Service Learning and Intercultural Citizenship in Foreign Language Education

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Service Learning, a pedagogy combining formal learning with community service, has recently developed into Intercultural Service Learning (ISL). Intercultural Citizenship Education (ICE) combines foreign language education and education for (intercultural) citizenship. They have different origins and applications but recent work in ISL is linked to Foreign Language Education, as is ICE. A comparison of the two reveals considerable similarities and the potential for mutual enrichment. We first explain the two types of education and their origins and theory and then provide examples of each. We thus demonstrate the ways in which they complement each other and the potential for further coherence and enrichment. In particular we argue that foreign language education can gain from the experience and rigour of ISL to give new possibilities for language teachers.

Keywords: service learning; intercultural education; citizenship education; internationalism; critical thinking; intercultural learning

Introduction

Foreign language learning is widely perceived among the general public and educationists alike as having instrumental value, offering communication skills for use in an increasingly internationalised world; and indeed foreign language teachers themselves often present their subject to learners and the general public in the same vein. Education policy and curriculum documents however argue that foreign language learning also has educational value, in developing positive attitudes towards and understanding of other people who speak other languages. For example, the document which describes College English – an obligatory course for all university students in China – states that it is 'part of humanities (liberal arts) education' and 'represents both

instrumental and humanistic features' (College Foreign Language Teaching Guidance Committee, 2015 p.12). However, such documents give little indication of how this might happen and hence have little persuasive force. The purpose of this article is to demonstrate to a wider educationist readership – but also to language teachers – how two recent innovations realise the educational value of language teaching, and how language teaching can be an integral part of the whole educational curriculum, without losing its instrumental purpose. We also want to show how the two innovations have developed independently but have a potential for complementarity and mutual enrichment whilst furthering the processes of language learning. In the latter respect, we stress here that the courses and content we shall use as our examples, once the principles have been explained, are taught in the foreign language classroom and follow the principles of use of the foreign language as the main if not exclusive medium. Insofar as the examples demonstrate how content becomes the focus of the activities, there is close similarity with Content and Language Integrated Learning (see for example Coyle, Hood & Marsch, 2010; Dalten-Puffer, 2010), and we surmise that the same advantages in terms of language acquisition/learning accrue during the projects described. We do not however have space here to pursue this aspect of the work, although analysis of language gain during such projects is being undertaken.

The two approaches are 'Intercultural Service Learning' (ISL) and 'Intercultural Citizenship Education' (ICE), each of which we shall present first before analysing their complementarity and exemplifying from recent experimental projects.

(Intercultural) Service Learning

Definition

The term *Service Learning* describes a pedagogic approach that combines formal

learning and community service. Minor (2001) provides a definition that underscores

this interconnection of curricular, course-based learning and service activity:

> Service Learning is a union of community service and formal learning. It involves
> students going into their communities and using what they learn in class to help
> people, and then bringing what they learn in their community back into the
> classroom to enhance their academic learning. It is service with learning objectives
> and learning with service objectives. (p. 10)

There are numerous other definitions ranging from scientific research texts to policy

documents (e.g. Bringle & Hatcher, 1995, p. 122; *National and Community Service Act

of 1990*, p. 4; Speck & Hoppe, 2004, p. VII), but the key to the approach is that the

service component is not regarded as an additional or extracurricular activity but as an

integral part of the teaching and learning process. Mere community service which is not

coordinated with an institution of education would fail to meet the definition of Service

Learning. So Service Learning always 'enhances the academic curriculum of the

students' *and* 'helps foster civic responsibility' (*National and Community Service Act of

1990*, p. 4).

Historical roots and underlying concept of education

The fact that Service Learning is described variously as pedagogy, method, experience,

programme or even philosophy (see Furco, 2003, p. 11f.; Jacoby & Associates, 1996,

4f.) indicates that the concept has been developed in different directions. Its roots run

back to the beginning of the 20th century and can be related to early North American

sources, such as John Dewey's claim that schools should not only teach knowledge but also include aspects of citizenship education and foster a 'spirit of service':

> When the school introduces and trains each child of society into membership within such a little community, saturating him [sic] with the spirit of service, and providing him with the instrument of effective self-direction, we shall have the deepest and best guarantee of a larger society which is worthy, lovely, and harmonious. (Dewey, 1900, p. 44)

Although the term Service Learning was developed much later and was not explicitly defined before the late 1970s, the original idea of creating a 'strong' or 'creative democracy' (Dewey 1916; Dewey 1939; Barber 1984), which encourages its members to use their various potentials to make a difference in their societies, has been a fundamental principle of Service Learning to the present day. Accordingly, Service Learning is based on both a pragmatic and an idealistic concept of education. It is pragmatic in that learners use their knowledge to help solve problems in society. It is idealistic in that it promotes holistic learning, the sense-making process of education and the ability of even young learners to bring about positive change. From a methodological point of view, Service Learning relates to experiential and project-based learning, where 'knowledge is always an active attempt to respond to one's situation in the world' (Rochelau, 2004, p. 4).

Intercultural Service Learning – a recent development

Service Learning can be applied in every subject and is capable of incorporating very different contents. It provides only the methodological framework that links formal learning with project-based citizenship education. Intercultural Service Learning (ISL), with its focus on intercultural learning, 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 U.S., 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 which is still under development.

ISL has the same combination of formal learning, which in this case includes intercultural learning, and community service. However, the term 'community service' is used in a broader sense. Whereas, in the context of citizenship education, community service is often associated with a local or national perspective, Jacoby (1996, p. 5) adds another dimension to the concept when he points out that the 'term *community* in the definition of service-learning refers to local neighbourhoods, the state, the nation, and the global community'. Dewey makes an interesting linguistic comment on the term *community* in his early work *Democracy and Education*:

> 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 in which they come to possess things in common. (Dewey, 1916, p. 4)

If communication is the key to community building, it only follows that, in a globalised world, it is necessary to consider both local and global communities and reflect upon the role foreign languages play in building these communities. While, as Dewey implies, local communities are maintained by communication, and are also reinforced by being political or geographical entities with a similar cultural background or shared history, global communities are more dependent on a common means of interaction – now most evident in the internet – and develop through intercultural communication.

On the other hand, local communities are themselves now increasingly complex as a consequence of migration, and do not necessarily share culture and history or means of communication. This means that ISL is relevant in both local and global communities, and can be subdivided into three types: 1) the collaboration of different

ethnic groups living in the same country ('within one country'), 2) the collaboration of people who live in different countries and also stay in their own countries during the project ('between countries'), and 3) Service Learning projects that provide service during a stay abroad ('abroad'). So an 'intercultural service-learning project is a specific vehicle for bringing together two or more groups of young people from different ethnic, cultural and/or social backgrounds to learn about each other's views and experiences while serving the community' (YSA, 2007, p. 3).

It is exactly this combination of communication, intercultural learning and civic action that makes ISL so suitable and valuable for foreign language teaching. The foreign language is used as a means to gain understanding and tackle issues of social justice and environmental education in situations where not only several cultures and histories are present but also several languages. Students help solve local and global problems while they contribute to what Gitell & Vidal (1998) call *bridging*, i.e. people from different social, ethnic or cultural backgrounds entering into constructive dialogue. Annette captures this in the statement that 'international service-learning can, through experiential engagement and reflective learning activities, enable students to recognize "difference" while developing a sense of shared global citizenship' (2004, p. 246). ISL and its link to foreign language education is thus a highly meaningful process that fosters academic learning while also contributing to sustainable development and world peace.

Quality criteria

Research shows that Service Learning has great potential in three fields: academic enhancement, personal growth and civic learning (see, for example, Billig, 2010; Brandon & Clayton, 2011; Furco, 2002; Rauschert, 2014), and this will be illustrated in greater detail below when an example is presented. These benefits, however, will only

come into effect if certain quality criteria are met. The German nationwide Service Learning network ('Lernen durch Engagement') establishes four general criteria: 1) students identify a real need/problem in the community, 2) the project must be linked to curricular contents, 3) by taking action in the community, the students' learning also takes place outside the school, and 4) there is a high degree of reflection throughout the project (Seifert & Zentner, 2010, p. 5). The terms 'engagement' and 'action in the community' will appear again when we turn to 'intercultural citizenship education' below.

It is to a large extent the nature and depth of reflection that determine the quality of the projects in Service Learning. Dewey proposes 'education of, by and for experience' (Dewey, 1938, p. 29) but is very well aware that it requires reflection to transform primary experience, gained through personal action, into secondary experience, i.e. more abstract and general insights (Hilzensauer, 2008, p. 1f.). Instead of assuming that the experience itself is sufficient, learners must critically reflect upon their actions and judgements. Otherwise potentially overwhelming experiences might lead to misconceptions and even undesired project outcomes.

There is a wide range of methods to reflect upon experiences. One commonly used in the field of Service Learning is called *structured debriefing*. It is based on a cycle of reflection that includes the description of what happened and of the feelings that occurred during the project written in the foreign language, but also an evaluation of the experience, analysis of value judgements, conclusions, and personal action plans for future situations (see Gibbs 1988; Sliwka & Frank 2004, p. 54). The learners are thus guided to develop analytical skills and critical thinking that go beyond mere description.

Of the two components of Service Learning, community service has particularly critical potential that needs to be considered. If the project design includes a provider and a recipient of service, the relationship needs to be planned very carefully to avoid hierarchical structures among the participants. This is especially important in the case of ISL, which not only fosters intercultural competence and intercultural sensitivity, but also requires them to a certain degree from the very beginning. The cooperation between the participating parties (usually provider and recipient of the service) sets in at a very early stage of the project, because the different steps of the project need to be planned together. In addition to cultural differences, there might also be socio-economic disparities. In order to avoid feelings of superiority on the side of the provider, teachers and students should be aware that Service Learning projects are to be based on empathy, rather than pity or some similar emotion, and should be understood as a joint venture towards equal opportunities, human rights and sustainable development. Thus, indications of reciprocity among participants and mutual respect in communication are further indicators of project quality.

In short, high-quality Service Learning needs structured reflection, which should be performed on the basis of theoretical frameworks; this is required no less of ISL in foreign language teaching.

Intercultural Citizenship Education

Service Learning, and Intercultural Service Learning in particular, have not yet been sufficiently linked to foreign language teaching research. This is not the case with ICE, which has been explicitly developed for foreign language teaching and has a strong theoretical foundation in a 'Framework of Intercultural Citizenship Education' (Byram, 2008, 238f.). Fostering intercultural competence on the one hand, and stimulating critical thinking and action in the community on the other hand, ISL and ICE have

similar goals, although the development of criticality (Porto & Byram, 2015) and the political focus are perhaps more pronounced in ICE, whereas awareness of the significance of the relationship of provider and recipient is peculiar to Service Learning.

Origins and developments

ICE evolved from teaching foreign languages for Intercultural Communicative Competence which in turn evolved from Communicative Language Teaching. The latter was a development in the purposes and methodology of language teaching which aimed to encapsulate the recognition that language learners need to acquire skills of spoken communication as well as the ability to read and write (Savignon, 2012), and that all the skills should be usable in everyday life – the 'modern paradigm' (Trim, 2012) – whereas the skills of reading and writing had hitherto been applied to understanding the literature and other cultural artefacts associated with the language in question – the 'classical paradigm' (ibid.). A closer analysis of communication then revealed that learners need not only language competences and the knowledge of socially appropriate use of language, 'sociolinguistic competence', but also 'intercultural' skills and attitudes which allow them to understand other people's ways of life and thinking. For without intercultural competence, learners might become 'fluent fools' (Bennett et al. 2003, p. 203), able to use a language with grammatical correctness but unable to engage meaningfully with speakers of other languages and their ways of living and thinking. The force of this analysis and argument is now widely recognised in theoretical work, and increasingly in curriculum documents. Perhaps the best example of the latter is in New Zealand where the notion of 'Intercultural Communicative Language Teaching' has been clearly articulated (Rivers, 2010).

'Intercultural competence' might have become simply a further refinement on the instrumental purposes of language teaching, but Byram (1997) emphasised as a

central aspect of intercultural competence the ability to reflect, consciously and with an awareness of one's own values and beliefs, on one's own way of life and thinking and on that of other people; the values and beliefs inherent in certain behaviours could then be compared and contrasted and better understood. At the same time learners would, perhaps inevitably, not only analyse but also evaluate their own and others' ways of living and thinking, but would be conscious of the grounds on which they were doing so. This aspect of intercultural competence is defined as:

> an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries. (Byram, 1997 p. 53)

Since the model of intercultural competence which evolved from this work was labelled in both French and English, due to its being originally linked to the Council of Europe's *Common European Framework of Reference for Languages* (Byram, 2012) this central aspect of intercultural competence was called 'savoir s'engager' and 'critical cultural awareness'.

The theoretical underpinning of this concept came in part from the German tradition of 'politische Bildung' or 'Demokratie Lernen' (Himmelmann, 2001) which might be translated as 'education for democratic citizenship', and the choice of the term 'savoir s'engager' in the French version was a deliberate allusion to the politics of 'engagement', a term also employed in Service Learning as we have seen above.

The model of Intercultural Competence was then enriched from the theory of education for citizenship (Byram, 2008) which meant in particular a realisation that 'savoir s'engager' could and should lead to, or be part of, 'community involvement' as defined in a report on citizenship education in England (the 'Crick Report') (Qualifications and Curriculum Authority, 1998, p. 38):

> Pupils learning about becoming helpfully involved in the life and concerns of their neighbourhood and communities, including learning through community involvement and service to the community.

It was argued that the community implied in the Crick Report, and similar documents in other countries, was only the local community and the national community. A foreign language education perspective would widen this concept of community to the international, and here the same arguments appear as we saw in our discussion of Intercultural Service Learning above. Learners in ICE could acquire an international concept of community and involvement if they were allowed to use their foreign language skills to interact with citizens of other countries.

The theory was then implemented in a research and development network in which teachers and their classes interacted across the internet to identify a topic of common interest, to analyse it from an international perspective, and to become involved in their own community around this concept, their involvement being enriched by their international discussions and cooperation (Byram, Golubeva, Han and Wagner, 2017).

Key concepts: criticality and internationalism

The concept of 'critical cultural awareness/savoir s'engager' in foreign language teaching and the notion of 'community involvement' in citizenship education were further refined in the implementation phase by drawing on Barnett's (1997) work on criticality as a central tenet of Higher Education, although the application was not limited to higher education. Secondly, the hypothesis that interaction in international networks would lead to a more complex understanding of community was operationalised by reference to theories of internationalism (e.g. Halliday, 1988; Holbaard, 2003).

Barnett (1997) identifies three domains and four levels of criticality which can be used both descriptively, as Johnston et al. (2011) do to analyse existing practices in teaching and learning, and prescriptively as a means of formulating the aims of teaching. His three domains in which criticality operates are:

•   propositions, ideas and theories – i.e. what learners learn about the world (in formal education, what they learn in their 'subjects');

•   the internal world, that is oneself, a form of critical thought that is demonstrated in critical self-reflection – i.e. what learners think about themselves as individuals;

•   the external world, a form of critical thought that is demonstrated in critical action – i.e. what learners *do* as a result of their thinking and learning.

His four levels or degrees of criticality are increasingly complex: critical skills – reflexivity – refashioning of traditions – transformatory critique. At the first level the emphasis is on *skills* of learning how to be critical. At the second level the skills are *applied* to the knowledge learners have acquired, to their own selves and to the world. At the third level, the criticality leads to *change* in the sense of modification of what has so far been accepted as 'common sense' in knowledge, in oneself, in what we do in the world. At the fourth level, the change is more *radical* and change is not just modification of what is 'common sense' or 'taken for granted' but means in fact overturning this and developing something new.

In the implementation of ICE, as we shall see below, participants in the network used this scheme, which can also be represented as a grid (Barnett, 1997, p. 103), in their planning and evaluation of their projects. As students became involved in their communities, it was possible to identify broadly speaking the level of criticality they reached and the domain in which they became active, above all the domain of the external world.

As for 'internationalism', this must be distinguished from 'internationalisation' which is a prevalent policy in higher education in many countries. Rizvi (2007) traces the interest in and definition of 'internationalisation' to an OECD report of 1996. In more recent times, authors have used lists of content and activities to attempt to define or describe internationalisation. There is therefore now some consensus on this and the following are often included in the lists (e.g. Knight,2004; Deardorff, 2004; Rizvi, 2007): study abroad; teaching languages and cultures; preparation for work in a global economy; staff mobility and presence of foreign teaching staff in an educational institution; teaching courses in other countries and/or franchising courses; presence of foreign students in courses; and so on.

Internationalism on the other hand is defined by one educationist as follows:

> What I mean by internationalism is a readiness to act on the assumption that mankind as a whole is the proper society to have in mind for matters that cannot with safety or with such good effect be left exclusively within the domain of smaller social groups such as nations. I think it will be agreed that this is not an extravagant definition. (Elvin, 1960, p. 16)

Internationalism does not therefore require internationalisation although it may well be better facilitated by some forms of it.

In the theory of ICE, internationalism is the basis for introducing the teaching objective that learners will become internationalist in their thinking and acquire an identification with internationalism and a group of learners – encountered through the internet or by other means – who develop an internationalist perspective.

Evaluation

Evaluation of the success of the implementation of Education for Intercultural Citizenship does not yet have a basis in established criteria as is the case in Service Learning as described above; it would be of benefit to use those criteria in the future.

So far, evaluation has taken the form of analysis of data collected during the implementation – from students' interactions across the internet, from their reports and self-analyses – and examined in the light of the intended aims of developing criticality, an international identification and perspective, and the impact on language acquisition. The scope of this work has hitherto been limited and not yet fully reported, but Porto (2014) has examined the impact of participation in an ICE project through the analysis of participants' reflections in the Autobiography of Intercultural Encounters (www.coe.int/lang-autobiography) and Yulita (forthcoming) is analysing the degrees of 'competences for democratic culture' (http://www.coe.int/t/dg4/education/competences_en.asp) students acquire during a project.

Combining Intercultural Service Learning and Intercultural Citizenship Education – synergies for foreign language teaching

In the following, two examples will show how ISL and ICE can be implemented in the foreign language classroom. The examples will also elucidate that – despite the different origins of the two approaches – there is such extensive overlap that the labels of the projects are sometimes interchangeable, and thus that there is great potential for synergies if theoretical considerations and best practice are shared.

Examples

Intercultural Service Learning: Magazine project "Happiness – perspectives from India and Germany"

Of the three types of ISL ('within one country', 'between countries', and 'abroad'), the example presented here refers to the type ISL 'between countries'. Students from Germany and India produced an English magazine on the topic *Happiness* together (see Rauschert 2014: 148ff.). In accordance with the definition of Service Learning (Minor 2001, cited above), the project aimed at formal learning, in this case intercultural learning in the English language classroom, and community service, which had a local and a global dimension. The local dimension of the service component corresponded with the journalistic approach of the project and included providing information about a foreign culture to the readers of the magazine and raising critical cultural awareness by comparing Indian and German perspectives on the same topic. The service had a global dimension in that the funds raised selling the magazine were used to help build a school in India.

The project was designed for students in tenth grade who had a language proficiency level of B1 according to the *Common European Framework of Reference for Languages: Learning, Teaching, Assessment* (Council of Europe, 2001). As it was part of their English classes, it was conducted almost entirely in English. The material, such as video interviews from India or articles they had to read, discussions in class, and also the final product were all in the foreign language. This was of great importance to meet the foreign language dimension of the project. As Service Learning aims at deep and sustainable learning and so requires a long-term perspective, 20 teaching units of 45 minutes spread over a school term were devoted to the project.

In the magazine, Indian and German students were asked to answer the question 'What is happiness to you?' or 'What makes you happy?' Reflecting upon one's own

response in conjunction to the presented foreign perspective helps the students to recognize their own cultural imprint as well as the role that processes of socialization play in the judgment of behavior, opinions or cultural practices. The material that was analyzed consisted of interviews the German tenth graders conducted with ninth graders from their school and video interviews of a similar nature that were provided by the Indian partner school.

ISL should always have a strong theoretical foundation to ensure clearly defined learning objectives and well-reflected service. In this case Byram's model of Intercultural Communicative Competence (1997) was used as a theoretical basis. The model distinguishes three domains of Intercultural Competence: knowledge, skills, and attitudes. While the three domains are interconnected and therefore cannot be fully separated, each phase of the project focused on one specific domain.

In the initial phase of the project, the focus was placed on 'knowledge of self and other' (Byram, 1997, p. 34). It included conducting interviews on happiness with German students, activating the students' prior knowledge of India and an introductory sequence that imparted basic knowledge about cultural concepts in India. This rather teacher-centered input phase was followed by a more practical and student-centered phase that focused on 'skills of interpreting and relating' as well as 'skills of discovery and interaction' (Byram, 1997, p. 34). The German students analyzed the Indian video interviews. Since every statement, i.e. every response about happiness that was taken from the Indian video interviews, should be understood in the cultural context, the students had to research additional information. On the basis of their research they wrote a background article to every statement, so the readers of the magazine would also be able to understand the full impact of the happiness statements. For example, when the Indian girl Bavandla Roja talks about her family as a source of happiness and

also refers to her sister's wedding, the background article provides additional information on arranged marriages and family life in India.

The students also worked on adjusting their attitudes. 'Relativising self' and 'valuing others' (Byram, 1997, p. 34) were two learning objectives which were generally approached through insights into the two different cultures and phases of reflection that aimed at openness, interest, tolerance and the ability to relativize one's own point of view in order to gain a more ethno-relative perspective (see Byram, 1997, p. 50; Bennett, 1986, p. 27ff.; Bennett, 2004, p. 153). The social component of the project, building a school in India, supported this goal with aspects of Citizenship Education. The students were expected to develop a sense of global responsibility by realizing that it is not enough to observe global issues and reflect upon them, but that a willingness to take action is also required.

It has already been mentioned above that Service Learning can have very positive effects on students' academic learning, personal growth and civic learning. While there is abundant research on the general effects of Service Learning available (see, for example, Billig, 2010; Brandon & Clayton, Eyler & Gyles 1999; 2011; Furco, 2002), the field of ISL in foreign language teaching is still rather unexplored. A study was therefore conducted that analyzed the effects of the project 'Happiness – perspectives from India and Germany' on students' intercultural competence and the additional value resulting from the combination of formal learning and community service (see Rauschert 2014)[1]. The pre-test/post-test-design of the study showed that the

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[1] The empirical study was based on action research. The study was small-scale and comprised of a treatment group of n = 32 and a control group of n = 27. The mixed method approach

approach led to a considerable increase of the students' intercultural competence in all three domains (knowledge, skills, attitudes). The positive effects on students' academic learning, which had been claimed by earlier, more general impact studies on Service Learning, could therefore be confirmed for ISL in English language teaching. The follow-up study, one year after project completion, proved in particular the sustainability of the learning effects.

Further interesting insights could be gained researching the additional value resulting from the combination of formal learning and community service. In a final written statement all learners declared the social component of the project as the most important project factor. They argued that the idea of using their skills to help others enriched the learning process, providing a tangible sense of meaning, and also encouraging them to make a greater effort. The example thus shows that civic engagement is not perceived as an additional burden by the learners but as an opportunity for meaningful learning, experiencing self-effectiveness and making a difference in the world in which they live.

Intercultural Citizenship Education: Cultnet Project – 'Green Kidz'
The example for ICE is taken from the network of projects mentioned above (Byram et al., 2017, p. 131ff.) [2] . This and similar projects follow a four-stage process:

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which was used for the data collection entailed five different sets of qualitative and quantitative data that provided insights on a cross-sectional and a longitudinal basis.

[2] This description is based on the chapter by Melina Porto, Petra Daryai-Hansen, María Emilia Arcuri and Kira Schifler: 'Green Kidz: Young learners engage in intercultural environmental citizenship in English language classroom in Argentina and Denmark.'

Stage 1 – discover about 'us' and prepare for 'them'

Stage 2 – present 'us' to 'them' and compare

Stage 3 – work together – in 'us and them' groups

Stage 4 – focus again on 'us' and acting in our community

The project links young people aged 10-14 who are all learning English as a foreign language, some of them in a school in Denmark and some in a school in Argentina; the link was made through the internet. Their proficiency levels were A1 (Argentinian pupils) and A2 (Danish pupils) according to the *Common European Framework of Reference for Languages: Learning, Teaching, Assessment* (Council of Europe, 2001). The theme of the project was inspired by existing work on the environment. In the Danish school, after the United Nations Climate Change Conference in Copenhagen in 2009, a group of pupils had created the environmental movement Green Kidz because they believed that attention to the environment would disappear after the summit and that adults did not take their responsibilities seriously. The project was coordinated by a Natural Sciences teacher in collaboration with the pupils, and the English teachers decided to develop it further with teaching aims which were partly linguistic, namely to:

- engage in a dialogue with Others, in English as lingua franca,

- acquire, understand and use special language related to the environment, and

- acknowledge linguistic diversity in the English, Spanish and Danish languages,

and partly intercultural citizenship aims which included, for example:,

- challenge taken-for-granted representations of the environment,

- explore and reflect on environmental issues locally (in their community),

- engage in trash-sorting and recycling practices,

- encourage their extended network, i.e. their families, friends and other members of their community, to develop environmental awareness,

- contribute to improving the environment in their schools and their local communities,

- explore and reflect on environmental issues globally, and

- engage in research skills.

After an initial process of contact where the pupils in each country recorded a video, in English, introducing themselves to the partner school, the first stage was to analyse 'green crimes' (i.e. a crime against the environment) in their schools and, later, in their communities. For example they engaged in a trash analysis, which involved them in listing, classifying and sorting out the trash in the waste bins in their schools, and reflecting upon the question: 'Are the pupils and teachers in our school committing green crimes?' The pupils in each country also surveyed family members and friends about their environmental habits and uploaded the results to a wiki. They critically analyzed (audio) visual media images and texts and noted the power of the media in creating stereotypical images of environmental issues.

The results of this first stage were exchanged though the internet, e.g. using a specially prepared wiki; and as a second stage, the pupils in the two countries made a comparative analysis of their surveys and video analyses, discussing for example who takes responsibility for the environment in the videos they had analysed, and why. This was also an opportunity to raise language awareness in both groups by a) analysing some aspects of Spanish and Danish in these videos and b) discussing what strategies they were using to understand a language they did not know.

At the third stage, the Argentinean and Danish pupils were ready to work together to collaboratively design a document to raise awareness of environmental issues. Before they engaged in online communication using the project wiki and Skype, they discussed ideas with their respective teachers, and reflected on communication strategies, since

the Danish pupils had had more years of English. They adopted a number of strategies such as using the chat function in the wiki and Skype, google translator, and gestures, among other options.

They worked in six groups, each group with three pupils from Denmark and eight pupils from Argentina. All groups chose to produce a poster and decided together on the content of the poster, the languages to be included and the poster's purpose.

At the fourth stage, the pupils in each country took 'action in the community' by carrying out tasks in their extended network, their school, their community and the World Wide Web. For instance, the Argentinian pupils created videos and songs, got the collaborative posters published in the local newspaper, printed the posters and distributed them during a family day at their school, and designed a street banner. In Denmark, the pupils put up their posters in the school and distributed them in their community. They wrote a letter to the local newspaper and posted information about the project on the newspaper's Facebook page. They also informed Greenpeace about the project, and posted information about the project in the Danish Green Kidz Facebook group. The whole project took place in 16 lessons spread over three months.

After the project both the Argentinian and Danish pupils completed the *Autobiography of Intercultural Encounters for Younger Learners* (AIE) (Council of Europe, 2014), and semi-structured focus group interviews were carried out by members of the teaching and research team.

As mentioned above, ICE aims to create in participants – at least for the length of the project – an international group identity which complements and perhaps relativizes their national group identification and perspective. In an analysis of the data from the project – including the AIEs, skype exchanges and focus-group transcripts, and the posters – it was possible to identify indicators of an international group identity. For

example, close analysis of the different kinds of texts shows how the plural first person 'we' was used by Argentinean and Danish pupils alike to refer to their international group and their shared purposes.

Other evidence was identified which showed pupils using the skills of intercultural competence (Byram 1997) and a change in attitudes from the stereotypes which each group had of the other. For example one of the Danish pupils said: '*Jeg blev ret overrasket over* hvor dygtige de var til så noget med at sortere affald og det hele med miljøet' ('*I was quite surprised* how good they were at sorting their waste and everything.'), an utterance which betrays their pre-existing beliefs that the Argentinean pupils would not be environmentally conscious as in Denmark.

There was also evidence of the pupils attaining different levels of criticality as defined by Barnett (1997) and described above. It is important to note that though Barnett bases his work in Higher Education, pupils in schools can also achieve criticality and act to make changes in society. There was for example evidence in the AIEs of pupils' awareness of their own development – Barnett's 'reconstruction of self'– in a process of critical self-reflection and evaluation, which changed their attitudes towards the environment: 'tomé conciencia', 'me di cuenta', 'me cambio por completo la consiencia' ('I became aware', 'I realized', 'It totally changed my mind'). Similarly, there was evidence of action in the 'external world' as the groups discussed what they should do and then took the various actions described earlier.

Potential for synergies

As mentioned above, due to the considerable parallels between the two approaches, there is great potential for synergies if they are brought together. The comparatively long history of Service Learning and the substantial body of research in the field could be a source for evaluation research on ICE and comparison with the analysis of the

impact of Service Learning. There is also potential for mutual enrichment with regard to pedagogical methods.

It might even be beneficial to standardize some of the terminology. While having a provider and a recipient of service is a peculiar feature of Service Learning, the four categories of engagement (Seifert and Zentner, 2010, pp. 21ff.) could also be applied to ICE: 'direct engagement' (there is direct contact with the beneficiary, e.g. helping refugees in the local community), '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 who they do not personally know), 'engagement through advocacy' (e.g. a campaign to raise public awareness for the protection of the environment) and 'engagement through research' (e.g. students conduct research and provide information that helps to solve a problem). The terms could give nuance to Barnett's idea of 'critical action' (1997, p. 103).

On the other hand, for ISL to be successfully implemented in the foreign language classroom, it very much needs to draw on the theoretical foundations developed in the field of ICE, with its clearly defined learning objectives (as, for example, provided in the 'Framework of Intercultural Citizenship Education', Byram, 2008, p. 238f.), or on the application of the concept of criticality or 'critical cultural awareness' in ICE. Particularly innovative and promising is also the aim to create in participants an international group identity, be it just for the duration of the project. Working on international group identities could also help to reduce the risk of hierarchical structures resulting from having a provider and a recipient of service in Service Learning projects.

Practical issues

While ISL and ICE prove to be effective approaches to foster foreign language education, intercultural learning and citizenship competences (e.g. Porto, 2014; Porto & Byram 2015; Rauschert, 2014), there are still practical issues to consider, which are related to teacher expertise, logistic challenges, curriculum design and methodology. Besides changes in the role of the teacher, who – as typically in more open learning arrangements (Bohl & Kucharz, 2010, p. 99ff.) – functions rather as an advisor and mentor than as an instructor, there are also additional competences in the field of intercultural learning and citizenship education required, and these need to be integrated into teacher training. As for logistic challenges, international relations have to be established and projects should have a mid- to long-term perspective to enable substantial learning experiences, both of which are significant demands. For Service Learning projects at least 20 teaching hours are recommended (Seifert & Zentner, 2010, p. 33). Generally, teaching and learning environments need to be created that facilitate ICE and project-based learning. In this context it will also be necessary to reflect upon curriculum design to make room for these approaches at the level of national school policy.

From a methodological point of view, as pointed out in our introduction, drawing on CLIL (Content and Language Integrated Learning) theory might facilitate the implementation of Service Learning and ICE in the foreign language classroom. In CLIL classrooms the foreign language 'is used for the teaching and learning of subjects other than the language itself' (Marsh and Langé, 2000, p. 1), usually in other classrooms such as history or biology. In this case, citizenship education would be taken as content which is taught through the foreign language in the foreign language classroom. By doing so, additional emphasis would be put on the notion of foreign language *education* because it would not only help students to develop language skills,

which still remained central, but also become active citizens, engaged in international civil society (Byram 2009, p. 130).

Conclusion

Laverty puts succinctly what many educators are aware of: 'While today's society is moving toward greater global interconnectedness, local communities are becoming more culturally diverse. These changes demand that we unite as a global community responsible for the stewardship of the earth and its diverse peoples' (2008, p. 120). Schools and educators are increasingly called upon to provide opportunities for their learners to meet this challenge, engage in constructive dialogue with people of different cultural and linguistic backgrounds, and take action locally and globally. With ISL and ICE, two pedagogies have been presented that illustrate how these goals can be implemented in the foreign language classroom, and with use of the foreign language which gives both wider practical access and develops learners' awareness of the intellectual and cultural limitations of being able to use only their first language. Foreign language teaching can thus become a fully educational activity, contributing to *Bildung* and liberal education (Løvlie and Standish, 2002), but with its own internationalist perspective.

Both approaches link teaching and learning intercultural communicative competence to wider educational contexts, but so far ISL and ICE have been treated as two rather separate developments, and it is desirable that educators and researchers progressively make use of the complementarity of the two approaches and so leverage synergies. While ICE can benefit from the large corpus of general impact studies on Service Learning and methodological principles, ISL can benefit significantly from the strong theoretical foundation ICE provides for foreign language teaching and from best-practice examples that demonstrate how critical cultural awareness can be fostered

while at the same time developing a sense of international group identity within students. If the best of ISL and ICE is adopted, there is great potential for foreign language teaching to move another step forward. By establishing project-based intercultural relations and jointly taking global responsibility, students will not only exercise their language skills in a very meaningful way but also experience that even young people can make a difference in the world they live in.

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