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Service-Learning and Project TALIS. Pedagogy and Teaching Destined to Mutual Understanding

María Alcantud Díaz[1], María Jesús Martínez-Usarralde[2], Carmen Lloret-Catalá[3]

[1]   University of Valencia, Faculty of Teacher Training, Department of Teaching Languages and Literature,
       Av. Tarongers 4, 46022 Valencia, Spain, maria.alcantu@uv.es
[2]   University of Valencia, Faculty of Philosophy and Educational Sciences, Department of Comparative Education and
       Education History, Av. Blasco Ibáñez, 30, 46010 Valencia, Spain, m.jesus.martinez@uv.es
[3]   University of Valencia, Faculty of Philosophy and Educational Sciences, Department of Comparative Education and
       Education History, Av. Blasco Ibáñez, 30, 46010 Valencia, Spain, m.carmen.lloret@uv.es

Abstract. This article makes explicit the importance of the relationship between multilingual, literary and intercultural education, Education for Development and Service-Learning. It is focused on the case of the project TALIS in Spain and its efforts to implement Task Based Learning and cooperative methodologies. As a result, we can bring forward that it should definitely be given a new pedagogical sense to "be destined to perpetual understanding among professionals related to the educational field" to emerge intercultural competences. The aim was to implement a social intervention program in order to foster intercultural ethos building to become socially responsible citizens.

Keywords: *Service-Learning, Intercultural Competence, Multilingualism, L2 Acquisition, literary education.*

Introduction

The European Higher Education Area (EHEA) has led to a real educational revolution from the standpoint of educational innovation in recent years. One of its greatest hallmarks is the definite shift from the paradigm of the model based on teaching to that based on learning (Gargallo, Morera, Iborra, Climent, Navalón, & García, 2014; Zabalza, Gil, & Trillo, 2014).

This has led to the rise of innovative methodologies which have turned out to be more prominent (Albatch, 2014; Imbernón, 2014; O'Banion, Solomonides, Reid & Petocz, 2012; Weidner & Wilson, 2012) becoming more relevant once more in order to provide the new paradigm mentioned previously with a novel sense. This is a paradigm that definitely stands in the core place of the students' learning, which is their true reason for being (Álvarez, 2013). Within this framework such methodologies as the cooperative and the active ones – those in which students do anything in a classroom other than simply inactively listening to a lecture-play a strategic role given that they connect with much of the architecture of clusters in the different professional competences that have been created around it (Baartman & Ruijs, 2011; González, Arquero, & Hassall, 2014; Tchibozo, 2011; Tejada, 2013).

It is within this context in which the experience depicted in the present article is conceived: during the academic year 2015–2016, 150 students enrolled in the Teaching Degree, 65 in the Social Education Degree, 23 in the Master of Cooperation for Development and 29 in the International Master of Migration of the University of Valencia (Spain) had the opportunity of working together in a Service-Learning task-based activity within the project TALIS (University of Valencia), a project that brought together the authors of the current article. After analysing why the Service-Learning and intercultural narrative tools and digital stories were chosen, this article portrays the developed experience, the achieved impact through its multiple results and the final discussion regarding both the limitations and the new perspectives that this experience presents.

In the Spanish social setting, there has not been an intercultural tradition, this is the reason why there has not been any need to include intercultural competences in the higher educational formal curriculum. This fact entails that our young people has not developed this kind of social competences in terms of intercultural issues. Thus, we should carry out educational interventions aimed at filling this gap detected in Higher Education if we want to achieve global and socially responsible citizens.

It is thus the objective of the present article to show an experience of Service-Learning by means of intercultural stories implemented at the University of Valencia with students belonging to the Teaching and Education Faculties. The aim was to implement a social intervention program in order to foster intercultural ethos building to become socially responsible citizens. We will first shed some light on the notions Service-Learning and interculturality since they are the main lenses for our research. Before that, we will describe the project TALIS and a portrayal of our methodology to end up with our results, findings and conclusions.

Service-Learning or when methodology becomes action

In the last decade we have witnessed the strengthening of the institutionalization of a methodology inside the classrooms, often referred to as Service-Learning (SL from now and on). SL stands out as crucial and strategíc in order to consolidate a democratic, socially-responsible, cooperative and eminently practical pedagogic culture based on coexistence (Alonso & Longo, 2013; Folgueiras, Luna, & Puig, 2013; Jacoby, 2013). This is so because it is deeply rooted in problem solving, fact that was already evidenced by Dewey and his pedagogical pragmatism (Santos Rego, 2013; Stanton, 1990).

Being an active, participatory, problematizing, relational, reflective and transforming methodology, SL has known an intense international running-in in recent years at all educational levels, from which the university stands as an exceptional environment due to the students' age range. They acquire professional skills for action through the practice of well concocted social projects, but also for critical reflection as global citizenship through active experiences organized and integrated into the curriculum, in specific subjects or whole courses, and even consolidating holistic projects at campus level (Furco & Moely, 2012).

Due to the solid trajectory that has been consolidated in recent years, SL can be defined as a pedagogical proposal aimed at searching for concrete formulas to involve the students in the daily life of communities, neighbourhoods, nearby institutions and NGOs. In other words, SL blends community service-using what they have learn in the classroom to solve real-life problems-with classroom teaching thus, promoting the 21st century learning skills, that is: critical and creative thinking, collaborating and communicating. This kind of pedagogical methodologies deal with these skills which are so demanded in the professional world.

The students could assimilate, through this tool, what "taking sides" and "commitment" mean in a much more meaningful way than through speeches and texts (Tande & Wang, 2013). But it goes further: this proposal also encourages the participation of different social actors in the community, such as local associations, families, schools and local representatives, contributing to the meeting of both: citizens with certain requirements and professionals related to education (Batllé, 2011 & 2013). It also contributes to the search of joint solutions for the needs that have arisen through the works students have chosen themselves, which is also an element with a great motivational load (Piñeiro, 2013; Waldner, McGorry, & Widener, 2012).

SL provides opportunities for students to "come out" to their community environment and "research" what the current needs are (Rodríguez Gallego, 2014; Weiler, Haddock, Zimmerman, Krafchick, Henry, & Rudisill, 2013). This scenario favours a definite and unequivocal involvement of students in the analysis of social reality. Moreover, and feasibly more importantly, they learn to be aware (the concept of 'awareness' turns out to be crucial in some university subjects, such as those related to cooperation for develop-

ment and education, and here it is filled up with full content related to the field of study at stake) for those needs that have been detected by themselves.

Hence, in order to conclude, SL is thus conceptualized in experiential education (Francisco & Moliner, 2010). It is characterized by tacitly giving centre stage to students who actively participate in it; by giving attention to a real need, searched for them; by its obvious and necessary connection with curriculum objectives; by the implementation of the service and finally, by the reflection and evaluation of the own activity once it has been finished (Chen & Chang, 2013).

The recognized experiences carried out by means of this methodology are widespread in The United Kingdom, The United States of America, Latin-America, and the rest of Europe (Folgueiras, Luna, & Puig, 2013; García, Escámez, Martínez Martín, & Martínez Usarralde, 2008; Gallego, 2014; Rego, 2013).

In addition, the rising of SL groups and networks have increasingly consolidated. These groups have established a wide state of affairs regarding both theoretical development and, perhaps more importantly, through practical examples and good practices. The National Youth Leadership Council, the National Service Learning Partnership and the International Association for Research on Service Learning and Community Engagement stand out in the USA. Also the networks of universities and organization from the society such as the Corporation for National and Community: Learn and Serve America, International Association for Research on Service-Learning and Community Engagement, Research and Development Center of California, or Campus Compact. The latter brings together more than 50 North-American states committed to this project globally. In Latin-America, the Centro Latinoamericano de Aprendizaje Servicio Solidario (CLAYSS) and the *Red Iberoamericana de Aprendizaje y Servicio Solidario*, composed of Latinoamerica, America and Spain. In Europe, British experience Community Service Volunteers and its institutionalization from the Council for Citizenship and Learning in the Community should be named specifically, the German Lernen Dutch Engagement and, in Spain, at a general level, the *Red Española de Aprendizaje Servicio*, and regarding the different autonomous communities we can highlight the *Centro Promotor de Aprendizaje-Servicio* in Barcelona, that organizes conferences about SL and University; Ashoka and Zerbikas in the Basque Country and ESCULCA in Santiago de Compostela. All of them are good examples that show active research within the university environment (albeit some of them work also in the school context) and some specialized publications regarding this topic.

From the point of view of the development of research, SL is living also prolific times, given that this methodological tool arouses much focus of interest. We would like to highlight some particular and more widespread salient lines of work, such as its potential strategic force on teaching and learning (Batllé, 2013; Morin & Waysdorf, 2013; Russo, 2013), its relationship with local and communitary action (Becket, Refaei & Skutar, 2012), its link to values and social commitment teaching (Aramburuzabala, 2013; Boland, 2014),

professional competences acquisition (Ferran & Guinot, 2012; Tejada, 2013), the impact on students (Lin, Wu, Wu, Pan, & Liao 2014; Waldner, McGorry, & Widener, 2012), the obstacles and limitations that these projects present (Crabtree, 2013; Páez & Puig, 2013) and their link with teacher training (Chambers & Lavery, 2012; Gleason & Violette, 2012; He & Prater, 2014). Another issue to be pointed out here is the rise that research on SL has in eastern regions such as China, Taiwan, Korea, Singapore, etc. (Chui & Leung, 2014; D'Rozarioa, Lowa, Avila, & Cheunga, 2012; Ho & Vivien, 2012; Lin et al., 2014).

Filling the gap: Intercultural Competence as an educative horizon. A proposal

Many worlds which make one planet or "a mosaic of immutably different cultures and civilizations" (Pieterse, 2009, p. 55), this might be the summary of the place we live in. Majorities and minorities, native and immigrants, different cultures, languages, religions and believes and even persons without nationality: a wide range of skin colours, different sexual orientations and various family structures, differences and similarities living below the same atmosphere. This insight is a worthy motive to ask teachers trainers to prepare other teachers to make their learners more able to grow and develop in a globalizing reality and to include cultural diversity as part of each educational system. This is so because, as Banks (2015, p. 21) points out, "schools should recognize and validate the home and [different] cultures of the community, as well as students' languages", and include in the curriculum two key concepts: multiculturalism and intercultural awareness (Martínez Usarralde, 2015; Navaitienė, Račelytė, & Rimkevičienė, 2015).

Multiculturalism and intercultural awareness have become two buzzwords in many educational disciplines. This is because the reflection on education based on cultural diversity entails an intercultural look. This look takes charge of the difference between persons and communities as the foundations of the educational actions to be implemented. Interculturality also involves an exchange where there is not only an acculturation of the weakest but mutual enrichment that happens due to communication and knowledge of the other (Mínguez, 2009, p. 496). From this pedagogical stance, cultural diversity is seen as a valuable source of enrichment for all groups involved (Palaiologou & Dietz, 2012a, p. xviii).

Thus, our first aim is to shed some light on the terms 'multicultural' and 'intercultural' since they are used sometimes as synonyms and others as dissimilar. The notion 'intercultural' has a massive record in global scholarship within many professional fields such as education, psychology and cooperation, to mention but a few. It has been described as an extremely challenging term, especially because "it includes the concept of culture (inter-cultural) which is increasingly contested" (Byram, 2000). According to Levey (2012, p. 218), by the beginning of the 21st century, interculturalism was used in Continental Europe in terms of "the relations among citizens and groups in civil society rather than on the state's relation to its cultural minorities, arguably, the predominant concern of multiculturalism". Nevertheless, in the last years, multiculturalism has been

related to normative programs, and intercultural education to diversity-driven pedagogical strategies (Palaiologou & Dietz, 2012b, p. 4).

Our students in Valencia, Spain, have been brought up mostly in a racially and thus culturally isolated white community. This is the reason why they habitually lacked intercultural experiences. Hence, the correlation between the problem that is, there is an absence of stimulus of social need to know other members of our current society belonging to other cultures, and the state of the problem, namely a gap found in the Higher Education curriculum in terms of intercultural education. For this reason, we find the presence of intercultural competence crucial for their global education. So, we find the presence of intercultural competence crucial for their global education (Collado-Ruano, 2016) within a global society as Hanvey (1976), frequently taken as the father of modern global education, points out:

> Education for a global perspective is that learning which enhances the individual's ability to understand his or her condition in the community and the world and improves the ability to make effective judgments. It includes the study of nations, cultures, and civilizations, including our own pluralistic society and the societies of other peoples, with a focus on understanding how these are all interconnected and how they change, and on the individual's responsibility in this process.
>
> (Hanvey, 1976)

Furthermore, global citizenship and its connection with social realities of the world we are living in is of crucial importance as it can be drawn from its inclusion in both, the 2012 Global Education First Initiative and as a "named target within the SDGs, which were launched in September 2015" (Bryan, 2016, p. 49).

Intercultural competence is the "expected outcome of the insertion of interculturality in language learning and teaching" as Dervin (2010, p. 156) puts it. It is a significant competence to be introduced in teaching/learning processes due mostly to globalization. In turn, Deardorff (2006, p. 32) states that many different meanings such as "cross-cultural adaptation, intercultural sensitivity, multicultural competence, transcultural competence and global competence have been given to this competence throughout the years, even though it seems a current concept". In the educational field, dealing with intercultural competences entails to make our students aware of different cultures, either those that are native to their own society or the ones that are not, making our students to find relationships between them (Byram, 2000).

To achieve a right intercultural competence we should deal with Banks' (1993) five dimensions of multicultural education, namely: content integration, knowledge construction process, prejudice reduction, equity pedagogy, and an empowering school culture and social structure. In other words, we should face a transformative academic knowledge (Singh, 2013) by "challenging social, political and economic structures in

society that perpetuate inequality and contribute to the marginalization of the excluded groups" (Banks, 2015, p. 23).

To promote the core value of intercultural exchange between cultures, together with the one inherent in the respect given by the culture to minority groups, we agree with Ballester, Ibarra and Devís (2010) in that literature has a key role in this task. It is not solely that literature is an indispensable source of knowledge of diverse cultures and realities different to the one of the learners, but a good promoter of intercultural coexistence (Kokom Komalasari, 2016).

We use the description about our cultural origins, our background, our most apprehended beliefs or our past and present experiences to frame stories involving a plot. Therefore, it is not just the content of these stories that engage us, but their narrative devices and frameworks. Our immediate experience, what happened yesterday or the day before, or even this morning, a depiction of the world surrounding us or the one we would like to be in are framed in this same narrative format. People move and, with them, also displace their cultures with their words in the shape of oral tales or fables that tell us about the places they have passed (Escarbajal, 2015). Stories keep on catching us when we read, when we go to the movies or the theatre or when we see something on TV (Gergen, 1996). Likewise, we represent our lives (and others') in narrative form (Bruner, 2013) since narratives are the stories at the service of the community for the sake of the construction of the relationships among people. This is made possible because stories also serve as critical means through which we become intelligible within the social world (Gergen, 1996, p. 231).

Additionally, as Gergen (1996) claims, social and cultural factors have a high influence on the stories which we use in order to give sense to our experience: stories make meaning (Bruner, 1990) because we interpret past and anticipate the future. In other words, narratives offer the language and structure that assist us in the interpretation of our own or others' experiences and understandings. Texts could also be used as thinking strategies prone to be interpreted in terms of the social construction of the self-identity.

All this said, the project TALIS has settled its foundations on one main idea: that if we put in contact the different cultures in the world with those students eager to not only read narratives, but to create them while learning L2 we will be implementing an intercultural meaningful education while constructing "critical and culturally responsive teaching practices that tap into the transformative potential of young people in our classrooms" (Camangian, 2013, p. 2).

Method and Justification: Service-Learning and the project TALIS. Creative writing, illustration workshops and some other voluntary works

Context of the research

The project TALIS (Teaching and Acquisition of Intercultural and Solidarity Competences through Languages and Literature) was born in the belief that there was a gap in the transference of knowledge from university to society since university has a social responsibility for future generations that should bear in mind, both in management and training.

The project TALIS learning model is based on a progressive training that starts with the involvement of a large number of primary, secondary and high education teachers, students and any member of our society from different cultures and institutions. The first TALIS workshop was organized in 2011 in the Degree of English Philology in Valencia. The task designed then was to create a digital portfolio shaped as a digital cultural magazine composed of seven projects on creative writing, each one of them related to a particular genre and its stylistics. One of the projects, *the language of tales: ethnic tale*, was aimed at writing a short story in English contextualizing it in any place located in one of the continents of the so-called South. Their first step was to do some research about the selected place and its inhabitants (their culture, customs, and typical sustenance, fascinating or particular locations inside or outside the towns and so on). Then, they had to develop their characters: the main one/ones had to live (or at least be temporarily) in the previously chosen town or tribe. Afterwards, they produced a general story outline. The students were advised to include in their tales the main characteristics of literature aimed at children (Nodelman & Reimar, 2003), that is: the tales should be short, positive, and constructive. Moreover, they should potentially call to the development of the reader's imagination by means of diverse genres like adventure or fiction. Finally, they had to use a wide range of vocabulary that could be easily understood and used by children and not related to such topics as violence.

Thus, these students, who were not familiar with issues related to cooperation for development, had to deal with intercultural matters while improving their L2. Once the task was finished, the students were proposed the possibility of translating their tales onto Spanish, gather them all in a book and offer it to an NGO so they could raise some funds for an international cooperation project related to education. Hence, the aim of this project was not just developing a short story, by means of creative writing techniques, aimed at offspring using the students' immeasurable imagination and creativity, but to find a solidary objective to write for. Creative writing implies that the author, when creating the work, was able to add feelings to empty words in the same way that that the reader "not only gets into the mind of the characters portrayed, but also to experience the emotions of the characters as if they were real people" (Hunt, 2000, pp. 17–18).

Description of the sample

This experience was undertaken by a group of 372 high education students during the academic year 2015–2016. 105 students were enrolled in the English Studies Degree; 150 students belonged to the Teaching Degree (first and second-year undergraduates), 65 of them in the Social Education Degree (second-year undergraduates), 23 students in the Master of Cooperation for Development (post-degree students) and, finally, 29 students were enrolled in the International Master of Migration (post-degree students) of the University of Valencia (Spain). The age range was between 20–35 years old and they were mostly female students. The students belonging to the English studies worked individually while all the rest worked in groups.

Design of the research

- The main common target was organizing creative writing workshops in English Studies Degree (Group A, GA from now and on) university classes in order to create multilingual short stories coming from different cultures, their illustrations and their audios (after their editing). These students did not have any particular skill, knowledge or competence on international cooperation issues but were very skilled and competent in writing narratives.

The methodology used here was within Task Based Learning (TBL) method (Willis, 1996; Richards & Rodgers, 2014), based upon the Communicative Learning (CL) framework. Since an in-depth depiction of the TBL methodology is out of the scope of this article, we provide a brief insight. TBL "refers to the use of tasks as the core unit of planning and instruction in language teaching" (Richards & Rodgers, 2014, p. 174). In other words, TBL is based on the idea that students of a second language (L2) needed a longer exposure to that language all their lives, communicate with their peers exploiting any linguistic content in L2 they had already learned, "focus on meaning rather than on linguistic accuracy and try to reach interesting personally relevant goals while doing so" (Van den Branden, 2016, p. 239). Hence, by trying to interact with their peers in an understandable way "for functional purposes, learners were presumed to gradually induce explicit language knowledge".

By means of this method, students are able to put more emphasis mainly on using worthwhile language for the real world and not just for passing a subject. Namely, we focused this project on the fact that, as Willis (1996, p. 18) puts it, in TBL "tasks remove the teacher domination, and learners get chances to open and close conversations, to interact naturally, to interrupt and challenge, to ask people to do things and to check that they have been done".

The task proposed in these degrees was composed of the following stages:

a. *Pretask*: some instructional workshops were implemented in the mentioned courses. In them, the students got familiar with the project TALIS, its method and its aims. Furthermore, they knew the instructions regarding the development of the task.

b. *Task*: the aim of this task depended on the group. GA had to create the story following the same instructions explained previously in the origins of TALIS project. In turn, GB had to develop activities to be used by any instructor who wanted to work the short stories with a group of students. These tasks had to raise awareness on topics related to Education for Development while learning L2. In this stage, the students developed the activities in groups, handed them in and presented them in class so as to share their creativity and get feedback from their peers.

c. *Post-task*: In this stage the activities were uploaded to their teachers' Aula Virtual and once they had been assessed, to the project TALIS website. The objective was to have them available in this educational site for anyone who wanted to use them, thus, being a service to the community.

- Thus, the short stories were used by the High Education teachers in their classes of Teaching, Social Education, the Master of Cooperation for Development and the International Master of Migration (Group B, GB from now and on) to make their students create didactic materials related. Those resources were to be uploaded to the project TALIS educational website (www.proyectotalis.com) so anyone could use them. In addition, the GA's short stories were analysed by GB students, before creating their didactic resources, to assess if any content on modern international cooperation issues (far from the traditional, paternalistic and colonial framework) was added to their content. Their findings had to be also reported to their teachers. These students had the opposite skills than the previous ones, that is, they had more in depth knowledge of international cooperation issues but were less skilled in constructing narratives.

- All these pedagogical tools (stories and didactic materials) were aimed at developing critical thinking, interpersonal skills for responsible consumption, raising awareness on social issues, working literary and intercultural competences, second language teaching, education for development, respect, solidarity and sustainability. Hence, this kind of content had to be included in GA and GB's tasks.

- In turn, the teaching material created by GB was corrected by GA to send them feedback on narrative construction through their teachers. This is the real strength of this project. Thus, this process became an educational Service-Learning and teaching circle that promoted independent learning, self-development, and social awareness in education.

Data collection and analysis method

GA results were stored by our students in the University of Valencia educational virtual platform, Aula Virtual, in the shape of bilingual (Spanish-English) and parallel short stories. They were corrected grammatically, syntactically and semantically by their teacher before handing them to the teachers in charge of GB. GB received the stories and designed didactic units based on one of the tales written by GA. These didactic units had

to be focused on any Education for Development issue. Their results were also uploaded to this same platform to their teacher's site. These resources had to be developed on a template created to this end. The last part of their activity had to contain a semi- structured interview in the shape of a brief personal opinion of the tales written by their peers in terms of international cooperation, solidarity and other themes related. GB's results were also stored. All the results were analysed by both teachers, the authors of the present article analysed the materials under a direct observation method.

Results

The results of the project TALIS described in the present article are solely the ones achieved along the academic course 2015–2016.

- Results GA: The result was a collection of 40 stories contextualised in countries such as Kenya, Tanzania, Sahara, Zambia, Cameroon, China, Mongolia, Japan, Chile, Mexico, Ecuador Brazil, Bolivia, Uruguay or tribes such as Mosuo, Akha, Maasai, Antakarana and Atacameños. This collection was published by the NGO VOCES1, the foundation that took the challenge of supporting this project. This resulted in the short tales collection of 6 volumes: *Tales of the World* (Alcantud-Díaz 2012, a, b, c, d, e, f). It was shaped in a bilingual and parallel format (they were written in Spanish on the left page and English on the right one). Two illustrators donated the artworks and several Erasmus English-speaking students helped with the proof reading tasks and the recording of audiobooks. This project helped VOCES to raise about 3,000€ for an educative project related to the fight against AIDS among children and teenagers girls in Leogan, Haiti. This was the first step in our student's Service-Learning process.
- *Tales Around the World* served as an example for other students; namely, some from Queen Mary University in London, who, following the same methodology, published in 2013 one bilingual volume with eleven selected stories, *Intercultural Dialogues: Building Solidarity through Languages* (Encinas & Pountain, 2013) in London with the same solidarity aim regarding the NGO VOCES.
- Results GB: The result was the creation of 45 didactic units in English related to the project *Tales of the World* by the Teaching Degree students, 26 didactic units in Spanish by the students from the Social Education Degree, 16 didactic units by the students from the Master of Cooperation for Development related to the Tales of Palestine belonging to the project *Tales around the World* and 12 didactic units related to the project *Intercultural Dialogues: Building Solidarity through* by the

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1 http://voces.org.es/

students of the International Master of Migration, all of them of the University of Valencia (Spain).

- The students who participated in these tasks could learn to respect other cultures. In turn, at the same time and by using the contents and contacts of the web page, other creative writing and illustration workshops were organized and implemented in other parts of the world like India, England, Romania, Greece, Palestine, The USA, Spain, France, Brazil, Venezuela, Perú, Mali, France and Argentina. These workshops were organized upon the basis that using "culturally relevant pedagogies is a fundamental approach to creating engaging, yet rigorous, learning conditions for underrepresented students" (Camangian, 2013, p. 2) in all communities achieving, thus, other tales that were published in 2014 (Alcantud-Díaz, 2014a and 2014b) and in 2015 (Alcantud Díaz, 2015). That is, more tales to be used in other classes as the core material of new activities and new workshops. Since, many teachers who, after having heard about these tools, have used them in their classes, have joined our project and have contributed to it with their feedback, new tools and a lot of fascinating experiences. But there is more: this project has also generated a net of students, illustrators, proof readers and translators from many countries such as Poland, Vietnam, Colombia, Portugal, Finland and Island working with a same target: a circle of Service-Learning linked with oral communication training in an EFL speaking class (Sun & Yang, 2013).

Most of the material created within the project is free downloadable, but some others, like the collection *Tales around the World* (Alcantud-Diaz, 2014a, 2014b and 2015) are being sold to raise funds aimed at some international cooperation projects related to education in order to fight against children poverty. Some of these projects are carried out in Haiti, Mali, Morocco and Spain by the NGO VOCES. The publishing of these volumes and the creation of the web page are based upon the article 17 of the Convention on the Rights of the Child (1990).

Another outstanding result of the project is the development of a comprehensive range of networks with academic and non-academic organizations that are enhancing students' employability profiles. We are also identifying new research areas for undergraduate students during their Year Abroad by collaborating with 'real world' organizations resulting in impact-beneficial teaching through the creation of strategies for multilingual education.

Conclusions

There is an absence of stimulus of social need to know other members of our current society belonging to other cultures, which has entailed a gap regarding intercultural education. The intervention programme described in the present research has demonstrated the social and educational potential of the tool TALIS to fill the previously mentioned

gap. The conclusions drawn can be summarized on five arguments that legitimize the appropriateness and strategic relevance that a project of this weight holds.

Primarily, through a comprehensive global socio-educational project as TALIS we bank unequivocally on interdisciplinary. Thus, endorsing how the article title, "predestined to mutual understanding" is to be understood in a definitely constructive sense: primary and secondary education teachers need high education professors who, in turn, need their undergraduate and master students registered in the subjects under which the project TALIS works, corresponding to Teaching, Social Education and Pedagogy. This need is not unilateral, as verified in the narration of the project TALIS consolidation process, but bi-univocal and through a continuous feedback on each and every one of its parts. This will find the answers to teacher's reflections "on such questions as 'who am I?', 'what kind of teacher do I want to be?', and 'how do I see my role as a teacher?', all of which are essential questions when it comes to developing a professional identity as Korthagen's (2004, p. 81) points out.

Secondly, the importance that educational innovation achieves is highlighted with the project TALIS, as evidenced by the implementation of Task Based Learning methodology under which students working within the project acquire competences for practical work without forgetting the values required to achieve solidary-working environments.

Thirdly, this experience shows how some subjects are needed by some others thus providing an educational perspective that focuses on a cross-curricular model. For instance: The students of the Degree of Education enrolled in the subjects of English need the feedback that the students of the Degree of Social Education, who have studied Cooperation for Development, can provide. This will make them achieve a qualitative improvement in a twofold sense: firstly, in the content of the stories in both, through a more critical view of development far from a paternalistic look of it, but also, for the files produced in connection with the above mentioned stories. In turn, teachers provide the keys in terms of foreign language competence to the students of the Degree of Social Education.

Fourthly, this project would not have been conceived without the practice of Service-Learning, because it shows how, through it, the students become the protagonist of their own learning. Additionally, with the creation of teaching materials, the students are offering a service to society which, in fact, has the return of those who are using it or that are participating in the multiple proposals that project TALIS offers. Together with the above, this project is responding to a real need. In this case, this need is identified with the lack of teaching materials generated by students to work different competences based upon narratives, thereby, connecting with the objectives of the curriculum. Thus, regarding its state of issues, this experience is ascribed to current ongoing research that develops the Service-Learning as a strategic tool for teaching and learning values and social commitment and for acquiring professional competences.

Fifth and finally, the power of narrative stands out to strengthen intercultural competence, becoming one of the socio-educational keys of the project TALIS. That is, literature,

which is crystallized in the genre tale, stands as a powerful transformative tool linked to cooperation for development and the understanding between cultures, both from its sensitizing potential and from its educative projection in the transmission of empathy, respect and solidarity among many other values. But it does not end, as demonstrated in the stories, their carrying capacity of an intercultural sense: also, the development of training materials, through didactic units aimed at different age bands of pupils, the creation of creative writing workshops, the cooperation for development actions generated from it, and even creative illustration workshops are other clear piece of evidence of how the aforementioned cultural competence could be developed and strengthened.

With regard to the limitations of this study, those of qualitative research would be highlighted: the number of students is restricted to the subjects of the teachers who are involved in it. Hence, it would be interesting to think that increasing the number of subjects involved would be positive; endorsing both the previous arguments with regards to the importance of interdisciplinary and the inclusion of cross-curricular projects in university classrooms.

As future prospects of educational development within the project TALIS, from which their respective research will come off, two of them have to be stressed: firstly, it is intended to develop an assessment tool to evaluate both the impact and the transferring of a project of this magnitude. As noted in the present article, various manifestations of feedback have been compiled from teachers who have used the work materials mostly in the form of thanks, but also suggestions for further qualitative improvement of the project TALIS. Nevertheless, in this regard, more systematized evidence is required. Conversely, it is expected to keep on consolidating one of the most suggesting aspects of this project: the strengthening of both, the dissemination of the current project through its website and the participation in international conferences; and the addition of more partners from more countries. This project then emerges as a common horizon of consolidation of intercultural competences of both teachers and students both at schools and universities.

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Mokymasis tarnaujant bendruomenei ir projektas TALIS. Pedagogika ir mokymas siekiant tarpusavio supratimo

María Alcantud Díaz¹, María Jesús Martínez-Usarralde², Carmen Lloret-Catalá³

¹ Valensijos universitetas, Mokytojų rengimo fakultetas, Kalbų ir literatūros (anglų) mokymo katedra, Av. Tarongers 4, 46022 Valensija, Ispanija, maria.alcantu@uv.es
² Valensijos universitetas, Filosofijos ir edukologijos fakultetas, Ugdymo sistemų ir švietimo istorijos katedra, Av. Blasco Ibáñez 30, 46010 Valensija, Ispanija, m.jesus.martinez@uv.es
³ Valensijos universitetas, Filosofijos ir edukologijos fakultetas, Ugdymo sistemų ir švietimo istorijos katedra, Av. Blasco Ibáñez 30, 46010 Valensija, Ispanija, m.carmen.lloret@uv.es

Santrauka

Šiame straipsnyje atskleidžiama, kokie svarbūs yra daugiakalbio, literatūrinio ir tarpkultūrinio ugdymo bei į vystymąsi orientuoto švietimo ir mokymosi tarnaujant bendruomenei ryšiai. Jame yra aptariamas Ispanijoje vykdomas projektas TALIS ir pastangos įgyvendinti užduotimis grįstą mokymą ir bendradarbiavimo metodikas, kurios padeda projekte dalyvaujantiems studentams įgyti praktiniam darbui reikalingų kompetencijų ir vertybių, reikalingų kuriant socialiai atsakingas darbo aplinkas. Šio tyrimo pagrindinės sąvokos yra „mokymasis tarnaujant bendruomenei" ir „kultūriniai ryšiai". Remiantis tyrimo rezultatais, galima teigti, kad naują pedagoginę reikšmę įgyja „skirtingų profesinių sričių specialistų tarpusavio supratimo nuolatinis siekis", kurio tikslas yra konsoliduoti tarpkultūrines kompetencijas. Įgyvendinant socialinės intervencijos programą buvo siekiama sustiprinti tarpkultūrinio etoso kūrimą ir tapti socialiai atsakingais piliečiais.

Esminiai žodžiai: *mokymasis tarnaujant bendruomenei, tarpkultūrinė kompetencija, daugiakalbystė, užsienio kalbos mokymasis, literatūrinis ugdymas.*