

Promoting Intercultural Citizens in English Classes: Effects of Learning How to Do a Presentation in English in a Japanese University

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Abstract: The purpose of this study is to discuss how English education combined with intercultural education and citizenship education can promote intercultural citizens. This study used an action research approach. The teacher-researcher taught 43 students-participants how to do a presentation in English at General English classes in a Japanese university. The students' self-evaluation and descriptions responded in the Presentation Reflection Sheet were analysed by mainly thematic analysis, which was interpreted how they learnt based on Byram's (1997, 2020) model of intercultural communicative competence and Barnett's (1997) model of critical being. The outcomes revealed that English presentation promoted the students' intercultural citizenship, that is, intercultural communicative competence, criticality and identities as well as English skills. This study showed Content and Language Integrated Learning, that is, English learning with intercultural citizenship as a content, and methods to assess intercultural communicative competence, criticality and identities.

Key Words: intercultural citizens, intercultural communicative competence, criticality, identities, presentation

1. Introduction

In this article I take the view that English teaching should be educational and contribute both to improving learners' language skills and to promoting intercultural citizens who have intercultural communicative competence, criticality and multiple identities so that they can live together with linguistically and culturally different people in this globalised age. It is a view which is increasingly welcomed and has been particularly developed by Byram (2008, 2020). In fact, the Project for Promotion of Global Human Resource Development was launched by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) in 2012 in Japan. Global Human Resource is defined as a person who has "linguistic and communication skills" (Factor I), "self-direction and positiveness, a spirit for challenge, cooperativeness and flexibility, a sense of responsibility and mission" (Factor II) and "understanding of other cultures and a sense of identity as a Japanese" (Factor III) in *An Interim Report* (Council on Promotion of Human Resource for Globalisation Development, 2011, p.7). While the Council admitted that these factors were too broad to be assessed by a single measure, they proposed an assessment based on linguistic and communication skills (Factor I). This is a problem since Factor II and Factor III are not necessarily improved in accordance with the improvement of Factor I, i.e. skills. However, many English courses in higher education in Japan tend to be skill-oriented as is clear from course names such as 'Reading Workshop' and 'Writing Seminar'. To promote intercultural citizens or global human resources, English language teaching needs to be integrated with intercultural education and/or citizenship education, but teachers are not familiar with the ways to do this kind of teaching and to evaluate its impacts on their students. Therefore, this study attempts to combine English teaching with intercultural education and/or citizenship education by using an action research approach in which students are taught how to do a presentation in English in a General English course.

The purpose of this study is therefore to understand how learning how to do an English presentation can bring about a change in students' attitudes, knowledge, skills, criticality and identities. The results of students' learning will be evaluated by analysing mainly their self-evaluations, both quantitative data and qualitative data, gathered through the Presentation Reflection Sheet, which was produced to help students reflect on their learning. English presentations can be a transferable teaching method and it will be more than desirable if this study can put theories into practice and suggest to teachers how to promote intercultural citizens in their English classes.

Section 2 explains the theories on which this study is based and will make it clear why intercultural communicative competence, criticality and multiple identities are important factors required of intercultural citizens. Section 3 describes the English presentation practice with its context and Section 4 gives details of the methods of collecting and analysing data. Section 5 reveals how this practice had impacts on students especially from a perspective of intercultural citizenship, which is followed by the discussion and the conclusion sections.

2. Literature Review

2.1 Communicative Competence and Intercultural Communicative Competence

Communicative Language Teaching (CLT) emerged in the 1970s to foster learners' communicative competence, namely, the ability to express, interpret and negotiate meanings with the understanding of culture embedded in the language (Savignon, 2013). Communicative competence refers to grammatical competence, discourse competence, sociolinguistic competence and strategic competence (Canale & Swain, 1980). Therefore, CLT stresses not only knowledge of grammatical rules but also socio-cultural dimensions in the language (Byram et al., 2013; Savignon, 2013), which leads to the development of the ability to use the language in socially appropriate ways (Byram et al., 2002). CLT assumes that language and culture are inseparable (Corbett, 2003) and brings about a 'cultural turn' in foreign language teaching (FLT) (Byram et al., 2013).

CLT is an innovative approach but is criticised with respect to the way in which it deals with the concept of native speakers. Firstly, CLT sets native speakers as the model. Its ultimate goal is to acquire native speaker competence in knowledge and skills of the target language and culture (Byram et al., 2002; Corbett, 2003). This goal is viewed as an "unquestioned assumption" (Corbett, 2003, p.26), "unrealistic target" (Newton et al., 2010, p.34) and an "undesirable assimilationist goal" (Newton et al., 2010, p.74) which makes learners imitate native speakers both in language and culture (Byram et al., 2002). This goal sees culture as a concrete static knowledge shared by native speakers. Therefore, learners will accept native speakers' culture as the model and fail to develop their skills of comparing the culture with their own culture and their ability to bridge the differences. Byram (1991) and Wilkinson (2012) criticise this assimilationist goal since "learners shall not change their identity and abandon their own cultural viewpoint" (Byram, 1991, p.27).

Secondly, CLT assumes that learners communicate exclusively with native speakers using a target language (Byram et al., 2013). Needless to say, the emergence of globalisation in the 1990s makes it common to communicate between non-native speakers using a lingua franca. This is why the link of language and culture, and "the presence of people and their identities" (Byram, 2009, p.331) in communication become more dynamic, multiple and complex. To be successful in such communication, 'intercultural competence' is required to complement 'communicative competence' (Byram et al., 2013), which leads to the development of 'intercultural communicative competence'. Therefore, a static cultural approach and a native speaker model in CLT should be replaced with an intercultural approach and an 'intercultural speaker' model, i.e. someone who has intercultural communicative competence, in intercultural CLT (Byram, 1997, 2020). This can be called 'intercultural turn' in FLT, which will be discussed in the next section.

2.2 Intercultural Speaker

The term 'intercultural speaker' was coined by Byram and Zarate (1996) as a model in FLT to replace the native speaker. The intercultural speaker refers to "someone who is not attempting to imitate a native speaker of a foreign

language but aiming to acquire the ‘space between’ cultures of different groups and establish and mediate relationships between them” (Byram, 2006, p.122). The intercultural speaker “has an ability to interact with ‘others’, to accept other perspectives and perceptions of the world, to mediate between different perspectives, to be conscious of their evaluations and differences” (Byram et al., 2001). The point is the intercultural speaker can not only exchange messages but also interact and establish good relationships with people of different linguistic and cultural backgrounds through mediating, not merely accepting, differences and creating a ‘third place’, which is “a comfortable unbounded and dynamic space in their attempt to bridge the gap between cultural differences” (Crozet and Liddicoat, 2000, p.1). The intercultural speaker is a linguistically and intercultural competent (Wilkinson, 2012) mediator and required to develop intercultural communicative competence.

2.3 Factors of Intercultural Communicative Competence

From a perspective of FLT, Byram (1997) introduces an elaborate and “influential” (Liddicoat & Scarino, 2013, p.50; Risager, 2011, p.492) model of intercultural communicative competence and identifies factors which are crucial. Intercultural communicative competence consists of communicative competence and intercultural competence. Communicative competence refers to linguistic competence, sociolinguistic competence and discourse competence. The component of intercultural competence are identified as five *savoirs* (Figure 1):

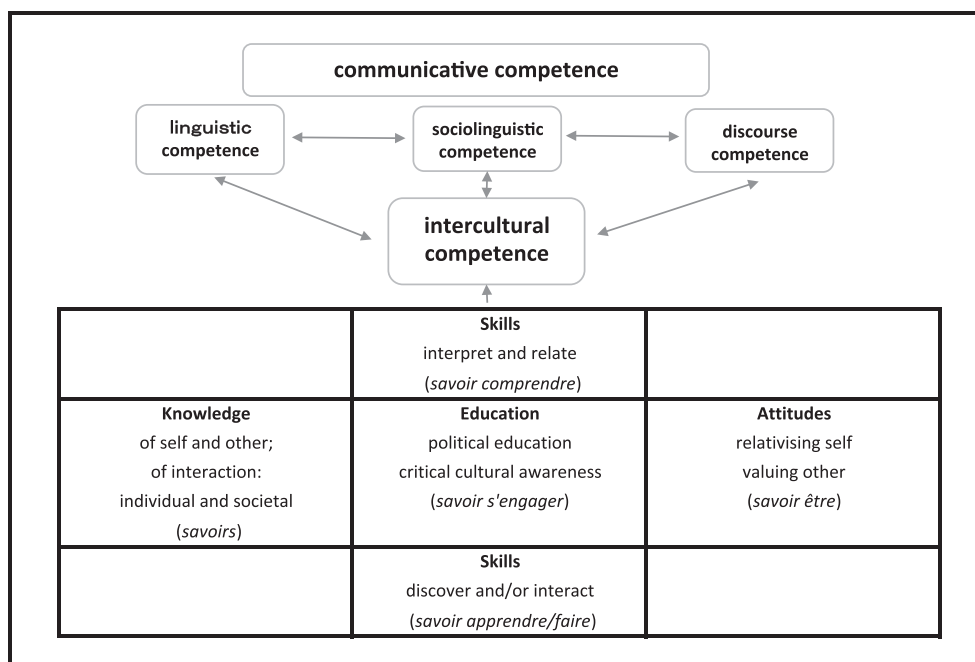


Figure 1 A Model of Intercultural Communicative Competence
Note. Adapted from Byram (1997, p.34, p.73)

- (1) Attitudes (*savoir être*): curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own;
- (2) Knowledge (*savoirs*): of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction;
- (3) Skills of interpreting and relating (*savoir comprendre*): ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own;
- (4) Skills of discovery and interaction (*savoir apprendre/faire*): ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction;

- (5) Critical cultural awareness/political education (*savoir s'engager*): an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries. (Byram, 1997, pp.50-53)

Based on Byram's model, intercultural communicative competence can be defined as the ability to establish and maintain a good relationship with linguistically, culturally and politically different people in a language other than one's mother tongue through mediation between multiple perspectives and interpretations based on intercultural knowledge, critical skills and positive attitudes towards intercultural interaction which one can transform into learning experience and/or through the evaluation of cultures based on explicit criteria.

Byram (1997) emphasises that when languages are taught in general education—rather than in other institutions such as language schools—there should be an educational value to the process and this is reflected in the development of learners' critical cultural awareness. He considers that critical cultural awareness is the ability “to question, to analyse, to evaluate and, potentially, to take action, to be active citizens” (Byram, 2008, p.146) and that FLT can be a “spring-board for political action” (Byram, 1988, p.18). However, the intercultural speaker limits their action to mediation and in a later development of these ideas Byram argued that FLT should promote an ability to take action in their community for a social change, which leads to the development of the intercultural citizen (Byram, 2008).

2.4 Intercultural Citizen

Making a distinction between the intercultural speaker and the intercultural citizen, and based on analysis of the literature on intercultural citizenship, the intercultural citizen should have:

- multiple identities including an identity as a world citizen (Block, 2011; Byram, 2008; Delanty, 2009; Ross, 2007; Starkey, 2007);
- ability to deal with or negotiate the complexities of today's world (Byram & Wagner, 2018; Lu & Corbett, 2012);
- understanding of and respect for values such as human rights, democracy, development, peace, and diversity (Byram, 2018; Osler & Starkey, 2003);
- ability to live together and dialogue with others and other groups (Byram, 2011);
- skills in foreign languages and intercultural communication (Byram, 2008; Starkey, 2011);
- ability to think critically and act critically (Byram & Wagner, 2018);
- ability to engage in action for social change (Ross, 2007);
- ability to practice citizenship at local, national and/or global levels (Osler & Starkey, 2003; Porto & Byram, 2015b; Starkey, 2011).

The most important characteristics required of the intercultural citizen are intercultural communicative competence and the ability to take action in their local, regional, national and/or global communities for shared benefit such as world peace. The intercultural speaker has the former competence but not the latter ability, and Byram (2008) adds the ability to take action, which political education for democracy and human rights stresses but FLT did not so far, to ‘critical cultural awareness’. Byram (2008) also proposes a framework for intercultural citizenship by combining objectives of FLT and those of political education. This combination leads to using Content and Language Integrated Learning (CLIL) as an effective approach since citizenship can be the content of FLT (Porto & Byram, 2015a), which brings a ‘political turn’ into FLT.

It is also interesting to compare the factors required of intercultural citizens with competences for democratic culture. The Council of Europe (2016) introduces the Model of Competences for Democratic Culture (MCDC). The MCDC identifies the 20 competences required of people who want to “become effective participatory citizens and live peacefully together with others as equals in culturally diverse democratic societies” (Council of Europe, 2016, p.15). These people are

quite similar with intercultural citizens. Moreover, the 20 competences are divided into the four categories: values, attitudes, skills, and, knowledge and critical understanding:

Values

- Valuing human dignity and human rights
- Valuing cultural diversity
- Valuing democracy, justice, fairness, equality and the rule of law

Attitudes

- Openness to cultural otherness and to other beliefs, world views and practices
- Respect
- Civic-mindedness
- Responsibility
- Self-efficacy
- Tolerance of ambiguity

Skills

- Autonomous learning skills
- Analytical and critical thinking skills
- Skills of listening and observing
- Empathy
- Flexibility and adaptability
- Linguistic, communicative and plurilingual skills
- Co-operation skills
- Conflict-resolution skills

Knowledge and critical understanding

- Knowledge and critical understanding of the self
- Knowledge and critical understanding of language and communication
- Knowledge and critical understanding of the world: politics, law, human rights, culture, cultures, religions, history, media, economies, environment and sustainability (Council of Europe, 2016, p.35)

These 20 competences share common features with the factors of intercultural citizens since both aim to live together with others in the societies full of cultural diversity, that is, positive attitudes (e.g. respect) and skills for intercultural dialogue (e.g. foreign or plurilingual communication skills), critical understanding or critical thinking, and understanding of human rights and democracy. The 20 competences do not use the word ‘identity’ but ‘knowledge and critical understanding of the self’ includes “knowledge and understanding of one’s own cultural affiliations” (Council of Europe, 2016, p.51) and covers identity. Therefore, it will be relevant to use the MCDC to assess students’ changes in intercultural citizenship.

2.5 Criticality

Critical cultural awareness is a crucial factor of both the intercultural speaker and the intercultural citizen. The differences between them can be clear in terms of the levels of criticality. Criticality refers to learners’ “formation of their own understanding” and the “ability to engage with the world as critical human beings” (Brumfit et al., 2005, p.150). Barnett (1997) claims that the aim of higher education should be “the formation of critical persons who are not subject to the world but act autonomously and purposively within it” (p.4) and introduces a theoretical conceptualisation of criticality. He identifies three domains (knowledge, self and world), three forms (critical reason, critical self-reflection and critical action) and four levels (critical skills, reflexivity, refashioning of traditions and transformatory critique). In other

Table 1 Levels, Domains and Forms of Critical Being

	<i>Domains</i>		
<i>Levels of criticality</i>	<i>Knowledge</i>	<i>Self</i>	<i>World</i>
4. Transformatory critique	Knowledge critique	Reconstruction of self	Critique-in-action (collective reconstruction of world)
3. Refashioning of traditions	Critical thought (malleable traditions of thought)	Development of self within traditions	Mutual understanding and development of traditions
2. Reflexivity	Critical thinking (reflection on one's understanding)	Self-reflection (reflection on one's own projects)	Reflective practice ("metacompetence", "adaptability", "flexibility")
1. Critical skills	Discipline-specific critical thinking skills	Self-monitoring to given standards and norms	Problem-solving (means-end instrumentalism)
<i>Forms of criticality</i>	<i>Critical reason</i>	<i>Critical self-reflection</i>	Critical action

Note. Adapted from Barnett (1997, p.103)

words, Barnett (1997) defines criticality as thinking critically, understanding oneself critically and acting critically, and claims that all three domains should be developed, that is, not just a thinker but also an actor. For example, the intercultural speaker can attain the level three in the world domain, i.e. mutual understanding and development of traditions, since they mediate differences through mutual understanding and the creation of the third place. On the other hand, the intercultural citizen can attain the level four in the world domain, i.e. critique-in-action (collective reconstruction of world) as they take action for a better world. This conceptualisation is helpful to evaluate changes in learners' criticality as the intercultural speaker and/or the intercultural citizen (Table 1).

2.6 Identities

Identity is an important factor for the intercultural citizen in determining and initiating actions. Identity is categorised into personal identity as an individual and social identity as a membership of a group although some scholars use different terms to mean the same thing (e.g. Ellmers, 2012). One characteristic is that identity is affected by social factors. Byram (2013) states that social identity is developed not only by a person's sense of belonging to a social group but also by others' acceptance of that person as a member. This suggests that other people, a social factor, affect identity forming. Other social factors such as cultural, political and economic contexts have effects on identity forming (Baumeister, 1995; McKinney, 2004). Therefore, identity is a dynamic interaction between self-definition and social factors and "subject to renegotiation" (Baumeister, 1995, p.497). Another characteristic is that social identity can be an engine for the intercultural citizen to take action. Ellemers (2012) points out that the group self, i.e. social identity, becomes more important than the individual self, i.e. personal identity, when one acquires "cognitive self-definition" (p.849) as a member of the group or "emotional self-involvement" (ibid.) arisen from commitment to the group. This implies that self-definition and/or emotional self-involvement in a group can encourage one to take action for the sake of the group. If this is the case, identity formation as a world citizen will contribute to the creation of world peace by addressing global issues for the whole world, not for nations' political and economic development, for example. Multiple identities as a member of intercultural groups including the world should be promoted so that intercultural citizens could take action critically for a better world. Moreover, identity formation is closely related to criticality, especially Barnett's (1997) domains of the self and of the world. New identity formation can be 'reconstruction of self' and lead to taking action for the social group to which one has a sense of belonging (Table 1).

Based on the findings from the analysis of literature on intercultural citizenship, the 'English presentation' was practiced as an attempt to promote the intercultural citizen in English classes, that is, to promote intercultural communicative competence, criticality and multiple identities.

3. English Presentation Practice

In this section, the participants, the purposes of the practice and its procedure are described.

3.1 Participants

The English presentation was taught as the final project in two classes of General English course in a private women's university in Japan. This English course consisted of 15 weekly 90-minute sessions, started in September 2020 and finished in January 2021. The classes were not divided based on the levels of students' English proficiency but the level of most students seemed to be A2 of the *Common European Framework of Reference for Languages* (Council of Europe, 2001) although data on their English proficiency was not provided. The participants were 43 first-year university students; 19 students majoring in sociology (Class A) and 24 students majoring in childhood education (Class B).

3.2 The Purposes and the Procedure of the English Presentation

As the final project, the students were asked to make a presentation on their chosen controversial topic in English using PowerPoint. The purposes of the project were explained to the students on the 1st November 2020:

- to learn diverse values and perspectives by collecting critically and analysing critically information on a controversial topic;
- to create one's own opinions, to show information and data as the basis for the opinions, and to present the opinions logically and persuasively while recognising diverse opinions;
- to experience a PowerPoint presentation in English;
- to listen to the other students' presentations as an audience and to deepen interest in and understanding of various topics the other students presented;
- to improve English skills through a series of activities related to the presentation (Step 1 to Step 10).

As an educational intervention, the presentation was divided into 10 steps which instructed the students what and when to do:

1. to choose a topic
2. to gather information and data on the chosen topic and to submit the list of all the gathered information and data by 30th November 2020
3. to analyse critically the information and data
4. to narrow the topic
5. to consider the structure of the presentation and decide the presentation title: to consider the main idea, main points and evidence to support the main idea and main points
6. to create PPT slides in English and to submit them by 2nd December 2020
7. to produce a manuscript in English
8. to make a PowerPoint presentation in English for 5 to 7 minutes on 4th, 11th or 18th December 2020
9. to listen to the other students' presentations and to assess them
10. to reflect and assess one's own presentation.

As for Step 9, the students submitted at the end of each class the Peer Assessment Sheet which asked them to assess the other students' presentations on three scales ('Excellent', 'Good' and 'Not very good') for six items (content, logic and clarity, information and data, PowerPoint, English, and manner which includes eye-contact, voice volume, gestures and so

on) and to write comments (identifying good points and making suggestions to make the presentation better). The Peer Assessment Sheet was done in Japanese and the students wrote in Japanese. The students received a summary of the peer assessment as a feedback sheet which showed the average points of each item and comments and also the teacher's comments in person. As for Step 10, the students submitted within one week after their presentation through an online learning system the Self-Assessment Sheet which asked them to assess their own presentation using the three scales for the six items in the same way as the Peer Assessment Sheet and to write their comments for each item. The Self-Assessment Sheet was also done in Japanese and the students wrote in Japanese.

3.3 The Presentation Reflection Sheet

After the whole 10 steps, on 15th January 2021, the students were asked to complete the Presentation Reflection Sheet which was produced for the purpose of helping students reflect on their learning and become aware of its meaning. The Presentation Reflection Sheet asked the students about their previous experience of presentations (Question 1-3), self-assessment of improvement in nine abilities and skills related to presentation activities and four English skills (Question 4), self-assessment of improvement in 17 factors related to intercultural communicative competence and intercultural citizenship (Question 5), willingness to take action for solving problems (Question 6), and what they learnt through presentation activities (Question 7).

Question 4 asked the students to what extent they thought they had improved in the following 13 abilities and skills of: (A) gathering information and data, (B) analysing information and data, (C) making PPT slides, (D) structuring the contents logically, (E) supporting what they want to say, i.e. main idea, with gathered information and data, (F) writing a draft, (G) making a presentation, (H) using PowerPoint appropriately while presenting, (I) understanding their classmates' presentations, (J) English reading, (K) English writing, (L) English speaking, and (M) English listening. Question 4 asked the students to assess their improvement using the three scales: 'improved very much', 'improved to some extent', and 'not improved very much'.

Question 5 asked the student to what extent they thought they had improved in the following 17 factors: (A) valuing cultural diversity, (B) openness to cultural otherness and to other beliefs, world views and practices, (C) respect towards someone or something, (D) civic-mindedness, (E) responsibility, (F) self-efficacy or self-confidence, (G) autonomous learning skills, (H) analytical and critical thinking skills, (I) communicative competence, (J) understanding of the self, (K) intercultural understanding, (L) understanding of one's own culture, (M) interest in other cultures, (N) interest in one's own culture, (O) knowledge (about the topics that one and the other classmates presented), (P) willingness to know more (about various topics), and (Q) motivation to learn English. Factors (A) to (L) came from the MCDC (Council of Europe, 2016, p.35) although Factors (I) to (L) were modified to avoid difficult terms so that the students could understand easily, for example, 'communicative competence' was modified from 'linguistic, communicative and plurilingual skills'. Question 5 asked the students to assess their improvement using the three scales in the same way with Question 4.

3.4 Ethical Issues

It was after the students completed the Presentation Reflection Sheet that they received the Participant Information which explained who and why this study was conducted, guaranteed confidentiality, security of the record, anonymity and free withdrawal at any time without any negative consequences, and asked for permission to use all submissions as data. They also had an oral explanation from me, the teacher-researcher. Then the students-participants signed the Informed Consent if they agreed to participate in the study. The Participant Information and the Informed Consent were done in English so that the students could experience signing an English document.

4. Research Methods

Education takes place in its social, cultural and political contexts (Bartlett & Vavrus, 2009). As education is socially,

culturally and politically constructed, this study was conducted based on subjective ontology and interpretative epistemology while advocating constructivism. An action research approach, “a systematic study that combines action and reflection with the intention of improving practice” (Ebbutt, 1985, p.156), was used since I was the teacher of the two classes researched and had the intention of making my practice to promote intercultural citizenship in English classes better. To achieve this ultimate goal, my research question was:

What do Japanese university students learn about intercultural citizenship through learning how to do a presentation in English?

This study aimed to understand the students’ subjective interpretation of their changes in intercultural citizenship through the English presentation project. Obtained data were:

- (1) texts recorded in the researcher’s notebook during and after the sessions,
- (2) PPT slides submitted by the students,
- (3) responses to the closed questions in the Presentation Reflection Sheet: the students’ self-evaluation of 13 abilities and skills and of 17 factors,
- (4) texts of responses to the open-ended questions in the Presentation Reflection Sheet.

Data (1) and (2) were used to describe the students’ presentations. For Data (3), three options were counted as 1 to 3: ‘not improved very much’ counted as 1, ‘improved to some extent’ as 2 and ‘improved very much’ as 3. Then an average of each item was calculated and used to show the overview of the students’ responses. Data (4) was qualitative data and thematic analysis was used as a data analysis method. This is a widely used “method for identifying, analysing and reporting patterns (themes) within data” (Braun & Clarke, 2006, p.79) and for “[interpreting] various aspects of the research topic” (ibid.). Thematic analysis is flexible and can be used both for a bottom-up, inductive, semantic and data-driven thematic approach and for a top-down, analyst-driven and latent approach (Braun & Clarke, 2006). In this study, thematic analysis was used in both ways to identify the themes or patterns in the students’ descriptions through bottom-up coding and to interpret the embedded meanings seen from the analyst-driven research question, that is, what they learnt about intercultural citizenship through the English presentation project.

5. Results

5.1 The Students’ Presentations

The topics the students chose were categorised into three. The first category was cultural differences. The most popular topic chosen by six students was ‘food’ (e.g. “Food Culture and Manners in Japan and Abroad”) and the second most popular topics chosen by five students were ‘education’ (e.g. “Education in Japan and America”) and ‘custom’ such as Christmas and Valentine’s Day (e.g. “Differences between American and Japanese Weddings”). The other topics included ‘makeup’, ‘fashion’, ‘manners’ and so on. The second category was social issues such as ‘aging society’, ‘Internet society’, ‘inequality’ (e.g. “About Slander Problem on SNS”). The third category was controversial topics such as ‘school uniform’, ‘school rules’, and ‘death penalty’ (e.g. “Black School Rules”¹).

Typical presentations lacked a main idea and just talked about differences showing the PPT slides based on factual information and the presentation title was not specific such as “Aging Society”. Main points were not related each other, and it was difficult to understand what information and data supported the points made. For example, in presenting on ‘makeup’, a student showed many pictures of ladies with makeup from various countries with the explanation of each country’s characteristics found in eyebrow, eyeshadow, cheek and lipstick, and concluded that cultural differences led to differences of makeup without talking about cultures. On the other hand, a few students showed their critical thinking. For

instance, in a presentation titled “The Secret of Happiness in Finland”, a student in Class A analysed why Finland was ranked first in the World Happiness Report while Japan’s ranking was 62nd in terms of ‘work-life balance’, ‘social support’ and ‘attitudes towards life’. Regarding these three main points, the student explained the differences between Finland and Japan with the relevant data and information including underlying values to support the points. Another example is that a student in Class B caused the audience’s emotional reaction the best although the structure was not entirely logical. In the presentation titled “SDGs”, the student claimed that inequalities against people with intellectual disabilities should be abolished by showing data on discriminations in marriage, inequalities in employment and problems of security, and by talking about her boyfriend’s actual case, who had intellectual disability, and showing his picture.

As for English, generally it was good enough to make the presenters understood, but most of them read their draft without looking up and making eye-contact. The PowerPoint slides had signs of thoughtful devising with large letters and colourful appropriate figures and pictures and helped the audience to understand well.

5.2 Previous Experience and the Self-Assessment of Presentation Abilities and Skills

The questions on previous experiences (Question 1-3 in the Presentation Reflection Sheet) showed that 32 students (74%) out of 43 have made a presentation in Japanese while only four students (9%) have made in English, and that 33 students (77%) have used PowerPoint.

As for the students’ self-assessment of abilities and skills related to the presentation activities (Question 4), the best three factors the students thought they improved and their average in parentheses were: ‘understanding other presentations’ (2.44), ‘making PPT slides’ (2.3) and ‘using PowerPoint’ (2.23). Other items rated higher than 2 (improved to some extent) were: ‘gathering data’ (2.16), ‘writing a draft’ (2.09) and ‘analysing data’ (2.0). On the other hand, the three factors rated lower than 2 were: ‘structuring logically’ and ‘supporting with data’ (1.98) and ‘making presentation’ (1.93). The students evaluated their improvement in English skills relatively low. Only ‘English listening’ (2.02) was evaluated higher than 2, and the others were lower than 2: ‘English speaking’ (1.84), ‘English writing’ (1.77) and ‘English reading’ (1.74). (Figure 2)

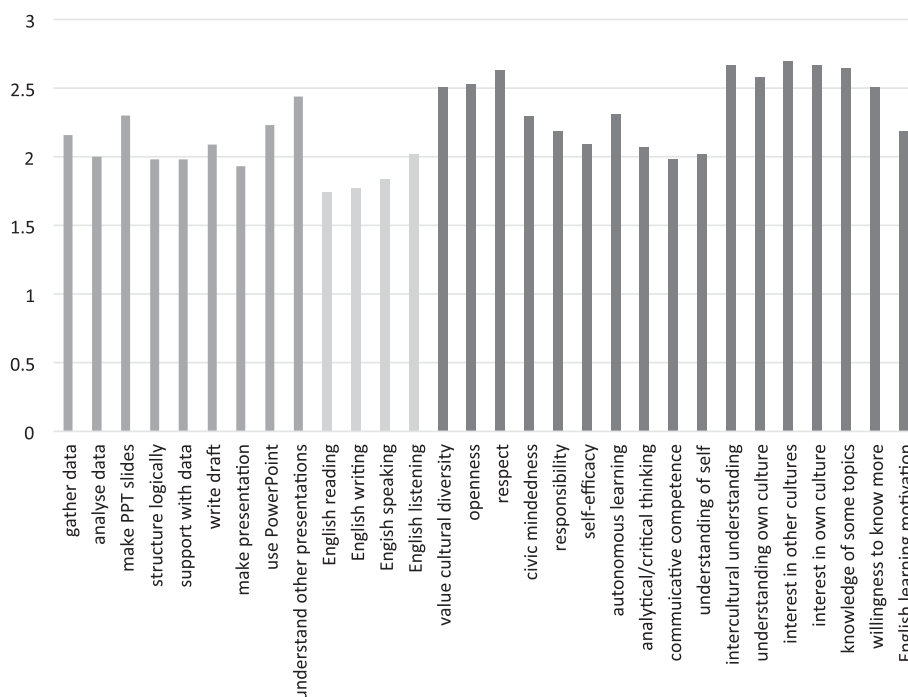


Figure 2 The students’ Self-Assessment (n: 43)

Note. 1: not improved very much, 2: improved to some extent, 3: improved very much

5.3 The Self-Assessment of Intercultural Citizenship Factors

Regarding intercultural citizenship factors (Question 5), they evaluated relatively higher. The highest rated factor was 'interest in other cultures' (2.7), which was followed by 'intercultural understanding' and 'interest in one's own culture' (2.67). The other factors rated higher than 2.5 were: 'knowledge of some topics' (2.65), 'respect' (2.63), 'understanding of one's own culture' (2.58), 'openness' (2.53), and 'valuing cultural diversity' and 'willingness to know more' (2.51). The factors rated higher than 2 were: 'autonomous learning' (2.31), 'civic mindedness' (2.3), 'responsibility' and 'English learning motivation' (2.19), 'self-efficacy' (2.09), 'analytical/critical thinking' (2.07), and 'understanding of self' (2.02). Only 'communicative competence' (1.98) was rated lower than 2. (Figure 2)

5.4 Changes in Attitudes to Take Action for Social Changes

Thirty-four students (79%) answered that their willingness to take action to solve issues which were raised in their presentations had started growing (Question 6). Their descriptions on their action were categorised into three dimensions: 'action to know', 'action to understand', and 'action to solve'. 'Action to know' included the students' willingness to know "other countries", "other cultures", "what I didn't know before", "various issues" and "overseas news". For example, a student wrote, "I had avoided what I doubted and what was different from my opinions, but I will try to investigate deeply these things by myself". 'Action to understand' included attitudes of trying to "understand other cultures", to "find each culture's good points", and to "value each other's culture". 'Action to solve' referred to the students' decisions to take action to solve issues such as discrimination, slander on SNS, gender issues in school uniforms, restrictions on freedom by black school rules and killing unwanted pets. For example, a student wrote, "it is necessary for me to create more opportunities to have relationships with the handicapped and to understand them". Another student described that "as I want to eliminate discrimination against the handicapped, I will warn those who make discriminatory remarks to stop them". Other student wrote, "I will judge that a rule is really necessary or just to restrict students' freedom, then I want to bring up the black school rules at an elementary school or kindergarten [where I will work in the future]". In these students' descriptions, what they decided to do was written specifically.

5.5 What the Students Learnt Through Learning How to Do a Presentation in English

The 43 students' descriptions of what they learnt through learning how to do an English presentation (Question 7) were divided into 148 sentences. These sentences were coded and identified seven categories: 'experience' (30%), 'ways of presenting' (29%), 'PowerPoint' (13%), 'cultures' (9%), 'English' (7%), 'manner' (7%) and 'knowledge' (5%). (Figure 3)

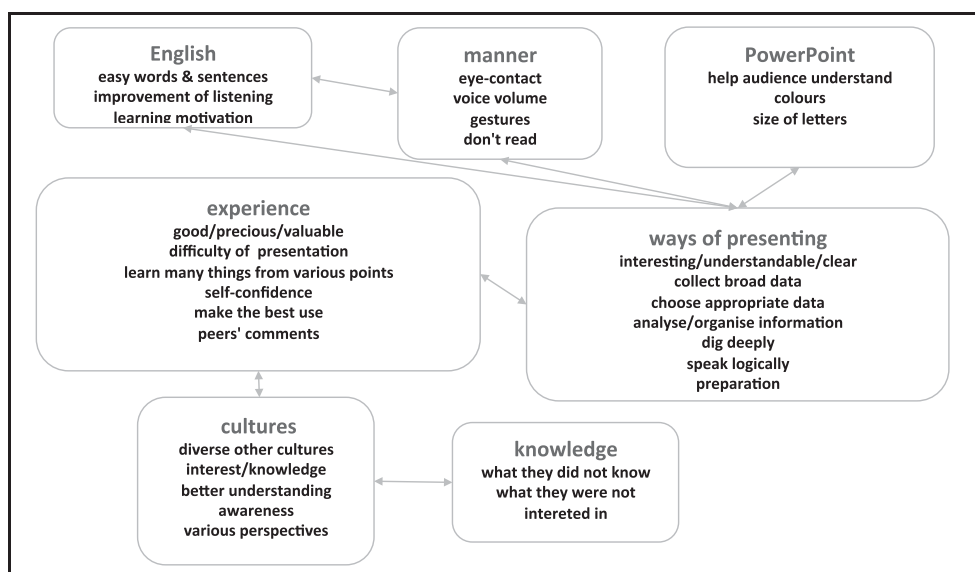


Figure 3 What the Students Learnt Through Learning How to Do a Presentation in English

More than half of the students (25) wrote about ‘ways of presenting’. This is a crucial factor for a successful presentation that is “interesting”, “understandable” and “clear” for the audience. To deliver such a presentation, students realised that it is important to “collect broad data”, “choose appropriate data”, “analyse information” and “organise information” to “dig deeply” and “speak logically”. For example, a student wrote that she will enhance awareness of “choosing appropriate information and data in order to convince the audience” of her opinions. Another student mentioned: “I think that I could report right information which had little incorrectness or bias by searching tens of information although I had written based on a few information obtained on the Internet before”. Another student felt that she “improved the ability to express [her] opinions logically and the ability to analyse the data”. Some students experienced the difficulty in “organising information” so that they could convey their opinions clearly. Moreover, some students wrote: “preparation” is important to make a presentation successfully and needs “much time”. For instance, a student mentioned: “It is important to prepare with always considering if the content is really well organised logically for the audience to understand easily”.

‘PowerPoint’, ‘English’ and ‘manner’ were closely related with ‘ways of presenting’ in terms of the presenters’ efforts to make a presentation interesting, easy to understand, and clear. Some students wrote that PowerPoint should “help the audience to understand easily” with choosing appropriate “colours and sizes of letters”, for example. As for English, students tried to use “easy words” and “easy sentences” so that the audience could understand well. “[This] helped me build vocabularies”, said a student. Another student wrote, “By listening to other presentations, I ‘improved [English] listening skills’, an ability to translate [English] into Japanese in my mind and comprehension”. On the other hand, some students thought that they should improve their English, especially speaking skills, which led to their “learning motivation”. Regarding manner, “eye-contact”, “voice volume”, “gestures”, “don’t read” were mentioned by students. A student wrote: “I learnt that looking forward [looking at the audience] and explaining with using my own words can convey [what I want to say] to the audience better than focusing on just reading the draft in making a presentation”. Another student described, “As I realised that even if the content is good, [bad] attitudes of presenting can reduce its goodness, I want to acquire more abilities to make a presentation”.

Seven students used the word ‘other cultures’ and wrote that they acquired “knowledge” about “diverse other cultures” and cultivated “interest” in and “better understanding” of them. A student wrote, “By comparing my own culture with other cultures, I raised various ‘awareness’”. Moreover, a student decided, “As more and more foreign people have moved to Japan, I must consider fully other peoples’ cultures when I have an opportunity to interact with them”. At the same time, three students raised “awareness” about “various perspectives” among their classmates, too. It seems that the students’ cultural awareness was partly promoted by ‘knowledge’ gained from their own and other presentations. They learnt “what they did not know” before and “what they were not interested in” before. A student reflected, “By listening to and observing many presentations, I knew what I did not know before and became aware that my prejudice was wrong”.

‘Experience’ of making a presentation, about which 25 students wrote, was considered as “good”, “precious” and “valuable” learning. Although most of them experienced “difficulty of presentation”, they could “learn many things from various points”. A student wrote, “Although it was the first time for me to make a presentation in English and difficult to convey what I wanted to say to others, it was very good experience”. Some students gained “self-confidence”. For instance, a student wrote: “As I think that this experience will lead to the next [step], it was good to have accomplished the presentation this time. Which brought me self-confidence”. Another student realised: “I can do what I thought I could not do if I try to do”. Moreover, some students expressed their will to “make the best use” of this experience in the future. On the other hand, two students wrote about their “peers’ comments” as their good experience. One was happy that her good efforts were evaluated by the classmates, and the other became aware of good points and bad points in her presentation through the peers’ assessment.

6. Discussion

In this section, the students' self-assessment of English presentation, which was described in the previous section, is interpreted in terms of intercultural citizenship, that is, intercultural communicative competence, criticality and acquiring new identities which are crucial factors required of intercultural citizens.

6.1 Intercultural Communicative Competence: Improved Components

As stated in Section 2.3, intercultural communicative competence consists of communicative competence (linguistic, sociolinguistic and discourse competence) and intercultural competence (attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness). In this section, it will be clear that doing an English presentation promoted which components in intercultural communicative competence.

As most of the presentations (81%) compared Japanese culture with other culture(s), it is natural that the students acquired a lot of 'knowledge' of Japan and other countries/cultures. Their self-assessment rating also showed their positive change in 'attitudes' such as understanding of and interest in cultures, which led to openness and intercultural understanding. Moreover, their descriptions revealed that some students gained 'awareness' of cultural diversity and promoted 'attitudes' of valuing and respecting other cultures and other perspectives of not only other cultures but also other students. These attitudes and cultural awareness seemed to be encouraged by knowledge gained through the presentations and 'skills' of interpreting and relating of the information and data shown in the presentations. Therefore, it can be said that knowledge, skills of interpreting and relating, and cultural awareness were promoted through the presentations. However, skills of discovery and interaction could not be changed since these are skills demonstrated in an actual interaction and the students did not interact. As for critical cultural awareness, a few students evaluated some social issues in Japan based on explicit criteria and decided to take action, which will be discussed in detail in Section 6.2.

The English presentation focused on English skills or linguistic competence in communicative competence, not on sociolinguistic competence and discourse competence. It will be a matter of course that the students evaluated their improvement of English listening skill the highest since they listened to many presentations (18 presentations in Class A and 23 presentations in Class B). On the contrary, they thought their improvement of English reading skill the lowest probably because they collected data written in Japanese, not in English, and they did not read texts in English. As for English writing skill, they also did not evaluate it highly. While some students made good efforts to write by themselves, it is conceivable that other students used an electronic translator as they could not read some words/phrases in their draft. This means that they wrote a draft in Japanese and translated it into English automatically by using their smart phone with a translator application. This is a recently emerging challenge for English teaching to solve, but this is not discussed in detail in this study. On the other hand, students actually experienced the difficulty of English speaking in delivering a presentation. Consequently, they seemed to assess their English speaking skill itself instead of evaluating their improvement.

These results imply that it can be teachers' decision which language skills are focused on and improved. If they want to improve students' reading skill, teachers can require them to read English materials, for example. If they want to foster students' communication skills, teachers can set up a questions and answers session after each presentation so that they can interact and use their English listening and speaking skills. Consequently, all of the four language skills can be improved through doing an English presentation and this depends on teachers' decisions about what language-use activity should be focused.

6.2 Criticality: Improved Domains and Levels

As I mentioned in Section 5.1, most students did not demonstrate critical thinking in their presentation. This means that they could not analyse data critically and failed to structure the presentation logically. In other words, they did not succeed

in Step 3 to Step 5 in the 10 steps of presentation activities, which was stated in Section 3.2: (3) to analyse critically the information and data, (4) to narrow the topic and (5) to consider the structure of the presentation and decide the presentation title: to consider the main idea, main points, and evidence to support the main idea and main points. I assumed that these three were the most important steps and explained these to the students for about one hour at the beginning of the presentation activities. However, the students seemed to have difficulty in understanding, and this is a problem to be solved. They did these steps outside the classroom without the teacher's help although two students asked me for advice through email².

The interesting finding from analysis of the Presentation Reflection Sheet is that most students realised that they should have analysed data critically and structured data logically so that the audience could understand their presentation well even if they could not actually perform their critical thinking in their presentation. Not only making a presentation but also listening to and observing many presentations provided the students with opportunities to learn from their classmates and to reflect on their own performance.

Based on Barnett's (1997) model of critical being (see Section 2.5), which consists of three domains (knowledge, self, and the world), three forms (critical reason, critical self-reflection, and critical action) and four levels (1. Critical skills, 2. Reflexivity, 3. Refashioning of traditions, 4. Transformatory critique), it was clear from the data that some students stayed at the first level of knowledge. They accepted new knowledge unquestioningly. For example, a student wrote, "I knew foreign cultures I had not known before". On the other hand, other students reached the second level of knowledge since they "raised awareness by comparing one's culture and other culture(s)". A student wrote, "I knew what is taken for granted in my life is quite different in other countries". Another student noticed that "there are plural opinions in one matter". These students reflected on their understanding of some matters by comparison between themselves and others. Another student attained the third level of knowledge by realising that "[her] prejudice was wrong". The student noticed that her existing perception of something was wrong and prejudiced, which led to changing her idea. The knowledge domain was related with the self domain since it can be assumed that reflection on one's understanding and awareness by comparing one's and other cultures/countries promote self-reflection, the second level of self. However, students described nothing on self in the Presentation Reflection Sheet.

As for the world domain of criticality, students stayed at the first level since they may have thought about problem-solving but did not actually take action yet. However, some students' potential to take action was found in their descriptions. A student wrote, "As Japanese behaviours which I take for granted cannot be necessarily accepted in foreign countries, it is important to adapt myself to a new place". She showed her potential to attain the second level of the world domain, adaptability. A description of "valuing each other's culture" showed the possibility for its writer to achieve the third level of the world domain, mutual understanding. Moreover, one student decided to discuss black school rules with other teachers and to reform them when she becomes a teacher in the future. Seen from the perspective of valuing freedom, the student evaluated the black school rules negatively and expressed her willingness to change the bad tradition with other teachers. This can be interpreted as her potential to reach the fourth level of the world domain, collective reconstruction of the world. In terms of equality, another student made a decision to "stop discriminatory words" against the disabled. This student also showed the possibility to attain the fourth level of the world domain.

6.3 Identity Forming

No student directly mentioned 'identities'. However, what could be interpreted as the very first stage of identity forming was found in their descriptions: "It is necessary for me to create more opportunities to have relationships with the handicapped". To have relationships usually involves interaction, which may be able to promote "cognitive self-definition" of a member of a social group and/or "emotional self-involvement" through commitment to the group (Ellemers, 2012, p.849). Another example was found in a description about a problem of abandoned dogs and cats: "I will do what I can do" to decrease the number of killing dogs and cats. In her presentation titled "Save the Lives of Animals", she claimed equality of human beings and animals and that people should know the current situation. In other words, she appealed to

human beings' 'responsibility' for their pet animals. Her sense of responsibility seemed to come from her identity as a human being or a member of the world. Therefore, it can be said that she unconsciously formed an identity as a world citizen.

This study did not provide the students with opportunities to interact students in another (foreign) university via online, for example. If they had had such an opportunity, they could have formed an identity as a member of international/intercultural group.

7. Conclusion

In this article it has been my purpose to argue that language teaching should be not just a matter of skills but also educational. I have shown how a general English course which might normally focus on skills can be modified to include educational aims in particular developing criticality and improving understanding of and interest in citizenship. In summary, as a consequence of the action research described above, the answers to the research question, "What do Japanese university students learn about intercultural citizenship through learning how to do a presentation in English?", are;

- (1) They acquired knowledge of one's and other cultures, became aware of cultural diversity and various perspectives and promoted interest in other cultures.
- (2) They improved English listening skill, but not English speaking, reading and writing skills very much.
- (3) They did not demonstrate their critical thinking in presenting as they could not critically analyse and structure gathered data/information.
- (4) They realised that they should have presented their ideas critically and logically through their experience of presentation and by listening to other presentations.
- (5) Most students attained the second level of the knowledge domain (critical thinking), the second level of the self domain (critical reflection) and the first level of the world domain (problem-solving).
- (6) One student reached the third level of the knowledge domain (critical thought), some students showed their potential to attain the second level of the world domain (adaptability) and the third level of the world domain (mutual understanding), and a few students evaluated some traditions based on explicit criteria, which could lead to the fourth level of the world domain (collective reconstruction of the world).
- (7) They did not mention a new identity formation at all while a student was unconsciously in the very first stage of identity forming and a student seemed to form unconsciously an identity as a world citizen.

These outcomes suggest that:

- (1) English presentations can contribute to promoting intercultural speakers or intercultural citizens.
- (2) An English presentation is a flexible teaching method for teachers as they can decide what contents and which language skills should be focused depending on their teaching plans and purposes.
- (3) English presentations can be used as a CLIL approach.
- (4) Educational intervention is necessary for students to analyse and structure gathered data to present their ideas critically and logically.
- (5) A model of intercultural communicative competence (Byram, 1997), the levels, domains and forms of critical being (Barnett, 1997) and the Model of Competences for Democratic Culture (Council of Europe, 2016) can assess important factors required of intercultural citizens, which the standardised tests such as TOEIC, TOEFL and IELTS cannot assess.

'English presentation' is a transferable teaching method which fosters intercultural citizenship, that is, learners'

intercultural communicative competence, criticality and identities. The theories on intercultural communicative competence, intercultural speaker, intercultural citizenship, criticality and identities introduced in Section 2 will be helpful for teachers to combine their skill-oriented classes with intercultural citizenship education. This will lead to the introduction of a CLIL approach by teaching English combined with teaching intercultural understanding, intercultural citizenship and other relevant topics and issues as a content. This study also showed that English classes could promote the 'global human resource' (MEXT, 2012), not only linguistic and communication skills (Factor I) but also attitudes (Factor II) and understanding of other cultures and a sense of identity as a Japanese (Factor III).

However, it is also important to note that this study extended the concept of global human resource in terms of identity. The concept of 'global human resource' tries to form Japanese identity only but intercultural citizenship education tries to form multiple identities including both national and world identities. Therefore the promotion of intercultural citizens can be more educational since it aims to make a better world while the concept of 'global human resource' is expected only to develop the nation economically, politically and socially (Manabe-Yoshikawa, 2015).

Finally, this study showed how to assess intercultural communicative competence, criticality and identities and not just English skills while global human resources are usually assessed based on English skills proficiency. Integrating English education and intercultural citizenship education is an educational approach to foster learners' English skills, attitudes, knowledge, skills, criticality and identities.

Notes

- 1 Unreasonable school rules to restrict students' freedom which include hair length, dying hair black, underwear colour (white), and so on.
- 2 In a future iteration of the project, a handout consisting of some questions to guide students will be created, for example: (1) What is your main idea? (2) Why do you think so? (Reason 1, Reason 2, Reason 3); (3) What is the evidence to support your reasons/main points? It will be helpful for students to fill in the handout and to discuss with their teacher.

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