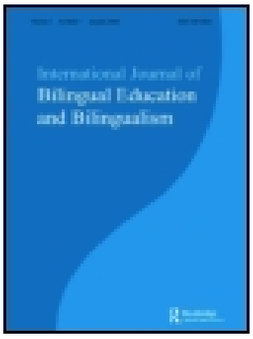

International Journal of Bilingual Education and Bilingualism

ISSN: 1367-0050 (Print) 1747-7522 (Online) Journal homepage: https://www.tandfonline.com/loi/rbeb20

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To cite this article: Melina Porto (2018): Intercultural citizenship in foreign language education: an opportunity to broaden CLIL's theoretical outlook and pedagogy, International Journal of Bilingual Education and Bilingualism, DOI: 10.1080/13670050.2018.1526886

To link to this article: https://doi.org/10.1080/13670050.2018.1526886

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INTERNATIONAL JOURNAL OF BILINGUAL EDUCATION AND BILINGUALISM
https://doi.org/10.1080/13670050.2018.1526886

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Intercultural citizenship in foreign language education: an opportunity to broaden CLIL's theoretical outlook and pedagogy

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ABSTRACT
In this article I argue that the theory of intercultural citizenship in language education developed by Michael Byram can contribute to broadening CLIL's theoretical outlook and pedagogy – two needs for CLIL identified in the literature. I do so by showing that Coyle's 4Cs framework and Marsh, Maljers and Hartiala's five dimensions of CLIL coincide with the point of departure of intercultural citizenship theory, which is the notion of intercultural communicative competence. I argue that intercultural citizenship can inform CLIL in theoretical terms as it bridges the 4Cs framework with the recent pluriliteracies CLIL model proposed by Meyer, Coyle, Halbach, Schuck and Ting. It can also inform CLIL pedagogically because it is a recent curricular development that has been tested empirically in language classrooms in 11 countries. Finally, I illustrate my argument with a case study of intercultural citizenship-based CLIL about the Malvinas war carried out in Argentina and Britain in 2012 in the foreign language classroom in higher education, in a type B CLIL language course.

ARTICLE HISTORY
Received 19 March 2018
Accepted 10 September 2018

KEYWORDS
Intercultural citizenship; CLIL; South America

Introduction: difficulties with CLIL

The point of departure of this article is that CLIL has revolutionised education but its current conceptualisations and realisations tend to be structural, utilitarian, market-driven and Eurocentric as the following brief literature review shows.

In terms of conceptualisation, the central tenet in CLIL built around the integration of content and language faces difficulties and is in need of further understanding and research (Dalton-Puffer et al. 2014; Dalton-Puffer and Nikula 2014; Meyer et al. 2015). A high level of talk and interaction in the foreign/second language (L2) is needed in the CLIL classroom (Llinares, Morton, and Whittaker 2012; Llinares and Pascual Peña 2015). Consequently, a mismatch usually exists between students' cognitive development and their language proficiency (Coyle, Hood, and Marsh 2010). Another substantial concern, perhaps derived from this drive for and struggle with integration, is CLIL's strong instrumental orientation where teaching and learning address exclusively content and/or language issues. The educational orientation of teaching focusing on the development of individuals and of democratic societies (Nussbaum 2006) is missed.

In terms of research, many CLIL studies lack a focus on process and the micro-dimensions of the classroom by concentrating on language outcomes and using test scores, questionnaires and standardised measures (Admiraal, Westhoff, and de Bot 2006; Aguilar and Muñoz 2014; Heras and

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Lasagabaster 2015; Lasagabaster and Doiz 2015; Lorenzo, Casal, and Moore 2010; Lorenzo, Moore, and Casal 2011; Mearns 2012; Ruiz de Zarobe and Zenotz 2015; see overview in Ruiz de Zarobe 2011). When process and the classroom do become the centre of attention, the conceptualisation is limited (cf. Dalton-Puffer and Nikula 2006; see overview of CLIL classroom discourse in Nikula et al. 2013). Aguilar and Muñoz (2014, 13) for instance say that in their study 'classroom observations were not possible and hence the actual use of the target language by students in class remains unknown' and Llinares and Pascual Peña (2015) analysed class discussions but within a traditional input-based pedagogy with a tight question by teacher – answer by student structure.

Regarding pedagogy, one problem with CLIL, acknowledged in the literature, is its input-based, transmission approach which leaves little room for autonomous learning (Meyer et al. 2015), where teachers dominate talk (Kääntä, Kasper, and Piirainen-Marsh 2016; Yi Lo and Macaro 2015) and tend to use questions for facts (Llinares and Pascual Peña 2015). Classroom tasks become exercises (Mearns 2012; cf. Jakonen and Morton 2013) instead of deep learning tasks (Fullan and Langworthy 2014). For instance, Kääntä, Kasper, and Piirainen-Marsh (2016) worked with textbook-based exercises, Gené-Gil, Juan-Garau, and Salazar-Noguera (2015) used an artificial timed task such as writing an email to a friend in 25 minutes and Whittaker, Llinares, and McCabe (2011) used short and tightly scaffolded texts with a narrow focus on nominal groups. This integration of content and language at below sentence-level grammar and vocabulary (e.g. nominal groups) is frequent (Lorenzo 2013). There is also a predominant focus on receptive skills in detriment of productive skills (Aguilar and Muñoz 2014; Cenoz 2015; Cenoz and Ruiz de Zarobe 2015; Mearns 2012; Meyer et al. 2015) and when productive skills are central, many times tasks are artificial, timed and undertaken in exam-like situations (Roquet and Pérez-Vidal 2015).

Concerning teacher education for the challenges posed by CLIL, teachers experience difficulties planning projects and selecting or designing materials for the classroom (Lorenzo 2013). For instance, inadequate materials are used in some contexts such as university settings (Aguilar and Muñoz 2014). Sometimes rediscursification or linguistic adaptation and simplification is observed (Lorenzo 2013) or by contrast, very demanding resources are used (Pecorari et al. 2011a, 2011b). There is also little development of lesson planning and of assessment that integrates content and language concerns (Dalton-Puffer and Nikula 2014; Meyer et al. 2015).

Finally, there is a strong Eurocentric orientation despite the acknowledged need to focus on contexts outside Europe (Dalton-Puffer and Nikula 2014; cf. Banegas 2011, amongst others). For instance, the 2015 Special Issue of *Language, Culture and Curriculum* on CLIL samples cases in Europe, North America and Hong Kong but nothing from South America, Africa, the Middle East, or the Far East (Cenoz and Ruiz de Zarobe 2015). This is combined with a lack of longitudinal perspective as reported studies tend to be short, for instance lasting 6 weeks (Mearns 2012) or 15 weeks/lessons (Aguilar and Muñoz 2014; Ortega 2003; Yi Lo and Macaro 2015; cf. Lasagabaster and Doiz 2015). Some exceptions are Gené-Gil, Juan-Garau, and Salazar-Noguera (2015) and Whittaker, Llinares, and McCabe (2011), in three and four-year studies, respectively, but with some of the limitations in pedagogic outlook mentioned earlier. Moreover, while CLIL can take place at any level of education, it is generally implemented in secondary school contexts (Cenoz 2015), with little focus on the higher education sector (Aguilar and Rodríguez 2012; Aguilar and Muñoz 2014). As Dalton-Puffer and Nikula (2014, 3) state, 'CLIL research has tended to focus on secondary level education, but primary and tertiary contexts need to be covered too'.

In this scenario, this article argues that intercultural citizenship theory and pedagogy (Byram, 2008, 2014; Byram et al. 2017) can make a contribution by overcoming some of these difficulties. After an exploration of this theoretical outlook, the empirical case is described, guided by the following research question:

> what learning occurs in a type B CLIL language course framed within intercultural citizenship theory and pedagogy?

Intercultural citizenship theory: a bridge between the 4Cs framework and CLIL's pluriliteracies model

Intercultural citizenship theory offers an alternative theoretical perspective to frame CLIL studies, which in general are conceptualised within second language acquisition theories, sociolinguistic models, classroom discourse approaches and systemic functional linguistics (Llinares 2015). Furthermore, I argue that intercultural citizenship theory can contribute to moving CLIL from an instrumental to an educational orientation. Coyle, Hood, and Marsh (2010) define CLIL as an educational approach but as Cenoz, Genesee, and Gorter (2014) acknowledge, this is understood in multiple and limited ways, generally restricted to instructional or curriculum development dimensions. Moreover, while Meyer et al. (2015, 53) recently introduced the concept of 'the pluriliterate citizen' in CLIL, intercultural citizenship theory in the language classroom (Byram 2008, 2014; Byram et al. 2017) highlights that such citizen is more than a functionally literate being. This theory proposes a genuine citizenship orientation that CLIL lacks, which aims at engaging students in critical thinking not only at the level of thought (cognition) but also at the level of concrete action beyond the classroom, i.e. in the community, be it local, regional, national or global. Students engage in social or civic action in the community simultaneously with their education, and this characteristic is not evident in CLIL in schools and universities. The idea is that the aims and objectives of foreign language teaching (any foreign language, not only English) can be combined with those of education for citizenship to foster a sense of citizenry in students by addressing themes of social import (content learning) in the L2 (language learning) and reaching out to the community (citizenship learning).

The argument here is that intercultural citizenship theory can do this and I show the theoretical and pedagogic connections next. Building on Marsh, Maljers, and Hartiala's (2001) five dimensions of CLIL (learning, language, content, culture and environment), Coyle's widely known framework (Coyle 2006, 2007a, b) integrates content, cognition, communication and culture and is described as follows:

> The 4Cs Framework focuses on the interrelationship between content (subject matter), communication (language), cognition (learning and thinking) and culture (social awareness of self and 'otherness'). It takes account of 'integration' on different levels: learning (content and cognition), language learning (communication and cultures) and intercultural experiences. Culture(s) permeates the whole. (Coyle 2007a, 550).

Pedagogically,

> the 4Cs Framework suggests that it is through progression in knowledge, skills and understanding of the content, engagement in associated cognitive processing, interaction in the communicative context, the development of appropriate language knowledge and skills as well as experiencing a deepening intercultural awareness that effective CLIL takes place. (Coyle 2007a, 550)

Recently Meyer et al. (2015, 51), building on the 4Cs framework, developed a pluriliteracies approach to CLIL (their emphasis):

> *C-Content* in and by itself is meaningless unless it is conceptualised. To actively construct knowledge and to promote subject-specific literacies, learners need to conceptualise content in ways that are appropriate to the subject *C-Culture* (…) it is this subject *C-Culture* that determines how the *C-Cognition* is put to use in the way that *C-Content* will be *conceptualised* and how the *C-Communication* is *used* to (co-)construct knowledge.

Pedagogically,

> to successfully conceptualise content, learners will employ a subject-specific mix of cognitive discourse functions and general and specific strategies and skills. To demonstrate their understanding, learners need to be taught how to communicate purposefully across cultures and languages using the appropriate *style, mode* and *genre* typical for the subject and for the audience. (Meyer et al. 2015, 51, their emphasis)

The 4Cs framework and the pluriliteracies approach echo the model of intercultural communicative competence (ICC) developed by Byram (1997) for language education contexts. This model consists of five dimensions of knowledge, skills and attitudes known as *savoirs*. *Content* in Coyle's framework is

called *savoirs* in Byram's model, i.e. *knowledge* of social groups and their products and practices in one's own country and others, and of the general processes of societal and individual interaction. *Cognition* is involved in *savoir comprendre*, comprising in particular the *skills of interpreting and relating*, i.e. the ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own. *Communication* and *culture* are *savoir apprendre/faire* in the model, i.e. the *skills of discovery and interaction* which involve the 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. *Content, cognition, communication and culture* are all traversed by *savoir être* that refers to the *attitudes* of curiosity about other cultures and one's own, and also by *savoir s'engager,* or *critical cultural awareness*, i.e. the ability to evaluate perspectives, practices and texts critically in one's own and other cultures and countries.

This model represents the shift from linguistic and communicative competence dominant in the 1980s in language learning, i.e. learning the system of a language (grammar, vocabulary, phonology, etc.), or linguistic competence, and learning to use the language to communicate, or communicative competence, to language learning with an intercultural orientation. In CLIL settings, the need for this shift is also acknowledged

> CLIL demands a reconceptualisation of the role of language in CLIL settings from language learning per se (based on grammatical progression) towards an approach which combines learning to use language and using language to learn. (Coyle 2007a, 552)

and the importance of the intercultural dimension is indeed recognised

> the 4Cs Framework (…) marks a shift in emphasis from language learning based on linguistic form and grammatical progression to a more 'language using' one which takes account of functional and cultural imperatives. (Coyle 2007a, 551)

In intercultural communicative competence theory, the learner is not only a learner of discipline-specific content and language but becomes an intercultural speaker or intercultural mediator. It is here where Byram's model bridges the 4Cs framework with CLIL's recent pluriliteracies model (Meyer et al. 2015). The competence in intercultural communicative competence is plurilingual and pluricultural, defined by the Council of Europe (2001, 168) as

> the ability to use languages for the purposes of communication and to take part in intercultural interaction, where a person, viewed as a social agent has proficiency, of varying degrees, in several languages and experience of several cultures.

In this view, learners negotiate meaning on equal terms departing from their own positionalities (Ros i Solé 2013) by engaging their plurilingual repertoires and practices involving for instance code-switching, code-meshing, translation, the use of the mother tongue and other available languages. They draw on their 'full linguistic repertoires' (Taylor and Snoddon 2013, 440), a need pointed out for CLIL by Coyle (2007a), Mearns (2012), Cenoz (2015), Cenoz and Ruiz de Zarobe (2015), Llinares, Morton, and Whittaker (2012) and others. This need is paramount in Meyer et al.'s (2015) pluriliteracies model. In ICC theory and the pluriliteracies approach, learners are consensus-oriented and supportive as they collaboratively align resources (digital, multimodal, in a variety of semiotic systems) with their needs, communicating in hybrid codes as need arises. They both involve translanguaging (Canagarajah 2011, 2013) and the capacity to shuttle 'between different communities and contexts, with the ability to negotiate the different discourses making each context' (Canagarajah 2005, 32), framed within a conception of language learning as multiliteracies development (Cope and Kalantzis 2009; García 2009; Rowsell 2013).

Seen in this light, intercultural communicative competence, a model of foreign language learning, shares with CLIL's pluriliteracies model a view of learning that places literacies at the heart of education and literacies development is 'deep learning' in Meyer et al.'s approach (2015, 41): 'We suggest that if "literacy" were at the centre of the learning agenda, regardless of subject disciplines, a fundamental shift towards deeper learning would occur'. Deep learning

involves 'the creation and use of new knowledge in the real world' (Fullan and Langworthy 2014, 3) as students learn to 'understand, critically reflect and create multimodal messages' (Meyer et al. 2015, 50).

So far the link between the model of intercultural communicative competence and content learning resides on ICC's focus on other cultures, people from other cultures, and their products and practices. Intercultural citizenship theory (Byram 2008, 2014; Byram et al. 2017) makes the link with CLIL explicit as citizenship becomes the content of language lessons. While Coyle (2007a, 551) suggested a decade ago that an alternative pedagogic agenda for CLIL is 'global citizenship', the recommendation has not been taken up by teachers or researchers and there are to my knowledge no realisations in practice. Intercultural citizenship offers an empirically tested option (Byram et al. 2017). In type A CLIL contexts, it incorporates the element of social and civic student engagement with the community, missing in CLIL. In type B settings, the focus of this article, intercultural citizenship becomes the content of language lessons when themes of social import that highlight the universal principles of democratic citizenship and human rights education (Osler and Starkey 2010) are addressed in the foreign language classroom. Examples of these themes are poverty, violence, discrimination, ecology, wars and other kinds of conflict, diversity and rights. One crucial element in intercultural citizenship is that it encourages learners to relate these themes to concrete situations in the real world through 'deep learning tasks (…) [that] give students real experiences in creating and using new knowledge in the world *beyond the classroom* (…) in [more] challenging and engaging ways made possible by digital tools and resources' (Fullan and Langworthy 2014, 21, emphasis added). In this sense the claim made for 'deep learning' in the pluriliteracies theory can be also made for intercultural citizenship.

Engagement with new knowledge in the real world beyond the classroom through criticality and reflection, or deep learning in CLIL's pluriliteracies theory, is paramount in intercultural citizenship theory and pedagogy (Byram et al. 2017). The reason is that students from two or more countries, who speak different native languages, collaborate in a transnational project using any shared language, or English as lingua franca, to take civic or social action in the community and as they do, they develop a bond amongst themselves. This transnational element addresses Marsh, Maljers, and Hartiala's (2001) environment dimension of CLIL, oriented towards internationalisation. The comparative perspective in the students' world views and languages involved encourage them to critically analyse their naturalised assumptions and beliefs, and challenge them, and caters for the critical reflection associated with deep learning (Fullan and Langworthy 2014).

Intercultural citizenship pedagogy as CLIL

Considering that 'recent studies into practice-oriented theories of CLIL indicate that many CLIL teachers are embracing very traditional, input-based and "transmission" approaches to classroom pedagogies' (Meyer et al. 2015, 45), I suggest that intercultural citizenship pedagogy is an alternative which can contribute to overcoming some of the drawbacks pointed out in the CLIL literature and Table 1 describes how it does so.

I now present an overview of what an intercultural citizenship project looks like in the classroom and relate it to the pluriliteracies model.

Intercultural citizenship pedagogy is project-based, theme/content-based and task-based, student-centered, involving problem-solving and experiential learning – developments which are far from new in language education (Brewster 1991; Genesee 1994; Holderness 1991; Skehan 1996). The international/transnational dimension is however novel. As mentioned before, following Byram et al. (2017), an intercultural citizenship project involves students from at least two countries who speak different native languages and work collaboratively on a joint venture using any shared language or English as lingua franca. The teacher does not 'teach' content in a traditional sense but

rather acts as facilitator, mediator, supporter and activator. The method has four stages: introductory, awareness-raising, dialogue and citizenship.

The purpose of the introductory stage is to engage students with the chosen theme by triggering their curiosity through research, exploration and reflection that takes place during lessons but also at home. The focus is on *content* in the 4Cs framework. Materials comprise a variety of sign systems, mediums and languages, including print, non-print, visual, digital, multimodal or others, i.e. text is understood as anything that can be read and interpreted (Handsfield, Dean, and Cielocha 2009) and this variety of systems, mediums, tools and resources is one key element in deep learning (Fullan and Langworthy 2014). Students discuss ideas in class and design posters to summarise the information gathered using Glogster, Prezi, movie-maker, etc. In so doing, *content* is re-structured in meaningful, relevant and engaging ways using *cognition* and this restructuring is also a characteristic of deep learning (Fullan and Langworthy 2014). They do not interact with the students in the other country yet.

The second stage aims at awareness-raising and learners critically analyse texts about the theme to inquire about how those texts construct representations of the topic that may be intended to manipulate their thinking and behaviour. *Content* and *cognition* in the 4Cs framework are paramount. They compare and contrast the perspectives and dimensions of the theme through a multiplicity of angles and address questions of bias, prejudice, naturalised assumptions, etc. This comparative, critical and reflective focus is central in deep learning (Fullan and Langworthy 2014). They produce an output (poster, leaflet, etc.) summarising their discoveries and this task again engages *content* and *cognition* through restructuring.

In the intercultural dialogue stage, the students in each country finally meet in the Internet through Skype to discuss their findings on the theme, identifying similarities and differences in their views. *Communication* and *cultures* in the 4Cs framework are paramount. They are given a collaborative task such as designing a leaflet or poster in the languages available to them intended to raise awareness about the theme in society. They work in mixed-nationality small groups and a wiki is used as virtual classroom. The collaborative task is a deep learning task because students need to use the new knowledge they gained in the first two stages of the project creatively to design a poster or leaflet, with the real purpose of raising awareness in society about the theme.

It is in this stage where the tight connections with the pluriliteracies model become evident. The collaborative task encourages students to '"express/verbalise" subject-specific concepts or conceptual knowledge in an appropriate style using the appropriate genre and genre moves for the specific purpose of the communication in a wide variety of modes' (Meyer et al. 2015, 50). For instance, to produce an awareness-raising leaflet about a sensitive real theme of social significance, students need to consider the message (content) they wish to present and aspects such as audience and purpose, including the social and cultural contexts at hand, suitable modes and audiences. Content is re-structured with a real purpose using cognition through communication in the real world and this is deep learning in Fullan and Langworthy's (2014) conception.

The final stage is citizenship, during which learners plan a civic or social action in their local, regional or global communities. They can work in groups of students from the same country, or again in mixed-nationality groups. In this way, they engage in a collective reconstruction of the world (Barnett 1997). The fact that this reconstruction occurs outside or beyond the classroom transforms Meyer et al.'s (2015) pluriliteracies development in deep learning in Fullan and Langworthy's (2014) sense.

While intercultural citizenship shares linguistic and intercultural aims with the pluriliteracies CLIL model (Meyer et al. 2015), citizenship aims focusing on civic action do not explicitly form part of the CLIL classroom to my knowledge. Furthermore, intercultural citizenship pedagogy shares with CLIL its interest in helping students experience language learning positively, within meaningful contexts (Mearns 2012). More specifically, Mearns (2012, 178) argues that 'CLIL can be viewed as providing a potentially richer and more stimulating linguistic environment than the traditional language learning classroom where linguistic input is often very tightly restricted'. However, there is still a strong

Table 1. Difficulties with CLIL and new directions from intercultural citizenship theory and pedagogy.

Areas of difficulty in the CLIL classroom acknowledged in the literature	How intercultural citizenship pedagogy overcomes them (Byram et al. 2017)	Link with pluriliteracies CLIL model (Meyer et al. 2015)
Input-based, transmission approach (Meyer et al. 2015).	Student-centered, project-based, theme/content-based and task-based approach.	Pedagogy geared towards the development of ideas, knowledge, skills.
Little focus on autonomous learning (Meyer et al. 2015)	Strong focus on autonomous learning. Students choose materials, self-regulate use of time and activities, develop tasks on their own outside the classroom.	Learners as co-constructors of knowledge.
Focus on receptive skills in detriment of productive skills (Aguilar and Muñoz 2014; Cenoz 2015; Cenoz and Ruiz de Zarobe 2015; Mearns 2012; Meyer et al. 2015).	Focus on receptive skills (mainly in introductory and awareness-raising stages) but also on productive skills. Learners produce posters, videos, prezis, PPTs, leaflets, etc. and communicate with students in another country using Skype.	Receptive and productive skills are integrated in challenging problem-solving tasks.
Teachers dominate talk (Yi Lo and Macaro 2015).	Teachers do not 'teach' content. They facilitate, mediate, support and guide class discussion/work on the theme.	Learners as co-constructors of knowledge. Room for student reflection and consciousness-raising.
Teachers tend to use questions for facts (Llinares and Pascual Peña 2015)	Teachers are facilitators, mediators, supporters. Criticality is at the heart of intercultural citizenship. The aim is that learners engage critically with content instead of reproducing it at face value.	Scaffolding is a key notion.
Difficulties of teachers to plan CLIL projects, design CLIL materials, etc. (Lorenzo 2013)	The key characteristics of an intercultural citizenship project are straightforward: students from at least two countries collaborate transnationally using at least two languages; the content is a theme from citizenship; students analyse their naturalised assumptions and beliefs, and challenge them; students engage in critical thinking at the level of thought but also at the level of action in the community. It has four clear stages: introductory, awareness-raising, dialogue, and citizenship.	'A deeper integration of content and language has not yet been fully conceptualised' (Meyer et al. 2015, 44). I argue that intercultural citizenship theory and pedagogy fill this gap.
Classroom tasks tend to be learning tasks (Mearns 2012). Example: writing an email to a friend in 25 minutes (Gené-Gil, Juan-Garau, and Salazar-Noguera 2015).	Tasks are not linguistic *per se* but intended to encourage learners to engage all languages at their disposal to do a collaborative task with a meaningful purpose. For instance, a collaborative leaflet between students in the countries involved to raise the awareness of people today about a theme of social import; planning and implementing a concrete action in the community with this same aim (e.g. designing a street banner).	Challenging tasks that encourage students to co-construct knowledge in collaboration in different languages. Authentic problem-solving tasks.
Too much focus on integration of content and language at below sentence-level grammar and vocabulary (Lorenzo 2013).	The tasks set necessitate a focus on text types and their macrostructure, genres and general principles of language use. For instance, to design a leaflet to raise the awareness of people today about a certain theme, learners need to think of its purpose and intended audience, the message (in all available languages), paratextual information (the visual and audio-visual components), its circulation, etc.	Focus on knowledge construction and idea development (i.e. necessarily beyond the level of the sentence). 'Students need to be given the opportunity to construct scaffolded but longer and more autonomous texts in the required genres' (Whittaker, Llinares, and McCabe 2011, 343).
Inadequate materials in some contexts, for instance university settings (Aguilar and Muñoz 2014). Rediscursification or	Materials are not created or modified by the teacher. They are selected by students as they engage their research skills. They	Rich subject-specific multimodal input.

(*Continued*)

Table 1. Continued.

Areas of difficulty in the CLIL classroom acknowledged in the literature	How intercultural citizenship pedagogy overcomes them (Byram et al. 2017)	Link with pluriliteracies CLIL model (Meyer et al. 2015)
linguistic adaptation and simplification of materials (Lorenzo 2013). Very demanding materials (Pecorari et al. 2011a, 2011b).	comprise a variety and multiplicity of sources in multimodal formats, semiotic systems, languages.	
High level of talk and interaction in the L2 needed in the CLIL classroom (Llinares, Morton, and Whittaker 2012; Llinares and Pascual Peña 2015).	A high level of talk and interaction is also needed in the intercultural citizenship classroom but learners can use all languages and resources available to them (native language, L2, additional language, translation, code-switching, code-meshing, etc.). A successful primary school experience was undertaken in Argentina and Denmark in 2013 with 10–12 year-olds with an A1 level of English (see Porto 2016; Porto et al. 2017).	Plurilingual orientation. No grounding in BICS.
Mismatch between students' cognitive development and their language proficiency (Coyle, Hood, and Marsh 2010).	Competence in this view is plurilingual and pluricultural so this mismatch is resolved by resorting to all available languages and resources.	Plurilingual orientation. No grounding in BICS.
Little development of lesson planning that integrates content and language concerns (Dalton-Puffer and Nikula 2014; Meyer et al. 2015).	The stages of an intercultural citizenship project described here cater for this integration.	'A deeper integration of content and language has not yet been fully conceptualised' (Meyer et al. 2015, 44). I argue that intercultural citizenship theory and pedagogy fill this gap.
Little development of assessment that integrates content and language concerns (Dalton-Puffer and Nikula 2014; Meyer et al. 2015).	Assessment is ongoing and procedural, away from competence standards and from standardised instruments such as recall tasks, multiple choice tests, question-answer, sentence completions, true/false, summaries, essays and cloze tests. Two resources (both in versions for adults and young learners) are useful: *Autobiography of Intercultural Encounters* (Byram et al. 2009) and *Autobiography of Intercultural Encounters through Visual Media* (Barrett et al. 2013). They encourage learners to focus on an intercultural encounter and analyse it by reflecting on a sequence of questions based on the theory of intercultural competence and citizenship.	Students are provided with opportunities to demonstrate their understanding using their available languages and resources.

instrumental orientation which can be overcome by adopting an intercultural citizenship outlook and pedagogy. In foreign language learning theory, Byram (2008, 2014) has argued that this 'stimulating linguistic environment' occurs when language teaching goes beyond its instrumental purpose (i.e. learning a language for study, work, travel, entertainment) and adopts a citizenship orientation by including themes of social import in the classroom and by encouraging learners to engage in community action. This is the educational dimension of foreign language teaching.

A case study of intercultural citizenship-based CLIL in a type B language classroom

This research is the first available empirical investigation of intercultural citizenship in CLIL. It succeeds in broadening CLIL's theoretical outlook and pedagogy in the ways described before. Findings indicate that learning in this project can be categorised in terms of the five *savoirs* in the model of intercultural communicative competence (Byram 1997) which involve a critical citizenship orientation that is missing from CLIL theory, research and pedagogy. In this sense, the study shows that CLIL can have educational purposes beyond the instrumental.

The intercultural citizenship project is a telecollaboration experience with undergraduate language students in an Argentinian university, who engaged in collaborative work with language undergraduates in a British university about the Malvinas war fought between both countries in 1982. The theme was chosen in light of the commemoration of the 30th anniversary of the war in 2012, when the project was implemented. There were 104 Argentinian 2nd year students, future teachers and/or translators of English as a foreign language, and 30 British 1st and 2nd Spanish Honours students (a foreign language for them), all aged 18–22 with a B2/C1 language level according to the *Common European Framework of Reference* (Council of Europe 2001).

It is a type B CLIL project, or language-driven, because it took place in language classrooms. As Cenoz (2015, 11) explains, 'type B refers to programmes in which foreign language instruction is thematically based and content from other school subjects is used in the language class'. Classes were taught by non-native language teachers and this contrasts with 'the prototypical CBI/CLIL programme [which] is taught by content teachers of different content subjects' (Cenoz 2015, 19).

The project was planned as a case study (Yin 2009) with a comparative methodology. The research question was:

> what learning occurs in a type B CLIL language course framed within intercultural citizenship theory and pedagogy?

Conversational and documentary data were collected between March and December 2012. Conversational data comprised chats in the wiki and Facebook, and recorded Skype conversations and class discussions. There were 26 mixed-nationality groups (in general 4 Argentinian students with 1 British) that held a minimum of 3 Skype conversations each, aimed at designing a leaflet for peace. Each conversation lasted between one and two hours. There were about 260 hours of recorded conversations and class discussions. Documentary data comprised 104 individual written reflection logs; posters, powerpoint presentations and videos (one per group as the outcomes of the first two stages of the project), 26 bilingual leaflets for peace (one per mixed-nationality group) and 104 Autobiography of Intercultural Encounters (only by the Argentinian participants). This autobiography is a resource designed by the Council of Europe (Byram et al. 2009) on the basis of the theory of intercultural communicative competence (Byram 1997) and intended to encourage users to analyse and reflect upon an intercultural experience.

The data were analysed using a deductive or *a priori* approach in which I relied on key concepts from the literature. More specifically, I used Byram's (1997) model of intercultural communicative competence – the point of departure of intercultural citizenship theory – and linked it to CLIL's framework, following the guidelines, principles and procedures for qualitative analysis in Corbin and Strauss (2014) and Mertens (2015). Validity, reliability and triangulation issues were addressed but cannot be described here for reasons of space. Students signed informed consent forms and all

names are pseudonyms. The focus of the empirical analysis for this article is the Argentinian students although the comparative perspective is present. All data extracts appear *verbatim*, clarifying information appears between brackets, and the evidence for the argument made is italicised or otherwise highlighted.

Findings and discussion

In response to the research question

> what learning occurs in a type B CLIL language course framed within intercultural citizenship theory and pedagogy?

learning in this project can be categorised in terms of the five *savoirs* in the model of intercultural communicative competence (Byram 1997):

(a) savoirs
(b) savoir comprendre
(c) savoir apprendre/faire
(d) savoir être, and
(e) savoir s'engager.

Each *savoir* is described briefly first and it is contextualised in reference to the project. Then a definition of the savoir by Byram himself is provided. An analysis and illustration with data from the project follows. Finally, a short summary of the *savoir* in question is provided. This procedure is repeated in the analysis of each *savoir*. The connections with CLIL are highlighted throughout the section.

(A) Savoirs

First of all, the students acquired knowledge about the war. This is *content* in Coyle's CLIL framework (Coyle 2006, 2007a, 2007b), in this case discipline-specific content from history. One key element in CLIL is that for content learning to take place, students need to move beyond the familiar discourses of family life and friendship (Meyer et al. 2015). Knowledge here however transcends the disciplinary as students also learned about technology and language use.

Hence, contextualised in this project, *savoirs* meant

- knowledge about: history, in particular about the war from the Argentinian and British perspectives; the war in a global perspective; first-hand experience about the conflict (from testimonies and interviews); media representations of the conflict, the Argentinians and the British (current and from 1982); stereotypes related to the war, the Argentinians and the British. But also:
- knowledge about: language, language use, rules of communication with intercultural speakers, language comprehension and production mediated by technology.

This is defined in Byram's (1997) model of intercultural communicative competence as follows:

- *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.

A fully contextualised analysis with data samples follows.

Students acknowledged they did not know about the war even though it was part of their national history. For instance, in their reflection logs (May 2012) they expressed:

> Nowadays people is not aware of what happened in that war, although it wasńt long ago (…) Even us, *we didńt know much about the war before preparing this project* (Marina)
> *we don't even have much knowledge about* [the war], *it´s a topic we hear about*, but just that (Carolina)

Through the project, students learned about the war. For example:

> At the beginning *all I had was a very partial view of things* (…) *now I can understand the opposite point of view* (…) this experience helped me *think about the topic in a different way, and open my mind to new points of view* (…) *I had a lot of information about it*.
> (Martina, Autobiography of Intercultural Encounters – AIE -, December 2012)

Exploring the topic using multiple angles ('new points of view') through the skills of analysis and discovery ('a very partial view of things'), de-centring (moving away from one's views) and perspective-taking (seeing through somebody else's eyes) ('the opposite point of view', 'open my mind to new points of view') means that students re-structured this content. For instance, analysing the media coverage of the conflict in Argentina, one group discovered that 'the media had always referred to Britain as an imperialistic country whose only purpose was to occupy/ invade the islands' (class discussion, June 2012). Restructuring is a characteristic of deep learning (Fullan and Langworthy 2014) and these skills are a core part of intercultural citizenship (Byram 2014) and pluriliteracies development (Meyer et al. 2015).

Students paid particular attention to language use and reflected on that in their autobiographies. For instance, one student became aware of things she did when speaking.

> At some points *I let some things pass, like certain comments*, because it seemed pointless to argue. Some other times, *I tried to be clear about what I thought, and asked about things I didn't understand* (…) *I made an effort to be polite to those who thought differently* (…) what I did was try to *be cooperative* as well as *stating my point of view*.
> (Martina, AIE)

Strategies like 'let[ting] things pass', 'be[ing] clear', 'be[ing] polite' and 'be[ing] cooperative' reflect attempts at meaning negotiation with a consensus-oriented, supportive and collaborative spirit (Canagarajah 2011, 2013; Ros i Solé 2013) – which are important in intercultural communicative competence theory (Byram 1997), in intercultural citizenship (Byram et al. 2017) and in CLIL's pluriliteracies approach (Meyer et al. 2015).

This student also realised she wrote differently in Spanish and in English and students' plurilingual repertoires and practices are significant in language education (Taylor and Snoddon 2013) as well as in CLIL (Coyle 2007a; Mearns 2012; Cenoz 2015; Cenoz and Ruiz de Zarobe 2015; Llinares, Morton, and Whittaker 2012)

> *When I wrote in English*, I was very careful to do it correctly as I didn't want to make silly mistakes that they [British students] would notice. *When I wrote in Spanish*, I was also very careful but in this case to make sure they understood everything I said.
> (Martina, AIE)

Regarding knowledge gained in the field of technology, students learned to produce and comprehend language mediated by IT tools such as powerpoint, Prezi, mura.ly, movie-maker and dropbox, and digital tools and resources favour content restructuring and consequently deep learning (Fullan and Langworthy 2014; Meyer et al. 2015). The following Skype conversation reveals that students experienced difficulty with technology ('I don't know much about', 'I don't know how to edit videos', 'I'm not [familiar with dropbox]') as they were planning their leaflet for peace. In the process, they gained knowledge of technology from each other ('I've found this programme to edit videos', 'https://www.dropbox.com/').

> ARG1: *I don't know much about computers* so *I don't know how to make a video*. Maybe we can *combine mural.ly and videos*.
> ENG: *We never use videos here* but I'd love to. *I've got a camcorder*.
> ARG 1: But *I don't know how to edit videos!*

(…)
ENG: Wait, *I've found this programme to edit videos*.
ARG1: I've got one too, from You Tube. *It's called Tube Catcher*
ENG: I can't download it to my computer.
(…)
ARG2: *Let's use dropbox. Are you familiar with it?*
ENG: *No, I'm not*.
ARG2: https://www.dropbox.com/
(Skype conversation, November 2012)

In sum, *savoirs* in Byram's ICC model is *content* in Coyle's framework. It leads to pluriliteracies development (Meyer et al. 2015) by giving learners experience in the conceptualising continuum with a focus on facts and concepts (in this case about the Malvinas war but also about language use and technology). These facts and concepts are re-structured using procedures, strategies and skills that involve *cognition* in Coyle's framework (e.g. meaning negotiation, analysis, reflection, perspective-taking, etc.) and this content restructuring is deep learning in Fullan and Langworthy's (2014) conception.

(B) Savoir comprendre

Second, students acquired some skills that are characteristic in intercultural citizenship such as consciousness-raising (involving observing, describing, analysing, discovering) and comparative interpretation (involving comparing, contrasting, relating, de-centering, perspective-taking and interpreting) (Byram 2014; Byram et al. 2017). This is *cognition* in Coyle's 4Cs framework, specified as involving cognitive discourse functions in the pluriliteracies model (Meyer et al. 2015).

In this project, s*avoir comprendre* involved

- analysing, discovering, relating, comparing, etc.: views about the conflict in Argentina and Britain (in the media, the population, younger generations like the students themselves, diplomacy); different languages; different concepts of peace, sovereignty rights, nationality, citizenship.

In Byram's model this is defined as:

- s*kills of interpreting and relating (savoir comprendre)*: ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.

Illustrating now with data from the project, in a group conversation during the awareness-raising stage, four Argentinian students put in motion these skills, which I identify between brackets:

ARG 1: So *the media has constructed a powerful image about the British* [observing, analysing]. *They showed themselves as strong people* who can do anything [discovering]. They *created a different context than the one which was actually happening* [interpreting].
ARG 2: I think *that first the Argentinians presented this* [view] *that we were winning the war, and that the air force was destroying the British army* [analysing, discovering], and *the truth turned to be the other way round* [interpreting]. I think that *now we think of them as a strong army* [observing, describing, analysing]. But, *the difference between them and us is that in England* (…) they were prepared for going to war, *and Argentina* sent young kids to fight, without any experience or knowing what to do [comparing, contrasting, relating].
ARG 3: *At first they said* that there were many Argentinian soldiers, and that we were well equipped, *when in fact, we know that* we didńt have anything. [comparing, contrasting, relating] (…) *We were all the time losing, and losing, and then they won* [discovering, relating, interpreting].
ARG 4: That's totally true. *The media was a central part in the war* [analysing, discovering]. *In both countries* they had to entertain people [comparing, relating]. Mostly here in Argentina, *where the militaries had to hide the mess they were doing and they had to show a reason for all the donations for the kids in war that they were keeping for themselves* [de-centring, interpreting].
ARG 1: It´s *exactly the contrary of what happened* [analysing, interpreting].
(Class discussion, May 2012)

To sum up, *savoir comprendre* in Byram's ICC model is *cognition* in Coyle's 4Cs framework that highlights cognitive discourse functions which bridge the conceptualizating continuum (content learning) in the pluriliteracies model with the communicating continuum (language learning) (Meyer et al. 2015).

(C) Savoir apprendre/faire

Third, students acquired some skills and competencies of the researcher, for instance the skills of searching, collecting and classifying data, and reaching conclusions through interaction with texts and people. This is *communication* and *culture* in Coyle's 4Cs model and has a strong focus on the communicating continuum in the pluriliteracies model. To interact with texts and people, students paid attention to the message (content), purpose, audience, mode and style, 'thus participating in and constructing meaningful social interactions' (Meyer et al. 2015, 50).

Hence, in the project, *savoir apprendre/faire* meant

- discovering: the historical origins of the conflict; international perspectives; prejudice and stereotyping associated with English as an imperialist language.

In Byram's model this is defined as:

- s*kills of discovery and interaction (savoir apprendre/faire)*: the 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.

Contextualising the analysis with data from the project, in one Skype conversation now during the intercultural dialogue stage, students engaged these skills of discovery and interaction. They searched for information (for instance, the British student, 'I've been looking it up') but the Argentinian students in particular resorted to knowledge taught at school ('the Argentinians are told', 'we are told that', 'that is what we are told') and collected information from family members ('I talked to my grandfather'). As they all shared the information gathered through interaction, they reached conclusions ('the war was just because of territorial dispute').

> ENG: So *I didn't really know much about the war before the project started, it's not taught in history or anything*. So I don't really have much of a view on it. As for the history of it *I've been looking it up and it's kind of complicated.* Basically, *it is that the British laid claim to the islands before the 1800s. Also the colonists that are there now, have been there for about 150 years and they consider themselves to be British, when they talk about the war* [*they say that*] *the Argentinians invaded and the British soldiers were sent to protect the people on the islands*.
> ARG1: The war was just because of territorial dispute, the British wanted the Falkland Islands and the Argentinians also, *the Argentinians are told one part of the story and the British are told another part. We are told that* the first people to live on the island were the Argentinians and that in 1830 the British invaded the islands - *that is what we are told. The British invaded the islands that belong to the Argentinians*.
> ARG2: Yes, the British invaded the islands in the 1830s, *it's more like an imperialistic time because in 1982 the imperialism, or colonialism was a desperate act in order to win the people over*, we will go to war, that we have no chance of winning.
> ARG1: think that the soldiers were not very well prepared and the English soldiers were very prepared, they knew how to fight they were trained for that, and we didn't. *I talked to my grandfather about the topic, and said that in 1982, 30 years ago, he was really patriotic, and proud of his country, but now he isn't*.
> (Skype conversation, October 2012)

To round off, *savoir apprendre/faire* in Byram's ICC model resonates with *communication* and *culture* in Coyle's 4Cs framework. This savoir is also essential in pluriliteracies development because learners acquire new knowledge but also operate on that knowledge in real-time communication and interaction – or content restructuring in the real world that leads to deep learning (Fullan and Langworthy 2014).

(D) Savoir être

Fourth, students were stimulated to be curious and inquisitive. *Content, cognition, communication* and *culture* in Coyle's model are all involved here.
In the project, *savoir être* involved

- becoming curious and inquisitive about: stereotypes and prejudice about people and the conflict; ideology in English language use; sovereignty rights.

In Byram's model the definition is:

- *attitudes (savoir être)*: attitudes of curiosity and openness, readiness to suspend disbelief about other cultures, people and events and about one's own.

Using data from the project in the analysis of this *savoir*, one of the Argentinian students gives evidence of her openness ('I don't have any preconceptions') in the same Skype conversation:

> ARG2*: I don't have any preconceptions of the British people*, but a lot of the older people do, *I don't see the point in it*. It was not the British people, it was their government, and our government did things too.

In a powerpoint presentation summarising their research about the conflict during the introductory stage of the project, a group of Argentinian students wrote:

> In 1982 the conflict between Argentina and Britain for a piece of territory started. *The interesting fact is that the same war seemed completely different in each of the countries*.
> While the Argentinians were convinced that they had to celebrate the victory, *the awful truth was hided by the news*.
> As time went on, *the terrible situation that was being lived led to a variety of points of view*.
> (PPT, May 2012)

Expressions like *the interesting fact is that, the awful truth, the terrible situation* reveal that the group was discovering facts ('the conflict started') and views from different actors ('the Argentinians were convinced that', 'the same war seemed completely different in each of the countries') by de-centring from their own positions ('a variety of points of view') through curiosity and openness. The process was hard for this group ('awful', 'terrible').

To summarise, attitudes of curiosity and openness, *savoir être* in ICC, are essential in intercultural communication (Byram 1997) and permeate *content, cognition, communication* and *culture* in the 4Cs framework. It is interesting to note however that even though cultures are also acknowledged as central in the 4Cs framework and in the pluriliteracies model (Coyle 2007a; Meyer et al. 2015), attitudes do not occupy an explicit role.

(E) Savoir s'engager

Finally, students evaluated and assessed what happened in their own society in a historical perspective. They became conscious of the background to their thinking, of the criteria they used to make their evaluations. They reacted to new phenomena in society. Again, *content, cognition, communication* and *culture* in Coyle's model are all involved here. Furthermore, critical reflection and the evaluative stance are associated with deep learning (Fullan and Langworthy 2014).
In the project, *savoir s'engager* meant

- evaluating: subtle aspects involved in the concepts of war, peace and rights.

Byram (1997) defined this *savoir* as

- *critical cultural awareness (savoir s'engager)*: the ability to evaluate critically the perspectives, practices and products in one's own and other cultures and countries.

A contextualised analysis of critical cultural awareness in the project follows. For instance, planning their leaflet for peace, in a Skype conversation another group discussed the concept of 'peace' and how patriotism leads to prejudice and detachment ('are blinded by patriotism', 'lead to separateness', 'prejudices against each other',). They did so critically ('maybe we could say that', 'we shouldn't', 'focus in … and not on … ') as a point of departure to make a better world ('we are all the same', 'focus in the object of peace and not on history').

ARG1: And also *the great patriotism both nations have*.
ARG2: Yes, we have to mention that *we are blinded by patriotism*.
ARG1: *Which lead to separateness* … ?
ARG2: Yes, and *prejudices against each other*.
ARG1: … *that drove us apart* … *two strong cultures* … *with a history of hate and violence* …
UK: And maybe we could say that *we are all the same* …
ARG1: Yes … that *we shouldn't keep on going with those feelings*.
ARG2: And focus in *the object of peace* and not on history.
(Skype conversation, October 2012)

But in intercultural citizenship theory, critical cultural awareness adds the crucial element of civic or social action in the community, where students not only transform society through critical evaluation at the level of thought ('we shouldn't keep on going with those feelings', 'we have to mention') but they also take concrete actions in their surroundings at local, national, regional or global levels (Byram et al. 2017). To do so, they create and use new knowledge in the real world and beyond the classroom (Fullan and Langworthy 2014) – a characteristic of deep learning. The civic actions that the Argentinian students engaged in are examples of critical action in the world through community involvement.

For instance, one group designed an Internet campaign using Facebook, Blogger and Tumblr with the slogans ***The War Was a Lie*** and ***Falklands Truth***. In their own words,

> we tried to create an intriguing premise to generate interest in the public to read both sides of the war, and try to understand *WHY* the war was a lie, since it was powered by political issues both countries had at the moment, and they needed a *hit* among their people.' (group's final reflection log, December 2012, their emphasis)

Worth noting is the generalised audience ('in the public') and the engagement with unfamiliar interpretations of (past) experience ('both sides of the war') – two elements leading to pluriliteracies development (Meyer et al. 2015). Finally, they contacted a primary school teacher from Bahia Blanca (560km from their university) and shared their research with her. In her 4th grade classroom, this teacher used one of the posters that the group had created during the project. Several other examples of civic engagement in this project are reported in Porto (2014) and Porto and Yulita (2017).

Summarising, *savoir s'engager* or critical cultural awareness involves critical analysis, evaluation and reflection; it 'involves interacting vigorously and critically with knowledge and experience' (Byram 1997, 90). Even though action orientation is acknowledged as part of *savoir s'engager,* for instance when Byram (1997, 89) states that 'the five *savoirs* include attitudes (*savoir être)* dispositions or **orientations to act** (*savoir s'engager*)' (emphasis added in bold), intercultural citizenship theory adds the explicit element of engagement with the community or civic action. The four elements in Coyle's model are involved, namely *content, cognition, communication and culture*.

Performativity in content and language integration: plurilingual competences, multiliteracies, democratic values, sense of communion

It should be noted that these *savoirs* did not appear in the data in clear-cut isolated stretches of language as reported here for the sake of clarity but rather they operated simultaneously in most

data types. This performativity shows the integration of content and language within an intercultural citizenship framework. For instance, in the following Skype conversation we see consensus-oriented and supportive Argentinian and British students, revealed for instance in the use of the first person plural pronoun 'we' but also through other expressions ('let's try to', 'do you think we could', 'that's a good way to', 'do you want me to', 'we could kind of') (Canagarajah 2011, 2013) (shown in capitals). They were embarked in transnational communication (culture and communication) with the challenging and genuine task of designing a leaflet for the reconciliation of Argentina and Britain. As they were planning the leaflet, they co-constructed knowledge (content) and developed ideas and skills (cognition) (both in italics). In order to produce an awareness-raising leaflet about a sensitive real theme of social significance such as the Malvinas war, these students considered the message (content) they wished to convey ('what are we going to communicate?', 'we should try to say that') and aspects such as purpose ('would you like to say') and the social and cultural context at hand ('this boundary between our nations'). They did so by engaging their plurilingual repertoires (Cenoz 2015; Cenoz and Ruiz de Zarobe 2015), in this case involving the use of Spanish ('la guerra es mugre'), English ('a bit of background in English') and translation ('have the translation in that part') (all the examples in bold). In the process they also engaged all available multimodal resources in a variety of semiotic systems (image, word, music) (underlined) ('how many pictures', 'send me the pictures in an email', 'read a quote', 'how much speaking', 'make the structure and then write the script', 'the texts and song'). The ultimate aim was to create a sense of communion and togetherness ('we are all the same') and make a call to stop boundaries, divisions and difference ('we must end this').

ENG1: So how much speaking are WE having?
ENG2: Not a lot, I think. **A bit of background in English.**
ARG1: Ok.
ENG2: *Reasons why the war was a bad thing*.
ENG1: How many pictures do WE need?
(…)
ARG1: I read a quote about war (…)
"**La guerra es mugre, hambre, dolor, no hay nada de glorioso, ni nada que merezca el bronce; la guerra es la suma de las miserias humanas"**
"War is filth, hunger, pain, there is nothing glorious, nothing that deserves bronze; war is the sum of human misery"
ENG1: Yes, THAT'S A GOOD WAY TO END IT.
ARG1: I think that **it's a good idea to have the translation in that part.**
(…)
ENG1: DO YOU WANT ME TO send you some pictures of the war in an email tomorrow?
ARG1: Yes, send your pictures. So LET'S TRY TO make the structure and then WE write the script.
(…)
ARG2: *What are WE going to communicate?*
ARG1: *Would you like to state some historical facts or would you like to say something like "since 1982 Malvinas/Falklands conflict has raised prejudices between English and Argentinians"?*
ARG1 and ENG1: *The second option!*
ENG2: DO YOU THINK WE COULD have all the pictures grey scaled?
ARG1: YES, I CAN DO THAT.
ENG2: Are WE still going to record our voices or will it just be text over pictures with the music?
ENG1: I think the texts and song might be enough.
ARG2: *I think WE SHOULD TRY TO SAY THAT, after all, we are all the same.*
ENG2: WE COULD KIND OF END ON THAT … like "*the war has created this boundary between our nations due to prejudice, we must end this because we are all the same.*"
(Skype conversation, November 2012)

In sum, this conversation extract shows the ways in which these students developed their plurilingual competences and multiliteracies, significant in intercultural citizenship and CLIL's pluriliteracies model. This happened by:

- speaking Spanish and English;
- reading text in Spanish and English;
- translating text from Spanish into English ('have the translation in that part');
- writing ('we write the script');
- using digital resources and tools ('send your pictures', 'in an email', 'record our voices', 'have all the pictures grey scaled');
- engaging with multimodality (speech, text, pictures, recording, music, song, script);
- researching using sources ('I read a quote about');
- mobilising democratic values ('I can do that', 'do you want me to'); and
- developing a sense of bonding and communion with others ('we are all the same').

This is therefore an example of deep learning that moves away 'from a singular focus on content mastery to the explicit development of students' capacities to learn, create and proactively implement their learning' (Fullan and Langworthy 2014, 22) through support and collaboration (Canagarajah 2011, 2013; Ros i Solé 2013) ('do you want me to', 'yes, I can do that').

Conclusions and future directions

This article contributes to broadening CLIL's outlook by presenting an empirical case in longitudinal perspective (10 months) located in South America, thus overcoming CLIL's strong Eurocentric orientation (Cenoz and Ruiz de Zarobe 2015; Dalton-Puffer and Nikula 2014; cf. Banegas 2011 and further work by the author). It is also new because it focuses on the higher education sector, generally under-represented in CLIL research (Cenoz 2015; Dalton-Puffer and Nikula 2014). It should be noted that an empirical study of intercultural citizenship-based CLIL also exists in primary education (see Porto 2016; Porto et al. 2017) – another under-represented context.

Moreover, this case also narrows the mismatch that tends to exist in CLIL settings between students' cognitive development and their language proficiency (Coyle, Hood, and Marsh 2010) because in intercultural citizenship pedagogy this mismatch is resolved by encouraging students to use all available languages and resources. This study also highlights the focus on process and the micro-dimensions of the classroom (using a wealth of collected data from students, including actually occurring conversations). As mentioned initially, this focus on process and the classroom tends to be tenuous in CLIL research (Admiraal, Westhoff, and de Bot 2006; Aguilar and Muñoz 2014; Heras and Lasagabaster 2015; Lasagabaster and Doiz 2015; Lorenzo, Casal, and Moore 2010; Lorenzo, Moore, and Casal 2011; Mearns 2012; Nikula et al. 2013; Ruiz de Zarobe and Zenotz 2015; Ruiz de Zarobe 2011).

In terms of pedagogy, intercultural citizenship overcomes several difficulties with CLIL identified in the literature (Meyer et al. 2015), listed in Table 1 and resolved there too. Briefly stated, intercultural citizenship pedagogy is not input-based, does not adopt a transmission approach and focuses not only on receptive skills but also on productive skills. The stage by stage description of intercultural citizenship pedagogy in this article, and the illustration with the empirical case, represent a useful guide for the ordinary teacher because as Lorenzo (2013) warns, teachers experience difficulties with project planning and materials design.

More substantially, this article shows that intercultural citizenship theory and pedagogy for foreign language education broadens CLIL's current conceptualisations by overcoming its strong instrumental orientation where teaching and learning focus exclusively on content and/or language concerns. Intercultural citizenship caters for an educational orientation in language teaching that liaises the classroom with the community through civic and social engagement aimed at the development of individuals and of democratic societies (Council of Europe 2016; Nussbaum 2006). This educational dimension is not currently addressed by CLIL even though education is recognised as a central interest of applied linguistics (Mcnamara 2015).

In the troubled and politically agitated world context that dominates the twenty-first century, immersed in hate crimes based on strong nationalisms and political and religious extremism, CLIL (and of course all education) has the moral and ethical responsibility to address these concerns and help counter-balance prejudice, xenophobia, racism, segregation and violence, among other malaises. But CLIL tends to be over-concerned with developing students' language competence and/or disciplinary knowledge, and in the best scenarios, pluriliteracies and multimodal plurilingual practices, and consequently many times fails to live up to the duties of education in this conflict-driven world. This article argues and shows that foreign language teaching, when framed within intercultural citizenship as CLIL, develops students' democratic competences and values (Council of Europe 2016; Nussbaum 2006) by encouraging them to take social or civic action beyond the classroom.

Liaising the learning that takes place in the language classroom with the local community and the wider world, referred by some as community-engaged learning and teaching (Mbah 2016) or service learning (Rauschert and Byram 2017), in this case through intercultural communicative competence and intercultural citizenship, moves language learning beyond the purely instrumental dimension towards the educational, and becomes an ecological vision of education (Nussbaum 2006) and of the university in this study in particular (Barnett 2011).

While Meyer et al.'s (2015) pluriliteracies approach represents an attempt to build on 'expansive notions of literacy' (Rowsell 2017, 2) within CLIL, the citizenship element as a contribution to the development of democratic societies is missing and this is an overall aim of 'quality education' according to Nussbaum (2006, 385). The point is that for the 'fundamental shift towards deeper learning' (Meyer et al. 2015, 42) to occur, this pluriliteracies approach needs to be framed within an educational orientation. Here CLIL educators and researchers have an important role to play, which is yet to be realised. CLIL, and for that matter applied linguistics, cannot avoid their moral and ethical responsibility in contributing to this view of education.

Acknowledgements

I would like to thank the editor of the journal, Prof. Jean-Marc Dewaele, and two anonymous reviewers for their useful comments and suggestions. My warmest appreciation goes to Mike Byram for sharing his thoughts and theoretical developments and for his infinite willingness to engage in discussion. Generous with his knowledge and expertise as always, he commented on a first draft of this article in mid 2016. I am also grateful to Dr. John Hellermann, former Co-Editor of *Applied Linguistics*, for providing valuable feedback on another draft in 2017. The errors that remain are of course mine. Last but not least, my colleague Darío Luis Banegas triggered my inspiration with his publications on CLIL in this Argentinian setting and Leticia Yulita was an invaluable partner in the British pillar of the project.

Disclosure statement

No potential conflict of interest was reported by the author.

Funding

This work was supported by Universidad Nacional de La Plata and CONICET [grant numbers H783 and PIP CONICET 0281].

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