Language and Citizenship Education: Discussion, Deliberation and Democracy

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In this issue of JSSE we explore ideas and issues about citizenship education and its connection with language. In our original call for papers we suggested that we would be interested in work that addressed the following questions, issues and areas:

- What are the philosophical foundations and contemporary theoretical debates about language and how do they relate to citizenship education and social studies/social science education?
- How is language used by governments, governmental agencies, think tanks and other public bodies to inform, educate and control young citizens via citizen education and language policy?
- What does language mean to young people (including their families and communities) and to professionals? Do they see it as a means by which they can understand, promote and practise citizenship?
- What is done when a connection is made between language and citizenship education? What sort of teaching, learning and assessment activities occur?
- What impact does language-related citizenship education have?
- What are the likely and desired futures for language based citizenship education?

In providing such a broad canvas we were emphasizing the contested nature of characterisations of language and education. We wished to allow for the possibility of a consideration of issues using insights from a range of academic disciplines and areas (e.g. political science; psychological perspectives; international studies; sociology etc.). Each area – language as well as education – is a diverse and varied field of study and practice. There are debates about whether education is an embryonic or fully formed academic discipline; a field of study which makes use of a variety of foundational disciplines such as history, philosophy, psychology and sociology; and, a context in which the primary focus is on action that takes place most obviously in formally established institutions such as schools and universities but also in many other places and through many individual, personal and group interactions. In language we recognize similar diversity in terms of a wide variety of approaches and applications. We recognize a possible focus on linguistics (including, for example, semantics and pragmatics) which allows for the mechanics of expression to be explored; as well as a more sociologically oriented perspective through

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the lens of sociolinguistics, which allows for the analysis of social factors and contexts. We note the connections between language and literature in the development and expression of those in creative arts. This may be seen broadly in novels, plays and poems and in relation to the detail of what is expressed.

In recognizing JSSE's status as an international journal we were extremely keen to consider work that emerges from analyses that go across geographical and other areas including comparative perspectives as well as single contexts (e.g., from one local, regional or national location). We wished to have contributions from across the globe where language issues and issues of national or ethnic identities and cleavages are closely connected and contested. There were several reasons for this attempt to be globally inclusive. The 'place' of a discussion is not only significant in terms of its connection with, for example, specific educational regulations that apply to one location. We wished to allow for the recognition of the singularity of 'place'. But we wanted to avoid an assumed homogeneity which is likely, even if positively meant, to be inappropriately assimilationist and lead to interpretations that align simplistically with established norms. We also wished to illuminate key ideas and issues through better understanding the nature not only of variety but also of commonality. Through an appreciation of context we were encouraging comparative reflection where the same ideas (and at times the same words) are used very differently or similarly. This may apply within as well as across languages. For example, 'multilingualism' and 'bilingual education' are approached and viewed from different perspectives, depending on the context in which they are situated. In contexts where one language, for example, English, is both the official language and the first language of the majority of children (such as England and the U.S, see, in this edition, Said; and Lewis & Davies), debates focus on the – contested - need to support minority languages as part of a multicultural society. In countries where a language rooted in the colonial past, such as Portugese, is imposed as the official language without being the first language for the majority of children (such as Mozambique, see Chimbutane in this edition), debates are focused on the contested balance between rights to traditional languages and the homogenising role of the single colonial language. There are also striking similarities in the ways these issues are approached. Both types of contexts debate linguistic diversity and the extent to which it should be prioritised in society and as a result, in the curriculum.

These broad matters about the nature of language and education require greater precision in the introduction to this edition of JSSE if we are to explain our position about the particular link we are exploring. It is not only language and education that occupies us in this edition but the ways in which language and education link in relation to citizenship. Citizenship itself is a contested area. The fundamental schools of thought about citizenship are often presented as the liberal (an emphasis on rights and the right to privacy) and the civic republican (duties enacted in public contexts). It may be possible to consider other fundamental approaches. It is possible that rights and duties are somewhat simplistically expressed in communities and as such we would not be able to construct such characterizations into a coherent school of citizenship, or perhaps we could argue that communitarianism is itself a fundamentally complex but coherent and distinct philosophical position. The multi-dimensional nature of citizenship means that it is inappropriate to characterize the field as relying on mutually exclusive or even contradictory positions in which one chooses between rights or duties, public or private conceptions of civic life and be narrowly deterministic about the places to which that thinking and those actions apply. Rather these perspectives may be used to understand and justify ideas and actions across a range of issues and contexts. The need for careful interpretation of the meaning of citizenship may be briefly illustrated with a few examples. It would be unhelpful, for example, simply to assume that the liberal tradition applied straightforwardly to certain countries (such as the US in which an individual's right to own a gun is clear) and the civic republican tradition which is applied elsewhere (e.g., the reliance on military service that applies in countries such as Switzerland and South Korea). The relationship between rights and duties may not be simplistically reciprocal (claims that one can only have rights if one has done one's duty seem unpersuasive in the case of the very young, the elderly and those with differently abled capabilities). The nature of the public and private is often not straightforward. The relationship between decision-making through formal civic structures

and the expression of power in domestic settings seems distant, and yet both arenas may be subject to considerations of rights and duties. The meaning of 'citizen' can vary across ideas about legal status, as well as a sense of who we are and what we can, should and could do. We also wish to emphasize that the perspectives that are brought to citizenship go beyond a consideration of the context within which they are expressed. There are various positions that a citizen may adopt towards a formally constituted government and less formally to those people with whom s/he interacts. That interaction might be in the form of a conformist stance in which there are perhaps individual and group actions or passivity (paying taxes, keeping to the speed limit when driving and so on). It could involve more active and yet traditionally-framed pursuits such as working with community-based groups in the form, for example, of residents' associations or youth groups such as the Scouts. It may be that there is a critically political approach in which various forms of direct action oriented towards social change are developed. All of these forms of action are normally within debates on citizenship education seen to take place within the confines of a tolerant, democratically diverse society (but of course the meaning of these terms and the limits that apply in specific circumstances are constantly open to question).

We have outlined the above in order to provide a brief background to our particular focus: language and citizenship education. There are several obvious and more precisely characterized connections between language and citizenship education.

- Language has instrumental value to a citizen. The rights and duties of citizens are stated and absorbed through language. This is clearly apparent from the discussion above in which various forms of engagement in society require an understanding and practice of language. While there are few officially framed language restrictions on national citizens, this is not the case for those who are seeking to acquire citizenship. The functional aspects of participation are governed by language (see in this edition Chimbutane; Rampton et al.).

- Language is an aspect of culture and has cultural impact. Citizens become socialised into societal norms and learn to adopt preferences in part through language-based interaction. This develops in a variety of forms. Writers of different types (novelists, poets, academics) use their language in accordance with established norms but are also seeking (directly or indirectly) to explore those boundaries. The use of the first person is just one example of something that may be variously interpreted. 'I' may be used as part of an intention to communicate clearly and directly; as a statement of self-centeredness; as a signal that the subjective and individualized nature of knowledge is accepted; and/or as the playful and complex distancing of one's 'real' personality from a fictional representation that is voiced by a character imagined by the author. In social contexts, the use of different varieties of the same language index speakers' social and geographical backgrounds; while certain elements of speech, such as voice quality, prompt others to draw conclusions about a speaker's gender, health or age. Finally, speakers' use of a heritage language in a society where another language is dominant, such as the use of Arabic in the UK, can be employed by speakers as well as their listeners as cues to a certain form of identity construction. The question of who we are – and how we present ourselves - which is so relevant to identity of citizens, is fixed squarely around language (see Lewis & Davies; Rampton et al.; Said).

- Language is also a form of social contract in which there are opportunities for democratic (or, other types of) dialogue and societal discourse. The use of language in political contexts such as elections is of obvious importance. The ways in which politicians communicate with each other and with a range of audiences indicates a range of persuasive techniques which has inspired a whole research field. These techniques and the levels of understanding that may be achieved may be seen in contexts which at times are seen as being not obviously political. For example, the reading of a newspaper or email may be seen by some as merely involving a transfer of information whereas it is likely to involve presentation of only some things rather than the full range of relevant material and those things may be presented in a particular way. Significant politically relevant practices such as advocacy and representation may occur principally through language. The educational potential

of such matters is very strong. The ways in which teachers engage with students and the forms of discussion that take place in classrooms are powerful indicators of not only what is being learned but how and for what purpose that learning is occurring (see in this edition Chimbutane; Kegel).

Across these various elements – instrumental, cultural and political – language achieves a place that is vitally important to citizenship. Language is a fundamentally important key platform and process for the development and expression of identities in contexts that are differentially inclusive. It is likely that a sense of citizenship belonging is heavily dependent on language. And, these issues may be seen as coming together in several particular contexts. We will give 2 examples: the nature and impact of globalisation; and the ways in which educational activities may be developed in order to make the best use of the links between language and citizenship education.

For our first example, we wish broadly and briefly to consider the nature and impact of globalization. We may, confusingly, be witnessing pressures for less linguistic diversity globally with the dominance of a very few world languages (such as English) and at the same time, by contrast, experiencing greater levels of migration with, consequently, increased awareness of - and with perhaps more people having - linguistic pluralism in contexts where this was not previously the case. The experiences of migrants, refugees and asylum seekers as they pursue the legal status of citizenship - and experience informal aspects of citizenship - are likely to have important linguistic elements. The nature of citizenship tests that ordinarily include language elements and the ways in which people are prepared for them (and how applicants perceive them) are relevant to this edition of the JSSE.

For our second example, we wish briefly to reflect on the ways in which citizenship issues are discussed in educational contexts. We intend to include work that illuminates the nature of learning and teaching about - and for - democracy. Our subtitle for this edition is "discussion, deliberation and democracy". The classroom and other discussions referred to above are relevant here. It is important for talk to be educationally framed through the development of a conceptual base. So, if a teacher were to develop an argument between students about a controversial issue that might be of little value. If, on the other hand, there was awareness of what made an issue controversial, if it had been selected according to its significance in a wider programme that was itself based on a conceptual framework, and if it was discussed with attention to the type and amount of data and/or persuasive techniques and evaluated, then its educational value may be significant. These language-based interactions may take various forms. There has recently been a flurry of interest in the perceived value (and potentially damaging capacity) of social media. The rapid information transfer associated with digital citizenship may lead to negative or positive interactions, but its discourse will always be suffused by specific linguistic choices.

We are very interested in what language means for citizens' identities and what impact it has on the development of an inclusive society in which all feel that they belong. We are delighted that the authors of the articles included in this issue of JSSE have responded so enthusiastically and insightfully to the challenges that we have made. Following careful review we have chosen 5 articles on a variety of issues emerging from different contexts.

- Feliciano Chimbutane: *Language and Citizenship Education in Postcolonial Mozambique*
- Andreas Kegel: *Students' conceptual metaphors in social science education: Politics as production, contribution, guidance, and common basis*
- Kelly Lewis & Ian Davies: *Understanding Media Opinion on Bilingual Education in the United States*
- Ben Rampton, Mel Cooke and Sam Holmes: *Sociolinguistic Citizenship*
- Fatma Said: *Discourses of multilingualism, identity and belonging: The view of Arabic speakers in the UK*

Feliciano Chimbutane writes about language and citizenship education in postcolonial Mozambique. We can see clearly in this piece that language and colonialism are inextricably entwined. Further, we can

see that the connection between language and power in the form of ideologically-based constraints does not become less once a society has begun to establish a post-colonial identity. Efforts to promote linguistic – and broader cultural and political – diversity are related directly to forms of citizenship education. The move from homogenizing legal provisions and political discourse to attempts to celebrate diversity lead to complex practice and thinking. Diversity and how to educate citizens about and for it is never likely to be a simple task and the gap between often well-intentioned official policies and social and political practices is stark. The nature of the relationship between language and citizenship and what that means for programmes of citizenship education are illuminated by this work. As such this article is, as well as providing academic insights, a source of guidance that will help us promote decolonial and more inclusive forms of citizenship education in Mozambique and beyond.

Andreas Kegel has collected and analysed data from young people in order to explore ways of developing more effective political teaching and learning. Politics is conceptually complex and perceived as such by teachers and students. Even though the same could be said of many different academic disciplines that inform school subjects the perceived complexity of Politics seems to require particular attention. The conceptual sophistication that many assume to be necessary for understanding Politics is made even more demanding by varied interpretation and characterization. Politics may be described and explained in different ways: it is an intensely practical business in which individuals and groups try within civic and less well-defined structures to achieve particular goals. It is made up of issues that are constantly shifting. It has what might be thought of as a technical, specialist form of language. Into this varied field Kegel writes about students' conceptual metaphors in social science education. By discussing issues with students in Hamburg, Germany, Kegel analyses the metaphors that are used to describe political reality. The young people's civic consciousness and world view are illuminated through a combination of metaphors. Students understand the decision-making process as production, participation as contribution, governance as guidance, and living together as the common basis for society. By developing awareness of these approaches to concepts through language in the form of metaphors we can better understand how people make sense of the world and as such lay the foundations for more effective teaching and learning of politics.

Kelly Lewis and Ian Davies write about attitudes to bilingualism in the United States. Bilingualism is a reality for large numbers of people and a site of fierce contestation. Academics and teachers tend on the basis of philosophical reflection, research evidence and professional practice to describe and explain the advantages that may be gained from bilingualism. These benefits are to do with academic gains in several subject areas as well as enhanced social and political inclusivity. However, opinion pieces in mass media tend to take the opposite view; i.e., that a bilingual person may experience challenges in individual identity construction and may as members of groups have a negative impact on the sense of belonging that is often regarded as being so important for a country being at ease with itself. These differences are becoming more pronounced. When compared with the findings of a study conducted in the 1990s (McQuillan and Tse 1996) which demonstrated some differences in the views of journalists and, on the other hand, academics and professionals, Lewis and Davies suggest that there is now a more significant divide. This is a highly significant matter given that it seems to indicate divisions in current US society with a lack of trust in and respect for differently placed voices. In particular it seems that the views of expert academics and professionals are becoming increasingly rejected. It would be too simplistic to see this as a consequence of assertions around 'fake news', but the social and political divisions that are evidenced through debates about bilingualism are key factors in civic culture.

Ben Rampton, Mel Cooke and Sam Holmes introduce the term 'sociolinguistic citizenship' in their discussion of language and citizenship debates in the UK. They base their theoretical work on Stroud's concept of 'linguistic citizenship', which in its commitment to democratic participation - in part through a recognition of the heterogeneity of linguistic resource - opens up space for diverse citizenship. In their discussion of language ideologies and practices in England the authors argue against the simplistic distinctions between groups and recognise instead the complex ways in which language boundaries are often crossed. This dynamic appreciation of people's lived experience allows for reflections on and insights into sociolinguistic citizenship. Ways of achieving understanding of and support for this inclusive

and diverse stance is explored by suggestions concerning collaborations between universities and not-for-profit organisations.

Fatma Said writes about discourses of multilingualism, identity and belonging by exploring the views of Arabic speakers in the UK. On the basis of a qualitative study involving Arabic heritage speakers in the UK she investigates the symbolisms the Arabic language holds for its speakers, the ramifications knowledge of Arabic has for these bilinguals; and explores how second generation Arabic heritage speakers define their identities and feelings of belonging to the UK. Arabic is perhaps unsurprisingly seen as a key aspect of individuals' identities for a wide variety of reasons including religion, family and cultural ties. There is also clear evidence of perceived tensions in connection with the use of Arabic. These findings have explosive force for at least two interconnected reasons. First, this sample of respondents is part of a globalizing world in which the clash between unifying and splintering forces is at times painfully clear. Secondly, within the UK there are significant tensions around perceived forms of radicalism that are associated with terrorism. The citizenship issues associated with language are obvious: in opening one's mouth to speak Arabic, one communicates an assumed and perceived identity that has potent political force.

We have included in this issue two book reviews relevant to the theme of language and citizenship education. There is included in the edition an article about motivation for social studies. Kjetil Børhaug and Solveig Borgund argue that students are motivated by the room for subjective, emotional engagement in social studies and by subject matter content that concerns them directly or that evoke emotions. Melisa Akbulut and Mehmet Acikalin contributed a congress report on the Turkish International Social Studies Education Symposium. In the past, JSSE has repeatedly covered developments in educational culture in the region. The next issue on national holidays and other rituals at schools includes a documentation of the Democracy and National Unity Day that shows how the socio-political rituals, such as national festivals and the student pledge, have changed in the Turkish Republic within the last twenty years.