



Article

Towards a Grammar of Intercultural Kindness: Connecting Citizenship, Equity, Diversity and Inclusion in Language Education

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Abstract

This article examines how kindness can be understood, expressed and enacted through intercultural citizenship education in higher education, with particular attention to equity, diversity and inclusion (EDI). Situated within a theoretical framework that brings together intercultural citizenship and EDI, the study argues that these fields are mutually reinforcing and that their integration is enriched by foregrounding kindness. Empirically, the article reports on a qualitative multiple case study conducted in 2023, involving university students from Argentina and the United Kingdom who collaboratively designed English language teaching materials focused on kindness. Data consisted of student-generated textual and artistic artefacts, including lesson plans, teachers' notes, drawings, comics and other teaching materials, which were analysed using a multimodal approach. Across cases, kindness functioned as a relational disposition, ethical compass, emotional anchor and intentional action, serving as a pedagogical response to issues of gender inequality, mental health and disability inclusion. The study argues that a structured grammar of intercultural kindness offers a vocabulary that makes visible the relational, ethical, emotional and action-oriented dimensions through which kindness shapes the pedagogical enactment of intercultural citizenship and EDI. This approach demonstrates that kindness can be taught; however, its transformative potential depends on a deliberate political orientation.

Keywords: kindness in education; language education; intercultural citizenship; equity; diversity and inclusion; higher education; multimodal materials development

Academic Editor: Irina Golubeva

Received: 24 March 2026

Revised: 28 April 2026

Accepted: 6 May 2026

Published: 21 May 2026

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1. Introduction

In this article, we aim to contribute to the discussion of how language teaching can engage with complex, controversial real-world topics through an intercultural citizenship approach (Byram et al. 2023). Such topics, often referred to as 'troubled knowledge' (Zembylas 2013, p. 177) can evoke strong emotional responses, including feelings of loss, shame, anger, grief and despair. In language classrooms, issues such as human rights violations, wars and terrorism, and matters relating to equity, diversity and inclusion (EDI) can affect learners' emotional wellbeing, generating discomfort, resentment or even hopelessness. We propose that these emotions can be addressed pedagogically by creating

learning environments that are supportive and safe, where educators attend to students' wellbeing and personal growth alongside academic achievement (Grant and Pittaway 2024, p. 4). Central to this approach is kindness, understood as a fundamentally personal and ethical choice that shapes both pedagogical practice and student learning. This perspective is illustrated through an in-person teacher education project conducted in northern Argentina in 2023, bringing together an Argentine and a British higher education institution. The project highlights how intercultural citizenship and kindness can be enacted in real-world educational contexts.

Rarely is kindness examined in relation to institutional policy, leadership practices or its systematic integration into curricular design. Despite its significance, kindness remains an under-theorised dimension in higher education scholarship. While it has gained some visibility in post-pandemic discussions, research continues to treat it marginally, often framing it in terms of compassion, respect, generosity or intentional prosocial behaviour (Fox and Aspland 2024). This reflects an education system shaped by economic and performative priorities, where measurable outputs are often valued above the relational and ethical dimensions of pedagogy (Rowland 2009). Rowland observes that kindness, once recognised as a public moral virtue closely linked to justice and reason, has been narrowed in meaning and diminished in status due to social and economic change. As a result, it is frequently overlooked in professional discourse and sometimes dismissed as overly sentimental or unprofessional. In educational research, addressing kindness can feel awkward or neglected.

Kindness should not be understood as a gendered or feminised trait (Magnet et al. 2014), nor as opposed to scholarly rigour. On the contrary, Clegg and Rowland (2010) argue that intellectual depth and kindness are compatible and mutually reinforcing. Yet in higher education, research achievements often overshadow traits associated with effective teaching, such as care, empathy and relational attentiveness. Rowland advocates reclaiming kindness as a systemic, intentional practice grounded in social justice and critical reflection. He highlights the notion of the 'critical friend' to demonstrate that kindness and critique can coexist productively in educational relationships. Far from sentimental or anti-intellectual, kindness requires educators to empathise with learners' experiences while maintaining ethical responsibility and scholarly rigour.

In this article, we recognise the fundamental importance of kindness in education and take responsibility for theorising it, while bringing these ideas to life through an empirical study. To our knowledge, our work offers a novel contribution to bridging the gap between theory and practice in the field of language and intercultural citizenship education. Additionally, this study seeks to challenge the Western-centric bias prevalent in intercultural communication research by amplifying perspectives from the Global South. In line with calls for greater collaboration across the Global South and North (MacDonald 2020), our work fosters intellectual and intercultural exchange, enriching the field and broadening understandings of pedagogical practice and research.

1.1. Theoretical Framework

This study positions kindness at the heart of its theoretical framework. Drawing on theoretical insights, scholarship on kindness and empirical evidence from our research, we conceptualise kindness as a multidimensional construct positioned at the intersection of intercultural citizenship and equity, diversity and inclusion (EDI). Following Kristjánsson's (2024) conceptualisation of kindness as a cluster concept, we understand kindness as bringing together a range of morally positive qualities connected by family resemblance rather than a single core. We extend this account by theorising kindness through the lens of intercultural citizenship, understood here in line with previous work (Byram 2008, 2012a; Byram et al. 2016, 2020; Byram and Golubeva 2020), which provides a basis for

examining how these qualities can be pedagogically mobilised in language education. Within this framework, kindness functions contextually and situationally as: (i) a relational disposition; (ii) an ethical compass; (iii) an emotional anchor; and (iv) intentional action. This understanding of kindness is guided by an ongoing attentiveness to the avoidance of harm, whether unintended or indirect (Hamrick 2002).

1.2. Kindness as a Relational Disposition

Understanding kindness as a relational disposition draws attention not only to interpersonal and intrapersonal relationships, but also to the wider relational webs in which human beings are embedded. As such, kindness extends across time, space, material worlds and more-than-human life. It encompasses interpersonal kindness enacted in relationships with others (for instance, in response to disability, gender or ethnicity), intrapersonal kindness directed towards the self (including attention to mental health and wellbeing), intergenerational kindness expressed through responsibility to ancestral knowledge and future generations, ecological kindness oriented towards the environment and landscapes, material kindness in the care of shared resources and artefacts, and interspecies kindness that recognises animals as co-inhabitants. Such a framing deliberately avoids anthropocentrism, emphasising how kindness connects the self and other, past and future, human and more-than-human lives.

Within intercultural citizenship educational contexts, this relational disposition of kindness is expressed through learners' ability to draw on intercultural competences that support respectful relationships across difference, critical reflection on their own identities, and action that upholds human dignity and rights (Barrett and Borghetti 2025). These competences are inherently relational, intentional, reflective and compassionate. They operate not only in dialogue with others, but also in dialogue with oneself. Focusing on kindness as a relational disposition also highlights how learners experience and negotiate relationships within educational spaces.

Classrooms are not neutral environments; they are shaped by power relations and structural inequalities that influence access, representation and participation. From a pedagogical standpoint, kindness requires educators to attend carefully to these dynamics. Interpersonal kindness involves recognising bias and discrimination, whilst intergenerational kindness invites educators and learners to value Indigenous knowledge, considering the long-term consequences of choices for future generations. Ecological and interspecies kindness extend this attentiveness further, encouraging pedagogies that foreground environmental responsibility and respect for animal habitats.

This relational understanding of kindness is particularly significant in contexts where university students are preparing to enter professional life, and in this sense, learners occupy a dual position as both students and emerging professionals. Approaching kindness as a relational practice supports the development of professional identities grounded in ethical responsibility and democratic values across human and more-than-human worlds. It encourages future professionals to view their work not simply as the delivery of specialised knowledge or services, but as active participation in sustaining communities, cultures, environments and shared futures.

This perspective also challenges hierarchical models of education that position teachers as unquestioned authorities and students as passive recipients of knowledge. Such arrangements risk reproducing inequality and silencing student voices (Gorny-Wegrzyn and Perry 2021). In contrast, a relationally grounded conception of kindness promotes more dialogic and participatory relationships. It aligns teaching practice with broader commitments to social justice and inclusion and with responsibilities to communities, ecosystems and other species with whom we share space.

1.3. Kindness as an Ethical Compass

Conceptualising kindness as an ethical compass resonates with bell hooks' understanding of love as an ethical practice in education. hooks (2003) argues that teaching grounded in love involves the deliberate integration of care, commitment, knowledge, responsibility, respect and trust. These qualities are not abstract ideals but practical guides that shape everyday pedagogical judgement, from how learning environments are designed, through how relationships are built, to how educators respond to learners' needs. Viewed in this way, kindness, like love, functions as an ethical orientation that supports responsible decision-making in complex educational contexts. It also provides an ethical foundation for navigating the specific dilemmas raised by intercultural citizenship pedagogy, such as whether and how to invite students into social action, how teachers negotiate their positioning between neutrality and commitment when confronting injustice, and how to avoid imposing values while fostering critical cultural awareness (Byram et al. 2025).

The conceptualisation of kindness as an ethical compass is further illuminated through Paulo Freire's understanding of education as a deeply loving practice. For Freire, love in teaching is neither sentimental nor passive, but a courageous and principled commitment to students and to the work of education itself. His notion of 'armed love' (Freire 2005, p. 74) sustains teachers in the face of political injustice, difficult working conditions and the everyday challenges of the profession. This form of love motivates educators to resist injustice while remaining committed to their learners. It supports ethically resistant practice that is grounded in care and responsibility. Kindness, like love, functions as a guiding ethical orientation, shaping teachers' pedagogical responses to questions of power, inequality and justice.

This ethical framing is particularly relevant within intercultural citizenship theory and pedagogy (Byram 2008, 2021; Byram et al. 2023), which positions language education as a space for developing both linguistic and intercultural competences. From a pedagogical standpoint, kindness operates as an ethical compass that helps learners reflect on how to act in ways that respect diversity, foster inclusion and respond to social injustice. Just as the intercultural speaker is expected to mediate between perspectives and meanings (Byram and Zarate 1996; Byram 1997), learners are supported in using kindness to navigate ethical dilemmas, linking critical reflection with action. In this sense, kindness helps translate intercultural understanding into forms of participation that are morally considered and socially just (Barrett et al. 2018a, p. 7). It also supports teachers' ethical judgement as they navigate the risks and responsibilities of real-world engagement, for example, when designing community-facing tasks that require careful attention to agency, safety and consent (Byram et al. 2025).

The ethical role of kindness is further strengthened when intercultural citizenship is taught in conjunction with EDI perspectives. EDI-oriented pedagogy draws attention to power relations, representation and systemic inequities that shape intercultural encounters (Golubeva 2025). For educators, this means explicitly addressing issues such as marginalisation, voice and unequal access to resources within the curriculum. When these critical perspectives are approached through the lens of kindness, learners are encouraged not only to analyse injustice but also to consider how to respond with care, fairness, responsibility and ethical awareness. Integrating intercultural citizenship and EDI, therefore, enables more robust and ethically grounded educational responses, as the combined focus allows learners to develop responses that are both more effective and socially responsible than either framework could achieve in isolation (Golubeva 2025).

1.4. Kindness as an Emotional Anchor

Kindness can serve as an emotional anchor in education, helping learners engage with sensitive and emotionally charged issues such as racism, classism, sexism, prejudice and discrimination. As teaching increasingly incorporates EDI alongside intercultural citizenship, learning moves beyond simply celebrating diversity towards more critical, action-oriented engagement. However, examining inequity and injustice can provoke strong emotional responses, discomfort and vulnerability. In these challenging emotional spaces, kindness provides a stabilising lens: it can help contain these emotions, supporting sustained engagement while reducing the risk of learners becoming overwhelmed or disengaged. This directly echoes findings that discomfort, unhappiness and pain are not endpoints to be avoided but pedagogical resources that must be accompanied by ethical care (Byram et al. 2025).

This affective role of kindness also shapes its theoretical framing in this study. Kindness is understood as grounded in practices of care and love, challenging the false divide between emotional engagement and intellectual work. Drawing on Rowland's (2008, 2009) concept of intellectual love, kindness is framed as an ethical, relational and emotional orientation that shapes both pedagogical relationships and academic practice. Its ethical dimensions involve acting with integrity, justice, respect and fairness; its relational dimensions emphasise attentiveness, compassion and supportive engagement; and its emotional dimensions encompass empathy, solidarity and patience. In practice, kindness requires teachers to exercise deliberate effort, reflective judgement and critical engagement. This involves anticipating the emotional intensity of community-engaged work, such as confronting historical trauma or human rights abuses, and scaffolding students' participation with careful attention to age, agency and psychological wellbeing (Byram et al. 2025). Kindness also entails creating emotionally safe learning spaces where vulnerability, uncertainty and intellectual growth are recognised as coexisting, interconnected aspects of learning. Understood this way, kindness allows educators to respond to the emotional dimensions of learning while maintaining academic rigour and critical depth.

Denial's (2019) formulation of kindness as 'believing people, and believing *in* people' provides a concrete pedagogical grounding. To believe students is to recognise them as capable, thoughtful actors whose perspectives matter (Clegg and Rowland 2010). Such recognition builds trust, especially when engaging with complex or unsettling issues, and affirms vulnerability as part of intellectual development. This ethos extends to the material environment: caring for books, shared spaces and digital resources; repairing rather than discarding; and valuing handmade or culturally significant artefacts become everyday enactments of respect. These practices reinforce the emotional climate of the classroom where people, ideas and resources are treated with care rather than disposability.

Approaching EDI through the lens of kindness provides both analytical insight and emotional support. While EDI equips learners to critically examine inequities, kindness helps them navigate the emotional challenges that such engagement can bring. In this integrated approach, kindness mediates between critique and care, allowing students to confront injustice without withdrawing emotionally. A growing body of scholarship reinforces these insights, highlighting the transformative potential of pedagogies grounded in kindness, care and compassion (Clegg and Rowland 2010; Denial 2019; Grant and Pitaway 2024). Studies consistently show that educator–student relationships characterised by kindness strengthen learning environments, increase engagement, support academic achievement and foster social awareness. When educators demonstrate empathy and sustained interest in students' lived experiences, including their cultural heritage, wellbeing and ecological concerns, learners are more likely to participate actively, remain motivated and engage openly with diverse perspectives.

1.5. *Kindness as Intentional Action*

When kindness acts as a bridge between intercultural citizenship and EDI, it becomes an intentional practice that turns reflection into concrete action aimed at fostering meaningful and structural change. Without deliberate action, kindness risks remaining symbolic, unable to effect real transformation. The concept of action in intercultural citizenship brings together intercultural learning and civic responsibility, extending engagement beyond local or national contexts (Byram 2008, 2012a, 2012b, 2021; Byram et al. 2016, 2020). Being an intercultural citizen involves building communities of dialogue and action, embracing and reflecting on difference, and taking thoughtful, intentional steps based on that reflection. In this process, the educator plays a central role, facilitating experiences, guiding critical reflection and supporting learners to take collective and meaningful action. Recent work highlights that such action carries ethical obligations, such as planning for risk, ensuring informed consent, particularly in light of teacher authority and attending to students' diverse positionalities (Byram et al. 2025). This includes recognising that ethical responsibility may sometimes take the form of intentional inaction (Kristjánsson 2024), where choosing not to intervene is a deliberate decision to prevent harm, avoid coercion or respect learners' autonomy. Hamrick (2002) cautions that even well-intentioned kindness can cause unintentional harm within asymmetrical power relations. Acts framed as kind may reinforce injustice, obscure domination or create dependency that sustains inequality. This risk is heightened when harm occurs under the belief that one is acting kindly (what Hamrick terms 'false consciousness'), highlighting the need for critical ethical vigilance.

Byram's (2021) model of intercultural citizenship provides a useful conceptual foundation for this work. It highlights the integration of skills (interpreting, relating, discovering), attitudes (openness, curiosity), knowledge (of self and others) and critical cultural awareness, all of which enable learners to connect reflection with purposeful action. Intercultural citizenship can also complement and enrich EDI initiatives (Golubeva 2025) by situating local and institutional concerns within broader global contexts. While EDI often focuses on addressing structural inequalities, promoting fairness and fostering inclusion within local, national or organisational settings, intercultural citizenship emphasises transnational interconnectedness, civic action and shared responsibility across cultural and linguistic boundaries.

Within this expanded civic and intercultural frame, kindness takes on particular significance. It serves as a guiding mechanism that supports learners to engage thoughtfully with issues of equity, inclusion and social justice, not only within their immediate context but across wider, interconnected global spaces. In practice, students are encouraged to translate critical awareness into deliberate action, engaging with care, solidarity and responsibility. Intercultural citizenship reinforces this orientation by fostering collaboration and communication with individuals from diverse linguistic and cultural backgrounds. It cultivates international awareness, critical reflection, recognition of multiple identities and a readiness to act collectively, even in the face of differing values (Byram and Golubeva 2020). In this framework, kindness is intentional, enabling learners to navigate complexity in transnational contexts, engage ethically in public-facing actions and participate as responsible global citizens.

These insights suggest that kindness, when understood within an intercultural citizenship framework, must be deliberately cultivated through practices that translate care, collaboration and critical reflection into purposeful action. Rather than remaining an abstract value or occasional gesture, kindness becomes a sustained and intentional commitment to responding to injustice, exclusion and harm. Scholarship on care pedagogy underscores that kindness requires ongoing attentiveness and ethical responsiveness (hooks 2003; Magnet et al. 2014; Noddings 2005, 2013). When enacted intentionally, such

responsiveness supports learners not only to reflect on issues of equity and difference but to engage collectively in actions that foster socially, materially and ecologically responsible communities. In this sense, kindness functions as a catalyst that transforms awareness into practice and dialogue into meaningful civic participation.

1.6. Towards a Grammar of Intercultural Kindness

Building on the conceptualisation of kindness as relational disposition, ethical compass, emotional anchor and intentional action, it is possible to articulate a Grammar of Intercultural Kindness, which entails a framework that describes how these dimensions function together to guide pedagogical practice. In this approach, kindness is not a single trait or fixed behaviour but a complex, dynamic and integrative practice. Each dimension (relational, ethical, emotional and action-oriented) interacts with and reinforces the others, blending in ways that cannot be neatly compartmentalised. It is a circular, dynamic process in which these dimensions continually overlap and inform one another. It is precisely this integration that constitutes the effective enactment of kindness in teaching practice.

From a pedagogical perspective, this grammar serves as a guide for intentional practice:

- As a relational disposition, kindness fosters trust, respect and dialogue, supporting learners' agency and collaborative engagement;
- As an ethical compass, it directs attention to justice, fairness, equity and power, guiding educators and learners to act with care, responsibility, love and fairness;
- As an emotional anchor, it stabilises affective responses, helping learners and educators navigate the discomfort, vulnerability and complexity inherent in intercultural citizenship and EDI-oriented learning;
- As intentional action, it translates reflection into deliberate, socially responsible civic actions, enabling learners to engage with inequity, difference and challenges with care, compassion and solidarity.

As an illustration of how the Grammar of Intercultural Kindness can be enacted in practice, we drew on an earlier version of the framework, based on preliminary findings from prior research, to guide our pedagogical approach and support students in developing English language teaching materials for young learners. The relational dimension was embedded in dialogic pedagogical interventions that required genuine collaborative engagement. Activities were designed to invite multiple perspectives, foster active listening and practise respectful disagreement, positioning learners as co-constructors of meaning.

The ethical dimension informed both content selection and task design, with input structured to open space for questioning dominant narratives. Students chose topics that engaged explicitly with diversity and inclusion while encouraging critical reflection on systemic inequities. The emotional dimension was addressed through the deliberate creation of safe spaces that acknowledged the vulnerability inherent in both foreign language use and intercultural encounters. We supported students in navigating anxiety with growing confidence through compassionate pastoral care, approaching engagement with difficult narratives with pedagogical sensitivity so that challenging stories became opportunities for empathy and dialogue rather than uncomfortable experiences.

Finally, the action-oriented dimension took shape through intercultural citizenship project-based learning. Students participated in a series of academic and public-facing initiatives that connected dialogue to concrete social action, enabling them to translate reflection into meaningful engagement beyond the classroom. Stepping back, it is important to emphasise that the Grammar of Intercultural Kindness is not a linear method or a checklist to be implemented. Rather, it unfolds as a dynamic process, shaped by revision, uncertainty and growth over time. As educators, we came to understand kindness as

context-sensitive and locally negotiated, influenced by the institutional, cultural and historical conditions in which teaching and learning take place.

2. Materials and Methods

2.1. Context and Participants

The three case studies (Yin 2018) reported here formed part of an intercultural citizenship project conducted in 2023 at a private university in northern Argentina. The project brought together students from this institution and four British students from a research-intensive university in the United Kingdom, who travelled to Argentina to participate in face-to-face collaboration on the co-design of English language teaching materials. Students worked in mixed nationality groups over a five-day period, with each group treated as a distinct case study. This multiple-case design enabled in-depth analysis of the educational resources developed, while also allowing for cross-case comparison to identify similarities and differences across groups (Tisdell et al. 2025).

The study involved a total of 63 participants. In Argentina, participants comprised 59 undergraduate students (48 female and 11 male) enrolled in courses on English language, assessment and English literature, who were training to become future teachers and/or translators. The four British participants (three female and one male) included two undergraduates and two postgraduates studying creative writing, liberal arts, English literature, politics and literary translation. Most participants were in their early twenties, with one mature student included. English served as the working language for the project. The British students were native speakers of English, while the Argentinian students had achieved B2/C1 proficiency in English as a foreign language (Council of Europe 2020).

A decolonising approach guided the study, with the aim of disrupting two intersecting hierarchies: first, between researchers and participants, and second, between native-English-speaking British students and Argentinian students learning English as a foreign/second language. This approach was operationalised through a visual methodology, which offered participants alternative modes of expression beyond dominant linguistic norms. Students produced drawings and photographs as forms of meaning-making, enabling ideas and perspectives to emerge that may not have been articulated through written or spoken English alone. As Bessette and Sutton-Brown (2024, p. 4) argue, such methods 'allow for self-expression that may not be heard or articulated through other means'. Visual methodologies are increasingly recognised as decolonising tools, as they amplify diverse voices, value multiple literacies and promote more equitable forms of participation.

2.2. The Project

The year 2023 marked the 40th anniversary of the restoration of democracy in Argentina. To commemorate this milestone, the project involved the creation of an educational resource for local schools entitled 'Forty Ways of Being Kind'. Students identified the intercultural competences for democratic culture required to enact kindness, applied them to scenarios grounded in contemporary Argentine society, and produced materials in carefully graded, accessible English for learners of English as a foreign language. In developing the resource, students adopted a multiliteracies and multimodal approach, combining texts with images, comics, illustrations, videos, narratives, poems, photographs and graffiti. This approach recognised the diverse semiotic resources through which meaning is constructed and enabled creative expression. The intended audience comprised children and adolescents aged 10 to 17. The forty examples of kindness were distributed evenly across five proficiency levels (A1, A2, B1, B2 and C1, according to the Common European Framework of Reference for Languages), ensuring progression in linguistic complexity. This article focuses specifically on materials designed for A1–A2

learners of English aged 10 to 13, delimiting the scope to early proficiency levels in order to examine how complex social and ethical concepts can be scaffolded within limited linguistic resources. The focus on early-stage (A1–A2) materials was intentional, as it allowed us to examine how complex issues can be pedagogically addressed through the lens of kindness within linguistically constrained learning environments. The study prioritises interpretative depth over representativeness and does not aim to generalise findings across contexts.

The project gestured towards a decolonising orientation by foregrounding local knowledges and situated understandings of kindness within contemporary Argentine society. Students selected issues aligned with the United Nations Sustainable Development Goals (SDGs) and embedded principles of kindness, empathy, compassion, solidarity, care and respect into their materials. In doing so, they positioned kindness not as an abstract moral ideal, but as a pedagogical and civic commitment grounded in local realities and social priorities. Three higher education institutions (HEIs) in Argentina participated in the project, each situated in a distinct geographical region: the capital city, Buenos Aires, in the east; Salta in the north; and Bahía Blanca in the south, at the gateway to Patagonia. This article focuses on a selection of data from three groups of students in the north of Argentina, which form the basis of the three case studies presented here.

Pedagogically, the project was framed through the Council of Europe's Reference Framework of Competences for Democratic Culture (RFCDC) (Barrett et al. 2018a, 2018b, 2018c). The RFCDC provides a comprehensive framework for fostering democratic participation and intercultural dialogue, comprising twenty competences organised into four domains: values, attitudes, skills, and knowledge with critical understanding (Barrett 2020). In addition, it offers practical guidance for conceptualisation, pedagogy, curriculum design and assessment. We sought to enrich the RFCDC framework with local Argentine experiences and perspectives, helping students identify the intercultural competences needed to enact kindness and apply them to issues relevant to their lives. This approach allowed students to engage critically with a European model while situating it within their own social and cultural context. Accordingly, we titled the project 'Decolonising Kindness'. This approach aimed to create equal partnerships between project members in the spirit of academic solidarity for the development of collaborative, concrete educational outputs.

The project was structured as a multi-day intensive seminar designed to explore the meaning of kindness through the collaborative co-design of educational materials for English language teaching and learning. Students progressed through seven stages, following structured guidelines and instructions to complete a series of tasks.

2.2.1. Stage 1: Becoming Familiar with the RFCDC and the SDGs

Prior to travelling to Argentina, the British students received training on the RFCDC, while the Salta students were trained on the SDGs, creating a basis for collaborative knowledge sharing.

2.2.2. Stage 2: Getting to Know Each Other

Students from the HEI in Salta welcomed the four British students at the airport and participated in a social activity to facilitate introductions and establish initial rapport.

2.2.3. Stage 3: Conceptualising Kindness

Students explored and represented ideas of kindness through multimodal meaning-making, drawing on texts, images, photographs, drawings and other visual artefacts. They also documented expressions of kindness and unkindness during a city walk in Salta, fostering observational awareness and reflection.

2.2.4. Stage 4: Input Sessions

Students attended sessions led by local community members, which catalysed discussion and reflection across a broad range of forms of kindness. Interpersonal and intrapersonal kindness were examined through disability and inclusion, mental health and queer pedagogy. Intergenerational kindness was explored in relation to Indigenous knowledge and adolescent motherhood. Ecological and material kindness emerged through attention to land and resources, while interspecies kindness was considered through photographic explorations of care and harm beyond the human sphere.

2.2.5. Stage 5: Materials Development

Project leads trained students in designing educational materials. Students collaboratively created teaching content embedding principles of kindness, including lesson plans and teachers’ notes for English language learning, and presented their work to peers and project leads for feedback and refinement.

2.2.6. Stage 6: Community Engagement

Students communicated their ideas of kindness through academic and public-facing events. The project culminated in brochures highlighting key concepts of kindness, distributed across the university campus to engage the broader academic community.

2.2.7. Stage 7: Classroom Sharing and Feedback

The materials were subsequently presented by the four British students to secondary school students in Buenos Aires, who provided feedback, allowing for initial learner responses to inform the evaluation of the materials.

In practice, stages 3, 4 and 5 were not carried out consecutively. The seminar schedule integrated tasks from these stages across different days, allowing students to engage with conceptual, input and material development activities in a dynamic and overlapping manner.

2.3. Research Methodology

This qualitative study investigates the following research question: How is kindness understood, expressed and pedagogically enacted through student-generated educational materials? To address this research question, we drew on multiple sources of data, combining researcher-generated documentation with student-generated educational artefacts. Researcher-generated data (Table 1) comprised documentary materials, including project documentation, teaching notes, instructional materials, observational notes and reports, which recorded and captured the processes, decisions and events of the teaching project.

Table 1. Researcher-generated data.

Method	Data Type	Purpose of Collection
Documentary materials	Project documentation, teaching notes, instructional materials, observational notes during student presentations, reports	To record and document teaching activities, events and processes
		To capture decision-making during the project
		To provide a record for analysis

Student-generated data (Table 2) consisted of artefacts that were categorised as artistic, textual and visual. Artistic artefacts included illustrations, posters, drawings and storyboards; textual artefacts encompassed lesson plans, teachers’ notes, text in speech bubbles, board games, captions and task instructions; and visual artefacts comprised photographs and PowerPoint slides. The study does not include interview or reflective data;

therefore, interpretations are based on artefacts as multimodal representations rather than direct accounts of students' thoughts or experiences. The analysis focuses on how the meanings of kindness are constructed and communicated within the materials.

For the purposes of this article, the focus is restricted to student-generated textual and artistic resources, allowing for a concentrated analysis of how kindness is conceptualised within the materials. While the broader dataset included visual and documentary sources, these were not considered here in order to maintain a clear analytical focus. This multi-method, multimodal approach enabled triangulation and supported a richer understanding of how kindness was conceptualised and enacted in the educational resources.

Table 2. Student-generated data.

Method	Data Type	Purpose of Collection
Artistic	Creative outputs involving design or drawing (illustrations, posters, drawings, storyboards)	To understand students' creativity and visual expression of ideas To explore how students represent learning in artistic form
Textual	Lesson plans, teachers' notes, text in speech bubbles, board games, captions, task instructions	To gather insights into students' reasoning, planning and written expression To analyse how students structure knowledge and communicate ideas
Visual	Photographs, PowerPoint slides	To access visual representations of learning To examine how students communicate ideas through multimodal media

The study adopted an abductive, iterative approach (Timmermans and Tavory 2012), treating the four dimensions of the Grammar of Intercultural Kindness as sensitising notions rather than fixed categories. Consistent with van Hulst and Visser (2025), the analysis moved non-linearly through ongoing dialogue between theory and data, remaining open to surprise and reinterpretation. While the framework informed early readings, it was not used as a confirmatory coding template; instances where data resisted categorisation (e.g., overlap between relational and emotional dimensions) prompted further conceptual refinement. Textual and artistic data were analysed in parallel using a multimodal analytic approach (Jewitt et al. 2016; Kress 2009), which conceptualises meaning as distributed across modes rather than treating images as illustrative additions to written text. Textual data were analysed thematically (Cohen et al. 2018; Saldaña 2021), while both textual and artistic artefacts were given equal analytical weight. This approach enabled an exploration of how kindness was constructed, how meanings were communicated across modes, and how kindness was pedagogically enacted within the co-designed educational resources. Within this multimodal orientation, the analysis of artistic data was conducted as interpretative close reading (Rose 2022) based on theoretically informed engagement with a small corpus of images. The analysis privileged analytical depth over representativeness and sought to identify recurring patterns and representational choices relevant to how kindness was imagined and enacted. Particular attention was paid to how equity, diversity and inclusion were visually and textually communicated across modes.

Initially, the complete corpus was reviewed impressionistically to develop a holistic understanding of the materials, accompanied by analytic notes, tentative observations and provisional thematic linkages. Each researcher then conducted an independent analysis, annotating the data and generating preliminary codes within a shared document. This collaborative platform enabled ongoing engagement with each other's analyses, facilitating written feedback, the questioning of interpretations and the refinement of emerging insights. Through this cross-reading process, we engaged in reflexive discussion and collaborative negotiation of themes, enhancing the transparency, credibility and trustworthiness of the findings. This iterative approach enabled the further development of the conceptual framework. Ethical approval for the study was granted by the British university involved. An opt-out written consent procedure was implemented, whereby all

students were informed of the study and given the opportunity to decline participation at any stage. Ethical principles concerning confidentiality, participant autonomy and responsible handling of student-created materials were upheld throughout.

3. Results

The RFCDC informed the pedagogical design of the study, while the conceptualisation of kindness developed in the theoretical framework of this article functioned as an interpretive lens for analysing how kindness is represented, communicated and pedagogically enacted in the student-produced materials. This section presents the findings through that lens, drawing on the conceptual themes outlined earlier and examining them across three case studies.

3.1. Case Study 1: Gender Identities and Respectful Relationships

This case study illustrates how kindness is operationalised within the materials as a multidimensional construct at the intersection of intercultural citizenship and EDI. By adopting an intersectional approach, the resource frames kindness as a pedagogical response to heteronormativity and mental health vulnerability. The artefact, consisting of a comic strip accompanied by a follow-up activity, demonstrates how relational, ethical, emotional and action-oriented dimensions of kindness are represented as being enacted simultaneously.

At the relational level, kindness is represented in two complementary ways: self-kindness, described within the materials as ‘accepting yourself just as you are and rejecting the social pressure to adhere to expected gender roles and live up to stereotypes’, and kindness towards others, defined as ‘accepting and understanding others who may be different to you culturally and socially’. This dual framing reflects both intrapersonal and interpersonal dimensions of relationality. The opening panel (Figure 1) visually centres vulnerability. The child figure, seated near the edge of the bed with the head angled downward, visually communicates sadness and emotional withdrawal following bullying for practising ballet, an activity culturally regarded as inappropriate for boys.

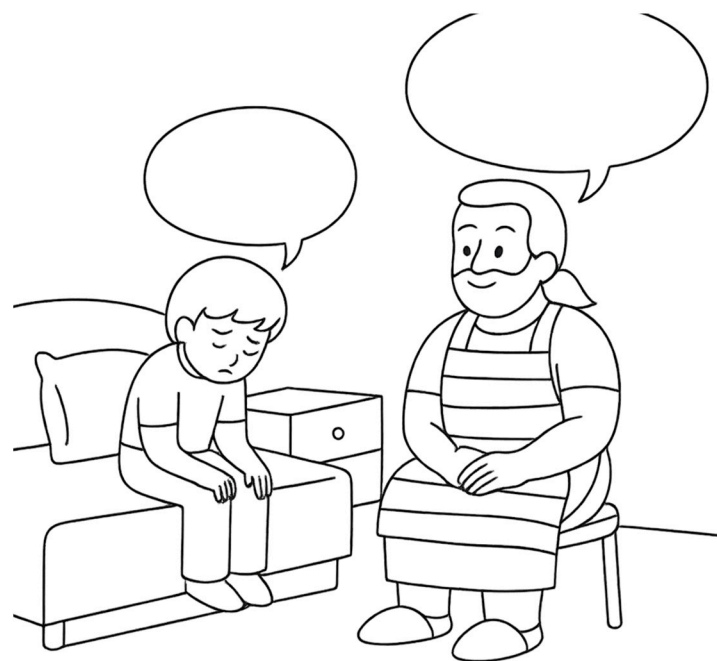


Figure 1. A simplified drawing showing the opening scene described in the analysis.

Kindness may be interpreted as emerging through the introduction of a second figure into the scene. The second figure's entrance can be read as the father interrupting isolation and introducing the possibility of restorative dialogue. The counter-stereotypical representation of the father with beard and moustache, long hair tied back and an apron challenges binary constructions of gender. Symbolically, this portrayal questions assumptions about care and parenting. Rather than reproducing the stereotypical idea of the mother as carer, the artefact positions the father as the attentive caregiver, with posture and presence signalling responsibility and care.

Ethically, the comic presents kindness as a guiding orientation towards justice, dignity and fairness. The father's affirmations included in the comic (Figure 2) 'You can express yourself however you wish. You can wear make-up or not', 'You can wear the clothes you want', 'You can be whatever you want when you grow up', translate ethical principles into language accessible to young learners. These statements do more than reassure. They may be interpreted as challenging hegemonic masculinity, affirming freedom of expression, implicitly critiquing discriminatory social norms and inviting learners to reflect on fairness and dignity. Kindness is thus framed as an ethical compass that re-orientates the child towards self-respect and equitable treatment. The repeated 'you can' across panels foregrounds agency and frames kindness as empowering. In this way, the resource aligns with intercultural citizenship's emphasis on connecting reflection to participation and voice.

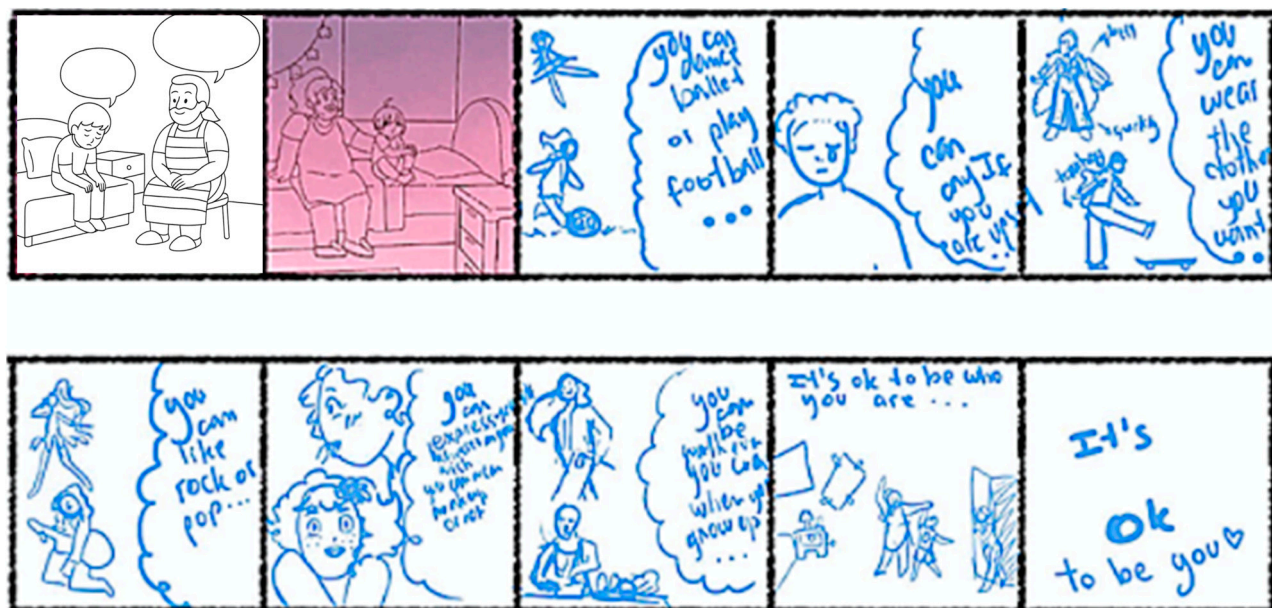


Figure 2. Comic strip storyboard.

The emotional dimension of kindness is equally significant. In the first two panels, the adult figure is depicted sitting and observing before speaking, visually communicating the pause that often precedes compassionate action. This staging highlights the emotional labour involved in kindness and presents it as a considered, developing process rather than an immediate, effortless reaction. When the storyboard includes the line, 'You can cry if you are upset', it may be understood as challenging restrictive expectations about emotional expression and legitimising vulnerability as an aspect of relational kindness. The speech bubbles invite learners to imagine the conversation, encouraging reflection on their own beliefs about gender, emotion and care.

The final scene, which depicts both figures dancing together, marks a transition from reflection to action. This shared activity visually enacts the movement from supportive

dialogue to intentional action: words of affirmation are translated into visible solidarity and shared joy. For learners aged 10 to 13, such emotional scaffolding is pedagogically significant because it enables engagement with gender inequality in ways that are critical yet developmentally appropriate. Kindness is therefore framed as stabilising the emotional terrain of EDI-oriented learning, whilst sustaining its transformative potential.

3.2. Case Study 2: Mental Health, Wellbeing and Self-Care

This case study examines student-designed materials addressing mental health and self-care as an expression of kindness. The resource recognises early adolescence as a pivotal stage for developing self-confidence and reflexive self-care habits. Through a comic strip titled ‘Alex’s Self-Care Journal’ (Figure 3) and accompanying teachers’ notes, the materials represent kindness by framing language learning as a tool for emotional meaning-making.

The design illustrates the simultaneous interplay of relational, ethical, emotional and action-oriented dimensions, with visual and linguistic signs constructing self-kindness as a pedagogical focus.

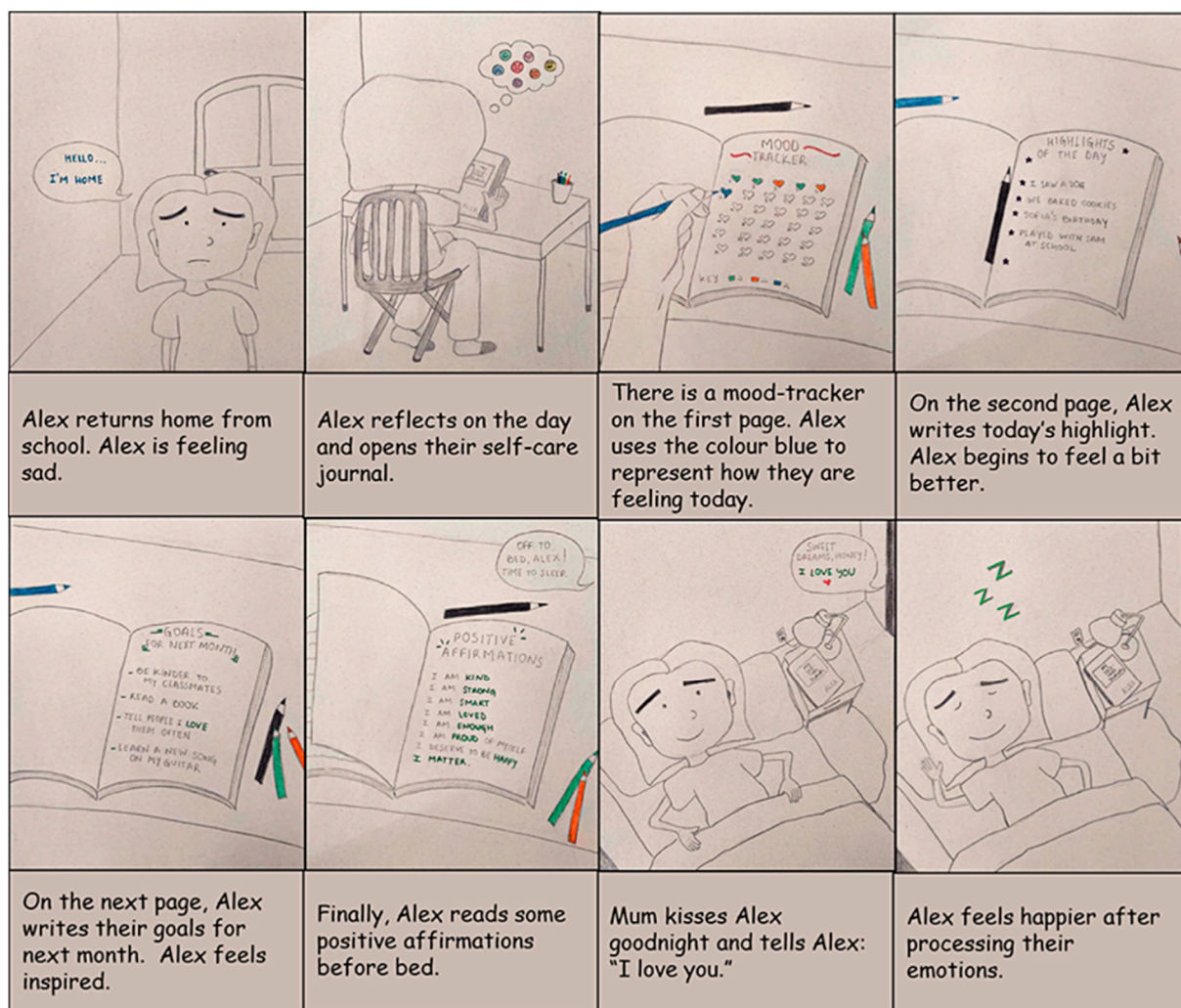


Figure 3. Alex’s Self-Care Journal.

At the relational level, the narrative moves from the intrapersonal to the interpersonal. Panel 1 introduces Alex “feeling sad” visually signalled by downturned lips. By depicting Alex opening a journal “to reflect on the day” (Panel 2), the materials position the self as a site of respectful dialogue. A shift occurs in Panel 5, “Goals for the month”,

which provides explicit evidence of an outward relational orientation through the inclusion of goals such as “Be kinder to my classmates” and “Tell people I love them often”. This may indicate that self-kindness is intended to serve as a foundation for interpersonal empathy. Furthermore, Panel 7 introduces external affection through the presence of a parental figure offering a goodnight kiss, accompanied by hearts and the phrase “I love you”, which also serves as an emotional anchor. This progression translates ethical principles of care and responsibility into a principled commitment to the self and to others.

Ethically, the resource may function as an ethical compass by validating kindness and mental health as a legitimate component of adolescent education. First, the inclusion of goals (Panel 5) marks a shift from self-regulation to outward ethical orientation in the individual commitment to others. Second, Panel 6 presents positive affirmations as a standpoint for selfcare through a list of expressions such as “I am ENOUGH”, “I am LOVED”. The use of bold font and colour highlighting invites a reading of self-empowerment. These design features do not merely list traits; they emphasise personal dignity, culminating in the categorical statement: “I MATTER”. Thus, this ethical compass turns into commitment to self and to others.

The comic employs various visual elements to construct kindness as an emotional anchor that supports navigation of adolescent vulnerability. First, the “mood tracker” in Panel 3 uses colour symbolically, allowing emotions to be externalised visually. This multimodal representation transforms an abstract feeling into a concrete and manageable form. Second, the sequential evidence of Alex’s emotional progression, moving from “feeling sad” (Panel 1) to “feeling a bit better” (Panel 4) and finally “inspired” (Panel 5), suggests that the act of naming and categorising emotions serves as a stabilising force. Third, this progression culminates with the external maternal expression of love (Panel 7), which helps consolidate this emotional progression. This scaffolding can help students stabilise their own responses to complexity and discomfort by validating vulnerability as a coexisting aspect of learning and emotional development.

Finally, kindness is enacted in the materials as intentional action through a structured pedagogical sequence. The narrative depicts a clear transition from unprocessed passive sadness (Panel 1) to active emotional engagement (Panels 2 to 6). Agency is modelled through practices that depict how inner emotional experiences might be navigated productively. The narrative progresses from symbolic gestures to deliberate, future-oriented relational habits that depict kindness to self and to others. Alex records highlights, engages with affirmations, and sets “goals for next month” to actively process emotions. This journaling process is a proactive self-care action since Alex does not simply wait for happiness but actively processes their emotions (Panel 8). The sequence of mood tracker > highlights > goals > affirmations provides a scaffolded model for intentionality. Finally, it can be argued that these student-designed materials present kindness as an active, ethically oriented choice that mediates relationships with the self and with others.

3.3. Case Study 3: Inclusion, Accessibility and Disability in Sport

This case study focuses on two student-produced drawings, created within a broader didactic sequence that addresses themes of inclusion, accessibility and disability in sport through materials that depict disabled athletes (a wheelchair tennis player and a blind-folded football team). The complete sequence integrates basic grammatical instruction with socially meaningful content.

The first drawing (Figure 4) represents Florencia Moreno, an Argentine wheelchair tennis player who has competed internationally in the Paralympic circuit. The second drawing (Figure 5) depicts Los Murciélagos, the Argentine national blind football team, whose players compete wearing eye coverings in accordance with the rules of the sport. While the broader instructional context includes short biographical texts about these

Argentine para-athletes and comprehension-based activities, the drawings themselves constitute an autonomous space that invites a reading of participants' interpretations of inclusion, participation and kindness. Through visual depictions of athletes using adapted equipment and engaging in collaborative sporting practices, the drawings may be read as representing kindness both as an ethical representation of disability and a relational disposition enacted through teamwork, cooperation and shared participation.

The drawings display an economy of visual design. Both images use clear outlines, simplified compositions and culturally recognisable symbols, such as sports equipment, team uniforms and national colours, which may help make the scenes easily interpretable for low-proficiency learners. This visual simplicity can be read as serving both pedagogical and ethical purposes, foregrounding action and relationships rather than linguistic complexity. The drawings use posture and spatial positioning to depict sporting engagement and teamwork. These visual choices may be interpreted as foregrounding kindness as an ethical orientation by representing disability not as limitation but as part of active participation in adapted sporting practices. The representation of disabled athletes participating fully in sport may therefore be read as visualising equity, a core component of kindness understood as an ethical compass.



Figure 4. Florencia Moreno, an Argentine wheelchair tennis player.

In the first drawing, Florencia Moreno is shown seated in her wheelchair, holding a tennis racket and preparing to hit the ball. The figure appears upright and balanced, with the racket positioned as if preparing for a stroke, creating the impression of a confident posture. These visual elements highlight competence and agency. The image invites a reading of kindness as fairness and equitable participation within a shared sporting activity, as the athlete is represented as actively engaged in play rather than defined by disability. In this way, the drawing portrays the athlete as an active participant in the game rather than as a passive subject, foregrounding participation, capability and presence within the sporting scene.

In the second drawing, representing the Argentine blind football team Los Murciélagos, several players appear wearing eye coverings and striped sports uniforms. The athletes are depicted in close physical proximity, embracing one another. The centrally positioned figure, who may represent the goalkeeper, is drawn without wearing an eye covering. The visual emphasis on bodily closeness and coordinated positioning can be read as foregrounding trust, cooperation and relational closeness within the team. The athletes' active positioning in the scene highlights participation and collective engagement in the sporting activity. The embrace constructs inclusion as cooperation among differently positioned participants. The coordinated uniforms further contribute to this representation by visually signalling belonging, suggesting a shared team identity that accommodates different roles and abilities within the collective.



Figure 5. Los Murciélagos, the Argentine blind football team.

The drawings may also position kindness as an emotional anchor for intercultural learning. By situating disability within familiar and positively valued domains such as sport and teamwork, the images frame difference within narratives of participation, cooperation and shared activity. Such representation may support emotionally safe engagement with themes of accessibility and inclusion, enabling learners to engage thoughtfully with questions of difference and equity.

Finally, kindness may be interpreted as intentional action within the visual narratives. Both drawings depict athletes actively participating in adapted sporting environments: the wheelchair athlete is shown mid-action with the racket poised for a stroke, while the blindfolded players appear as a coordinated team. These scenes can be read as modelling ways of acting kindly through cooperation, recognition of adapted practices and inclusive participation. Through these visual representations, the materials construct engagement with difference as active, relational and ethically oriented.

Overall, this case illustrates how student-produced visual texts can function as sites of ethical, relational, emotional and action-oriented meaning-making. The drawings suggest that even early-stage language learners can engage with complex social values through multimodal expression. In this sense, the visual work supports processes of reflexive engagement with difference, which are central to intercultural learning.

4. Discussion

A cross-case study analysis highlights how kindness functions as a relational disposition, ethical compass, emotional anchor and intentional action within student-produced pedagogical materials. These four dimensions operate interdependently as interconnected components rather than as discrete categories. The findings indicate a common pedagogical logic in which kindness is structured as a progression from experience to reflection and, ultimately, to action. While the starting points varied (Case Study 1 beginning with vulnerability, Case Study 2 with introspection, and Case Study 3 with observable social practice), this sequencing suggests that kindness is not enacted as a spontaneous response but entails intellectual, emotional and moral labour (Clegg and Rowland 2010; Rowland 2008, 2009; Noddings 2005, 2013; Magnet et al. 2014; hooks 2003). Although the analysis is situated within language and intercultural education, the pedagogical logic identified here may have relevance across a range of subject disciplines, particularly those that engage learners in questions of justice.

Returning to Kristjánsson's conceptualisation of kindness as a cluster concept, the analysis shows how this framing illustrates the ways in which kindness is expressed in

the data. Kindness appears in the materials as a range of morally positive qualities connected by family resemblance. Across all three cases, these include dignity, equity, fairness, respect, responsibility, care, empathy, solidarity and cooperation, providing empirical support for Kristjánsson's cluster conceptualisation. What differs across the cases is which qualities are emphasised, depending on the topic addressed (gender identity, mental health or disability) and the pedagogical design through which the issue is approached.

Avoidance of harm does not appear as an explicit theme in the materials (Hamrick 2002); however, it implicitly informs pedagogical decisions, particularly in relation to representation and the scaffolding of emotional intensity. Across the cases, kindness is enacted primarily in response to concrete experiences of vulnerability and exclusion, with more limited engagement with the critical examination of power relations and the systemic conditions through which inequities are produced and sustained. This suggests the need for pedagogical designs in which kindness is more explicitly connected to political critique, enabling deeper examination of the structural conditions underpinning injustice. This limitation is addressed later in this section, where the framework is extended to include a political orientation.

Across cases, multimodal design (images, text and colour) plays a central role in facilitating engagement with complex issues. Meaning is distributed across visual and textual elements, allowing conceptual depth to be maintained while reducing linguistic demand. By sequencing kindness pedagogically from reflection to action, the materials support the translation of abstract concepts (e.g., equity, dignity, fairness) into concrete practices and behaviours that can be observed, performed and repeated. The findings therefore frame kindness as a practice that can be scaffolded and developed over time. This processual understanding has implications beyond language education, suggesting how pedagogical designs across educational contexts can support the translation of abstract values into action. At the same time, this challenges assumptions in language education that conceptual or ethical complexity requires advanced linguistic proficiency, showing instead that such engagement can be achieved through carefully designed multimodal scaffolding.

The study was initially motivated by a concern with how sensitive and controversial topics can be addressed in language learning and teaching. The findings suggest that pedagogical difficulty does not arise from the content itself, but rather from the absence of an explicit pedagogical framework through which such content can be taught and learnt. The Grammar of Intercultural Kindness offers a pedagogical orientation for working with emotionally demanding and socially contested issues. This shifts the focus from whether such topics should be addressed to how they can be pedagogically supported.

At the same time, although the framework offers a way of structuring engagement with such issues, the analysis reveals limitations in how kindness is enacted within the artefacts. The materials consistently represent care, inclusion and support, but show limited engagement with the structural conditions that give rise to inequality (Golubeva 2025; Clegg and Rowland 2010; Hamrick 2002). Kindness is primarily framed as an interpersonal or supportive action rather than a critique of systemic injustice. This orientation risks positioning kindness as an immediate response to situations without interrogating underlying power relations. In this sense, kindness may function more as an intervention than as a transformative force, addressing visible effects while leaving broader conditions unexplored. These findings point to the need for stronger pedagogical scaffolding to support engagement with questions of power, agency and structural inequality.

The data across the three cases show how kindness is practised, but not how it is explicitly politicised. While political engagement remains implicit, it is not developed as a pedagogical focus in its own right. This absence is analytically significant and points to the need to theorise kindness more explicitly as a political orientation, foregrounding its

relationship to power, justice and structural inequality. Without this critical dimension, kindness risks responding to symptoms rather than causes, and may inadvertently sustain unequal power relations (Hamrick 2002). The framework is therefore extended to incorporate this perspective, positioning political critique as a central dimension (Figure 6). This refinement strengthens the framework by recognising that acts of kindness may, in some contexts, reproduce injustice or obscure relations of power when these remain unexamined (Hamrick 2002).

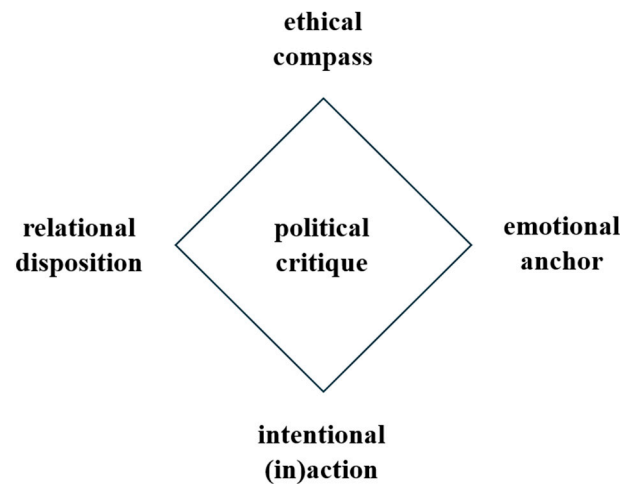


Figure 6. Grammar of Intercultural Kindness: A framework illustrating kindness as a relational, ethical, emotional and political orientation to action.

A further refinement concerns the action-oriented dimension of the framework. Rather than conceptualising kindness solely as deliberate intervention, this dimension is reframed as intentional (in)action, recognising that ethical responses may take the form of either purposeful action or deliberate restraint when intervention itself risks causing harm (Kristjánsson 2024). From this perspective, kindness does not always require overt action; in certain situations, the kindest response is a consciously judged decision to refrain from intervening. Kindness may take the form of listening, withholding judgement or advice, or choosing not to act in order to avoid harm. This reframing positions restraint not as passivity but as a form of thoughtful, deliberate action grounded in judgement and reflexivity. While no explicit instances of such restraint were identified in the data, its inclusion reflects an abductive refinement of the framework, making visible a significant dimension that remained implicit in the materials.

5. Conclusions

The case studies demonstrate that the Grammar of Intercultural Kindness operates as an integrated, mutually reinforcing practice. This interplay is what enables kindness to be both teachable and potentially transformative. As such, the framework provides a shared vocabulary and set of principles that can support teachers and learners in noticing, naming and enacting kindness in concrete ways. While developed within language and intercultural education, this grammar may also offer a conceptual and practical tool for teaching and learning across other subject disciplines.

The case studies are not intended to be generalisable across contexts, but to demonstrate how kindness may be represented and expressed in early-stage language learning materials. The findings offer context-sensitive insights grounded in these cases, and different samples, proficiency levels or educational settings may produce different enactments of kindness. The contribution of the study, therefore, lies in the development of a

conceptual framework that can inform and be further tested across diverse educational contexts.

The study nonetheless has limitations. It was conducted within a specific timeframe and with university students in Argentina and the UK, which may constrain transferability to other contexts. Further research is needed to explore the grammar's applicability across different educational phases (primary, secondary and adult/community education) and in subject areas beyond language education. Longitudinal studies would also be valuable in examining how kindness-centred pedagogies may influence attitudes and behaviours over time, including beyond the classroom. A further limitation is that the study draws exclusively on student-produced artefacts without accompanying interview or reflective data. While this provides insight into how meanings are represented in pedagogical materials, it does not offer direct access to students' intentions or experiences. Future research could combine artefact analysis with learner voice data to deepen understanding. Overall, the findings indicate that when language and intercultural citizenship are taught alongside EDI, kindness may be deliberately cultivated as a relational disposition, ethical compass, emotional anchor, intentional (in)action, and a political orientation that incorporates critical engagement with power, justice and structural inequity.

Author Contributions: Conceptualization, L.Y.; methodology, L.Y., S.M.C. and M.S.L.; formal analysis, L.Y., S.M.C. and M.S.L.; resources, L.Y., S.M.C. and M.S.L.; data curation, L.Y.; writing—original draft preparation, L.Y.; writing—review and editing, L.Y.; visualization, L.Y., S.M.C. and M.S.L.; project administration, L.Y.; funding acquisition, L.Y. All authors have read and agreed to the published version of the manuscript.

Funding: The research reported in this article was supported by the UK Government's Turing Scheme and the University of East Anglia's HUM International, PPL Research Funds and Graduate Success (Careers) Internship Programme (2984ST).

Institutional Review Board Statement: The study was conducted in accordance with, and approved by, the University of East Anglia, Faculty of Arts and Humanities Ethics Committee (Ethics ETH2122-1976 on 24 May 2022).

Informed Consent Statement: Informed opt-out written consent forms were provided to all participants prior to the study.

Data Availability Statement: Data are contained within the article.

Acknowledgments: We warmly thank all the participating students from Universidad Católica de Salta, Argentina and the University of East Anglia, UK for their engagement, creativity and commitment, which made this study possible. We would also like to express our sincere gratitude to Universidad Católica de Salta for their generous support and kind contributions in allowing us to use their classrooms and all other premises and resources within the university. We are especially thankful to John Manders for his dedicated assistance as a critical friend and insightful observer, as well as for his keen eye for detail in organising the logistical aspects of the project. Our deepest gratitude goes to Jon Herring, whose unwavering support and meticulous work in organising and categorising the data greatly strengthened the foundations of this study. This research could not have been undertaken without the support of our project partners, Cecilia Cicolini in Buenos Aires and María Gabriela Atena in Bahía Blanca, Argentina. Their exceptional leadership, collaborative spirit and remarkable commitment to the wellbeing and progress of all students were fundamental to the success of this project. Finally, our heartfelt thanks go to all who contributed to this project by delivering talks, organising cultural events for students and supporting the development of their work. They are too numerous to mention individually, but each offered their time and expertise with exceptional generosity. During the preparation of this manuscript, the authors used Microsoft Copilot for the purpose of generating a schematic illustration (Figure 1) to replace an image whose

authorship could not be verified. The authors have reviewed and edited the output and take full responsibility for the content of this publication.

Conflicts of Interest: The authors declare no conflicts of interest.

Abbreviations

The following abbreviations are used in this manuscript:

EDI	Equity, Diversity and Inclusion
RFCDC	Reference Framework of Competences for Democratic Culture
UN SDGs	United Nations Sustainable Development Goals
HEI/HEIs	Higher Education Institution(s)
A1, A2, B1, B2, C1	Competence levels according to the Council of Europe's Common European Framework of Reference for Languages

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