture of democracy. In preparation for the international contacts and during the collaborative work, learners develop some democratic attitudes. They mainly emerged when learners contacted with eTwinning partners.

Table 84 - Sub-codes merged within - Attitudes

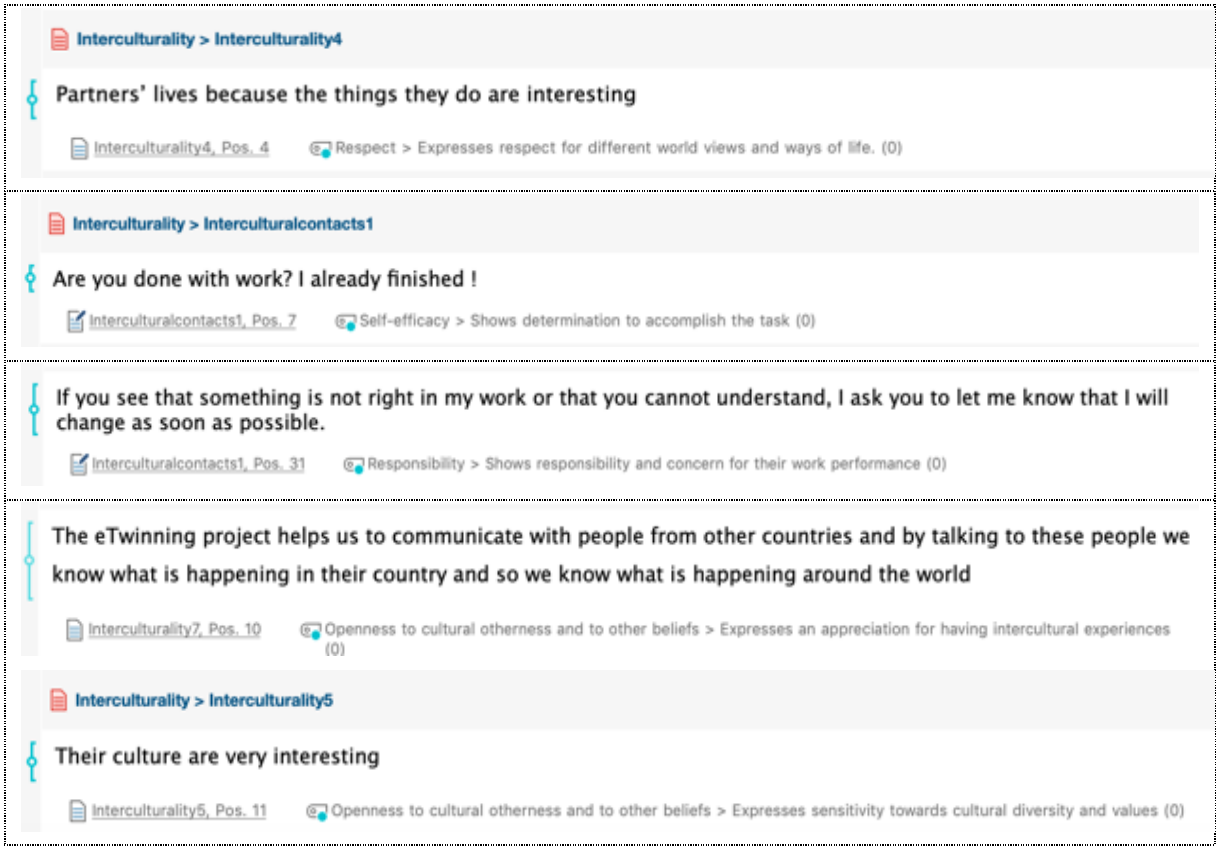
Project phase	Topics	*Civic mindedness*
Before the intercultural encounters	Non-violence and Peace	*Tolerance of ambiguity*
		Acknowledges that there can be multiple perspectives
During the intercultural encounters	Peace and sustainability	Expresses a willingness to co-operate and work with others
		Openness to cultural otherness
		Expresses willingness to relate to others who are different
	Interculturality	*Civic mindedness*

		Expresses a willingness to co-operate and work with others
		Tolerance of ambiguity
		Acknowledges that there can be multiple perspectives
		Respect
		Expresses respect for different world views and ways of life
		Respects eTwinning partners as equal human beings
		Self-efficacy
		Shows determination to accomplish the task
		Responsibility
		Holds himself/herself accountable for his/her behaviour
		Shows responsibility and concern for their work performance
		Openness to cultural otherness
		Expresses sensitivity towards cultural diversity and values
		Expresses curiosity about other cultural orientations
		Expresses appreciation for having intercultural experiences
		Shows interest in learning about other people and world views
		Expresses interest in working with people from other origins

Source: Sub-codes from the MAXQDA

In table 85 there is a selection of extracts that display some intercultural and democratic competences developed in CLIL model B4.

Table 85 - Attitudes



Source: Examples of extracts from the MAXQDA

Learners developed a wide range of skills mainly during intercultural encounters through their collaborative work online. There are several skills related to *Openness to cultural otherness*, such as 'expresses an appreciation for having intercultural experiences' and 'expresses sensitivity towards cultural diversity and values.' Learners realized that this intercultural experience helped them understand people and cultures differently. However, other skills emerged apart from intercultural competences. Learners also developed collaborative skills and respect which are valuable to live in a democratic society, such as 'expresses willingness to work with others', 'Respects other world views and ways of life,' and 'Acknowledges that there can be multiple perspectives.'

As to *Values,* there are three sets proposed by the RFCDC: valuing human dignity and human rights, valuing cultural diversity and valuing democracy, justice, fairness, equality and the rule of law. Beta Class learners developed values from the three sets during CLIL model B4 (see figure 29).

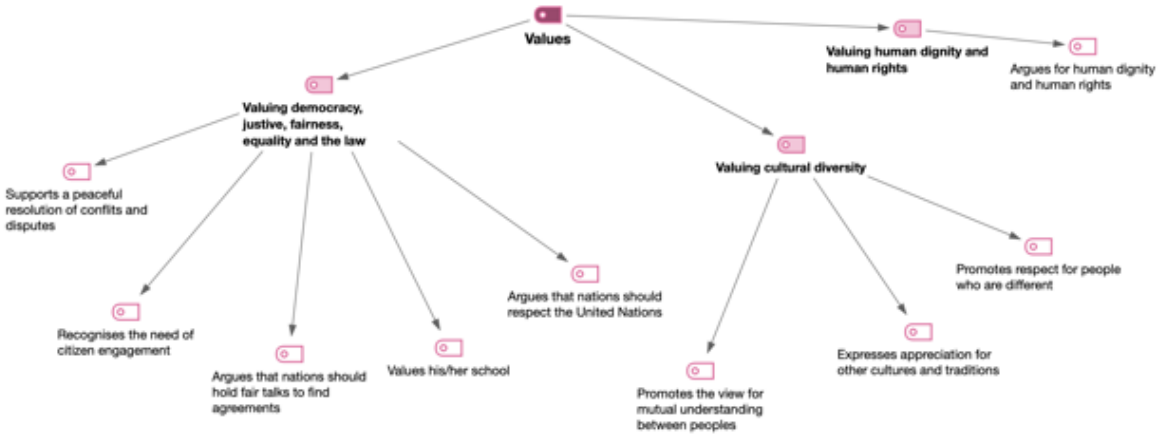


Figure 29 - Values (Source: MAXQDA)

Although there is no formal teaching with explicit citizenship content in CLIL model B4, democratic values are practised during the model. In their everyday learning, Beta Class learners could develop an awareness of their own values and align their values with the democratic processes in the classroom, such as learning-by-doing, experiential learning, challenge and reflection. The intercultural experience also helped develop intercultural and democratic values (see table 86).

Table 86 - Sub-codes merged within - Values

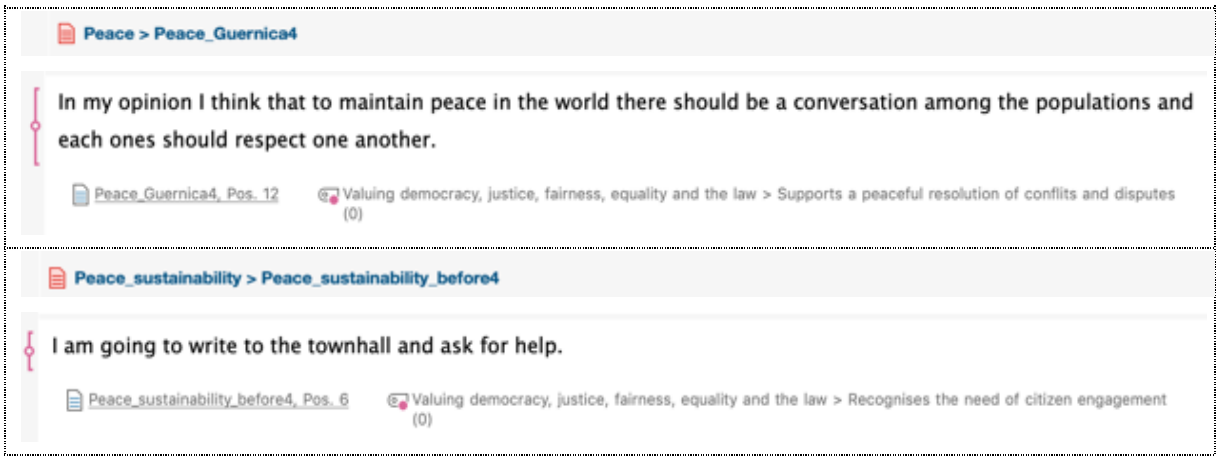
Project phase	Topics	*Valuing democracy, justice, fairness, equality and the law*
Before the intercultural encounters	Non-violence and Peace	Supports a peaceful resolution of conflicts and disputes
		Argues that nations should hold fair talks to find agreements
		Argues that nations should respect the United Nations
		Valuing cultural diversity
		Promotes the view for mutual understanding between peoples
		Promotes respect for people who are different
		Valuing human dignity and human rights
		Argues for human dignity and human rights
	Peace and sustainability	*Valuing democracy, justice, fairness, equality and the law*
		Values his/her school

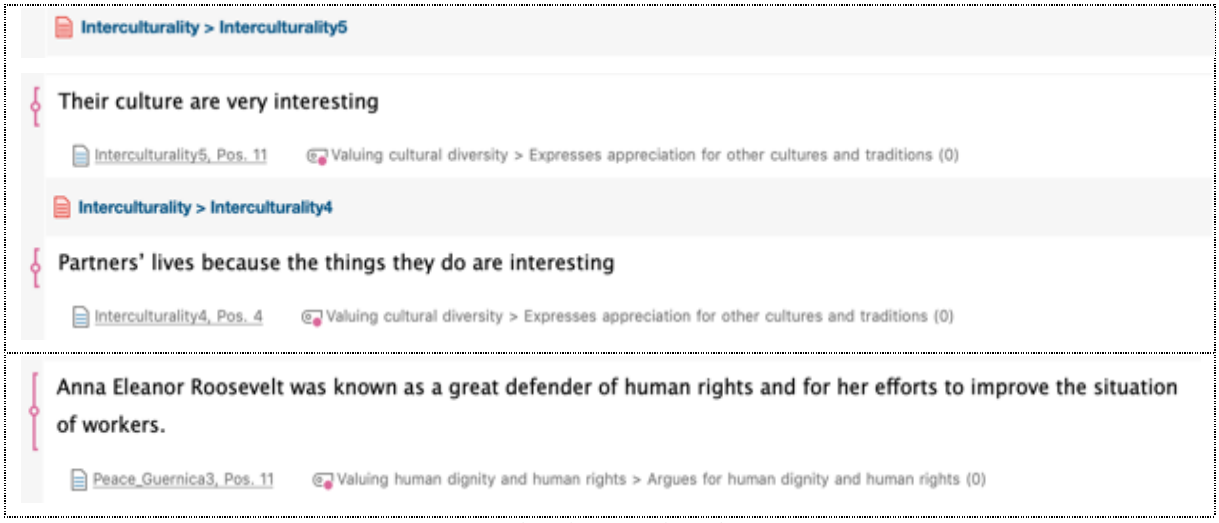
During the intercultural encounters		Recognises the need of citizen engagement
		Valuing cultural diversity
		Promotes respect for people who are different
		Promotes the view for mutual understanding between peoples
		Valuing human dignity and human rights
		Argues for human dignity and human rights
	Interculturality	*Valuing cultural diversity*
		Expresses appreciation for other cultures and traditions
		Promotes the view for mutual understanding between peoples
		Promotes appreciation for other cultures and traditions

Source: Sub-codes from the MAXQDA

The sessions before and during intercultural encounters were relevant for the development of intercultural and democratic values. Learners demonstrated that they appreciate dialogue. They also expressed that fair commitments between nations are essential for understanding among peoples and nations (see table 87). They also demonstrate intercultural and democratic values when they express appreciation for other peoples' traditions and cultures. These values need to be fostered so that citizens engage actively against extremist and anti-democratic orders.

Table 87 - Values





Source: Examples of extracts from the MAXQDA

In sum, the QAC provided a detailed examination of the variety of competences within each domain through the written extracts produced during the *learning process*. The QCA infers that CLIL model B4 provided learners with opportunities to promote intercultural and democratic competence.

3.2. Findings of the quantitative analysis

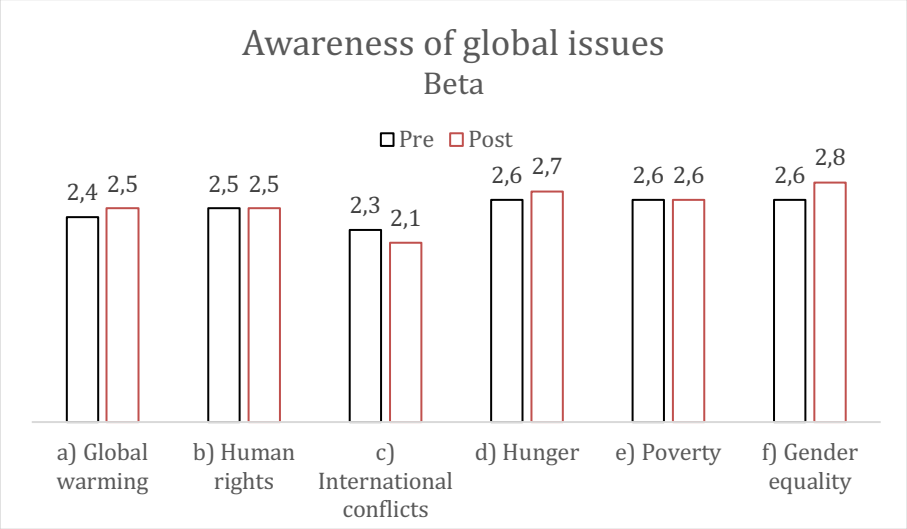
The findings of the analysis of the *learning progress* are described in this section. The QA[103] resorts to the participants' answers (prequestionnaire and postquestionnaire). The questionnaires were based on the 'Global Competence' self-report questionnaire by the OECD. The discussion of knowledge, attitudes and skills that the OECD suggests "draws upon the conceptualisation of these components provided by the Council of Europe" (*Pisa 2018 Assessment and Analytical Framework* 200).

This analysis description holds two domains: *Self-reported knowledge and skills* and *Self-reported attitudes*. The former is divided into *Self-reported knowledge of global and intercultural issues*, *Self-reported ability to communicate in multicultural contexts* and *Self-*

[103] For more detailed information on the quantitative analysis using data from the pre- and postquestionnaire, one may see a complete analysis in appendix 21 and raw data in appendix 22 and 23.

reported perspective taking. The latter consists of *Self-reported openness toward people from other cultural backgrounds* and *self-reported global mindedness*.

Starting with *Knowledge of global and intercultural issues*, learners self-reported what they know about topics such as Global Warming, Human Rights, International Conflicts, Hunger, Poverty and Gender Equality. Learners were supposed to select from 'I don't know anything,' 'I know something, but I couldn't explain,' 'I know something and could explain,' 'I can explain because I am familiar with this.' A scale from 1 to 4 was associated with each option to find the mean value ($\bar{x}$)[104] and the delta value (Δ).

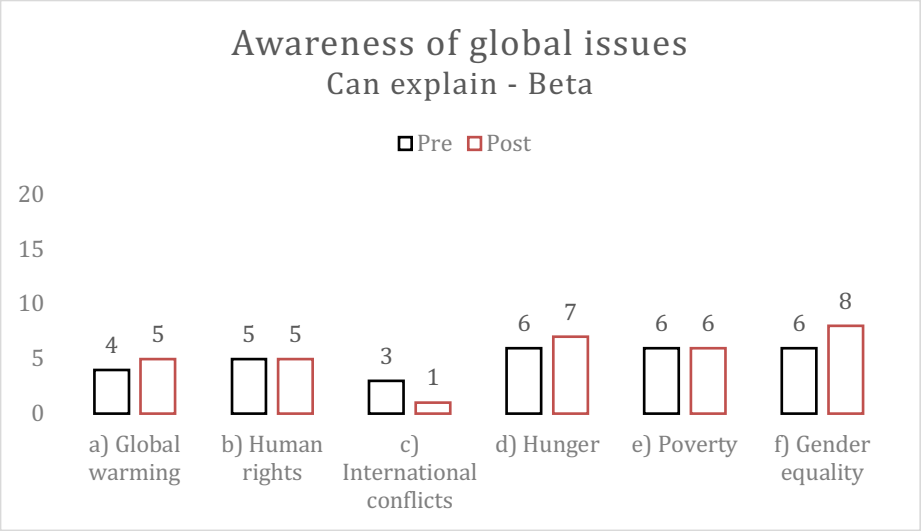


Graph 22 – The mean of Beta Class responses– Awareness of global issues

In the prequestionnaire, learners stated that they have difficulties explaining these topics in general as the maximum mean value $\bar{x}$ is 2.6 on a scale of 1 to 4. There are at least three topics that show a greater $\bar{x}$ (2.6): Hunger, Poverty and Gender Equality. Human Rights topic comes after with a $\bar{x}$ of 2.5. However, in the postquestionnaire, there is little progression in Gender Equality with a Δ of 0.2 and Hunger with a $\bar{x}$ of 0.1. Global Warming also shows a little progression with a $\bar{x}$ of 0.1. Poverty ($\bar{x}$ 2.6) and Human Rights ($\bar{x}$ 2.5) maintained the same mean values and international conflicts decreased presenting a Δ of -0.2. Carefully examining

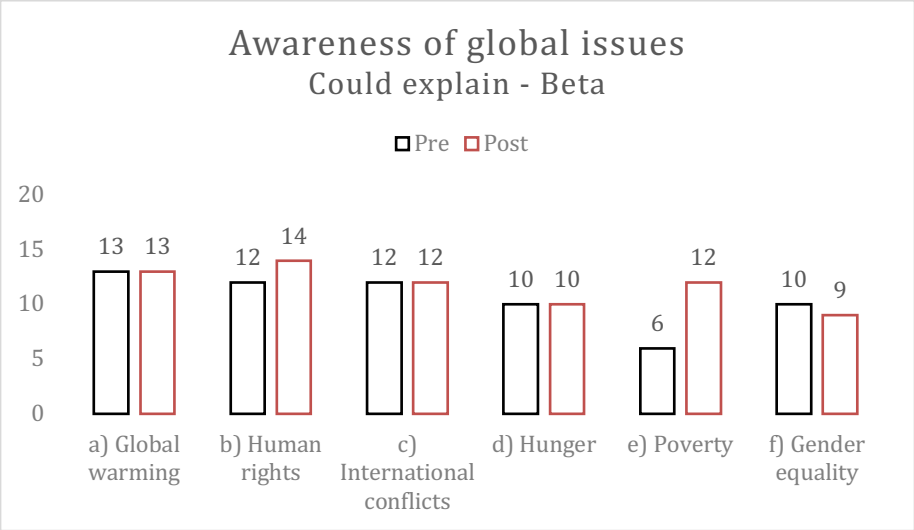
[104] These calculations can be found in appendix 24.

the answer ‘I can explain because I am familiar with this’ in graph 23, more learners state that they can explain because they are familiar with topics a), d) and f), confirming the progression in graph 22.



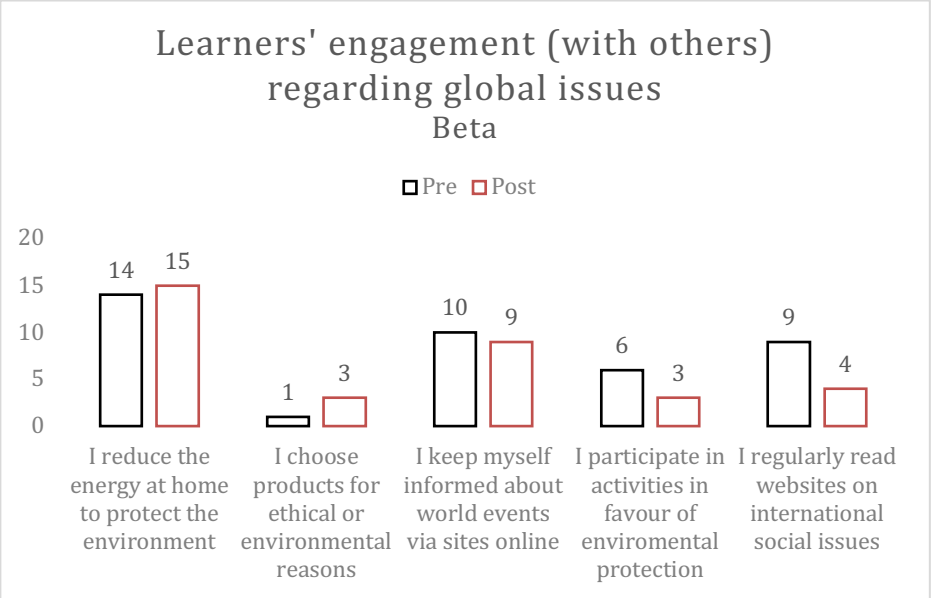
Graph 23 - Comparison – Awareness of global issues – can explain

However, it is also important to consider data that stand out, such as the learners who state that ‘I know something and could explain’ because the answers in the postquestionnaire doubled the answers on the topic Poverty (see graph 24). Learners progress from ‘I know something but couldn’t explain’ in the prequestionnaire to ‘I know something and could explain’ in the postquestionnaire.



Graph 24 - Comparison– Awareness of global issues – could explain

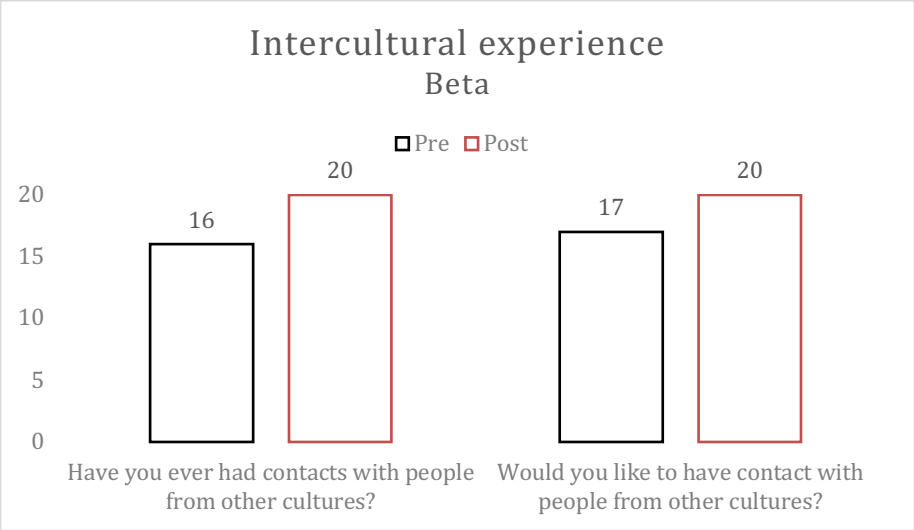
Although the progression is not significant, this may be related to the few topics that learners developed during CLIL model B4. Within project eTwinning, learners considered Peace and Sustainability the most relevant topics to work with eTwinning partners. Regarding *learners' engagement (with others) regarding global issues*, learners were supposed to select the actions they are usually committed to. Comparing the answers of the prequestionnaire with the postquestionnaire (graph 25), Beta Class self-reports a minimal progression in the statement, 'I reduce the energy at home to protect the environment.' Apart from this aspect, Beta Class learners do not report any significant progress in their engagement regarding global issues.



Graph 25 - Comparison– Engagement regarding global issues

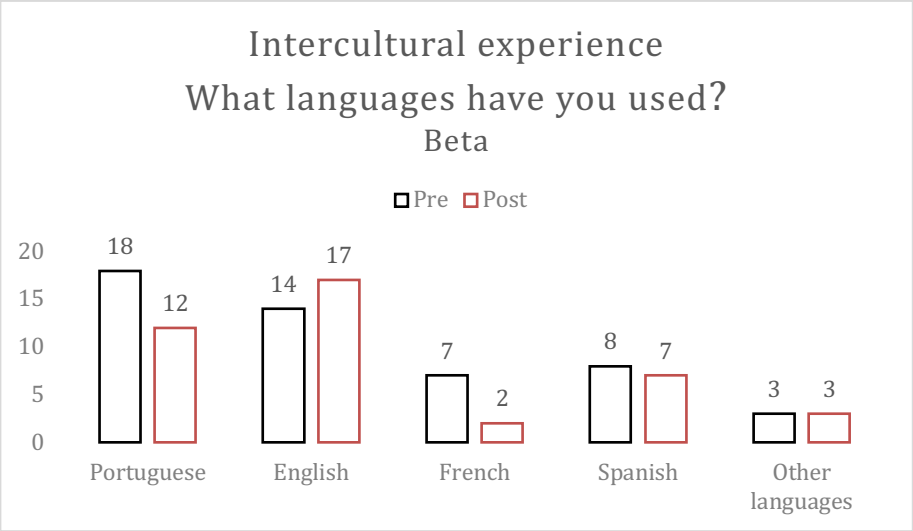
On the one hand, Beta Class learners declared that they were involved in basic daily actions to protect the environment such as reducing the energy at home (n = 15) with a Δ of +1. On the other hand, there was a decrease in the answers 'I participate in activities in favour of environmental protection' presenting a Δ of -3, which may show that the Covid-19 lockdown prevented learners from involving themselves in service actions. There are also more learners involved in keeping themselves informed about world events via sites online, rather than reading about international social issues (see graph 25).

Regarding *Self-reported ability to communicate in multicultural contexts* (graph 26), learners were supposed to answer yes or no to assess the international contacts they had had and the languages they used. All learners self-reported that they had had intercultural contacts and would like to have contact with people from other cultures. Comparing the responses, there is an increase in the contacts with people from other cultures during the school year (a Δ of +4) and in the willingness to have contact with people from other cultures (a Δ of +3). This may be related to CLIL model B4 because learners had the opportunity to contact with Turkish partners through an eTwinning project.



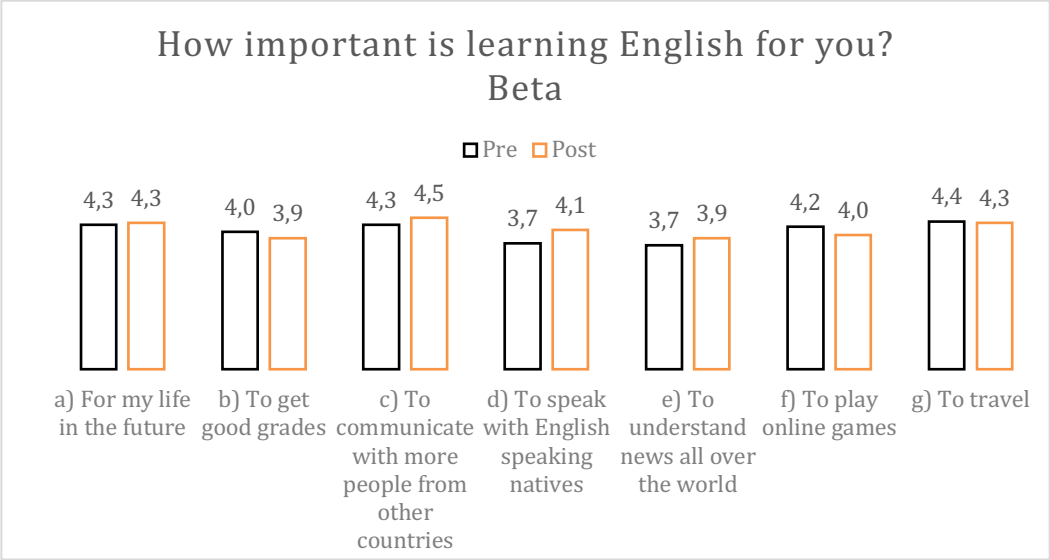
Graph 26 - Comparison – Intercultural contacts

Beta Class learners declared they employed several languages in these intercultural contacts: English, Portuguese, Spanish and French. Although all learners used the English language to contact the eTwinning partners during the project, only 17 learners declare that they used English in the intercultural contacts (see graph 27). However, there is an increase in using the English language with a Δ of +3.



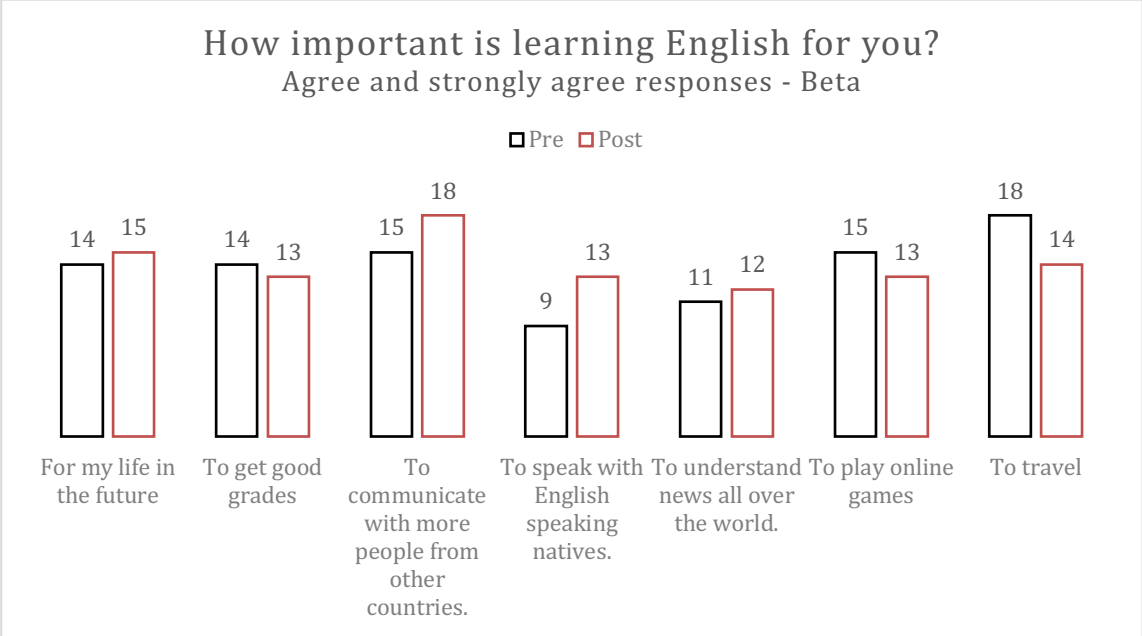
Graph 27 - Comparison – Languages used in intercultural contacts

In this line of analysis, Beta Class learners self-reported firm progress in how interested learners are in learning English to become plurilingual in the question that assesses how willing learners are to learn a foreign language. Learners were supposed to select from 'strongly disagree,' 'disagree,' 'neutral,' 'agree' and 'strongly agree.' A scale from 1 to 5 was associated with each option to find the mean value.



Graph 28 - Comparison – Languages used in intercultural contacts

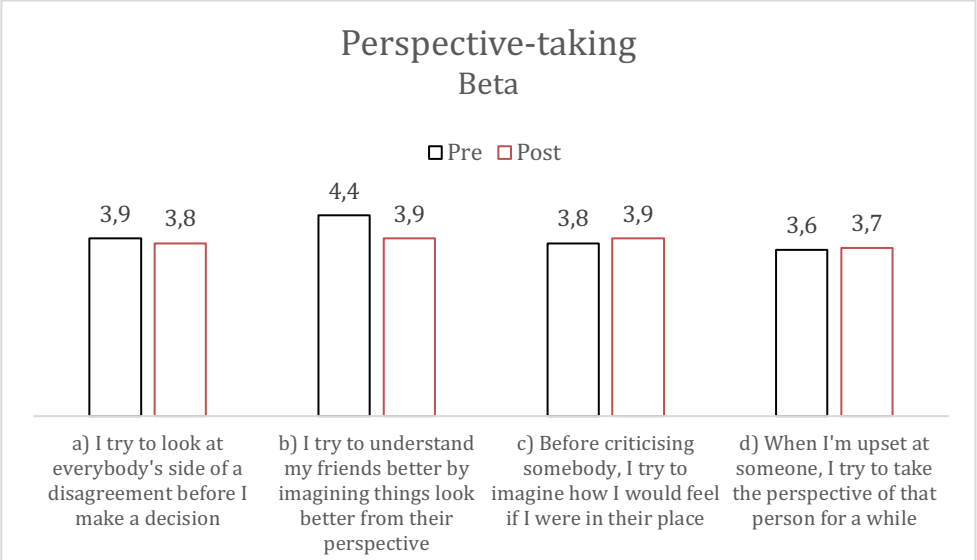
In graph 28, one may understand that Beta Class learners changed their perceptions regarding the importance of learning English. In the prequestionnaire there was already positive identification with all statements. However, there is only a slight positive progression from the prequestionnaire to the postquestionnaire in three out of seven statements. The statements that got more positive answers are 'to communicate with more people from other countries' with a Δ of +0.2; 'To speak with English speaking natives' presenting a Δ of +0.3 and 'to understand the news all over the world' with a Δ of +0.2. Nonetheless learners self-report that 'to communicate with more people from other countries' ($\bar{x}$ 4.5), 'for my life in the future' and 'to travel' ($\bar{x}$ 4.3) are the most important aspects of learning English. Within the most important aspects, 'to travel' loses importance (see graph 29) from the prequestionnaire to the postquestionnaire.



Graph 29 - Comparison – English language learning

The most important statement for the learners (n = 18) is: 'to communicate with more people from other countries,' whereas in the prequestionnaire 'to travel' was the most chosen option (n = 18). The Covid lockdown might have affected learners' perceptions of the usefulness of English to travel. The second statement that gains relevance is 'For my life in the future' (n = 15). Another statement that gets more answers is 'To speak with English with native speakers.' Broadly, Beta learners recognise the importance of learning English as a tool for several aspects of their lives. Nevertheless, almost all learners (n = 18) think that the English language is important to communicate with more people from other countries. CLIL model B4 may have contributed to this consideration.

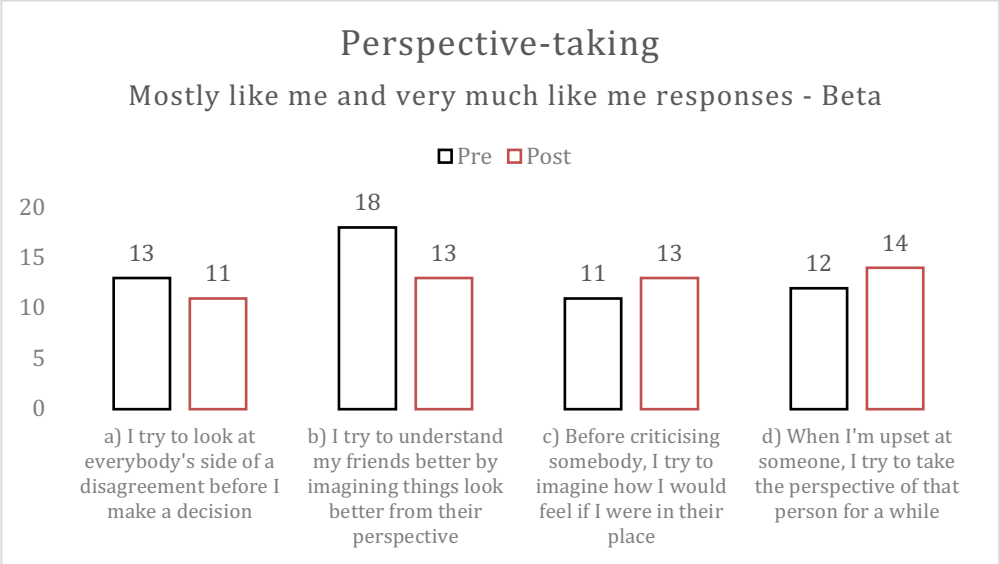
Regarding *Self-reported perspective-taking,* learners were supposed to select among 'not at all like me,' 'not much like me,' 'somewhat like me,' 'mostly like me' and 'very much like me' to describe themselves regarding perspective-taking (graph 30). A scale from 1 to 5 was associated with each option to find the mean values.



Graph 30 - Comparison – Perspective-taking

Beta Class learners showed very little progress in perspective-taking. Although the prequestionnaire already presents a high positive identification with the statements, there is only some progression in the statements c) and d) with a Δ of +0.1 in both. Nevertheless, the $\bar{x}$ of 3.9 shows that the aspects with each the learners most identify themselves are 'I try to understand my friends better by imagining things look better from their perspective' and 'Before criticising somebody, I try to imagine how I would feel if I were in their place.'

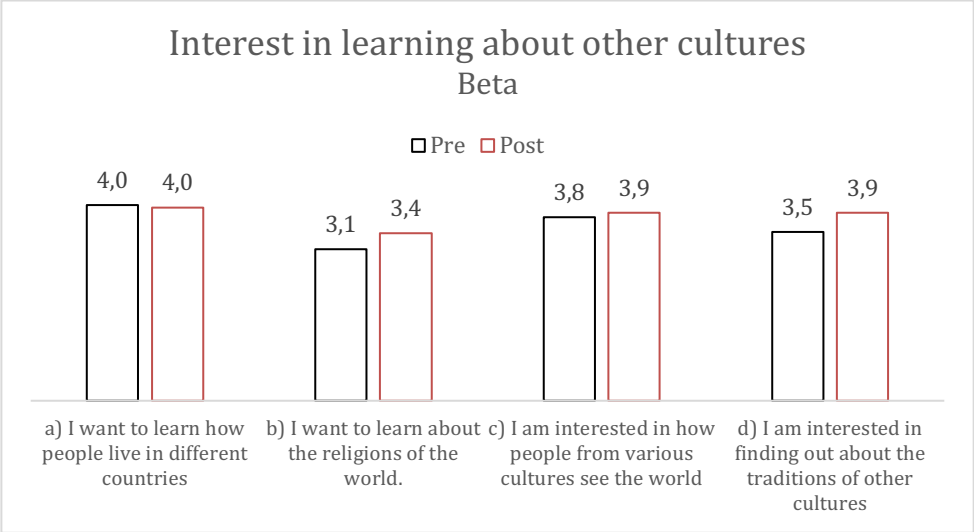
Examining the most positive answers in graph 31 (mostly like me and very much like me), there is a decrease in a strong identification with 'I try to understand my friends better by imagining things look better from their perspective.'



Graph 31 - Comparison– Perspective-taking- Positive identification

Learners recognised that perspective-taking was not always possible and took an honest stand. CLIL model B4 experience may have contributed to this self-reported perception. Beta learners might have had some difficulties in working with their classmates and eTwinning partners, which triggered changes in their perception.

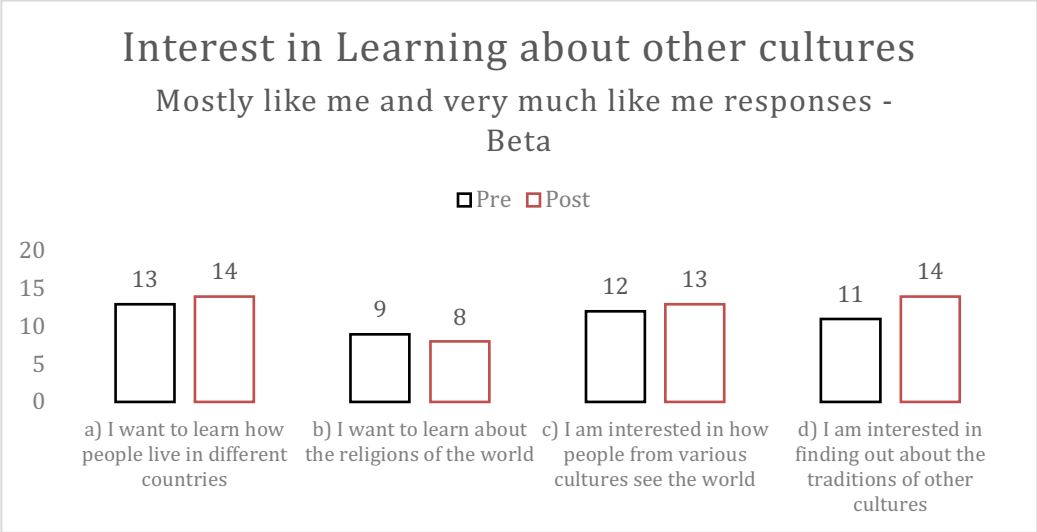
The *Self-reported openness toward people from other cultural backgrounds* and *Self-reported global mindedness* constitute part of the *self-reported attitudes* domain. The *Self-reported openness toward people from other cultural backgrounds* intends to assess the learners' willingness to learn about other countries, religions and culture through two questions. Learners were supposed to use statements to describe themselves concerning intercultural understanding and respect for human rights and democracy (graph 32). Learners could choose from 'not at all like me,' 'not much like me,' 'somewhat like me,' 'mostly like me' and 'very much like me.' A scale from 1 to 5 was associated to each option to find the mean value.



Graph 32 - Comparison – Interest in learning about other cultures

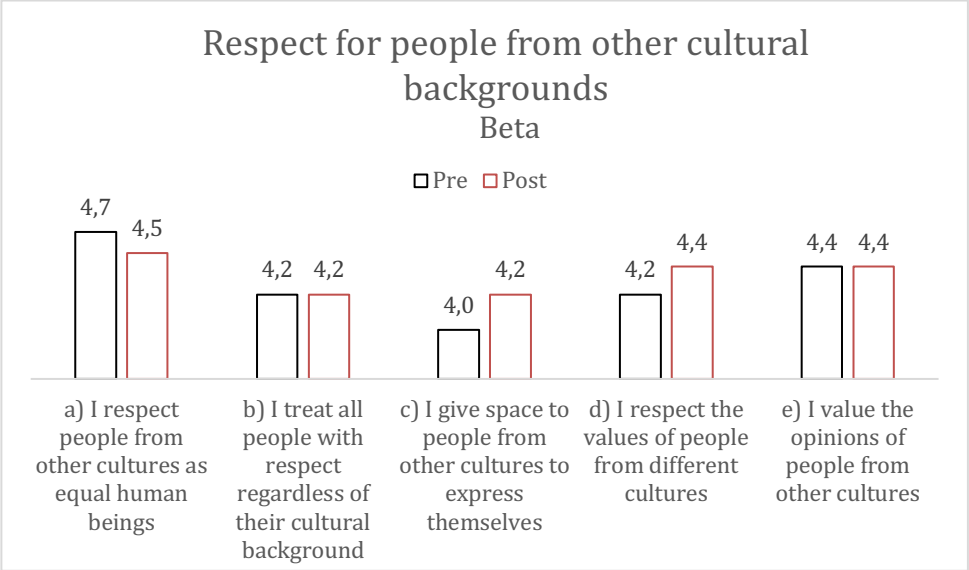
Graph 32 shows an increasing interest in learning about other cultures. The mean value in all statements increased, except statement a) that maintained the highest $\bar{x}$ of 4.0. Learners demonstrate more interest in finding out about the traditions of other cultures because statement d) presents a higher Δ of +0.4. Learners also show more interest in learning how people from various cultures see the world (statement c) presenting a Δ of +0.1).

If one examines the most positive answers in graph 33, learners are interested in learning about other people, cultures and traditions but not so much in learning about the religions of the world. The eTwninning project involved working with partners from Turkey and learners became aware that people from Turkey, in general, hold different religions. However, learners reported a decrease in the identification with statement d).



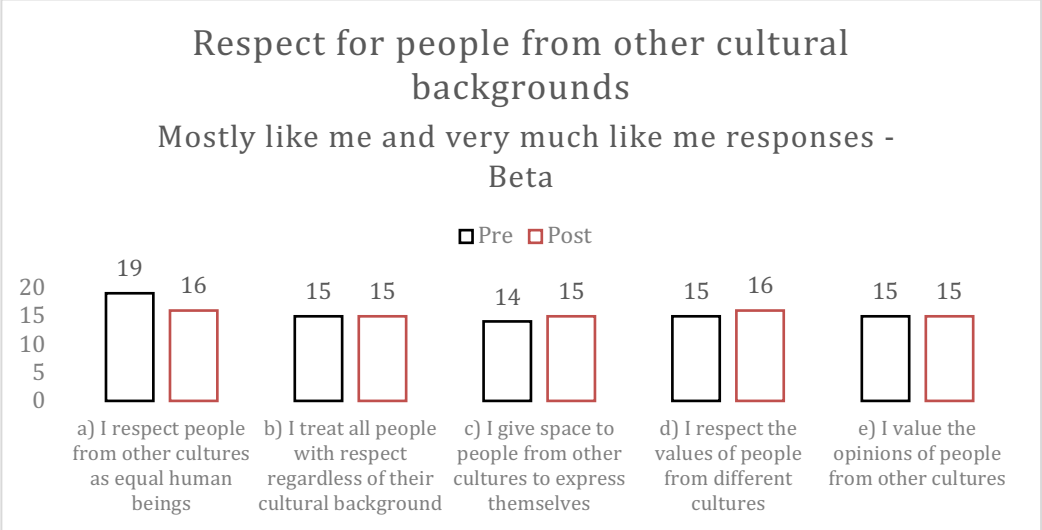
Graph 33 - Comparison – Interest in learning about other cultures

The *Self-reported respect for people from other cultural backgrounds* assesses "to what extend learners feel they respect and value other people as equal human beings, no matter their cultural background" (OECD, *Pisa 2018 Assessment and Analytical Framework 197*). Data shows that in the prequestionnaire (graph 34), there was already a positive identification with the statements, regarding respect towards other people from other cultures. Although some aspects maintained the same mean value, for example statements b) ($\bar{x}$ of 4.2) and e) ($\bar{x}$ of 4.4), statements c) and d) increased with a Δ of +0.2. Statement a) lost its very high ranking to a lower rank, but still very high with a Δ of +0.2.



Graph 34 - Comparison – Interest in learning about other cultures

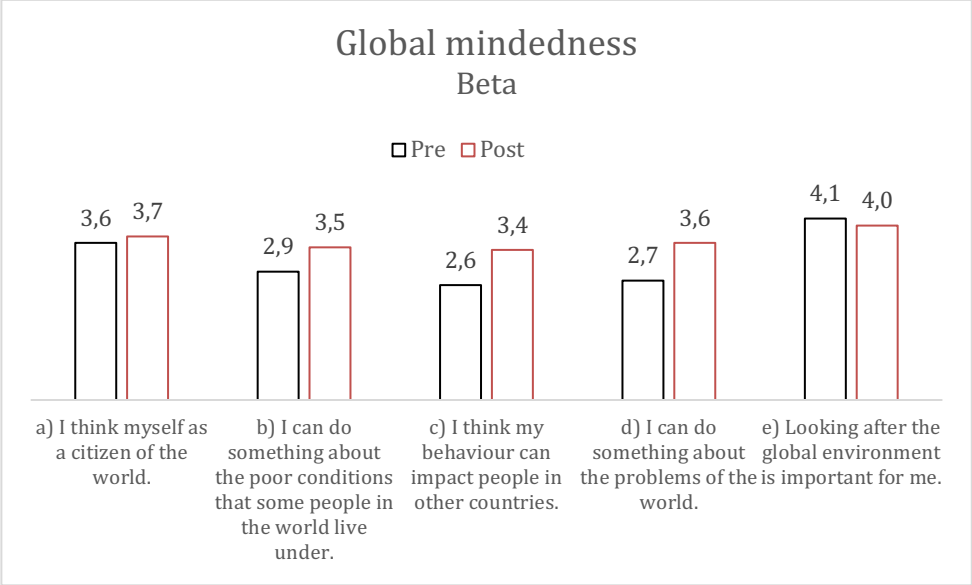
Regarding this aspect, if one examines the positive identification responses, the number of answers in each statement shows consistency, as there is a small variation in the number of respondents in each statement (see graph 35).



Graph 35 - Comparison– Respect for people from other cultural backgrounds

Regarding *Values* and *Attitudes*, learners describe themselves as respectful towards other peoples and cultures. Even though there is a decrease of learners who selected agree with 'I respect people from other cultures as human beings,' most of the learners hold a strong positive identification with all statements. In general, similar number of answers in all statements shows that there is a strong degree of consistency in their identification.

The *Self-reported global mindedness* assesses some facets of global mindedness such as "sense of the world citizenship, responsibility for others in the world, sense of interconnectness and global self-efficacy" (OECD, *Pisa 2018 Assessment and Analytical Framework 197*). Learners were supposed to select from *'strongly disagree,' 'disagree,' 'neutral,' 'agree' and 'strongly agree'* to use statements to describe themselves (graph 36). A scale from 1 to 5 was associated with each option to find the mean value.



Graph 36 - Comparison – Global mindedness

Regarding this aspect, there is a strong progression of this aspect. All mean values increased in all statements, except the mean value in the statement 'Looking after the global environment is important for me,' which decreased from a high value $\bar{x}$ of 4.1 to a lower $\bar{x}$ of 4.0 with a Δ of – 0.1. All other statements increased the mean value: statement a) Δ of +0.1; statement b) Δ of + 0.6; statement c) Δ of + 0.8 and statement d) Δ of +0.9.

Graph 37 - Comparison – Global mindedness – positive identification

If one analyses the positive answers in graph 37, data corroborates that there is a significant progression in only three aspects of the global mindedness construct: I can do something about the poor conditions that some people in the world live under; I think my behaviour can impact people in other countries and I can do something about the problems in the world. There is a small decrease in statements such as 'I think myself as a citizen of the world' and 'looking after the global environment is important for me' but there is a relative consistency between the statements.

In sum, learners held a high degree of global mindedness as 'looking after the global environment' was important for them, presenting a $\bar{x}$ of 4.0, the highest value of all statements (see graph 36). They also considered themselves citizens of the world, which reached the second place with a $\bar{x}$ of 3.7. Although their perspectives have improved concerning actions towards the poor conditions of people and the problems of the world, they were aware that their actions might have a weak impact globally as the statements that involve global action presented a lower mean value. This perspective may be corroborated by the statements that learners selected in the action orientation construct (graph 25) because learners were more involved in simple daily actions to face local and global challenges such as reducing the energy at home, rather than

being involved in more complex activities such as participating in activities in favour of environmental protection.

3.3. Discussion of the findings of the qualitative and the quantitative analyses

This section displays the democratic competences that learners developed through CLIL model B4 (citizenship content through an eTwinning project in the EFL classroom), using quantitative and qualitative analyses. It describes their points of convergence and divergence to answer RQ1, but it also provides evidence to answer RQ2.

This section starts with the *Knowledge of global and intercultural issues* construct within the *self-reported knowledge and skills* domain from the QA. Beta Class learners self-reported that they already knew something about the global issues, but they had difficulties explaining them in the prequestionnaire (see graph 22). In the postquestionnaire, there was little progression in their ability to explain global issues. However, topics such as Global Warming, Hunger and Gender Equality were the three topics from a total of six that demonstrated some progression. Environment, specifically Global Warming, was the only topic, from the six of the global issues mentioned in the background questionnaire, that was taught in the English classes explicitly, which worked in symbiosis with the eTwinning model. This fact may have contributed to the observed progress in this topic. Other topics such as Hunger, Poverty and Gender Equality content were not explicitly part of the English classroom or the international project. Thus, CLIL model B4 might have little relevance in the progression of those aspects. However, topics such as Human Rights and International Conflicts were mentioned by the learners. In the sessions regarding the analysis of the painting Guernica, learners explored the topics non-violence and peace to acknowledge that through dialogue and respect, nations can prevent war (see the extracts in figure 30.

	Document gro...	Document name	Code	...	E...		Preview
	Peace	Peace_Guernica4	Skills\Empathy\Argues against violence and racism	5	5	0	In our opinion for nations to be united without war, there can
	Peace	Peace_Guernica4	Skills\Empathy\Argues against violence and racism	7	7	0	Not creating confusion and living in peace and harmony.
	Peace	Peace_Guernica4	Skills\Empathy\Argues against violence and racism	8	8	0	In my opinion nations maintain peace around the world by respec
	Peace	Peace_Guernica4	Skills\Empathy\Argues against violence and racism	...	12	0	In my opinion I think that to maintain peace in the world there
	Peace	Peace_Guernica4	Skills\Empathy\Argues against violence and racism	...	13	0	In my opinion, nation can maintain peace around the world if th
	Peace	Peace_Guernica4	Values\Valuing human dignity and human rights\Arg...	...	14	0	Through human rights, technology, education, engineering, medic
	Peace	Peace_Guernica4	Values\Valuing human dignity and human rights\Arg...	...	15	0	In my opinion peace around the world is possible with union, sh
	Peace	Peace_Guernica4	Knowledge and critical understanding\Knowledge a...	...	10	0	If nations respect the rules of United Nations.
	Peace	Peace_Guernica4	Attitudes\Tolerance of ambiguity\Acknowledges tha...	9	9	0	In my opinion if everyone accepted each other there would be no
	Peace	Peace_Guernica4	Attitudes\Tolerance of ambiguity\Acknowledges tha...	...	15	0	In my opinion peace around the world is possible with union, sh
	Peace	Peace_Guernica4	Skills\Linguistic, communicative and plurilingual skil...	5	5	0	In our opinion for nations to be united without war, there can
	Peace	Peace_Guernica4	Skills\Linguistic, communicative and plurilingual skil...	8	8	0	In my opinion nations maintain peace around the world by respec

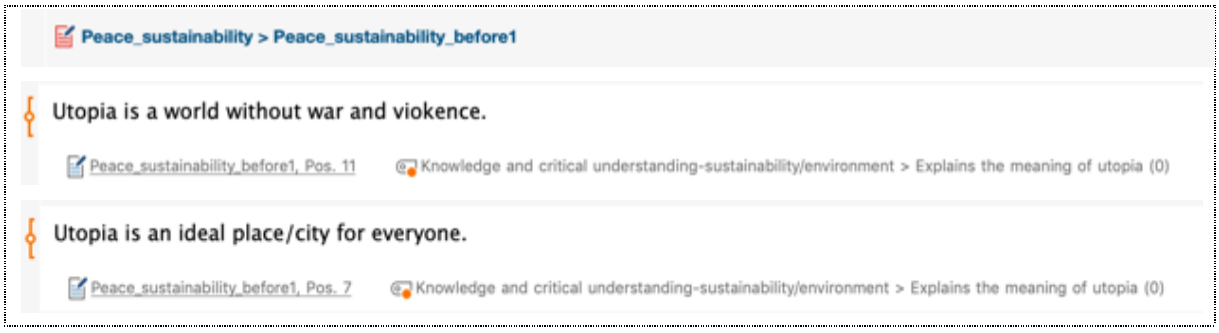
Figure 30 - Extracts – abridged clusters of competences – non-violence and peace (Source: MAXQDA)

The extracts show that learners mentioned the Spanish civil war and the Nazi bombardment of Guernica because they learnt about these international conflicts in the history and art classes. In the English lessons there was no content of history, but learners could recall previous knowledge about these in English. These themes were important as a preparation for the eTwinning project.

Learners chose Peace and Sustainability because these topics arose from their reflection on the problems they identified in their contexts. The goals of the eTwinning project were more targeted toward action in the community than knowing how to explain concepts.

Through the analysis of the most frequent words in the learning process, the QCA shows that Peace and Sustainability are the main transversal topics in CLIL model B4 (see figure 22). Learners reflected on the problems they identified at school and hometown, having as implicit criteria an imaginary place without war and violence, following the guiding principles of the United Nations.

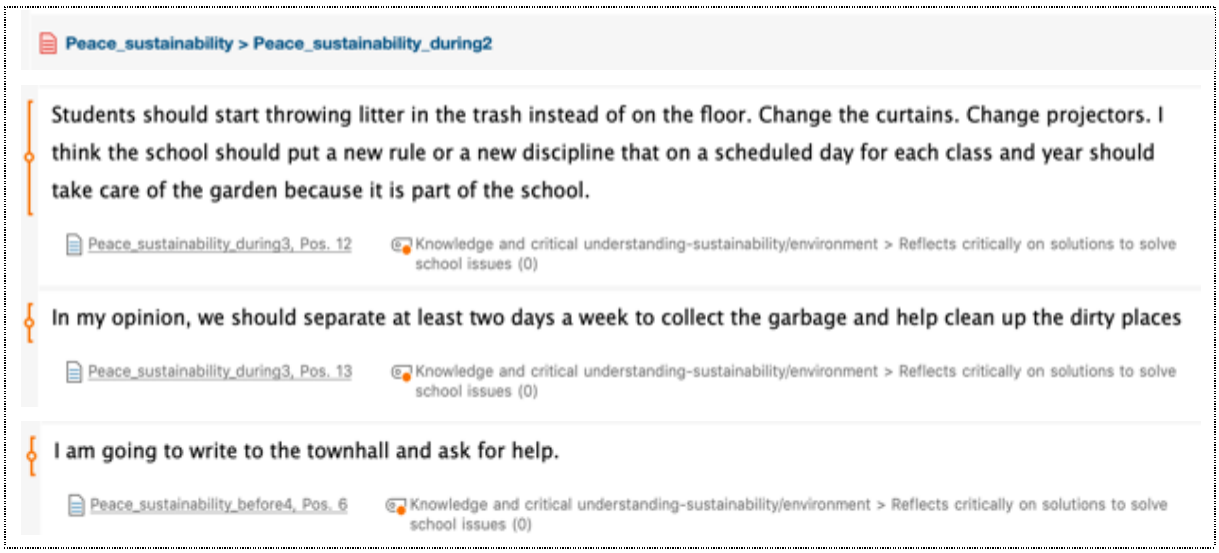
Table 88 - Knowledge and critical understanding of history, media, economies, environment and sustainability



Source: Examples of extracts from the MAXQDA

Therefore, during their collaborative work with the eTwinning partners, learners developed competences within the subdomain *Knowledge and critical understanding of history, media, economies, environment and sustainability*. Learners developed more clusters of competences within the last two because they scrutinised these problems in their school and hometown. Learners also compared their contexts and issues with their Turkish partners. They became aware of the problems at local and international levels. They reflected critically and proposed solutions to the issues (see table 89).

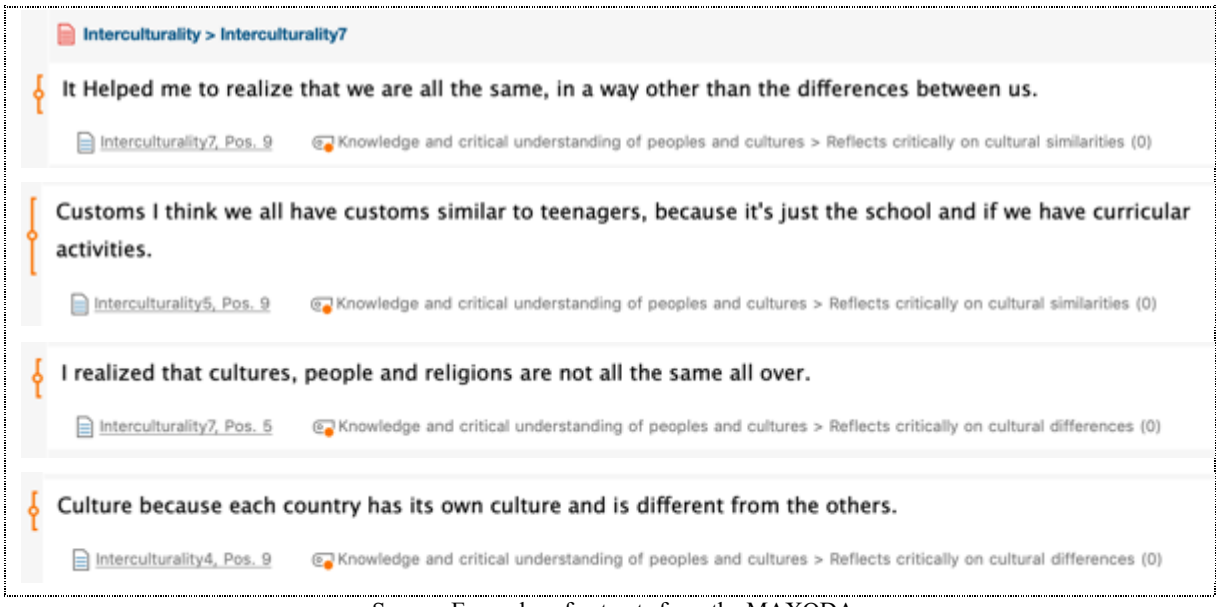
Table 89 - Knowledge and critical understanding of history, media, economies, environment and sustainability



Source: Examples of extracts from the MAXQDA

CLIL model B4 through an international partnership also presents learning benefits to develop clusters of competences within *Knowledge and critical understanding of culture, cultures and religions.* Beta Class learners developed knowledge about Turkey and Spain and they could also reflect critically on the similarities and differences between their own culture and other peoples' cultures (see table 90).

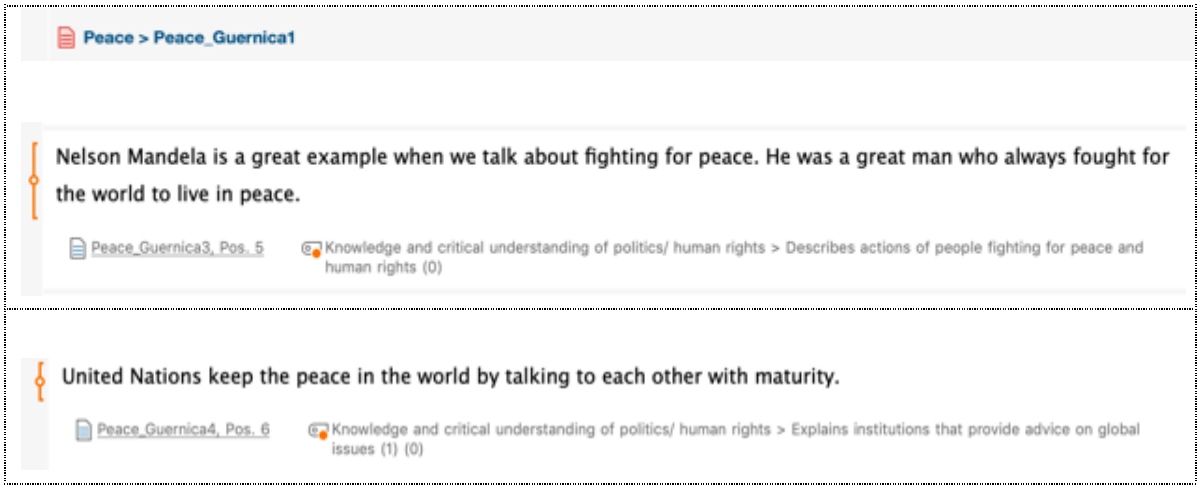
Table 90 - Knowledge and critical understanding of culture, cultures and religions



Source: Examples of extracts from the MAXQDA

Although there was no explicit content such as human rights in CLIL model B4, through the analysis and the interpretation of multimodal resources in the group class discussions and research online in pairs before the eTwinning project, Beta Class learnt about peace activists and supranational institutions as one may observe in table 91 through the extracts within *Knowledge and critical understanding of politics, law and human rights.*

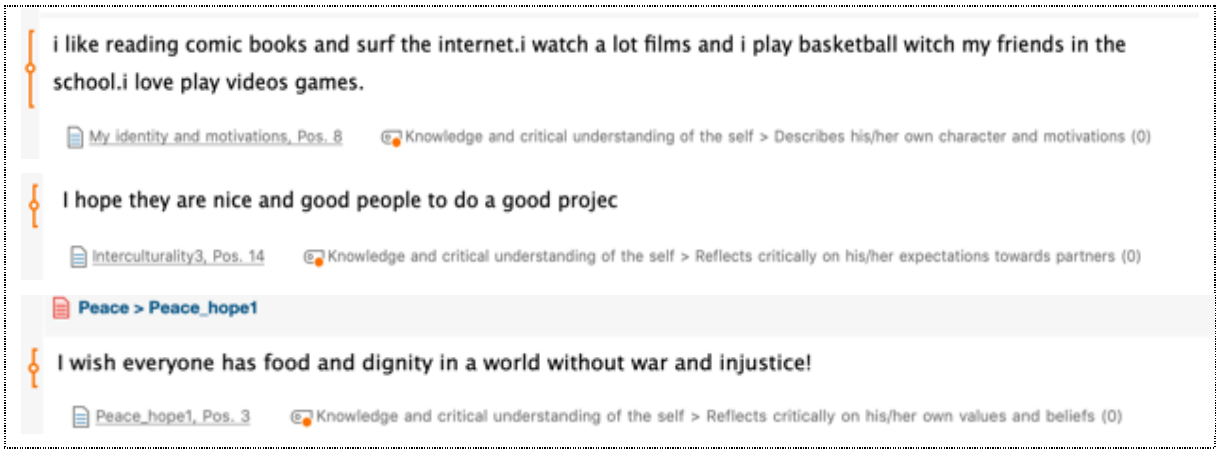
Table 91 - Extracts - Knowledge and critical understanding of politics, law and human rights



Source: Examples of extracts from the MAXQDA

Within *Knowledge and Critical Understanding*, learners also developed competences of *knowledge and critical understanding of the self* throughout the learning process in CLIL model B4. Learners had the opportunity to talk about themselves. For example, Beta Class learners wrote texts to introduce themselves to the eTwinning partners (see table 92) but also expressed how they would like their partners to be and their expectations of a better world.

Table 92 - Knowledge and critical understanding of the self



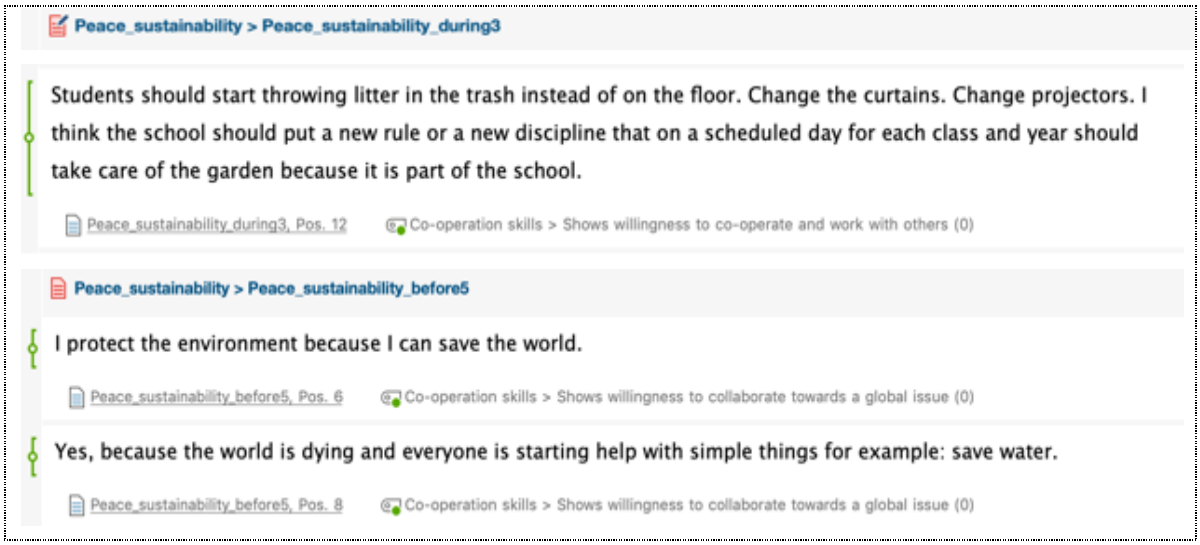
Source: Examples of extracts from the MAXQDA

In sum, the development of knowledge of the world and the self is significant to develop critical understanding, the analysis above may show that the learners had the opportunity to reflect on some current issues and their expectations about how these issues can be handled (this will be further clarified in the domain *Skills*). CLIL model B4 is focused "on the intellectual and emotional development of individuals as a way of contributing to building democratic peaceful societies" (Porto and Zembylas 357), developing values, attitudes, skills and knowledge which are formed in complex clusters during the *learning process*. However, for clarity, these domains are analysed here separately.

Regarding the domain *Skills* and the *learners' engagement (with others) regarding global issues,* Beta Class self-reported a minimal progression in their commitment to act. In the postquestionnaire they declared that they are more involved in simple daily actions to protect

the environment such as reducing energy consumption at home than involving themselves in service, locally or globally. Learners expressed their intentions to act at school to help solve issues such as trash they find on the floor outside next to the classrooms every day. Their intentions have not turned into action due to the Covid-19 lockdown that happened two months after learners started their work on the eTwinning platform. Nonetheless, according to the QCA, learners demonstrated a willingness to collaborate locally at school and they know that these actions affect the environment globally, as one may observe in table 93.

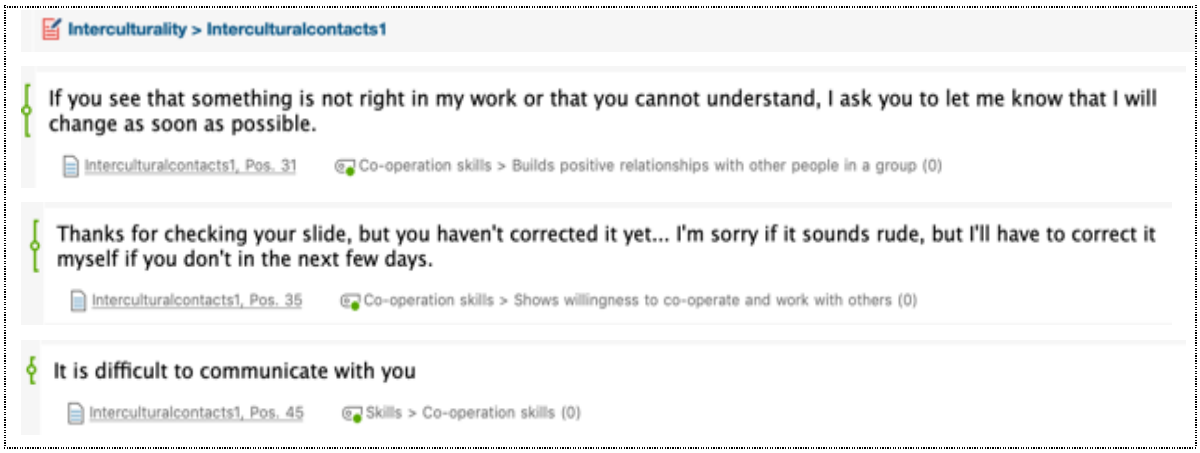
Table 93 - Skills



Source: Examples of extracts from the MAXQDA

Regarding *Self-reported perspective-taking,* according to the QA, Beta Class showed very little progress in perspective-taking, though some aspects such as 'When I'm upset at someone, I try to take the perspective of that person for a while,' and 'Before criticising somebody, I try to imagine how I would feel if I were in their place' got a high mean value (graph 29). The QCA shows that learners developed cooperation skills through collaborative work online with eTwinning partners (table 94). However, some learners expressed their frustration when their partners did not answer their messages or when partners did not meet their work expectations, which may have affected their perceptions in the self-report questionnaire.

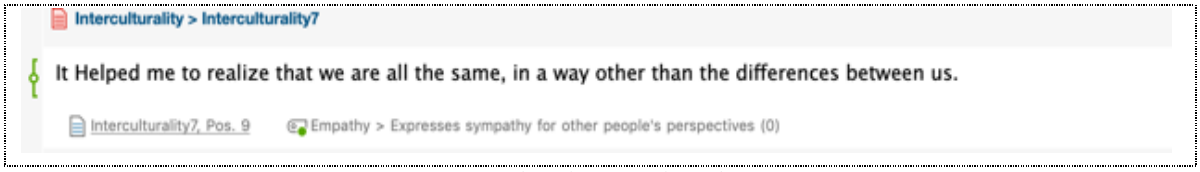
Table 94 - Cooperation Skills



Source: Examples of extracts from the MAXQDA

The commitment to work in harmony with others is also connected to the development of empathy skills towards others. This experience helped learners take the perspective of their partners and understand that apart from their differences, they deserve respect and understanding (see table 95).

Table 95 - Empathy Skills



Source: Examples of extracts from the MAXQDA

Moreover, within the domain *Skills,* the self-reported *ability to communicate in multicultural contexts,* according to the QA, all learners reported that they had intercultural contact and state that they would like to maintain contacts with people from other cultures (see graph 25). Almost all learners (n = 17) state that they used English in intercultural communication. CLIL model B4 was an international project mainly with Turkish partners and all learners used English to communicate with them.

Beta Class also self-reported firm progress in learning English so that they can communicate with more people from other countries and for their future life (see graph 27). This

model may have contributed to raise the learners' awareness of the advantages of being plurilingual. Learners demonstrated motivation throughout the model when communicating with their partners in English, using their linguistic and communicative competences.

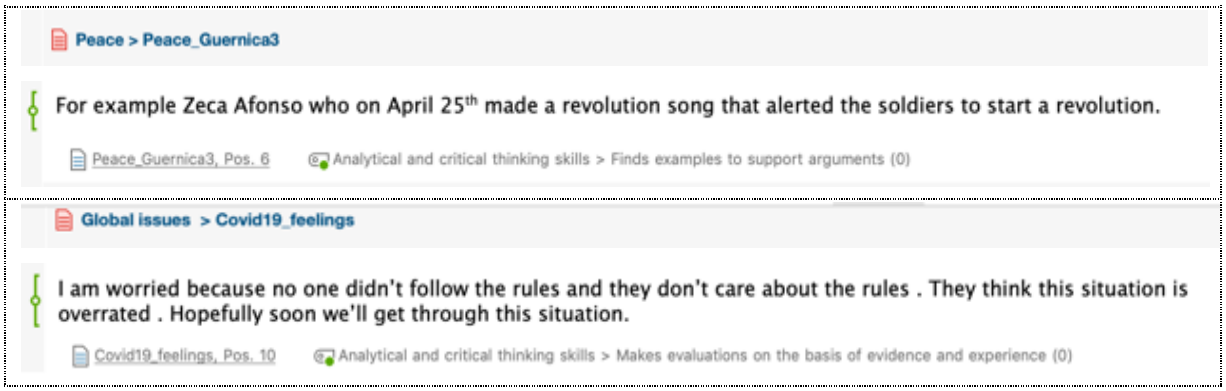
Regarding the *linguistic, communicative and plurilingual skills,* the QCA shows that learners use standard informal English for summarising facts, expressing their opinions and clarifying ideas when communicating with their partners and presenting Google Slides. In international groups, they collaborated to mediate meaning and bridge information gaps to write about their schools, hometowns, issues and possible solutions.

Table 96 - Linguistic, communicative and plurilingual skills

Source: Examples of extracts from the MAXQDA

Together with linguistic skills, learners also activated *analytical and critical thinking skills,* which are required to analyse and interpret texts and experiences. Learners used the English language to bridge information gaps, convey their evaluative perspective on events and build a participant voice with other teenagers from other origins. Learners developed their English language skills as a medium of communication and as a means of obtaining information to become aware of the global world.

Table 97 - Analytical and critical thinking skills

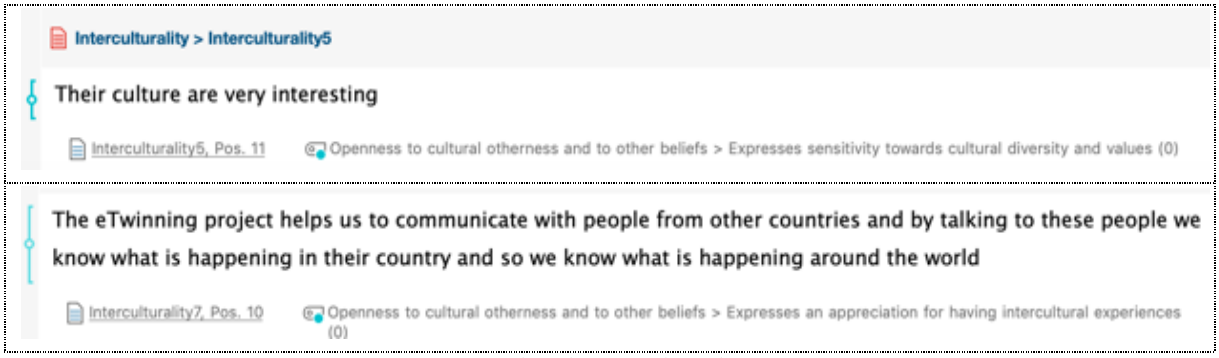


Source: Examples of extracts from the MAXQDA

Regarding *self-reported attitudes,* the QA scrutinises the learners' openness towards people from other cultural backgrounds and global mindedness. Taking into consideration the former, there is an increasing progress interest in learning about other cultures. Learners are in general interested in learning about other people, cultures and traditions, but not so much in learning about the religions of the world (see graph 31). Regarding respect and value other people as equal human beings, the learners maintained positive identification with statements such as 'I treat all people with respect regardless of their cultural background' and 'I value the opinions of people from other cultures.' In addition, there is some progression in statements such as 'I give space to people from other cultures to express themselves' and 'I respect the values of people from different cultures' (see graph 33).

The QCA shows that CLIL model B4 may have contributed to these perceptions through the eTwinning project with international partners because they demonstrated appreciation for having intercultural experiences and sensitivity towards cultural diversity and values (see table 98).

Table 98 - Attitudes



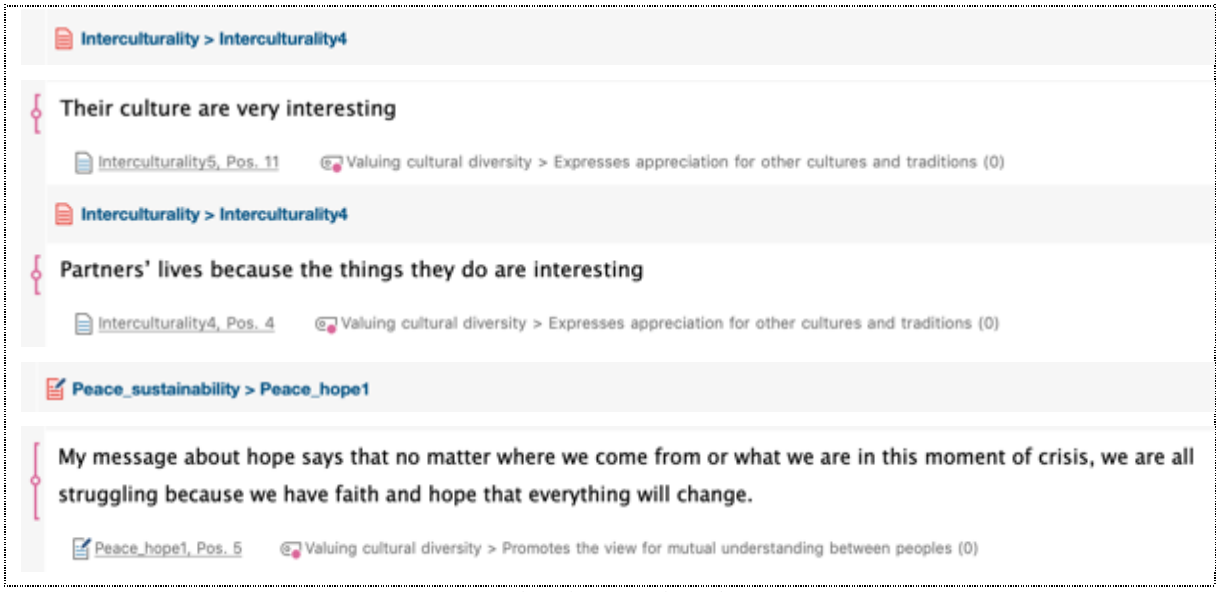
Source: Examples of extracts from the MAXQDA

Through the international experience, learners could understand other world views apart from their own. Their worldview was expanded. The *Self-reported global mindedness*, part of the QA, shows that learners self-report a strong progression in statements such as 'I think myself as a citizen of the world,' 'I think my behaviour can impact people in other countries,' and 'I can do something about the problems of the world.' CLIL model B4 may have contributed to this progression regarding their global mindedness. The international contacts mainly with the Turkish counterparts contributed to a new perception of their role in the world. Through their work in teams with partners from Turkey about issues in Portugal and Turkey, they had to report these issues and the possible solutions that the international group recommended to solve them in an oral presentation. Thus, they might have gained a boarder view of their role in the world of today and gained awareness that their actions may somehow impact people and issues somewhere in the world. Nevertheless, the Covid-19 situation did not allow learners to take real action and prevented them, for example, from keeping their public notice board at school about their project which they had started in February. The only actions they were able to take were at home, saving energy, water, and recycling. They also sent peace and hope messages on the eTwinning mural online.

Finally, this analysis comes to the domain *Values.* Some of the constructs may reveal some information regarding values, for example, the construct *respect for people from other cultural backgrounds*, where values are inherent in attitudes. Learners, in general, self-reported a high positive identification with statements regarding respect towards other peoples and cultures. Statements such as 'I give space to people from other cultures to express themselves' and 'I respect values of people from different cultures' increased during the learning process

(see graph 33). This view may correlate with values that emerged from the Qualitative Content Analysis, regarding 'valuing cultural diversity.' CLIL model B4 implies an international project during which learners showed appreciation for other cultures and mutual understanding between peoples (see table 99).

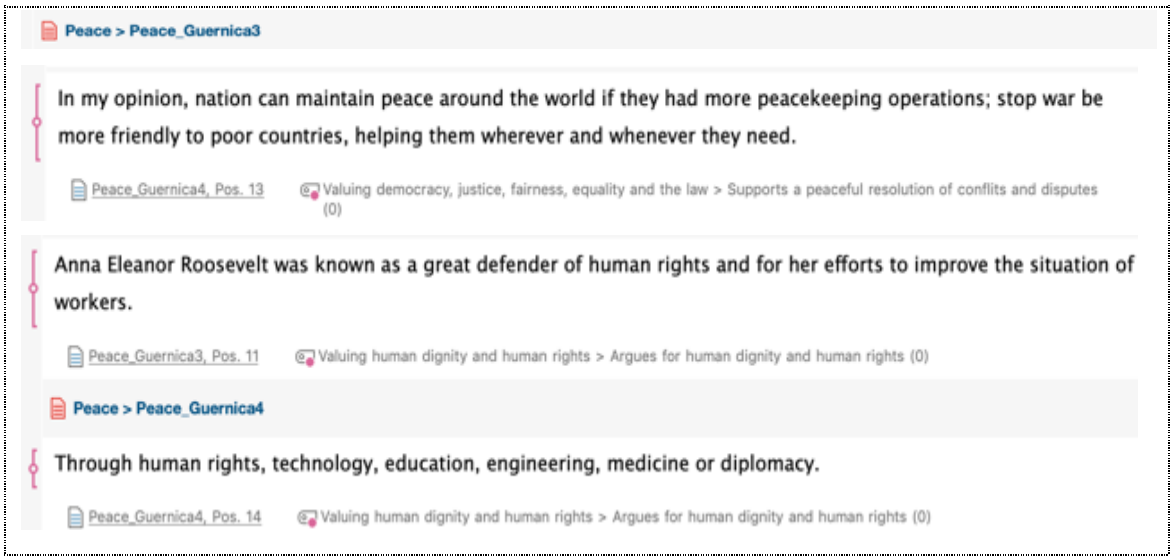
Table 99 – Values (I)



Source: Examples of extracts from the MAXQDA

Other emergent values, *valuing human dignity and human rights* and *valuing democracy, justice, fairness, equality and the rule of law,* were identified in the tasks before the intercultural encounters and the collaborative work with the eTwinning partners. Learners argued that nations should hold fair talks to find agreements to prevent war, respecting the United Nations principles. They also argued for human dignity and human rights (table 100).

Table 100 – Values (II)



Source: Examples of extracts from the MAXQDA

4. Cross-case findings and discussion

Although the previous sections provided an analysis of the *learning process* and the *learning progress* of each case study separately regarding answers RQ1 and RQ2, there is a strong focus on RQ1 - How do disengaged and low achievers develop democratic competence through EFL in a symbiotic relationship with citizenship education? This section provides a brief overview of the answer to RQ1 as an introduction to answer RQ2: How may interdisciplinary approaches, which imply learning citizenship through English, contribute to the development of democratic competence through cross-case analysis?. One of the reasons for cross-case analysis "is to deepen *understanding and explanation*" (Miles and A. Huberman 172) of the two cases' uniqueness and of processes that occur across cases. This section also resorts to the model assessment[105] to triangulate findings.

CLIL model B3 and CLIL model B4 follow the guidelines from the RFCDC, ICE and CLIL principles. At macro level,[106] these two CLIL models follow the same frameworks and

[105] At the end of the school year 2019-2020, Alpha and Beta learners assessed the models. For more information, please, see section 1.3.1.2. in Part V.
[106] For more information about the principles underlying these two pedagogical approaches, please section 2. Part VI.

methodological principles. However, they have a different design with different tasks and resources. The different designs of the models may entail differences in participants' *learning process* and *learning progress*. According to the QCA, some differences regarding the number of words and segments may cause different codes and subcodes that emerge from the segments (see table 101).

Table 101 - Sources and quantity

Sources	Alpha	Beta
Clusters of texts - documents	37	33
Words	27979	37332
Coded Segments	403	559

Source: Researcher's own development with information abridged from the MAXQDA

Despite these differences in the number of segments analysed, during the *learning process*, when examining the number of subcodes that emerged, both models promoted a wide range of democratic competences (see table 102). Both models provided more opportunities to develop clusters of knowledge and skills competences than attitudes and values competences. This finding can be explained by the data collection method and the design of the activities. These competences emerge from participant-generated textual data (portfolios and e-portfolios). If the QCA had focused on the dialogic interaction of the classroom through audio/video and the observation of the teacher-researcher, findings would provide more information about attitudes and perhaps values.

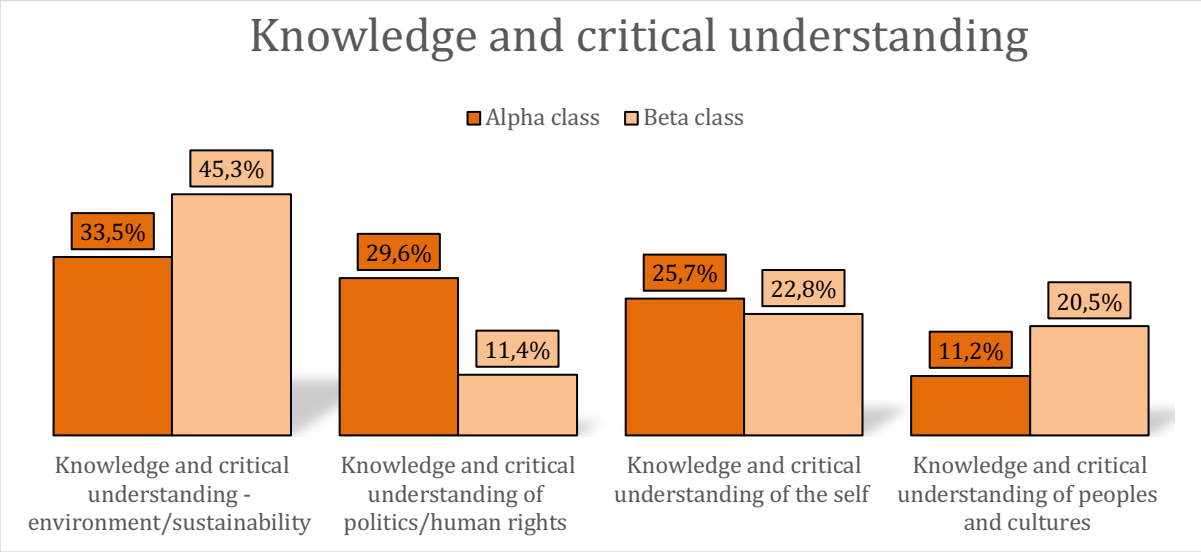
Table 102 - Quantity of subcodes

Domains		Alpha		Beta	
		Number of subcodes	%	Number of subcodes	%
1	Knowledge and critical understanding	27 subcodes	47%	34 subcodes	48%
2	Skills	13 subcodes	23%	14 subcodes	20%
3	Attitudes	9 subcodes	16%	13 subcodes	19%
4	Values	8 subcodes	14%	9 subcodes	13%
	Total	57 subcodes	100%	70 subcodes	100%

Source: Researcher's own development with information abridged from the MAXQDA

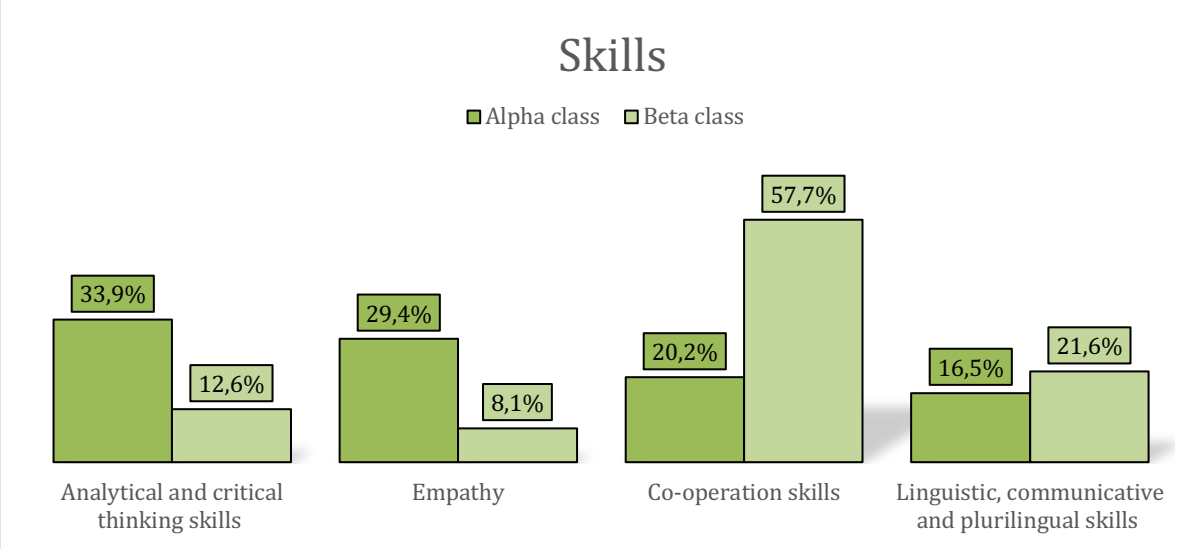
This cross-case analysis describes domains in 2D-bar charts to clarify not only the differences between classes but also between the design of the CLIL models, which resulted in different segments.

The QCA shows that Alpha Class developed more knowledge and critical understanding of the world, regarding the environment/sustainability, human rights and politics because CLIL model B3 is more focused on topics that are relevant to develop procedural knowledge, critical understanding and analytical skills. Beta Class developed competences in relation to the knowledge of the world regarding the environment/sustainability and knowledge of the self. CLIL model B4 focused on intercultural communication through an international project in which learners identify local issues regarding their school and hometown to compare with their partners' contexts. Learners could also talk about themselves, their opinions and worldviews with their eTwinning partners.



Graph 38 - Knowledge and critical understanding

CLIL model B3 also provided instances of knowledge of the self. Learners had the opportunity to introduce themselves to the other class, talk about their personalities and motivations so as to establish democratic and fair rules at the beginning of the model. Through self-assessment the learners also reflected on who they are and what they can accomplish for themselves in their lives and about their roles in the group and society in the future.

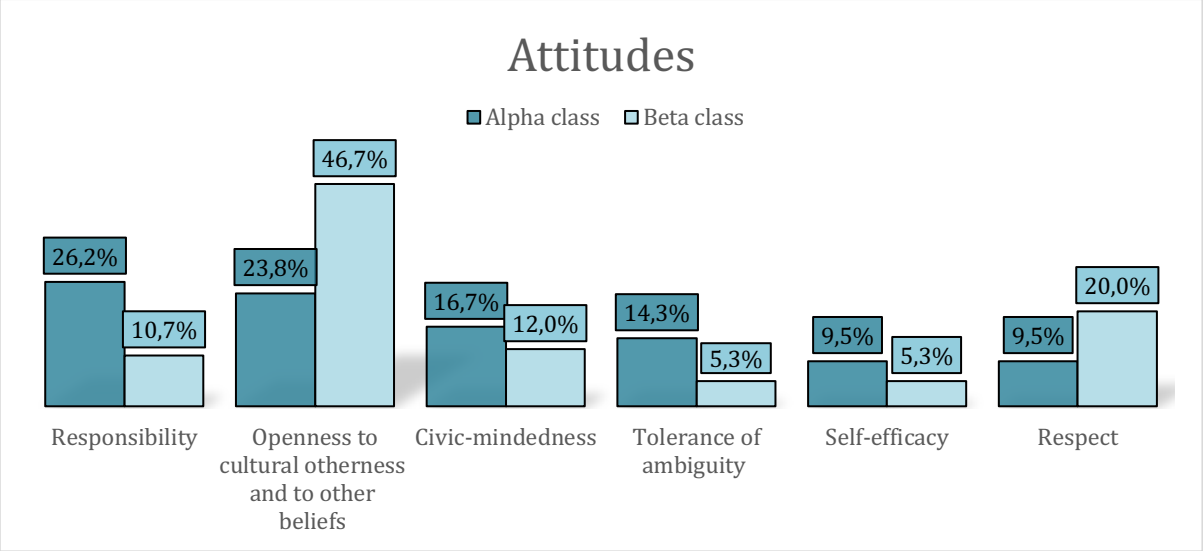


Graph 39 - Skills

Regarding *skills*, both models provided opportunities to develop analytical and critical thinking skills that go in hand with knowledge and critical understanding about several topics. Nonetheless, CLIL model B3 produced more opportunities to develop knowledge and critical understanding about human rights, democracy and supranational institutions, which provided a sound basis of explicit criteria to evaluate events critically. Through political content, learners developed cognitive objectives, such as selecting material, reflecting, critically analysing and arguing, which are important to develop democratic competence, since learners need to recognise and understand explicit criteria to evaluate social and political phenomena around them (Byram, *From Foreign Language Education to Education for Intercultural Citizenship 179*; Osler and Starkey, "Education for Cosmopolitan Citizenship: A Framework for Language Learning"35).

Both models integrated principles of group work, project-based and action-based learning methodology. However, the QCA shows that codes related to cooperation skills emerge more clearly in Beta Class than in Alpha Class. The tasks of CLIL model B4 produced more evidence that confirm collaboration work between the eTwinning partners. Although the design of CLIL model B3 implied group work throughout the model, there are fewer segments in which

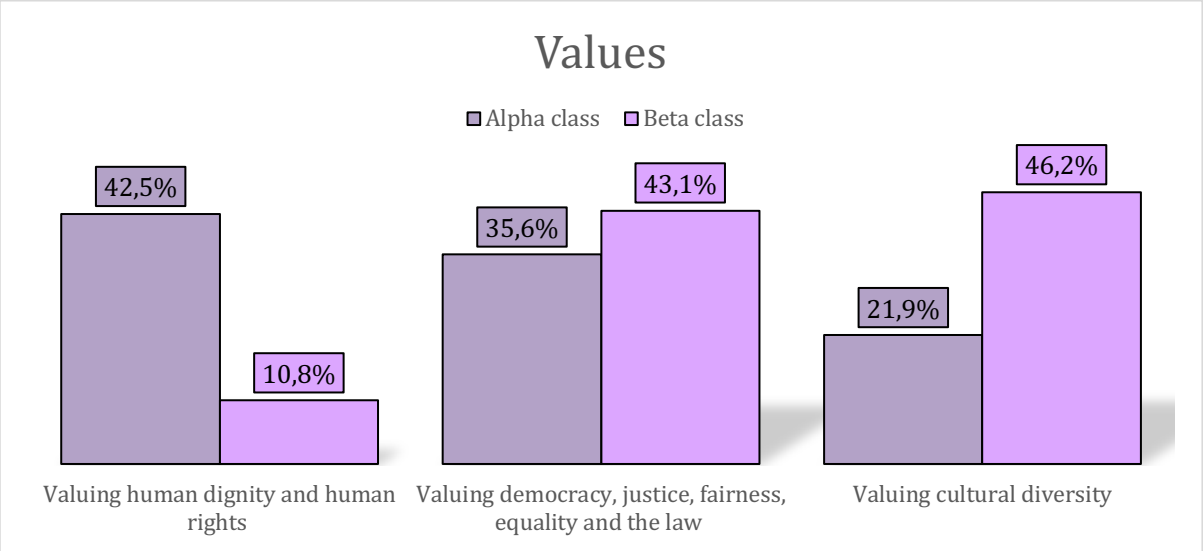
learners write about or show their collaboration skills. Nevertheless, this did not mean that there were fewer opportunities for Beta Class to work in groups.



Graph 40 - Attitudes

Through democratic co-operation processes of learning and real or imagined experience, both models provided opportunities to develop a wide range of attitudes and values necessary for democratic culture and personal development.

In terms of attitudes, CLIL model B3 provided more participant-generated evidence, confirming that Alpha Class developed responsibility. Beta Class' participant-generated evidence show the development of attitudes of openness to cultural otherness. Both classes showed responsible behaviour because they succeed in delivering concluded tasks and in a different way they demonstrated attitudes of openness to cultural otherness.



Graph 41 - Values

Regarding *values*, both models intended to develop values. Nevertheless, CLIL model B3 might have created more instances to 'valuing human dignity and human rights' than CLIL model B4. The segments certify that Alpha Class developed more values related to human dignity and human rights, while Beta Class developed more values linked to cultural diversity.

The QCA of the participant-generated textual data shows that both CLIL models provided opportunities to develop a wide range of democratic competences, more focused on knowledge and skills, than attitudes and values during the learning process. Despite these similarities, there are several differences between them in all domains as noticed in the discussion of the findings above. Moreover, the QA of the learners' self-report questionnaires also shows that a few differences between Alpha Class and Beta Class progress self-report (see table 103).

As the scales of the questionnaire were 1-4 and 1-5, one may understand that Beta Class' starting point mean values were higher than Alpha Class in all constructs in the prequestionnaire, except in the construct 'Global mindedness:' Beta Class displays a $\bar{x}$ of 3.2 and Alpha Class presents a $\bar{x}$ of 3.3.

Table 103 - Quantitative analysis of constructs (1-6) and mean values

Constructs[107]		Alpha			Answer type	Beta			Top Progress
		Δ[108]	Pre $\bar{x}$[109]	Post $\bar{x}$		Δ	Pre $\bar{x}$	Post $\bar{x}$	
1	Awareness of global issues	0.4	2.1	2.6	Scale 1-4	0.0	2.5	2.5	**Alpha**
2	How important is learning English?	0.3	3.9	4.3	Scale 1-5	0.1	4.1	4.1	**Alpha**
3	Interest in learning about other cultures	0.3	3.5	3.8	Scale 1-5	0.2	3.6	3.8	**Alpha**
4	Respect for people from other cultural backgrounds	0.2	4.2	4.4	Scale 1-5	0.1	4.3	4.3	**Alpha**
5	Perspective-taking	0.4	3.7	4.0	Scale 1-5	-0.1	3.9	3.8	**Alpha**
6	Global mindedness	0.4	3.3	3.7	Scale 1-5	0.4	3.2	3.6	**Beta**

Source: Researcher's own development

The progression in some constructs would probably be difficult for Beta Class in the end of the school year. For example, 'how important is learning English' presents a $\bar{x}$ of 4.1 and 'respect for people from other cultural backgrounds' already exhibits a $\bar{x}$ of 4.3. Although Alpha Class presents a lower starting point, their progression surpasses Beta Class in all constructs, except in the construct, 'interest in learning about other cultures,' which portrays the same $\bar{x}$ (3.8). Other constructs that were not measured on a scale 1-5 or 1-4 are represented in table 104.

[107] The background questionnaire by the OECD provides constructs that are related to the RFCDC and ICE. The researcher added one construct (construct 2) related to learning English due to the importance of its international dimension.

[108] The capital letter Δ (delta) represents change. It means the difference between a pair of numbers (Comenetz, 2002). The column with the symbol Δ represents the difference between pre $\bar{x}$ and post $\bar{x}$. All digits rounded to the first decimal case to obtain a simpler representation.

[109] The symbol $\bar{x}$ represents the weighted mean value of all scores divided by the number of answers.

Table 104 - Quantitative analysis of constructs (7-8) and progress

Constructs		Answer Type	Alpha's responses (n =20)				Quest. results		Beta's responses (n = 20)					Top Progress
			a)[110]	b)	c)	d)	e)		a)	b)	c)	d)	e)	
7	Learners' engagement regarding global issues	Choose options	18	4	8	8	3	Pre	14	1	10	6	9	**Alpha**
			18	1	12	7	5	Post	15	3	9	3	4	
			=	-3	+4	-1	+2	Δ	+1	+2	-1	-3	-5	
8	Intercultural contacts	Yes/No	20				Pre		16					**Beta**
			19				Post		20					
			-1				Δ		+4					
	Interest in intercultural contacts	Yes/No	19				Pre		17					
			19				Post		20					
			=				Δ		+3					
	English in the intercultural contacts	Yes/No	10				Pre		14					
			14				Post		17					
			+4				Δ		+3					

Source: Researcher's own development

According to the QA, Alpha Class indicated lower starting points, therefore demonstrated greater progress in six out of eight constructs: awareness of global issues, importance of learning English, interest in learning about other cultures, respect for people from other cultural backgrounds and perspective-taking. CLIL model B3 may have had impact on learners' self-perception of their own progress. Alpha Class' self-report may indicate that CLIL model B3 presents overall benefits in relation to the development of an interest in English learning, political competence and intercultural competence mainly because of the explicit

110 Chart key – a) I reduce the energy at home to protect the environment; b) I choose products for ethical or environmental reasons; c) I keep myself informed about world events via sites online; d) I participate in favour of environmental protection; e) I regularly read websites on international social issues.

citizenship content, which may be corroborated by Alpha's model assessment.[111] In this assessment, learners consider that CLIL model B3 had the advantage of using the English language (n = 14).[112] In addition to this, Alpha Class learners also considered that there were four more advantages: developing responsibility (n = 8), learning about topics like human rights, gender equality, global warming and sustainability (n = 6), learning to work in groups (n = 6) and learning about global citizenship (n = 6). Most of the respondents (14 out of 18) considered that they learnt something new: Some learners mentioned that they learnt how to speak in English, write in English and work in groups. Other learners also report that they learnt about global topics, news around the world, politics and knowledge about other countries. Apart from these aspects, other Alpha learners declare that s-he became a better person and developed more responsibility.

Beta Class outperformed Alpha Class regarding two constructs: contacts with people from other countries and global mindedness. The Quantitative Analysis also demonstrates that Beta Class consolidated some constructs that were already strong, such as 'How important is learning English' and 'Respect for people from other cultural backgrounds.' It also shows progress in constructs such as 'Interest for learning about other cultures' and 'Global mindedness,' which is consistent with the Qualitative Content Analysis and the 'model Assessment.' In this assessment,[113] learners also consider that the eTwinning model favoured the use of the English language (n =11) and learning about other cultures and peoples (n = 10).

'Perspective-taking' is an aspect that is not consistent comparing results from the QCA and the QA, regarding Beta Class. Although the QCA shows that Beta Class learners developed cooperation skills, some learners considered that the eTwinning partners did not meet their work and communication expectations. This may have influenced their perceptions when answering the postquestionnaire. In fact, the construct 'perspective taking' presents a decline, reported in the QA. However, in the 'Model Assessment' Beta learners considered that learning to work in groups (n = 10) was one of the three most important advantages of the eTwinning model.

[111] For more information and detail, you may access the 'Model Assessment' by Alpha Class in appendix 25.
[112] There are 20 learners in Alpha Class, but only 18 answered the model assessment.
[113] There are 20 learners in this class, but only 19 answered the model assessment questionnaire. For more detailed information, you may access the 'Model Assessment' by Beta Class in appendix 26.

Through the findings of the QA, one may realise that CLIL model B4 presents learning benefits to develop intercultural competence, global mindedness and interest in English learning predominantly because of the international partnership. This is consistent with the 'Model Assessment.' Learners mentioned that they learnt something new (10 out of 19), such as getting information about other cultures; meeting people from other countries and learning about their lives. Beta learners also mentioned that the eTwinning model was advantageous to make friends with people from other origins and respect people and their opinions.

As a matter of fact, both models incremented the learners' interest in learning English as a FL. CLIL models provide opportunities for learners to learn English in unconventional ways. Learners experienced the English language using multimodal and digital resources about topics they are used to working in Portuguese. Content and the designed tasks suited their maturity and cognitive level which resulted in a high level of interaction and productivity. However, Alpha Class reports more progress in global awareness than Beta Class. This finding may be a consequence of the limited topics that Beta Class worked on.

CLIL model B3 implemented a collaborative process of mediating information in English and a dynamic codeswitch between Portuguese and English, which was useful to prevent the learners from feeling a lack of motivation (Coyle et al. 16). Moreover, in CLIL model B4 through the international project, mediation work among all elements of the groups was essential to present their conclusions in their oral presentations and written production. This implied reception, production, interaction to "make communication possible" (Council of Europe, *Common European Framework of Reference for Languages: Learning, Teaching, Assessment. Companion Volume 32*).

In terms of knowledge and critical understanding of language/communication, learners used English language learning freely without feeling that they were doing artificial and timed grammar drills. They wrote about concepts and expressed opinions, using their linguistic and communicative skills turning to translation if needed. They employed their linguistic skills autonomously without the traditional English straitjacket classes where all tasks intend to polish artificial language outcomes (Porto, "Intercultural Citizenship in Foreign Language Education: An Opportunity to Broaden CLIL's Theoretical Outlook and Pedagogy" 2).

These two CLIL models presuppose that learners work in multilevel linguistic competence groups in which each element had the responsibility to accomplish the tasks. However, in CLIL B3 there was an explicit intention to develop an awareness of the necessary processes of democratic work. All elements of each group reflected on their own responsibilities and had very clear roles to accomplish the tasks. CLIL model B4 did not have sessions to analyse and reflect about working democratically in groups before starting to work with the international partners. Beta Class learners were free to decide on their roles within the groups. This fact may have led to a lower 'perspective-taking' construct in the postquestionnaire.

Both models intended to promote action in the community. CLIL model B3 intended to stimulate service projects related to the environment and hunger at school (Eco Escolas project and Refood) and keep a public citizenship noticeboard. CLIL model B4 planned to maintain a public noticeboard about the 'Global School' and their eTwinning project. Both projects could have developed engagement in service action in the community. This construct presents little progression or none. Covid-19 ruined these intentions.

CLIL models may have contributed to the development of a democratic competence in both classes, which is corroborated by both QA and QCA. However, one may not overlook several macro factors, social factors and psychological factors that may have contributed to this progression as well. These macro factors may be cultural, political and economic characteristics of a country; social factors, like parents, the peer group, the school and social media content; and psychological factors, such as social identities and social trust (Barrett, "Young People's Civic and Political Engagement and Global Citizenship" 45-46).

5. Summary

The QCA reveals that both models generated different opportunities for learners to develop clusters of competences more focused on knowledge and skills than on attitudes and values, which may be due to the characteristics of the data collection tool: participant-generated textual data. In spite of this, Alpha and Beta Classes demonstrated different competences for democratic culture during the *learning process* which may have influenced their perceptions in the postquestionnaire. Although Beta learners' starting point mean values were higher than

Alpha Class regarding all constructs in the prequestionnaire, the QA detects that there is more *learning progress* in Alpha Class than in Beta Class. However, both present a high positive connection with all constructs, except in the learners' engagement (with others), regarding global issues. Covid-19 pandemic lockdown prevented learners to be engaged in action with others.

In sum, both qualitative and quantitative analyses show that these models combine different methods of democratic pedagogies to develop 'learning *about* democracy,' involving the acquisition of knowledge and critical understanding to live democracy - Alpha class more explicitly and Beta class more implicitly; 'learning *through* democracy,' implying experience-based tasks so that each learner develops values, attitudes and skills to act democratically; and finally 'learning *for* democracy,' which entails the development of clusters of competences to be deployed in a given situation in a democratic culture (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 1 16).

Part VIII – Conclusions

1. General remarks

This research attempts to answer two research questions through the analysis of two case studies. It provides essential information that is naturally related to democratic competence such as how disengaged learners develop intercultural communicative competence, global competence, plurilingual and cultural competence through a symbiotic relationship between EFL and citizenship education. This section gives a general overview of how this research study unfolds the information collected, its interpretation, followed by detailed and structured conclusions. Thereafter, this part is dedicated to contributions, further studies and its limitations.

This study departed from several theoretical frameworks that claim that interdisciplinary pedagogical perspectives may provide more opportunities for learners to develop democratic competence. Research also claims that not only do international projects enhance the development of intercultural communicative competence but also that integrating citizenship

content in the FL classroom may promote the development of competences for a democratic culture.

From this theoretical ground, two research questions emerged: RQ1 - How disengaged and disengaged learners develop democratic competence through EFL in a symbiotic relationship with citizenship education; RQ2 - How interdisciplinary approaches, which imply learning citizenship and English, may contribute to the development of the learners' democratic competence.

Taking into consideration the two *how* questions, the research design draws on two different case studies: Alpha Class benefited from CLIL model B3 and Beta Class from CLIL model B4. CLIL model B3 implied teaching citizenship content explicitly through English. CLIL model B4 entailed teaching citizenship content in the English classroom through an international project with partners from Spain and Turkey through eTwinning. Both CLIL models were designed within a competence-based curriculum approach having in mind political and intercultural competences promoted by the RFCDC and the ICE frameworks. Both models were implemented at a cluster of schools in Portugal with Alpha and Beta classes, 13-15-year-old learners, with a disengaged and low achieving profile within A1-A2 level of English.

The qualitative and quantitative analyses demonstrated that the learners' interest in learning English improved and they developed a broad range of intercultural and democratic competences. In a sense, this study confirms the latest theory on FLE and ICE. In fact, the findings of this research study and its methodology confirm that CLIL is beneficial to raise culture and global citizenship awareness (Coyle, "Content and Language Integrated Learning Motivating Learners and Teachers" 8), integrating citizenship education content in the foreign language classroom as Byram (2008, 2018), Porto (2018) and Yulita (2018) recommend. This perspective goes in hand with CLIL model B4 because it implied virtual international encounters through which learners interacted with peers from other countries. CLIL model B4 corroborates theory because, in this model, language teaching was reinforced with political education through an international project so as to develop democratic competence and intercultural communicative competence (Byram, "An Essay on Internationalism in Foreign Language Education" 73). On the other hand, CLIL model B3 was innovative on its own because it entailed teaching the new Citizenship subject in Portugal through English. In Byram's view, Citizenship

Education usually lacks a transnational perspective and the linguistic competence needed for international interactions, but CLIL model B3 addressed issues successfully. The topics focussed on local and transnational perspectives and were explored in English, an international language. This model did not include an international project, therefore intercultural awareness and competence were developed through a variety of tasks using human rights as explicit criteria. CLIL model B3 also holds some characteristics within the Education for Cosmopolitan Citizenship framework because Osler and Starkey postulate that the human rights frame of reference should be made explicit to guarantee ground rules when comparing cultures. The design of this model holds the principle that human rights equip learners to engage with other cultures based on equality of dignity (Osler and Starkey, "Education for Cosmopolitan Citizenship: A Framework for Language Learning" 35). Despite the differences between both models, the qualitative and quantitative analyses show that both CLIL models proved beneficial for disengaged 8th graders to learn English and develop intercultural and democratic competences.

Both models follow Dewey's influential principles on learning about, through and for democracy. These principles guide these teaching approaches to connect disciplines so that learners interact in problem-solving of genuine issues in shared tasks. Learners worked collaboratively through reflective processes of inquiry, developing democratic understandings and attitudes. In addition, these models also comply with Freire's political educational views because learners had opportunities to develop knowledge and critical thinking, examining "both their objective situation and their awareness of that situation - the various levels of perception of themselves and the world in which and with which they exist" (Freire 95).

Overall, both models helped learners develop "a balance of cultural, national and global identifications and allegiances" (Banks and Nguyen 148) as well as values, attitudes, skills, knowledge and critical understandings of democratic citizenship (Beacco et al. 57).

In addition to democratic competence, the following sections provide an overview of competences that are naturally related to it such as intercultural communicative competence, global competence and plurilingual and cultural competence, and how through both CLIL models they were developed.

2. Intercultural Communicative Competence

CLIL model B3 implied teaching Citizenship as a subject in English. This is not considered a traditional subject such as history or philosophy, but an area of study, "a conceptual space delimited in terms of learning" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 3 15). Learning is defined by what needs to be acquired as citizenship education. CLIL model B3 aimed at developing intercultural and democratic competence. CLIL model B3 implied learning about political processes, institutions and human rights as well as focusing on different cultures. Learners developed intercultural awareness and mindedness because this model covered several evaluative, cognitive, comparative and action orientations (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 177-185). However, it lacked the real sense of intercultural communicative competence because there was no project to interact with people who speak other languages.

CLIL model B4 entails intercultural citizenship experience in the English classroom because citizenship content emerged from an international partnership between Portugal and Turkey. This model aimed at developing ICC. It entailed experiences with peers from other cultures so as to bring about change in the participants' perspectives and "to enable individuals to recognise the particularity of all groups and their cultures, whilst seeing them in the context of universal human values and aspirations" (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 187). This model provided opportunities to develop all ICC's savoirs through the learners' virtual mediation with their partners to accomplish citizenship goals linking EFL with the community (Porto, "'Yo Antes No Reciclaba y Esto Me Cambio Por Completo La Consiencia': Intercultural Citizenship Education in the English Classroom" 323).

3. Democratic Competence

CLIL model B3 and B4 were designed around cross-curricular topics and within a competence-based curriculum approach and were aimed at developing intercultural competence and democratic competence. Despite the design differences between the models, learners

developed a wide range of knowledge and critical understanding, analytical thinking skills, linguistic, communicative and plurilingual skills, cooperation skills, civic-mindedness and openness to cultural otherness attitudes and values of democracy, of cultural diversity and human dignity. Although Alpha Class learners did not have the opportunity of working on a project with other young people from other cultures, as Beta Class did, Alpha Class developed an openness to cultural otherness when analysing and evaluating events and documents with explicit criteria.

4. Global Competence

CLIL model B3 and model B4 demonstrated benefits to the young learners' development of global competence. CLIL model B3 may have helped Alpha Class to self-report progress in six out of eight global competence constructs: awareness of global issues, the importance of learning English, interest in learning about other cultures, respect for people from other cultural backgrounds, the learners' engagement (with others) regarding global issues and perspective-taking. CLIL model B4 may have influenced Beta Class in maintaining their already high self-report rates regarding almost all constructs and contributed to increasing their contacts with peers from other countries and their global mindedness.

5. Plurilingual and Pluricultural competence

Usually, the focus of research in the CLIL field is on foreign language skills improvement and motivation towards foreign language learning (Piacentini et al.68). This current study did not intend to assess linguistic competence. Nonetheless, both CLIL models provided learners opportunities to learn English in unconventional ways. Alpha and Beta classes learnt English using multimodal and digital resources about topics they are used to working in Portuguese, expanding their linguistic repertoire. The design of these two models may have influenced their self-report regarding the construct 'How important is learning English for you?' because both classes considered English learning very important to communicate with more people from other cultures and for their future life.

These two CLIL models implied that learners collaborated in multilevel linguistic competence groups, experiencing codeswitching and English language learning freely and extensively without feeling that they were doing artificial and timed grammar drills (Council of Europe, *Common European Framework of Reference for Language: Learning, Teaching, Assessment* 50). These models followed the recommendations by the CoE, promoting an action-oriented methodology based on real-world communicative needs organised around real-life tasks. The tasks were not exclusively language-related, but learners had to understand symbolic discourse of texts (Kramsch, "The Symbolic Dimensions of the Intercultural" 365) and to communicate in face-to-face events or online environments, bolstering learners as 'social agents' and 'cultural mediators' (Council of Europe, *Common European Framework of Reference for Language: Learning, Teaching, Assessment.* 120).

6. Contributions and Further studies

The findings of this study may provide relevant contributions for the national education system (context), Foreign Language Education (theory) and Foreign language teachers (practitioners).

Firstly, this study demonstrates that national educational systems can innovate to further inclusion and to educate on behalf of a democratic culture. CLIL pedagogy holds advantages in the Portuguese national educational system introducing innovative approaches. In this study, CLIL models B3 and B4 provide two paradigms regarding the integration of citizenship education in mandatory schooling through English as a FL. Living democracy at school entails language learning. Plurilingual competence enables learners to participate in democracies in one's own language (s) in one's country and to understand and communicate with other citizens from other origins (Breidbach 12).

The Portuguese national educational system may benefit from the models used in this study to ensure individual qualification and democratic citizenship as postulated in the *Learners' Profile by the end of the Compulsory Education,* which is considered the main Portuguese curricular reference framework (Ministério da Educação, "Despacho Nº 6605-A/2021" 241). Both models reflect this document's concern about a transnational orientation in

national curricula because they promote the development of competences to live in plural societies and nurture a complex set of values such as respect for other cultures, responsibility, reflectivity, participation and liberty (Martins et al. 17), overcoming the limitations of the *Key Learning*, a document that regulates EFL in Portugal.

Liberal education has recently been criticised for promoting neoliberal elitism. These models answer this concern by focusing on the usefulness and the educational value of language teaching and learning to all in a compulsory education in a liberal tradition (Byram, *From Foreign Language Education to Education for Intercultural Citizenship* 227), supporting *Decree nr 54/2018*. These models were designed to respond to hard-to-reach learners' "capabilities, expectations and needs within the scope of a common and plural educational project that provides (…) participation and a sense of belonging in effective conditions of equity, thus contributing to greater social cohesion"[114] (Ministério da Educação, "Decreto-Lei n.º 54/2018" 2918).

Secondly, this study supports the fact that CLIL approaches can be implemented in difficult social contexts with disengaged and low achievers contradicting the opinion of many that CLIL is an elitist pedagogy. CLIL approaches in Portugal are usually focused on teaching content like Science, for example (Piacentini et al. 639), so that learners who proceed to university studies at home or abroad can be proficient in English. The Citizenship subject in mandatory schooling in Portugal aims at developing local as well as global awareness and mindedness. Therefore, this study argues that this subject should be taught to all learners in English because of its international dimension with the collaboration of the English teacher.

On the other hand, this study also provides strong evidence that EFL also benefits from integrating citizenship content participating in international projects, which provide disengaged young learners with opportunities to develop intercultural, plurilingual and democratic competences, corroborating Porto's and Yulita's research.

This study also provides evidence that intercultural competence does not automatically emerge from interaction in CLIL classrooms (Dalton-Puffer, *Discourse in Content and Language Integrated Learning (CLIL) Classrooms 288*). There are indications that intercultural

[114] Researcher's translation of this extract from the Decree nr 54/2018.

opportunities must be created through intentional pedagogical actions and within an appropriate reference framework involving the field of English as a Foreign Language. It also confirms that correspondence with a penfriend in a foreign language through email and on topics within the domain of citizenship provide relevant content for communication (Starkey, "Democratic Citizenship, Languages, Diversity and Human Rights" 27).

Of course, embarking on an international project to ensure that learners develop intercultural communicative competence is essential. Nevertheless, FLE should also include political education. Learners should have access in mandatory schooling to a global citizenship curriculum in the FL classroom with relevant topics such as human rights, gender equality and sustainability, independently of international encounters.

This study states that CLIL theory should consider an innovative educational domain dedicated to citizenship, becoming Intercultural Citizenship and Language Integrated Learning (ICLIL). A solid intercultural citizenship theory is needed to guarantee that CLIL goes "beyond simplistic emphasis on the language and content of learning" (Coyle, "Strengthening Integrated Learning: Towards a New Era for Pluriliteracies and Intercultural Learning" 93).

Therefore, this study claims that ICE should be at the centre of the framework because it is what connects all elements (figure 31). The circles also represent the equity and interconnectedness of each element. On the one hand, one must reinforce that culture and intercultural understanding lie at the core of the conceptual framework. On the other hand, democratic citizenship principles should also be at its heart because they provide 'explicit criteria' to develop intercultural democratic competence.

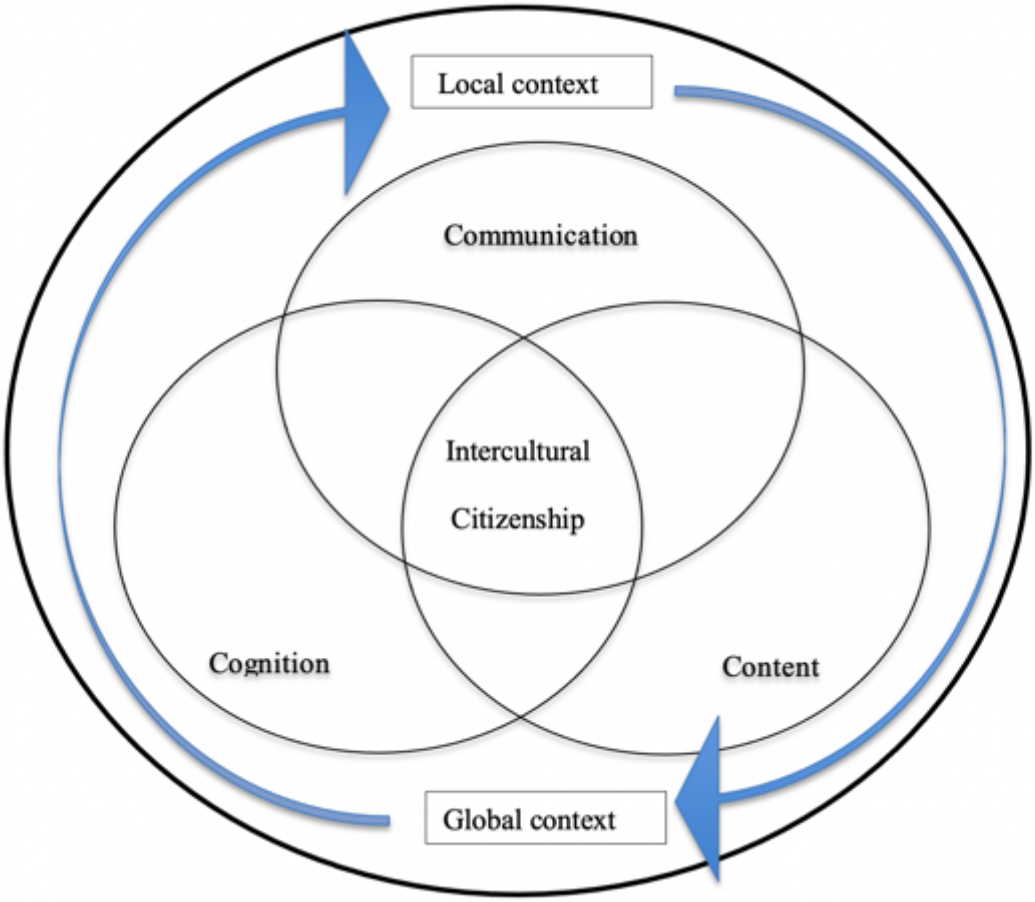


Figure 31 - Intercultural Citizenship 4Cs Framework (Source: researcher's own development)

Therefore, this study proposes some counterparts to the CLIL models so that practitioners or researchers may put in practice the framework above:

Table 105 - Models B3, B3a, B4, B4a

Model B3 Citizenship subject taught in English	Citizenship education Content teachers and language teachers/ or responsibility of language teachers	CLIL language due to the international dimension of the content learning.	Formative portfolio-type

Model B3a Political and Language Education in the Foreign Language classroom	Citizenship topics in the Foreign Language curriculum Language teacher responsibility	Political education and language education through an international syllabus with citizenship topics such as human rights.	Formative and summative
Model B4 Language-based intercultural projects in the FL classroom	Model through international partnerships Language teacher responsibility	International partnerships Both content-based and communicative language teaching CLIL language	Formative and complementary to language assessment
Model B3 and B4 Citizenship subject in English and Language-based intercultural projects in the FL classroom	Citizenship education model and international project model for the same group of learners Content teachers and language teachers	Citizenship syllabus Citizenship topics that emerge from the international interaction	Formative portfolio-type and complementary to language assessment

Source: Researcher's own development

CLIL model B3 and model B4 are the models used in this study to examine if two separate groups of learners developed democratic competence. Apart from these, this study suggests further studies using CLIL models B3 and B4 together with learners to check if they develop democratic competences. Another suggestion to further studies is Model B3a, integrating political content in the foreign language classroom without participation in an international project.

Thirdly, FL practitioners may explore the above suggestions to design innovative approaches in their contexts so as to prepare their learners for a 'culture of democracy'. However, this study highlights the importance of using the *RFCDC* as a pillar to design curricula and assess learners. FL teachers may act as curriculum designers, selecting from the syllabus[115] of their subject what they consider relevant for their learners or in a balanced fashion "select the relevant CDC competences to integrate them together with the subject-specific competences, forming clusters of CDC and subject-specific competences" (Council of Europe, *Reference Framework of Competences for Democratic Culture,* vol. 3 17).

More than ever learners should develop CDC to gain awareness and mindedness at local and global levels and the ability to explore local and real-world issues. For this reason, FL teachers should provide creative learning approaches with an emphasis on addressing issues of the real world. This vision entails integrating citizenship content and values of democratic and human rights in mandatory schooling through models like the ones suggested in this section.

7. Limitations of the study

This study intended to investigate how interdisciplinary projects, CLIL pedagogy and citizenship content in the Foreign Language classroom, may provide more opportunities to develop competences for a culture of democracy and how this may work with disengaged and low achievers in mandatory schooling in Portugal. The research question words – *how* - determined that the empirical inquiry would be based on case studies with two different groups of learners and with two different interdisciplinary CLIL models at a cluster of schools in Portugal. Accomplishing the control boundaries of the two case studies, both were authorised to be implemented at school during a school year (2019-2020).

Despite claiming some contributions to the national education system (context), Foreign Language Education (theory) and Foreign language teachers (practitioners), this research study presents several limitations.

Following the methodology literature recommendations for this study, data collection methods such as audio and video collection tools and direct observation by the teacher-

[115] The EFL programmes in Portugal were repealed by Despacho nr 6605-A/2018

researcher were selected to capture the richness and complexity of the natural context. Nonetheless, due to the Covid-19 pandemic classes were interrupted on 13th March 2020. CLIL model B3 and B4 continued to be implemented through Google Classroom created in February by the teacher-researcher so that learners got acquainted with digital interaction and e-Portfolios, anticipating the unfortunate and unprecedented situation due to the Covid-19 pandemic. In March and April, learners started interacting on Google Classroom with the school tutors and the learners' parents' authorization. During these months, Alpha and Beta Classes were the only ones at school who had the opportunity to continue with Citizenship and English classes through a digital platform. The remaining classes only communicated with their teachers via email.

In May the teacher-researcher had to move from Google Classroom to Aula Digital Leya, a publisher digital platform because the pedagogical council and the school board decided that a common platform must be selected to simplify the transition process from face-to-face to eLearning.[116] This fact limited the interaction of the learners with the teacher-researcher because the mural of the new platform was shared by all teachers. When a teacher left a comment on the digital mural, there was seldom participation from the learners. Alpha and Beta Class learners, therefore started communicating with the teacher-researcher by email and on Zoom classes.

Again, in early May, Alpha and Beta learners were the first to have Zoom classes that lasted 40 minutes twice per week. Gradually, other teachers started to organise Zoom classes which resulted in a new recommendation from the pedagogical council advising teachers to schedule only one Zoom class per week for each subject.

The situation described hindered the intention to record the classes with satisfactory sound and video quality of the learners' dialogic interaction because of the learners' Internet connection quality and other characteristics of the learners' interaction online. Learners became shy, not as participative as they were in face-to-face classes. Sometimes learners recognised that the Zoom classes were good to clarify doubts about the tasks that were published on the platform, Aula Digital Leya. Therefore, half of the Zoom class was spent clarifying doubts about the tasks and the other half was spent with the oral tasks in groups. In fact, the "Model

[116] There were a few teachers who were acquainted with Google Applications. Teachers chose Aula Digital Leya because there were several training sessions online about this platform in March and April, which accounts for its selection. Nowadays teachers at this specific school only work with Google Classroom and Google Applications.

Assessment" questionnaire reports that learners prefer face-to-face classes to eLearning. Learners gave several reasons for this preference: to be with friends because they are very important for them and to understand content and focus on tasks. They also mentioned that they learn more with teachers face-to-face.

On the other hand, another factor that determined a different data collection instrument was the fact that the camera in all face-to-face classes implied disruption of the normal running of the lessons. Classrooms were not equipped with this type of device which implied that the teacher-researcher had to carry it to the classroom and take it away when classes finished. This would be difficult to undertake because the teacher-researcher had to teach other classes before and after these two study groups.

For some time, the teacher-researcher tried to record the class interaction using an audio recorder. This was ruled out as an option because the audio recorder could not capture the interaction of all learners when working in groups because the classrooms do not present good acoustic conditions to avoid exterior noise, for example. The only satisfactory method was to record one group at each time. This did not capture the richness of all class interactions, but it was the only possible way to collect audio data. This also became impossible when Covid-19 imposed the lockdown.

Because of these limitations, the teacher-researcher used the participant-generated textual data collected during the learning process before and during lockdown to be analysed instead of the audio recordings. It guarantees primary evidence in written mode and ensures uniformity for analysis of both classes learning process so as to be comparable.

Nevertheless, the qualitative method to analyse data presents limitations. The content analysis only focuses on the written production of the learners' portfolios during the learning process. It does not include the spoken mode, which is typical in language classroom research. A QCA of the oral interaction in pedagogic approaches like CLIL model B3 and model B4 would have seized more information and insights regarding the examination of attitudes and values from the natural classroom environment.

The QA also holds limitations because this study only used the Global Competence background questionnaire to analyse the learners' progress. Although the questionnaire was applied at the beginning of the school year and at the end, it would have captured a more

complete picture of the learners' learning progress if this study had included the Cognitive Questionnaire, which was part of the Global Competence Questionnaire.

Nevertheless, this study did not aim to compare its findings with the international results of the global competence questionnaire published in 2018. The aim of the abridged background questionnaire was to use a validated resource to check the learners' overall democratic competence progress after the interdisciplinary models, rather than focusing on the cognitive aspects.

The researcher was simultaneously the teacher of Alpha and Beta classes and the proximity to the learners is apparent. As such, this fact may have contributed to a less neutral stand from a researcher's point of view. However, to prevent a biased interpretation of the object of the study, the research also followed the suggestions for strong reliability and validity, using various forms of triangulation and several rounds of revision of the codes and subcodes that emerged from the data.

The Cross-Case Analysis also presents limitations because it attempts to compare Alpha Class and Beta Class albeit their uniqueness as a group of learners. Each class is unique and each learner is singular. Each learner's personal traits and learning styles have influenced the learning process and progress of the class. Despite this fact, the purpose of this study was to examine the competence of the class as a whole instead of following a single learner to obtain a greater view of how learners developed democratic competence. Therefore, the comparison between classes was useful to bring out the effects that each CLIL model might have had in the learning process and progress so as to answer the research questions.

The findings of this study are also limited due to the characteristics of each CLIL model, which are constrained by context and time. This study presents some particularities that may offer some hindrance for replication and prevents the formulation of a general theory from its findings. However, this research study may provide some contributions and further research avenues to practitioners, FLE and CLIL theories and the national educational system, in particular low secondary schooling.

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Appendix I – Pre and postquestionnaires

Intercultural and democratic citizenship

This questionnaire aims to research about your plurilingual and intercultural democratic competence.

The information given is CONFIDENTIAL and ANONYMOUS, i.e., respondents will remain unknown. All questionnaires will be destroyed. PLEASE DO NOT WRITE YOUR NAME in any part of this questionnaire as your identification and email will be concealed.

This questionnaire consists of 7 sections and it will take you 15 minutes to fill in. There are no right or wrong answers, so please try to answer as honestly as possible.
All fields marked with * are mandatory.

Thank you for your cooperation.

* Required

Part A - Your personal data

A. In this part, the items are about your personal identification.

Please tick one item or write one suitable answer.

1. **A. 1. How old are you?** *
   Mark only one oval.
   - ◯ 12-14
   - ◯ 15-18

2. **A. 2. What nationality are you?** *
   Check all that apply.
   - ☐ Portuguese
   - ☐ Brazilian
   - ☐ Angolan
   - ☐ Cape Verdean
   - ☐ Romanian

3. **A.3. What is your mother tongue?** *

4. **A.4. Have you ever studied in another country?** *
Check all that apply.

- [ ] Yes
- [ ] No

5. **A.4.1. If you answered yes, where?**

6. **A.4.2. How long?**

Part B Your language profile

The items of this part are about languages.

Please tick one item or write one suitable answer.

7. **B.1. How long have you been learning English?** *
Mark only one oval.

- ◯ 1 year
- ◯ 2 years
- ◯ 3 years
- ◯ 4 years
- ◯ 5 years
- ◯ more than 5 years

B.2. How important is English for you?

Please select one (1- strongly disagree; 2- agree; 3- neutral; 4- disagree; 5- strongly agree)

8. **For my life in the future.** *
Mark only one oval.

	1	2	3	4	5	
Strongly disagree	◯	◯	◯	◯	◯	Strongly agree

9. **To get good grades.** *
Mark only one oval.

	1	2	3	4	5	
Strongly disagree	◯	◯	◯	◯	◯	Strongly agree

10. **To communicate with more people from other countries.** *
Mark only one oval.

	1	2	3	4	5	
Strongly disagree	◯	◯	◯	◯	◯	Strongly agree

11. **To speak with English speaking natives.** *
Mark only one oval.

	1	2	3	4	5	
Strongly disagree	◯	◯	◯	◯	◯	Strongly agree

12. **To understand news from all over the world.** *
Mark only one oval.

	1	2	3	4	5	
Strongly disagree	◯	◯	◯	◯	◯	Strongly agree

13. **To play online games.** *
Mark only one oval.

	1	2	3	4	5	
Strongly disagree	◯	◯	◯	◯	◯	Strongly agree

14. **To travel.** *
Mark only one oval.

	1	2	3	4	5	
Strongly disagree	◯	◯	◯	◯	◯	Strongly agree

15. **B.3. What languages can you use (including your mother tongue)? Write down the languages you use.** *

Part C Your global awareness

The items of this part concern your views and actions about global issues.

C.1. How informed are you about the following topics?

Please select one (1- I don't know anything; 2- I know something but I couldn't explain; 3- I know something and could explain; 4- I can explain because I am familiar to this).

16. **Global warming** *
Mark only one oval.

	1	2	3	4	
I don't know anything	◯	◯	◯	◯	I can explain because I am familiar to this.

17. **Human rights** *
Mark only one oval.

	1	2	3	4	
I don't know anything	◯	◯	◯	◯	I can explain because I am familiar to this.

18. **International conflits** *
Mark only one oval.

	1	2	3	4	
I don't know anything	◯	◯	◯	◯	I can explain because I am familiar to this.

19. **Hunger** *
Mark only one oval.

	1	2	3	4	
I don't know anything	◯	◯	◯	◯	I can explain because I am familiar to this.

20. **Poverty** *
Mark only one oval.

	1	2	3	4	
I don't know anything	◯	◯	◯	◯	I can explain because I am familiar to this.

21. **Gender equality** *
Mark only one oval.

	1	2	3	4	
I don't know anything	◯	◯	◯	◯	I can explain because I am familiar to this.

C.2. Are you involved in the following activities?

Please select as many as you like.

22. *
Check all that apply.

- ☐ I reduce the energy at home to protect the environment (Ex: turn off the lights when leaving a room).
- ☐ I choose products for ethical or environmental reasons (Ex: products that were not tested on animals).
- ☐ I keep myself informed about world events via sites online.
- ☐ I participate in activities in favour of environmental protection.
- ☐ I regularly read websites on international social issues (e.g. poverty, human rights).

C.3. How well does each of the following statements describe you?

Please select one (1- strongly disagree; 2- agree; 3- neutral; 4- disagree; 5- strongly agree)

23. **I think myself as a citizen of the world.** *
Mark only one oval.

	1	2	3	4	5	
Strongly disagree	◯	◯	◯	◯	◯	Strongly agree

24. **I can do something about the problems of the world.** *
Mark only one oval.

	1	2	3	4	5	
Strongly disagree	◯	◯	◯	◯	◯	Strongly agree

25. **I think my behaviour can impact people in other countries.** *
Mark only one oval.

	1	2	3	4	5	
Strongly disagree	◯	◯	◯	◯	◯	Strongly agree

26. **I can do something about the problems of the world.** *
Mark only one oval.

	1	2	3	4	5	
Strongly disagree	◯	◯	◯	◯	◯	Strongly agree

27. **Looking after the global environment is important for me.** *
Mark only one oval.

	1	2	3	4	5	
Strongly disagree	◯	◯	◯	◯	◯	Strongly agree

Part D Your intercultural experience

The items of this part is about intercultural contacts with other people from other countries.

28. **D.1. Have you ever had any contact with people from other cultures? Please select one answer.** *
Mark only one oval.

- ◯ Yes
- ◯ No

29. **D.1.1. If you answered yes, please select the appropriate responses.**
Check all that apply.

- ☐ In my family
- ☐ In my neighbourhood
- ☐ In my circle of friends
- ☐ International classmates at my school
- ☐ International contact and communication through school projects
- ☐ Travel abroad
- ☐ Visiting friends and/or relatives abroad
- ☐ Overseas study programmes
- ☐ Intercultural contact through social networking sites, the Internet.
- ☐ Other: _____

30. **D.1.2. If you answered yes, what language (s) did you use to communicate?**
Check all that apply.

- ☐ English
- ☐ French
- ☐ Portuguese
- ☐ Spanish
- ☐ Other: _____

31. **D.2. Would you like to have contact with people from other cultures?** *
Mark only one oval.

- ◯ Yes
- ◯ No

Part E Your intercultural understanding, and respect for the human rights and democracy

In this section you will be asked about your knowledge and opinion of ideas to intercultural awareness and intercultural citizenship or global citizenship.

E.1. How well does each of the following statements below describe you?

Please select the appropriate answer (1- Not at all like me; 2- Not much like me; 3- Somewhat like me; 4- Mostly like me; 5- very much like me).

32. **I want to learn how people live in different countries.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

33. **I want to learn more about the religions of the world.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

34. **I am interested in how people from various cultures see the world.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

35. **I am interested in finding out about the traditions of other cultures.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

E.2. How well does each of the following statements below describe you?

Please select the appropriate answer (1- Not at all like me; 2- Not much like me; 3- Somewhat like me; 4- Mostly like me; 5- very much like me).

36. **I respect people from other cultures as equal human beings.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

37. **I treat all people with respect regardless of their cultural background.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

38. **I give space to people from other cultures to express themselves.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

39. **I respect the values of people from different cultures.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

40. **I value the opinions of people from different cultures.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

Part F Your team work competence

This section is about how you work in group.

F.1. How well does each of the following statements below describe you?

Please select the appropriate answer (1- Not at all like me; 2- Not much like me; 3- Somewhat like me; 4- Mostly like me; 5- very much like me).

41. **I try to look at everybody's side of a disagreement before I make a decision.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

42. **I try to understand my friends better by imagining things look better from their perspective.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

43. **Before criticising somebody, I try to imagine how I would feel if I were in their place.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

44. **When I'm upset at someone, I try to take the perspective of that person for a while.** *
Mark only one oval.

	1	2	3	4	5	
Not at all like me	◯	◯	◯	◯	◯	Very much like me

Part G Your digital competence Web 2.0

Please select the appropriate answer.

This section is about your digital competence.

45. **G.1. Where do you most frequently use the Internet? Select the appropriate answers.**
Check all that apply.

- ☐ Mobile phone
- ☐ Desktop at home
- ☐ Desktop at school
- ☐ Other: _____

46. **G.2. How long do you use the Internet during the day?**
Mark only one oval.

- ◯ Less than 1 hour
- ◯ 1-2 hours
- ◯ More than 3 hours
- ◯ I do not use it every day

47. **G.3. Have you got a personal email?**
Mark only one oval.

- ◯ Yes
- ◯ No

48. **G.4. What are the purpose(s) you mainly use the Internet for?**
Check all that apply.

- ☐ Research
- ☐ Entertainment
- ☐ Education
- ☐ Communication

Thank you for your time and answers.

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Google Forms

Appendix II – CLIL models feedback questionnaire

Citizenship in English and digital experience

This questionnaire aims to research about your elearning experience.
elearning means
(noun) learning conducted via electronic media, typically on the Internet.

It will take you 10 minutes to fill in. Please try to answer as honestly as possible.
All fields marked with * are mandatory.

Thank you.

* Required

Part A - Your computer and mobile phone

This section is about your personal computer and mobile phone.
Please select the appropriate answer.

1. A.1. Before Covid-19, you had the following electronic devices. Select the appropriate answers. *

Check all that apply.

- [ ] Mobile phone
- [ ] Desktop
- [ ] Laptop
- [ ] Tablet
- [ ] I didn't have any mobile phone.
- [ ] I didn't have any computer or Tablet.
- [ ] Other: _____

2. A.2. If you bought new electronic devices due to Covid, please select the appropriate answers. *

Check all that apply.

- [ ] Mobile phone
- [ ] Desktop
- [ ] Laptop
- [ ] Tablet
- [ ] Other: _____

Part B - Your digital experience - Before Covid-19 (Antes da Covid-19)

This section is about your digital experience. Please select the appropriate answer.

3. B.1. Before Covid-19, did you have a personal email account? *

Mark only one oval.

- ◯ Yes
- ◯ No
- ◯ Other: _____

4. B.1.1. If you had an email before Covid-19, you needed it to... *

Check all that apply.

- ☐ To watch the news
- ☐ To watch videos
- ☐ To search for my homework
- ☐ To play video games
- ☐ To write emails to my friends and family
- ☐ To buy things I need
- ☐ To access Google Applications
- ☐ To do projects my English teacher asked me
- Other: ☐ _____

5. B.2. Before Covid-19, select the educational platforms you used. *

Check all that apply.

- ☐ Google Classroom
- ☐ Moodle
- ☐ Aula Digital Leya
- ☐ Escola Virtual - Porto Editora
- ☐ eTwinning
- ☐ Zoom or other similar
- Other: ☐ _____

6. B.3. Before Covid-19, in what subjects did you use the platforms you mentioned? Select the appropriate ones. *

Check all that apply.

- [ ] Portuguese
- [ ] French
- [ ] English
- [ ] Maths
- [ ] Computer Studies
- [ ] Science
- [ ] History
- [ ] Citizenship and Development
- [ ] Geography
- [ ] Other: _____

Part C - Your digital experience - During Covid-19 (Durante a doença Covid-19)

7. C.1. Now during Covid, select the educational platforms you use. *

Check all that apply.

- [ ] Google Classroom
- [ ] Moodle
- [ ] Aula Digital Leya
- [ ] Escola Virtual - Porto Editora
- [ ] eTwinning
- [ ] Zoom or similar
- [ ] Other: _____

8. C.2. How long do you stay on the Internet? *

Mark only one oval.

- ◯ I do not use it every day
- ◯ Less than 1 hour
- ◯ 1-2 hours
- ◯ 3-4 hours
- ◯ More than 4 hours

9. C.3. Nowadays what are the purpose(s) you mainly use the Internet for? *

Check all that apply.

- [ ] Research
- [ ] Games/ Entertainment
- [ ] Education
- [ ] Communication
- [ ] Other: _____

Part D - Your opinion about distance learning and Citizenship in English

This section is about your opinion. Please select the appropriate answer.

10. D.1. What do you prefer?

Mark only one oval.

- ◯ Distance learning/elearning
- ◯ School/ Face to face
- ◯ Other: _____

11. D.1.1. Explain your preference. *

_____

12. D. 2. In your opinion, what are the advantages of the Citizenship subject in English? *

Check all that apply.

- [ ] Using the English language
- [ ] Learning about topics like human rights, gender equality, global warming and sustainability
- [ ] Learning how to look after the global environment
- [ ] Learning about the world's problems such as hunger and disease
- [ ] Learning about other cultures and peoples
- [ ] Learning to work in group
- [ ] Learning to work in group in a democratic way
- [ ] Learning to be a global citizen
- [ ] Developing autonomy
- [ ] Developing responsibility
- [ ] Learning to respect other people's opinions
- [ ] Learning about politics
- [ ] Learning about global citizenship
- [ ] Respecting other peoples' cultures
- [ ] Learning to use Google applications like Docs, Slides and Forms
- [ ] Learning to use eTwinning platform.
- [ ] Learning to search the Web
- [ ] Learning about other countries and cultures

Other: [ ] _____

13. D.2.1. Did you learn anything new? *

Mark only one oval.

- ◯ Yes
- ◯ No

14. D. 2.1.1. If you said yes, what did you learn?

_____

15. D. 3. Did you surf many sites in English? *

Mark only one oval.

- ◯ Yes
- ◯ No

16. D. 3.1. What sites did you visit in English?

_____

17. D. 3.2. Do you think that learning the English language is useful to surf the Web? *

Mark only one oval.

- ◯ Yes
- ◯ No

18. D. 3.3. Explain why. *

_____

Thank you for your time and answers.

Appendix III – Information for parents about CLIL model B3

Informação sobre o projeto: Educação para a Cidadania e Desenvolvimento em Inglês

Face ao mundo em que vivemos hoje em dia, é necessário que as crianças e os jovens desenvolvam um leque variado e complexo de competências que os prepare para a vida no século XXI. Nesse sentido, foi aprovado um projeto, em sede de conselho pedagógico deste agrupamento, que visa lecionar a disciplina de Cidadania e Desenvolvimento em inglês.

Este projeto tem subjacente vários desafios lançados pela UNESCO, pela Comissão Europeia, pelo Conselho Europeu e por investigadores em vários domínios como o ensino das línguas estrangeiras, a educação para a cidadania global, a educação para o desenvolvimento, a educação intercultural, entre outros.

1.º desafio - A UNESCO proclama que até 2030, através da educação, todos os alunos deverão desenvolver conhecimento e competências "para o desenvolvimento sustentável e estilos de vida sustentáveis, direitos humanos, igualdade de género, promoção de uma cultura de paz e não violência, cidadania global e valorização da diversidade cultural e da contribuição da cultura para o desenvolvimento sustentável" (UNESCO et al. 48).
2.º desafio - A Comissão Europeia reitera que "as competências linguísticas são indispensáveis para a mobilidade, cooperação e compreensão mútua transfronteiriça" (European Commission 2) e assegura que deverá existir um desenvolvimento da educação em "silos" (uma educação dividida por disciplinas) para uma educação que assenta em "fusões," em direção a uma aprendizagem interdisciplinar e orientada para a aprendizagem digital (European Commission 24), aconselhando o método CLIL (Content and Language Integrated Learning ou em português AILC - Aprendizagem Integrada de Línguas e Conteúdos).
3.º desafio - O Conselho Europeu considera que os sistemas educativos deveriam preparar os alunos para o diálogo intercultural e, concomitantemente, para uma cultura de democracia (Council of Europe 16), de modo a desenvolver uma "cidadania europeia ativa que está aberta ao mundo, respeitando a diversidade cultural e baseada em valores comuns" (Council of Europe 30). Esta dimensão mais ampla de cidadania foi definida pela UNESCO como "uma noção de pertença a uma comunidade mais alargada e à humanidade em geral" (UNESCO 14), que exige uma forma diferente de educação com implicações nas políticas de educação, nos currículos, no ensino e na aprendizagem.
4.º desafio - O Conselho Europeu, no documento que atualiza o Quadro Comum Europeu de Referência das Línguas (2017), volta a relembrar o papel do estudante de línguas como um agente social, o qual foi definido no QCER como um agente "que tem tarefas (não exclusivamente relacionadas com a língua) para executar num determinado conjunto de circunstâncias, num contexto específico e no âmbito de um campo de ação particular" (Council of Europe, *CEFR Framework EM 9*). Dada a natureza social da aprendizagem da língua e do uso da língua, o Conselho Europeu aconselha uma metodologia orientada para a ação, baseada em necessidades comunicativas reais, e em torno de tarefas da vida real (Council of Europe,

CEFR Framework EM 9; Council of Europe, *Companion Volume 26*). Assim, o Conselho Europeu insiste que o ensino das línguas estrangeiras deve preparar os estudantes para serem mediadores interculturais e agentes sociais, preparando-os para uma comunicação com pessoas de diversas origens e culturas, e para uma vida ativa e responsável (Council of Europe, *Companion Volume 26*).

5.º desafio - Face a uma nova ordem política e económica na Europa e no mundo, vários investigadores na área do ensino das línguas estrangeiras, tais como Michael Byram e Manuela Guilherme, defendem um paradigma diferente para o ensino das línguas estrangeiras. Estes autores propõem uma abordagem que deverá focar-se na sensibilização cultural crítica e na competência comunicativa intercultural para os alunos desenvolverem competências conducentes ao exercício de uma cultura democrática (Guilherme 215). Byram salienta ainda a importância da competência linguística para os alunos interagirem com pessoas de outros países e línguas diferentes, introduzindo a perspetiva de mediação e negociação (Byram 165) através de tarefas experienciais, relacionadas com a vida real.

O que é?
O projeto consiste em ter a disciplina de Cidadania e Desenvolvimento em inglês, que poderá implicar a colaboração de outras áreas disciplinares. A docente da disciplina de inglês desta turma será a mesma que irá lecionar a área de Cidadania e Desenvolvimento em inglês.
É um estudo que parte de uma tese a ser desenvolvida no âmbito do Doutoramento em Ensino de Línguas Estrangeiras – Multilinguismo e Educação para a Cidadania, um programa conjunto pela Universidade Nova de Lisboa e a Universidade Aberta.
Qual é a duração do projeto?
O projeto é um estudo longitudinal que poderá envolver pelo menos um semestre (2019-2020).
Quais são os objetivos?
Este projeto pretende investigar se, através dos domínios sugeridos pela tutela para a Cidadania e Desenvolvimento, lecionados em inglês, os alunos demonstram competência de cidadania intercultural e uma melhor proficiência na comunicação em inglês (sobre tópicos que estão habituados a abordar na sua língua materna).
Qual é o método de aprendizagem?
Aos alunos, que beneficiam desta área disciplinar em inglês, será aplicado um teste diagnóstico, de modo a informar a docente da melhor modalidade de ensino e aprendizagem, consoante as necessidades dos alunos. Isto é, a professora irá selecionar uma das seguintes modalidades: a primeira modalidade implica que todos os conteúdos, apresentação de conteúdos, materiais, recursos digitais da Internet sejam disponibilizados só em inglês; a segunda modalidade implica uma perspetiva multilingue, na qual a língua materna será utilizada em conjunto com a língua inglesa, não só na oralidade, como também nos recursos utilizados. Independentemente da modalidade a adotar, os produtos finais deverão ser, sempre que possível, apresentados em pelo menos duas línguas: a língua portuguesa e inglesa (e outra língua materna de alunos que façam parte do projeto).
Este projeto assentará na realização de tarefas de grupo ou a pares, fornecendo aos alunos abundantes oportunidades para desenvolver conhecimento, capacidades, atitudes e valores, que visem potencializar a sua competência comunicativa intercultural e democrática.

Quais são os instrumentos de observação deste estudo?
A docente investigadora irá recolher dados através de testes, questionários, entrevistas e notas recolhidas da observação de aulas.
Os alunos deverão responder a pelo menos dois questionários online, duas entrevistas e algumas aulas serão gravadas para recolher, apenas, as suas interações em áudio. Todos os dados recolhidos através dos questionários, entrevistas e das interações em áudio serão confidenciais e trabalhados após garantido o anonimato dos dados recolhidos. No estudo e em posteriores publicações, os nomes reais dos alunos e dos professores nunca serão referidos, sendo substituídos por letras do abecedário. Só a professora investigadora e os professores coordenadores da tese de doutoramento poderão ter acesso a esses dados. Os dados recolhidos serão destruídos após cinco anos, a partir da publicação da tese de doutoramento.
Quais são os conteúdos a abordar neste projeto?
Este projeto terá em conta, primeiramente, o ritmo e as necessidades dos alunos ao longo do desenvolvimento das tarefas propostas, mas estas terão como linhas orientadoras os seguintes recursos: a planificação anual da área curricular de Cidadania e Desenvolvimento; o documento elaborado pela coordenação desta área curricular, nesta escola, seguindo a estratégia nacional para a Educação para a Cidadania e Desenvolvimento; as planificações desenvolvidas pelo Departamento de Línguas da escola; os documentos oficiais emanados pelo Ministério da Educação e outros documentos relevantes publicados pelo Conselho Europeu e a UNESCO.
Qual é a tipologia de avaliação deste projeto?
A avaliação deverá contemplar os três tipos: diagnóstica, formativa e sumativa. Contudo, a avaliação será essencialmente formativa, realizada através de observação direta, da observação de evidência de registos realizados pelos alunos num portefólio (inspirado nos documentos publicados pelo Conselho Europeu, por exemplo "Autobiography of Intercultural Encounters" e "European Language Porfolio"). Além disso, os alunos deverão refletir sobre o seu desempenho de uma forma regular através de autoavaliação e avaliação realizada pelos seus pares.
Quais são os benefícios para o seu educando?
Tendo em conta uma perspetiva local, nacional e global do mundo que os rodeia, este projeto pretende desenvolver crianças/ adolescentes curiosos, informados e sensíveis, preparados para o século XXI. Assim, este projeto foi concebido para que as crianças/ adolescentes se tornem plurilingues através de atividades que lhe dão oportunidades para aprender a "pensar" em inglês, e não só a aprender como se usa a língua, como normalmente acontece na aula de inglês; desenvolvam competências cívicas democráticas; desenvolvam atitudes solidárias; desenvolvam a sua autonomia e espírito crítico com a confiança necessária para que se tornem cidadãos globais ativos. O seu educando vai beneficiar do seguinte: de mais uma hora de inglês por semana, de mais uma hora na sala de Tecnologias de Informação e Comunicação, onde poderá utilizar um computador para trabalhar individualmente ou em grupo.

(Continuação na página seguinte).

Pedido de Autorização

Exmo. (a.) Encarregado (a.) de Educação,

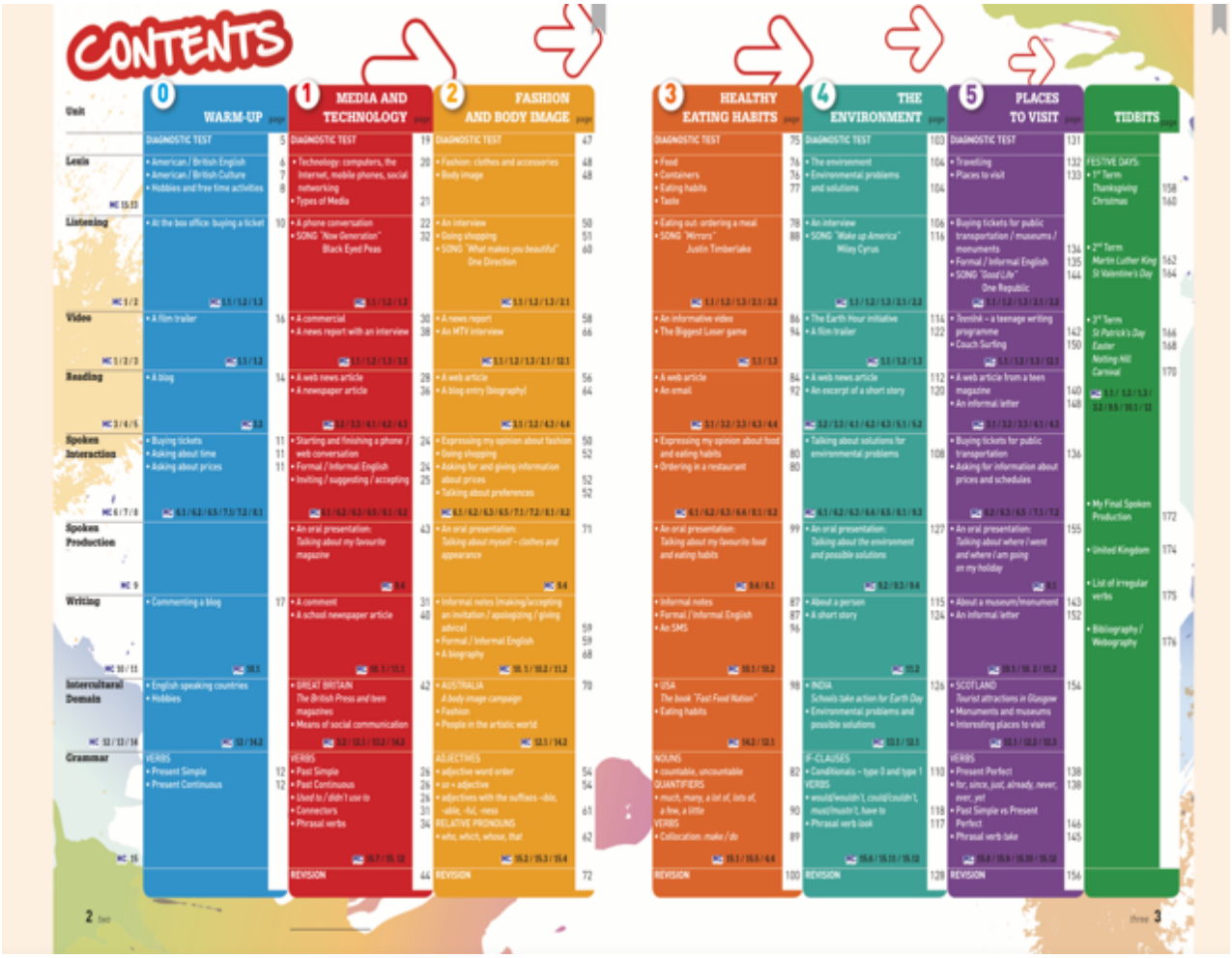
Face ao exposto sobre o projeto, "Educação para a Cidadania e Desenvolvimento em inglês", a docente responsável pelo mesmo vem solicitar autorização para o seguinte:

1.º - a aplicação de questionários no âmbito da Educação para a Cidadania e Desenvolvimento;
2.º - a criação de uma conta de correio eletrónico pessoal do (a) seu (sua) educando (a), a qual poderá ser eliminada, no final do projeto, se o (a) encarregado (a) de educação assim o desejar (a conta de correio eletrónico será criada na escola com a colaboração da professora de inglês, só para este fim. A palavra-passe será conhecida pelo (a) aluno (a), professora de inglês e encarregado (a) de educação;
3.º – fotografar ou filmar o (a) seu (sua) educando (a), em sala de aula/ escola, com a respetiva turma.

Cumprimentos cordiais,
A professora responsável
Ana Leão

Ana Ponce de Leão (perfil em <https://www.cetaps.com/cetaps-member/ana-leao/ > e em <https://orcid.org/0000-0001-7068-0230>), professora efetiva neste agrupamento de escolas.

Appendix IV - 8th grade Swoosh plan



Appendix V – Autonomy and Flexibility

(…) **Organização do funcionamento das disciplinas** (turmas do 5.º e do 7.º ano)**:**

- Optou-se por uma organização anual em pares de turmas, das novas áreas de Cidadania e Desenvolvimento e de Tecnologias de Informação e Comunicação (TIC), alternando a cada duas semanas. Ambas as turmas têm horário sobreponível nestas disciplinas.

Esta opção permite a atribuição de um tempo de 50 minutos durante duas semanas consecutivas, de modo a possibilitar a continuidade e consolidação do trabalho pedagógico.

(...)

Appendix VI – Citizenship and Development official plan

Escola Básica Barbosa du Bocage
Planificação Anual de Cidadania e Desenvolvimento - 8º ano
Ano Letivo de 2019 -2020
Número de aulas previstas para o domínio / tema – 6

Domínios /Temas	Objetivos	Estratégias / Atividades	Recursos / Materiais
Desenvolvimento Sustentável	- Apresentação dos alunos - Proporcionar o conhecimento dos elementos do grupo - Definir desenvolvimento sustentável - Compreender a necessidade de preservar o património natural - Compreender a necessidade de adotar medidas coletivas e individuais com vista ao incremento do desenvolvimento sustentável	- Jogo de apresentação - Refletir sobre o conceito de desenvolvimento sustentável - Visionamento e exploração de filmes, vídeos, powerpoints, etc, alusivos ao tema - Recolha e interpretação de notícias de jornais, revistas, fotografias alusivas ao tema - Debate de ideias - Trabalho individual	Filmes, vídeos, power points, jornais, revistas, etc Computador Fichas de exploração do tema

Escola Básica Barbosa du Bocage
Planificação Anual de Cidadania e Desenvolvimento - 8º ano
Ano Letivo de 2019 -2020
Número de aulas previstas para o domínio / tema – 6

Domínios /Temas	Objetivos	Estratégias / Atividades	Recursos / Materiais
Educação Ambiental	- Definir conservação - Definir preservação - Consciencializar para a importância do meio ambiente - Apresentar soluções para os problemas ambientais	- Refletir sobre os conceitos de conservação e preservação - Leitura e exploração de artigos, notícias, etc, sobre a conservação da natureza - Visualização de filmes sobre a conservação da Natureza - Debate sobre o tema abordado no filme - Trabalho de grupo	Vídeo motivador https://www.youtube.com/watch?v=jqxENMKaeCU Filmes Computador Fichas de exploração do tema

Escola Básica Barbosa du Bocage
Planificação Anual de Cidadania e Desenvolvimento - 8º ano
Ano Letivo de 2019-2020
Número de aulas previstas para o domínio / tema – 6

Domínios /Temas	Objetivos	Estratégias / Atividades	Recursos / Materiais
Literacia Financeira e Educação para o Consumo	- Definir literacia - Compreender os conceitos de rendimento, poupança e investimento - Compreender o que são juros - Compreender o que são impostos - Distinguir rendimento bruto de rendimento líquido - Conhecer a importância da gestão de dinheiro - Compreender o que é ser um consumidor responsável	- Leitura e exploração de artigos, notícias, etc, alusivos ao tema - Debate de ideias - Ficha de trabalho	Vídeos motivador para o tema https://www.youtube.com/watch?v=sR8-nnXCUdg Ou https://www.youtube.com/watch?v=phhyouo3dyI Ou https://www.youtube.com/watch?v=AGY6AMLw0tA Jornais, revistas, etc Computador Fichas de exploração do tema

Nota: O número de aulas previstas para o semestre são 18.

Appendix VII – Approval of the empirical study

"O Conselho Pedagógico aprovou o projeto de Cidadania e Desenvolvimento, proposto pela professora Ana Leão, para lecionar a disciplina em inglês numa turma, ficando sujeito à distribuição do serviço no grupo.

Relativamente ao **ponto dois**, Análise dos resultados escolares do terceiro período / Propostas de melhoria, os presentes consideraram que o facto dos quintos e sétimos anos terem iniciado o ano letivo no âmbito da Flexibilização do Currículo não fez com que os resultados finais divergissem positivamente dos restantes anos escolaridade. Isto deveu-se provavelmente pelo facto de, no início do ano letivo, não estarem ainda reunidas as condições necessárias para a sua implementação, nomeadamente em termos de recursos materiais, planificações e critérios de avaliação e classificação ajustados às aprendizagens essenciais das várias disciplinas, à falta de informação/formação dos docentes em geral, em relação às novas terminologias e metodologias de trabalho, da definição antecipada dos projetos a desenvolver sem conhecimento das turmas atribuídas, entre muitos outros aspetos não menos importantes (...)"

Appendix VIII - Project approved in the Pedagogical Council

(Port.)

Informação sobre o projeto: Educação para a Cidadania e Desenvolvimento em Inglês
O que é?
É um estudo que parte de uma tese a ser desenvolvida no âmbito do Doutoramento em Ensino de Línguas Estrangeiras – Multilinguismo e Educação para a Cidadania, um programa conjunto pela Universidade Nova de Lisboa e a Universidade Aberta, após a aprovação do trabalho final em outubro de 2018 e aprovação do registo do mesmo em abril de 2019.
O projeto consiste numa simbiose entre a disciplina de Educação para a Cidadania e Desenvolvimento e a disciplina de Inglês, que poderá implicar a colaboração de outras disciplinas, por exemplo História, Ciências da Natureza, Educação Física, etc.
Envolve lecionar conteúdos programáticos da disciplina *Educação para a Cidadania e Desenvolvimento* em inglês, em estreita colaboração com a disciplina de *Língua Estrangeira I*.

Quais são os pressupostos?
Este projeto tem subjacente vários desafios lançados pela UNESCO, pela Comissão Europeia, pelo Conselho Europeu e por investigadores em vários domínios como o ensino das línguas estrangeiras, a educação para a cidadania global, a educação intercultural, entre outros.
1º desafio - A UNESCO proclama que até 2030, através da educação, todos os alunos deverão desenvolver conhecimento e competências "para o desenvolvimento sustentável e estilos de vida sustentáveis, direitos humanos, igualdade de género, promoção de uma cultura de paz e não violência, cidadania global e valorização da diversidade cultural e da contribuição da cultura para o desenvolvimento sustentável" (UNESCO et al. 48).
2º desafio – A Comissão Europeia reitera que "as competências linguísticas são indispensáveis para a mobilidade, cooperação e compreensão mútua transfronteiriça" (European Commission 2) e assegura que uma educação em "silos" (uma educação dividida por disciplinas) deverá converter-se numa educação que assenta em "fusões," em direção a uma aprendizagem interdisciplinar e orientada para a aprendizagem digital (European Commission 24), aconselhando o método CLIL (Content and Language Integrated Learning ou em português AILC - Aprendizagem Integrada de Línguas e Conteúdos).
3º desafio- O Conselho Europeu considera que os sistemas educativos deveriam preparar os alunos para o diálogo intercultural e, concomitantemente, para uma cultura de democracia (Council of Europe 16), de modo a desenvolver uma "cidadania europeia ativa que está aberta ao mundo, respeitando a diversidade cultural e baseada em valores comuns" (Council of Europe 30). Esta dimensão mais ampla de cidadania foi definida pela UNESCO como uma "uma noção de pertença a uma comunidade mais alargada e à humanidade em geral" (UNESCO 14), que exige uma forma diferente de educação com implicações nas políticas de educação, nos currículos, no ensino e na aprendizagem.
4º desafio- O Conselho Europeu, no documento que atualiza o Quadro Comum Europeu de Referência das Línguas (2018), volta a relembrar o papel do estudante de línguas como um

agente social, o qual foi definido no QCER como um agente "que tem tarefas (não exclusivamente relacionadas com a língua) para executar num determinado conjunto de circunstâncias, num contexto específico e no âmbito de um campo de ação particular" (Council of Europe, *CEFR Framework EM 9*). Dada a natureza social da aprendizagem da língua e do uso da língua, o Conselho Europeu aconselha uma metodologia orientada para a ação, baseada em necessidades comunicativas reais, e em torno de tarefas da vida real (Council of Europe, *CEFR Framework EM 9*; Council of Europe, *Companion Volume 26*). Assim, o Conselho Europeu insiste que o ensino das línguas estrangeiras deve preparar os estudantes para serem mediadores interculturais e agentes sociais, preparando-os para uma comunicação com pessoas de diversas origens e culturas, e para uma vida ativa e responsável (Council of Europe, *Companion Volume 26*).

5º desafio- Face a uma nova ordem política e económica na Europa e no mundo, vários investigadores na área do ensino das línguas estrangeiras, tais como Michael Byram e Manuela Guilherme, defendem um paradigma diferente para o ensino das línguas estrangeiras. Estes autores propõem uma abordagem que deverá focar-se na sensibilização cultural crítica e na competência comunicativa intercultural para os alunos desenvolverem competências conducentes ao exercício de uma cultura democrática (Guilherme 215). Byram salienta ainda a importância da competência linguística para os alunos interagirem com pessoas de outros países e línguas diferentes, introduzindo a perspetiva de mediação e negociação (Byram 165) através de tarefas experienciais, relacionadas com a vida real.

Qual é a duração do projeto?

O projeto é um estudo longitudinal que poderá envolver pelo menos um ano letivo (2019-2020). Se os alunos, que entram no projeto, se mantiverem na mesma turma, poderá significar mais dois anos letivos (2020-2021; 2021-2022).

Quais são os objetivos?

Este projeto pretende investigar se, através dos conteúdos programados para a Educação para a *Cidadania e Desenvolvimento*, lecionados em inglês, e se através de projetos desenvolvidos com parceiros europeus, na plataforma *eTwinning*, os alunos demonstram uma maior competência democrática intercultural, um maior empenho e proficiência na comunicação em inglês (sobre tópicos que estão habituados a abordar na sua língua materna) e até uma melhor competência digital.

Se o projeto for aprovado, o que implicará na gestão do ensino regular?

Em primeiro lugar, a autora do estudo precisa que lhe seja atribuída uma turma ou de segundo ou de terceiro ciclo, à qual deverá lecionar a componente de Educação para a Cidadania e Desenvolvimento e a disciplina de inglês; e uma outra turma do mesmo ano de escolaridade, à qual só lecionará inglês, no ano escolar 2019-2020, para poder realizar um estudo comparativo. Em segundo lugar, no início do ano letivo, a professora investigadora informará os encarregados de educação dos alunos da turma com a área curricular Educação para a Cidadania e Desenvolvimento, lecionada em inglês, das características deste projeto e dos benefícios que este poderá trazer aos seus educandos. Mais informará os mesmos de que após a aplicação de um teste diagnóstico, a professora irá definir qual a melhor modalidade de ensino e aprendizagem, consoante as necessidades dos alunos. Isto é, a professora irá selecionar uma das

seguintes modalidades: a primeira modalidade implica que todos os conteúdos, apresentação de conteúdos, materiais, recursos digitais da Internet sejam disponibilizados só em inglês; a segunda modalidade implica uma perspetiva multilingue, na qual a língua materna será utilizada em conjunto com a língua inglesa, não só na oralidade, como também nos recursos utilizados. Independentemente da modalidade a adotar, os produtos finais deverão ser, sempre que possível, apresentados em pelo menos duas línguas: a língua portuguesa e inglesa (e outra língua materna de alunos que façam parte do projeto).

Em terceiro lugar, os encarregados de educação, de ambas as turmas, serão informados de que os alunos deverão responder a pelo menos dois questionários online, duas entrevistas e de que algumas aulas serão gravadas para recolher, apenas, as suas interações em áudio. Todos os dados recolhidos através dos questionários, entrevistas e das interações em áudio serão confidenciais e trabalhados após garantido o anonimato dos dados recolhidos. No estudo e em posteriores publicações, os nomes reais dos alunos e dos professores nunca serão referidos, sendo substituídos por letras do abecedário. Só a professora investigadora e os professores coordenadores da tese de doutoramento poderão ter acesso a esses dados. Os dados recolhidos serão destruídos após cinco anos, a partir da publicação da tese de doutoramento.

Qual é o método de aprendizagem deste projeto na disciplina de Educação para a Cidadania e Desenvolvimento?

Este projeto assentará na realização de tarefas de grupo ou a pares, fornecendo aos alunos abundantes oportunidades para desenvolver conhecimento, capacidades, atitudes e valores, que visem potencializar a sua competência comunicativa intercultural e democrática e a sua competência digital. As tarefas de grupo ou a pares consistirão em estratégias colaborativas ou para a produção de filmes para carregamento no *Youtube*, ou a produção de textos na página *Simple English Wikipedia*, sempre em parceria com escolas europeias na plataforma *eTwinning*, sobre uma problemática selecionada pelos alunos (por exemplo, fazer um levantamento crítico de aspetos positivos e negativos sobre a qualidade de vida da cidade onde vivem). Os alunos deverão comunicar com os colegas, parceiros europeus, por meio de mensagens, por chat, por vídeo conferência e por partilha de documentos no *Google Drive* para a produção de trabalhos colaborativos.

Quais são os conteúdos a abordar neste projeto?

Este projeto terá em conta, primeiramente, o ritmo e as necessidades dos alunos ao longo do desenvolvimento das tarefas propostas, mas estas terão como linhas orientadoras os seguintes recursos: a planificação anual da área curricular de Cidadania e Desenvolvimento; o documento elaborado pela coordenação desta área curricular, nesta escola, seguindo a estratégia nacional para a Educação para a Cidadania e Desenvolvimento; as planificações desenvolvidas pelo Departamento de Línguas da escola; os documentos oficiais emanados pelo Ministério da Educação e outros documentos relevantes publicados pelo Conselho Europeu e a UNESCO.

Qual é a tipologia de avaliação deste projeto?

A avaliação deverá contemplar os três tipos de avaliação: *Assessment for learning*, *Assessment as learning*, e *Assessment of learning*. Os alunos deverão refletir sobre o seu desempenho de uma forma regular através de auto-avaliação e avaliação realizada pelos seus pares. A avaliação será essencialmente formativa, dado que não haverá testes sumativos. A avaliação será realizada

através de observação direta, da observação de evidência de registos realizados pelos alunos num portfólio digital (inspirado nos documentos publicados pelo Conselho Europeu, por exemplo *Autobiography of Intercultural Encounters* e *European Language Porfolio*), pelos registos de comunicação e produção de textos na plataforma *eTwinning* e na página *Simple English Wikipedia*.

Coordenadores da tese de doutoramento: Professora Doutora Ana Matos e Professor Doutor Carlos Ceia

A doutoranda/ investigadora: Ana Ponce de Leão (Perfil em <https://www.cetaps.com/cetaps-member/ana-leao/ >e em <https://orcid.org/0000-0001-7068-0230>)
Maio de 2019

Appendix IX - Project approved in the Pedagogical Council

(Engl.)

Information about the project: Education for Citizenship and Development in English

What is it about?
It is a study that departs from a PhD thesis in Teaching Foreign Languages - Multilingualism and Education for Citizenship, a joint programme by the Nova University of Lisbon and the Aberta University, after approval of the final work in October 2018 and approval of its registration in April 2019.
This project consists of a symbiosis between Citizenship and Development and English as a Foreign Language, which may involve the collaboration of other subjects, for example, History, Natural Sciences, Physical Education, etc.
It involves teaching programmatic content of the subject *Citizenship and Development* in English, in close collaboration with the subject *EFL*, in which the use of the English language will be promoted and reinforced.

What are the assumptions?
This project underlies several challenges launched by UNESCO, the European Commission, the European Council and researchers in various fields such as foreign language teaching, education for global citizenship, intercultural education, among others.
1st challenge - UNESCO proclaims that by 2030, through education, all students should develop knowledge and skills "for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and enhancement of cultural diversity and the contribution of culture to sustainable development "(UNESCO et al. 48).
2nd challenge - The European Commission reiterates that "language skills are indispensable for mobility, cooperation and mutual cross-border understanding" (European Commission 2) and ensures that an education in "silos" (an education divided by subjects) should be converted into an education based on "mash-ups," towards interdisciplinary learning and oriented towards digital learning oriented learning (European Commission 24), advising on the "CLIL" method (Content and Language Integrated Learning).
3rd challenge - The European Council considers that education systems should prepare students for intercultural dialogue and, at the same time, a culture of democracy (Council of Europe 16), in order to develop "active European citizenship that is open to the world, respecting cultural diversity and based on common values"(Council of Europe 30). This broader dimension of citizenship has been defined by UNESCO as a "notion of belonging to a broader community and to humanity in general" (UNESCO 14), which requires a different form of education with implications for education policies, curricula, and in teaching and learning.
4th challenge - The European Council, in the updating document of the Common European Framework of Reference for Languages (2018), once again recalls the role of the language student as a social agent, who has been defined in the CEFR as an agent “who has tasks (not

exclusively language-related) to be carried out in a particular set of circumstances, in a specific context and within a particular field of action" (Council of Europe, *CEFR Framework EM 9*).
Given the social nature of language learning and the use of language, the European Council recommends an action-oriented methodology, based on real communicative needs, and around real-life tasks (Council of Europe, *CEFR Framework EM 9*; Council of Europe, *Companion Volume 26*). The European Council, therefore, insists that foreign language teaching should prepare students to be intercultural mediators and social actors by preparing them for communication with people of diverse backgrounds and cultures and for an active and responsible life (Council of Europe, *Companion Volume 26*).
5th challenge- Facing a new political and economic order in Europe and in the world, several researchers in the field of foreign language teaching, such as Byram and Guilherme, advocate a different paradigm for the teaching of foreign languages. These authors propose an approach that focus on critical cultural awareness and intercultural communicative competence so that students can develop skills conducive to the exercise of a democratic culture (Guilherme 215). Byram also stresses the importance of language competence for students to interact with people from different countries and languages, introducing the perspective of mediation and negotiation (Byram 165) through experiential tasks.

How long does the project last?
The project is a longitudinal study that may involve at least one year (2019-2020). If students, who benefit from this programme, remain in the same class, it may last two more years (2020-2021, 2021-2022).

What are the objectives?
This project intends to investigate whether, through the content suggested for Citizenship and Development, taught in English, and through projects developed with European partners, on the *eTwinning* platform, students demonstrate a greater intercultural democratic competence, greater commitment and proficiency in English communication (on topics they are used to addressing in their mother tongue) and a better digital competence.

If the project is approved, what will it imply in the management of regular education?
Firstly, the author of the study needs to be assigned a class of the fifth grade or the seventh grade to teach Citizenship and Development and the English subject; the researcher also needs to be provided another group of schooling of the same level to teach English in the 2019-2020 school year to carry out a comparative study.
Secondly, at the beginning of the school year, the researcher will inform parents and tutors of the students, who are having classes of Citizenship and Development taught in English, about the characteristics of this project and its benefits to students. Furthermore, the researcher will inform that after the application of a diagnostic test, the teacher will define the best methodology, according to the needs of the students. That is, the teacher will select one of the following methodologies: the first implies that all content, presentation of content, materials, digital resources will be made available in English; the second implies a multilingual perspective, i.e., both languages English and Portuguese will be used. Regardless of the method, the final products will be, whenever possible, presented in at least two languages: Portuguese and English (and any other mother tongue of students who are part of the project).

Third, parents and tutors of both classes will be told that students are expected to respond to at least two online questionnaires, two interviews, and some classes will be recorded to collect only their audio interactions. All data collected through questionnaires, interviews and audio interactions will be confidential and worked after ensuring the anonymity of the collected data. In the study and in subsequent publications, the real names of the students and teachers will never be mentioned, being replaced by letters of the alphabet. Only the researcher and the coordinating teachers of the doctoral thesis may have access to this data. The collected data will be destroyed after five years, from the publication of the doctoral thesis.

What is the learning method of this project?
This project will be based on group and peer assignments, providing students with plentiful opportunities to develop knowledge, skills, attitudes and values, aimed at enhancing their intercultural and democratic communicative competence and their digital competence. The group or paired tasks will consist of collaborative strategies either for the production of short videoclips, or the production of texts for *Simple English Wikipedia*, always in collaboration with the European schools in the eTwinning platform, about a problem which will be identified by the students (for example, to make a critical identification of positive and negative aspects of living in the city where they live). Students will communicate with other students, European partners, through messaging, chat, video conferencing and document sharing in *Google Drive* to produce collaborative work.

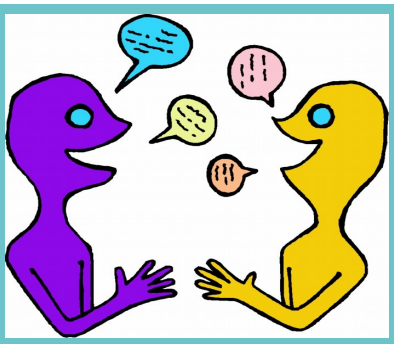
What are the content to be addressed in this project?
Firstly, this project will take into account the pace and the needs of the students during the development of the proposed tasks, which will have as guiding lines the following resources: the annual planning of the curricular area of Citizenship and Development; the document prepared by the coordination of this curricular area, following the national strategy for Education for Citizenship and Development; the plans developed by the language department of this school; the official documents issued by the Ministry of Education and other relevant documents published by the European Council and UNESCO.

What kind of assessment will be considered in this project?
This project will include three types of assessment: *Assessment for learning*, *Assessment as learning*, and *Assessment of learning*. Students should reflect on their performance on a regular basis through self-assessment and peer assessment. The evaluation will be essentially formative, since there will be no summative tests. The evaluation will be carried out through direct observation, observation of evidence from pupils' records in a digital portfolio (inspired by the documents published by the European Council, for example *Autobiography of Intercultural Encounters* and *European Language Porfolio*), and text production on the *eTwinning* platform and on the *Simple English Wikipedia* page.
PhD thesis coordinators: PhD Ana Matos and PhD Carlos Ceia
PhD candidate: Ana Ponce de Leão (Perfil em <https://www.cetaps.com/cetaps-member/ana-leao/ >e em <https://orcid.org/0000-0001-7068-0230>)
May 2019

Appendix X – Citizenship manual

Citizenship and Development in English

Manual for Citizenship and Development in English
Autonomy and Curricula Flexibility (approved in June 2019)



Lessons plans and Materials for…

3rd cycle

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Introduction

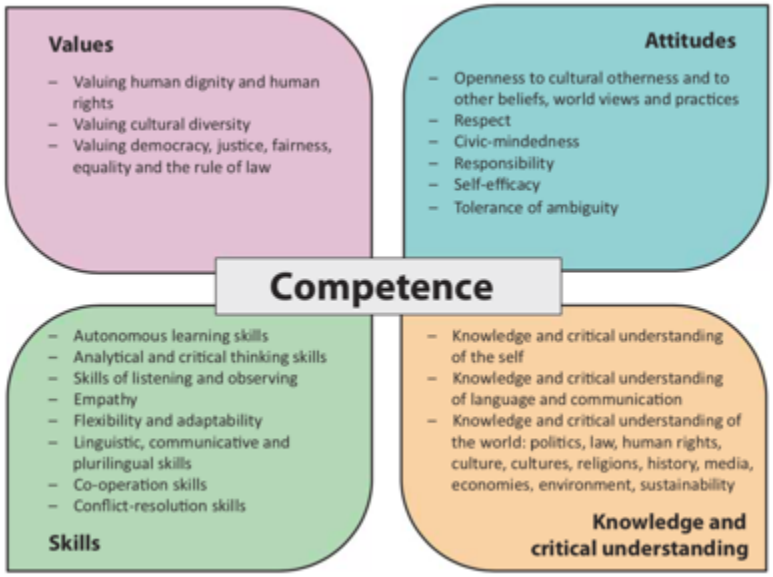
This manual is part of a PhD thesis in Teaching Foreign Languages - Multilingualism and Education for Citizenship, a joint programme by the New University of Lisbon and the Open University, after approval of the final work in October 2018 and approval of its registration in April 2019.

This project consists of a symbiosis between Citizenship and Development and English as a Foreign Language, which may involve the collaboration of other subjects, for example, History, Natural Sciences, Physical Education, etc.

It involves teaching programmatic content of the subject *Citizenship and Development* in English, in close collaboration with the subject *EFL*, in which the use of the English language will be promoted and reinforced.

Competences

Within this project, learners should develop this complex competence, promoted by the Council of Europe:



(Council of Europe, *Competences for Democratic Culture 11*)

Topics

This manual will take into account the learners' pace and the needs during the development of the activities. It will follow these resources: Citizenship and Development annual plan; the national strategy for Education for Citizenship and Development; the official documents issued

by the Ministry of Education and other relevant documents published by the European Council and UNESCO.

Assessment

Students should reflect on their performance on a regular basis through self-assessment and peer assessment. The evaluation will be essentially formative, since there will be no summative tests. The evaluation will be carried out through direct observation, observation of evidence from learners' records in a portfolio and a digital portfolio.

Resources and references

This manual includes all handouts that will be part of an e-portfolio. All tasks and the e-portfolio were inspired by documents published by the *Council of Europe*, such as, *Autobiography of Intercultural Encounters*, *Compasito*, *European Language Portfolio. Some tasks were also inspired by Blue Capes and Global Game Changers.*

Blue Capes and Global Game Changers. *CALLING ALL HEROES ! Blue Capes : Global Game Changers*. United Nations.

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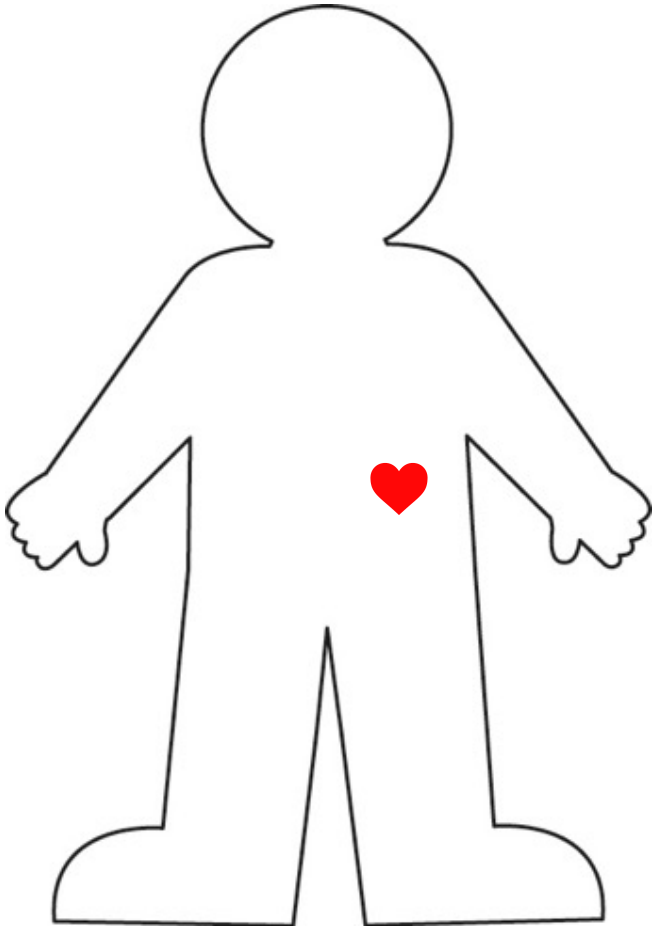
Lesson handouts for students

Me and my identity

This is your silhouette. Write about what you are, what you do and what you like.

- Next to the head write what you are (name, nationality, age, personality and physical features).
- Next to the mouth write the languages you speak.
- Next to the heart write what you like (family, friends, classmates, and heroes)
- Next to your hand and feet write what you do (sports, leisure activities, music, cinema, games...)

Stick these silhoutes on the wall. Read other classmates' silhouttes. Then, introduce yourself to your classmates, choosing your personal feature you consider more relevant.



Silhoutte

Role of the group members

Group number_____

Cooperative learning: how to go about organising a group.

	Role	Name
Mediator		
Group's speaker		
Materials manager		
Planner		

The members of the group have special tasks/roles. As a group work is a democratic process, every single member has rights and responsibilities. So, everyone is responsible for the entire process and the group's outcomes. Each group is responsible for the presentation. Each member of the group is responsible for answering any questions.

a) Discuss what roles each member should have to work in groups. Decide who will do what and insert the roles that each member is responsible for. There is a list below to help you. You can add more ideas.

- Explains the task
- Distributes tasks
- Does her/his part of the task
- Solves any problems within the group
- Does her/his part of the task
- Presents the final product
- Does her/his part of the task
- Ensures all necessary materials are available
- Ensures everything has been cleaned up at the end of the class
- Does her/his part of the task
- Plans the time

Democracy
Citizenship and Representativity

The yellow circle. It is the planet and the global world where I live. **Who represents me?** My country representatives at United Nations, for example.

The green circle. It is Europe and the European Union where I live. **Who represents me?** The representatives at the European Parliament.

The blue circle. It is the city and country where I live. **Who represents me?** The representatives at the townhall and at the republic assembly.

The red circle. It is where I am: my family, my school, my sports club, my religious group... **Who represents me for example, at school?** My family, my class tutor and my class president.

Representativity Circles

Let's see what happens in the blue circle, for example.
In a democratic society, like Portugal, citizens have rights and duties. One of the citizen's rights is to vote. Portuguese citizens elect members of parliament to represent their ideas and opinions in Parliament. Portugal has over 10 million people living in it and everyone has different ideas about how they think Portugal should be run. By majority

Citizen (noun)
An inhabitant of a city or town; a member of a state or of a union of states; someone with the rights and responsibilities in a democratic society; part of one's identity; a sense of belonging to the global world, valuing the Earth as precious and unique; a commitment to act and tackle injustice and inequality.
Examples: Portuguese citizen; European citizen; global citizen.

Red circle – Class President election

Most MPs belong to a political party, a group of people who have similar ideas about how they want to run Portugal. Before an election, they will try to persuade people to vote for them by explaining why they think their ideas are the best.

Activity
You are running for election as a class president. How would you persuade people to vote for you? Read the sentences about students' responsibilities and actions below. Write three sentences that better represent you and read them aloud.

<u>Responsibilities</u>

- I respect the ideas of others.
- I help others.
- I cooperate with my teachers and classmates.
- I am welcoming of those who are from a different culture or origin.
- I am careful and I play safely.
- I am not violent.
- I keep my surroundings clean and I respect the environment.
- I do not waste food.
- I respect people with physical or mental disabilities.
- I respect the rules and laws that govern society.
- I apply myself at school and I respect my teachers and others at my school.
- I am loyal to my friends.
- I learn from my mistakes.
- I do my homework and study hard.

I can be your class president because...

Citizenship, Democracy and Participation

Some important documents set **rights** and **duties** to ensure that people/citizens may live peacefully in society.

Constitution (noun)

A constitution is a set of rules that guides how a country, state, or other political organization works. It may also state the rights of citizens.

Fun facts

The Portuguese Constitution has got 296 articles.

Treaty (noun)

A treaty is an agreement, for example, between countries.

Fun fact

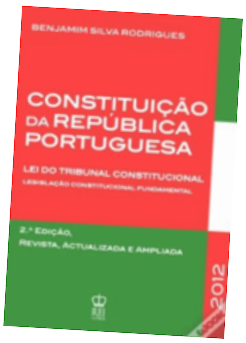
The European Union has got 8 different treaties.

Declaration (noun)

A declaration is a formal contract.

Fun fact

The Universal Declaration of Human Rights has got 30 articles and it is available in 500 languages.



Activity – A Constitution of our group

When you work in groups, you have to follow rules. It means you have responsibilities, but you also have rights. First discuss the rights in group. When you get an agreement about the rights, write down the most important ones. Then write down responsibilities.

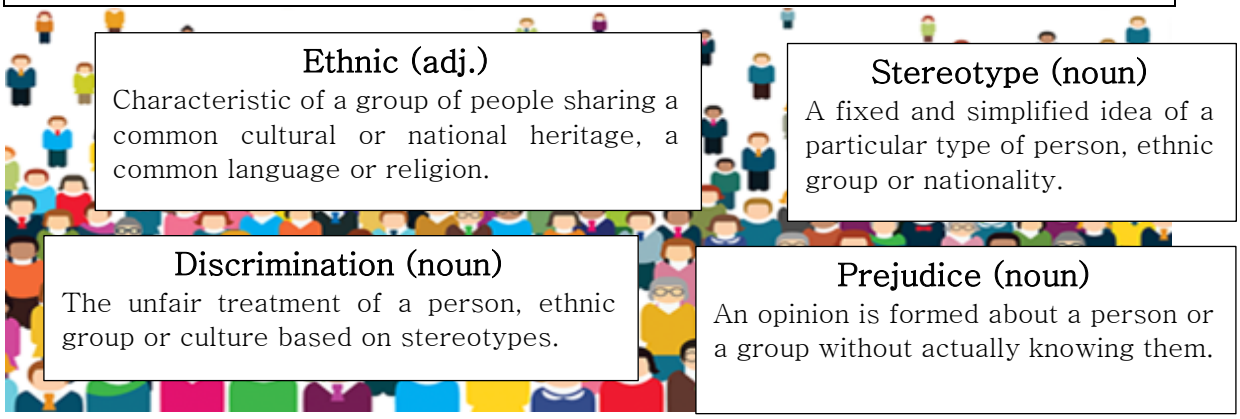
Constitution	
Rights	Responsibilities
Ex: Everyone has the right to express an opinion.	I should give everyone the right to express an opinion.

From now on, I will comply by this constitution.

Names	Group Signatures

Inclusion, diversity and interculturality

There are many ethnic groups around the world. We know some ethnic groups and cultures through television, the Internet, books, films, games and travelling. Some other ethnic groups we know because they live in our country, in our city, in our neighbourhood or at our school. However, we are not interested to know more about them because we use stereotypes to categorise these people. We usually discriminate them. So, we do not know much about them.



Ethnic (adj.)
Characteristic of a group of people sharing a common cultural or national heritage, a common language or religion.

Stereotype (noun)
A fixed and simplified idea of a particular type of person, ethnic group or nationality.

Discrimination (noun)
The unfair treatment of a person, ethnic group or culture based on stereotypes.

Prejudice (noun)
An opinion is formed about a person or a group without actually knowing them.

Activity – World Summer Camp

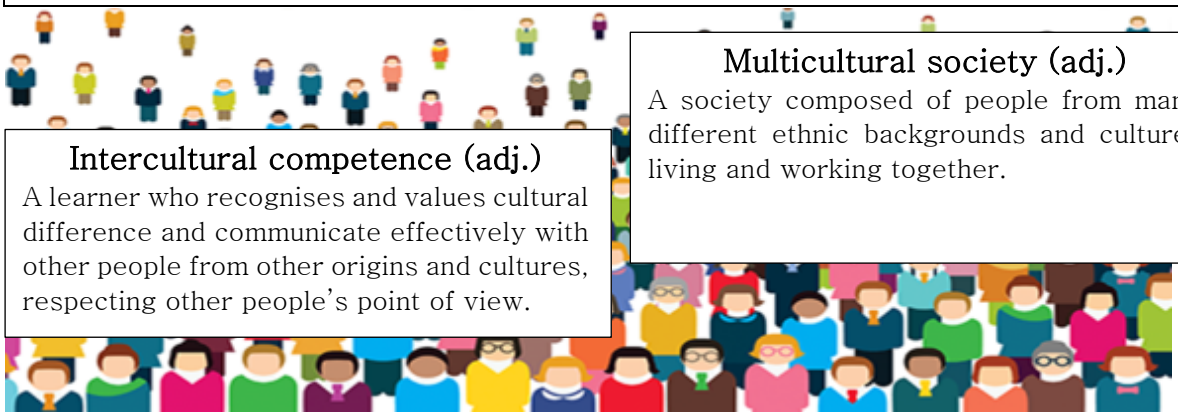
You and children from all over the world have just arrived at World Summer Camp where you are spending 2 weeks. Each tent sleeps five children. You can choose 1 camper to share the tent with you. You can vote, raising one hand to choose 1 camper. The camper with the majority of votes is the chosen one. Explain why you chose 1 camper to join you in your tent.

	Votes
1. A Roma child from your country	
2. A Japanese child wearing glasses	
3. A timid immigrant child from Africa, who lived in Austria.	
4. An immigrant child from the USA living in your country	
5. A child from Mongolia with very long hair	
6. A child who uses sign language to communicate	
7. A refugee from Syria who wears sneakers	
8. A child with blond hair who speaks very properly	
9. A child from Russia dressed in a T-shirt just like yours	
10. A child from Colombia but has Australian origins.	
11. A child from Brazil, but lived in France	
12. A child from Spain who listens to music	
13. A blind child accompanied by a guide dog.	
14. A chubby child from Italy	
15. A Turkish child from Germany	

- We chose _____ because we think that _____and_____

Interculturality

Imagine you are going to communicate and work with students from other European countries on the eTwinning platform. You are going to meet people from other cultures, different ways of life, different religion, different food and customs. Let's prepare yourself for those intercultural encounters.



Intercultural competence (adj.)
A learner who recognises and values cultural difference and communicate effectively with other people from other origins and cultures, respecting other people's point of view.

Multicultural society (adj.)
A society composed of people from many different ethnic backgrounds and cultures living and working together.

Task

There are many ethnic groups at our school. In this project, you and your group will find out how many persons from other countries and cultures are at your school. You have to interview one of them and present what you found out to your class.

Your project must have the following structure:

Introduction

Introduce your school

- name of the school, place, a short description
- number of students and foreign students
- choose one nationality, school level and age (don't mention name)

Development

Explain what you found out about your schoolmate. Write relevant information about that schoolmate.

Conclusion

Did you find out relevant information about that person and culture? In your opinion, what was the most interesting information? Give your opinion about the interview.

Intercultural project – topics and questions

These are the topics you can use for your interview. Here are some questions you can use as example. You can write your own questions. You can ask 5 to 10 questions.

School
Can you describe your school?
What time did you start classes?
What time did you finish classes?
What subjects did you study?
How many buildings were there?
Were there sports fields?
Did students do volunteer projects?
City
Where did you live?
How many inhabitants were there?
What landmarks can we visit in that city?
Are there bicycle lanes?
Is it next to the sea?
Is it next to a national park?
Food
What do people like to eat every day?
What do people eat on special days?
What are the traditional dishes?
Your home
Did you live in a flat or in a detached house?
How big was it?
Was it comfortable?
How many rooms were there?
Was there a garden and a garage?
Sports
What sports did you play there?
What sports are important in that city/country?
Are there a lot of TV news about sports?
Culture (museums, theatre, opera…)
Free time
What do people usually do in their free time?
Animals
What animals are common in the place where you lived?
Are there endangered animals?
Customs
Are there any special customs?
Are there any special traditions?

Intercultural project

Interviewee's nationality –
Interviewee's age-
Interviewee's grade-

Question 1-
Answer

Question 2-
Answer

Question 3-
Answer

Question 4-
Answer

Question 5-
Answer

Question 6-
Answer

Intercultural project

Introduction

We attend…cluster of schools. It is an old comprehensive school in Setúbal.

There are_____students ... There are _____students from other

cultures and origins. We interviewed on student from_____.

Development

We asked _____questions about some topics like_____,

_____, and_____.

We know that this student from...

Conclusion

We learnt about this student's origins and culture very much. We think that

the most interesting information is the fact that...

Class_____

Group_____

UN Convention on the Rights of the Child

The Universal Declaration of Human Rights (UDHR) is a document with 30 different human rights. The Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948.
Later, to protect the children all over the world, the children's rights were ratified on 2 September 1990. These rights are 54. Almost every country has agreed to these rights. All the rights are connected to each other, and all are equally important.

Rights (n.)
Rights are things every child should have or be able to do. All children have the same rights.

United Nations
In 1945, World War II was over, and the world wanted peace. The United Nations is an international organization founded in 1945. It is made up of 193 Member States. UN is maintaining international peace, protecting human rights and fighting for sustainable life on planet Earth.

UNICEF
The UN Children's Fund works for children's rights, everywhere in the world, enjoy the same human rights.
UNICEF ensures children have access to education and healthcare, and prevent children from child labour, abuse and neglect.

Interesting Fact
United Nations Secretary-General is António Guterres, a Portuguese citizen.

One day in the year to celebrate...

To help people remember important issues, there is a calendar with international days and world days. Check out how many days there are to celebrate children's rights. Write down the dates here_____

What about in Portugal, when do we celebrate Children' s day_____

January 1	World Peace Day
March 8	International Women's Day
March 21	World Forest Day
March 22	World Water Day
April 7	World Health Day
April 22	Earth Day
May 1	International Workers Day
May 8	World Red Cross and Red Crescent Day
May 9	Europe Day
May 15	International Day of Families
June 1	World Children's Day*
June 5	World Environment Day
June 21	World Peace and Prayer Day
August 7	Education Day
September 8	International Literacy Day
October 1	International Music Day
October 5	World Teachers' Day
October 16	World Food Day
October 25	United Nations Day
November 9	Day against Racism
November 16	International Day for Tolerance
November 20	Universal Children's Day
December 3	International Day of Disabled Persons
December 10	Human Rights Day*

*Children are celebrated on both June 1, International Children's Day, and November 20, Universal Children's Day, the day observed by the UN and UNESCO. In addition many countries observe their own Children's Day.

Task

Remember that the fundamental principle of universality means that every child all over the world has the right to all 54 rights. However, in some contexts, you may find that there are rights that have priority over other rights. In groups discuss which rights are the most important for you all, and for a refugee child from Syria. Choose only 2 for each situation and justify.

A Syrian girl in Greece.

Yusra Mardini lived in Damascus in Syria. Mardini's house was destroyed in the Syrian Civil War in 2015. She was 17 years old when she flew from Syria to Greece on a boat. The boat began to take on water. She had to swim 3 hours to reach Lesbos. She didn't have a house; she didn't have any identification papers; she didn't have her parents with her; she could not go to school; she didn't have any money.

Yusra Mardini	Why?	You	Why?
1.		1.	
This is important for Yusra because		This is important for us because	
2.		2.	
This is important for Yusra because		This is important for us because	

The *Convention on the Rights of the Child in Child Friendly Language* (continued)

24. You have the right to the best health care possible, safe water to drink, nutritious food, a clean and safe environment, and information to help you stay well.

25. If you live in care or in other situations away from home, you have the right to have these living arrangements looked at regularly to see if they are the most appropriate.

26. You have the right to help from the government if you are poor or in need.

27. You have the right to food, clothing, a safe place to live and to have your basic needs met. You should not be disadvantaged so that you can't do many of the things other kids can do.

28. You have the right to a good quality education. You should be encouraged to go to school to the highest level you can.

29. Your education should help you use and develop your talents and abilities. It should also help you learn to live peacefully, protect the environment and respect other people.

30. You have the right to practice your own culture, language and religion – or any you choose. Minority and indigenous groups need special protection of this right.

31. You have the right to play and rest.

32. You have the right to protection from work that harms you, and is bad for your health and education. If you work, you have the right to be safe and paid fairly.

33. You have the right to protection from harmful drugs and from the drug trade.

34. You have the right to be free from sexual abuse.

35. No one is allowed to kidnap or sell you.

36. You have the right to protection from any kind of exploitation (being taken advantage of).

37. No one is allowed to punish you in a cruel or harmful way.

38. You have the right to protection and freedom from war. Children under 15 cannot be forced to go into the army or take part in war.

39. You have the right to help if you've been hurt, neglected or badly treated.

40. You have the right to legal help and fair treatment in the justice system that respects your rights.

41. If the laws of your country provide better protection of your rights than the articles in this Convention, those laws should apply.

42. You have the right to know your rights! Adults should know about these rights and help you learn about them, too.

Articles 43 to 54.

These articles explain how governments and international organizations like UNICEF will work to ensure children are protected with their rights.

Gender Equality

"All human beings are born free and equal in dignity and rights."
(Article 1 – Universal Declaration of Human Rights)

Gender roles and gender imbalances are not a natural result of biological differences but are determined by the social systems and cultures in which we live. There are international laws guaranteeing women equal rights with men. However, women in many places around the world are denied their rights to employment and education, for example.

Gender equality
Gender distinguishes the roles a person's community considers appropriate for women and men.

Sex
Sex refers to the biological differences between a male and a female.

Did you know?

- 143 out of 195 countries guarantee equality between women and men in their constitutions. Yet, discrimination against women continues through laws, gender-based stereotypes and social norms.
- Women perform two-thirds of the world's work, yet they only earn one-tenth of the income of men.
- More than 110 million of the world's children, two-thirds of them girls, are not in school.

Task
Read the story below and discuss in groups the following questions and complete the chart. The reporter presents the results to class.

Carol's Story

"It has happened to me many times. After dinner, my mother expects her children to take all the dishes and casseroles to the kitchen, to clean the table, to do the dishes, to make sure that everything is put in the kitchen cupboard and that the whole kitchen is neat and clean. Once again, my two brothers, though they are older than me, told me this wasn't something for them to do, and that I had to do it, just because I'm a girl. I didn't protest this time, because I was so upset. I complained to my father, but he told me that it was good to have some practice, that it was a good preparation for becoming a housewife."

	Yes	No
1. Can you imagine this happening in your family?		

2. Imagine you are this girl. What would you say to your brothers?

3. Imagine you are Carol's brothers? What would be the right attitude?

4. Imagine you are Carol's father. What would you do?

Gender

Equality

Global Goals

The Sustainable Development Goals (SDGs), also known as Global Goals, were adopted by all United Nations Member States in 2015. It is a universal call to action to end poverty, protect the planet and ensure that all people enjoy peace and prosperity by 2030. There are 17 global goals.

Gender equality is global goal number 5.
Gender inequality is a barrier to human development. Girls and women have not yet gained equity around the world. But there are some countries that are trying very hard to accomplish the 2030 goals.
On January 1st, 2018, Iceland became the first country in the world to make pay inequality illegal. Companies that cannot prove pay equality will be fined $500 a day.
In the Gender Equality Index 2017, Portugal reached a score of 56.0 out of 100. This represents an increase of 6.1 points. Portugal is 10 points lower than the EU average, but Portugal shows more progress than the EU as a whole. There are six domains to analyse gender equality: power, knowledge, time, work, money and health.
The domain of **power** in Portugal shows improvements because there is progress in women's decision-making in the political and economic sectors.

Task

Today you are starting a project work about gender equality. You are doing a research about women in top management here at school or in the city. Ex: find out how many men and women have been presidents of Setúbal town council or of our school since 1990.
Choose one president and write a very short biography.
Use the draft to do a presentation that you will explain to your class. This presentation will be part of an exhibition at school.

Gender equality project – guideline

Calendar of tasks

- 1st class- discuss your ideas with your classmates; search for some information on the internet, at your school; ask your family and teachers; write down the references of pictures and texts; write a draft of your ideas.
- 2nd class- do your PowerPoint, using 6 slides.

Slide 1 – Cover

- Choose a picture or more to illustrate your project work.
- Write a title.

Slide 2 – Introduction

- Choose a picture and write 2 or 3 sentences to explain what you are going to talk about.

Slide 3 – Development

- Explain how many women and men have been presidents of your school since 1990, for example.

Slide 4 – Development

- Present the president of your choice. Her name, date of birth, place of birth, her family, her job, how long she was president, what she did.

Slide 5 – Conclusion

- Explain what information was the most relevant for you.
- Express your opinion about the president you chose.
- Give your opinion about the gender equality.

Slide 6 – References

- Include a list of links and titles of books from where you extracted the information.

Gender equality project – draft

Slide 1 – Cover

- _____

Slide 2 – Introduction

- _____
- _____
- _____

Slide 3 – Development

- _____
- _____
- _____

Slide 4 – Development

- _____
- _____
- _____
- _____
- _____
- _____

Slide 5 – Conclusion

- _____
- _____
- _____

Slide 6 – References

- _____
- _____
- _____

Sustainable Development

Global Goals

The Sustainable Development Goals (SDGs), also known as Global Goals, were adopted by all United Nations Member States in 2015. It is a universal call to action to end poverty, protect the planet and ensure that all people enjoy peace and prosperity by 2030. There are 17 global goals.

Goal (n.)

A goal is an objective or a plan of action.

Sustainable (adj.)

Something done without damaging the natural resources.

Development (n)

Development is a synonym of progress and improvement.

Task

Watch a videoclip about the 17 global goals and discuss with your classmates the following topics: some problems they saw in the video and nice things they saw people doing. Write down your main ideas and present them to the class.

https://www.youtube.com/watch?v=iWMGfVeUZqI

Discussion: The world is in Danger!

Some problems

Some nice things

Action around the world

As you can see there are many problems to solve around the world. So, people and governments are coming together to act like superheroes and make the world a better place. Everybody needs to help. You are invited to become one active superhero to work together with the world to solve our problems.

Task

As you can see there are many problems to solve around the world. Before you start acting at your school or community, you have to understand the problems and possible solutions. Go through the 17 goals and find out the main topics.

Topics	Goals number
Happy and healthy life	
Healthy planet	
Peaceful and equal future	
Good business	

Sustainable Development

Think local! Act local! Act Global!

You have learnt about the 17 goal goals! Now it is possible to solve the problems of the world acting individually or in a team.

Task
To help you decide how you can help, take one goal from a jar and decide if you think it is feasible or not for you to do this with your group at school!

Discussion: Think local! Act local! Act Global!

A difficult goal for us to achieve is_____because_____

Our favourite goal is _____ because we'd rather do a project about_____

_____

Project: Think local! Act local! Act Global!

Task
You have chosen a Global Goal. Now write a draft about your action.

We are going to help Sustainable Development Goal

No____

Our project

is:_____

_____

_____

_____

Steps to our goal	Resources needed

Reflection:

_____

_____

_____

1 NO POVERTY
Create something to sell and donate the money to fighting poverty.
2 ZERO HUNGER
Share what food you have with someone who has less.
3 GOOD HEALTH AND WELL-BEING
Pledge to keep your body healthy and avoid illegal drugs and alcohol.
4 QUALITY EDUCATION
Help a classmate with schoolwork.
5 GENDER EQUALITY
Switch roles with a friend during pretend play.
6 CLEAN WATER AND SANITATION
Pick up trash on the street.
7 AFFORDABLE AND CLEAN ENERGY
Turn off the lights when you leave a room.
8 DECENT WORK AND ECONOMIC GROWTH
Teach people about why slavery is bad.
9 INDUSTRY, INNOVATION AND INFRASTRUCTURE
Learn a new way to use technology.
10 REDUCED INEQUALITIES
Speak out in favor of equality.
11 SUSTAINABLE CITIES AND COMMUNITIES
Visit a government office and talk to someone there about the Goals.
12 RESPONSIBLE CONSUMPTION AND PRODUCTION
Teach someone about REDUCE REUSE RECYCLE.

Some ideas:

- Write letters to businesses in our community to ask them to help clean our garden.
- Write a leaflet about the 17 Global Goals and ideas so that people can help.
- Reuse product packing to make attractive and creative gift cards to collect money buy something we need for our school.
- Make posters to help students remember that they have to switch off the lights and tidy their desks and chairs.
- Make posters to help students remember not to litter in the playground.
- Make posters to help students remember to eat healthy food at the canteen and at the bar.
- Make a PowerPoint presentation about wasteful companies that do not respect the environment. For example, if they are clothes' companies, we suggest stopping buying their products.
- Teach people about animals in our community that are endangered.

- Collect clothes and toys to donate to a charity association.
- Teach people to prevent conflicts.
- Write a poster with classroom rules so that people live and study in a good environment.
- Do volunteer work in a charity association.
- Write a poster about different cultures and countries at our school.
- Do volunteer work at school.
- Prepare a walking tour through our city to meet charity associations.

Appendix XI – Citizenship through English flexible plan

Planificação do Projeto de Cidadania e Desenvolvimento em inglês
8º ano

Semestral - 2019 -2020

Interculturalidade

Subtemas	Objetivos	Estratégias/ Atividades	Recursos/ Materiais	Aulas
• Eu e a minha turma	Compreender o sistema de aprendizagem desta disciplina, materiais e respetiva avaliação. Discutir regras da sala de aula na sala TIC Responder a um inquérito sobre cidadania e desenvolvimento.	Apresentação da disciplina.	Portefólio desta disciplina com índice e grelhas de autoavaliação e heteroavaliação Regras da sala de aula TIC Inquérito online Conta gmail individual	Aula 1
• Sociabilidade	Apresentar cada aluno individualmente. Respeitar a identidade, cultura e modos de vida diferentes. Conhecer mutuamente os elementos da turma Formar grupos de trabalho a partir de um jogo de apresentação. Discutir direitos, deveres e responsabilidades de cada elemento em relação ao grupo e ao grupo em geral.	Apresentação dos alunos. Constituição de grupos de trabalho colaborativo.	Ficha com uma silhueta Ficha de constituição de grupo	Aula 2
• Democracia, cidadania e representatividade • Eleições	Discutir temas sobre democracia, cidadania e representatividade. Adquirir hábitos de participação democrática e opções eleitorais.	Debate de ideias sobre democracia e cidadania, tendo em conta o Outro, a sua identidade, valores e opiniões.	Ficha sobre democracia e representatividade Boletins de voto Ata de eleição	Aula 3
	Reconhecer a importância das funções inerentes ao cargo de Delegado e subdelegado de turma.	Representação democrática: eleição do Delegado e Subdelegado de turma		
• Cidadania, Democracia e participação • Direitos e Deveres	Compreender a relação entre direitos e responsabilidades e documentos oficiais que estabelecem esses direitos e deveres a nível global, regional, nacional e na escola. Participar na criação e proteção dos direitos Compreender e respeitar as normas básicas de convivência que regulam a vida em sociedade. Refletir sobre diferentes valores e suas implicações práticas na vida comunitária. Descobrir as inter-relações existentes na turma.	Trabalho de grupo sobre direitos, deveres e responsabilidades (redigir a constituição do grupo).	Ficha sobre a constituição portuguesa, os tratados europeus e a declaração universal dos direitos humanos	Aula 4
• Interculturalidade • Universos local, nacional, regional e global	Debater os vários universos de identidade: a escola, a família, os clubes, os grupos, o bairro, a cidade, país, europa e o contacto com o mundo global	Trabalho de grupo sobre identidades, culturas, estereótipos, discriminação e preconceito.	Ficha de vocabulário e uma situação-problema	Aula 5
	Investigar sobre as pessoas de outras culturas e origens que estudam na escola. Aprender sobre outras a vida de outras pessoas oriundas de outras culturas: escola, alimentação, casas e cidades, desportos, tempos livres, fauna e flora, costumes e tradições.	Trabalho projeto de grupo. Entrevista a uma pessoa de outra cultura e origem.	Guião da entrevista e guião para o trabalho final	Aula 6 e 7

A Igualdade de Género

• A Declaração Universal dos Direitos Humanos • Calendário dos dias internacionais e mundiais • A Convenção sobre os Direitos das Crianças	Compreender a importância da Declaração Universal dos Direitos Humanos e da Convenção sobre os Direitos da Crianças para a sociedade. Reconhecer a importância da comemoração de assuntos de relevância para a humanidade promovida pela ONU e outras organizações sob a alçada da ONU. Discutir a prioridade de alguns direitos consoante os contextos.	Refletir e discutir sobre a os direitos Humanos e os direitos da criança. Discutir em grupo quais os direitos prioritários em dois contextos diferentes.	Filme sobre Yusra Mardini – uma atleta refugiada da Síria Os direitos das Crianças em linguagem acessível	Aula 8
• A Declaração Universal dos Direitos Humanos • 5º objetivo global 2030- A igualdade de género	Desenvolver uma postura crítica face às situações de desigualdade baseadas no sexo. Refletir sobre a importância da igualdade de oportunidades entre homens e mulheres.	Discutir em grupo uma situação caso, identificando, analisando e desenvolvendo uma atitude crítica perante as manifestações sexistas que se produzem no seio da família.	Um pequeno filme sobre a igualdade de género e o quinto objetivo global Uma história de sexismo no seio de uma família patriarcal	Aula 9
• Os 17 objetivos globais do desenvolvimento sustentável – 5º objetivo- A igualdade de género	Consciencializar os alunos para as diferenças existentes ao nível de papéis desempenhados pela mulher e pelo homem na esfera familiar, profissional, nomeadamente na gestão de topo de empresas e instituições públicas em geral.	Trabalho projeto de grupo sobre a presidência na Câmara Municipal ou na escola que frequentam, selecionando uma mulher num cargo de poder.	PowerPoint Computador	Aula 10 Aula 11 Aula 12

Desenvolvimento sustentável

• Os 17 objetivos globais do desenvolvimento sustentável	Refletir sobre a importância da proteção ambiental. Refletir sobre a nossa conduta de hoje e antecipar consequências. Compreender a responsabilidade individual na preservação do ambiente e da vida na Terra. Intervir socialmente na defesa e recuperação do património ambiental. Reconhecer o meio ambiente como património coletivo de valor universal. Estar sensibilizado para os problemas que perturbam o equilíbrio ambiental. Estar sensibilizado para a mudança de hábitos necessários a uma efetiva proteção ambiental.	Visualização dum filme sobre a vida na Terra. Discussão sobre aspetos positivos e negativos da vida na Terra. Trabalhar de grupo definindo os temas globalizantes dos 17 objetivos: vida feliz e saudável; planeta saudável; negócio com princípios; desenvolvimento; paz e futuro de igualdade.	Filme sobre a vida na terra e os 17 objetivos globais Os 17 objetivos globais recortados em papel	Aula 13
• Um dos 17 objetivos globais do desenvolvimento sustentável	Contribuir para o desenvolvimento sustentável através de ações do dia a dia. Assumir atitudes responsáveis em prol do desenvolvimento sustentável.	Trabalho de investigação de grupo, definindo qual o objetivo que desejam trabalhar e atuar na sua comunidade.	Os 17 objetivos globais e sugestões para atuar na sua comunidade.	Aula 14 Aula 15 Aula 16 Aula 17

Appendix XII – Face-to-face lesson plan matrix

Intercultural Citizenship and Language Education - ICLIL
TOPIC AND DATE
Lesson Plan

SUMMARY - METHODOLOGY AND LEARNING OUTCOMES

This plan consists of …and interdisciplinary work with other subjects such as …
Learners will:

LEARNING GOALS

Content and language			

Cognition and thinking skills

Communication (Language of learning, language for learning and learning through learning)

Language *of* Learning -
Language *for* learning -
Language *through* learning –

Culture (Intercultural Citizenship)

LEARNING PROCESS

In previous sessions, assure learners have the opportunities to …

LESSON
WARM UP

Time -? minutes- Resources -?
Democratic learning environment and interaction -

WHILE EXPLORING RESOURCES

Time -? minutes- Resources -?
Democratic learning environment and interaction -

POST EXPLORING RESOURCES

Time -? minutes- Resources -?
Democratic learning environment and interaction -

ASSESSMENT

Assessing for Learning (AfL) - Using the CDC descriptors, teachers may take notes of the learning process and the learning outcomes. Learners can also self-assess and peer-assess using the CDC descriptors.

Appendix XIII – Online lesson plan matrix

Intercultural Citizenship and Language Education - ICLIL
TOPIC AND DATE
Lesson Plan

SUMMARY - METHODOLOGY AND LEARNING OUTCOMES

This plan consists of …and interdisciplinary work with other subjects such as …
Learners will:

LEARNING GOALS

Content and language			

Cognition and thinking skills

Communication (Language of learning, language for learning and learning through learning)

Language *of* Learning -
Language *for* learning -
Language *through* learning –

Culture (Intercultural Citizenship)

LEARNING PROCESS

In previous sessions, assure learners have the opportunities to …

AT HOME
WARM UP

Time -? minutes- Resources -?
Democratic learning environment and interaction -

WHILE EXPLORING RESOURCES

Time -? minutes- Resources -?
Democratic learning environment and interaction -

SYNCHRONOUS CLASS
POST TASKS AT HOME -

Time -? minutes- Resources -?
Democratic learning environment and interaction -

ASSESSMENT

Assessing for Learning (AfL) - Using the CDC descriptors, teachers may take notes of the learning process and the learning outcomes. Learners can also self-assess and peer-assess using the CDC descriptors.

Appendix XIV – eTwinning Quality Label

Beta Class award

Appendix XV – eTwinning project

eTwinning Project

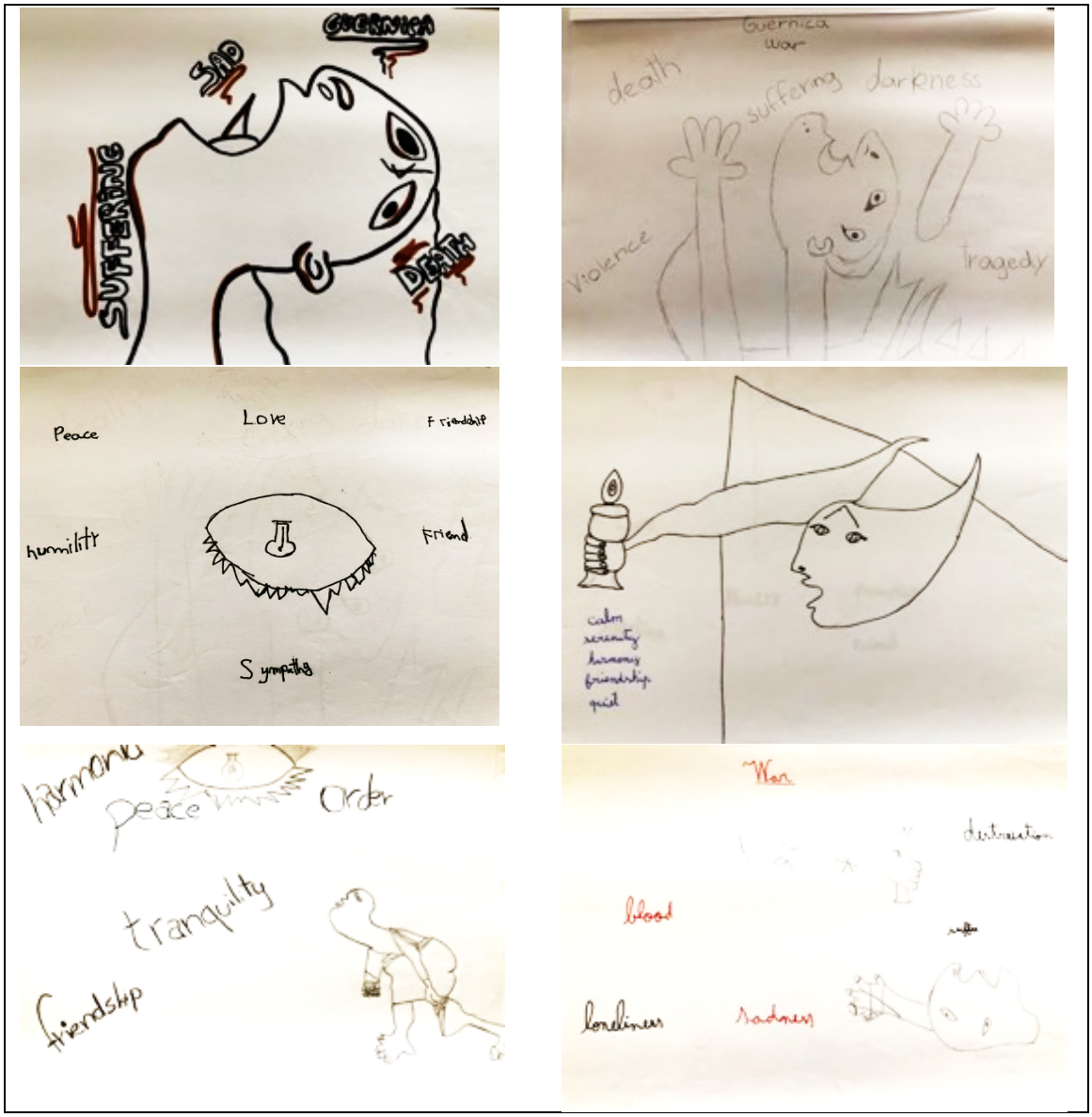
6 sustainable development goals (7th Affordable and Clean Energy; 12th Responsible Consumption and Production; 13th Climate Actipn; 14th Life below water; 15th Life on Land; 16th Peace, Justice and Strong Institutions)

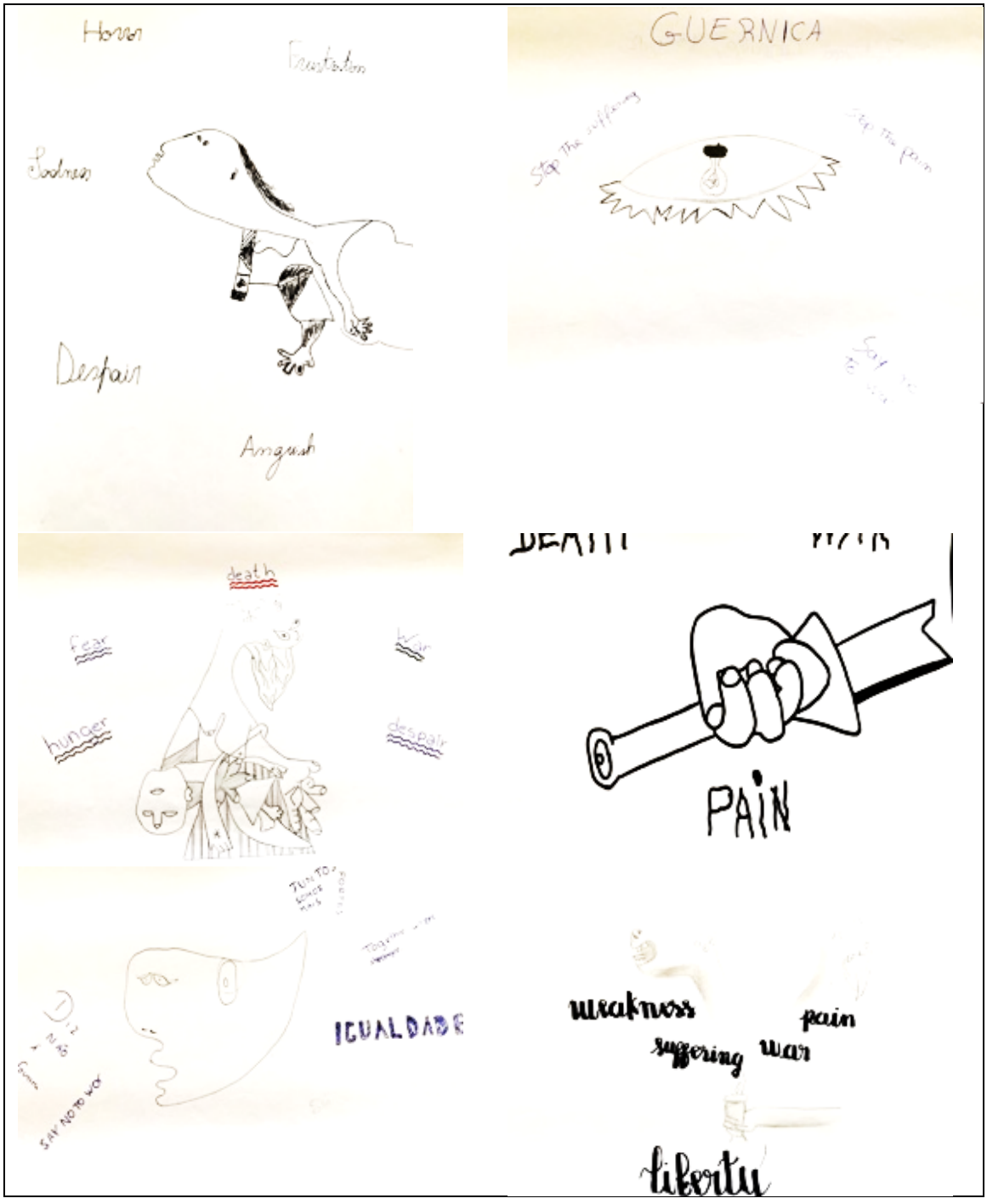
Title	My school and hometown – My utopia
	This project aims to raise awareness about negative aspects of learners' school and hometown, in what concerns a healthy and peaceful planet in collaboration with partner schools.
Introduction	First, learners imagine a utopia school in a utopia city, regarding six sustainable development global goals. Throughout the project, students collect evidence about their school and hometown. Learners will visit some places in their hometown around school. They will be suggested to do the same with their parents so as to get families involved. They will have the opportunity to identify the best and worst aspects of living in their hometown and studying at Barbosa du Bocage school. This project purports to show the reality of studying at Barbosa du Bocage school and living in a town like Setúbal, in comparison with other schools and hometowns. In turn partner schools will also research about their own hometown and school, working collaboratively in a Google Slides Presentation and discussing these topics using the message application on eTwinning. As final working outputs, each group will present digital presentations and discuss some topics on the eTwinning Platform.
Aims	Develop knowledge about their own hometown and school. Acquire new knowledge about people from other countries. Promote the recognition of the natural landscape of learners' hometown and another people's hometown. Promote the nature and cultural preservation. Develop intercultural knowledge, attitudes and skills. Develop attitudes of curiosity and openness, relativizing self and valuing others. Develop skills of decentering and comparison. Evaluate critically their values as well as other people's values, safeguarding the principles of democracy, social justice and respect for human rights. Develop skills of discovery and interaction. Develop democratic skills. Develop digital skills.

	Develop creativity. Develop plurilingual skills (Portuguese and English).
Languages of communication	English and Portuguese
Schooling Subjects	English, Citizenship, Geography, History, Technology Education and Art.
Age range	13 to 16-year-old learners
ICT tools	Google Slides and Kahoot
Working methodology and expected outputs	Teachers introduce the project to learners; Learners understand the rules to communicate on the forums and by message; Learners write a profile on the TwinSpace; Learners research about their school (how many students, how many buildings, how many foreign students, timetable, subjects...), and hometown (geography, history, natural and cultural aspects, industry and so on); Learners introduce themselves, their school and hometown to the elements of the group eTwinning digital penfriends by message or/and on forums; Learners take photographs of positive and negative aspects of his/her school/city, regarding the environment: litter, waste of energy; ill-maintained urban parks, no bicycle lanes; litter on the streets; pets' waste in Setúbal so as to help their eTwinning digital penfriends get information about Setúbal and Barbosa du Bocage school. Learners exchange information individually with his/ her eTwinning digital penfriends about his eTwinning-friend's school and hometown; Learners in groups (Portugal, Spain and Turkey) prepare a Google slides presentation about the information he/she got about her/his eTwinning digital penfriend, in comparison with his school and hometown to present to their class and to their partner schools; Learners keep a e-portfolio to write their experience on the eTwinning; Taking into account the research is carried out in Citizenship and Development subject, and in English as Foreign Language classes, texts are written collaboratively in English to provide information to the texts, videos and photographs.

	In English, learners prepare texts and dialogues to mediate with partners. Learners prepare a Kahoot about their school and hometown to challenge their European partners.
Final working outcome	Learners will write a text introducing themselves, their class, school and hometown on their profile. Learners will produce a Google Slide presentation about what they learnt about their European partners' school and hometown. Learners will produce a Kahoot.
Evaluation	Self and peer evaluation and also a questionnaire for the evaluation of the project by all stakeholders. This evaluation will show the impact that the project had had on the learners and teachers.

Appendix XVI - Guernica drawings




Horror
Frustration
Sadness
Despair
Anguish
GUERNICA
Stop the suffering
Stop the pain
death
fear
war
hunger
despair
PAIN
IGUALDADE
weakness
pain
suffering
war
liberty

Appendix XVII - Alpha – Pre and Postquestionnaires Data Analysis

Alpha - Prequestionnaire

1. Personal data

How old are you?

Learners were supposed to select their age range.

What nationality are you?

Learners were supposed to select their nationality.

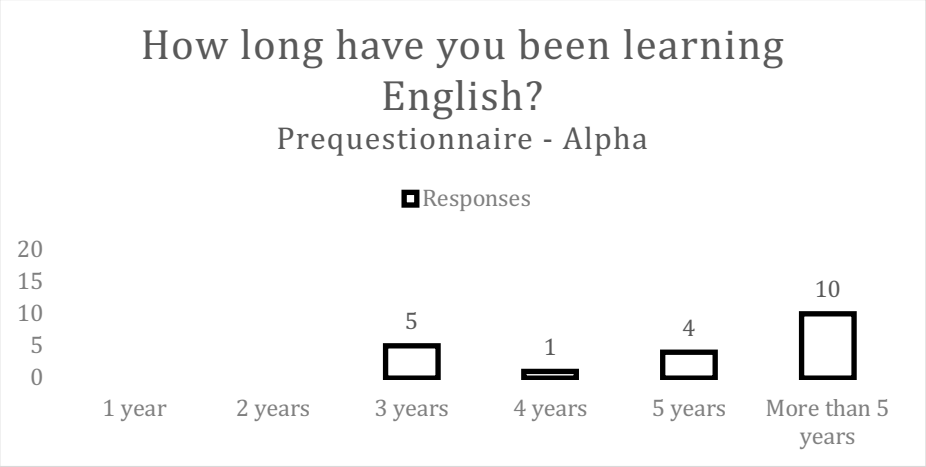
1.1. Summary- Personal data

From the 20 Alpha Class learners, 12 learners are within an age range of 12-14 and 8 learners were within an age range of 15 to 18. Regarding nationality, 14 learners are Portuguese and 6 are Brazilian.

2. Language profile - English language learning

How long have you been learning English?

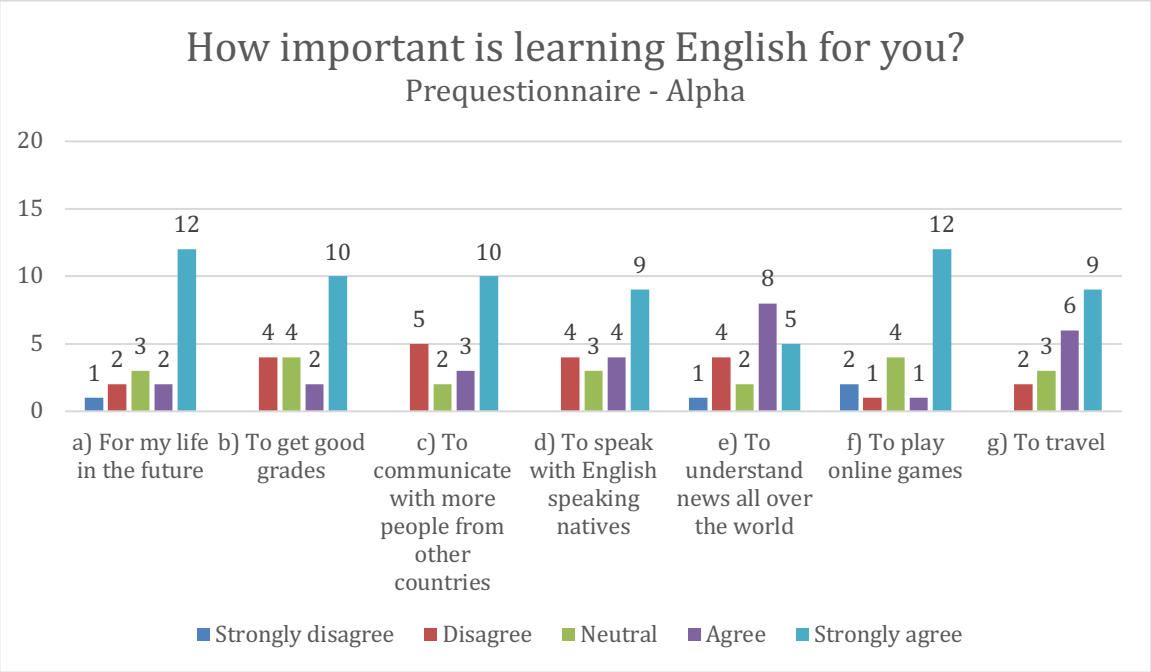
Learners were supposed to select between 1 year to more than 5 years.



The questionnaire participants (n =20) had been learning English for an average of 5 years.

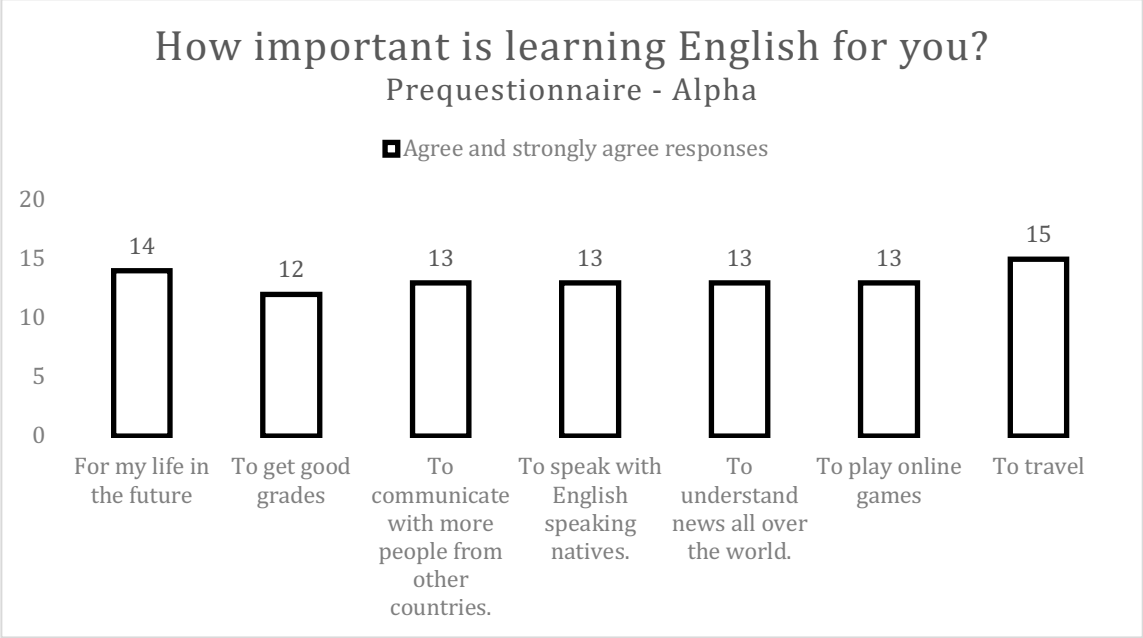
How important is learning English for you?

Learners were supposed to select between 1- strongly disagree, 2 - disagree, 3 - neutral, 4 -agree and 5 - strongly agree.



For my life in the future - 12 learners strongly agree that learning English is important for their life. 2 learners agree that it is important. 3 learners state they are neutral to this statement. 2 learners don't agree. 1 learner states that s-he does not agree at all with the statement.
To get good grades - 10 learners strongly agree that learning English is important to get good grades. 2 learners state that they agree. 4 learners declare they are neutral whereas 4 learners state that they disagree with the statement.
To communicate with more people from other countries - 10 learners also strongly agree that learning English is important to communicate with more people from other countries. 3 learners agree with this statement. 2 are neutral and 5 learners disagree with the statement.
To speak with English speaking natives - 9 learners strongly agree that it is important to speak with English speaking natives. 4 learners agree with the statement whereas 3 are neutral. 4 disagree with the statement.
To understand the news all over the world - 8 learners agree with the statement "to understand news from all over the world." 5 learners strongly agree with it, but 2 are neutral. 4 learners don't agree with the statement and 1 learner doesn't agree at all.
To play online games - 12 learners strongly agree that learning English is important to play online games. 1 learner states that agrees with it. 4 are neutral. 1 learner disagrees and 2 strongly disagree.
To travel - 9 learners strongly agree that learning English is important to travel. 6 agree with the statement. 3 are neutral, but only 2 learners disagree.

2.1. Summary- English language learning

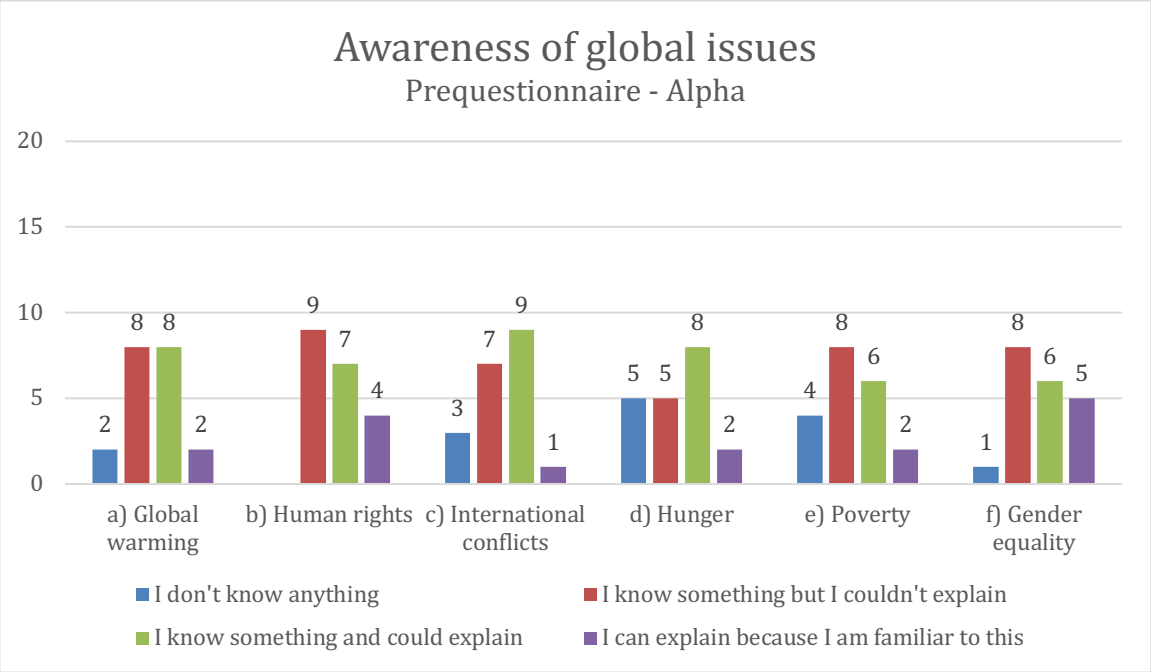


Firstly, Alpha Class learners claim that learning English is important to travel. In the second place with (n =14) answers, learners agree that learning English is important for their life in the future. In the third place in the ranking order, learners (n = 13) declare that learning English is as important to communicate with more people from other countries as it is to speak with English speaking natives. To understand the news all over the world and to play online games got the same number of answers (n = 13) and the least important (n = 12) is to get good grades.

In sum, Alpha class learners (n = 20) had been learning English for an average of 5 years and they declare that they consider that learning English is more important to travel and in the second place for their life in the future.

3. Construct – Awareness of global issues

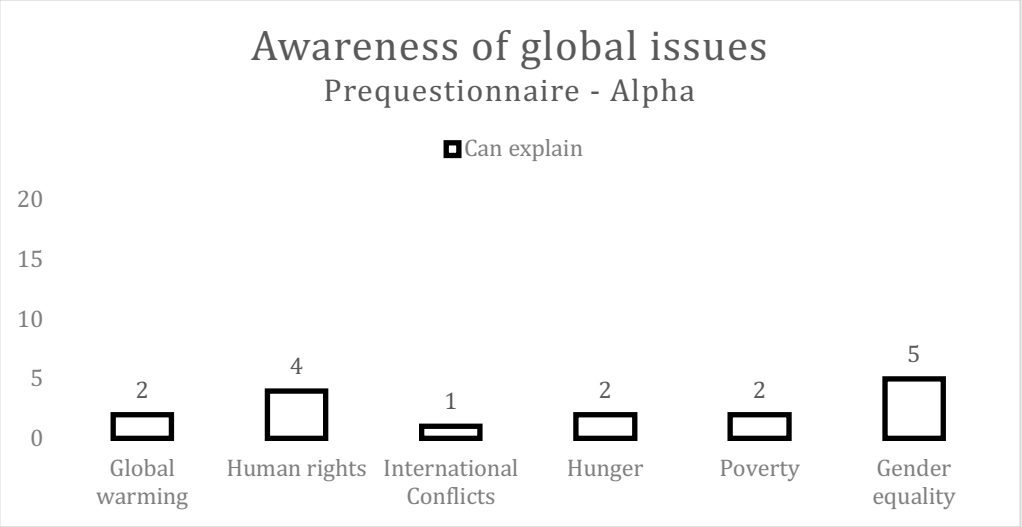
Within the awareness of global issues, learners were supposed to select from 1 - I don't know anything, 2 - I know something but I couldn't explain, 3 - I know something and could explain, 4 - I can explain because I am familiar to this.



a) Global warming - In what concerns global warming, learners are divided between learners who could explain and couldn't explain this topic. There are 8 learners who selected 'I know something and could explain', but only 2 learners chose 'I can explain because I am familiar to this'. There are 10 learners that couldn't explain this topic: 8 learners selected 'I know something, but I couldn't explain' and 2 learners who admit they do not know anything.
b) Human rights - Concerning human rights, several learners (n = 9) admit they know something but couldn't explain. There are 7 learners who selected 'I know something, but I couldn't explain'. Only 4 learners admit they are familiar to this topic and can explain.
c) International conflicts - Regarding international conflicts, learners are divided between learners who could explain and couldn't explain: 9 learners chose 'I know something and could explain' and 1 learner selected 'I can explain because I am familiar to this', whereas 3 learners chose between 'I don't know anything' and 7 learners selected 'I know something, but I couldn't explain'.
d) Hunger - In what concerns the 'hunger' issue, learners are divided between learners who could explain and couldn't explain: 8 learners chose 'I know something and could explain' and 2 learners selected 'I can explain because I am familiar to this'. While 5 learners chose 'I don't know anything' and 5 selected 'I know something, but I couldn't explain'.
e) Poverty – According to the learners' answers, there are more learners who admit that they couldn't explain than the ones who could explain: 8 learners selected 'I know something but couldn't explain'; 4 learners admitted that they do not know anything about the topic. 6 learners declare they know something and could explain, but only 2 learners admit they can explain because they are familiar to this.
f) Gender equality - Concerning gender equality, there are more learners declaring they could explain than the ones who state they couldn't explain. There are 8 learners who selected 'I know

something but couldn't explain' and only 1 learner who admits that s-he does not know anything. 6 learners consider they know something and could explain, but only 5 learners selected 'I can explain this because I am familiar to this'.

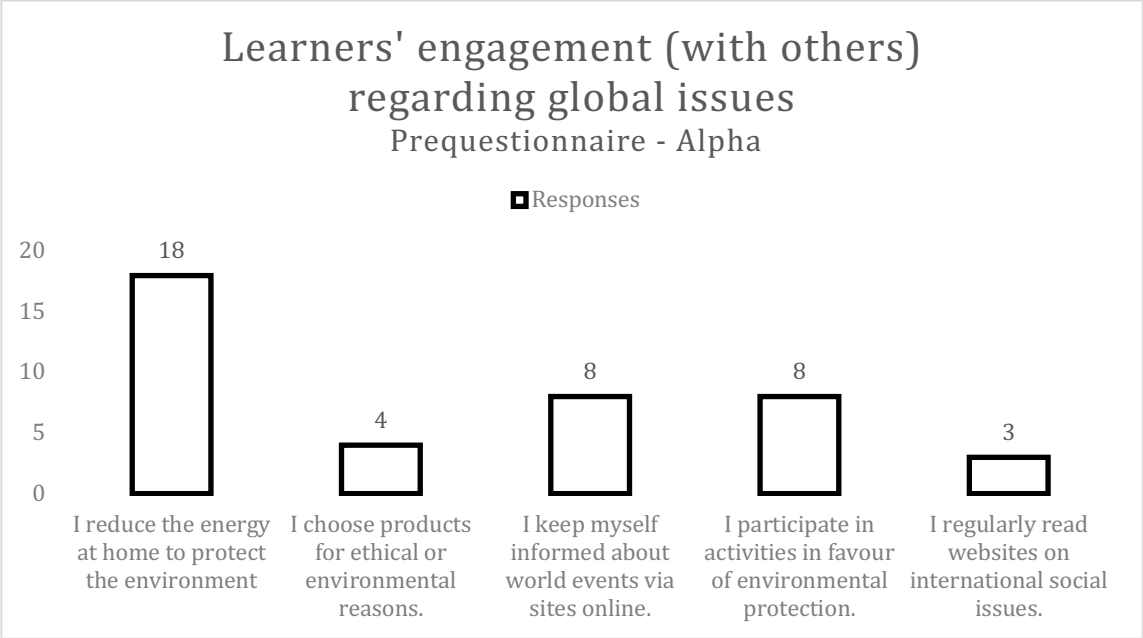
3.1. Summary – Awareness of global issues



In what concerns topics such as global warming, human rights, international conflicts, hunger, poverty and gender equality, in general learners stated that they have difficulties explaining these topics. Only a few learners declare that they are familiar to the topics and can explain: gender equality and human rights.

4. Construct – Learners' engagement (with others) regarding global issues

Learners were supposed to select the activities they were involved in.



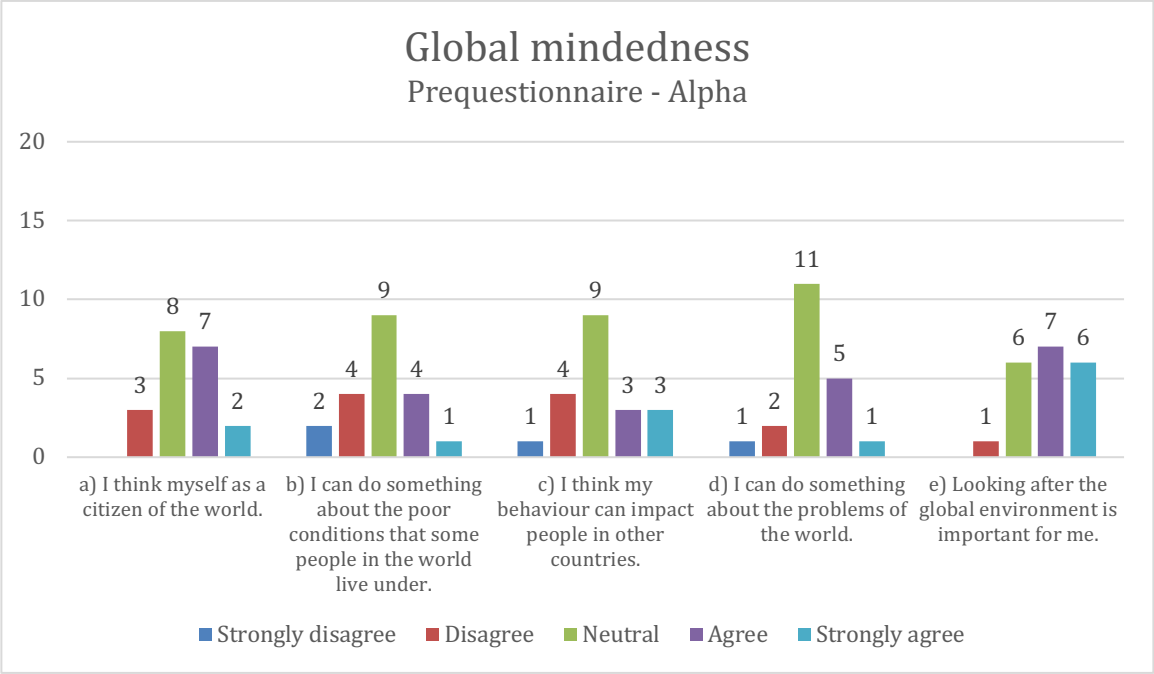
Class Alpha learners are more concerned with the environment than being updated about international issues because from the three options concerning the environment two of them were the most selected. To reduce the energy at home is the most common answer (n = 18). The second more common statements with even answers (n = 8) are "I participate in activities in favour of environmental protection" and "I keep myself informed about world events via sites online". The statement "I chose products for ethical or environmental reasons" becomes the third more common option (n = 4). The least selected statement is "I regularly read websites on international issues" with (n = 3) answers.

4.1. Summary – Learners' engagement (with others) regarding global issues

In what concerns engagement in actions to face local and global challenges, Alpha Class learners are more concerned with the environment than being updated about international issues. They are more involved in daily actions at home to protect the environment than participating in activities in favour of environmental protection.

5. Construct- Global mindedness

Learners were supposed to select from 1 - strongly disagree, 2 - disagree, 3 - neutral, 4 - agree and 5 - strongly agree to use statements so as to describe themselves.



a) I think myself as a citizen of the world – The majority of the learners do not identify themselves with this statement: 8 learners hold a neutral perspective and 3 declare they disagree. On the other hand, 7 learners state that they agree with the statement, and only 2 learners declare they strongly agree.

b) I can do something about the poor conditions that some people in the world live under

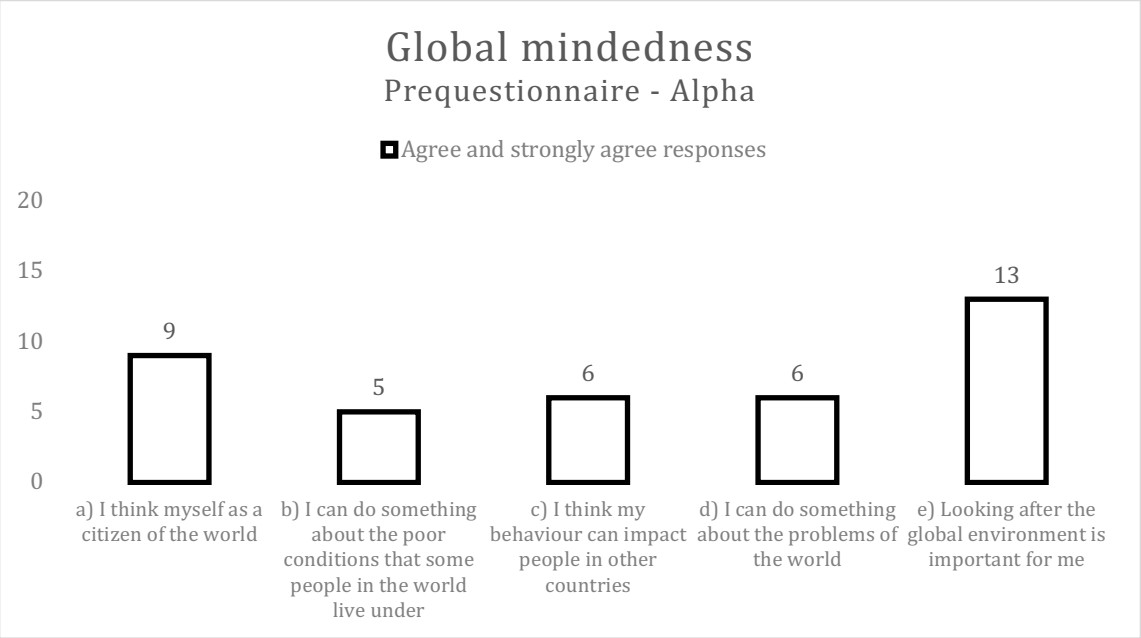
The majority of the learners (n = 9) hold a neutral perspective towards this statement. Yet, there are more respondents who disagree with it than learners who agree with it: 4 learners selected 'disagree' and 2 chose 'strongly disagree'. Within a positive identification with the statement, 4 declare that they agree, but only 1 chooses 'strongly agree'.

c) I think my behaviour can impact people in other countries - The majority of the learners (n = 9) hold a neutral perspective towards this statement. Yet, there are more respondents who agree with it than learners who disagree with it. There are several learners (n = 6) who agree with it: 3 learners selected 'agree' and 3 chose 'strongly agree'. Within a negative identification with the statement (n = 5), 4 declare that they disagree, but only 1 declares that strongly disagrees.

d) I can do something about the problems of the world - The majority of the learners (n = 11) hold a neutral perspective towards this statement. However, there are more respondents who agree with it than learners who disagree with it. 5 learners selected 'agree' but only 1 chose 'strongly agree'. Within a negative identification with the statement, 2 declare that they disagree, but only 1 declares that strongly disagrees.

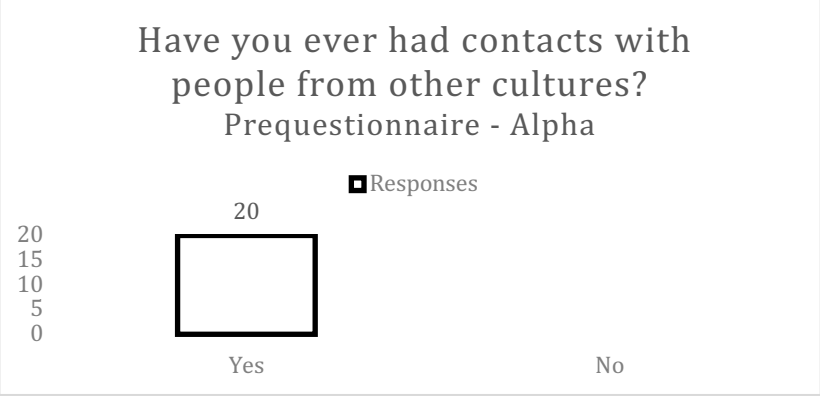
e) Looking after the global environment is important for me – The majority of the learners hold a positive identification with this statement: 7 learners state that they agree with it and 6 learners declare they strongly agree with it. However, 6 learners hold a neutral perspective towards it. Only 1 respondent admits that disagrees with it.

5.1. Summary - Global mindedness

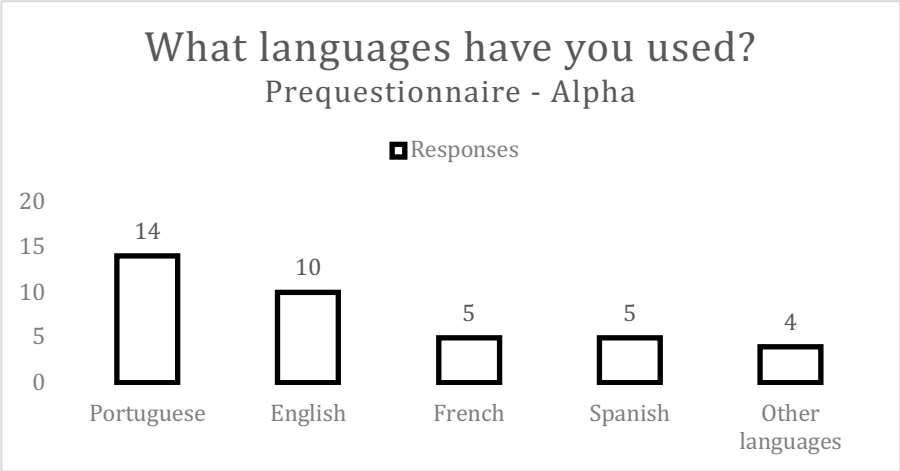


Alpha Class learners in general do not hold a global mindedness. The majority hold a neutral stand towards these statements. However, some learners (n = 13) hold a strong and positive identification with 'Looking after the environment is important for me'. Some learners view themselves as citizens of the world, but a very few respondents believe their actions may impact people, their poor living conditions or solve the problems in the world.

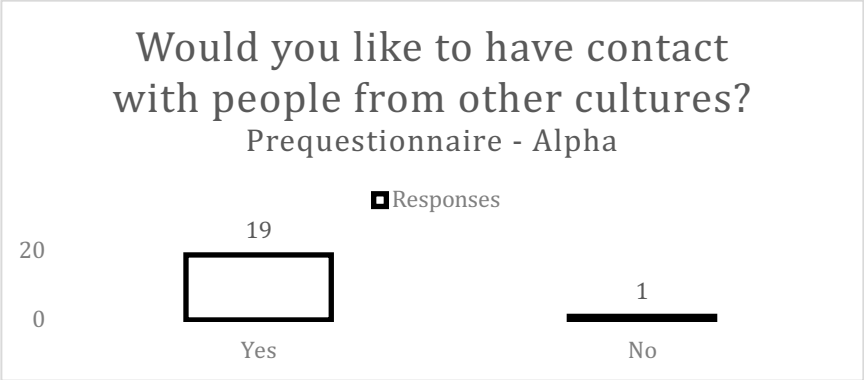
6. Construct - Contact with people from other cultural backgrounds



All Alpha class learners had had contacts with people from other cultures.



14 learners used Portuguese to communicate, 10 used English, 5 used French and Spanish in the intercultural contacts they had already had prior to the 2019-2020 school year. Learners also referred other 4 different languages: such as Danish, Venezuelan (Spanish), Creole and Russian.



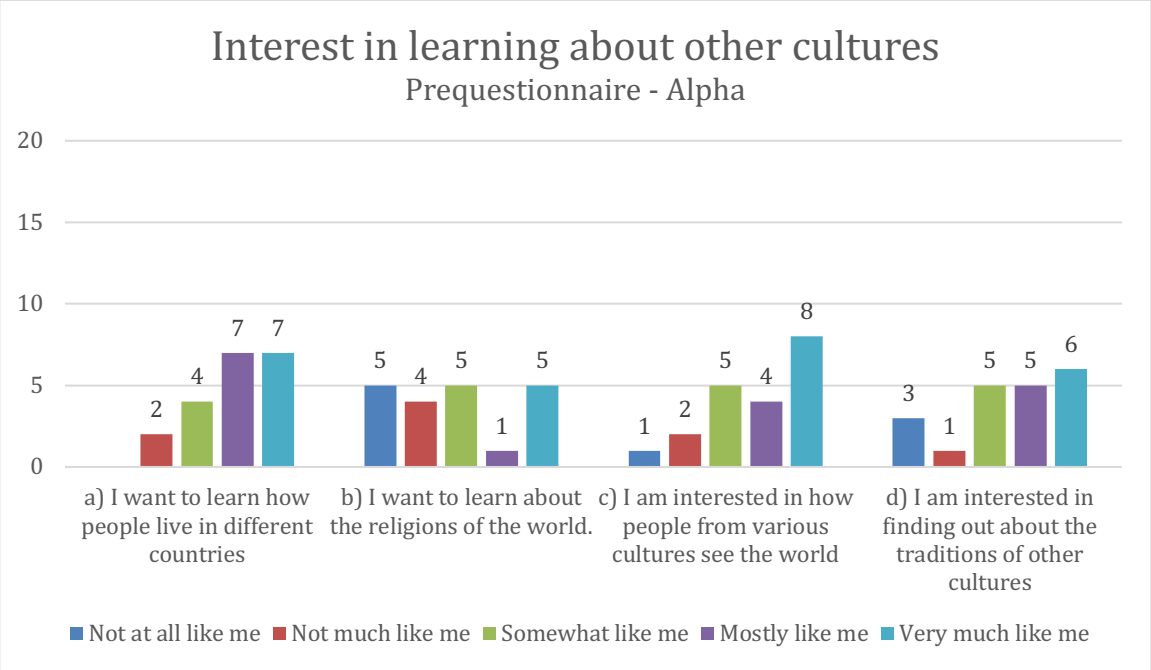
19 learners mentioned that they would like to have contact with people from other cultures. Only 1 learner declared that s-he would not like to have contact with people from other cultures.

6.1. Summary – Contact with people from other cultural backgrounds

All Alpha Class learners had had contacts with people from other cultures. The majority of the learners used Portuguese (n = 14) and English (n = 10) in those contacts prior to the 2019-2020 school year, even though there were other languages mentioned. The majority of the learners (n = 19) declared that they would like to have contact with people from other cultures.

7. Construct: Interest in learning about other cultures

Learners were supposed to use statements to describe themselves concerning intercultural understanding, and respect for the human rights and democracy. Learners could choose from 1- not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 -very much like me.

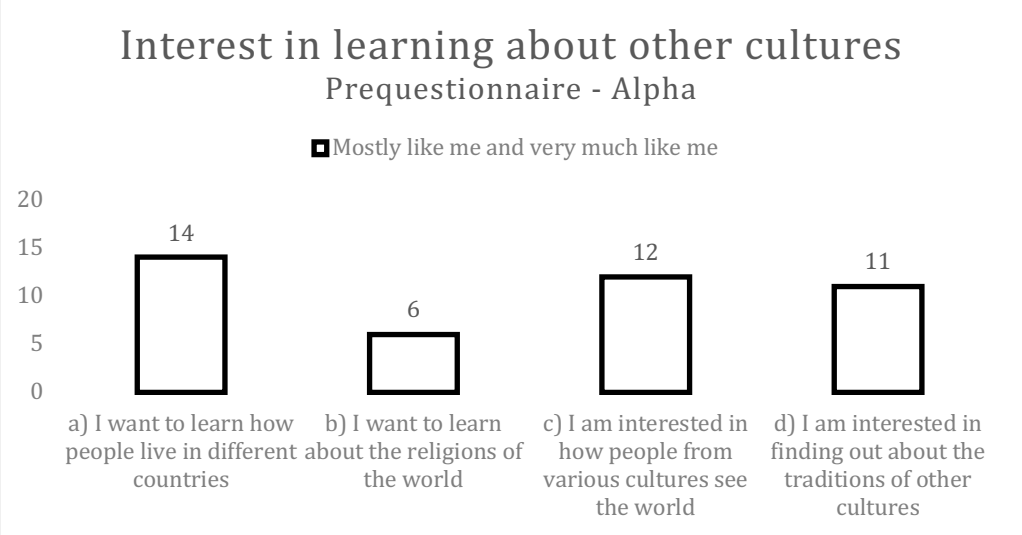


a) I want to learn how people live in different countries – The majority of the learners hold a positive identification with this statement because 7 respondents selected 'mostly like me' and 7 chose 'very much like me'. There are 4 learners who declare that it is 'somewhat like me'. There were only 2 learners that selected it is 'not much like me'.
b) I want to learn more about the religions of the world – Learning about the religions of the world divided learners' opinions: only 6 learners declared that they want to learn about the religions of the world (n = 1 mostly like me and n = 5 very much like me) and some learners (n = 5) declare that it is 'somewhat like me'; yet, 9 learners admit that they do not want to learn about the religions of the world (n = 5 'not at all like me' and n = 4 'not much like me').
c) I am interested in how people from various cultures see the world – The majority of the learners hold a positive identification with this statement: 12 learners are interested in how people from various cultures see the world (n = 4 mostly like me and n = 8 very much like me). There are 5 learners who declare that this statement is 'somewhat like me'. Nonetheless only 3 learners manifest lack of interest in how people from various cultures see the world (n = 1 'not at all like me' and n = 2 'not much like me').
d) I am interested in finding out about the traditions of other cultures – The majority of the learners hold a positive identification with this statement: 11 learners are interested in finding

out about the traditions of other cultures world (n = 5 mostly like me and n = 6 very much like me). Some learners are somewhat interested in finding out (n = 5 ‘somewhat like me’), while only 4 learners are not interested in finding out about other cultures (n = 3 ‘not at all like me’ and n = 1 ‘not much like me’).

7.1. Summary – Interest in learning about other cultures

Concerning the interest in learning about other peoples and cultures, the majority of the learners want to learn about other peoples, cultures and traditions. Yet, learning about religions is the least interesting topic to learn for them.

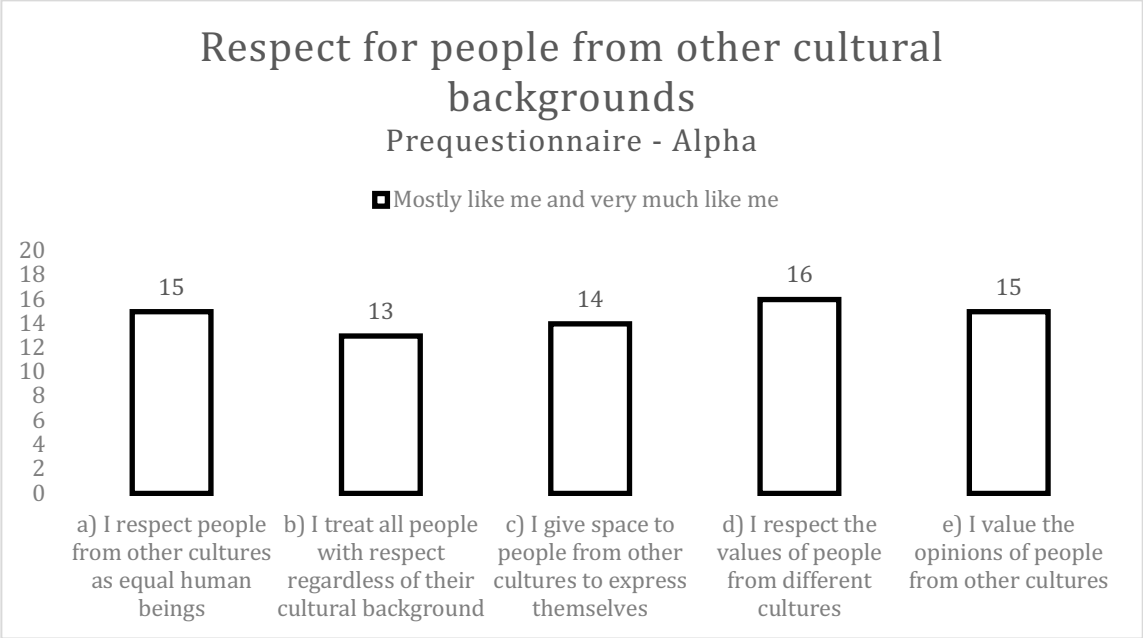


8. Construct: Respect for people from other cultural backgrounds

Learners were supposed to use statements to describe themselves concerning intercultural understanding, and respect for the human rights and democracy. Learners could choose from 1 - not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 -very much like me.

a) I respect people from other cultures as equal human beings - All learners (n = 20) respect people from other cultures as equal human beings: 11 selected 'very much like me,' 4 selected 'mostly like me,' and 5 selected 'somewhat like me.'
b) I treat all people with respect regardless of their cultural background - All learners (n = 20) declared a positive identification with the statement 'I treat all people with respect regardless of their cultural background': 8 learners selected 'very much like me,' 5 learners selected 'mostly like me' and 7 selected 'somewhat like me'.
c) I give space to people from other cultures to express themselves - All learners (n = 20) declared a positive identification with the statement 'I give space to people from other cultures to express themselves': 6 stated that it is 'very much like me', 8 stated that it 'mostly like them' and 6 stated that it is 'somewhat like me'.
d) I respect the values of people from different cultures - All learners (n = 20) respect the values of people from other cultures: 11 declared that it is 'very much like me', 5 declared that it is 'mostly like me' and 4 stated it is 'somewhat like me'.
e) I value the opinions of people from other cultures - Again all learners (n = 20) declared a positive identification with 'I value the opinions of people from different cultures: 9 learners declared that it is 'very much like me', 6 stated that it is 'mostly like me' and 5 declared 'somewhat like me'.

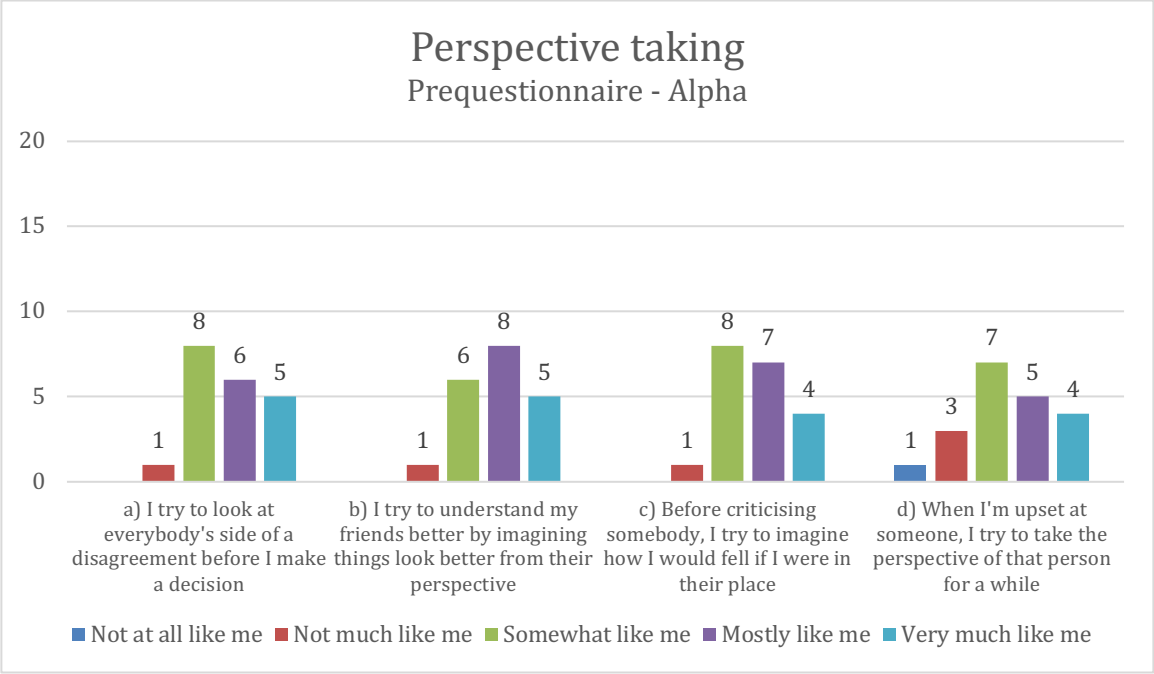
8.1. Summary – Respect for people from other cultural backgrounds



In what concerns respect for people from other cultural backgrounds, a large majority of the Alpha Class learners show themselves identified with positive values and attitudes towards other peoples and cultures.

9. Construct: Perspective-taking

Learners were supposed to select among 1- not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 - very much like me to describe themselves regarding perspective-taking.



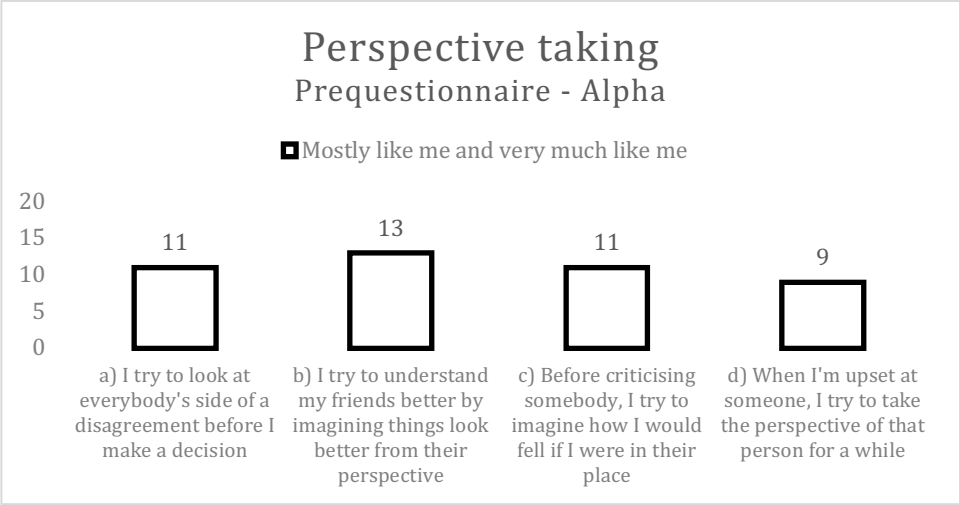
a) I try to look at everybody's side of a disagreement before I make a decision – The majority of the respondents hold a positive identification with this statement: 6 learners who state that looking at everybody's side of a disagreement before they make a decision is mostly like them. Although there are 5 learners who declare that this statement is very much like them, there are 8 learners who declare that it is 'somewhat like me'. Yet only one learner declares that this statement is 'not much like me'.

b) I try to understand my friends better by imagining things look better from their perspective - Again, in this statement, the majority of the learners declare that they try to understand their friends better by imagining things look better from their perspective: 5 declare that it is 'very much like me', 8 state that it is 'mostly like me' and 6 state that it is 'somewhat like me'. Only one learner states that it is 'not much like me'.

c) Before criticising somebody, I try to imagine how I would feel if I were in their place -
The majority of the learners declare that they try to imagine how they would feel if they were in others' place before criticising somebody: 4 learners state it is 'very much like me', 7 state it is 'mostly like me', yet 8 assume it is 'somewhat like me'. Again, only 1 learner states that it is not 'like me'.

d) When I'm upset at someone, I try to take the perspective of that person for a while – The majority of the learners affirm that when they are upset at someone, they try to take the perspective of that person for a while: 4 learners declare that it is 'very much like me', 5 state that it is 'mostly like me'. However, within a more neutral stand, 7 claim that it is 'somewhat like me'. There are 3 learners that affirm that it is 'not like me' and 1 learner states that is 'not at all like me'.

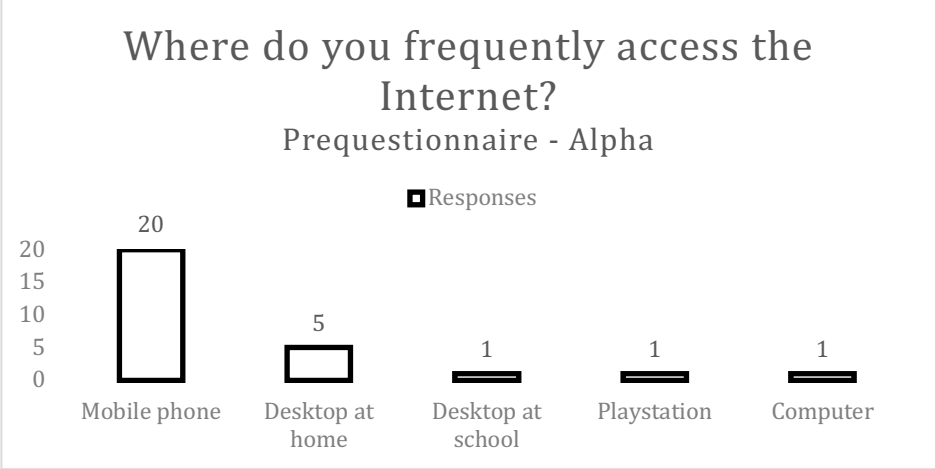
9.1. Summary – Perspective taking

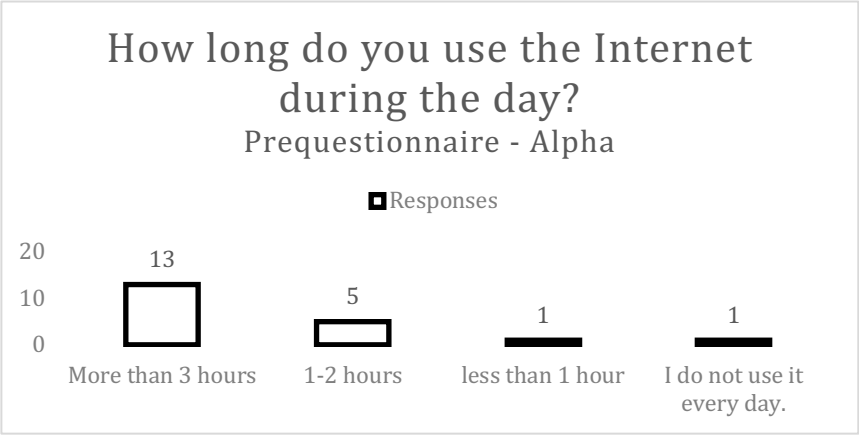


The majority of the Alpha class learners identify themselves with the statement "I try to understand my friends better by imagining things look better from their perspective", which is corroborated by the selection of the statements a) and c), showing that learners take the perspective of others to make decisions and solve conflicts. Yet there is only one learner (n = 1) who admits that s-he does not identify her-himself with the statements.

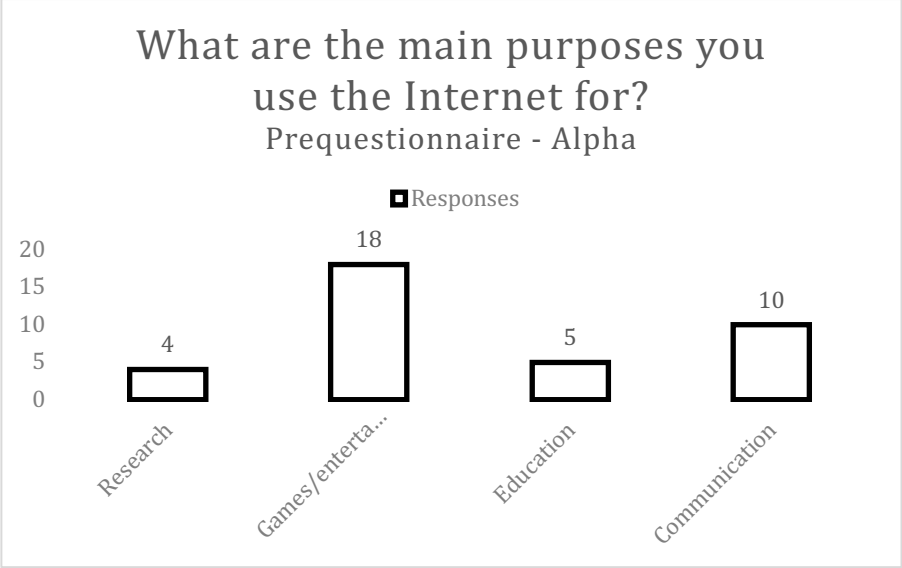
10. Construct- Digital competence

Where do you frequently access the Internet? - All Alpha Class learners (n = 20) access the Internet on their own mobile phone. Only 5 state that they use the internet in their desktop at home. Only one learner declares that s-he accesses the Internet at a desktop at school.





How long do you use the Internet during the day? - 13 learners declare that they access the Internet more than 3 hours per day. 5 learners declare that they use between 1 and 2 hours. Only 1 declares that s-he uses it less than 1 hour and only 1 learner declares that s-he does not use it every day.



What are the main purposes you use the Internet for? - 18 learners declare that they use it for games/entertainment. 10 learners state that they use it for communication. 5 learners use it for education and 4 learners for research.

10.1. Summary – Digital competence

All Alpha Class learners declare that they access the Internet on their mobile phone, and some learners claim they access it at the desktop at home. The majority of the learners affirm they

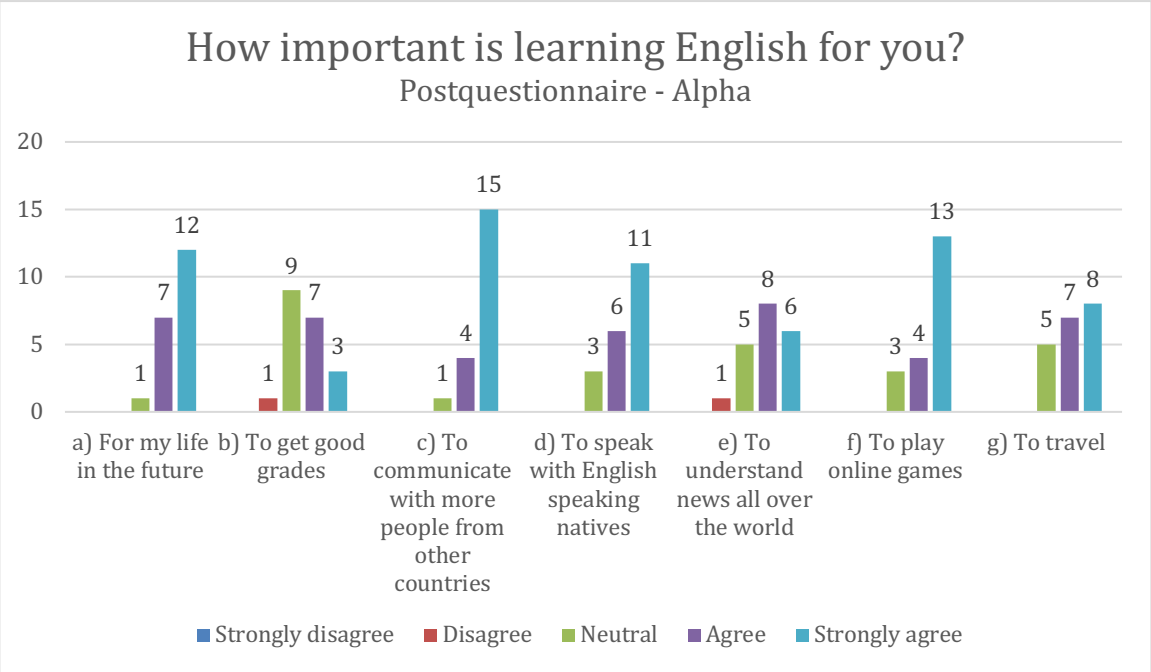
spend more than 3 hours a day accessing the Internet for entertainment and several learners declare they access it for communication as well.

Alpha - postquestionnaire

1. Language profile - English language learning

How important is learning English for you?

Learners were supposed to select between 1 - strongly disagree, 2 - disagree, 3 - neutral, 4 - agree and 5 - strongly agree.



For my life in the future - 12 learners strongly agree that learning English is important for their life in the future.7 learners agree that it is important. One respondent claims that s-he is neutral to this statement.

To get good grades - 3 learners strongly agree that learning English is important to get good grades. 7 learners declare that they agree. 9 learners state they are neutral whereas 1 learner states that s-he disagrees with the statement.

To communicate with more people from other countries - 15 learners strongly agree that learning English is important to communicate with more people from other countries. 4 learners agree with this statement. 1 learner is neutral.

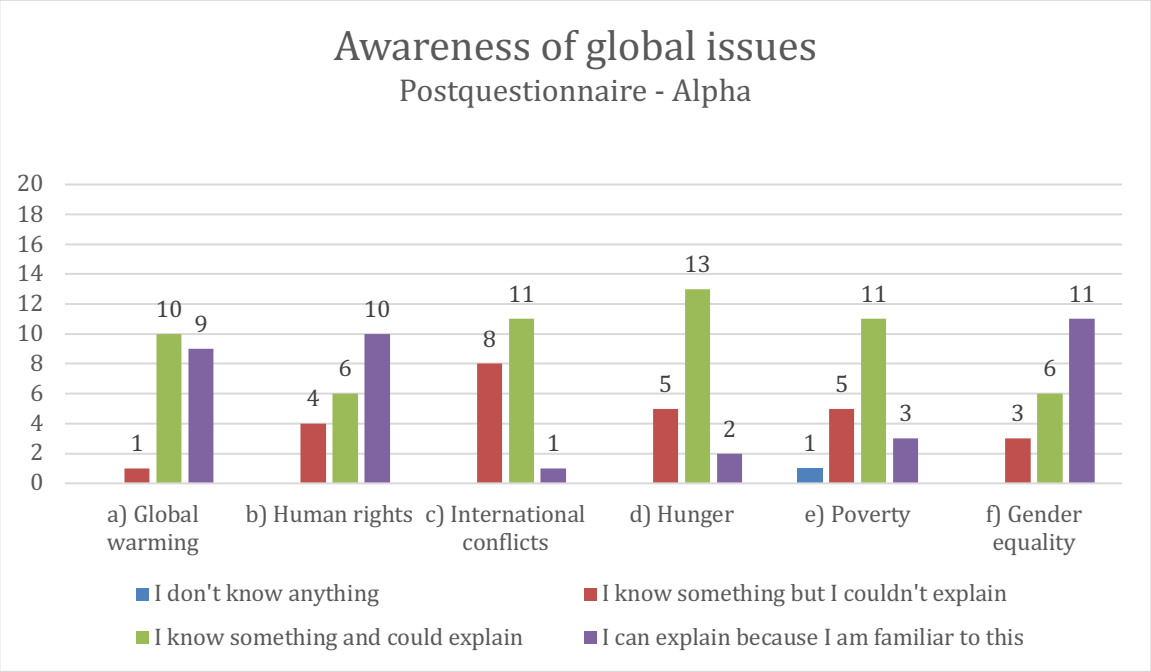
To speak with English speaking natives - 11 learners strongly agree that it is important to speak with English speaking natives. 6 learners agree with the statement whereas 3 are neutral.

To understand the news all over the world - 6 learners strongly agree with the statement “to understand news from all over the world.” 8 learners agree with the statement. 5 are neutral.

To play online games - 13 learners strongly agree that learning English is important to play online games. 4 learners state that they agree with it. 3 are neutral.
To travel - 8 learners strongly agree that learning English is important to travel. 7 agree with the statement. 5 are neutral.

2. Construct - Awareness of global issues

Within the global awareness construct, learners were supposed to select from 1- I don't know anything, 2 - I know something but I couldn't explain, 3 - I know something and could explain, 4 - I can explain because I am familiar to this).

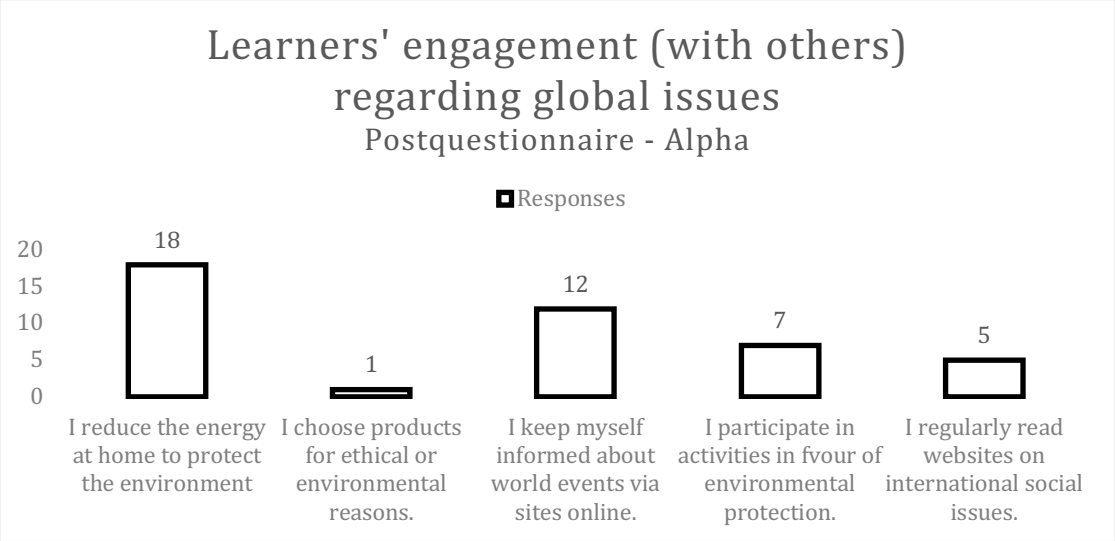


a) Global warming - In what concerns global warming, 19 learners can explain this topic (I can explain because I am familiar to this (n = 9) and I know something and could explain (n = 10), but only 1 selected 'I know something, but I couldn't explain'.
b) Human rights - Concerning human rights, 16 learners could explain topics related to this issue (I can explain because I am familiar to this (n = 10) and I know something and could explain (n = 6)). Only 4 declare that 'I know something, but I couldn't explain'.
c) International conflicts - In what concerns international conflicts, only 12 learners could explain the topic (I can explain because I am familiar to this (n = 1) and I know something and could explain (n = 11)). 8 learners know something but couldn't explain.
d) Hunger - In what concerns hunger, 15 learners could explain the topic: (I can explain because I am familiar to this (n = 2) and I know something and could explain (n = 13). On the other hand, 5 learners declare they know something, but couldn't explain.

e) Poverty - Regarding poverty, 14 learners declare that they could explain the concept (I can explain because I am familiar to this (n = 3) and I know something and could explain (n = 11)) against 6 learners who couldn't (I don't know anything (n = 5) and I know something but I couldn't explain (n = 1).
f) Gender equality - Concerning gender equality, 17 learners could explain the topic (I can explain because I am familiar to this (n = 11) and I know something and could explain (n = 6)). Only 3 learners selected 'I know something, but I couldn't explain'.

3. Construct – Learners' engagement (with others) regarding global issues

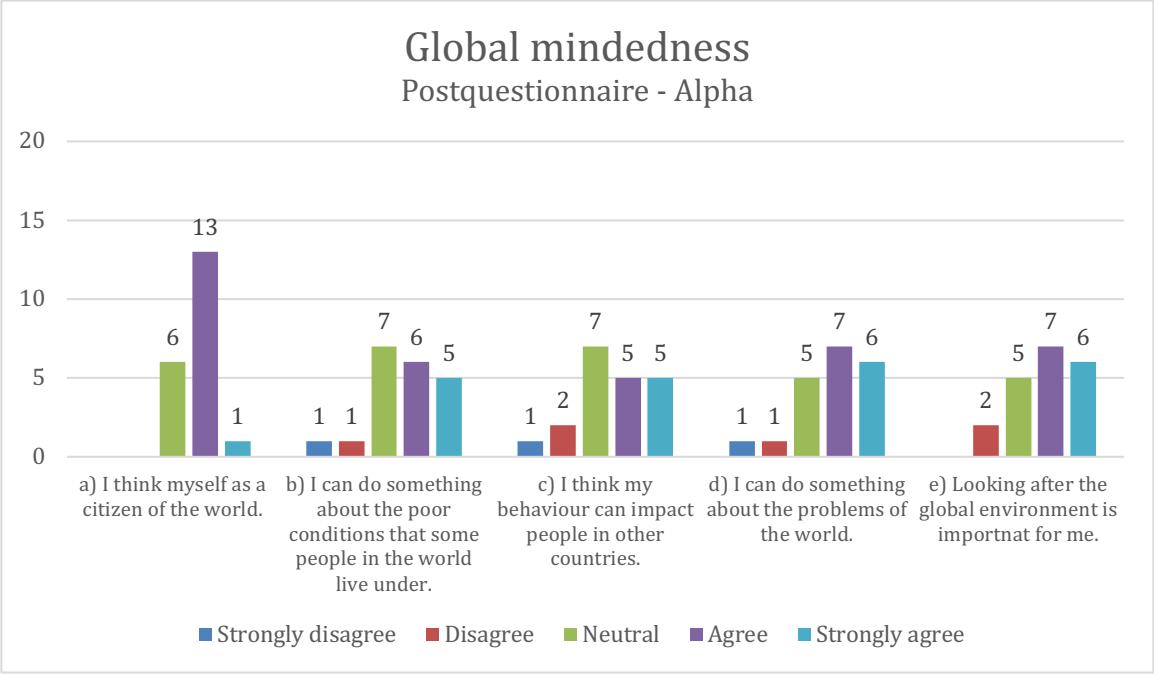
Learners were supposed to select the activities they were involved in.



In what concerns engagement in actions to face local and global challenges, the three top activities Class Alpha learners selected were: "I reduce the energy at home to protect the environment" (n = 18); "I keep myself informed about world events via sites online" (n = 12) and "I participate in activities in favour of environmental protection" (n = 7).

4. Construct - Global mindedness

Learners were supposed to select from 1- strongly disagree, 2 - disagree, 3 - neutral, 4 - agree and 5 - strongly agree to use statements to describe themselves.



a) I think myself as a citizen of the world – The majority of the learners identify themselves with this statement: 13 learners state that they agree with the statement, but only 1 learner declares s-he strongly agrees. There are 6 learners who hold a neutral stand.

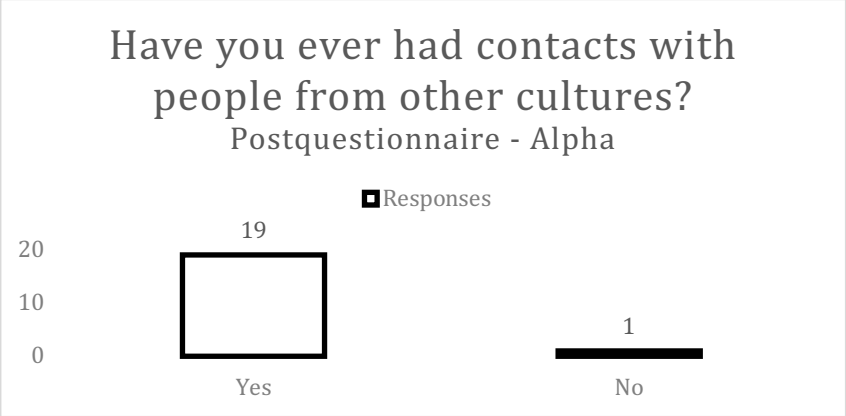
b) I can do something about the poor conditions that some people in the world live under - Although there are 7 learners who hold a neutral perspective towards this statement, there are more respondents who agree with it than learners who disagree with it: 6 learners selected 'agree' and 5 chose 'strongly agree'. Within a negative identification with the statement, 1 declares that s-he disagrees and only 1 chooses 'strongly disagree'.

c) I think my behaviour can impact people in other countries - The majority of the learners hold a positive perspective towards this statement.: 5 chose 'agree' and 5 selected 'strongly agree'. There are several learners (n = 7) who hold a neutral perspective and within a negative identification with the statement, 2 declare that they disagree, but only 1 selected 'strongly disagree'.

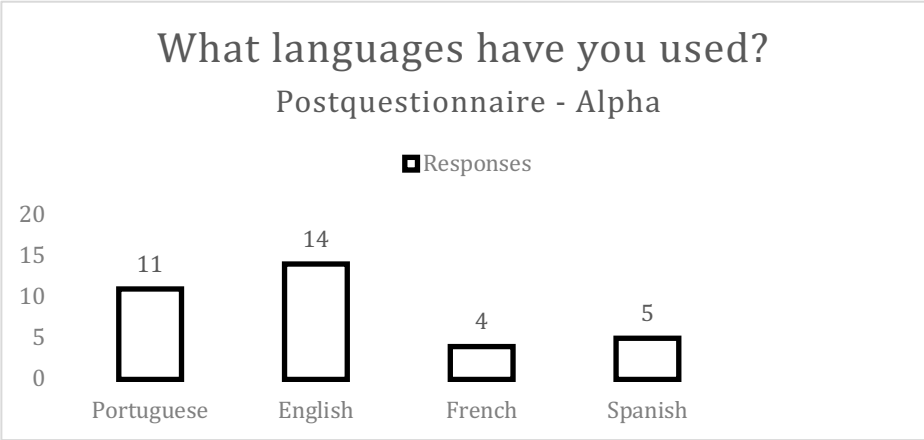
d) I can do something about the problems of the world - The majority of the learners hold a positive perspective towards this statement. However, there are more respondents who agree with it than learners who disagree with it. 5 learners selected 'agree' but only 1 chose 'strongly agree'. Within a negative identification with the statement, 2 declare that they disagree, but only 1 declares that strongly disagrees.

e) Looking after the global environment is important for me – The majority of the learners hold a positive identification with this statement: 7 learners state that they agree with it and 6 learners declare they strongly agree with it. However, 6 learners hold a neutral perspective towards it. Only 1 respondent admits that disagrees with it.

5. Construct - Contact with people from other cultural backgrounds



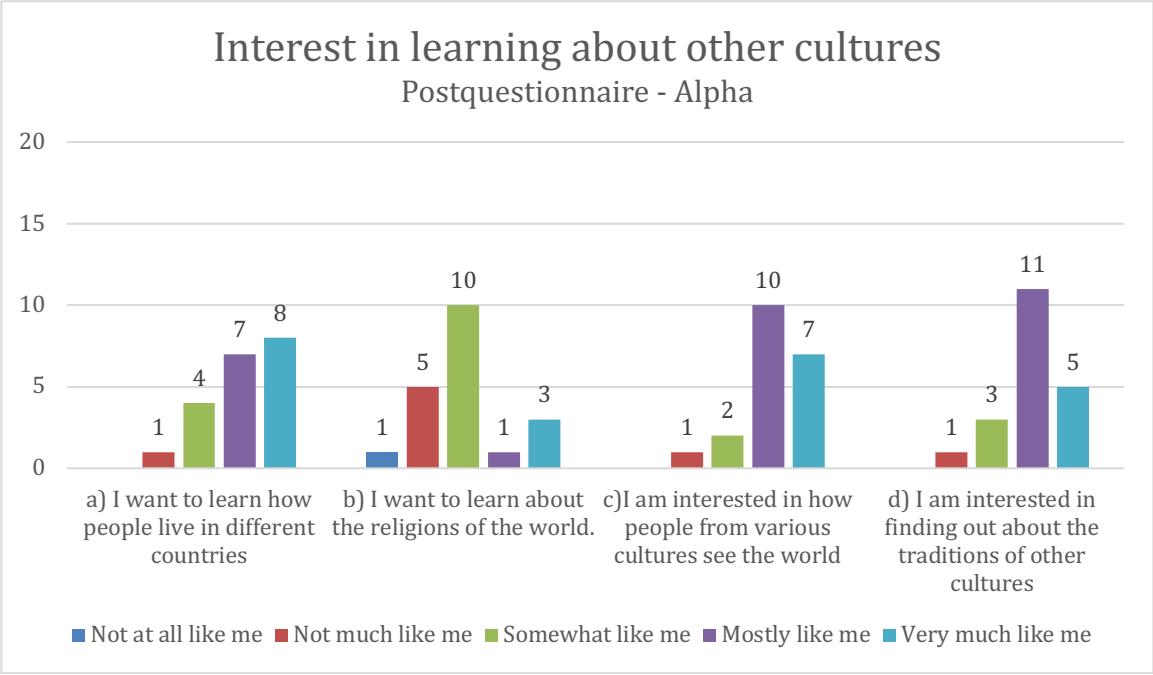
The majority of the Alpha Class learners declared that they had had contacts with people from other cultures.



14 learners used English to communicate, 11 used Portuguese, 4 used French and 5 used Spanish.
The majority of the learners mentioned that they would like to have contact with people from other cultures.

6. Construct: Interest in learning about other cultures

Learners were supposed to use statements to describe themselves concerning intercultural understanding, and respect for the human rights and democracy. Learners could choose from 1- not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 - very much like me.



a) I want to learn how people live in different countries - The majority of the learners hold a positive identification with this statement because 8 respondents selected ‘very much like me’ and 7 chose ‘mostly like me’. There are 4 learners who declare that it is ‘somewhat like me’. There was only 1 learner that selected it is ‘not much like me’.
b) I want to learn more about the religions of the world – The majority of the learners declare that his statement is ‘somewhat like me’. Only 3 learners declared that it is ‘very much like me’ and only 1 declares that it is ‘mostly like me’. Within a negative identification, 5 learners selected ‘not much like me’ and 1 learner chose ‘not at all like me’.
c) I am interested in how people from various cultures see the world - The majority of the learners hold a positive identification with this statement: 17 learners are interested in how people from various cultures see the world (n = 10 ‘mostly like me’ and n = 7 ‘very much like me’). There are 2 learners who declare that this statement is ‘somewhat like me’. Yet only 1 learner declares lack of interest in how people from various cultures see the world, selecting ‘not much like me’.
d) I am interested in finding out about the traditions of other cultures - The majority of the learners hold a positive identification with this statement: 16 learners are interested in finding out about the traditions of other cultures world (n = 11 mostly like me and n = 5 very much like me). Some learners are somewhat interested in finding out (n = 3 ‘somewhat like me’), while only 1 learner is not interested in finding out about other cultures (n = 1‘not much like me’).

7. Construct: Respect for people from other cultural backgrounds

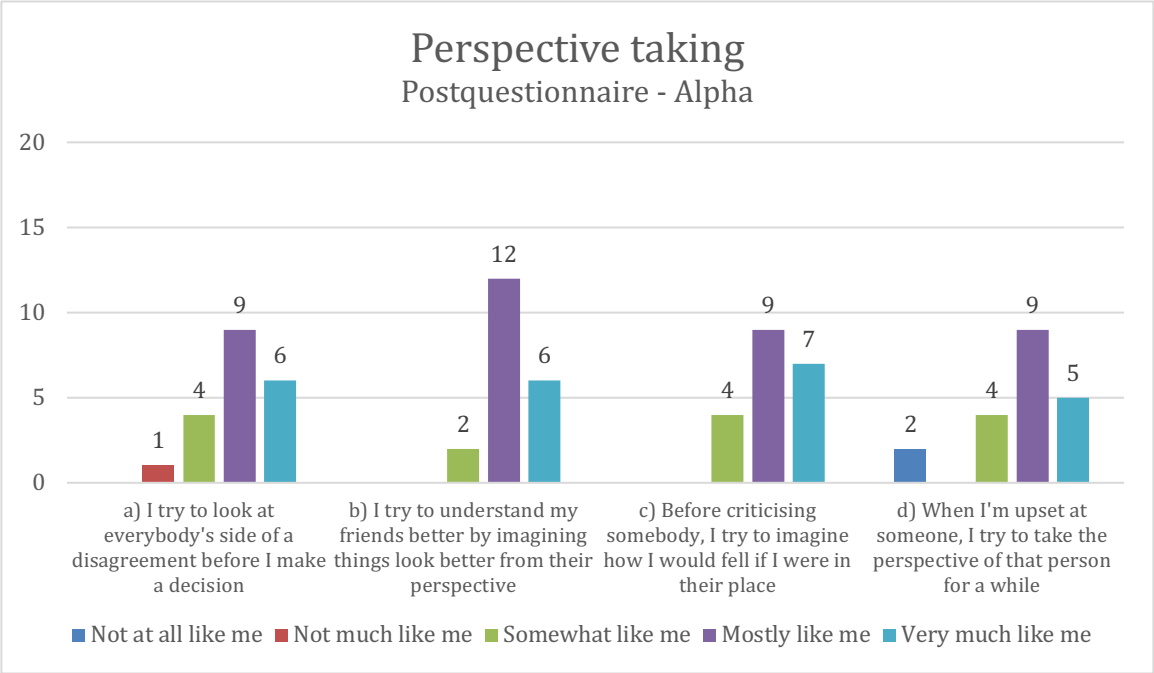
Learners were supposed to use statements to describe themselves concerning intercultural understanding, and respect for the human rights and democracy. Learners could choose from 1 - not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 -very much like me.

a) I respect people from other cultures as equal human beings - All learners (n = 20) respect people from other cultures as equal human beings: 12 selected 'very much like me,' 7 selected 'mostly like me,' and 1 selected 'somewhat like me.'
b) I treat all people with respect regardless of their cultural background - All learners (n = 20) declared a positive identification with the statement 'I treat all people with respect regardless of their cultural background': 9 learners selected 'very much like me,' 9 learners selected 'mostly like me' and 2 selected 'somewhat like me'.
c) I give space to people from other cultures to express themselves - All learners (n = 20) declared a positive identification with the statement 'I give space to people from other cultures to express themselves': 10 stated that it is 'very much like me', 6 stated that it 'a lot like them' and 4 stated that it is 'like me'.

d) I respect the values of people from different cultures - All learners (n = 20) respect the values of people from other cultures: 11 declared that it is 'very much like me', 6 declared that it is 'mostly like me' and 3 stated it is 'somewhat like me'.
e) I value the opinions of people from other cultures - Again all learners (n = 20) declared a positive identification with "I value the opinions of people from different cultures": 11 learners declared that it is 'very much like me', 7 stated that it is 'mostly like me' and 2 declared 'like me'.

8. Construct: Perspective-taking

Learners were supposed to select among 1- not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 - very much like me to describe themselves regarding perspective-taking.



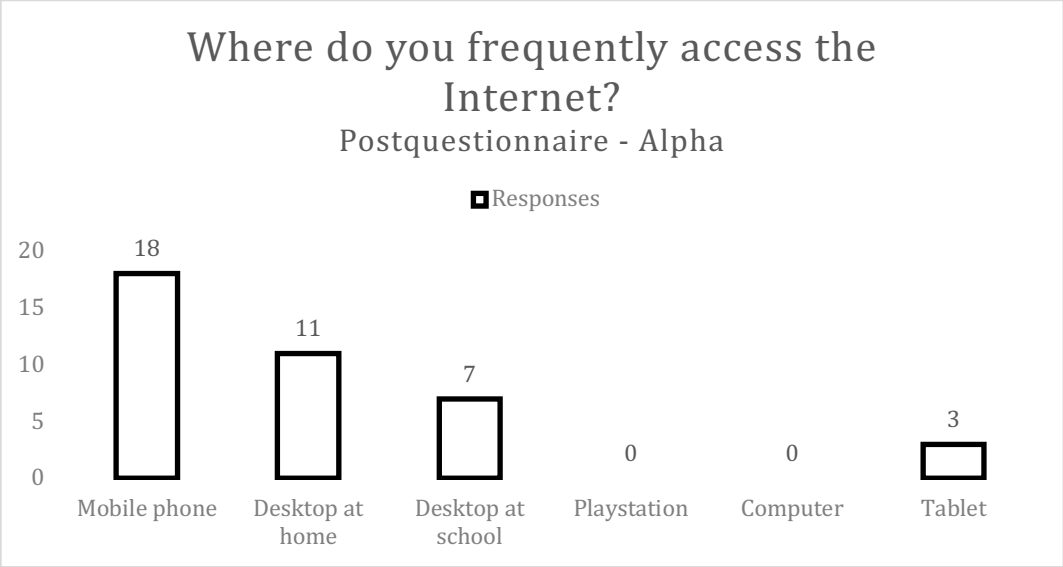
a) I try to look at everybody's side of a disagreement before I make a decision - The majority of the respondents hold a positive identification with this statement: 6 learners declare that this statement is very much like them. There are also 9 learners who state that to look at everybody's side of a disagreement before they make a decision is 'mostly like them'. There are 4 learners who declare that it is 'somewhat like me'. There are 19 learners who take in consideration the perspective of others to make decisions. Yet only one learner declares that this statement is 'not much like me'.

b) I try to understand my friends better by imagining things look better from their perspective - Again, in this statement, the majority of the learners declare that they try to understand their friends better by imagining things look better from their perspective: 12 state that it is 'mostly like me', 6 declare that it is 'very much like me', and 2 state that it is 'somewhat like me'.

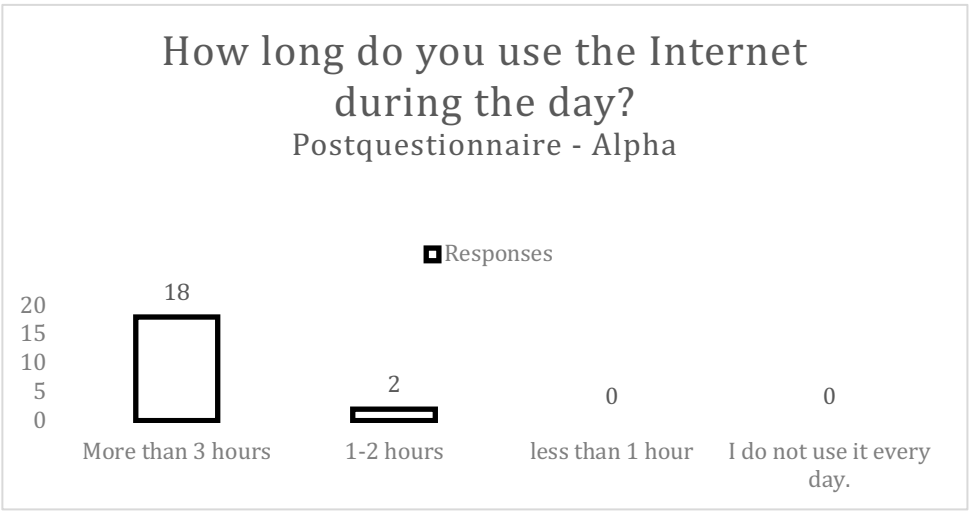
c) Before criticising somebody, I try to imagine how I would feel if I were in their place -
The majority of the learners affirm that they try to imagine how they would feel if they were in others' place before criticising somebody: 9 state that it is 'mostly like me' 7 declare that it is 'very much like me', and 4 state that it is 'somewhat like me'.

d) When I'm upset at someone, I try to take the perspective of that person for a while - The majority of the learners assert that when they are upset at someone, they try to take the perspective of that person for a while: 9 state that it is 'mostly like me', 5 learners declare that it is 'very much like me', 4 state that it is 'somewhat like me'. There are 2 learners that state that it is 'not at all like me'.

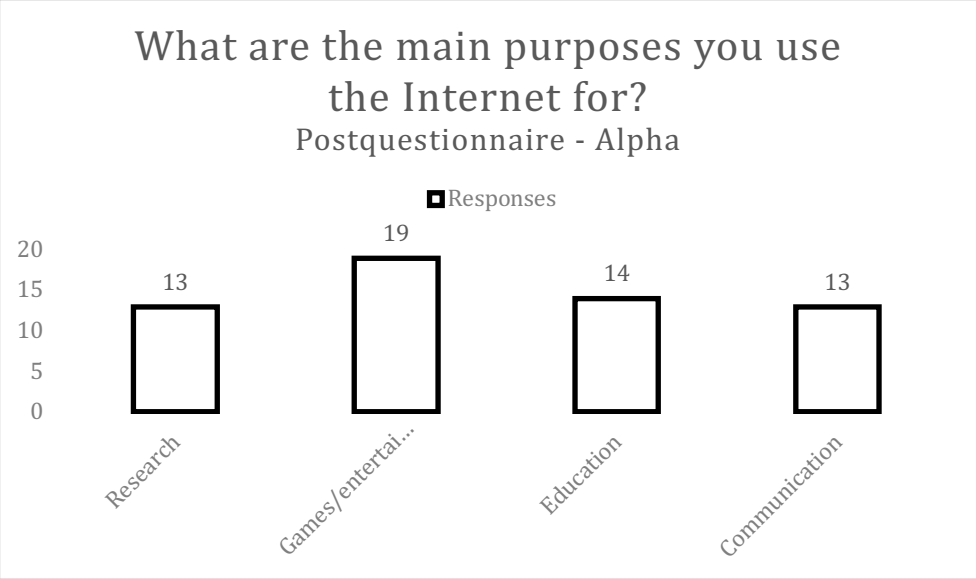
9. Construct- Digital competence



Where do you frequently access the Internet? - 18 learners access the Internet on their own mobile phone. 11 state that they access the internet on their desktop at home. 7 learners declare that they use a desktop at school. Only 3 declare that they access it on a tablet.



How long do you use the Internet during the day? - 18 learners declare that they use the Internet more than 3 hours per day. 2 learners state that they use between 1 and 2 hours.



What are the main purposes you use the Internet for? - 9 learners declare that they use it for games/entertainment. 14 learners use it for education and 13 learners state they use it for communication and research.

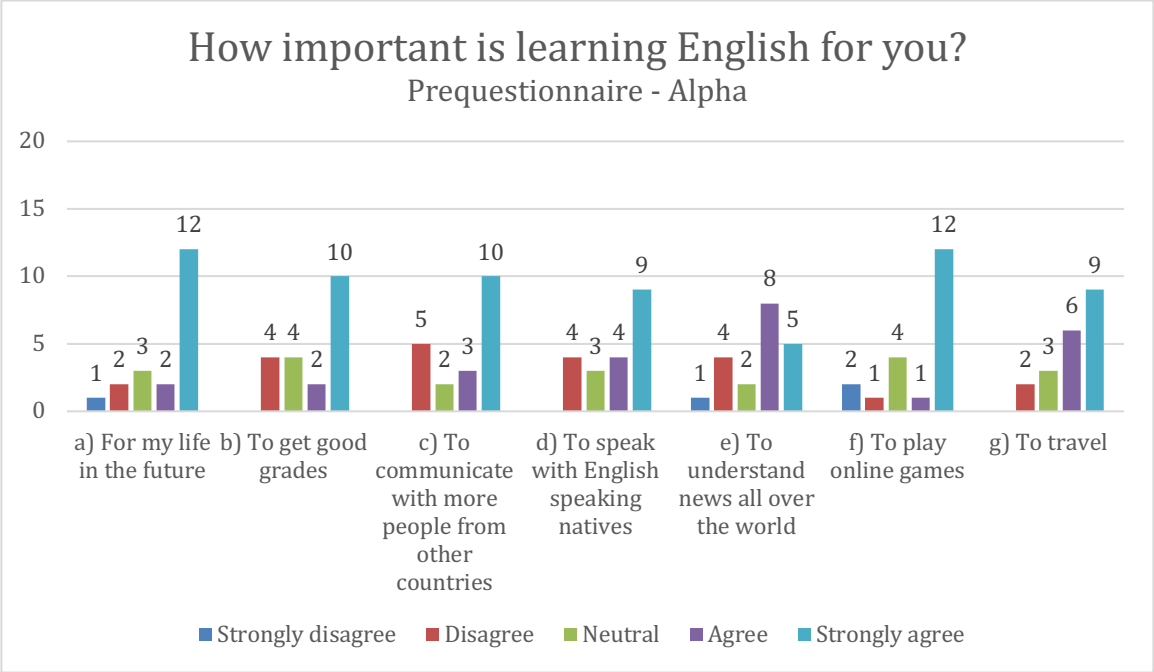
Alpha – Data comparison (prequestionnaire and postquestionnaire)

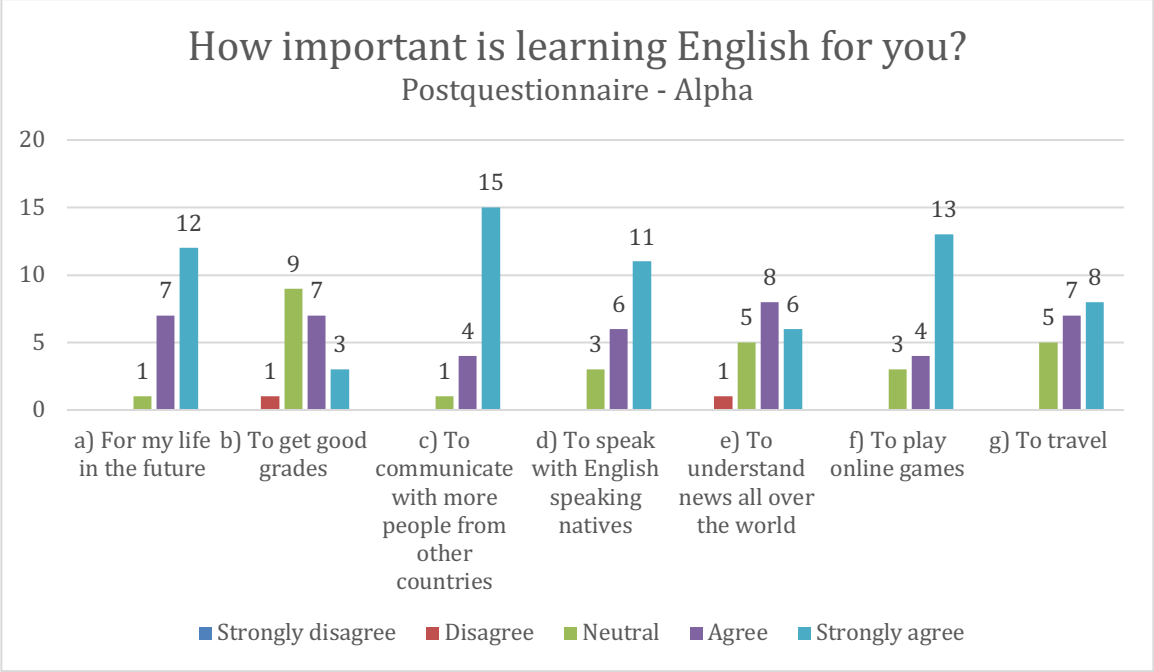
1. Language profile - English language learning

How important is learning English for you?

Learners were supposed to select between 1 - strongly disagree, 2 - disagree, 3 - neutral, 4 - agree and 5 - strongly agree.

1.1. Data comparison (prequestionnaire and postquestionnaire)



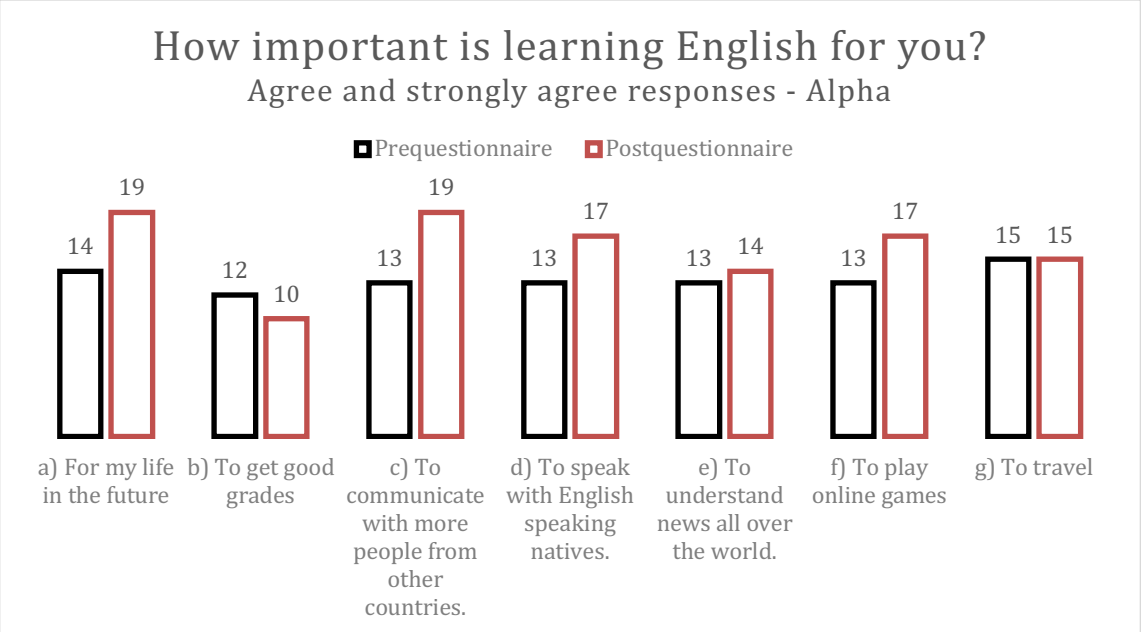


For my life in the future - There was a positive identification with this statement: >5 learners agree that English is important for their lives in the future. Only 1 learner is neutral. There was an improvement towards this statement because in the prequestionnaire there were 3 learners that were neutral and 3 that disagreed with it.

To get good grades - This statement decreased in importance. Learning English is important to get good grades for 10 respondents (including the learners who selected 'strongly agree' (n= 3) and 'agree' (n = 7). However, comparing with the prequestionnaire this statement decreased in

importance (in the prequestionnaire, n =10 ‘strongly agree’ and n = 2 ‘agree’ to n = 3 ‘strongly agree’ to n = 7 ‘agree’).
To communicate with more people from other countries - This statement increased in a scale of importance: >5 learners selected ‘strongly agree’. In the prequestionnaire only 10 learners chose ‘strongly agree’.
To speak with English speaking natives - There is a slight increase in importance since >2 learners selected ‘strongly agree’. The neutral position maintains the same number of answers.
To understand the news all over the world - There is a slight change in the perception of the importance of learning English to understand news from all over the world, as there is only 1 learner that does not agree with this statement, comparing with the previous questionnaire (n = 4 ‘disagree’ and n = 1 ‘strongly disagree’).
To play online games - This statement gains importance as there are no learners who disagree with it. Learning English becomes important to play games at least to 17 learners against 13 in the prequestionnaire.
To travel - There are not substantial differences between the two questionnaires. There is a decrease in the number of learners who chose ‘strongly agree’ (n = 9 to n= 8). However, learners (n = 2) who selected ‘disagree’ changed their stand as there was an increase of respondents who chose the neutral position (from n = 3 to n = 5).

1.2. Summary - English language learning



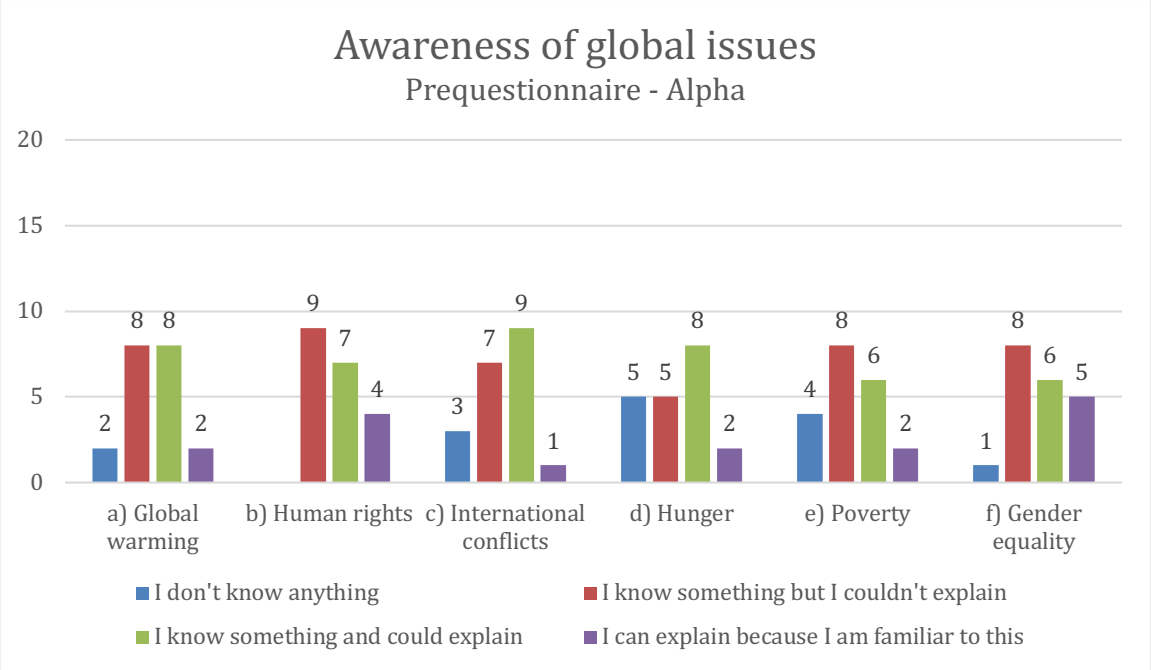
From the comparison above, in what concerns a positive identification (agree and strongly agree responses) with the statements, one may understand that Alpha Class learners slightly changed their perceptions in what regards the importance of learning English from the prequestionnaire to the postquestionnaire. The most important statements for the learners (n = 19) are: learning

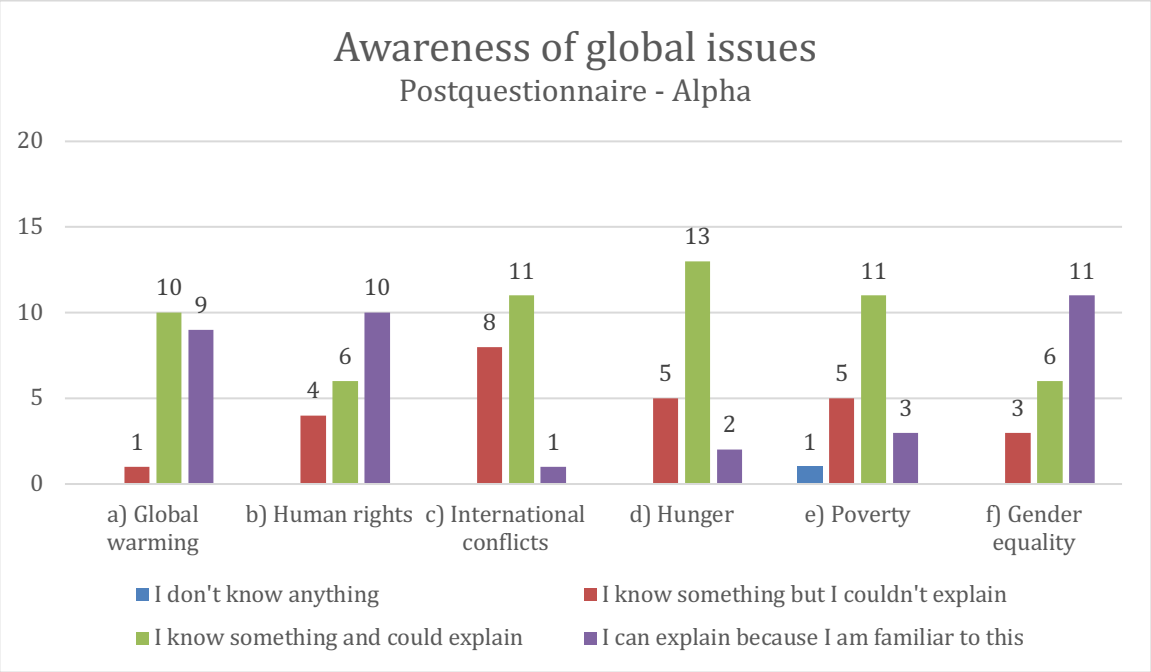
English for their life in the future and to communicate with more people from other countries. The former got >5 answers and the latter got >6 answers. In the prequestionnaire, to travel was the most chosen option, followed by “for my life in the future”. Learning English to speak with English speaking natives and to play online games (n = 17) became the second most important statements. Both statements got> 4 answers. In the third place, to travel maintain the same score (n = 15). The only statement that decreased was the statement “To get good grades”, but maintained the same position, the least chosen statement.

2. Construct - Awareness of global issues

Within the global awareness construct, learners were supposed to select from 1- I don’t know anything, 2 - I know something but I couldn’t explain, 3 - I know something and could explain, 4 - I can explain because I am familiar to this).

2.1. Data comparison (prequestionnaire and postquestionnaire)





a) Global warming - There is a considerable improvement as there is an increase of >7 learners who declare that they can explain the topic. Only 2 learners can explain the topic in the prequestionnaire, but in the postquestionnaire 9 declare they can. In total there are 19 learners who state they could explain the topic in the postquestionnaire. In the postquestionnaire only 1 learner declares that 'I know something but couldn't explain' against 10 learners who couldn't explain (I know something, but I couldn't explain (n = 8) and I don't know anything (n = 2) in the prequestionnaire.

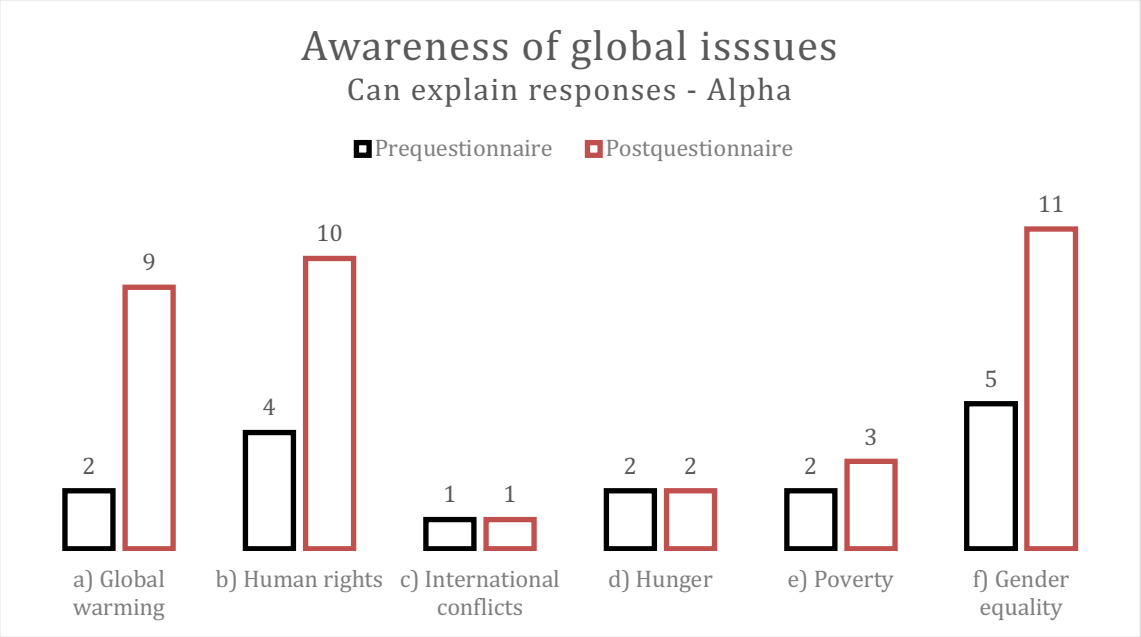
b) Human rights - One may understand that there was also an increase of >6 in the number of learners who declare that they can explain the topic. In total there are 16 respondents who state that could explain the topic in the postquestionnaire as there was a decrease of <5 learners with difficulties in this issue. 4 learners stated that 'I know something, but I couldn't explain' against 9 learners in the prequestionnaire.

c) International conflicts - There is a marginal improvement in the results of learners who could explain the topic: in the prequestionnaire there were 9 respondents who state that they 'I know something and could explain' and in the post questionnaire there are 11 respondents. There is also a slight improvement between the prequestionnaire and postquestionnaire because in the postquestionnaire there is no one who states that 'I don't know anything' whereas in the prequestionnaire there are 3 who selected this option. Instead, there are 8 learners who state, 'I know something, but I couldn't explain'.

d) Hunger - One may understand that there was an increase of >5 in the number of learners who declare that could explain the topic. In the post questionnaire there was a decrease of <5 learners with difficulties in this issue: no learner selected the option 'I don't know anything'. 5 learners maintained that 'I know something, but I couldn't explain'.

e) Poverty - Comparing these results with the prequestionnaire, there is an increase of >6 learners who declare that could explain the concept. In the postquestionnaire only 6 declare that couldn't explain against 12 learners in the prequestionnaire.
f) Gender equality - There was an increase of >6 learners who state that could explain the topic. In the prequestionnaire there were 9 learners who couldn't explain the topic, but in the postquestionnaire only 3 declare they couldn't explain the concept.

2.2. Summary – Awareness of global issues

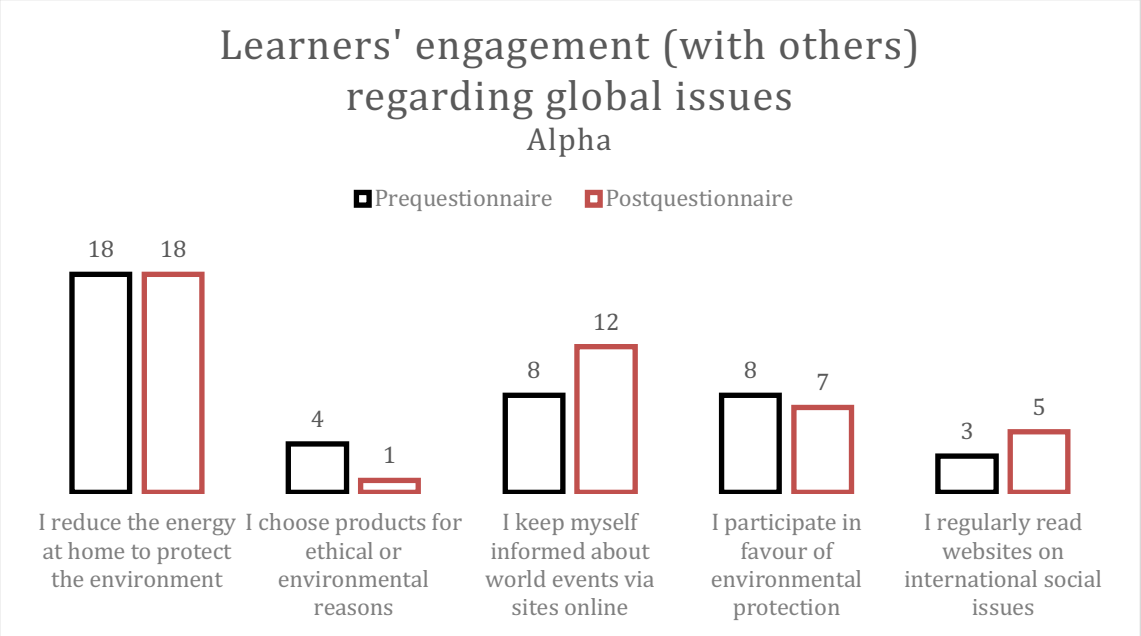


In the prequestionnaire, in what concerns topics such as global warming, human rights, international conflicts, hunger, poverty and gender equality, learners stated in general that they have difficulties explaining these topics. Gender equality and human rights are the topics which are more familiar to them. However, in the postquestionnaire, in addition to these two topics, there is a strong progression with more learners stating that they can explain the concept global warming. There is also a slight progression in the concept 'Poverty'.

3. Construct – Learners' engagement (with others) regarding global issues

Learners were supposed to select the activities they were involved in.

3.1. Data comparison (prequestionnaire and postquestionnaire)



Comparing the answers of the postquestionnaire with the prequestionnaire, there is a marginal increase of >4 learners who declare that they keep themselves informed about world events via sites online and >2 learners who declare that "I regularly read websites on international social issues". The activity "I reduce the energy at home to protect the environment" maintains the same number of learners. There was a decrease of <2 answers in the statement "I choose products for ethical or environmental reasons".

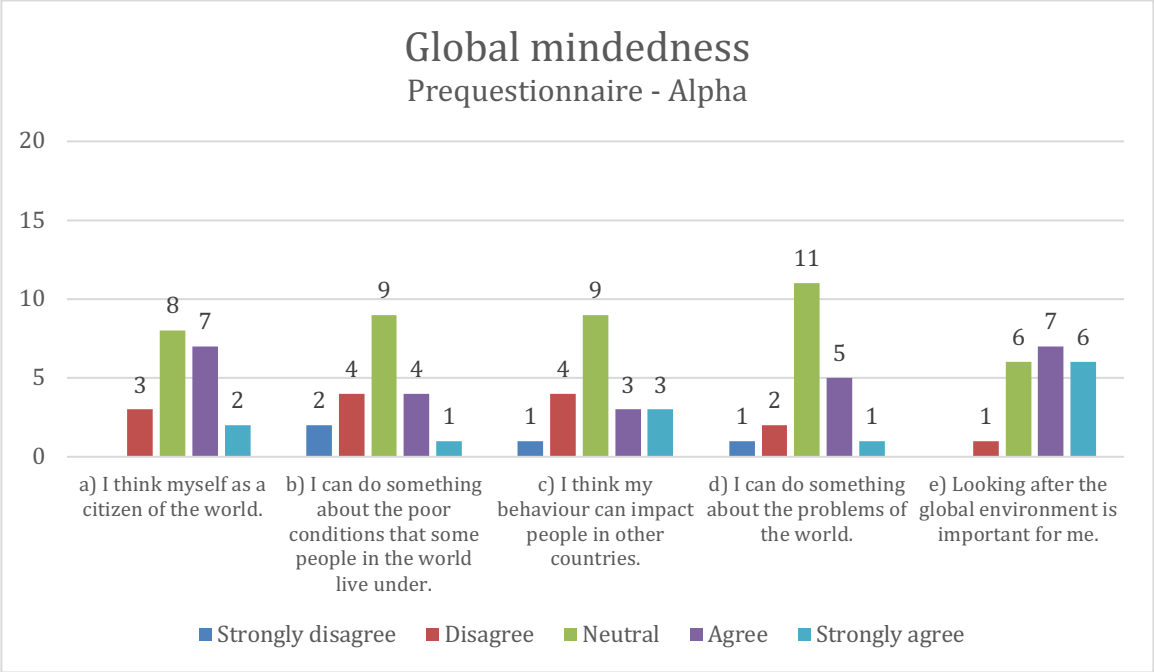
3.2. Summary – Learners' engagement (with others) regarding global issues

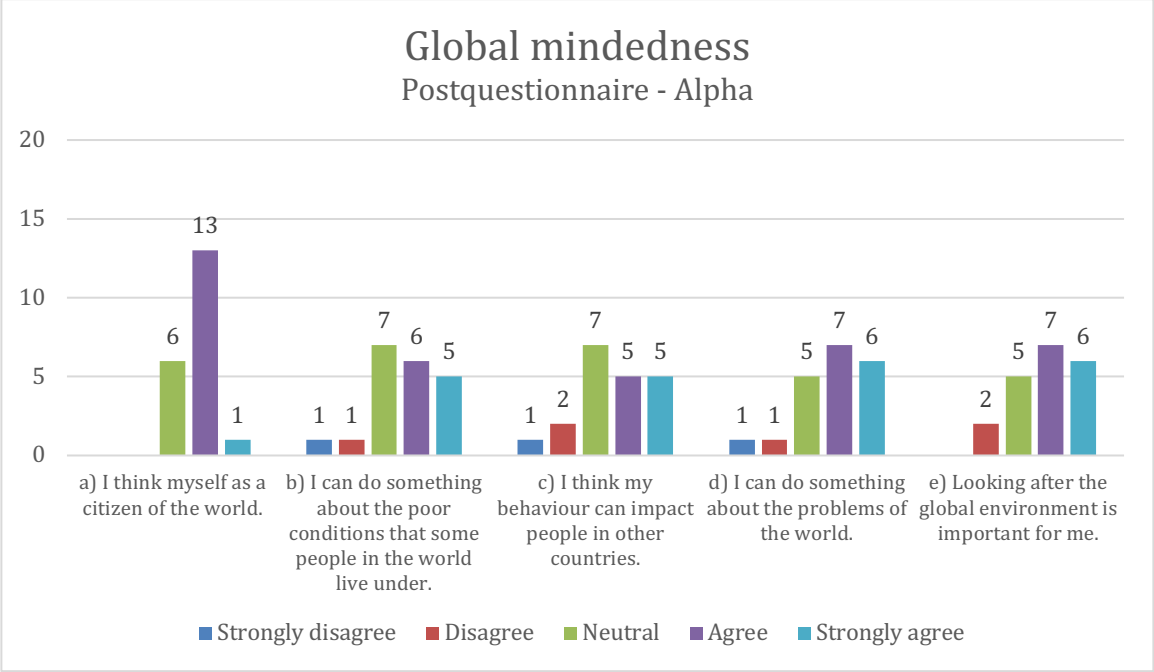
In sum, Alpha Class learners are more involved in simple daily actions to face local and global challenges such as reducing the energy at home, rather than being involved in more complex activities such as participating in activities in favour of environmental protection. There are also more learners involved in keeping themselves informed about the world events via sites online, rather than reading on international social issues.

4. Construct - Global mindedness

Learners were supposed to select from 1- strongly disagree, 2 - disagree, 3 - neutral, 4 - agree and 5 - strongly agree to use statements to describe themselves.

4.1. Data comparison (prequestionnaire and postquestionnaire)





a) I think myself as a citizen of the world – There is an increase in a positive identification of the learners with this statement. The majority of the learners declare a positive identification with this statement. There is an increase of >5 learners who declare that the statement 'agree'.
b) I can do something about the poor conditions that some people in the world live – There is a moderate positive identification with this statement. There is a decline in the option 'disagree' (<3 answers) and 'strongly disagree' (<1 answer), but there is an increase of answers in the options 'agree' (>2 answers) and 'strongly agree' (>4 answers).

c) I think my behaviour can impact people in other countries - There is an increasing positive identification with this statement: there is an increase of answers (>2) in the option 'agree' and in the option 'strongly agree' (>2).
d) I can do something about the problems of the world - There is an increasing positive identification with this statement: there is an increase of answers (>2) in the option 'agree' and in the option 'strongly agree' (>5 answers).
e) Looking after the global environment is important for me – Even though the majority of the learners maintain a positive identification with this statement, there was one more answer in the option 'disagree'.

4.2. Summary – Global mindedness

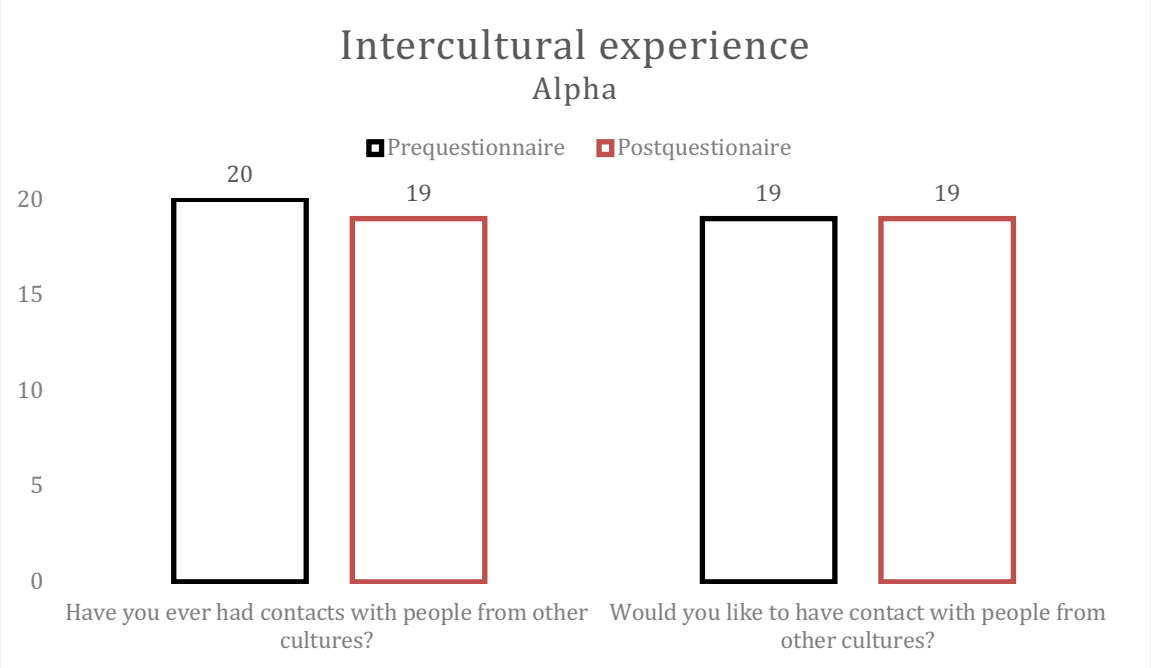
Almost all statements got more answers: "I think myself as a citizen of the world" obtained > 5 answers; "I can do something about the poor conditions that some people in the world live under" got > 6 answers; "I think my behaviour can impact people in other countries" > 4; "I can do something about the problems of the world > 7. The statement "Looking after the global environment is important for me" got the same score (n = 13).

Thus, in a ranking order of importance, the first place is "I think myself as a citizen of the world". In the second place, there are two statements with which the learners identify themselves: "Looking after the global environment is important for me" and "I can do something about the problems of the world" (n = 13). Despite the majority of learners think that they can do something about the problems of the world, only half of the respondents believe that their behaviour can impact people in other countries.

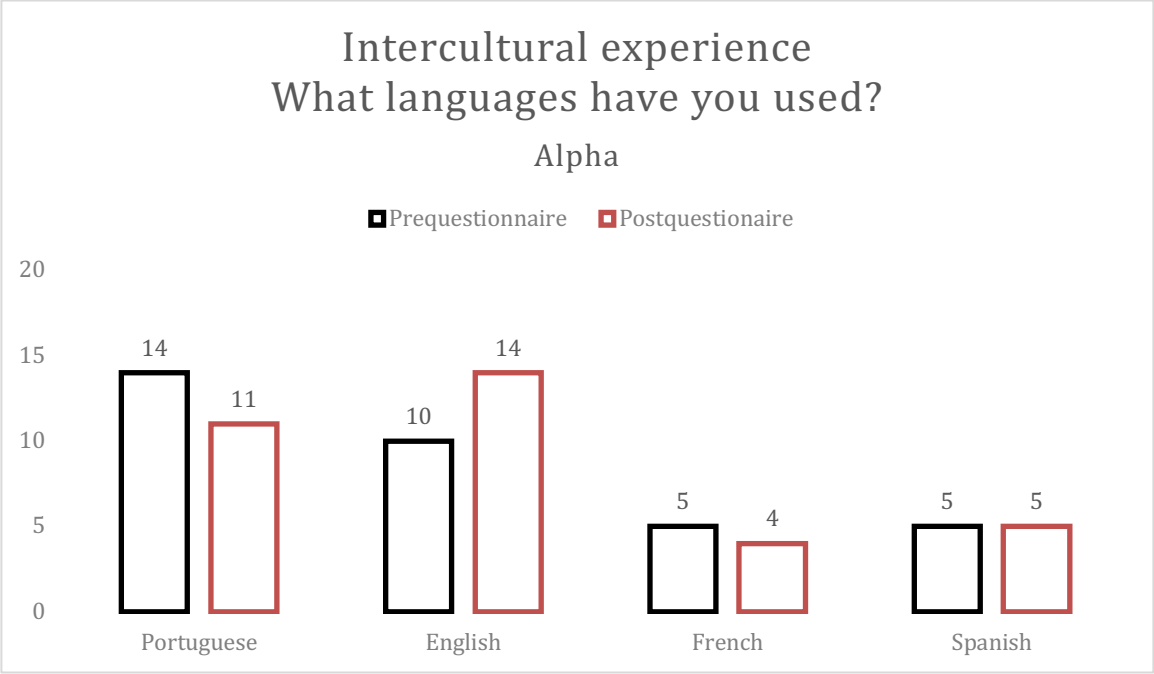
In sum, learners may think themselves as citizens of the world and they may think that looking after the global environment is important for them, but they are aware that their actions might have a weak impact globally. The three statements that may imply action (b, c and d) are chosen cautiously. Only the statement d) "I can do something about the problems of the world" got more answers, but the number of answers in statements b) and c) may not corroborate their choice in d). This perspective may be corroborated by the statements that learners chose in the action orientation construct because learners are more involved in simple daily actions to face local and global challenges such as reducing the energy at home, rather than being involved in more complex activities such as participating in activities in favour of environmental protection.

5. Construct - Contact with people from other cultural backgrounds

5.1. Data comparison (prequestionnaire and postquestionnaire)



Alpha Class earners may have considered the contacts they had had since September 2019 till June 2020 because one learner declares that s-he has not had any intercultural contacts. Whereas in the prequestionnaire all learners had had intercultural contacts before September 2019. The majority of the learners maintain the same interest in contacting with other cultures (n = 19).



The English language becomes the most common language used by the learners: 14 learners declare they used English in their intercultural contacts against 10 in the prequestionnaire.

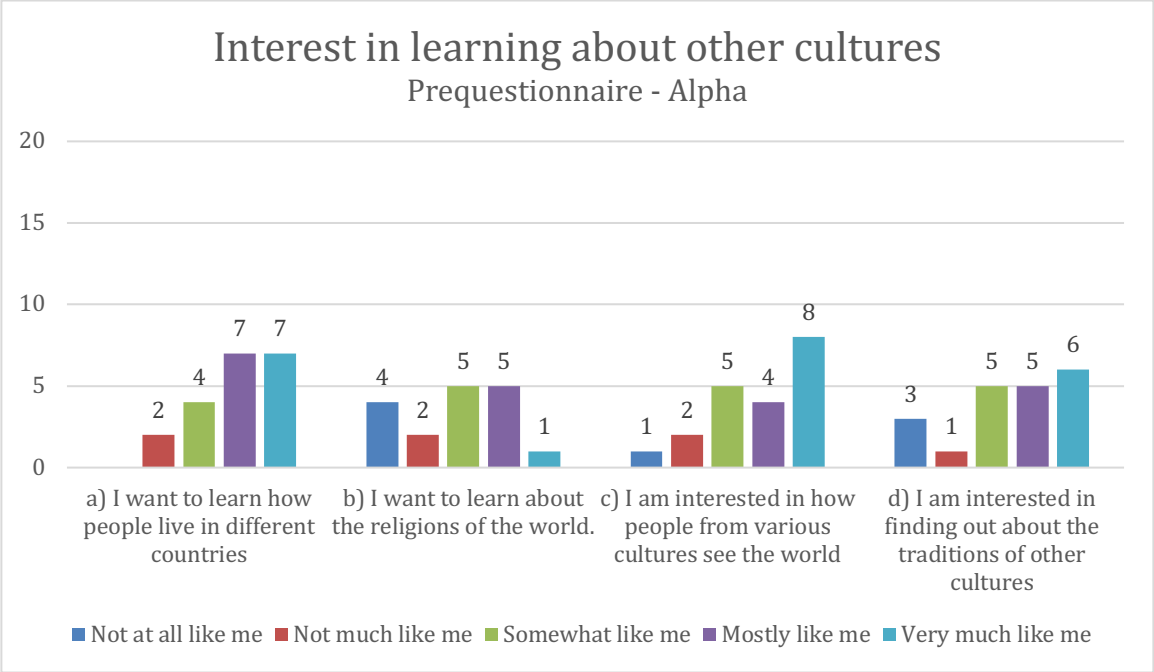
5.2. Summary – Contact with people from other cultural backgrounds

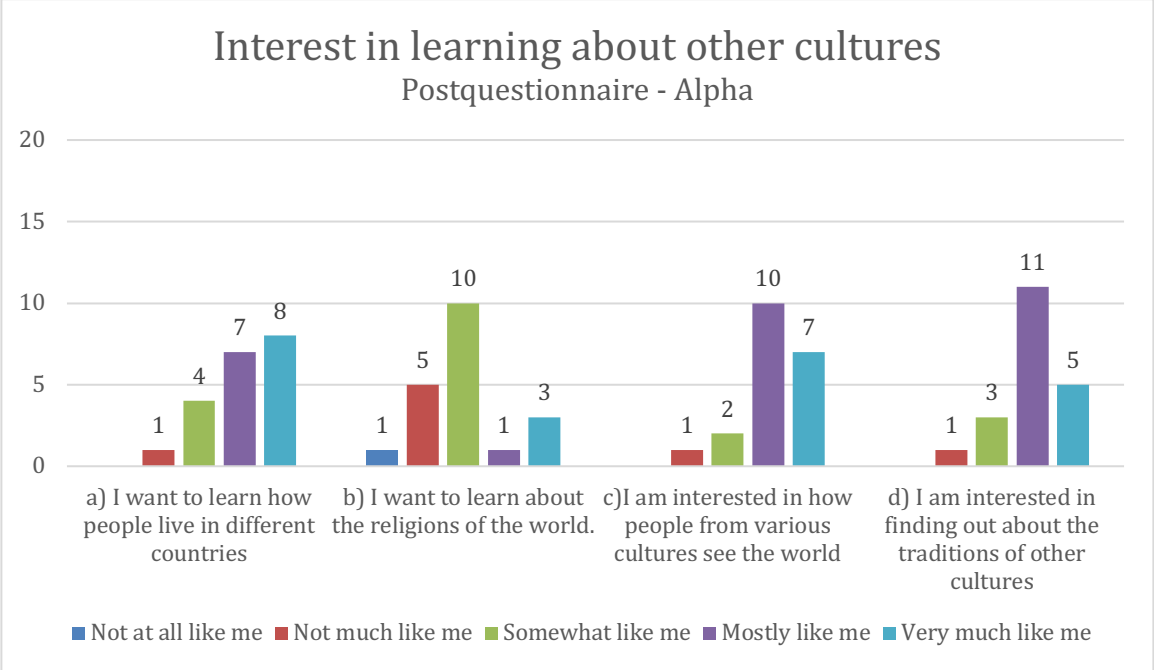
During the school year, at least 1 learner affirms that s-he had not had any intercultural contacts. However, the other 19 learners used four languages in those contacts (Portuguese, English, French and Spanish). During the school year they increased the contacts using the English language. In spite of the fact that in the English classes and in the Citizenship module in English there were no international projects, there was an increase in using the English language in their contacts with people from other cultures.

6. Construct: Interest in learning about other cultures

Learners were supposed to use statements to describe themselves concerning intercultural understanding, and respect for the human rights and democracy. Learners could choose from 1- not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 - very much like me.

6.1. Data comparison (prequestionnaire and postquestionnaire)





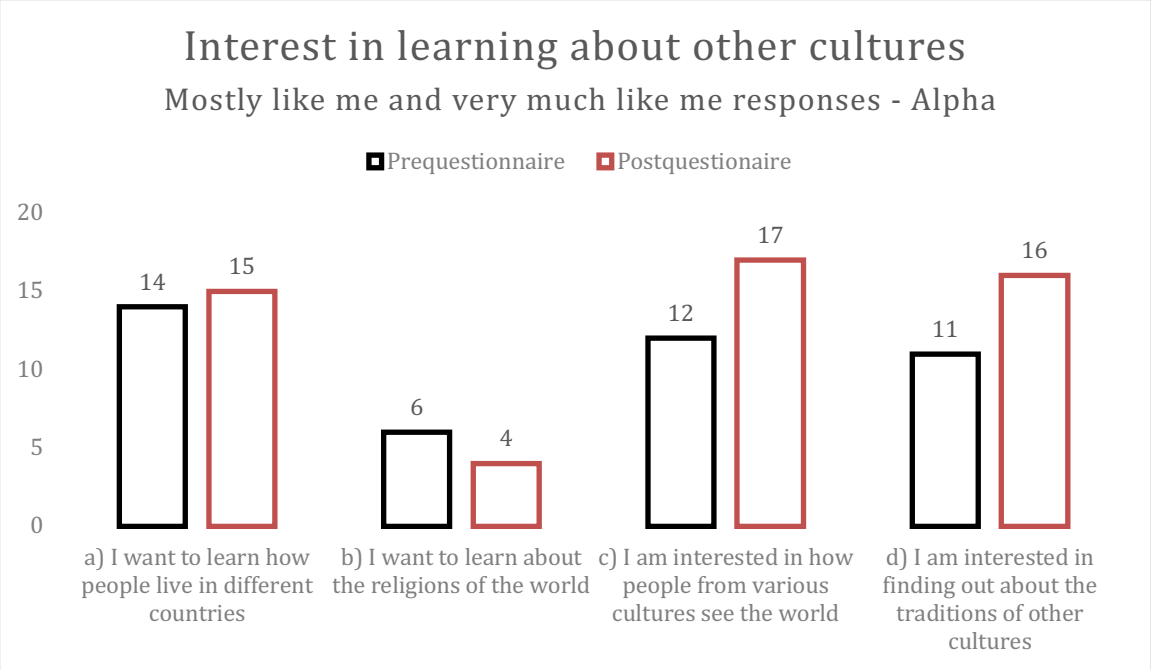
a) I want to learn how people live in different countries - The majority of the learners maintains a positive identification with this statement. There was a marginal increase of >1 learner who declares that the statement "I want to learn how people live in different countries" is 'very much like me'.

b) I want to learn more about the religions of the world – There is a moderate positive identification with this statement. Even though there was a decline (<4 answers) in the option 'mostly like me', there was a moderate increase of >2 learners who selected 'very much like me'. The learners who selected 'somewhat like me' doubled (>5 answers). Only 6 learners (n =

5 selected ‘not much like me’ and n = 1 chose ‘not at all like me’ against 9 learners in the prequestionnaire.

c) I am interested in how people from various cultures see the world - There is a positive identification with this statement: there is an increase of answers (>6) in the option ‘mostly like me’. Even though there is a <1 answer decrease in the option ‘very much like me’, there is only 1 learner who declares that this statement is ‘not much like me’.
d) I am interested in finding out about the traditions of other cultures - There is a positive identification with this statement: There is an increase of learners (>6) who selected ‘mostly like me and >1 answer in the option ‘very much like me’. There is a decline of answers in the option ‘somewhat like me’ <2. In the postquestionnaire, only 1 learner declares that this statement is ‘not much like me’.

6.2. Summary – Interest about other people and cultures

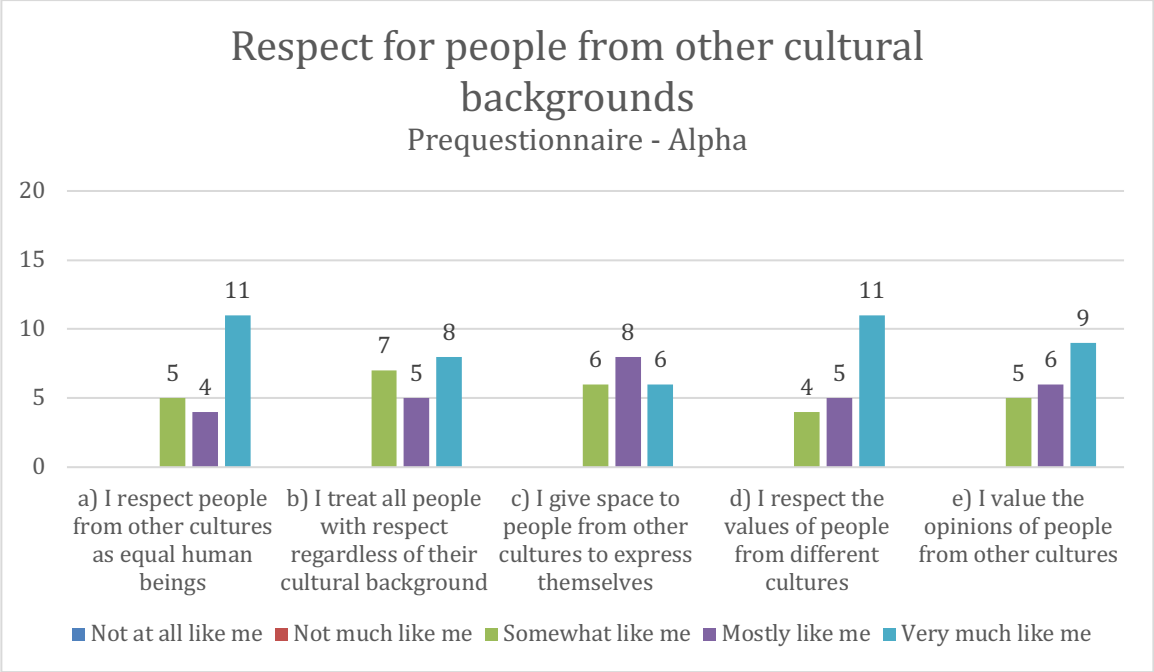


Concerning the interest about other peoples and cultures, the majority of the Alpha Class learners want to learn about other peoples, cultures and traditions. Yet, learning about religions is the least interesting topic to learn.

7. Construct: Respect for people from other cultural backgrounds

Learners were supposed to use statements to describe themselves concerning intercultural understanding, and respect for the human rights and democracy. Learners could choose from 1 - not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 -very much like me.

7.1. Data comparison (prequestionnaire and postquestionnaire)



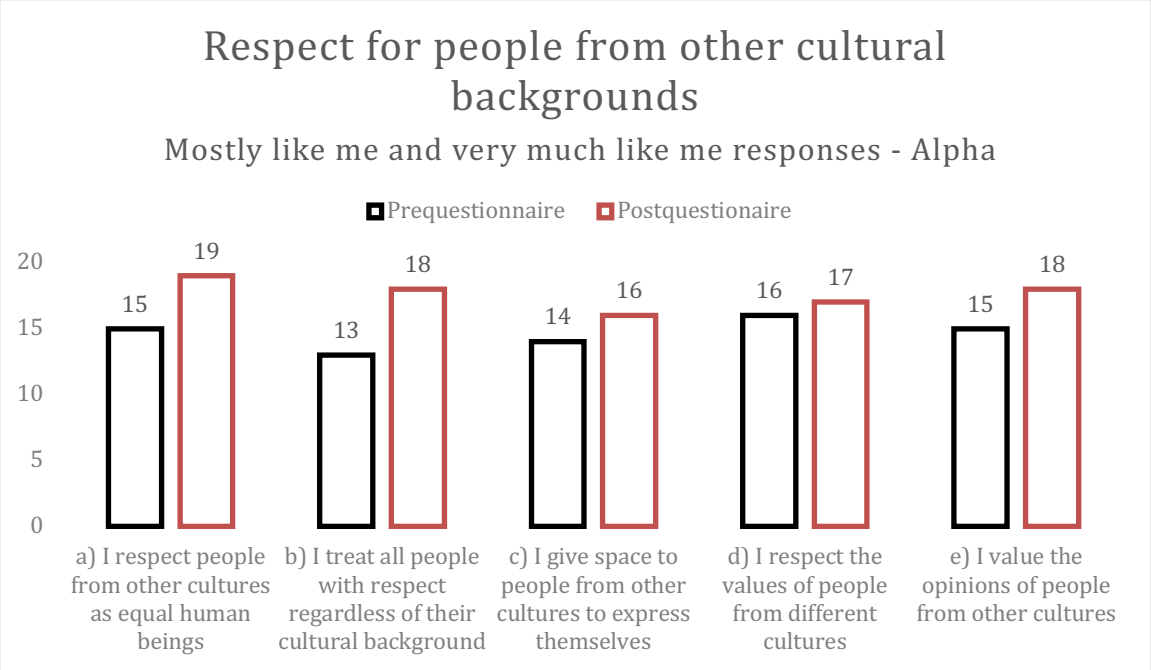
a) I respect people from other cultures as equal human beings - Although 20 learners had already declared that they respect people from other cultures as human beings in the prequestionnaire, 8 learners declare they are more resolved towards this statement as there is an increase of 'mostly like me' answers >7 and >1 answer in the option 'very much like me'.

b) I treat all people with respect regardless of their cultural background - Although 20 learners had already declared that they treat all people with respect regardless of their cultural

background in the prequestionnaire, 5 learners declare they are more resolved towards this statement as there is an increase of >4 answers in the option 'mostly like me' and >1 answer in the option 'very much like me'.

c) I give space to people from other cultures to express themselves - Although 20 learners had already declared that they give space to people from other cultures to express themselves in the prequestionnaire, 4 learners declare they are more resolved towards this statement as there is an increase of >4 answers in the option 'very much like me'.
d) I respect the values of people from different cultures - Although 20 learners had already declared that they respect the values of people from different cultures in the prequestionnaire, as there is an increase of>1 answer in the option 'mostly like me'.
e) I value the opinions of people from other cultures – Although 20 learners had already declared that they value the opinions of people from other cultures in the prequestionnaire, 3 learners declare they are more resolved towards this statement as there is an increase of >1answer in the option 'mostly like me' and >2 answers in the option 'very much like me'.

7.2. Summary – Respect for people from other cultural backgrounds

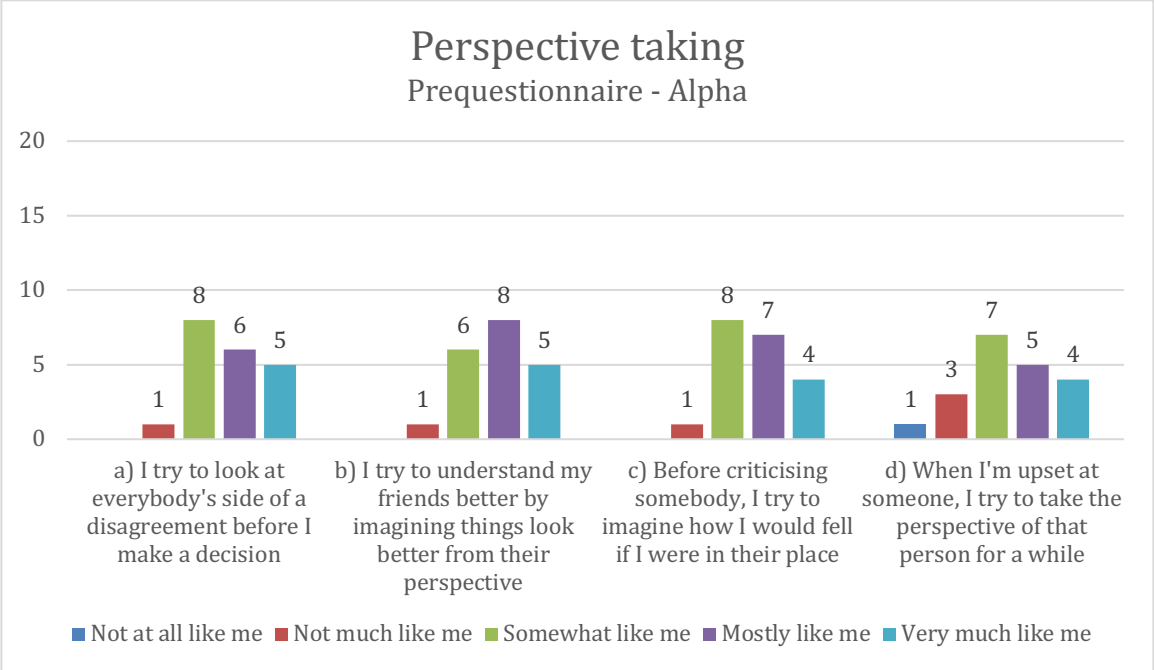


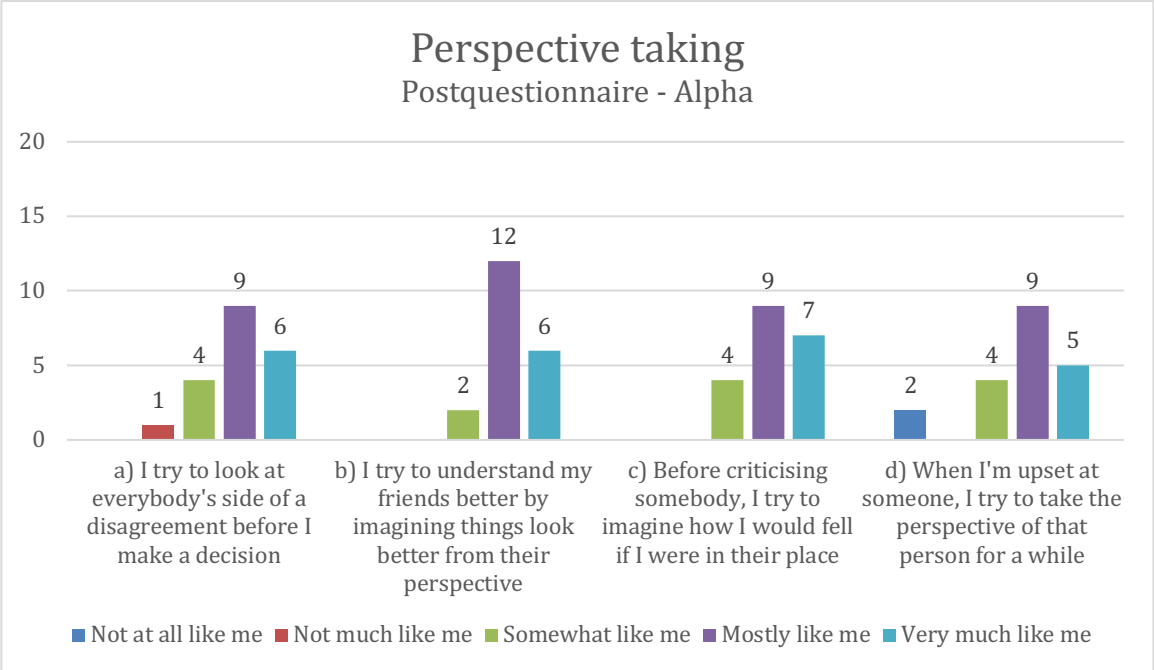
In what respects values and attitudes, all Alpha Class learners show themselves identified with positive values and attitudes towards other peoples and cultures. In the last questionnaire, learners are more resolved towards the respect for people from other cultural backgrounds.

8. Construct: Perspective-taking

Learners were supposed to select among 1- not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 - very much like me to describe themselves regarding perspective-taking.

8.1. Data comparison (prequestionnaire and postquestionnaire)





a) I try to look at everybody's side of a disagreement before I make a decision – Although the majority of the learners (n = 19) had already declared that they try to look at everybody's side

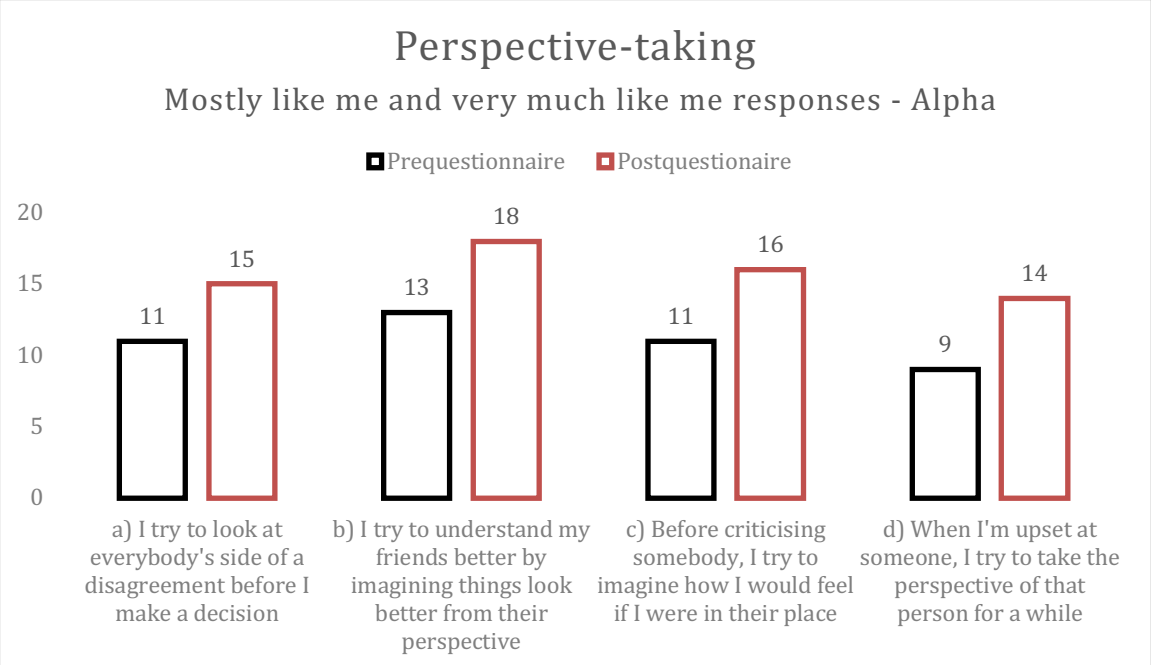
of a disagreement before they make a decision in the prequestionnaire, 4 learners declare they are more resolved towards this statement as there is an increase of >3 answers in the option 'mostly like me' and >1 answer in the option 'very much like me'.

b) I try to understand my friends better by imagining things look better from their perspective – Despite the majority of the learners (n = 19) had already declared that they try to understand their friends better by imagining things look better from their perspective in the prequestionnaire, 5 learners declare they are more resolved towards this statement as there is an increase of >4 answers in the option 'mostly like me' and of >1 answer in the option 'very much like me'.

c) Before criticising somebody, I try to imagine how I would feel if I were in their place – Although the majority of the learners (n = 19) had already declared that they try to understand their friends better by imagining things look better from their perspective in the prequestionnaire, 5 learners declare they are more resolved towards this statement as there is an increase of >2 answers in the option 'mostly like me' and >3 answers in the option 'very much like me'.

d) When I'm upset at someone, I try to take the perspective of that person for a while – Although the majority of the learners (n = 16) already declared that when they are upset at someone, they try to take the perspective of that person for a while in the prequestionnaire, 5 learners declare they are more resolved towards this statement as there is an increase of >4 answers In the option 'mostly like me' and >1 answer in the option 'very much like me'. However, one more learner is more resolved against this statement, declaring that it is "not at all like me".

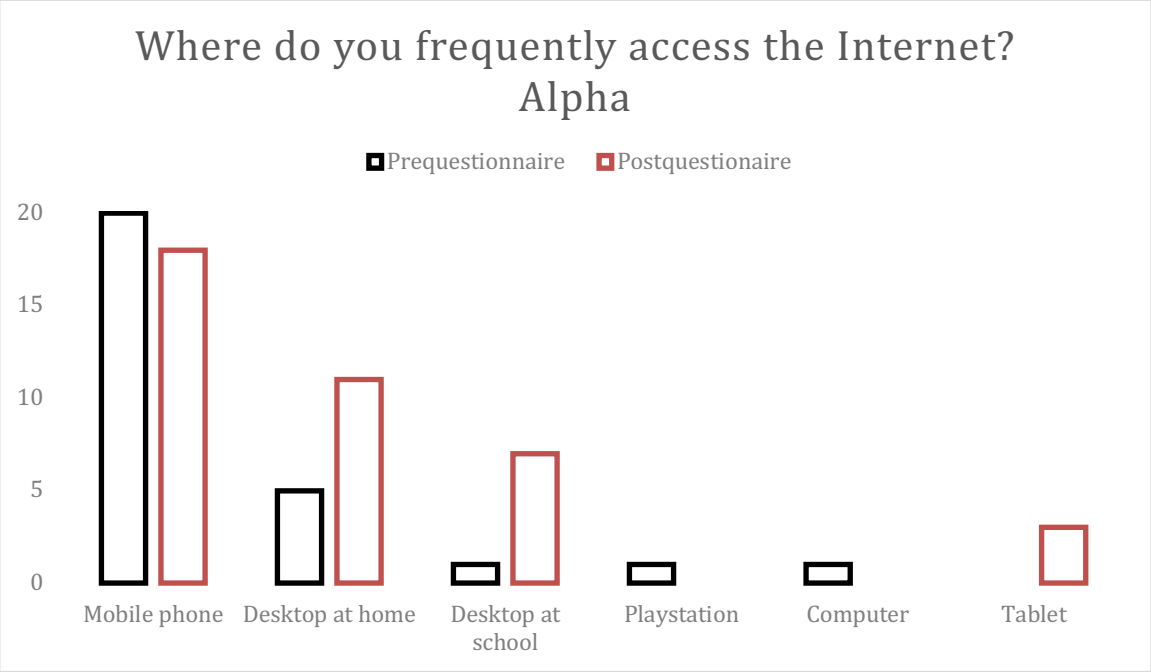
8.2. Summary – Perspective-taking



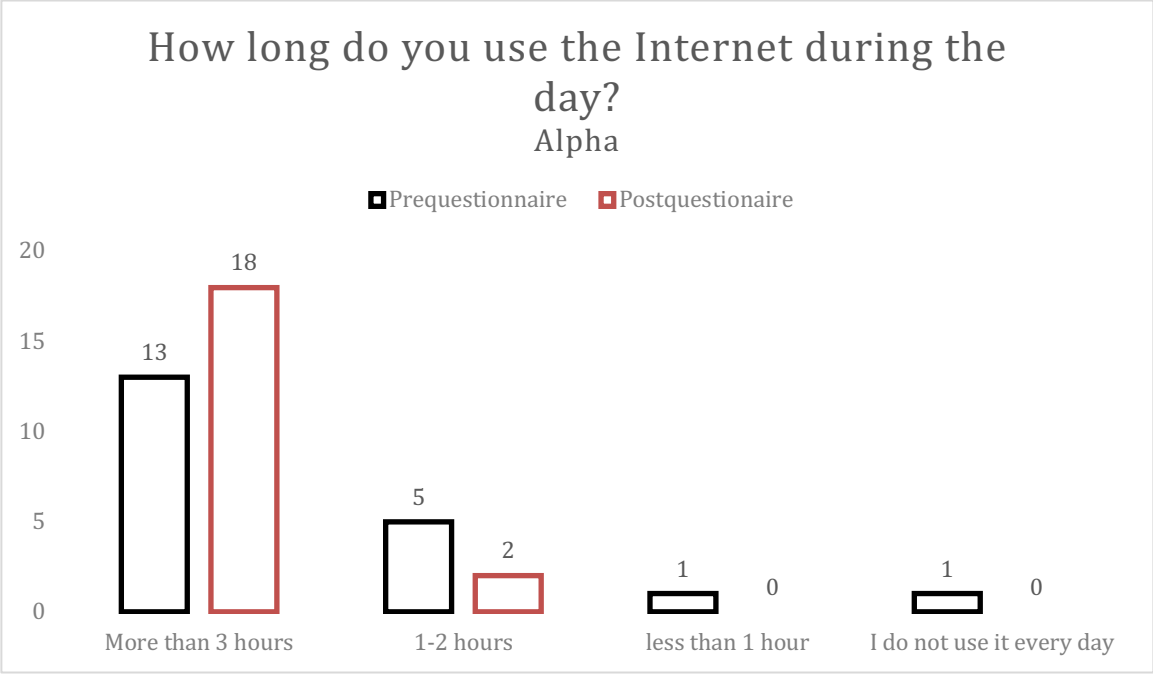
The majority of the Alpha Class learners identified themselves with the statement "I try to understand my friends better by imagining things look better from their perspective" corroborated by the selection of the statements a), c) and d), showing that learners take the perspective of others to make decisions and solve conflicts. Although there was a positive progression in the identification with the statements in general, there are a few learners who declare that they do not look at everybody's side of a disagreement before they make a decision and when they are upset at someone, they do not try to take the perspective of that person for a while.

9. Construct- Digital competence

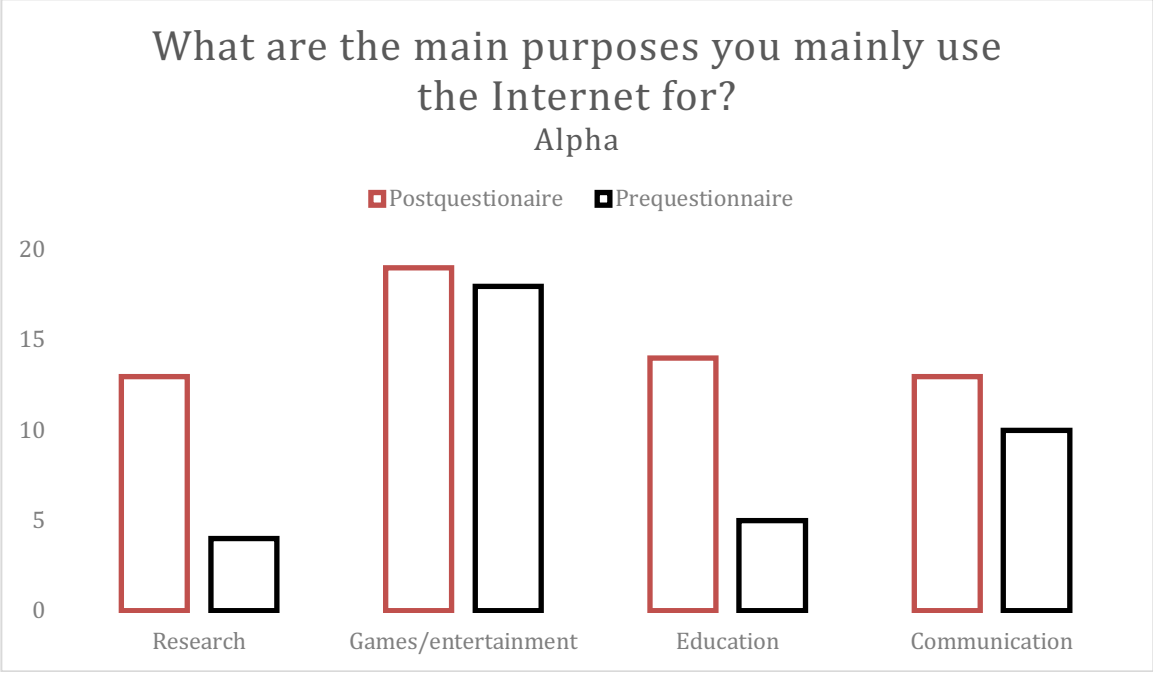
9.1. Data comparison (prequestionnaire and postquestionnaire)



Where do you frequently access the Internet? - During the first lockdown period (March to June), even though learners kept on using the mobile phone to access the Internet (n =18), learners started using the Internet more frequently on a desktop at home (n =11) and on a tablet (n = 3). The ones that answered that they accessed he Internet at school they might have had in consideration the time they were at school (n = 7) as well.



How long do you use the Internet during the day? – There is an important impact on the time spent on the Internet in the postquestionnaire. There are >5 learners who declare that send more than 3 hours using the Internet and only 2 learners who spend 1 to 2 hours.

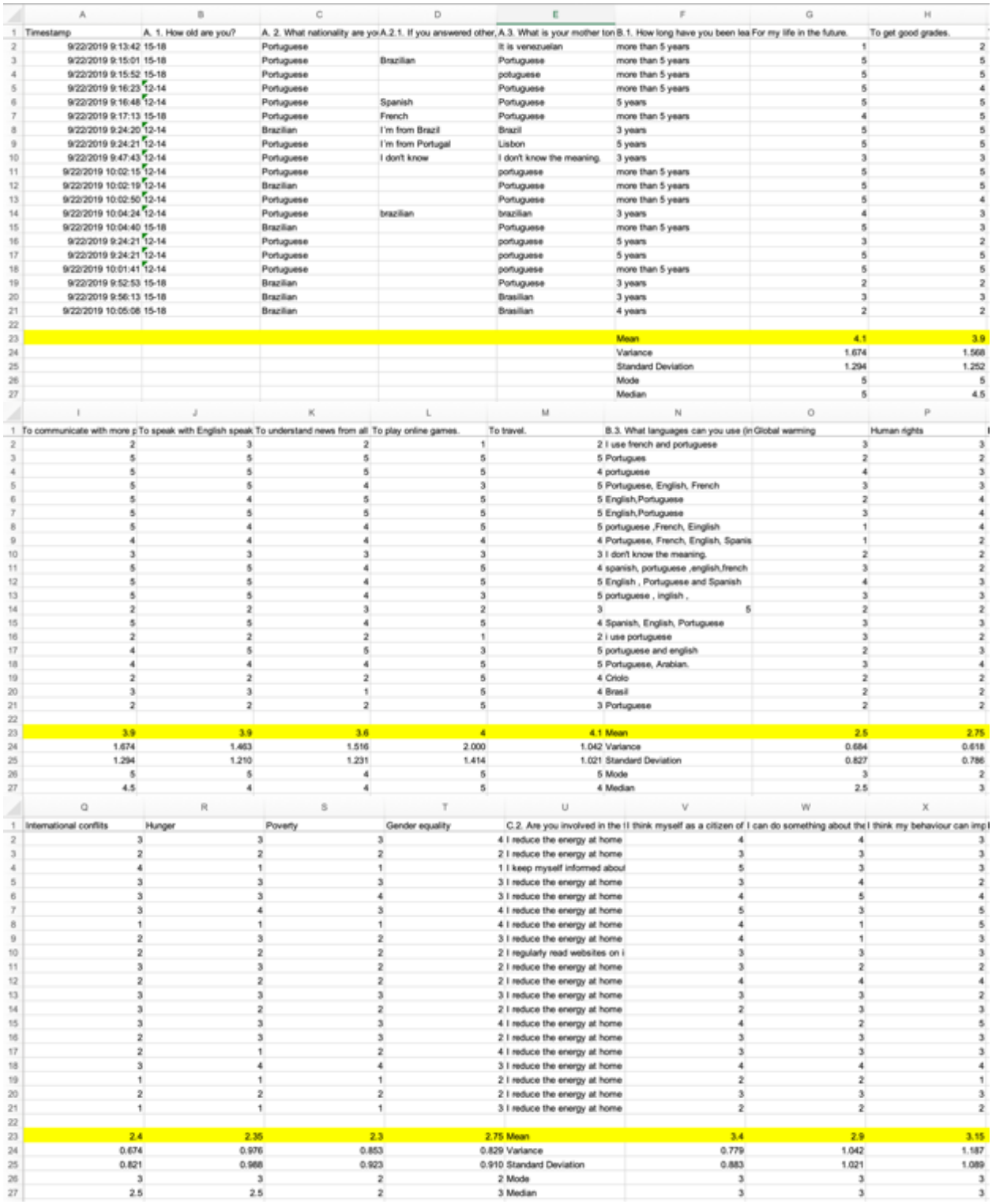


What are the main purposes you use the Internet for? – There is a relevant increase from the prequestionnaire to the postquestionnaire in the options education (n = 9) and research (n = 9).

9.2. Summary – Digital competence

During the school year, Alpha Class learners declare that they accessed the Internet on their mobile phone, desktop at home, at school and on tablets. However, it is more common to access it on their mobile phone and desktop at home. During the school year they increased the time they surfed the Internet for games/ entertainment, but also for education, research and communication.

Appendix XVIII – Alpha raw data I - Prequestionnaire



	A	B	C	D	E	F	G	H
1	Timestamp	A. 1. How old are you?	A. 2. What nationality are yo	A.2.1. If you answered other	A.3. What is your mother ton	B.1. How long have you been lea	For my life in the future.	To get good grades.
2	9/22/2019 9:13:42	15-18	Portuguese		It is venezuelan	more than 5 years	1	2
3	9/22/2019 9:15:01	15-18	Portuguese	Brazilian	Portuguese	more than 5 years	5	5
4	9/22/2019 9:15:52	15-18	Portuguese		potuguese	more than 5 years	5	5
5	9/22/2019 9:16:23	12-14	Portuguese		Portuguese	more than 5 years	5	4
6	9/22/2019 9:16:48	12-14	Portuguese	Spanish	Portuguese	5 years	5	5
7	9/22/2019 9:17:13	15-18	Portuguese	French	Portuguese	more than 5 years	4	5
8	9/22/2019 9:24:20	12-14	Brazilian	I'm from Brazil	Brazil	3 years	5	5
9	9/22/2019 9:24:21	12-14	Portuguese	I'm from Portugal	Lisbon	5 years	5	5
10	9/22/2019 9:47:43	12-14	Portuguese	I don't know	I don't know the meaning.	3 years	3	3
11	9/22/2019 10:02:15	12-14	Portuguese		portuguese	more than 5 years	5	5
12	9/22/2019 10:02:19	12-14	Brazilian		Portuguese	more than 5 years	5	5
13	9/22/2019 10:02:50	12-14	Portuguese		Portuguese	more than 5 years	5	4
14	9/22/2019 10:04:24	12-14	Portuguese	brazilian	brazilian	3 years	4	3
15	9/22/2019 10:04:40	15-18	Brazilian		Portuguese	more than 5 years	5	3
16	9/22/2019 9:24:21	12-14	Portuguese		portuguese	5 years	3	2
17	9/22/2019 9:24:21	12-14	Portuguese		portuguese	5 years	5	5
18	9/22/2019 10:01:41	12-14	Portuguese		portuguese	more than 5 years	5	5
19	9/22/2019 9:52:53	15-18	Brazilian		Portuguese	3 years	2	2
20	9/22/2019 9:56:13	15-18	Brazilian		Brasilian	3 years	3	3
21	9/22/2019 10:05:08	15-18	Brazilian		Brasilian	4 years	2	2
22								
23						Mean	4.1	3.9
24						Variance	1.674	1.568
25						Standard Deviation	1.294	1.252
26						Mode	5	5
27						Median	5	4.5

	I	J	K	L	M	N	O	P
1	To communicate with more p	To speak with English speak	To understand news from all	To play online games.	To travel.	B.3. What languages can you use (in	Global warming	Human rights
2	2	3	2	1		2 I use french and portuguese	3	3
3	5	5	5	5		5 Portugues	2	2
4	5	5	5	5		4 portuguese	4	3
5	5	5	4	3		5 Portuguese, English, French	3	3
6	5	4	5	5		5 English,Portuguese	2	4
7	5	5	5	5		5 English,Portuguese	3	4
8	5	4	4	5		5 portuguese ,French, Elnglish	1	4
9	4	4	4	4		4 Portuguese, French, English, Spanis	1	2
10	3	3	3	3		3 I don't know the meaning.	2	2
11	5	5	4	5		4 spanish, portuguese ,english,french	3	2
12	5	5	4	5		5 English , Portuguese and Spanish	4	3
13	5	5	4	3		5 portuguese , inglish ,	3	3
14	2	2	3	2		3 5	2	2
15	5	5	4	5		4 Spanish, English, Portuguese	3	3
16	2	2	2	1		2 i use portuguese	3	2
17	4	5	5	3		5 portuguese and english	2	3
18	4	4	4	5		5 Portuguese, Arabian.	3	4
19	2	2	2	5		4 Crioło	2	2
20	3	3	1	5		4 Brasil	2	2
21	2	2	2	5		3 Portuguese	2	2
22								
23	3.9	3.9	3.6	4	4.1 Mean		2.5	2.75
24	1.674	1.463	1.516	2.000	1.042 Variance		0.684	0.618
25	1.294	1.210	1.231	1.414	1.021 Standard Deviation		0.827	0.786
26	5	5	4	5	5 Mode		3	2
27	4.5	4	4	5	4 Median		2.5	3

	Q	R	S	T	U	V	W	X
1	International conflits	Hunger	Poverty	Gender equality	C.2. Are you involved in the I	I think myself as a citizen of	I can do something about the	I think my behaviour can imp
2	3	3	3	4	I reduce the energy at home	4	4	3
3	2	2	2	2	I reduce the energy at home	3	3	3
4	4	1	1	1	I keep myself informed about	5	3	3
5	3	3	3	3	I reduce the energy at home	3	4	2
6	3	3	4	3	I reduce the energy at home	4	5	4
7	3	4	3	4	I reduce the energy at home	5	3	5
8	1	1	1	4	I reduce the energy at home	4	1	5
9	2	3	2	3	I reduce the energy at home	4	1	3
10	2	2	2	2	I regularly read websites on i	3	3	3
11	3	3	2	2	I reduce the energy at home	3	2	2
12	2	2	2	2	I reduce the energy at home	4	4	4
13	3	3	3	3	I reduce the energy at home	3	3	2
14	3	2	2	2	I reduce the energy at home	2	3	3
15	3	3	3	4	I reduce the energy at home	4	2	5
16	2	3	3	2	I reduce the energy at home	3	3	3
17	2	1	2	4	I reduce the energy at home	3	3	3
18	3	4	4	3	I reduce the energy at home	4	4	4
19	1	1	1	2	I reduce the energy at home	2	2	1
20	2	2	2	2	I reduce the energy at home	3	3	3
21	1	1	1	3	I reduce the energy at home	2	2	2
22								
23	2.4	2.35	2.3	2.75	Mean	3.4	2.9	3.15
24	0.674	0.976	0.853	0.829	Variance	0.779	1.042	1.187
25	0.821	0.988	0.923	0.910	Standard Deviation	0.883	1.021	1.089
26	3	3	2	2	Mode	3	3	3
27	2.5	2.5	2	3	Median	3	3	3

	Y	Z	AA	AB	AC	AD	AE	AF
1	I can do something about the	Looking after the global envir	D.1. Have you ever had any	D.1.1. If you answered yes,	D.2. Would you like to have	I want to learn how people liv	I want to learn more about th	I am interested in how people
2	4	3	Yes	venezuelano	Yes	4	3	3
3	3	3	Yes	Portuguese	Yes	3	3	3
4	5	4	Yes	English, French, Portuguese	Yes	5	5	5
5	3	4	Yes	English, Danish	Yes	5	5	5
6	4	4	Yes	English, Portuguese	Yes	5	5	5
7	3	5	Yes	English, Portuguese	Yes	5	5	5
8	4	5	Yes	French	Yes	4	1	4
9	3	5	Yes	Portuguese	Yes	4	1	4
10	3	3	Yes	English	Yes	4	2	2
11	2	4	Yes	Portuguese	Yes	4	2	3
12	4	5	Yes	English, Portuguese, Spanis	Yes	5	3	4
13	3	4	Yes	English, French, Portuguese	Yes	5	5	5
14	3	4	Yes	English, Portuguese, Spanis	Yes	3	3	5
15	3	4	Yes	English, French, Portuguese	Yes	4	2	5
16	3	5	Yes	Portuguese	No	3	2	3
17	3	3	Yes	English, Portuguese	Yes	5	4	4
18	4	5	Yes	French	Yes	4	3	5
19	1	2	Yes	Criolo	Yes	2	1	1
20	3	3	Yes	Portuguese	Yes	2	1	2
21	2	3	Yes	Portuguese	Yes	3	1	3
22								
23	3.15	3.9			Mean	3.95	2.85	3.8
24	0.766	0.832			Variance	0.997	2.345	1.537
25	0.875	0.912			Standard Deviation	0.999	1.531	1.240
26	3	4			Mode	4	3	5
27	3	4			Median	4	3	4

	AG	AH	AI	AJ	AK	AL	AM	AN
1	I am interested in finding out	I respect people from other c	I treat all people with respect	I give space to people from c	I respect the values of peopl	I value the opinions of peopl	I try to look at everybody's si	I try to understand my friend
2	4	4	3	4	5	4	3	4
3	3	3	3	3	3	3	3	3
4	4	5	4	4	5	4	4	5
5	5	5	5	5	5	5	5	5
6	5	5	5	5	5	5	5	5
7	5	5	5	5	5	5	5	5
8	1	5	5	4	5	5	5	4
9	1	5	4	4	4	4	5	4
10	4	4	3	3	4	4	2	2
11	3	4	4	3	4	4	3	4
12	5	5	5	5	5	5	4	4
13	5	5	5	4	5	5	4	4
14	4	5	5	5	5	5	4	5
15	5	5	5	5	5	5	3	4
16	3	3	3	4	4	3	3	3
17	4	5	4	4	5	5	4	3
18	3	4	4	4	4	4	4	4
19	1	3	3	3	3	3	3	3
20	2	3	3	3	3	3	3	3
21	3	3	3	3	3	3	3	3
22								
23	3.5	4.3	4.05	4	4.35	4.2	3.75	3.85
24	1.947	0.747	0.787	0.632	0.661	0.695	0.829	0.766
25	1.395	0.865	0.887	0.795	0.813	0.834	0.910	0.875
26	5	5	5	4	5	5	3	4
27	4	5	4	4	5	4	4	4

	AO	AP	AQ	AR	AS	AT
1	Before criticising somebody,	When I'm upset at someone,	G.1. Where do you most freq	G.2. How long do you use th	G.3. Have you got a persona	G.4. What are the purpose(s) you mainly use the Internet for?
2	4	3	Mobile phone	More than 3 hours	Yes	Games/ Entertainment, Education, Communication
3	3	3	Mobile phone	1-2 hours	Yes	Games/ Entertainment, Communication
4	4	5	Mobile phone, playstation	More than 3 hours	Yes	Games/ Entertainment, Education, Communication
5	5	5	Mobile phone, Computer	More than 3 hours	Yes	Communication
6	5	5	Mobile phone	More than 3 hours	Yes	Games/ Entertainment
7	5	5	Mobile phone	Less than 1 hour	Yes	Games/ Entertainment, Communication
8	3	2	Mobile phone	1-2 hours	Yes	Games/ Entertainment
9	3	1	Mobile phone	1-2 hours	Yes	Games/ Entertainment
10	2	2	Mobile phone, Desktop at ho	More than 3 hours	No	Games/ Entertainment, Education
11	3	3	Mobile phone	More than 3 hours	Yes	Games/ Entertainment
12	5	2	Mobile phone, Desktop at ho	More than 3 hours	Yes	Games/ Entertainment
13	4	4	Mobile phone, Desktop at ho	More than 3 hours	Yes	Research, Games/ Entertainment, Communication
14	4	4	Mobile phone	I do not use it every day	Yes	Research, Education, Communication
15	4	4	Mobile phone, Desktop at ho	More than 3 hours	Yes	Research, Games/ Entertainment, Education, Communication
16	3	3	Mobile phone	1-2 hours	Yes	Games/ Entertainment, Communication
17	4	4	Mobile phone	More than 3 hours	Yes	Games/ Entertainment, Communication
18	4	4	Mobile phone, Desktop at ho	1-2 hours	Yes	Research, Games/ Entertainment
19	3	3	Mobile phone	More than 3 hours	Yes	Games/ Entertainment
20	3	3	Mobile phone, Desktop at sc	More than 3 hours	Yes	Games/ Entertainment
21	3	3	Mobile phone	More than 3 hours	Yes	Games/ Entertainment
22						
23	3.7	3.4				
24	0.747	1.305				
25	0.865	1.142				
26	3	3				
27	4	3				

Appendix XIX – Alpha raw data II - Posquestionnaire

	A	B	C	D	E	F	G	H
1	Timestamp	A. 1. How old are you?	A. 2. What nationality are yo	A.2.1. If you answered other	A.3. What is your mother tor	B.1. How long have you bee	For my life in the future.	To get good grades.
2	6/6/2020 15:25:40	12-14	Portuguese		Portuguese	4 years	4	3
3	6/6/2020 9:57:08	12-14	Portuguese		Portuguese	5 years	5	5
4	6/6/2020 10:59:05	12-14	Brazilian		portuguese	4 years	5	4
5	6/8/2020 11:50:10	12-14	Brazilian		Portuguese	more than 5 years	5	5
6	6/8/2020 14:16:02	15-18	Portuguese		She is venezuelan	more than 5 years	5	4
7	6/8/2020 16:57:55	15-18	Brazilian		Portuguese	more than 5 years	5	2
8	6/10/2020 13:42:50	15-18	Portuguese		Portuguese	4 years	4	3
9	6/10/2020 16:30:44	15-18	Portuguese		Portuguese	4 years	5	5
10	6/12/2020 7:30:49	15-18	Portuguese	Portuguese	Português	5 years	3	3
11	6/12/2020 16:36:05	15-18	Portuguese		portuguese	more than 5 years	5	4
12	6/17/2020 17:33:34	15-18	Portuguese		My mother tongue is portugu	more than 5 years	4	3
13	6/18/2020 15:25:15	12-14	Portuguese	Im portuguese	Português	5 years	4	3
14	6/22/2020 17:50:55	15-18	Portuguese	.	Portuguese	more than 5 years	5	3
15	6/6/2020 15:16:15	15-18	Brazilian		Portuguese	3 years	4	3
16	6/6/2020 14:25:50	15-18	Brazilian		Portuguese Brazilian	3 years	4	3
17	6/7/2020 19:33:26	15-18	Brazilian		Portuguese	3 years	5	4
18	6/7/2020 15:40:11	12-14	Portuguese		Portuguese	more than 5 years	5	3
19	6/7/2020 13:45:52	15-18	Portuguese		Portuguese	5 years	5	4
20	6/7/2020 18:54:42	15-18	Portuguese		Portuguese	3 years	4	4
21	6/7/2020 15:57:59	12-14	Portuguese		Portuguese	more than 5 years	5	4
22								
23						Mean	4.55	3.6
24						Variance	0.366	0.674
25						Standard Deviation	0.605	0.821
26						Mode	5	3
27						Median	5	3.5

	I	J	K	L	M	N	O	P
1	To communicate with more p	To speak with English speak	To understand news from all	To play online games.	To travel.	B.3. What languages can yo	Global warming	Human rights
2	5	5	4	5	5	English	2	3
3	5	5	5	5	3	Portuguese and English	4	4
4	5	5	3	3	5	English, Franch	4	4
5	5	5	5	5	5	Spanish	3	2
6	3	3	3	5	3	I use espanish french and er	3	3
7	5	5	3	5	5	Portuguese, English, a little	3	2
8	5	5	5	3	5	Spanish, English and Portug	3	3
9	5	5	5	5	5	Portuguese	3	3
10	4	3	3	3	3	Inglês	3	2
11	5	5	2	4	5	inglish	3	3
12	5	4	3	4	4	French.	3	4
13	5	4	4	5	3	English	3	2
14	5	5	5	4	5	English	3	3
15	4	4	4	5	3	English	4	4
16	4	3	4	5	4	Spanish	4	4
17	5	5	5	5	4	English	4	4
18	5	4	4	5	4	English	4	4
19	5	4	4	5	4	English	4	4
20	4	4	4	4	4	English	4	4
21	5	5	4	5	4	English	4	4
22								
23	4.7	4.4	3.95	4.5	4.15	Mean	3.4	3.3
24	0.326	0.568	0.787	0.579	0.661	Variance	0.358	0.642
25	0.571	0.754	0.887	0.761	0.813	Standard Deviation	0.598	0.801
26	5	5	4	5	5	Mode	3	4
27	5	5	4	5	4	Median	3	3.5

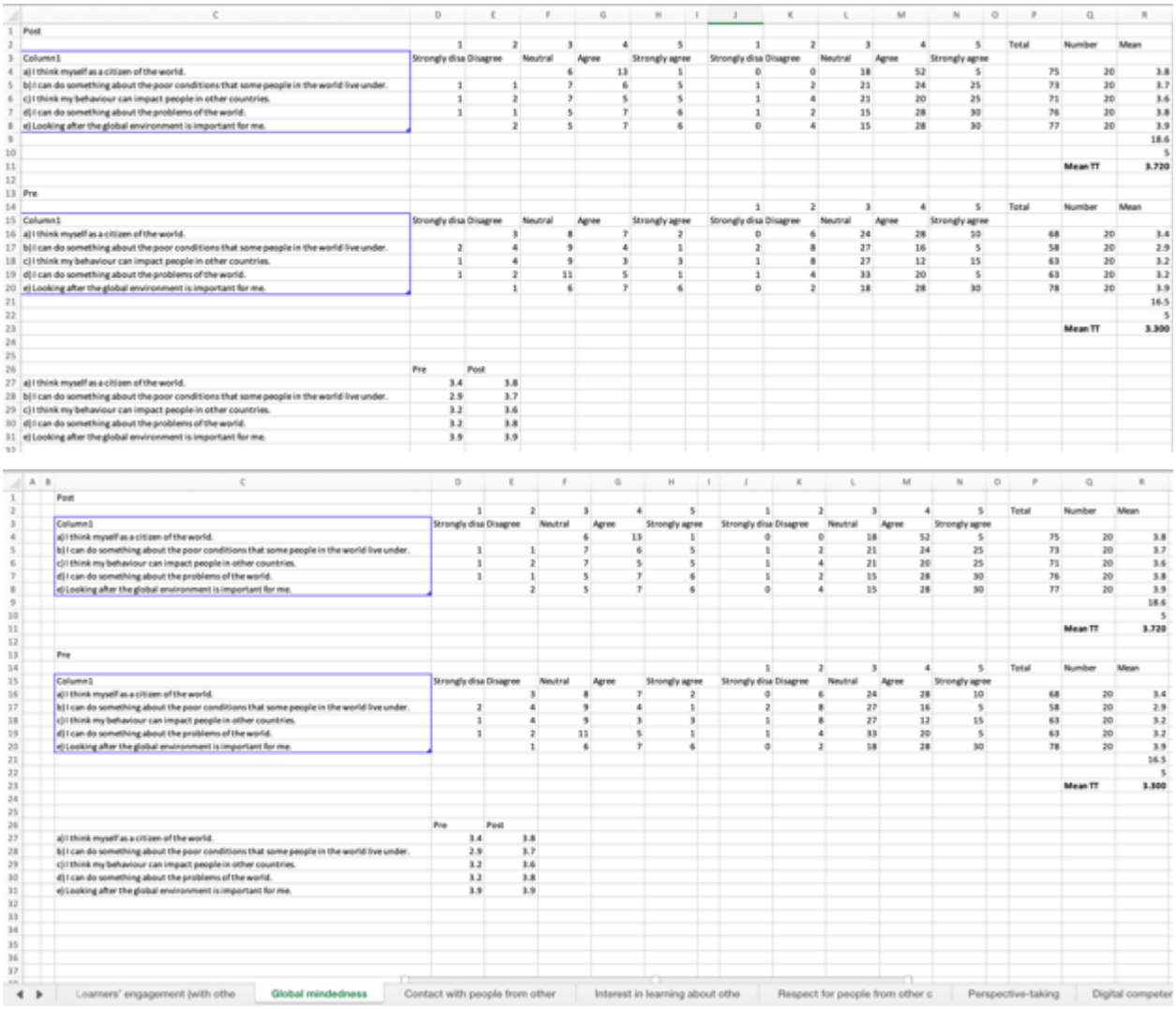
	Q	R	S	T	U	V	W	X
1	International conflits	Hunger	Poverty	Gender equality	C.2. Are you involved in the	I think myself as a citizen of	I can do something about th	I think my behaviour can im
2	2	3	4	4	I reduce the energy at home	4	2	1
3	4	4	4	4	I reduce the energy at home	5	5	5
4	2	2	3	2	I keep myself informed abou	3	4	3
5	2	3	1	2	I reduce the energy at home	4	3	3
6	3	3	3	3	I reduce the energy at home	3	3	2
7	2	2	2	4	I reduce the energy at home	3	4	4
8	3	4	4	3	I reduce the energy at home	4	3	4
9	3	3	3	3	I reduce the energy at home	3	3	3
10	3	3	3	3	I reduce the energy at home	4	3	3
11	2	3	2	3	I reduce the energy at home	3	1	2
12	3	3	3	2	I reduce the energy at home	4	3	3
13	3	3	3	4	I reduce the energy at home	4	5	5
14	3	3	3	3	I regularly read websites on i	3	5	5
15	2	2	2	4	I reduce the energy at home	4	3	3
16	2	2	2	4	I reduce the energy at home	4	4	3
17	3	3	3	4	I reduce the energy at home	4	5	5
18	2	2	2	4	I reduce the energy at home	4	4	4
19	3	3	3	4	I reduce the energy at home	4	4	4
20	3	3	3	4	I reduce the energy at home	4	5	5
21	3	3	3	4	I reduce the energy at home	4	4	4
22								
23	2.65	2.85	2.8	3.4	Mean	3.75	3.65	3.55
24	0.345	0.345	0.589	0.568	Variance	0.303	1.187	1.313
25	0.587	0.587	0.768	0.754	Standard Deviation	0.550	1.089	1.146
26	3	3	3	4	Mode	4	3	3
27	3	3	3	4	Median	4	4	3.5

	Y	Z	AA	AB	AC	AD	AE	AF
1	I can do something about the	Looking after the global envi	D.1. Have you ever had any	D.1.1. If you answered yes,	D.2. Would you like to have	I want to learn how people liv	I want to learn more about th	I am interested in how peopl
2	2	3	Yes	English	Yes	3	2	4
3	5	5	Yes	English	Yes	5	5	5
4	5	4	Yes	French, Portuguese	Yes	3	3	4
5	3	4	Yes	English, French, Portuguese	Yes	5	3	4
6	3	2	Yes	Spanish	Yes	4	3	3
7	4	3	Yes	English, Portuguese, Spanis	Yes	5	1	5
8	3	3	Yes	Portuguese, Spanish	Yes	4	4	5
9	3	3	Yes	English, Portuguese	Yes	5	2	4
10	3	3	Yes	English, Portuguese	Yes	3	3	3
11	1	2	Yes	English, Portuguese	Yes	2	2	2
12	4	4	Yes	French	No	3	3	4
13	5	4	No	English	Yes	4	5	4
14	5	5	Yes	English, Portuguese	Yes	5	5	5
15	4	4	Yes	Portuguese	Yes	4	2	4
16	4	5	Yes	Criolo	Yes	4	3	4
17	5	5	Yes	English, French, Spanish	Yes	5	3	5
18	4	5	Yes	English, Portuguese	Yes	5	2	5
19	4	4	Yes	English, Portuguese	Yes	5	3	5
20	5	5	Yes	English	Yes	4	3	4
21	4	4	Yes	English	Yes	4	3	4
22								
23	3.8	3.85			Mean	4.1	3	4.15
24	1.221	0.976			Variance	0.832	1.158	0.661
25	1.105	0.988			Standard Deviation	0.912	1.076	0.813
26	4	4			Mode	5	3	4
27	4	4			Median	4	3	4

	AG	AH	AI	AJ	AK	AL	AM	AN
1	I am interested in finding out	I respect people from other c	I treat all people with respect	I give space to people from c	I respect the values of peopl	I value the opinions of peopl	I try to look at everybody's s	I try to understand my friend
2	4	5	4	4	4	4	3	4
3	5	5	5	5	5	5	5	5
4	4	5	5	4	5	5	4	4
5	3	5	5	5	5	5	5	5
6	4	4	4	3	3	3	3	3
7	4	5	4	5	5	5	3	4
8	4	5	5	5	5	5	4	4
9	3	5	5	5	5	5	4	4
10	3	3	3	3	3	3	2	4
11	2	5	3	5	3	4	4	3
12	4	4	4	3	4	4	3	4
13	4	4	4	3	5	5	5	4
14	5	5	5	5	5	5	4	5
15	4	4	4	4	4	4	4	4
16	4	5	5	5	5	5	5	5
17	5	5	5	5	5	5	5	5
18	5	4	4	4	4	4	4	4
19	5	5	5	5	5	5	5	5
20	4	4	4	4	4	4	4	4
21	4	4	4	4	4	4	4	4
22								
23	4	4.55	4.35	4.3	4.4	4.45	4	4.2
24	0.632	0.366	0.450	0.642	0.568	0.471	0.737	0.379
25	0.795	0.605	0.671	0.801	0.754	0.686	0.858	0.616
26	4	5	4	5	5	5	4	4
27	4	5	4	4.5	5	5	4	4

	AO	AP	AQ	AR	AS	AT
1	Before criticising somebody,	When I'm upset at someone,	G.1. Where do you most frec	G.2. How long do you use th	G.3. Have you got a pe	G.4. What are the purpose(s) you mainly use the Internet for?
2	3	3	Mobile phone, Desktop at ho	More than 3 hours	Yes	Games/ Entertainment, Communication
3	5	5	Mobile phone	More than 3 hours	Yes	Research, Games/ Entertainment, Education, Communication
4	4	4	Mobile phone	More than 3 hours	Yes	Research, Games/ Entertainment, Education
5	4	1	Desktop at home	More than 3 hours	Yes	Games/ Entertainment
6	3	3	Tablet	More than 3 hours	Yes	Games/ Entertainment, Education
7	4	4	Mobile phone, Desktop at ho	More than 3 hours	Yes	Research, Games/ Entertainment, Education, Communication
8	5	4	Mobile phone	More than 3 hours	Yes	Research, Games/ Entertainment, Education, Communication
9	5	4	Mobile phone	More than 3 hours	Yes	Games/ Entertainment, Communication
10	3	3	Mobile phone	1-2 hours	Yes	Games/ Entertainment, Communication
11	3	1	Mobile phone	More than 3 hours	Yes	Games/ Entertainment, Communication
12	4	4	Mobile phone	More than 3 hours	Yes	Research, Communication
13	4	3	Mobile phone	1-2 hours	No	Games/ Entertainment, Education
14	5	5	Mobile phone, Desktop at ho	More than 3 hours	Yes	Research, Games/ Entertainment, Education, Communication
15	4	4	Mobile phone, Desktop at ho	More than 3 hours	Yes	Research, Games/ Entertainment, Education
16	5	5	Mobile phone, Desktop at ho	More than 3 hours	Yes	Research, Games/ Entertainment, Education
17	5	5	Mobile phone, Desktop at ho	More than 3 hours	Yes	Research, Games/ Entertainment, Education, Communication
18	4	4	Mobile phone, Desktop at ho	More than 3 hours	Yes	Research, Games/ Entertainment, Education, Communication
19	5	5	Mobile phone, Desktop at ho	More than 3 hours	Yes	Research, Games/ Entertainment, Education, Communication
20	4	4	Mobile phone, Desktop at ho	More than 3 hours	Yes	Research, Games/ Entertainment, Education, Communication
21	4	4	Mobile phone, Desktop at ho	More than 3 hours	Yes	Research, Games/ Entertainment, Education
22						
23	4.15	3.75				
24	0.555	1.355				
25	0.745	1.164				
26	4	4				
27	4	4				

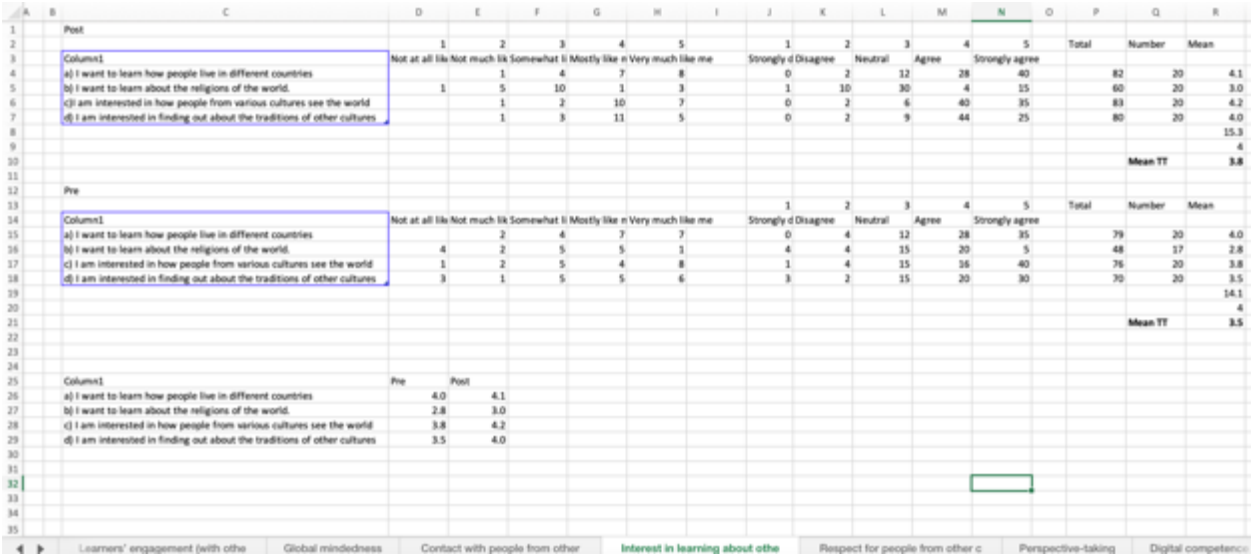
Appendix XX – Alpha – Comparison between pre and postquestionnaire



	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R
1	Post															
2		1	2	3	4	5		1	2	3	4	5		Total	Number	Mean
3	Column1	Strongly disa	Disagree	Neutral	Agree	Strongly agree		Strongly disa	Disagree	Neutral	Agree	Strongly agree				
4	a) I think myself as a citizen of the world.			6	13	1		0	0	18	52	5		75	20	3.8
5	b) I can do something about the poor conditions that some people in the world live under.	1	1	7	6	5		1	2	21	24	25		73	20	3.7
6	c) I think my behaviour can impact people in other countries.	1	2	7	5	5		1	4	21	20	25		71	20	3.6
7	d) I can do something about the problems of the world.	1	1	5	7	6		1	2	15	28	30		76	20	3.8
8	e) Looking after the global environment is important for me.		2	5	7	6		0	4	15	28	30		77	20	3.9
9																18.6
10																5
11															Mean TT	3.720
12																
13	Pre															
14								1	2	3	4	5		Total	Number	Mean
15	Column1	Strongly disa	Disagree	Neutral	Agree	Strongly agree		Strongly disa	Disagree	Neutral	Agree	Strongly agree				
16	a) I think myself as a citizen of the world.		3	8	7	2		0	6	24	28	10		68	20	3.4
17	b) I can do something about the poor conditions that some people in the world live under.	2	4	9	4	1		2	8	27	16	5		58	20	2.9
18	c) I think my behaviour can impact people in other countries.	1	4	9	3	3		1	8	27	12	15		63	20	3.2
19	d) I can do something about the problems of the world.	1	2	11	5	1		1	4	33	20	5		63	20	3.2
20	e) Looking after the global environment is important for me.		1	6	7	6		0	2	18	28	30		78	20	3.9
21																16.5
22																5
23															Mean TT	3.300
24																
25																
26		Pre	Post													
27	a) I think myself as a citizen of the world.	3.4	3.8													
28	b) I can do something about the poor conditions that some people in the world live under.	2.9	3.7													
29	c) I think my behaviour can impact people in other countries.	3.2	3.6													
30	d) I can do something about the problems of the world.	3.2	3.8													
31	e) Looking after the global environment is important for me.	3.9	3.9													

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R
1			Post															
2				1	2	3	4	5		1	2	3	4	5		Total	Number	Mean
3			Column1	Strongly disa	Disagree	Neutral	Agree	Strongly agree		Strongly disa	Disagree	Neutral	Agree	Strongly agree				
4			a) I think myself as a citizen of the world.			6	13	1		0	0	18	52	5		75	20	3.8
5			b) I can do something about the poor conditions that some people in the world live under.	1	1	7	6	5		1	2	21	24	25		73	20	3.7
6			c) I think my behaviour can impact people in other countries.	1	2	7	5	5		1	4	21	20	25		71	20	3.6
7			d) I can do something about the problems of the world.	1	1	5	7	6		1	2	15	28	30		76	20	3.8
8			e) Looking after the global environment is important for me.		2	5	7	6		0	4	15	28	30		77	20	3.9
9																		18.6
10																		5
11																	Mean TT	3.720
12																		
13			Pre															
14										1	2	3	4	5		Total	Number	Mean
15			Column1	Strongly disa	Disagree	Neutral	Agree	Strongly agree		Strongly disa	Disagree	Neutral	Agree	Strongly agree				
16			a) I think myself as a citizen of the world.		3	8	7	2		0	6	24	28	10		68	20	3.4
17			b) I can do something about the poor conditions that some people in the world live under.	2	4	9	4	1		2	8	27	16	5		58	20	2.9
18			c) I think my behaviour can impact people in other countries.	1	4	9	3	3		1	8	27	12	15		63	20	3.2
19			d) I can do something about the problems of the world.	1	2	11	5	1		1	4	33	20	5		63	20	3.2
20			e) Looking after the global environment is important for me.		1	6	7	6		0	2	18	28	30		78	20	3.9
21																		16.5
22																		5
23																	Mean TT	3.300
24																		
25																		
26				Pre	Post													
27			a) I think myself as a citizen of the world.	3.4	3.8													
28			b) I can do something about the poor conditions that some people in the world live under.	2.9	3.7													
29			c) I think my behaviour can impact people in other countries.	3.2	3.6													
30			d) I can do something about the problems of the world.	3.2	3.8													
31			e) Looking after the global environment is important for me.	3.9	3.9													
32																		
33																		
34																		
35																		
36																		
37																		

Learners' engagement (with othe | Global mindedness | Contact with people from other | Interest in learning about othe | Respect for people from other c | Perspective-taking | Digital competer

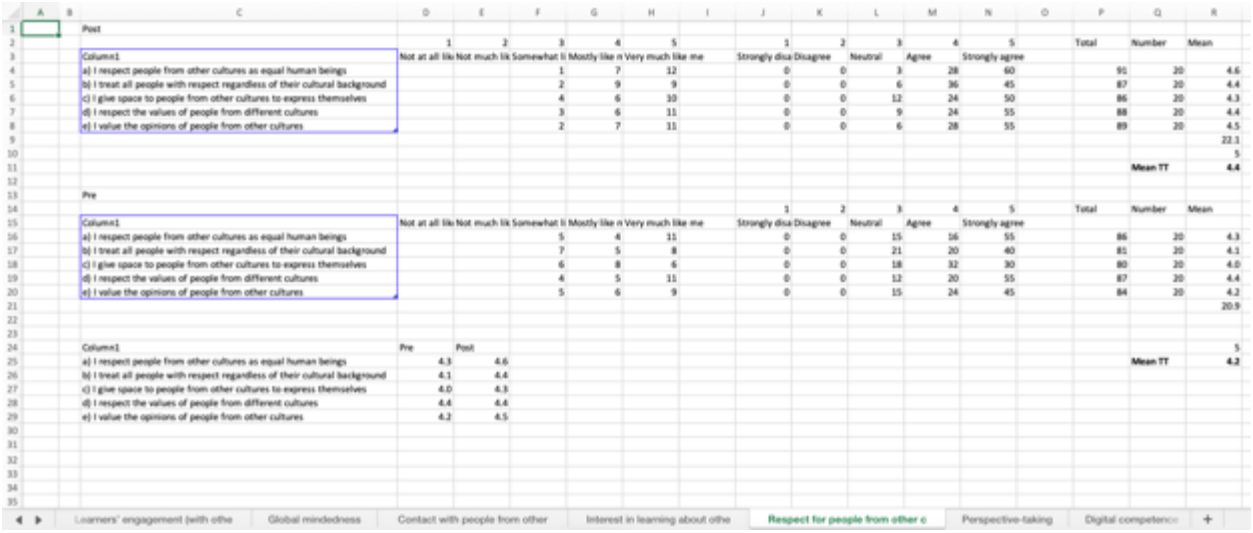


Post														
	1	2	3	4	5	1	2	3	4	5	Total	Number	Mean	
Column1	Not at all like	Not much lik	Somewhat li	Mostly like n	Very much like me	Strongly d	Disagree	Neutral	Agree	Strongly agree				
a) I want to learn how people live in different countries		1	4	7	8	0	2	12	28	40	82	20	4.1	
b) I want to learn about the religions of the world.	1	5	10	1	3	1	10	30	4	15	60	20	3.0	
c)I am interested in how people from various cultures see the world		1	2	10	7	0	2	6	40	35	83	20	4.2	
d) I am interested in finding out about the traditions of other cultures		1	3	11	5	0	2	9	44	25	80	20	4.0	
													15.3	
													4	
												Mean TT	3.8	

Pre														
						1	2	3	4	5	Total	Number	Mean	
Column1	Not at all like	Not much lik	Somewhat li	Mostly like n	Very much like me	Strongly d	Disagree	Neutral	Agree	Strongly agree				
a) I want to learn how people live in different countries		2	4	7	7	0	4	12	28	35	79	20	4.0	
b) I want to learn about the religions of the world.	4	2	5	5	1	4	4	15	20	5	48	17	2.8	
c) I am interested in how people from various cultures see the world	1	2	5	4	8	1	4	15	16	40	76	20	3.8	
d) I am interested in finding out about the traditions of other cultures	3	1	5	5	6	3	2	15	20	30	70	20	3.5	
													14.1	
													4	
												Mean TT	3.5	

Column1	Pre	Post
a) I want to learn how people live in different countries	4.0	4.1
b) I want to learn about the religions of the world.	2.8	3.0
c) I am interested in how people from various cultures see the world	3.8	4.2
d) I am interested in finding out about the traditions of other cultures	3.5	4.0

Learners' engagement (with othe | Global mindedness | Contact with people from other | **Interest in learning about othe** | Respect for people from other c | Perspective-taking | Digital competence



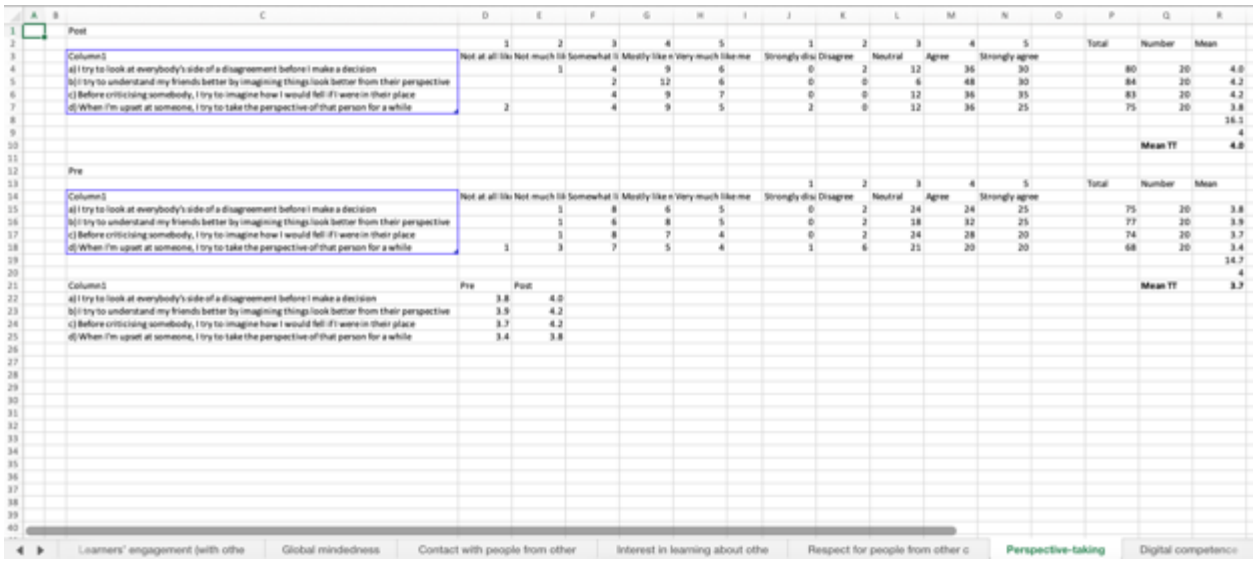
Post														
	1	2	3	4	5	1	2	3	4	5	Total	Number	Mean	
Column1	Not at all like	Not much lik	Somewhat li	Mostly like n	Very much like me	Strongly disa	Disagree	Neutral	Agree	Strongly agree				
a) I respect people from other cultures as equal human beings			1	7	12	0	0	3	28	60	91	20	4.6	
b) I treat all people with respect regardless of their cultural background			2	9	9	0	0	6	36	45	87	20	4.4	
c) I give space to people from other cultures to express themselves			4	6	10	0	0	12	24	50	86	20	4.3	
d) I respect the values of people from different cultures			3	6	11	0	0	9	24	55	88	20	4.4	
e) I value the opinions of people from other cultures			2	7	11	0	0	6	28	55	89	20	4.5	
													22.1	
													5	
												Mean TT	4.4	

Pre														
						1	2	3	4	5	Total	Number	Mean	
Column1	Not at all like	Not much lik	Somewhat li	Mostly like n	Very much like me	Strongly disa	Disagree	Neutral	Agree	Strongly agree				
a) I respect people from other cultures as equal human beings			5	4	11	0	0	15	16	55	86	20	4.3	
b) I treat all people with respect regardless of their cultural background			7	5	8	0	0	21	20	40	81	20	4.1	
c) I give space to people from other cultures to express themselves			6	8	6	0	0	18	32	30	80	20	4.0	
d) I respect the values of people from different cultures			4	5	11	0	0	12	20	55	87	20	4.4	
e) I value the opinions of people from other cultures			5	6	9	0	0	15	24	45	84	20	4.2	
													20.9	
													5	

Column1	Pre	Post
a) I respect people from other cultures as equal human beings	4.3	4.6
b) I treat all people with respect regardless of their cultural background	4.1	4.4
c) I give space to people from other cultures to express themselves	4.0	4.3
d) I respect the values of people from different cultures	4.4	4.4
e) I value the opinions of people from other cultures	4.2	4.5

				Mean TT	4.2

Learners' engagement (with othe | Global mindedness | Contact with people from other | Interest in learning about othe | **Respect for people from other c** | Perspective-taking | Digital competence



Post

	1	2	3	4	5	1	2	3	4	5	Total	Number	Mean
Column1	Not at all like	Not much lik	Somewhat li	Mostly like n	Very much like me	Strongly dis	Disagree	Neutral	Agree	Strongly agree			
a) I try to look at everybody's side of a disagreement before I make a decision		1	4	9	6	0	2	12	36	30	80	20	4.0
b) I try to understand my friends better by imagining things look better from their perspective			2	12	6	0	0	6	48	30	84	20	4.2
c) Before criticising somebody, I try to imagine how I would fell if I were in their place			4	9	7	0	0	12	36	35	83	20	4.2
d) When I'm upset at someone, I try to take the perspective of that person for a while	2		4	9	5	2	0	12	36	25	75	20	3.8
													16.1
													4
												Mean TT	4.0

Pre

	1	2	3	4	5	1	2	3	4	5	Total	Number	Mean
Column1	Not at all like	Not much lik	Somewhat li	Mostly like n	Very much like me	Strongly dis	Disagree	Neutral	Agree	Strongly agree			
a) I try to look at everybody's side of a disagreement before I make a decision		1	8	6	5	0	2	24	24	25	75	20	3.8
b) I try to understand my friends better by imagining things look better from their perspective		1	6	8	5	0	2	18	32	25	77	20	3.9
c) Before criticising somebody, I try to imagine how I would fell if I were in their place		1	8	7	4	0	2	24	28	20	74	20	3.7
d) When I'm upset at someone, I try to take the perspective of that person for a while	1	3	7	5	4	1	6	21	20	20	68	20	3.4
													14.7
													4
												Mean TT	3.7

Column1	Pre	Post
a) I try to look at everybody's side of a disagreement before I make a decision	3.8	4.0
b) I try to understand my friends better by imagining things look better from their perspective	3.9	4.2
c) Before criticising somebody, I try to imagine how I would fell if I were in their place	3.7	4.2
d) When I'm upset at someone, I try to take the perspective of that person for a while	3.4	3.8

Learners' engagement (with othe | Global mindedness | Contact with people from other | Interest in learning about othe | Respect for people from other c | Perspective-taking | Digital competence

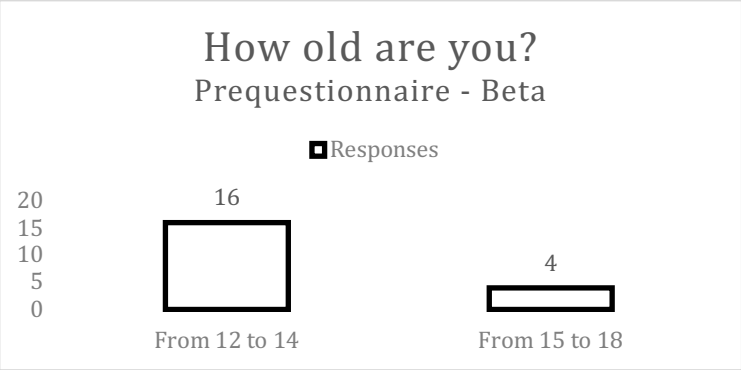
Appendix XXI - Beta – Pre and post questionnaires data analysis

Beta – Prequestionnaire data analysis

1. Personal data

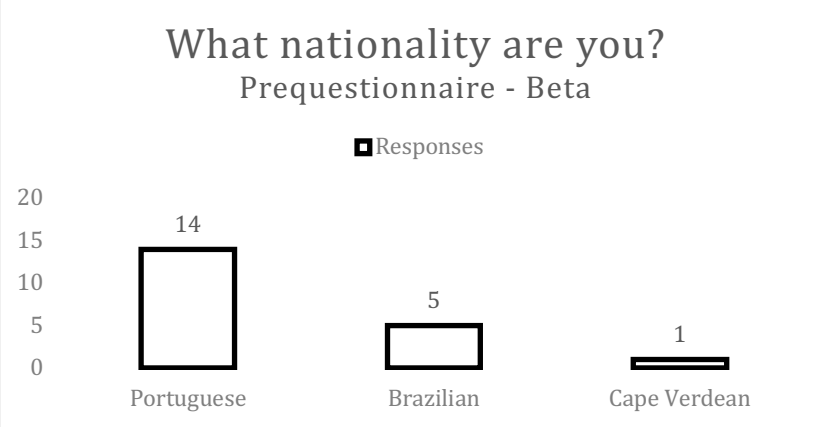
How old are you?

Learners were supposed to select their age range.



What nationality are you?

Learners were supposed to select their nationality.



1.1. Summary- Personal data

From the 20 Beta Class learners, 16 learners were within an age range of 12-14 and 4 learners were within an age range of 15 to 18. Regarding nationality, 14 learners are Portuguese and 5 Brazilian and 1 Cape Verdean.

2. Language profile – English language learning

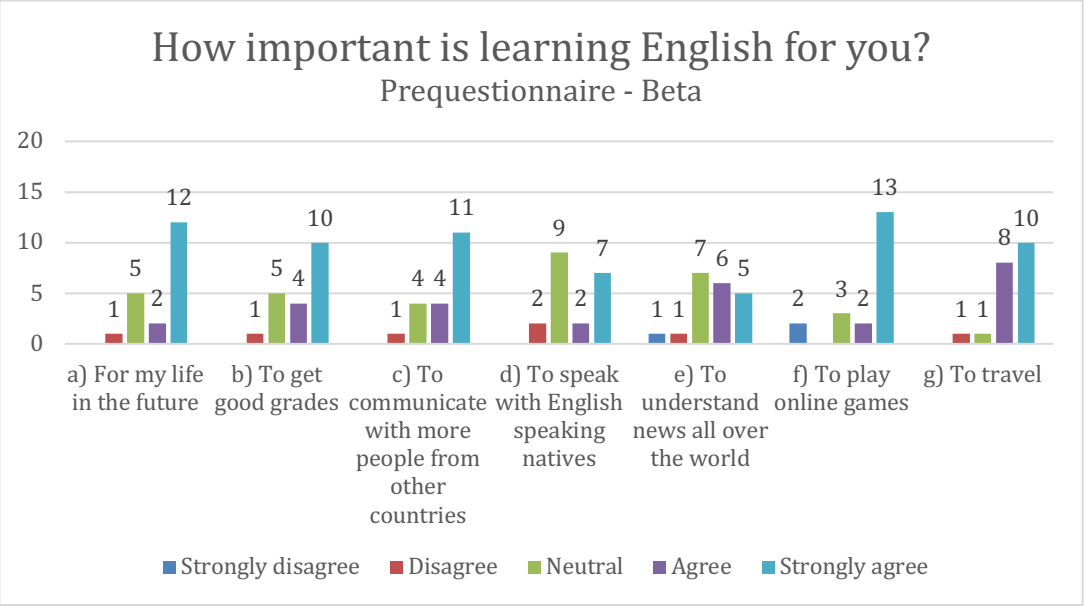
How long have you been learning English?

Learners were supposed to select between 1- strongly disagree, 2- disagree, 3-neutral, 4-agree and 5- strongly agree.

The questionnaire participants (n =20) had been learning English for an average of more than 5 years.

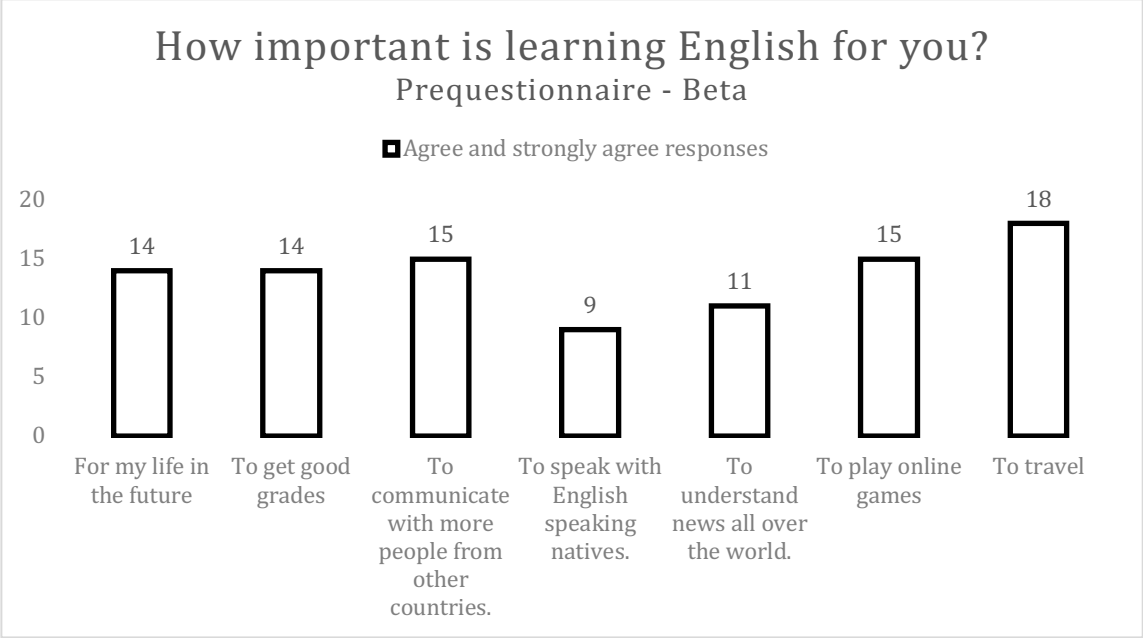
How important is learning English for you?

Learners were supposed to select between 1 - strongly disagree, 2 - disagree, 3 -neutral, 4 - agree and 5 - strongly agree.



For my life in the future - 12 learners strongly agree that learning English is important for their life and 2 learners agree that it is important. 5 learners state they are neutral to this statement. 1 learner does not agree with the statement.
To get good grades - 10 learners strongly agree that learning English is important to get good grades and 4 learners state that they agree. 5 learners state they are neutral whereas 1 learner states that s-he disagrees with the statement.
To communicate with more people from other countries - 11 learners also strongly agree that learning English is important to communicate with more people from other countries and 4 learners agree with this statement. 4 are neutral and 1 learner disagrees with the statement.
To speak with English speaking natives – 9 learners hold a neutral stand regarding this statement. Whereas 7 learners strongly agree that it is important to speak with English speaking natives. 2 learners also agree with the statement. Yet, 2 disagree with the statement.
To understand the news all over the world - 7 learners have a neutral perspective. 6 learners agree with the statement, but 5 learners strongly agree with it. With a negative perspective, 1 learner selected ‘disagree’ and 1 learner chose ‘strongly disagree’.
To play online games - 13 learners strongly agree that learning English is important to play online games and 2 learners state that agree with it. 3 are neutral. Within a negative perspective, 2 learners strongly disagree.
To travel - 10 learners strongly agree that learning English is important to travel. 8 agree with the statement. 1 is neutral, but only 1 learner disagrees with it.

2.1. Summary- English language learning

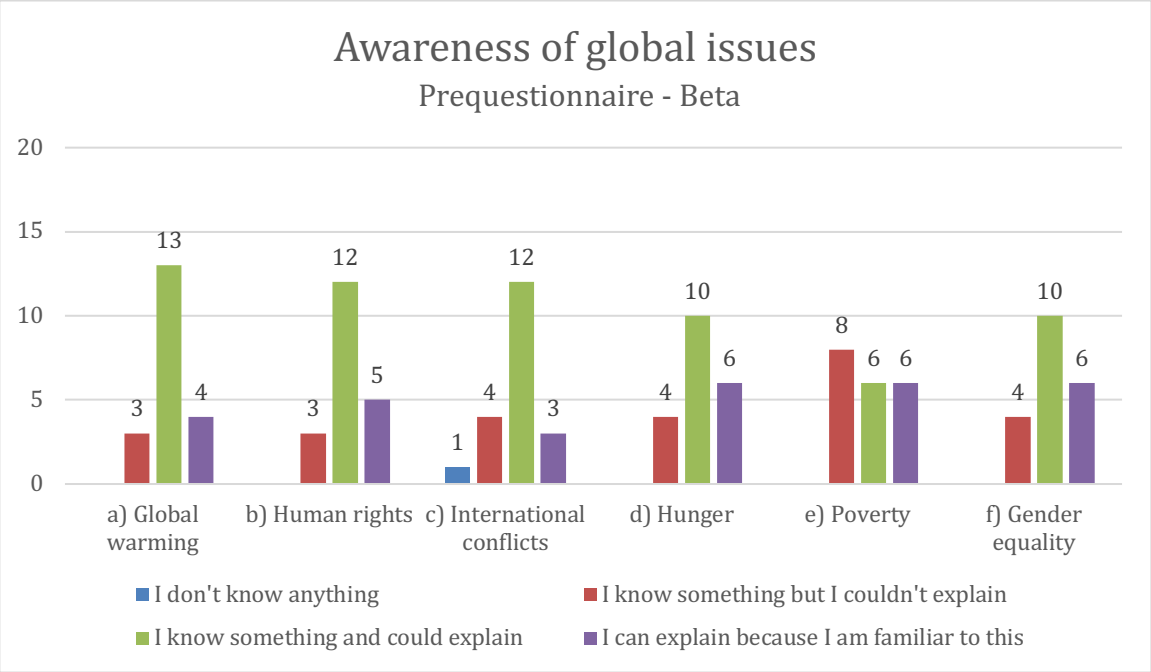


According to the ranking order, Beta class believe that the most important statement is learning English is to travel (n = 18). In the second place of the ranking order, learners (n = 15) think it is important learning English to communicate with more people from other countries and to play online games. In the third place with even answers (n = 14) learners choose "For my life in the future" and "To get good grades at school." In the fourth place, learning English to understand the news all over the world got 11 answers and the least important is the statement "To speak with English speaking natives" with (n = 9 answers).

In sum, Beta class learners (n = 20) had been learning English for an average of more than 5 years and they claim that learning English is important to travel, although to communicate with more people from other countries and to play online games are also important.

3. Construct - Awareness of global issues

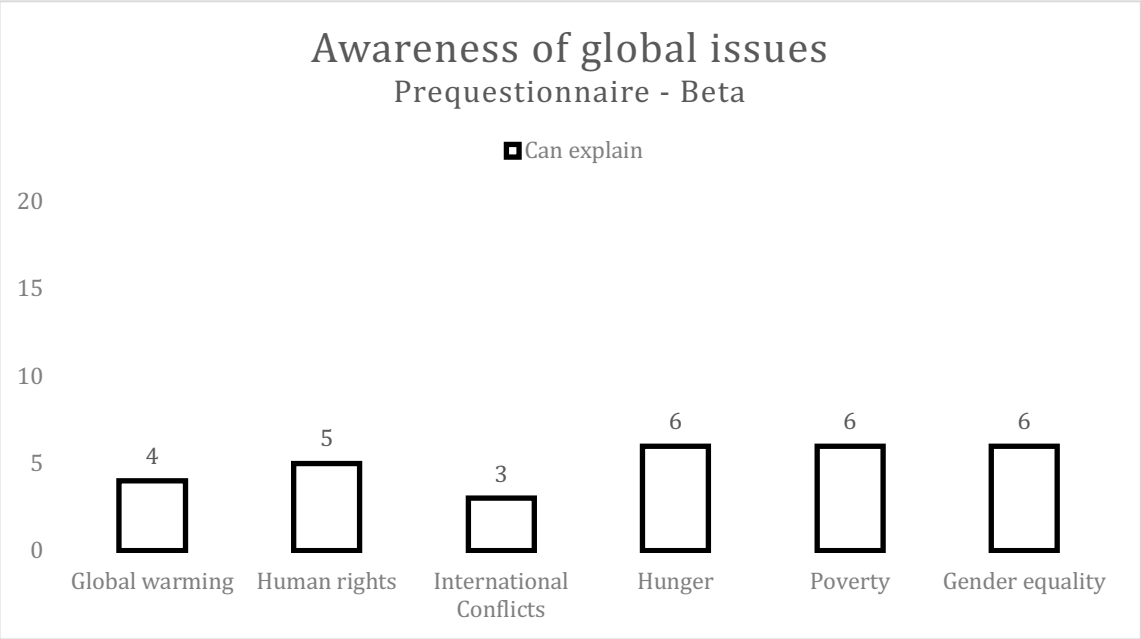
Within the global awareness, learners were supposed to select from 1- I don't know anything, 2 - I know something but I couldn't explain, 3 - I know something and could explain, 4 - I can explain because I am familiar to this.



a) Global warming - In what concerns global warming, the majority of learners (n =13) know something and could explain this topic. Only a few learners (n = 4) selected 'I can explain because I am familiar to this'. Whereas only 3 learners couldn't explain the topic in spite of knowing something.
b) Human rights - Concerning human rights, the majority of the learners know something and could explain (n = 12). Only 5 learners feel they can explain because they are familiar to this. Only 3 selected 'I know something, but I couldn't explain'.
c) International conflicts - Regarding international conflicts, the majority of learners could explain the topic (n = 12). Yet, only a few learners (n = 5) declare that they can explain because they are familiar to the topic. Only 3 selected 'I know something, but I couldn't explain'.

d) Hunger - In what concerns the 'hunger' issue, there are more learners (n = 10) stating that they know something and could explain than learners (n = 6) that are familiar to the topic. Only a few (n = 4) declare that they know something but couldn't explain.
e) Poverty - The 'poverty' issue got the following answers: 8 chose 'I know something, but I couldn't explain' against 6 learners who know something and could explain and 6 learners who selected 'I can explain because I am familiar to this'.
f) Gender equality - Concerning gender equality, 16 learners chose between 'I know something and could explain' (n = 10) and 'I can explain because I am familiar to this (n = 6). Whereas 4 learners declare they know something but couldn't explain.

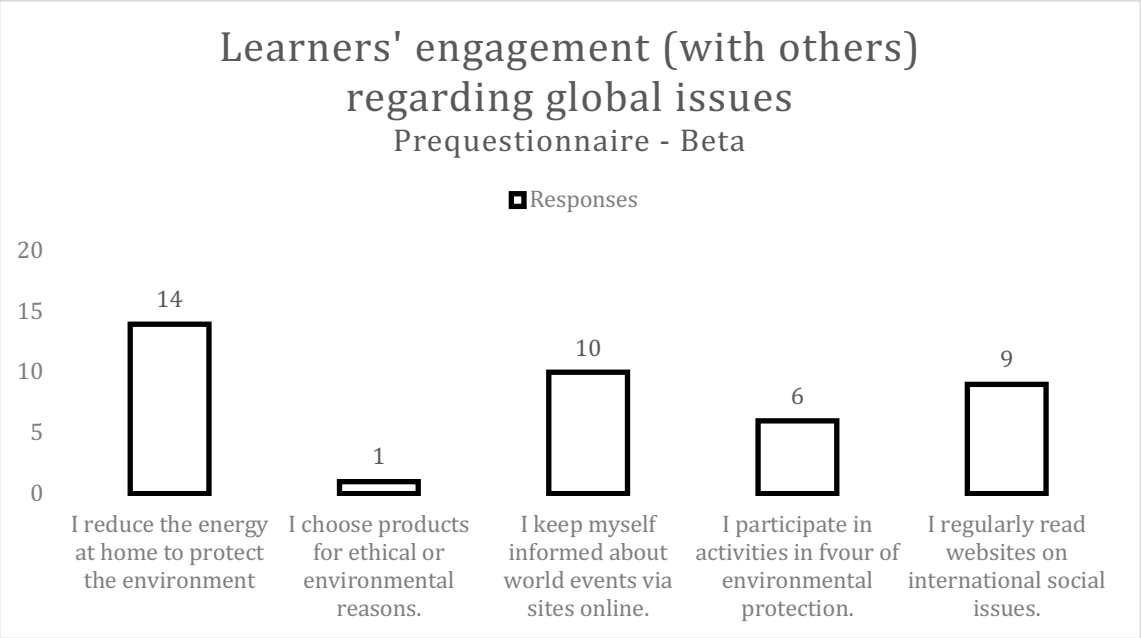
3.1. Summary – Awareness of global issues



In what concerns topics such as global warming, human rights, international conflicts, hunger, poverty and gender equality, even though the majority of the learners declare they know something about the topics and could explain, as one may see in the figure above, only a few state 'I can explain because I am familiar to this'.

4. Construct - Learners' engagement (with others) regarding global issues

Learners were supposed to select the activities they were involved in.



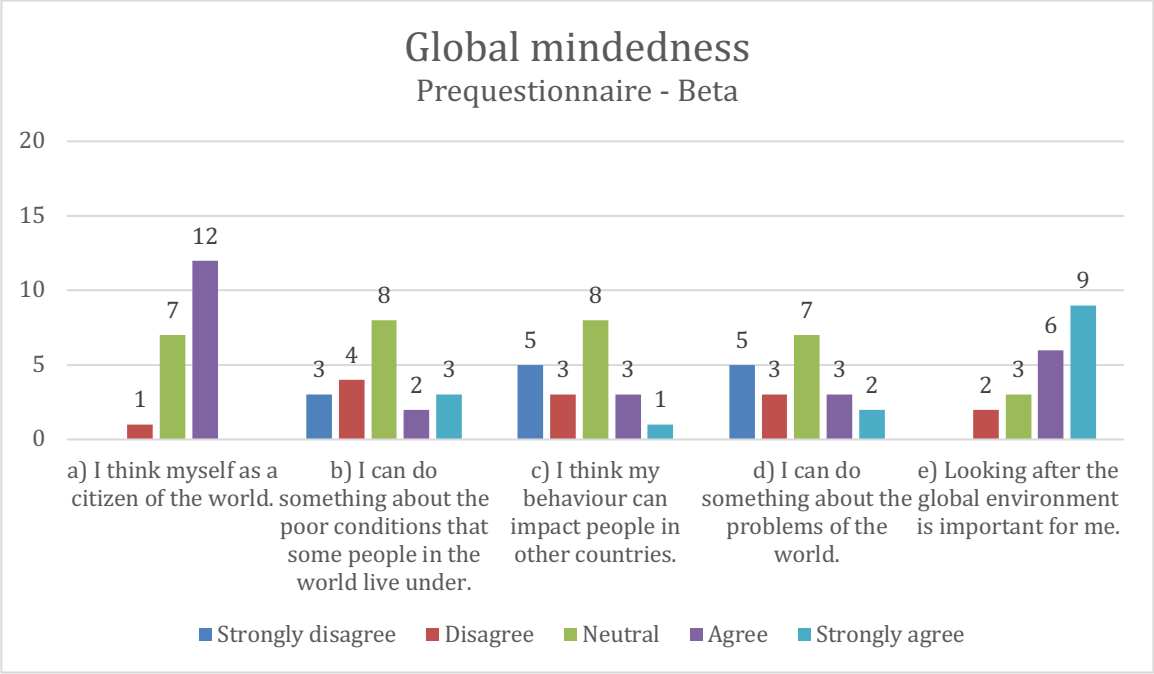
Within the environment topic, the majority of the learners (n = 14) stated that they reduce the energy at home to protect the environment, but only a few (n = 6) declare that they participate in activities in favour of environmental protection, which is the fourth most common statement. The least chosen action is "I choose products for ethical or environmental reasons" with only 1 answer (n = 1). In what concerns being informed about international issues, half of the class (n = 10) state that they keep themselves informed about world events via sites online, which correlates with almost the same number of learners (n =9) who regularly read websites on international social issues.

4.1. Summary – Learners' engagement (with others) regarding global issues

In what regards engagement in actions to face local and global challenges, the majority of the Class Beta learners are concerned with the environment, and half of the respondents declare that they keep themselves informed about the world events.

5. Construct- Global mindedness

Learners were supposed to select from 1- strongly disagree, 2 - disagree, 3 - neutral, 4 - agree and 5 - strongly agree to use statements so as to describe themselves.



a) I think myself as a citizen of the world –The majority of the learners (n = 12) hold a positive identification with 'I think myself as a citizen of the world'. 7 learners admit they hold a neutral stand and only 1 learner declares that s-he disagrees with the statement.

b) I can do something about the poor conditions that some people in the world live under

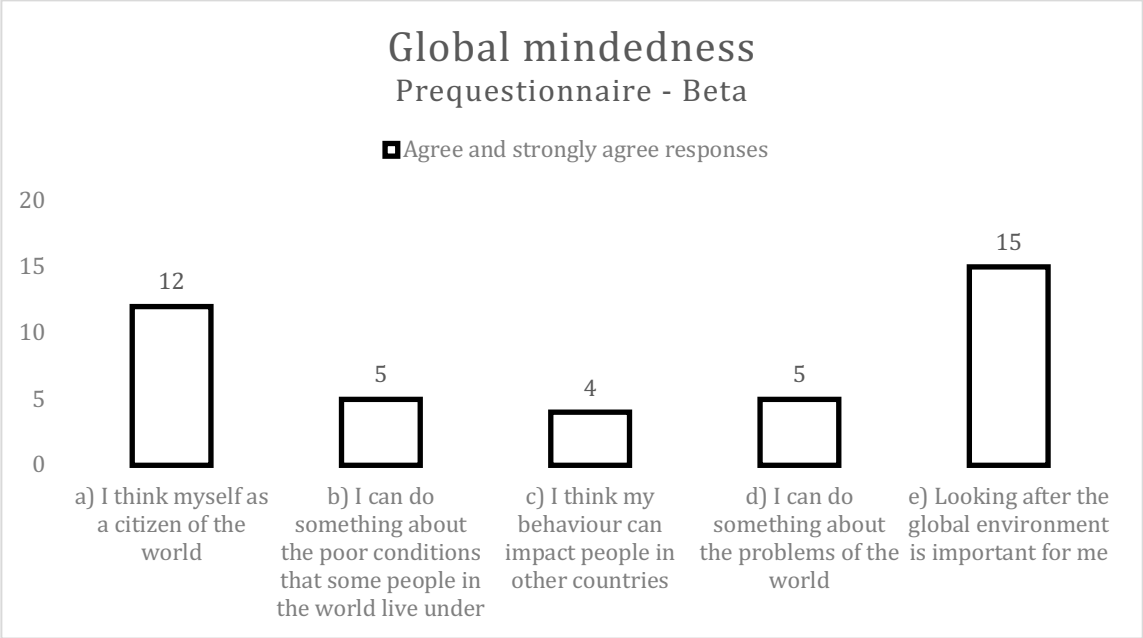
The majority of the learners (n = 8) hold a neutral perspective towards this statement. Yet, there are more respondents who disagree with it than learners who agree with it. There are several learners who disagree with it: 4 learners selected 'disagree' and 3 chose 'strongly disagree'. Within a positive identification with the statement, 3 declare that they strongly agree and 2 declare that they 'agree'.

c) I think my behaviour can impact people in other countries - The majority of the learners (n = 8) hold a neutral perspective towards this statement. Yet, there are more respondents who disagree with it than learners who agree with it. There are more learners who strongly disagree with it (n = 5) than learners (n = 3) who selected 'disagree'. Within a positive identification with the statement, 3 declare that they agree, but only 1 declares that 'strongly agree'.

d) I can do something about the problems of the world – Again several learners (n = 7) hold a neutral perspective towards this statement, but the majority hold a negative identification with it: 5 declare they strongly disagree and 3 declare that they disagree. Within a positive perspective, 3 learners state that they agree, but only 2 declare they strongly agree.

e) Looking after the global environment is important for me – The majority of the learners hold a positive identification with this statement: 9 learners declare they strongly agree with it and 6 learners state that they agree with it. Only 3 learners hold a neutral perspective towards it. Whereas only 2 respondents admit that disagree with it.

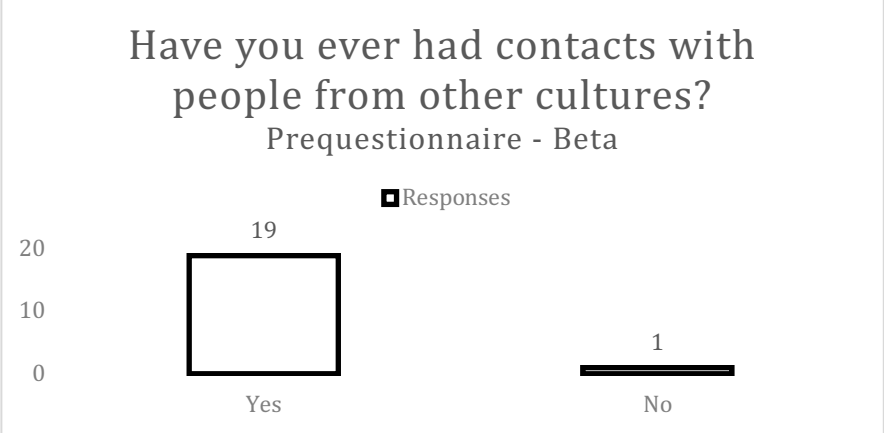
5.1. Summary - Global mindedness

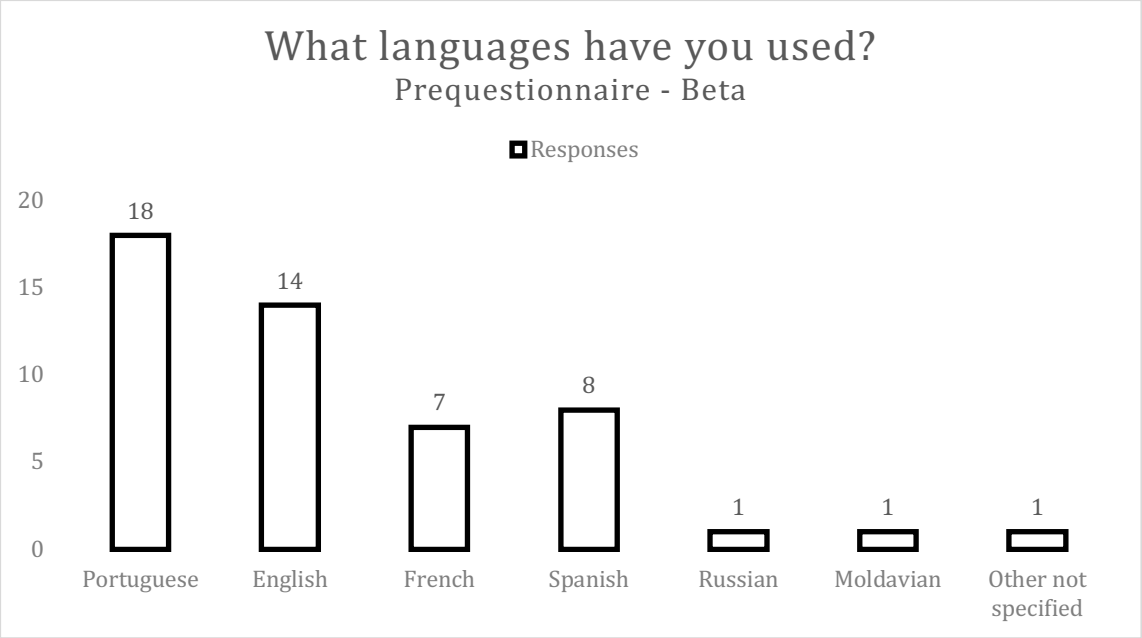


Beta Class learners in general do not hold a global mindedness as they stand in a neutral perspective towards some statements that imply action for a global impact. However, the majority of the learners hold a positive identification with the statements 'Looking after the environment is important for me' and "I think myself as a citizen of the world", showing some degree of mindedness of the connectivity of the global world. Yet very few respondents believe their actions may impact people and problems in the world.

6. Construct - Contact with people from other cultural backgrounds

The majority of the Beta Class learners state that they had had contacts with people from other cultures. Only 1 learner declared that s-he had not had any contacts with people from other cultures.





The majority of the learners used Portuguese (n = 18) and English (n = 14) in the intercultural contacts they had already had prior to the 2019-2020 school year.

17 learners mentioned that they would like to have contact with people from other cultures. Whereas 3 learners declared that they would not like to have contact with people from other cultures.

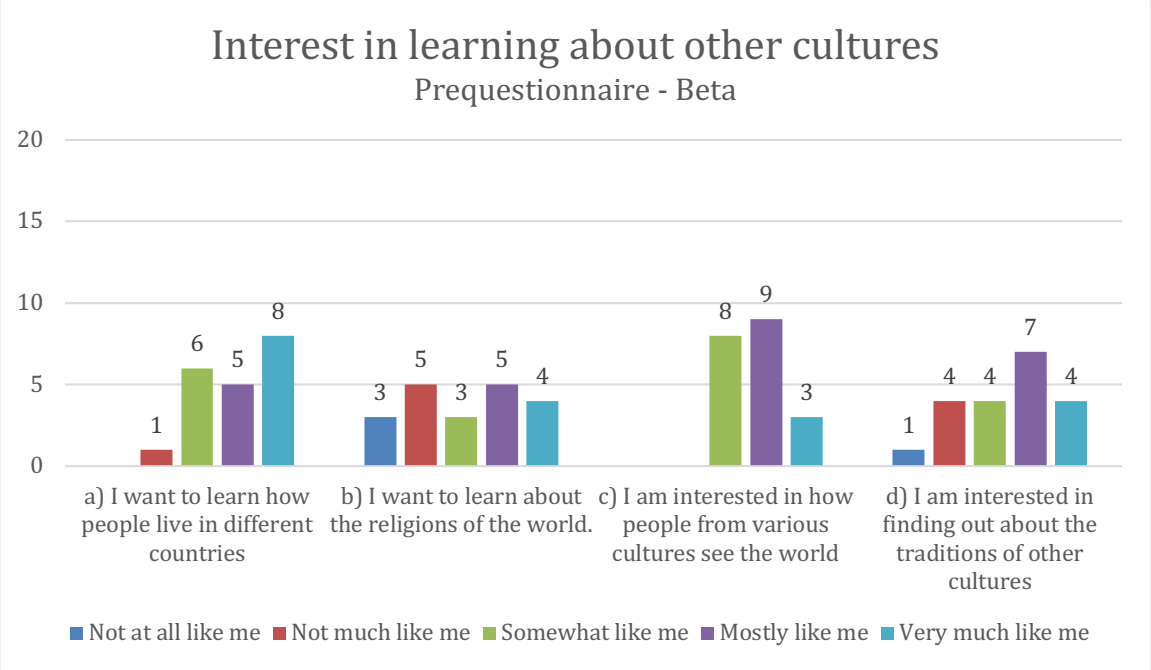
6.1. Summary – Contact with people from other cultural backgrounds

The majority of the Alpha class learners (n = 19) had had contacts with people from other cultures. The majority of the learners used Portuguese (n = 18) and English (n = 14) in those contacts prior to the 2019-2020 school year, even though French and Spanish were also mentioned. The majority of the learners (n = 19) mentioned that they would like to have contact with people from other cultures.

7. Construct: Interest in learning about other cultures

In this section learners were asked about their knowledge and opinion of ideas to intercultural awareness and intercultural citizenship or global citizenship.

Learners were supposed to use statements to describe themselves concerning intercultural understanding, and respect for the human rights and democracy. Learners could choose from 1- not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 -very much like me.

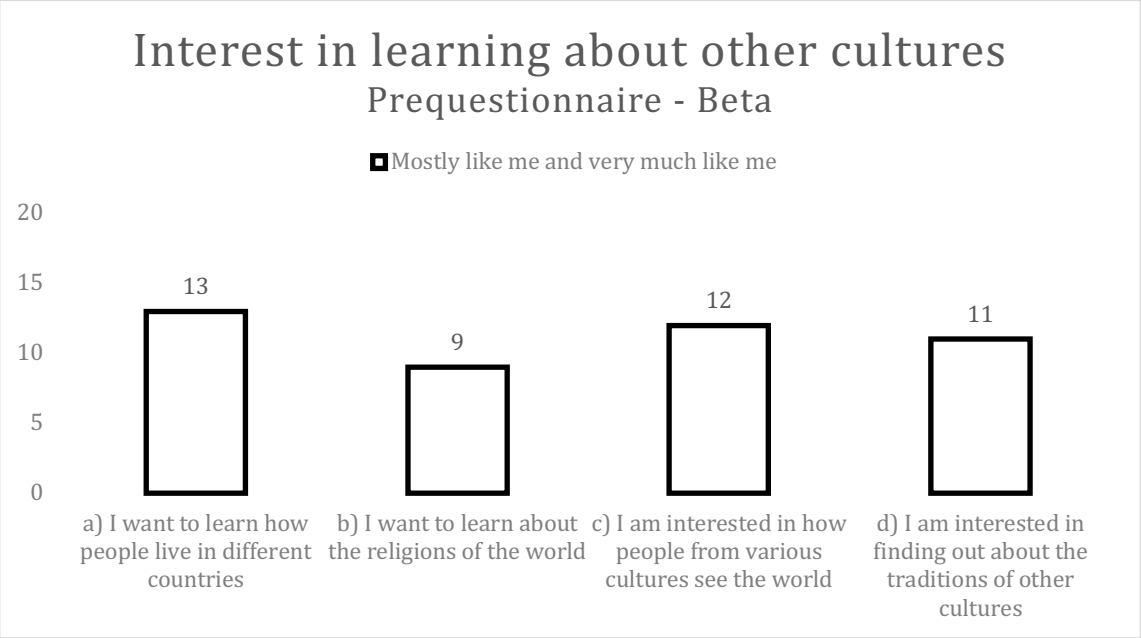


a) I want to learn how people live in different countries - The majority of the learners hold a positive identification with this statement because 8 respondents selected ‘very much like me’ and 5 chose ‘mostly like me’. There are 6 learners who declare that it is ‘somewhat like me’. There was only 1 learner that selected it is ‘not like me’.
b) I want to learn more about the religions of the world - Learning about the religions of the world divided learners’ opinions: 9 learners declared that they want to learn about the religions of the world (n = 5 mostly like me and n = 4 very much like me); some learners (n = 5) declare

that it is ‘somewhat like me’; on the other hand, 8 learners declare that they do not want to learn about the religions of the world (n = 3 ‘not at all like me’ and n = 5 ‘not much like me’).
c) I am interested in how people from various cultures see the world – The majority of the learners hold a positive identification towards this statement: 12 learners are interested in how people from various cultures see the world (n = 9 mostly like me and n = 3 very much like me). There are also 8 learners who declare that this statement is ‘somewhat like me’.

d) I am interested in finding out about the traditions of other cultures - The majority of the learners hold a positive identification with this statement: 11 learners are interested in finding out about the traditions of other cultures world (n = 7 mostly like me and n = 4 very much like me). Some learners are somewhat interested in finding out (n = 4 ‘somewhat like me’). Whereas only 5 learners are not interested in finding out about other cultures (n = 1 ‘not at all like me’ and n = 4 ‘not much like me’).

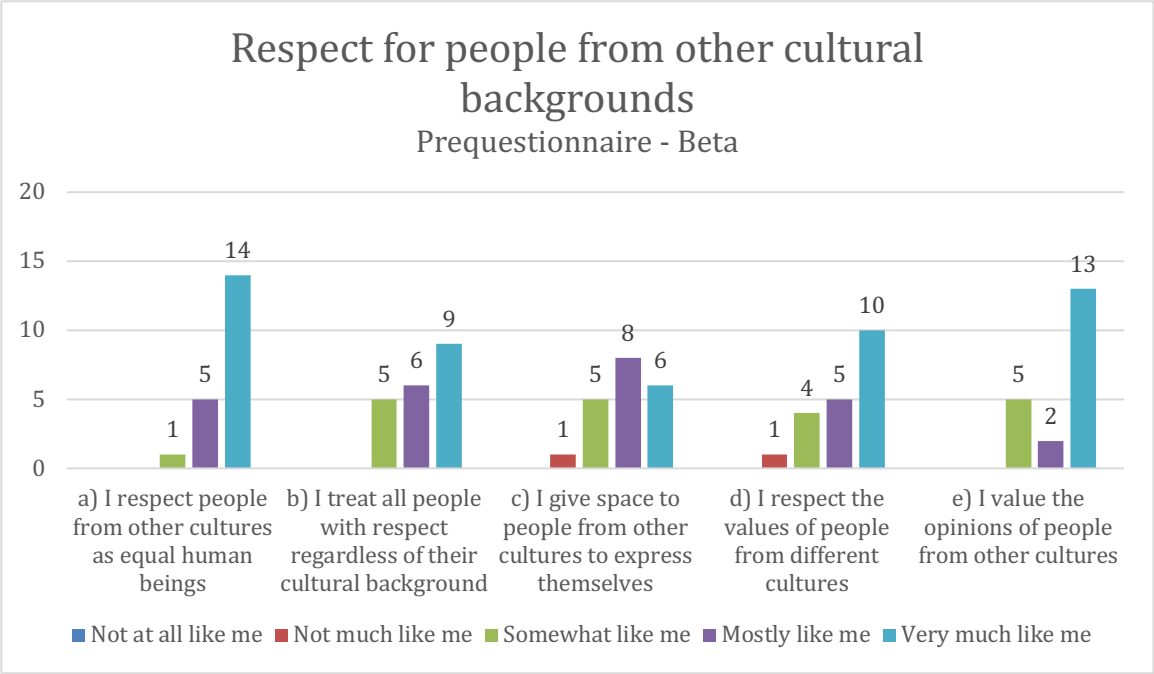
7.1. Summary – Interest in learning about other cultures



Concerning the interest in learning about other peoples and cultures, the majority of the learners want to learn about other peoples, cultures and traditions. Yet, learning about religions is the least selected topic.

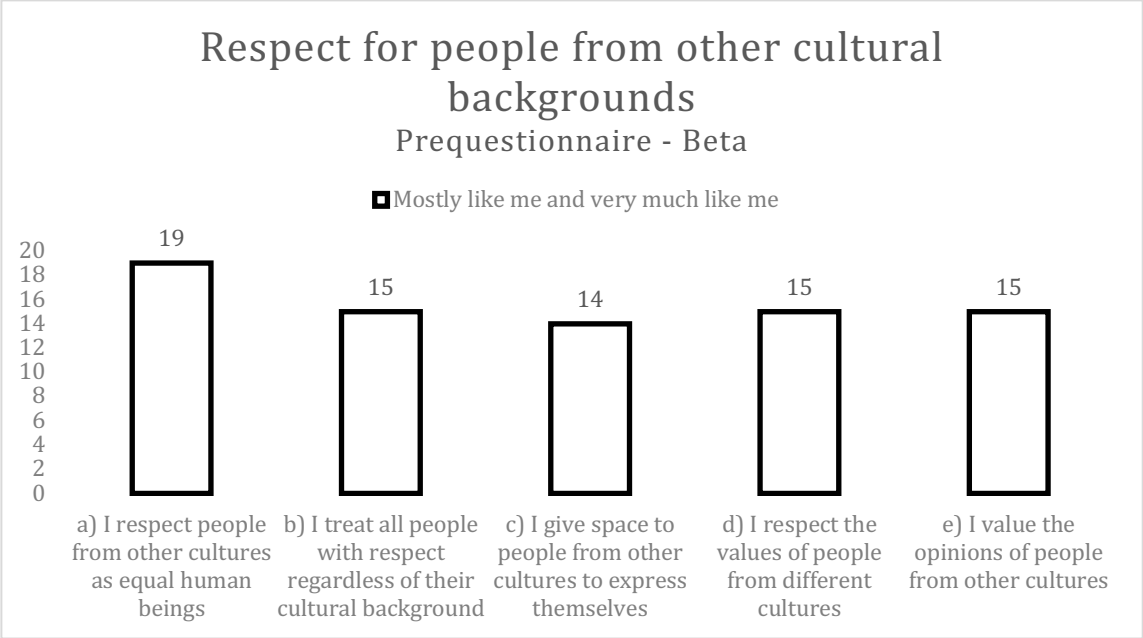
8. Construct: Respect for people from other cultural backgrounds

Learners were supposed to use statements to describe themselves concerning intercultural understanding, and respect for the human rights and democracy. Learners could choose from 1 - not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5- very much like me.



a) I respect people from other cultures as equal human beings - All learners (n = 20) respect people from other cultures as equal human beings: 14 selected 'very much like me,' 5 selected 'mostly like me,' and 1 selected 'somewhat like me.'
b) I treat all people with respect regardless of their cultural background - All learners (n = 20) declared a positive identification with the statement 'I treat all people with respect regardless of their cultural background': 9 learners selected 'very much like me,' 6 learners selected 'mostly like me' and 5 selected 'somewhat like me'.
c) I give space to people from other cultures to express themselves – The majority of the learners (n = 19) declared a positive identification with the statement 'I give space to people from other cultures to express themselves': 6 stated that it is 'very much like me', 8 stated that it 'mostly like them' and 5 stated that it is 'somewhat like me'. Only 1 learner stated that it is 'not much like me'.
d) I respect the values of people from different cultures – The majority of the learners (n = 19) respect the values of people from other cultures: 10 declared that it is 'very much like me', 5 declared that it is 'mostly like me' and 4 stated it is 'somewhat like me'. Only 1 learner stated that it is 'not much like me'.
e) I value the opinions of people from other cultures - Again all learners (n = 20) declared a positive identification with 'I value the opinions of people from different cultures: 13 learners declared that it is 'very much like me', 2 stated that it is 'mostly like me' and 5 declared 'somewhat like me'.

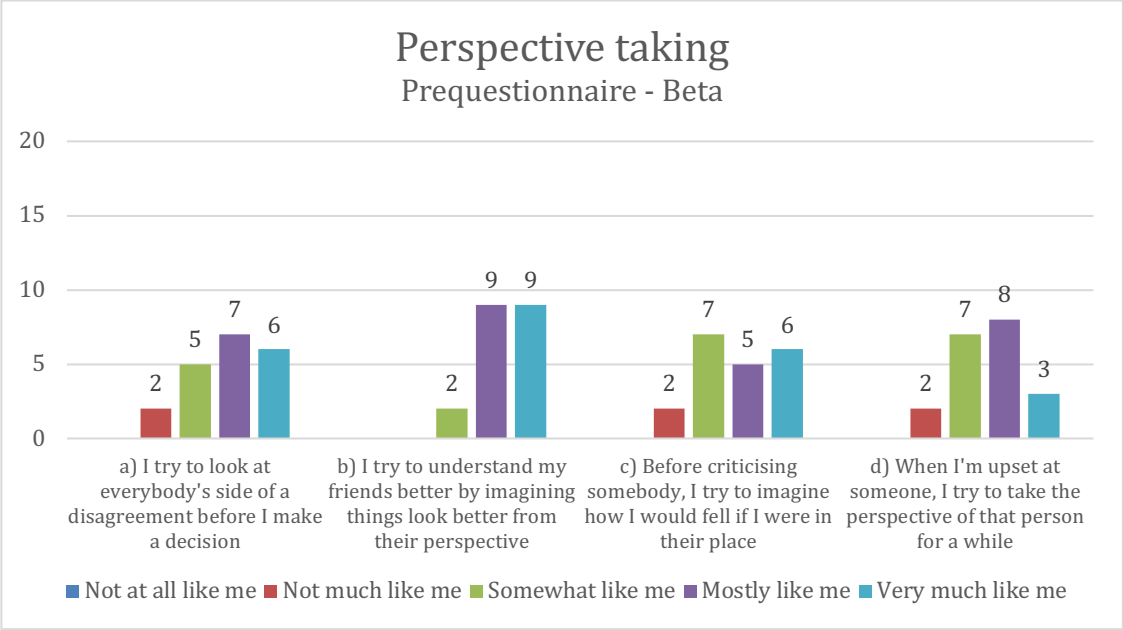
8.1. Summary – Respect for people from other cultural backgrounds



In what concerns respect for people from other cultural backgrounds, even though there is 1 respondent that does not identify him-herself with the statements: "I give space to people from other cultures to express themselves" and "I respect the values of people from different cultures", a large majority of the learners show themselves identified with positive values and attitudes towards other peoples and cultures.

9. Construct: Perspective-taking

Learners were supposed to select among 1- not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 - very much like me to describe themselves regarding perspective-taking.



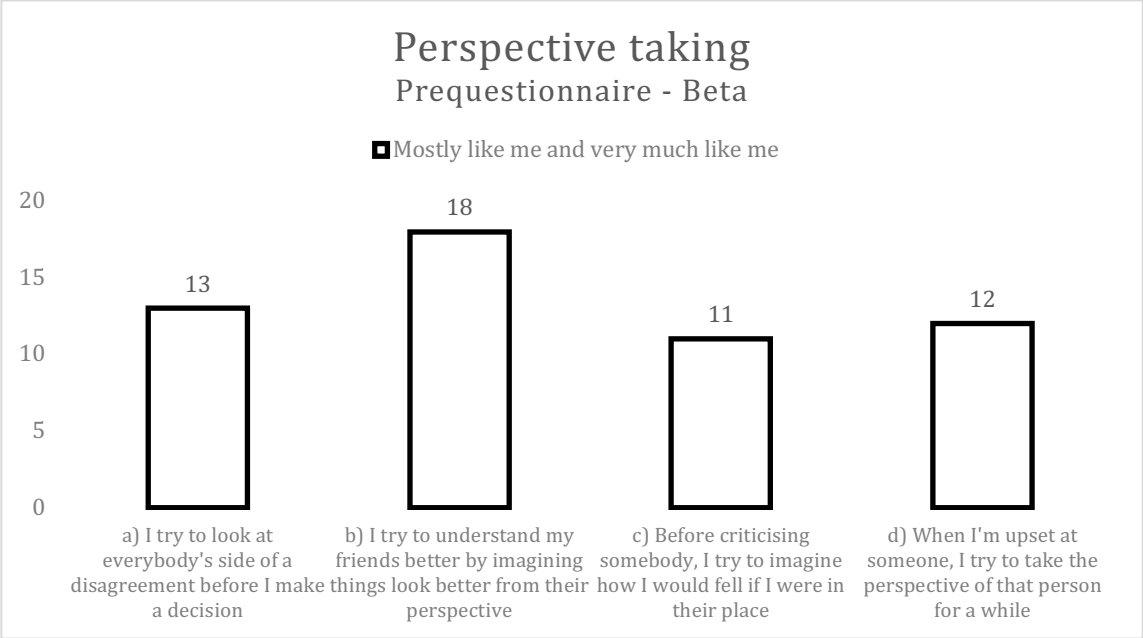
a) I try to look at everybody's side of a disagreement before I make a decision - The majority of the respondents hold a positive identification with this statement: 7 learners who state that it is mostly like them. Although there are 6 learners who declare that this statement is very much like them, there are 5 learners who declare that it is 'somewhat like me'. Yet only 2 learners declare that this statement is 'not much like me'.

b) I try to understand my friends better by imagining things look better from their perspective - Again, in this statement, the majority of the learners declare that they try to understand their friends better by imagining things look better from their perspective: 9 declare that it is 'very much like me'; 9 state that it is 'mostly like me' and 2 state that it is 'somewhat like me'.

c) Before criticising somebody, I try to imagine how I would feel if I were in their place - The majority of the learners mention that they try to imagine how they would feel if they were in others' place before criticising somebody. 6 learners state it is 'very much like me', 5 state it is 'mostly like me' yet 7 assume it is 'somewhat like me'. Again, only two learners state that it is not 'like me'.

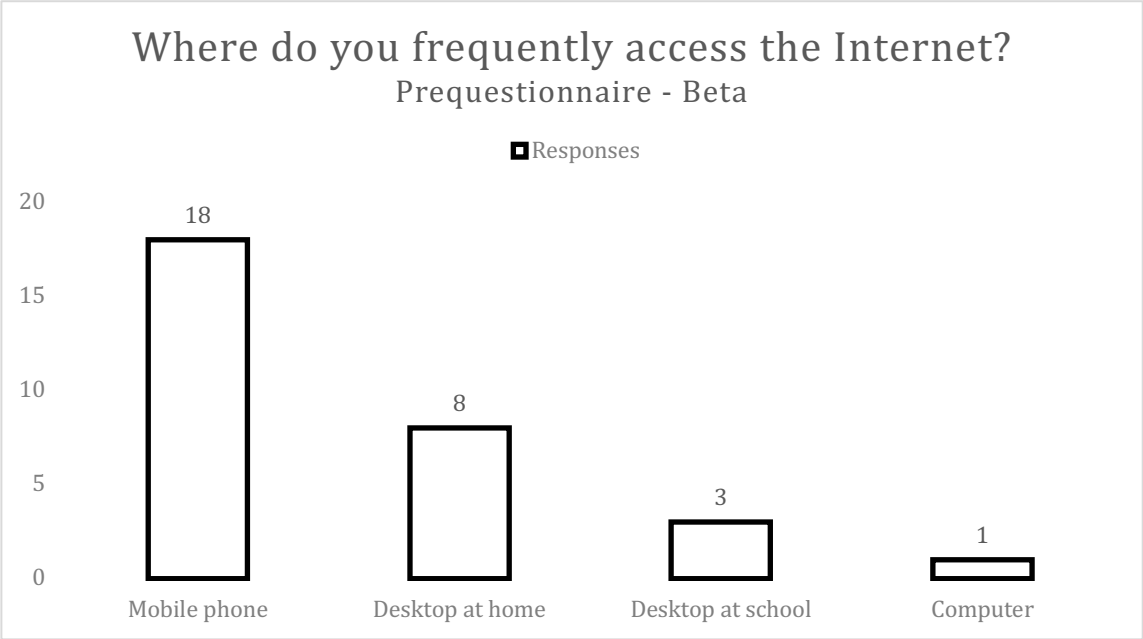
d) When I'm upset at someone, I try to take the perspective of that person for a while – The majority of the learners affirm that when they are upset at someone, they try to take the perspective of that person for a while: 3 learners declare that it is 'very much like me', 8 state that it is 'mostly like me'. However, within a more neutral stand, 7 state that it is 'somewhat like me'. There are 2 learners that state that it is 'not like me'.

9.1. Summary – Perspective taking

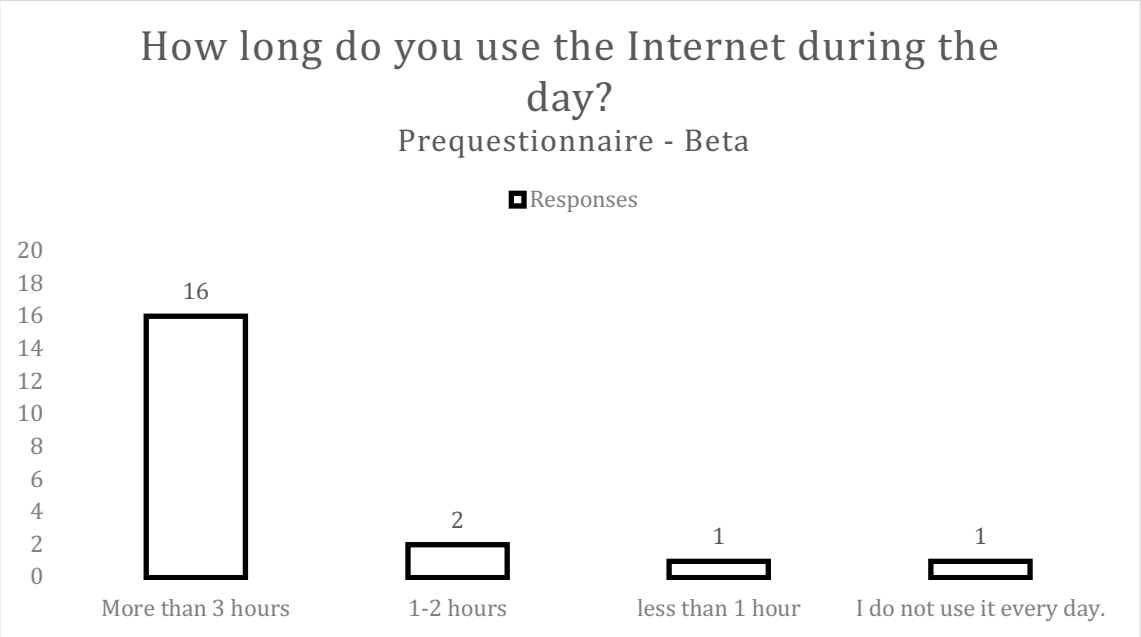


The majority of the Beta Class learners identified themselves with the statement "I try to understand my friends better by imagining things look better from their perspective". The majority also chose other statements that corroborate that they take the perspective of others to make decisions and to solve conflicts. Yet there are a few learners (n = 2) who admit that they do not identify themselves with some statements.

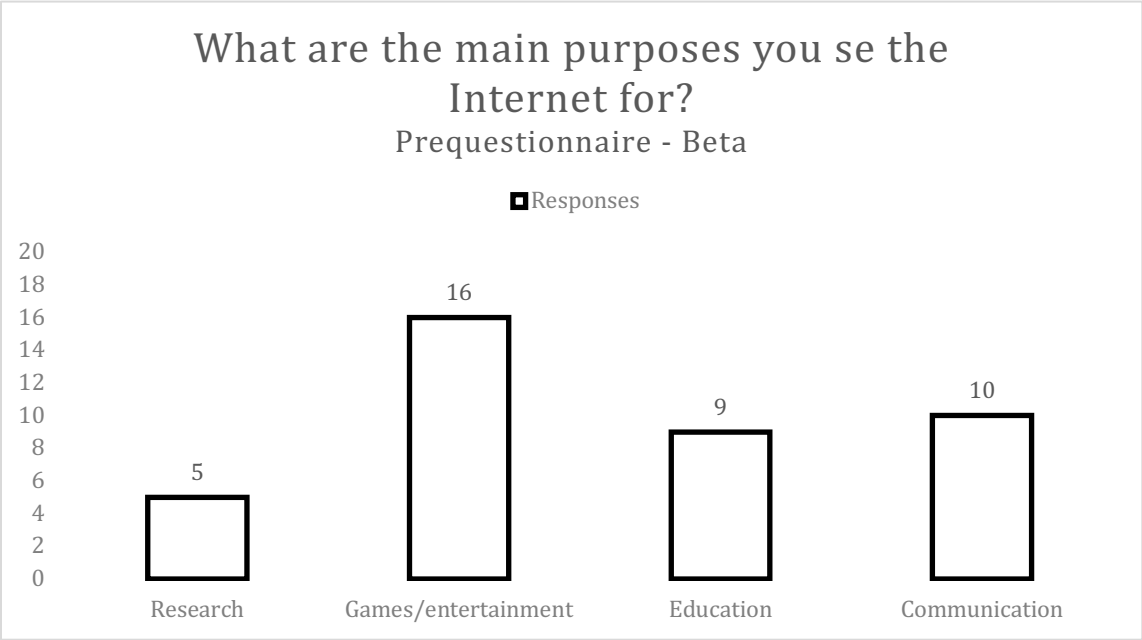
10. Construct- Digital competence



Where do you frequently access the Internet? - Beta Class learners (n = 18) surf the Internet on their own mobile phone. 8 learners state that they use their desktop at home to access the Internet. 3 learners declare that they access the Internet from a desktop at school. 1 learner mentions that s-he accesses the Internet from a computer but does not specify where.



How long do you use the Internet during the day? - 16 learners declare that they use the Internet more than 3 hours per day. 2 learners declare that they use between 1 and 2 hours. Only 1 declares that s-he uses it less than 1 hour and only 1 learner declares that s-he does not use it every day.



What are the main purposes you use the Internet for? - 16 learners declare that they use it for games/entertainment. 10 learners state that they use it for communication. 9 learners use it for education and 5 learners for research.

10.1. Summary – Digital competence

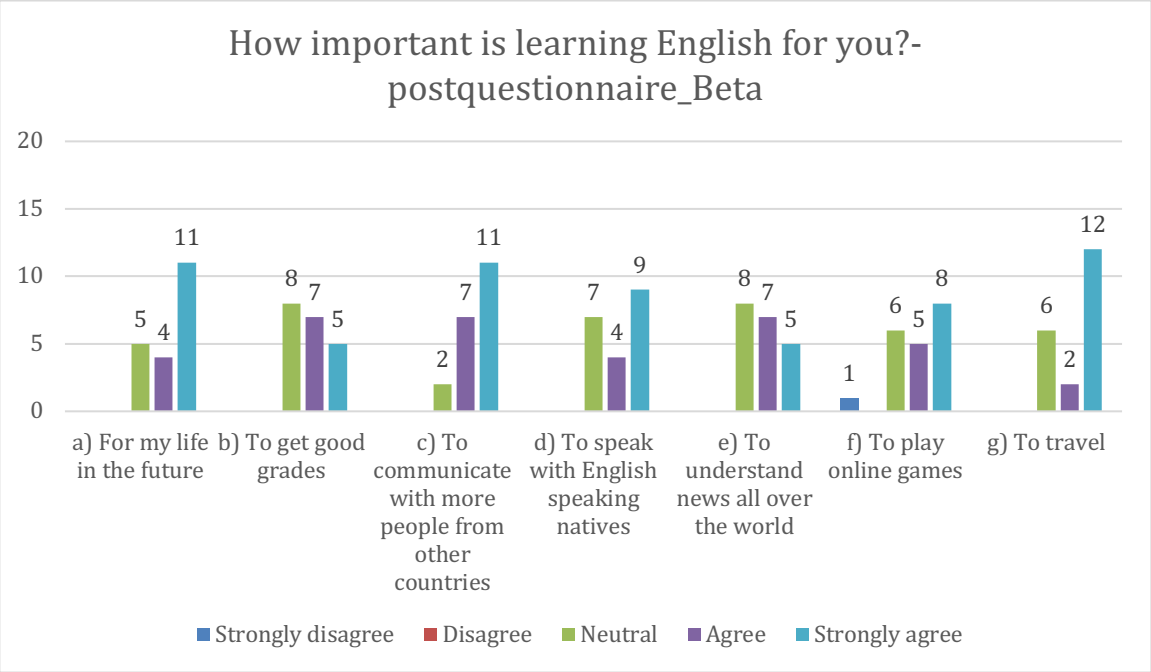
The majority of the Beta Class learners affirm that they access the Internet on their mobile phone, and some learners declare they access it at the desktop at home. The majority of the learners declare they spend more than 3 hours a day accessing the Internet for entertainment and several learners claim they access it for communication as well.

Beta- postquestionnaire data analysis

1. Language profile - English language learning

How important is learning English for you?

Learners were supposed to select between 1- strongly disagree, 2- disagree, 3-neutral, 4-agree and 5- strongly agree.



For my life in the future - 11 learners strongly agree that learning English is important for their life in the future. 4 learners agree that it is important. 5 learners state that they are neutral to this statement.

To get good grades - 5 learners strongly agree that learning English is important to get good grades. 7 learners declare that they agree. 8 learners state they are neutral towards the statement.

To communicate with more people from other countries - 11 learners strongly agree that learning English is important to communicate with more people from other countries. 7 learners agree with this statement. 2 learners are neutral.

To speak with English speaking natives - 9 learners strongly agree that it is important to speak with English speaking natives. 4 learners agree with the statement whereas 7 are neutral.

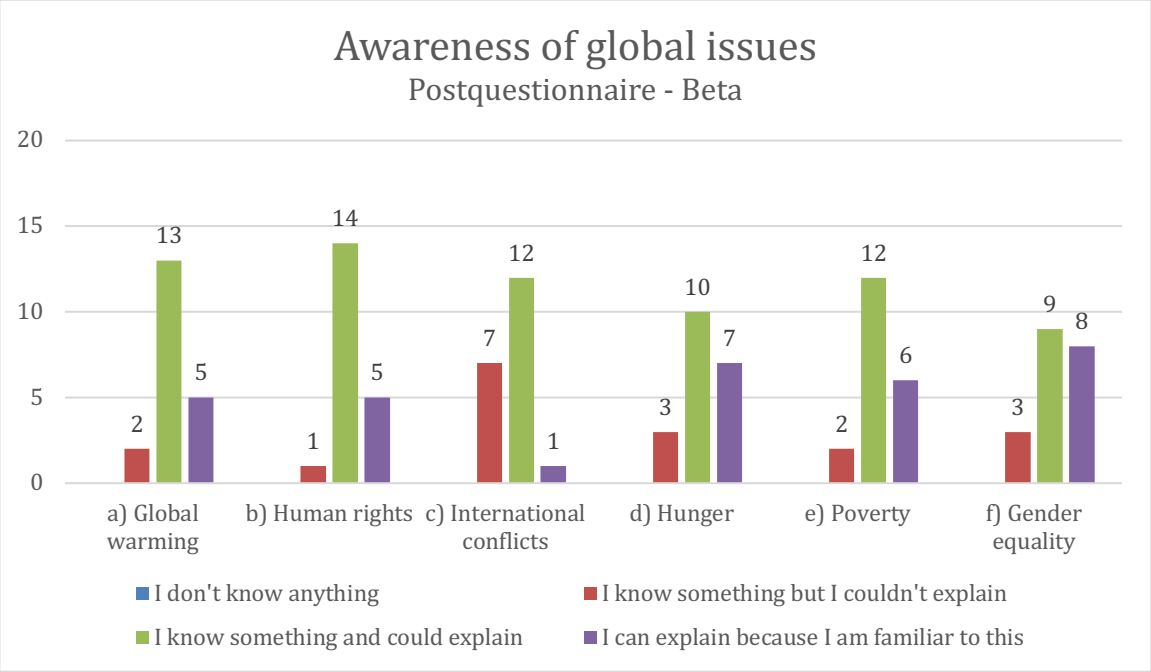
To understand the news all over the world - 5 learners strongly agree with the statement “to understand news from all over the world.” 7 learners agree with the statement. 8 are neutral.

To play online games - 8 learners strongly agree that learning English is important to play online games. 5 learners state that they agree with it. 6 are neutral but only 1 learner state that strongly disagrees.

To travel - 12 learners strongly agree that learning English is important to travel. 2 agree with the statement. 6 are neutral.

2. Construct – Awareness of global issues

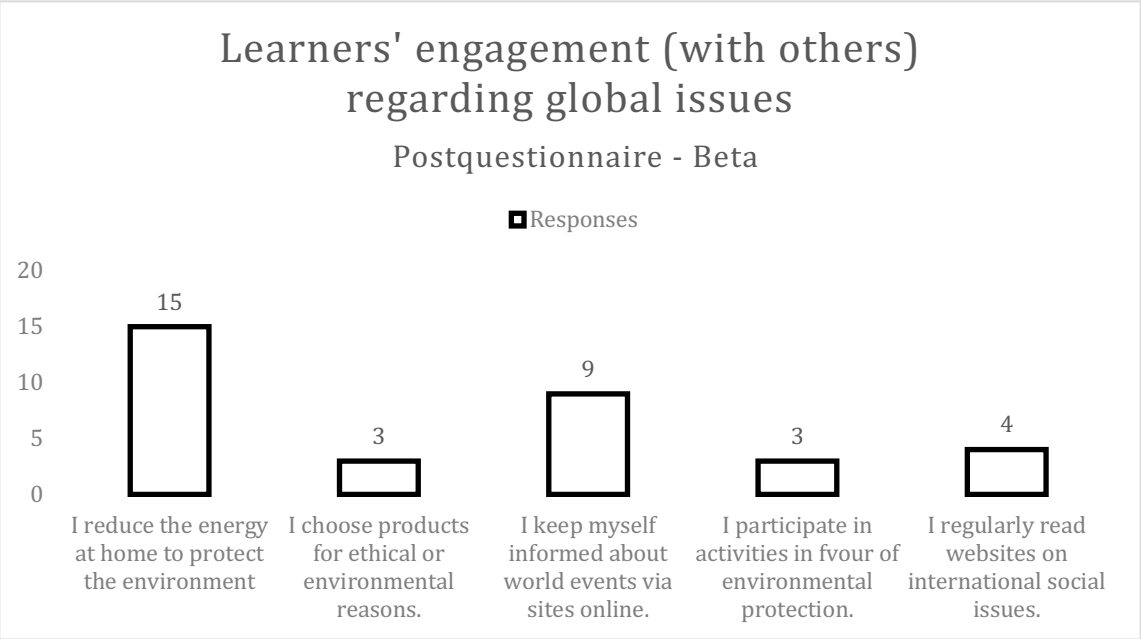
Within the global issues knowledge, learners were supposed to select from 1- I don't know anything, 2- I know something but I couldn't explain, 3- I know something and could explain, 4- I can explain because I am familiar to this).



a) Global warming - In what concerns global warming, 18 learners could explain this topic: I can explain because I am familiar to this (n = 9) and I know something and could explain (n = 10), but only 2 selected 'I know something, but I couldn't explain'.
b) Human rights - Concerning human rights, 19 learners could explain topics related to this issue: I can explain because I am familiar to this (n = 5) and I know something and could explain (n = 14). Only 1 declares that 'I know something, but I couldn't explain'.
c) International conflicts - In what concerns international conflicts, only 13 learners could explain the topic: I can explain because I am familiar to this (n = 1) and I know something and could explain (n = 12). 7 learners know something but couldn't explain.
d) Hunger - In what concerns hunger, 17 learners could explain the topic: I can explain because I am familiar to this (n = 7) and I know something and could explain (n = 12). On the other hand, 3 learners declare they know something, but couldn't explain.
e) Poverty - Regarding poverty, 18 learners declare that they could explain the concept: I can explain because I am familiar to this (n = 6) and I know something and could explain (n = 12) against 2 learners who couldn't (I know something, but I couldn't explain (n = 2).
f) Gender equality - Concerning gender equality, 17 learners could explain the topic: I can explain because I am familiar to this (n = 8) and I know something and could explain (n = 9). Only 3 learners selected 'I know something, but I couldn't explain'.

3. Construct - Learners' engagement (with others) regarding global issues

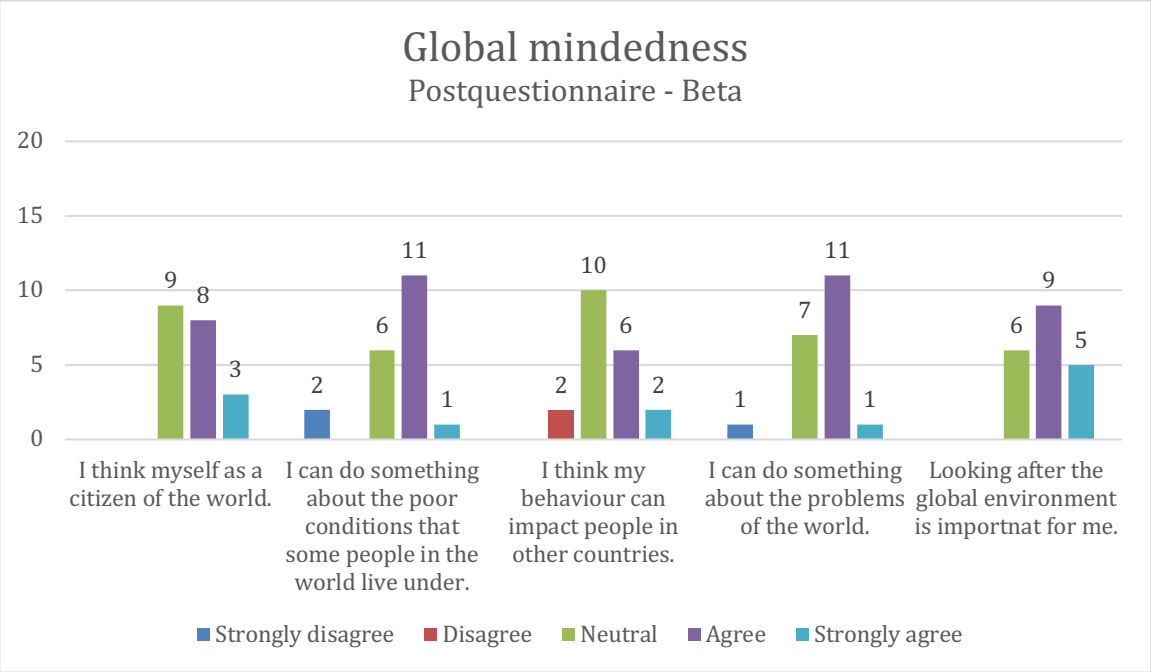
Learners were supposed to select the activities they were involved in.



In what concerns engagement in actions to face local and global challenges, the two top activities learners selected were: "I reduce the energy at home to protect the environment" (n = 15) and "I keep myself informed about world events via sites online" (n = 9).

4. Construct - Global mindedness

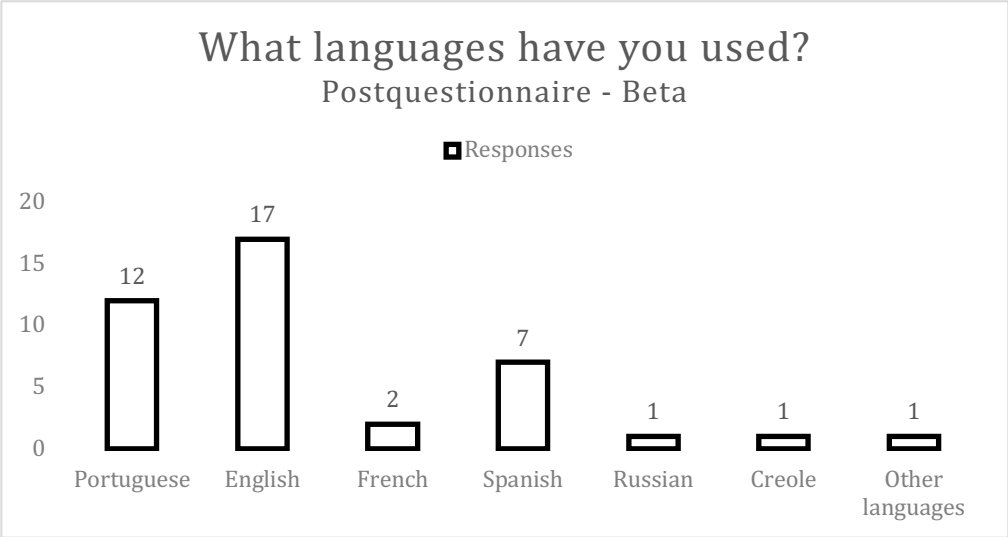
Learners were supposed to select from 1- strongly disagree, 2 - disagree, 3 - neutral, 4 - agree and 5 - strongly agree to use statements to describe themselves.



a) I think myself as a citizen of the world – The majority of the learners identify themselves with this statement: 8 learners state that they agree with the statement, but only 3 learners declare that they strongly agree. There are 9 learners who hold a neutral stand.
b) I can do something about the poor conditions that some people in the world live under – The majority of the learners hold a positive identification with this statement. There are more respondents who agree with it than learners who hold a neutral stand: 11 learners selected 'agree' and 1 chose 'strongly agree'. Within a neutral perspective, there are 6 learners.
c) I think my behaviour can impact people in other countries - The majority of the learners hold a neutral perspective (n = 10) towards this statement. However, 6 chose 'agree' and 2 selected 'strongly agree'.
d) I can do something about the problems of the world – Although the majority of the learners hold a positive perspective towards this statement, there is 1 learner who strongly disagrees and 7 learners who hold a neutral perspective. However, there are 11 learners who selected 'agree' and 1 learner who declares s-he strongly agrees.
e) Looking after the global environment is important for me – The majority of the learners hold a positive identification with this statement: 9 learners state that they agree with it and 5 learners declare they strongly agree with it. However, 6 learners hold a neutral perspective.

5. Construct- Contact with people from other cultural backgrounds

All learners declared that they had had contacts with people from other cultures.



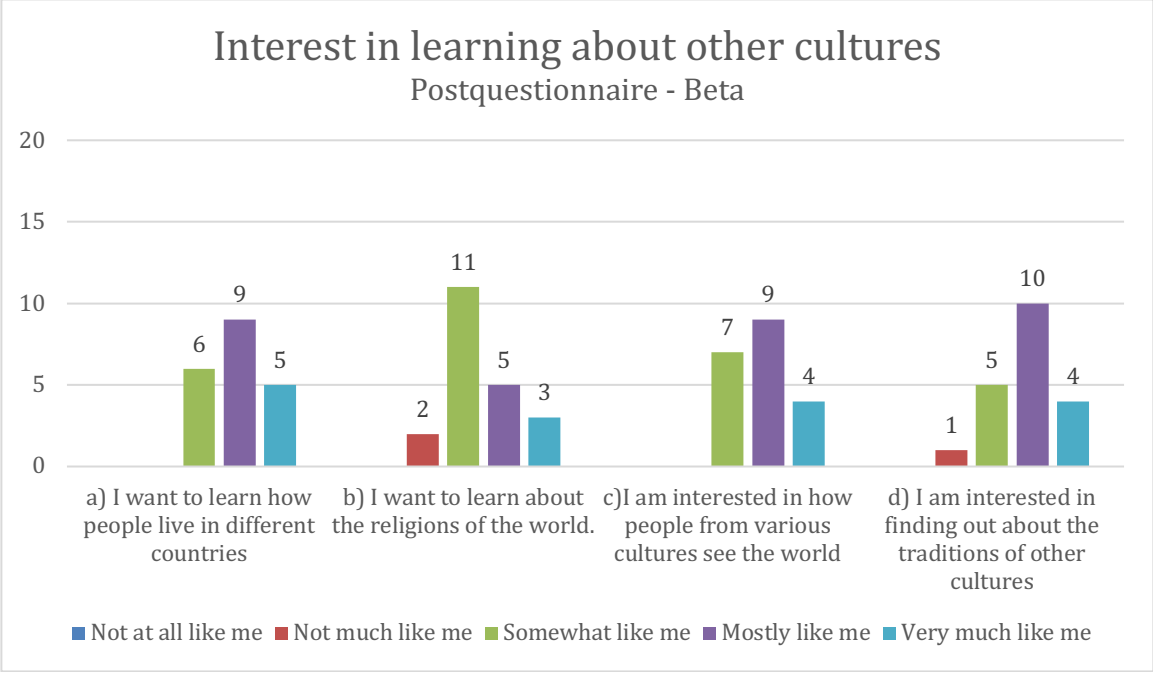
17 learners used English to communicate, 10 used Portuguese, 2 used French and 7 used Spanish.

All learners mentioned that they would like to have contact with people from other cultures.

6. Construct: Interest in learning about other cultures

In this section learners describe themselves, using statements so as to identify their degree of intercultural awareness and intercultural citizenship or global citizenship.

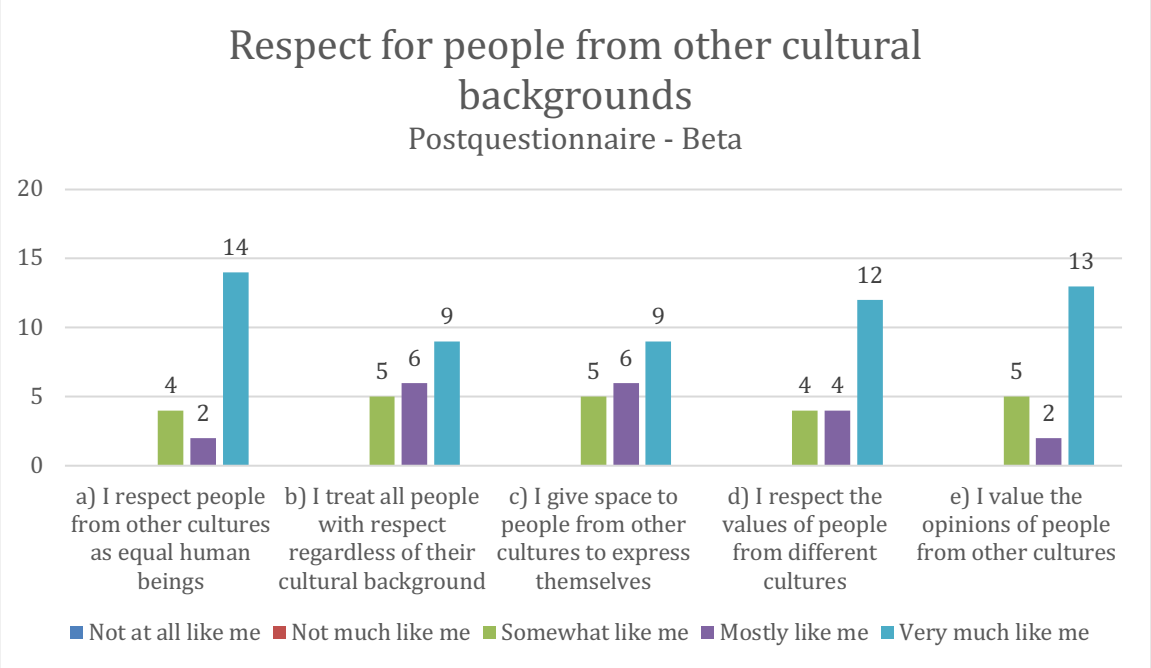
Learners were supposed to use statements to describe themselves concerning intercultural understanding, and respect for the human rights and democracy. Learners could choose from 1- not at all like me, 2- not much like me, 3- somewhat like me, 4- mostly like me and 5 very much like me.



a) I want to learn how people live in different countries – Learners identify themselves positively with this statement (n = 5 mostly like me; n = 9 very much like me and n = 6 somewhat like me), even though only 9 learners state that it is ‘mostly like me’.
b) I want to learn more about the religions of the world – The majority of the learners identify themselves with the statement ‘somewhat like me’ (n = 11). Only 8 learners identified more positively with the statement (n = 5 mostly like me and n = 3 very much like me). There are 2 learners who identified negatively with the statement, selecting ‘not much like me’.
c) I am interested in how people from various cultures see the world – All learners hold a positive identification with this statement: 7 learners hold a more neutral position while 13 tend to a more positive identification (n = 9 mostly like me and n = 4 very much like me).
d) I am interested in finding out about the traditions of other cultures – The majority of the learners hold a positive identification with this statement: 10 learners think that it is ‘mostly like me’, but only 4 learners state that they think it is ‘very much like me’. In a more neutral perspective, there are 5 learners who selected ‘somewhat like me’. Only 1 learner holds a negative stance towards this statement.

7. Construct: Respect for people from other cultural backgrounds

Learners were supposed to use statements to describe themselves concerning intercultural understanding, and respect for the human rights and democracy. Learners could choose from 1 - not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 -very much like me.

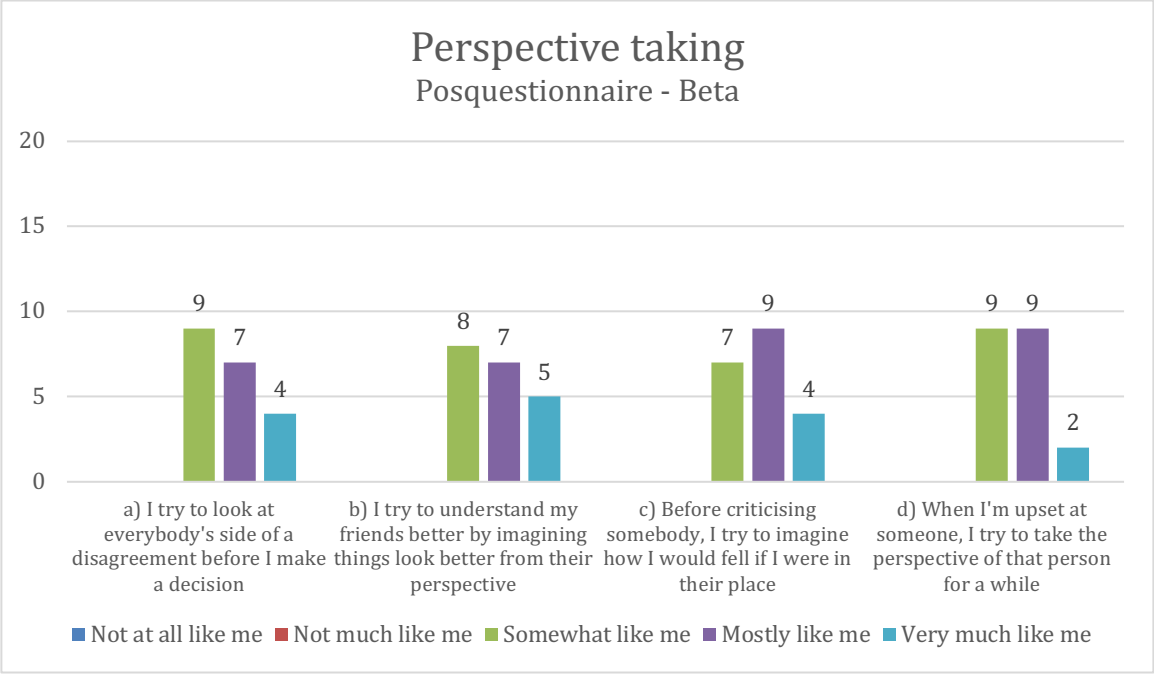


a) I respect people from other cultures as equal human beings – All learners (n = 20) hold a positive identification with this statement: 14 selected ‘very much like me,’ 2 selected ‘mostly like me,’ and 4 selected ‘somewhat like me’.

b) I treat all people with respect regardless of their cultural background - All leaners (n = 20) declared they have a positive identification with the statement ‘I treat all people with respect regardless of their cultural background’: 9 learners selected ‘very much like me,’ 6 learners selected ‘mostly like me’ and 5 selected ‘somewhat like me’.
c) I give space to people from other cultures to express themselves - All learners (n = 20) identify themselves positively with the statement ‘I give space to people from other cultures to express themselves’: 9 stated that it is ‘very much like me’, 6 stated that it ‘mostly like me’ and 5 stated that it is ‘somewhat like me’.
d) I respect the values of people from different cultures – All learners (n = 20) state they identify positively with this statement: 12 declared that it is ‘very much like me’, 4 declared that it is ‘mostly like me’ and 4 stated it is ‘somewhat like me’.
e) I value the opinions of people from other cultures - Again all learners (n = 20) declared a positive identification with ‘I value the opinions of people from different cultures’: 13 learners declared that it is ‘very much like me’, 2 stated that it is ‘mostly like me’ and 5 declared ‘like me’.

8. Construct: Perspective-taking

Learners were supposed to select among 1- not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 - very much like me to describe themselves regarding perspective-taking.



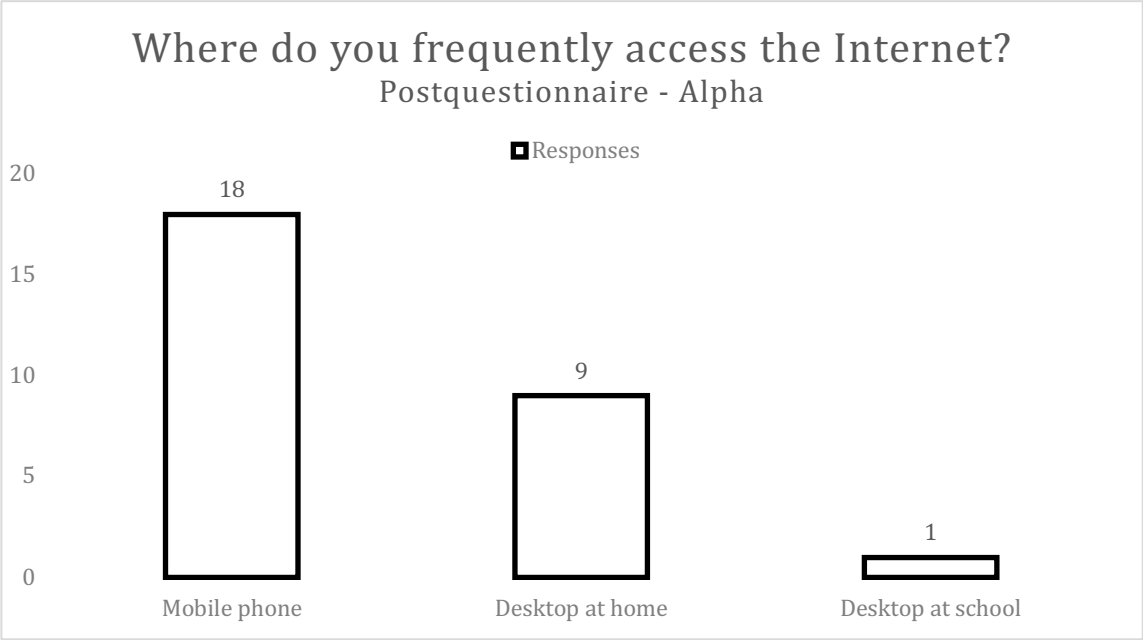
a) I try to look at everybody's side of a disagreement before I make a decision – All learners (n = 20) hold a positive perspective towards this statement, although there are 9 learners who identified themselves with a more neutral stance ('somewhat like me'). 11 learners hold a more positive perspective: (n = 7 'mostly like me' and n = 4 'very much like me').

b) I try to understand my friends better by imagining things look better from their perspective – All learners (n = 20) hold a positive identification with this statement, despite there are 8 learners who declare that it is 'somewhat like me'. On the other hand, there are 12 learners who hold a more positive stance: 7 state that it is 'mostly like me', and 5 selected 'very much like me'.

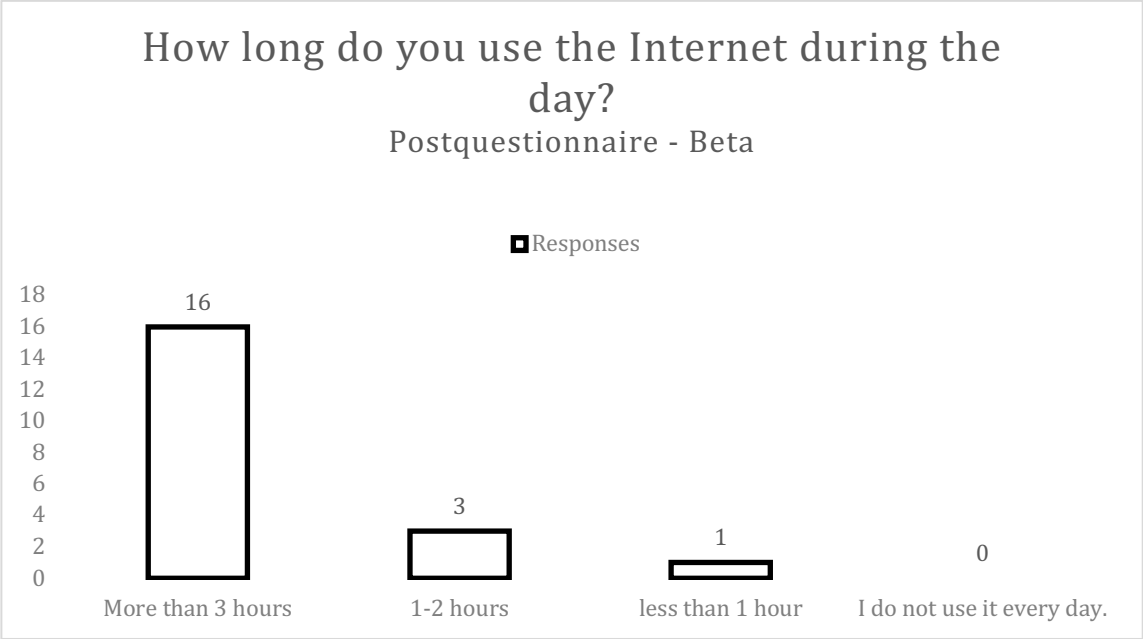
c) Before criticising somebody, I try to imagine how I would feel if I were in their place -
All learners (n = 20) declare that before criticising somebody, they try to imagine how they would feel if they were in their place. Although there are 7 learners who opt for a more neutral stance 'somewhat like me', there are 9 learners who selected 'mostly like me' and 4 learners chose 'very much like me'.

d) When I'm upset at someone, I try to take the perspective of that person for a while – All learners (n = 20) hold a positive identification with this statement, although there are 9 learners who stand neutrally. However, there are 14 learners who hold a more positive perspective towards this statement.

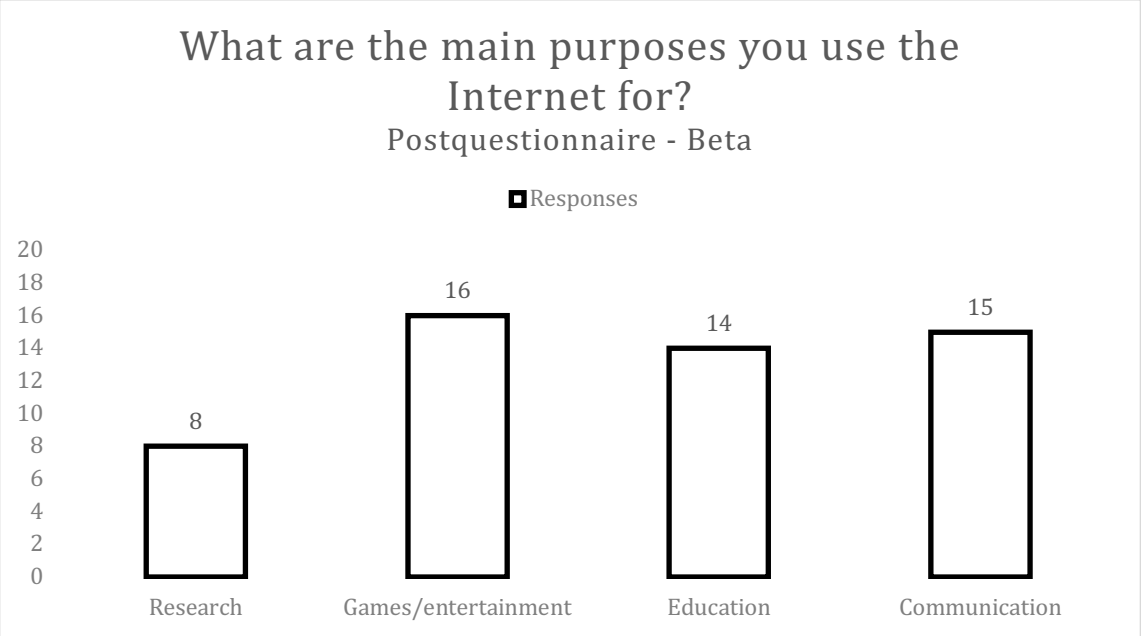
9. Construct- Digital competence



Where do you frequently access the Internet? – Learners (n = 18) use the Internet in their own mobile phone. 9 state that they use the internet in their desktop at home. 1 learner declare that they use the Internet at a desktop at school.



How long do you use the Internet during the day? - Learners (n = 16) declare that they use the Internet more than 3 hours per day. A few learners (n = 3) state that they use the Internet between 1 and 2 hours and only 1 learner mentions that s-he uses it less than 1 hour.



What are the main purposes you use the Internet for? – Learners declare that they use it the Internet for games/entertainment (n = 16) and for communication (n = 15) as much as for education (n = 14). The option 'research' is the least chosen (n = 8).

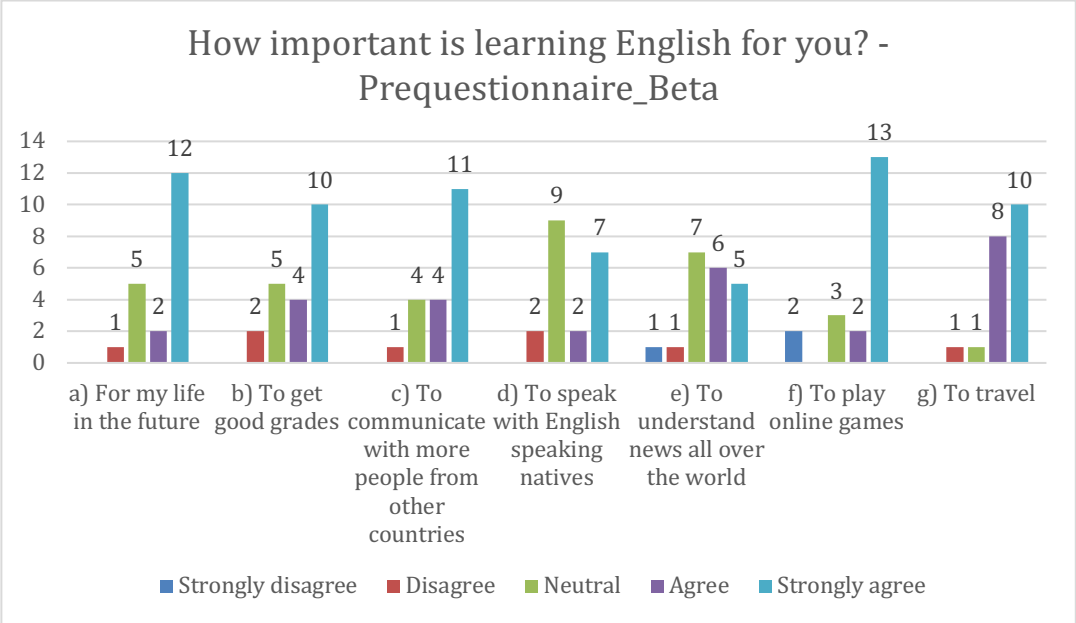
Beta- pre and postquestionnaires data comparison

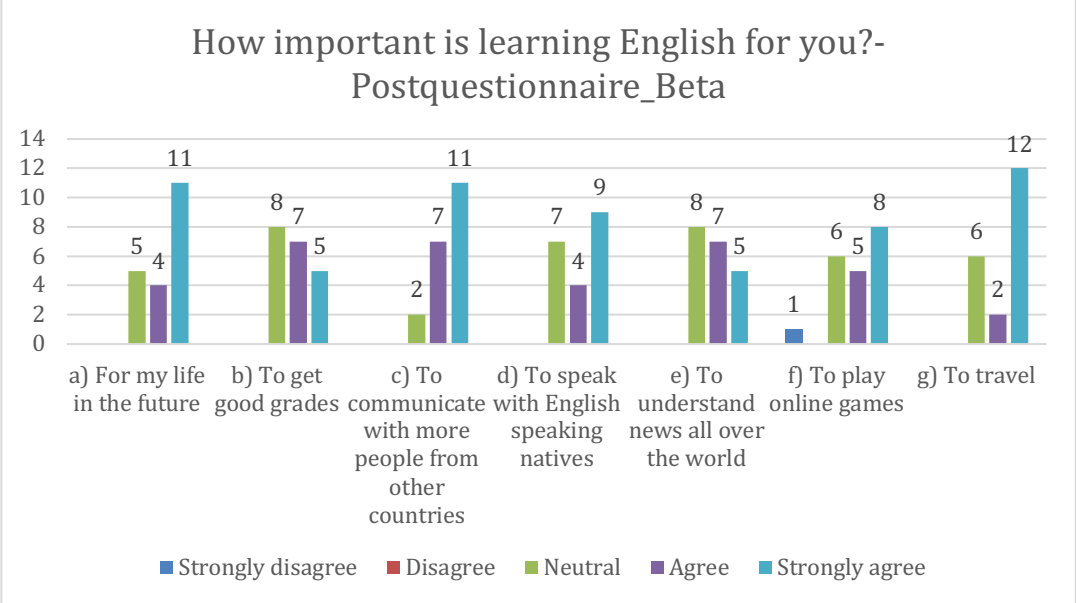
1. Language profile - English language learning

How important is learning English for you?

Learners were supposed to select between 1- strongly disagree, 2- disagree, 3-neutral, 4-agree and 5- strongly agree.

1.1. Data comparison (prequestionnaire and postquestionnaire)



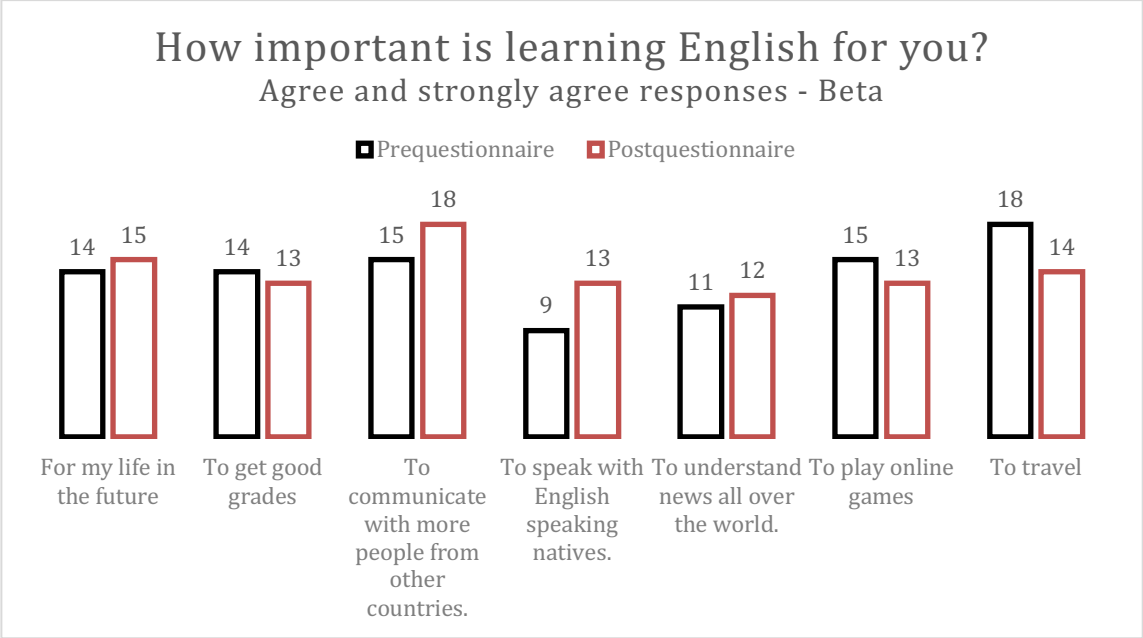


For my life in the future - There is a more positive identification with this statement as there is no learner that states that disagrees with it and >2 learners declare that they agree with the statement. On the other hand, there is a decrease of number of learners <1 who selected that they strongly agree with the statement.

To get good grades - This statement decreased in importance. In the prequestionnaire 10 learners have selected 'strongly agree', but in the postquestionnaire only 5 selected this option. Overall to get good grades is still important because in the postquestionnaire 13 learners selected the options "strongly agree" and "agree", whereas in the prequestionnaire there were 14 learners, selecting these options. Yet, no learner is against this statement (in the prequestionnaire, there were 2 learners who selected it), but 8 learners are neutral.

To communicate with more people from other countries - This statement increased in a scale of importance: >3 learners selected 'agree' but maintained the number of learners who selected 'strongly agree' (n = 11). Only 2 learners are neutral.
To speak with English speaking natives - There is a slight increase in importance since >2 learners selected 'strongly agree'. No one selected 'disagree' nor "strongly disagree'. >2 learners selected 'agree'.
To understand the news all over the world - There is a slight change in the perception of the importance of learning English to understand news from all over the world, as there is no one that selected 'strongly disagree' and 'disagree'. There are more learners who 'agree' (n = 7) and 'strongly agree' (n = 5) than those who are neutral (n = 8).
To play online games - This statement decreases in importance as there are only 8 learners who consider that they 'strongly agree' with the statement in the postquestionnaire, comparing with 13 in the prequestionnaire. There are 6 learners who are neutral and 1 learner who strongly disagrees.
To travel - There is a more positive identification with this statement as there is no learner that states that disagrees with it and >2 learners declare that 'strongly agree' with it. However, there is a decrease in the number of learners who stated in the prequestionnaire that 'agree' with it (<6), but the numbers of learners who stated that are neutral>5 increased.

1.2. Summary - English language learning



According to the ranking order, one may understand that learners slightly changed their perceptions in what concerns the importance of learning English from the prequestionnaire to the postquestionnaire. The most important aspect for the learners (n = 18) is to communicate with more people from other countries, which in the prequestionnaire "to travel" was considered the most important. There was a slight increase in the perception of learning English (n = 15 to n = 18) to communicate with more people from other countries. Learning English "for my life

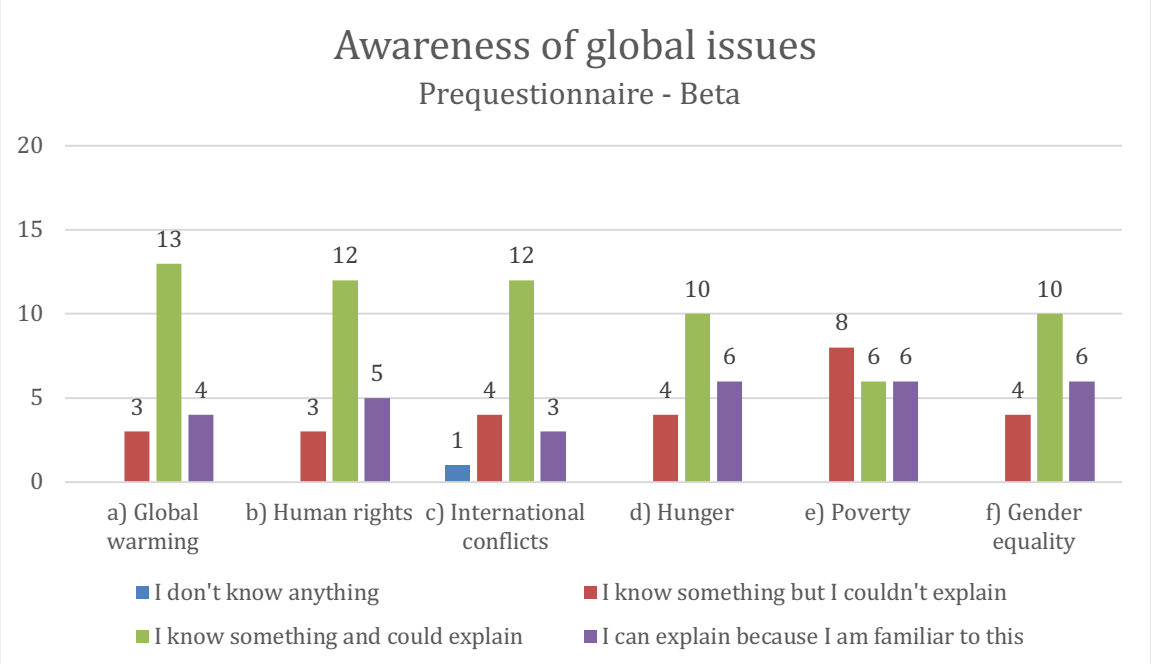
in the future" (n = 15) became the second place in the ranking order, followed by the statement "To travel" (n = 14), which was the most import statement in the prequestionnaire. In the third place, the statements "To get good grades", "To speak with English speaking natives and "To play online games" get n = 13 answers. The least important statement for the learners is the "To understand the news all over the world" (n = 12).

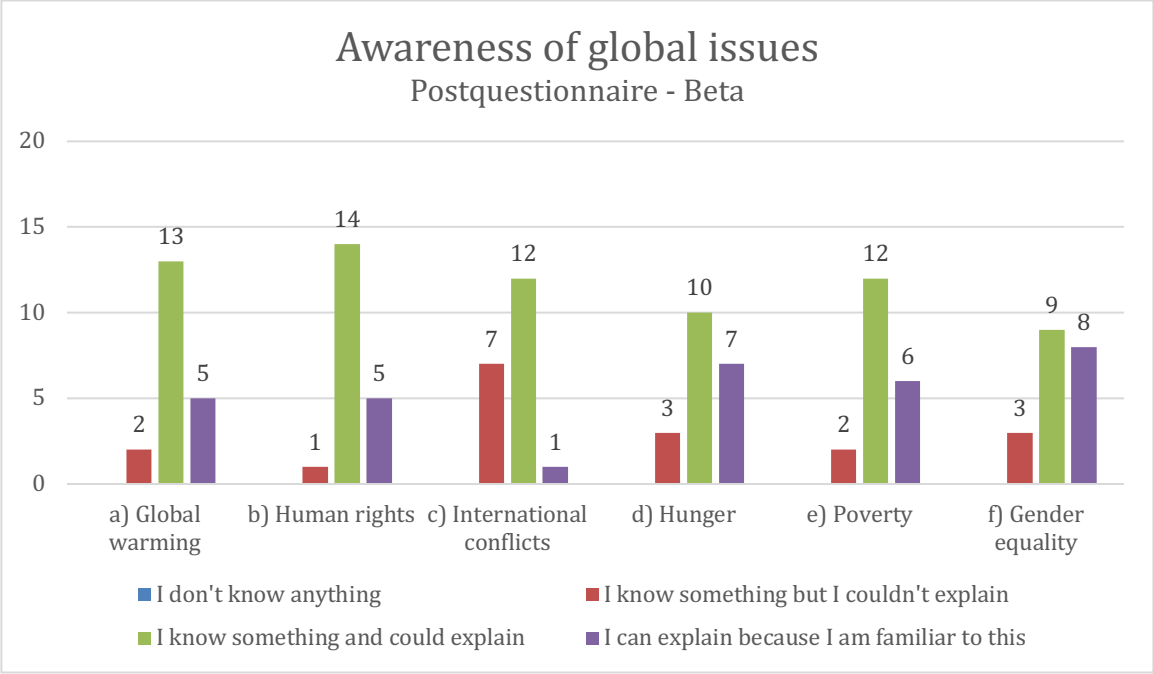
To sum up, class Beta consider that learning English is important to communicate with more people from other countries. Learning English for their life in the future and to travel are also considered important. Several factors may have influenced learners' perceptions, such as the eTwinning project, one school year, and the pandemic Covid-19.

2. Construct – Awareness of global issues

Within the global issues knowledge, learners were supposed to select from 1- I don't know anything, 2- I know something but I couldn't explain, 3- I know something and could explain, 4- I can explain because I am familiar to this).

2.1. Data comparison (prequestionnaire and postquestionnaire)





a) Global warming - There is a small improvement as there is an increase of >1 learner who declares that s-he can explain the topic because s-he is familiar to this. There was a decrease in the option 'I know something but couldn't explain' <1.

b) Human rights - One may understand that there was also an increase of >2 in the number of learners (n = 14 against n = 12) who declare that they know something and could explain the topic. In the post questionnaire there was a decrease of <2 learners with difficulties in this issue. 1 learner stated that 'I know something, but I couldn't explain' against 3 learners in the prequestionnaire.

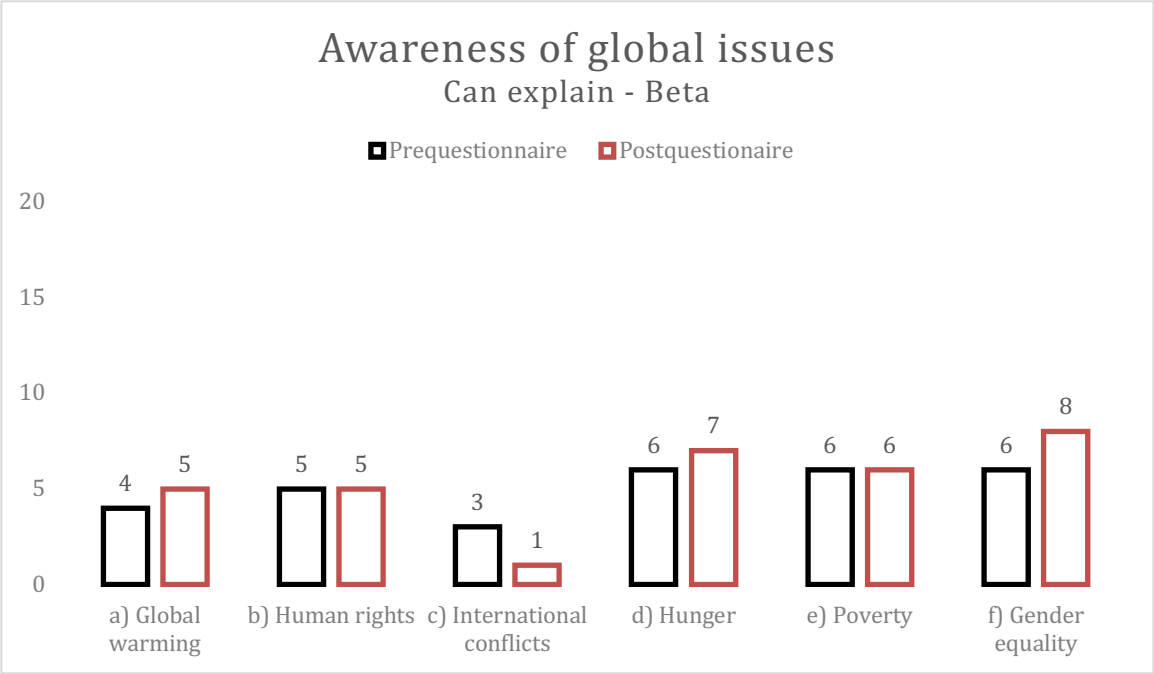
c) International conflicts - There is a marginal improvement in the results because there are no learners who state that 'I don't know anything about the topic'. There was also an increase of learners who state that 'I know something, but I couldn't explain" (n = 7) and a decrease in the number of learners who state they can explain because they are familiar to this.

d) Hunger - One may understand that there was a minimal increase of >1 in the number of learners (n = 7 against n = 6) who declare that they can explain because they are familiar to this topic. The number of learners who declare that they know something and could explain maintain the same answers (n = 10).

e) Poverty - Comparing these results with the prequestionnaire, there is an increase of >6 learners who declare that they know something and could explain the concept. In the postquestionnaire only 2 declare that they know something but couldn't explain against 8 learners in the prequestionnaire. The number of learners who selected 'I can explain because I am familiar to this' is the same in both questionnaires (n = 6).

f) Gender equality - There is a slight improvement in this issue: >2 learners who state that they can explain because they are familiar to this topic; and <1 learner who states that s-he knows something but couldn't explain.

2.2. Summary – Awareness of global issues

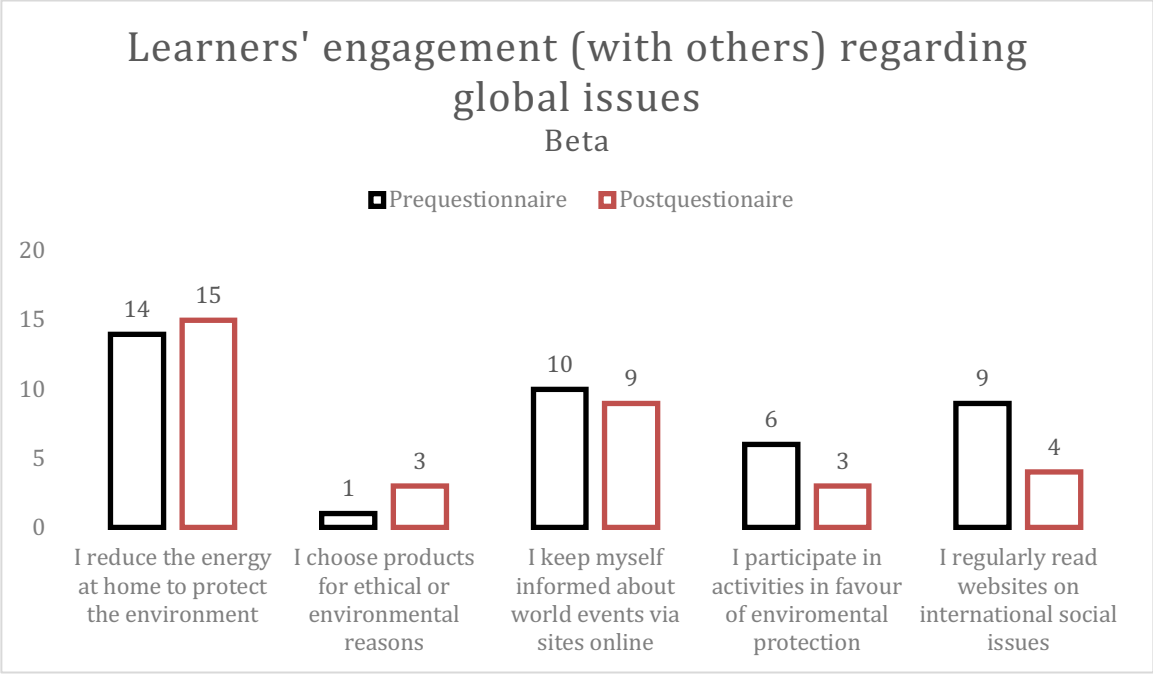


In the prequestionnaire, in what concerns topics such as global warming, human rights, international conflicts, hunger, poverty and gender equality, learners stated in general that they could explain these topics. In the postquestionnaire there is a slight improvement in all of them. Human rights, global warming and poverty are the topics which are more familiar to them. The only topic that decreased was “international conflicts”.

3. Construct - Learners’ engagement (with others) regarding global issues

Learners were supposed to select the activities they were involved in.

3.1. Data comparison (prequestionnaire and postquestionnaire)



There is a marginal increase of >1 learner who declares s-he reduces the energy at home to protect the environment and >2 learners who declare that "I choose products for ethical or environmental reasons. All the other actions decreased substantially, except the action "I keep myself informed about world events via sites online" that decreased <1.

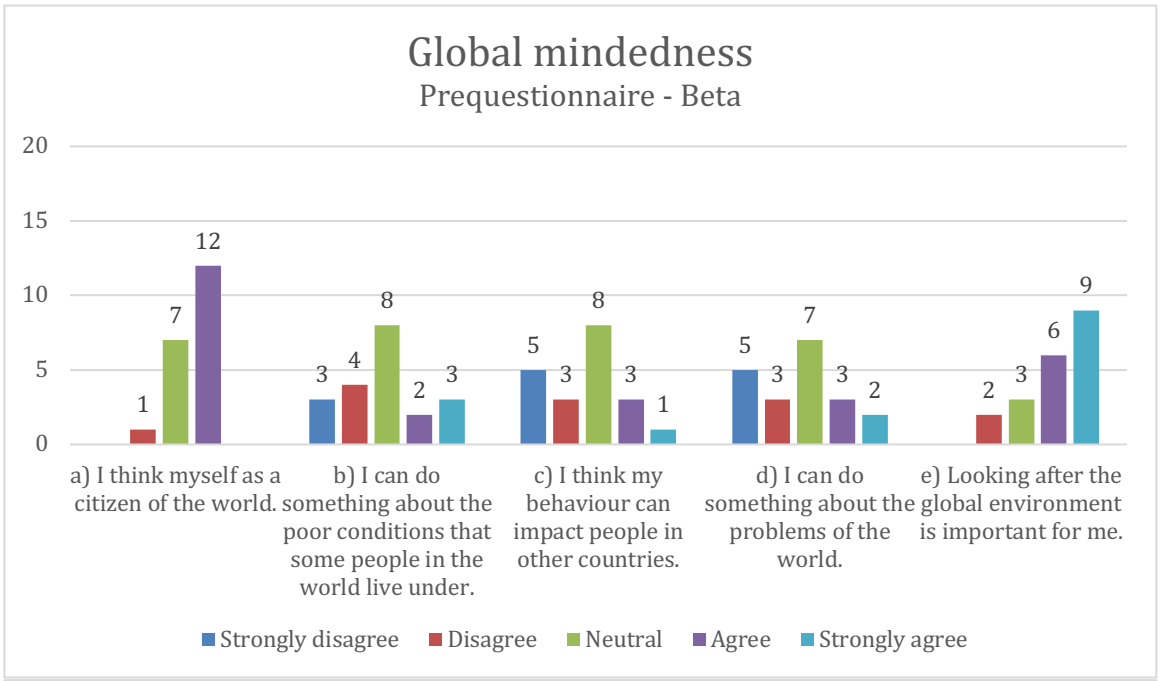
3.2. Summary – Learners' engagement (with others) regarding global issues

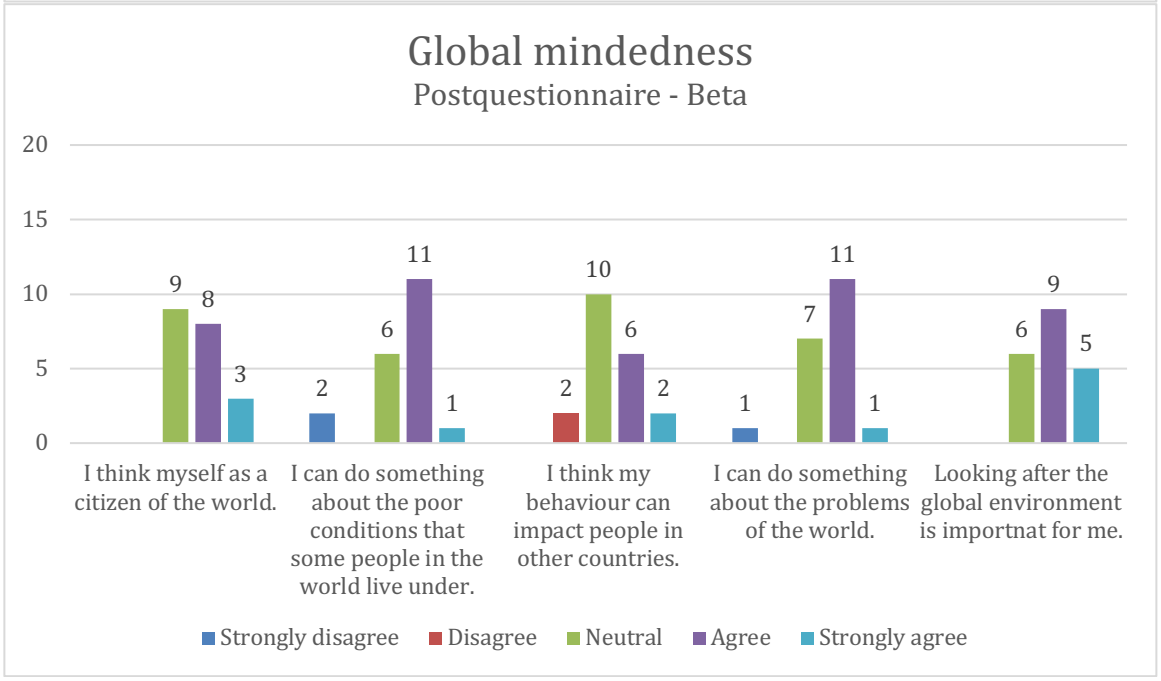
Learners are more involved in simple daily actions to face local and global challenges such as reducing the energy at home, rather than being involved in more complex activities such as participating in activities in favour of environmental protection. They also are more involved in keeping themselves informed about the world events via sites online, rather than reading on international social issues.

4. Construct - Global mindedness

Learners were supposed to select from 1- strongly disagree, 2 - disagree, 3 - neutral, 4 - agree and 5 - strongly agree to use statements to describe themselves.

4.1. Data comparison (prequestionnaire and postquestionnaire)



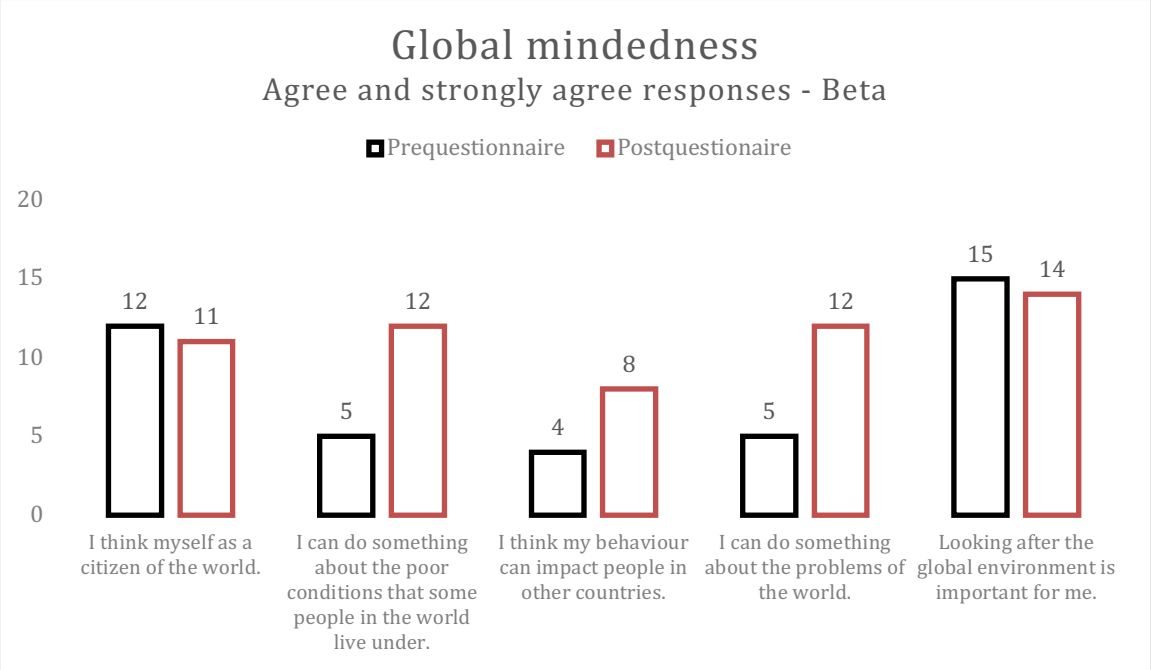


a) I think myself as a citizen of the world – There is a slight increase in a positive identification of the learners with this statement because there are n = 3 learners who chose ‘strongly agree’ and n =8 who ‘agree’. Despite there are no “disagree answers, there is a progression in n = 2 learners who have a neutral standpoint.

b) I can do something about the poor conditions that some people in the world live – There is an increase of answers with a positive identification with this statement. There is a decrease of answers in the options ‘neutral’ and ‘strongly disagree’. There are no answers ‘disagree’.

c) I think my behaviour can impact people in other countries - There is an increasing positive identification with this statement: there is an increase of answers (>3) in the option 'agree' and in the option 'strongly agree' (>1). There is an increase in the neural standpoint (>2), but there is a decrease in the answers 'disagree' (<1). There are no answers 'strongly agree'.
d) I can do something about the problems of the world - There is an increasing positive identification with this statement: there is an increase of answers (>8) in the option 'agree', but in the option 'strongly agree' there is only (>1) more answer. There are no neutral answers and a decrease in the option 'strongly agree'.
e) Looking after the global environment is important for me – Even though the majority of the learners maintain a positive identification with this statement, there was an increase in the answers 'agree' with (>3). There was a decrease of answers in the option 'strongly agree' in (<4) answers. Although there are no 'strongly disagree' and 'disagree' answers, there are (>3) answers in the neutral standpoint.

4.2. Summary – Global mindedness



Some statements got more answers: "I can do something about the poor conditions that some people in the world live under" > 7; "I think my behaviour can impact people in other countries" >4; "I can do something about the problems of the world > 7. The statements "I think myself as a citizen of the world" and "looking after the global environment is important for me" got < 1 answer.

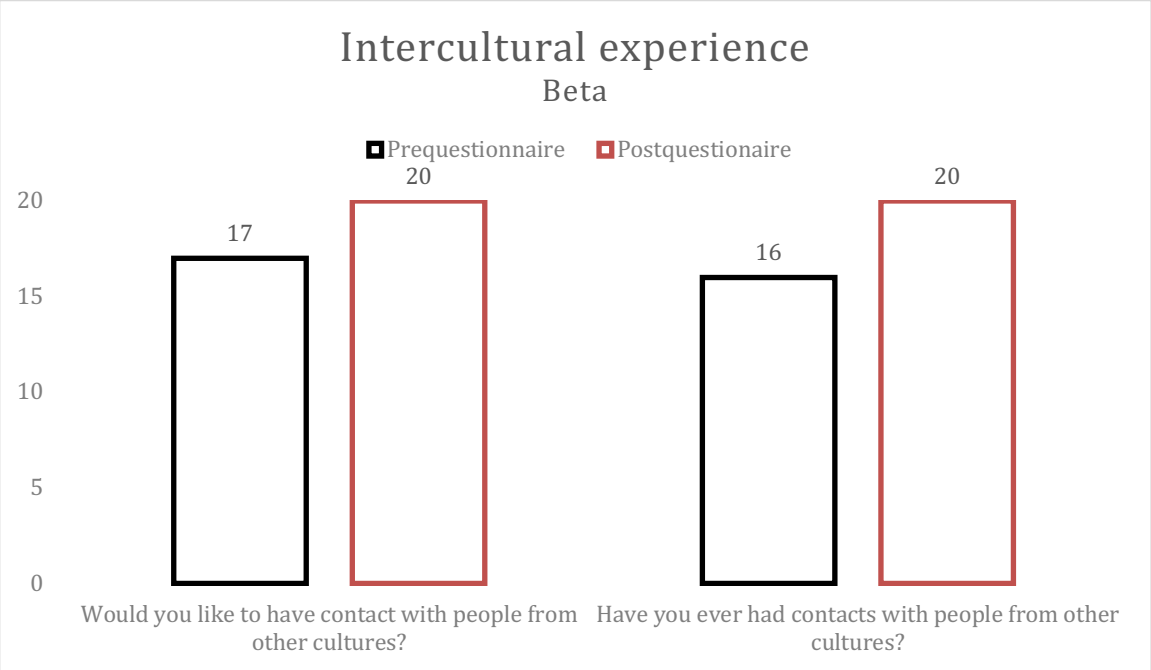
Thus, the top statement was: "Looking after the global environment is important for me" (n = 14 in the prequestionnaire and n = 13 in the postquestionnaire). The majority of the learners

hold a global awareness and worry about the global environment. Their awareness that they can do something about the problems of the world increased but the majority does not believe that their actions may impact people in other countries.

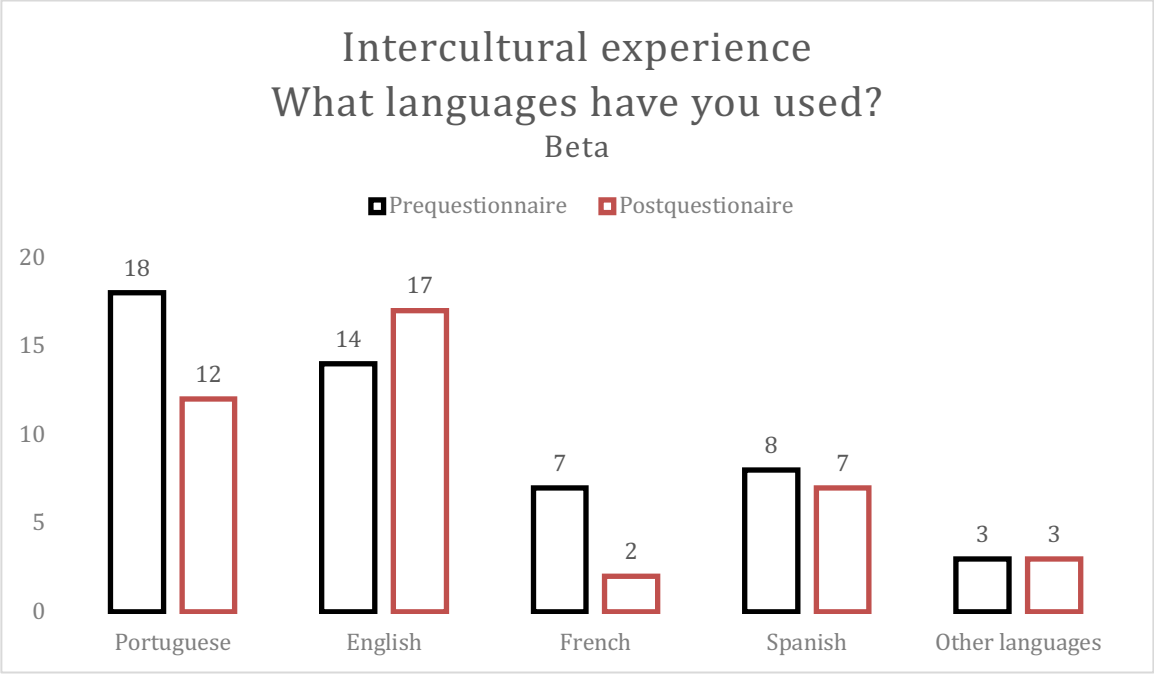
The majority of the learners may hold some degree of global awareness as looking after the global environment is important for them. They also think that they can do something about the poor conditions of people and the problems of the world. On the other hand, they are aware that their actions might have a weak impact globally. Yet they do not believe that their behaviour may impact people in other countries. This perspective may be corroborated by the statements that learners selected in the action orientation construct because learners are more involved in simple daily actions to face local and global challenges such as reducing the energy at home, rather than being involved in more complex activities such as participating in activities in favour of environmental protection. They also are more involved in keeping themselves informed about the world events via sites online, rather than reading on international social issues.

5. Construct- Contact with people from other cultural backgrounds

5.1. Data comparison (prequestionnaire and postquestionnaire)



One may say that learners increased the intercultural contacts during the school year and increased the willing to have contacts with people from other cultures.



The English language becomes the most common language used by the learners (n = 17 against n = 14 in the prequestionnaire). Learners also use other languages in their intercultural contacts: Portuguese (n = 12) and Spanish (n = 7) are the most common.

5.2. Summary – Contact with people from other cultural backgrounds

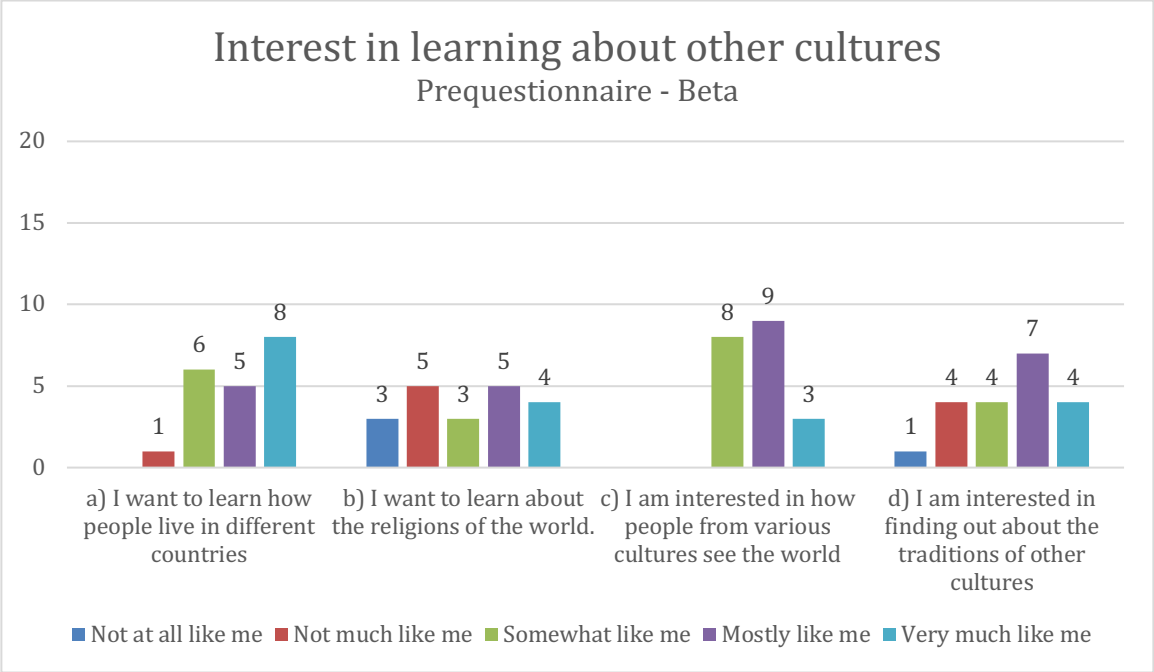
During the school year, learners had more contacts with people from other cultures than at the beginning of the school year. They used some languages apart from Portuguese to communicate, being English and Spanish the more common ones. During the school year they increased the contacts using the English language. The eTwinning project may have contributed for these results, even though 3 learners do not mention they used the English language in these intercultural contacts.

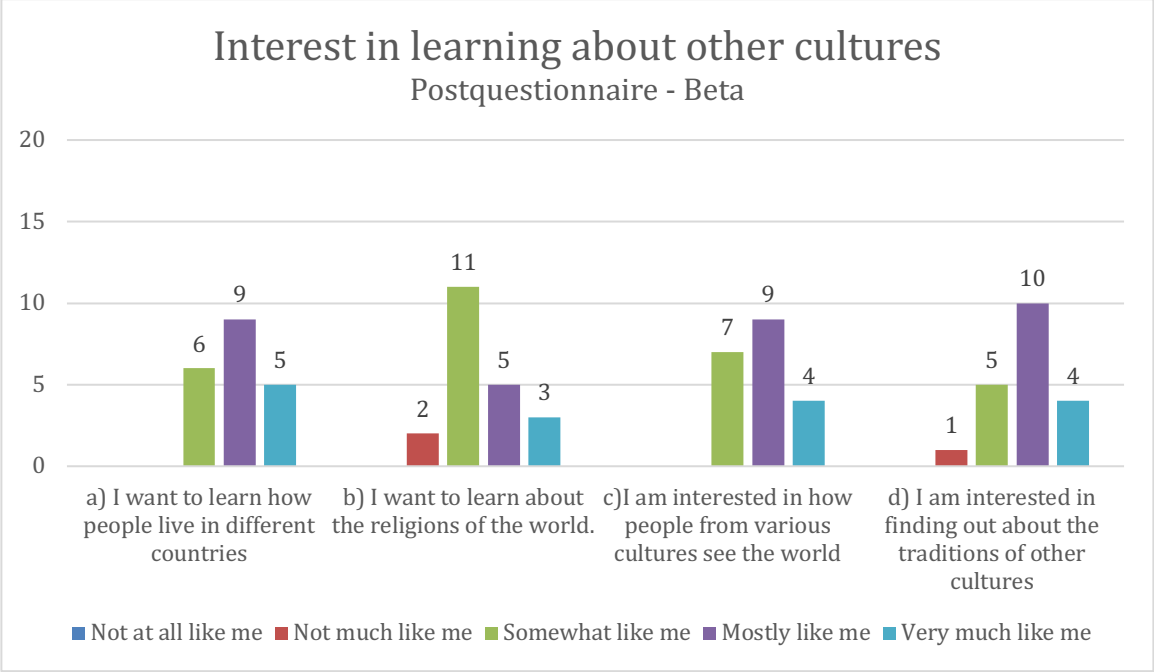
6. Construct: Interest in learning about other cultures

In this section learners describe themselves, using statements so as to identify their degree of intercultural awareness and intercultural citizenship or global citizenship.

Learners were supposed to use statements to describe themselves concerning intercultural understanding, and respect for the human rights and democracy. Learners could choose from 1- not at all like me, 2- not much like me, 3- somewhat like me, 4- mostly like me and 5 very much like me.

6.1. Data comparison (prequestionnaire and postquestionnaire)



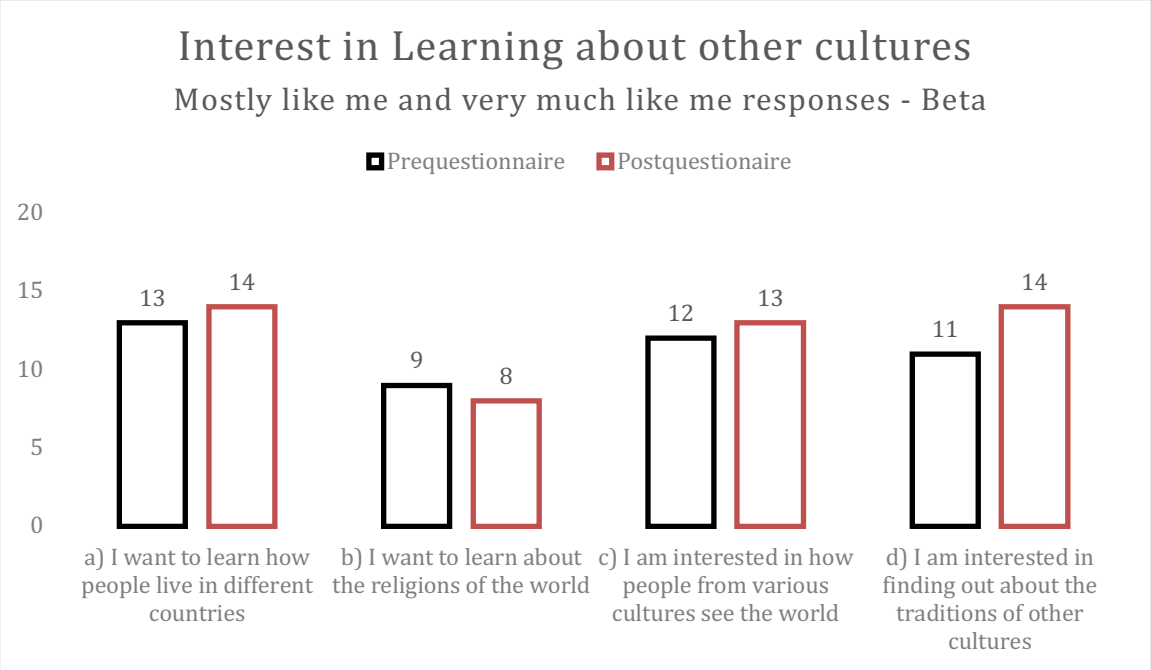


a) I want to learn how people live in different countries - There was a slight increase in the interest in learning how people live in different countries because there are only positive statements in the postquestionnaire. The majority of the learners identified themselves with the statement 'mostly like me'. The statement 'somewhat like me' holds the same number of answers in both questionnaires (n = 6). There was a decrease in the statement 'mostly like me' <3. However, 9 learners identified themselves with 'mostly like me', increasing >4.

b) I want to learn more about the religions of the world – The majority of the learners hold a neutral perspective towards this statement, as learners identified themselves with the statement

'somewhat like me' (n = 11). There is also a slight decrease in the number of answers 'very much like me' <1. In spite of an increasing identification with this statement, there are still 2 learners who selected 'not much like me'.
c) I am interested in how people from various cultures see the world – All learners (n = 20) hold a positive identification with this statement. There is a slight increase in the identification with this statement as there is >1 learner who states that it is 'very much like me'.
d) I am interested in finding out about the traditions of other cultures – There is an increase in a positive identification with this statement: only 1 learner selected 'not much like me', whereas as in the prequestionnaire there were 5 learners who held a negative identification with it. There are 5 learners who hold a more neutral stance, selecting 'somewhat like me'. Yet, there are 14 learners who identify themselves positively with it (n = 10 mostly like me and n = 4 very much like me).

6.2. Summary – Interest about other people and cultures

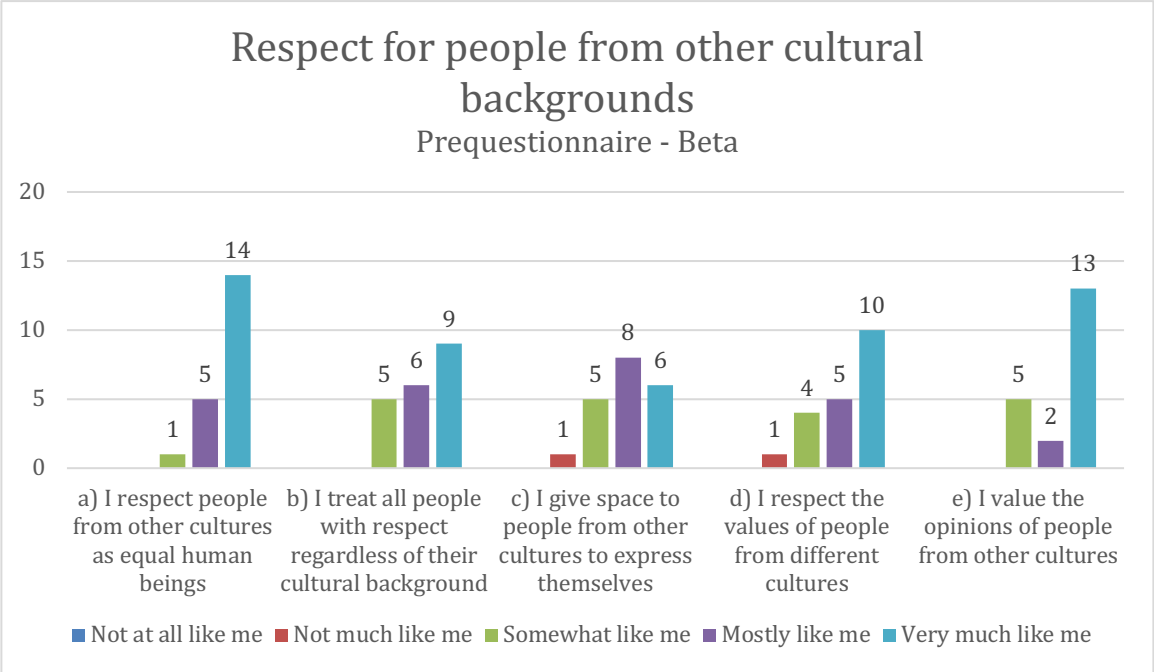


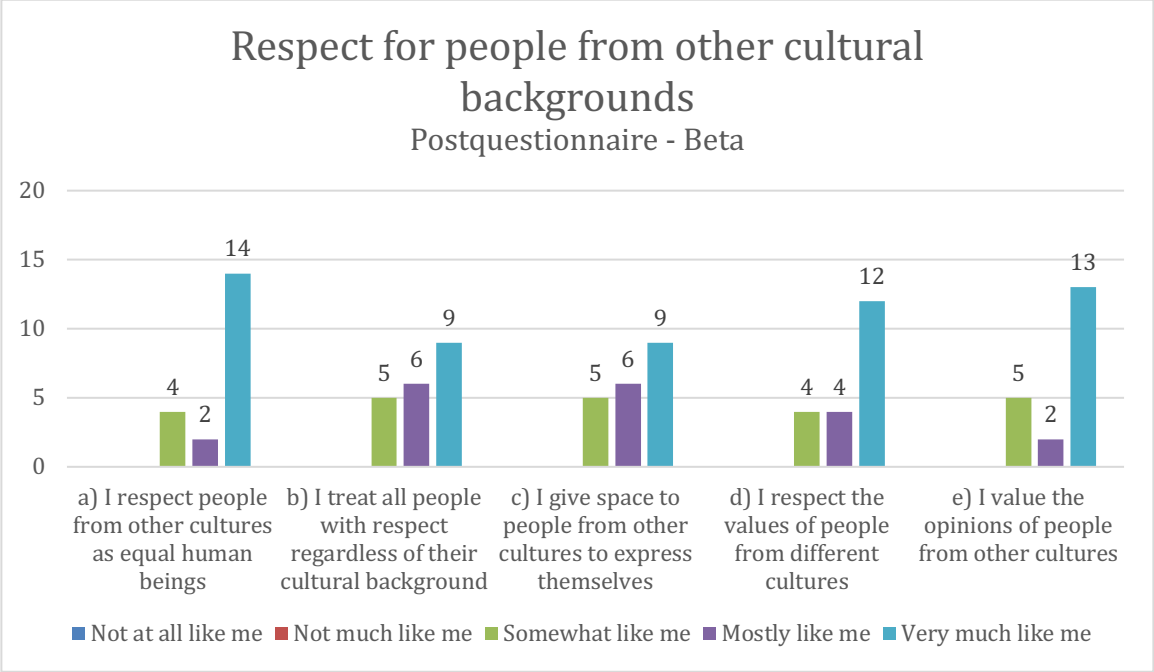
In this section learners describe themselves, using statements so as to identify their degree of intercultural interest in knowing about other peoples and cultures. Learners in general are interested in learning about other people, cultures and traditions. Although all learners hold a positive identification with the statements: 'I want to learn how people live in different countries', and 'I am interested in how people from various cultures see the world', a few learners do not identify themselves with 'I want to learn more about the religions of the world' and 'I am interested in finding out about the traditions of other cultures'.

7. Construct: Respect for people from other cultural backgrounds

Learners were supposed to use statements to describe themselves concerning intercultural understanding, and respect for the human rights and democracy. Learners could choose from 1 - not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 -very much like me.

7.1. Data comparison (prequestionnaire and postquestionnaire)

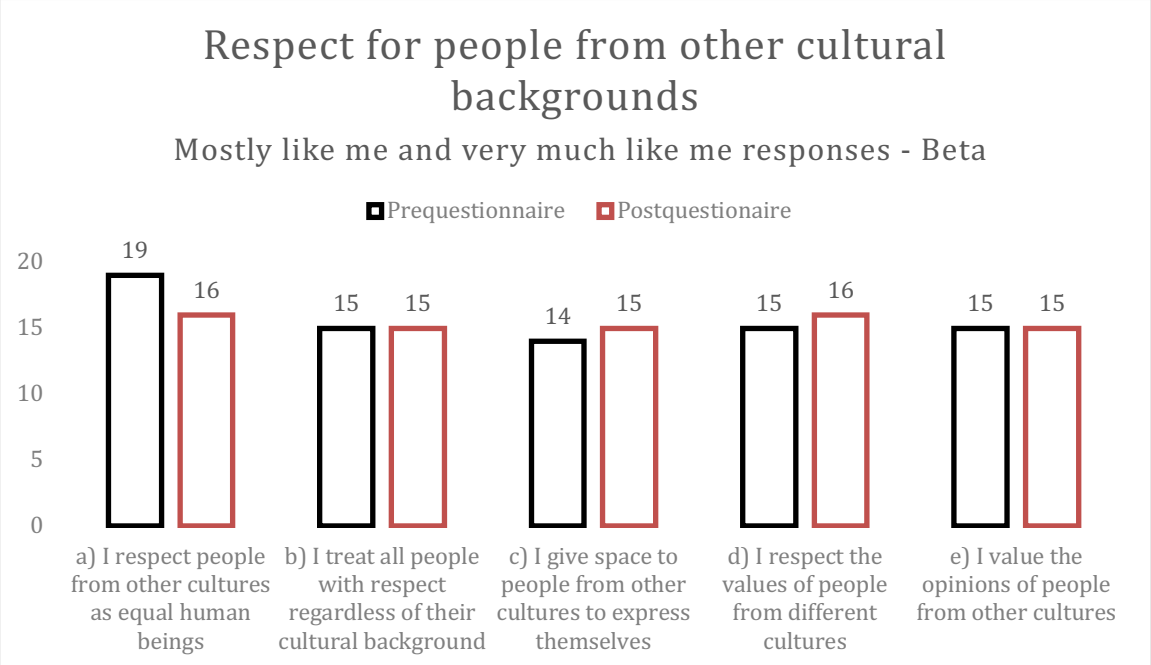




a) I respect people from other cultures as equal human beings – All learners (n = 20) hold a positive identification with this statement. In spite of the majority declares that it is 'very much like me', there was a decrease in the answers 'mostly like me' and consequently an increase in the number of answers in 'somewhat like me' >3.

b) I treat all people with respect regardless of their cultural background – All learners (n = 20) maintain a positive identification with this statement: there are no changes.
c) I give space to people from other cultures to express themselves – There is a slight improvement of learners' identification with this statement, as in the postquestionnaire there are no learners who identified negatively with it. There is a decrease in the number of answers 'mostly like me', increasing the answers 'very much like me'. Learners became more resolved towards this statement in the postquestionnaire.
d) I respect the values of people from different cultures – All learners (n = 20) identify themselves positively with the statement. There was a slight improvement: no respondent selected a negative option and >1 learner selected 'very much like me'.
e) I value the opinions of people from other cultures – All learners (n = 20) state that they relate to this statement. There is an increase in positive answers: >1 'mostly like me' answer and >2 'very much like me'.

7.2. Summary – Respect for people from other cultural backgrounds



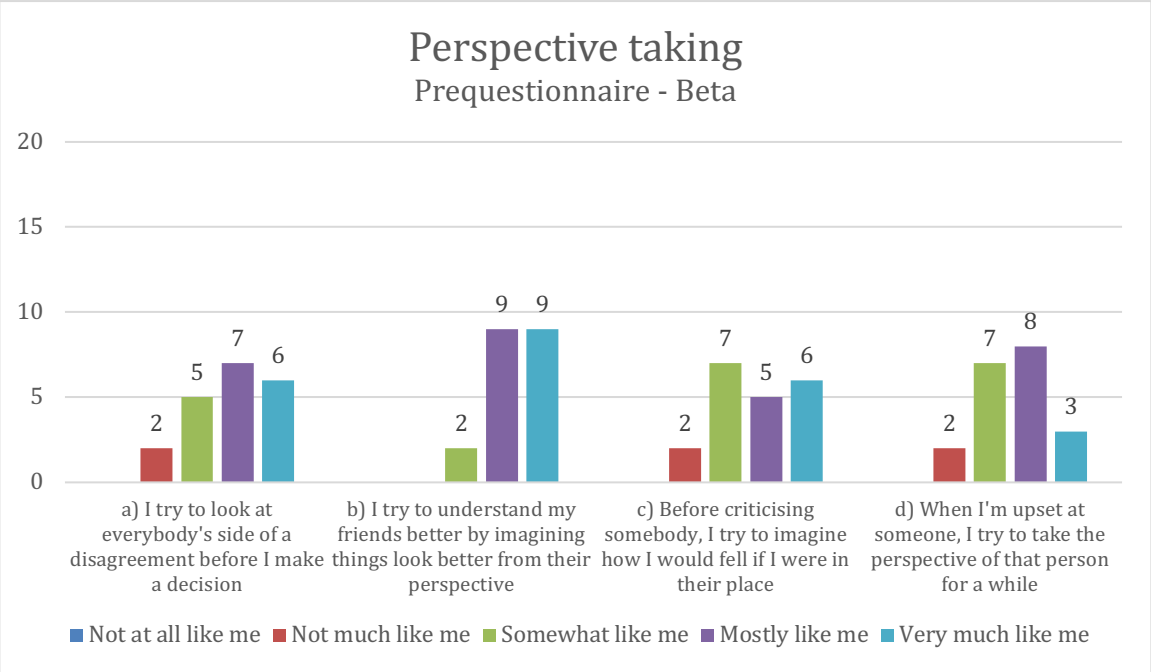
In what respects values and attitudes, learners describe themselves as respectful towards other peoples and cultures. Even though there is a decrease of learners who selected agree with "I respect people from other cultures as human beings", the majority of the learners hold a strong

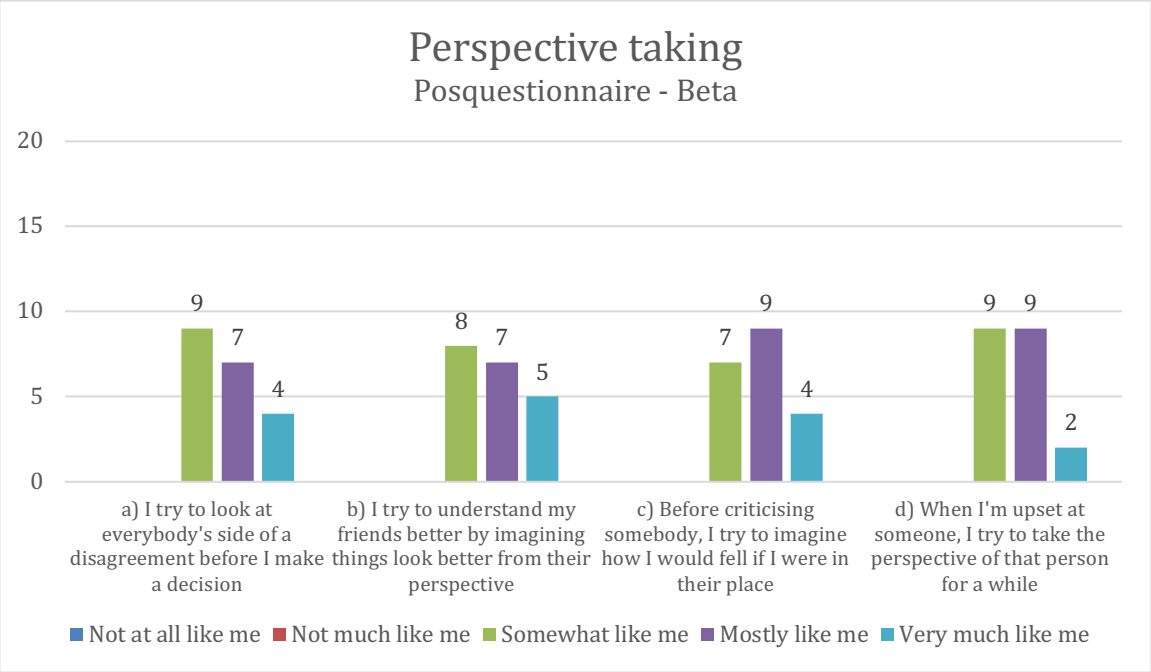
positive identification with all statements. In general, in the postquestionnaire the even number of answers in all statements show that there is strong degree of correlation among them.

8. Construct: Perspective-taking

Learners were supposed to select among 1- not at all like me, 2 - not much like me, 3 - somewhat like me, 4 - mostly like me and 5 - very much like me to describe themselves regarding perspective-taking.

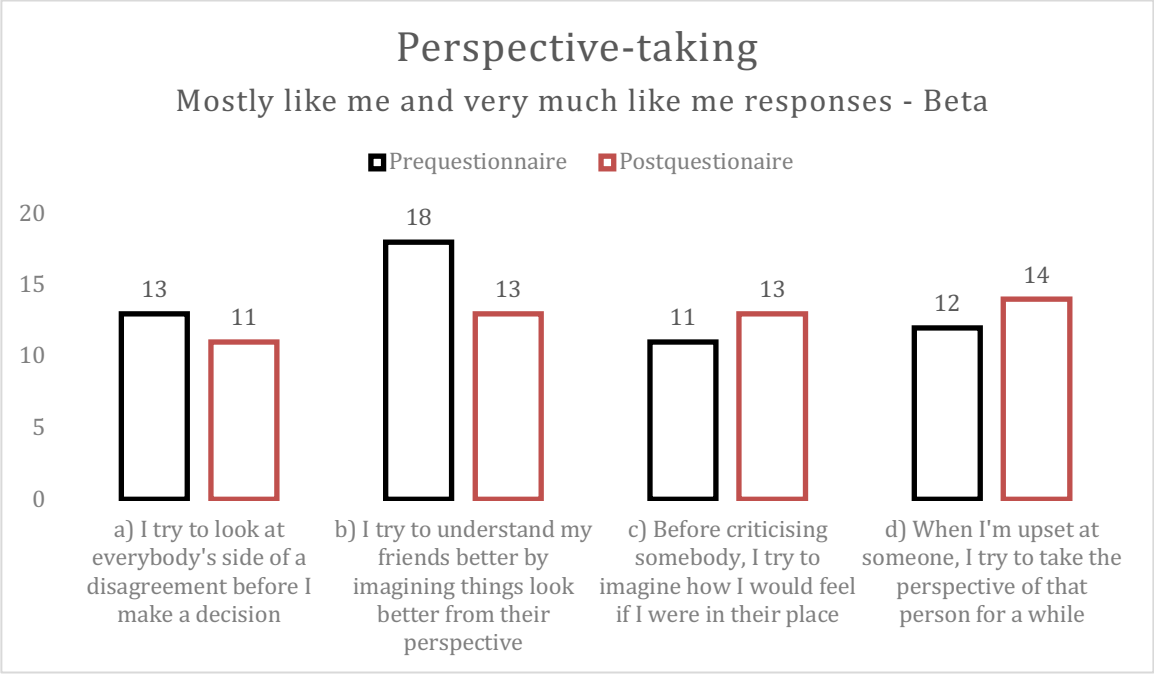
8.1. Data comparison (prequestionnaire and postquestionnaire)

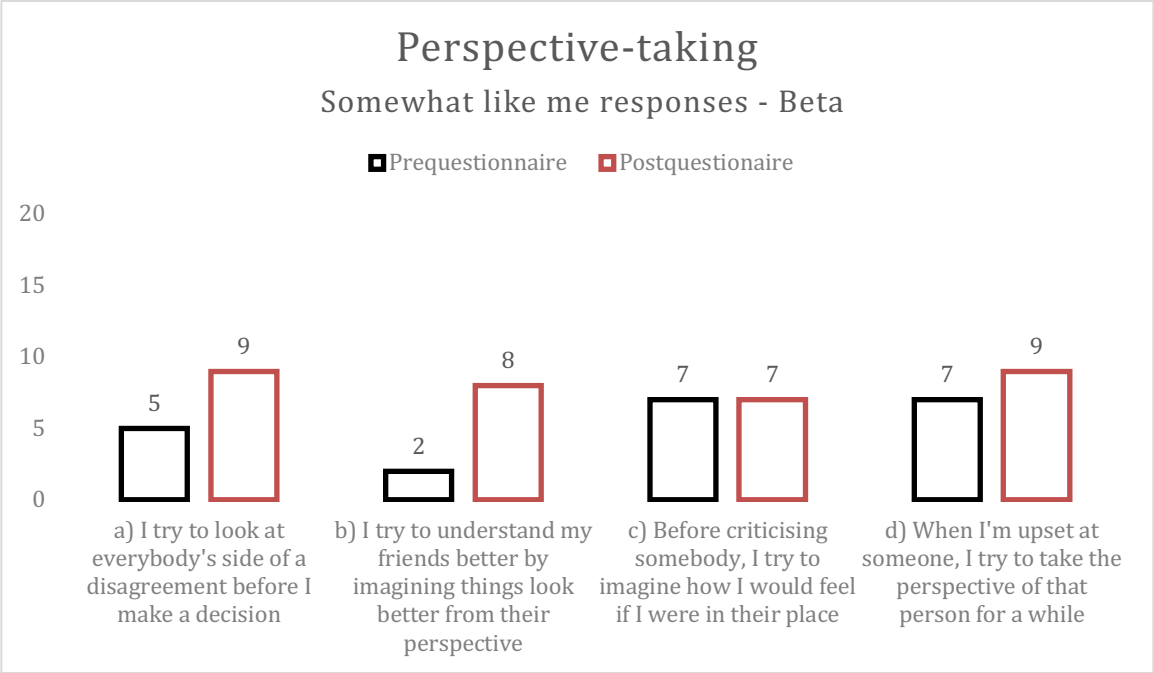




a) I try to look at everybody's side of a disagreement before I make a decision – All learners (n = 20) hold a positive identification with this statement in the postquestionnaire, although there are 9 learners who hold a neutral perspective by selecting 'somewhat like me'. There was a decrease in the option 'very much like me' <2. The option 'mostly like me' maintains the same number of answers (n = 7).
b) I try to understand my friends better by imagining things look better from their perspective – Although all learners (n = 20) have a positive identification with this statement, at least 6 learners grew doubtful as they selected the option 'somewhat like me', instead of a more positive stance such as 'mostly like me' and 'very much like me'.
c) Before criticising somebody, I try to imagine how I would feel if I were in their place -
– All learners (n = 20) hold a positive identification with this statement in the postquestionnaire. Although there was a slight decrease in the option 'very much like me' <2, the statement 'mostly like me' becomes the option with more answers (n = 9).
d) When I'm upset at someone, I try to take the perspective of that person for a while – – – All learners (n = 20) hold a positive identification with this statement in the postquestionnaire. Although there was a slight decrease in the option 'very much like me' <2, the statement 'mostly like me' and 'somewhat like me' become the options with more answers (n = 9).

8.2. Summary – Perspective-taking

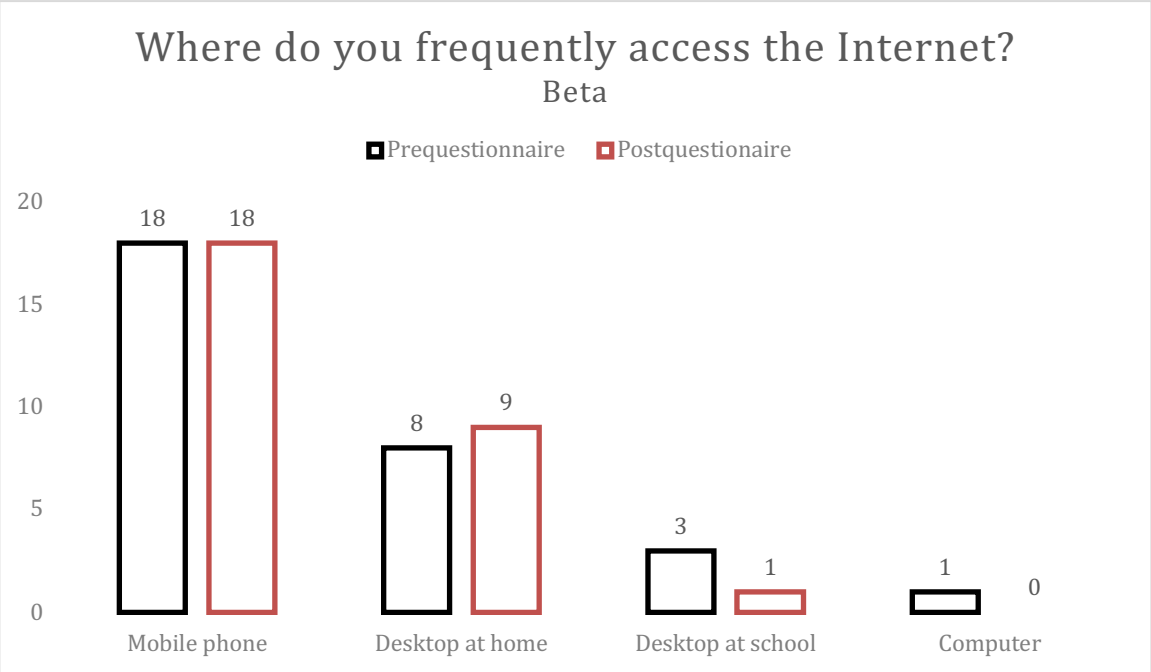




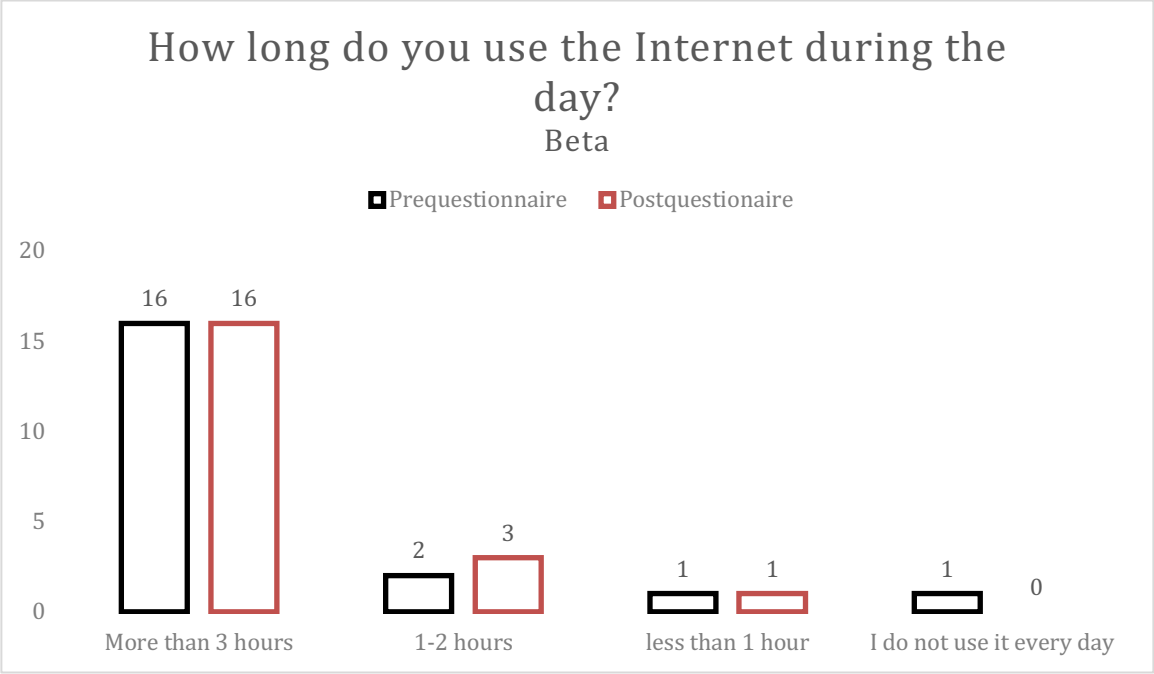
Even though there was a decrease in a strong identification with "I try to understand my friends better by imagining things look better from their perspective", there is a correlation in the number of learners who chose the options 'mostly like me' and 'very much like me' in all statements. The majority of the Beta Class learners take the perspective of others to make decisions and to solve conflicts. Yet learners are more aware and recognise that perspective taking is not always possible and take a honest stand, claiming that these statements are 'somewhat like me',

9. Construct- Digital competence

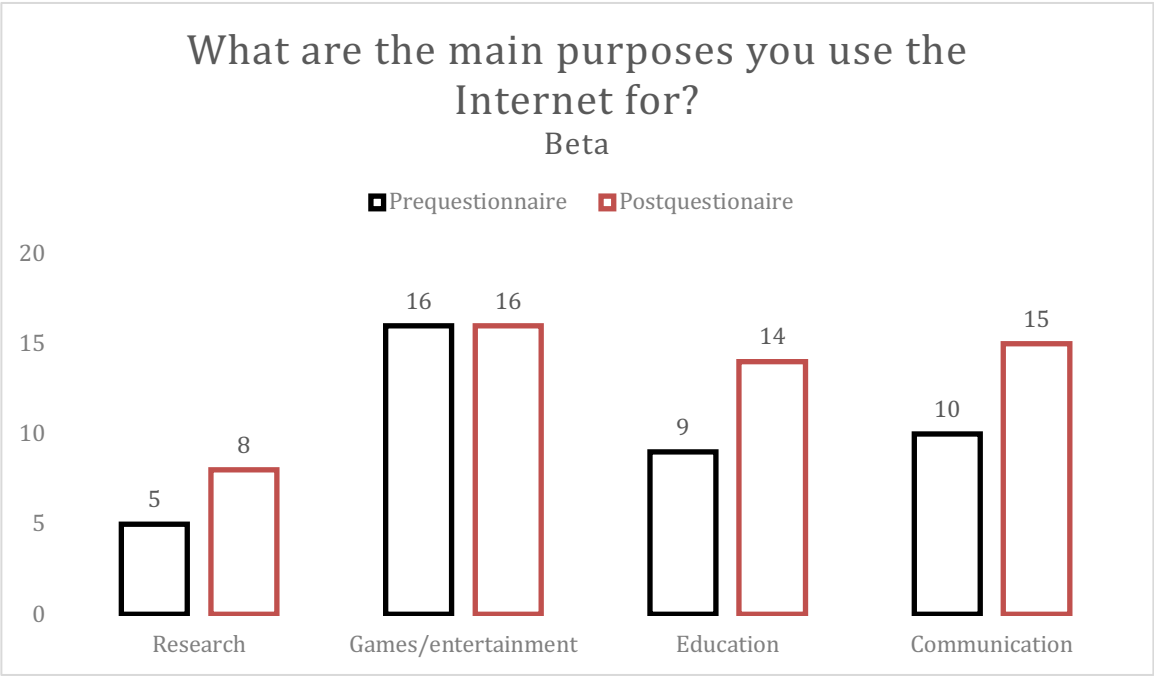
9.1. Data comparison (prequestionnaire and postquestionnaire)



Where do you frequently access the Internet? – During this lockdown period, learners kept on using the mobile phone (n = 18) and the desktop at home (n = 9) to access the Internet. Only one learner mention that used the desktop at school.



How long do you use the Internet during the day? – There are no significant differences in the answers between the prequestionnaire and the postquestionnaire. The majority of the learners (n = 16) selected the same option 'more than 3 hours'. The same goes to the option 'less than 1 hour' with only one learner selecting it. The only difference between both questionnaires is he option '1-2 hours', which was selected by 3 learners.

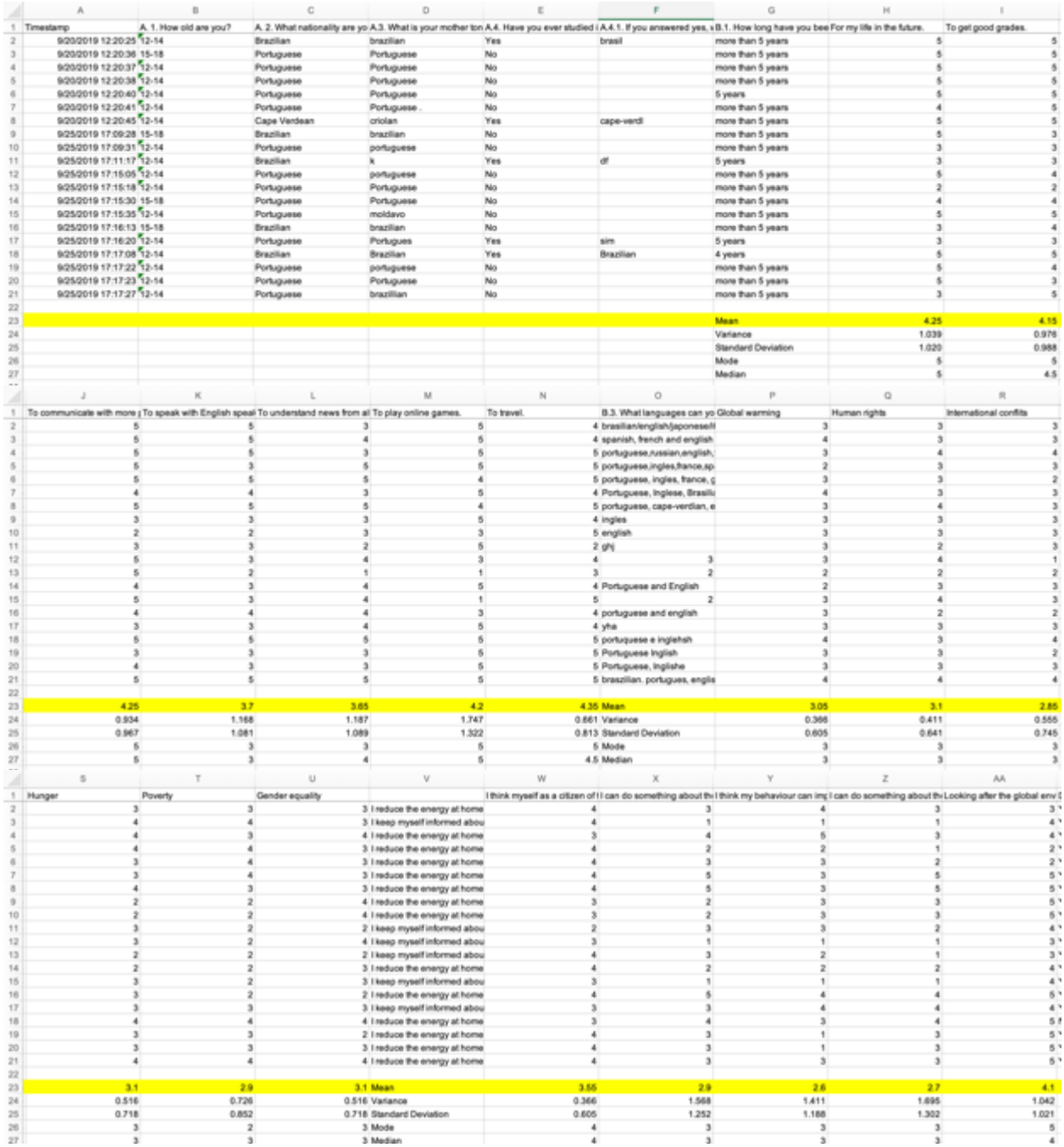


What are the main purposes you mainly use the Internet for? – There is a relevant increase from the prequestionnaire to the postquestionnaire in the options communication (>5) and education (>5). The ‘research’ option increased slightly (>3), whereas the option ‘games/entertainment maintained the same number of answers (n = 16).

9.2. Summary – Digital competence

During the school year, learners declare that they accessed the Internet from their mobile phone, desktop at home and a few at school. However, during the school year it was more common to access it from their mobile phone and desktop at home probably due to the lockdown period. During the school year the majority of the learners spent more than 3 hours a day surfing the Internet for games/ entertainment, but also for education, research and communication.

Appendix XXII – Beta raw data – prequestionnaire



Timestamp	A. 1. How old are you?	A. 2. What nationality are yo	A.3. What is your mother ton	A.4. Have you ever studied i	A.4.1. If you answered yes, s	B.1. How long have you bee	For my life in the future.	To get good grades.
9/20/2019 12:20:25	12-14	Brazilian	brazilian	Yes	brasil	more than 5 years	5	5
9/20/2019 12:20:36	15-18	Portuguese	Portuguese	No		more than 5 years	5	5
9/20/2019 12:20:37	12-14	Portuguese	Portuguese	No		more than 5 years	5	5
9/20/2019 12:20:38	12-14	Portuguese	Portuguese	No		more than 5 years	5	5
9/20/2019 12:20:40	12-14	Portuguese	Portuguese	No		5 years	5	5
9/20/2019 12:20:41	12-14	Portuguese	Portuguese .	No		more than 5 years	4	5
9/20/2019 12:20:45	12-14	Cape Verdean	criolan	Yes	cape-verdi	more than 5 years	5	5
9/25/2019 17:09:28	15-18	Brazilian	brazilian	No		more than 5 years	5	3
9/25/2019 17:09:31	12-14	Portuguese	portuguese	No		more than 5 years	3	3
9/25/2019 17:11:17	12-14	Brazilian	k	Yes	df	5 years	3	3
9/25/2019 17:15:05	12-14	Portuguese	portuguese	No		more than 5 years	5	4
9/25/2019 17:15:18	12-14	Portuguese	Portuguese	No		more than 5 years	2	2
9/25/2019 17:15:30	15-18	Portuguese	Portuguese	No		more than 5 years	4	4
9/25/2019 17:15:35	12-14	Portuguese	moldavo	No		more than 5 years	5	5
9/25/2019 17:16:13	15-18	Brazilian	brazilian	No		more than 5 years	3	4
9/25/2019 17:16:20	12-14	Portuguese	Portugues	Yes	sim	5 years	3	3
9/25/2019 17:17:08	12-14	Brazilian	Brazilian	Yes	Brazilian	4 years	5	5
9/25/2019 17:17:22	12-14	Portuguese	portuguese	No		more than 5 years	5	4
9/25/2019 17:17:23	12-14	Portuguese	Portuguese	No		more than 5 years	5	3
9/25/2019 17:17:27	12-14	Portuguese	brazillian	No		more than 5 years	3	5
						Mean	4.25	4.15
						Variance	1.039	0.976
						Standard Deviation	1.020	0.988
						Mode	5	5
						Median	5	4.5

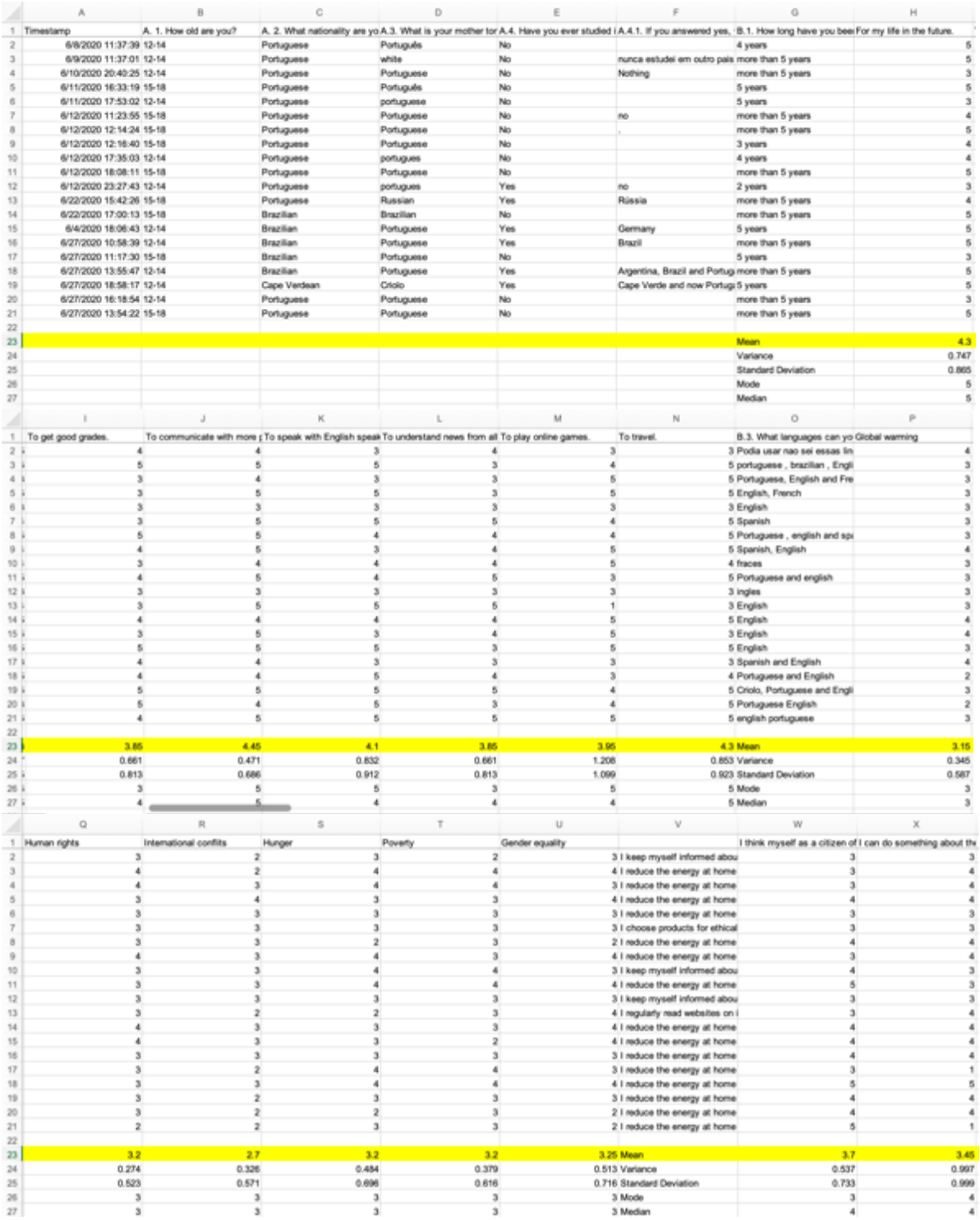
To communicate with more p	To speak with English speal	To understand news from all	To play online games.	To travel.	B.3. What languages can yo	Global warming	Human rights	International conflits
5	5	3	5	4	brasilian/english/japonese/fl	3	3	3
5	5	4	5	4	spanish, french and english	4	3	3
5	5	3	5	5	portuguese,russian,english,	3	4	4
5	3	5	5	5	portuguese,ingles,france,sp	2	3	3
5	5	5	4	5	portuguese, ingles, france, g	3	3	2
4	4	3	5	4	Portuguese, Inglese, Brasilia	4	3	3
5	5	5	4	5	portuguese, cape-verdian, e	3	4	3
3	3	3	5	4	ingles	3	3	3
2	2	3	3	5	english	3	3	3
3	3	2	5	2	gfvj	3	2	3
5	3	4	3	4	3	3	4	1
5	2	1	1	3	2	2	2	2
4	3	4	5	4	Portuguese and English	2	3	3
5	3	4	1	5	2	3	4	3
4	4	4	3	4	portuguese and english	3	2	2
3	3	4	5	4	yha	3	3	3
5	5	5	5	5	portuquese e inglehsh	4	3	4
3	3	3	5	5	Portuguese Inglish	3	3	2
4	3	3	5	5	Portuguese, Inglishe	3	3	3
5	5	5	5	5	brasilian. portugues, englis	4	4	4
4.25	3.7	3.65	4.2	4.35	Mean	3.05	3.1	2.85
0.934	1.168	1.187	1.747	0.661	Variance	0.366	0.411	0.555
0.967	1.081	1.089	1.322	0.813	Standard Deviation	0.605	0.641	0.745
5	3	3	5	5	Mode	3	3	3
5	3	4	5	4.5	Median	3	3	3

Hunger	Poverty	Gender equality		I think myself as a citizen of	I can do something about th	I think my behaviour can imp	I can do something about thi	Looking after the global env
3	3	3	I reduce the energy at home	4	3	4	3	3
4	4	3	I keep myself informed abou	4	1	1	1	4
4	3	4	I reduce the energy at home	3	4	5	3	4
4	4	3	I reduce the energy at home	4	2	2	1	2
3	4	3	I reduce the energy at home	4	3	3	2	2
3	4	3	I reduce the energy at home	4	5	3	5	5
4	3	3	I reduce the energy at home	4	5	3	5	5
2	2	4	I reduce the energy at home	3	2	3	3	5
2	2	4	I reduce the energy at home	3	2	3	3	5
3	2	2	I keep myself informed abou	2	3	3	2	4
3	2	4	I keep myself informed abou	3	1	1	1	3
2	2	2	I keep myself informed abou	4	3	2	1	3
2	2	3	I reduce the energy at home	4	2	2	2	4
3	2	3	I keep myself informed abou	3	1	1	1	4
3	2	2	I reduce the energy at home	4	5	4	4	5
3	3	3	I keep myself informed abou	3	3	4	4	4
4	4	4	I reduce the energy at home	3	4	3	4	5
3	3	2	I reduce the energy at home	4	3	1	3	5
3	3	3	I reduce the energy at home	4	3	1	3	5
4	4	4	I reduce the energy at home	4	3	3	3	5
3.1	2.9	3.1	Mean	3.55	2.9	2.6	2.7	4.1
0.516	0.726	0.516	Variance	0.366	1.568	1.411	1.695	1.042
0.718	0.852	0.718	Standard Deviation	0.605	1.252	1.188	1.302	1.021
3	2	3	Mode	4	3	3	3	5
3	3	3	Median	4	3	3	3	4

	AB	AC	AD	AE	AF	AG	AH	AI	AJ
1	D.1. Have you ever had any	D.1.1. If you answered yes, p	D.1.2. If you answered yes, v	D.2. Would you like to have	I want to learn how people li	I want to learn more about th	I am interested in how peopl	I am interested in finding out	I respect people from other c
2	Yes	In my circle of friends, Intern	English, Portuguese	Yes	5	4	4	3	5
3	Yes	In my circle of friends, Intern	English, French, Portuguese	Yes	3	2	3	3	5
4	Yes	In my circle of friends, Intern	English, French, Portuguese	Yes	5	2	3	3	5
5	Yes	In my family, In my circle of fi	English, French, Portuguese	No	2	3	3	2	4
6	Yes	In my family, In my circle of fi	English, French, Portuguese	Yes	3	5	4	4	5
7	Yes	In my family, In my circle of fi	English, Portuguese	Yes	4	5	4	5	5
8	Yes	In my circle of friends, Intern	Portuguese	Yes	5	5	5	5	5
9	Yes	In my family, In my circle of fi	English, French, Portuguese	Yes	5	4	4	4	4
10	Yes	In my family, In my circle of fi	English, French, Portuguese	Yes	5	4	4	4	5
11	Yes	International classmates at r	Spanish	Yes	4	3	4	4	4
12	Yes	In my circle of friends, Visitin	English, Portuguese	Yes	5	1	3	3	5
13	Yes	In my family, In my circle of fi	Portuguese	Yes	3	2	3	2	4
14	Yes	In my family, In my neighbou	English, Portuguese	Yes	4	3	4	4	3
15	Yes	In my family, International cl	English, French, Portuguese	Yes	5	1	5	5	5
16	Yes	In my neighbourhood, Intern	English, Portuguese	Yes	4	4	4	4	5
17	Yes	In my family, International cc	Portuguese	Yes	4	4	3	4	4
18	No			No	3	1	4	1	5
19	Yes	In my family	brasileira	No	3	2	3	2	5
20	Yes	In my circle of friends, Intern	English, Spanish	Yes	3	2	3	2	5
21	Yes	In my family, In my circle of fi	English, Portuguese, americ	Yes	5	5	5	5	5
22									
23				Mean	4	3.1	3.75	3.45	4.65
24				Variance	0.947	1.989	0.513	1.418	0.345
25				Standard Deviation	0.973	1.410	0.716	1.191	0.587
26				Mode	5	4	4	4	5
27				Median	4	3	4	4	5

	AK	AL	AM	AN	AO	AP	AQ	AR
1	I treat all people with respec	I give space to people from c	I respect the values of peopl	I value the opinions of peopl	I try to look at everybody's si	I try to understand my friend	Before criticising somebody,	When I'm upset at someone,
2	5	4	5	5	4	4	4	4
3	3	3	4	4	4	4	3	3
4	5	3	5	5	5	5	5	4
5	5	4	3	5	4	4	4	4
6	5	4	4	4	5	5	2	2
7	4	4	5	5	4	5	4	5
8	5	5	5	5	5	5	3	4
9	3	4	3	5	3	4	3	4
10	4	4	4	3	3	4	3	3
11	3	3	3	3	2	3	3	3
12	4	5	5	5	3	4	5	3
13	3	2	2	3	2	4	2	3
14	3	4	4	3	4	4	3	4
15	4	5	5	5	4	5	5	2
16	4	4	4	5	4	4	4	4
17	4	3	3	3	3	3	3	4
18	5	5	5	5	3	5	5	3
19	5	3	5	5	5	5	5	5
20	5	5	5	5	5	5	4	5
21	5	5	5	5	5	5	5	3
22								
23	4.2	3.95	4.2	4.4	3.85	4.35	3.75	3.6
24	0.695	0.787	0.905	0.779	0.976	0.450	1.039	0.779
25	0.834	0.887	0.951	0.883	0.988	0.671	1.020	0.883
26	5	4	5	5	4	4	3	4
27	4	4	4.5	5	4	4	4	4

Appendix XXIII – Beta raw data I – postquestionnaire



	A	B	C	D	E	F	G	H
1	Timestamp	A. 1. How old are you?	A. 2. What nationality are yo	A.3. What is your mother ton	A.4. Have you ever studied i	A.4.1. If you answered yes,	B.1. How long have you bee	For my life in the future.
2	6/8/2020 11:37:39	12-14	Portuguese	Português	No		4 years	5
3	6/9/2020 11:37:01	12-14	Portuguese	white	No	nunca estudei em outro pais	more than 5 years	5
4	6/10/2020 20:40:25	12-14	Portuguese	Portuguese	No	Nothing	more than 5 years	3
5	6/11/2020 16:33:19	15-18	Portuguese	Português	No		5 years	5
6	6/11/2020 17:53:02	12-14	Portuguese	portuguese	No		5 years	3
7	6/12/2020 11:23:55	15-18	Portuguese	Portuguese	No	no	more than 5 years	4
8	6/12/2020 12:14:24	15-18	Portuguese	Portuguese	No	.	more than 5 years	5
9	6/12/2020 12:16:40	15-18	Portuguese	Portuguese	No		3 years	4
10	6/12/2020 17:35:03	12-14	Portuguese	portugues	No		4 years	4
11	6/12/2020 18:08:11	15-18	Portuguese	Portuguese	No		more than 5 years	5
12	6/12/2020 23:27:43	12-14	Portuguese	portugues	Yes	no	2 years	3
13	6/22/2020 15:42:26	15-18	Portuguese	Russian	Yes	Rússia	more than 5 years	4
14	6/22/2020 17:00:13	15-18	Brazilian	Brazilian	No		more than 5 years	5
15	6/4/2020 18:06:43	12-14	Brazilian	Portuguese	Yes	Germany	5 years	5
16	6/27/2020 10:58:39	12-14	Brazilian	Portuguese	Yes	Brazil	more than 5 years	5
17	6/27/2020 11:17:30	15-18	Brazilian	Portuguese	No		5 years	3
18	6/27/2020 13:55:47	12-14	Brazilian	Portuguese	Yes	Argentina, Brazil and Portug	more than 5 years	5
19	6/27/2020 18:58:17	12-14	Cape Verdean	Crioło	Yes	Cape Verde and now Portug	5 years	5
20	6/27/2020 16:18:54	12-14	Portuguese	Portuguese	No		more than 5 years	3
21	6/27/2020 13:54:22	15-18	Portuguese	Portuguese	No		more than 5 years	5
22								
23							Mean	4.3
24							Variance	0.747
25							Standard Deviation	0.865
26							Mode	5
27							Median	5

	I	J	K	L	M	N	O	P
1	To get good grades.	To communicate with more p	To speak with English speak	To understand news from all	To play online games.	To travel.	B.3. What languages can yo	Global warming
2	4	4	3	4	3	3	Podia usar nao sei essas lin	4
3	5	5	5	3	4	5	portuguese , brazilian , Engli	3
4	3	4	3	3	5	5	Portuguese, English and Fre	3
5	3	5	5	3	5	5	English, French	3
6	3	3	3	3	3	3	English	3
7	3	5	5	5	4	5	Spanish	3
8	5	5	4	4	4	5	Portuguese , english and spa	3
9	4	5	3	4	5	5	Spanish, English	4
10	3	4	4	4	5	4	fraces	3
11	4	5	4	5	3	5	Portuguese and english	3
12	3	3	3	3	3	3	ingles	3
13	3	5	5	5	1	3	English	3
14	4	4	4	4	5	5	English	4
15	3	5	3	4	5	3	English	4
16	5	5	5	3	5	5	English	3
17	4	4	3	3	3	3	Spanish and English	4
18	4	4	5	4	3	4	Portuguese and English	2
19	5	5	5	5	4	5	Crioło, Portuguese and Engli	3
20	5	4	5	3	4	5	Portuguese English	2
21	4	5	5	5	5	5	english portuguese	3
22								
23	3.85	4.45	4.1	3.85	3.95	4.3	Mean	3.15
24	0.661	0.471	0.832	0.661	1.208	0.853	Variance	0.345
25	0.813	0.686	0.912	0.813	1.099	0.923	Standard Deviation	0.587
26	3	5	5	3	5	5	Mode	3
27	4	5	4	4	4	5	Median	3

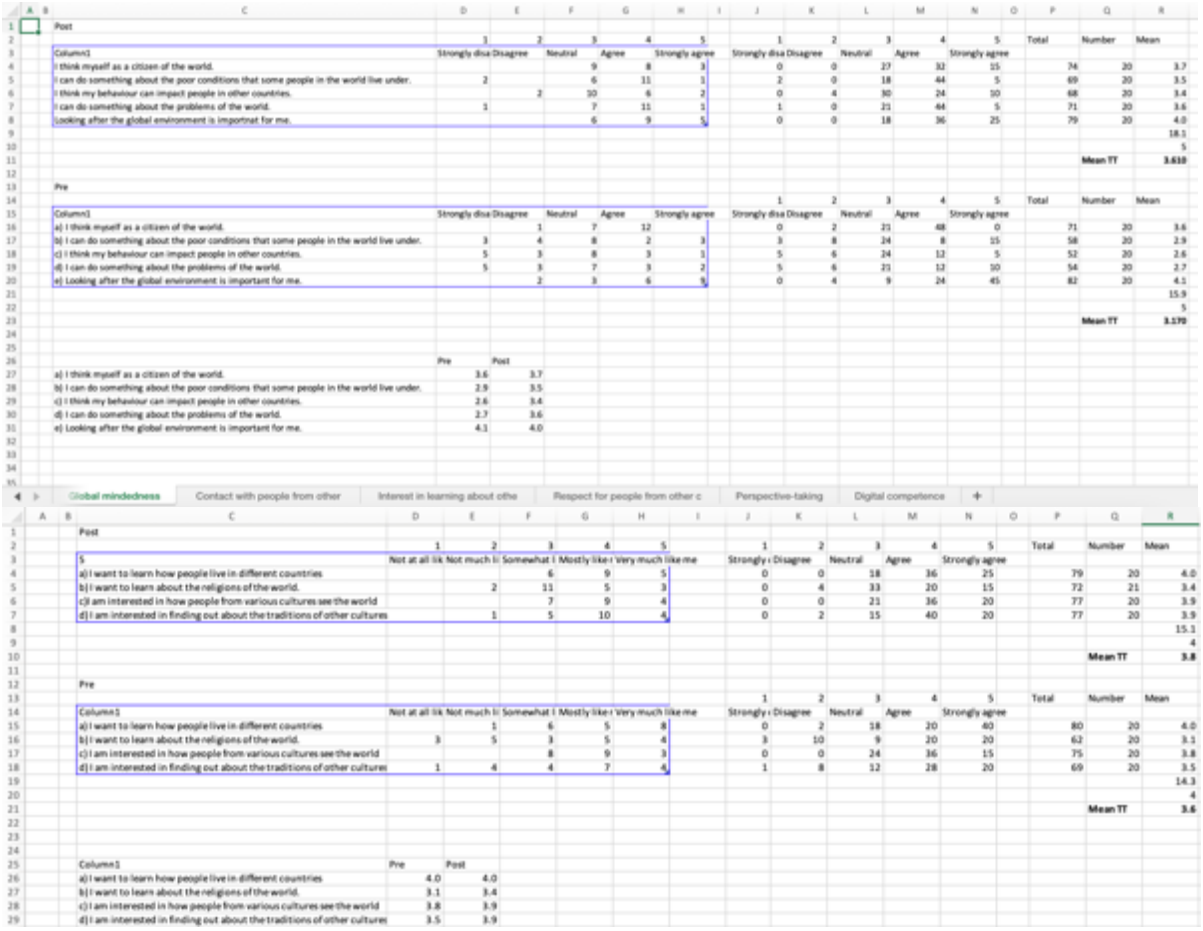
	Q	R	S	T	U	V	W	X
1	Human rights	International conflits	Hunger	Poverty	Gender equality		I think myself as a citizen of	I can do something about the
2	3	2	3	2	3	I keep myself informed abou	3	3
3	4	2	4	4	4	I reduce the energy at home	3	4
4	4	3	4	4	3	I reduce the energy at home	3	4
5	3	4	3	3	4	I reduce the energy at home	4	4
6	3	3	3	3	3	I reduce the energy at home	3	3
7	3	3	3	3	3	I choose products for ethical	3	3
8	3	3	2	3	2	I reduce the energy at home	4	4
9	4	3	4	3	4	I reduce the energy at home	3	4
10	3	3	4	4	3	I keep myself informed abou	4	3
11	3	3	4	4	4	I reduce the energy at home	5	3
12	3	3	3	3	3	I keep myself informed abou	3	3
13	3	2	2	3	4	I regularly read websites on i	3	4
14	4	3	3	3	4	I reduce the energy at home	4	4
15	4	3	3	2	4	I reduce the energy at home	4	4
16	3	3	3	3	3	I reduce the energy at home	4	4
17	3	2	4	4	3	I reduce the energy at home	3	1
18	3	3	4	4	4	I reduce the energy at home	5	5
19	3	2	3	3	3	I reduce the energy at home	4	4
20	3	2	2	3	2	I reduce the energy at home	4	4
21	2	2	3	3	2	I reduce the energy at home	5	1
22								
23	3.2	2.7	3.2	3.2	3.25	Mean	3.7	3.45
24	0.274	0.326	0.484	0.379	0.513	Variance	0.537	0.997
25	0.523	0.571	0.696	0.616	0.716	Standard Deviation	0.733	0.999
26	3	3	3	3	3	Mode	3	4
27	3	3	3	3	3	Median	4	4

	Y	Z	AA	AB	AC	AD	AE	AF
1	I think my behaviour can imp	I can do something about th	Looking after the global envi	D.1. Have you ever had any	D.1.1. If you answered yes,	D.1.2. Would you like to hav	I want to learn how people liv	I want to learn more about th
2	3	3	3	Yes	English, Portuguese	Yes	3	3
3	4	4	4	Yes	English, Portuguese, Spanis	Yes	4	3
4	3	3	4	Yes	English	Yes	5	5
5	5	4	5	Yes	English	Yes	4	2
6	3	3	3	Yes	English, Portuguese	Yes	3	3
7	3	3	3	Yes	Spanish	Yes	3	3
8	3	4	4	Yes	English, Portuguese	Yes	5	4
9	2	3	4	Yes	English, Portuguese, Spanis	Yes	3	4
10	3	4	4	Yes	brasileiro	Yes	4	3
11	3	4	4	Yes	English, French, Portuguese	Yes	5	5
12	3	3	3	Yes	English	Yes	3	3
13	4	4	3	Yes	Russian	Yes	4	3
14	4	4	5	Yes	English, French, Portuguese	Yes	5	4
15	4	4	5	Yes	English, Spanish	Yes	4	3
16	3	4	3	Yes	English	Yes	4	3
17	3	1	5	Yes	English	Yes	4	3
18	4	5	4	Yes	English, Portuguese, Spanis	Yes	4	4
19	5	4	4	Yes	English, Spanish, Crioio	Yes	4	3
20	4	4	5	Yes	English, Portuguese	Yes	3	2
21	2	3	4	Yes	English, Portuguese	Yes	5	5
22								
23	3.4	3.55	3.95			Mean	3.95	3.4
24	0.674	0.682	0.576			Variance	0.576	0.779
25	0.821	0.826	0.759			Standard Deviation	0.759	0.883
26	3	4	4			Mode	4	3
27	3	4	4			Median	4	3

	AG	AH	AI	AJ	AK	AL	AM	AN
1	I am interested in how peopl	I am interested in finding out	I respect people from other c	I treat all people with respect	I give space to people from c	I respect the values of peopl	I value the opinions of peopl	I try to look at everybody's s
2	5	4	5	5	5	4	5	3
3	3	4	5	4	5	5	5	3
4	4	4	5	4	4	5	5	3
5	4	4	5	5	4	5	5	4
6	3	3	3	3	3	3	3	3
7	3	3	3	3	3	3	3	3
8	4	4	5	4	4	4	4	4
9	4	4	5	4	3	5	5	3
10	4	4	4	3	4	4	3	4
11	5	5	5	5	5	5	5	4
12	3	3	3	3	3	3	3	3
13	3	2	3	3	3	3	3	3
14	4	5	5	4	4	5	5	4
15	4	4	4	4	4	4	4	4
16	3	3	5	5	5	5	5	4
17	4	4	5	5	5	5	5	5
18	5	5	5	5	5	5	5	5
19	4	4	5	5	5	5	5	5
20	3	3	5	5	5	5	5	3
21	5	5	5	5	5	5	5	5
22								
23	3.85	3.85	4.5	4.2	4.2	4.4	4.4	3.75
24	0.555	0.661	0.684	0.695	0.695	0.674	0.779	0.618
25	0.745	0.813	0.827	0.834	0.834	0.821	0.883	0.786
26	4	4	5	5	5	5	5	3
27	4	4	5	4	4	5	5	4

	AO	AP	AQ	AR	AS	AT	AU
1	I try to understand my friend	Before criticising somebody,	When I'm upset at someone,	G.1. Where do you most frec	G.2. How long do you use th	G.3. Have you got a persona	G.4. What are the purpose(s) you mainly use the Internet for?
2	5	5	4	Mobile phone	1-2 hours	Yes	Education
3	4	4	3	Desktop at home	More than 3 hours	Yes	Research, Entertainment, Education, Communication
4	3	3	3	Mobile phone, Desktop at h	More than 3 hours	Yes	Entertainment, Education, Communication
5	4	4	3	Mobile phone, Desktop at h	More than 3 hours	Yes	Entertainment, Education, Communication
6	3	3	3	Mobile phone	1-2 hours	Yes	Research, Entertainment, Education, Communication
7	3	3	3	Mobile phone	More than 3 hours	Yes	Entertainment
8	4	4	4	Mobile phone, Desktop at h	More than 3 hours	Yes	Research, Entertainment, Education, Communication
9	3	3	3	Mobile phone, Desktop at h	More than 3 hours	Yes	Entertainment, Communication
10	3	4	4	Mobile phone	More than 3 hours	Yes	Entertainment
11	5	5	4	Mobile phone	More than 3 hours	Yes	Research, Entertainment, Education, Communication
12	3	3	3	Mobile phone	Less than 1 hour		Education
13	3	3	3	Mobile phone	1-2 hours	Yes	Education, Communication
14	4	4	4	Mobile phone, Desktop at h	More than 3 hours	Yes	Research, Entertainment, Education, Communication
15	4	4	4	Mobile phone, Desktop at h	More than 3 hours	Yes	Research, Entertainment, Education, Communication
16	4	4	4	Desktop at home	More than 3 hours	Yes	Research, Entertainment, Education, Communication
17	5	5	4	Mobile phone, Desktop at h	More than 3 hours	Yes	Entertainment, Communication
18	4	4	5	Mobile phone	More than 3 hours	Yes	Research, Communication
19	5	4	4	Mobile phone	More than 3 hours	Yes	Entertainment, Communication
20	3	3	3	Mobile phone	More than 3 hours	Yes	Entertainment, Education, Communication
21	5	5	5	Mobile phone	More than 3 hours	Yes	Entertainment, Education
22							
23	3.85	3.85	3.65				
24	0.661	0.555	0.450				
25	0.813	0.745	0.671				
26	3	4	4				
27	4	4	4				

Appendix XXIV – Beta raw data II – postquestionnaire



Post

Column1	Strongly disa	Disagree	Neutral	Agree	Strongly agree	Strongly disa	Disagree	Neutral	Agree	Strongly agree	Total	Number	Mean
	1	2	3	4	5	1	2	3	4	5			
I think myself as a citizen of the world.			9	8	3	0	0	27	32	15	74	20	3.7
I can do something about the poor conditions that some people in the world live under.	2		6	11	1	2	0	18	44	5	69	20	3.5
I think my behaviour can impact people in other countries.		2	10	6	2	0	4	30	24	10	68	20	3.4
I can do something about the problems of the world.	1		7	11	1	1	0	21	44	5	71	20	3.6
Looking after the global environment is importnat for me.			6	9	5	0	0	18	36	25	79	20	4.0
													18.1
													5
												Mean TT	3.610

Pre

Column1	Strongly disa	Disagree	Neutral	Agree	Strongly agree	Strongly disa	Disagree	Neutral	Agree	Strongly agree	Total	Number	Mean
	1	2	3	4	5	1	2	3	4	5			
a) I think myself as a citizen of the world.		1	7	12		0	2	21	48	0	71	20	3.6
b) I can do something about the poor conditions that some people in the world live under.	3	4	8	2	3	3	8	24	8	15	58	20	2.9
c) I think my behaviour can impact people in other countries.	5	3	8	3	1	5	6	24	12	5	52	20	2.6
d) I can do something about the problems of the world.	5	3	7	3	2	5	6	21	12	10	54	20	2.7
e) Looking after the global environment is important for me.		2	3	6	9	0	4	9	24	45	82	20	4.1
													15.9
													5
												Mean TT	3.170

	Pre	Post
a) I think myself as a citizen of the world.	3.6	3.7
b) I can do something about the poor conditions that some people in the world live under.	2.9	3.5
c) I think my behaviour can impact people in other countries.	2.6	3.4
d) I can do something about the problems of the world.	2.7	3.6
e) Looking after the global environment is important for me.	4.1	4.0

Global mindedness | Contact with people from other | Interest in learning about othe | Respect for people from other c | Perspective-taking | Digital competence

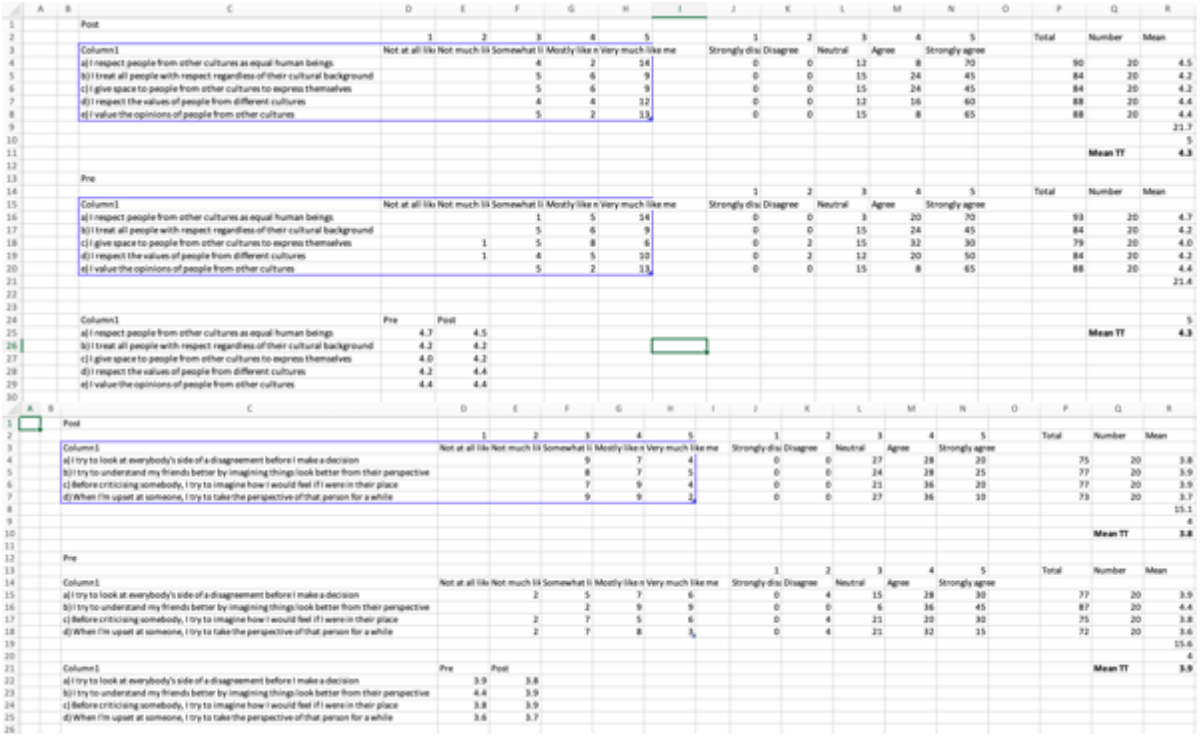
Post

5	Not at all lik	Not much li	Somewhat l	Mostly like	Very much like me	Strongly	Disagree	Neutral	Agree	Strongly agree	Total	Number	Mean
	1	2	3	4	5	1	2	3	4	5			
a) I want to learn how people live in different countries			6	9	5	0	0	18	36	25	79	20	4.0
b) I want to learn about the religions of the world.		2	11	5	3	0	4	33	20	15	72	21	3.4
c) I am interested in how people from various cultures see the world			7	9	4	0	0	21	36	20	77	20	3.9
d) I am interested in finding out about the traditions of other cultures		1	5	10	4	0	2	15	40	20	77	20	3.9
													15.1
													4
												Mean TT	3.8

Pre

Column1	Not at all lik	Not much li	Somewhat l	Mostly like	Very much like me	Strongly	Disagree	Neutral	Agree	Strongly agree	Total	Number	Mean
	1	2	3	4	5	1	2	3	4	5			
a) I want to learn how people live in different countries		1	6	5	8	0	2	18	20	40	80	20	4.0
b) I want to learn about the religions of the world.	3	5	3	5	4	3	10	9	20	20	62	20	3.1
c) I am interested in how people from various cultures see the world			8	9	3	0	0	24	36	15	75	20	3.8
d) I am interested in finding out about the traditions of other cultures	1	4	4	7	4	1	8	12	28	20	69	20	3.5
													14.3
													4
												Mean TT	3.6

Column1	Pre	Post
a) I want to learn how people live in different countries	4.0	4.0
b) I want to learn about the religions of the world.	3.1	3.4
c) I am interested in how people from various cultures see the world	3.8	3.9
d) I am interested in finding out about the traditions of other cultures	3.5	3.9



Post

Column1	1 Not at all like	2 Not much lik	3 Somewhat li	4 Mostly like n	5 Very much like me	1 Strongly disa	2 Disagree	3 Neutral	4 Agree	5 Strongly agree	Total	Number	Mean
a) I respect people from other cultures as equal human beings			4	2	14	0	0	12	8	70	90	20	4.5
b) I treat all people with respect regardless of their cultural background			5	6	9	0	0	15	24	45	84	20	4.2
c) I give space to people from other cultures to express themselves			5	6	9	0	0	15	24	45	84	20	4.2
d) I respect the values of people from different cultures			4	4	12	0	0	12	16	60	88	20	4.4
e) I value the opinions of people from other cultures			5	2	13	0	0	15	8	65	88	20	4.4
													21.7
													5
												Mean TT	**4.3**

Pre

Column1	1 Not at all like	2 Not much lik	3 Somewhat li	4 Mostly like n	5 Very much like me	1 Strongly disa	2 Disagree	3 Neutral	4 Agree	5 Strongly agree	Total	Number	Mean
a) I respect people from other cultures as equal human beings			1	5	14	0	0	3	20	70	93	20	4.7
b) I treat all people with respect regardless of their cultural background			5	6	9	0	0	15	24	45	84	20	4.2
c) I give space to people from other cultures to express themselves		1	5	8	6	0	2	15	32	30	79	20	4.0
d) I respect the values of people from different cultures		1	4	5	10	0	2	12	20	50	84	20	4.2
e) I value the opinions of people from other cultures			5	2	13	0	0	15	8	65	88	20	4.4
													21.4

Column1	Pre	Post
a) I respect people from other cultures as equal human beings	4.7	4.5
b) I treat all people with respect regardless of their cultural background	4.2	4.2
c) I give space to people from other cultures to express themselves	4.0	4.2
d) I respect the values of people from different cultures	4.2	4.4
e) I value the opinions of people from other cultures	4.4	4.4

Post														
	1	2	3	4	5	1	2	3	4	5	Total	Number	Mean	
Column1	Not at all like	Not much lik	Somewhat li	Mostly like n	Very much like me	Strongly disa	Disagree	Neutral	Agree	Strongly agree				
a) I try to look at everybody's side of a disagreement before I make a decision			9	7	4	0	0	27	28	20	75	20	3.8	
b) I try to understand my friends better by imagining things look better from their perspective			8	7	5	0	0	24	28	25	77	20	3.9	
c) Before criticising somebody, I try to imagine how I would feel if I were in their place			7	9	4	0	0	21	36	20	77	20	3.9	
d) When I'm upset at someone, I try to take the perspective of that person for a while			9	9	1	0	0	27	36	10	73	20	3.7	
													15.1	
													4	
												Mean TT	**3.8**	

Pre

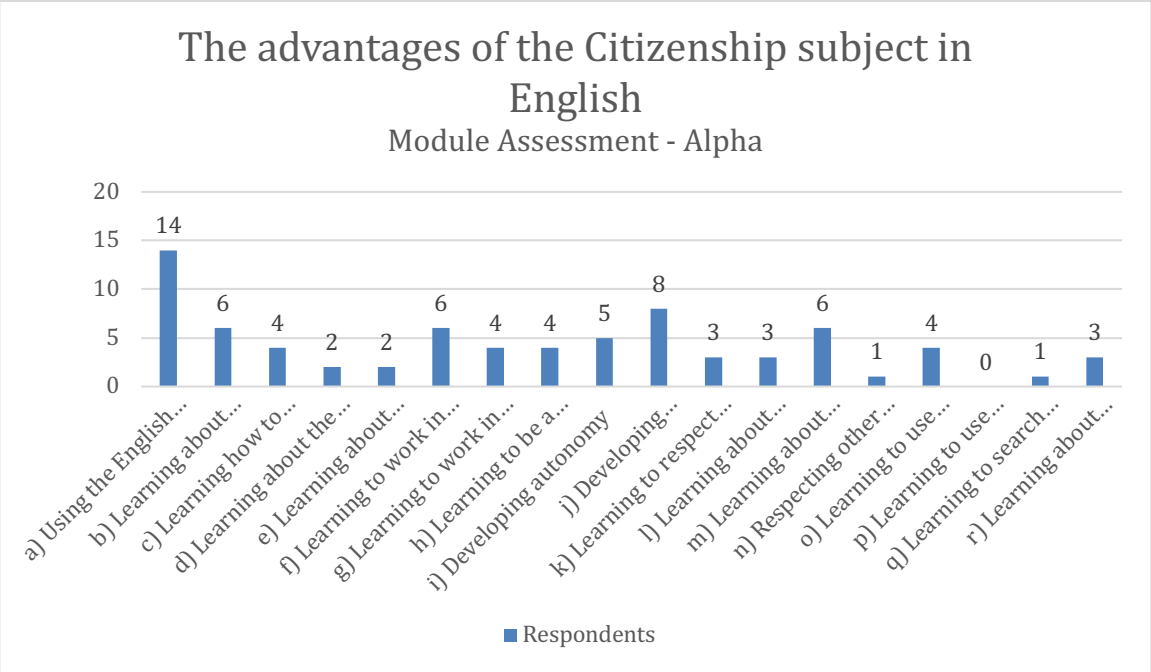
Column1	Not at all like	Not much lik	Somewhat li	Mostly like n	Very much like me	Strongly disa	Disagree	Neutral	Agree	Strongly agree	Total	Number	Mean
a) I try to look at everybody's side of a disagreement before I make a decision		2	5	7	6	0	4	15	28	30	77	20	3.9
b) I try to understand my friends better by imagining things look better from their perspective			2	9	9	0	0	6	36	45	87	20	4.4
c) Before criticising somebody, I try to imagine how I would feel if I were in their place		2	7	5	6	0	4	21	20	30	75	20	3.8
d) When I'm upset at someone, I try to take the perspective of that person for a while		2	7	8	3	0	4	21	32	15	72	20	3.6
													15.6
													4
												Mean TT	**3.9**

Column1	Pre	Post
a) I try to look at everybody's side of a disagreement before I make a decision	3.9	3.8
b) I try to understand my friends better by imagining things look better from their perspective	4.4	3.9
c) Before criticising somebody, I try to imagine how I would feel if I were in their place	3.8	3.9
d) When I'm upset at someone, I try to take the perspective of that person for a while	3.6	3.7

Appendix XXV – Alpha – CLIL model B3 assessment

1. In your opinion, what are the advantages of the Citizenship subject in English?

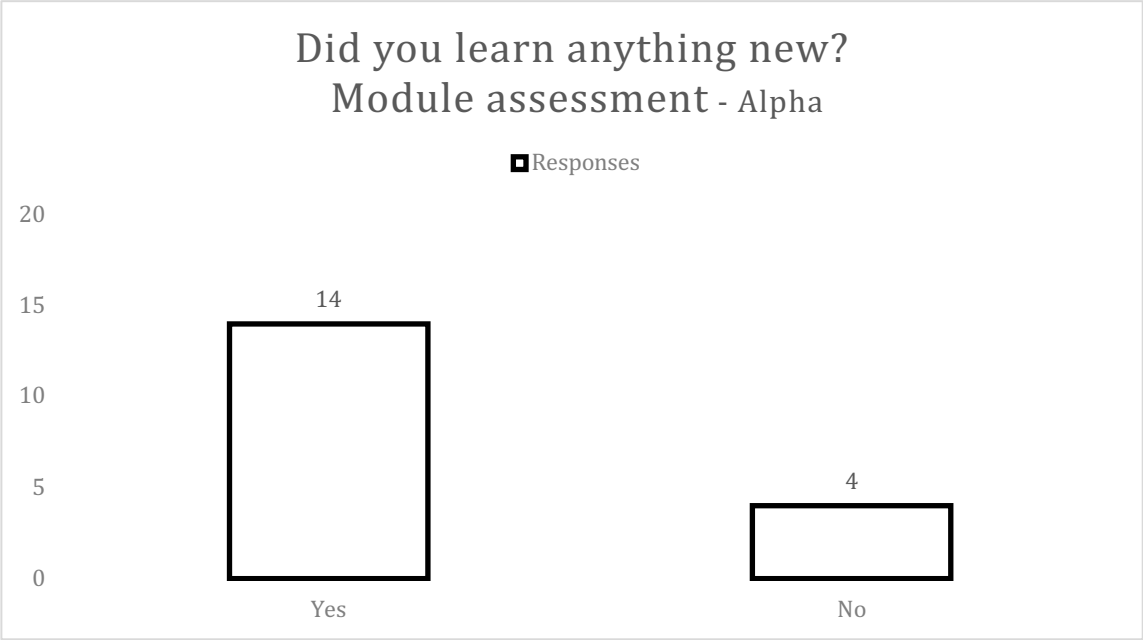
Learners were supposed to select advantages from the following list: a) Using the English language; b) Learning about topics like human rights, gender equality, global warming and sustainability; c) Learning how to look after the global environment; d) Learning about the world's problems such as hunger and disease; e) Learning about other cultures and peoples; f) Learning to work in groups; g) Learning to work in groups in a democratic way; h) Learning to be a global citizen; i) Developing autonomy; j) Developing responsibility; k) Learning to respect other people's opinions; l) Learning about politics; m) Learning about global citizenship; n) Respecting other people's cultures; o) Learning to use Google applications like Docs, Slides and Forms; p) Learning to use eTwinning platform; q) Learning to search the Web; r) Learning about other countries and cultures.



There are 20 learners in Alpha Class. Only 18 respondents answered this questionnaire about the Citizenship discipline. The majority of the Alpha Class learners consider that the Citizenship discipline taught in English was advantageous to use the English language (n = 14). In addition to this, learners mentioned four more advantages: developing responsibility (n = 8), learning about topics like human rights, gender equality, global warming and sustainability (n = 6), learning to work in groups (n = 6) and learning about global citizenship (n = 6).

2. Did you learn anything new?

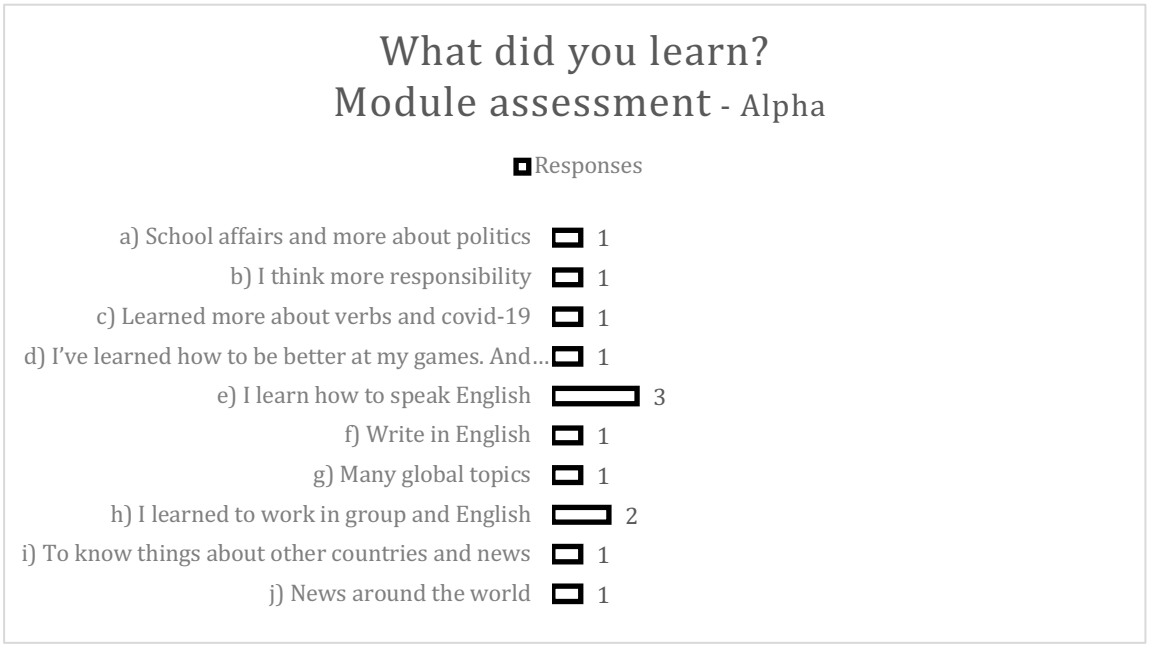
Learners were supposed to select from yes or no.



14 Learners consider they learnt something new in the Citizenship discipline in English.

3. If you said yes, what did you learn?

Learners said that they learnt the following in the Citizenship subject (sentences are not edited): school affairs and more about politics; I think that I more responsibility; Learned more about verbs and covid-19; I've learned how to be better at my games. And how to be an better person; I learn how to speak English; I learners to study alone; I learn how to speak English; Work in group in English; Write in English; Many global topics; I learned to work in group and English; Learn English; To know things about other countries and news; News around the world.



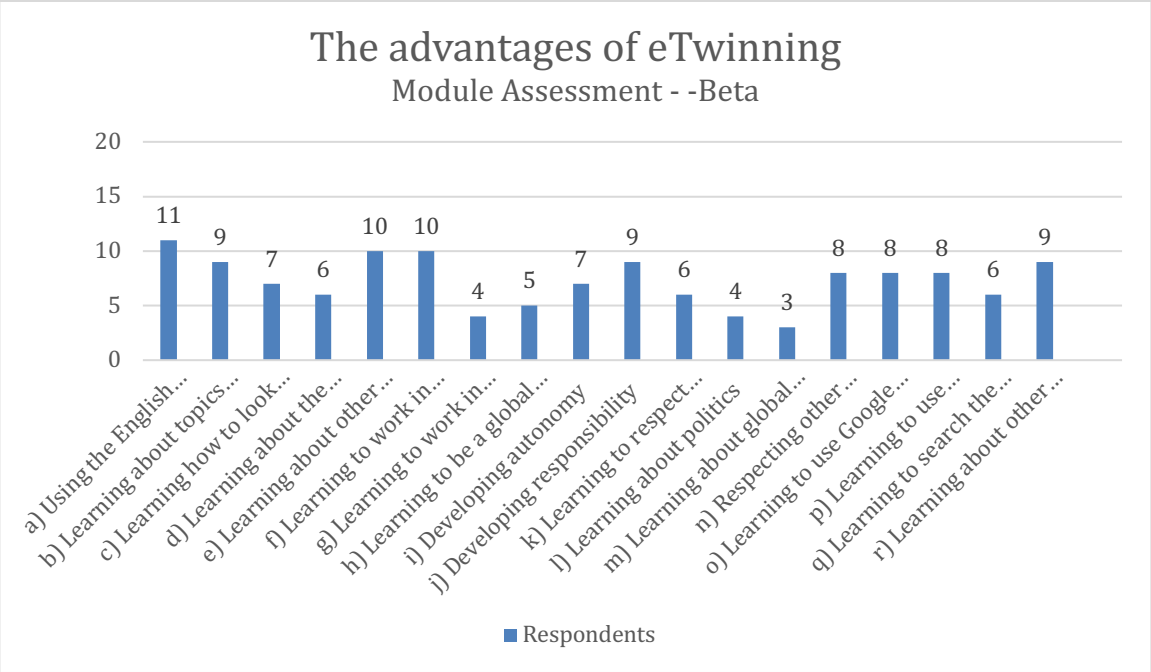
a) School affairs and more about politics
b) I think more responsibility
c) Learned more about verbs and covid-19
d) I've learned how to be better at my games. And how to be a better person
e) I learn how to speak English
f) Write in English
g) Many global topics
h) I learned to work in group and English
i) To know things about other countries and news
j) News around the world

Learners said that they learnt the following in the Citizenship subject related to the English language: three learners mentioned that they learnt how to speak English, one mentioned that the learnt how to write in English; two learners said that they learnt to work in group in English, and another one mentioned that s-he learnt about verbs. In what regards, global and political awareness, two learners referred that they learnt about things about other countries and news around the world; other learners mentioned the fact that s-he learnt many global topics, about Covid-19, school affairs and more about politics. Other learners also mentioned that they developed more responsibility and be better gamer and person.

Appendix XXVI – Beta – CLIL model B4 assessment

1. In your opinion, what are the advantages of eTwinning?

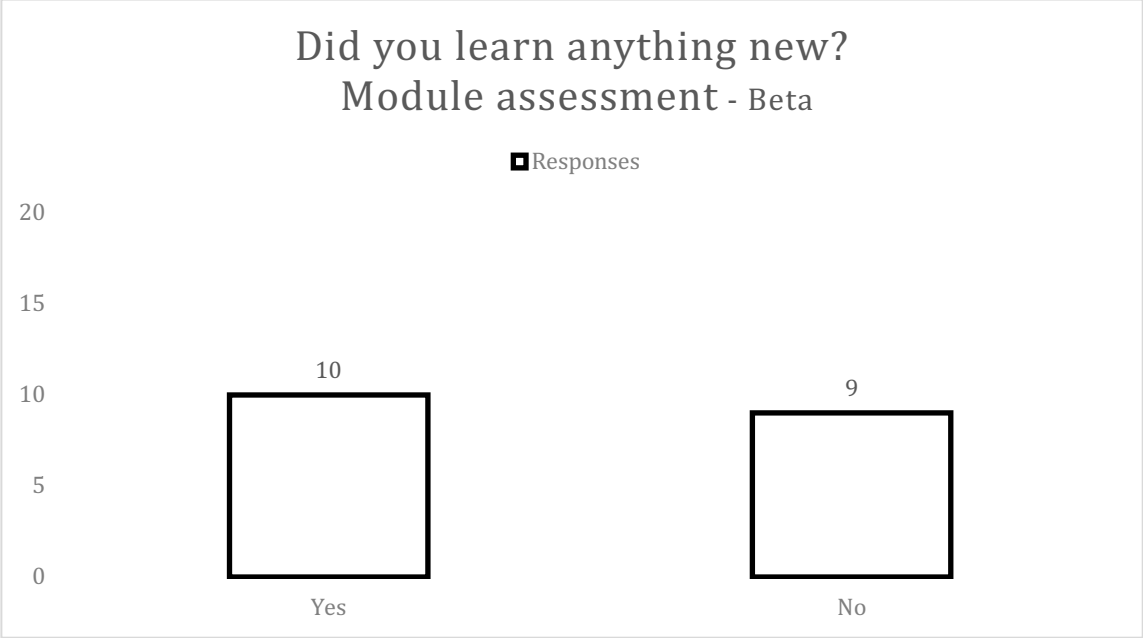
Learners were supposed to select advantages from the following list: a) Using the English language; b) Learning about topics like human rights, gender equality, global warming and sustainability; c) Learning how to look after the global environment; d) Learning about the world's problems such as hunger and disease; e) Learning about other cultures and peoples; f) Learning to work in groups; g) Learning to work in groups in a democratic way; h) Learning to be a global citizen; i) Developing autonomy; j) Developing responsibility; k) Learning to respect other people's opinions; l) Learning about politics; m) Learning about global citizenship; n) Respecting other people's cultures; o) Learning to use Google applications like Docs, Slides and Forms; p) Learning to use eTwinning platform; q) Learning to search the Web; r) Learning about other countries and cultures



There are 20 learners in Beta Class. Nineteen respondents answered this questionnaire about the eTwinning module. Learners (n = 11) consider that the eTwinning module was advantageous to use the English language. In addition to this, learners also consider that the module was important to learn about other cultures and peoples and to learn to work in groups (n = 10). Learners also consider important the following: learning about topics like human rights, gender equality, global warming. and sustainability (n = 9), developing responsibility (n = 9), and learning about other countries and cultures (n = 9), reinforcing their answers about learning about other cultures and peoples.

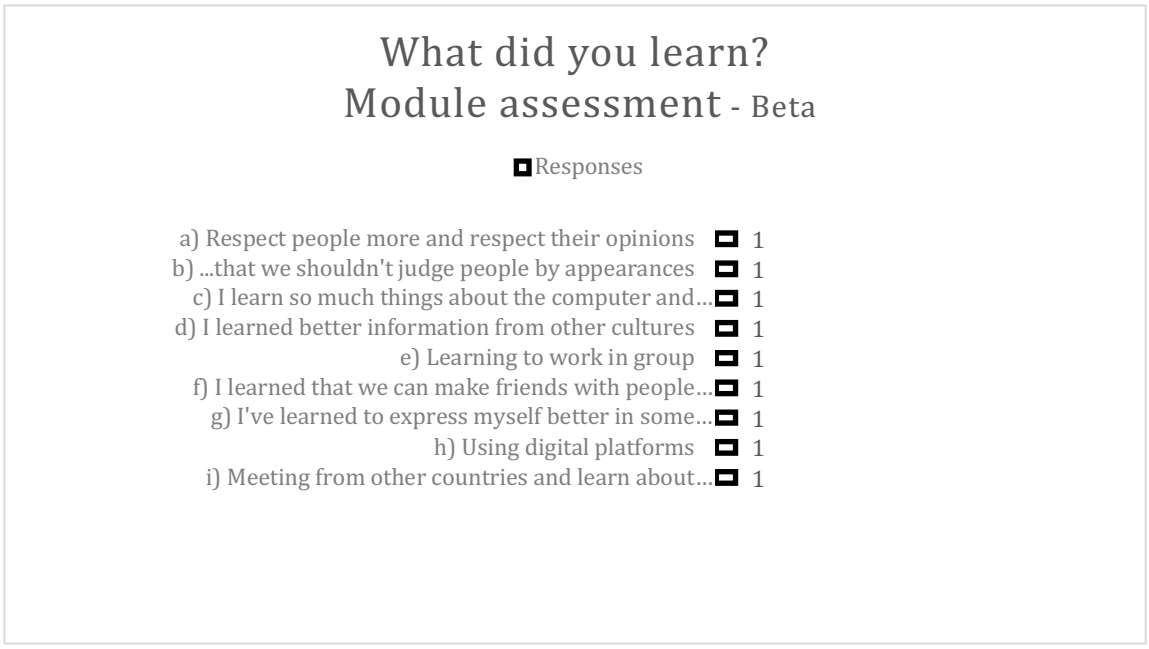
2. Did you learn anything new?

Learners were supposed to select from yes or no.



10 learners consider they learnt something new in the eTwinning module.

3. If you said yes, what did you learn?



a) Respect people more and respect their opinions
b) … that we shouldn't judge people by appearances
c) I learn so much things about the computer and how to used
d) I learned better information from other cultures
e) Learning to work in group
f) I learned that we can make friends with people from other countries and get to know the cultures of the countries.
g) I've learned to express myself better in some situations and to understand better what is written
h) Using digital platforms
i) Meeting from other countries and learn about their lives.

At least three learners mentioned that they learnt something new related to the intercultural project: meeting people from other countries, learn about their lives; get better information about other cultures; can make friends with people from other countries and get to know cultures. Related to respect towards other people, learners stated that they learnt to respect people more and respect their opinions, and not to judge people by appearances. Learners also declared that they learnt how work in group. In addition to this, learners also mentioned that this module was useful to understand better what is written in digital platforms and express themselves in some situations and to understand better what is written. One learner also mentioned that the module was important to use digital platforms.