

ELT and Citizenship: Basic Principles to Raise Social Awareness Through Language Teaching

Javier Rojas Serrano

Centro Colombo Americano - Bogotá

javirse@yahoo.com.mx

In this paper, I delve into the concept of citizenship in connection with the teaching of English as an auxiliary channel for increasing social awareness and understanding among teachers and students. Taking into consideration current global realities and the local contexts in which English is acquired and used, I feel that foreign language classrooms become an important space in which students can identify with the social structures of different cultures as well as the roles they play in their own society. Thus, I will address basic concepts and principles for developing citizenship awareness and ELT instruction from perspectives as diverse as educational background, curriculum development, methodologies and student and teacher roles, among others.

Key words: Social awareness, democratic participation, language and citizenship instruction

En el presente artículo se explora el concepto de ciudadanía en relación con la enseñanza de la lengua inglesa como una manera de expandir y desarrollar conciencia y comprensión social entre profesores y estudiantes. Al considerar las tendencias globales y los contextos locales en donde se aprende y se usa la lengua inglesa, la clase de inglés puede convertirse en un espacio importante para ayudar a que los estudiantes comprendan las estructuras sociales de diferentes culturas y su papel dentro de su propia comunidad. Así, se explorarán conceptos básicos para desarrollar la instrucción en ciudadanía y la enseñanza de la lengua inglesa desde perspectivas tan diversas como las políticas educativas, el desarrollo del currículo, las metodologías y los roles de estudiantes y profesores, entre otros.

Palabras clave: Conciencia social, participación democrática, instrucción en idiomas y ciudadanía

Introduction

Most governments in Latin America are recognized as democracies; however, current challenges in these countries make us question how beneficial democracy has been. If democracy is the best form of government, why has it caused situations of civil war, violence, hopelessness, and pessimism among people? Why have

corruption and inequality arisen? According to Osler (2005), there are three foundations for failure within a democracy: The non-participation of its people in democratic practices, terrorism, and a perception of powerlessness in the face of national and global problems.

Even though these challenges can be seen in many countries around the world, in Colombia they have become critical issues since war, violence, the displacement of people from the countryside to the cities, lack of guarantees to secure people's rights, among many other internal problems, directly affect societal behaviours and relationships. Considering that these factors –along with economic challenges such as unemployment, the payment of the external rent, and corruption– are priorities in governmental agendas, other basic aspects are neglected and left aside, being health and education amongst the most affected.

As education has to vie for government funds with other areas of national life, students, parents and teachers have to struggle in order to make the learning process, if not pleasant, at least fairly effective and comfortable by trying to cover those needs that schools are not able to supply because of insufficient resources and neglected facilities. In some extreme cases, particularly in the countryside, “children have to attend schools without chairs, desks, and other indispensable material for children and teachers to find the teaching process enjoyable and easy” (Rojas, 2006, p. 6).

In spite of the challenges shown above, education still has the power to overcome these threats against democracy because it reaches most social sectors in a country and is founded on a systematic structure designed to spread knowledge and information. Thus, non-participation is offset when schools provide spaces for students to take action and responsibility for the betterment of the community they live in; terrorism and violence are reduced when teachers help students understand and respect different viewpoints and cultures; and the perception of powerlessness is altered when the students are given opportunities to participate actively, encouraged to think critically and voice their concerns as citizens, as well as feel supported to achieve constructive change. According to Starkey (2005) “education in general and education for citizenship in particular, provide the mechanism for transmitting those core shared values that are essential if just and peaceful democratic societies are to be developed.” (p. 23).

In this context, language teachers have a vital role in the spread of universal democratic values and principles. When they take on this challenge, the imminent trends in ELT will focus on examining why a particular foreign language is learned

and the social implications of teaching and learning a global language such as English, rather than on how and in which ways it occurs. In other words, while effective methods will advance English language development, fostering global understanding, social awareness, and active citizenship will bring to light a greater purpose in foreign language learning and in the world at large.

Democratic and Active Citizenship

Janoski (1998) presents three different explanatory frameworks from which citizenship theories have developed: Marshall's theory of citizenship, the Tocqueville/Durkheimian approach to civil culture, and the Gramsci/Marxist theory of civil society. Indeed, these sociological and philosophical constructs exemplify complexity as they illuminate citizenship in all its facets. In this article, I will expound on citizenship from a more practical perspective.

Historically, the concept of citizenship has developed ostensibly in tandem with the evolution of nations and countries, especially in accordance with their legal norms and entities such as the government, the military, and the civil society. As nations become more populated, structured, complex, culturally diverse and interdependent, the rights, duties, and actions of its citizens also increase in complexity and scope. Along with these developments, two aspects of citizenship have undergone transformation: inclusion and participation.

In terms of inclusion, citizenship has evolved from an exclusive view to a more inclusive one. Nowadays, as immigration, displacement, globalization, and mobility become familiar phenomena in cities and countries around the globe, citizenship issues and related concepts (personhood and identity, rights and obligations, cross-cultural understanding) have had to be reviewed and adapted to encompass the needs of a larger and more diverse population at national and global levels. In fact, some authors such as Wringe (1999) talk nowadays about the concept of global citizenship.

In terms of participation, the current approach to introducing citizenship has shifted its focus onto a series of participatory actions rather than on a static set of concepts to be dealt with in the classroom without active involvement. A citizen is no longer seen as a person who abides by all the laws of a country and assumes the rights and duties s/he has in society; the ideal citizen nowadays is someone who is well informed on local and global issues and able to take social responsibility and action when required. Thus, citizenship is inherently associated with the concept of

competence, resulting in works such as the so-called “Competencias Ciudadanas,” which offer revised guidelines on introducing active and participatory citizenship in Colombia.

Furthermore, citizenship can be delineated into the following three dimensions:

Citizenship as a Status

Being a citizen means to be legally recognized as a member of a country, with specific rights and obligations. In this respect, Osler (2005) affirms that “citizenship is exclusive, since there is a clear-cut distinction between those who have this status and those who do not” (p. 12). With this status, governments know who is entitled to partake in the benefits of its laws and policies, infrastructure and healthcare system. In addition, it can also track who has responsibility to “contribute to the costs of collective benefits through taxation.” (p. 13).

Citizenship as a Feeling

Citizenship can also be valued as the extent to which an individual feels identified with the society s/he lives in. With widespread immigration and displacement, there invariably will be individuals and families that remain unable to feel a sense of belonging to the new environment they live in due to unresolved issues such as inequality, discrimination, cultural marginalization, etc., or simply because they do come from a foreign country or from a different region and consciously hold strong to their heritage.

Citizenship as Practice

Finally, citizenship entails a power that supports citizens working for their communities, voting, taking action to address social situations and working towards positive change. In other words, citizenship fosters active social participation and community involvement.

When a citizen fully functions in these three dimensions, s/he becomes an active citizen, which constitutes an ideal component in order for true democracy to exist. As stated by the Advisory Group on citizenship (1998) in the UK, one of the main purposes of citizenship is “for people to think of themselves as active citizens, willing, able and equipped to have an influence in public life and their communities.”

In other words, when we talk about citizenship, we are referring to cross-cultural understanding and mutual respect, effective conflict resolution practices, tolerance, an appreciation of diversity, a concern for environmental preservation, and other skills and competences to co-exist within a democratic society.

Educational Objectives in ELT and Citizenship

According to the Colombian Constitution (*Ley 115, Artículo 67*), one of the aims of education is to study and develop a critical understanding of the national culture as well as the ethnic and cultural diversity of the country, and to use education as the basis for defining national identity and unity. Consequently, all subjects are directed to contribute to this objective, and teachers in all areas of the curriculum are considered powerful agents who enhance students' sensitivity towards social, national, and international issues. In addition, learning a language, as stated in the *Lineamientos Curriculares Para Idiomas Extranjeros –Curricular Guidelines for Foreign Languages–* (Ministerio de Educación Nacional [MEN], 1999), means learning to discover and appreciate other cultures. In this sense, if learning about social identity and cultural diversity helps us discover and value other cultures, then there must be a connection between learning about citizenship-related issues and learning a language.

Considering this connection, the synergy between citizenship and language learning can become a powerful tool to activate students' curiosity about local and global issues, especially as the content and processes of citizenship and language acquisition share common characteristics from an educational point of view. Some of these characteristics are:

Citizenship and Language are Best Learned When Active Participation of Students is Involved

This statement is clearly significant when we look at the following paragraphs from the Council of Europe, reprinted in Osler and Starkey (1996) and Seaver and Botel in *Lineamientos Curriculares* (MEN, 1999), regarding the learning of democratic values and language, respectively:

Democracy is best learned in a democratic setting where participation is encouraged, where views can be expressed openly and discussed, where there is freedom of expression for pupils and teachers, and where there is fairness and justice (Council of Europe, 1985, re-printed in Osler & Starkey, 1996).

Based on Bruner, Vygotsky and Piaget's writings, Seavel and Botel propose four [language] learning principles. These are: Meaning is the basis of learning; learning occurs in a social context; learning implies relations among different language processes; and learning is personal and particular to the human being. *According to these authors, learning [a language] is achieved through active, collaborative and reflexive participation...* (MEN, 1999, p. 28)¹.

“Education for Citizenship and the Promotion of Language Learning for Intercultural Communication are Both Responses to the Political and Social Realities of Globalization”

This statement, taken from Starkey (2005, p. 23), comes from the fact that some of the challenges that emerged with the spread of globalization such as migration due to labor or war, emerging economies, or disintegrating national and local identities, can be faced by enhancing global and national understanding among cultures through the use of language facilitation such as thoughtful dialogue, intercultural communication, and cultural exchange. Along these processes, “language education is increasingly construed as contributing to citizenship education. The aims and purposes of language teaching and learning, in many contexts, support education for democratic citizenship.” (Starkey, 2005, p. 23).

Citizenship and Language Share Cross-Curricular and Interdisciplinary Properties

This characteristic allows a bidirectional relation between learning about citizenship values and learning a foreign language because the concepts of citizenship can be explored in the process of language learning and vice versa. Through language we acquire and share knowledge, and in exploring citizenship-related topics we correlate knowledge and language to the social systems in which we live.

All in all, the synergy that comes from joining language and citizenship results in a better understanding of society and human beings. The role that language teaching assumes in support of active citizenship is crucial. Be it Spanish, English or any other

¹ Translated from Spanish by the author.

international language, the language classroom is a natural micro-society that can facilitate the proliferation of citizenship values at national and global levels.

Citizenship-Based Instruction in ELT

For the time being, language and citizenship instruction (LCI) does not have its own set of methodologies and curricular principles, even though some authors have made reference to the methodological links and opportunities to teach language and citizenship together. Palmer (2005), for instance, offers an argument in favor of teaching citizenship through language:

The framework for incorporating citizenship into the L2 curriculum already exists. Syllabuses have been adapted to meet the needs of specific user groups such as business, the medical and legal professions, tourism and academic study. In mainstream Second language or bilingual education whole curricula have been built around the need to combine content teaching with a L2 medium. (Palmer, 2005, p. 122).

Regardless of this and many other justifications that some people may use to support joining citizenship and language instruction, authors and teachers that are currently working with citizenship issues in the English language classroom still have to adapt existing resources and initiate further research. However, certain aspects such as the nature of curriculum development, syllabus design, methodologies, and functions of the English classroom can be delineated in order to establish proper pedagogical opportunities to raise awareness of the nature of citizenship and language learning in the ELT classroom.

Curriculum Development

Curriculum, as it is understood by Dubin and Olshtain (1986), contains a broad description of general goals by indicating an overall educational-cultural philosophy which applies across subjects together with a theoretical orientation to language learning with respect to the subject matter at hand. A curriculum is often reflective of national and political trends as well (p. 35).

LCI has a set of underlying philosophical principles, which may be used to form the basis for syllabus design and activities orientation.

The language curriculum may be divided into three main segments: Language, language learning, and educational components. There are particular beliefs about

the nature of language, the nature of language learning, and the nature of education. Dubin and Olshtain (1986) show that certain approaches in language teaching reflect marked beliefs in their curricular components. In the case of LCI, the structure of the curriculum would tend to favour a communicative, functional and purpose-oriented view of language, an interaction-based approach to language learning, and a humanistic orientation to education. These tendencies imply that an LCI curriculum aims to encourage language learners to use a foreign language to communicate and express themselves freely by interacting authentically with others in an environment of respect that supports individual growth and development, nurturing and, at the same time, affective factors.

The approaches developed by Curran and Freire, that refer to a humanistic orientation in education, hold some ideas which are particularly enlightening with regard to the LCI curriculum:

Various other schools of thought trace their lineages to a humanistic orientation, notably counselling-learning (Currant, 1972), as well as the beliefs which have grown under the direct influence of Paulo Freire combining a humanistic view with a particular political view of the world (Wallerstein, 1983). Freire developed an educational approach based on his socialist philosophy in which adult learners are encouraged to analyse and challenge the forces in society which kept them passive. The similarities between Freire's approach and Curran's derive from the focus on the students' activist involvement in the learning process (Dubin & Olshtain, 1986, p. 37).

Syllabus Design

Syllabus has been referred to as “a more detailed and operational statement of teaching and learning elements which translates the philosophy of the curriculum into a series of planned steps leading towards more narrowly defined objectives at each level” (Dubin & Olshtain, 1986, p. 35). In other words, whereas curricula have to do with philosophies, planning, action, evaluation, and management in terms of resources, policies, and programmes, syllabuses deal with content grading, level goals, and relations between language structures, functions, and topics.

In 1988, Nunan proposed that besides the nature of language, language learning and education, syllabus designers should take into account learners' needs and interests. It means that syllabuses should address what learners need to know about the language, why they need to know a particular language, and what “the societal

expectations, constraints, and resources available for implementing the syllabus are” (Nunan, 1988, p. 20).

In addition, Nunan (1988) presented some differences between product versus process-oriented syllabuses, the former focusing on the achievement of specific language objectives, and the latter on the process of experiential learning. Grammar and function oriented syllabuses were more often regarded as product-oriented, whereas task-based syllabuses were considered to be process-oriented. However, regardless of the approach, linguistic achievements tend to be the final outcome.

As LCI aims to develop social skills as well as critical thinking on citizenship concepts, an LCI syllabus should focus equally on language objectives and the content through which the objectives are spontaneously met. For this reason, the content-based syllabus seems to be a good option for those teachers interested in introducing citizenship in their classes.

Content-based instruction has to do with the teaching of subject matter with little or no direct effort to teach linguistic objectives separately from the content. It is organized in themes and topics rather than grammar, functions or situations. According to Nunan, content syllabuses might hold a balance between product and process that is difficult to find in other types of syllabuses. He says that “whether content syllabuses exemplify product or process syllabuses is a matter of conjecture. In fact, most of them would probably be located at the centre of the product-process continuum” (Nunan, 1988, p. 49).

Some of the most significant advantages of a content-based syllabus are that it facilitates comprehension, makes the linguistic form more meaningful, addresses students’ needs, and allows for integration of the four skills.

Of course, content-based instruction has its own challenges and difficulties. Ideally, teachers should have in-depth knowledge of the subject matter to be taught, and a further contention is, as noted by Nunan, that

while the relevance of this content might seem obvious, many learners are confused by content-oriented courses, thinking they have strayed into a settlement rather than a language programme. In such cases, it is important for teachers to negotiate with the learners and demonstrate the relationship between language and content (Nunan, 1988, p. 49).

The LCI syllabus, besides addressing objectives such as language usage, functions, and vocabulary focus, needs to provide opportunities for social and

democratic interactions in and outside the classroom. An example taken from Carianopol et al. (2002) shows a syllabus for a citizenship and language development course in Appendix A.

Methodology

Methodology has to do with the ways in which content is introduced. That is to say, syllabus refers to the *what* and methodology to the *how*.

Methodologies for citizenship and language must necessarily fulfil at least the following requirements:

LCI Methodologies are Respectful of Students' Backgrounds and Opinions

LCI, as mentioned above, should occur in a democratic environment where teacher and students show respect and understanding for others. For example, the practice of turn-taking with speaking and actions is a key element to ensure equal participation and respect for others' opinions, regardless of ethnic, social, or gender differences. In addition, students should participate as much as possible in decision-making concerning the planning, implementation, and evaluation stages of their programme.

LCI Methodologies Enhance Participation and Learner Centeredness

Methodologies should focus on students' participation under the teacher's guidance. Teachers should encourage free expression of opinions as long as it does not infringe on the rights of others and allows the development of activities that focus on and impact the learner.

LCI Methodologies Foster Critical Thinking, Reflection and Introspection

Methodologies must provide spaces to reflect on local and global issues, citizenship rights and responsibilities as well as human rights, and interactions between the community and the individual.

LCI Methodologies Acknowledge Students' Interests, Likes, Intelligences and Learning Styles

LCI needs methodologies that account for individual factors and teachers should be able to recognize and acknowledge those factors in students as a way to respect their differences as well as to help them get the most out of each activity.

LCI Methodologies Provide Variety in Methods and Classroom Interactions

In order to cover a great variety of topics in language and citizenship and to address students' interests, learning styles, and interactions, LCI cannot subscribe to a singular teaching style or method. Teachers need to give opportunities for individual, pair, and group work, as well as to try several methods to raise motivation, account for students' differences, and avoid undue routine in the teaching/learning process.

In accordance with the type of syllabus that has been described as the most relevant to LCI, methods that focus on *meaning* more than *form* are most effective. Hence, methods and approaches such as task-based learning, cooperative learning, and project work are known to be very relevant in LCI because their features (personalization, interaction, discussion, equal participation, balanced language structure/content progression, and cross-curricular approach) simulate a democratic model of education. For in-depth exploration of these methods, Richards and Rodgers (2001) offer a comprehensive description of these and other methods in the book, *Approaches and Methods in Language Teaching*.

The LCI Classroom

As previously mentioned, the LCI classroom offers a space for practical reflection of the content being taught. Thus, democracy, active participation, multicultural understanding, and respect for the diversity should be encouraged explicitly as well as implicitly. Each guideline, activity, correction, and recommendation must be led by a real interest in strengthening students' interpersonal skills and deepening their understanding of critical issues. In order to fulfil this purpose, it is worth analysing the roles of teachers and students as well as the nature and process of citizenship-based classroom activities.

Teacher's and Student's Roles

Teachers, apart from just teaching a class, have the need for ongoing development of their own language proficiency, their knowledge about language and their ability to approach problems regarding the teaching/learning process. However, teachers working with LCI are also expected to advocate social responsibility and be role models for their students and for society. Teachers need to be conscientious of what they teach as well as of the presentation and facilitation processes. They may serve as intercultural bridges among students, discern and intuit student dynamics, and make the best of students' differences and commonalities. In addition, teachers need to acknowledge themselves as holders of particular viewpoints and beliefs in order to fully appreciate contrary viewpoints and beliefs of their students. To summarize, teachers, beyond being solely guides, advisors, and facilitators of the learning process, can be regarded as models of behaviour, conflict mediators, social analysers, and political activists.

On the other hand, students are not passive individuals receiving what teachers want them to receive in prescribed ways and methodologies. Students' participation and voices should not be restricted to the development of the class but should be included in the planning of the class itself. It means that, for instance, ground rules should be a result of teacher/student negotiation; content needs to be based on students' voices and interests. Their suggestions should be requested and considered frequently in order to improve classroom environment, enhance meaningful development, and reform the evaluation process. When supporting these types of participation, learners are encouraged to see the participatory role not only as a way of belonging to the class, but also as a mode of being in the world as informed and involved citizens. Thus, students may become school activists, critical thinkers, and political individuals inside and outside the classroom.

Citizenship-Based Materials

Materials development has always been an important issue in ELT because it reflects inherent philosophies and principles in a practical way. Textbooks can serve as mirrors of the nature of language, language learning, and education in which they are framed. Thus, LCI materials should also be reflective of the particularly close relationship between language and citizenship. Even though existing materials try to include some cultural and social issues, Long and

Richards, in the preface to *Culture in Second Language Teaching and Learning* (Hinkel, 1999) claim that

textbooks in language teaching methodology and classroom texts, however, typically offer a very rudimentary perspective on cultural factors in teaching and learning, if they are dealt with at all, and culture is often identified by an occasional reference to the folklore and customs in the learner's native culture (Hinkel, 1999, p. ix).

These 'rudimentary perspectives' might be ineffective in the sense that, instead of providing a beam to better understand cultures and critical issues, they might become a dangerous source of stereotype and bias. Materials, then, should avoid the so-called "tourist-consumer flavour of many language texts, with their focus on shopping, travel and fashion" (Cates, 2005, p. 59). Rather, materials for LCI need to concentrate on socially relevant issues that have real impacts on learners, such as environmentalism, human rights, local and global politics, displacement, among other topics that may appeal to students and are relevant to their communities.

Many authors and global education organizations have started to create relevant materials and resources for citizenship education. They are available in countries such as the UK and the US. Most of these works focus on global issues by finding points of contact among the different cultures in order to support multicultural understanding. A good example of this is found in materials based on storytelling, music, current event articles, and proverbs that, regardless of their origin, convey common values that are shared by communities around the world. In general terms, apart from being appealing to learners, these materials highlight citizenship values by enhancing discussion and communication strategies, respect for others' viewpoints and visions of the world, and acknowledgment of other cultures beyond mere tolerance. An example of citizenship materials, extracted from Chu (2004), is found in Appendix B.

Even though democratic societies share some common principles, basic constitutions, and social structures, education for language and citizenship should be based on issues and topics relevant to the direct experience of students. Teachers and designers of this type of programmes usually analyse the social environment of students, the country in which the materials will be used, the local social problems and challenges. In Carianopol et al (2002), for instance, racial problems and challenges with the gypsy population in Romania are frequently addressed, since there are several groups of gypsies from these communities throughout the country. Whereas in some countries a problem might be the environment, in others it might be an armed conflict or school violence. In any case, teachers are to apply analysis and

reflection in order to offer socially relevant programs and materials according to the local context.

A needs analysis of students' backgrounds and environment may give clear clues on which topics would be relevant. The analysis can also be a precise tool for knowing not only the students' learning styles or their interests in learning a language, but also the social problems and challenges they face every day as well as their perceptions about the purpose of living within a society.

Conclusion

The current conditions of our globalized world can make individuals feel confusion in terms of national identities, cultural norms, and social priorities, at a time when competition for power and economic success reaches every country and community. Conversely, cultural values, solidarity, and humanistic views tend to be left behind. However, language teaching and learning may be a powerful means to endow individuals and communities at large with values and perspectives for critical reflection on what is happening around us and provide informal forums on local, national, and global issues. Thus, as teachers we have the great task of providing students with this social endowment so that they can really act upon issues in their communities with responsibility and critical perspective. In order to achieve this task, committed educators need to join forces to develop a revised set of teaching principles, programmes, and resources that can effectively resolve the conflicting issues in our globalized and interdependent world. Working with isolated activities and topics occasionally is not sufficient.

It is easy to complain when societies seem to fail in improving people's lives and we tend to think that we cannot do anything at all to better the situation. However, teachers can contribute to a large extent because they reach social sectors that are the starting point to change things. Language learners, either young or adult, should not be seen as passive recipients of a foreign language and culture. Language enables communication, and communication is an immense source of power. People from all walks of life have the potential to learn another language and use it to improve their lives and communities, share their own values and beliefs with others from diverse cultures, and contribute to a better and more unified present and future world. Movement towards this bright vision of the world depends on committed leaders, teachers, and every citizen in the world. In other words, it depends on each one of us.

Further Research

In this article, I have tried to explain what a joint instruction in language and citizenship would be like through a determined set of curricular principles. This would somehow help teachers who make –or are already making– efforts towards this direction to have a more structured and a clearer vision to plan lessons based on language and citizenship. A logical step to follow would be the practical application of these principles to the classroom either by individual teachers or institutions interested in this type of instruction. It is hoped that the classroom application suggested here will yield several issues for analysis and research that can provide more insights into citizenship and language instruction in Colombia so that the principles dealt with hereby may be challenged, objected to or accepted.

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The Author

Javier Rojas Serrano holds a B.A. in Philology and Languages from Universidad Nacional de Colombia – Bogotá Campus. He has worked as an assistant for teacher development programs in the same university and for the Colombian Association of Teachers of English (ASOCOPI). He currently works as a teacher for the Centro Colombo Americano in Bogotá.

Appendix A

A Syllabus for a Citizenship and Language Development Course

Unit/ Lesson	Human Rights concepts	Values	Skills and aptitudes	Knowledge and understanding	Language development
1. Knowing Yourself					
L1- Your ID, please Page 18	Identity Self and community Diversity Sameness Unity Rights and duties	Self awareness Self-respect Self-confidence Respect for others	To describe a person's identity	Attributes of a person's identity Nationality Citizenship UDHR	Words related to identity Reading Speaking
L2- What are they doing to me? Page 20					
L3-I am unique Page 22		Recognition of the diversity of human potential	To access oneself To recognize forms of social manipulation	Multiple intelligence Genetic disposition and social environment	Words related to types of intelligence Reading Speaking
In the same boat Page 24		Sense of belonging to majority and minority groups	To define abstract notions To interpret statistics	Analysis of life-style	Speaking Writing
The 3 Rs Page 26					
Give us a voice! Page 27		Recognizing diversity and variety in the context of globalization	To define abstract notions To interpret ideas in a text To do a survey	The world as a global community	Reading Speaking Simple present for routine activities Project work
	Expression of identity from a HR perspective	To reflect on lessons learnt To organize ideas To find links between ideas	Rights, responsibilities and remedies in connection with the issue of identity	Reading Writing Expressions to give opinions	
		Sense of social and moral responsibility Concern to find remedies	To express personal opinions To think critically		

Appendix B

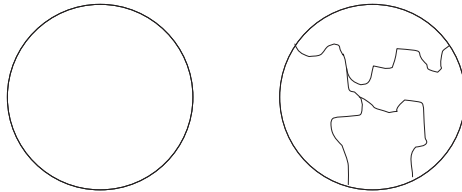
Examples of citizenship materials (From Chu, 2004)

Creating a unified world

Task 1:

- Form four teams.
- Imagine a world with only four countries.
- Each team will create one of the four countries in a unified world.
- Cut the poster into a circle, section it into four pieces, and cut out the pieces.
- Each team will work on one piece of the world.

Example:



Task 2:

- Give your country a name.
- Draw a metaphorical symbol to represent the name of your country.
- Outline the land and ocean boundaries of your country.
- Use the proverbs on the next page to conceptualize what your country stands for.
- Each facet of your country –Government, Education, Environmental Policy, Social Support System, and Justice System– is to be directed by the values and wisdom embedded in the proverbs.
- Choose approximately three proverbs from each category, and use them as catalysts to write your country's constitution.

Task 3:

- Each team will present their country, its name, metaphorical symbol, and constitution.
- Discuss how the four countries can co-exist in harmony.

- Uncover any foreseeable conflicts.
- Negotiate changes to each country's constitution that may be needed for the unified world to co-exist and evolve peacefully.
- Join the pieces of the four countries together to form a unified world.

A Unified World

Proverbs to Live By

Government	Education	Environmental Policy	Social Support	Justice System
Power can achieve more by gentle means than by violence.	If you wish to learn the highest truth, you must begin with the alphabet.	When you drink water, remember the source.	In the forest, tree leans on tree; in a nation, man on man.	Though the sword of justice be sharp, it will not slay the innocent.
There must be peace in the district to have law and order in the country.	Teachers open the door, but you must enter by yourself.	If you're not part of the solution, you're part of the problem.	One cannot help many, but many can help one.	Justice knows no friendship.
Where the water rules, the land submits.	He who has imagination without learning has wings but no feet.	Better a good keeper than a good winner.	When numerous fishermen come together, multitudes of fish are caught.	Truth is not uttered from behind masks.
Much power makes many enemies.	Learning is weightless, a treasure you can always carry.	Never put off until tomorrow what you can do today.	Communities begin by building their kitchen.	Do not judge until you have heard both sides of the argument.
Government is best which governs least.	Knowledge is madness, if good sense does not direct it.	He that has some land must have some labor.	Charity begins at home.	To spare the ravenous leopard is an act of injustice to the sheep.
Convert great quarrels into small ones, and small ones into nothing.	Education is light; lack of it is darkness.	Nature is the true law.	If several join in an enterprise, then there is no disgrace should they fail.	A fox should not be on the jury at a goose's trial.
Equality breeds no war.	Never let schooling interfere with education.	Prudence does no harm.	Learn to handle a writing brush and you will never handle a begging bowl.	If it is thought that justice is with us, it will give birth to courage.
The people's government, made by the people, is answerable to the people.	With all your knowledge, know thyself.	Suffer the consequences of your deeds.	Do your duty and be afraid of none.	Whoever refuses to submit to justice must not complain of oppression.