

Chapter 11

HUMAN RIGHTS EDUCATION IN LANGUAGE TEACHING

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Project Description

Our intercultural citizenship project was an approach to human rights education in language teaching and involved the study of the 1978 Football World Cup held in Argentina at the time of a military dictatorship. It aimed at addressing human rights violations and enhancing awareness of democratic participation by empowering students to become ‘transformative intellectuals’, i.e. citizens engaged in self and social change through knowledge and action (Giroux, 1999; McLaren & Farahmandpur, 2005). Students were invited to research the 1978 World Cup during the ‘Dirty War’ (1976-1983), a period that was euphemistically referred to by the government of the time as the ‘Proceso de reorganización nacional’ (Process of National Reorganisation). During this time, anyone suspected of being a subversive or an anarchist was abducted, often tortured, or made to ‘disappear’. The kidnapped people became known as ‘desaparecidos’ (the ‘disappeared’). During this period of extreme military repression, totalitarianism and censorship, anyone who expressed their dissent put their lives at risk. Despite this, the mothers of the disappeared gathered in Plaza de Mayo, a square in front of the site of Argentina’s government, in non-violent demonstrations, calling for their children. They carried pictures of their missing children and wore white scarves on their heads that symbolised their children’s nappies. This soon drew international attention to the brutalities and abuse of power that permeated the most basic aspects of existence in Argentina’s society.

The project involved Spanish and English language students at Bachelor level from the *University of East Anglia* in the UK and *Universidad Nacional de La Plata* in Argentina. As we shall see in more detail below, students shared information, developed ideas and engaged in discussions about the collaborative design of a leaflet to raise awareness of media manipulation and censorship during international sporting events. During the life of the project, a Uruguayan sports journalist and writer based in France acted as an observer and editor and provided useful insights for the UK-based students’ essays. The project outcomes included oral presentations, reflective essays, Skype conversation transcripts and leaflets, all of which were the sources of data for our research. The Argentinean students also completed the Council of Europe’s Autobiography of Intercultural Encounters (http://www.coe.int/t/dg4/autobiography/default_en.asp).

There were 76 students of English in Argentina and 23 students of Spanish in the UK, organised in smaller groups, generally consisting of one UK-based student per three to four Argentinean students. Discussions took place through an academic networking site, known as a ‘wiki’. There, the students were able to introduce themselves to their groups and invite

them to converse further through Skype. During the weeks that followed, the students held group Skype conversations where they were able to speak to each other from across the globe. The students were also instructed as to which days they were able to speak Spanish or English; through this, both UK-based and Argentinean students were able to practise their speaking and listening skills and further boost their confidence when speaking a foreign language. The wiki space and Skype were considered as interactive grounds with the potential for shortening distances (geographical, linguistic, cultural, ideological, etc.) through dialogue, with the aim of raising awareness of media manipulation.

There were several stages to the project:

Stage 1: Introduction (students researching the topic)

Stage 2: Intercultural Communication (students interacting in the wiki and Skype)

Stage 3: Citizenship (students engaging in ‘action in the community’)

Stage 4: Reflection (students reflecting on the process)

Stage 1: Introduction

The students, in their respective foreign language classes and without interacting online yet, were encouraged to gain knowledge about the 1978 World Cup and the dictatorship period through a variety of resources provided to them as the starting point for their research. In addition, students were required to search for other materials of their choice, such as newspaper articles, films, documentaries, photos and books to bring to class and share with their classmates. The students were informed that the audience of their research was their project partners across the globe and the task carried out in the classroom focused on gaining awareness of the power of the media in creating stereotyped images of people and events by reflecting on the following questions:

English	Spanish
What is the image of the 1978 World Cup that your chosen materials construct?	¿Qué imagen del Mundial 1978 construyen estos materiales?
How would you describe the media representation of the 1978 World Cup in the materials you have selected?	¿Cómo lo representa cada uno de los medios de comunicación escogidos?
If you had to tell someone of your age about what you found in these materials, what would you tell them?	Si tuvieras que contarle a alguien de tu edad sobre estos materiales, ¿qué le dirías?
How would you describe the image constructed of Argentines in these materials?	¿Qué imagen de los argentinos construyen estos materiales? Descríbela en detalle.
How would you describe the media representation of the Argentine Military Junta (1976-1983)?	¿Qué representaciones construyen los medios de comunicación de la Junta Militar (1976-1982) en Argentina?
What is the impact of these media	¿Cómo influyen estas representaciones en

representations on the ways you would relate to a military officer in Argentina or to a family member of a disappeared?	la manera en la que te acercarías a un militar o a un pariente de un desaparecido en Argentina?
What is your personal opinion of this sporting event within the social-political context of repression in an authoritarian regime?	¿Cuál es tu opinión personal acerca de este evento deportivo dentro del contexto sociopolítico de dictadura de la época?

This task served as the starting point in terms of knowledge of media manipulation during sporting events and provided the basis for the cooperative task set in stage 2 of the project. During this introductory stage, students also got to know each other virtually through the ‘wiki’; participant introduced themselves through a brief description and a photograph of themselves. After this interaction phase, students were instructed to form mixed-nationality groups in preparation for the next stage.

Stage 2: Intercultural Communication

In this stage students skyped with each other in their groups and shared the information they had gathered in stage 1. This task was followed by a comparison of the socio-political circumstances of the 1978 World Cup with another sporting event that had taken place under similar circumstances. Students recorded their conversations using their phones, tablets and iPods, and uploaded them onto the wiki. They then created a bilingual leaflet, where they stated their position about the manipulation of the media in their selected sporting events from both the Argentinean and British perspectives. It was up to the groups themselves to find and choose a suitable comparison for the 1978 World Cup, and this led to a wide variety of leaflets being produced by the end of the project. Comparisons to the 1978 World Cup included the 1934 World Cup in Italy, the 1936 Olympics in Berlin, the 2008 Olympic Games in Beijing, the 2012 Olympics in London and the 2014 Winter Olympics in Sochi, which had not actually taken place when the project was being completed. As students created their leaflets, they considered the following:

- the main topic of the leaflet,
- textual information (the message, both in English and Spanish),
- paratextual information (the visual and audio-visual components),
- the specific purpose of their leaflet,
- their intended audience,
- their artifact’s circulation.

Students had ten days to plan and design their leaflet using Skype and the wiki. Upon completion, they uploaded their leaflets onto the wiki under the banner of ‘bi-cultural projects’. All the students involved in the project were able to see each other’s productions, which became objects of reflection and opinion.

Stage 3: Citizenship

The students were encouraged to take ‘action in the world’, thus bringing the principles of citizenship education into the foreign language classroom. Students were requested to undertake the ‘action in the community’ stage outside class time and to upload at least two pieces of evidence onto the wiki as testimony of their experience, in the form of a video, photographs, a sample of the webpage or a report. Unfortunately, due to institutional constraints, the UK-based students were not involved in this phase of the project but they were able to learn about and comment on the Argentine students’ actions in the community using the wiki. Examples of the Argentine students’ community engagement activities involved creating posters and drawings, which were later showcased on Facebook pages of the project, and interviewing the relative of a ‘desaparecido’. Students also delivered a number of talks in diverse educational settings, such as a primary school, a teacher education institution and La Plata School of Medicine. Finally, the students conducted a survey to find out about how much the youth in La Plata knew about this period in Argentine history.

Stage 4: Reflection

An essential aspect of the project involved a reflection stage once the project was completed, involving students thinking about the following issues by providing clear examples to illustrate and justify their points and arguments:

- whether their assumptions and beliefs about the 1978 World Cup and socio-political climate in Argentina were confirmed or challenged by the project;
- how the project contributed to their understanding of a different cultural group (the ‘disappeared’, the relatives of the ‘disappeared’, the Military Junta, university students from another part of the world, etc.);
- the educational dimension of the project through the analysis of Skype conversation transcripts.

On completion of the project, the students were able to:

- explore and reflect on a historical cultural event of contemporary relevance;
- satisfy their curiosity through engagement in research skills;
- appreciate linguistic diversity in the English and Spanish languages;
- critically analyse (audio)visual media images;
- critically analyse representations of the historical event constructed by the media;
- raise awareness among other people of the power of the media in manipulating thinking and behaviours;

- demonstrate a willingness to engage in dialogue with others;
- engage in intercultural online dialogue with others;
- develop the ability to listen to, respect and work together with individuals from diverse cultures;
- allow others to express their viewpoints, avoiding hostility and confrontation and resolving conflict when necessary;
- create a temporary transnational community;
- develop values such as respect, mutual understanding, social justice, human rights and openness;
- transfer knowledge to others by engaging in civic participation locally;
- be better prepared to face the challenges of working in multilingual and multicultural environments.

Critical Pedagogy as the Driving Theory

Critical Pedagogy was the over-arching theoretical framework of this project. Critical Pedagogy is ideologically founded in the Eurocentric philosophical and educational schools of thought of Critical Theory and Postmodernism, influenced by French Post-structuralism. Early critical pedagogy was greatly influenced and shaped by the Frankfurt School and owes much of its current thinking to the works of Henry Giroux. However, Critical Pedagogy is given a non-Eurocentric stance through the thinking of Brazilian Paulo Freire, whose work was conducted in a Latin American context (Guilherme 2002). Freire draws his thinking from Dewey's educational theory and is recognised as the founder of current conceptualisations of Critical Pedagogy. However, Critical Pedagogy does not end with Freire, although his influence as a Brazilian working in a Latin American context, as opposed to Western European, cannot be denied. His perspective is important as he gave voice to people in local and peripheral contexts.

Critical Pedagogy is difficult to define because of its flexibility and eclecticism and multiple applications in diverse social and historical contexts. However, there are major principles underpinning its philosophy. It is a pedagogy of 'reflection, dissent, difference, dialogue, empowerment, action and hope' (Guilherme 2002: 17). It involves addressing questions of power, social injustice and inequality. It also involves interrogating taken-for-granted assumptions and hegemonic discourses. Critical Pedagogy is concerned with democratic education and social and individual improvement (Giroux 1992), social solidarity and public responsibility. Critical Pedagogy is an established field, whereas Intercultural Citizenship Education in foreign language teaching is a developing field. The key figures in the application of a critical pedagogical model to the field of intercultural education are Manuela Guilherme and Alison Phipps. Both scholars centre their discussions on citizenship through critical pedagogical approaches.

The ideology underpinning our project centred on rejecting education as an act of ‘depositing content’, i.e. rejecting our roles as ‘depositors of information’ with the students memorising it and regurgitating it mechanically. Freire (2009) encapsulates this ideological standpoint in binary terms, with the teacher as knowledgeable and the students as ignorant in direct opposition. He refers to it as *the banking approach*, whereby students are domesticated and overwhelmingly controlled by the power of the teacher. Banking education, as an exercise of domination, is sometimes not perceived by teachers themselves, who are unaware of the need to abandon such practices and feel that the students need to be taught, talked to and indoctrinated. Freire (2009: 53) encapsulates this concept as follows:

The teacher talks about *reality* as if it were *motionless, static, compartmentalized, and predictable*. Or else he (sic) expounds on a topic completely *alien to the existential experience of the students*. His task is to “fill” the students with the contents of his narration – contents which are *detached from reality*, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a hollow, alienated, and *alienating verbosity*. [emphasis added]

Freire’s point here is that the students are seen as passive recipients of a fragmented ‘motionless’, ‘static’, ‘compartmentalized’ and ‘predictable’ view of reality, who accept the curricular choices imposed on them by the teacher. These curricular choices are for Freire topics far removed from the students’ experiences, ‘alien’ to them, and therefore students’ creativity is annulled and criticality suppressed in the best interests of the oppressors. In opposition to this, our ideological standpoint in our project centred on regarding students as critical intellectuals in dialogue with us in a process whereby we presented the material to the students for their deliberations and we re-considered our earlier pre-conceptions as the students expressed their own thoughts (Freire 2009: 57).

NOTE TO THE EDITORS

In the introduction the editors will need to point out that this is a different starting point but closely related to the Barnett work which was proposed in the early stages of the project - please leave this comment in the text as a reminder to us Mike

Implementing a Democratic Pedagogy

During the life of the project, we felt that the more we applied the principles of critical pedagogy to our project, the more we developed our democratic competences as educators. Following a Freirean perspective, we rejected the view of domesticating the students into believing our views and instead we took the responsibility of liberating and emancipating them by providing them with opportunities for transformation. Shor (2009: 291) asserts that:

By inviting students to develop critical thought and action on various subject matters, the teacher herself develops as a *critical-democratic educator who becomes more informed of the needs, conditions, speech habits, and perceptions of the students, from which knowledge she designs activities and into which she integrates her special expertise*. Besides learning in-process how to design a course for the students, the critical teacher also learns how to design

the course *with* the students (co-governance). A *mutual learning process develops the teacher's democratic competence in negotiating the curriculum and in sharing power.* [emphasis added]

For this project, we took Shor's point here by providing an enabling environment for the students to bring the knowledge, the content and the themes, from which we, as their teachers, designed tasks and activities, thus developing our democratic competences. Pavlenko (2005: 55) advocates Freire's pedagogy of organising instruction around students' 'daily experiences' rather than around a 'fully predetermined curriculum', a pedagogy that focuses on 'generative themes based on student life, not on didactic lectures based on teacherly discourse' (Shor 2009: 298). Freire saw 'generative themes' taken from students' immediate experiences and everyday life as the starting points for problem-posing, and as central resources for critical learning in the curriculum. His critical pedagogical approach involves teaching learners how to read the world and employs students' language and experiences as the basis of instruction:

Themes may come from an incident in a particular student's life, a problem in the community, or an idea that a student latched into from the media, the news, or a classroom activity. Writing, reading, talking, acting, and reflecting are the key ways through which generative themes develop. (Peterson 2009: 307)

Thus, we employed a 'generative theme' approach in this project by allowing an organic development of issues introduced by the students themselves, which, as Peterson states, were incidents, problems, ideas and narratives that emerged during Skype discussions. As teachers, it was necessary for us to engage in a process of decentring from the dominant view that only our teaching causes learning. As a result of this, in the creation of this project we focused on *facilitating* the learning rather than on *doing* the teaching, and to this end, we ensured that there were many other resources for learning (not just us), such as students' peers, personal experiences, research, creativity and interviews. In this process, students became *subjects*, rather than *objects*, of the world, a major tenet of Critical Pedagogy, which places students as *subjects*, at the centre of the curriculum.

Students as Transformative Intellectuals

We chose Critical Pedagogy as the framework for our project because it provided us with the tools to encourage students to become 'transformative intellectuals', i.e. learners who transcend time and space in their own personal experiences and engage in a process of reflection that looks at 'past experiences' and relates them to 'future action' (Díaz-Greenberg & Nevin 2004: 51). This critical pedagogical notion of 'transformative intellectuals' is closely linked to Barnett's highest level of criticality (1997), which recognises the transformatory potential of knowledge to change the self and the world as valued citizenship skills, as explained in the Introduction to this book. Thus, in this project, a historical sporting event in times of repression and dictatorship was reflected upon to increase knowledge and raise awareness of human rights. The aim was to develop learners as global citizens

compelled to promote and protect fundamental freedoms worldwide. The students, as ‘transformative intellectuals’, started with the ‘here and now’, with present situations and circumstances, in order to move on into the future. ‘Transformation’ is a key concept in critical pedagogy, which in Wink’s words means:

Freire and Marx provide deep roots for critical pedagogy that are reflected in *learners turning their beliefs into behaviours for self- and social transformation*. The ideas we grapple with are not just for the safe confines of the four walls of the classroom. The whole idea is *to improve the quality of life for ourselves and for others in our community*. (Wink 2010: 114) [emphasis added]

Based on the understanding that the ‘future is something we build in the present’ (Wink 2010: 111), students in this project were encouraged to develop their awareness of human rights activism, of barbaric tortures and abductions, of secret executions and despicable acts of stealing babies in the hope of future collective struggle and transformation for a more democratic society. The ultimate goal was, as Wink observes, to improve their own lives (*self transformation*) and the lives of others in their community (*social transformation*). This is the view of ‘transformative intellectual’ that we took in this project: the students as individuals who move forward and look ahead, but also look at the past in order to understand who and what they are, so that they can build their future more wisely. However, it should be noted that, as their teachers, we were aware that we could only create agendas of possibility for we believed that not every student might have wanted to engage actively in the project as ‘critical pedagogy does not guarantee that resistance will not take place’ (McLaren 2009: 80).

The pedagogical decision to encourage students to research the 1978 World Cup within the context of the military dictatorship in Argentina (Stage 1 of the project) was based on the tenets of Critical Pedagogy, particularly on Freire’s concept of ‘humanization’ and McLaren’s notion of ‘praxis’. Freire (2010) proposes a process of ‘humanization’, whereby individuals attempt to be more human by using their knowledge for self and social transformation by eliminating ‘pain, oppression, and inequality’ (McLaren 2009: 74). The newly gained knowledge in Stage 1 raised awareness of the impact of the military dictatorship during the 1978 World Cup on the present so that students would feel ‘obliged’ to critically intervene in the future and transform reality (Freire 2009). Stage 1 thus served a dual function. On the one hand, it provided opportunities to learn about the infringements of human rights and abuse of power during a major international sporting event in the hope that this newly-gained knowledge would lead to humanization for, as Freire (2009: 59) would put it, the future is ‘hopeful’ and ‘prophetic’. On the other hand, it created the basis which allowed students to take action in the world in Stage 3 of the project, or in critical pedagogical terms, to engage in ‘praxis’. McLaren refers to this phase as an ‘informed actions’ stage, i.e. actions based on our learning, which involves students using their learning to promote ‘justice and freedom’.

As noted earlier, during Stage 3, the Argentine students interviewed a relative of a ‘disappeared’ and described the experience in a report. They delivered presentations in

schools, community centres and other universities. Students also contributed to the collection of art and artefacts of the Argentine museum *Museo de Arte y Memoria* with their interview and media extracts and they designed a webpage, blogs and Facebook pages to showcase their project to the community. Although the UK-based students were unable to develop the citizenship dimension of the project, they served as a preliminary audience for the Argentinean students as a means of clarification before they engaged with the community in Argentina. All these critical pedagogical interventions had a clear purpose – to use students’ newly gained knowledge for self and social transformation, or in McLaren’s terms, to empower learners to develop the ‘kind of courage needed to change the social order where necessary’. Shor (2009: 293) argues that ‘theory’ alone is just empty words – ‘theory’ in the context of our project was the learning gained through research. To us, Shor’s idea was of particular relevance in the creation of a project that not only involved gaining new information through research, but also action promoted by this new learning. During the life of the project, we ensured that there was an explicit link between the newly-acquired information and the world, for as Freire would put it, theory without experience is ‘words without the world’, hence abstract discourse.

Data Analysis

This section presents the analysis of conversational data (Skype conversation transcripts) and documentary data (leaflets, reports, reflection logs) as sources of evidence for the effectiveness of the project.

Content analysis, defined as ‘the process of summarizing and reporting written data – the main contents of data and their messages’ (Cohen *et al.* 2007: 475), was the method employed for data analysis. This was in research methodology terms a case study, with some elements of action research, since the findings informed, and were informed by, classroom practice and ongoing data analysis. The number of participants totaled 99, of which 23 students were UK-based (20 British, 1 Italian, 1 German and 1 Belgian) and 76 were Argentinean. Most of the research participants were female (10 male and 89 female) in their late teens and early twenties. The cohorts consisted of groups of first and second year undergraduates in each of the two universities learning English and Spanish as foreign languages. Informed consent was obtained from all the participants who were given sufficient information describing the goals and procedures and the method employed and an assurance that confidentiality and anonymity would be maintained. All participants were informed that although quotes from the data collected would be used for analysis, in an attempt to reduce the possibility of being recognisable, names would be avoided. What follows is an account of the main findings presented under four dominant discourses (1) Discomfort and Decentering; (2) Empathy and Solidarity; (3) Comparing and Contrasting; and (4) Naming the World.

Discomfort and Decentering

The Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (2014) is an important reference point for language educators interested in developing projects with a focus on the prevention of human rights violations. However, it should be noted that teaching for democratic citizenship may involve a ‘pedagogy of discomfort’ (Boler & Zembylas 2003), whereby students are ‘challenged to move beyond their comfort zone into new and unfamiliar territory, and into states of dissonance and discomfort’ (Santoro & Major 2012: 309). Particularly in cases where the purpose of the teaching is ‘to unsettle taken-for-granted views and emotions’, ‘some discomfort is not only unavoidable but may also be necessary (Zembylas & McGlynn 2010: 3). Fleming (2006: 131) notes that ‘controversial issues’ in intercultural citizenship education are ‘unavoidable’ when trying to resolve ‘tensions and ambiguities between competing concepts’, a view shared by Guilherme (2007), Byram (2008) and Holliday (2011) who regard citizenship education as preparing learners to live together in an increasingly diverse world. For these scholars, teaching should deal with issues like human rights and social injustice for a more democratic engagement in a globalised world. ‘Questions of value’ (Fleming 2006) and attitudes like equality and social justice based on personal experiences should be the focus, even if this means teaching through ‘conflict’ or through ‘cultural faultlines’ and ‘ruptures’ (Kramsch 2000).

Skype conversational data provide evidence of discomfort experienced in students’ discussions of the dictatorship years during the 1978 World Cup, as follows:

- ARG: Everything about this period usually really **moves** me and **gives me goose bumps**.
ARG: What gives me goose bumps is the fact that one of the main **centers of detention was a few meters away from de major stadium where the entertainment of the moment was happening**.
ARG: I don’t know what **evil** mind can even think about that, it is so **perverse**.
UK: Yeah...
ARG: That’s beyond being **violent**.
ARG: Yes! It’s **psychological evilness**. You have to be **cynical** about it, I mean you’re **kidnapping** people and **torturing** them. [emphasis added]

Here the UK-based student appears to act as a catalyst for the Argentinians. As the students described their views on the kidnappings and tortures in terms of strong words, such as ‘evil’, ‘perverse’, ‘violent’ and ‘cynical’, they physically experienced these strong emotions through ‘goose bumps’. We hoped that this discomfort would lead to self transformation that would challenge them to critically intervene in reality (Freire 2009) for the development of social responsibility and transformation. In addition, here the students were also developing two important intercultural citizenship skills - critical evaluation and reflection.

Evidence of ‘discomfort’ can also be observed in the following piece of data:

- ARG: Just **imagine** how you’d feel like, if you’d been in that place ... because it was for quite a long time, it ended in 1983, just imagine **if you and your people couldn’t say anything and couldn’t express the way they feel and think**.
UK: **It’s impossible to think**..it’s impossible to think not being able to talk without

freedom.

ARG: And also **imagine** that your life was at risk. Just **imagine**, if you spoke you could be killed, so if you'd been in that situation, what would you have done? How would you have felt? Just put yourself in these people's shoes.

ARG: Like, what would you feel and what would you have done if you'd been in that situation.

UK: It really is so **hard to try to imagine**, which is the problem, I think because nothing like that is happening here at all. It's really **hard**. It's **hard** to think for anyone in this country...

ARG: It's **difficult** for me also ...

ARG: I have to say this, I'm sorry, but you cannot ask people that, this way

ARG: I'm not asking like that!

ARG: Yeah but it's hard to..ponerse. How can you say this? Ponerse en el lugar del otro [*put in somebody else's shoes*]

ARG: Put..

ARG: **Put yourself into somebody else's shoes**... I mean, it's not an easy question to ask.

ARG: Está bien ... perdón si te incomodé, Abi [OK, I'm sorry if I've **upset** you, Abi]

UK: Mm?

ARG: Perdón si te sentiste incómoda, like uncomfortable [Sorry if I've upset you ... if I've made you feel **uncomfortable**] [emphasis added]

As can be gleaned from this piece of data, one of the Argentine students encourages the UK-based student to decentre, or in other words, to view the world from another perspective by placing themselves in the 'shoes of the other'. There is acknowledgment of the intellectual challenge posed by decentring as evidenced in the use of 'hard', 'difficult' and 'impossible' to explain the demanding task of adopting a new positioning to view the world from the perspective of the other. Decentring is a desirable intercultural citizenship skill, and the fact that it is the students themselves who promote its development is important and supports our view that not all learning comes from teaching. Fundamentally, it is the students themselves who employ a 'pedagogy of discomfort' that disentangles strong emotions by stepping outside their comfort zones - an emotional investment and dialogue that we, as educators, believe is a necessary step for self transformation in intercultural citizenship education.

In the case of the Argentinean students, the project engendered a more 'bodily' experience with varying levels of emotional investment, whilst in the case of the UK-based students, the project stimulated more of an 'intellectual' experience. This does not mean that those who engaged emotionally did not engage intellectually or vice-versa, but that the Argentinean students tended to display a stronger affective investment, as would naturally be expected since the project dealt with an issue of contemporary impact in their society. The following piece of data is also evidence of this:

ARG: The thing is, when I was little, **my parents told me** about the dictatorship and everything. **I actually found it difficult to understand**, because I was **born and raised during democracy**, so I could never imagine how a group of people can just take the power. And also, this is kind of funny, when I was little, these spots of **Abuelas de Plaza de Mayo** [*Grandmothers of Plaza de Mayo*] started, because they were **looking for their grand-kids**. So **I had this crazy secret hope of being an**

adopted child, to have this secret life, then having two families and lots of gifts for my birthday.

UK: Yes, but that's not usually how it works. Unfortunately, and **I'm speaking out of complete ignorance**, I apologize, but I think it's probably the opposite, you find out that it's something that is not so cool and on the contrary, it's **something painful: your mother couldn't raise you or she died or something.**

ARG: No, I know, **I totally agree**, but **I was like five years old** and I remember there was a show about some twins that were adopted separately and they eventually found each other and then both families ended up together. Well, I don't know, **I had this completely wrong idea that being adopted was the best thing ever because you had two families and so double the gifts in your birthday.** The thing is that I was watching TV and every time I saw these spots of Abuelas de Plaza de Mayo that were looking for their grand-kids, and the slogan was "**if you have any doubts about your identity, come with us, we're looking for you**". I never heard the part of "if you were born between 1976 and 1983" so I was like "oh they are talking about being an adopted child" and once I went straight to my mom and said "**hey mum, am I adopted?** Can I go to these ladies' and ask them? And mum was like "no, little, they're talking about a different thing; and **you're not adopted at all**, you saw pictures of me being pregnant and many others of you as a little baby" and I was like "oh bummer!" I wanted to be an adopted child. **And so that was the first approach I had to this topic. My parents told me** they were looking for teenagers and young adults because there was a time where "bad guys" stole little babies from their mothers. [emphasis added]

This particular memory, triggered by the project itself, can be taken as a contribution to the creation of an international collective memory. As can be gleaned from the data, this student's identity as an Argentinean citizen is constructed with a personal story told to her by her parents of him having had a 'secret crazy hope' of being an adopted child. When she was five years old, the student constructed a narrative in her imagination, possibly as a result of being exposed to the predicament of the families of the disappeared as portrayed in the media. In the project, her individual memory forms part of a collective memory, passed from one generation to the next and shared by other Argentineans in a network of links and ties that bind them together. However, what is important here is the fact that this intergenerational infantile, dream-like version of the severe pain and ordeal experienced by the victims of the military regime now forms part of the international collective memory that the project has created.

One of the purposes of the project network, articulated in the documents which were shared on the pbworks wiki referred to in the Introduction to this volume, was to create a international/transnational community during the life of each individual project. In Skype conversations, students constructed an international/transnational identity, which united their members temporarily, through stories such as this one. The way past events were remembered and interpreted by Argentinean students and the fact that they were shared with the UK-based students can be taken as evidence of the construction of an international community through the formation of an international collective memory.

Empathy and Solidarity

It is the mission of intercultural citizenship education to inculcate empathy skills and a sense of solidarity. The following piece of data reveals how empathy and solidarity are built during the course of the conversation:

- ARG: Do...Did... Do you find it **interesting** what you have done with the **project**?
I mean the **information** you have to search.
- UK: Yes! I think it's really **interesting**. Emm, I also think that, emm, it's **interesting** to know how the Junta Militar, they [...] because it was such a big thing to be able to hide.
- ARG: Uh huh.
- UK: Yeah, no, it's really **interesting**. There was something in England that happened in **Liverpool**. Do you know where Liverpool is?
- ARG: Yes!
- UK: Have you heard about the **Hillsborough disaster**?
- ARG: Emm, no. Haha.
- UK: Emm, it's something that happened in **England, about 20 years** ago, and a **stadium of football**. And it's **kind of the same as the World Cup but a little bit less**.
- ARG: Aaah, okey.
- UK: So, yeah. In Liverpool the **football match the stands collapsed and lots of people died**. And the police, **the police hid all the evidence because it was their fault**, so they hid all the evidence and they [...]
- ARG: Oh, such a bastard.
- UK: Yeah! Haha. **I found that's quite similar to the Copa [World Cup]**.
- ARG: Yeah. Maybe the difference is that the Junta was emm, how I can say that? Many people during many years.
- UK: Yeah, [...] But, **I think that the pain or what you feel is the same as what we feel**.
- ARG: Yeah, yeah. **But it wasn't as bad as the World Cup but it was still quite bad**. [emphasis added]

The 1989 Hillsborough Stadium Disaster the UK-based student refers to here was an incident that occurred on 15 April 1989 at the Hillsborough Stadium in Sheffield, England. During the FA Cup semi-final match between Liverpool and Nottingham Forest, a human crush resulted in the deaths of 96 people and injuries to 766 others. The incident has since been blamed by some on the police for letting too many people enter the stadium, and remains the worst stadium-related disaster in British history, and one of the world's worst football disasters. In September 2012, the Hillsborough Independent Panel concluded that up to 41 of the 96 fatalities might have been avoided had they received prompt medical treatment. The report revealed multiple failures by other emergency services and public bodies that contributed to the death toll. On 19 December 2012, a new inquest was granted in the High Court, to the relief of the families and friends of those who died at Hillsborough.

As is illustrated in this piece of data, in an attempt to find commonality between the different experiences lived in their respective countries, both students engage in a discussion of two

sports-related events that have caused ‘pain’. As the Argentine student talks about the atrocities committed by the government during the 1978 World Cup, the UK-based student talks about the human crush that caused deaths and injuries in the Hillsborough disaster. Both students display a feeling of unity as they showed common concerns, reciprocal understanding and identification with each other.

With the benefit of hindsight, it could be argued that some people in Argentina may have suspected they were being lied to, but found themselves unable to react due to the repressive nature of the dictatorship. In sharp contrast to this, given the apparent free and democratic society of the 1980s UK, it was highly probable that most people believed the authorities’ version of events at the time and only discovered the truth much later. Therefore, it is tempting to conclude that it may be easier to manipulate public opinion if individuals are made to believe they live in a free society. As the students compared these two sports-related events during their Skype discussion, they talked about the time of repression in Argentina being overshadowed by the 1978 World Cup and the UK government deflecting blame on the supporters by calling them hooligans in order to avoid public authority figures appearing to have been the cause of the Hillsborough disaster. We take this piece of data as evidence of the students developing a relationship of solidarity and empathy in their collective struggle for a more democratic world.

Comparing and Contrasting

The following piece of data is a leaflet which compares the 1978 World Cup in Argentina with the 1934 World Cup in Italy and provides evidence of the development of the intercultural skills of comparing and contrasting:

ITALIA 1934
El primer mundial europeo
El primer mundial de fútbol

In 1934, the Italian dictator Benito Mussolini was granted permission to host the FIFA World Cup. The fascist regime had always regarded sport (football in particular) as an easy way to have pretext for national pride and also, as the perfect way to convey political propaganda.

Mussolini wanted Italy to be considered as a powerful and mighty nation by the other countries and so funded the World Cup in several ways; for example, he ordered tax allowances for public works, he had new stadiums built in the cities that would have hosted the matches and boosted public transport services. Sixteen nations took part in the competition, but in the end, Italy was the one to win in the final against Czechoslovakia.

"Necessity lacks law"

FIFA VIDELA

In Argentina, the first steps of the called "Process of Reconstruction" were: the traditional National political parties' suspension of the traditional political parties, the prohibition of the left-wing parties, the maintenance of the state of siege, the creation of war counsels and the reinstatement of the death penalty.

"No matter how much you consider and observe the future and human development, whatever the passing political circumstances might be, Fascism does not believe in the possibility nor in the usefulness of peace."
Benito Mussolini

On March 24, 1976, within the context of Isabel's misgovernment, of violence chaos and of a strong void of political activities, the Board of Commanders-in-Chief made up of the general Jorge Videla, the Brigadier Orlando Agosti and the admiral Emilio Massera took over.

These were the crimes for the country: the power of the regime established in 1922 and officially in 1923, was quickly escalating through hardly concealed and deliberate murders and violence perpetrated by military squads, the so-called Blackshirts. In this moment of resigned fear and uncertainty for the future, hosting the World Cup was welcomed as a distraction, a way for the Italians to deal to the difficulties of their lives in such a way that would not harm the delicate structure of the regime.

The same pattern of political strategies to make sport and the dictatorship and political crime coexistence would be applied almost fifty years later, to the 1978 FIFA World Cup in Argentina. Another country, another regime, new abominations to conceal, but always with the same mechanism.

state terrorism concealed the country as the darkest night of our history in 1984. The National Commission of the Missing People developed a provisional register of 8,961 "missing people" the human rights organism raised the figure up to 30,000.

The 1934 World Cup, hosted and won by Italy, was the second world championship for football teams. As can be gleaned from this piece of data, the students highlight the fact that the 1934 World Cup was a high-profile instance of a sporting event being used for political purposes. This is evidenced in the message the students write in their leaflet ‘The fascist regime had always regarded sport (football in particular) as an easy way to have pretext for national pride and also, as the perfect way to convey political propaganda’. Benito Mussolini was keen to use the tournament as a means of promoting fascism and exploited the popular culture of football for the benefit of his regime. Mussolini used Italy’s triumph at the World Cup as an opportunity to gain international prestige, or as the students put it ‘Mussolini wanted Italy to be considered a powerful and mighty nation by other countries’. In addition, the students’ willingness to convey the message that Mussolini used the World Cup as a way to mold a national identity for Fascist Italy is revealed in the choice of Mussolini’s quote in the leaflet that reads ‘no matter how much you consider and observe the future and human development, whatever the passing political circumstances might be, fascism does not believe in the possibility nor in the usefulness of peace’. Finally, this leaflet provides a good example of the skills of comparing and contrasting as demonstrated in the students’ own words ‘another country, another regime, new abominations to conceal, but always with the same mechanism’.

The following Skype conversation extract shows how the students developed the skills of comparing and contrasting as they discussed the curricular choices in their respective countries:

- ARG: There in **England or in Europe** in general, do teachers talk about this? In school?
- UK: **No, they don’t talk about it**, I’ve **never heard about it** but I don’t really do history, but it’s **not really spoken**, I think.
- ARG: Oh, I see, oh well...As it is the main ... the most important event here in **Argentina**.
We **talk about this a lot, we are told about this**.
- ARG: Since high school [...] Since we are children
[...]
- UK: I know it is not nice. It didn’t seem nice.
- ARG: It’s pretty similar to what happened in Aleman ...Germany but with the Nazis. Of course there are many differences, but...
- UK: Yeah
- ARG: It was a dictatorship
- UK: Yes
[...]
- ARG: they were **kidnapped** and **disappeared**. You may not know...
- UK: I know about **babies disappearing** and **being adopted**
- ARG: yes! It’s kind of a **hard issue** here. There are many organizations where erm... they kind of look for these people that they do not know that they may have been adopted at that time
- UK: yeah
- ARG: and there’s these cases of children, I mean they are like grown-ups, they are like thirty something and now, they know they had been kidnapped by these people but they consider them their parents... [emphasis added]

In this piece of data the UK-based student states that human rights violations during the Argentinean military dictatorship is not studied in the British educational system, whilst, understandably, in Argentina it appears to be a main subject area that permeates primary and secondary education. As a result of these curricular choices in different cultural contexts and the fact that the project was about an Argentinean issue, our project led to two different student experiences.

Naming the World

This section analyses conversational and documentary data related to the design of the leaflet, where evidence of the students' search for words, symbols, quotes, photos, texts and images to 'name' the world is pervasive. For Freire, learners become more human by taking the responsibility for transformation in their society, which is only possible through a process of 'conscientização' and 'naming the world'. 'Conscientização' is often equated to consciousness-raising and refers to the process whereby students raise awareness of the social realities that shape their lives and make sense of their own experiences as a response to a dialogic 'problem-posing' method of education. In 'problem-posing' education, teachers and students figure out the world dialogically. From a Freirean perspective, it is only after a process of awareness-raising that certain elements, which had always existed, start to be perceived, reflected and acted upon. Action, therefore, begins after consciousness is developed, and only after students 'name' and 'read' the world. The data that follow provide examples of students' 'naming the world' and demonstrate the process of transformation that the students embark on as they create their leaflets for a more just and humane world.

UK: So we decided to... We selected an image and we decided to select **a photograph with a scarf** on it which was what Madres and Abuelas de Plaza de Mayo used to protest because of the disappearance of their grandchildren and sons and daughters. And we decided to write a title which is "**Deportes, desaparecidos y dictadura**". Well, you saw it because I sent it to you.

UK: Yeah, yeah.

ARG: What do you think about it?

UK: Yeah, it's really nice, it really goes. I didn't realise that your part of the leaflet was facing the picture, though. That's good.

UK: Ok. And... I mean, on the picture we decided to write **an extract from the prologue of Never Again which was written by Ernesto Sábato** and, well... it talks about how these events sometimes showed society that they don't have to happen again, to occur again, this type of tragedy.

ARG: un folleto, tiene tres caras, como el de la pizza, miren... [*a leaflet has three sides, like a pizza leaflet ... look*]

ARG: bueno en la portada poner como si... ponerle de título... ehh, algo como bueno, "**la verdad oculta**" o no, no sé, "**la verdad disfrazada**" o algo... un título así ... [*on the front cover, we could put a title like the 'hidden truth' or the 'disguised truth', or something like that*]

The leaflet the students created after this discussion is illustrated below:

DEPORTE, DESAPARECIDOS Y DICTADURA

"Las grandes calamidades son siempre aleccionadoras, y sin duda el más terrible drama que en toda su historia sufrió la Nación durante el periodo que duró la dictadura militar iniciada en marzo de 1976 servirá para hacernos comprender que únicamente la democracia es capaz de preservar a un pueblo de semejante horror, que sólo ella puede mantener y salvar los sagrados y esenciales derechos de la criatura humana. Únicamente así podremos estar seguros de que NUNCA MÁS en nuestra patria se repetirán hechos que nos han hecho trágicamente famosos en el mundo civilizado." (Fragmento del Prólogo del Nunca Más, Ernesto Sábato)

"Great catastrophes are always instructive. The tragedy which began with the military dictatorship in March 1976, the most terrible our nation has ever suffered, will undoubtedly serve to help us understand that it is only democracy which can save a people from horror on this scale, only democracy which can keep and safeguard the sacred, essential rights of man. Only with democracy will we be certain that NEVER AGAIN will events such as these, which have made Argentina so sadly infamous throughout the world, be repeated in our nation." (Extract from the Prologue of Never Again, Ernesto Sábato)

In the previous conversation extract and in this leaflet, through dialogue the students find ways of 'naming' the human rights violations during the 1978 World Cup. These included a photo of the Mothers of Plaza de Mayo and a few slogans written by the students themselves such as 'Deportes, desaparecidos y dictadura' [*Sports, Disappeared and Dictatorship*] and 'la verdad oculta'/'la verdad disfrazada' [*hidden truth/disguised truth*]. The students also incorporate the voice of a well-known Argentinean writer called Ernesto Sábato, of immense seriousness and brilliance, who wrote a detailed report of the deaths and disappearances during the 'Dirty War' in 1984. This report entitled *Nunca Más* (Never Again), a bestseller in Argentina, discloses narratives of those who were tortured and descriptions of those who were killed. The students chose to include an extract from the prologue of *Nunca Más* in their leaflet. By integrating a voice of moral authority into their leaflet, students joined forces with Ernesto Sábato to 'name' the atrocities committed during the last military regime in Argentina, thus adding weight to their collective struggle for social justice.

In their leaflet, the students used the following picture of a white headscarf, which represents the living legacy of courage, hope, solidarity, pain and fight for freedom of the Mothers of Plaza de Mayo. The headscarf, a symbol for the nappies worn by their disappeared children has the slogan *Nunca Más* written on it from Ernesto Sábato's report.



In another leaflet the students created a distorted version of the 1978 World Cup official logo to commemorate the event and to 'name' social injustice. The image manipulates sound and meaning in the Spanish language with the intent of creating an impact on the reader. On the one hand, it replaces 'Argentina 78' for 'Asesina 78' ['asesina' means *murderer*] and on the other hand, it plays on the use of the word 'copa' [literal meaning is *cup*, in this context it alludes to the World Cup] in the slogan 'No me copa' [Argentinean slang for *I don't like it*]. The alliteration of the words 'Argentina' and 'Asesina' together with the wordplay in the slogan and the alteration of the 1978 World Cup official logo bleeding provide an effective way of exposing media manipulation and human rights violations that were overshadowed whilst hosting this international football event.



In the following Skype conversation extract, students make reference to the government media manipulation to create arguments that favoured their interests. Students talk to each other about quotes, phrases and headlines taken mainly from magazines that ‘name’ the lies made by the leaders of the Military Junta. As a way of publicly condemning and denouncing the deceitful underhand messages, students chose to incorporate the following quoted lies in their leaflet ‘*we are an organised country*’, ‘*this country is changing*’, ‘*Argentineans are right and human*’ and ‘*we show the world what Argentineans are like*’ as examples of the government dishonesty.

- ARG: En las revistas incluso... en las revistas por ejemplo, salían titulares (...) como... “somos un país organizado” o... cómo decían otros? [*in the magazines for example there were a few headlines like ‘we are an organised country’ ... and what do the other ones say?*]
- ARG: “este país está cambiando”, ehh... había un... o sea... eran frases o citas de gente que decían cosas buenas sobre el país, cuando en realidad estaban pasando muchas cosas malas y entonces no se decía... no se hablaba de la realidad. Sólo se contaba una parte. [*‘This country is changing’ ... these are some of phrases or quotes ... things that they were saying when in fact the reality was quite different*]
- ARG: ... con diferentes frases. Y por ejemplo, lo que estábamos hablando hoy de cómo los medios desvirtuaban la información, por ejemplo, esta es una frase que dice: “los argentinos somos derechos y humanos”. Eso era una ehhh... una propaganda del gobierno. [*these phrases ... for example, today we were talking about how they distorted the information, for example, there’s a quote here that says ‘Argentineans are right and human’*]
- UK: So what was that for?
- ARG: Eso era propaganda que hacía el gobierno, ehhh... y bueno, puedes ver cómo era una mentira, porque se contradecía con lo que en realidad estaba pasando... this one is significant, because it says ... “mostramos al mundo cómo somos los argentinos”. [*this is government propaganda but as you can see it was all lies, because the reality was very different ... this one is significant because it says ‘we show the world what Argentineans are like’*]

In another leaflet, students used this wall of photos of some of the 30,000 people that vanished without a trace during the Dirty War so that they can be remembered as individual human beings. Each of these faces represents a different life with a unique story, dreams and hopes, but all with the same end – elimination. The faces of the women on this wall represent those who were abducted; some of them pregnant, whilst others were made pregnant during detention usually through rape by their torturers. Their faces also act as a reminder of those newborns who were handed over to childless military and police couples. Importantly, this wall of photos in the leaflet raises awareness of one of the most brutal crimes against humanity.



In another leaflet, students 'name' the world by clearly stating their contribution to humanity. This piece of data can be taken as evidence of self transformation and an invitation for others to engage in civic responsibility for social transformation. As can be gleaned from the blurb, students acknowledge that crimes against humanity are still a feature of contemporary societies around the world and use human and organ trafficking as examples of grave violations of human rights. The message in this leaflet is a call for justice and action in the real world.

Grandmothers of Plaza de Mayo

The grandmothers of Plaza the Mayo is a human rights organization with the goal of finding the children stolen during the dictatorship. It was founded in 1977 and its president is Estela de Carlotto. There were more than 500 children stolen and illegally adopted.

Only the 10 percent were located., 107 grandchildren. Since 2008, The grandmother of Plaza de Mayo have been nominated to five Nobel Prize.



2013

Actualmente, si bien vivimos con una política democrática, siguen faltando desaparecidos de la época. Pero lo que es más lamentable aún, es que más personas siguen desapareciendo a consecuencia de la trata de personas y el tráfico de órganos.

Como parte de nuestro granito de arena para que esto deje de ocurrir, deberíamos concientizarnos a cerca de lo sucedido, no olvidar, pero si avanzar para que realmente exista una democratización justa y respetable.

Translation of the Spanish text in the leaflet

Despite living in a democracy nowadays, many of the disappeared have not yet appeared. Unfortunately, more and more people keep disappearing due to human and organ trafficking. Our small contribution to stop this from happening is to help raise awareness of these issues. Do not forget any of this and keep working hard for a respectable and just democratic society.

CONCLUSION

An important aspect of this project was the focus on human rights education in language teaching for the development of students as ‘transformative intellectuals’ engaged in self and social change for a more democratic world. The project aimed to demonstrate how the study of the 1978 World Cup within the socio-political context of a military dictatorship can address issues relating to basic human rights, such as freedom of speech, thought and belief. As evidenced in the findings presented earlier, the educational value of the project also lies in the development of intercultural citizenship competences, such as decentring, comparing and contrasting, empathy and solidarity, whilst creating an international community and ‘naming’ the world through photos, quotes, images, symbols and slogans.

Our project can also provide a springboard on which to base further projects in the future with the intent of raising awareness of barbarous acts in the world. The students in this project discussed crimes against humanity like torture, cruelty, inhumanity and degrading

treatment that resulted in strong emotional responses, mainly rage and discomfort. This outrage empowered students to take the responsibility to use their knowledge for awareness-raising of human rights violations through the creation of leaflets, a webpage and talks in order to foster justice, peace and freedom from fear in the community, both at local and global levels.

Acknowledgements

We are extremely grateful to John Manders for providing us with the idea for the topic of this project and for contributing with his knowledge of world sporting events, in addition to his perceptive observations and meticulous editing of this chapter. Also our deepest appreciation goes to Adolfo Guidali for his contribution in this project, especially for his insightful comments on the students' essays. We are also indebted to Gabriela Jacoboni for managing the wiki and welcoming the project in her classroom. We also wish to express our heartfelt gratitude to all the students from *Universidad Nacional de La Plata, Argentina* and *University of East Anglia, UK* who participated in this project. Special thanks to those students who contributed with the transcriptions of the Skype conversations, and our wholehearted appreciation to Dan Siddorn for his careful organisation of the data.

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