

# 12 Language Learning and Community Engagement for Global Citizenship

*Eszter Tarsoly and Jelena Čalić*

## Global Citizenship Key Concepts and Their Overlaps with Critical Language Pedagogy

In critical pedagogy and applied research published in English, there has been an increasing emphasis on citizenship education (Osler & Starkey, 2018), and particularly global citizenship, over the past decades (Enslin, 2011, p. 91; Myers, 2006, 2010; Gaudelli, 2009). A number of studies (e.g. Oxley & Morris, 2013; Marshall, 2005, 2007) testify that the term *global citizenship* has been undergoing discursive drift (Cameron, 1995) (for a specific example, see Oxley & Morris, 2013, p. 301). Another, related, concept which is rendered ambiguous both within and across contexts is *cosmopolitanism*. Used in some contexts in a way which leaves moral considerations entirely out of focus, cosmopolitanism is defined by some theoreticians, particularly in educational contexts, in a way which places emphasis precisely on that. Veugelers (2011, p. 475) illustrates the first of these approaches with the image of the wealthy globe trotter, who, “elevated out of the territorial community, [...] enjoys the pleasant sides of cultural diversity”, often adopted in commercials, international media and marketing (cf. Bauman, 1998; Roman, 2004). An elitist underlay is also detectable in Waks’s (2008, p. 204) aesthetic-cultural cosmopolitanism, characterized by “a kind of multi-national sophistication” and openness towards “those from other places”, studied through travel, reading and personal contact. De Ruyter and Spiecker (2008, pp. 354–359) take this approach further through their peculiar definition of cultural competence, which, for them, involves the individual’s active contribution to the cultural flourishing of a “genre-rich”, or multi-cultural, society. The underlying assumption that the “culturally competent” “world citizen” has the intellectual, economic, and motivational means to access various cultures has been critiqued for its class-based elitism and for its associations with the Nietzschean *übermensch* (for an overview see Oxley & Morris, 2013, p. 311).

The second understanding of cosmopolitanism is different inasmuch as it places humanitarian moral values front and centre in its framework. Nussbaum (1997), and more recently Appiah (2008), provided

# Citizenship And Language Learning

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## **Citizenship And Language Learning:**

## **Citizenship And Language Learning** Book Review: Unveiling the Magic of Language

In a digital era where connections and knowledge reign supreme, the enchanting power of language has been apparent than ever. Its ability to stir emotions, provoke thought, and instigate transformation is truly remarkable. This extraordinary book, aptly titled "**Citizenship And Language Learning**," written by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound affect on our existence. Throughout this critique, we will delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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