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Declaration of Authenticity

I confirm to have conceived and written this paper in English all by myself.

Quotations from other authors and any ideas borrowed and/or passages paraphrased from the works of other authors are all clearly marked within the text and acknowledged in the bibliographical references.

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Table of Contents

1	INTRODUCTION.....	1
1.1	Guiding Research Questions.....	2
1.2	Methodological Approaches.....	3
1.3	Layout of Content.....	4
2	THEORETICAL FRAMEWORK: POLITICAL EDUCATION.....	7
2.1	Approaches to Political Education.....	7
2.1.1	Political Socialisation.....	7
2.1.2	Model Types of Political Education.....	8
2.1.3	A Narrow Understanding of Politics: Old-Liberal and Pluralist-Integrative Approaches.....	10
2.1.4	A Wider Understanding of Politics: Left-Wing and Radical-Democratic-Socialist Approaches.....	12
2.1.5	The Beutelsbach Consensus.....	14
2.1.6	Opposition to the Consensus and New Normative Goals.....	15
2.2	A Rationale for Political Education with a Focus on the Works of Hans Kelsen.....	16
2.2.1	Hans Kelsen's Concepts of Political Education.....	17
2.2.2	Hans Kelsen's Forward Thinking Approach.....	19
2.2.3	Hans Kelsen's Theory, Current Context and Critical Theory.....	20
2.3	Political Didactics: Aims, Concepts and Methods.....	22
2.3.1	Defining Political Didactics.....	23
2.3.2	Categorical Political Education.....	24
2.3.3	Teaching Methods of Political Education.....	25
2.3.4	Global Learning.....	28
2.3.5	Political Trias and Policy Cycle.....	30
2.3.6	Competence-Structure-Model.....	33
2.4	Concluding Remarks.....	35
3	SCHOOL, SOCIETY & POLITICAL EDUCATION: A HISTORIC VIEW.....	37
3.1	School in the Context of Society.....	37
3.2	Historical Developments of Political Education until 1918.....	39
3.3	Policy Changes in the First Republic: From Glöckel to Austrofacism.....	39
3.4	Post-war Era: 1945 until 1962.....	40
3.5	Reform Movement: 1962 until 1978.....	42
3.6	Small Improvements: 1978 until Today.....	44
3.7	Analysis of Curricula.....	46
3.8	Concluding Remarks.....	49
4	POLITICAL EDUCATION IN THE EFL CLASSROOM.....	51
4.1	A Rationale for Political Education in the EFL Classroom.....	51
4.1.1	What is Culture?.....	55
4.1.2	Landeskunde in the EFL Classroom.....	56
4.1.3	Intercultural Learning.....	58
4.2	Theoretical and Institutional Framework of the EFL Classroom.....	60
4.2.1	Communicative Language Teaching (CLT).....	60
4.2.2	Content-Based Instruction (CBI).....	62

4.2.3 Task-Based Learning.....	64
4.3 Analysis of Austrian Curricula for the Subject of English.....	65
4.3.1 HS, AHS, HAK and HTL Curricula under Scrutiny.....	65
4.3.2 Curricula: A Contrasting Analysis.....	69
4.3.3 Curricula and the Guiding Educational Principle of Political Education.....	70
4.4 How Political Education Can Work in the EFL Classroom.....	71
4.4.1 CLT, CBI and TBL as a Framework for Political Education.....	71
4.4.2 Cultural and Regional Studies Tied with Political Educational.....	72
4.4.3 Comparing and Contrasting as a Technique.....	74
4.4.4 Discourse Analysis in the EFL Classroom.....	76
4.4.5 Raising Political and Intercultural Awareness through Literature.....	79
4.5 A Model for Political Education in the EFL Classroom.....	82
5 MANIFESTATIONS OF POLITICAL AND INTERCULTURAL LEARNING IN COURSEBOOKS.....	86
5.1 Research Criteria.....	87
5.2 The New You & Me 4 (HS and AHS).....	88
5.3 More! 4 (HS and AHS).....	90
5.4 Meanings in Use 2 (AHS).....	93
5.5 Make Your Way Ahead 6 (AHS).....	95
5.6 BizCon and TechCon (HAK and HTL).....	98
5.7 General Analysis.....	99
6 CONCLUSION.....	101
7 REFERENCES.....	105
7.1 Primary Resources.....	105
7.1.1 Curricula.....	105
7.1.2 School Books.....	106
7.2 Secondary Resources.....	107
7.3 Internet Resources.....	115
8 APPENDIX.....	I

Index of Figures

Figure 1: Policy Cycle.....	32
Figure 2: Extended Policy Cycle.....	32
Figure 3: A Model for Political Education in the EFL Classroom (chart by M.S.).....	83

Index of Tables

Table 1: Three Dimensions of Politics.....	30
Table 2: Core Competences.....	34

Index of Appendices

Appendix I: Chart on Political Education in Austrian Schools.....	I
Appendix II: Short Story “Come to Mecca” by Farrukh Dhondy (1978).....	III
Appendix III: Michael Byram's Model on Intercultural Communication.....	IV
Appendix IV: English Abstract.....	IV
Appendix V: German Summary.....	VI
Curriculum Vitae.....	IX

Index of Abbreviations

AHS	Allgemeinbildende Höhere Schulen (Grammar schools)
BGBI	Bundesgesetzblatt
BHS	Berufsbildende Höhere Schulen
BMS	Berufsbildende Mittlere Schulen
BMUKK	Bundesministerium für Unterricht, Kunst und Kultur (Departement for Education, Art and Culture)
BMWF	Bundesministerium für Wissenschaft und Forschung (Departement for Science and Research)
CBI	Content-Based Instruction
CDU	Christlich-Demokratische Union (Christian Democratic Union)
CLT	Communicative Language Teaching
CSU	Christlich-Soziale Union (Christian Social Union)
ECTS	European Credit Transfer System
EFL	English as a Foreign Language
ELT	English Language Teaching
ESP	English for Specific Purposes
FLT	Foreign Language Teaching
GSP	Geschichte, Sozialkunde und Politische Bildung (History, Social Studies and Political Education)
HAK	Handelsakademie (Commercial college)
HS	Hauptschule (Secondary modern school)
HTL	Höhere Technische Lehranstalt (Technical college)
IV	Industriellenvereinigung (Federation of Austrian Industry)
ÖVP	Österreichische Volkspartei (Austrian People's Party)
Pädak	Pädagogische Akademien (Pedagogical Academies), now Pädagogische Hochschulen (Pedagogical Universities)
PK	Projektkurs (Project Course)
SchOG	Schulorganisationsgesetz (School organisation law)
SchUG	Schulunterrichtsgesetz (School education law)
SPD	Sozialdemokratische Partei Deutschland (Social Democrats Germany)
SPÖ	Sozialdemokratische Partei Österreich (Social Democrats Austria)
TBL	Task-Based Learning
VU	Vorlesung und Übung (Lecture with integrated tutorial)
WKO	Bundeswirtschaftskammer Österreich (Austrian Federal Economic Chamber)

1 Introduction

The times they are a changing. A blunt statement which is still true, especially for the past twenty years. The fall of the Berlin wall and the subsequent paradigm change from a bipolar to a multipolar world system brought along wide alterations on a political, economic and cultural level. Austria's entry into the European Union in 1995 and the process of EU enlargement in recent years has changed national politics and cultural and economic processes in Europe significantly. Political power has been re-distributed, cultural exchange intensified and economic proceedings and financial transactions globalised. This sophisticatedly interwoven world has also found its way into the Austrian classrooms where students from varying cultural and linguistic backgrounds interact and learn together. However, the process of globalisation and internationalisation also means that students are faced with enormous new challenges as the interweaving can be also seen as a euphemism for complexity or even complicatedness. It is thus felt desirable that teaching adheres to these reformed structures and processes in politics, business and the financial world by making it possible for students to understand and de-construct these ongoing. This is where the humanities but especially political education comes in.

'Education' and its effects in this paper is seen as a general contribution to the individual, mental development of human beings.¹ Education defines the space and process in which people learn about themselves and their connection to the 'outside' world. Acquired skills should include reflective and critical thinking, a prerequisite for de-construction which forms an essential basis for a solid general education. Consequently, Peter Heintel argues that political education should be the basis of all education, because it combines learning about individual and collective interests and encourages critical and reflective thinking.² It should turn a priori statements into posteriori ones. This is indeed an approach which already determines one way of looking at and defining political education. It also presumes a normative understanding of politics and demo-

¹ cf. Gagel, Walter (2000). Einführung in die Didaktik des politische Unterrichts. Ein Studienbuch (2. Auflage), Leske + Budrich Opladen, 17

² cf. Heintel, Peter in Ehs, Tamara (2007). Hans Kelsen und politische Bildung im modernen Staat, Manz Wien, 49

cracy but indeed should function as a plea for more political education in Austrian schools. This paper will also present the different understandings of political education.

That political education is a victim of the disobeying of the motto 'put your money where your mouth is' is above all true for Austria. In public debates, political education is mostly called for in connection with surveys on political apathy of the youth and/or election results which show a significant growth in votes for right-wing parties. These isolated discourses are the main characteristics of political education in Austria. Caught in the turf wars of political ideologies and thus institutionally marginalized, a comprehensive discourse about political education in Austrian schools was and still is rare. One of the main problems is that the discipline of political education has no real 'academic home', no institute or professorship and no lobby group as it does not cover any particular interests of influential and powerful interest groups. The reason lies also in the synoptic and heterogeneous character of this field. In short, political education was never intensively discussed nor defined, neither in academic nor political debates. This led to a constant under-representation of political education in institutions such as schools and universities. All of these questions are matter of discussion in this thesis and will be examined thoroughly.

1.1 Guiding Research Questions

As a student of political science as well as English and history, social studies and political education to become a teacher, it was of great interest to combine these fields of study, so the idea of this paper was born. Literature research then revealed and confirmed the analysis from the preceding chapter: Hardly any literature could be found that discussed or combined political education and English language teaching. Thus a gap in research was found which should be to some extent filled up by this paper. The approach of this thesis is an interdisciplinary one, drawing from and discussing theories of political education, political didactics as well as English language teaching and cultural studies. The main aim is to devise a model which combines political education and English language teaching in Austrian schools.

To accomplish this goal, a sound literature research and analysis of theoretical approaches of all involved academic fields will be accomplished. The following research questions were posed in connection with the research goal:

- How can political education be defined?
- How and in what way do the definition of key terms of political education, namely *politics* and *democracy*, differ?
- What does a rationale for political education need to include?
- What are the aims, concepts and methods of political didactics?
- How did political education develop in Austria in the 20th century?
- Which concepts and goals of political education are depicted in the Austrian school curricula?
- Why would it make sense to include political education in the EFL classroom?
- Which theoretical approaches of ELT can be used to embed teaching politics?
- In what way do the subject curricula of English support political education?
- Which approaches can be used to achieve political and cultural learning in the EFL classroom?

1.2 Methodological Approaches

This paper is based on a sound literature research, which constitutes its main method. The secondary literature consulted was mostly made up of monographs, edited volumes, compendiums and journal articles, some of which had to be ordered from libraries outside Vienna including German ones. Despite the focus of this paper lying on the Austrian conditions of political and language learning, the included literature is mostly of German origin. This can be explained by the more widely and vividly led discourses by German scholars on political education and the higher institutionalisation of political education in the German university and school system. Compared to Austria, the output of German political scientists and educators was significantly higher. Austrian literature has been included as much as possible despite the significant lack of resources. The literature research also showed that the bulk of writings released

on the topic of discussion dates back to the 1970s, 1980s and 1990s, only few publications were released after 2000. This explains the comparable high number of older literature included in the thesis, whose content and theories however have mostly not been discounted. In addition, the newest academic research and findings were included. Primary resources were also part of the literature research and form a significant part of this paper. They comprise of legal texts, school curricula and school books. The latter two are also the basis for qualitative analysis, where categories of political and cultural learning are put under scrutiny. The method applied is based on Philipp Mayring's qualitative content analysis. His structural content analysis makes it possible to filter out certain passages of the material and judge them upon pre-defined criteria.³

1.3 Layout of Content

The first chapter of this paper will deal with the theoretical framework of political education. It seeks to analyse the different approaches and understandings from political socialisation to the antagonistic pairs of a narrow and wide understanding as well as a descriptive and normative understanding of politics and democracy. The concepts of a number of eminent scholars will be presented, compared and analysed (2.1). In section 2.2, a rationale for political education will be formulated. Hans Kelsen's political writings and approaches of Critical Theorists will be the central focus in this part. They will be used as a basis for developing reasons for political education in a modern democracy and formulating normative goals which have empowered citizens or so-called citizens in mind. These two termini coincide with the German 'mündige/r Staatsbürger/in'. It should lay the ground for the understanding of political education adhered to in this paper. The subsequent section will deal with political didactics, its aims, concepts and methods (2.3). The inclusion of political didactics is understood as central to this paper as it focuses primarily on the school context. Here, approved approaches and methods devised by political educators and political scientists will be discussed, such as categorical political education, global learning, the political trias and policy cycle. They should form the structural and di-

³ cf. Mayring, Philipp (2005). Qualitative Inhaltsanalyse, in: Flick, Uwe/ van Kardoff, Ernst/ Steinke, Ines (eds.): Qualitative Forschung. Ein Handbuch, Rowohlt Taschenbuch Verlag Reinbeck bei Hamburg, 473

dactic basis of the modern classroom of political education. They are seen as essentially important because they are a means of foregrounding the 'political' of the topics included in the classroom and should help students to build up a 'political mind'. This means that they should learn to analyse political (including social and cultural) issues in a systematic and structural manner. The so-called competence-structure-model, a central document of the new policy of the BMUKK towards political education, will also be discussed in this section.

'School, Society & Political Education: A Historic View' is the title of the following chapter. Firstly, school as an institution will be contextualised and set in relation to society. The importance of schools to any form of governing and society will be depicted, once again highlighting the importance of political education in a democratic society. In the rest of the chapter, the historical development of political education in Austria will be central. It will provide explanations as to why the situation of political education in Austrian schools is the way it is in 2010. The time span covered in detail is from 1918 until today and the chapter closes with a study of Austrian curricula on the subject of political education. In this, the historical processes of the last half a century, which have manifested in the curricula, will be de-constructed.

In the next chapter, theories and methods of English language teaching (ELT) and English as a foreign language (EFL) will be put under scrutiny. First of all, a rationale for political education *in* the EFL classroom will be formulated. It will be related to cultural and regional studies and Landeskunde, two concepts which are institutionally integrated in ELT. Second of all, the focus will lie on the theoretical and institutional framework of the EFL classroom. Here, theories central in academic literature of the EFL classroom (Communicative Language Teaching (CLT) and task-based learning (TBL)) and the one's most fitting for the inclusion of political education, namely content-based instruction (CBI), will be matter of discussion. First they will be presented and analysed and then set in relation to political didactics. Before the latter can be accomplished, the Austrian curricula for the school subject of English will be de-constructed and analysed in relation to the manifestations of political and cultural learning in them. This is regarded as important as they form the legal framework for school teaching. Section 4.4 and 4.5 will be the centrepieces of this chapter. In the first

one, concrete approaches will be presented which combine political education and English language teaching. These will include cultural and regional studies with a focus on political education, the technique of comparing and contrasting, discourse analysis and the integration of literature discussing political, cultural and social issues. It will show the variety of methods that can be taken up to include and encourage political learning in a language learning classroom. Both the theoretical and practical approaches of political education and the EFL classroom will be brought together in the second section in a model devised by the author of this paper. The illustration and its explanation should show that it is possible to combine political and language learning on a theoretical and practical level.

The last chapter comprises of a qualitative analysis of school books. Here, course books, which were appropriated by the BMUKK, will be looked at in relation to political education. The analysis will include both a descriptive and normative dimension. This means that topics and themes which relate to political or/and cultural learning will be outlined and analysed on the basis of their critical and reflective character. In addition, parts where possibilities of political and cultural learning are neglected will be pointed out and critical and reflective alternatives suggested.

2 Theoretical Framework: Political Education

Many scholars have discussed the issue of how to define and teach political education. One key part of theoretical and methodological approaches to political education is the definition of important terms such as *democracy* and *politics*, as well as dealing with questions of content and goals. The span of approaches to political education is broad and has consequently led to heated academic discussions and the construction of conflicting groups, especially in Germany in the 1970s. These debates were also ignited by political parties and other interest groups who mostly feared the influence and the impact a critical education would have on students in schools.

In this chapter, the most important theoretical and methodological approaches to political education will be presented, discussed and analysed. Despite the emphasis of this paper being on the development of political education in Austria, Germany also has to be considered due to the intense and vivid debates held in the Federal Republic of Germany in the late 1970s and early 1990s. As a result, many discourses take on a German focus without forgetting influential Austrian scholars such as Hans Kelsen.

2.1 Approaches to Political Education

2.1.1 Political Socialisation

Herbert Dachs argues that every political education is first and foremost part of political socialisation. Political socialisation comprises of all planned and unplanned processes which convey knowledge, values, norms, attitudes and content and help individuals to adjust, orientate and interpret political activities. All of this happens at home, in peer groups, in school, at work, in churches and through mass media.⁴ Anton Pelinka also supports this very broad understanding of political education as part of political socialisation which is thus intrinsic to all parts of society, especially schools.⁵

⁴ cf. Dachs, Herbert (1996). Der sieche Prometheus. Österreichs Politische Bildung in den Mühlen der Ebene, in: Österreichische Zeitschrift für Politikwissenschaft, 25(1), 5

⁵ cf. Pelinka, Anton (1979). Zur Strategie der politischen Bildung in Österreich, in: Österreichische Zeitschrift für Politikwissenschaft, 8(1), 41

Yet, this subsumption does not give us a clear picture about any of the characteristics of political education, neither about the actual sphere of politics (what is understood as *political*) nor about its content and methods. It is important however, for teachers of political education to be aware of the fact that all students have experienced some kind of political socialisation. Most likely they have been confronted with certain values and norms by peer groups and society, and have formed not only opinions but also prejudices. This view is underlined by Kurt Gerhard Fischer, a very eminent scholar of political education, who noted that:

Kinder und Jugendliche, die nicht ausdrücklich in Erkenntnisprozessen mit Werten, Normen und Ideen konfrontiert werden, neigen zur Beharrung auf ihren vorläufigen Urteilen und ihren Vorurteilen.⁶

Thus, political education should also be understood as a forum, where these opinions and prejudices can be discussed, analysed and even revised.

2.1.2 Model Types of Political Education

Now that the basis for political education has been established, theories of political education which deal with its underlying social theories, its content and teaching, need to be considered. Andreas Görg and Gregor Matjan describe four model types of political education which differ in their key aims:⁷

1. Revolutionary political education: aims for a change in political and economic systems
2. Reformist political education: aims for a change within political and economic systems
3. Reflexive political education: aims for competent, self-reflexive individuals; has no fixed political goal in mind
4. Affirmative political education: aims for a stabilisation of current systems through deliberate de-politicising

The typology classifies the views of scholars of political education (known as political educators from now on) on structural and systemic issues. The fourth type was mostly pursued in post-war Germany and Austria until the 1960s. Since then, political educators have been trying to overcome this understanding

⁶ Fischer, Kurt Gerhard (1970). Einführung in die Politische Bildung. Ein Studienbuch über den Diskussions- und Problemstand der Politischen Bildung in der Gegenwart, J.B. Metzler Stuttgart, 76

⁷ cf. Görg, Andreas/ Matjan, Gregor (1996). Politische Bildung und politische Theorie – ein Nichtverhältnis, in: Österreichische Zeitschrift für Politikwissenschaft, 25(1), 54

of political education, but it has not been fully eradicated yet. This can also be seen in the curricula analysis in this work in chapter 3.7.

Towards the end of the 1970s, a far-reaching debate between political scientists and political educators was held on the subject of democratisation and their personal views on democracy. Ulrich von Alemann conceived a typology of the different positions held on *democracy*, *participation* and *politics* as a result of this:⁸

1. Right-wing-conservative: democracy is restricted to the state; more democratic processes and participation would bring a crisis over western civilisation, its state system, elites, parties and interest groups. More democracy would lead to anarchy and could surmount the prevalent system.
2. Old-liberal: democracy is also restricted to the state; bringing democracy onto other parts of society such as the universities, family, school or business is problematic by nature; the basis for democracy is the sharp division between society and the state.
3. Pluralist-integrative: the clear division between state and society is repealed; democracy and participation hold positive connotations; free conflicting interests of individuals should lead to common good through democratic processes.
4. Left-wing-liberal: democracy is not only a method but also a goal; political participation and democratisation should lead to the (self-) fulfilment of the self-determined citizens of an empowered (mündige) society.
5. Radical-democratic-socialist: democracy is seen as a means for the collective liberalisation away from political-economical rule and control over any form of power and power relations.
6. Orthodox-marxist: a strict difference between a bourgeois and socialist democracy is defined; the latter emerges through the conquest of political power by the working classes.
7. Anti-revisionist-marxist: democracy is seen as leading towards socialism, but has also got a negative connotation as it is understood as an institution where conflicting interests are overcome by a participatory process simulating mutual togetherness.

Peter Massing analysed the positions of political educators on democracy according to this scheme and pointed out that only three positions are predominant, namely the left-wing-liberal view, the pluralist-integrative with a touch of old-liberal and to a certain extent, the radical-democratic-socialist understand-

⁸ cf. Von Alemann, Ulrich in: Massing, Peter (2005). *Demokratiemodelle in der politischen Bildung*, in: Massing, Peter/ Roy, Klaus-Bernhard (eds.): *Politik - Politische Bildung - Demokratie*, Wochenschauverlag Schwalbach/Ts, 290-292

ing of democracy.⁹ These models of political education will now be discussed on the basis of another classification, which sums up the two models just discussed in two opposing entities, namely a 'narrow' and a 'wide' understanding of politics, democracy and the state.

2.1.3 A Narrow Understanding of Politics: Old-Liberal and Pluralist-Integrative Approaches

On a formal level, a difference between a 'narrow' and a 'wide' understanding of politics can be determined. It infers different definitions of the role of politics, state and democracy. A 'narrow' understanding reduces the field of politics and the principle of democracy to the state, like in the right-wing-conservative and old-liberal categories. Politics can be narrowed down to two fundamental statements: politics is about reaching generally binding decisions and social and political spheres can principally be separated and viewed as two different entities. In addition, according to Kurt Gerhard Fischer, the conservative attitude towards democracy can be outlined as follows:

Demokratie ist ein politisches Prinzip staatlicher Ordnung, das zur Formierung anderer Sozialbereiche, die nicht primär Politisches verfolgen, nicht geeignet ist.¹⁰

Grosser, amongst others, argues the case for a sharp division between politics and politics-free areas of society. He wants to restrict democracy solely to the state and its institutions. When it comes to teaching politics, advocates of a narrow understanding deny participatory and action-orientated goals of political education and say that only cognitive and attitudinal goals should be pursued. These views can be seen as old-liberal with a touch of pluralist-integrative.

As Massing rightly argues, pluralist-integrative views with a touch of old-liberal are more predominant than the ones mentioned above. They highlight a 'wider' understanding of politics. They share one of their key characteristics with right-wing-conservative views however, as they believe that taking sides with societies' disadvantaged is against a pluralist understanding and against the im-

⁹ cf. Massing, Peter (2005). *Demokratiemodelle in der politischen Bildung*, in: Massing, Peter/ Roy, Klaus-Bernhard (eds.): *Politik - Politische Bildung - Demokratie*, Wochenschauverlag Schwalbach/Ts., 292

¹⁰ Fischer, Kurt Gerhard (1985). *Politikunterricht*, in: Sander, Wolfgang (ed.): *Politische Bildung in den Fächern der Schule. Beiträge zur politischen Bildung als Unterrichtsprinzip*, J.B. Metzler Stuttgart, 38

perative of impartiality and is seen as indoctrination or ideologisation.^{11 12} As the name already suggests, they are orientated towards a liberal-democratic view of the state. They highlight its pluralistic, representative and legal components.¹³ Their understanding of a rational approach does not allow for the setting of normative goals such as a more equal society. Their main aim is a political rationality realised by reflexive learning, thus they are part of the third dimension of Görg and Matjan's scheme.¹⁴

Wolfgang Sander also invokes the pluralist approach towards democracy, highlighting 'freedom' as one of its central aims. According to Georg Weißenö, he ignores the important fact that in a democracy, freedom always has to be seen in oscillation with solidarity, justice and equality.¹⁵ Sander furthermore argues that political education does not need a normative but a descriptive-analytical understanding.¹⁶ The major difference between normative and descriptive-analytical judgements is its influence on and shaping of one's political environment. Where normative judgements take sides and give guidance and consequently ask for political participation, descriptive ones only assess, interpret and illustrate.¹⁷ As a result, they cannot be defined as action-orientated.

Hartmut Dießenbacher questions these conservative and liberal-democratic views because of their separation of economy and the state:

[Der Staat wird] aus dem gesamten Reproduktionszusammenhang einer kapitalistischen Gesellschaftsformation herausgelöst und damit seiner besonderen gesellschaftlichen Qualität entkleidet [...].¹⁸

Kurt Fischer argues that this policy was also pursued in the programme of re-education by the allied forces in Germany up until the 1960s. The training for

¹¹ cf. Sandmann, Fritz (1982). Zum Verhältnis von Methodik und Didaktik, in: Nitzschke, Volker/ Sandmann, Fritz (eds.): *Neue Ansätze zur Methodik des Politischen Unterrichts*, J.B. Metzler Stuttgart, 33-34.

¹² cf. Nonnenmacher, Frank (1982). Planung des politischen Unterrichts, in: Nitzschke, Volker/ Sandmann, Fritz (eds.): *Neue Ansätze zur Methodik des Politischen Unterrichts*, J.B. Metzler Stuttgart, 225.

¹³ cf. Hepp, Gerd (1999). Die Wertediskussion, in: Mickel, Wolfgang W. (ed.): *Handbuch zur politischen Bildung*, Bundeszentrale für politische Bildung Bonn, 147

¹⁴ cf. Sander, Wolfgang (1989). Zur Geschichte und Theorie der politischen Bildung. Allgemeinbildung und fächerübergreifendes Lernen in der Schule, SP-Verlag Marburg, 108-109.

¹⁵ cf. Massing, Peter (2005). Demokratiemodelle in der politischen Bildung, in: Massing, Peter/ Roy, Klaus-Bernhard (eds.): *Politik - Politische Bildung - Demokratie*, Wochenschauverlag Schwalbach/Ts., 36

¹⁶ cf. Sander, Wolfgang in: Pohl, Kerstin (ed.) (2007). *Positionen der politischen Bildung 1. Ein Interviewbuch zur Politikdidaktik* (2. Auflage), Wochenschauverlag Schwalbach/Ts, 233

¹⁷ cf. Detjen, Joachim (2005). Politische Urteilsfähigkeit als Kern der Bildungstheorie des Politischen, in: Massing, Peter/ Roy, Klaus-Bernhard (eds.): *Politik - Politische Bildung - Demokratie*, Wochenschauverlag Schwalbach/Ts, 182-184

¹⁸ Dießenbacher, Hartmut (1979). Politische Bildung als Ideologiekritik. Versuch einer staatstheoretischen Grundlegung, in: *Österreichische Zeitschrift für Politikwissenschaft*, 8(1), 54

democratic citizenship does and did not involve anything other than training for a specific form of government. He criticises that societal relations, their historic developments and transformations, were not part of political education.¹⁹

2.1.4 A Wider Understanding of Politics: Left-Wing and Radical-Democratic-Socialist Approaches

As a consequence the so-called 'shift towards didactics', spurred on by one of its most influential advocates Kurt Gerhard Fischer, essentially brought forward a 'wider' understanding of politics and democracy:

Demokratie ist nicht nur Form der Entscheidungsfindung, sondern enthält auch ein Ziel, nämlich die Notwendigkeit, Voraussetzungen für die Entwicklung der Menschenwürde, Autonomie, Emanzipation, Chancengleichheit aller zu schaffen.²⁰

Peter Massing proclaims that Kurt Gerhard Fischer's liberal-left-wing view of democracy included the following core elements: "Selbstbestimmung, Freiheit und Gleichheit, Abbau von Fremdbestimmung und Herrschaft".²¹ Citizens were no longer seen as mere objects of a political process but as subjects in a democratic system. It calls for a maximum participation of all citizens with a simultaneous depletion of heteronomy and control of power.²² Similarly, Giesecke demands the expansion of democratic processes onto all parts of society having three normative goals in mind: "Mündigkeit, Emanzipation und Aufklärung".²³ Hilligen's position is even more clearer and more 'radical', as Massing states:

Er [Hilligen] selbst stellt einen Wandel seines Demokratiebegriffs von einem mehr formalen zu einem inhaltlichen Begriff fest, der vorallem auf die Überwindung von struktureller sozialer Ungleichheit abzielt. Demokratie gilt Hilligen als Instrument um mehr Freiheit, mehr Mitbestimmung und Kontrolle zu erreichen und stellt sowohl Mittel als auch Ziel dar. Hilligen zielt auf strukturelle soziale Gleichheit ab und betont Partizipation in besonderer Weise.²⁴

¹⁹ cf. Fischer, Kurt Gerhard (1970). Einführung in die Politische Bildung. Ein Studienbuch über den Diskussions- und Problemstand der Politischen Bildung in der Gegenwart, J.B. Metzler Stuttgart, 20

²⁰ Hilligen, Wolfgang in: Gagel, Walter (1998). Geschichte der politischen Bildung in der Bundesrepublik bis 1989, in: Wolf, Andrea (ed.): Der lange Anfang. 20 Jahre „Politische Bildung in den Schulen“, Sonderzahl Wien, 124

²¹ Massing, Peter (2005). Normativ-kritische Positionen kritischer politischer Bildung, in: Weißeno, Georg (ed.): Politik besser verstehen. Neue Wege der politischen Bildung, VS Verlag für Sozialwissenschaften Wiesbaden, 25-26

²² cf. Massing, Peter (2005). Demokratiemodelle in der politischen Bildung, in: Massing, Peter/ Roy, Klaus-Bernhard (eds.): Politik - Politische Bildung - Demokratie, Wochenschauverlag Schwalbach/Ts., 292

²³ Ibid., 293

²⁴ Ibid., 293

Giesecke, Fischer and Hilligen are the most affluent and eminent representatives of a left-wing-liberal view of politics, democracy and the state. Klippert states that Walter Gagel and Wolfgang Hilligen say that political education is first and foremost about seeing, judging *and* acting, the *empowerment* (Mündigkeit) of people being its primary goal.²⁵ A more radical view is held by Rolf Schmiederer, who generally shares his beliefs with the scholars mentioned above, but whose concept can be distinguished from the others by one major characteristic: his view on the socialisation of property and his call for dismantling materialistic constraints.²⁶

This shift from the narrow understanding of politics and formal view of democracy to a materialistic notion of democracy, which first and foremost aims at the surmounting of structurally-influenced social inequalities, is the key characteristic of a more socialist conception of politics.²⁷ All of these strings of argument were influenced by critical theorists of the Frankfurt School such as Max Horkheimer and Theodor W. Adorno.^{28 29}

A wider understanding of political education therefore involves an analysis of all systems and institutions (economic, social and political) as well as all political attitudes. This analysis then forms the basis for the students' own decision making process and their subsequent actions.³⁰ In contrary to the narrow understanding, this form of political education has normative and action-orientated goals. Hilligen and Giesecke also came up with categories (or so-called 'key terms') for analysing politics, which where also meant as an instrument for choosing topics in a school setting and should reflect social reality: "Konflikt, Konkretheit, Macht, Recht, Interesse, Solidarität, Mitbestimmung, Funktion-

²⁵ cf. Klippert, Heinz (1991). Handlungsorientierter Politikunterricht. Anregungen für ein verändertes Lehr-/Lernverständnis, in: Cremer, Will (ed.): Methoden in der politischen Bildung – Handlungsorientierung, Bundeszentrale für politische Bildung Bonn, 23

²⁶ cf. Massing, Peter (2005). Demokratiemodelle in der politischen Bildung, in: Massing, Peter/ Roy, Klaus-Bernhard (eds.): Politik - Politische Bildung - Demokratie, Wochenschauverlag Schwalbach/Ts., 293-294

²⁷ cf. Massing, Peter (2005). Normativ-kritische Positionen kritischer politischer Bildung, in: Weißeno, Georg (ed.): Politik besser verstehen. Neue Wege der politischen Bildung, VS Verlag für Sozialwissenschaften Wiesbaden, 27

²⁸ cf. Gagel, Walter (2005). Der Holocaust und die politische Bildung, in: Massing, Peter/ Roy, Klaus-Bernhard (eds.): Politik - Politische Bildung - Demokratie, Wochenschauverlag Schwalbach/Ts., 151

²⁹ cf. Greß, Franz (1982). Politikwissenschaft, Soziologie und politischer Unterricht, in: Nitzschke, Volker/ Sandmann, Fritz (eds.): Neue Ansätze zur Methodik des Politischen Unterrichts, J.B. Metzler Stuttgart, 77

³⁰ cf. Schmiederer, Rolf (1986). Konzeptionen und Elemente eines kritischen und schülerzentrierten politischen Unterrichts, in: Fischer, Kurt Gerhard (ed.): Zum aktuellen Stand der Theorie und Didaktik der Politischen Bildung (5. Auflage), 222

zusammenhang, Ideologie, Geschichtlichkeit und Menschenwürde".³¹ These imply their normative perception of political education.

2.1.5 The Beutelsbach Consensus

These left-wing-liberal and radical-democratic-socialist beliefs of democracy and politics also found their way into the Hessian 'Rahmenrichtlinien Gesellschaftslehre' 1972, which led to a wide ranging and heated discussion. Four conservative professors positioned themselves against these principles, arguing that they are a form of indoctrination and adopted a hard line stance against any political education attributed 'emancipatory' or 'critical'.³²

The row over curricula and syllabi as well as school books which held a critical and emancipatory view of political education and were issued mostly in the Social Democrat governed regions of West Germany, was brought to an end through two congresses. These congresses resulted in the so-called Beutelsbach Consensus in the autumn of 1973. It holds three basic principles:

1. The forbiddance of overpowerment or indoctrination : it is not allowed to present opinions in such a way that it prohibits students to form their own opinions. A rational way of forming judgements is required to be able to collect, view and analyse all possible and needed information.
2. Bid for controversy: everything controversial in science must also be discussed controversially in teaching.
3. Analytical skills and the interests of students: students must be able to analyse a political situation, search for their own interests as well as find means and ways to influence a situation on their own behalf and interests.³³

This 'shift to pragmatics' as it is named in relevant literature was influenced by the theory of pluralism, Walter Gagel stated and described its key characteristics as follows:

[...][F]ormal bedeutet Pluralismus den legitimen Wettbewerb der unterschiedlichen Interessen um den Einfluß auf politische Entscheidungen, historisch die Anerkennung von Minderheitenpositionen und normativ die Toleranz gegenüber abweichenden Meinungen.³⁴

³¹ Sander, Wolfgang (1989). Zur Geschichte und Theorie der politischen Bildung. Allgemeinbildung und fächerübergreifendes Lernen in der Schule, SP-Verlag Marburg, 102-103

³² cf. Lösch, Bettina/ Thimmel, Andreas (eds.) (2010). Kritische politische Bildung. Ein Handbuch, Wochenschauverlag Schwalbach/Ts., 19

³³ cf. Schneider, Herbert (1999). Der Beutelsbacher Konsens, in: Mickel, Wolfgang W. (ed.): Handbuch zur politischen Bildung, Bundeszentrale für politische Bildung Bonn, 173-175

³⁴ Gagel, Walter (1998). Geschichte der politischen Bildung in der Bundesrepublik bis 1989, in: Wolf, Andrea (ed.): Der lange Anfang. 20 Jahre „Politische Bildung in den Schulen“, Sonderzahl Wien, 127

Over time, there have always been discussions about how widely the Beutelsbach Consensus was and is accepted and whether a fourth dimension relating to the democratic foundations of political education should be added. In the 1970s and 1980s, it brought an end to the trench warfare between the opposing parties with their liberal-conservative, pluralist-integrative, left-wing-liberal and radical-democratic-socialist notions of politics. In addition, it helped to establish political education in schools as the mistrust in respective political educators and political parties (mostly SPD and CDU/CSU in West Germany) was diminished. Through the Beutelsbach Consensus, it was made clear that no form of political education could indoctrinate students in any way.

2.1.6 Opposition to the Consensus and New Normative Goals

Critical voices have been raised in recent years on this subject. Margit Rodrian-Pfennig questions the Consensus and calls it old-fashioned and out of place when looking at the far-reaching economisation and internationalisation of politics and society's on-going tendencies of moralization and juristification. She notices a hegemonic discourse where decisions and issues can only be analysed and understood but not changed as there are seemingly no alternatives.³⁵ She relates to the so-called 'TINA principle' (short for 'There is no alternative'), which has recently been widely used in relation to the financial markets and the capitalist system in general. The system's current settings, specifically the manner of deregulation, has been claimed as a law of nature and therefore cannot be changed through politics. This resembles the old-liberal view of politics. Frank Nonnenmacher also criticizes the consensus. He stated that because of the bid for controversy, room is given to discuss each position and opinion in a topic, but the problem is then left unresolved as pursuing the issue is not possible in the name of pluralism and political neutrality:

Meinungen konkurrieren dann liberal wie Waren und überzeugen je nach Performanz und Verpackung. Die Beliebigkeit führt zu einer Akzeptanz von fast allem, eine Tragweite, die Herbert Marcuse treffend als 'repressive Toleranz' (Marcuse 1996) bezeichnet hat, die die jeweils herrschenden

³⁵ cf. Rodrian-Pfennig, Margit (2010). Dekonstruktion und radikale Demokratie, in: Löscher, Bettina/ Thimmel, Andreas (eds.): Kritische politische Bildung. Ein Handbuch, Wochenschauverlag Schwalbach/Ts., 158

Strukturen nicht mehr erschüttern kann.³⁶

He argues against a pluralist presentation of opinions, where freedom is seen as the highest value, as Wolfgang Sander proposes, and where a normative orientation towards social justice is suspected of ideological indoctrination.³⁷

This leads us back to the opposing concepts of political education that led to the Beutelsbach Consensus in the first place and to the acceptance of normative moments in politics now and then. Sander, as a representative of the pluralist-integrative view, argues that a definition of politics and democracy should not follow any normative principles. More recent political theorists and educators such as Peter Massing and Kerstin Pohl have in contrast called for an intensified orientation towards the normative values of politics and democracy.

Despite the criticism towards the Beutelsbach Consensus it should also be mentioned that it widely established a new form of political education. One that is no longer confined to the state and its institutions but supports problem-orientated learning by looking at political issues from various perspectives.

A new generation of political theorists and educators are now coming to the fore after more than 30 years of almost unquestioned 'rule' of the Beutelsbach Consensus. This new generation is confronted with a high entanglement of politics and the capitalist system, disapproves of a purely pluralist understanding and presentation of political ideas instead opting for a notion of politics where emancipation, participation, equality, solidarity and freedom are in the centre of discussion. These key characteristics invoked by the left-wing and radical democratic-socialist proponents of the 1970s and 1980s are therefore once more opposing the value system of its conservative counterparts, who see the common good, law of nature, consensus, cooperation, order and peace as their focus.³⁸

³⁶ Nonnenmacher, Frank (2010). Möglichkeiten und Grenzen schulischen Politikunterrichts, in: Lösch, Bettina/ Thimmel, Andreas (eds.): *Kritische politische Bildung. Ein Handbuch*, Wochenschauverlag Schwalbach/Ts., 464

³⁷ cf. Nonnenmacher, Frank (2010). Möglichkeiten und Grenzen schulischen Politikunterrichts, in: Lösch, Bettina/ Thimmel, Andreas (eds.): *Kritische politische Bildung. Ein Handbuch*, Wochenschauverlag Schwalbach/Ts., 464-465

³⁸ cf. Mickel, Wolfgang W. (1988). Werte in der politischen Bildung, in: Mickel, Wolfgang W./ Zitzlaff, Dietrich (eds.): *Handbuch zur politischen Bildung*, Bundeszentrale für politische Bildung Bonn, 92

2.2 A Rationale for Political Education with a Focus on the Works of Hans Kelsen

A rationale for political education must be discussed, following on from the previous argument, before a wider discussion on the actual circumstances, didactics and methods of political education which can and are implemented in schools can be conducted. Hans Kelsen understandably receives much of the attention in this field. He argued for political education on the basis of the Federal Austrian Constitution and his ideas can be compared to the ones of the Critical Theory. Thus, these two lines of thought will now be presented and analysed and should then be seen as a basis for the understanding of political education in the EFL classroom.

2.2.1 Hans Kelsen's Concepts of Political Education.

Hans Kelsen is regarded one of the most eminent and influential legal scholars of the 20th century. As a professor of public and administrative law at the University of Vienna he had a decisive influence on the Austrian constitution enacted in 1920.³⁹ Besides being a prominent advocate of legal positivism, he was also a political philosopher, highly interested in the topic of political education. This interest is depicted in many of his works and through his engagement in popular education in Austria's First Republic. Time of his life, he was a supporter of a non-affirmative political education.⁴⁰

His thinking and his works stood in the tradition of the age of enlightenment, whose central motive was the criticism of religion. As a result of this, he was also an opponent of any metaphysical orientation of law such as God or personified nature. On the contrary, he suggested the following: “Die Rückführung des Rechts auf den Menschen ist Ausdruck der Diesseitigkeit, die die Moderne kennzeichnet.”⁴¹ Moreover, he opposed legal concepts based on an understanding of 'nation' or 'ethnicity'. Influenced by the perception of Vienna as a very multiethnic city, he reduced nationality to a decision of free will: “die Nation

³⁹ cf. Ehs, Tamara (2007). Hans Kelsen und politische Bildung im modernen Staat, Manz Wien, 14

⁴⁰ cf. Ibid., VI-VII

⁴¹ Ibid., 15

als Gemeinschaft von Normunterworfenen, der Staat als Sammelbegriff aller Normen".⁴²

Tamara Ehs notes that, when propounding his Pure Theory of Law, he had a politically-minded, autonomous, emancipated and rational human subject in mind, which has the ability of self-determination and reflection.⁴³ She highlighted the core characteristics of his Pure Theory of Law and his reflections on the humans 'governed' by it in the following quote:

Nicht in Gott oder Natur sollte das Recht als Spielregel des menschlichen Zusammenlebens gefunden werden, sondern in der demokratischen Auseinandersetzung als Kompromiss. [...] Diese *Kelsensche* Lehre kann nur mit demokratisch gebildeten und rational handelnden Menschen funktionieren.⁴⁴

He saw people not as subservient of monarchs or other authoritarian leaders but as citizens and was also one to always warn of the contempt for the masses. He argued that even complicated issues such as laws should be written in a way that they are understood by ordinary people:

Es sollte keines Hochschulstudiums bedürfen, um sich über den Aufbau und die Grundlagen des Staates und damit der Gesetze, denen man untersteht, zu informieren.⁴⁵

His approach towards an easy understanding of legal texts also goes hand in hand with his critical attitude towards elitist thinking:

Das sogenannte Elite-Prinzip, das heißt die unbewiesene und unbeweisbare Behauptung: Wir sind die Besten, ist zu allen Zeiten die Rechtfertigung der Diktatur.⁴⁶

He was a supporter of anti-metaphysical and ideology critical thinking, which he saw as the basis for a functioning democracy.⁴⁷ Adorno supported this view when he proclaimed the following:

[E]ine Demokratie, die nicht nur funktionieren, sondern ihrem Begriff gemäß arbeiten soll, verlangt mündige Menschen. Man kann sich verwirklichte Demokratie nur als Gesellschaft von Mündigen vorstellen.⁴⁸

⁴² Ibid., 23

⁴³ cf. Ibid., 1

⁴⁴ Ibid., 1

⁴⁵ Ibid., 14

⁴⁶ Kelsen, Hans in: Ibid., 20

⁴⁷ cf. Ibid., 91

⁴⁸ Adorno, Theodor W. in: Ibid., 91

'Mündigkeit' or empowerment is therefore a common goal of Kelsen's and Adorno's acumen of political education. Adorno defined 'Mündigkeit' as an education for contradiction and resistance.⁴⁹

2.2.2 Hans Kelsen's Forward Thinking Approach

How up-to-date Kelsen's understanding of political education was is depicted in an analysis by Tamara Ehs. She notes that Kelsen argued against the so-called "Borniertheit der Spezialisierung"⁵⁰ and for a general education and universal understanding of the world. The key points of the quote beneath are closely reflected in the competence-structure-model which was drawn up by a number of scholars in 2008 initiated by the BMUKK⁵¹ and which is discussed in chapter 2.3.6:

Aufgabe der Wiener Volksbildung laut Kelsen: nicht Vermittlung von bloßem quantitativen Verfügungswissen, sondern als Erarbeitung eines umfassenden Orientierungswissens von Recht und Staat. [...]

Kelsens Ziel war die Schaffung eines demokratischen Bewusstseins, die Entwicklung von Kritik- und Urteilsfähigkeit sowie von politischem Problembewusstsein und eines Verständnisses für die Bewertung politischer Sachverhalte.⁵²

Both Tamara Ehs and Johann Dvořák point out the forward thinking character of Kelsen's work:

Da Kelsen den pluralistischen Staat der Moderne vor Augen hatte und wusste, daß diese moderne Welt aufgrund ihrer Komplexität nicht mehr leicht zu handhaben ist, erkannte er die Notwendigkeit der politischen Bildung und ihrer systematischen Verankerung bereits in der Grundschule, wenn man verhindern wollte, dass Pluralismus und Komplexität (heute würde man wohl auch noch hinzufügen: Multikulturalität) bedrohlich wirken und deshalb (wieder) bei absoluten, götzenhaften und daher potentiell demokratiefeindlichen „Werten“ Schutz gesucht wird.⁵³

In einer Zeit, in der die staatlichen Repressionsfunktionen ausgeweitet, die Bürger überwacht, ausgespäht, obrigkeitlicher, geradezu polizeistaatlicher Willkür unterworfen werden sollen [...] gelangen die theoretischen Analysen und Argumente von Hans Kelsen zu einer geradezu unheimlichen Aktualität.⁵⁴

⁴⁹ cf. Adorno, Theodor W. in: Ibid., 98

⁵⁰ Ibid., 97

⁵¹ Krammer, Reinhard et al. (eds.) (2008). Die durch politische Bildung zu erwerbenden Kompetenzen. Ein Kompetenz-Strukturmodell, BMUKK Wien.

⁵² Ehs, Tamara (2007). Hans Kelsen und politische Bildung im modernen Staat, Manz Wien, 59

⁵³ Ibid., 125

⁵⁴ Dvořák, Johann in: Ibid., 156

One of his main intentions was to empower people who were exploited by the capitalist system and turn them into self-confident, autonomous and active individuals and citizens who can stand up for their rights.⁵⁵ Robert Chr. Von Ooyen draws a connection to the materialistic theory of law and state endorsed by Critical Theory scholars in the tradition of the Frankfurt School:

Im Naturrecht von Privateigentum und unternehmerischer Freiheit sah Kelsen daher die Verschleierung von politischen Herrschaftsverhältnissen infolge von Besitz; insofern berührt sich seine Kritik am bürgerlichen Eigentumsbegriff durchaus mit der materialistischen Rechtstheorie des Marxismus.⁵⁶

2.2.3 Hans Kelsen's Theory, Current Context and Critical Theory

Bettina Lösch takes these power relations as a starting point for critical political education: historical development and economic, social and political foundations of power relations should be the core issues of an analysis of a critical education towards democracy.⁵⁷ Kelsen argued for an emancipation of the oppressed working classes more than 80 years ago by dismantling class hierarchies and power relations. Unfortunately, these class hierarchies and unequal power relations still prevail today as they did then. Hufer notes that the Austrian society is far from emancipated from its economic chains. He stated: "denn bis in die letzten Poren unserer Gesellschaft ist ein 'betriebswirtschaftlicher Imperialismus' (Negt 2004a, 26) eingezogen".⁵⁸ In addition, Karsten Riß and Bernd Overwien follow the same argumentation when they proclaim that:

Politische Bildung muss versuchen, die Akzeptanz von vermeintlichen ökonomischen Sachzwängen im Rahmen der Globalisierung durch die Zurückgewinnung des Politischen zu durchbrechen.⁵⁹

Ulrich Brand describes the state as an institutionalised and at the same time embattled entity which holds a ruling character. In the tradition of critical political

⁵⁵ cf. Ibid., 5

⁵⁶ Van Ooyen, Robert Chr. in: Ehs, Tamara (ed.) (2009). Hans Kelsen. Eine politikwissenschaftliche Einführung. Facultas Wien, 20

⁵⁷ cf. Lösch, Bettina (2010). Ein kritisches Demokratieverständnis für die politische Bildung, in: Lösch, Bettina/ Thimmel, Andreas (eds.): Kritische politische Bildung. Ein Handbuch, Wochenschauverlag Schwalbach/Ts., 122

⁵⁸ Hufer, Klaus-Peter (2010). Emanzipation: Gesellschaftliche Veränderung durch Erziehung und politische Bildung – ein Rückblick auf einen nach wie vor aktuelle Leitidee, in: Lösch, Bettina/ Thimmel, Andreas (eds.): Kritische politische Bildung. Ein Handbuch, Wochenschauverlag Schwalbach/Ts., 21

⁵⁹ Riß, Karsten/ Overwien, Bernd (2010). Globalisierung und politische Bildung, in: Lösch, Bettina/ Thimmel, Andreas (eds.): Kritische politische Bildung. Ein Handbuch, Wochenschauverlag Schwalbach/Ts., 210

theory the role of social power relations in the constitution of the state is highlighted. Therefore, it is of great importance to question and analyse the historical development, critical phases and transformations of states and the state system in relation to economic developments.⁶⁰

Für eine kritische politische Bildung ist von spezifischer Bedeutung, wie Sozialisierungsprozesse unter Bedingungen von zunehmender Konkurrenz und Angst verlaufen und wie die aktuellen Veränderungen hin zu einem *post-neoliberalen Kapitalismus* (vgl. Brand/Sekler 2009) stattfinden.⁶¹

Critical political education says that not only do we need to take a critically analytical look at societal relations, but we also need to reflect upon our own position in and entanglement with these relations to be able to de-construct and counteract.⁶² Thus, looking at all kinds, forms and processes of democratisation but especially de-democratisation should be a core concern of political education. That the depletion of democratic forms and processes is reality, mostly by growing influence of neoliberal thinking and a growing shift from public to private forms of organisation (e.g. at universities), is exemplified by this quote of Johann Dvořák:

Nicht in Form der Errichtung von Diktaturen [werden demokratische Errungenschaften eingedämmt und rückgängig gemacht], sondern durch mehr oder weniger subtile Veränderungen der politischen Strukturen (zum Beispiel Abschaffung von Mitbestimmungsrechten, Abbau von Selbstverwaltung, Verlängerung von Legislaturperioden, etc.), durch Herstellung politischer Resignation im Gefolge massenhafter Verelendung, durch Sinnentleerung politischer Begriffe und Theorien.⁶³

It has now been established that the political education Hans Kelsen had in mind when 'fathering' the Austrian Federal Constitution has only been fulfilled to a minimal extent in the past 90 years. His references to the constitution, his critical stance towards elites, the value-orientated approach as well as the dismantling and questioning of economic power relations are more than valid in today's world. Political education needs to make sure that the power of the financial and business world over politics, which has risen somewhat significantly in the past few years, is not taken for granted or naturalised, but analysed,

⁶⁰ cf. Brand, Ulrich (2010). Der Staat als soziales Verhältnis, in: Lösche, Bettina/ Thimmel, Andreas (eds.): Kritische politische Bildung. Ein Handbuch, Wochenschauverlag Schwalbach/Ts., 145-146

⁶¹ Ibid., 154

⁶² cf. Bremer, Helmut (2010). Symbolische Macht und politisches Feld. Der Beitrag Pierre Bourdieus für die politische Bildung, in: Lösche, Bettina/ Thimmel, Andreas (eds.): Kritische politische Bildung. Ein Handbuch, Wochenschauverlag Schwalbach/Ts., 188

⁶³ Dvořák, Johann (2009). David Hume. Wissenschaft und Religion bei Kelsen, in: Ehs, Tamara (ed.): Hans Kelsen. Eine politikwissenschaftliche Einführung, Facultas Wien, 134

questioned and coped with. In addition, all forms of democratisation and de-democratisation need to be looked at as well as its underlying social power relations critically analysed and changed. These normative approaches should lead the way to a more equal and democratic society comprising of empowered citizens. All of this is summarized very compactly in a quote by Albert Scherr:

Kritische politische Bildung zielt also nicht auf unmittelbare Akzeptanzbeschaffung für das bestehende politische System und die Vermittlung vermeintlich eindeutiger demokratischer und menschenrechtlicher Normen. Vielmehr ist es ihr Ziel, Individuen in die Lage zu versetzen, die ihnen *in demokratische Verfassungen versprochene Position des mündigen Bürgers* [highlighting by M.S.] auch tatsächlich wahrzunehmen.⁶⁴

2.3 Political Didactics: Aims, Concepts and Methods

The foundations of political education have now been discussed in detail. The varying possibilities of defining and applying the termini *politics* and *democracy* in its width and depth were analysed. The rationale for a political education in an 'actual' democratic society was also established, analysed and put into context with Critical Theory. The skills empowered citizens need to possess to be able to participate in all forms of democratic processes of a society have also been discussed.

Enabling pupils to become empowered citizens through political education is effectively not only down to the theories of politics and democracy, which scholars prescribe to, but mostly down to the principles of teaching, the didactics of political education. As a result, most of the scholars mentioned in the last chapter also developed didactic theories and concepts for political education in school. Needless to say, the approaches to teaching are fundamentally based on the respective scholars' notion of politics and democracy and therefore a wide range of concepts does exist.

At first, this chapter depicts the academic disciplines related to political didactics before analysing what is meant by 'teaching principles' for political education. After presenting the concept of 'categorical political education', the different goals and aims, connected with the choice of content and methodological

⁶⁴ Scherr, Albert (2010). Subjektivität als Schlüsselbegriff kritischer politischer Bildung, in: Lösch, Bettina/Thimmel, Andreas (eds.): Kritische politische Bildung. Ein Handbuch, Wochenschauverlag Schwalbach/Ts., 303

approaches, will be analysed. This is followed by the depiction of a very contemporary concept of political didactics, namely 'global learning'. Widely accepted analytical instruments for teaching called the 'trias of politics, policy and polity' and the 'policy cycle' will also be included in this section. The chapter will be concluded with a discussion on a very recent concept, namely the competence-structure-model. This model was devised by a group of Austrian and German scholars on behalf of the Austrian Federal Ministry for Education and is already the basis for political education in some school forms and planned to be the foundation for all courses of political education in all Austrian schools.

2.3.1 Defining Political Didactics

Joachim Detjen describes political didactics as the science of political education. It deals with and comprises of many theories such as the theory of socialisation, theory of learning and cognition, developmental theory, social theory as well as political, democratic and educational theories. Thus, it can be called a synoptic discipline as it deals with a variety of topics from sociology to economics.⁶⁵ The *teaching methodology* (Fachdidaktik) of political education is therefore not only related to one discipline such as political science but also to others such as economics, sociology and history. Political science itself intersects with many other fields, such as the ones mentioned above, and is seen as a very heterogeneous discipline. However, it is important that it stays the guiding discipline because a broad influence of political education by other fields could lead to a dilution of pressing political issues and problems and the analysis of their underlying political and societal structures.

Political science as the mother discipline of political education deals with political, social and economic issues and problems, looks at their causes and tries to achieve as much insight as possible, whereas political didactics poses the questions about *what* is to be taught, *why*, *how* and *for what* it is taught. It asks for the content, aims of and reasons for political education, as well as the

⁶⁵ cf. Detjen, Joachim (2005). Politische Urteilsfähigkeit als Kern der Bildungstheorie des Politischen, in: Massing, Peter/ Roy, Klaus-Bernhard (eds.): Politik - Politische Bildung - Demokratie, Wochenschauverlag Schwalbach/Ts., 173

methods through which these aims can be realised.⁶⁶ Describing its practical nature, Detjen stated the following:

Da die Wissenschaft von der Politischen Bildung auf Praxis gerichtet ist, muss die leitende Fragestellung sich auf das spezifische unterrichtliche Tun und dessen *Telos* beziehen.⁶⁷

Gagel sums up the characteristics of teaching methodologies in one simple sentence: “Fachdidaktik *vermittelt* selektiv die von der Fachwissenschaft erarbeiteten Informationen an Lernende und *kontrolliert* diesen Vermittlungsvorgang”.⁶⁸ Another essential task of didactics is to build up a connection between the concrete and the abstract. On a concrete level, topics deal with political realities of students and address their concerns and interests. These then need to be abstracted and generalised and formed into widely accepted, scientific knowledge.⁶⁹ In general, the tasks of political didactics are:⁷⁰

1. Analyse the learning environment
2. Choose existential problems which are supposed to be taught
3. Choose aims and goals of analysis
4. Acquire information on topics from academic resources
5. Decide on learning methods

2.3.2 Categorical Political Education

In the works of Fischer, Hilligen and Giesecke in the 1960s, teaching snippets of political reality was foregrounded rather than looking at political theories or institutions. These scholars were looking for the 'elemental' and 'fundamental' of and in politics.⁷¹ Based on Wolfgang Klafki's theory of categorical learning formulated in the 1960s, they devised the concept of 'categorical political education'. It looks at the “wechselseitige Erschließung von Mensch und Welt”, whereby categories should 'build a bridge' between student's interest and gen-

⁶⁶ cf. Gagel, Walter (2000). Einführung in die Didaktik des politische Unterrichts. Ein Studienbuch (2. Auflage), Leske + Budrich Opladen, 30

⁶⁷ Detjen, Joachim (2005). Politische Urteilsfähigkeit als Kern der Bildungstheorie des Politischen, in: Massing, Peter/ Roy, Klaus-Bernhard (eds.): Politik - Politische Bildung - Demokratie, Wochenschauverlag Schwalbach/Ts., 173

⁶⁸ Gagel, Walter (2000). Einführung in die Didaktik des politische Unterrichts. Ein Studienbuch (2. Auflage), Leske + Budrich Opladen, 31

⁶⁹ cf. Ibid., 48

⁷⁰ cf. Ibid., 25-29

⁷¹ cf. Sander, Wolfgang (1989). Zur Geschichte und Theorie der politischen Bildung. Allgemeinbildung und fächerübergreifendes Lernen in der Schule, SP-Verlag Marburg, 100-103

eral political, societal, economic and ecological issues.⁷² The following quotes should depict the core characteristics of this then new concept towards political education:

[Kategorien sind] verallgemeinernde Begriffe, in denen prägende Elemente des Politischen deutlich werden. Sie geben Ergebnisse wissenschaftlicher Forschung in verdichteter Form wieder.⁷³

Kategorien sind Formen des Wirklichen in unserem Denken und Sprechen; Begriffe, die uns einen Wirklichkeitsbereich erschließen (Schlüsselbegriffe).⁷⁴

Kategorien sind in jeder Wissenschaft "diejenigen Grundbegriffe einer Wissenschaft, unter denen sie ihre Erkenntnisse zusammenfasst und ordnet."⁷⁵

[Kategorien sind] im Rahmen der politischen Fachdidaktik Grundbegriffe, Schlüsselbegriffe und Erklärungs-begriffe zugleich und besitzen somit Ordnungsfunktion, Erkenntnisfunktion und Erklärungsfunktion.⁷⁶

Categories are an important tool for choosing the content of political education in school classes and for detecting, analysing and judging upon so-called 'key issues' (Schlüsselprobleme) of society. Hilligen also argues that categories are very important for choosing one specific topic or issue and consequently help to structure not only the content but also the lessons, especially when building bridges between the particular and the abstract. Furthermore, they help make the content and structure of courses more transparent. Hilligen also names Giesecke's eleven categories: *conflict, concreteness, power, law, structure, interests, participation, solidarity, ideology, historicity, human dignity*.⁷⁷ The choice of categories depends on the understanding of *politics* and *democracy* as was discussed in chapter 2.1.

Categorical political education is a concept which has rarely been disputed in recent history and forms the basis of almost all other methodological approaches towards political education in schools, which will be discussed now.

⁷² cf. Massing, Peter in: Pohl, Kerstin (ed.) (2007). Positionen der politischen Bildung 1. Ein Interviewbuch zur Politikdidaktik (2. Auflage), Wochenschauverlag Schwalbach/Ts., 326

⁷³ Ibid., 326

⁷⁴ Sutor, Bernhard (1992). Politische Bildung als Praxis. Grundzüge eines didaktischen Konzepts, Wochenschau Verlag Schwalbach/Ts., 33

⁷⁵ Hilligen, Wolfgang in: Pohl, Kerstin (ed.) (2007). Positionen der politischen Bildung 1. Ein Interviewbuch zur Politikdidaktik (2. Auflage), Wochenschauverlag Schwalbach/Ts., 29

⁷⁶ Gagel, Walter in: Pohl, Kerstin (ed.) (2007). Positionen der politischen Bildung 1. Ein Interviewbuch zur Politikdidaktik (2. Auflage), Wochenschauverlag Schwalbach/Ts., 30

⁷⁷ cf. Hilligen, Wolfgang (1999). Kategorien als analytische Schlüsselbegriffe, in: Mickel, Wolfgang W. (ed.): Handbuch zur politischen Bildung, Bundeszentrale für politische Bildung Bonn, 160

2.3.3 Teaching Methods of Political Education

Sandmann calls for *learning by examples* as the basis of all *fundamental and elemental learning*. By exploring the specific, abstract relations and oscillations can be deduced and analysed by students. For him, *learning by examples* is a method which encompasses the *case study principle* as well as *project- and student-orientated learning*.⁷⁸ In a case study, a political-societal conflict, a problem or an event are discussed (e.g. an election, a project such as Stuttgart 21, the deportation of Arigona Zogej, the occupation of the Audimax in Vienna, the financial crisis and many others). Here, complex relations in society can be analysed and reflected as well as solutions for interrelating political, judicial, economic, historical and psychological problems analysed. A case study needs to be representative for a number of similar phenomena which are seen as key problems of a society.

Giesecke's conception of teaching politics is based on *conflict analysis*,⁷⁹ thus he is also named the founder of so-called 'didactics of conflict' (Konflikt-didaktik). His definition of conflict refers to conflicts of distribution, i.e. unequal distribution of power and natural and material resources such as goods and land.⁸⁰ Discussing politics means discussing essential controversial issues within societies and not primarily looking at institutions. Conflict, he argues, is a category closely reflecting political reality.⁸¹

Schmiederer designed a concept which is highly student orientated, in German called *Schülerorientierung*, meaning the student has a say when it comes to content and the method of the course. He sees the articulation of one's own interest as a prerequisite for self-reflection, which is for him one of the central aims of a critical political education. As the main goals of political education, Schmiederer names the search for values, judgements and attitudes combined with formal skills such as judgement ability, self-reflection and ability to criticise

⁷⁸ cf. Sandmann, Fritz (1982). Zum Verhältnis von Methodik und Didaktik, in: Nitzschke, Volker/ Sandmann, Fritz (eds.): *Neue Ansätze zur Methodik des Politischen Unterrichts*, J.B. Metzler Stuttgart, 165, 184

⁷⁹ cf. Sander, Wolfgang (1989). *Zur Geschichte und Theorie der politischen Bildung. Allgemeinbildung und fächerübergreifendes Lernen in der Schule*, SP-Verlag Marburg, 104

⁸⁰ cf. Gagel, Walter (2000). *Einführung in die Didaktik des politische Unterrichts. Ein Studienbuch* (2. Auflage), Leske + Budrich Opladen, 72

⁸¹ cf. Gagel, Walter (1991). *Drei didaktische Konzeptionen: Giesecke, Hilligen, Schmiederer*, Wochenschauverlag Schwalbach/Ts., 8-11

and take criticism. He also calls his approach *experience and situation-oriented*.⁸²

Heinz Klippert calls for *action-orientated teaching*, which he sees in direct opposition to the conservative understanding of teaching politics which sticks to an descriptive analysis of political issues. His concept aims at building up skills for reflected political participation by introducing concrete political action-situations to pupils (such as problems, conflicts and decision-making processes). Furthermore, he highlights 'learning by doing', which involves active participation in class and learning through research and discovery. His goals of political education comprise of the acquisition of knowledge, understanding of certain phenomena, arguments and explanations, the recognition of connections and the forming of judgements. In addition, students should learn to excerpt, structure, organise, plan, decide and argue, discuss, cooperate, listen and present. He calls these skills a strategic and social-communicative level of learning.⁸³

Gagel argues that all of these concepts of political education such as *case analysis* and *conflict* or *situation analysis* are all ways to build a relationship between the pupil's microcosm and society's macrocosm:

Durch Fall, Problem oder Situation kann der Lehrer den Schüler(innen) die Möglichkeit geben, in der Mikrowelt des Alltags, ihrer Umwelt und ihres eigenen Lebens die Makrowelt zu entdecken. Dieses hilft ihnen, ihre Erlebnisse und Beobachtungen zu ordnen und zu erklären; sie ist die Voraussetzung für kognitive Orientierung. Die Behandlung von Problemlösungen und globalen Konflikten, die durch Fälle, Probleme und Situationen erschlossen werden, verhelfen aber auch zu normativen Klärungen und vermitteln demnach außerdem eine evaluative Orientierung über richtiges oder verantwortbares Handeln.⁸⁴

He formulates three learning aims, namely: to view political participation as something desirable, to value democratic processes and to gain interest for public duties and discourses.⁸⁵

He also warns of an expanding subjectivity and focus on morals, whose syndromes are the following: a rising egocentricity in which emotions seem more

⁸² cf. Schmiederer, Rolf (1986). Konzeption und Elemente eines kritischen und schülerzentrierten politischen Unterrichts, in: Fischer, Kurt Gerhard (ed.): Zum aktuellen Stand der Theorie und Didaktik der Politischen Bildung (5. Auflage), J.B. Metzler Stuttgart, 223-225

⁸³ cf. Klippert, Heinz (1991). Handlungsorientierter Politikunterricht. Anregungen für ein verändertes Lehr-/Lernverständnis, in: Cremer, Will (ed.): Methoden in der politischen Bildung – Handlungsorientierung, Bundeszentrale für politische Bildung Bonn, 10-17

⁸⁴ Gagel, Walter (2000). Einführung in die Didaktik des politischen Unterrichts. Ein Studienbuch (2. Auflage), Leske + Budrich Opladen, 107

⁸⁵ cf. Ibid., 20

important than content and collective action; a one-sided focus on proximity (physically and mentally); evaporation of structures which goes hand in hand with the focus on microcosm and a disregard for the macrocosm and its influences on the individual; devaluation of the cognitive where everything that is not important for the individual in its microcosm is neglected.⁸⁶

One answer to this development is the conceptualisation of a *revised government education* (Neue Institutionenkunde), which deals with the aspect of polity and puts it in relation to political processes. It should also bridge the gap between pupils everyday world (microcosm) and politics (macrocosm). Fischer, who also argues in favour of this new form of polity teaching, clearly delineates this newly developed concept from the old form of political education dominant in the 1950s and 1960s in Austria and Germany, which was solely focused on the state and its structures.⁸⁷

Bettina Lösch criticises the focus on representative-parliamentary democracy as being too dominant and adds an analytical dimension to political didactics which looks at processes and structures of democratisation and de-democratisation.⁸⁸ Consequently, renowned critical political scientists advocate a different teaching methodology, namely the concept of global learning, which is going to be discussed in chapter 2.3.4.

2.3.4 Global Learning

Global learning is the didactic answer to an advancing globalisation which includes the internationalisation of not only economic and financial but also political processes. It promotes trans- and supranational learning, where global dependencies e.g. on natural resources and their unequal distribution are discussed along with an analysis of the political implications. Questions about the sovereignty of national politics over transnational corporations need to be asked and put in context with global issues and problems such as the world wide fin-

⁸⁶ cf. Dachs, Herbert (1996). Der sieche Prometheus. Österreichs Politische Bildung in den Mühlen der Ebene, in: Österreichische Zeitschrift für Politikwissenschaft, 25(1), 14

⁸⁷ cf. Fischer, Kurt Gerhard (1999). Exemplarisches (das Sach- und Sinnelementare), Einsichten und Erkenntnisse, in: Mickel, Wolfgang W. (ed.): Handbuch zur politischen Bildung, Bundeszentrale für politische Bildung Bonn, 169

⁸⁸ cf. Lösch, Bettina (2010). Ein kritisches Demokratieverständnis für die politische Bildung, in: Lösch, Bettina/ Thimmel, Andreas (eds.): Kritische politische Bildung. Ein Handbuch, Wochenschauverlag Schwalbach/Ts., 119-120

ancial crisis which began in 2007 or the oil spill in the Gulf of Mexico in 2010. Global learning aims to teach a mixture of interdependent and structural thinking that deals with categories such as *economic growth, employment, education, nutrition, health, natural resources, energy* and many more.⁸⁹

Bettina Lösch called for an integration of global learning theories and critical political education theories:

Im globalen Lernen sind Themen wie Ökologie- und Friedensfrage, nachhaltige Entwicklung sowie interkulturelle Aspekte zentral – diese könnten um Fragen der kritischen Demokratiebildung erweitert werden.⁹⁰

Riß and Overwien also focus on global learning as their political education teaching methodology. Its notion, they argue, allows a critical discussion of issues such as an advancing economisation in all parts of society and deals with questions of fairness and equality. They see it as a chance to get back the sovereignty of politics over economics:

Politische Bildung muss versuchen, die Akzeptanz von vermeintlichen ökonomischen Sachzwängen im Rahmen der Globalisierung durch die Zurückgewinnung des Politischen zu durchbrechen. Im Mittelpunkt von politischer Bildung muss wieder die Befähigung zur Entwicklung von politischen Urteilen und damit eng verbunden die Anregung zu politischem Handeln stehen.⁹¹

Global learning stresses the relationship between humans and nature on a personal, communal, national and global level. It is in a position to integrate sociocultural on the one hand and natural phenomena on the other hand against the background of past, current and future developments.⁹² The normative goal of global learning is to fight for a more sustainable and just development of the world, which includes an expansion of democratic processes not only across whole countries but also in other parts of society, such as economy.

Acting globally-oriented also requires the skill to reflect on one's own cultural and socioeconomic point of view, and it therefore is very closely linked to intercultural learning. To summarize it can be said that global learning adds an extra

⁸⁹ cf. Weinbrenner, Peter/ Häcker, Walter (1991). Zur Theorie und Praxis von Zukunftswerkstatt, in: Cremer, Will (ed.): Methoden in der politischen Bildung – Handlungsorientierung, Bundeszentrale für politische Bildung Bonn, 145

⁹⁰ Lösch, Bettina (2010). Ein kritisches Demokratieverständnis für die politische Bildung, in: Lösch, Bettina/ Thimmel, Andreas (eds.): Kritische politische Bildung. Ein Handbuch, Wochenschauverlag Schwalbach/Ts., 125

⁹¹ Riß, Karsten/ Overwien, Bernd (2010). Globalisierung und politische Bildung, in: Lösch, Bettina/ Thimmel, Andreas (eds.): Kritische politische Bildung. Ein Handbuch, Wochenschauverlag Schwalbach/Ts., 210

⁹² cf. Ibid., 212

layer of understanding to political education and helps put problems into context which can only be dealt with on a supranational level. Thus, even when discussing a supposedly national issue, such as the aforementioned Arigona Zogej case, it is also important to take global developments into account and look at political, structural and economic issues that are an influence.

2.3.5 Political Trias and Policy Cycle

Now that the teaching methodologies have been discussed on a more abstract level, the next part will deal with more pragmatic approaches towards political education by presenting widely established means of analysis of political processes. The two analytical tools chosen are the fundamental trichotomy *polity, politics and policy* and the *policy cycle*. Both are instruments used by political scientists to analyse political processes, measures and structures, but they are also advocated by many political educators to be used in schools. In Kerstin Pohl's book containing interviews with eminent political educators,⁹³ the vast majority of them (amongst others Gagel, Mickel, Giesecke, Ackermann and Massing) suggests that the trichotomy should be used as a template for the analysis of political problems and conflicts. Massing argues that they both help to structure and analyse political issues in a systematic manner, which he names as the minimum requirements for political education.⁹⁴ Breit also puts forward a similar argument when saying that the three dimensions and the policy cycle are very well suited to systematically develop didactic perspectives.⁹⁵ Furthermore, Lühmann proclaims that it can also be a useful instrument to analyse the 'political' dimension of a topic which students are interested in and which is seemingly 'unpolitical'.⁹⁶ These two tools will now be presented in a concise manner:

⁹³ Pohl, Kerstin (ed.) (2007). Positionen der politischen Bildung 1. Ein Interviewbuch zur Politikdidaktik (2. Auflage), Wochenschauverlag Schwalbach/Ts.

⁹⁴ cf. Massing, Peter in: Ibid., 163

⁹⁵ cf. Breit, Gerhard in: Ibid., 110

⁹⁶ cf. Lühmann, Lothar (1990). Kriterien für die Beurteilung von Unterrichtsmaterial am Beispiel eines Heftes der „Zeitlupe“, in: Cremer, Will (ed.): Zur Theorie und Praxis der politischen Bildung, Bundeszentrale für politische Bildung Bonn, 383

Table 1: Three Dimensions of Politics

<i>Dimension</i>	<i>Manifestation</i>	<i>Characteristics</i>	<i>Term</i>
Form	Constitution Norms Institutions	Organisation Forms of procedures System	polity
Content	Tasks and goals of political programmes	Problem solving Fulfilment of tasks Value and goal orientation, shaping	policy
Process	Interests Conflicts Struggle	Power Consensus Enforcement	politics

Source: C. Böhret et al. 1988, 7 in: Von Alemann, Ulrich (1999). Politikbegriffe, in: Mickel, Wolfgang W. (1999) (ed.): Handbuch zur politischen Bildung, Bundeszentrale für politische Bildung Bonn, 80. Original in German, translated by M.S.

Polity depicts the form of government, i.e. the formal dimension of politics. In German-speaking countries it is also known under 'institutional order'. It comprises of all governmental and public institutions such as parliament, schools etc. and its organisational principles are down to the country's constitution and laws. Polity can also be influenced by the prevailing political culture in a respective country, e.g. in Austria the cooperative institution, the so-called 'Sozialpartnerschaft' is an informal but also very influential political institution. Polity sets the frame for the dimension of *politics* and *policy*.

Politics deals with political processes and describes the active, mostly conflict-orientated process in politics, especially in coalitions and political negotiations, where different, opposing, neutral or coinciding interests of parties, together with their demands and goals, are discussed and considered.

The content and material dimensions of politics are referred to as *policy*. Policy deals with the tasks and goals of political programmes and to what extent individual and collective interests are reflected in these. *Policies* are usually divided up into different policy fields such as foreign policy, health policy, education policy etc.

The *policy cycle* generally consists of four basic stages, namely agenda setting, policy formulation, policy implementation and policy review. The starting point is always a problem which exists and needs to be solved by politics. This is then discussed and different solutions are suggested and evaluated. These policies are then implemented, monitored and evaluated again. Missing de-

picts two forms of the policy cycle as a model for analysis which are depicted beneath.⁹⁷ Here, not only the key stages are presented, but also the key terms and questions that are connected to them are outlined. They play a pivotal role in the didactic approaches to political education in classrooms:

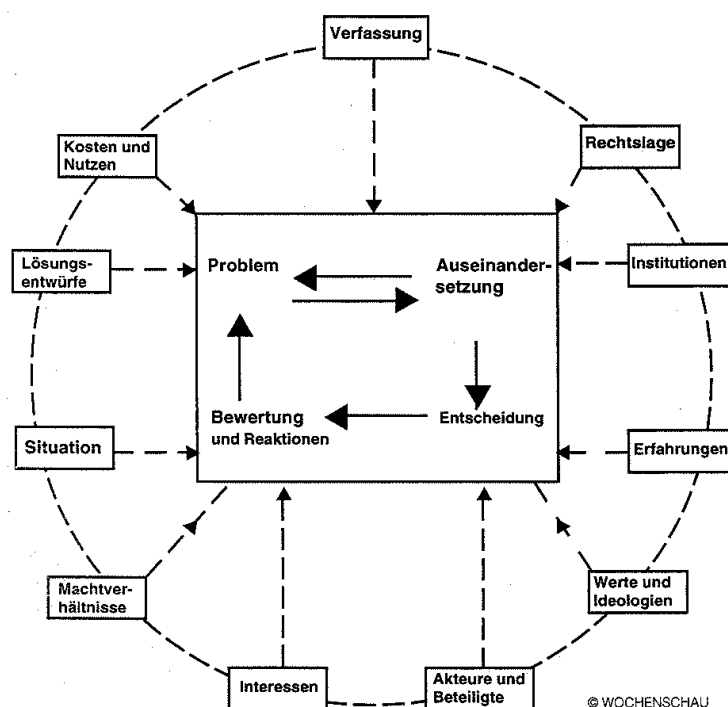


Figure 1: Policy Cycle

⁹⁷ Figure 1 and figure 2: Massing, Peter in: Pohl, Kerstin (ed.) (2007). Positionen der politischen Bildung 1. Ein Interviewbuch zur Politikdidaktik (2. Auflage), Wochenschauverlag Schwalbach/Ts., 164-165

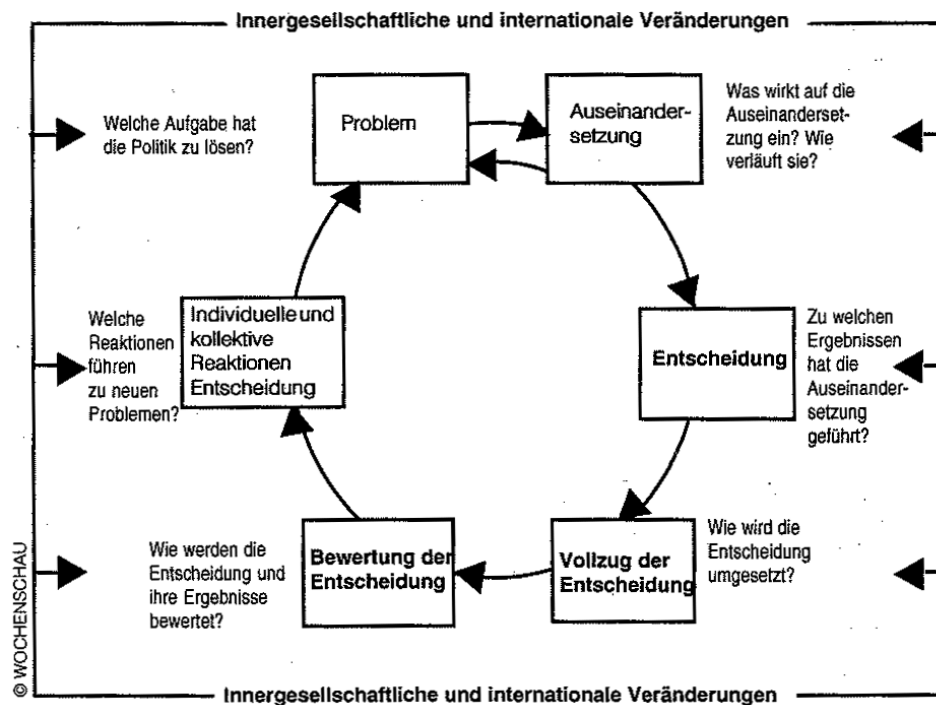


Figure 2: Extended Policy Cycle

The *policy cycle* can be both used as an indicator for key problems and terms for political education and also as a means of analysis. It can be used to analyse political processes on a local, national and global level. It shows the process character of politics as well as the interdependencies with other parts of society and conflicts of interest. According to Massing, the policy cycle opens up pivotal didactic structures, namely problem-orientated, conflict-orientated and decision-orientated perspectives. In addition, Massing argues that it helps build up a so-called 'cognitive map' in students' minds, which helps them to categorically and structurally analyse any political problem.⁹⁸ It is also important to note that this analysis is not confined to the state, its institutions and stakeholders. It can also be used to take the societal and historical basics of politics and law as a precondition and the results of politics into consideration.

In addition, it has to be mentioned that quite a few problems within society do not necessarily result in a policy implementation. This does not mean that they are excluded from a policy cycle analysis. On the contrary, they can be used to

⁹⁸ cf. Massing, Peter (1995). Wege zum Politischen, in: Massing, Peter/ Weißeno, Georg (eds.): Politik als Kern der Politischen Bildung. Wege zur Überwindung unpolitischen Politikunterrichts, Leske + Buchdrich Opladen, 82-83

demonstrate which problems are not tackled by politics because of reasons such as the influence and power of certain interest groups.

The policy cycle can be used to both reflect a descriptive-analytical as well as a normative understanding of politics and democracy depending on its usage and the problems looked at. As a result it can also be used as an instrument of analysis in a critical political education.

2.3.6 Competence-Structure-Model

The competence-structure-model was devised by a group of experts between 2007 and 2009 during the course of the Austrian government's democracy initiative.⁹⁹ One of its primary goals is political empowerment combined with a reflected and self-reflexive political awareness which should be reached before students leave school. Not necessarily an extensive political knowledge, but acquired skills should help students to reflect upon politics and act accordingly. In addition, the topics discussed should have a relation to the students' living environment i.e. their microcosm.

It is a didactic model that can not only be used for structuring courses but also for formulating aims. Besides being a very practical tool, it also prescribes a certain form of teaching when it talks about 'practical knowledge' (Arbeitswissen), which only holds an instrumental character. It clearly delineates itself from the old form of political education such as learning about institutions and facts and figures and proclaims a notion that deals with categories and processes of political education. Its main goal is not acquiring passive knowledge but active participation instead. The definition of political skills (or competences) can be defined as follows:

Unter 'Kompetenzen' werden hier, die bei Individuen verfügbaren oder durch sie erlernbaren kognitiven Fähigkeiten und Fertigkeiten verstanden, um bestimmte Probleme zu lösen sowie die damit verbundenen motivationalen, volitionalen und sozialen Bereitschaften und Fähigkeiten, um die Problemlösungen in variablen Situationen erfolgreich und verantwortungsvoll nutzen zu können.¹⁰⁰

⁹⁹ Krammer, Reinhard et al. (eds.) (2008). Die durch politische Bildung zu erwerbenden Kompetenzen. Ein Kompetenz-Strukturmodell, BMUKK Wien.

¹⁰⁰ Krammer, Reinhard et al. (eds.) (2008). Die durch politische Bildung zu erwerbenden Kompetenzen. Ein Kompetenz-Strukturmodell, BMUKK Wien, 4

Krammer et al. developed four core competences, which will now be presented and analysed in detail:

Table 2: Core Competences

Judgement skills	Students should be able to make autonomous political judgements and solve problems based on knowledge and values. They should also recognize economic, social, religious or cultural interests which precede and respectively influence judgements and be able to distinguish between judgements and prejudices. In addition, they should always cross-check their judgements with civil and human rights.
Action-orientated and participatory skills	Comprises of the skills to hold a political conflict, to be able to formulate and articulate one's position and to find solutions to political, economic and social problems while reflecting upon individual and collective interests and take part in measures to fight for individual and collective interests such as elections, media discussions, forums and demonstrations.
Methodological skills	Students should be able to acquire a number of methods through which they can articulate their interests and opinions in all forms of media and also gather information (e.g. via planing and conducting interviews, small surveys, observations and text analysis). Furthermore, they should be able to de-construct positions and political manifestations in various discourses and text forms. They should be able to discuss political issues and reflect upon the sources of political information (e.g. question data and surveys, evaluate sources etc.)
Cognitive skills	Cognitive skills should help students to understand, reflect upon and help to advance political categories and their imminent political dimension. Categories are key terms of social sciences such as GDP, class, federalism, gender and so on. They should help students to structure and conventionalise their political knowledge as well as enhance holistic thinking. The categories and basic concepts of social sciences relate to the three dimensions of politics, namely <i>polity</i> , <i>policy</i> and <i>politics</i> .

Source: Krammer, Reinhard et al. (eds.) (2008). Die durch politische Bildung zu erwerbenden Kompetenzen. Ein Kompetenz-Strukturmodell, BMUKK Wien, 6-9

2.4 Concluding Remarks

The various teaching methodologies of political education have now been discussed. During the analysis it became evident that the change from an institution and state-focused political education to a political education dealing with political and social issues on a local, national as well as global level has been

achieved. This paradigm shift was advocated and welcomed by the large majority of political educators, as long as structural issues and cognitive learning are not neglected and replaced by pure moralization and subjectivism.

The central characteristics of political education are the discussion and analysis of case studies. These case studies appear in every shape and form and differ in title depending on the respective scholar. Giesecke's conflict analysis or Schmiederer's student-orientation have one characteristic in common. They both try to relate relevant political issues to the student's microcosm while at the same time discussing structural and economic problems of society (i.e. look at the macrocosm). Decisions about the content are closely related to the concept of 'categorical political teaching' and the aims and goals are deduced from their understanding of politics and democracy, thus mostly showing a critical, empowering and action-orientated nature.

Political education and political didactic theory had its peak in the 1970s, 1980s and early 1990s. It is surprising that these concepts have been widely discussed over recent years but hardly any new concepts devised. Wolfgang Sander is one of the theorists who has been very active in recent years. His critique on categorical thinking and learning as well as his call for a purely descriptive-analytical and non-normative notion of politics and democracy does not really offer anything new on the subject however.

The output of theoretical and didactic concepts in Germany and especially in Austria has been very low in the last decade, the competence-structure-model being one of the only relevant works on political education in recent years. The model will certainly have a positive influence on political education in Austrian schools. Its main goals go hand in hand with the concepts of Hans Kelsen and the aims of critical political educators. It states that when leaving school (whether at the age of 16 or later), students should be empowered citizens who actively participate in democratic processes and public discourses. Unfortunately, it does not give a normative viewpoint on democracy and politics and it might not go far enough in terms of reflecting upon, criticising and enhancing the current democratic system with its political hierarchies and the entanglement with the economic system.

Global learning strongly intersects with the theories of intercultural learning. Teaching intercultural learning in connection with political education adds another layer of understanding, namely a layer of understanding one's own position in society. This is not only important for politics, for example when talking about individual and collective interests, but also when learning about and communicating with people from different cultural backgrounds.

In conclusion it can be said that political education has developed considerably in the last thirty years, despite the criticism which has accompanied it. Its developments can be summarized by the following opposing entities: Problem orientation replaces subject orientation, categorical learning replaces ad-hoc learning, action-orientation replaces excessive cognitive learning and learning by example replaces encyclopaedic learning.

3 School, Society & Political Education: A Historic View

In this chapter, the importance of schools as institutions which generate and reproduce certain societal aspects will be discussed. In addition the historical developments of the Austrian school system and its dealings with political education will also be looked at. These issues are of importance as historical augmentations paved the way for the political education we know today.

3.1 School in the Context of Society

As laid out in detail in the following chapter 3.2, school as an institution can raise awareness in many ways. Many examples show that it was often used as a tool to 'educate' pupils in an affirmative way, so they become loyal, subordinate and efficient citizens. Hans Kelsen summed up this approach to education by applying it to the times of the Habsburg rule:

Dem Volk war stets nur so viel Bildung erlaubt, wie es die Wirtschaft erforderte, und so wenig, wie es die nicht demokratisch legitimierte Autorität des Herrscherhauses nicht in Frage stellt.¹⁰¹

It was not without reason that monarchies as well as other authoritarian regimes always had school reforms on top of their agenda. So were Glöckel's reforms towards a more democratic, open-minded school taken back by the Dollfuss' authoritarian regime *stante pede*.

In his book *Theory of Schools* Fend proclaims *inter alia* that "Erziehungssysteme [sind] die zentralen Instanzen, durch welche sich Gesellschaften reproduzieren".¹⁰² According to Durkheim, educational systems are the basis for the existence of highly complex industrially organised societies.¹⁰³ Max Weber also shared the belief that schools play a significant role in stabilising societies by reproducing attitudes which are important for preserving certain orders.¹⁰⁴ In addition, Gröpel states that school systems serve an important func-

¹⁰¹ Kelsen, Hans in: Ehs, Tamara (2007). Hans Kelsen und politische Bildung im modernen Staat, Manz Wien, 33

¹⁰² Fend, Helmut (1981). Theorie der Schule, Urban & Schwarzenberg München, 40

¹⁰³ cf. Durkheim, Emile in: Fend, Helmut (1981). Theorie der Schule, Urban & Schwarzenberg München, 40

¹⁰⁴ cf. Düzel, Murat (2000). Die Integration von türkischen SchülerInnen in die Wiener Allgemeine Pflichtschule von 1985-1995, Diplomarbeit Univ. Wien, 15

tion by allocating individuals to their place in a hierarchically organised society.¹⁰⁵ The amount of acquired skills and knowledge determines the individuals contribution to society as a whole. Moreover, Bourdieu proclaimed the following: “[D]ie Schule [stellt] eine Reproduktionsstätte der Klassengesellschaft dar”.¹⁰⁶ Gellner acknowledges this notion and adds that the cultivation of the cultural medium should be one of the key topics of schooling. He speaks of a domain for the state where educational and cultural institutions and systems overlap.¹⁰⁷ Veit Bader not only talks about the significance of reproduction and stabilisation of societal and cultural values but also addresses the reproduction of inequality through schools. Although he argues concurrently that affirmative action in education can counteract such developments. Consequently, establishing a school system which creates a more equal society should be part of the agenda of parties that obey the social and moral principles of a liberal democracy.¹⁰⁸ Another scholar, Ralf-Olaf Radtke sees the inclusion of individuals into society as the central duty of educational systems.¹⁰⁹ An inclusion in society not only means finding a suitable job or taking part in social events but also participation in democratic processes and public discourses.

Bearing this in mind, school can or should not only be an institution reproducing the status quo of a society, but should follow the normative belief of an emancipatory education which follows suite and advocates equality. A subject such as political education, which, in a modern and critical manner educates pupils to be critical, emancipated and action-orientated citizens, is on the one hand vital for this idea of society and on the other hand defeated by people adhering the status quo.

¹⁰⁵ cf. Gröpel, Wolfgang (1997). Sozialisation, Identität und „Lebenswelt Schule“ von Kindern aus Migrationsverhältnissen. Ein wissenschaftstheoretischer und praxisorientierter Beitrag der Ethnologie zum Diskurs um die so genannte „2. Generation“ von MigrantInnenkindern mit besonderer Berücksichtigung ihrer schulischen Situation, ihrer Identitätsentwicklung und der Differenzhypothesen, Diplomarbeit Univ. Wien, 30

¹⁰⁶ Bourdieu, Pierre in: Ibid., 90

¹⁰⁷ cf. Gellner, Ernest (1991). Nationalismus und Moderne, Rothbuch Verlag Berlin, 99

¹⁰⁸ cf. Bader, Veit (1998). Egalitarian Multiculturalism, in: Bauböck, Rainer/ Rundell, John (eds.): Blurred Boundaries: Migration, Ethnicity, Citizenship, Ashgate Aldershot, 198-199

¹⁰⁹ Radtke, Frank-Olaf (2002). Politik, Sprachen und Schule, in: Weidinger, Walter (ed.): Bilingualität und Schule 2. Wissenschaftliche Befunde, öbv & hpt Wien, 93

3.2 Historical Developments of Political Education until 1918

Before 1890 the term 'political education' was commonly used and was in sync with the tradition of the Age of Enlightenment. The political mind of the rising bourgeoisie and a number of influential works on the topic of pedagogy and education were all part of a growing interest in political issues.¹¹⁰ However, from then on until the end of the Austrian-Hungarian Empire, political education was labelled 'civic or fatherland education' (staatsbürgerliche Erziehung oder Vaterlandskunde)¹¹¹, a development severely influenced by the Restauration period after the French revolution. Civic education in this sense comprises of teaching the constitution, formal structure of the state, its tasks and political entities. It is always affirmative and calls for emotional identification with the state.¹¹² Creating awareness for the prevailing political situation was the main goal, as Grossmann and Wimmer describe: "[...]Herz und Gemüt für Staat und Nation zu gewinnen, [...], durch Zucht und Gewöhnung auf den Willen zu wirken, damit die Pflichten gegen den Staat erfüllt werden".¹¹³

3.3 Policy Changes in the First Republic: From Glöckel to Austrofacism

Austria's First Republic saw three different periods of political education: the first one started 1918 and lasted for two years until 1920. It was a time of reform under social democratic dominance. 1921 until 1933/34 marked a time of decreasing speed in reforms, a rise of politics built on compromises and the transition to an authoritarian regime under Engelbert Dollfuß and his 'Vaterländische Front', which then was in power from 1934 to 1938.¹¹⁴ Otto Glöckel, a social democratic politician, is the figure commonly associated with the first phase. Inspired by the works of enlightenment scholars, he implemented in parts his ideas of a democratic school system.¹¹⁵ He called for a methodological

¹¹⁰ cf. Grossmann, Ralph/ Wimmer, Rudolf (1979). Schule und Politische Bildung I. Die historische Entwicklung der Politischen Bildung in Österreich, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 10

¹¹¹ cf. Ibid., 42

¹¹² cf. Dachs, Herbert (1996). Der sieche Prometheus. Österreichs Politische Bildung in den Mühen der Ebene, in: Österreichische Zeitschrift für Politikwissenschaft, 25(1), 8

¹¹³ Grossmann, Ralph/ Wimmer, Rudolf (1979). Schule und Politische Bildung I. Die historische Entwicklung der Politischen Bildung in Österreich, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 43

¹¹⁴ cf. Ibid., 60

¹¹⁵ cf. Brandner, Anton (1982). Schule und Politische Bildung III. Demokratieerziehung in der Schule – Analyse eines Lehrers, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 71

change of teaching, a school that should advocate joy in learning and active participation of students. He strongly opposed children working and advocated a comprehensive school for all ten to 14 year old pupils.¹¹⁶ After this short phase of pedagogy in the tradition of the enlightenment, new ideas of the educational sector took hold. Democratic and egalitarian notions had to make way for a more hierarchical order, where subordination was the main goal again. The leader-follower principle was example-giving for inner-school relationships in the time of Austrofacist rule. Additionally, religious education intensified again after it was significantly streamlined in the Glöckel era and ethnic and nationalistic beliefs were put into place with a focus on building a 'purely Austrian' identity.¹¹⁷

The time of NS rule from 1938 to 1945 and its ramifications on the Austrian school system is of such complex manner that it cannot be covered in enough detail to merit an inclusion in this paper. The impact of NS ideology on the educational system in the re-established Austrian Republic will however be discussed in detail in the subsequent chapters.

3.4 Post-war Era: 1945 until 1962

Contrary to Germany, allied forces did not introduce a wide-spread re-education programme in Austria. As a result of this programme, political science departments at German universities as well as the so-called 'democracy education' (i.e. Demokratieerziehung) in German schools was established.¹¹⁸

In Austria, shortly after the collapse of the NS regime, a decree with similar intentions was issued. The 'Allgemeine Richtlinien für Erziehung und Unterricht an den österreichischen Schulen' included "das Reifemachen zu echter demokratischer Gesinnung und österreichischer Humanität".¹¹⁹ Yet, after the elections in November 1945 the sentiment changed and these democratic and en-

¹¹⁶ cf. Dvořák, Johann (1982). Wissenschaftliche Weltauffassung, die Glöckelsche Arbeitsschule und Volksbildung als umfassende Aufklärung, in: Fillia, Wilhelm (ed.): Universität, Schulreform und Volksbildung. 2. Hitzinger Symposium. Schriftenreihe des Verbandes Wiener Volksbildung, Band 6, 28-33

¹¹⁷ cf. Grossmann, Ralph/ Wimmer, Rudolf (1979). Schule und Politische Bildung I. Die historische Entwicklung der Politischen Bildung in Österreich, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 96-98.

¹¹⁸ cf. Ibid., 124

¹¹⁹ Ibid., 25

lightening impulses were renounced.¹²⁰ Four years later in 1949, a decree was issued which put the emphasis of civic education in schools on training loyal and strenuous citizens.¹²¹ This led the way for an education in the 1950s and 1960s focused on the building of a specific Austrian identity (i.e. ein "bewusstes Österreichertum"¹²²). As Andrea Wolf remarks, pupils were neither supported in forming and advancing their opinions nor was politics seen as a field for the masses but confined to the elite. This depicts a very 'narrow' understanding of political processes inhibiting participation.¹²³

The decree was law until the 'Political Education in Schools' decree was issued in 1978 and therefore played a large part in shaping the educational processes in post-war Austria.¹²⁴ Friedrich Korger heavily criticised this policy change of 1949 and its renunciation of Enlightenment ideas. According to him, it laid the foundation of educating a majority of yea-sayers and degraded citizens to mere political objects.¹²⁵ In addition, Brandner notes that the basic structures of the Austrian school system as well as the forms of political education were only re-established but not re-formed and therefore stayed identical to the ones in 1938.¹²⁶

Brandner as well as Filzmaier and Ingruber¹²⁷ see the victim status of the Austrian state after the NS regime's collapse as one of the reasons behind this non-development of the Austrian school sector. This victim- and non-delinquent-myth was based on the Moscow Declaration on Austria in 1943, where it was stated that Austria was the first victim of Germany's expansion strategy. It led

¹²⁰ cf. Wolf, Andrea (1998). Zur Geschichte der politischen Bildung in Österreichs Schulen, in: Wolf, Andrea (ed.) (1998): *Der lange Anfang. 20 Jahre „Politische Bildung in den Schulen“*, Sonderzahl Wien, 23

¹²¹ Grossmann, Ralph/ Wimmer, Rudolf (1979). *Schule und Politische Bildung I. Die historische Entwicklung der Politischen Bildung in Österreich*, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 127-129

¹²² cf. Ibid., 127-129

¹²³ cf. Wolf, Andrea (ed.) (1998). *Der lange Anfang. 20 Jahre „Politische Bildung in den Schulen“*, Sonderzahl Wien, 8

¹²⁴ cf. Brandner, Anton (1982). *Schule und Politische Bildung III. Demokratieerziehung in der Schule – Analyse eines Lehrers*, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 75

¹²⁵ cf. Grossmann, Ralph/ Wimmer, Rudolf (1979). *Schule und Politische Bildung I. Die historische Entwicklung der Politischen Bildung in Österreich*, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 131

¹²⁶ cf. Brandner, Anton (1982). *Schule und Politische Bildung III. Demokratieerziehung in der Schule – Analyse eines Lehrers*, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 7

¹²⁷ cf. Filzmaier, Peter/ Ingruber, Daniela (2001). *Politische Bildung in Österreich. Erfahrungen und Perspektiven eines Evaluationsprozesses*, Studienverlag Innsbruck, 7-8

the way for educational policies and it is one of the explanations why a re-education programme was never introduced.¹²⁸

Die internationale Nachsicht mit Österreich als erstem Opfer des NS-Expansionsdrangs erleichterte den Österreichern das Festhalten an überkommenen Strukturen, Verhaltensweisen und Einstellungen.¹²⁹

3.5 Reform Movement: 1962 until 1978

In 1962 developed, the school organisation law (Schulorganisationsgesetz, short: SchOG) shows the discrepancy between values pursued in the decrees of 1945 and 1949:

Die jungen Menschen sollen zu gesunden, arbeitstüchtigen, pflichttreuen und verantwortungsbewußten Gliedern der Gesellschaft und Bürgern der demokratischen und bundesstaatlichen Republik Österreich herangebildet werden. *Sie sollen zu selbständigem Urteil und sozialem Verständnis geführt, dem politischen und weltanschaulichen Denken anderer aufgeschlossen sowie befähigt werden, am Wirtschafts- und Kulturleben Österreichs, Europas und der Welt Anteil zu nehmen und in Freiheits- und Friedensliebe an den gemeinsamen Aufgaben der Menschheit mitzuwirken* [highlighting by M.S.]¹³⁰

The second part of the quote shows that new ideas and new goals of political education took hold, as Morawek argues.¹³¹ She named the two poles between which the law oscillates: “Obrigkeitsorientiertheit” and “Selbstverantwortlichkeit” (an orientation towards authority and self-responsibility).¹³² In the same SchOG, a subject named 'civic education' (Staatsbürgerkunde) was introduced in vocational schools (Berufsbildende mittlere und höhere Schulen, short: BMS and BHS).¹³³ According to Dachs, there were a number of reasons why educational discussions and policy changes started to take place in the 1960s and 1970s: the student uprisings as well as surveys showing young people's ignorance and indifference towards the state, politics and parties all played a major role.¹³⁴

¹²⁸ cf. Höll, Otmar (2006). Politische Bildung in Österreich – ein mitteleuropäisches Fallbeispiel, in: Gepp, Roman/ Müller-Funk, Wolfgang/ Pfisterer, Eva (eds.): Bildung zwischen Luxus und Notwendigkeit, Lit Verlag Wien, 71

¹²⁹ Brandner, Anton (1982). Schule und Politische Bildung III. Demokratieerziehung in der Schule – Analyse eines Lehrers, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 75

¹³⁰ BGBl. Nr. 242/1962, § 2

¹³¹ cf. Morawek, Elisabeth (2003). Geschichte der Politischen Bildung, in: Österreich in Geschichte und Literatur mit Geographie, 47(1-2a), 172

¹³² Ibid., 172-173

¹³³ cf. BGBl. Nr. 242/1962

¹³⁴ cf. Dachs, Herbert (1979). Ein gefesselter Prometheus? Über die Genese des Erlasses „Politische Bildung in den Schulen“, in: Österreichische Zeitschrift für Politikwissenschaft, 8(1), 5

In 1972, a law concerning the funding of political education conducted by political parties and the media was passed, the so called “Bundesgesetz über die Förderung staatsbürgerlicher Bildungsarbeit im Bereich der politischen Parteien sowie der Publizistik”. This resulted in the establishment of well-funded party academies, which from then on had great influence on the agenda of political education. It also meant that political education was yet to be thought in narrow-minded categories of political party beliefs and it made it much harder to install political education in schools as it was so strongly linked to ideological education in the hands of party academies.

1974 saw the release of the school education law, the *Schulunterrichtsgesetz* (short: SchUG), which included reform measures such as the introduction of pupils' co-administration and participation. Schools were therefore taking on principles of the less hierarchical and more democratic structures of the Glöckel era.¹³⁵ In 1973, a department for 'Political Education and spiritual and mental national defence' (Politische Bildung und geistige Landesverteidigung) was set up in the Federal Ministry for Education.¹³⁶ One year later, the Federal Ministry of Education tried to establish a political education course in grammar schools (Allgemeinbildende Höhere Schulen, short: AHS), but the government fell because of opposition from geography and history teaching staff fearing losses of teaching hours as well as from the ÖVP, FPÖ and parts of the SPÖ who all feared political influence from respective opposing parties.¹³⁷

Four years later, the department's Green Paper on the introduction of political education as a guiding principle was considerably watered down by corporatist forces, meaning that some passages were completely eradicated and most were formulated in a more abstract and general manner.¹³⁸ Grossmann and Wimmer, who compared and analysed the Green and White paper, state the following: “Demokratische und egalitäre Zielvorstellungen wurden von den wirt-

¹³⁵ cf. Brandner, Anton (1982). Schule und Politische Bildung III. Demokratieerziehung in der Schule – Analyse eines Lehrers, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 8

¹³⁶ cf. Grossmann, Ralph/ Wimmer Rudolf (1980). Schule und Politische Bildung II. Lehrerarbeit und Persönlichkeitsentwicklung, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 138

¹³⁷ cf. Wolf, Andrea (1998). Zur Geschichte der politischen Bildung in Österreichs Schulen, in: Wolf, Andrea (ed.) (1998): Der lange Anfang. 20 Jahre „Politische Bildung in den Schulen“, Sonderzahl Wien, 29

¹³⁸ cf. Ibid., 35; Grossmann, Ralph/ Wimmer Rudolf (1980). Schule und Politische Bildung II. Lehrerarbeit und Persönlichkeitsentwicklung, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 138; Morawek, Elisabeth (2003). Geschichte der Politischen Bildung, in: Österreich in Geschichte und Literatur mit Geographie, 47(1-2a), 175; Dachs, Herbert (1979). Ein gefesselter Prometheus? Über die Genese des Erlasses „Politische Bildung in den Schulen“, in: Österreichische Zeitschrift für Politikwissenschaft, 8(1), 15

schaftlichen Interessenverbänden kritisiert (WKO, IV, Landwirtschaftskammer)”.¹³⁹

Social science elocution in general, used for the first time in a law for political education and the word 'critical' were also heavily criticised by the Presidential Conference of the Regional Chamber (Präsidentenkonferenz der Landeskammer). The focus on the ability to deal with conflict was also put under scrutiny by the Federal Economic Chamber and parts of the teaching staff and was therefore then thoroughly modified for the White Paper.¹⁴⁰ Yet, especially the Green but also the White Paper marked a paradigm change, which Morawek depicts in the following quote:

Ziel der Politischen Bildung soll nicht die Anhäufung von abprüfbarem Wissen sein, sondern die Bereitschaft der SchülerInnen fördern politische Vorgänge aktiv, mit Engagement und Zivilcourage mitzugestalten. Gegensätzliche Interessen sollen offen dargestellt und unterschiedliche Standpunkte aufgezeigt und im Dialog ausgetragen werden.¹⁴¹

The aforementioned educational principle for political education was to be and still is a guiding principle in all subjects and all school types.

3.6 Small Improvements: 1978 until Today

From 1978 onwards, no structural measures were taken up besides introducing an elective subject titled 'Geschichte und Sozialkunde und Politische Bildung' in the AHS in 1989 as well as renaming all subjects titled 'Staatsbürgerkunde' (civic education) in BMS and BHS into 'Politische Bildung' (political education) in 1991.¹⁴²

In the changes made to the SchOG in June 2001 the subject 'History and Social Studies' was re-named into 'History, Social Studies and Political Education' (short: GSP), therefore introducing political education in all higher educational schools.¹⁴³ Only in 2008 were the curricula for grades one to eight modified to add 'Political Education' to the subject of 'History and Social Studies' in

¹³⁹ Grossmann, Ralph/ Wimmer Rudolf (1980). Schule und Politische Bildung II. Lehrerarbeit und Persönlichkeitsentwicklung, Kärntner Druck- und Verlagsgesellschaft m.b.H Klagenfurt, 139

¹⁴⁰ cf. Ibid., 141-142

¹⁴¹ Morawek, Elisabeth (2003). Geschichte der Politischen Bildung, in: Österreich in Geschichte und Literatur mit Geographie, 47(1-2a), 175

¹⁴² cf. Wolf, Andrea (ed.) (1998). Der lange Anfang. 20 Jahre „Politische Bildung in den Schulen“, Sonderzahl Wien, 8

¹⁴³ cf. Morawek, Elisabeth (2003). Geschichte der Politischen Bildung, in: Österreich in Geschichte und Literatur mit Geographie, 47(1-2a), 169

elementary, secondary modern as well as in the lower grades of grammar school.¹⁴⁴ Still, the integration of political science into a subject such as history means that the social sciences in general were not allocated a greater amount of hours in school curricula. On the contrary, the reduction of hours through the BGBl Nr. 283/2003 meant that history as well as geography lessons could be cut down. Two subjects where political sciences is explicitly (history) and implicitly (geography) taught.

These changes seem ill-conceived especially when seen from the angle of the reduction of the voting age to 16 years in 2007. Not only did the 16 or 17 year old citizens eligible to vote at the general election in 2008 have no political education in the lower grades, but some of them had not experienced any political education in the higher grades either.

It can be debated whether one hour in the ninth grade and two hours in tenth grade of grammar school are enough to acquire a rounded political knowledge, but an indisputable scandal is the allocation of hours for political education in the commercial and technical colleges. Here, political education is only taught in the 12th grade of commercial college (three hours) and in the 12th and 13th grade (four hours in total) in the technical college, meaning they are only explicitly educated in politics from the age of 17 or 18 onwards, one or two years after they are permitted to vote. Although the changes made in 2008 meant that pupils now receive political education in the lower grades (6th, 7th and 8th grade with an average total of six hours), this circumstance has not been changed yet. Appendix I provides an overview of the hours devoted to political education in all schools forms and grades.

Concerning teachers education, political education was only part of the curricula for compulsory and vocational teachers until June 2001 when political education was added to the AHS subject of 'History and Social Studies' in the SchOG. The teacher training (Lehramt) 'History and Social Studies' was then re-named into 'History, Social Studies and Political Education' (short: GSP) in the Universitäts-Studiengesetz in August 2001.¹⁴⁵ Before, teachers of political education in school subjects were educated in various post-graduate courses

¹⁴⁴ Decree for changing the curricula: BGBl II Nr. 290/2008. Changes were also made to the SchOG: BGBl I Nr. 116/2008.

¹⁴⁵ BGBl. I Nr. 105/2001

(e.g. Postgraduate Master of Advanced Sciences Course at the Institut für interdisziplinäre Forschung und Fortbildung and a course of political studies at Schloss Hofen, Vorarlberg). After the implementation of the new curricula in 2008 for GSP, still only just below seven per cent of the hours of the whole curriculum for teacher training are solely concerned with political science, around 10 per cent when the elective subject 'Political Education' is chosen. (Figures are almost the same when counting ECTS).¹⁴⁶ Grossmann and Wimmer criticise the lack of qualified school teachers in the social sciences field.

3.7 Analysis of Curricula

A brief analysis of secondary modern (HS) and grammar school (AHS) curricula as well as the curricula of commercial and technical colleges will now be given. All other higher educational schools will not be taken into consideration due to restrictions on paper length.

Apart from a few differences the *curriculum for secondary modern schools* and *the lower grades of grammar schools* is the same. The amount of hours of the subject 'History, Social Studies and Political Education' is six, comprising of two hours in the 6th, 7th and 8th grade. In secondary modern schools, the number can vary from five to ten depending on how priorities are set. Its educational and teaching agenda reads as follows:

Der Unterricht in Geschichte und Sozialkunde/Politische Bildung beschäftigt sich mit Vergangenheit, Gegenwart und Zukunftsperspektiven. Er leistet somit einen wichtigen Beitrag zur Orientierung der Schülerinnen und Schüler in Zeit und Raum, zur Identitätsfindung in einer pluralistisch verfassten Gesellschaft sowie zur Entwicklung selbständigen Denkens und Handelns. Kontroverse Interessen in Geschichte und Politik sind im Unterricht ebenso kontrovers darzustellen.¹⁴⁷

Contemporary relevance is described in this quote:

Durch die Auseinandersetzung mit Feldern wie Autorität und Macht, privat und öffentlich, Gemeinwohl und Gerechtigkeit, Krieg – Frieden, Diktatur und Demokratie etc. soll ein wichtiger Beitrag zur Erziehung zur

¹⁴⁶ Studienplan Lehramtsstudium Geschichte, Sozialkunde und Politische Bildung: VU Einführung in das Lehramtsstudium Geschichte, Sozialkunde und Politische Bildung (3 h, 5 ECTS), PK Politische Bildung (4, 6), Freies Wahlfach Politische Bildung (2, 5). Total: Geschichte, Sozialkunde und Politische Bildung 72 h, 117 ECTS. Percentages without elective subject: 6,94 % of hours, 6,58 % of ECTS. Percentages with elective subject: 9,72 % of hours, 10,85 % of ECTS.

¹⁴⁷ Zentrum Polis (2010). Politische Bildung im Lehrplan der Hauptschule, Lehrplan 99, BMUKK Wien. http://www.politik-lernen.at/site/article_detail.siteswift?so=all&do=all&c=download&d=article%3A106525%3A8_3

Demokratie und Rechtsstaatlichkeit geleistet werden. Ideologiekritische Haltung und Toleranz, Verständnisbereitschaft und Friedenswille sind wichtige Voraussetzungen für politisches Handeln.¹⁴⁸

The political competences included in the curriculum are derived from the competences-structure-model and comprise of the four core competences: attitudes and opinions, participatory skills, knowledge and insight and methodological skills. This paradigm shift towards a skills orientated teaching is also mentioned in the “Kommentar zum Lehrplan der AHS-Unterstufe und Hauptschule ‘Geschichte und Sozialkunde/Politische Bildung’”.¹⁴⁹ Its authors Christoph Kühberger and Elfriede Windischbauer highlight the new aspects covered in the new curricula, as seen in the above quotes. A pluralistic society is taken for granted, tolerance for people from different cultural backgrounds is highlighted and critical thinking is encouraged. Kühberger and Windischbauer emphasise the focus on reflective thinking combined with a systematic analysis including the method of de-construction.¹⁵⁰

Another new aspect is the inclusion of global history and global learning. Although the notion of globalisation should be looked at with a critical eye, the pressing issues such as rising inequality, issues of oppression and exploitation not only at colonial times but also today and the influence of economic ties and political liberalisation are not discussed. Attitudes and opinions should also include the discussion of structural and political issues and not be reduced to a purely emotional level as in this example which discusses human and children's rights:

*Beispiel: Eine mexikanische Familiensituation. Der Vater verschwindet eines Tages, die Mutter kann ihre minderjährigen Kinder durch ihre Arbeit nicht alleine ernähren. Die älteste Tochter muss arbeiten und kann daher die Schule nicht mehr besuchen. Die Frage könnte lauten: Ist das Verhalten der Mutter, die Tochter zur Arbeit zu schicken, richtig? Die Schüler/innen formulieren dann in Gruppenarbeit Argumente, im Klassengespräch werden die Argumente hinsichtlich ihrer Bedeutung und ihrer Qualität (Vorurteil oder begründetes Urteil) bewertet.*¹⁵¹

If we put aside the fact that human and children's rights abuses take place across the world, including Europe, the question posed here is far too emotionalised and has no political implication. It should also be discussed *why* the

¹⁴⁸ Ibid., 3

¹⁴⁹ Kühberger, Christoph/ Windischbauer, Elfriede (2008). Kommentar zum Lehrplan der AHS-Unterstufe und Hauptschule „Geschichte und Sozialkunde/Politische Bildung“, BMUKK Wien.

¹⁵⁰ cf. Ibid., 2-5

¹⁵¹ Ibid., 9-10

mother was forced to send her daughter to work. All in all, the curriculum is definitely a sea change in the teaching of political science in the lower grades.

The *HAK curriculum* dates back to the year 2004 and is therefore newer than the curriculum of the lower grades. It has to be said however, that it seems much more dated in its understanding of political education and the language used to describe it. Top of the educational and teaching agenda are the methodological skills in using modern databases. Mentioned second is a knowledge of Austrian and European law, followed by a knowledge of the developments of today's society which should be viewed in a socially and consumer-critically and eco-conscious manner. Two more points discussing legal issues show the detailed focus on formal and judiciary aspects of politics. Consequently, the content almost solely consists of these aspects (basic knowledge about political institutions and processes as well as legal studies focusing on commercial law). One of the principal aims of political education, besides advocating freedom and equality, is to become a responsible citizen, its semantic meaning being closer to the concepts of political education of the decree in 1949 rather than to the empowered citizen in the curricula for the lower grades.¹⁵²

The *HTL curriculum* depicts a more wholesome political education than the HAK one. It includes the critical analysis and discussion of political, social, economic and cultural developments. The educational and teaching agenda does also have one line worthy of discussion however:

Der Schüler soll die geschichtliche Entwicklung des Wirtschaftszweiges, für den er ausgebildet wird, kennen und zur allgemeinen geschichtlichen Entwicklung in Beziehung setzen können sowie die Bewahrung des kulturellen Erbes bejahen.¹⁵³

What is to be understood by the phrase „Bewahrung des kulturellen Erbes bejahen“ is not explained. The content that is allocated to political education is also very formally orientated (democratic procedures, Austria's political system, international politics and human rights), however, it is still more focused on the humanist tradition of education than the HAK curriculum is.

¹⁵² Zentrum Polis (2010). Politische Bildung im Lehrplan der Handelsakademie, BMUKK Wien. [http://www-politik-lernen.at/site/article_detail.siteswift?so=all&do=all&c=download&d=article%3A106525%3A1](http://www.politik-lernen.at/site/article_detail.siteswift?so=all&do=all&c=download&d=article%3A106525%3A1)

¹⁵³ Zentrum Polis (2010). Politische Bildung im Lehrplan der Höheren Technischen und Gewerblichen (einschließlich kunstgewerblichen) Lehranstalten, BMUKK Wien. http://www.politik-lernen.at/site/article_detail.siteswift?so=all&do=all&c=download&d=article%3A106525%3A12.2

The next topic of discussion is the *curriculum of the higher grades of grammar school* (AHS Oberstufe). Noteworthy in the educational and teaching agenda of it is the global focus on both history and politics. It supports the critical analysis of interrelated social, cultural, economic and political structures and procedures and prioritises participatory skills. These require knowledge, insight, methodological skills and social competence, showing an evident relation to the competence-structure-model. Moreover, the three dimensional understanding of politics (politics, policy, polity) is suggested as a basis for teaching. It is explicitly said that acquiring factual knowledge is not the only goal of political education. Furthermore, as it is in the lower grades, a connection to the Beutelsbach Consensus is established: “Was in Wissenschaft und Politik kontrovers ist, ist auch im Unterricht kontrovers darzustellen”.¹⁵⁴

To sum it up, it was pointed out that the curricula for the HS and AHS (lower and higher grades) show a modern, critically minded and skills-orientated approach towards political education whereas the curricula for the HAK and HTL show a more traditionalist, narrow, judicially-focused and formally-orientated understanding of political learning.

3.8 Concluding Remarks

As was stated in chapter 3.1, schools play an important role within a society. This is one of the reasons why not only school reforms but also topics such as political education in schools were and still are seen as a precarious issue of discussion in and around politics. This is mostly the case because political parties or other interest groups still believe that their opponents want to seize (intellectual) power by imposing their reform ideas upon school institutions. Educational policies after 1945 are a vivid example of these processes. Contrary to 1918, a discourse regarding educational policies never took place from 1945 onwards. Allied forces did not interfere in the Austrian educational sector due to the status of Austria as the first victim of Nazi-Germany. Therefore, neither the penetration of the Austrian school sector by the Nazis nor the aftermath of the increasing political controversies in the early 1930s and the civil war

¹⁵⁴ Zentrum Polis (2010). Politische Bildung im Lehrplan der Allgemeinbildenden Höheren Schule (AHS), Lehrplan 99 - Oberstufe, BMUKK Wien. http://www.politik-lernen.at/site/article_detail.siteswift?so=all&do=all&c=download&d=article%3A106524%3A2_3

were discussed openly.¹⁵⁵ As a result, the two opposing parties, SPÖ and ÖVP, were filled with mistrust for each other. Only twenty years later, with the passing of the SchUG, did old boundaries slowly start to open up.

The introduction of the guiding teaching principle for political education in 1978 was a compromise which was a success at the time. It marked a paradigm change for Austrian educational policies in the area of political education not only, but mainly because it qualified for enlightening pedagogy influenced by the social sciences.¹⁵⁶ Yet, it has to be viewed critically in retrospect. Not only is it now only one out of twelve guiding educational principles, but also its implementation cannot really be controlled by any administrative unit. Political education is not institutionally anchored and there has been and still is no continuous discourse about the topic.¹⁵⁷ Even though political education is now established as a subject in the lower grades as well as in every higher educational school, the scope of hours, allocation of hours and also the amount of teacher training still leaves a lot to be desired.

In summary it can be said that the history of political education in Austria's Second Republic can be characterized as passive rather than active¹⁵⁸. It took 65 years to achieve a paradigm shift from an education focused solely on the state and its structures, an education which possessed an affirmative position towards the nation and an elite understanding of democracy which excluded the masses from participation, to an education influenced by social sciences, dealing with democratic procedures and enhancing critical thinking. The curricula analysis in chapter 3.7 also showed that the shift is yet to reach some higher educational schools. Structural and quantitative changes are still a pressing issue.

¹⁵⁵ cf. Wolf, Andrea (1998). Zur Geschichte der politischen Bildung in Österreichs Schulen, in: Wolf, Andrea (ed.) (1998): Der lange Anfang. 20 Jahre „Politische Bildung in den Schulen“, Sonderzahl Wien, 23

¹⁵⁶ cf. Wimmer, Rudolf (1979). Lehrerfortbildung und politische Bildung oder: Über die Widerstände der Schule gegenüber dem Anspruch politischer Aufklärung, in: Österreichische Zeitschrift für Politikwissenschaft, 8(1), 95

¹⁵⁷ cf. Wolf, Andrea (1998). Zur Geschichte der politischen Bildung in Österreichs Schulen, in: Wolf, Andrea (ed.) (1998): Der lange Anfang. 20 Jahre „Politische Bildung in den Schulen“, Sonderzahl Wien, 61-62

¹⁵⁸ cf. Filzmaier, Peter/ Ingruber, Daniela (2001). Politische Bildung in Österreich. Erfahrungen und Perspektiven eines Evaluationsprozesses, Studienverlag Innsbruck 7

4 Political Education in the EFL Classroom

The guiding educational principle of political education has been in place for more than 30 years (since 1978). Still, the topic of political education in school subjects such as English has very seldom been discussed in Austria. A series of special issues of the magazine 'Historische Sozialkunde' is one of the rare exceptions. It deals with historical and political topics in English but its blurb suggests that it was developed for teaching history in multilingual classes. Thus, the magazines are content-orientated and not methodologically related to the of the EFL classroom.

Under the aegis of Michael Byram, a small number of scholars tried to find and formulate connections between the EFL classroom and political education. A major question which will be considered in this section is how political education and language learning can be connected. First of all, a rationale for political education in the EFL classroom will be devised. Due to its close relationship to cultural and regional studies, the development of it and its understanding of culture and relation to political education will also be looked at. Structural and legal frameworks will then be analysed (such as the current Austrian curricula for the subject of English) and relations established on a methodological, content, aims and skills-based level. This is regarded as essential as political education should be embedded in and connected to the prevailing theories, methods and approaches of English as a foreign language. In addition, different practical approaches will be presented where political education and language learning can be connected. These include Landeskunde, the technique of comparing and contrasting, discourse analysis and literature as a basis for political learning. Finally, a model for political education based on Byram's model of intercultural education will be devised and presented.

4.1 A Rationale for Political Education in the EFL Classroom

It has already been made clear why political education is important for a democratic society, why it should be part of school education and what its central goals are. It was the aim of the educational principle of political education in

1978 that all subjects should deal with political topics to some extent. That teachers could elaborate on political topics presumes that they are accordingly trained at university. They should be made familiar with the theoretical and didactic approaches towards political education including the Beutelsbach Consensus. Furthermore, didactic and content material on which teachers can base their lessons should be available. Neither is the case in the Austrian educational system. These are two of the main reasons why political education is often neglected in the EFL classroom. Another reason is the fear of indoctrinating when discussing political topics, which can again only be defeated when teachers acquire knowledge about political education and political didactics. Thus, a major question to be considered is how and why, besides the legal framework of the educational principle, political education can be part of the EFL classroom.

Werner Delanoy and Laurenz Volkmann remarked that a pure descriptive value of language teaching is simply impossible:

Since how humans perceive and communicate about themselves, other and the world is always informed by their socio-culturally and linguistically shaped pre-understanding.¹⁵⁹

They argue that it is not possible to separate language and language learning from values and socio-cultural interests. Other scholars such as Henry Widdowson and Dell Hymes also suggest that learners of a language need to be familiar and reflect upon cultural conventions of their interlocutors in the target language. In their models, which will be presented in chapter 4.2.1, they stress that cultures are very much inscribed in languages and influence speakers' and learners' perception and understanding of a language. Thus, communication is always influenced by the socio-cultural environment and linguistic competence of its speakers. Byram followed their argument when he proclaimed:

[T]hat all education is imbued with social, political and moral values ought to be self-evident, even though contemporary terminology of 'skills' and 'competences' tries to hide this.¹⁶⁰

Delanoy, Volkmann and Byram are specifically referring to normative goals which go hand in hand with the aims of political education. Students should be-

¹⁵⁹ Delanoy, Werner/ Volkmann, Laurenz (2008). *Future Perspectives for English Language Teaching*, Universitätsverlag Winter Heidelberg, 12

¹⁶⁰ Byram, Michael (2002). Foreign language education as political and moral education – an essay, in: *Language Learning Journal*, 26(4), 47

come critical and empowered citizens. They also fear that the focus on skills and competences will put these aims in the background.

Claire Kramersch stressed that learning a foreign language is “also a social, cultural, historical adventure, because it is the study of language as *social practice*”.¹⁶¹ This line of argument is supported by Cem Alptekin who stated that learning a foreign language is part of a process of enculturation “where one acquires new cultural frames of reference and a new world view, reflecting those of the target language culture and its speakers”.¹⁶² Thus, language learning is also a field where global learning as part of language learning can be encouraged and enhanced. Understanding people from other cultures does not only depend on one's linguistic skills or vocabulary knowledge but also on one's cultural knowledge.

Starkey took up this global perspective and formulated normative goals arguing that foreign language teaching should “encourage pupils to study, reflect and act upon the situation of third-world dependence on the west”.¹⁶³ This political action-orientation can also be found in one of Dieter Buttjes' notion on cultural studies quoted in Michael Byram's essay 'Foreign Language Education and Cultural Studies'. Political action orientation precedes the development of a critical understanding, which questions the status quo of social and political circumstances and analyses historical developments:

This means in turn a reflection on the learners' own culture and an analysis of, and potential reaction to, the historical situation in which learners find themselves. Language teaching may thus be a spring-board for political action.¹⁶⁴

On a more general basis, Klaus Köhring formulates four different reasons for the inclusion of political education in the EFL classroom. He related to shared methodological approaches as well as shared aims of political education and cultural and regional studies:

1. The pupils own school and learning experiences can be reflected in connection to political socialisation and political experiences as school as a topic is included in all grades of the English language classes.

¹⁶¹ Kramersch, Claire in: Stryker, Stephen B./ Leaver, Betty Lou (eds.) (1997). Content-Based Instruction in Foreign Language Education: Models and Methods, Georgetown University Press Washington, 14

¹⁶² Alptekin, Cem (2002). Towards intercultural communicative competence in ELT, in: ELT Journal (56/1), Oxford University Press, 58

¹⁶³ Starkey, Hugh in: Byram, Michael (1988). Foreign language education and Cultural Studies, in: Language, Culture and Curriculum, 1(1), 18

¹⁶⁴ Byram, Michael (1988). Foreign language education and Cultural Studies, in: Language, Culture and Curriculum, 1(1), 18

2. When a subject is based on communicative and social competences, it is easy to relate to students experiences, their problems and social surroundings.
3. Cultural and regional studies, which are included in only a few subjects, are a great platform to discuss and analyse sociopolitical relationships and educate students to become critical and democratic citizens.
4. The microcosm of students is already an integral part of the communicative classroom. In an action-orientated didactics, students and their experiences need to be the centre of attention and students need to be viewed as subjects and not mere objects of instruction.¹⁶⁵

A few arguments in support of political education in foreign language learning were presented now. Reading relevant literature about this topic and considering the arguments just laid out, it is striking that many times political issues are subjugated under the umbrella term of cultural and regional studies. For example, Jürgen Kramer argues that the formation and structure of the British electoral system is important for a scientific analysis of democratic understanding. However, he does not directly refer to political education, but to the cultural competence of scholars of English Cultural Studies.¹⁶⁶ Thus, while bringing political topics implicitly and covertly into the classroom, cultural studies or Landeskunde, as it is mostly referred to in the teaching context, can also inhibit political issues being taught explicitly and overtly when they are only understood as part of cultural phenomena.

Still, culture plays a major role in language teaching, not least because of the institutional relation to Landeskunde. Cultural and regional studies, as was seen in the previous paragraphs, can open up doors for political education in the EFL classroom. Therefore, the next section deals with the relationship between culture and language and the development of Landeskunde and its understanding of culture. In addition, the concept of intercultural learning will be analysed. It is closely connected to the modern understanding of culture as well as to the global learning approach of political education.

¹⁶⁵ cf. Köhring, Klaus H. (1981). Politische Bildung im Englischunterricht: Eine Bestandsaufnahme. Mit einer exemplarischen Analyse neuerer Landeskundematerialien, in: Englisch-Amerikanische Studien 3 (3), 375.

¹⁶⁶ cf. Kramer, Jürgen (1999). Bedeutung der Kulturwissenschaft für das Englischlehren und -lernen, in: Bredella, Lothar/ Delanoy, Werner (eds.): Interkultureller Fremdsprachenunterricht, Narr Tübingen, 62

4.1.1 What is Culture?

In 1965, Raymond Williams remarked that 'culture' is one of the hardest words to define, only then to come up with three general definitions of it. In the first one, culture refers to a state or process of human perfection. In the second, culture is the body of intellectual and imaginative work, where human thought and experience is variously recorded. This definition can also be described with the term 'high culture' or 'culture with a capital c', mostly referring to literature and other forms and works of art.¹⁶⁷ Third dimension he named a 'social' definition of culture. Here, culture refers to a particular way of life expressing certain meanings and values not only in art and learning but also in all sorts of institutions and ordinary behaviour.¹⁶⁸ The last definition can also be referred to as 'culture with a small c'. Byram calls for the integration of the third definition in the EFL classroom.¹⁶⁹ Michael Townson also came up with a definition, which closely resembles the third category of Raymond Williams' and it reads as follows:

[C]ulture will be understood a system of orientation for a group which is handed down within that group is formed from specific symbols, and it influences its members' perception, thinking, values, and action [...]. Culture is, then, a matter of shared values pattern of perceptions which is accepted and expected by an identity group. Culture is a social construct; it is, to put it simply, 'what makes society tick'.¹⁷⁰

The understanding of culture in this paper is a mixture of the one employed by Townson and 'culture with a capital c'. This means that generally, culture is regarded as a social construct. However, in the teaching of Landeskunde works of art such as literature should not be neglected, as they are a major part of culture as a social construct.

¹⁶⁷ cf. Kramsch, Claire (1991). Culture in Language Learning: A View from the United States, in: Bot, Kees de/ Ginsberg, Ralph/ Kramsch, Claire (eds.): Foreign Language Research in Cross-Cultural Perspective, Benjamins Amsterdam, 218

¹⁶⁸ cf. Williams, Raymond in: Byram, Michael (1988). Foreign language education and Cultural Studies, in: Language, Culture and Curriculum, 1(1), 24

¹⁶⁹ cf. Byram, Michael (1988). Foreign language education and Cultural Studies, in: Language, Culture and Curriculum, 1(1), 24

¹⁷⁰ Townson, Michael (1999). Culture as memory, in: Chambers, Angela/ Ó Baoill, Dónall P. (eds.): Inter-cultural Communication and Language Learning, IRALL Dublin, 71-80

4.1.2 Landeskunde in the EFL Classroom

In the section above, a short development of the term 'culture' and its working definition was laid out. The conceptual development of Landeskunde and its connection to political education will now be analysed.

Teaching culture was always part of the EFL classroom. Until the late 1960s an essentialist view of culture was widespread. Countries, regions or even whole continents were seen as monolithic cultural areas, which contained mutually exclusive types of behaviour. For example, people 'from' or 'in' a French culture were seen as essentially different from people living in China.¹⁷¹ In correspondence, teaching culture was generally focused on conveying tangible, unproblematic, conventional and elitist information. It mostly comprised of learning about the traditions and institutions of a country, fine arts and formal knowledge about political systems and geography where also part of it.¹⁷² Culture was mostly understood as 'culture with a capital c'. Language and culture were seen as too different entities and taught separately.

It is important to note that the concept of acquiring one monolithic culture when acquiring a 'national' language is problematic. Students need to understand that cultures are not homogeneous entities. The oscillation between language and cultures needs to be understood as an interweaving network, with differing and varying facets that need to be taken into consideration. Additionally, culture cannot be simply defined by one's geopolitical origin but also by gender, professional, generational or social context.¹⁷³

The Common European Framework of Reference for Languages (CEF), in terms of language learning a very influential paper issued by the European Council in 2001, also deals with this issue.¹⁷⁴ It critically discusses the stereotypical representations of countries, regions and ethnic communities in language courses. To overcome this problem, it is suggested in the CEF that a bal-

¹⁷¹ Holliday, Adrian in: Vodopija-Krstanovic, Irena (2008). *Teaching Culture and Culture Learning in the EFL-Classroom: From Static to Dynamic*, in: Delanoy, Werner/ Volkmann, Laurenz (eds): *Future Perspective for English Language Teaching*, Universitätsverlag Winter. Heidelberg, 190

¹⁷² cf. Vodopija-Krstanovic, Irena (2008). *Teaching Culture and Culture Learning in the EFL-Classroom: From Static to Dynamic*, in: Delanoy, Werner/ Volkmann, Laurenz (eds): *Future Perspective for English Language Teaching*, Universitätsverlag Winter. Heidelberg, 190

¹⁷³ cf. Ruane, Mary (1999). *Teaching culture: implications for language teacher education*, in: Chambers, Angela/ Ó Baoill, Dónall P. (eds.): *Intercultural Communication and Language Learning*, IRALL Dublin, 99

¹⁷⁴ cf. *Common European Framework of Reference for Languages* (2001). *Learning, Teaching, Assessment*, Cambridge University Press. 148

ance must be found between the self-image of nations and the tourist image. Real conditions and critical issues in certain regions and cities must be discussed without whitewashing over key issues and conflicts.

The traditional, essentialist, monolithic and uncritical understanding of Landeskunde started to crumble in the 1970s. This went hand in hand with the rise of postcolonial studies in the 1980s, which brought forward a renewed understanding of Landeskunde.¹⁷⁵ The paradigm change is constituted by a shift towards 'culture with a small c', away from an essentialist view of cultures to a discursive understanding. Cultures are seen as highly complex entities, subjected to change and "reactivated and redefined by concrete people".¹⁷⁶ In teaching, more true-to-life topics were discussed, such as folk traditions, other peoples traditional dishes, family values and fashion. Works of fine art and classical literature were mostly neglected. Additionally, Vodopija-Krstanovic remarked that teaching culture should not comprise of memorizing data but

of a reflective and ethnographic stance drawing on the self and other.[...] Consequently students will reflect on their own identity and culture in relation to others as a way of establishing a sphere of interculturality (Kramsch 1993).¹⁷⁷

A whole new concept of Landeskunde was born, only to be put under instant scrutiny by scholars such as Klaus Köhring, who supported the general features, but criticised the basic focus on 'culture with a small c' which corresponds with the neglecting of important works of art such as literature as well as the ignorance of discussing structural and systemic (political) issues. His criticism is discussed in more detail in 4.4.2.

In summary, Landeskunde went through a similar change in the 1970s and 1980s as political education did. Stable, monolithic and formal images were deconstructed and replaced by a more critical and student-orientated approaches. In addition, it shows congruities with not only global, but also intercultural learning. A concept which will be presented in the following section.

¹⁷⁵ Postcolonialism: "Examining the culture (e.g. literature) of former colonies of the European empires, and their relation to the rest of the world; studying imperialism, Eurocentrism, hybridity or alterity (otherness)". (Thaler 2008: 40)

¹⁷⁶ Delanoy, Werner/ Volkmann, Laurenz (2008). *Future Perspectives for English Language Teaching*, Universitätsverlag Winter Heidelberg, 12

¹⁷⁷ cf. Vodopija-Krstanovic, Irena (2008). *Teaching Culture and Culture Learning in the EFL-Classroom: From Static to Dynamic*, in: Delanoy, Werner/ Volkmann, Laurenz (eds): *Future Perspective for English Language Teaching*, Universitätsverlag Winter. Heidelberg, 198

4.1.3 Intercultural Learning

Intercultural, an adjective describing something “existing or happening between different cultures”¹⁷⁸ as defined by the Oxford Advanced Learner's Dictionary is a concept that has been widely discussed since the 1980s in various academic fields such as pedagogy, political education and business. The discourse started off with a significant sea change in the approach towards Landeskunde in German-speaking countries, as was outlined in the preceding chapter.¹⁷⁹

Claire Kramersch defined the objectives of intercultural learning with very precise words: “The aim is to help learners adopt different ways of seeing and using multiple frames of reference to seek a third place from where to look at cultures”.¹⁸⁰ One of the most widely received models of intercultural learning was published by Bennett in 1993. He came up with six stages of an intercultural encounter of which three stages are ethnocentric (denial of cultural differences, defence of one's own culture and minimization of differences) and three are ethnorelative (acceptance of differences, adaptation of someone's own cultural landscape and integration of cultural modes of the other). The model shows that intercultural learning is a process mostly related to learning about oneself. Thus, it is one of the most important issues to “encourage students to reflect on their culture in relation to other cultures and thereby learn more about themselves and each other”.¹⁸¹

It is now the teacher's duty to not simply teach culture as in the old concept of Landeskunde, but to function as 'cultural mediators'. Therefore, Nancy Grimm summed up the teachers' tasks in four categories. Teachers need to enable their students:

- To reflect upon their own cultural perspectives and preconceptions
- To change their perspectives in order to be able to learn about and approach another culture

¹⁷⁸ <http://www.oxfordadvancedlearnersdictionary.com/dictionary/intercultural>

¹⁷⁹ cf. Delanoy, Werner/ Volkmann, Laurenz (eds.) (2006). *Cultural Studies in the EFL Classroom*, Universitätsverlag Winter Heidelberg, 12

¹⁸⁰ Kramersch, Claire in: Vodopija-Krstanovic, Irena (2008). *Teaching Culture and Culture Learning in the EFL-Classroom: From Static to Dynamic*, in: Delanoy, Werner/ Volkmann, Laurenz (eds): *Future Perspective for English Language Teaching*, Universitätsverlag Winter. Heidelberg, 189

¹⁸¹ Vodopija-Krstanovic, Irena (2008). *Teaching Culture and Culture Learning in the EFL-Classroom: From Static to Dynamic*, in: Delanoy, Werner/ Volkmann, Laurenz (eds): *Future Perspective for English Language Teaching*, Universitätsverlag Winter. Heidelberg, 196

- To be able to step into the shoes of the 'other' on the basis of their own cultural identity
- To treat other cultures with respect without romanticizing the "other" or overtly emphasizing cultural differences

It should also be mentioned that intercultural theory was criticised by a few scholars because of its apparent 'container theory' of cultures and the adherence to ideas of national differences. Therefore, the notion of transculturality was developed, stressing "the hybrid, interlocking interdependence of cultures in the age of globalization".¹⁸² While there is less focus on the hybrid and interlocking nature of cultures in intercultural learning, 'container theories' of culture are clearly neglected. Therefore, the author of this paper sees transcultural learning as a useful advancement but not direct contravention of intercultural learning. In summary, in intercultural learning "the interaction between the self and the other is centre".¹⁸³

In general, political education can be easily included in most definitions of cultural studies and intercultural learning. Dealing with cultural perspectives mostly includes analysing highly political topics from the form of government to historic events such as revolutions in the target country. Certain norms and values can also be highly influenced by politics, polity and policies. Intercultural learning can be closely tied with global learning, as they both employ a global perspective on issues. Furthermore, it can be related to the critical understanding of oneself which includes the reflection on one's own cultural as well as political socialisation and the critical questioning of individual and collective interests.

Still, when viewing it from the perspective of political education, the claim is raised that political issues are seen and put in context with political theories, political means of analysis (such as the trias or the policy cycle) and key political terminology and issues (such as power relations, class, democracy and conflict). Moreover, goals of political didactics such as action-orientation and an emancipated and empowered student should be allowed for.

In short, it is very favourable that Landeskunde does play such a major role in EFL and that political topics are included. It does, however, still involve the

¹⁸² Eisenmann, Maria/ Grimm, Nancy/ Volkmann, Laurenz (eds.) (2010). *Teaching the New English Cultures & Literatures*, Universitätsverlag Winter, viii

¹⁸³ Teske, Doris (2006). *Cultural Studies: Key Issues and Approaches*, in: Delanoy, Werner/ Volkmann, Laurenz (eds.): *Cultural Studies in the EFL Classroom*. Universitätsverlag Winter Heidelberg, 27

danger of addressing political issues in an apolitical way, e.g. by disregarding political factors of historic events, by purely emotionalising certain matters of discussion, by presenting formal, unquestioned facts and figures and by not relating events to students' micro- and macrocosm. Therefore, the approaches of Landeskunde need to be put in relation with political education which is done in chapter 4.4.2.

Now that a rationale for political education in connection with cultural and regional studies has been presented, the theoretical and institutional principles of the EFL classroom will be considered.

4.2 Theoretical and Institutional Framework of the EFL Classroom

The grammar-translation method dominated foreign language teaching in Europe from the 18th century to the 1960s. It focused on the skills of reading and writing and its main method was to read and translate literature. Accuracy and grammar were emphasized and spoken communication neglected, the students' native tongue being the medium of instruction. The 1950s, 1960s and 1970s were a prolific time for teaching approaches and methods. They saw the fall of the grammar-translation method, the rise and fall of the situational method, where oral skills and situations were the main focus, and the audio-lingual method, which was influenced by the behaviourist theory and focused on the copying of native speakers' patterns by constant repetition.¹⁸⁴

Communicative language teaching came up in the late 1960s with the changes in the British language tradition which started to criticise the situational method. Concurrently, in the USA Noam Chomsky criticised the audio-lingual method in his book 'Syntactic Structures'. They all saw the need for a more communication focused notion of language learning.

4.2.1 Communicative Language Teaching (CLT)

Richards and Rodgers define the communicative language teaching approach as follows:

¹⁸⁴ cf. Richards, Jack C./ Rodgers, Theodore S. (2001). *Approaches and Methods in Language Teaching* (2nd edition), Cambridge University Press, 6-15

[The] approach that aims to (a) make communicative competence the goal of language teaching and (b) develop procedures for the teaching of the four language skills that acknowledge the interdependence of language and communication.¹⁸⁵

In CLT, dialogues are the centre of attention and have a communicative function instead of being merely memorized. Language learning is learning how to communicate, often through trial and error, thus accuracy is judged in context. Contextualisation is one of its primary principles¹⁸⁶ and a completely new teacher-student relationship is established. This includes taking the learners' needs, pre-conceptions and pre-knowledge into consideration.¹⁸⁷

Widdowson's structural approach to teaching, which goes hand in hand with CLT, is directed at use "i.e. the ability to use language meaningfully and appropriately in the construction of discourse".¹⁸⁸ Closely linked to these characteristics of communicative language teaching is Dell Hymes' model on 'communicative competence' which entails four key parts:

1. Whether (and to what degree) something is formally possible
2. Whether (and to what degree) something is feasible in virtue of the means of implementation available
3. Whether (and to what degree) something is appropriate (adequate, happy, successful) in relation to a context in which it is used and evaluated
4. Whether (and to what degree) something is in fact done, actually performed, and what its doing entails (Hymes 1972: 281).¹⁸⁹

These two understandings of communicative language teaching and its relation to cultural studies was already referred to in chapter 4.1. In short, it can be said that communicative language teaching is still the guiding principle for the vast majority of teaching methods and the basis for language learning in classrooms. Many scholars also used its principles as a foundation for developing new approaches to English language teaching. One of them is the model of content-based instruction (short: CBI) which is presented and analysed in the subsequent chapter.

¹⁸⁵ Ibid., 155

¹⁸⁶ cf. Ibid., 156f.

¹⁸⁷ cf. Ibid., 166

¹⁸⁸ Ellis, Rod (2003). *Task-based Language Learning and Teaching*, Oxford University Press, 28

¹⁸⁹ Richards, Jack C./ Rodgers, Theodore S. (2001). *Approaches and Methods in Language Teaching* (2nd edition), Cambridge University Press, 159

4.2.2 Content-Based Instruction (CBI)

CBI is an approach in English language teaching which appeared in the mid- to late 1980s.¹⁹⁰ Richards and Rogers stated that content-based teaching or content-based instruction can be regarded “as a logical development of some of the core principles of Communicative Language Teaching”.¹⁹¹ CBI means that teaching a language is organized around topics or information that students need or should acquire i.e. content, rather than evolving around purely linguistic or grammatical aims.¹⁹² CBI adheres to two main principles:

1. People learn a second language more successfully when they use the language as a means of acquiring information, rather than as an end in itself.
2. Content-Based Instruction better reflects learners' needs for learning a second language.¹⁹³

Brinton, Snow and Wechse came up with the following definition of CBI:

[W]e define content-based instruction as the integration of content learning with language teaching aims. More specifically, it refers to the concurrent study of language and subject matter, with the form and sequence of language presentation dictated by content material.¹⁹⁴

There are three basic content-based models which differ in the degree of importance placed on content and language skills respectively. The *theme or topic-based* language course revolves around certain topics or themes, but its primary focus is on the pupils language skills. Thus, it brings minimal changes to existing institutional structures. In the *sheltered content instruction*, helping students to master content material is the aim, whereas *adjunct language instruction* combines the two goals. Here, students are helped to master content material and are introduced to discourse and academic language skills. Evaluation is based on both content mastery and language skills, whereas the first only evaluates language skills and the second only mastery of content.¹⁹⁵

A number of assumptions underlie all three concepts of CBI: Language is text and discourse based and the use of authentic material is recommended, it

¹⁹⁰ cf. Brinton, Donna M./ Master, Peter (1997). *New Ways in Content-Based Instruction*, TESOL Alexandria, v

¹⁹¹ Richards, Jack C./ Rodgers, Theodore S. (2001). *Approaches and Methods in Language Teaching* (2nd edition), Cambridge University Press, 151

¹⁹² cf. *Ibid.*, 204

¹⁹³ *Ibid.*, 207

¹⁹⁴ Brinton, Donna M./ Snow, Marguerite Ann/ Wesche, Marjorie (eds.) (2003). *Content-Based Second Language Instruction*, The University of Michigan Press, Michigan, viii

¹⁹⁵ cf. *Ibid.*, 14-19

draws on integrated skills and is purposeful. CBI also puts forward that students learn a language more successfully when they learn about topics and acquire information which is seen as interesting and useful to them. This is a claim also supported by recent ESP studies. One further assumption is that students learn best when their needs are addressed and when the content is built on previous experiences.

As texts play a principal role in all three models, Brinton et al. developed guidelines for text selection which amongst others include content authenticity, accessibility, textual aids and also tasks. They also interlink the choice of texts with the possibility of a text promoting critical thinking.¹⁹⁶ Henry Widdowson also commented on the combination of language teaching and content learning:

I would argue, then that a foreign language can be associated with those areas of use which are represented by the other subjects on the school curriculum[...]. The presentation would essentially be the same as the methodological techniques used for introducing the topics in the subjects from which they are drawn.¹⁹⁷

Even though Widdowson refers to subjects such as physics, chemistry and history and therefore relates to the concept that now is referred to under the term CLIL,¹⁹⁸ his comments can also be seen as a basis for political education in English language classes.

CBI's advantages lie in the diversification of sources of knowledge by combining knowledge from different fields such as linguistics, sociology, anthropology and political science and by diversifying the purpose of language education being a tool not only for general education but also for specific purposes.¹⁹⁹ It endorses and encourages meaning- and purposeful communication and student participation.²⁰⁰ It is open for and supports 'alternative' learning approaches such as cooperative learning, experimental learning and project-

¹⁹⁶ cf. *Ibid.*, 27

¹⁹⁷ Widdowson, Henry in: Richards, Jack C./ Rodgers, Theodore S. (2001). *Approaches and Methods in Language Teaching* (2nd edition), Cambridge University Press, 205

¹⁹⁸ CLIL stands for 'Content and language integrated learning' and has been established as an umbrella label in Europe in recent years describing all efforts, methods and theories where subjects such as physics, biology, history, geography etc. are taught in a different language, mostly English, rather than the native tongue of the majority of the students. (cf. Dalton-Puffer/ Smit 2007)

¹⁹⁹ cf. Stryker, Stephen B./ Leaver, Betty Lou (eds.) (1997). *Content-Based Instruction in Foreign Language Education: Models and Methods*, Georgetown University Press Washington, 14

²⁰⁰ cf. Stoller, Fredricka L. (2002). *Promoting the Acquisition of Knowledge in a Content-Based Course*, in: Crandall, JoAnn/ Kaufman, Dorit (eds.): *Content-Based Instruction in Higher Education Settings*, TE-SOL Alexandria, 109

based learning.²⁰¹ Its main goal is that students become autonomous learners who understand their own learning process.²⁰² Thus, they become both empowered students and independent learners.

4.2.3 Task-Based Learning

The basic units of instruction in CLT and CBI classrooms are tasks. A task is defined as the actions, which are “performed by one or more individuals strategically using their own specific competences to achieve a given result”²⁰³ and which make demands “upon the individual’s communicative competence”.²⁰⁴

Task-based learning (or TBL) has several assumptions about its underlying theory of language. One of them is “that lexical units are central in language use and learning [...] [and that] ‘conversation’ is the central focus of language and the keystone of language acquisition”.²⁰⁵ It obeys the basic principles of communicative language teaching. Richards and Rodgers also derived a classification of tasks, naming five different variants:

- Jigsaw tasks
- Information-gap task where meaning is negotiated
- Problem-solving tasks
- Decision-making tasks
- Opinion exchange tasks²⁰⁶

In addition, the dimensions of tasks can vary according to scope, perspective, authenticity, linguistic skills and outcome and the focus on language use that reflects reality.²⁰⁷ TBL also means that students as learners hold various different roles, namely the ones of a group participant, monitor, risk-taker and innovator.²⁰⁸ Scholars also highlight the differences between a task and an exer-

²⁰¹ cf. Grabe, William/ Stoller Fredricka L. (1997). Content-Based Instruction: Research Foundations, in: Brinton, Donna M./ Snow Marguerite Ann (eds.): *The Content-Based Classroom. Perspectives on Integrating Language and Content*, Longman New York, 19

²⁰² cf. Richards, Jack C./ Rodgers, Theodore S. (2001). *Approaches and Methods in Language Teaching* (2nd edition), Cambridge University Press, 208-213

²⁰³ Common European Framework of Reference for Languages (2001). *Learning, Teaching, Assessment*, Cambridge University Press, 9

²⁰⁴ Ibid., 15

²⁰⁵ Richards, Jack C./ Rodgers, Theodore S. (2001). *Approaches and Methods in Language Teaching* (2nd edition), Cambridge University Press, 226-228

²⁰⁶ cf. Ibid., 234

²⁰⁷ cf. Ellis, Rod (2003). *Task-based Language Learning and Teaching*, Oxford University Press, 2

²⁰⁸ cf. Richards, Jack C./ Rodgers, Theodore S. (2001). *Approaches and Methods in Language Teaching* (2nd edition), Cambridge University Press, 235

cise, in the first one learning takes place incidentally and is focused on meaning, whereas an activity is form focused and learning takes place intentionally. Ellis summed up the critical features of a task:

[A] task is a workplan, a task involves a primary focus on meaning, a task involves real-world processes of language, a task can involve any of the four language skills, a task engages cognitive processes, a task has a clearly defined communicative outcome.²⁰⁹

4.3 Analysis of Austrian Curricula for the Subject of English

After presenting the theoretical framework for the language learning classroom, another issue greatly influencing language teaching in schools will be analysed, namely school curricula. They function as a major organisational tool and influence the methods as well as content of language learning. This curricula analysis comprises of the same school forms as the analysis of political education curricula in chapter 3.7. These are: the curricula of secondary modern schools (in German short: HS), lower and higher grades of grammar schools (in German: AHS Unterstufe, AHS Oberstufe) as well as HAK and HTL.

4.3.1 HS, AHS, HAK and HTL Curricula under Scrutiny

As mentioned earlier, the *curricula for secondary modern schools* and the *lower grades of grammar schools* differ only slightly, therefore they are considered as one piece of work and will be referred to as the lower grades curriculum from here on.²¹⁰ They were both implemented in 2000, with some minor changes made in 2003 (cutting of hours).

First, it can be said that it is a skills and task-based curriculum adhering to the principles of CLT. Besides relating to some general topics that can be used for initiating communication, CBI does not play a major role in it. Still, it depicts multiple connections to political and intercultural learning.

²⁰⁹ Ellis, Rod (2003). *Task-based Language Learning and Teaching*, Oxford University Press, 9-10.

²¹⁰ Lehrplan Hauptschule (Lehrplan 99, BGBl. II Nr. 134/2000). Letzte Änderungen BGBl. II Nr. 283/2003 und BGBl. II Nr. 290/2008. Letzter Zugriff: 13. November 2010. http://www.bmukk.gv.at/schulen/unterricht/lp/Hauptschulen_HS_Lehrplan1590.xml
Lehrplan AHS Unterstufe (Lehrplan 99, BGBl. II Nr. 133/2000). Letzte Änderungen BGBl. II Nr. 283/2003. Letzter Zugriff: 13. November 2010 http://www.bmukk.gv.at/schulen/unterricht/lp/lp_ahs_unterstufe.xml

One of the four points of its educational and teaching agenda is titled 'social competence and intercultural competence' and part of it reads as follows:

Der Prozess des Fremdsprachenlernens bietet auch zahlreiche Möglichkeiten der Auseinandersetzung mit interkulturellen Themen. Das bewusste Aufgreifen solcher Fragestellungen soll zu einer verstärkten Sensibilisierung der Schülerinnen und Schüler für kulturelle Gemeinsamkeiten und Unterschiede führen und ihr Verständnis für die Vielfalt von Kulturen Lebensweisen vertiefen. Dabei ist die Reflexion über eigene Erfahrungen und österreichische Gegebenheiten einzubeziehen.²¹¹

The curriculum suggests that English is part of general education. Value and action-orientation in relation to social, political, cultural, economic and environmental issues is propagated without stating clearly what a value-orientated education entails. In 'contribution to other parts of education' the relation of language learning to humans and society is discussed. It highlights the relation of acquiring a language and acquiring knowledge about a target community or culture.

One of the ten didactic guidelines deals with communicative situations and topics. They range from themes such as families, friends and food to money, thoughts, values, nature and society. On a less positive note, politics is not mentioned explicitly and can only be understood to be implicitly part of discussing humans, cultures and values. The second didactic principle relevant for political education in the EFL classroom is named 'embedding of regional and cultural studies' and it stresses that:

Landes- und kulturkundliche Informationen sind mit den Themen und kommunikativen Situationen des Fremdsprachenunterrichts zu verbinden, handlungsorientiert zu vermitteln und bewusstseinsbildend zu nutzen.²¹²

Again, action-orientation and communicative orientation is highlighted. Overall, the curriculum shows some points of reference to political education even when they are mostly hidden under the umbrella of regional and cultural studies. The focus on intercultural awareness can be seen as very supportive to political learning.

The *curriculum of the higher grades of grammar school* is structured similarly to the curriculum of the lower grades. It is also CLT, skills and task-based as well as action-orientated. This means that students need to learn how to use

²¹¹ Lehrplan AHS Unterstufe (Lehrplan 99, BGBl. II Nr. 133/2000). Letzte Änderungen BGBl. II Nr. 283/2003. Letzter Zugriff: 13. November 2010 http://www.bmukk.gv.at/schulen/unterricht/lp/lp_ahs_unterstufe.xml, 1

²¹² Ibid., 3

language appropriately in relation to varying sociocultural and sociolinguistic contexts.²¹³ Action-orientated language competence also refers to social competence which is very important to the multicultural environment mentioned on page one of the curriculum. The second of three guidelines of the educational and teaching agenda relates to intercultural competence. It highlights the core principles of intercultural learning, where it is not only important to be informed about target cultures but also reflect upon one's own values and cultural influences.²¹⁴

When talking about the relations of humans to society, the ability to deal with conflict, problem solution competence and education for peace is highlighted. In relation to nature and technological process, it is expected that specific texts dealing with topics of social and natural sciences and technological and economic developments need to be included in English language learning classrooms.²¹⁵

The curriculum for the higher grades possesses more didactic guidelines than the one for the lower grades, namely 16. One of them is named 'reflected and comparative approach towards language learning'. Two more guidelines are relevant for this topic. The first one focuses on 'various topics and textual formats' and the second on 'countries and cultures'. In the first one, the range of topics varies from the role of the media, work and spare time and attitudes and values, current social, economic and political developments, processes of globalisation, cultural and intercultural interaction to literature and music. The latter one suggests that:

Durch entsprechende Auswahl der Unterrichtsmittel ist für grundlegende Einblicke in Gesellschaft, Zivilisation, Politik, Medien, Wirtschaft, Wissenschaft, Kultur und Kunst des betreffenden Sprachraumes zu sorgen.²¹⁶

It can be said that this curriculum shows more explicit relations to political education and intercultural learning. The focus is not so much on the microcosm of students any more as in the curriculum of the lower grades, but on

²¹³ Lehrplan AHS Oberstufe (Lehrplan 99, BGBl II Nr. 133/2000). Letzte Änderungen BGBl. II Nr. 277/2004. Letzter Zugriff: 13. November 2010.
http://www.bmukk.gv.at/schulen/unterricht/lp/lp_ahs_oberstufe.xml. 1

²¹⁴ Ibid., 1

²¹⁵ cf. Ibid., 1

²¹⁶ Ibid., 4

building bridges between micro- and macrocosm. This should be obtained by addressing cultural and political issues.

Contrary to the two curricula just presented, the *HAK curriculum* possesses no didactic principles, but includes a syllabus for each grade. It is also CLT and skills based, which is shown in the education and teaching agenda. Out of the 16 points on this agenda, four have a business focus, but also three deal with topics of intercultural learning and political, cultural and regional studies:

Die Schülerinnen und Schüler sollen

- wirtschaftliche, politische, ökologische, soziale und kulturelle Gegebenheiten jener Länder kennen, in denen die Zielsprache gesprochen wird, soweit sie für die Kommunikation im Alltags- und Berufsleben relevant sind,
- österreichische Verhältnisse in der Zielsprache darstellen und mit den Kulturkreisen der Zielsprache vergleichen können, [...]
- im Sinne interkultureller Kompetenz die Besonderheiten des Lebens und der Kulturen des Sprachraumes der Zielsprache verstehen und respektieren.²¹⁷

In the first year of HAK, the topics that should be discussed are taken out of the daily life of students, issues such as family, clothes, money, school, spare time and weather. In the second year, career and occupation orientated topics as well as intercultural relations should be discussed. The third year should comprise of discussions which revolve around business (companies, trade and transport), politics and society, current affairs and again intercultural relations. In the fourth and fifth grade, politics should be left out and only economy, society, culture, current affairs and intercultural relations should be matter of discussion, with a heavy focus on the latter.

In the first guideline quoted above, one can see that students' microcosm is accentuated and no critical or emancipatory goals are outlined. The same can be said in relation to the discussion of business and economy, which seem the most important topics. Neither a critical stance is encouraged nor are structural issues or the connection between business and politics discussed. The fact that politics is not part of the discussion agenda in the fourth and fifth grade is disconcerting as this is the time when these topics could be dealt with in an inter-

²¹⁷ Lehrplan HAK (Anlage 1, BGBl. II Nr. 291/2004). Letzter Zugriff: 13. November 2010. <http://www.abc-berufsbildendeschulen.at/de/download.asp?id=8&theme=Lehrpl%E4ne:%20Kaufm%E4nnische%20-Schulen>, 1

disciplinary and cross-curricular way together with the subject of political education.

The *HTL curriculum* is even more concise than the HAK one. Its educational and teaching agenda comprises of only four points. They all deal with the methodological background (CLT) and the focus lies on skills and language for specific purposes (technical).²¹⁸ Again, a syllabus for all five grades is outlined, showing a high concentration on topics dealing with students' lives and experience in the first two years. Current affairs should be added in the second grade. In the third grade, predominately Austrian topics and current affairs should function as a communication stimulus. In the subsequent grades, topics concerning the country(ies) of the target language and the EU member states as well as current affairs should be discussed. A comparative approach, which also holds possibilities for intercultural learning, is hereby inhibited. Evident is also the high focus on specialist language in all grades.

The HTL curriculum is the shortest of all curricula. It shows no relation to political, cultural or intercultural topics whatsoever and invokes no education for critical and empowered citizens in a plurilingual and pluricultural society. The acquisition of a language seems only to be encouraged in terms of a higher possibility for employment (i.e. raise 'employability') and not for learning and acquiring new perspectives.

4.3.2 Curricula: A Contrasting Analysis

Following the analysis of these curricula, significant differences in quality can be seen. The ones for the lower grades and the higher grades of grammar school as well as the one for the HAK with some reductions, highlight the significance of language learning for mutual understanding between people from different cultural backgrounds. Furthermore, they open windows to discuss political issues which are relevant to the students micro- and macrocosm. These features are completely left out in the HTL curriculum.

One thing all the different curricula have in common is that they follow the principles of CLT and are skills and task-based. They show no real content ori-

²¹⁸ Lehrplan HTL (Anlage 1, BGBl. II Nr. 302/1997). Letzte Änderung BGBl. II Nr. 283/2003. Letzter Zugriff: 13. November 2010. [http://www.htl.at/de/home/lehrplaene.html?tx_eduhilehrplandb_pi1\[faculty\]=&tx_eduhilehrplandb_pi1\[schooltype\]=1&no_cache=1](http://www.htl.at/de/home/lehrplaene.html?tx_eduhilehrplandb_pi1[faculty]=&tx_eduhilehrplandb_pi1[schooltype]=1&no_cache=1), 1

entation; topics are mostly only referred to as initiators for communication. It is exactly this over valuation of communication that has led to the development of CBI, which criticises the degrading of content to a mere shell. However, it is not applied in Austrian curricula. Here, language skills are still the primary focus.

4.3.3 Curricula and the Guiding Educational Principle of Political Education

As was already discussed earlier, the educational principle of political education has been in place since 1978. It has empowered, critical citizens in mind and marked a paradigm change in Austria's approach towards political education. Eleven other educational principles exist in addition to this one. Many of them could be subsumed under political education or at least connected with it, such as: 'education about development policies', 'gender equality', 'European political education', 'intercultural learning', 'media education', 'environmental education' and 'economical and consumer education'.²¹⁹ Thus, it can be said that besides political education, seven other guidelines have a clear relation to political issues. Thus, they should be applied using methods of political didactics and set in relation to policies and political measures.

These principles support the agenda of this paper to increase political education within the EFL classroom. Under the umbrella of CLT, it must be possible to not only use topics as an incentive for communication, but also to get meaning across. In addition, normative goals, such as turning young learners into empowered citizens, should be pursued.

Even though the curricula are not content based, the relations made to topics that have a political connexion (such as culture, society, etc.) and the impositions of the guiding principles pertain a high affiliation of the EFL classroom to political issues. As shown, these statutory regulations differ greatly between the manifold school types in Austria. Windows are opened to include political education while still obeying the principles of the curricula. In some school forms more, in some less.

School books are another factor which can have great influence on teaching. They play a major role in the implementation of guidelines and influence the

²¹⁹ <http://www.bmukk.gv.at/schulen/unterricht/prinz/index.xml>

choice of topics. This is especially true for English as a subject, as a high quantity of English learning is supported by using the school book. A number of school books will be analysed in chapter 5.

4.4 How Political Education Can Work in the EFL Classroom

After the theoretical and legal possibilities for political education have been outlined, more ways of integrating political education and language learning will be presented. Firstly, the theoretical frameworks discussed in earlier sections will be put in relation to political education. Afterwards, theoretical approaches which can be applied in the EFL classroom to encourage political education will be put forward. They include practical frameworks such as the method of comparing and contrasting, discourse analysis and Landeskunde as a forerunner for political education.

4.4.1 CLT, CBI and TBL as a Framework for Political Education

Communicative language teaching started out as a notional and functional approach in the 1970s, but was then redefined “with the help of a humanistic agenda and in the light of intercultural learning theories”.²²⁰ It is still *the* theoretical framework of ELT and is therefore seen as the most fitting framework for integrating political education in the EFL classroom.

CBI was chosen as the theoretical framework of the EFL classroom because of its focus on content. The model which is slightly reflected in the Austrian school setting and course design is the *theme or topic based course*, where language is the only part of evaluation.

CBI and political didactics have some characteristics in common. They both highlight authentic texts which should encourage critical thinking. Both of them focus on use. The discourse orientation goes hand in hand with the methodological skills of the competence-structure-model. The ability to articulate one's interests and opinions in discussions and debates is central. In addition, it is the goal of both approaches to turn the learners into autonomous and empowered

²²⁰ Delanoy, Werner/ Volkmann, Laurenz (2008). Future Perspectives for Englisch Language Teaching, Universitätsverlag Winter Heidelberg, 12

individuals. They should acquire skills such as planning, critical thinking, the ability to make rational judgements and the capability to understand and fight for someone's or society's interest. Where CBI focuses more on the school setting, political didactics looks at transferring these skills onto societal level, turning students not only into empowered pupils but also into empowered citizens. Thus, it can be said that CBI would be a very well suited framework for teaching political education in the EFL classroom.

Task-based learning is the structural principle of communicative and content-based teaching. When compared to the teaching methodologies of political education, congruities can be detected. One of them is the focus on the negotiation of meaning highlighted in tasks, which again can be related to the methodological skills of the four core competences of political learning. Secondly, the structure and the goal of tasks can be compared to the case study principle central to political didactics. Both emphasise the relationship to the real world and microcosm of students and are discourse-orientated. Furthermore, a task based classroom is not form but meaning and content orientated. This differentiation is to some extent also reflected in the highlighting of content orientated case studies in political education as opposed to the emphasis on formal aspects of politics in traditional, institutionally focused political education. In summary it has been shown that the main principles of the EFL classroom can be applied in relation to principles of political education on all levels.

4.4.2 Cultural and Regional Studies Tied with Political Educational

Cultural and regional studies or *Landeskunde* are a central part the EFL classroom. Klaus H. Köhring, in his essay 'Politische Bildung im Englischunterricht', points out parallels between the methodological changes in the EFL classroom and the way *Landeskunde* and political education is taught. His interesting findings will be presented and analysed in the following section.²²¹

For Köhring, cultural and regional studies provide a great possibility to include political education in English language teaching. They both underwent a

²²¹ Köhring, Klaus H. (1981). Politische Bildung im Englischunterricht: Eine Bestandsaufnahme. Mit einer exemplarischen Analyse neuerer Landeskundematerialien, in: Englisch-Amerikanische Studien 3(3), 356-375.

similar chronological development. The first phase of Landeskunde was affirmative, just like the political education approach until the 1960s. Controversial topics were not discussed, the syllabus only included learning about realia and institutions of the country of the target language as well as 'culture with a capital c'. In the second phase, learning Landeskunde followed action-orientated and critical goals. The communicative language approach included culture as a topic of discussion and re-defined it into 'culture with a small c'. Köhring sees the end of the second phase and the third phase shaped by the pluralistic-integrative approach. It is characterised by the concurrent presentation of many authentic texts upon which students should form their own opinion. He is not in favour of this approach and stresses:

Dadurch dürfte die Herausbildung eines politischen Bewußtseins eher verhindert werden als durch offene Parteilichkeit, die ja nicht nur dazu zwingt, auch tatsächlich Position zu beziehen, sondern auch verlangt, daß sie selber kritisch hinterfragt wird.²²²

In short, Köhring welcomes some developments of the second phase, namely the ones which support critical and reflective thinking. However, he criticises the complete shift to 'culture with a small c' which purely focuses on the students microcosm and daily life routine. It neglects looking at the wider picture of social and cultural changes and political structures and systems and inhibits the analysis of great works of art such as literature classics and paintings. In these, social, cultural and political structures are also reflected and could be de-constructed. He also argues that it is stuck in reflection about 'the other', disregarding self-reflection. Such is part of intercultural learning, an approach that was yet to be derived in 1981. Instead of implementing a pluralistic approach, he stresses normative goals, which can then be critically reflected. His goal is to create critically minded and emancipated learners, just like Hans Kelsen and Hermann Giesecke and other critical theory scholars had in mind. The approach of cultural studies which Köhring favours comprises of conflict-orientated case studies, bridging the gap between students' micro and microcosm. He practically merges cultural and regional studies with political education, implying that Landeskunde should follow the same normative goals and methods

²²² Ibid., 363

as political education does. He shows that political education and English language learning can be combined very well:

Wenn Politische Bildung im Sinne kritisch-emanzipativer Ziele gesellschaftsverändernd wirken will, muß sie bei der konkreten Lebenspraxis der Schüler ansetzen und ihnen Freiräume eigener Verantwortung einräumen, in denen sie am Zielsprachenland erarbeitete Zusammenhänge auf die Lebenssituationen der Schüler und ihre gesellschaftlichen Rahmenbedingungen zurückbezieht, so daß sie für neue Einsichten und Handlungsdispositionen in der eigenen konkreten Lebenspraxis genutzt werden können (Stichwort: Reflexivität der Lernziele).²²³

A collection of models and materials supporting Köhring's view of political and cultural learning are presented in his resource book *Projects in Politics* written in cooperation with Wilfried Brusch. In spite of its age, the topics and methods are not outdated.²²⁴

4.4.3 Comparing and Contrasting as a Technique

The skill of contrasting is part of the didactic principles of the curricula for lower and higher grades of grammar school. It should enhance a reflective view on language learning and raise language awareness:

Ein bewusster und reflektierter Umgang mit Sprache (auch im Vergleich mit der Unterrichts- bzw. Muttersprache) ist zu fördern. Komparative und kontrastive Methoden sind vor allem dort angebracht, wo sie zu einem verbesserten sprachlichen Bewusstsein der Fremdsprache gegenüber führen und den Lernerfolg wesentlich verstärken.²²⁵

The technique of comparing and contrasting can not only be used linguistically, but also in connection to political and cultural learning. Byram and Morgan argue that learners compare incidentally and implicitly. It is part of their general strategy of accommodation and assimilation when learning a language (both linguistically and culturally).²²⁶ Through contrasting and comparing learners realise that:

[O]ther people have other schemata through which they understand their physical and social world, learners are in a position to take up, cognitively,

²²³ Ibid., 372

²²⁴ Köhring, Klaus H./ Brusch, Wilfried (1975). *Projects in Politics*. Modelle und Materialien zur England- und Amerikakunde, Quelle & Meyer Heidelberg.

²²⁵ Lehrplan AHS Unterstufe (Lehrplan 99, BGBl. II Nr. 133/2000). Letzte Änderungen BGBl. II Nr. 283/2003). Letzter Zugriff: 13. November 2010.
http://www.bmukk.gv.at/schulen/unterricht/lp/lp_ahs_unterstufe.xml, 3

²²⁶ cf. Byram, Michael/ Morgan, Carol (1994). *Teaching-and-Learning Language-and-Culture*, Multilingual Matters Ltd Clevedon, 42

the perspective that others have on the learners' own socially-determined representations of what might initially seem to be the same social and physical world.²²⁷

These cultural schemata, which form collective and individual social identities and vice versa, are also reproduced through language and especially discourse (discourse analysis will be analysed in the following section). In addition, Byram and Morgan remarked that more room and attention should be given to lexical and semantic structures:

When learners acquire an understanding of the connotations of lexical items in the foreign language and contrast them with connotations of an apparently equivalent item in their own, they begin to gain insight into the schemata and perspectives of the foreign culture.²²⁸

This elaborate process cannot be applied to every word acquired which is why Byram and Morgan speak of linking the concept to 'key terms'. They cite Raymond Williams who stresses that key terms are binding and significant words connected to certain activities and indicative words in certain forms of thought.²²⁹ The process of comparing and contrasting involves the disassociation of words which seem to be translation equivalents, looking at the etymology of words and putting the words in context, e.g. by presenting statistical and sociological data. The younger the learners are, the easier the terms must be. At more advanced levels, a more complex analysis can be conducted involving historical and etymological perspectives.

Comparing and contrasting on a linguistic and cultural level does not only help to reflect upon one's own culture and enforce 'Fremdverstehen' and with it combat ethnocentrism, but also shows how meaning is constructed through language. This is highlighted by the Sapir-Whorf Thesis, a concept widely accepted in linguistics and sociolinguistics. It stresses the function, the impact and manipulative force of language, which can be exemplified with words for migration movements in Europe between 300 and 700 AD. In German this historical process is called 'Völkerwanderung', where in English it is mostly referred to as the 'Barbarian Invasion'.²³⁰

²²⁷ Ibid., 43

²²⁸ Ibid., 44

²²⁹ cf. Ibid., 45-46.

²³⁰ cf. Ziegelwagner, Monika (2007). Chancen und Probleme des CLIL-Geschichtsunterrichts, in: Dalton-Puffer, Christiane/ Smit, Ute (eds.): Empirical Perspectives on CLIL Classroom Discourse, Peter Lang Frankfurt am Main, 305

Comparing and contrasting can help students to reflect on their own interests in connection to their identity and cultural influences developing a so-called 'critical cultural awareness'.²³¹ It holds characteristics of both the action-orientated, cognitive and methodological level of the competence-structure-model. It can help to decipher and de-construct cultural and social reproduction. A process which perpetuates features of a given system or structure and highly influences the society and its political structures and culture. Differing political cultures can be exemplified, analysed and de-constructed by comparing and contrasting such key terms as *strike*, *labour union* or *coalition*.

Byram and Morgan sum up the advantages of the technique of comparing and contrasting. Joachim Fischer once more highlights the advantages of contrastive learning for the EFL classroom with a focus on cultural and regional studies and political awareness:

Comparison is not only a technique for highlighting similarities and differences as a means of making them more perceptible. It also serves as a step towards the acceptance of other perspectives, and the valuing of them as equally acceptable within their own terms.²³²

[C]ontrastive cultural studies [...] ought to be more than just a way to improve our existing language degree programmes: as a comprehensive ideology-critical enterprise such courses can increase general cultural as well as political awareness, thus transcending the narrow aims and objectives of so many language courses today.²³³

4.4.4 Discourse Analysis in the EFL Classroom

Discourse analysis and critical discourse analyses will be presented as an interdisciplinary approach to de-constructing power relations, cultural meanings and political representations in all textual forms. Thus, this theoretical and practical approach can be of great value to the EFL classroom.

'Discourse' is a term widely used not only in linguistics but also in other academic fields such as political science. A 'discourse' is a "relatively discrete subset of a whole language used for specific social or institutional purposes".²³⁴

²³¹ cf. Byram, Michael/ Morgan, Carol (1994). *Teaching-and-Learning Language-and-Culture*, Multilingual Matters Ltd Clevedon, 187

²³² *Ibid.*, 177

²³³ Fischer, Joachim (1999). The bi-cultural classroom: more German-Irish experiences, in: Chambers, Angela/ Ó Baoill, Dónall P. (eds.): *Intercultural Communication and Language Learning*, IRALL Dublin, 140-141

²³⁴ McHoul, Alec in: Ilie, Cornelia (2001). Semi-institutional Discourse. The Case of Talk Shows, in: *Journal of Pragmatics*, 33(2), 213

The connection between language and reality, discourse and society is one of the most important factors of discourse analysis as “language plays a vital role in what has been called the ‘social construction of reality’”.²³⁵ Working with discourse should be forensic work, as it is crucial to “track down how various forms of discourse, and their associated values and assumptions, are incorporated into a particular text, why and with what effects”.²³⁶ Discourse analysis should therefore carry the means of exposing and de-constructing certain social structures, social relations and systems of knowledge and beliefs, which are constitutive in a text.²³⁷ It can be said that a text is a product of socially situated participants, wherein meaning is produced on a background of knowledge which is often taken for granted.²³⁸ Coupland and Jaworski proclaimed in their book *The Discourse Reader* that:

Discourse is language use relative to social, political and cultural formations – it is language reflecting social order but also language shaping social order (...). Discourse is an inescapably important concept for understanding society and human responses to it, as well as for understanding language itself.²³⁹

In conclusion, it can be said that discourse is not only an inherent part of society, but also a mirror which reflects social structures and inequalities. One particular ‘branch’ of discourse analysis is interested in the inequalities reproduced via language – Critical Discourse Analysis (hereby CDA). Instead of only wanting to describe the mechanisms of society, CDA foregrounds the concern of social constructivism and the ideology and power relations working in the background. Thus, its main purpose lies in discovering hidden meanings and value structures as well as institutionally reproduced inequalities and power structures.²⁴⁰

Norman Fairclough stated that subjects in social institutions are constructed, but are mostly unaware of their ‘ideological underpinnings’ brought to them by the dominant forms of discourse which are capable of *naturalising* ideologies.

²³⁵ Hodge, Robert/ Kress, Gunther (1993). *Language as Ideology* (2nd edition), Routledge London, 5

²³⁶ Coupland, Niklas/ Jaworski, Adam (eds.) (1999). *The Discourse Reader*, Routledge New York, 9

²³⁷ cf. Fairclough, Norman in: Garzone, Giuliana/ Sarangi, Srikant (2007). *Discourse, Ideology and Specialized Communication: a Critical Introduction*, in: Garzone, Giuliana/ Sarangi, Srikant (eds.): *Discourse, Ideology and Specialized Communication*, Peter Lang New York, 25

²³⁸ cf. Hodge, Robert/ Kress, Gunther (1993). *Language as Ideology* (2nd edition), Routledge London, 203-210

²³⁹ Coupland, Niklas/ Jaworski, Adam (eds.) (1999). *The Discourse Reader*, Routledge New York, 3

²⁴⁰ cf. Coupland, Niklas/ Jaworski, Adam (eds.) (1999). *The Discourse Reader*, Routledge New York, 33; Blommaert, Jan (2005). *Discourse. A Critical Introduction*, Cambridge University Press, 6

He furthermore suggests that these ideologies need to be de-naturalised.²⁴¹ This argument is supported by Ulrich Sarcinelli who stresses that the political usage of language makes language a deciding factor in politics. Political parties and movements do follow professional language strategies. It is their goal to make beliefs and ideologies reflect in language.²⁴² One example are the two terms for student fees in German, namely 'Studiengebühren' and 'Studienbeiträge'. The second one is an euphemistic term employed by the government to give study fees a positive connotation.

CDA analyses how social and political inequalities and ideologies are manifested in and reproduced through discourse.²⁴³ It focuses on the intersection of "language/discourse/speech and social structure".²⁴⁴ It can therefore be said that discourse and critical discourse analyses are two methodological concepts which can be used in connection with political education in the EFL classroom. With it, texts can be studied and analysed. On the basis of key terms, political speeches can be looked at for re-occurring themes and motives and their connotations and certain concepts and political ideologies can be de-naturalised. One example would be the ideological underpinnings of speeches held by presidents of the United States of America, e.g. George Bush's 'war on terror', or Barack Obama's rhetoric of 'change'. Another possibility would be the analysis of speeches by Tory and Labour politicians (e.g. David Cameron and Tony Blair) and their understanding of the term 'society'. The discussion of spending cuts and strikes in the media could also be a topic to look at. Here, a corpus of articles could be collected and analysed. These are just some examples which show that discourse analysis is another approach of combining language learning and political education.

²⁴¹ cf. Fairclough, Norman in: Coupland, Niklas/ Jaworski, Adam (eds.) (1999). *The Discourse Reader*, Routledge New York, 34

²⁴² cf. Sarcinelli, Ulrich (1990). *Politikvermittlung im Blickfeld politischer Bildung – ein Ansatz zur Analyse politischer Wirklichkeit*, in: Sarcinelli, Ulrich (ed.): *Politikvermittlung und Politische Bildung. Herausforderungen für die außerschulische politische Bildung*, Julius Klinkhart Bad Heilbrunn/Obb., 34-35

²⁴³ cf. Wooffitt, Robin (2005). *Conversation Analysis and Discourse Analysis. A Comparative and Critical Introduction*, Sage London, 137.

²⁴⁴ Blommaert, Jan (2005). *Discourse. A Critical Introduction*, Cambridge University Press, 25

4.4.5 Raising Political and Intercultural Awareness through Literature

The connection between political education, intercultural learning and literature will be discussed in this chapter. One reason of the importance of literary texts is the emotional involvement of readers which literature can evoke. Literary texts create more authentic situations than newspaper articles can. They can relate both to the microcosm of readers and at the same time intuitively build relations to political and social structures and events. This argument is stressed by Van Ek:

[T]hrough his characters an author offers a view of life, of society, of the world, from different angles. He may deal with human relations, with attitudes, with emotions, ethical and moral values, in short with the whole gamut of human experience. All this in an intimate, personal manner through the motivations and experiences, through the thoughts and feelings of his characters in the con-text of their society.²⁴⁵

Through the eyes of a character, readers can get an in depth view of different cultures and thus 'step into the shoes' of 'the other' for a certain amount of time. An involved emotional participation of students is also due to the inextricable linking of language and its cultural associations in literary texts.²⁴⁶ Hesse also supports this idea, relating literature to intercultural learning:

The great advantage of fiction is that readers get personally involved because fiction usually asks for empathy. Thus, intercultural learning happens not only on an intellectual level, but also on an emotional level when readers adopt the perspective of the protagonist.²⁴⁷

Furthermore, literary texts can also function as a basis for discussing political and cultural (dis-)similarities on a global level, thus enforcing global learning. Eisenmann, Grimm and Volkmann highlight a variety of political issues which can be discussed on the basis of literary texts:

They [literary texts] invite us to participate and intervene in cultural, social, political and economic discussions [...]. These 'global issues' entail questions of gender-formation, coming of age, becoming an individual, coping with traditional forces in society, accepting diversity as well as political and environmental issues. These issues range from social inequalities caused by the widening gap between the haves and the have-

²⁴⁵ Van Ek, J.A. in: Grosman, Meta (2008). The Common European Framework (CEF) and the New Slovene Curricula for English, in: Delanoy, Werner/ Volkmann, Laurenz (eds): Future Perspectives for English Language Teaching, Universitätsverlag Winter Heidelberg, 94.

²⁴⁶ cf. Grosman, Meta (2008). The Common European Framework (CEF) and the New Slovene Curricula for English, in: Delanoy, Werner/ Volkmann, Laurenz (eds): Future Perspectives for English Language Teaching, Universitätsverlag Winter Heidelberg, 95

²⁴⁷ Hesse, Mechthild (2010). "Disciplining Boys with Marriage Arrangements" – Bali Rai's (Un)Arranged Marriage in the EFL Classroom, in: Eisenmann, Maria/ Grimm, Nancy/ Volkmann, Laurenz (eds.): Teaching the New English Cultures & Literatures, Universitätsverlag Winter Heidelberg, 185

nots to be socially and environmentally detrimental impacts of world-wide trends in urbanisation and industrialisation.²⁴⁸

Reading a text about or from a foreign culture trains our ability to see things from a different perspective and at the same time helps us to reflect on our own cultural background.²⁴⁹ Awareness is raised by critical reading of a text. By comparing and contrasting texts and its cultural and political values, norms and messages, it can be shown how literature and language influence the social and political reality and vice versa. This, as Grosman²⁵⁰ rightly argues, can encourage students' critical thinking, linguistically, politically and culturally. They become aware of the fact that readings of a text can vary according to different cultural and political backgrounds, different horizons and different perception of reality.²⁵¹ Lothar Bredella and Werner Delanoy also invoked an integral link between literature and especially intercultural learning by saying that:

Literary texts demand from their readers that they cope with irritations and learn to reflect on the concepts which they bring to the text. Thus they make readers sensitive to the concepts they apply. This sensitivity is also needed in intercultural understanding.²⁵²

By combining literature and culture, the students should “ideally learn more about themselves, their lives and their culture(s)”.²⁵³ As was established earlier, learning about his/her own cultural influences is one of the key categories of intercultural learning. Intercultural misunderstandings can also very much depend on linguistic understanding. Werner Delanoy²⁵⁴ highlights this in his essay 'Dialogic Communicative Competence and Language Learning'. He presents and works with the text written by a contemporary British writer with Indian roots, Furrukh Dhondy and his short story *Come to Mecca* (1978) (appendix II). It is a portrait of the milieu of Indian and Pakistani workers in English factories in the

²⁴⁸ Eisenmann, Maria/ Grimm, Nancy/ Volkmann, Laurenz (eds.) (2010). Teaching the New English Cultures & Literatures, Universitätsverlag Winter, ix

²⁴⁹ cf. Grosman, Meta (2007). Intercultural Readings and the Dialogic Power of Literary Texts, in Delanoy, Werner/ Helbig, Jörg/ James, Allan (eds.): Towards a Dialogic Anglistics, LIT Verlag Wien, 267

²⁵⁰ cf. Grosman, Meta (2008). The Common European Framework (CEF) and the New Slovene Curricula for English, in: Delanoy, Werner/ Volkmann, Laurenz (eds.): Future Perspectives for English Language Teaching, Universitätsverlag Winter Heidelberg, 100

²⁵¹ cf. Grosman, Meta (2007). Intercultural Readings and the Dialogic Power of Literary Texts, in Delanoy, Werner/ Helbig, Jörg/ James, Allan (eds.): Towards a Dialogic Anglistics, LIT Verlag Wien, 267

²⁵² Bredella, Lothar/ Delanoy, Werner (eds.) (1996). Challenges of Literary Texts in the Foreign Language Classroom, Gunter Narr Verlag Tübingen, xiv

²⁵³ Petersohn, Roland (2006). British Pop-Culture Novels: Nick Hornby in the EFL Classroom, in: Delanoy, Werner/ Volkmann, Laurenz (eds.): Cultural Studies in the EFL Classroom, Universitätsverlag Winter Heidelberg, 303

²⁵⁴ Delanoy, Werner (2008). Dialogic Communicative Competence and Language Learning, in: Delanoy, Werner/ Volkmann, Laurenz (eds.): Future Perspectives for English Language Teaching, Universitätsverlag Winter Heidelberg, 173-188.

1970s. It can be taken as a starting point of discussing exploitation in capitalist economies, the political dimension of the dialogue. First and foremost however, it is a story about linguistic and cultural misunderstandings in communication which hinder intercultural understanding. The extract in appendix II depicts how misunderstanding or misinterpretation of terminology as well as unfamiliarity with idiomatic expressions can lead to a break-down of communication.

There are many literary texts and genres which can help to enforce intercultural and political learning, short stories being only one part of them. Old classics such as George Orwell's *Animal Farm* and *1984* or Aldous Huxley's *Brave New World* as well as Charles Dickens' *Oliver Twist* can be used as a class reader and discussed in relation to various political themes (class society, trade unions, privacy, the role and power of the state, social welfare, inequalities between the rich and the poor and many others).

Graphic novels such as Art Spiegelman's *Maus* or Marjane Satrapi's *Persepolis* can be a vital source for the EFL Classroom for discussing political issues and/or enhancing intercultural learning. Spiegelman's graphic novel is a biography of his father's life, a Polish Jew and Holocaust survivor. It is set during the second world war and his later life in New York. The depiction of Jews as mice and Germans as cats adds an extra layer of disturbance to the difficult topic of the Holocaust. Marjane Satrapi's autobiographical graphic novel is set during the time of Islamic revolution in Iran in 1979. Her and her parents fight for freedom in the newly founded Islamic Republic of Iran also brings the main character to Vienna. A lot of issues are raised: totalitarianism, fundamentalism, fight for freedom as well as teenage angst.²⁵⁵ The novel gives the students a whole new perspective and insight into Iranian society, especially at the time of the revolution. It can therefore greatly enhance intercultural learning, but can also help students to look at current affairs and political issues in a more sophisticated way taking historic events into consideration.

In the few examples presented it has been shown that literature can be a good resource for political and intercultural education. With the inclusion of contemporary writers and the integration of literature in an active classroom, it has

²⁵⁵ cf. Vanderbeke, Dirk (2006). Comics and Graphic Novels in the Classroom, in: Delanoy, Werner/ Volkmann, Laurenz (eds.): Cultural Studies in the EFL Classroom, Universitätsverlag Winter Heidelberg, 374

a great potential to provide students with new and interesting insights and engage them in intercultural and political learning. Literature is not to be seen as purely a relict of high culture, but as a text form in which students can involve and engage themselves in. They can bring in their own experiences and take on perspectives of the 'other' and learn to question and critically approach pieces of writing. All goals that go hand in hand with political education.

4.5 A Model for Political Education in the EFL Classroom

This section will give a review of the relationship between political education and the EFL classroom. A concise overview will be given by presenting a diagram, a model representation of the important features and characteristics for teaching political education in the language learning classroom. It has been devised by the author of this paper and based on Byram's model on intercultural communication, which is attached in appendix III.²⁵⁶

The political and democratic understanding underlying the model is a wide one. Democracy is seen as the guiding principle not only for the state, but also for other institutions such as schools. The understanding of politics holds a normative and emancipatory dimension, calling for a rise in democratic and participatory processes and equality. It is conflict-orientated and includes the handling of social phenomena and relations. Thus, its goal is to create critically and globally thinking, emancipated citizens.

The definition of culture employed in this model is a mixture of culture with a small and a capital c. The understanding of culture is non-essentialist. Culture is seen as a hybrid entity influencing people's norms, values and beliefs and their perceptions of them. These are constantly reproduced by society. Culture is not only constituted by geographical factors, but also dependent on and influenced by other factors such as class and gender.

Before the different dimensions are presented, it needs to be mentioned that they are all interlinked. The model adheres to the principles of CLT. Besides that, its guiding principle is student-orientation. This means that students should have an active part in deciding which topics and methods are going to be em-

²⁵⁶ cf. Byram, Michael (1997). *Teaching and Assessing Intercultural Communicative Competence*, Multilingual Matters Clevedon, 34

ployed and discussed. The topics they suggest or which they can choose from should have both a relation to their microcosm and to the macrocosm, meaning to the wider political and social sphere. In addition, topics should be discussed on a local, national and global level, depicting political, social and economic dependencies. First, the model will be presented and then the different sections and key terms explained.²⁵⁷

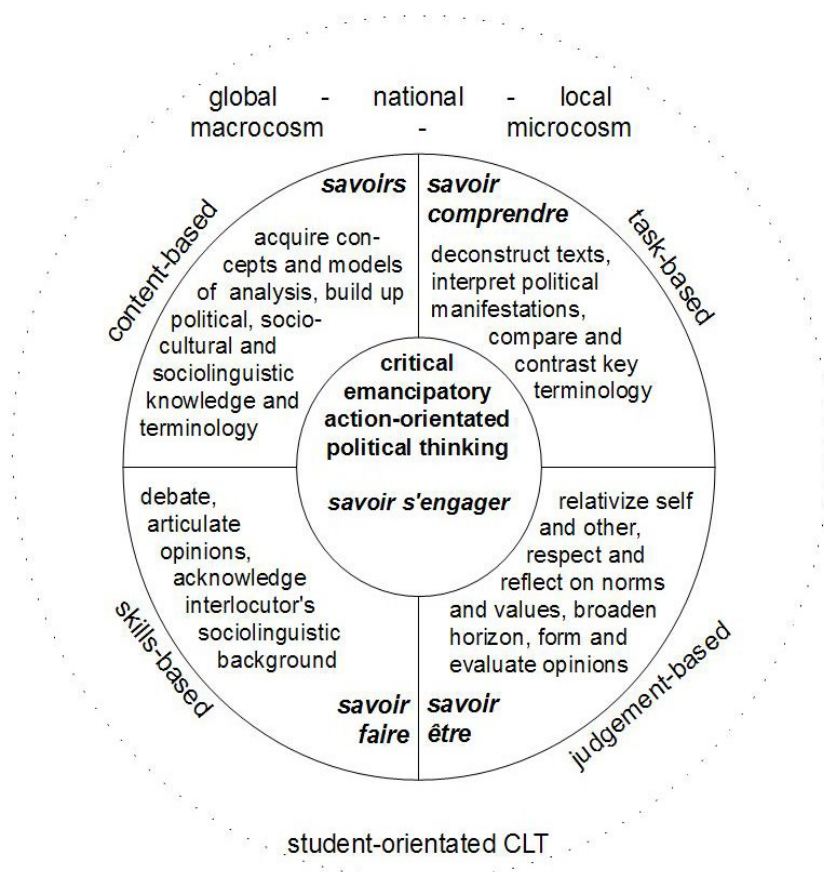


Figure 3: A Model for Political Education in the EFL Classroom
(chart by M.S.)

Savoirs - the cognitive dimension of learning: It combines the acquisition of concepts, knowledge and models of analysis of political phenomena with the dimension of acquiring knowledge about other countries, cultures and societies and one's own cultural behaviours, beliefs and values. Models of analysis in political education include the political trias and the policy cycle. Knowledge on

²⁵⁷ For the model and subsequent explanation cf. Byram, Michael (1997). Teaching and Assessing Intercultural Communicative Competence, Multilingual Matters Clevedon, 43-44; cf. Byram, Michael (1999). Developing the intercultural speaker for international communication, in: Chambers, Angela/ Ó Baoill, Dónall P. (eds.): Intercultural Communication and Language Learning, IRAAL Dublin, 18-19

political terminology and key issues is central, as well as the building up of sociocultural and sociolinguistic knowledge.

Savoir comprendre - the interpretation-related dimension of learning: It includes a number of methodological skills, namely the ability to de-construct documents and texts based on existing knowledge. De-construction involves the detection and interpretation of political manifestations and ideologies. Texts can include newspaper articles, (graphic) novels, comic strips, images, speeches, interviews, political discussion programmes and advertising campaigns. Techniques of analysis include comparing and contrasting by relating to key terms and discourse analysis as well as relating to and discussing case studies.

Savoir être - the evaluative or judgemental dimension of learning: Comprises the key characteristics of intercultural learning, namely the ability to relativise oneself and others by knowing about others and one's own cultural and political values. It should lead students to respect and reflect upon norms and values, including those of other societies. These norms and values should always be cross-checked with human rights. It includes the broadening of one's horizon by the building of new thoughts and networks which recognize global dependencies and interrelations on a political, economic and cultural level. In addition, students learn to be able to critically reflect upon policies, look at political problems from various perspectives and also find out and critically reflect upon their own viewpoint and socialisation. Political judgements should be made upon the aforementioned principles.

Savoir faire - the communicative dimension of learning: Includes the ability to interact in real time e.g. in a debate, to formulate and present arguments in spoken and written form and articulate one's interests. With it, the interlocutors sociocultural and sociolinguistic backgrounds should be taken into consideration. In addition, it comprises of methodological skills such as gathering information e.g. by conducting interviews or a small surveys.

Savoir s'engager - the action-orientated dimension of learning: This includes the development of critical political and cultural awareness and readiness for political engagement. Both political education and FLT should instil in learners a disposition for engagement and interaction with others. Furthermore, the di-

4. Political Education in the EFL Classroom

mension includes the ability to stand in for one's own, reflected opinion and to find means of fighting for individual and/or collective interests. These can include going to the polls or taking part in media discussions and demonstrations. In addition, it comprises of the students engagement with people from other cultures and the solution-orientated and reflective handling of supposed cultural and political conflicts.

5 Manifestations of Political and Intercultural Learning in Coursebooks

Language teachers rely to a large extent on textbooks in many teaching situations.²⁵⁸ The terms 'coursebook' and 'textbook' will be used interchangeably to refer to the books used in English classes. Accredited by the textbook committee within the BMUKK, they ought to be in line with the Austrian curricula. They are mostly the main source for a teacher's annual programme and embody the course design. The coursebook includes a systematic presentation of language (including grammar, vocabulary and syntax as well as its functions and notions) and the development of the four skills. McRath also highlights that in many courses it is expected that teaching revolves around one single textbook: "[...] the textbook tends to be the main teaching and learning aid in school systems at least, it influences what teachers teach and what and to some extent how learners learn".²⁵⁹ He does add however that additional materials may be issued at the teacher's discretion.²⁶⁰ Coursebook based teaching thus requires a critical stance towards the books that are used in the classroom not least because it can greatly influence students' attitudes and values:

Ideology, like culture, can be built into materials by design, as when a country wishes to promote a particular set of national values. It may also be less conscious, but no less manifest, in the nature of the reality depicted visually and verbally in materials, in the relationships and roles envisaged for teacher and learner, and perhaps most subtly in the language selected for inclusion.²⁶¹

Bessie Dendrino argued in her book *The EFL Textbook and Ideology* that "[t]hemes, topics and titles of units, and how these articulated, are in themselves revealing in relation to the social reality to be constructed for textbook users".²⁶² She criticises the over representation of the white middle class population, whereas British people of African, Caribbean, Indian or Pakistani descent are mostly neglected. In terms of topics, the first group's concerns about holi-

²⁵⁸ cf. Byram, Michael (1999). Teaching *Landeskunde* and Intercultural Competence, in: Tenberg, Reinhard (ed.): *Intercultural Perspectives: Images of Germany in Education and the Media*, iudicium München, 67

²⁵⁹ McRath, Ian (2002). *Materials Evaluation and Design for Language Teaching*, Edinburgh University Press, 12

²⁶⁰ cf. Ibid., 7

²⁶¹ Ibid., 208

²⁶² Dendrino, Bessi in: Ibid., 208-209

days, leisure time, home decoration and achievement and accumulation of material wealth are concentrated on whereas problems of homelessness, unemployment or the underprivileged are mostly ignored.²⁶³ This shows that textbooks themselves can indoctrinate by the way they deal with topics or by simply neglecting major issues within society. An apolitical attitude in itself is a political statement.

5.1 Research Criteria

It was established in the last chapter how political learning can be included in the EFL classroom. In a qualitative analysis, it will now be deduced in which way and to what extent coursebooks pursue political learning. For the analysis, six coursebooks (with exceptions comprising of a textbook, a workbook and a teacher's book) were taken into account. The choice was made according to their distribution, accessibility and currentness. Two books were taken from the 8th grade (fourth year of secondary modern or lower grades of grammar school; students are aged 14). This grade was chosen as it marks the last year before students proceed to various different forms of schooling. Another four books for 10th grade were taken as a basis for analysis. In the second year in higher school forms most students are aged 16 or about to turn 16, the legal voting age in Austria. Thus, it is seen as a school year where political education should especially be encouraged. Two of the schoolbooks are written primarily for the AHS (but can also be used in other school forms such as the technical colleges for fashion design or tourism) and two were written for the HTL and HAK respectively. However, these last two only differ in their extra units, consequently they will be treated as one book.

The focus of the analysis lies not only on political but also intercultural learning as well as cultural and regional studies. The coursebooks will be analysed according to the following criteria:

- Which references are made to political and (inter-)cultural learning in the didactic guidelines?
- Which topics could potentially include political and (inter-)cultural learning and how are these dealt with (quantity and quality)?

²⁶³ cf. Dendrino, Bessi in: *Ibid.*, 212

- In which way and to what extent is political learning encouraged or not encouraged?
- In which way and to what extent is intercultural learning enforced or not enforced?
- What kinds of images of other countries are transported (cultural and regional studies)?
- Is critical and (self-)reflective learning encouraged?

The political and (inter-)cultural learning which is looked for is the one described in the model for political education in the EFL classroom in 4.5. It must also be said that the language learning principles (e.g. skills orientation) will not be analysed due to the constricted space of this paper.

5.2 The New You & Me 4 (HS and AHS)

The *New You & Me Textbook*²⁶⁴ comprises of fourteen units of which nine contain potential for political and (inter-)cultural learning, these are: 'Welcome to Australia', 'Native Americans', 'Can we save our planet?', 'New York, New York', 'Bookworms', 'Growing up', 'Images of Ireland' and 'Jobs'. In the didactic guidelines,²⁶⁵ the authors point out the focus on teaching cultural and regional knowledge, enhanced by semi-authentic and authentic text material including pictures. No relation to political learning is made.

In the first unit 'Welcome to Australia' a tourist view is taken up which depicts the life of youths and native people in Australia. In an Australian quiz at the start, a few facts and figures are presented. The understanding of culture is 'culture with a small c'. The tourist view inhibits intercultural learning. The same is true for unit ten, 'Images of Ireland', where stereotypical tourist images are represented. The only instance where reflective learning, precursor for intercultural learning, could succeed is when students are asked to write a composition on 'Goodbye, Austria' where they should state what they will and won't miss

²⁶⁴ Gerngroß, Günter/ Puchta, Herbert/ Davis, Robin/ Holzmann, Christian (1997). The New You & Me. Textbook 4. Enriched course, Langenscheidt Wien.

Gerngroß, Günter/ Puchta, Herbert/ Davis, Robin/ Holzmann, Christian (1997). The New You & Me. Workbook 4. Enriched course, Langenscheidt Wien.

²⁶⁵ Gerngroß, Günter/ Puchta, Herbert/ Davis, Robin/ Holzmann, Christian (1997). The New You & Me. Teacher's Book 4. Enriched course, Langenscheidt Wien, 4

about Austria. The same is true for unit four and the task to talk about what foreign food students have eaten. Again, culture is only dealt with on a very superficial level. In unit three 'Native Americans', clichés and facts about native Americans and the repercussions of white settlements are outlined. Reflections on stereotypes and on the worsening of the situation of native Americans are not facilitated however. The texts operate on a very emotional level and should mostly raise sympathies. The same principle is followed in unit nine ('Growing up') where the story of a 14 year old Sudanese boy is told and in the unit on 'New York, New York' where the lives of the people living in tunnels beneath the streets of New York City (so-called 'mole people') and street kids are pictured. It is positive that the underprivileged and poor are represented and shows that the US and New York is not all glitter. However, no reasons are given or discussed regarding the social and political structures behind these problems.

Ecological issues are looked at in the unit titled 'Can we save our planet?'. The main content is the highly political topic of dense traffic in urban areas. The pupils microcosm is taken into consideration when they are asked what the main problem about traffic is in their area and what could be done to solve it. The role discussion suggested about a by-pass is an issue in many small and middle-sized towns also in Austria. It is a perfect example of differing interests in politics. The students are encouraged to get to the roots of this problem, which is not re-direction of car traffic to enhance life quality but the need to decrease it in completely. The topic of public and private space and with it the usurpation of public space by cars could also be brought up. Current affairs such as the referendum in Vienna in February 2010, where the introduction of a city toll or congestion charge was an issue, could be discussed. In addition, alternative energies are looked at in the unit. A highly contemporary topic that can also be related to the students microcosm (but is not in the textbook) e.g. energy saving.

The second instance where a political issue is investigated is in unit nine 'Growing up' with the topic of 'school uniforms'. Social and economic reasons are pointed out for and against introducing them. Even though the topic is anglocentric, it still touches upon the students school environment. Another unit where a political dimension is opened up is the one about jobs. Here, child la-

bour in the past and present is reviewed. Unfortunately, no questions about the reasons for child labour in the past and in developing countries are put forward. This would touch on the structure of trade and economic and political institutions. Establishing a connection to the students microcosm by discussing the reasons and history of schooling is also missed out.

The same is true for the unit 'Bookworms'. Here, novels also engaging in political topics could be presented. Instead, the focus lies purely on horror, crime and teenage angst fiction. Another unit which could potentially be discussed on a political level is 'You are what you eat?'. Where does our food come from, who earns and who should earn money with it; these could be questions that students could do a project on. In addition, they could find out and critically reflect on the concept of fair trade as well as local and organic food and in an action-orientated project organise a lunch where only these kind of groceries are dished up.

In the *New You & Me* several parts of the content relate to political learning, however not all of the chances are taken up. When it comes to (inter-)cultural learning, the encouragement is minor and traditional Landeskunde is mostly what is discussed. However, the inclusion of the poor and underprivileged of society is a try to lead students the way of forming values that embrace empathy and support for the disadvantaged. Thus, it is taking on a normative view on society, which is included also in the concept of political education and didactics.

5.3 More! 4 (HS and AHS)

*More! 4 Student's Book Enriched course*²⁶⁶ comprises of 14 units, out of which nine are important for this examination. It is also interesting to see that the coursebook was written by almost the same authors as *The New You & Me*. The differences detected are thus most likely down to the time difference of more than ten years between the publication of the respective books.

The acquisition of intercultural competence is highlighted in the didactic guidelines.²⁶⁷ In addition, it is mentioned that demanding 'grown-up' topics are

²⁶⁶ Gerngross, Günter/ Puchta, Herbert/ Holzmann, Christian/ Lewis-Jones, Peter (2009). *More! Student's Book 4 – Enriched Course*, Helbling Languages Innsbruck.

²⁶⁷ Gerngross, Günter/ Puchta, Herbert/ Holzmann, Christian/ Kamauf, Ulrike (2010). *More! 4 Teacher's Book – Teil A – Enriched Course*, Helbling Languages Innsbruck, 4-5

discussed such as famines, racism or fair trade. Values should be transported that include tolerance for other cultures and nationalities, ecological attitudes as well as empathy for others and critical thinking.

As in *The New You & Me*, this textbook also starts off with the presentation of a country, Ireland. Again, a tourist perspective is taken up inhibiting intercultural learning. In unit eight 'Travelling down under' the same is true for Australia. The depiction is constricted to facts and figures and tourist images. In another unit, 'Beautiful Boston' is the theme. While tourist aspects are again central, an obvious historical topic is also addressed, the Boston Tea Party. This is all very similar to the traditional understanding of Landeskunde. Real (inter-)cultural learning is encouraged in unit nine, 'Body talk'. Here, body language in different cultures is topic of discussion. It raises cultural awareness on a cognitive and also linguistic level. Students are encouraged to reflect on body language and on people from other cultures and compare and contrast their own and other people's culture (food, family, life, school life, sports, etc.), thus opening room for intercultural learning. A little odd however is the sequence of tasks in this chapter as the body language part is followed by wedding vocabulary and a story on teenage goths.

The first political topic is introduced by a teenage journalist who sees herself as very critically minded. In an interview, she speaks about her interview with an asylum seeker and animal rights activists. In the subsequent task, students need to prepare an interview with an asylum seeker or simulate being one. This encourages pupils to step into the shoes of 'the other' thus enhancing intercultural learning. To create a bridge between the specific and the abstract, the term 'asylum seeker' should be discussed, the economic and political motivations for fleeing shed light on and the depiction of asylum seekers in the media and in politics investigated. The recent cases of deportations of well integrated families and their children have shown that this topic sadly is part of the living environment of pupils and thus should also be addressed at school.

The topic of food is discussed in a more political manner than in *The New You & Me* as it not only revolves around healthy eating but also focuses on school meals (with the help of Jamie Oliver) and 'world hunger'. However, this topic is rather secluded in the unit 'Hungry'. It would fit better to unit eleven 'A

fair world'. Here, the concept of fair trade is outlined by picturing the situation of a 'normal' small coffee farmer and a fair trade coffee farmer, who is much better off. In a discussion, amongst other things, students are asked why fair trade products are more expensive than 'normal' ones and if they do or do not buy them. In the workbook, advantages of fair trade are outlined and the 'Buy Nothing Day' is introduced. World hunger and fair trade can also be set in relation to the world's economic system.

Other topics included in this unit are 'fair to planet earth', 'racial fairness' and 'fairness in schools'. These are all highly political topics, where students are asked to discuss in groups and write an argumentative essay. Another area where political learning is enforced is the unit 'Ready for reading' where amongst others John Boyne's novel *The Boy in the Striped Pyjamas*, set in and around the concentration camp of Auschwitz, and Malorie Blackman's *Noughts and Crosses* series, set in a fictional racist dystopia where black people are dominant over people with white skin, are presented. With material at the teacher's discretion, political and intercultural learning on the basis of literary texts can be encouraged. In contrast to *New You & Me*, the unit on jobs 'A Working Life' is completely apolitical. It presents a number of jobs such as event management in detail and teaches pupils how to do a good job interview.

Both *More!* and *The New You & Me* have their advantages and disadvantages when it comes to political and (inter-)cultural learning. The portraits of underprivileged like in *You & Me* are completely missing in *More!*. The tourist view presentation of other countries is unfortunately taken up in both textbooks, mostly inhibiting intercultural learning. The amount of space allocated to political and (inter-)cultural learning is about the same. They both try to teach critical thinking on different topics. Where *You & Me* focuses more on giving the underprivileged a voice, the focus of *More!* lies on more contemporary issues such as fair trade and asylum seekers. The focus on intercultural learning is clearly given more room in *More!* However, the variation of sequences could be enhanced and certain topics more contextualised. All in all, both books open possibilities of integrating political and (inter-)cultural learning on a content based level.

5.4 Meanings in Use 2 (AHS)

In *Meanings in Use 2*, a general didactic guideline on topics of cultural and political education is not included.²⁶⁸ The coursebook has a three part structure. The units carry a thematic/functional and grammar/language focus. Topics are further discussed in the *Project Resource Book*.²⁶⁹ The textbook is skills and language orientated and shows a very eclectic nature in relation to the content. The unit titles are very general e.g. 'Imagining', 'Experiences', 'Playing by the rules', 'Predicting' etc. Thus, if they contain political and (inter-)cultural learning then only in small parts and secluded tasks. Certain units and tasks will be pointed out that either show potential for political and (inter-)cultural learning or where such learning is actually supposed to take place.

It was already shown with the coursebooks for the 8th grade that the topic of jobs can be critically discussed. This is not done in this one as the topic of jobs is only connected to the presentation of different professions and applications (unit seven 'Experiences'). The unit 'Similarities and Differences' sounds like a perfect title for discussing cultural or linguistic differences. However, content is restricted to talking about the (dis-)similarities between Scotland and Wales and hotels in New Zealand. Suggestions for writing about similarities are given, such as "New York is a violent city, and so are Washington and Miami".²⁷⁰ Students are asked to compare New York, Washington and Miami. How this should be accomplished when they have most likely never visited any of these cities remains a mystery. The unit 'Speculating and Explaining', includes topics such as 'teenagers and the law' and 'Why do people do it?', a feature about why people start gambling, become politicians or take drugs. These are all not contextualised. The unit 'Playing by the rules' contains a part about going abroad (as an au-pair or exchange student), but does not reflect on any cultural issues. Neither does the part talking about school rules include discussions about democratic participation of pupils in schools. 'Describing places' is the motto in unit three. Here, rudimental (inter-)cultural learning can be detected when stu-

²⁶⁸ Doff, Adrian/ Jones, Christopher/ Mitchell, Keith/ Kaiser, Juanita/ Skinner, Andrew/ Weinhofer, Brigitte (2001). *Meanings in Use 2. Coursebook*, öbv & hpt Wien.

Doff, Adrian/ Jones, Christopher/ Mitchell, Keith/ Kaiser, Juanita/ Skinner, Andrew/ Weinhofer, Brigitte (2000). *Meanings in Use 2. Teacher's Book*, öbv & hpt Wien.

²⁶⁹ Kaiser, Juanita/ Skinner, Andrew/ Weinhofer, Brigitte (2000). *Meanings in Use 2. Project Resource Book*, öbv & hpt Wien.

²⁷⁰ Doff, Adrian/ Jones, Christopher/ Mitchell, Keith/ Kaiser, Juanita/ Skinner, Andrew/ Weinhofer, Brigitte (2001). *Meanings in Use 2. Coursebook*, öbv & hpt Wien, 76

dents are supposed to find places they want to show to visiting friends. It gives them an opportunity to reflect upon their home country and environment. The rest of the unit settles for a purely descriptive presentation of other countries and their tourist sites (including Los Angeles and Egypt).

In unit one of the *Project Resource Book* cultural learning is encouraged by the method of contrasting and comparing so-called 'anti-poems' with the works of Shakespeare. This is the only time this method is used. It helps to play with literary forms and to de-construct works of high culture. Culture does also play a part in the subsequent unit 'English the World Over'. It deals with regional accents and includes texts on Australia, Africa, India as well as Canada. In combination with the latter, the term of 'ethnic mosaic' is introduced and with it questions of colonisation and identity. Descriptive learning is central again and no critical or (self-)reflective point of view is encouraged. A similar approach is taken up in unit five 'Got a Penny to Spare?', where different NGOs and their functions are described and poverty in the Britain discussed. However, the important role of the state when it comes to caring for children, elderly and the poor is not part of the analysis. Again, a highly political issue is discussed without using appropriate political didactics.

This is a common theme in most of the issues discussed. Relevant political and social topics are only aiming at cognitive understanding, but do not encourage political learning or critical and reflective thinking. This is also true for the unit 'A violent Society?', where the reasons for high crime rates are to be found in bad nutrition or TV. Political and social circumstances are not discussed. A distorted image of 'sick, sick, sick' cities is painted in the unit 'City Lights'. Action-orientation is however included when students are asked to make essential amenities to their current neighbourhood of which the whole community should benefit.

A different political issue is raised somewhat incidentally in the last unit with the title 'Lost in Cyberspace'. In a text about internet addictions stereotypical gender roles are reproduced in the title: 'While girls do their homework, boys get lost in cyberspace'. It is not fitting to integrate a pseudo-scientific study on a subject that is so difficult and has so many facets even if the students are asked how far they agree or disagree with its findings.

In summary it can be said that a lot of political and cultural topics are touched upon but mostly discussed in a superficial, purely cognitive, non-critical and non-reflective manner. This is also down to the compartmentalized structure of the book, where issues are never discussed in depth in one unit.

5.5 Make Your Way Ahead 6 (AHS)

In the didactic guidelines for the coursebook *Make Your Way Ahead*²⁷¹ it is said that the book has an understanding of Landeskunde in the sense of Cultural Studies, thus not pursuing a mere transportation of facts and figures. The aim of the book is to both secure a certain level of language competence and cultural competence. This is also reflected in the coursebook as will be shown now.

In the first unit 'The pursuit of happiness', students are asked to critically reflect on the term and conception of happiness. First by introducing them to quotations of famous writers and then by reading an excerpt of Aldous Huxley's dystopian novel *Brave New World*. Unfortunately, the discussion does not revolve around the conception of the society in 'future England' but mostly about 'happiness' and the role of drugs. The drug theme is approached from different angles, also including social problems such as drug abuse in the 'slums' of Manchester. In connection with a sequence out of the film *Trainspotting*, suggestions are made what 'ought to be done about drug use'. Students are asked to write a text starting with the words 'If I were a politician'. Consequently they should think about policies and laws on drugs and reflect on the role of a politician. It helps them to form their political and reflective learning.

Unit two on 'Victorian times' follows this teaching approach. It allows a full on analysis of many aspects of life in the British empire including political and social issues. Inventions and technical progress (such as cars) are critically reflected (which has not been the case in any of the coursebooks so far). Constant connections are drawn between the past and present and the macrocosm and microcosm of students e.g. on questions of perception of work, religion, the ex-

²⁷¹ Davis, Robin/ Gerngroß, Günter/ Holzmann, Christian/ Lewis-Jones, Peter/ Puchta, Herbert (2005). *Make Your Way Ahead 6. Teacher's Handbook*, öbv & hpt Wien, 3
Davis, Robin/ Gerngroß, Günter/ Holzmann, Christian/ Lewis-Jones, Peter/ Puchta, Herbert (2006). *Make Your Way Ahead 6*, öbv & hpt Wien.

exploitation of natural resources or inequalities in society. A class discussion also helps people to critically reflect on 'Victorian values' and values of our society of today. In the subsequent unit 'I love books' an excerpt of Ray Bradbury's *Fahrenheit 451* is included. Students are asked to 'do literature' and write a continuation of it. Indeed, it would be also interesting to de-construct manifold manifested political ideologies in this book (this also applies for Aldous Huxley's *Brave New World*). In addition, it would be of interest to discuss why books were burned and why they were seen as dangerous so many times in history. A line could be drawn to current political discussions on the Bologna system and the cuts of family allowance. In compact unit two 'Is the world getting too small?' issues of globalisation are talked about. First of all, the key terms of debate are defined and explained (e.g. The World Bank, Fair Trade, WTO, GATS, The G8, IMF and The World Social Forum). This covers the *savoir* and *savoir comprendre* dimensions of the model for political learning in the EFL classroom and the cognitive skills of the competence-structure-model. In addition, the terminus 'globalisation' is also de-constructed in terms of meaning and historical development. A sociologist and a journalist present their views on globalisation. Additional topics included are demonstrations (reason for it, what can be achieved), multinationals (advantages and disadvantages), labour exploitation (e.g. the price of a sports shoe and the clean clothes campaign). The reading tips at the end of the unit include Naomi Klein's *No Logo* and in the *Teacher's Handbook* Michael Hardt and Antonio Negri's influential works *Empire* and *Multitude* are recommended.

In addition to holistic critical political thinking, action-orientated learning is encouraged in compact unit six 'Stand up for your rights!'. Rights such as free education, free health care, freedom of speech and social security are put under scrutiny and set in relation to the conception of the welfare state. Then, human rights and cases of torture are topic of discussion and with it the NGO Amnesty International. Like in the preceding unit discussed, critical awareness is raised by the combination of acquiring political and social knowledge, forming and reflecting on opinions, values and prejudices and debating and articulating opinions.

Cultural issues are first and foremost discussed in the unit 'Multicultural Britain'. Background knowledge about the reasons why people move to other countries is established. Through project-orientated learning, students are asked to design an internet portfolio about immigration in Austria and two other European countries. It is supposed to include statistics, descriptions of ethnic communities and the official immigration policy of the respected country. One paragraph should be written about the theme 'What it means to be Austrian'. Through these contrasting approaches, political and sociocultural cognitive knowledge can be extended, one's horizon broadened and one's opinions evaluated. In addition, self-reflection as an integral part of intercultural learning is encouraged by writing about the understanding of one's own culture. As Raymond Williams already declared, culture is a very difficult term to describe and very hard to grasp. The coursebook deserves credit for giving the students the task 'to define the word culture'. Through this task, they can autonomously build up terminology and analytical concepts which help them to approach cultural, social and political problems in a more structured manner. Racism and tolerance are also discussed and students are asked to critically reflect on issues that could cause problems between people from different cultural backgrounds.

In another task, a professor of linguistics talks about the many negative connotations of compound words including the word 'black'. Thus, students learn to question word meanings and etymology and acquire parts of the concept of discourse analysis. This is another example where political and language learning go hand in hand in this coursebook and can be referred to the model of political education in the EFL classroom.

A reflective approach is also pursued in the compact unit on 'Sitcoms' when the differences between British and American humour are outlined on the basis of the comedy *The Office*. Even though sitcoms were topic of debate in other coursebooks before, this intercultural perspective has never been taken up.

This coursebook proves that the combination of political, cultural and language learning is possible. In half of the twelve units, political and (inter-)cultural issues are discussed intensively in their amplitude and complexity. In a few other units, political topics are contextualised. In all of them, a reflective and

critical approach is taken up and a bridge between past and present and macrocosm and microcosm is built.

5.6 BizCon and TechCon (HAK and HTL)

BizCon 2 and *TechCon2* are written for the second grade of the commercial and technical colleges respectively.²⁷² They only differ in their extra units (four out of 14) and one regular one and as a result they will be jointly analysed but always referred to as *BizCon*. As *You & Me* and *More!*, this coursebook also starts out with a unit dedicated to 'Tourism', where no intercultural or critical perspective is taken up. The only other unit which deals with a cultural topic is titled 'Across cultures'. Its focus is stated in the *Teacher's Book*, where it says that it should be made clear to students why knowing about culture is important in business and in the work place.²⁷³ The focus is taken up when the first task in 'Across cultures' revolves around ad campaigns which failed because of cultural or linguistic misunderstandings. Still, intercultural learning, which is often utilized by businesses to raise profits, is not encouraged. Quite the opposite, as stereotypes are simply reproduced in this task: "Work with another pair and find five words that you associate with one of the countries your teacher writes on the board. [...] Now complete the texts with the nationalities that you think fit best".²⁷⁴ It is not that stereotypes cannot be discussed, they should be because every one has them and they are reoccurring in many forms (media, literary texts). However, they need to be reflected and critically discussed which is not the case in this coursebook. Completely out of context in this unit seems the included discussion of the article 'the' used or not used with famous sites and companies in the UK and USA.

A political topic is only explicitly discussed in unit two 'responsible companies'. It is integrated in the coursebook "in order to to create a certain

²⁷² Beder, Elke/ Haydo-Prugger, Sigrid/ Marinjak, Sabine/ Mayer, Robert/ Preede, Petra/ Rosenberg, Marjorie (2007). *BizCon 2. Business Connections 2*, Verlag Hölder Wien; Beder, Elke/ Haydo-Prugger, Sigrid/ Martinjak, Sabine/ Mayer, Robert/ Preede, Petra/ Rosenberg, Marjorie (2007). *TechCon 2. Technical Connections 2*, Verlag Hölder, Pichler, Tempsky Wien.

²⁷³ Beder, Elke/ Haydo-Prugger, Sigrid/ Marinjak, Sabine/ Mayer, Robert/ Preede, Petra/ Rosenberg, Marjorie (2007). *BizCon 2. Business Connections 2, Teacher's Book*, Verlag Hölder Wien, 34

²⁷⁴ Beder, Elke/ Haydo-Prugger, Sigrid/ Marinjak, Sabine/ Mayer, Robert/ Preede, Petra/ Rosenberg, Marjorie (2007). *BizCon 2. Business Connections 2*, Verlag Hölder Wien, 52

level of awareness about business ethics in your students”.²⁷⁵ Business ethics are introduced with an advertisement of a company that praises its ethical behaviour. A discussion topic is included that revolves around fair trade and the question about what makes a company responsible. Between this task and one on how to make 'your' company environmentally friendly, an exercise on signs and timelines is included, where students should discuss what they were forbidden in the past and are allowed to do now. Compared to the discussion of 'fair trade' and the mechanisms in world trade in *Make Your Way Ahead*, the one in BizCon is condensed and does not include any of the dimensions that relate to the model of political learning. In addition, a few topics are discussed without any relations to politics in BizCon when they clearly could be. These include the units 'Money makes the world go round', 'Smart house' (unit revolves solely around the technological features of a family home that 'has brains') and 'Inventors' fair'. All of which could include discussion on political and economical problems (and not questions on students' saving accounts), social problems (and not whether your bed will automatically warm itself up 15 minutes before you go to sleep in the wintertime) and problems which accompany technological progress.

In summary, this coursebook for vocational schools focuses greatly on daily life and business topics, even in the regular units. (Inter-)Cultural and political issues only take up a minor part of the content. If they are included, then they are only discussed in a descriptive and uncritical manner. None of the four dimensions of the model of political learning are incorporated, thus no critical political and cultural learning approach is taken up.

5.7 General Analysis

The analysis shows that approaches to political and (inter-)cultural learning vary greatly in the respective coursebooks. They differ in the amount they discuss such issues and in the way they discuss them.

All of them follow the principles of CLT and task-based teaching. Only one of them reflects approaches of CBI and purposeful learning. This one is *Make*

²⁷⁵ Beder, Elke/ Haydo-Prugger, Sigrid/ Martinjak, Sabine/ Mayer, Robert/ Preede, Petra/ Rosenberg, Margorie (2007). BizCon 2. Business Connections 2. Teachers's Book, Verlag Hölder, Pichler, Tempsky Wien, 11

Your Way Ahead, which is also the only one that reflects a significant number of the points included in the model for political education in the EFL classroom. One of its advantages is also the inclusion of more authentic texts (including novel extracts) than in any other of the coursebooks.

The quality of the other books varies. *The New You & Me* and *More!* both try to build up critical political and social awareness without using political didactics or intercultural learning approaches. In *Meanings of Use*, *BizCon* and *TechCon* the focus on skills clearly inhibits political and (inter-)cultural learning. A political or cultural topic is always subsumed under acquiring a certain linguistic skill, which is also seen in the eclectic presentation of topics. *BizCon* and *TechCon* show an over representation of vocational skills even in the regular units. When political or cultural topics are included, they mostly have an affirmative dimension towards the business world. Very rarely is critical thinking encouraged. Still, they all show references to political and cultural issues and it is then down to the teachers how they present and teach those topics and down to the students what they take from it.

6 Conclusion

This paper has tried to combine political education and English language teaching in Austrian schools on a theoretical and practical level.

It considered both the theories of political education and political didactics and the manifestations of these in official school documents (curricula and school books). The theories were discussed intensively because they should form the basis for the teaching of politics in any form and setting. The different approaches and understandings of eminent scholars such as Fischer, Gagel, Schmiederer and Sander were enumerated and compared. In itself already a normative statement, it was concluded that in order to educate pupils to become critical, emancipatory and action-orientated citizens, a wide and normative understanding of political education needs to be taken up. This view was argued for with the writings of Hans Kelsen and Critical Theorists. It can be summed up by the concepts of Ulrich Brand, who has in mind a democratic system which is more productive, equal, democratic and non-destructive in a socio-ecological way than the current democratic and capitalist system is.²⁷⁶

The historical analysis of political education in Austria showed that the changes made since 1918 were not big leaps but only small steps. The sticking points on the way to a progressive political education were the victim and non-delinquent myth in Austria after World War II and the grave divide on all education policy issues between the two big parties SPÖ and ÖVP. In 2009, it was accomplished that political education is taught in all school forms (after the age of 10) and included in the teacher's training at university. The quantity of hours allocated to political education in schools and at university is still very small as political education is mostly an appendix of history teaching. Additionally, the analysis of school curricula on the subject showed that the understanding of political education can differ greatly across the analysed curricula. In some school forms, the institution-focused and affirmative character is still followed where others focus on developing critically minded, (self-)reflective, emancipated and empowered citizens.

²⁷⁶ cf. Brand, Ulrich (2010). Der Staat als soziales Verhältnis, in: Löscher, Bettina/ Thimmel, Andreas (eds.): Kritische politische Bildung. Ein Handbuch. Wochenschauverlag Schwalbach/Ts., 154

Another enumerated problem area marks the guiding principle of political education. Introduced as a compromise and in place since 1978 it should make sure that teachers of all school subjects include political learning. More than 30 years later, soon-to-be teachers of any subject are still not lectured on political education at university and not one school material discussing political education in the EFL classroom of Austrian origin could be detected. Not endowed with neither basic knowledge on political theories and didactics nor with supplied with suitable material, it is not surprising that a lot of teachers feel reluctant to include political learning in their classroom. This calls for improvements in the university education of teachers which however seem to be torpedoed by the reform agenda of the BMUKK and BMWF with their concept of 'Lehrer-Innenbildung Neu'. In the course of the adoption of the Bologna system, the plan is to make the bachelor degree the main degree for teaching in all school forms and grades. The master's degree can then be acquired while teaching and is only needed for special duties (such as preparing and conducting the school leaving exam 'Matura'). This would not only lead to a significant cutting of teacher's training especially for the higher grades but also to a deterioration of teacher's general education, which includes such topics as political education. Discussions on this topic, including the expertise and written comments by stakeholders can be read up on at the BMUKK website.²⁷⁷

It needs to be mentioned that political education as its own subject and guiding principle should never be mutually exclusive, especially when adhering to the methods of interdisciplinary and cross-curricular project-orientated learning. Thus both forms should be intensified in schools, at universities and on supplementary level (such as school materials).

A connection between English language teaching and political learning was attempted in the chapter on the theoretical framework of the EFL classroom (4.2). Communicative language teaching, task-based learning and content-based instruction were chosen as the framework. They seemed the most fitting and also proved to be. The latter was preferred over CLIL, who also analyses content orientated teaching but whose focus lies on the spreading of English across the curriculum, because it is tailor-made for the language learning

²⁷⁷ <http://www.bmukk.gv.at/schulen/lehr/labneu/index.xml>

classroom. The focus on content-instruction should support a concept of FLT which is more complex than a process of developing skills and (vocabulary) knowledge. Methods and approaches which can combine language and political learning were considered. A range of possibilities, namely four (cultural and regional studies, comparing and contrasting, discourse analysis and literature), were outlined. A detailed insight into practical details of these could not be gained due to the constricted space of this thesis.

The English curricula (4.3) and school book analysis (5) intended to prove that the legal framework does not inhibit but in cases even promotes and encourages political and cultural learning in the Austrian language classrooms. Solutions are also suggested as to how curricula can be improved in places and which topics in the course books can be taken to facilitate political learning as well as in what way this can be achieved. This is also the point where it needs to be made clear that the content taught in the subject of English should not comprise solely of political education and does not need to be discussed under the label 'political education'. However, the focus lies on the structural and systematic analysis of issues and problems that do include a political dimension.

The way that these topics should then be discussed is highlighted in the model in section 4.4. It sums up the different approaches and methods of political didactics and English language teaching. It ought to show that the two can be combined on a theoretical level.

In order to find out if these approaches work in the EFL classroom, a whole new research project needs to be conducted where, in an empirical study, specific materials are devised and tested. This should then be combined with looking at the students' microcosms, asking questions about their political socialisation, understanding and interest. Unfortunately, this was beyond the scope of this work.

In summary, this paper is in support of a form of language teaching which develops political and critical awareness. It rejects easily define- and testable features such as grammar, vocabulary knowledge etc. and calls for "an integrative concept [...] where training of language skills in a more narrow sense can be linked to a humanistic agenda aiming for wide-reaching forms of democratic cit-

izenship".²⁷⁸ In this sense, a connection between education, political education and foreign language learning is established on the basis of being able to change perspectives and use critical reflection skills:

For if 'education' is taken to include critical reflection on social and natural phenomena, then 'political education' can truly describe the critical understanding of native and foreign cultures and societies to which foreign language education contributes. For, [...], where foreign language education is successful in developing learners' grasp of otherness and their moral evaluation of their own and others' perspectives through cognitive and affective reciprocity, then the relationship with political education is created.²⁷⁹

²⁷⁸ cf. Delanoy, Werner/ Volkmann, Laurenz (2008). Future Perspectives for English Language Teaching, Universitätsverlag Winter Heidelberg, 12

²⁷⁹ Byram, Michael/ Morgan, Carol (1994). Teaching-and-Learning Language-and-Culture, Multilingual Matters Ltd Clevedon, 177

7 References

7.1 Primary Resources

7.1.1 Curricula

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http://www.bmukk.gv.at/schulen/unterricht/lp/lp_ahs_oberstufe.xml

Lehrplan AHS Unterstufe (Lehrplan 99, BGBl. II Nr. 133/2000). Letzte Änderungen BGBl. II Nr. 283/2003). Letzter Zugriff: 13. November 2010.

http://www.bmukk.gv.at/schulen/unterricht/lp/lp_ahs_unterstufe.xml

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<http://www.abc.berufsbildendeschulen.at/de/download.asp?id=8&theme=Lehrpl%E4ne:%20Kaufm%E4nnische%20Schulen>

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http://www.bmukk.gv.at/schulen/unterricht/lp/Hauptschulen_HS_Lehrplan1590.xml

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[http://www.htl.at/de/home/lehrplaene.html?tx_eduhilehrplandb_pi1\[faculty\]=&tx_eduhilehrplandb_pi1\[schooltype\]=1&no_cache=1](http://www.htl.at/de/home/lehrplaene.html?tx_eduhilehrplandb_pi1[faculty]=&tx_eduhilehrplandb_pi1[schooltype]=1&no_cache=1)

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7.1.2 School Books

- Beder, Elke/ Haydo-Prugger, Sigrid/ Martinjak, Sabine/ Mayer, Robert/ Preede, Petra/ Rosenberg, Marjorie (2007). BizCon 2. Business Connections 2, Teacher's Book, Verlag Hölder Wien.
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7.3 Internet Resources

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8 Appendix

Appendix I: Chart on Political Education in Austrian Schools

Source: <http://www.politik-lernen.at/content/site/basiswissen/politischebildung/index.html>



Bundesministerium für
Unterricht, Kunst und Kultur

Politische Bildung in den Schulen – tabellarische Übersicht



Schulstufe	1	2	3	4	5	6	7	8	9	10	11	12	13
Schultyp	Unterrichtsprinzip Politische Bildung (gilt für alle Schultypen und Schulstufen)												
VS/VS-Oberstufe, Sonderschule						2 GSK/PB	2 GSK/PB	2 GSK/PB (SchwerpunktPB)					
HS, AHS-Unterstufe, Neue Mittelschule						2 GSK/PB	2 GSK/PB	2 GSK/PB (SchwerpunktPB)					
AHS-Oberstufe									1 GSK/PB	2 GSK/PB	2 GSK/PB	2 GSK/PB	
PTS – Polytechnische Schule									2 PB u. WiKu				
Berufsschule										insges. 80 WoStd.			
Technische und gewerbliche Fachschulen									insges. 2 WoStd. PB und Recht				
Handelsschule										2 ZG/PB und Recht	2 ZG/PB und Recht		
Fachschule für Mode											2 PB und Recht		
Fachschule für Mode und Bekleidungstechnik											2 PB und Recht		
Fachschule für wirtschaftliche Berufe											3 PB u. Recht		
Fachschule für Sozialberufe									1 PB u. Recht	1 PB u. Recht	1 PB u. Recht		
Höhere Technische Lehranstalt												2 G u. PB	2 G u. PB
Höhere Lehranstalt für wirtschaftliche Berufe												2 PB u. Recht	2 PB u. Recht
Handelsakademie												3 PB u. Recht	
Höhere land- und forstwirtschaftliche LA												2 G u. PB	3 G u. PB
Bildungsanstalt für Kindergartenpädagogik									2 GSK/PB	1 GSK/PB	2 GSK/PB		2 GSK/PB
Bildungsanstalt für Sozialpädagogik													2 Rechtskunde und PB

Stand 4.10.2010. Zur genauen Bezeichnung der Schultypen und Gegenstände s. S. 2 und 3

ANLAGE

POLITISCHE BILDUNG IN DEN HAUPTFORMEN DER ÖSTERREICHISCHEN SCHULEN

Allgemeinbildende Pflichtschulen:

VOLKSSCHULE und entsprechende Stufen der SONDERSCHULE: 1.-4. Schulstufe
kein Gegenstand, Unterrichtsprinzip

Oberstufe der VOLKSSCHULE, HAUPTSCHULE und entsprechende Stufen der SONDERSCHULE:

5. Schulstufe: kein Gegenstand, Unterrichtsprinzip

6.-8. Schulstufe (je 2 Stunden): Pflichtgegenstand "Geschichte und Sozialkunde/Politische Bildung" mit Schwerpunkt „Politische Bildung“ in der 8. Schulstufe

POLYTECHNISCHE SCHULEN: 9. Schulstufe

Pflichtgegenstand „Politische Bildung und Wirtschaftskunde“ 2 Stunden

Allgemein bildende höhere Schulen:

ALLGEMEIN BILDENDE HÖHERE SCHULEN – UNTERSTUFE:

5. Schulstufe: kein Gegenstand, Unterrichtsprinzip

6.-8. Schulstufe (je 2 Stunden): Pflichtgegenstand „Geschichte und Sozialkunde/Politische Bildung“ mit Schwerpunkt „Politische Bildung“ in der 8. Schulstufe

ALLGEMEIN BILDENDE HÖHERE SCHULEN – OBERSTUFE: 9.-12. Schulstufe

Pflichtgegenstand „Geschichte und Sozialkunde/Politische Bildung“

1 Stunde in der 5. Klasse, 2 Stunden in der 6., 7. und 8. Klasse

Berufsbildende Pflichtschulen:

BERUFSSCHULEN: 2 bis 4 Jahre

Pflichtgegenstand „Politische Bildung“ insgesamt 80 Stunden

Berufsbildende Mittlere Schulen:

TECHNISCHE, GEWERBLICHE UND KUNSTGEWERBLICHE FACHSCHULEN: 9.-12. Schulstufe

„Politische Bildung und Recht“ insgesamt 2 Wochenstunden

HANDELSCHULE: 9.-11. Schulstufe

Pflichtgegenstand „Zeitgeschichte, Politische Bildung und Recht“ 4 Stunden (je 2 Stunden in der 2. und 3. Klasse)

FACHSCHULE FÜR MODE

Pflichtgegenstand „Politische Bildung und Recht“ 2 Wochenstunden in der 3. Klasse

FACHSCHULE FÜR MODE UND BEKLEIDUNGSTECHNIK

Pflichtgegenstand „Politische Bildung und Recht“ 2 Wochenstunden in der 3. Klasse

DREIJÄHRIGE FACHSCHULE FÜR WIRTSCHAFTLICHE BERUFE: 9.-11. Schulstufe

Pflichtgegenstand „Politische Bildung und Recht“ 3 Wochenstunden in der 3. Klasse

DREIJÄHRIGE FACHSCHULEN FÜR SOZIALBERUFE: 9.-11. Schulstufe

Pflichtgegenstand „Politische Bildung und Recht“ 3 Stunden (je 1 Stunde in der 1., 2. und 3. Klasse)

Berufsbildende Höhere Schulen: 9.-13. Schulstufe

HÖHERE TECHNISCHE UND GEWERBLICHE LEHRANSTALTEN:

Pflichtgegenstand „Geschichte und Politische Bildung“ 4 Wochenstunden (je 2 in der 4. und 5. Klasse)

HÖHERE LEHRANSTALTEN FÜR WIRTSCHAFTLICHE BERUFE:

Pflichtgegenstand „Politische Bildung und Recht“ 4 Stunden (je 2 Stunden in der 4. Klasse und 2 Stunden in der 5. Klasse)

HANDELSAKADEMIE:

Pflichtgegenstand „Politische Bildung und Recht“ 3 Stunden in der 4. Klasse

HÖHERE LAND UND FORSTWIRTSCHAFTLICHE LEHRANSTALT

Pflichtgegenstand „Geschichte und Politische Bildung“ 5 Stunden (2 Stunden in der 4. Klasse und 3 Stunden in der 5. Klasse)

Höhere Anstalten der LehrerInnen- und ErzieherInnenbildung: 9.-13. Schulstufe

BILDUNGSANSTALT FÜR KINDERGARTENPÄDAGOGIK:

Pflichtgegenstand „Geschichte, Sozialkunde und Politische Bildung“ 7 Wochenstunden (jeweils 2 Stunden in der 1., 3. und 5. Klasse und 1 Stunde in der 2. Klasse)

BILDUNGSANSTALT FÜR SOZIALPÄDAGOGIK:

Pflichtgegenstand „Rechtskunde und Politische Bildung“ 2 Wochenstunden in der 5. Klasse

Appendix II: Short Story “Come to Mecca” by Farrukh Dhondy (1978)

Source: Dhondy, Farrukh (1978). *Come to Mecca and Other Stories*, Collins London, 18.

There we were in the photograph. The newspaper said “Workers Fight Blacklegs in Sweatshops. Shahid was not sure of what it said so he asked Betty to read it to him.

“No blacks in that factory,” Shahid said to her, “only Bengalis”.

“It’s blacklegs,” Betty explained, “people who attack workers.”

“If anybody attacks me I will punch them,” Shahid said.

The others in the café were now curious and gathered round the newspapers. The papers were passed from hand to hand. We told Betty that the strike was finished and she said that it was a shame.

“I am not ashamed,” Shahid replied. Then Betty told us that she worked for the newspaper and she started selling the paper to anyone who would buy it for five pence.

“Anyway,” she said to Shahid, “I’d like to talk to you. We want a whole story on the sweatshops.”

“We don’t know much stories, only Bengali stories,” I said.

“About your sweatshops, your factories, Nu-Look.”

Shahid looked puzzled so Betty said, “We call them sweatshops because the labour is sweated labour.” She was anxious to explain.

“When I sweat I always take bath, not like English people.”

“You’ve got me wrong. The factories are flighty and dingy, all of this area.”

“My cousin’s factory is very clean,” I said.

“You must be joking,” Betty said, “I’ve seen some of them.”

“He never jokes with ladies,” Shahid said.” (Delanoy 2008: 174)

Appendix III: Michael Byram's Model on Intercultural Communication

Source: Byram, Michael (1997). Teaching and Assessing Intercultural Communicative Competence, Multilingual Matters Clevedon, 34.

	Skills interpret and relate (<i>savoir comprendre</i>)	
Knowledge of self and other; of interaction: individual and societal (<i>savoirs</i>)	Education political education critical cultural awareness (<i>savoir s'engager</i>)	Attitudes relativising self valuing other (<i>savoir être</i>)
	Skills discover and/or interact (<i>savoir apprendre/faire</i>)	

Appendix IV: English Abstract

This paper deals with the topic of political education in the English language classroom. It combines political and language learning on a theoretical and practical basis. In the first chapter, political education and its underlying understanding of politics and democracy is discussed. A differentiation is made between a narrow and wide as well as a descriptive and normative understanding of these two important terms in political education. A rationale is devised on the basis of the works of Hans Kelsen and Critical Theorists. It is argued that a democratic system needs politically-educated, critically-thinking, emancipated and empowered citizens.

The subsequent chapter deals with political didactics. It presents and analyses the method of categorical learning and the focus on case studies. Matter of discussion are also global learning and the competence-structure-model devised by the BMUKK. Central to a structured and analytical teaching method of political education are the political trias and the policy cycle.

The EFL classroom comes under scrutiny in the following section. A theoretical framework for integrating political learning in FLT is drawn up. It includes the concept of communicative language teaching, content-based instruction and task-based learning first analysed and then put into relation with the political didactics. Four approaches are discussed which could be essential for combining political, cultural and language learning, namely cultural and regional

studies, the technique of comparing and contrasting, (critical) discourse analysis and literature discussing political, social and cultural issues. A study of curricula and school books for English shows on what terms, how and where political learning can be included.

The centrepiece of this paper is the model for political education in the EFL classroom. It brings together all of the theoretical concepts of both disciplines in five different dimensions. One discussing methodological skills, another focusing on evaluative and judgemental skills, a third taking up communicative competence and the fourth one discussing cognitive skills. *Primus inter pares* is the fifth one, the action-orientated dimension of learning. It includes the development of critical political and cultural awareness and readiness for political engagement. Both political education and FLT should instil in learners a disposition for engagement and interaction with others.

In summary, this paper discusses and argues for the inclusion of political learning in the EFL classroom in order to educate students to become critically minded, emancipated and empowered citizens.

Appendix V: German Summary

Diese Diplomarbeit beschäftigt sich auf interdisziplinäre Art und Weise mit dem Themenfeld der Politischen Bildung im Englischunterricht an Österreichs Schulen. Das Ziel stellt eine theoretisch-konzeptionelle Integration von politisch bildenden Inhalten im englischen Sprachunterricht dar, welche in einem Modell seinen Ausdruck findet. Hierbei werden die Methoden und Konzepte beider Fachrichtungen verschränkt und zu einer fachdidaktischen Anleitung verbunden. Den Rahmen bildet die Verbindung der Lerninhalte auf drei Ebenen, die lokale, nationale und globale als die Kombination der Beleuchtung des Mikrokosmos und des Makrokosmos der SchülerInnen. Die vier anzustrebenden Fähigkeiten und Fertigkeiten setzen sich aus dem Erwerb von Methoden (*savoir comprendre*), einer Urteilsfähigkeit (*savoir être*), kommunikativer Kompetenz (*savoir faire*) und kognitivem Wissen (*savoirs*) zusammen. All dies soll zur Bildung einer zentralen handlungsorientierten Kompetenz führen (*savoir s'engager*).

Dieses Modell basiert auf den Erkenntnissen der drei vorhergehenden Kapitel. Das erste steckt den theoretischen Rahmen der politischen Bildung ab, die vor allem im Bundesdeutschen Raum kontrovers diskutiert wurde. Vorgestellt und analysiert werden die verschiedenen Konzeptionen von Politik und Demokratie, welche sich besonders in den Antagonismen eines breiten und engen Politikverständnisses als einer deskriptiven und normativen Auslegung politischer Bildung äußern. Dem folgt eine Ratio für die politische Bildung und eine Arbeitsdefinition ebendieser. Argumentiert und hergeleitet wird die Begründung für politische Bildung aus den Werken Hans Kelsens und seiner Konzeption einer Demokratie, die nur durch politisch gebildete, mündige und reflektierende StaatsbürgerInnen getragen werden kann. Sein Denkmodell wird in Verbindung gesetzt mit den theoretischen Konzeptionen der Kritischen Theorie, ihrem normativen, emanzipatorischen und materiellen Demokratie- und Politikverständnis, welches die Überwindung von Ungleichheiten auf politischer, sozialer und ökonomischer Ebene in den Mittelpunkt stellt.

Diesen theoretischen Grundlagen folgt die Analyse von Zielen, Methoden und Konzeptionen der Politikdidaktik. Hervorzuheben hier sind der weitgehende Konsens über eine kategoriale politische Bildung, die als leitende Methode die Auswahl des Inhalts und die Aufbereitung des Unterrichts bestimmt. Des weiteren inkludiert dieser Teil die Darlegung zentraler Analyseinstrumente der Politik-

wissenschaft, welche auch im Politikunterricht gut einsetzbar sind und welche vor allem das vernetzte und strukturierende politische Denken von Studierenden fördern sollen, das Drei-Dimensionen-Modell der Politikanalyse und der Politikzyklus. Den Abschluss dieses Kapitels stellt die Darlegung und Analyse des Kompetenz-Struktur-Modells des BMUKK von 2008 dar, welches durchaus Elemente des Denkens Hans Kelsens und der Kritischen Theorie enthält.

Im darauf folgenden Kapitel wird die historische Entwicklung der politischen Bildung in Österreich mit all ihren Besonderheiten – den Opfermythos, Lagerbildung und Kompromissausrichtung – diskutiert. Ein zentrales Dokument der Analyse stellt das Unterrichtsprinzip der Politischen Bildung von 1978 dar. Es wird aufgezeigt, dass dieses leider nur schwach umgesetzt wurde, und dass obwohl seit 2009 Politische Bildung sowohl in der universitären LehrerInnen-ausbildung als auch in allen Schultypen eingeführt ist, die institutionelle Verankerung noch immer sehr gering ist. Weiters zeigt eine Analyse der Lehrpläne für politische Bildung in den Schulen (meist angegliedert an den Geschichteunterricht), dass das Verständnis von politischer Bildung selbst in diesen grundlegenden Schuldokumenten sehr unterschiedlich ist. Es reicht von einem einer staatsbürgerlichen Erziehung ähnlichem (enges und deskriptives Politik- und Demokratieverständnis), vorwiegend auf der Vermittlung von Fakten und Daten basierendem (HTL und HAK) bis hin zu einem reflektierten, emanzipierten und kritischen Verständnis (HS und AHS).

Der Fokus im nächsten Kapitel richtet sich auf den Englischunterricht, für welchem mit Bezug auf Landeskunde und Interkulturellem Lernen eine politisch bildende Ratio entwickelt wird. Der kommunikative, Inhalts- und Aufgabenorientierte Sprachunterricht bildet den theoretischen Rahmen in welchem inhaltsorientiertes politisches Lernen ermöglicht werden kann. Die theoretischen Konzepte, die den Brückenschlag zwischen politischem und sprachlichem Lernen schaffen sollen, umfassen die Integration von Landeskunde, das vergleichende Lernen, Ansätze der (kritischen) Diskursanalyse und die kritisch-politische Auseinandersetzung mit literarischen Texten. All diese Instrumente sind im eingangs erwähnten Modell vereint.

Den Abschluss dieser Arbeit bildet die qualitative Inhaltsanalyse ausgewählter Schulbücher für den Englischunterricht an Österreichs Schulen. Manifestation des Politischen und Kulturellen werden lokalisiert, analysiert und mit dem dieser Arbeit zugrunde liegenden Verständnis von Politik und Demokratie als

den fünf Dimensionen des Modells verglichen. Auch hier zeigt sich, dass die Bandbreite der Einbindung sehr variabel, jedoch die Möglichkeit politisches, (inter-)kulturelles und sprachliches Lernen zu verbinden gegeben ist. Die Erziehung von SchülerInnen zu mündigen, emanzipierten und (selbst-)reflektierenden BürgerInnen ist auf theoretischer und praktischer Ebene im Englischunterricht durchführbar.

Curriculum Vitae

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Ausbildung

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Französisch: A2