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## Cultural Citizen Inquiry: Making space for the 'everyday' in language teaching and learning

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## **Cultural Citizen Inquiry: Making space for the ‘everyday’ in language teaching and learning**

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### **1. Introduction**

The contributions to this volume make a compelling case for the potential, value and significance of citizen inquiry. They also include references to numerous and considerable challenges that exist in supporting citizen inquiry defined as *[definition in the book]*. To date much attention is placed on applications of citizen inquiry in informal learning settings, particularly in relation to science. The study presented in this chapter is distinct because it focuses on the field of community languages - defined as “languages in use in a society, other than the dominant, official or national language” (McPake et al. 2007, p.7) - and addresses one specific challenge, namely the need to support processes of citizen inquiry within and beyond the classroom.

The chapter presents a small exploratory study undertaken in two community schools in UK that draws on a blended approach to learning and utilises methods of inquiry learning (e.g. observation, data collection, reflection) and mobile technologies to facilitate young people’s engagement in citizen-led inquiry with a focus on social and cultural issues. This chapter puts forward the idea of cultural citizen inquiry to examine how young people can engage with web and mobile technologies and grasp challenging concepts such as ‘identity’ and ‘heritage’. It proposes that there is scope to meaningfully engage with such concepts through means of citizen-led inquiry, not only for young people to develop a sense of wonder about our world but also to develop their understanding and process skills along with an ability to inquire.

At the outset of the study is a recognition that formal education is seen as ‘detached’ from rapid socio-technological change, whereas informal learning is ‘sidelined’ or ‘ignored’ when it could be used as a resource or a way to discover more about evolving personal and social motivations for learning (Kukulska-Hulme, 2015). This study builds upon formal instruction in the language classroom and gives attention to the blend of the physical and the digital contexts with an aim to bring the digital world into the real world of the classroom and at the same time to represent real everyday experiences directly into the digital domain.

The focus of the study is on a language programme taking place in Greek Supplementary schools, which largely operate as language schools, and cater for the Greek diaspora community in the UK. Along with the term community language, the term heritage language (HL) is used in this chapter to mark a distinction from the field of first or second language acquisition. HL is being used to refer to immigrant languages, indigenous and colonial languages (Fishman, 2001), thus pointing to a language that has broader cultural associations and significance for members of a particular community. The intention in this study is to move

beyond a view of language simply related to acquiring grammar and vocabulary (see e.g. Kramsch, 1998) and instead consider the learners' "lived experience" (Anderson & Chung, 2012, p.262) of their language and heritage as a resource, upon which they draw to create and share meanings of their everyday social and cultural engagements.

The study set to explore the idea of cultural citizen inquiry as a method that may: (i) allow young learners to situate themselves in relation to other learners and places (i.e. school, home, community); (ii) allow young learners create and articulate meanings attributed to actions, objects and places; and (iii) facilitate young learners' engagement with their social and cultural contexts. Particularly in the field of community language education this method may validate young heritage language learners' search for identity, usually intertwined with heritage and culture, and also support them to engage critically with their everyday experiences. The main research question is how does cultural citizen inquiry provide the means to support young people's learning and development of personally resonant explorations of their heritage and culture?

To begin, this chapter will provide a description of the term cultural citizen inquiry, followed by literature related to heritage language learning.

## **2. Cultural Citizen Inquiry**

This chapter describes a study that aimed to engage young learners with principles of citizen-led inquiry and examine applications to cultural issues. One way to conceptualise cultural citizen inquiry is that it is a learner-centred pedagogical approach characterised by activities that ask students to think about themselves and others in the world, initiating and asking questions about the social and cultural contexts they are embedded in, gathering evidence, and then seeking possible explanations and interpretations that may provide responses to those questions. It may also allow for personal meanings and connections to be formed and developed respectively. In this sense cultural citizen inquiry is seen as a tool to make people attentive, and to frame their engagement with everyday contexts, in ways that may foster forms of participation and agency that can be made visible and accessible due to the spread of digital and networked technology. This approach to learning - as in inquiry learning - involves learners engaging in reasoning and problem solving skills and gaining a better understanding of social sciences methods and approaches. It is further seen as helping individuals build competences drawing on shared values and respect, and appreciate diversity, share global awareness and develop cross-cultural skills. Finally, whilst inquiry-based literature tends to be more closely associated with the acquisition of science process skills and science content knowledge or "the thinking patterns that scientists use to construct knowledge" (Chiappetta, 1997; cited in Bunterm et al., 2014, p. 1939), what may be deemed as important outcomes of the cultural citizen inquiry is the construction of

narratives related to the social and cultural contexts people are embedded in and identify with, and importantly a form of learning that guides an individual to be a socially responsible person and “mobilizes... people’s deeply felt interests and identities in the service of achieving the kind of civic voice” (Ito et al., 2015, p. 12).

This chapter presents an exploratory study located within the field of community education, and proposes cultural citizen inquiry as a way to support young language learners get involved in social science research, and bring them “closer to the idea of participant observer of their own lives and a new reading of the world around them” (Purdam, 2014. p. 377).

### **3. Heritage language speakers and heritage language education**

As Fishman (2001) observes the term Heritage Language (HL) refers to immigrant languages, indigenous and colonial languages, thus pointing to the language used in home or familiar contexts (Campbell & Peyton, 1998) with an emphasis on its family relevance and broader cultural associations. For Valdés (2001) it is precisely the historical or personal connection to the language that is ‘salient’ (p.47) and not a speaker’s actual proficiency in the language. Indeed, Carreira’s (2004) analysis points to identity, language, and family background as the primary elements of a definition of HL. It is clear that the field of HL learning is distinct compared to the field of first or second language acquisition, resulting in traditional foreign language classes being seen as inappropriate for HL learners (Carreira, 2004) as they fail to resource the linguistic and cultural competencies that HL learners have gained in their own learning contexts. This is the reason why Anderson (2009) expresses a concern in relation to HL teaching which is the question of pedagogy and how best to address the needs of a highly diverse group of learners for whom neither a ‘foreign language’ approach nor a ‘mother tongue’ approach is appropriate. It is these particular learners’ unique needs that this chapter explores.

In the United Kingdom (UK) a great deal of heritage language or community language education takes place in supplementary/community schools, which offer educational support (i.e. language, core curriculum, faith and culture) and other out-of-school activities to children of ethnic or other minority backgrounds (Evans & Gillan-Thomas, 2015). These schools are set up “to enable... children to learn about their cultural heritage, history and language, encouraging them to develop a positive sense of identity and belonging, confidence and self-esteem” (Evans & Gillan-Thomas, 2015, p. 3). It is estimated that there are approximately 3000–5000 such schools in England (NRCSE, 2015), often established by members of the community on a voluntary basis. The schools operate in community centres, youth clubs, religious institutions and mainstream schools with lessons taking place in weekend schools, weekday afternoon schools and evening classes. Supplementary schools may develop students’ language proficiency to high levels, but at the same time these schools face a number of challenges, including funding and space to meet, maintaining a pool of

qualified teachers, and perceived value and relevance of the HL. Their operation is further influenced by a decline in the take-up of languages (British Academy, 2013), associated with a general lack of emphasis on development of multilingual skills within the general population and the education system in the UK (Speak to the Future, 2015). Another issue well recognised within this context is that English tends to become the dominant language for students from ethnic or other minority backgrounds, with patterns of intergenerational language loss being increasingly observed in families.

In the study presented in this chapter the focus is on a language programme in Greek Supplementary Schools in the UK. At the outset of this study is the author's observation that the schools largely fail to recognise and support the individual goals and needs of HL students, thus resulting in an increasing lack of interest in the HL classes and a decreasing number of students enrolling in the schools over the years. Along with this comes a recognition that the greatest resource of these schools is the community itself, i.e. parents, volunteers and young learners, who hold a shared sense of their origin, have shared experiences, and maintain links to their heritage and culture. Similar to Carreira (2004), this study suggests that the learner's personal and cultural connections to their language should be at the core of heritage language education. In other words, it should begin with the learners and their immediate reality, and allow them to become meaningfully involved in their learning, whilst as educators we need to become more attentive to the ongoing interconnection between HL learning and identity. The study explores these issues through the lens of Cultural Citizen Inquiry, as described in the previous section.

## **4. Context of the study**

### **4.1 Aims and Objectives**

The research design involved a classroom intervention with a focus on heritage language learning to examine the integration of mobile and web-technologies in the language classroom. The aim of the project was to engage young people with methods of citizen inquiry and give them access to cultural experiences, e.g. object-based activities in a museum and in the school, with an aim of capitalising on these to develop speaking and writing skills, as well as digital skills.

### **4.2 Participants**

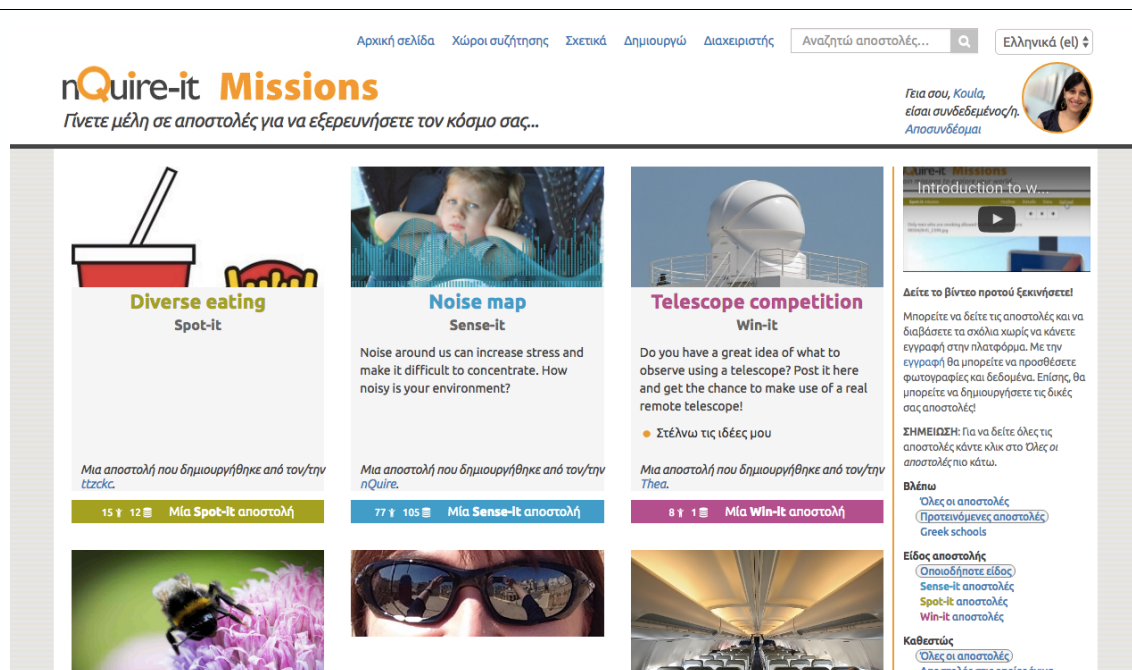
The participants were learners of Greek language attending pre-GCSE, GCSE and A'Level lessons (13-17 years old) in two Greek Supplementary Schools in Buckinghamshire (n=11) and Leicestershire (n=10). The participants were attending language lessons once in a week for an average of 3h in total. All the participants had personally owned mobile devices or access to tablets owned by their parents and an initial assessment determined that their perceived familiarity with their use was ranked from good to excellent.

The Greek Supplementary Schools are run under the auspices of three institutions: the Cyprus High Commission in the UK (as a branch of the Ministry of Education and Culture in Cyprus), the Embassy of Greece in the UK, and the Greek Orthodox Archdiocese of Thyateira and Great Britain. There are approximately 70 Greek Supplementary schools in the UK, which follow a course of study that is based on a curriculum for Greek language teaching and learning in diaspora community schools.

### 4.3 Tools

For the purposes of this study the online Citizen Inquiry platform nQuire-it has been employed. This platform has been designed as part of the project nQuire: Young Citizen Inquiry, coordinated by the Open University in the UK. The aim of the platform is to assist citizens in conducting their own science investigations, enhancing the social investigation aspect and promoting scientific thinking and exploration of the world. The nQuire-it platform offers three types of missions with different methods of data collection for the users: (i) Spot-it missions use uploaded pictures for the data collection, (ii) Win-it missions have a research question which requires text as an answer, and (iii) Sense-it missions connected to the Sense-it Android application. In the study presented in this paper only the first two types of missions were used. For the purposes of the project presented in this paper the platform was translated in Greek (see Fig. 1).

Figure 1 Screenshot of the nQuire-It platform in Greek



### 4.4 Activities

To date the study consisted of a series of designed lessons involving face-to-face and online activities in the schools with specific goals that spanned over several sessions. Whole-class sessions in the classroom focused on aspects of the curriculum (e.g. vocabulary, i.e. nouns, connectives, adjectives; speaking, i.e. talk about routines and habits, describing objects) (Fig. 2). The project also involved organisation and attendance of an intergenerational object-handling workshop run by educators based at the British Museum at each of the two participating schools around the theme of ‘Object Journeys’, and also participation in a visit to the British Museum around the theme of ‘People’s Journeys’. The online missions that have been created on the nQuire-It platform involve questions related to the learners’ everyday life (e.g. ‘ItsAHabit’), their material environment heritage (e.g. ‘Looking for #AllThingsGreek’, ‘My very own museum’) or their immediate environments (e.g. ‘Picturing Cultures’). These missions were initiated by the two teachers, but future plans include providing a general topic (e.g. Discovering your High Street) and giving control over the missions, the design, and how to carry out the investigation to the students.

The analysis sections that follow in this chapter are based on observations made by the author in the school in Buckinghamshire. The observation notes were recorded in a research diary immediately after the lessons.

Figure 2 Activities in the classroom



The analysis focuses on two topics: the first topic involves an inquiry related to students’ material environment and spanned four lessons over six weeks. All lessons were classroom based and each lasted approximately an hour, apart from Lesson 4 that was a two-hour lesson. Lesson 1 was related to providing a description for an object with a focus on adjectives and endings of adjectives and nouns. It involved a whole-

class teaching session around a replica from an iconic cruciform figurine from Cyprus (see Fig. 2). Lesson 2 involved students moving outside the classroom into the school grounds, exploring the school and identifying objects that remind them of Cyprus and Greece and explaining why. The initial lessons were seen as scaffolding the first online mission that the teacher created and was titled ‘Looking for #AllThingsGreek’. Due to delays in the development of the Greek version of the nQuire-It platform, Lesson 3 involved students bringing their mobile devices in the school and talking about the first set of pictures they had taken (see Fig. 2). What followed was the launch of an online Spot-It mission on the nQuire-It (see. Fig. 3), joined by students in both schools. Participants had to explore their home environment and spot objects that they associate with Cyprus or Greece. The participants could upload photos on the platform and write captions in Greek. Once this online mission was closed and the winner of the top photograph was announced (based on number of likes), Lesson 4 followed, which provided the context for collecting the data that is discussed below. A spiral of the steps based on the inquiry cycle (Scanlon et al., 2013, p. 22) (see Fig. 5 below) along with printouts of the photographs that were uploaded online were used as the main resources in this lesson to trigger observations and reflections regarding the data collected.

Figure 3 Mission on the nQuire-It platform: ‘Looking for #AllThingsGreek’

The screenshot displays the nQuire-it Missions platform interface in Greek. At the top, there is a navigation bar with links for 'Αρχική σελίδα', 'Χώροι συζήτησης', 'Σχετικά', 'Δημιουργώ', and 'Διαχειριστής', along with a search bar and a language selector set to 'Ελληνικά (el)'. The main header features the 'nQuire-it Missions' logo and the tagline 'Γίνετε μέλη σε αποστολές για να εξερευνήσετε τον κόσμο σας...'. A user profile for 'Marina' is visible in the top right corner. The main content area is titled 'Spot-It αποστολή' and includes a description in Greek: 'Στο σπίτι μας έχουμε πολλά αντικείμενα που μας θυμίζουν είτε την Ελλάδα είτε την Κύπρο, έχουν δηλαδή "κάτι ελληνικό". Μπορεί να είναι δικά μας ή να μας τα έφεραν κάποιοι άλλοι. Ποια είναι αυτά τα αντικείμενα;'. Below the description, there is a call to action: 'Πάρτε μέρος στην αποστολή και κέρδισε ένα κουπόνι αξίας €20 για το Amazon! Κάνε κλικ [εδώ](#) και θα βρεις όλα τα βήματα που χρειάζεσαι για να πάρεις μέρος στην αποστολή!'. A section titled 'Τελευταία φωτογραφία' shows a photo of a camera lens. On the right side, there are social media sharing icons for Facebook, Twitter, and a globe icon, along with a 'Mission discussion' section.



The second topic in the analysis is related to the participants' habits, and spanned three classroom-based lessons over a month. Lesson 1 involved a whole-class teaching session examining a number of photographs the teacher took and brought in, which were related to her everyday routine activities. This was seen as a scaffolding exercise, as it involved students observing and describing visual resources, and practicing vocabulary (i.e. basic verbs, endings in verbs and routine expressions, expressing opinion). Lesson 2 built upon this and required students to work on a worksheet around 'Habits'. Their task included creating short texts for their own, family or friends' habits, and then reflect and discuss about these habits. Finally Lesson 3 invited students to 'Storyboard your [their] photos' (Fig. 4). This resource was created as a response to students expressed difficulty regarding how to capture a habit on a photograph. In parallel with the three lessons an online mission was launched and was titled '#ItsAHabit'.

Figure 4 Classroom lessons around the mission '#ItsAHabit'



## 5. Methods and Data Collected

### 5.1 Action Research

The research study was partly driven by the author's interest to examine how to create learning designs to incorporate effective use of mobile technologies and methods of citizen inquiry within language learning and teaching and partly motivated by her own desire to positively shape the experiences of her students attending community language education and change their 'habits of mind' related to learning spaces and tools. As a result, the study presented in this paper is firmly located in the realm of a practitioner who looks to "improve the rationality and justice of their own practices, their understanding of these practices, and the situations in which the practices are carried out" (Carr & Kemmis 1986, p. 162), and as such it demonstrates an 'inquiry-in-action' (Reason & Bradbury, 2008). The intention is to link practice and ideas with an aim of investigating

an inquiry in which questions examined are brought to bear on significant practical issues regarding blended approaches to teaching and learning. The approach, drawing on Lewin's (1946/1948) definition of action research as "proceed[ing] in a spiral of steps, each of which is composed of a circle of planning, action and fact finding about the results of the action" (p. 206), involved more or less systematic cycles of action and reflection. In action phases practices were tested and evidence was gathered, whilst the reflection involved my attempt to make sense of the evidence and plan further actions. My contribution to this volume can be therefore viewed as a tangible outcome of the reflection stage, where I am drawing on evidence that was gathered but also on many ways of knowing as a practitioner to open up and share my learning. In doing this I acknowledge, as other have, that this inquiry "had different purposes, is based in different relationships, has different ways of conceiving knowledge and its relation to practice" (Reason & Bradbury 2008, p. 8) compared to conventional academic research.

## 5.2 Data Collection and Analysis

In this chapter the focus is on content generated by the participants (i.e. photographs) and rich observation notes by the teacher/author to examine how students engaged with, and experienced the innovative pedagogic practices in the classroom. Qualitative analysis of the data involved repeated consideration of whole-class data, together with the online photos and observation notes. The analysis involved a process of moving backwards and forwards through notes and time, trying to make sense of events and interactions. The data presented here is drawn predominantly from two lessons in the classroom and they serve as vehicles for exploring some issues of interest.

## 6. Discussion and Findings

### 6.1 Mission: Looking for #AllThingsGreek

In this section descriptions and extracts from interactions from a classroom setting are presented to illustrate how a small group of students (n=7) followed classroom instruction with a focus on the ways the inquiry task helped students to reach insights. During this lesson (Lesson 4) students in two smaller groups (Student 1-Student 7) were first asked to examine the printouts of the photographs that were uploaded on the nQuire-It platform and following this to classify them. Students wrote their tags on post-its, and in turns stuck the photographs on their classroom wall (see Fig. 5). Table 1 shows their initial classification.

#### 6.1.1 Use of the two languages

This first part of the activity allowed the students to discuss among each other to elicit and agree upon ideas and make these visible to the rest of the group. Students' regular practice in situations where group work is

required is to use English as the main language. The terms were translated in Greek (e.g. everyday things, tradition) and written down in the post-it notes (See Fig. 5). The students were instructed to briefly describe the photograph and explain in the target language why they made the specific association, and were further prompted to express agreement or disagreement with others' suggestions by using opinion statements in the target language. As this was prior knowledge the teacher wrote these expressions on the whiteboard for students to use as reference (e.g. I agree/disagree with what you are saying..., In my opinion this... ). However, early on this activity the teacher realised that the students' competency in the target-language was limiting their ability to respond to her instructions and level of questioning, especially in a natural and spontaneous manner. Importantly this was seen as hindering their engagement with the inquiry process. Therefore, a key decision made by the teacher was to allow students to use English to communicate and share their ideas in this process.

Figure 5 Working through data in the classroom



### 6.1.2 Use of photographs as data

Apart from one case (i.e. Photo A1, Table 1), the captions had no influence on the classification process. It was observed that rather than reading the captions in the photographs, the students were classifying the photographs based on recollections and personal associations with the visual representations. For example, Student 4 made a comment about photograph D6 (Table 1) : “I have one, the same. I buy these whenever I go to Cyprus”, hence the personal connection was very strong and inevitably determined how the photograph was tagged. Another example was Category C (Table1) which they simply called ‘to mati’ (i.e. charm) as the link to their own experience with objects similar to the ones depicted in the three photographs was very strong. It could be argued that students failed to use the text as evidence or acknowledge the person who

took/crafted and uploaded the photograph in this process. An additional follow-up activity could have been for students to analyse the captions, tag them and classify the photographs based on this analysis and then to compare and contrast these with their own classification. It is noted that the analysis below will illustrate that some of their initial ideas shifted during the lesson. Table 1 and Table 2 show how the classification changed over time.





Tags	Photos					
A. Family						
B. Church / Tradition						
C. Charms						
D. Souvenir						
	1	2	3	4	5	6

Table 1 Initial classification of the photographs (N=17)

### **6.1.3 Challenge and refinement of ideas**

The process revealed concepts for which students appeared to have a vague understanding. An example of this is the term ‘tradition’, which as shown in Table 1 is grouped together with ‘church’. A discussion about this term was triggered when Student 2 assigned the Photograph B6 (Table 1) to the category ‘tradition’ by saying “We use this everyday to make coffee”. To give some contextual information about Photograph B6, it depicts a small pot - called ‘briki’ in Greek - which is usually used to make coffee. It is noted that all the students knew what it is and how it is called. Once the photograph was placed against this category, Student 1 commented “but this is not a religious tradition, it’s a cultural tradition”. Student 3 then pointed to the photograph that depicts Greek books (B2, unclassified, Table 1) and said: “It is also tradition, they go to school”. A subsequent conversation around this remark followed:












1. Teacher: You are also going to school every day. Would you call this a tradition? [to Student 3]
2. Student 3: ...not really, going to the English school is not a tradition.
3. Teacher: So what is a tradition?
4. Student 6: Music is tradition.
5. Student 2: It means something which is going on for generations and generations...
6. Teacher: So does this [photograph E2] show a traditional object?
7. Student 3: It’s an everyday object.

The teacher’s question (line 1) challenged Student 3. Whilst Student 3 rejected the idea of English school as a tradition, her response may imply that Greek school is perceived as a tradition. This sheds light in her earlier comment about the photograph B2: it depicts Greek books, and these can only be used at the Greek school, which presumably is seen as ‘tradition’. Following the teacher’s next question (line 3), it was the response by Student 2 that got the teacher’s attention. The teacher linked back to the original photograph (B6) as this remained an unresolved issue in the course of this interaction to ask whether they would call the ‘briki’ a traditional object (Line 6). Student 3’s response provided a temporary solution (line 7) and led to the creation of a new post-it with the term ‘everyday things’ on it, which Student 3 placed against the wall along with the two photographs (Row E, Table 2). Her response however is admittedly vague, as it does not clarify whether everyday objects could be also called ‘traditional objects’ and vice-versa. To address this issue, subsequent investigations could introduce the term ‘tradition’ as a concept-in-focus for new missions.

What followed in this conversation was Student 2 adding: “It’s [briki] an object only for Greeks”. The teacher challenged this idea by referring to a personal example, as demonstrated by the following extract:

1. Teacher: I have a Polish friend who has one [briki]. I gave it to her as a gift, she loves it and she is using it
2. regularly. So, is it really only for Greeks?
3. Student 2: But she only knows about it because you gave it to her...
4. Student 1: She couldn't have bought it somewhere else other than Greece or Cyprus.
5. Teacher: Yeah... but is it only for Greeks?
6. Student 1: It is the country of origin, it is a 'country-unique' object.

As shown in Table 2 two new tags were added next to 'everyday things': the first 'only for Greeks' and the second 'you buy it in Cyprus or Greece', that reflect the conversation above.

Tags	Photos				
<b>A. Family</b>					
<b>B. Church / Tradition</b>					
<b>C. Charms</b>					
<b>D. Souvenir/ Touristic</b>					




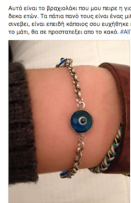


<p><b>E. Everyday things/Only for Greeks/you only buy it in Cyprus/Greece</b></p>					
<p><b>F. Jewellery Bracelets</b></p>		 <p data-bbox="555 591 762 636" style="font-size: small;">Αυτό είναι το βραχιόλι που μου regal η γεια μου στην Αγορά της Πλάκας στην Αθήνα. Το βραχιόλι είναι από ασημί και έχει ένα μεγάλο μπλε πέτρινο. Είναι από τον παππού μου και είναι πολύ σημαντικό για μένα. ΑΝΤΙΣΤΡΩΦΕΝ ΚΩΣΤΑΡ</p>			
	<p>1</p>	<p>2</p>	<p>3</p>	<p>4</p>	<p>5</p>

Table 2 Refinement of the classification of the photographs

#### 6.1.4 Teaching features of language and culture

The classification process gave an opportunity to the teacher to direct students to Category C (Table 1), which includes photographs that depict objects intended to bring protection to its owner (i.e. ‘charms’). All students knew the name of the object - which also gave the name of the group - and recalled that they had a few at home, though they could not articulate why they possess them and what do they signify. Through discussion a few key terms such as ‘protection’, ‘luck’ and ‘keep evil away’ emerged. The teacher also used this opportunity to teach proverbs that exist in Greek and are related to these particular objects. Despite the teachers’ explanations it is noted that students did not associate these objects with religious practices, and the category was kept in its original form and name (Category C).

#### 6.1.5 Opening-up, revisiting and reflecting

It was observed that students were gradually opening-up to others’ ideas and views. An example is related to photograph D3 (Table 1), which depicts personal memoirs. Student 4 initially assigned this photograph under the tag ‘souvenirs’, but was challenged by Student 1 as illustrated by the following: “I disagree with [Student 4], because this picture does not show souvenirs” (in Greek). She carried on by pointing to other photographs in Category D to explain her rationale:

these [souvenirs] are things that everyone could go to Greece or Cyprus in touristic shops and buy them. The other [photograph D3] are not! Someone brought them with them here [UK] (in English).

This explanation seemed sufficient to Student 4, who ‘on the spot’ re-assigned the photograph to Category A Family (Photograph A2, Table 2) and went back to Category D to add the term ‘touristic’ onto another post-it. A subsequent activity could have been for the teacher to use this comment as an ‘anchor’ and encourage further discussion regarding the reasons people bring objects with them and stories students could share from their family memoirs. This could also frame the topic of another investigation.

Towards the end of the Lesson 4 the teacher asked the students to consider a different classification for the photographs, even though the general consensus among students was that what they had in front of them was a final product. The teacher challenged them by moving initially one photograph (B4, Table 1) into a new unclassified category, with students responding and moving three more photographs into this new category, which they termed as ‘Jewellery/Bracelets’ (Category F, Table 2). Further sorting out and refinement of ideas could follow up in this process to encourage new interpretations and perspective to arise in the analysis of the photographs (e.g. symbols).

A final question was posed by the teacher to prompt reflection about the photographs: “Looking at these photographs, what do they show? What do they tell about us? What do they tell someone else about you?”. Responses pointed to symbols included in the photographs (e.g. cross), the dominant colour in the photographs, which is blue “as in the Greek flag and the sea” and the representations of the landscape (i.e. sea, white houses, blue doors/windows), which “too typical Greek”, hence pointing to stereotypes of representations. An important comment by Student 1 was noted: “They don’t really tell much about us to a foreigner, apart from the souvenir things. But for us they are all Greek stuff”. Her comment reveals a collective understanding about, and connection to the objects depicted in the photographs, apart from the souvenirs that do not seem to carry much weight. She also appears to make a distinction between ‘us [students]’ and ‘foreigners’, in a statement that highlights a bond shared among this group but also marks the completion of an activity that arguably led to personal understanding and fulfilment.

## 6.2 Mission: #ItsAHabit

The Spot-It mission #ItsAHabit was related to students’ everyday routine activities. In this section insights from the classroom setting are presented to illustrate how a group of students (n=8) perceived the use of the nQuire-It platform in terms of posting content online and the usability of the platform.

### 6.2.1 “I don’t want to put anything there that is not right”

Throughout the intervention many participants expressed concerns related to writing text in Greek and posting comments online that may include mistakes. This is related to their perceived competence in the target language. The following conversation illustrates this point:



Student 1: I joined the mission but I don't want to put anything there [nQuire-it] that is not right.

Teacher: It's OK if things are not 100% correct.

Student 1: No, I don't want to have things wrong.

To address similar concerns as the one expressed above the teacher created a worksheet titled 'Storyboard your photos' (see Fig. 4), where work in the classroom would precede to structure the online activity. For example, Student 1 used this worksheet as a way to correct the spelling and syntax mistakes for captions she would include in her online posts for the mission #ItsAHabit. It is noted that even though students responded well in the classroom activities, and took photographs of their habits on their mobile phone (n=2 each) the mission had no content uploaded online during the three classroom lessons.

### **6.2.2 "Is there an app?"**

A few delays in the launch of the nQuire it platform in Greek and issues related to social log-ins in the beginning of the project seemed to have had a lasting impact on students, who were thinking that "things are not working". Further to this, two students were persistently asking about an app that they could use to take and upload photographs directly from their mobile phone. Related to this point, the many steps required to upload content on the platform (i.e. take picture, send/upload it on computer, log on the platform) was a source of frustration for a few participants. This is seen as being associated with certain expectations due to participants' everyday engagement with commercial apps. Technical breakdowns at the early stages of the project along with a perceived lack of an app are seen as two main factors influencing their online participation. It may also be that students approached the task of using the platform from a 'schooling' perspective as it was seen as homework. Finally lack of necessary infrastructure in the school (i.e. no wi-fi or 4G connection) certainly had an impact on the design of lessons and participation.

## **7. Implications and Conclusion**

The chapter presented examples of a blended approach to citizen-led inquiry investigations that were centred on realistic and relevant contexts to "encourage students to take advantage of their knowledge... and in reasoning about their findings" (McElhane & Linn, 2013, p. 52). The analysis showed that instruction in the classroom prompted students to think of ideas, gave them opportunities to share and refine ideas and also challenged - to an extent - misconceptions they may have had. Firming the instruction in personal experiences and cultural connection to the HL (Carreira, 2004) is seen as allowing students to connect to their prior knowledge or ideas and can help them monitor their own understanding so that they can identify gaps in their knowledge. Evidence was also provided of the physical display in the classroom of data collected from a joint investigation among students from two schools becoming a "resource and an arena for students' reflections" (Pierroux et al., 2011, p.34) that have authentic photographs as points of departure. It was interesting to note that despite being allowed to use English in the discussion, the nature of the activity

made it possible for students to choose the situations where they felt they could use the target language. It is argued that this reflects an authentic rather than an instructional approach to language learning.

A number of challenges arose from integrating cultural citizen inquiry in the context of schools, including students not completing their tasks; the quality of data collected and how manageable it is - especially considering the prospects of mass participation; technology working in a systematic way; the range of devices used by students; anxiety among students for content generated online; and arguably a lack of control on teacher's side during the presentation and facilitation process. In hindsight it could be said that students took part in the investigations and the classroom discussions with no clear understanding of the relationship between the topic, the task, and intended outcomes. They did not seem to have yet fully developed strategies to negotiate "the rules for participation" (Wells; quoted in Ash, 2002, p.395) in the context of a citizen inquiry. In fact, they were developing skills 'on-the-go', and through their engagement in the activity and the interactions in the classroom - as mediated by a teacher-as-expert - the negotiation of meaning and considerations of new ideas were encouraged and emerged.

It was observed that students were reaching insights from the interactions with their groups and the teacher, partly enhanced by the design of the teacher's instruction and partly due to the methods of citizen inquiry that allowed for students' own contexts to have a presence in the HL classroom. That said, cultural citizen inquiry with young people requires scaffolding, resource and support to guide students toward designing and conducting investigations, and still, this does not ensure that students will adequately distinguish and refine ideas or clarify misconceptions around the issues-in-focus. The two investigations that were presented in the chapter are seen as the starting points towards this process of gaining the skills of being engaged in research of their everyday contexts. Related to this is a major challenge that this study highlights: how to allow students take on the role of an active investigator and let go of their 'schooling' perspective, especially when the investigation is taking place in a formal education setting. That said, for a young person in their role as investigator and their involvement with methods of social science research may allow them to be more attentive to their everyday life and develop new perspectives of the world around them.

Finally it is recognised that this chapter presents a small exploratory study which provides little scope for any generalisations. However, it is seen as paving the way for further research in the field of cultural citizen inquiry. The study - initiated by practitioners and firmly situated in the practical context of two schools - shows how principles of citizen-led inquiry were taken into account in a learning design in heritage language education with young people. The engagement with a small group of learners is an attempt to work toward practical outcomes, and also about creating new forms of understanding. The exploratory nature of this study and the example it provides of a joint inquiry-led investigation with a focus on culture certainly guides work in similar contexts. Importantly it informs future projects that may involve multiple schools and students

joining in inquiry-led investigations at national and international scale which over time would lead to the accumulation of a substantial evidence source.

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