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List of abbreviations

AHS	Allgemeinbildende Höhere Schule
CEFR	Common European Framework of References
CP	Critical Pedagogy
EFL	English as a Foreign Language
ELF	English as Lingua Franca
ELT	English Language Teaching
ESP	Europäisches Sprachenportfolio
IL	Intercultural Learning
L1	First/Native Language
L2	Second Language
NMS	Neue Mittelschule
SLA	Second Language Acquisition

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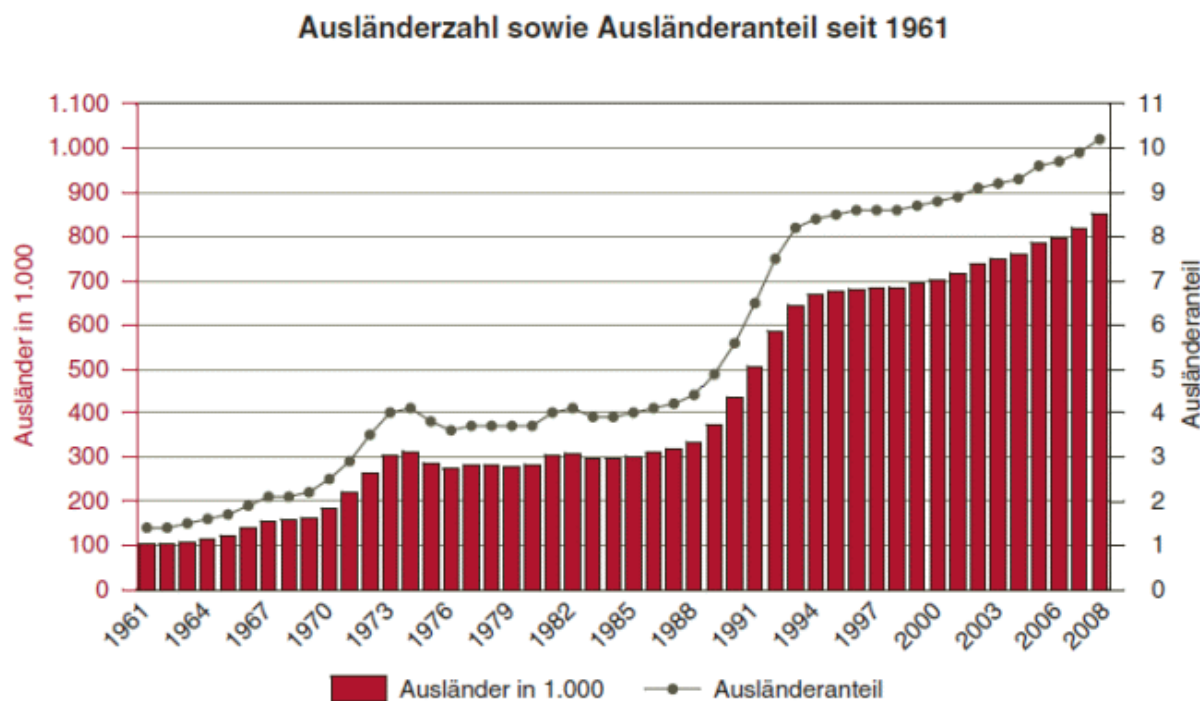
Introduction

Our contemporary world is more globally connected than ever before. Within the last few decades we have witnessed profound changes in population mobility and technology development, enabling instant international communication and ever-increasing intercultural encounters. These developments have had a significant impact on the employment market, the education system, and many other social, political, cultural and economic areas. All members of society are therefore confronted with the requirement to successfully live together and interact with each other. Our society is expected to deal competently and constructively with the increasing demands and serious challenges represented by a globalised world. Social changes undoubtedly have a strong effect on the education system and will eventually be reflected in the school context. Great responsibility is assigned to children, who coin the future of our society. They have to meet increasing demands of a globalised world. Being referred to as "new cosmopolitan citizens" (Guilherme 2006: 165), they are required to arrive at a sophisticated understanding of global dependencies and inter-related aspects of culture. Among many other aspects, diversity has become a key term in the current discussion on globalisation and internationalisation, given that our contemporary society is increasingly coined by cultural as well as linguistic diversity. Dealing effectively with any kind of diversity has therefore become essential for any modern education system. Education becomes an intrinsically political and power-related activity. It has to lead students towards being appreciative, tolerant and responsible with regard to aspects of difference and otherness. Utmost importance is attached to values such as responsibility, dignity, equality and mutual worth.

Globalisation did not fail to affect the Austrian school context. On the contrary, the contemporary Austrian education system is undoubtedly coined by diversity, multilingualism and multiculturalism. Heterogeneity is a defining characteristic of the contemporary classroom, which poses a significant challenge as well as considerable potential for educators and society respectively. This heterogeneity covers various aspects, such as age, religion, educational background, learning preferences, physical and psychological development, or interests. The most important aspect for this research, however, is diversity with regard to the linguistic abilities of students. German is not the native language of 20 percent of all Austrian students, which results in omnipresent differences

regarding language knowledge and communicative skills. The majority of Austrian schools today can be characterised by extensive linguistic variety. It is the task of schools to appreciate and respect this diversity, and to provide the opportunities for equal linguistic development and encouragement, regardless of the childrens' linguistic prerequisites, social background, or previous experiences.

The multilingual classroom originates in a generally diverse and heterogeneous Austrian society, which has been marked by migration and globalisation for many centuries. Only from 2005 to 2015, Statistik Austria¹ registered 1.450.179 relocations from abroad to Austria (see Appendix 1). The rising number of migration to Austria almost doubled from 114.465 in 2005 to 214.410 in 2015, whereby more than 36 percent of all migrants were eventually registered in Vienna (see Appendix 2). The continuously growing number of foreigners amongst Austrian citizens is clearly indicated in Figure 1 below.



Q: Statistik Austria, Statistik des Bevölkerungsstandes. Revidierte Ergebnisse für 2001 bis 2007. Erstellt am 27.05.2009.

Figure 1: Number of foreigners in Austria since 1961

1 Statistik Austria (Engl. Statistics Austria) is an independent Austrian organisation that provides statistical data as well as reliably collected and expertly analysed political, social and economic information. The institution tries to provide information in an easily accessible format and also offers tailor-made services. Their work is based on principles, such as objectivity, impartiality, topicality, internationally accepted scientific standards, continuous quality control, or confidentiality.

(see https://www.statistik.at/web_en/about_us/responsibilities_and_principles/index.html)

As a logical consequence, also the number of students with migration background increased. In general, 146.588 (13 percent) out of 1.124.633 students in 2015/2016 could be characterised as non-autochthone students. Similarly to the general numbers of foreigners in Austria, also the highest number of students with a non-Austrian background, namely 24 percent, was registered in Vienna (see Appendix 3). The respective students in large part came from other European countries (115.463 or 10.6 percent), whereby the top three countries were Turkey (15.463 or 1,42 percent), Germany (14.693 or 1,35 percent) and Serbia (13.887 or 1,27 percent). Apart from European countries, a high number of migrants came from Asia (15.784 or 1,45 percent) (see Appendix 4).

Accordingly, 262.777 (23,8 percent) of all students in 2015/2016 did not have German as their native language, most of which (49,7 percent) located in Vienna (see Appendix 5). The following figure depicts the percentage of non-German speaking students at primary level in 2007/2008, as well as the general distribution across Austria.

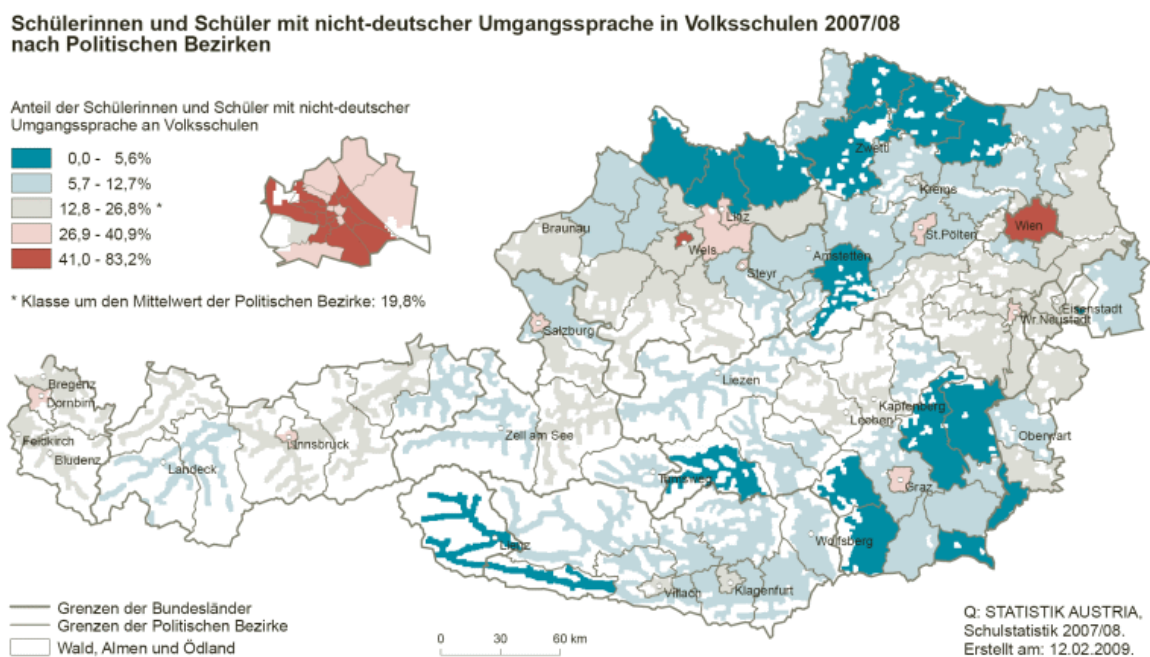


Figure 2: Non-German native speaking students at primary level

Taking the previously presented data into account, traditional school paradigms might not be able to still live up to the expectations of current societal transformations. Traditional educational models and classroom practices are in opposition to modern curricula, that demand innovative pedagogical methods and activities. It is frequently argued that traditional and conservative teaching methods and approaches are in desperate need for more creativity and a revised understanding of culture (Delanoy 2000: 192). The

increasing number of multilingual and multicultural students put forward a growing demand on teaching practices. The goal should be to encourage the development of necessary skills and competences to successfully handle current transformational and transgressive dimensions of socio-cultural practices. Students need to be able to skilfully deal with the circumstances of our complex world. They need to be capable of competently facing the forces that accompany the present transnational migration of people, the diversity that has become reality in our society. It is hence of great importance how schools and teachers approach teaching and learning in order to apply to the requirements of society in general, and of curricula and other educational documents in particular.

A dominant concept in this respect has become intercultural learning. By reflecting on aspects of culture that are normally taken for granted, the intention of intercultural learning is that individuals become increasingly aware of similarities and differences, and that they learn to embrace those aspects. In addition, self-awareness is enhanced through reflection and evaluation of personal thoughts, feelings and behaviour. Explaining and appreciating different points of view enables individuals to act as cultural mediators. The ultimate goal of intercultural learning is to overcome ethnocentrism, the instinctive reaction when experiencing a culture clash. The opinion should be revised that one's own way of life is the only right one and that others simply diverge from normality. Students should be able and willing to accept cultural differences. They should be encouraged to overcome ethno-centric perspectives and develop ethno-relative competences. Instead of considering their own culture central to reality, they should be aware that every individual's understanding of culture is relative and context-dependent. Students should recognize and accept cultural differences and apply multiple perspectives in order to promote understanding and tolerance. A detailed analysis of intercultural learning forms the first part of this paper. Apart from a general detailed definition, intercultural learning will be analysed with respect to its relevance for foreign language education and its presence in foreign language curricula and other language education documents. It is presented that even though intercultural learning is an overall educational principle in the Austrian education system, intercultural learning is frequently associated with and attached to foreign language education.

Foreign language learning has long been an integral part of the Austrian education system. The results of a study on foreign language learning in Austrian schools conducted

in 2015 by Statistik Austria showed that more than 76 percent of all Austrian pupils are learning at least one foreign language. Furthermore, almost one fifth is involved in acquiring two foreign languages, whereas only 1,9 percent are not at all equipped with the tool of knowing a foreign language (see Appendix 7). Among all foreign languages, the study also revealed that English is without surprise by far the most commonly taught foreign language, given that 98 percent (1.047.886) of all students are engaged in some kind of English language learning. Compared to English, only a very small number of students is learning French (9,4 percent), Latin (5,6 percent), Italian (5,4 percent) or Spanish (4,1 percent) (see Appendix 6).

Considering this high amount of Austrian students receiving foreign language instruction, and keeping in mind that intercultural learning is frequently associated with foreign language education, the role of culture learning in language learning classrooms has been increasingly challenged. Learning a language is a life-long process. Whereas the common perception persists that language education is mostly linguistic acquisition, it is in truth a challenging and complex exchange of linguistic and cultural aspects. It is not only the vocabulary, grammar and phonology that is essential in language learning, but also the cultural values, norms and customs that make language learning a challenging task. Culture learning in language education is often primarily associated with knowledge about the country where the target language is spoken as native language. However, difficulties have been encountered with regard to ownership of language, hegemony of language, core-cultures and core-countries, all of which discussed in chapter 5. For instance, taking into consideration the English language, that has become a global and international language, culture learning is undoubtedly faced with changing and challenging contexts. It is highly controversial whether the culture of specific countries should be part of foreign language teaching. Moreover, language classes often adhere to culture-specific dominant school paradigms and stick to syllabi that promote dominant practices that were imposed by conservative educational models. Kachru (1992), for instance, discusses that the focus of English language teaching in most outer circles is still mainly on applied linguistics, on theoretical knowledge about syntax, phonology, lexicon, etc. Therefore, after examining the general correlation between language and culture, this research provides insights into forms of culture learning, culture learning in foreign language education, and last but not least intercultural language

pedagogy that aims at developing intercultural awareness in the foreign language learning classroom.

The second part of this research introduces critical pedagogy, an educational concept that builds upon empowerment and critical agency as basic principles. It intends to encourage students to be creators and not just consumers of knowledge, to be active participants in creating knowledge instead of passive receivers. Criticising the conservative discourse on education, critical pedagogy aims at helping people to reach enlightenment, consciousness, and liberation. Its principles seek ways to bring about social transformation, equality, justice, negotiation, and collaborative cooperation among society members to become active agents of change. Education in this respect becomes a political activity. By implementing a classroom pedagogy based on critical pedagogy, questions of ethics and morality, ideology and power, conformity and dissent, are constantly and actively addressed. Critical pedagogy is not a set of ideas but rather a way of performing learning and teaching. Hence, chapter 2 of this research first of all provides a detailed definition of the concept of critical pedagogy, followed by its historical development. Afterwards, it is discussed how the education system in general, and foreign language education in particular, can benefit from a critical approach to teaching and learning. Some points of critique are also presented.

The third part of this research finally illustrates the value of critical pedagogy for intercultural learning in the foreign language learning classroom. I analyse to what extent critical pedagogy and intercultural learning pursue the same objectives. Moreover, the intention of this chapter is to show how foreign language classrooms can benefit from a teaching practice that is informed by critical pedagogy. The concluding remark of this research should be to make clear, if, and to what extent, the implementation of critical classroom pedagogy in foreign language education can promote intercultural competences. It should be highlighted how intercultural skills and abilities can be developed through enacting critical pedagogy in order to successfully deal with the effects of cultural diversity on interpersonal contact in intercultural communication. After all, intercultural competence is frequently considered a "lebensnotwendige Fertigkeit im Prozess der Globalisierung [vital skill for processes of globalisation]" (Volkman 2000: 164).

The research is for the biggest part composed of theoretical information gained from literature research. Although the overall aim initially was to introduce the Austrian context in the matter of intercultural learning as well as critical pedagogy, the lack of re-

search specifically conducted on the Austrian educational context led to research results based on international academic contributions in the respective fields. Interestingly, studies on the implementation of critical pedagogy in the actual English language learning classroom have frequently, if not almost exclusively, been conducted in Arabic countries. The Iranian academic community on foreign language teaching and learning, for instance, shows particular and passionate interest in critical pedagogy in ELT. Considering the dominant political ideology that is present at the moment in this country, I was rather impressed by the high amount of academic research to be found on CP in the Iranian foreign language education system. Surprisingly, I was not able to discover similar studies conducted in Western countries.

Furthermore, the information that I have included in my research has not been limited with regard to the age of the language learners. Even though the research was initially conducted with foreign language education at secondary level in mind, a limitation in this matter was eventually overcome, given that in my point of view it is not of any relevance for the development of critical intercultural competence. Moreover, at first I specifically tried to focus on English language learning and teaching, whereby most of the information used for this research correlates with this initial set of focus. However, I would still like to point out that the presented analyses can be understood as being of relevance for all foreign languages, not only English.

1 Intercultural Learning

Our society has undoubtedly been coined by globalisation and internationalisation. A modern world shaped by global markets, mass migration and world-wide communication networks creates changing and complex conditions, that go along with increasing cultural diversity and ethnic heterogeneity. A multicultural society is current social reality, and experiencing the unknown and foreign has become an everyday phenomenon. In response to this topicality and immediate relevance of foreignness, developing an understanding and awareness of the other has gained profound significance, which was eventually referred to as *Fremdverstehen*². The growing need to deal with foreignness and interculturality has also had a significant impact on the education system. Globalisation, multiculturalism and multilingualism are omnipresent for children these days. They are offered a rich variety of cultural knowledge through interactions with classmates from different countries, via the internet, tourism, or even shopping, which indicates that globalisation and its implications have neither spared the school context, nor family life or leisure time activities. To satisfy the expectations of a globalised society, children need to develop a critical awareness of the other and become (inter-) culturally literate.

In this respect, intercultural learning has been introduced and extensively discussed. The overall intention of intercultural learning is to develop an awareness of cultural issues, to encourage learners to reflect critically on them, and to help to carefully foster competent and respectful interaction with cultural diversity.

Es geht um nichts weniger als um den Aufbau einer sprachlich-kulturellen Sensibilisierung und Wahrnehmungsfähigkeit sowie um den Ausbau einer sprachlichen

2 The German word *Fremdverstehen* is a combination of the German adjective *fremd* (Engl. foreign) and the German verb *verstehen* (Engl. to understand). This concept represents possessing a notion of distance and foreignness. It refers to a process in communicative situations, where the participants are aware of their personal background and *Relevanzsystem* (Engl. system of relevant experiences and preferences, everything outside our personal *Relevanzsystem* is considered foreign or strange). *Fremdverstehen* takes place if the participants are willing to take into consideration the otherness of the interlocutor and try to adapt to, or translate the opposing *Relevanzsystem*. With regard to intercultural learning, *Fremdverstehen* comes in hand with intercultural sensitivity. It includes a wide range of aspects and aims at creating a liberal and progressive attitude towards other cultures. Being willing to accept and appreciate divergent issues of culture, and being prepared to take conflicting feelings and perceptions into account, is essential.

Handlungsfähigkeit für Situationen, in denen Sprecher unterschiedlicher Herkunftssprachen und -kulturen aufeinandertreffen und im Prozess ihrer Interaktion Verständnis herzustellen versuchen. [It is about developing linguistic and cultural sensitivity, cognitive abilities, and linguistic skills for situations where speakers from different cultures and languages engage in a process of interaction.] (Vollmer 1995: 106, referred to in Bredella 2000: XXXVIII)

Intercultural competence can be described as a combination of three aspects: communicative skills, linguistic and contextual knowledge, and empathy. It should promote understanding and tolerance of other cultures, and foster cross-cultural awareness. The idea is to empower learners to constructively deal with foreign cultures. To ensure a mutual and effective cooperation, learners need to develop the necessary skills to be able to handle conflicts progressively and in a dialogic way. Intercultural competence is also closely related to the ability and willingness to empathise with the feelings and thoughts of others, which marks a constitutive element of social commitment. Empathetic communication strives for overstepping one's own perspectives and to become aware of the subjectivity as well as relativity of individual viewpoints. Developing the ability to capture and value viewpoints and experiences of others during interaction is essential for successful communication. Intercultural learning hence adopts the stance that one should be able and willing to change perspectives, and to understand contrasting viewpoints. Ansgar Nünning (2000: 109) argues, that a change of perspective correlates with the cognitive concept of empathy, that provides the basis for adopting an objective and broad perspective on foreign cultural issues. The goal is to maintain critical distance from one's own social, political and cultural circumstances. To understand cultural meanings and foreign realities includes consciousness of the great number of aspects that prove influential in the perception of foreign cultural aspects. Intercultural competence heavily builds upon awareness of personal interests and needs, previous knowledge, context, and identity (Vodopija-Krstanovic 2008: 196; Byram 2000: 3; Delanoy 2000: 191; Klippel 1994: 49-53; Byram 2012: 6; Keßler 2006: 183; Delanoy 2006: 233; Bredella 2000: IX-XX).

In order to be able to properly frame the concept of intercultural learning in the foreign language learning context, the following chapters introduce fundamental aspects that relate to interculturality. While at first the relationship between culture and language is analysed, the subsequent chapters introduce forms of culture learning and its connection to the foreign language learning classroom.

1.1 Culture and language

Contemporary academic contributions seem to agree that language is a powerful tool, that is inevitably linked to culture. The relationship between language and culture has been extensively discussed and is understood as "notoriously difficult issue" (Byram 2012: 6). However, the correlation between these two complex phenomena ought to be the starting point for the discussion of intercultural language learning. It is called into question if culture and language are dependent on each other, and whether culture should be a part of language education.

Language is a distinct expression of certain cultural preferences, it is a crucial parameter of culture, that cannot be separated from socio-cultural values and interests. It is considered one of the most important aspects of culture (Sigott 1993: 185; Köberl 1993: 151). The argument applies that culture and language are mutually dependent on each other, given that language use allegedly originates from its cultural context. Considering this impact of context on language use, the argument seems reasonable that no identical situational interpretations in different cultural contexts are possible (Vodopija-Krstanovic 2008: 196). Communication is constantly informed by a specific socio-cultural agenda, which is expressed by a particular language use (Delanoy & Volkmann 2008: 12). Language takes its precise form depending on the speaker's perspective and socio-cultural context. It is the expression of subjective, variable and multifaceted perceptions of culture in order to share and understand meaning. It is through language that cultural experiences can be expressed and communicated. Language can replicate a given context and has the potential to shape culture. It patiently awaits to express our ideas, knowledge, thoughts or cultural practices. However, language is never neutral, it constantly reflects power relations that are present in society and culture. Language in this respect could be described as expression of personal meaning and reflection of a certain social order. It represents culture, contains cultural elements, and can easily reinforce or reject cultural concepts. For instance, it can emphasize stereotypes and racism, it can validate some at the expense of others. Language is an indispensable tool for describing "cultural symbols, [...] areas of experience [...] e.g., our concepts, values and behaviours as regards time or space, death or illness, evil or friendship" (Schwerdtfeger 1991, referred to in Kippel 1994: 55; Klippel 1990: 15).

Nevertheless, it is also argued that the relationship between language and culture is not fixed (Widdowson 1988: 18, referred to in Byram 2000: 3). Even though language can

be used to express cultural values, culture and language are not inextricably bound together, but differ considerably with regard to their translatability. Whereas it is a common belief that one language is ultimately translatable into another, this aspect does not apply to culture. Culture is much more variable and hence contains a great potential for conflict. There are multiple ways of viewing culture, all of which enacted and expressed through a particular choice of language for communicative situations.

1.2 Culture and foreign language education

The conclusion that can be drawn from the discussion about the relationship between language and culture is that culture learning without doubt cannot be omitted from language education. On the contrary, gaining cultural knowledge and developing cross-cultural competence should be an integral part of foreign language education. Fortunately, culture and culture learning have gradually evolved into a central component of foreign language education. It is argued that studies that investigate language and culture in foreign language education were initially carried out during the 1970s (Dasli 2011: 21). Culture learning has since become an indispensable tool and crucial part of foreign language education in modern language learning classrooms (Teske 2006: 23; Vodopija-Krstanovic 2008: 196).

It is frequently implied that foreign language learning automatically implies culture learning. In this respect, it is claimed that learning a foreign language is but one way of experiencing a foreign culture (Keßler 2006: 186; Sigott 1993: 185). If language is introduced as social practice that conveys cultural information, culture eventually becomes the core of language teaching and developing cultural awareness becomes a major educational objective (Kramsch 1993: 1-10; Kramsch 1993: 47). The development of cultural awareness already enjoys great popularity, including a growing tradition of culture learning in foreign language education. The language classroom can nicely provide the opportunity to identify, confirm and negotiate one's own understanding of cultural identity, and hence to develop critical cultural awareness. It is this cultural awareness that enables critical evaluation on the basis of explicit criteria, perspectives, practices and products in our own and other cultures and countries (Byram 2012: 9). Acquiring knowledge about the target language's cultural context can support learners in facing the struggle between cultures of others and their own culture. It offers the possibility to reflect on one culture in relation to another, and hence encourage learning about self and other. Given

that the foreign language learning classroom is frequently understood as space for intercultural encounters, acquiring cultural knowledge should be considered a basic requirement to be able to communicate successfully.

Nur wer sich seiner eigenen kulturellen Gebundenheit bewußt ist, kann die Bedingungen anderer Kulturen erkennen, verstehen und akzeptieren. [Only someone who is aware of their personal cultural situation can identify, understand and accept the conditions of other cultures.] (Klippel 1990: 15)

Therefore, language learning should always imply culture learning. Learning a language should be taking place with the cultural dimension of language in mind. Language education is hence facing a broader educational purpose. After all, according to Luke (2004: 24), teaching apparently still mostly remains about the protection and production of a culture and its sovereign subjects. However, culture learning in the foreign language classroom at its best should go beyond ordinary transfer of cultural knowledge. Instead, cultural competence should be acquired, whereby learners are engaged in a process that encourages and enables them to put the gained knowledge into action. Decision-making skills and awareness of responsibility are crucial tools for language acquisition, based on critical consciousness about self and other. Connecting knowledge about foreign cultures with the ability to adopt contrasting points of view can greatly support the acquisition of cultural competence as well as language learning (Bredella 2000: IX). However, in order to achieve successful cross-cultural communication, language educators are closely dependent on cultural studies, where cultures and individuals' positions in it are analysed (Teske 2006: 25). It implies the consideration of theoretical perspectives of those complex and wide-ranging systems that we call cultures. Educators need to be fully conscious of the fact that learners' first ideas of a foreign culture will be coined by stereotypes, prejudices, or social myths. This practice, however, should not be considered negative per se, but should be regarded as valuable starting point for the process of understanding a culture. Students should be guided to a critical awareness of those myths, and towards the understanding that they will encounter many versions and artificial constructs of what people think their culture is. It is essential to make use of cultural studies and to decode constructs of cultures, and to realize that there is no unified view (Kraßnitzer 1993: 45).

Keeping in mind that fortunately culture learning has long become an integral component of foreign language education, the following chapter identifies and introduces the various forms of culture learning and teaching that have developed over time.

1.3 Forms of culture learning and teaching

Cultural learning in foreign language education has faced a gradual but eventful historic development. Since the 1980s, cultural teaching and learning was subject to considerable changes with regard to the approaches applied in the language learning classroom. The development was characterised by a shift away from the traditional classroom practice of *Landeskunde*, that still upheld the positivist facts transmission approach. Teaching culture shifted from a static to a rather dynamic understanding of culture, targeting the development of cross-cultural skills and abilities (Teske 2006: 23; Vodopija-Krstanovic 2008: 189).

Irrespective of the various trends of cultural learning, continuing subject of speculation is whether the concept of culture can be grasped at all. In this respect, Friederike Klippel (1994: 54-55) refers to two diverging schools of thought. From a rather pessimistic viewpoint, put forward by Brenner (1989) and Hunfeld (1991/92), other cultures will inevitably remain strange. The idea is promoted that the goal to fully understand a culture is unattainable. Culture learning is depicted as permanent riddle of differences, that remains throughout the learning process. Education should therefore target to instruct students how to live with this inability to understand the other. On the other hand, a relatively moderate perspective is adopted by Bredella (2000), who does not consider the gap between cultures unbridgeable. By acknowledging previous experiences, values and concepts during interaction, it is not only possible to clarify and intensify personal values, but at the same time one also creates an understanding of foreign values by encountering differences and similarities. This raising of a critical awareness is also highlighted by Schwerdtfeger (1991), who stresses that emotions and a critical perception of one's feelings is crucial for developing awareness and tolerance.

Regardless of this discrepancy, an examination of current reality undoubtedly shows that culture learning is a major component of foreign language education. Therefore, the following chapters introduce the four major forms of culture learning and teaching, that can be elicited from scholarly debates.

1.3.1.1 Area-studies approach (*Landeskunde*)

The area-studies approach in cultural studies heavily relies on transmitting factual information and data about the target culture and country. It has long been a defining component of foreign language classrooms and teaching materials. This traditional con-

cept limits teaching culture to the transmission of general information about the target country and its citizens. Factual knowledge about a culture is superordinate to the general aim of intercultural communication. The focus is on aspects of high culture, on parameters such as literature, religion, food, history, traditions, music, art, science, economy or codes of behaviour. In addition to spoon-feeding factual knowledge, another important issue in the area-studies approach is to familiarise students with the cultural norms, values and traditions of the target culture. It is an approach that is frequently described as tourism-related, conflict-avoiding, or fact-based model of culture learning, that simplifies complex situations and presents idealised pictures. The target culture is described in oversimplified neutral or positive rules, which intends to prepare the learners for their presumably primary role as tourists. Factual information is reduced to teachable and memorisable chunks, providing almost no chance to transfer or apply the information in intercultural encounters. Whereas content is foregrounded, little attention is devoted to methods and approaches. Given that emphasis is put on memorization of facts, knowledge equals content. The teacher's tasks in this traditional culture learning approach is to provide the students with facts, which are to be learned, memorized and reproduced. The goal is not to encourage multiple perspectives, roles and understandings, nor self-reflection and critical analysis of the other. Instead, culture is introduced and presented by observable, concrete, and undeniable facts. The assumption applies that culture is a static and distinct historic entity with fixed geographical boundaries. Its citizens share one language as well as unique and permanent features that easily characterise them. In this respect, cultures often coincide with countries, continents, or regions. For instance, culture learning and teaching in English foreign language education is mostly associated with introducing learners to facts and data about the British, American or Australian culture. This is, however, a rather essentialist view that gives rise to the assumption that culture is an abstract concept, framed by clear geographical borders, fixed homogeneous entities and binding similarities (Delanoy & Volkmann 2006: 12; Teske 2006: 25-26; Vodopija-Krstanovic 2008: 190-196; Volkmann 2000: 166; Kramersch 1993: 205).

By promoting the idea that cultures are attached to territories with narrow borders and homogenous citizens, the area-studies approach supports the view that self and other are separate entities with clearly distinguishable characteristics. Therefore, this approach to culture learning in the foreign language classroom coincides with Maria

Dasli's first stage of the "three moments of intercultural communication" (2011). Describing the evolution from cross-cultural mediation to critical intercultural language pedagogy, Dasli describes the first stage as "the cultural awareness 'moment': equating culture with country". She argues that for multiple decades, language education was coined by a familiarisation with the culture of a particular country, depending on the language taught (Dasli 2011: 23). Through a canon of texts, fixed cultural dimensions are presented in the area-studies approach, cultural dimensions that are presumably shared by all indigenous inhabitants of a particular nation-state. This traditional view of homogeneous cultures aims at an understanding of the underlying values and behaviour. The goal is to understand the other by learning their language, to understand the otherness via linguistic, sociolinguistic and pragmatic competences. The idea of a static and monolithic nation, as well as the notion of an imagined community is prevalent. Members of the same community are believed to share unwritten rules of conduct, norms, and values.

This point of view, however, ignores the fact that an isolated life is impossible, and that cultures and nation-states are in continuous contact with each other. It disregards the dynamic nature of social groups and self-identity, which calls for a broader understanding of culture (Dasli 2011: 23-25). Moreover, this traditional and conservative approach to teaching culture in foreign language education does not consider the development of intercultural communicative competence, tolerance or appreciation of diversity. The acquisition of factual knowledge does not automatically ensure the development of critical awareness, empathy or intercultural communicative competences (Meyer 1993: 127f, referred to in Klippel 1994: 56). It simply ignores the complexity of culture, its many different perspectives and definitions (Vodopija-Krstanovic 2008: 189). Therefore, Holliday (2005: 23, referred to in Vodopija-Krstanovic 2008: 190) expresses the need for a "non-essentialist view of culture", where culture is not a geographical place but a dynamic construction and social force. National group labels should no longer determine cultural manifestations. This perception of culture eventually lead to a new form of cultural learning: intercultural learning. It highlights the necessity to develop models of culture learning that promote the idea that culture is neither a fixed concept, nor strictly bound to a geographical area or unified citizens.

Even though scholars frequently argue that culture learning has shifted from the area-studies approach to intercultural learning (which is presented in the following chapter),

the traditional fact transmission approach for sure has not been completely replaced in actual teaching practice. Teaching materials and approaches still heavily focus on factual knowledge about the target culture, and focus less on the development of intercultural competences, which indicates a serious discrepancy between theory and practice (Teske 2006: 23; Vodopija-Krstanovic 2008: 189).

1.3.1.2 Interculturality

The area-studies approach radically changed during the 1980s with the introduction of interculturality. In contrast to the beforementioned facts-based concept, the intercultural approach sparked off an intense debate about culture as highly complex and subjective notion. Culture is no longer seen as fixed and objective concept, but is apparently constructed and constantly re-negotiated through language, that establishes cultural meaning depending on the context. Accordingly, culture is subject to continuous change. Representatives of cultures engage in intercultural encounters, whereby the interlocutors are interconnected in a cultural meaning making process. Culture learning is introduced as social process, where an understanding of self is developed in relation to others. By taking an insider as well as outsider perspective, a "third place" (Kramsch 1993: 210; Delanoy 2006: 240) is created.

In response to this innovative perception of culture, new ways of looking at teaching culture in foreign language education also emerged, representing a "cultural turn in current foreign language teaching" (Teske 2006: 23). A theory on culture learning started to develop, that deliberately highlights the multicultural nature of communication, and actively promotes the conception that culture is transnational and is not exclusively bound to a specific language or country. An increased interest of scholars as well as the non-academic society enabled the transition from learning about one specific culture to cross-cultural education in foreign language learning and teaching (Byram 2014: 221; Dasli 2011: 21). In contrast to the area-studies approach, that used to ignore social constructs as well as the perception of self and other, the intercultural approach suggests that intercultural communicative competences are essential for successful intercultural encounters. Intercultural competence requires advanced cultural proficiency and communicative skills. Cultural inputs from the area-studies approach require the supplementation of an understanding of the foreign, also described as "awareness of the other" (Kramsch 1993: 205). Intercultural competence, in this respect, is understood as the "ability to interact effectively with people from cultures that we recognise as being

different from our own" (Byram 2012: 6). The ultimate goal is to jointly establish cultural knowledge and meaning. The idea is to establish a third perspective through cross-cultural communication, where borders are crossed, where viewpoints are shared, and cultures are mixed. The aim is to go beyond existing positions and to be open-minded about other viewpoints. It is crucial that learners are actively involved in exploring other cultures and cultural meanings. Via dynamic interaction processes, they are introduced to other cultural practices. They connect factual knowledge with previous experiences, identify cultural differences, and apply cultural knowledge to cope with misunderstandings and communication breakdowns. Intercultural communicative competence furthermore makes it possible to challenge, negotiate or even reject cultural practices. It enables learners to continuously re-negotiate cultural meaning, which demonstrates the close interrelation of language and culture. This focus on a dynamic interaction process makes intercultural communicative competence a main objective in foreign language learning (Delanoy & Volkmann 2006: 12-13; Teske 2006: 23-27; Delanoy 2006: 239; Vodopija-Krstanovic 2008: 190; Volkmann 2000: 167; Byram 2014: 221).

It is suggested that the foreign language classroom is particularly suitable for the development of interculturality. It provides the opportunity to spread content knowledge, to foster language acquisition as well as raise awareness and increase consciousness of issues of diversity. Foreign language learning can make available the relevant information about a foreign culture, as well as the own culture. Foreign language education can enable intercultural learning on several levels, due to the many possibilities of arranging the three domains of intercultural learning, that have been specified by Klippel (1990: 17-19). These domains (language and context, content, raising awareness) will be elaborated further in the following paragraphs.

1) Language and context

The intention of language education that focuses on interculturality should be to expand linguistic as well as contextual (cultural) knowledge at the same time. Even though cultural knowledge is essential for cross-cultural communication, it has to be pointed out that linguistic skills are the basic requirement and hence indispensable for communication. Without being able to put into words information and knowledge about culture, successful communication is simply impossible. In addition, the notion of context should also be emphasised, given that "our choice of words is constrained by the context in which we use the language" (Kramsch 1993: 34). Foreign language pedagogy has to

pay attention to the fact that speech events are constructed in order to fit the context. Grammatical and lexical features are chosen dependent on the situation or contextual expectations. It is the task of language education and the responsibility of the language teacher to make sure that students realize what meanings they can convey by choosing one form over the other (Kramsch 1993: 34-36).

2) Content

In addition to linguistic skills, students also need to build a sound foundation of content knowledge in order to be properly equipped for intercultural communication. This content knowledge should include various information about the target culture and the core culture. In combination with linguistic skills, relevant facts and data provide the basis for a constructive dialogue, and thus supports students in enacting their linguistic competences. Knowledge about everyday life activities is a vital prerequisite for comparison and contrast, for identifying and situating oneself in a cultural context, and for the possibility to connect one's own culture to the target culture.

3) Raising awareness

The third domain that is necessary for interculturality is consciousness of cultural diversity, as well as tolerance towards contrasting ways of life and behaviour. During the process of learning a foreign language and becoming acquainted with a foreign culture, students simultaneously encounter divergent philosophies of life, which need attentive deconstruction, and careful and respectful analysis. This awareness raising allows for an alteration of ethno-centric attitudes and enables to confront intolerance. In addition to awareness of cultural diversity, Byram (2012: 6-8) alludes to the importance of language awareness in general. Apart from explicit knowledge about language, students should be directed towards conscious perception and sensitivity in language learning. They should be able to closely monitor the relationship between language and culture, as well as their personal engagement with this relationship. Paying attention to language and culture in the social context and their own lives is a key element in raising awareness of interculturality. Reflecting on the personal connection between language and identity, the social and psychological dimensions of culture can be analysed and critical consciousness can develop.

Thus, provided that all three domains are shaped and developed, foreign language education not only intends to provide sufficient language skills for communicating success-

fully, but can also significantly influence personality development. It can help to adopt an open and tolerant attitude towards intercultural learning and cross-cultural communication.

I would argue that interculturality conforms with the second stage of the development of intercultural language pedagogy - "Cross-cultural mediation 'moment': intercultural communication as a discourse of tolerance and flexibility" (Dasli 2011: 25-27). Given that the emphasis is on the subjectified nature of culture, mono-causal cultural manifestations are rejected. Culture is described as "ever-expanding product of actions performed by conscious individuals in response to social environment" (Dasli 2011: 25). Another crucial aspect of this stage is the importance of the already discussed realisation of self and other during processes of interaction. Acknowledging the reciprocal relationship between self and other, the goal is to eliminate the distinction of us versus them, and being able to relocate and perform multiple identities.

Knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or interact; valuing others' values, beliefs and behaviours; and relativising one's self. (Dasli 2011: 26)

In sum, interculturality collocates with the idea that culture is not a fixed and constant concept that can be ascribed to a specific geographical region, nation, population, or language. Intercultural competences, therefore, refer to the ability to convey and negotiate cultural meaning through language in intercultural encounters. The aim is to develop a progressive attitude towards diversity in a multicultural community of shared meanings. The intention is to recognise and tolerate differences by negotiating culturally diverse identities. This perspective overlaps with the transcultural and the multicultural approach, which will be discussed in the following chapters.

1.3.1.3 Transculturality

Developing transcultural competence has faced growing importance in the light of globalization and increasing tendency towards English as lingua franca. The long prevailing area-studies approach was eventually deemed obsolete and out of touch. Similarly, intercultural learning has faced rising criticism and disapproval. Developing intercultural competence (knowledge, skills and attitudes towards target cultures) is also a basic requirement of transculturality. However, it is highly controversial if clearly definable core cultures still exist, and if fixed national identities have not been already dissolved due to processes that are related to globalization. Whereas interculturality still views cultures

as separate entities, transculturality undermines this clear separation and argues that cultures have always been intermingling. The distinction between self and other becomes invalid. Instead, cultures allegedly merge into each other, based on the assumption that borders and territories have been historically and discursively constructed. They are politically disputed entities, heterogeneous and open to change. The arguments of transculturality are based on the presumption that cultures and culturally defined groups cannot be easily separated into different entities based on individual values and standards of behaviour. It is argued that the contemporary realities of a globalised migration society do not correlate with the principles of interculturality. Individuals are supposedly not representatives of a so-called target culture. Instead, identity and social affiliation is dynamic and multi-layered, which creates a hybrid and multifaceted society coined by processes of exchange and mutuality (Delanoy 2006: 239-241; Mecheril: 2010). The principles of transculturality suggest that social changes have not only affected the micro level of society, but also its macro level. On the one hand, individuals can no longer be ascribed to only one distinct and representative nationality, region, class, social role, or gender. On the other hand, the idea is promoted that a division into formative categories such as nation, religion, communities, or any other category that appears as heterogeneous phenomenon, is not possible anymore. Instead, processes of transgression and intermingling have been taking place on all levels. Our society is apparently characterised by hybridism, and ongoing blurring of boundaries and distinctions between self and other (Volkmann 2015: 27-28).

Unsere Kulturen haben de facto längst nicht mehr die Form der Homogenität und Separiertheit, sondern sind weitgehend durch Mischungen und Durchdringungen gekennzeichnet. Diese neue Struktur der Kulturen bezeichne ich, da sie über den traditionellen Kulturbegriff *hinaus-* und durch die traditionellen Kulturgrenzen wie selbstverständlich *hindurchgeht*, als *transkulturell*. [Cultures de facto no longer have the insinuated form of homogeneity and separateness. They have instead assumed a new form, which is to be called *transcultural* insofar that it *passes through* classical cultural boundaries.] (Welsch 2000: 336-337 in Volkmann 2015: 25; translation provided by [http://www2.unijna.de/welsch/Papers/transcult Society.html](http://www2.unijna.de/welsch/Papers/transcult%20Society.html) (14/5/2012)).

The trend towards concepts of transculturality has also greatly influenced theories on culture learning in foreign language education, and has been debated intensely since the turn of millennium. The development of culture learning based on the principles of transculturality resulted in a steady shift of perspectives, approaches, and teaching goals in foreign language teaching and learning. The processes involved should dis-

solve and transgress established binarisms and dichotomies, and are reportedly anchored in critical concepts such as difference, diversity, pluralism, heterogeneity, individualism, or political correctness. At issue are the still very prevalent differences and seemingly unbridgeable social barriers in society. Debunking and deconstructing those barriers is the essence of the concept of transculturality (Volkman 2015: 19-22). In this respect, Volkman (2015: 26) identifies learners as "cultural mediators".

It is only through [...] 'melting of horizons' (Horizontverschmelzung) or through ongoing [...] negotiation of the culturally different Other that some sort of intersubjective understanding can evolve. (Volkman 2015: 21)

The enormous spread of English over the last decades has been potentially decisive for the increasingly inferior status of English native speakers. More and more varieties of English started to develop, being appreciated and acknowledged. The argument even applies that language learners that engage in transcultural learning are superior to native speakers in terms of cultural awareness, given their heightened transcultural competence and ability to employ a change of perspectives. The dependence on a certain cultural context decreased, which enables individuals to construct their identity in a versatile and subjective manner. The understanding of culture changed from a clearly defined container to a constantly changing and moving target. Instead of defining clear discrepancies between cultures, the focus lies on the similarities, the sharing of so-called global issues. Such issues contain, for instance, digital and technological challenges, gender imbalance, endangered natural resources, or threat of fundamentalism and extremism (Volkman 2015: 22-25).

However, transculturality has not entered the mainstream discourse and praxis of foreign language learning and teaching in German speaking countries yet. The term is frequently associated with a naïve vision and utopian expectations of society. Unfortunately, neither the term itself, nor the concept have faced considerable attention so far with regard to its practical implication in foreign language education (Volkman 2015: 27-28).

1.3.1.4 Multiculturality

Multiculturality can be positioned between intercultural and transcultural learning (Delany 2006: 239). It promotes liberal egalitarianism that values and appreciates cultural differences, and hence reflects the trend towards recognizing and appreciating cultural diversity. On the one hand, it values diversity, a term that came into vogue during the 1990s. On the other hand, it supports the idea that all people are equal, regardless of

their background. Egalitarianism should be pursued, providing everyone in society with equal opportunities. The emphasis is on humanity and natural equality across racial, cultural, class, or gender differences. Moreover, tolerance, acceptance and respect of different cultures and culturally diverse people should be promoted. While diversity has long been considered a weakness of our globalized society, it has recently been accepted as strength. However, it has confronted society with changed ideological perspectives. Multiculturality therefore highlights that the challenges of diversity and the dynamics that are involved in this phenomenon must be critically identified and negotiated. Being able to embrace diversity requires a careful analysis of the complex social, historical, economic and cultural relations involved in cultural diversity (Kubota 2004: 30-33; Sleeter & McLaren 1995: 5; Pavel 1995: 1-3).

Building upon the values of liberal multiculturalism, critical multicultural education aims at social transformation by seeking justice and equality instead of assuming that everyone is already equal. The goal is to challenge any master narrative by demonstrating that our world and its history consists of multiple stories and experiences. Promoting the multiplicity and complexity of life, emphasising the diversity of knowledge, and hence learning about the values of diversity and dissent, multicultural education strives for a diversity of perspectives and a dissent from domination (Camarota 2011: 62-64; Kubota 2004: 36-37).

I would argue that correlations can be observed between multiculturalism and Dasli's third stage of the development of critical intercultural language pedagogy - "critical intercultural language pedagogy 'moment': exercising intercultural responsibility" (Dasli 2011: 27-30). In this respect, the purpose of language learning is discussed with regard to intercultural citizenship education. Based on the second moment's conceptions of flexibility and tolerance, the third stage challenges pedagogical practices that encourage learners to think of themselves as "critical agents of the world" instead of simply being cohabitants of a specific community.

It can be defined as a reflective, explanatory, dialogic and active stance towards cultural knowledge and life that allows for dissonance, contradiction and conflict as well as consensus, concurrence, and transformation. It is a cognitive and emotional endeavour that aims at individual and collective emancipation, social justice, and political commitment. (Dasli 2011: 28)

1.4 Intercultural language pedagogy

Taking into consideration that globalisation has brought about wide-ranging and cultural diversity, forms of culture learning have been widely and vigorously debated with particular attention to the language learning context. Lütge (2015: 7) argues that global issues have undoubtedly reached the language classroom, where the role of culture should go beyond the one-dimensional and essentialist perception of culture. Instead, a change of perspectives should be encouraged in order to address global issues. Referring to the previous discussion on inter-, multi- and transculturality, global issues have eventually also become a professional concern for language teachers. An ever-growing enthusiasm for internationalisation has demonstrated the importance of global issues such as human rights, sustainability, environment, or peace, all of which have entered educational documents and principles. In addition to these global issues, the foreign language classroom also faces internal internationalisation, considering that it is increasingly composed of students from diverse backgrounds. It is no longer possible to count on a universal stock of knowledge, common schooling habits, familiar conversational styles, or a shared native tongue and culture (Lütge 2015: 8).

Keeping in mind the previously presented forms of culture learning that have developed over time, it can be argued that intercultural language learning has become firmly established as the major form of culture learning in foreign language education. By introducing the intercultural approach to foreign language learning, raising awareness and reflexivity among students can be put into focus in order to apply to the idea that cultural practices are actively challenged. The educational goal should exceed teaching of linguistic competences and knowledge about the target culture. Instead, intercultural competence requires the ability to adequately and flexibly communicate with speakers from other cultures, as well as being aware of cultural differences and similarities (Bredella 2000: XXXVIII; Byram 2012: 10). In order to be able to discover those similarities and differences, intercultural language pedagogy relies on a constant comparison of cultures. Taking basic human experiences as starting point, this procedure allows learners at all levels to value the otherness of a culture and supports them in a critical reflection of their own point of view. A systematic analysis of such kind is thought to stimulate a constant change of perspectives, that can foster a critical attitude towards stereotypes and illiberal viewpoints. Hence, the goal of foreign language education with a focus on interculturality in this regard is to discover and develop the cognitive and affective skills nec-

essary to employ a change of perspectives, and to eventually transfer those skills to real life intercultural communicative situations (Bredella 2000: XXXIX-XLI; Klippel 1994: 56).

Numerous academic contributions leave no doubt that intercultural language pedagogy is essential for successful intercultural language education. Keßler, for instance, discusses the significance of the so-called "Normalität des Fremden" (2006: 185), the necessity of being ready and open for communication with speakers from different cultures. In order to develop this *Normalität des Fremden*, it is first of all essential to develop an understanding of the foreign and a critical awareness of the other. A mutual understanding of self and other is a basic requirement, whereby one can incorporate new knowledge and interpretations into existing experiences and concepts. Using these cross-cultural skills and transferring them to those situations where cultural awareness and sensitivity is required, is the essence of intercultural learning. Keeping in mind that language users constantly face the need for adequate and flexible communication, and additionally accepting that one purpose of language teaching is to empower the learners to being able to use language appropriately in everyday life communication, the importance of intercultural learning for foreign language learning should be indisputable (Byram 2000: 1-5). In addition to Keßler, Shi-Xu (2001: 279-280) demonstrates the value of "cross-cultural communication". She argues that only high competences in intercultural dialogue can guide the learners towards successful communication. Sufficient knowledge of the target language as well as the target culture, in combination with the ability to successfully translate between these two aspects, is crucial for the outcome of intercultural encounters. A lack of this ability to translate differences and similarities, and thus a lack of cross-cultural communicative competence, can easily cause misunderstandings. Delanoy (2000: 191) furthermore suggests that the theoretical foundation of intercultural learning essentially has to be a process-oriented and dynamic understanding of culture. However, according to him, it is not the knowledge about the specific target culture that is essential, but knowledge about cross-cultural communication, a non-culture-specific type of communication that occurs in every cross-cultural interaction.

Intercultural language pedagogy hence adopts three major strategies devised by cultural studies that correspond with schoolroom needs: self-reflection, intercultural learning and, dialogue. First of all, self-reflection enables learners to maintain distance and become aware of intercultural diversity. Secondly, intercultural learning emphasises the interaction with deviating cultures and codes of behaviour. A critical consciousness, cu-

riosity and openness to deviation in combination with empathy and acceptance can support dealing with misunderstandings and communication breakdowns. Last but not least, dialogue accentuates the interaction between self and other. Instead of the traditional spread of factual knowledge, dialogue should allow interaction and ongoing negotiation of meaning while rejecting an objective truth (Teske 2006: 27). Suggesting a process-oriented approach, Keßler (2006: 185) argues for dialogue in order to open up a mutually enriching possibility for (inter-) cultural exchange. Similarly, Delanoy calls for a "gezielter Aufbau dialogförderlicher Kompetenzen [targeted development of competences that foster dialogue]" (2000: 198, referred to in Keßler 2006: 185) and hence states that intercultural understanding and language learning are crucially related. It is argued that comprehension of a target culture is impossible without understanding of the target language. The task of intercultural language pedagogy is to support learners in being active. They should be supported in interacting with foreign cultures, and be positively encouraged to negotiate cultural meaning (Keßler 2006: 185).

Besides the previously presented general pedagogic principles, some specific frameworks regarding the learning outcome of intercultural learning have been presented in the debates about intercultural language pedagogy. Firstly, six intercultural learning outcomes have been pinpointed by Vodopija-Krstanovic (2008: 190-195):

- **Culture-specific understanding** (referring to history, literature, social and political practices,...)
- **General understanding** (cultural concepts)
- **Competence** (language proficiency, intercultural competence,...)
- **Adaptation** (integration of existing knowledge and skills into new contexts and environments)
- **Social change** (promotion of social change and justice for a better society)
- **Identity** (discovering and negotiating own identity, developing a concept of self and other, allowing a change in perception)

It is argued, however, that the boundaries between these outcomes are often blurred, depending on the individual learners and the context.

A different framework was proposed by Moran (2001, referred to in Vodopija-Krstanovic 2008: 196), who adapted an experiential model to culture learning put forward by Kolb

in 1984. This framework proposes that learners engage in a "cycle of cultural learning". Whereas Kolb referred to those cycles as "experience - reflective observation - abstract conceptualization - active experimentation", Moran's adaptation focuses on the following:

- **Participation**
- **Description**
- **Interpretation**
- **Response**

Hence, the learner is at the centre of the learning process, whereby the focus lies in equal measure on cultural knowledge as well as the development of self-awareness. By becoming more self-aware, this dynamic and practical model intends to help teachers to move from static culture learning to a more dynamic and intercultural model.

In general, teachers are required to take on the challenging duty to promote second language acquisition and at the same time provide students with insights into intercultural understanding. The challenge is to equip learners with the tools to successfully manage intercultural encounters by developing language skills as well as increasing cultural knowledge. Language teaching should be meaning-based, employing communicative process- and product-oriented approaches that create authentic conditions and opportunities for negotiation as well as acquisition of the foreign language (Keßler 2006: 185-187; Klippel 1994: 58). Learners for the most part encounter the foreign in the classroom through pictures, texts and videos. Therefore, material use holds immense potential for teachers as well as students to conduct a process of intercultural negotiation. Literary texts, among others, offer a wide range of possibilities to engage in a change of perspectives. They enable learners to encounter foreign social as well as cultural concepts, morals, and alternative viewpoints. Hence, intercultural language pedagogy that is based on critical engagement with various text types can have a profound impact on understanding the role of language in representing and shaping social realities (Lütge 2015: 9; Vodopija-Krstanovic 2008: 196; Bredella 2000: XLIIM Klippel 1994: 53).

In addition to regular classroom material, various projects exist that offer the possibility to assess intercultural competence, and support intercultural language pedagogy. Through online platforms and web applications, students as well as teachers can take advantage of the opportunity to assess, or rather self-analyse, their intercultural compe-

tence. The range of projects include the EU funded tool "CEFcult", the self-assessment application "areyouintercultural.eu" and the self-analysis device "Autobiography on Intercultural Encounters" (Byram 2014: 220).

1.5 Intercultural learning and the Austrian education system

Increasing attention has been devoted to intercultural learning in the Austrian school system since almost 30 years. Already in the early 1990s, the educational principle "Unterrichtsprinzip Interkulturelles Lernen"³ was published by the ministry of education. Ever since, increasing attention has been paid to the development of intercultural competences in the Austrian education system. Multiple educational institutions have included principles of intercultural learning in educational documents, and have thereby imposed formal requirements on teachers as well as students. The following chapters provide an analysis of the extent to which intercultural learning has been incorporated into official educational documents, that provide the basis for language teaching and learning in Austria. It is demonstrated that not only the previously mentioned educational principle, but also school curricula have been greatly affected by the trend towards intercultural learning in foreign language education. The focus of my analysis is on the curricula of the new secondary school NMS (Neue Mittelschule) and the academic secondary school AHS (Allgemeinbildende Höhere Schule), lower and upper level. Moreover, it is highlighted that the European language learning document CEFR (Common European Framework of References) has also been considerably influenced by the importance of cross-cultural communication and intercultural competences.

1.5.1 Unterrichtsprinzip "Interkulturelles Lernen"

This principle is part of a growing collection of principles, all of which supplementing curricula, interdisciplinary competences and general educational goals. Ten educational principles currently exist, which are not tied to one specific subject. The idea instead is that the principles are applied by teachers of all subjects in order to contribute to dismantling prejudices and valuing differences. The collection of principles is composed of the following content areas:

³ see https://www.bmb.gv.at/schulen/unterricht/prinz/interkult_lernen.html

1. Gender equality
2. Health education
- 3. Intercultural learning**
4. Reading education
5. Media education
6. Political education
7. Sex education
8. Environment education
9. Transport and traffic education
10. Economy and consumer education

The educational principle for intercultural learning puts into focus the skills and competences that are necessary to exercise critical citizenship in a globalised world. Intercultural learning is believed to make a valuable contribution to a peaceful and respectful society. The objectives of the education principle include the ability to engage with new inputs, to identify and question one's own prejudices and point of view, to put oneself into somebody else's place, to recognize racism and euro-centrism, to develop social and moral empathy, as well as to be able to handle conflicts constructively and respectfully.

According to the educational principle for intercultural learning, it is problematic that cultures are frequently divided into majority culture and minority (migrant) culture. This biased distinction implicitly suggests that a person can be automatically ascribed to a specific culture, notwithstanding their individual experiences and knowledge. A certain culture is simply imposed on the individual, counting on the understanding that discrepancies between cultures are a basic condition in intercultural encounters. Students are often immediately associated with a specific core culture. The possibility that this imposed culture might be strange to them is not taken into consideration. They are presented as representatives of a culture, not as independent individuals. Particular importance is attached to their presupposed otherness and foreignness. In this respect, the educational principle proposes increased consciousness on part of the teachers. It is stated that to enable intercultural learning, teachers have to be the first to develop an

awareness of intercultural aspects. It is an essential requirement that teachers, enacting their role as intercultural mentors, recognise intercultural issues, promote interculturally sensitive communication, and avoid labelling that encourages discrimination. They should be able to handle linguistic and cultural heterogeneity in a productive and professional manner. Furthermore, teachers should value the competences that students have already developed, the prior knowledge they bring into the classroom, as well as their experiences, their family background, and their cultural context or societies they might have previously lived in.

1.5.2 Kompetenzen "Interkulturalität - Leben in der Migrationsgesellschaft"

In combination with the aforementioned educational principle of intercultural learning, the ministry of education also published a document specifying the essential competences that are necessary to successfully and competently live in a society coined by globalisation, migration, and diversity⁴.

According to this document, the essential components of interculturality should be knowledge, attitude and action. With regard to the first component, students are asked to acquire cultural knowledge that enables them to identify, describe, relate, and compare cultural aspects. They should be able to obtain information, and to structure and communicate the outcomes of their research. It is also highlighted that students should develop the ability to analyse their personal way of life, to become aware of their perspectives and viewpoints, and to question well-known perceptions and prejudices that go along with them. Gaining knowledge reportedly also supports the skills to assess, justify, and interpret current decisions regarding migration and asylum. In addition to knowledge, the second component of interculturality is attitude. The idea is promoted that students should develop a responsible attitude towards diversity. They should accept and appreciate members of society with different biographies or ways of life, based on the categorical principle of equality. The third component that is discussed in the list of competences for interculturality is action. It is suggested that students should be able to actively assess and account for their attitudes. They should be enabled to handle conflicts and at the same time recognise that conflicts do not necessarily have to be based on cultural aspects. Additionally, the educational document asks teachers to address

⁴ see https://www.bmb.gv.at/schulen/unterricht/uek/interkult_kl_25729.pdf?5te6ym, or Appendix 8

the skills that enable students to question and actively challenge racist and euro-centric prejudices. Last but not least, active membership of an intercultural society also requires the ability to take a stance against racism and to plan, carry out, reflect on, and continue activities that oppose discrimination and demonstrate solidarity and courage to stand up for one's beliefs.

1.5.3 Intercultural learning in (foreign language) curricula

1.5.3.1 Curriculum - *Neue Mittelschule* (NMS)⁵

The current curriculum for the *NMS* (BMB 2016a) came into effect in May 2016 and was based on the curriculum of the secondary academic school, the *AHS* (an analysis of this school type is provided at a later point of this research). Whereas the specifications for the individual subjects reportedly stayed identical, the general outlines changed slightly in terms of the incorporation of competences. Focus shifted towards recognising and supporting the potential and talent of the students, as well as processes of individualization and inner differentiation. The intention of the new curriculum is to value and foster individual capabilities and talents, supported by an adequate learning environment that allows for sufficient time and assistance. The following analysis presents the references to intercultural competences and intercultural learning.

a) General pedagogic principles

The general principles of the *NMS* curriculum put heavy focus on current societal changes in terms of culture, science, economy, et cetera. It is argued that a globally connected society with international markets is inevitably confronted with challenges regarding intercultural encounters, with special concern for principles of equality. There-

5 The *Neue Mittelschule* (NMS for short) is a new form of secondary school in Austria providing joint general education for all children from ten to fourteen years (year 5 - 8), after they have successfully completed four years of primary school (year 1 - 4). It has gradually replaced the *Hauptschule*, the previous secondary school, since September 2012. The idea is to enable parents to postpone the decision on their children's educational career, and to avoid early separation into different educational directions. According to the ministry of education, the NMS is characterised by additional resources, joint instruction, the use of new media, E-learning, and the integration of all students regardless of their origin, gender, needs and abilities. Additional afternoon care facilities provide the opportunity for tutoring and various other enjoyable and meaningful recreational activities. Successful completion of the NMS entitles students to attend advanced medium or upper level schools.

fore, particular attention should be devoted to the examination of one's own identity. Mutual respect, tolerance and appreciation should be primary educational goals, particularly in terms of societal exposure to plurality, diversity, and identity. Students should be able to respectfully deal with diversity in the classroom, be it linguistic or cultural diversity. However, this targeted tolerance and respect should also extend into private life, enabling students to critically face all levels and aspects of diversity. Students should be able to take on social responsibility and develop the skills that support the performance of communicative and cooperative tasks. Knowledge about ethical and moral values can assist the development of self-dependent personalities and social commitment. Moreover, aspects such as dignity, freedom, integrity, equality, and uniqueness are valuable educational goals for the classroom (BMB 2016a: 2).

The more specific educational domains also refer to intercultural learning. In terms of language and communication, the idea is promoted that communicative competences are closely dependent on linguistic skills. Acquiring communicative competence across subjects can enable the students to realise that viewpoints and practices of thought are particularly coined by linguistic and cultural aspects. The goal is to eventually consider encounters with linguistic and cultural plurality as enriching experience, and to hence lay the foundation for openness and mutual respect. In addition, the educational domain of society once more stresses the importance of humanity, solidarity, tolerance, peace, and equality (BMB 2016a: 4).

b) Didactic principles for foreign language learning

The second part of the curriculum focuses on general as well as specific didactic principles with regard to foreign language education. Diversity, inclusion, as well as equality, are highlighted in this respect, whereby once again intercultural learning receives close attention. It is emphasised that the simplistic transference of knowledge is insufficient. Instead, cultural values should be actively identified, questioned and negotiated. Furthermore, the relationship between languages and their cultural background should be discussed, as well as questions regarding individual and social identities addressed. Equality should be the main term, providing orientation for mutual respect and appreciation. Intercultural learning can hence contribute to linguistic and cultural plurality based on a self-evident understanding of otherness.

Multilingualism is also highlighted, given that linguistic sensitivity and intercultural understanding are supposedly the basis for every democratic society. Students should be able to value other languages, and develop the necessary competences to learn and use languages other than the mother tongue in communicative and dialogic situations. Building up language awareness, students should be able to observe the nature of languages, their similarities and differences, in order to increase knowledge, interest and respect (BMB 2016a: 8-9).

c) Curriculum for foreign language learning

While highlighting the development of communicative competence as primary educational goal for foreign language learning, the curriculum also makes references to social and intercultural competence from the very beginning. In this respect, foreign language education should aim at contributing to socially appropriate communicative behaviour, irrespective of the language. This process of learning languages provides the possibility to deal with intercultural topics. Consciously engaging with intercultural aspects should lead towards increased sensitivity about cultural similarities and differences, and should support tolerance of a variety of cultures and ways of life. In addition to communicative competence and cultural sensitivity, it is argued that foreign language education should encourage active, value-driven and critical commitment to political, social, economic, and cultural aspects of society. While it is explicitly stated that content and communicative activities in the classroom should be related to the target country and culture, it is at the same time suggested to engage in reflection about personal experiences and the situation in Austria (BMB 2016a: 35-40).

1.5.3.2 Curriculum - *Allgemeinbildende Höhere Schulen (AHS)*⁶

The curricula for the *AHS* lower level and upper level are based on almost identical general pedagogic and didactic principles. Aspects that specifically concern the *AHS* upper level have been added to the general specifications and educational goals of the *AHS* lower level (BMB 2000), resulting in a curriculum that is generally applicable for lower and upper level (BMB 2004a). Most amendments only concern general organisational issues as well as gender mainstreaming and equality. Given that the *AHS* curriculum eventually provided the foundation for the *NMS* curriculum, which has already been discussed to some extent in the previous chapter, a detailed analysis of references to interculturality within the general principles is obviously redundant. Instead, the following analysis provides details in terms of references to intercultural learning in the *AHS Oberstufe* curriculum for foreign language learning (BMB 2004b).

Like the curriculum for the *NMS*, the *AHS* curriculum for foreign language⁷ learning heavily and constantly stresses the importance of intercultural competence. According to the specifications on action-oriented foreign language competence, special emphasis should be placed on the development of social competence in a multicultural society. By choosing intercultural content, students should be lead towards a greater sensitivity of linguistic plurality. They should be open to other languages, and tolerant of other cultures and ways of life. Great importance should also be attached to critical engagement with stereotypes and clichés, as well as developing conscious awareness of similarities and differences. Being able to handle conflicts and problems constructively, and education to peace, are primary educational goals. Moreover, similarly to the *NMS* curriculum,

6 The Allgemeinbildende Höhere Schule (AHS for short, also referred to as Gymnasium) is a secondary academic school that wants to provide a broad and extended general education. Students develop a solid basis for a subsequent optional, more specialized education. They qualify for tertiary education at university level or post-secondary courses and colleges. Secondary academic schools run for an overall period of 8 years, whereby this period is divided into lower level (AHS Unterstufe, year 5 - 8) and upper level (AHS Oberstufe, also referred to as Realgymnasium, year 9 - 12). Students that have successfully completed the *NMS* are allowed to attend the upper level of the *AHS*. The *AHS* is completed with the A-levels, the Reifeprüfung certificate (also referred to as Matura).

7 Foreign languages in this respect refers to a first or second foreign language (Lebende Fremdsprache (Erste, Zweite)), in particular English, French, Italian, Russian, Spanish, Czech, Slovenian, Bosnian/Croatian/Serbian, Hungarian, Slovakian, and Polish.

the curriculum of the *AHS Oberstufe* calls for an introduction to relevant topics of our modern society, complemented by issues of culture, civilization, politics, media, economy, science, art and history. Interestingly, the curriculum furthermore addresses interculturality through the demand to refer to expanding European dimensions and increasing mobility. Contemporary developments of the European Union should be debated in relation to worldwide globalisation and migration. The aim is to promote cosmopolitanism and to encourage critical awareness of societal relations (BMB 2004b: 1-6).

1.5.4 Common European Framework of References (CEFR)

The Common European Framework of References is a document that describes levels of language proficiency in terms of competences. The intention in designing the CEFR was to encourage European mobility by a unified framework of linguistic performances, that can be measured and compared. It relies on an action-oriented approach and specifies linguistic abilities, that are described in positive terms only. By establishing a framework of references based on "Can-Do-Statements", the CEFR describes the development of linguistic competences in six levels, from A1 to C2, the latter being the highest competence level. Competences in this respect refer to skills and abilities that are necessary to solve a certain problem, to effectively accomplish diverse tasks and to face challenging communicative situations. Via a systematic description of the individual components of competences, the CEFR functions as valuable model by illustrating the many facets and steps involved in competence development. Numerous other educational documents related to foreign language education in Austria are based on the CEFR, such as the ESP15+ (*Europäisches Sprachenportfolio*), the educational standards, or the new varieties of school curricula.

Apart from specific linguistic competences, the CEFR also highlights general skills and abilities. It is argued that learners draw upon a number of general human competences during communication. The combination of general and linguistic competences is believed to be the key to successful communication. The CEFR in this respect distinguishes between (Council of Europe 2007: 100-130):

- **General competences:** declarative knowledge (knowledge of the world, sociocultural knowledge, intercultural awareness), skills and know-how (social, living, vocational, professional, leisure, intercultural skills), 'existential' competence (attitudes, motivation, values, beliefs, personality,...), ability to learn (language and

communication awareness, general phonetic awareness and skills, study skills, heuristic skills);

- **Communicative language competences:** linguistic competences (lexical, grammatical, semantic, phonological, orthographic, and orthoepic competence), sociolinguistic competence, pragmatic competences;

Intercultural awareness, as part of declarative knowledge, refers to knowledge, awareness and understanding of the similarities and differences between the “world of origin” and the “world of the target community” (Council of Europe 2007: 103). The intention is to develop an objective knowledge and critical awareness of regional and social diversity in both worlds. Being able to place cultures in context, and being aware of divergent viewpoints and perspectives, should be a primary aim. Learners of foreign languages should take into consideration their prior sociocultural experience and knowledge. They should be able to determine what kind of additional knowledge is necessary to meet the requirements of communication in the target language, and to what extent intercultural awareness can facilitate their development of appropriate intercultural competences (Council of Europe 2007: 103-104). In addition to declarative knowledge, the CEFR also refers to interculturality by discussing that general competences heavily rely on intercultural skills, an essential component of overall skills and know-how. Developing intercultural skills enables learners to bring into relation the culture of origin and foreign cultures. Becoming culturally sensitive includes the ability to engage in strategies that enable a constructive contact with representatives of other cultures. Foreign language learners should become mediators between cultures and deal effectively with misunderstandings or conflicts. Furthermore, identifying, analysing and overcoming stereotypes and prejudices is essential for intercultural skills and cultural intermediation according to the CEFR (Council of Europe 2007: 104-105).

1.6 Intercultural competence in European foreign language education

Intercultural foreign language education has been influencing foreign language didactics since the 1990s. There is, however, still a huge discrepancy between theory and practice. On the one hand, critical cultural studies and research in culture didactics argue for a heterogeneous, dynamic, complex and position-dependent approach to culture teaching in the foreign language classroom. On the other hand, educational praxis in the foreign language classroom is inconsistent with contemporary societal developments and still refers to culture as homogeneous, stable and national entity (Delanoy 2000: 192).

In order to examine this discrepancy scientifically and to provide empirical evidence, the European Union launched and funded a project that was supposed to investigate the development of intercultural competences in foreign language courses during compulsory education in thirteen countries of the European Union. Published in 2007, the research and its findings were presented in the report "Languages and Cultures in Europe (LACE) - The Intercultural Competences Developed in Compulsory Foreign Language Education in the European Union" (European Union 2007). The objectives of the study were to identify and assess the nature and scope of intercultural competence currently developed in foreign language education in selected countries of the European Union and the European Economic Area (Belgium/NL&FR, Denmark, Finland, France, Germany, Greece, Hungary, Italy, Norway, Poland, Slovakia, United Kingdom/England). The intention of the report was to provide practical information and advice for policy-makers and other stakeholders by improving the understanding of the connection between foreign language education and the development of intercultural competence. Therefore, national curricula were analysed, teaching methodologies and didactic approaches examined. Moreover, additional input was received from the analysis of interviews that were conducted with numerous teachers from all individual countries.

The findings show that national curricula devote close attention to the improvement of linguistic competences and communicative skills. Considerably less attention is dedicated to intercultural learning, whereby major differences can be noticed between the individual countries and educational levels. In case culture learning is of relevance for the respective education system, primary focus is mainly on knowledge and attitudes, which indicates that the area-studies approach is still prevalent. The analysis of national curricula unfortunately also revealed that hardly any information is provided with regard to didactic principles, methodological approaches, or teaching techniques. At issue in-

stead are references to the use of authentic material and texts about the target culture, that should direct students to the expected change of knowledge and attitude. Apart from the examination of curricula, illuminating and interesting aspects could also be revealed by the interviews with teachers. According to the interviewed educational staff, the majority of teaching methodologies, 80 percent to be precise, is devoted to oral teacher input. Moreover, content mostly refers to basic cultural knowledge with topics such as food and drinks, daily life, or literature. Political or war-related topics, for instance, are rarely discussed. Teachers in this respect bring forward the argument that they most importantly feel inadequately prepared. They ask for a more extensive training on interculturality and intercultural competence during teacher education, as well as advanced training and the opportunities for additional professional development. As a consequence of careful and adequate training, teachers would not be forced to use activities for intercultural learning that were originally designed for communicative language teaching. In addition to inadequate training and the lack of guidance on part of the education system, teachers also argue that a severe lack of time as well as suitable teaching resources limits the possibilities for intercultural learning (European Union 2007: 7).

The report finally demands that all member states of the European Union have to substantially revise curricula, teaching resources, as well as teacher training programs. They have to take all necessary steps at European level to increasingly devote urgently required attention to the development of intercultural competences. Enhance intercultural competences alongside linguistic skills can improve not only affective, but also behavioural as well as cognitive aspects.

2 Critical Pedagogy

2.1 Definition

Critical Pedagogy is an approach to education that puts forward the idea that the status quo in society can be challenged via fostering critical consciousness in students. Through the humanization of the educational system, it is believed that individual cognitive development can eventually turn into collective social transformation. This new approach to teaching and learning was born out of an anti-establishment movement that started to question predefined educational standards. It is rooted in the experiences of marginalized peoples and has been thoroughly discussed and highly debated. It encourages individuals to question and challenge the status quo by examining it through the lens of less privileged members of society. Knowledge and power should constantly be subject to debate. Radical concerns should be addressed, the abuse of power discussed and critically spoken unto. It is the task of the educator to promote the values of reason, freedom and equality. According to Luke (2004: 22), critical pedagogy is a pedagogy "that stresses historical self-determination of individuals and communities through problem posing and solution". For him, being critical involves, among others, active critique and engagement with civil society, redefinition of the political, critique of political economy, critique of propaganda and ideology, as well as critical focus on human psychologies of struggle and oppression. Furthermore, a defining characteristic is the engagement with disruptive, sceptical and other social and discourse relations than those dominant and conventionalized. To be critical means to be able to self-position oneself as other, to critically examine one's own position as well as the one of others - a process being referred to as "Othering" (Luke 2004: 23-26). Gurn (2011: 150), moreover argues that enacting critical pedagogy offers unique opportunities to pursue essential questions of human existence and to support students in making sense of the world. Critical pedagogy "seeks to understand and critique the historical and socio-political context of schooling and to develop pedagogical practices that aim not only to change the nature of schooling, but also the wider society" (Pennycook 1999: 33).

At issue is how the classroom can contribute to the rejection of patriarchal, hierarchical or dominating practices in societies. The goal is to support learners in abandoning those practices, to detach from the order of things as they are, and hence to bring about social change via the modification of prevalent discriminating customs. Providing the skills and

knowledge to actively question conservative and deeply rooted assumptions and myths that legitimate archaic and disempowering social practices and structures is referred to as "critical questioning" (Hinchey 2004: 25). Those skills will enable students to make deliberate judgements, to act autonomously, self-judgingly and independently. Critical education should guide learners towards independent and self-determined critical thinking and avoidance of indoctrination. It does not set out to control and indoctrinate students, or to promote political propaganda. Instead, human agency should be encouraged via education to address real inequalities of power and conceive education as project for democracy and critical citizenship. Education based on the concepts of critical pedagogy is hence frequently referred to as cornerstone of democracy. This new model of education seeks to empower students, to raise their consciousness and ability to critique and challenge oppressive conditions.

In this respect, critical pedagogy marks a significant shift in the educational system, from a traditional restraining pedagogy to a modern and emancipatory pedagogy that copes with contemporary societal requirements and standards. The intention is to use education to bring about a more socially just society that focuses on the empowerment of individuals as agents of social change. The theory of critical pedagogy is frequently described as alternative way of thinking about education. While the previous traditional understanding of teaching and learning was coined by simply transferring content knowledge from the teacher' to the students' minds, critical pedagogy rejects the idea that the learners' role in education primarily is to be a passive recipient of knowledge.

In general, from the point of view of critical pedagogy, education is a powerful and equalizing force that can pursue a better future by striving for a more equitable society. Instead of upholding inequalities, they should be reduced by identifying and dismissing obstacles to equality. Creating educational opportunities for everyone is of great importance (Gurn 2011: 143-144). An integral aspect is a more just society and hence critical pedagogy engages with instructional approaches and materials that aim at transforming society, negotiating identity, power and capital. The central task is to educate students to become critical agents, citizens that actively question and thoughtfully negotiate social, political and economic practices, instead of blindly obeying authority. Developing a "critical consciousness" (Hinchey 2004: 25; Cammarota 2011: 64) is significant for questioning oppressive traditions and dominant beliefs. The goal is to provide students with the tool to dissent from oppression, and to lead them towards an active and

engaged citizenship, by constantly confronting questions of ethics and morality, power and ideology, conformity and dissent. They should be able and willing to participate in a democratic society, and to contribute to its overall progress and development. They should also be encouraged to build up an awareness that their individual ideas, beliefs and values are inevitably linked to previous life experience as well as the social, cultural, economic and political context that they are situated in. Critically analysing these experiences and practices, and coming to terms with one's own power as critical agent is a main goal and central task of education that is based on the principles of critical pedagogy. This focus on reflection is also pointed out by Guilherme and Phipps (2004: 3f), who refer to an argument made by John Dewey in 1933. He regards critical reflection as "fundamental strategy for the development of critical [...] awareness and critical understanding". In an interview by Guilherme (2006: 170), Henry Giroux also points out the importance of critical reflection by calling it an "essential dimension of justice". Through the practice of critical reflection, critical dialogue as well as the recognition of difference and dissent, students can be empowered to reflect on generalisation and stereotypes. Mere memorization should be replaced by critical questioning. In response to this focus of attention, students can become responsible citizens of a democratic future, a future coined by a culture of openness, debate and social commitment (Norton & Toohey 2004: Intro; Luke 2004: 21; Guilherme & Phipps 2004: 1f; Giroux 2007 1-3; Duncan-Andrade & Morrell 2007: 183; Hinchey 2004: 14-16; Guilherme 2006: 167-168; Cammarota 2011: 64; Mahmoodarabi & Khodabakhsh 2015: 100-101; Pishghadam & Meidani 2012: 465; Norooziasiam & Soozandehfar 2011: 1240)

Critical Pedagogy [...] might be the most powerful weapon teachers and other educational workers have in the fight against the hegemonic forces of neo-liberalism, neo-conservatism, and what Henry Giroux sees as a burgeoning "proto-fascism" in the United States. (Werner 2007: 58)

2.2 Historical development

The term critical pedagogy is commonly associated with Freire (1968), Giroux (1992), Luke (1988), Luke and Gore (1992), McLaren (1989) and Simon (1992) (Norton & Toohey 2004: 1). Even though some researchers argue for a diverse historical inheritance and line of development (Crookes 2009: 333), the majority of academic contributions on critical pedagogy agrees that Paulo Freire was the first researcher to formally frame the concept of critical pedagogy. By introducing his book "Pedagogy of the Op-

pressed", he theorized about emancipation and consciousness raising in education, and hence developed the underlying theory on which critical pedagogy rests (Luke 2004: 21).

Freire was a Brazilian educator and social activist, who denounced the oppressive conditions of the Brazilian political and social system of the late 1960s. Taking into consideration the terrible living conditions of millions of poor people in Brazil, Freire called for a new critical awareness, an examination as well as a radical transformation of the prevalent social situation of society. Freire radically rejected a class-based society, given that he considered class borders decisive for oppression and discrimination. Based on the author's lived experiences, he developed a methodology and educational philosophy to support the struggle for freedom, the participation in the transformation of society, and national development in general (Freire 2000: 1-18). Combining liberating theological ethics, critical theory of the Frankfurt school, and progressive impulses in education, Freire gained international audience with the English translation of his work in 1970 (Kincheloe 2007: 12). As "pioneer of critical pedagogy" (Pishghadam & Meidani 2012: 467), Freire put special attention on *conscientizacao*, which can be defined as "learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality" (Freire 2000: 17). With his valuable academic contributions, Freire established himself as one of the most important and radical educational thinkers of his time. His concern for social justice and critical education was unique and the value of his work has not decreased over time. Instead, his postmodern, radical and utopian proposals are said to be as timely and progressive as ever (Freire 2014: 41).

Paulo Freire described education "as the practice of freedom" (Freire 2000: 81) and claimed that it is pivotal to improving the lives of all members of society. Arguing against a pedagogy that favours the traditional banking education, in which knowledge is simply transferred from teachers to learners, Freire put forward the idea that society can considerably benefit from employing the principles and ideologies of critical pedagogy in education (Mehrpour & Baharloo 2015: 173-174). These ideas on critical pedagogy provided substantial input on many teaching methodologies and philosophies to follow. On the basis of critical social theory, Freire discussed issues of power and justice. He argued how social systems are constructed, and how economy, race, class, gender, ideologies, education and religion interact dynamically to create and maintain mentioned social systems. Social theory holds the potential to function as map or guide, it can help devise questions and strategies for exploring the world and critically expose power poli-

tics (Kincheloe 2007: 18.19). Freire promoted the idea that all members of society should actively and self-consciously take upon themselves the struggle to change the oppressive structures of society. He argued that humanization, the struggle between the oppressed and the oppressors, is crucial for liberation and freedom. A critical and active confrontation with reality can resolve the passive role imposed on the oppressed, and is hence described as humanistic and revolutionary. Critical thinking and critical consciousness would undermine the oppressors' purposes, and allow for a "quest for mutual humanization" (Freire 2000: 1-80). The ultimate objective to be reached by education should thus be liberation from domination, and humanization through elimination of dehumanizing oppression of any kind. Education should promote critical thinking, critical reflection of one's existence and situationality, as well as developing of critical awareness of discrimination and oppression (Freire 2000: 103-109).

2.3 Critical pedagogy in the classroom

It has been pointed out that critical pedagogy intends to change society for the better. In this respect, education undoubtedly plays a significant role, given that the micro-level of the classroom is firmly linked to the macro-level of society (Akbari 2008: 41). Critical pedagogy rejects a one-model-fits-all look towards education. Instead, students' individual identities and different voices are all to be appreciated. Teaching inextricably embeds a transfer of values.

With the development of critical pedagogy, the educational system in general and the classroom in particular have faced major changes. Due to the emergence of this different school of thought, the educational goals have been seriously reshaped. In general, educational philosophies are accompanied by corresponding educational systems, that reflect certain views about the role of students and teachers, syllabi and curricula, classroom decisions and techniques, instructional approaches and methodologies, as well as assessment and evaluation. Depending on the institution's prevailing philosophy, certain roles and relationships are expected of all participants. In response to a more or less authoritarian society, educational systems in the past (until the early 1970s) favoured behaviourism. However, critical pedagogy brought about a shift from product-oriented classroom procedures to a process-oriented theory of learning and teaching that is identified with humanistic and social constructivist schools of thought. As opposed to traditional models of schooling, project-based learning acknowledges the students' role as active participants of learning and producing knowledge (Maida 2011: 759). Referring to

John Dewey (1993), Noroozsisiam and Soozandehfar (2011: 1240) emphasise that only students who are actively involved in their learning can become informed participants of a democratic society. Through classroom practice that involves them in active problem-solving and practical application of their knowledge, students can take an active role in determining their experiences and positions within society.

As new perspective towards education, critical pedagogy also favours a more fluid relationship between teachers and students. Compared to traditional classrooms, where teachers as classroom authority simply acted out principles and policies that were imposed on them, this new approach to teaching implies the alteration of the roles of teachers as well as students. Participating in co-construction of knowledge, prevalent power structures are negotiated and transformed, outside as well as inside the classroom. Instead of traditional school paradigms that build upon "teachers as sole authority of the classroom" (Kumaravadivelu 2003), critical pedagogy encourages curricula where students' interests and identities are recognised. Teachers are no longer primarily agents of knowledge transfer, nor are students' tasks reduced to consuming knowledge. Instead, teachers are supposed to set the right conditions for joint learning and teaching, and for the exchange of ideas. According to Freire (1970, referred to in Noroozsisiam & Soozandehfar 2011: 1241), learning should go both ways: teachers are learners and learners are teachers. Reaching their full potential through learning from each other, teachers and students are considered to be full human beings. Engaging in mutual critical thinking, reflection, and self-observation, individuals are believed to be actively involved in the process of self-growth and awareness-raising (Mehrpour & Baharloo 2015: 173). Moving away from curricula that solely focus on teachers, texts and learners as passive recipients, a classroom that is coined by the principles of critical pedagogy can contribute to the creation of agents of change (Mahmoodarabi & Khodabakhsh 2015: 100-101). Implementing a classroom pedagogy that values learners' identities and personal resources provides the basis for educational and hence societal equity across social class, language, ethnicity and disability (Gurn 2011: 144). Through problematisation, processes can be initiated that put focus on the interests and agendas of certain people in specific situations (Pishghadam & Meidani 2012: 467).

"In problem-posing education, people develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation." (Freire 2000: 83)

Being confronted with a rather challenging task, teachers also have to become critical educators. Rahimi and Sajed (2014: 144) remark that "only can critical thinkers educate learners to be critical". Henry Giroux fiercely argues that teachers have to take on the responsibility to fight injustice, to prevent human suffering and any other form of unfreedom linked to domination and exploitation (Guilherme 2006: 170). First of all, a critical educator has to reflect on their own teaching and research practices, corresponding to the principle that action should be based on critical reflection. It is suggested that openness to new sources of knowledge, and commitment to reflection should be a basic requirement for teachers who engage in critical education. Moreover, dedication to social transformation, justice and equality should be essential. As Hinchey states, teachers should "pursue social justice [...] and understand social power arrangements" (2004: 128). They should understand education as a political activity, and acknowledge that issues of power are inevitably embedded in it. Critical educators should be compelled to acknowledge that schools in general and classrooms in particular are inherently political institutions. Gurn (2011: 150) expands on the viewpoint that schools persistently "act within a larger sociocultural context of society". He discusses to what extent the purpose of curricula is to acculturate children with society's values and beliefs. Therefore, it is a crucial task for teachers to make sure that the classroom is not a space for conformity, or seeks to simply perpetuate prevalent social and political practices. Teachers as critical educators should also show interest in investigating historical power and knowledge relationships, and find ways of teaching by which those power relations can be made explicit. They are compelled to continually renegotiate social, cultural and political practices that are constantly represented, legitimatised and reproduced (Norton & Toohey 2004: 2-15; Giroux 2007: 4; Hinchey 2004: 14-20; Hinchey 2004: 128).

However, it should also be noted that scholarly debates on critical pedagogy never provide fixed formulas for critical classroom pedagogy. Instead, it is frequently emphasized that no one-fits-all curriculum exists, and that the high degree of diversity among students makes it impossible to provide a universal recipe for implementing critical pedagogy in the classroom. Teaching procedures and methodologies are context dependent, and should be adapted according to the respective context and relevant needs. Critical educators are urged to develop a personal and context dependent critical teaching praxis. The goal is to consciously analyse every individual element of a teaching situation, and to base one's actions on this analysis (Hinchey 2004: 20f).

Moreover, critical educators often face considerable additional obstacles. On the one hand, structural obstacles often prevent critical educational change (Neumann 2013: 130). On the other hand, obstacles regarding the equipment that is available can pose a challenge. For instance, commercially produced textbooks often do not provide innovative and intellectual texts, given that publishers increasingly tend to respond to growing market pressure instead of focusing on educational quality (Guilherme 2006: 163). Material developers for the most part overlook individuality and critical thinking that is encouraged by critical pedagogy (Mehrpour & Baharloo 2015: 174). Marketing strategies increasingly focus on Western learners and provide content that is far from real life experiences and struggles of the learners (Marzban 2014: 118). By addressing only socially refined topics, conservative forces intend to exercise control over coursebook contents and teaching methods (Akbari 2008: 278). Nevertheless, there is no chance of overcoming these obstacles if teachers do not fully commit to the principles of critical pedagogy. All the more alarming is it that many teachers are not even aware of the existence of critical pedagogy, let alone its principles and benefits for society (Knight & Pearl 2000: 222). Basic knowledge about critical pedagogy should therefore be an essential part of every teacher education program. Teachers should get sufficient guidance and develop a positive attitude towards critical teaching, given that a positive attitude is fundamental to successfully incorporate approaches to critical pedagogy in the classroom. Teachers are after all described by Neumann as "the key to successful critical change in schools" (2013: 130). Only through informed and educated critical teachers can the growing enthusiasm towards the trend of critical pedagogy be echoed in the classroom.

2.3.1 Implementing critical classroom practice

Although a vast number of literature on critical pedagogy is available, teachers are still uncertain about the implementation of a critical approach to teaching and learning in the actual classroom. This insecurity is mainly caused by "their lack of knowledge about the process of implementation itself and their lack of confidence about the unknown outcomes" (Mazdaee & Maftoon 2012: 27). In spite of its great potential, critical pedagogy and its practical implication and application have not been well discussed (Akbari 2008: 276). To develop a sense of confidence and to provide some basic guidelines for teachers, an increasing amount of academic contributions exists that propose guiding principles to encourage and facilitate a successful interplay of everyday classroom practice

and critical theories. According to Noroozsisiam and Soozandehfar (2011: 1241), many researchers have already presented general models for implementing critical pedagogy in the classroom through consciousness-raising activities.

As an example, Pishghadam and Meidani (2012: 477) propose some very general guidelines that can support the acquisition of critical thinking skills. First of all, critical educators are encouraged to introduce critical pedagogy from the very beginning of the students' educational career. Conforming to the "right-time-right-place principle", it is integral to introduce and develop the necessary skills for critical pedagogy as early as possible. Hence, students can gradually absorb critical theories and learn critical thinking. The second guideline, that the researchers set out, emphasises that cultural and social issues have to be carefully identified and analysed. Harmful consequences for the students' lives can only be omitted if enough attention is devoted to critical reflection and negotiation. Last but not least, Pishghadam and Meidani suggest that critical issues are introduced at the right moment, depending on the school context as well as the students' knowledge and experiences.

Mazdaee and Maftoon (2012), on the other hand, specified instructional classroom practices that can promote students' empowerment via critical pedagogy. Although their research was specifically conducted on writing in language education, I would argue that the guidelines they revealed are also relevant for the critical classroom in general. While conducting their studies, the researchers focused on Freire's ten values of critical pedagogy identified by Shor (1993, referred to in Mazdaee & Maftoon 2012: 30):

- 1) Participatory
- 2) Situated
- 3) Critical
- 4) Democratic
- 5) Dialogic
- 6) Desocialization
- 7) Multicultural
- 8) Research Oriented
- 9) Activist
- 10) Affective

In response to their study, Mazdaee and Maftoon came up with two major principles for critical pedagogy in the classroom:

- 1) **Creating equitable and productive power relations:** participation of students in their learning process, initiation of negotiations of the students' requirements, the teacher encouraging students to express their opposing points of view to other students and the teacher, the teacher helping students to practice and exercise critical thinking;
- 2) **Helping students to become critical thinkers:** the teacher encouraging students to develop a critical sense in taking their own position in reference to what they write, the teacher encouraging students to discuss social and personal problems, the students constructing identities as critical and independent thinkers;

In addition to the previously presented core principles, Mazdaee and Maftoon suggest that dialogic engagement should become a core pedagogical practice in critical education. Teachers should set up the necessity to actively participate in classroom activities and to verbal engagement. Moreover, creating a comfortable classroom atmosphere where students feel free and safe to speak should be targeted. Students should neither be worried about making mistakes, nor should they fear that their answers are considered incorrect by the teacher. Instead, students' linguistic contributions and opinions should be jointly negotiated to reinforce their empowerment. Via a collaborative relationship between teacher and students, learners get the opportunity to become their own decision makers and judges. This principle correlates with Hinchey (2004: 133), who argues for a more just classroom, where rules are developed jointly, dialogue is enacted respectfully, and responsibilities are shared. The concluding principle by Mazdaee and Maftoon promotes the idea that authenticity is indispensable, seeing that authentic questions on part of the teacher can foster the creation and exchange of knowledge (Mazdaee & Maftoon 2012: 30-33).

Similarly, Adelina Alegria (2014: 101-105) introduces three main themes for classroom practice based on critical pedagogy. She proposes that these guidelines may build the foundation of every teaching practice that intends to increase critical thinking abilities in students. First of all, she theorises that teaching should focus on the students' culture, their socio-economic status, their familial connections, and their identity. It is suggested that curricula are designed context dependent, according to the students' cultural resources, their languages, histories, experiences, and voices. By becoming knowledga-

ble and appreciative of their individual cultural background and environment, students are actively involved in emancipation and empowerment. They eventually recognise individual, and subsequently social issues of identity. Moreover, teachers should have in mind not only the academic skills and knowledge of the students, but also their academic and cognitive development of critical thinking abilities. Referring to Shor's (1993) beliefs, Alegria demands personal growth and social awareness simultaneously. Developing strong skills and academic knowledge should come in hand with critical curiosity about society, power and inequality. In addition, Alegria suggests that in order to develop critical awareness it is essential to engage in teaching practice that develops a critical understanding of society, power, and inequality. Students should be supported in increasing their awareness of their role in society and their understanding of inequality. They should be able to define power relations and their ability to contribute to social change. Therefore, critical educators should focus on emancipatory questions and address aspects related to gender, class, or ethnicity.

In sum, in order to encourage critical agency, teachers have to find instructional practices that inspire students to think of themselves as critical agents, shaping their own education. Classroom practices and environments need to be appropriately designed to enable students to discern from dominant codes of culture. Teachers are furthermore obliged to analyse and critique educational and social settings, and address ideological questions that inform their teaching. In order to be of example for their students, teachers need to become agents of transformation themselves, instead of simply following orders. They should also become agents of change by engaging in reformations of the educational system if the need arises.

2.4 Critical pedagogy and language education

Critical approaches to language teaching are interested in the relationship between language learning and social change, based on the assumption that language is not simply a tool for communication but rather a device to construct social reality (identity, history, social surrounding,...). Language is a place in which people negotiate fundamental elements of identity, where they construct the relationship between self and other, and where they experience and define their relationship to the larger world. Being described as "moral and political practice" (Guilherme 2006: 172), language use is deeply connected to critical agency and the struggle for democracy. Language is not only able to

depict social relationships but can also reflect issues of power (Norton & Toohey 2004: Intro; Norton & Toohey 2004: 1; Guilherme 2006: 170).

Taking this valuable function of language into consideration, critical pedagogy undoubtedly offers considerable benefit for language education. Recognising language as ideology and not just as a system expands the scope of language education to social, cultural and political dimensions of education. Given that critical pedagogy intends to take us beyond our own boundaries, language education based on critical pedagogy implies a critical use of language. Developing critical literacy and critical understanding is necessary in order to be able to analyse how language, its information transfer and meaning work. Students should be confronted with a critical approach to their own and other languages as well as the related cultural backgrounds, and develop a critical view on intercultural interaction. The intention is to contribute to social justice and the political, economic as well as socio-cultural changes that such justice requires. Language education should be empowering, it should fulfil the purpose of creating a more democratic and emancipatory future (Guilherme & Phipps 2004: 3; Guilherme 2006: 170-172; Marzban 2014: 115).

In the light of the development of critical pedagogy, language education faced a new era. Having been around in the ELT profession for almost three decades now (Canagarajah 2005: 929), the major implication of the concept of critical pedagogy has been that language learning and teaching is no longer seen as activity that solely increases linguistic skills. Instead, critical pedagogy in language education refers to language as social practice, and language learning as a means of transformation. Through linguistic imperialism (Phillipson 1992), language learning and teaching becomes a political process, whereby learners are directed towards understanding themselves, their social surrounding and histories (Mahmoodarabi & Khodabakhsh 2015: 101). Instead of selecting neutral content for language education, critical language teachers build upon complex societal problems as basis for learning a language (Jeyaraj & Harland 2014: 345).

Language teaching based on principles of critical pedagogy furthermore allows for the investigation of socio-historical and political angles of language and language learning. Language education is frequently associated with practicing hegemony, given that it is a special practice, coined by its relationship with the centres of the respective language. Language is never neutral, social, cultural and political values are constantly embodied in it. Its identity has been shaped as a result of its history. Adopting a critical approach

to language teaching can hence benefit from introducing ethical issues that challenge this hegemony and the ideological goals that are imposed on language education. Even though the relevance of critical pedagogy for language education cannot be doubted, practical guidelines for implementing critical pedagogy in the actual language learning classroom are rare. Language researchers and practitioners who want to go beyond the prevalent social reality of language learning, and would like to expand its narrow perspective, highlight the lack of guidance. Being one of the first scholars to introduce principles and instructional guidelines, Akbari (2008: 278-282) proposes some suggestions as to how language teachers can foster language education that is informed by critical pedagogy. First of all, language teachers are urged to base their teaching on the students' local culture. Culture learning as indispensable part of language education should not focus on knowledge of cultural values and conceptualisations of the target language, but should instead foster the development of competences to communicate their own culture and cultural identity. English has long become a world lingua franca and has hence spread internationally. As a result of this development, most interactions occur between non-native speakers of English who do not share cultural identities. Knowledge about the Anglo-American culture is of little use in this context. According to Akbari, implementing a critical classroom pedagogy to English language teaching and learning should instead familiarise learners with their personal cultural background, which enables them to successfully communicate and think about those aspects of culture in which they live. Using the learners' culture as point of departure can bring about critical awareness and respectful behaviour. Only by paying attention to their own culture and by critically reflecting on its features, can students eventually participate in the transformation of society. Second, it is highlighted by Akbari that critical foreign language educators should more frequently draw upon the learners' native language as valuable resource. Instead of categorically rejecting the learners' native language, it can in fact facilitate successful communication as it provides the linguistic base for every foreign language learning. Akbari supports the idea of "allowing a more liberal use of the L1 to facilitate communication and comprehension" (Akbari 2008: 279). Moreover, the native language is a fundamental component of identity. By recognising and respecting learners' identities and the values that they represent, empowerment is initiated, whereby social change is possible. Third, a critically aspired pedagogy in language education should take learners' life experiences and needs as point of departure. Akbari illustrates that universal communicative goals do not exist in a classroom composed of numerous

unique and diverse individuals. Critical language educators need to be able to face this diversity with different types of instructional materials and approaches. They should address their learners' individual concerns through a choice of sensitive teaching material that bears in mind the localness of learning and learning needs. Fourth, as discussed in the previous chapter, controversial topics are often kept out of coursebooks in order to be politically and socially harmless for an international audience. Most publishers instead promote presumably neutral topics that ignore issues related to minorities, marginalized groups, or other aspects of society that are not treated on a daily basis. Akbari therefore strongly promotes the claim that language learners are supported in identifying and negotiating so-called "trouble spots". They should be encouraged to gain insights into multiple perspectives of reality and engage in social activism to eventually transform discriminating economic, political and social conditions.

Considering the fact that 98 percent of all foreign language learners in Austrian schools are engaged in learning English, English language education consequently shows great potential for incorporating critical pedagogy. Like any other language, English is a system of communication, a part of a wider semiotic system that has been shaped by countless ideological, historical and political symbols and relations (Akbari 2008: 277). Critical pedagogy in English language teaching can challenge the hegemony of English and the ideological goals that come along with it. It can put close attention on the exposure of the history of English and its connection to the spread of colonialism (Akbari 2008: 277). However, English language learning heavily relies on the use of materials, and therefore scholarly debates have started to discuss the significance of materials development. It is argued that few studies have been conducted in this regard, and that critical teachers are faced with an absence of frameworks that would provide guidelines for critical material development (Rashidi & Safari 2011). Some guidelines have been set out by Hamideh Marzban (2014), who conducted studies on critical pedagogy in language education and summarised basic parameters and principles for the incorporation of critical pedagogy in English language materials development. Based on the ideas of Rashidi and Safari (2011), he proposed eleven principles:

- **Principle 1:** promote learners' communicative abilities and critical consciousness through ELT materials
- **Principle 2:** accomplish language mastery and social development by means of ELT materials
- **Principle 3:** stimulate cooperation and discussion through relevant topics
- **Principle 4:** conduct a need analysis to learn about learners' needs and interests that can be used for materials development
- **Principle 5:** use scaffolding when presenting the content
- **Principle 6:** prefer thought-provoking activities and tasks
- **Principle 7:** derive materials from source culture rather than target culture
- **Principle 8:** the teacher as co-learner and coordinator
- **Principle 9:** show awareness of the implications of the internationalization of English in materials
- **Principle 10:** materials should account for the learners' role as decision-maker and subject of the act
- **Principle 11:** enhance the learners' critical consciousness in line with their linguistic skills

In sum, even though fixed guidelines for implementing critical pedagogy in foreign language education do not exist, some rather general principles and frameworks have already been developed. Therefore, teachers are urged to make use of these principles and to critically reflect and re-model them, based on their knowledge about the key aspects of critical pedagogy.

2.5 Critical pedagogy in Austrian (foreign language) curricula

Having introduced the key aspects of critical pedagogy, its historical development, and its relevance for language teaching, the following chapters discuss to what extent the principles of critical pedagogy have had an influence on the Austrian education system. It is identified how school curricula for the NMS and AHS have been affected by the increasing interest in the educational concept of critical pedagogy. It should also be noted that an analysis of the CEFR in this regard is not provided, which is justified by the lack of direct references. A detailed analysis of indirect references to critical pedagogy in this extensive document would have gone beyond the scope of this research.

2.5.1 Curriculum – *Neue Mittelschule (NMS)*

The curriculum for the lower secondary level in Austria contains no direct reference to critical pedagogy. On closer examination, however, various observations can be made that indirectly link the specifications of the curriculum to the principles of critical pedagogy. The general principles (BMB 2016a: 2-3), for instance, illustrate that education and educational practices have to adapt to rapid social changes, particularly in terms of culture, science, economy, or technological development. An increasingly globally connected society presents significant challenges in terms of intercultural encounters and equality. It is argued that the education system, as well as everyone involved in it, is required to adjust to those societal changes, and to direct students towards critical and responsible thinking. Coming to term with their regional, Austrian as well as European identity, students should become active citizens that show mutual respect, acceptance and appreciation. These clear references to the principles of critical pedagogy are furthermore complemented by stating that an important educational goal is to respectfully handle diversity and plurality. In addition, a modern classroom should mirror respectful exposure to other cultures and multilingualism, and schools should place high value on issues such as dignity, freedom, integrity, equality, and uniqueness.

2.5.2 Curriculum – *Allgemeinbildende Höhere Schulen (AHS)*

Keeping in mind that the general pedagogic and didactic principles of the AHS and NMS curriculum are basically identical, the following analysis will only indicate references to critical pedagogy within the specific outlines for foreign language education in the AHS upper level (BMB 2004b).

In the same way as the previously described NMS curriculum, the AHS curriculum for foreign languages only refers indirectly to critical pedagogy. In general, it points out that foreign language education should significantly contribute to the development of dynamic and interactive skills and competences. Amongst others, increased social competences should support students in dealing confidently with a multicultural environment, and in examining cultural stereotypes and clichés with an impartial and open-minded attitude. Adhering to the principles of critical pedagogy, the areas of the curriculum cover the ability to handle conflicts and to develop solutions for such conflicts. Moreover, according to the curriculum content, central educational goals should also be to gain an understanding for societal interrelations and to strive for equality. Teachers are required to fulfil their legal task to encourage independent thinking and critical reflection.

2.6 Critique of critical pedagogy

Even though such a high value is attached to critical pedagogy, there is also serious criticism that should be discussed. For instance, Pishghadam and Meidani (2012: 468-469) reviewed some points of critique of critical pedagogy. The main criticism is centred on the distinction between critical thinking and critical pedagogy. It is pointed out that even though the two concepts both pinpoint being critical as essential education goal, they still face some differences with regard to the process of becoming a critical agent. While the intention of teaching critical thinking is to support learners' in thinking critically and coming to their own conclusions, allegedly critical pedagogy tends to impose conclusions on the learners. Primarily promoting Western ways of thinking, and implicitly degrading other modes of thinking is severely criticised by some researchers. Critical pedagogy is accused of being just another medium of oppression, given that other educational approaches are not valued and taken into consideration. Moreover, another main criticism about critical pedagogy is that it is still a concept that is primarily discussed theoretically. Concrete guidelines and principles can only rarely be found, which supports the accusation that this concept remains too theoretical and not applicable to classroom practice. Putting critical pedagogical principles into practice presents a serious challenge to critical educators (Ellsworth 1989, cited in Pishghadam & Meidani 2012: 469). Ellsworth also argues that critical pedagogy can easily lead to the teaching and learning of pre-defined goals. Other critics of critical pedagogy discuss the "non-transferability of critical thinking skills beyond the instructional context", the "cultural inappropriacy for nonnative speakers" as well as the "reductive character of critical thinking" (Pishghadam & Meidani 2012: 469).

In general, Jeyaraj and Harland (2014: 352) point out that adopting critical pedagogy as ideological position in foreign language education is a highly complex and demanding matter for teachers. Critical educators have to deal with a great number of new experiences and risks. Foreign language teaching that is informed by critical pedagogy becomes much more unpredictable, students as well as teachers are required to deal with this uncertainty that is imposed on them. Engaging in this kind of complex transaction, managing language learning requires thoughtful practice that is coined by constant rethinking of subject, teaching and values.

3 The value of critical pedagogy for intercultural learning in foreign language education

The above discussion aimed at framing the general aspects of the complex concepts of critical pedagogy and intercultural learning. I would argue that the presentation of the highly theoretical definitions revealed an enormous potential of critical pedagogy for the development of intercultural sensitivity and cross-cultural communication skills. With both concepts being firm advocates of reflexivity, awareness raising, tolerance, empathy and equality, there is no doubt that the purpose of intercultural learning can be more successfully accomplished by introducing the objectives of critical pedagogy to one's teaching practice. After a careful and detailed analysis, I would even plead for critical pedagogy as incalculably valuable for intercultural learning, considering that many elements of intercultural awareness heavily rely on parameters of critical pedagogy. Language education in particular can benefit substantially from the broader educational purpose of critical pedagogy. Even though intercultural learning is supposedly an interdisciplinary aim and is without doubt omnipresent in the general school context, special focus is put on the language learning classroom. Language education has long been an integral part of compulsory education in Austria and as a result explicit curricula have been developed, specifying the precise requirements and fundamental aims of learning a foreign language. Language education should enable learners to successfully communicate in a chosen target language. In order to meet this necessity, language education should focus not only on the development of linguistic skills, but also on the relation between linguistic skills and communicative competence. Amongst many other aspects, communicative competence requires an awareness of interculturality, the targeted goal of intercultural learning. As indicated by the previous discussion, language and culture are interconnected and mutually dependent on each other, which signifies the importance of culture learning and hence intercultural learning in language education. Critical pedagogy in this respect can assist in furthering the principal aims of intercultural learning. It can support the development of the skills and abilities that are necessary for critical cross-cultural communication. By attaching great value to self-reflection and the appreciation of diversity, it echoes recent thoughts on understanding foreign realities, on empowering students to become critical agents and conscious citizens. Therefore, in my opinion intercultural learning (in the language learning classroom) can only take place

with the implicit understanding that critical pedagogy constitutes the fundamental organization that underlies the teaching practice. The following paragraphs will indicate the main aspects that demonstrate the immense value of critical pedagogy for intercultural learning in foreign language education.

3.1 Benefit 1 – Focus on self-reflection and change of perspectives

It has been pointed out that intercultural language pedagogy intends to encourage self-reflection, and promote the development of the cognitive and affective skills necessary to employ a change of perspectives. Self-reflection relies on actively examining previous experiences, personal preferences and cultural practices. It wants to raise awareness and reflexivity among students. Building on the principles of self-reflection, intercultural learning also cherishes the idea that in order to empathise with others, the ability to capture and value viewpoints is indispensable. Identifying and analysing the relationship between self and other, in combination with the ability to position oneself as other, is a primary aim of intercultural education. The intention is to understand contrasting points of view, and to show willingness to change perspectives. Being able to deal with conflicting ideas is also of particular relevance. With regard to language education, learners of a foreign language should develop an awareness that language takes a specific form depending on the perspective, that a certain choice of language mirrors a particular view, and that language can be seen as distinct expression of certain preferences.

Critical pedagogy in this respect can make a valuable contribution to intercultural learning. Confronting questions of cultural values and conceptualisations brings reflection into focus, and values critical reflection as fundamental basis for critical awareness and understanding. The principles of critical pedagogy ask for a reflection on personal and social identity, that can facilitate successful communication and intercultural encounters. By focusing on previous experiences and relationships, language learners can engage in a perspective change that enables them to experience and define their relationship with the world. It is argued that through reflection, awareness can be raised about the close link between beliefs, perspectives, social circumstances, and experiences.

Critical pedagogy in the intercultural learning context can hence account for increased self-reflection. Students gain consciousness of their role and power in society, and may show heightened sensitivity towards similarities and differences, which can support intercultural encounters. They can become conscious of their personal identity,

knowledge and context, which can increase intercultural sensitivity. Moreover, they can develop an awareness of the subjectivity and relativity involved in social and cultural practices, which can prevent prejudices in intercultural conflicts. Even though critical pedagogy originally focused on the less privileged, the contemporary context of intercultural learning in language education highlights the targeted ability to recognise the overall relationship between self and other. Reflecting on knowledge and context, and being aware of different perspectives and viewpoints, is essential for successful cross-cultural communication. Therefore, critical pedagogy can make a notable contribution to intercultural learning in the language learning classroom by foregrounding self-reflection and perspective variability.

3.2 Benefit 2 – Focus on critical language use

In addition to self-reflection, intercultural learning in the language education also draws close attention to language use and the socio-cultural conventions that go along with it. Observing the nature of languages, recognising the relationship between language and culture, as well as realising to what extent cultural values can shape language and vice versa, can promote socially acceptable and appropriate communicative behaviour as well as critical awareness of language use. It is important for language learners to realise that language is perfectly able to coin practices, that it is closely associated with certain values, and that it constantly informs the communicators of a particular socio-cultural agenda.

Developing a critical view on language use is also emphasised in critical pedagogy. The intention is to analyse how language can coin social practices, and how it can reflect issues of power, that might lead to discrimination and oppression. Critical pedagogy is also interested in identifying how language use is related to the respective cultural and social background, that can heavily influence intercultural communication. Thus, critical pedagogy can contribute to intercultural learning in language education by promoting a critical use of language and a critical reflection on the power of language, which can be decisive for a positive outcome of intercultural encounters. Language learners should be able to grasp that language is not simply a tool for communication but a device to construct social reality and to mirror cultural practices. Examining and appreciating the relationship between language and socio-cultural realities can massively contribute to intercultural competence, supported by critical literacy and understanding.

3.3 Benefit 3 – Focus on critical agency

Increased awareness of language use is also deeply connected to critical agency, a considerable concern of critical pedagogy as well as intercultural learning. It can enhance cross-cultural communication and support intercultural awareness. As critical agents in intercultural encounters, students understand, respect and value cultural diversity and ethnic heterogeneity. Critical agents are aware of multicultural and intercultural aspects, and show willingness to foster interactions with cultural diversity. Moreover, they manage to adopt a broader perspective on foreign cultural issues and are able to deal with conflicting ideas and perceptions. With regard to language education, critical agency implies a critical reflection on language use. Learners of a foreign language should be encouraged to communicate adequately and flexibly, adopting language according to the socio-cultural context. They should be able to actively examine cultural practices coined by language, and to analyse communicative styles and behaviour during cross-cultural communication. Engaging in this kind of critical foreign language education, critical pedagogy can contribute to intercultural learning insofar as it heavily relies on the appreciation of diversity, and strongly promotes values of reason, freedom and equality, all of which the foundation of critical agency.

On the one hand, critical agency applies in terms of language use and its socio-cultural conventions. The intention of intercultural learning in foreign language education in this respect is to reflect on language use and its power. Seeing that language can easily create and promote, for instance, stereotypes and myths about other cultures, language learners should be supported in developing a critical awareness of how cultural or social values are frequently shaped by language. In this respect, critical pedagogy is determined to raise awareness of how language can create labels, and can hence support intercultural learning. The intention is to foster a critical attitude towards stereotypes. Reflecting on generalisation and stereotypes conveyed by a particular language use, critical pedagogy is interested in how language can depict social relationships and reflect issues of power. It aims at developing a critical intercultural competence that enables language learners to be increasingly attentive towards prejudices and stereotypes in language use, which could function as a valuable starting point and guide towards critical awareness of the nature of language. In this respect, the intention of critical pedagogy is to “connect word to world” (Akbari 2008: 277), which refers to consciously analysing how language use can introduce social and cultural practices. Making foreign

language learners aware of how written words can describe and construct reality establishes a sound basis for critical agency. It provides students with the necessary tools to respond to texts critically, not as consumer, but as active and socially responsible member of society. Thus, critical pedagogy promotes critical agency that should encourage critical language use and critical awareness of language and its power.

On the other hand, critical agency in intercultural language learning also applies with regard to actively questioning, challenging and negotiating social, cultural and political practices. As previously discussed, language can easily establish and uphold issues of power, it can promote and perpetuate social and cultural practices. The intention of intercultural learning in language education hence is to acquire sufficient linguistic and intercultural skills to oppose those balances of power and to be able to critically impugn discriminating social and cultural practices. Language learners should develop an awareness that language not only has the power to coin social practices, but that it is also powerful enough to challenge and demolish them. A classroom that is informed by critical pedagogy can account for continually renegotiating those dimensions. It is interested in how the practices that lead to oppression and discrimination can be actively questioned and even rejected. Critical pedagogy stresses the importance that students first of all come to an understanding of the cultural, political and social practices that constitute their world. They should develop the skills and abilities that are necessary to actively and critically question prevalent conditions and imposed power relations. Instead of mere memorization and acknowledgement of provided information, critical agents with intercultural competence act autonomously and make deliberate judgments. Critical pedagogy can therefore support intercultural learning by directing students towards the responsibility to prevent domination and exploitation. In order to adhere to a more just society, they should be able to challenge and negotiate prevalent discriminating practices that are might appear in cross-cultural communication.

3.4 Benefit 4 – Focus on empowerment

I would argue that critical agency also comes along with empowerment. Critical pedagogy directs special attention to empowering individuals, which is also held in the highest esteem in foreign language education, and hence demonstrates the special relevance of critical pedagogy for intercultural learning.

In general, foreign language education wants to empower students to become mediators, to represent languages and cultures, and to connect with members of other systems of relevance through communication. In order to perform the task of mediation, foreign language education intends to equip learners with the tools to communicate successfully. First and foremost, students have to acquire the linguistic skills necessary to interact in a foreign language, they have to get acquainted with the respective systems of grammar, syntax, or phonology. Additionally, intercultural learning wants to encourage competent and respectful mediation that is coined by intercultural sensitivity and cross-cultural communication skills. Intercultural learning in foreign language education therefore aims at familiarising students with their own culture and identity. They are introduced to respective religious, social, political as well as economic practices, which provides them with the necessary theoretical foundation for intercultural encounters. The desired outcome of intercultural learning in language education is to empower students to act as critical and confident agents when being confronted with aspects of foreign or other. The intention is to develop the skills and abilities that are necessary to meet the requirements of communication in the target language. Students who engage in intercultural learning are encouraged to face diversity, to respectfully handle plurality, to act socially responsible, and to demonstrate social commitment. These social and intercultural competences allow language learners to constantly and consciously negotiate prevalent practices, and to increase their awareness of the fluid relationship between texts and society. They are able to make use of their intercultural sensitivity and have a cross-cultural interexchange of ideas and knowledge. In addition, being aware of matters of identity, perspective, as well as similarities and differences, they are empowered to perform active and responsible citizenship. They show respect, tolerance, appreciation and dignity, and will eventually receive respectful encounters in return. They consequently mediate between languages and cultures.

Critical pedagogy has much to contribute to empowering students in intercultural foreign language education. An approach to teaching and learning based on the principles of critical pedagogy emphasises the value of dialogic interaction and cooperation in the classroom. Paulo Freire had already remarked on this aspect by highlighting that teachers and learners should actively engage in learning through discussion and debate. Dialogic engagement in the foreign language classroom can be the basis for empowerment due to the opportunity for students to experience active participation in constructing

knowledge, instead of being passive consumers. Provided that the dialogue is of authentic nature, it allows for the possibility to actively negotiate knowledge and meaning. Dialogic interaction in a foreign language classroom that is informed by critical pedagogy can therefore empower students to show ideological and moral commitment to social justice and engaged citizenship. In combination with empathy, it aims at actively questioning knowledge and power, as well as oppression and dominant beliefs. Critical pedagogy in this respect argues for a dissent from oppressive traditions and a rejection of dominant patriarchal practices. It encourages mediation in case of injustice and discrimination.

In sum, dialogue as one of the main strategies of intercultural language pedagogy and communicative language teaching is also very much appreciated by critical pedagogy. Developing dialogic competence equips language learners with the fundamental tool to become active participants in communications. Overcoming passive consumerism can empower students to actively take part in cross-cultural communications and to challenge and abandon discriminating practices. This empowerment can bring about social change by an active and engaged citizenship. Therefore, critical pedagogy is of great value to intercultural learning, given that it aims at empowerment through dialogic competence, an aspect that builds the basis for successful and competent mediation.

3.5 Benefit 5 – Focus on equality

A particularly targeted aim of critical pedagogy is to create a more equitable society. Considering education as means to pursuing a better and more equal future, the principles of critical pedagogy are in line with intercultural learning, which adopts the stance that language education can contribute to the acceptance and appreciation of cultural diversity and hence to equal opportunities for everyone, regardless of their culture.

Devoting close attention to egalitarianism, critical pedagogy builds upon its commitment to justice and equality. The idea is that people are rewarded on the basis of their efforts and achievements, rather than their inherited social advantages and disadvantages. Being critical agents, students should develop an empathetic and sympathetic understanding of injustice and inequality. They should be able and willing to relate to the pain of others caused by unjust treatment, and to make use of their critical empathetic awareness to promote the ideals of liberty and equality.

Intercultural learning builds upon respect and tolerance. It promotes empathetic communication, intercultural sensitivity and a liberal and progressive attitude towards other cultures. Being sensitive to intercultural issues, students that engage in intercultural learning will in the end hopefully show great compassion towards cultural discrimination. They will be able to vicariously experience the feelings of pain caused by discrimination based on cultural issues, to fully communicate those experiences in an objectively explicit manner, and to express their desire to mitigate this pain inflicted by injustice. The goal of intercultural foreign language learning hence is to reduce intolerance and inequality through communication and cooperation.

Therefore, critical pedagogy and intercultural learning are a perfect match to oppose traditional education that is involved in reproducing inequalities. Education should be a powerful equalizing force that provides equity for students, and ultimately for all members of society across class, language, religion, ethnicity or ability. In reference to intercultural learning in foreign language education, critical pedagogy encourages critical agency, that empowers students to critically question discrimination and to show genuine compassion towards inequality. Critical agency can significantly support mediation between cultures, a process that is initiated by empathy and compassion. The value of critical pedagogy for intercultural learning in foreign language education hence is enormous, given that it can greatly contribute to reducing the pain of discrimination and to create a more equitable society.

Conclusion

As indicated by the above discussion, our society has long been coined and shaped by globalisation and internationalisation. Global connections, population mobility, and technology developments gave rise to global markets, mass migration and world-wide communication networks. Cultural diversity and ethic as well as religious heterogeneity go along with increased intercultural encounters that create changing and complex conditions for citizens of a multicultural society. Experiencing, understanding, accepting and appreciating the foreign has become of immediate topicality and relevance. It has become immensely significant to develop an understanding and awareness of self and other. These profound social and cultural developments have also had considerable impact on the education system, given that it is frequently referred to as reflection of the society. Great responsibility has hence been attributed to education as intrinsically political and power-related activity. The intention is to develop those competences that are necessary to competently and respectfully deal with the demands of a globalised society. The education system, however, has, as a consequence of the globalisation process, itself been coined by diversity, which poses immense potential as well as challenges for everyone involved in the education process. Modern educational models in Austria need to take on the challenge that around 13 percent of all students are currently non-autochthonous citizens and almost 24 percent have a different native language than German. In this respect, current discussions on teaching models as well as modern curricula fiercely demand a change of teaching practices in order to adhere to ongoing societal challenges and to enable students to successfully deal with multilingualism and multiculturalism.

Intercultural learning has hence become a key term in modern school paradigms and educational documents. A general rethinking and a theory on interculturality started to develop, which goes beyond the narrow conception that language is strictly culture-bound. Instead, the multicultural and transnational nature of communication is highlighted. Linking cultural learning to ethical and moral perspectives is essential for the development of intercultural competences. In addition to intercultural learning, this research also introduced the educational concept of critical pedagogy, assuming that the combination of both can support students in effectively dealing with cultural diversity and heterogeneity. Critical pedagogy has gained considerable importance and has become a

valuable educational goal. In line with postmodern philosophy, critical pedagogy originated in the light of new perspectives towards education and is described as agent of empowerment, social emancipation and transformation. In contrast to traditional teaching models, critical pedagogy moves away from teacher and text-centered curricula by focusing on students' interests and identities. Becoming agents of change can only be achieved if learners become active participants in creating knowledge. Teachers should not be the sole authority in the classroom, mainly responsible for transferring content knowledge to their students' minds, which challenges conventional teacher-student relationships and their traditionally defined roles in the classroom.

This research also highlighted that foreign language education has frequently been discussed as particularly suitable for intercultural learning. The global dimensions of the English language deem English language teaching especially relevant to engage with issues of diversity, multilingualism and multiculturalism. Language as social practice can never be culturally or politically neutral, it constantly embodies social and cultural values. Austrian school curricula frequently refer to the development of intercultural competences, alike other educational documents, such as the CEFR. It was presented that the curricula under investigation (NMS and AHS) put heavy focus on intercultural learning, in both the general pedagogic and specific didactic principles for foreign language learning. While explicit and extensive references to intercultural learning can be found in the respective curricula, they are only made indirectly with regard to critical pedagogy. Whereas the term intercultural appears to be massively in vogue in contemporary educational debates, official educational documents, and even teacher education programs, critical pedagogy apparently still lacks official and sufficient attention, regardless of its long and extensive theoretical elaborateness in scholarly debates.

In conclusion, critical pedagogy can be of great value for intercultural learning in foreign language education. First of all, assuming that critical consciousness of identity and subjectivity is fundamental to successful intercultural communication, critical pedagogy as well as intercultural learning build upon self-reflection, the ability to employ a change of perspectives, and the willingness to adapt to different viewpoints. Approaches to critical pedagogy in the foreign language learning classroom can contribute to interculturality by developing a sensitivity in dealing with conflicting perspectives, roles, and power relations. Intercultural encounters and cross-cultural communication demand that the participants are able to identify the relationship between self and other, that they can

position themselves as other, and that they are willing to change their perspective in order to deal with discrepancies in ideas or perspectives. Critical pedagogy in this respect highlights critical questioning of personal values and conceptualisations, and argues for increased sensitivity towards similarities and differences. Being conscious of matters such as individual and social identity, subjectivity, or previous individual experiences can work against a lack of awareness that might hinder successful intercultural communication. Intercultural learning in foreign language education can therefore benefit significantly from enacting critical classroom pedagogy.

Second, the principles of critical pedagogy frequently emphasise the importance of critical language use, which is also a priority in intercultural language learning and teaching. It is argued that language learners should realise that language use is constantly attached to a specific context and follows particular socio-cultural conventions. Declared aim of intercultural language learning is to support language learners in recognising how certain values can shape language and vice versa, how social practices can be coined by language, and how language is frequently associated with certain values. A foreign language classroom that is informed by critical pedagogy can hence facilitate intercultural learning through analysing how language is related to the context, by demonstrating that language is not just a tool for communication but a device to construct social reality and show power relations, that can coin oppressive practices.

Third, approaches to critical pedagogy strongly focus on critical agency. The intention is to raise the students' awareness about issues of power, discriminating practices, and values of reason, freedom, and equality. Critical agency in intercultural learning can equip foreign language learners with the tool to reflect critically on language use. The goal is to foster a critical attitude towards generalisations, labels, stereotypes, or myths that are coined and promoted by language. This critical attitude in combination with a respectful understanding of diversity promotes critical agency, which not only enables flexible and adequate communication, but also supports language learners in critically questioning social practices and issues of power. In addition to critical awareness, critical agency refers to the ability to actively challenge and negotiate practices. Given that critical pedagogy in general requests that domination and exploitation are prevented, it can be of particular interest for intercultural learning, which challenges foreign language learners to reject discriminating practices upheld by language and to be active and socially responsible members of society.

Forth, intercultural learning in the foreign language classroom can benefit from critical pedagogy due to its focus on empowerment. Intercultural language learning intends to develop the skills that are necessary to communicate successfully in the target language. Apart from linguistic skills, it is argued that knowledge about cultural, social and political practices is essential for cross-cultural communication. Foreign language learners hence become empowered to act as mediators, mediators of languages and cultures. Critical pedagogy can support this mediation, given that it devotes special attention to dialogic interaction and cooperation. Actively engaging in learning and participating in creating knowledge can empower learners to become active citizens who question dominant beliefs, commit to social justice and mediate in case of injustice and discrimination.

Last but not least, implementing critical classroom pedagogy in foreign language education can further intercultural learning due to its focus on empathy and compassion, that can ultimately promote equality. Critical pedagogy builds upon the idea that everyone in society should have equal opportunities in life, irrespective of their heritage or social, cultural, political, and economic background. Education is considered as means to pursue a better future and to make society more equitable through compassionate critical awareness and critical agency. Based on these principles, intercultural learning can undoubtedly make use of critical pedagogy, given that interculturality asks for an empathetic understanding, acceptance and appreciation of cultural diversity, and the rejection of injustice and inequality that often accompanies diversity. People from different cultural groups must have equality of opportunity. In this respect, critical pedagogy has great value for intercultural learning. Promoting critical agency in foreign language education, in combination with empathy, compassion, intercultural sensitivity and a progressive attitude towards other cultures, can undoubtedly support students in becoming mediators between cultures and in promoting a more equitable society.

The reasonable conclusion of this research is that critical pedagogy can considerably support intercultural learning in the foreign language classroom. It can provide language teachers with an additional and powerful tool to awaken and further their students' intercultural knowledge and awareness in order to apply to contemporary societal demands, that are imposed on citizens due to globalisation. Teachers as well as students can benefit from critical pedagogy and develop an awareness and positive attitude towards diversity. Becoming conscious of one's own cultural concepts, as well as differences

and similarities with others, can facilitate the understanding that multiple diverging, but still legitimate, viewpoints exist. Coming in hand with education about democracy and human rights, intercultural learning based on the principles of critical pedagogy promotes tolerance, respect and equality. An implication for language teaching and learning hence is to go beyond irrational arguments of equality and inclusion, and to lead students towards accepting and valuing diversity. Language teachers should offer the possibilities for dialogue and negotiation, keeping their students' interests, experiences and expectations in mind. Through a nexus between intercultural education and critical pedagogy, foreign language education can encourage critical thinking, reflection and action. Exposing issues of diversity, racism, and discrimination can raise students' consciousness about various forms of oppression and help them in becoming active agents of social change. An interculturally oriented critical pedagogy can facilitate a dialogue in which diverse perspectives are valued and students are directed towards an engaged citizenship in a modern, progressive, multicultural and multilingual society.

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Abstract German

Die vorliegende Diplomarbeit setzt sich mit dem Nutzen kritischer Pädagogik für interkulturelles Lernen im Fremdsprachenunterricht auseinander. Unsere Gesellschaft ist seit langem geprägt von Globalisierung. Globale Märkte, Migration und weltweite Vernetzung haben zu kultureller Vielfalt und ethischer Heterogenität geführt. Unter anderem wird dadurch auch das Bildungssystem stark gefordert. Moderne Schulmodelle müssen an den gesellschaftlichen Anforderungen orientiert sein und die SchülerInnen darauf vorbereiten, kompetent mit Multikulturalität und Vielsprachigkeit umzugehen. In dieser Diplomarbeit werden daher die Prinzipien von sowohl interkulturellem Lernen als auch kritischer Pädagogik näher betrachtet. Es wird erläutert, inwiefern die beiden Konzepte im Unterricht anwendbar sind. Spezieller Fokus liegt weiters auf der Analyse, wie kritische Pädagogik und interkulturelles Lernen verbunden werden können. Es wird dargelegt, dass sich die Prinzipien beider Konzepte in vieler Hinsicht überschneiden und der Nutzen von kritischer Pädagogik für interkulturelles Lernen dementsprechend hoch ist. Vorteile können insbesondere in Bezug auf Selbstreflexion und Perspektivenwechsel, kritischem Sprachgebrauch, Ermächtigung zu kritischer Handlungsfähigkeit, und Gleichberechtigung beobachtet werden. Kritische Pädagogik kann für LehrerInnen ein mächtiges Werkzeug sein, um die interkulturellen Kompetenzen von SchülerInnen zu fördern. Zudem wird in dieser Diplomarbeit begutachtet, welches Augenmerk auf kritischer Pädagogik und interkulturellem Lernen in österreichischen und europäischen Bildungsdokumenten liegt

Zusammenfassend liegt der Nutzen dieser Diplomarbeit darin, aufzuzeigen, dass kritische Pädagogik äußerst hilfreich für die Entwicklung und Förderung interkultureller Kompetenzen im Fremdsprachenunterricht sein kann. SchülerInnen können somit darin unterstützt werden, engagierte BürgerInnen in einer multikulturellen und multilingualen Gesellschaft zu werden.

Abstract English

This research investigates the value of critical pedagogy for intercultural learning in foreign language education. Our society has long been shaped by globalisation. Global markets, migration and world-wide communication entail cultural diversity and ethnic heterogeneity, which has also had a considerable impact on the education system. Modern school paradigms call for teaching models that adhere to the demands of a multicultural and multilingual society. Students should be enabled to handle intercultural encounters. In response to these societal challenges, this research identifies and examines the concept of intercultural learning, followed by critical pedagogy. I introduce the principles of both concepts and discuss their relevance for the classroom. Given that the two concepts share considerable similarities, I promote the idea that critical pedagogy can greatly contribute to intercultural learning. I suggest that critical pedagogy provides major benefits with regard to self-reflection and change of perspectives, critical language use, critical agency, empowerment, and equality. It can equip language teachers with a powerful tool to develop their students' intercultural competences. It is furthermore argued that English language education is particularly suitable for intercultural learning due to the global dimension of the English language. Moreover, I analyse to what extent Austrian and European educational documents make references to intercultural learning and critical pedagogy.

The value of this research hence lies in its demonstration that the principles of critical pedagogy can unquestionably be of substantial benefit for intercultural learning in foreign language education, directing students towards an engaged citizenship in a modern multilingual and multicultural society.

Appendix

Appendix 1: Migration to/from Austria

Wanderungen 2003-2015 nach Gebietseinheiten

Wanderungstyp	2003	2004	2005	2006					
Wanderungen insgesamt	810.943	844.679	849.214	845.092					
Wanderungen mit dem Ausland (Außenwanderungen)	183.865	194.268	184.598	172.967					
Zuzüge aus dem Ausland	111.869	122.547	114.465	98.535					
Wegzüge ins Ausland	71.996	71.721	70.133	74.432					
Saldo gegenüber dem Ausland	39.873	50.826	44.332	24.103					
Wanderungen innerhalb Österreichs (Binnenwanderungen)¹⁾	627.078	650.411	664.616	672.125					
Wanderungen innerhalb derselben Gemeinde	355.403	364.453	372.597	375.534					
Wanderungen innerhalb derselben Gemeinde (ohne Wien)	225.952	226.708	228.082	231.776					
Wanderungen innerhalb Wiens	129.451	137.745	144.515	143.758					
Wanderungen zwischen Wiener Gemeindebezirken	89.254	95.951	100.866	99.829					
Wanderungen innerhalb desselben Wiener Gemeindebezirks	40.197	41.794	43.649	43.929					
Wanderungen über Gemeindegrenzen	271.675	285.958	292.019	296.591					
Wanderungen zwischen Gemeinden desselben Politischen Bezirks	99.458	101.611	102.660	103.765					
Wanderungen zwischen Politischen Bezirken	172.217	184.347	189.359	192.826					
Wanderungen zwischen Politischen Bezirken desselben Bundeslands	90.989	97.996	100.519	103.149					
Wanderungen zwischen Bundesländern	81.228	86.351	88.840	89.677					
Wanderungen über Gemeindegrenzen (Gliederung nach NUTS-Regionen)	271.675	285.958	292.019	296.591					
Wanderungen zwischen Gemeinden derselben NUTS-3-Region	149.206	153.828	156.305	158.936					
Wanderungen zwischen NUTS-3-Regionen	122.469	132.130	135.714	137.655					
Wanderungen zwischen NUTS-3-Regionen derselben NUTS-2-Region	41.241	45.779	46.874	47.978					
Wanderungen zwischen NUTS-2-Regionen	81.228	86.351	88.840	89.677					
Wanderungen zwischen NUTS-2-Regionen desselben NUTS-1-Region	48.402	50.868	52.416	52.724					
Wanderungen zwischen NUTS-1-Regionen	32.826	35.483	36.424	36.953					
	2007	2008	2009	2010	2011	2012	2013	2014	2015
	876.637	887.474	883.108	885.604	919.775	951.616	964.268	1.007.824	1.110.781
	187.470	194.776	197.993	204.066	218.533	236.919	247.832	267.906	315.753
	106.470	109.713	107.523	112.691	124.619	140.358	151.280	170.115	214.410
	81.000	85.063	90.470	91.375	93.914	96.561	96.552	97.791	101.343
	25.470	24.650	17.053	21.316	30.705	43.797	54.728	72.324	113.067
	689.167	692.698	685.115	681.538	701.242	714.697	716.436	739.918	795.028
	384.279	379.664	373.886	371.821	379.726	387.359	387.030	398.638	423.224
	237.230	234.887	229.197	228.136	232.447	234.717	233.754	240.628	249.967
	147.049	144.777	144.689	143.685	147.279	152.642	153.276	158.010	173.257
	101.186	99.642	100.069	100.699	103.084	108.468	109.857	113.171	126.327
	45.863	45.135	44.620	42.986	44.195	44.174	43.419	44.839	46.930
	304.888	313.034	311.229	309.717	321.516	327.338	329.406	341.280	371.804
	106.592	109.445	107.858	107.075	111.418	113.029	115.022	117.735	118.648
	198.296	203.589	203.371	202.642	210.098	214.309	214.384	223.545	253.156
	103.739	107.373	106.527	105.702	109.984	110.811	110.645	114.980	129.748
	94.557	96.216	96.844	96.940	100.114	103.498	103.739	108.565	123.408
	304.888	313.034	311.229	309.717	321.516	327.338	329.406	341.280	371.804
	162.022	166.635	164.454	163.241	169.620	171.819	173.095	177.853	183.585
	142.866	146.399	146.775	146.476	151.896	155.519	156.311	163.427	188.219
	48.309	50.183	49.931	49.536	51.782	52.021	52.572	54.862	64.811
	94.557	96.216	96.844	96.940	100.114	103.498	103.739	108.565	123.408
	54.996	55.130	54.758	54.722	56.316	57.052	57.134	60.546	67.193
	39.561	41.086	42.086	42.218	43.798	46.446	46.605	48.019	56.215

Q: STATISTIK AUSTRIA, Wanderungsstatistik. Erstellt am 03.08.2016. - Die Daten beziehen sich auf den Gebietsstand des jeweiligen Berichtsjahres. Durch Änderungen des Gebietsstands (z.B. Zusammenlegungen von Gemeinden oder Politischen Bezirken) sind die Binnenwanderungen einzelner Kategorien in der Zeitreihe nur bedingt vergleichbar. - 1) Binnenwanderungen inkl. Binnenumzüge innerhalb der Gemeinden.

Appendix 2: Migration to/from Austria according to province

Wanderungen mit dem Ausland (Außenwanderungen) nach Bundesländern 1996-2015

Jahr	Österreich	Burgenland	Kärnten	Nieder- österreich	Ober- österreich	Salzburg	Steiermark	Tirol	Vorarlberg	Wien
Zuzüge aus dem Ausland										
1996	69.930	1.392	3.008	10.953	10.342	4.876	6.542	7.542	3.771	21.504
1997	70.122	1.400	2.592	11.414	9.955	4.378	6.429	7.284	3.806	22.864
1998	72.723	1.541	2.827	11.259	10.576	4.286	6.122	7.174	4.116	24.822
1999	86.710	1.654	3.570	14.404	12.866	5.712	7.289	8.019	5.017	28.179
2000	79.278	1.709	2.695	8.608	11.216	6.080	6.906	8.983	5.147	27.934
2001 ¹⁾	111.219	2.699	4.651	13.505	16.227	8.520	10.495	13.300	5.903	35.919
2002	108.125	1.980	3.861	13.588	13.103	6.986	10.330	10.652	5.157	42.468
2003	111.869	1.967	3.676	13.670	13.182	7.378	10.682	10.647	5.454	45.213
2004	122.547	2.162	4.390	14.570	14.585	7.693	11.387	10.851	5.678	51.231
2005	114.465	2.068	4.003	13.940	14.150	7.301	10.757	10.631	5.248	46.367
2006	98.535	1.913	3.775	11.875	12.395	6.526	9.707	9.331	4.766	38.247
2007	106.470	2.120	4.568	12.456	12.991	7.102	10.461	10.130	5.013	41.629
2008	109.713	2.741	4.345	13.697	13.503	7.131	10.915	10.665	5.236	41.480
2009	107.523	2.830	4.272	12.573	12.005	7.058	10.734	10.379	4.842	42.830
2010	112.691	2.740	4.254	12.784	12.042	7.369	11.722	10.861	4.733	46.186
2011	124.619	3.265	4.896	14.670	14.821	8.186	13.027	11.678	5.231	48.845
2012	140.358	3.455	5.369	16.760	16.686	8.779	14.146	12.990	5.512	56.661
2013	151.280	3.296	6.428	16.676	18.029	9.595	15.162	13.905	6.475	61.714
2014	170.115	3.751	7.569	21.003	22.068	10.273	17.644	14.625	6.808	66.374
2015	214.410	4.513	10.872	28.855	29.456	13.861	22.330	17.818	8.642	78.063
Wegzüge in das Ausland										
1996	66.050	1.316	3.506	12.914	11.122	5.072	6.475	6.145	4.449	15.051
1997	68.585	1.249	2.764	11.815	11.008	4.932	5.819	6.308	4.048	20.642
1998	64.272	1.403	2.640	10.727	9.876	5.168	5.122	6.088	4.093	19.155
1999	66.923	1.437	2.781	11.832	10.055	4.668	5.639	6.411	4.373	19.727
2000	62.006	1.307	2.579	7.731	9.288	4.519	5.653	6.770	4.642	19.517
2001 ¹⁾	74.363	1.981	3.727	11.344	9.856	6.578	7.463	9.075	4.800	19.539
2002	74.831	1.457	3.433	9.832	8.938	7.547	7.476	8.808	4.470	22.870
2003	71.996	1.244	2.997	8.467	8.282	5.383	6.874	8.198	3.978	26.573
2004	71.721	1.066	2.469	8.306	8.067	5.484	6.586	7.913	4.136	27.694
2005	70.133	1.182	3.303	8.398	7.663	5.360	7.081	7.248	3.938	25.960
2006	74.432	1.160	2.496	8.573	8.117	5.568	7.030	7.939	4.202	29.347
2007	81.000	1.495	3.116	9.571	9.300	7.018	8.115	8.734	4.633	29.018
2008	85.063	1.606	3.264	10.408	9.489	6.640	8.821	8.577	4.582	31.676
2009	90.470	1.769	3.430	10.351	9.595	6.804	9.131	8.993	4.506	35.891
2010	91.375	1.881	3.214	10.067	9.670	6.243	9.169	8.989	4.648	37.494
2011	93.914	2.165	3.373	10.552	9.845	6.478	9.760	8.974	4.325	38.442
2012	96.561	2.159	3.668	11.295	10.138	6.722	10.473	9.810	4.756	37.540
2013	96.552	2.095	3.870	11.147	9.606	7.012	9.997	9.005	4.448	39.372
2014	97.791	1.933	3.814	10.789	9.754	6.725	10.095	9.276	4.700	40.705
2015	101.343	1.647	4.163	11.787	11.371	6.896	10.497	9.731	5.130	40.121
Wanderungssaldo mit dem Ausland										
1996	3.880	76	-498	-1.961	-780	-196	67	1.397	-678	6.453
1997	1.537	151	-172	-401	-1.053	-554	610	976	-242	2.222
1998	8.451	138	187	532	700	-882	1.000	1.086	23	5.667
1999	19.787	217	789	2.572	2.811	1.044	1.650	1.608	644	8.452
2000	17.272	402	116	877	1.928	1.561	1.253	2.213	505	8.417
2001 ¹⁾	36.856	718	924	2.161	6.371	1.942	3.032	4.225	1.103	16.380
2002	33.294	523	428	3.756	4.165	-561	2.854	1.844	687	19.598
2003	39.873	723	679	5.203	4.900	1.995	3.808	2.449	1.476	18.640
2004	50.826	1.096	1.921	6.264	6.518	2.209	4.801	2.938	1.542	23.537
2005	44.332	886	700	5.542	6.487	1.941	3.676	3.383	1.310	20.407
2006	24.103	753	1.279	3.302	4.278	958	2.677	1.392	564	8.900
2007	25.470	625	1.452	2.885	3.691	84	2.346	1.396	380	12.611
2008	24.650	1.135	1.081	3.289	4.014	491	2.094	2.088	654	9.804
2009	17.053	1.061	842	2.222	2.410	254	1.603	1.386	336	6.939
2010	21.316	859	1.040	2.717	2.372	1.126	2.553	1.872	85	8.692
2011	30.705	1.100	1.523	4.118	4.976	1.708	3.267	2.704	906	10.403
2012	43.797	1.296	1.701	5.465	6.548	2.057	3.673	3.180	756	19.121
2013	54.728	1.201	2.558	5.529	8.423	2.583	5.165	4.900	2.027	22.342
2014	72.324	1.818	3.755	10.214	12.314	3.548	7.549	5.349	2.108	25.669
2015	113.067	2.866	6.709	17.068	18.085	6.965	11.833	8.087	3.512	37.942

Q: STATISTIK AUSTRIA, Wanderungsstatistik. Erstellt am 14.06.2016. 1) Geschätzte Ergebnisse für 2001.

Appendix 3: Number of (foreign) students in Austria

Ausländische Schülerinnen und Schüler im Schuljahr 2015/16

Schultyp	Öster- reich	Burgen- land	Kärn- ten	Nieder- öster- reich	Ober- öster- reich	Salz- burg	Steier- mark	Tirol	Vorarl- berg	Wien
Schülerinnen und Schüler insgesamt										
Schultypen insgesamt	1.124.633	34.747	72.525	204.329	199.380	77.790	150.341	100.264	54.679	230.578
Volksschulen	329.551	10.177	20.401	62.671	59.205	20.832	43.174	28.147	16.780	68.164
Hauptschulen	28.565	82	1.298	5.866	7.903	4.454	2.767	2.090	617	3.488
Neue Mittelschulen ¹⁾	179.480	6.860	11.566	34.739	33.782	10.001	26.102	18.353	11.778	26.299
Sonderschulen ²⁾	13.813	327	382	3.787	1.363	1.663	675	1.624	1.026	2.966
Polytechnische Schulen	16.135	391	674	3.056	3.318	1.113	2.133	1.634	1.127	2.689
Allgemein bildende höhere Schulen	207.070	5.884	13.123	36.223	27.809	13.583	27.914	14.426	7.637	60.471
darunter AHS-Unterstufe ³⁾	115.631	3.386	7.696	21.472	15.763	6.924	14.969	7.280	3.861	34.280
Sonst. allg. bild. (Statut-)Schulen ⁴⁾	9.847	218	429	1.301	770	611	981	510	20	5.007
Berufsschulen	117.358	2.133	7.713	17.330	25.772	9.194	16.952	12.167	6.598	19.499
Berufsbildende mittlere Schulen	44.310	1.372	3.265	9.508	8.122	3.277	5.134	4.105	2.088	7.439
Sonstige ber.bild. (Statut-)Schulen	8.439	471	1.499	723	1.380	842	1.124	406	353	1.641
Berufsbildende höhere Schulen	133.447	5.995	10.587	23.933	23.840	10.159	16.735	11.404	5.940	24.854
Lehrerbildende mittlere Schulen	3.542	-	-	-	551	-	754	1.062	-	1.175
Lehrerbildende höhere Schulen	12.532	460	564	2.342	1.915	666	1.854	1.167	328	3.236
Schulen im Gesundheitswesen	20.433	377	1.024	2.850	3.650	1.395	4.042	3.058	387	3.650
Akademien im Gesundheitswesen	111	-	-	-	-	-	-	111	-	-
darunter ausländische Schülerinnen und Schüler										
Schultypen zusammen	146.588	3.167	6.967	17.128	20.784	10.621	15.109	10.288	6.767	55.757
Volksschulen	50.425	989	2.122	6.150	7.596	3.064	4.972	3.261	2.356	19.915
Hauptschulen	3.407	9	76	439	720	454	204	186	40	1.279
Neue Mittelschulen ¹⁾	28.276	664	1.392	3.722	4.862	1.656	3.203	2.021	1.721	9.035
Sonderschulen ²⁾	2.666	33	35	465	230	317	114	259	203	1.010
Polytechnische Schulen	3.354	47	158	447	635	230	361	235	179	1.062
Allgemein bildende höhere Schulen	20.667	567	980	1.958	1.728	1.477	2.400	1.256	712	9.589
darunter AHS-Unterstufe ³⁾	10.778	321	532	1.067	935	684	1.151	598	340	5.150
Sonst. allg. bild. (Statut-)Schulen ⁴⁾	3.387	35	47	39	81	275	55	45	3	2.807
Berufsschulen	12.167	133	616	1.019	2.065	1.213	1.114	1.279	704	4.024
Berufsbildende mittlere Schulen	6.114	181	304	1.014	902	516	719	384	295	1.799
Sonstige ber.bild. (Statut-)Schulen	1.083	23	168	81	97	168	172	30	31	313
Berufsbildende höhere Schulen	12.884	455	1.016	1.633	1.733	1.130	1.475	852	485	4.105
Lehrerbildende mittlere Schulen	186	-	-	-	5	-	6	126	-	49
Lehrerbildende höhere Schulen	503	15	24	45	33	15	42	36	13	280
Schulen im Gesundheitswesen	1.439	16	29	116	97	106	272	288	25	490
Akademien im Gesundheitswesen	30	-	-	-	-	-	-	30	-	-
Anteil der ausländischen Schülerinnen und Schüler in %										
Schultypen zusammen	13,0	9,1	9,6	8,4	10,4	13,7	10,0	10,3	12,4	24,2
Volksschulen	15,3	9,7	10,4	9,8	12,8	14,7	11,5	11,6	14,0	29,2
Hauptschulen	11,9	11,0	5,9	7,5	9,1	10,2	7,4	8,9	6,5	36,7
Neue Mittelschulen ¹⁾	15,8	9,7	12,0	10,7	14,4	16,6	12,3	11,0	14,6	34,4
Sonderschulen ²⁾	19,3	10,1	9,2	12,3	16,9	19,1	16,9	15,9	19,8	34,1
Polytechnische Schulen	20,8	12,0	23,4	14,6	19,1	20,7	16,9	14,4	15,9	39,5
Allgemein bildende höhere Schulen	10,0	9,6	7,5	5,4	6,2	10,9	8,6	8,7	9,3	15,9
darunter AHS-Unterstufe ³⁾	9,3	9,5	6,9	5,0	5,9	9,9	7,7	8,2	8,8	15,0
Sonst. allg. bild. (Statut-)Schulen ⁴⁾	34,4	16,1	11,0	3,0	10,5	45,0	5,6	8,8	15,0	56,1
Berufsschulen	10,4	6,2	8,0	5,9	8,0	13,2	6,6	10,5	10,7	20,6
Berufsbildende mittlere Schulen	13,8	13,2	9,3	10,7	11,1	15,7	14,0	9,4	14,1	24,2
Sonstige ber.bild. (Statut-)Schulen	12,8	4,9	11,2	11,2	7,0	20,0	15,3	7,4	8,8	19,1
Berufsbildende höhere Schulen	9,7	7,6	9,6	6,8	7,3	11,1	8,8	7,5	8,2	16,5
Lehrerbildende mittlere Schulen	5,3	-	-	-	0,9	-	0,8	11,9	-	4,2
Lehrerbildende höhere Schulen	4,0	3,3	4,3	1,9	1,7	2,3	2,3	3,1	4,0	8,7
Schulen im Gesundheitswesen	7,0	4,2	2,8	4,1	2,7	7,6	6,7	9,4	6,5	13,4
Akademien im Gesundheitswesen	27,0	-	-	-	-	-	-	27,0	-	-

Q: STATISTIK AUSTRIA, Schulstatistik. Erstellt am 29.11.2016. 1) Ohne Modellversuch "Neue Mittelschule" an AHS. - 2) Inkl. Schülerinnen und Schüler, die nach dem Lehrplan der Sonderschule in anderen Schulen unterrichtet werden. - 3) Inkl. Modellversuch "Neue Mittelschule" an AHS. - 4) Inkl. Schulen mit ausländischem Lehrplan.

Appendix 4: Number of (foreign) students according to native country and gender

Schülerinnen und Schüler im Schuljahr 2015/16 nach der Staatsangehörigkeit

Staatsangehörigkeit	Ausge- wählte Schultypen insges. ¹⁾	Davon in								
		Volks- schulen	Haupt- schulen	Neue Mittel- schulen ²⁾	Sonder- schulen ³⁾	Poly- techn. Schulen	AHS ⁴⁾	Berufs- schulen	BMS ⁵⁾	BHS ⁶⁾
Schülerinnen und Schüler insgesamt										
Alle Staaten	1.090.700	329.551	28.565	179.480	13.813	16.135	207.070	117.358	52.749	145.979
Österreich	949.154	279.126	25.158	151.204	11.147	12.781	186.403	105.191	45.552	132.592
Türkei	15.463	5.354	401	3.901	484	464	1.060	1.680	917	1.202
Serbien, Montenegro	13.887	4.646	350	3.091	427	385	1.368	1.469	740	1.411
Kroatien	8.997	2.405	218	1.709	78	188	1.372	916	585	1.526
Slowenien	1.923	675	22	326	10	39	284	117	77	373
Bosnien-Herzegowina	10.752	2.819	279	2.311	138	295	1.163	1.323	781	1.643
Mazedonien	3.303	1.128	77	803	61	117	287	368	158	304
Deutschland	14.693	4.508	267	1.694	237	159	3.972	1.717	712	1.427
Italien	2.086	686	24	267	16	22	553	238	73	207
Ungarn	6.070	2.535	127	1.252	68	101	906	317	202	562
Tschechien	1.470	507	42	175	17	16	234	53	162	264
Slowakei	3.210	1.428	96	546	51	60	516	159	117	237
Polen	5.347	2.255	95	793	49	70	1.079	310	219	477
sonstige EU-Staaten	15.792	6.815	380	3.078	271	340	2.384	955	591	978
sonstiges Europa	12.470	4.444	262	2.507	268	265	1.916	955	664	1.189
Afrika	3.489	1.345	87	688	97	81	520	221	246	204
Amerika	1.632	452	33	289	25	30	442	135	85	141
Asien	15.784	5.959	454	3.217	239	539	2.364	1.086	782	1.144
Australien/Ozeanien	91	27	3	8	2	1	40	2	1	7
staatenlos, ungeklärt, unbekannt	5.087	2.437	190	1.621	128	182	207	146	85	91
darunter weiblich										
Alle Staaten	525.099	159.697	13.755	84.637	4.899	5.641	112.489	39.585	26.942	77.454
Österreich	457.122	135.326	12.151	71.561	3.883	4.443	101.040	35.491	23.070	70.157
Türkei	7.433	2.570	191	1.891	197	195	673	560	507	649
Serbien, Montenegro	6.688	2.176	164	1.469	158	158	809	543	413	798
Kroatien	4.325	1.165	117	777	19	60	807	266	301	813
Slowenien	967	320	11	156	5	14	169	44	40	208
Bosnien-Herzegowina	5.033	1.340	134	1.047	52	104	672	408	419	857
Mazedonien	1.534	539	38	351	29	38	179	125	85	150
Deutschland	7.130	2.217	136	777	81	66	2.053	702	361	737
Italien	1.017	336	12	136	8	12	291	73	34	115
Ungarn	3.091	1.269	67	595	26	46	497	133	119	339
Tschechien	823	265	17	88	7	7	133	19	106	181
Slowakei	1.611	672	53	263	16	28	306	62	83	128
Polen	2.594	1.119	37	341	16	22	608	108	101	242
sonstige EU-Staaten	7.717	3.324	172	1.432	102	124	1.302	342	359	560
sonstiges Europa	6.159	2.181	131	1.179	113	91	1.056	327	386	695
Afrika	1.669	650	36	326	39	24	301	61	137	95
Amerika	859	237	20	145	9	13	248	52	55	80
Asien	6.962	2.816	170	1.382	95	121	1.216	218	335	609
Australien/Ozeanien	39	8	2	4	-	1	19	-	1	4
staatenlos, ungeklärt, unbekannt	2.326	1.167	96	717	44	74	110	51	30	37

Q: STATISTIK AUSTRIA, Schulstatistik. Erstellt am 29.11.2016. 1) Ohne sonstige allgemeinbildende (Statut-)Schulen, lehrerbildende mittlere Schulen und Schulen und Akademien im Gesundheitswesen. - 2) Ohne Modellversuch "Neue Mittelschule" an AHS. - 3) Inkl. Schülerinnen und Schüler, die nach dem Lehrplan der Sonderschule in anderen Schulen unterrichtet werden. - 4) Inkl. Modellversuch "Neue Mittelschule" an AHS. - 5) Berufsbildende mittlere Schulen inkl. sonstige berufsbildende (Statut-)Schulen. - 6) Berufsbildende höhere Schulen inkl. lehrerbildende höhere Schulen.

Appendix 5: Non-German speaking students in 2015/16

Schülerinnen und Schüler mit nicht-deutscher Umgangssprache im Schuljahr 2015/16

Schultyp	Öster- reich	Burgen- land	Kärn- ten	Nieder- öster- reich	Ober- öster- reich	Salz- burg	Steier- mark	Tirol	Vorarl- berg	Wien
Schülerinnen und Schüler insgesamt										
Schultypen insgesamt	1.124.633	34.747	72.525	204.329	199.380	77.790	150.341	100.264	54.679	230.578
Volksschulen	329.551	10.177	20.401	62.671	59.205	20.832	43.174	28.147	16.780	68.164
Hauptschulen	28.565	82	1.298	5.866	7.903	4.454	2.767	2.090	617	3.488
Neue Mittelschulen ¹⁾	179.480	6.860	11.566	34.739	33.782	10.001	26.102	18.353	11.778	26.299
Sonderschulen ²⁾	13.813	327	382	3.787	1.363	1.663	675	1.624	1.026	2.966
Polytechnische Schulen	16.135	391	674	3.056	3.318	1.113	2.133	1.634	1.127	2.689
Allgemein bildende höhere Schulen	207.070	5.884	13.123	36.223	27.809	13.583	27.914	14.426	7.637	60.471
darunter AHS-Unterstufe ³⁾	115.631	3.386	7.696	21.472	15.763	6.924	14.969	7.280	3.861	34.280
Sonst. allg. bild. (Statut-)Schulen ⁴⁾	9.847	218	429	1.301	770	611	981	510	20	5.007
Berufsschulen	117.358	2.133	7.713	17.330	25.772	9.194	16.952	12.167	6.598	19.499
Berufsbildende mittlere Schulen	44.310	1.372	3.265	9.508	8.122	3.277	5.134	4.105	2.088	7.439
Sonstige ber.bild. (Statut-)Schulen	8.439	471	1.499	723	1.380	842	1.124	406	353	1.641
Berufsbildende höhere Schulen	133.447	5.995	10.587	23.933	23.840	10.159	16.735	11.404	5.940	24.854
Lehrerbildende mittlere Schulen	3.542	-	-	-	551	-	754	1.062	-	1.175
Lehrerbildende höhere Schulen	12.532	460	564	2.342	1.915	666	1.854	1.167	328	3.236
Schulen im Gesundheitswesen	20.433	377	1.024	2.850	3.650	1.395	4.042	3.058	387	3.650
Akademien im Gesundheitswesen	111	-	-	-	-	-	-	111	-	-
darunter Schülerinnen und Schüler mit nicht-deutscher Umgangssprache										
Schultypen zusammen ⁵⁾	262.777	5.270	9.502	30.758	37.973	15.637	21.689	15.722	13.411	112.815
Volksschulen	94.611	1.820	3.148	11.938	14.841	5.237	7.904	5.459	5.269	38.995
Hauptschulen	5.537	10	88	713	1.099	672	253	196	51	2.455
Neue Mittelschulen ¹⁾	53.331	1.205	1.764	7.038	9.338	2.890	4.479	3.845	3.955	18.817
Sonderschulen ²⁾	4.587	55	55	794	412	522	173	448	375	1.753
Polytechnische Schulen	5.216	65	176	606	967	329	412	330	368	1.963
Allgemein bildende höhere Schulen	40.171	745	1.407	3.379	3.470	1.838	3.380	1.694	1.135	23.123
darunter AHS-Unterstufe ³⁾	22.933	409	821	2.017	2.114	1.040	1.688	847	600	13.397
Sonst. allg. bild. (Statut-)Schulen ⁴⁾	3.271	35	42	42	84	182	44	22	4	2.816
Berufsschulen	17.565	235	761	914	2.470	1.542	1.511	1.446	622	8.064
Berufsbildende mittlere Schulen	11.549	300	417	1.884	1.652	649	984	660	583	4.420
Sonstige ber.bild. (Statut-)Schulen	1.239	26	181	113	77	132	212	24	20	454
Berufsbildende höhere Schulen	24.753	746	1.429	3.259	3.508	1.617	2.201	1.542	1.012	9.439
Lehrerbildende mittlere Schulen	205	-	-	-	1	-	111	26	-	67
Lehrerbildende höhere Schulen	742	28	34	78	54	27	25	30	17	449
Schulen im Gesundheitswesen	-	-	-	-	-	-	-	-	-	-
Akademien im Gesundheitswesen	-	-	-	-	-	-	-	-	-	-
Anteil der Schülerinnen und Schüler mit nicht-deutscher Umgangssprache in %										
Schultypen zusammen ⁵⁾	23,8	15,3	13,3	15,3	19,4	20,5	14,8	16,2	24,7	49,7
Volksschulen	28,7	17,9	15,4	19,0	25,1	25,1	18,3	19,4	31,4	57,2
Hauptschulen	19,4	12,2	6,8	12,2	13,9	15,1	9,1	9,4	8,3	70,4
Neue Mittelschulen ¹⁾	29,7	17,6	15,3	20,3	27,6	28,9	17,2	21,0	33,6	71,6
Sonderschulen ²⁾	33,2	16,8	14,4	21,0	30,2	31,4	25,6	27,6	36,5	59,1
Polytechnische Schulen	32,3	16,6	26,1	19,8	29,1	29,6	19,3	20,2	32,7	73,0
Allgemein bildende höhere Schulen	19,4	12,7	10,7	9,3	12,5	13,5	12,1	11,7	14,9	38,2
darunter AHS-Unterstufe ³⁾	19,8	12,1	10,7	9,4	13,4	15,0	11,3	11,6	15,5	39,1
Sonst. allg. bild. (Statut-)Schulen ⁴⁾	33,2	16,1	9,8	3,2	10,9	29,8	4,5	4,3	20,0	56,2
Berufsschulen	15,0	11,0	9,9	5,3	9,6	16,8	8,9	11,9	9,4	41,4
Berufsbildende mittlere Schulen	26,1	21,9	12,8	19,8	20,3	19,8	19,2	16,1	27,9	59,4
Sonstige ber.bild. (Statut-)Schulen	14,7	5,5	12,1	15,6	5,6	15,7	18,9	5,9	5,7	27,7
Berufsbildende höhere Schulen	18,5	12,4	13,5	13,6	14,7	15,9	13,2	13,5	17,0	38,0
Lehrerbildende mittlere Schulen	5,8	-	-	-	0,2	-	14,7	2,4	-	5,7
Lehrerbildende höhere Schulen	5,9	6,1	6,0	3,3	2,8	4,1	1,3	2,6	5,2	13,9
Schulen im Gesundheitswesen	-	-	-	-	-	-	-	-	-	-
Akademien im Gesundheitswesen	-	-	-	-	-	-	-	-	-	-

Q: STATISTIK AUSTRIA, Schulstatistik. Erstellt am 29.11.2016. 1) Ohne Modellversuch "Neue Mittelschule" an AHS. - 2) Inkl. Schülerinnen und Schüler, die nach dem Lehrplan der Sonderschule in anderen Schulen unterrichtet werden. - 3) Inkl. Modellversuch "Neue Mittelschule" an AHS. - 4) Inkl. Schulen mit ausländischem Lehrplan. - 5) Ohne Schulen und Akademien im Gesundheitswesen.

Appendix 6: Foreign language education 2014/15

Fremdsprachenunterricht der Schülerinnen und Schüler im Schuljahr 2014/15

Schultyp	Schülerzahl am Ende 2014/15 insges. ¹⁾	Darunter mit Unterricht in der Fremdsprache ... ²⁾							
		Englisch	Fran- zösisch	Italienisch	Spanisch	Russisch	Andere lebende Fremd- sprache	Latein	Altgrie- chisch
absolut									
Schultypen insgesamt ³⁾	1.069.732	1.047.886	100.176	57.525	44.359	7.571	15.468	60.044	700
Allgemein bildende Pflichtschulen insg.	533.987	526.652	5.246	7.627	1.538	475	10.404	12	-
Volksschulen	307.919	307.093	1.461	2.112	679	365	8.270	-	-
Hauptschulen	58.983	58.905	1.028	1.478	49	1	340	4	-
Neue Mittelschulen	147.264	147.142	2.512	3.809	784	109	1.666	8	-
Sonderschulen	14.356	8.055	8	27	2	-	78	-	-
Polytechnische Schulen	15.033	15.010	390	336	29	-	163	-	-
AHS insgesamt	200.783	200.506	52.340	19.427	22.779	2.654	1.838	59.893	700
AHS-Unterstufe ⁴⁾	111.492	111.325	13.220	3.131	3.072	235	825	12.610	-
AHS-Oberstufe ⁵⁾	89.291	89.181	39.120	16.296	19.707	2.419	1.013	47.283	700
Sonst. allgemein bild. (Statut-)Schulen ⁶⁾	9.731	9.466	1.118	740	936	1.627	571	18	-
Berufsschulen insgesamt	122.263	120.234	7.565	2.157	-	-	18	-	-
Gewerbl. und kaufm. Berufsschulen	121.516	119.510	7.565	2.157	-	-	18	-	-
Land- und forstw. Berufsschulen	747	724	-	-	-	-	-	-	-
Berufsbildende mittlere Schulen insges.	44.295	40.930	627	639	71	25	116	-	-
Techn. gewerbl. mittlere Schulen	14.037	11.831	187	342	3	7	103	-	-
Kaufmännische mittlere Schulen	8.973	8.968	90	15	45	17	1	-	-
Wirtschaftsberufll. mittlere Schulen	6.575	6.573	64	124	23	1	12	-	-
Sozialberufliche mittlere Schulen	1.752	1.752	-	-	-	-	-	-	-
Land- und forstw. mittlere Schulen	12.958	11.806	286	158	-	-	-	-	-
Sonstige berufsbild. (Statut-)Schulen	7.748	2.816	218	282	-	-	523	-	-
Berufsbildende höhere Schulen insges.	129.416	127.302	32.909	26.401	18.871	2.790	1.782	121	-
Techn. gewerbl. höhere Schulen	61.223	59.281	5.241	3.597	2.793	514	270	-	-
Kaufmännische höhere Schulen	37.720	37.582	13.622	13.251	8.973	1.534	1.001	111	-
Wirtschaftsberufll. höhere Schulen	26.644	26.613	13.248	8.843	6.683	545	480	10	-
Land- und forstw. höhere Schulen	3.829	3.826	798	710	422	197	31	-	-
Lehrerbildende höhere Schulen	11.941	10.427	-	117	159	-	103	-	-
in %									
Schultypen insgesamt ³⁾	100,0	98,0	9,4	5,4	4,1	0,7	1,4	5,6	0,1
Allgemein bildende Pflichtschulen insg.	100,0	98,6	1,0	1,4	0,3	0,1	1,9	0,0	-
Volksschulen	100,0	99,7	0,5	0,7	0,2	0,1	2,7	-	-
Hauptschulen	100,0	99,9	1,7	2,5	0,1	0,0	0,6	0,0	-
Neue Mittelschulen	100,0	99,9	1,7	2,6	0,5	0,1	1,1	0,0	-
Sonderschulen	100,0	56,1	0,1	0,2	0,0	-	0,5	-	-
Polytechnische Schulen	100,0	99,8	2,6	2,2	0,2	-	1,1	-	-
AHS insgesamt	100,0	99,9	26,1	9,7	11,3	1,3	0,9	29,8	0,3
AHS-Unterstufe ⁴⁾	100,0	99,9	11,9	2,8	2,8	0,2	0,7	11,3	-
AHS-Oberstufe ⁵⁾	100,0	99,9	43,8	18,3	22,1	2,7	1,1	53,0	0,8
Sonst. allgemein bild. (Statut-)Schulen ⁶⁾	100,0	97,3	11,5	7,6	9,6	16,7	5,9	0,2	-
Berufsschulen insgesamt	100,0	98,3	6,2	1,8	-	-	0,0	-	-
Gewerbl. und kaufm. Berufsschulen	100,0	98,3	6,2	1,8	-	-	0,0	-	-
Land- und forstw. Berufsschulen	100,0	96,9	-	-	-	-	-	-	-
Berufsbildende mittlere Schulen insges.	100,0	92,4	1,4	1,4	0,2	0,1	0,3	-	-
Techn. gewerbl. mittlere Schulen	100,0	84,3	1,3	2,4	0,0	0,0	0,7	-	-
Kaufmännische mittlere Schulen	100,0	99,9	1,0	0,2	0,5	0,2	0,0	-	-
Wirtschaftsberufll. mittlere Schulen	100,0	100,0	1,0	1,9	0,3	0,0	0,2	-	-
Sozialberufliche mittlere Schulen	100,0	100,0	-	-	-	-	-	-	-
Land- und forstw. mittlere Schulen	100,0	91,1	2,2	1,2	-	-	-	-	-
Sonstige berufsbild. (Statut-)Schulen	100,0	36,3	2,8	3,6	-	-	6,8	-	-
Berufsbildende höhere Schulen insges.	100,0	98,4	25,4	20,4	14,6	2,2	1,4	0,1	-
Techn. gewerbl. höhere Schulen	100,0	96,8	8,6	5,9	4,6	0,8	0,4	-	-
Kaufmännische höhere Schulen	100,0	99,6	36,1	35,1	23,8	4,1	2,7	0,3	-
Wirtschaftsberufll. höhere Schulen	100,0	99,9	49,7	33,2	25,1	2,0	1,8	0,0	-
Land- und forstw. höhere Schulen	100,0	99,9	20,8	18,5	11,0	5,1	0,8	-	-
Lehrerbildende höhere Schulen	100,0	87,3	-	1,0	1,3	-	0,9	-	-

Q: STATISTIK AUSTRIA, Schulstatistik. Erstellt am 29.11.2016. 1) Schülerinnen und Schüler am Ende des Unterrichtsjahres 2014/15; ohne Abgänger während des Schuljahres und ohne Schülerinnen und Schüler ohne Jahreserfolgsbeurteilung, inkl. außerordentliche Schülerinnen und Schüler mit Jahreserfolgsbeurteilung. - 2) Schülerinnen und Schüler mit verpflichtendem oder freiwilligem Fremdsprachenunterricht; unterschiedlicher Unterricht in der gleichen Fremdsprache (z.B. Englisch als Pflichtgegenstand und Englisch Begabtenförderung als Freigegegenstand) wird nur ein Mal ausgewiesen. - 3) Ohne lehrerbildende mittlere Schulen, ohne Schulen und Akademien im Gesundheitswesen. - 4) Inkl. Modellversuch "Neue Mittelschule" an AHS. - 5) Inkl. Oberstufenrealgymnasien, Aufbau- und Aufbaureal gymnasien und AHS für Berufstätige. - 6) Inkl. Schulen mit ausländischem Lehrplan.

Appendix 7: Number of foreign languages learned

Anzahl der erlernten Fremdsprachen der Schülerinnen und Schüler im Schuljahr 2014/15

Schultyp	Schülerzahl Ende 2014/15 insges. ¹⁾	Anzahl der im Schuljahr 2014/15 erlernten unterschiedlichen Fremdsprachen ²⁾					
		0	1	2	3	4	5
absolut							
Schultypen insgesamt ³⁾	1.069.732	20.323	817.199	184.599	43.189	4.345	77
Allgemein bildende Pflichtschulen insg.	528.522	6.692	498.722	22.183	803	122	-
Volksschulen	307.919	224	296.055	11.117	401	122	-
Hauptschulen	58.983	78	56.062	2.786	57	-	-
Neue Mittelschulen	147.264	93	138.657	8.169	345	-	-
Sonderschulen	14.356	6.297	7.948	111	-	-	-
Polytechnische Schulen	15.033	19	14.153	809	51	1	-
AHS insgesamt	200.783	64	84.635	76.845	35.210	3.963	66
AHS-Unterstufe ⁴⁾	111.492	6	83.605	22.837	5.037	7	-
AHS-Oberstufe ⁵⁾	89.291	58	1.030	54.008	30.173	3.956	66
Sonst. allgemein bild. (Statut)Schulen ⁶⁾	9.731	99	4.946	4.531	152	3	-
Berufsschulen insgesamt	122.263	2.007	110.620	9.554	82	-	-
Gewerbl. und kaufm. Berufsschulen	121.516	1.984	109.896	9.554	82	-	-
Land- und forstw. Berufsschulen	747	23	724	-	-	-	-
Berufsbildende mittlere Schulen insges.	44.295	3.365	39.500	1.382	48	-	-
Techn. gewerbl. mittlere Schulen	14.037	2.206	11.231	558	42	-	-
Kaufmännische mittlere Schulen	8.973	5	8.800	168	-	-	-
Wirtschaftsberufl. mittlere Schulen	6.575	2	6.355	212	6	-	-
Sozialberufliche mittlere Schulen	1.752	-	1.752	-	-	-	-
Land- und forstw. mittlere Schulen	12.958	1.152	11.362	444	-	-	-
Sonstige berufsbild. (Statut)Schulen	7.748	4.690	2.278	779	1	-	-
Berufsbildende höhere Schulen insges.	129.416	1.882	52.278	68.148	6.841	256	11
Techn. gewerbl. höhere Schulen	61.223	1.820	49.146	8.406	1.667	183	1
Kaufmännische höhere Schulen	37.720	54	1.201	34.569	1.857	31	8
Wirtschaftsberufl. höhere Schulen	26.644	5	263	23.015	3.317	42	2
Land- und forstw. höhere Schulen	3.829	3	1.668	2.158	-	-	-
Lehrerbildende höhere Schulen	11.941	1.505	10.067	368	1	-	-
in %							
Schultypen insgesamt ³⁾	100,0	1,9	76,4	17,3	4,0	0,4	0,0
Allgemein bildende Pflichtschulen insg.	100,0	1,3	94,4	4,2	0,2	0,0	-
Volksschulen	100,0	0,1	96,1	3,6	0,1	0,0	-
Hauptschulen	100,0	0,1	95,0	4,7	0,1	-	-
Neue Mittelschulen	100,0	0,1	94,2	5,5	0,2	-	-
Sonderschulen	100,0	43,9	55,4	0,8	-	-	-
Polytechnische Schulen	100,0	0,1	94,1	5,4	0,3	0,0	-
AHS insgesamt	100,0	0,0	42,2	38,3	17,5	2,0	0,0
AHS-Unterstufe ⁴⁾	100,0	0,0	75,0	20,5	4,5	0,0	-
AHS-Oberstufe ⁵⁾	100,0	0,1	1,2	60,5	33,8	4,4	0,1
Sonst. allgemein bild. (Statut)Schulen ⁶⁾	100,0	1,0	50,8	46,6	1,6	0,0	-
Berufsschulen insgesamt	100,0	1,6	90,5	7,8	0,1	-	-
Gewerbl. und kaufm. Berufsschulen	100,0	1,6	90,4	7,9	0,1	-	-
Land- und forstw. Berufsschulen	100,0	3,1	96,9	-	-	-	-
Berufsbildende mittlere Schulen insges.	100,0	7,6	89,2	3,1	0,1	-	-
Techn. gewerbl. mittlere Schulen	100,0	15,7	80,0	4,0	0,3	-	-
Kaufmännische mittlere Schulen	100,0	0,1	98,1	1,9	-	-	-
Wirtschaftsberufl. mittlere Schulen	100,0	0,0	96,7	3,2	0,1	-	-
Sozialberufliche mittlere Schulen	100,0	-	100,0	-	-	-	-
Land- und forstw. mittlere Schulen	100,0	8,9	87,7	3,4	-	-	-
Sonstige berufsbild. (Statut)Schulen	100,0	60,5	29,4	10,1	0,0	-	-
Berufsbildende höhere Schulen insges.	100,0	1,5	40,4	52,7	5,3	0,2	0,0
Techn. gewerbl. höhere Schulen	100,0	3,0	80,3	13,7	2,7	0,3	0,0
Kaufmännische höhere Schulen	100,0	0,1	3,2	91,6	4,9	0,1	0,0
Wirtschaftsberufl. höhere Schulen	100,0	0,0	1,0	86,4	12,4	0,2	0,0
Land- und forstw. höhere Schulen	100,0	0,1	43,6	56,4	-	-	-
Lehrerbildende höhere Schulen	100,0	12,6	84,3	3,1	0,0	-	-

Q: STATISTIK AUSTRIA, Schulstatistik. Erstellt am 29.11.2016. 1) Schülerinnen und Schüler am Ende des Unterrichtsjahres 2014/15; ohne Abgänger während des Schuljahres und ohne Schülerinnen und Schüler ohne Jahreserfolgsbeurteilung, inkl. außerordentliche Schülerinnen und Schüler mit Jahreserfolgsbeurteilung. - 2) Schülerinnen und Schüler mit verpflichtendem oder freiwilligem Fremdsprachenunterricht; unterschiedlicher Unterricht in der gleichen Fremdsprache (z.B. Englisch als Pflichtgegenstand und Englisch Begabtenförderung als Freigegegenstand) wird nur ein Mal ausgewiesen. - 3) Ohne lehrerbildende mittlere Schulen, ohne Schulen und Akademien im Gesundheitswesen. - 4) Inkl. Modellversuch "Neue Mittelschule" an AHS. - 5) Inkl. Oberstufenrealgymnasien, Aufbau- und Aufbaurealgymnasien und AHS für Berufstätige. - 6) Inkl. Schulen mit ausländischem Lehrplan.

Appendix 8: Kompetenzen "Interkulturalität"

Kompetenzen

Interkulturalität – Leben in der Migrationsgesellschaft

Organisationsstruktur	Interkulturalität – Leben in der Migrationsgesellschaft
Wissen aufbauen, reflektieren, weitergeben	Wissen aufbauen, reflektieren, weitergeben
(be-)nennen, aufzählen, zuordnen, beschreiben, darstellen, vergleichen, erklären	Individuelles und Gemeinsames erkennen und beschreiben; Migration als vielschichtiges, viele betreffendes Phänomen erkennen und an Beispielen benennen; Gleichwertigkeit der Sprachen erkennen und an Beispielen benennen
beschaffen, kommunizieren, präsentieren	Informationen beschaffen, strukturieren, kommunizieren, Ergebnisse präsentieren
analysieren, kategorisieren, unterscheiden, schlussfolgern, Vermutung aufstellen, Zusammenhänge herstellen	die eigene Lebenssituation analysieren und deren Veränderbarkeit erkennen; eigene Positionen relativieren; vertraute Sichtweisen hinterfragen und andere Perspektiven einnehmen; Vorurteile erkennen und benennen
beurteilen, begründen, interpretieren	Maßnahmen zur Migrations- und Asylpolitik beurteilen
Haltungen entwickeln	Haltungen entwickeln
Haltungen entwickeln	Akzeptanz und Wertschätzung gegenüber Menschen mit anderer Biografie und anderen Lebensentwürfen zeigen
Werthaltungen haben	die prinzipielle Gleichwertigkeit aller Menschen anerkennen
bewerten, entscheiden, umsetzen	bewerten, entscheiden, umsetzen
bewerten	zu Standpunkten anderer Stellung beziehen und begründen
Handlungs-, Verhaltensabsichten ausbilden; Handlungsentscheidungen treffen	Konfliktfähigkeit entwickeln und gleichzeitig erkennen, dass Konflikte nicht immer eine kulturelle Ursache haben müssen; auf rassistische und eurozentrische Vorurteile reagieren
Handlungen planen, ausführen, reflektieren, aufrechterhalten	Maßnahmen gegen rassistische Vorurteile planen, ausführen, reflektieren, aufrechterhalten; Solidarität mit benachteiligten Gruppen und Zivilcourage entwickeln

Auszug Interkulturalität – Leben in der Migrationsgesellschaft aus der Kompetenzenlandkarte für Unterrichtsprinzipien und Bildungsanliegen (BMUKK 2013), korrigierte Fassung November 2016