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2. TITLE

Teaching Intercultural Citizenship through Intercultural Service Learning in World Language Education

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4. THE CHALLENGE. THE CHALLENGE STATEMENT FOR YOUR ARTICLE.

It is not enough for education to be seen as preparation for future life in society when learners are already members of their society. We present and illustrate a methodology which enables language educators to increase linguistic and intercultural proficiency whilst enabling learners to be active in their society in the present.

5. ABSTRACT: The abstract of your article.

Globalization and internationalization have created a need for dialogue among people of different persuasions in our own societies and beyond. Language teachers can meet this challenge through the concepts of intercultural citizenship and intercultural service learning, renewing emphasis on educational and humanistic aims as well as instrumental. Students in an

advanced Spanish course volunteered in a school and a legal center, interacting one-on-one with unaccompanied minors and immigrants fleeing Central America. The evaluation focused on the impact on learners' understanding of the society in which they live, and perceptions of their own language learning during their work as active citizens. Data from students' academic blogs and diaries were analyzed thematically. They show a heightened awareness of language competence, as students use their knowledge of Spanish in their voluntary work, and increased intercultural competence in students' reports on their critical evaluation of perspectives and practices in their own culture and those of others.

7. ITALICIZED POSITION AND AFFILIATION FOR ALL AUTHORS

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Teaching Intercultural Citizenship through Intercultural Service Learning in World Language Education

Amelia Barili and Michael Byram

Introduction

It is almost a commonplace to say that globalization presents a major challenge for Higher Education today, and that it demands we prepare all students to live and work in communities that are increasingly diverse. In other words, globalization requires internationalization. At the time of writing, the COVID-19 crisis and the 'Black Lives Matter' movement are, in their different ways, actual and concrete exemplifications of the effects of globalization, but there have been other manifestations before and others will doubtless come in the future. In this situation, it is axiomatic that our students need to develop a clear understanding of themselves and their identities in relation to those of others. They need, too, to cultivate positive attitudes and understanding towards people with different world views, together with the ability to collaborate with them on common projects to develop a shared sense of humanity.

The challenge is how to respond effectively to these needs. Teachers of world languages are in an ideal position not only to instruct students in using languages for communicating but also to educate them to become responsible and fully engaged global citizens who embrace diversity and contribute to greater understanding across cultural difference. The purpose of this article is to demonstrate how language teachers can make a special contribution to the internationalization of Higher Education - a position which many language teachers will quickly accept as a general point - by introducing the concepts of intercultural citizenship and intercultural service learning. Our approach expands existing practices in which some universities include service to the community among their purposes to reflect the impact of globalization and new notions of community. We describe and analyse the effects of a project which embodies these ideas and which can, we hope, stimulate others to develop new practices in which learners gain a sense of being 'world citizens'.

Since world citizenship involves a common sense of humanity, we discuss first how language teaching can and should have both *instrumental,* and *educational* and *humanistic* purposes. We define this in terms of the competences needed for successful interaction with others of diverse origins and how this can be the basis for intercultural service learning and intercultural citizenship. We then illustrate how this is done in a course in which advanced Spanish students from various backgrounds volunteer locally in a school and a legal center, interacting one-on-one with refugees, immigrants and unaccompanied minors who fled from Central America, and we

analyse the impact on these language learners in terms of their understanding of the diversity of the society in which they live and with respect to their perceptions of the impact of active citizenship on their language proficiency.

Re-defining purposes and competences in language teaching

The history of language teaching has often been focused on finding the best 'method' and deciding on which 'skills' are important, but the new situation in Higher Education requires a re-consideration of the overall purposes of language teaching and the competences which are derived from these purposes. This means questioning what has, for several decades, been the main purpose of teaching and learning a foreign language i.e. the focus on communicative skills and 'fluency', usually combined with teaching and learning facts about another 'culture' a term which was used without much reflection and often as a synonym for 'country'. The implicit purpose was to prepare learners for a point in the future when they would find communicative skills - backed up by some cultural knowledge - useful in the world of work, leavened by a little tourism to exotic places.

The challenge we face today is different. It is no longer a matter of language learning just for work and tourism. Internationalization of Higher Education means we need to prepare our students to enter into dialogue with people with other world views, whom they encounter personally or through the media on a daily basis in diverse communities in their own country, communities and classrooms just as much as when they travel to others. 'Culture' is not a synonym for 'country' but refers to the shared beliefs, values, behaviors and meanings of a social group, be it a family group, a professional group, an ethnic group, a national group or any one of many social groups to which people belong (Byram, 2021). The relationships are different. It is no longer a matter of travel and trade but of living together, and we shall show that this requires a shift in emphasis to a context- and process-based, student-centered educational and humanistic purpose. This does not mean that the humanistic and the instrumental are mutually exclusive, as a recent policy document from Norway makes strikingly clear. In this document, the emphasis on educational and humanistic purposes is combined with practical uses in the world of work and study and, in an innovative development, with education for democracy:

> Foreign languages are both an *educational subject and a humanistic* subject. This area of study shall give opportunity for experiences, joy and personal development, at the same time as it opens greater possibilities in the *world* of work and for study in many language regions.
> Competences in language and culture shall give the individual the possibility to understand, *to 'live into' and value* other cultures' social life and life at work, their modes and conditions of living, their way of thinking, their history, art and literature.

The area of study (languages) can also contribute to developing interest and tolerance, develop *insight in one's own conditions of life and own identity*, and contribute to a joy in reading, creativity, experience and personal development.
Good competence in languages will also lay the ground for participation in activities which build *democracy beyond country borders and differences in culture*.
(Our (literal) translation – emphasis added) //www.udir.no/kl06/PSP1-01/Hele/Formaal - accessed March 2018)

In other words, instead of instructing students to acquire accuracy and fluency in a language to imitate a native speaker, the shift that is asked of us to is teach 'intercultural speakers' (Byram, 2009) with communicative skills and 'intercultural competence', the key characteristics of which are highlighted in the above quotation: 'living into' and valuing other cultures and, just as importantly, developing insight into one's own. These are the humanistic purposes which, when combined with communicative skills, lead to enriched and successful interaction with others of diverse origins in the classroom and beyond, in one's own society and in others.

Humanistic purposes are a general educational aspiration across the curriculum with particular contemporary relevance, within both monolingual and multilingual environments; 'intercultural competence' is needed on a daily basis in many contexts. It is when interaction requiring intercultural competence also requires world language competence - when at least one person is using a language other than their first language - that the term 'intercultural *communicative* competence' (ICC) is used and becomes the domain of the language teacher. The language teacher needs to focus not only on learners' linguistic competence but also on their critical understanding of cultures and cultural identities and, grounded in this, the ability to collaborate with people from other cultural backgrounds. The potential for cooperation with other teachers to develop intercultural competence across the curriculum is significant here too but cannot be pursued in this article (Wagner, Cardetti and Byram 2019).

Interaction and reflection are fundamental to this new emphasis on ICC. To cultivate this 21st century competence is to develop skills of, of discovering, relating and interpreting knowledge of processes that result from historical and sociological contexts and that give rise to the unspoken rules of behavior, and of using this knowledge in interaction with others. It pre-supposes the development of attitudes of openness and curiosity, and of 'critical cultural awareness'. By the latter we refer to the ability to reflect on our own responses to other ways of life and their implicit beliefs and values, and the consequent raising to consciousness and critique the beliefs and values which underpin our responses.

In our approach to globalization and internationalization through intercultural service learning and intercultural citizenship which we describe and analyse in this article, the aim is that learners use their ICC to take action in their communities - local and transnational. This means, in effect,

a development from existing practices in many universities and schools where students become involved in 'service learning' (Speck and Hoppe, 2004). What is new is the recognition and acceptance that most contemporary societies - although not necessarily all - comprise minority groups, whose identities might be religious, ethnic, socio-economic or racial, each with their own culture and often with their own language. Where such situations exist, engagement in service learning now has to become 'intercultural' even within students' own society, i.e. it includes a willingness to 'live into' other people's ways of thinking and doing with intercultural competence, and - where a language other than the main language of society is needed to do so - engagement needs intercultural *communicative* competence.

Going beyond academic, sociological study of society, 'intercultural service learning' is experiential and, to be successful, the experience requires students to decentre from their acquired perspectives and take those of others to 'live into', stand in other people's shoes or 'enter into the skin' to use a French expression. This is however not only a matter of empathy, because in understanding others, students are forced to reflect on their own ways of thinking and doing, on what they had hitherto assumed was a 'natural' way of thinking and doing because it is 'second-nature' to them. The 'natural' now becomes 'cultural' and can be changed. They thus acquire 'critical cultural awareness' i.e. 'an ability to evaluate, critically and on the basis of an explicit, systematic process of reasoning, values present in one's own and other cultures and countries' (Byram, 2021: 66).

Literature review - creating a theoretical framework

Intercultural service learning and intercultural citizenship education are mutually complementary and enriching (Rauschert and Byram 2017, Barili 2019) but need to be explained separately before being combined.

Intercultural citizenship

Intercultural citizenship (Byram 2008) refers to the capacity to use communicative and intercultural competence to foster greater understanding through actions in society across cultural difference both within and beyond national borders. It combines two complementary dimensions of learning a language: intercultural communicative competence and social engagement.

Intercultural Communicative Competence is the ability to interact with and engage with other people and their views of the world. It refers not only to knowledge of the socially appropriate use of language ('communicative competence') but also to being able to engage meaningfully with speakers from other cultures and their ways of living and thinking; it includes critical

cultural awareness. *Social engagement* is the readiness to participate in creating greater understanding among people of different cultural backgrounds and, on that basis, take 'action in the world' to bring about some improvement, however small or large, in social life. *Intercultural Citizenship Education* (ICE) is an education that uses world language education to foster intercultural competence on the one hand, and to stimulate critical thinking and action on the other hand. ICE goes a step further than classroom teaching, with the ultimate goal of taking action to change social living for the better in parallel and simultaneously with classroom-based learning, in 'the here and now'.

When intercultural citizenship is the learning goal, knowledge is no longer simply a matter of acquiring information. It is now relational. The knowledge Byram (2021) refers to has two major components: *knowledge of social processes and products* and *knowledge of illustrations of those processes and products,* including knowledge about how other people are likely to perceive us, as well as our knowledge about other people. It is worth emphasising again that such 'other people' may live within or beyond our national borders.

Having redefined knowledge from being about acquiring information about another country to reflecting on context and on processes of communication, then the skills to be developed are also additional to the traditional ones of reading, listening and expressing oneself. They are of two kinds. Skills of *interpreting and relating*, honoring differences and similarities by explaining a practice or event from another culture and by relating it to practices from one's own culture. Those skills of interpreting and relating build the road to a second set of skills essential to intercultural citizenship: the skills of *discovery and interaction*. Because intercultural citizenship is based on continuous reflection about processes of cultural identity and interactions, it entails discovering new knowledge and understanding of a cultural group and its cultural practices through direct interaction with members of that group. In other words, the skills of discovery and interaction require from our students not only the ability to discover new knowledge but, especially, to use that knowledge under the constraints of real-time communication and interaction. The methodology we discuss in this article, illustrates how that is done in the context of a World Languages course.

Attitudes of *openness and curiosity* are fundamental to the development of skills and knowledge. They logically need to exist before skills and knowledge, but in reality are intertwined and develop simultaneously with skills and knowledge. The knowledge of intercultural contexts and behavioral processes, the skills of interpreting and relating, discovery and interaction that develop from this experience, build upon each other. It is such studies which lead to a willingness to challenge our familiar reality and assumptions. Skills, knowledge and attitudes together underpin the *critical cultural awareness* that prepares students to critically analyze their own and others' cultures, as well as to engage in civic action, building bridges across cultural divides.

Intercultural Service learning

The links between intercultural citizenship and Service Learning (SL) are striking. Already in 1916, John Dewey emphasized the importance of a civic education, and pointed out the role language plays in building sustainable communities:

> There is more than a verbal tie between the words common, community and communication. Men (sic) live in a community in virtue of the things which they have in common; and communication is the way they come to possess things in common. (Dewey, 1916 p 4)

Communication and finding commonality contribute to developing a civic sense, but Dewey was referring to local or national communities which were assumed to be homogeneous entities with a common history or cultural background, where minorities and their histories and cultures nonetheless existed but were often ignored. Today our sense of community includes minorities within the national, and simultaneously expands from the national to the transnational, in which the Internet plays a significant role. Castells points to this fundamental change:

> The Internet is a communication medium that allows, for the first time, the communication of many to many, in chosen time, on a global scale. (2001, p 2)

These new networks are built on communication and organize themselves as communities around shared interests and values, not localities or nationalities.

Service Learning is a union of formal learning and community service: 'It is service with learning objectives and learning with service objectives**.'** (Minor, 2001, p 10). It enriches the learning experience, while at the same time teaching civic responsibility, and strengthening communities, in a continuous loop. As Eyler and Giles (1999, p 8) point out: 'In the process, students link personal and social development with academic and cognitive development. Experience enhances understanding; understanding leads to more effective action.'

To achieve these results several conditions need to be met: 1) students identify a real need in the community 2) the project is linked to curricular content 3) the learning takes place both beyond the classroom and in the classroom, and 4) there is a high degree of reflection throughout the project (Seifert & Zentner, 2010, p 5).

Service Learning is enriched with an intercultural dimension when these conditions are met during interaction with members of other cultures in our own or in other countries, and is accompanied by critical reflection *(critical cultural awareness)* on both service and intercultural encounter. It then becomes Intercultural Service Learning (ISL), blending service learning and intercultural citizenship. Rauschert and Byram refer to ISL in these terms:

With its focus on intercultural learning, ISL is therefore one type of Service Learning particularly suitable for foreign language teaching. While Service Learning in general has been expanding rapidly since the 1980s, especially in the United States, ISL is a phenomenon of the last decade and still in its very early stages. Correspondingly a version of ISL that relates to foreign language teaching is an innovative approach that is still under development. (2017, p 3)

The precise nature of critical reflection is articulated by Barnett (1997) who says that higher education should lead students not only to reflect critically on knowledge, but also to develop powers of critical self-reflection and critical action. By engaging critically with the world and with themselves, they become not just 'critical thinkers', but 'critical beings', who are changed as persons by their experience, and who contribute to bringing change into the world by their civic engagement. The impact of such cognitive processes and actions is intensified by Intercultural Service Learning as we will demonstrate below in the analysis of an innovative case-study course which engages students in community-based projects, using a world language while investigating issues and needs of communities of that language.

Rauschert and Byram (2017) suggest that the four categories of engagement presented by Seifert & Zentner (2010) for Service Learning can also be applied to Intercultural Citizenship Education: (1)'direct engagement' (there is direct contact with the beneficiary, e.g. helping refugees in the local community), (2)'indirect engagement' (there is no direct contact with the beneficiary, e.g. when students use their knowledge and talents to raise funds for people in need whom they do not personally know), (3) 'engagement through advocacy' (e.g. a campaign to raise public awareness for the protection of the environment); and (4) 'engagement through research' (e.g. students conduct research and provide information that helps to solve a problem). The course described below leads students to all four types of engagement.

Furthermore, Rauschert and Byram (2017) identify three locations for ISL: 'within one country', 'between countries' and 'abroad' i.e. when students are resident in another country. The ISL course we describe below combines the first two locations. First, students act as volunteers locally with refugees and unaccompanied minors; this corresponds to 'within one country'. Secondly, the course includes students being involved in advocacy and research to raise awareness of human rights work overseas working with NGOs overseas and making known the work that those NGOS are doing.

Brunton-Smith and Barrett (2015) suggest that the highest level of civic engagement can take the form of participation, for example in an environmental, humanitarian or educational organization. As we shall see below, in 'Spanish 102.Volunteering, Global Education and Good Writing', students developed a high degree of involvement and cultural awareness by volunteering within the educational, legal and humanitarian institutions locally and abroad, engaging directly not only with the issues they were studying but also with the people affected

by those issues In short, they 'take action' (to bring changes in the communities through their local volunteering and abroad) and "act as a transnational group" (by working together with the NGOs they research in Latin America and presenting about the NGO in various academic programs at University of California Berkeley).

When an educational phenomenon merits the publication of a handbook as service learning has (Dolgon, Mitchell and Eatman, 2017), then it is a sure sign that it is well established and that there is much writing about it. Rauschert (2014) also traces the development of service learning and concludes that in the USA, it was widespread by the end of the 20th century. However, she notes that programmes that have an intercultural orientation are difficult to discern with accuracy. The evidence she reviewed suggests they were present in schools, K-12, and she also describes the recent implementation of intercultural service learning in two projects: one with 10th grade children from Germany and India, and another with language learners aged 10-14 from Denmark and Argentina (Rauschert and Byram 2017). It is also noteworthy that in the handbook, there is a discursive chapter on intercultural competence which argues for the future introduction of this perspective (Van Cleave and Cartwright, 2017). What is missing is a focus on how service learning can and should be linked to language learning. Van Cleave and Cartwright (2017), for example, pay no attention to this dimension. Rauschert (2014) has paved the way in this respect. Further, it is an important aspect of the project and argument presented here to demonstrate the significance of language competence in intercultural interaction and how learners become aware of it. Barili (2019) and the course discussed in this article illustrate both how intercultural service learning can enrich language learning, and how language competence is simultaneously augmented.

Methodology

The example we describe below took place in the Spring of 2018 in the Spanish and Portuguese Department at University of California Berkeley (UCB) and was taught by Barili. The project was exploratory. It was taught and evaluated as action research (Burns, 1999; McNiff, 1988; Mertler, 2019) through the analysis of data collected from students.

The research questions were: 1) What impact does the course have on learners' understanding of the multilingual and multicultural society in which they live and, in particular, of the lives of minorities? and: 2) What impact do learners perceive on their linguistic competence, and the factors that influence change in that competence?

Data of different kinds were collected from students. Throughout the semester, they wrote weekly journals registering and reflecting about identity and learning theories discussed in the classroom, and about their volunteering experience locally, in a legal center for immigrants

seeking political asylum, and, secondly, at an international school that supports refugee unaccompanied minors. These journals were collected and analyzed thematically using Byram's (2021) model of intercultural communicative competence, which we shall see below.

As one element of the course, students also chose and investigated an NGO operating in Latin America. Each student did a presentation to the class on the results of their initial investigation (who the NGO serves, their mission, their main projects, what big need in that town or region they were responding to). These presentations to the class were the second kind of data. They were analyzed in class in anticipation of students carrying out interviews. Students then arranged interviews with representatives of the chosen NGO, created a web-page about it, and made presentations about the NGOs for representatives of various departments in our university. These interviews and the presentations to this wider academic audience were recorded and analyzed. They were the third type of data collected.

Students also wrote three academic blogs. In the First Blog, they reflected on their first impressions of what and how they were learning in the first five weeks of the course. During this time, they ventured out of their comfort zone using their Spanish to do research about the needs of Latino communities locally and abroad. They also began to volunteer in semi-professional environments locally, assisting refugees and unaccompanied minors at the legal center and the international school. The Second Blog was about the process of searching for a relevant NGO in Latin America, contacting them, interviewing them, and comparing and contrasting the way the representatives of two of them presented their NGOs and responded to the students' questions. In the Third Blog, written at the end of the semester, each student reflected about what they had learned through volunteering locally about the language and the culture they are studying, in this case the Spanish language and the linguistic varieties and registers and cultures of people from Latin America (since both local NGOs serve mainly people from Central America), and about themselves (their assumptions, attitudes, knowledge) and the people they served. These blogs constitute the fourth kind of data. As explained in the Results and Discussion section of this article, this data is used to demonstrate the internal evaluation of the impact of the course in these language learners on the basis of the two research questions identified above**.** The other three kind of data mentioned before were not included in this article for reasons of space.

The course: "*Spanish 102C. Volunteering, Global Education and Good Writing*"

Some of the questions that stimulated the creation of the course were:

- What are we teaching students in a world that is rapidly changing, re-inventing itself as we speak, where students need to think on their feet, innovate, problem-solve, and interact with people from many cultures?

- Are we really preparing them for engaging positively in our diverse communities and the

world of work they are entering as they graduate?

- Are we contributing to educating citizens that can uphold democratic values and behaviours, and if not, how can we contribute to this goal through our world language education?

The course directly involves students in volunteering in diverse communities locally, develops community-based projects with NGOs overseas, and prepares them to provide service during any eventual stay abroad, in their post-university life.[1] It is an elective upper division course for undergraduates in the Spanish and Portuguese Department. Of the 15 students, 9 were female and 6 were male. The course lasted for 15 weeks, twice a week for sessions that were an hour and half long. It was highly participatory, conducted as a hybrid between a seminar and a workshop. Classes were in Spanish and students also used their Spanish while volunteering with two local NGOs - the legal clinic and the school - and while doing their research on NGOs in Latin America, entering into dialogue with representatives of those NGOs to better understand and support the work that is being done in the local communities.

At the end of the article we provide as an appendix a table with a detailed overview of the course to allow readers to imagine the course and to emulate and develop it further if they wish.

The intended student learning outcomes include demonstrating the ability to:
- analyze/reflect on the role of volunteers in local and international NGOs,
- compare the attitudes and perspectives they had towards those they serve, before and after volunteering,
- understand and respect the identity and experiences of the people they serve,
- be sensitive and willing to bridge differences or misunderstandings,
- develop a positive attitude and a sense of shared humanity toward people of different

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[1] This course is one in a long line of courses that Barili has been creating for over two decades that integrate academic learning with community service to assist her students in developing civic engagement skills and positive attitudes and understanding towards people from other cultural and socioeconomic backgrounds. Barili's motivation to create this systematic approach to learning was the realization that students learn best the language they are studying by using it on common projects with communities that speak that language. With the support of several Berkeley Language Center Fellowships, Barili researched how theories of language acquisition from Byram (2009), Kramsch (2002) and Schuman (1997) echoed recent findings of neurobiology and cognitive science (Capra 2002; Siegel 1999, 2012; Hanson 2013) which show that when the mental and feeling capacities of our students resonate together through self-inquiry and interaction, students strengthen their capacity for lifelong learning, develop their awareness of self and others, and are more likely to engage in the community, applying what they learn to create bridges across cultural differences. These findings led Barili (2008, 2019) to create the course we are discussing in this article.

cultural and socio-economic backgrounds,
- research cultural issues: analyzing data, forming concepts, drawing conclusions, through selecting and investigating an NGO in Latin America with which to, potentially, volunteer in the future,
- develop criteria to select appropriate NGOs that really support their communities,
- understand theoretical and practical aspects of experiential learning, service learning, volunteering and intercultural communication
- understand how to apply theories in practice by developing practical ideas to keep honing their volunteering and their linguistic and empathetic communication with people they serve,
- take initiative and engage in positive action in community projects with people from other cultures to support human rights,
- learn to use the Internet and digital media to support social change across cultures and socioeconomic divides.

It is also expected that students' language competence will improve as a consequence of using Spanish as the language of interaction inside and outside the classroom, and Porto (2018) has demonstrated how the principles of Content Based Instruction/Content and Language Integrated Learning are realised in language teaching classrooms when projects such as the one described here are evaluated with respect to language proficiency gain.

During the course, students volunteer for a minimum of 25 hours per semester. One option is at East Bay Sanctuary Covenant, an NGO that offers legal support to Latino immigrants and refugees, where students receive the clients, translate documents, do research on country conditions, and teach them English to support them on their path towards citizenship. Another option is at Oakland International High School--which serves unaccompanied minors and refugee youth from all over the world-- where students assist teachers in very diverse classrooms and work in after-school programs assisting the refugee students with their homework.

Their volunteering locally prepares students to better understand the opportunities and challenges that NGOs encounter in assisting populations in need, and their own role as volunteers. Although the main focus of this pedagogy is to prepare students to become responsible and fully engaged global citizens by working one on one with people with cultural and socio-economic backgrounds different from theirs, it has the added benefit of building bridges among students themselves, for the courses attract students from diverse backgrounds, Anglos, Latinos, Asian, first generation students and undocumented. Working and reflecting together, students develop a new understanding of each other's background and perspectives, by sharing their academic blogs, and giving feedback on one another's research project. (See appendix table)

The course introduces an intercultural dimension too. Through their work at the two volunteering sites, students deepen their learning of the Spanish language and of Latin American cultures and

discover how to mediate across cultural divides. Those skills and knowledge are expanded by the research students do on NGOs in Latin America to better understand their work and collaborate in a common project with them. Several of those NGOs are dedicated to serve migrants escaping violence from their home countries in Central America. For example, students researched the work of "Hermanos en el Camino", "Casa Refugiados" in Mexico City, "Las Patronas" en Veracruz, "Voices on the Border/Voces en la Frontera" in El Salvador and "FM4: Paso Libre" in Guadalajara. Students entered in dialogue with representatives from these organizations to better understand the challenges they meet and the services they offer. Collaborating together with them, students created a web page to make known the work of each NGO, to educate the public and to attract possible donors and international volunteers. They then did presentations to representatives of different departments on campus who came to our classroom to attend those presentations. Although not required for the course, ten of the fifteen students who presented about these NGOs on campus followed up their research with an actual stay overseas, volunteering with the organization they researched, which speaks of the high motivation and skills they developed in this course.

The course thus follows four stages inspired from the work on Intercultural Citizenship Education (Byram et al., 2017)

1. *The first stage - Learning about 'us': as volunteers, our attitudes and perspectives about 'them' and about volunteering.*

Each student chooses one of two sites to volunteer locally (a school or a legal center as described above) and selects an NGO in Latin America they'd like to investigate.

At the local site, students observe how their expectations differ from what they experience with people from other cultures and reflect about how to bridge the gap between the cultural differences they encounter and the communication and service they are aiming to establish. They also reflect about the different attitudes of 'fixing', 'helping' and 'serving' (Remen, 1999). These attitudes - based on how we perceive ourselves and the 'others' - make a fundamental difference in the interaction between students as volunteers and the people they serve. Students discuss the sensitivity required to cultivate empathy and avoid hierarchical distancing with the people they serve, and to create bridges across cultural differences and socio-economic or educational disparities.

In their search for an NGO in Latin America with which to potentially volunteer at a later stage in their studies, students become aware of their own assumptions (or ignorance) about the work that is being done by NGOs abroad and about how can they 'help' as volunteers overseas. Most of the NGOs in Latin America welcome the students' interest in the needs of the community that the NGO serves because they like to make their work better known internationally, to attract support and international volunteers who speak Spanish.

Teacher and students discuss various Global Volunteering programs and their role and value in society. Students learn to discern between volunteering and voluntourism. 'Voluntourists' seek an exotic experience during a brief stay. 'Volunteers' really want to work with the community, concentrate more on the needs of the populations they serve and stay for longer periods in order to better receive guidance and become more efficient at assisting people (Hass, 2012; Papi, 2012; Talwaker, 2012; Ruiz, 2016).

The development of such critical thinking is essential for students in this first stage of understanding the motivations for volunteering, and of selecting an NGO in Latin America that truly responds to the needs of the community that NGO serve.

   2. *Learning about 'them', their needs and their perspectives.*

In this second stage, concomitant with the actual volunteering of students at the local sites, they begin their research and dialogue online with the NGOs overseas. The student first communicates in Spanish through e-mail with the NGO they have chosen, introducing themselves and the class. This initial contact is followed up by further emails and social media messages, always in Spanish, for two purposes. First, to learn more about the organization in addition to what already appears on their websites, and second, to invite them to be interviewed via Skype or Facetime by the student and the whole class about the work that the NGO does. Each student then prepares a mini-presentation and introduces the NGO to their classmates following written guidelines about what kind of basic information and supplementary materials to present.

The day of the interview, the teacher and the classmates come prepared with further questions. In the interview, they 'research' in more detail: Who does the NGO serve? Does the NGO work closely with the community? How? In what type of projects? Do they work more with local volunteers or with foreign ones? Why? For how long? How do they support themselves? What are their biggest needs and challenges? How are they responding to them?

Beyond these more basic operational questions, students consider--both locally and internationally--other big civic questions like: How is what is happening at this volunteering site connected to historical and social contexts in these communities and in ours? and How does what we think about on the activities in the local volunteering site or in the NGO overseas connect to our identity, work, community or values?

   3. *Collaborating in a common project with 'them'.*

Collaborating with the NGO, each student creates a web page with the results of their research,

their interviews and discussions. Students learn to read critically various types of printed and digital materials related to that NGO. They also learn to create a web page to introduce the work that NGO does to a broader audience. These activities train students in aspects of digital literacy that are new to them and help these novice college students to become engaged learners with a sense of an international community to which they now belong.

Students engage in civic action by presenting the web pages they created to various departments at UC Berkeley, such as the Education Abroad Program, the Global Poverty and Practice Minor, and the Spanish Department. These academic programs and departments are natural outlets to support the NGO's work by making them known to other students and researchers within their programs. During such formal presentations, students also introduce themselves and their academic specialization and explain why they chose that particular NGO and what they learned through their international research and through their local volunteering. At the same time that students interact with the NGO in Latin America, they continue to volunteer locally during the whole semester.

4. *Reflecting on the processes that help us understand and care for those we serve, and on how we are transformed by what we learn.*

Students keep weekly journals of their intercultural experiences at the local volunteering site, and of their reflections during their research with the NGOs abroad. They also write the three academic blogs mentioned above, which are similar to term papers in that they move students to think critically about the subject of their research. In all of these blogs, students analyze the texts and methodologies discussed in class. They reflect on how their experiences in volunteering inform, contradict or nuance what is discussed in the assigned readings about global volunteering and about attitudes and perspectives to reflect upon while volunteering.

In the first blog, they reflect about the challenges and opportunities of experiential learning, a method that for most students is a novelty, as it is not yet used much in most of their academic courses. The second blog collects their reflections about the process of finding, selecting, and researching an NGO overseas. The third is about their experiences while volunteering, interacting with refugees, immigrants, and unaccompanied minors from Central America and other areas of the world.

In class, students discuss the challenges and rewarding moments that arise in volunteering, with the intention of expanding their understanding of how to build bridges across cultures and be better prepared to respond to the needs of those they serve. A positive byproduct is that by reading each other's academic blogs and responding to them, students develop greater understanding and empathy for each other's perspectives and experiences. Below we include brief samples of those academic blogs to show the reflections of an Anglo student, a Mexican-

American student, and an undocumented student.

Results and discussion

In the following, we analyse the students' blogs to answer the two research questions formulated above. What impact does the course have on learners' understanding of the multilingual and multicultural society in which they live, and in particular the lives of minorities? And: what impact do learners perceive on their linguistic competence, and the factors which influence change in competence?

We use Byram's (2021) definition of the five elements of intercultural competence presented above as a basis for analyzing students' responses to their experience, and then focus in particular on how this was articulated by them in terms of their language learning, and their acquisition of communicative competence. These five elements have become known as the five 'savoirs', using a French term which encompasses knowledge and skills and thus emphasizes the relationships among these elements. We show how the intercultural *knowledge (savoirs), skills (savoir comprendre and savoir apprendre), attitudes (savoir être) and critical cultural awareness (savoir s'engager)*, which as said above are also needed in many monolingual intercultural encounters, become for this group, who are conscious of themselves as language learners, elements of intercultural *communicative* competence in a multilingual encounter.

Attitudes (savoir être): curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

Students became curious about how and what they can contribute as volunteers to NGOs in our local community and in Latin America. Thinking about the basic human rights and needs of others, in our immediate community and abroad, motivates students to deepen their learning of the various registers of the Spanish language and the Latin American cultures they are studying.

Students realize that those countries are taking initiatives and actions to solve their own needs, unlike commonly held views in their own society that they depend on richer countries, views which many students initially share.

Attitudes (savoir être)

Using my Spanish in Sanctuary (the legal center) was more than worrying about the specific characteristics of the genre in the language or the conjugation of the perfect time. It was more about using my Spanish exhaustively to meet the immediate needs of those around me, who

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frankly did not care if I said something in the perfect grammatical form. This was incredibly liberating and allowed me to engage in conversations in which I would normally be too intimidated to enter. This freedom to talk with others in Sanctuary and work on projects exposed me to the culture of acceptance and appreciation of Latin American people. (Anne, Third Academic Blog)[2]
Anne, is an Anglo student in her fourth year of Spanish

Skills of interpreting and relating (savoir comprendre): ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own

Students relate and compare various ways of volunteering locally (Serving, Fixing and Helping Remen, 1999)) and internationally (volunteering or voluntourism), and explain the difference between their new knowledge and their previous perspectives. They critically evaluate the NGOs the class has investigated in Latin America, contrasting the programs and activities they use to serve the local community and to integrate (or not) local and international volunteers.

Students also analyze the work of the NGO they volunteer at locally, and the ways their NGO serves the immigrants and refugees in Santuario, the legal center, and the unaccompanied minors in Oakland International High School. They interpret and relate the processes they observe in the NGOs locally with the processes adopted in NGOs in Latin America that respond to needs in similar areas of education, immigration, housing, etc.

Skills of interpreting and relating (savoir comprendre)

This is very different from the use of English in the United States. I often hear people feeling frustrated when someone speaks bad English almost despising them for being less educated. I find myself constantly being corrected and even wanting to correct others the way they speak in English. I could be completely wrong, but I do not think I'm alone. Sometimes I wonder if the United States is as unacceptable in immigration policy as in the use of language.
The United States has had a long history of exclusive linguistic practices. From the Native American Boarding Schools to the English Only movement. In a way, this reflects US immigration policy that in many ways fears the "other."
(Anne, Third Academic Blog)

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[2] All quotations are translations of texts originally in Spanish

Knowledge (savoirs): of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.

Students develop critical knowledge about current needs in Latino communities locally and internationally. They research what are major challenges in those communities today and what is being done there to support human rights. Through volunteering, students learn how their local NGO operates. They reflect on how to assist efficiently at that site and what is needed (or not) from volunteers.

Through their research about volunteering internationally, students become aware of how different NGOs respond to the needs of the people they serve in their country. They are able to define and differentiate the role of the volunteer in 'volunteering' and in 'voluntourism', and discern which overseas NGOs best respond to the needs that NGO serves.

Knowledge (savoirs)

In classes of my course Spanish 102C and during the different sessions with OIHS students, some of the words that were repeated frequently were: "language", "refugees", "education", "migration", among others. These words struck me as they are all words that allude to situations or things that are strongly linked to the life experience of OIHS students. What has turned out to be interesting for me is the sense that these words have taken and the themes to which they can be linked. For example, before my experience at OIHS, when thinking about the word "language" many languages came to my mind, but among them was not the Mam that is the Mayan language spoken by many of the young people I attended. Now I can link this word not only with the sounds of the Mam language but with the students at OIHS who speak this language. Also, when I saw the word "refugees" on the news, this word was a little foreign to me; instead now when I think of "refugees" this term coincides with some familiar faces of OIHS students. On the other hand, with the current situation of persecution against migrants, the word "immigration" has taken on a sense and meaning of oppression and harassment. (Pedro, Third Academic Blog)
Pedro, is an undocumented student, volunteering in the program at Oakland International High School (OIHS)

Skills of discovery and interaction (savoir apprendre/faire): ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

In their volunteering and research students investigate, observe, collect data, categorize data, and apply those skills of discovery in their interactions with people from other cultural backgrounds. They familiarize themselves with social practices in Berkeley/Oakland and Latin America connected with serving immigrants and children at risk. They discover how other countries are responding internally through their local NGOs to the needs of their people. Interacting with people from other countries and cultures, both locally and internationally, broadens students' cultural context, enabling them to acknowledge identities and cultivate respect for otherness.

Skills of discovery and interaction (savoir apprendre/faire)

Through the use of my Spanish, I observed that it gave me the opportunity to establish relationships with Spanish-speaking students. As many are newcomers from Spanish-speaking countries, they feel more comfortable speaking in their native language. But in the same way, after establishing relationships with the students, I was more confident in using English more to help them integrate this new language into their lives. (Ryan, Third Academic Blog)
Ryan, is a Mexican American student who had lost most of his Spanish growing up in America, using the Spanish he was recovering in the classroom. He is in his third year of Spanish.

Critical cultural awareness (savoir s'engager): an ability to evaluate, critically and on the basis of an explicit, systematic process of reasoning, values present in one's own and other cultures and countries.

Reflecting about the intercultural encounters they had while volunteering locally or interviewing internationally, helped students discover and consider alternative perspectives, which in turn informed their further interactions. Through critical self-reflection students developed (self) awareness.

In the course, this critical reflection took the form of evaluating how a volunteer can help best: what are attitudes and perspectives facilitate working together with people from other cultures, locally and overseas. Students based their evaluations on their practice of volunteering, on their journaling about how to keep honing their volunteering, and on our discussions in class about what was been learned. Their direct experiences and their reflections on those experiences shaped their journey of greater understanding

The critical awareness expanded from transformation of perceptions about themselves to transformation of their knowledge or views about the 'outer world'. Students' experiences

changed their pre-conceptions about immigrants and refugees. They connected what they were learning through their various courses in the Spanish Department and elsewhere in the university on Latin America with the faces of people they met through volunteering, who have actually suffered the consequences of policies and historical processes. They questioned the official version of immigrants invading the USA and begun to understand that part of the exodus from Central America has been caused by destabilizing policies from the USA (Gonzalez, 2001). Students saw the refugees and immigrants as 'survivors' instead of 'invaders'.

Reflecting on key concepts such as 'citizenship' or 'education', students realized that these words took a different meaning for individuals and groups according to their histories and circumstances.

Critical cultural awareness (savoir s'engager)

Asylum, *refugee*, *undocumented*, *unaccompanied minor*. Before working in Sanctuary, these words were terms that gave me an account of their definitions. After working in Sanctuary, those terms have exceeded their technical definitions. In Sanctuary people are not reduced to their legal status. Although it determines what services are offered, it does not take away their personal humanity. I am grateful for the opportunity to have face-to-face interaction with people who are my brothers and sisters no matter where they come from. In general, my experience in Sanctuary has challenged and exceeded all the expectations I had previously. (Anne, Third Academic Blog)

Anne is the Anglo student mentioned above.

A third level of critical awareness led to intercultural citizenship and taking action in the world to contribute to change it into a more sustainable and inclusive place. The actions in the community that students carried out were forms of civic and political engagement: their continuous interaction and reflection with immigrants, refugees and unaccompanied minor at OIHS and Santuario; their research on NGOs overseas who were also working in these areas to assist minorities; working in a common project with the NGOs in Central America to create and present a web page to support their work from the US, and the bonding generated with them. It was evident in the students' reflections on their volunteering locally and in the presentations of the pages resulting from their collaboration with the NGOs, that they had found new meaning and purpose in their connection to the people they volunteered with and NGOs abroad.

Language competence

In addition to the heightened awareness of language which is present in their intercultural competences, students kept developing their Spanish language skills through their translating, welcoming clients, tutoring children and learning vocabulary and linguistic conventions of the field in which they are volunteering.

The experience of volunteering in the Sanctuary developed my ability to use the Spanish I am learning in class and to empathize with others. Particularly in my experience interpreting for clients, I saw how important the use of precise language is and how I could feel so connected to the experience and feelings of another person with life experiences so different from mine. For example, in one of my diaries I wrote, "There is a real feeling of empathy that results from interpreting, in that as I translate I use the form of "Yo/I" to talk about the client's story. I am aware that I cannot understand their very personal experiences and feelings because I have not lived their story but sharing a few hours listening and talking about their story as if it was my own makes me feel very close to the client and the Spanish language. (Jacqueline, Third Academic Blog)

Jacqueline is a multilingual and multi-ethnic student in Year 4 of Spanish.

Similarly, in their research about NGOs, students advanced their linguistic - and intercultural communicative competence - by writing to and interviewing, privately and in class, the founders or representatives of the NGOs they are investigating in Latin America.

The transformation in the students' perceptions and the positive attitudes they developed through their working one-on-one in community-based projects gave them a profound experience of the world views of others and a sense of shared humanity with the people they interacted with**.** It also showed students they can participate in bringing forth a more just and sustainable world, giving them a new sense of empowerment and responsibility. Barnett (1997) would call this a transformation of the 'self', a transformation of their inner world, and of the world in which they live, which he argues is one of the crucial purposes of Higher Education.

Although the course 'Spanish 102C. Volunteering, Global Education and Good Writing' does not require that students continue to volunteer locally, nor that they volunteer abroad, a follow-up questionnaire shows sustainability of the learning effects of this form of Intercultural Service Learning, in that the majority of the class continued to volunteer locally in one way or another. Many of them went on to become teachers of students at risk, immigration lawyers, or graduated from studies in social work and public policy. Two thirds of the students went overseas on their own and served for periods from a month to a year in some of the NGOs they had researched.

Conclusion

Intercultural Service Learning is an innovative methodology that responds effectively to the challenge we are facing today in Higher Education, namely to prepare our students to develop positive attitudes and understanding towards people with different world views, as well as to engage in civic action to generate positive change in the increasingly diverse communities in which we live and work. As we demonstrated through the work of previous researchers in Intercultural Service Learning and Intercultural Citizenship, and the ideas and practices they have developed, there are many ways in which foreign language teachers can make a special contribution to the internationalization of Higher Education.

The approach of the course we discuss in this article of teaching Intercultural Citizenship through Service Learning by working with diverse communities locally and internationally highlights the richness of possibilities of development in the use of Intercultural Service Learning methodology. We have shown that the process of direct contact with the beneficiaries in our diverse communities locally and overseas is very effective in developing critical cultural awareness, intercultural communicative competence and students' own awareness of improvement in their language competence.

We are aware of the limitations. The project is primarily curriculum development with internal evaluation, rather than a rigorous research project with control groups and other aspects of research. We hope nonetheless that others will find the analysis persuasive enough to replicate or at least emulate the project to build a bank of experience to share with others, and that there will be opportunity in the future for an experimental design to evaluate our work more thoroughly.

Finally, it is important to recognize that Intercultural Service Learning is not a one-size-fits-all methodology and that it can be adapted to the needs of language learners and teachers to meet the challenge of educating our students to become responsible and engaged global citizens who contribute to greater understanding across cultural difference. What is essential however is to incorporate a one-on-one component in the volunteering. We have found that one-on-one volunteering motivates students to engage in deepening their linguistic competence. This is especially true when accompanied by systematic reflections, within the framework of a world language class, about the role that cultural identity plays in their own identity and in that of others.

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Appendix: Course Overview

Seminar /lesson 'Week	Content and pedagogy	Materials used	Activities outside class
1	Introduction to the course and overview of challenges and opportunities for volunteering locally and internationally	Study website for the course https://español102C.wordpress.com Read: Barili "Learning to Learn". Watch: "Cómo aprender una lengua y contribuir a la sociedad" (TedTalk)	
2	Meeting the Community Partners. Orientation by the volunteers-coordinators of OIHS and of Santuario	Study the websites of each of these institutions. Take quiz about their services, before coming to orientation and bring questions.	Answer pre-volunteering questionnaire about your experience and concerns.
3	Volunteering. We discuss approaches to volunteering and learning in community.	Read: Remen, N. "Helping, Fixing and Serving";	*Begin volunteering at OIHS or at Santuario *Keep an Observation Page of each session you

	We begin to reflect on our own perspectives and those of others. Developing greater sensitivity towards serving others, we reflect about benefits and possible pitfalls of volunteering locally or abroad.	Talkwater, C. "What Kind of Global Citizen is the Student Volunteer" and Mendoza-Denton, R. "Are We Born Racists?" Hoffman, E. "Lost in Translation" Watch: Adichie, Ch. "The Danger of a Single Story" (Ted Talk)	volunteer and a Weekly Journal. *Keep a Vocabulary list of new Spanish words learned while doing translations at the legal center or interacting with native speakers there or at the school.
4	Global Education. Students select two NGOs in Latin America. Each of them picks a country and specialization that interest her/him in the fields of education, immigration and human rights.	Use reputable databases to look for information about these NGOs. http://www.idealist.org, and www.omprakash.org; www.transitionsabroad.com, www.goabroad.com, and others. In a presentation in class, compare and contrast in depth the 2 NGOs in Latin America that you have selected. Tell us which one you are choosing to research and why. Begin to prepare an email to the founder of that NGO.	* Continue volunteering locally. You will continue volunteering 2 hours per week for the rest of the semester. * Keep Vocabulary List, Observation Page and Weekly Journal of perspectives and challenges, and how you respond to them. You will submit them every week online for the next ten weeks.
5	Good Writing. (Instrumental, educational and humanistic purposes of learning a world language.) What makes for effective writing and creative presentation of ideas? How to write multimedia academic blogs? Students discuss How to write and email to the NGO each of them chose to research in Latin America	Read: * Whitley and Gonzalez, "La exposición". * Richtel, M. "Blogs vs Term Papers" The New York Times. * De la Fuente Arias, J. "Autorregulación y procesos de aprendizaje" Aula Magna 2.0 [Academic Blog] * Birgeneau, R. "DREAMers and the future of our nation" [Academic Blog] Write your First Academic Blog and comment each other's blogs.	Continue volunteering locally as above. On a Google Doc, upload a polished draft of the email you are writing to the Latin American NGO you selected. Discuss what works best in those emails and why. Send the email asking for an interview to be conducted in class in Spanish by you.
6-7-8	For three weeks we have mini-presentations and interviews in Spanish about each Latin American NGO selected by the students for	Collaboratively create a wejoinin calendar. Reserve available slots for your interviews once the interviewees have confirmed specific availability.	Continue volunteering locally. Communicate with the founder or representative of the Latin American NGO

	their research. Students use written and oral Spanish to communicate with their classmates in their presentations and with native speakers with different registers in their interviews.	Read and watch the sources each student provides us with before their presentation and interview, to come up with more questions for the interviewer and the interviewee. Interviews are done in class through Skype, WhatsApp, Zoom or whatever platform works best for the interviewee.	you selected, before and after the interview to set up the interview and to hone your research about that NGO. That research will culminate in the creation of a webpage/s about their work; as well as about opportunities to volunteer there.
9-10	How to present results of the research in a multimedia webpage that integrates text in Spanish and clips of videos, images, interactive maps, etc.	Bring clips of the web page you are creating and bring questions/comments about your creation process. Work in teams assisting your classmates in developing the web page/s. Give and receive feedback on each other's research project.	Continue volunteering locally. In your learning journal, reflect on how to keep honing your volunteering. Continue your contact with the Latin American NGO you selected.
11	Reflection on the process of finding and researching a Latin American NGO, and about the possibility of volunteering internationally. Further reflection on identity and intercultural encounters.	Write your Second Academic Blog reflecting on what you learned about finding and researching a Latin American NGO and the needs it tries to serve. What did you learn about yourself and about "them" by entering in dialogue with the Latin American people you interviewed? Comment the blogs of your classmates.	Continue volunteering locally, and submitting on line your Vocabulary List, Observation Page and Weekly Journal. Complete the creation of your web-page/s about the NGO supplementing it with appropriate articles, videos, graphics, maps, etc.
12	Presentations in class of the research students have done and the web pages they have created in Spanish and English to representatives of various UCB Departments and Programs (Education Abroad Program, Global Poverty and Practice Program, Berkeley Language Center, and Spanish Department)	Present your web page with the result of your research to an audience that is naturally interested in learning about the Latin American NGOs for possible further exchanges with them.	Continue volunteering locally as above.
13	We reflect as a class on how our cultural awareness has grown and our individual perspectives have changed a bit from what we	Write two formal emails. One to the Latin American NGO you researched thanking them for helping with the research. Attach to that email the link	Continue volunteering locally as above.

	experienced through specific interviews. We reflect on how students can follow up with opportunities to volunteer abroad using their Spanish at any of the NGOs we researched or other ones the student might be interested in.	with the webpage you created. The second email is to the Latin American NGO you liked most among the ones we researched during the semester. In that email, you introduce yourself and ask about the opportunity to volunteer with them, based on your skills and the NGO's needs. You are not required to send this second email.	
14	Reflections on what students learned through their volunteering locally.	Write your Third Academic Blog reflecting on your experience of using your Spanish while volunteering locally at the legal center or the international high school. What did you learn about the culture and the language and about yourself and the Latino people you served? Comment the blogs of your classmates.	Continue volunteering locally as above. Remind the people you are volunteering with locally that the semester is coming to an end. Let them know whether you plan to continue volunteering there or you will stop next week because the project is completed and you have other commitments.
15	As a class we share stories of memorable moments in the volunteering mediating differences across cultural divides. We reflect also on the opportunities and challenges this local legal center and the international high school encounter in assisting Latino populations in need, and how can Spanish speaking volunteers best collaborate in those semi-professional environments.	Write a letter or an e-mail to the staff person you worked most closely with at the volunteering site. Thank them for the support they gave you, express what you appreciate about the way the NGO works, and suggest an improvement that, based on your experience volunteering there, could further assist them and their volunteers in fulfilling their mission. You do not need to send the letter, but you need to write it to complete your reflections for the semester. Bring stories and reflections to share with your classmates and me.	You have completed your 25 hours of volunteering at the local site. Take the Post-Volunteering Questionnaire. Thank you for your work. I trust that it will keep been as enriching for you as for the lives you touched.