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„Global and Intercultural Learning (GIL) in the EFL classroom"

Verfasserin

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Introduction

Globalisation, a phenomenon based on the interdependencies in economic, cultural, social, information and environmental sectors, shapes the life of humans all around the globe. Characterised by interconnectedness and growing mobility, it requires people to interact with persons of various backgrounds in their direct environment or on the other side of the globe. The complexity it conveys calls for educational concepts to tackle these issues and assist students in orientating themselves in a rapidly changing world so as to encourage active participation in shaping their present and future. As a response, Intercultural and Global Learning, as two distinct approaches, have emerged. In recent years, many publications have contributed to a more profound development of both concepts. However, in the EFL classroom, research has tended to focus on Intercultural Learning, giving rise to many discussions and controversies, while Global Learning and foreign language teaching has generated far less discussion. Yet, if Global Learning is a teaching principle and not a separate subject, it will need to be integrated across all curriculum areas, also in foreign language teaching and not only in political or social studies. This calls for a debate and examination of Global Learning in the English foreign language (EFL) classroom. Furthermore, I believe that both concepts should not be viewed in isolation, and that there is a close link between Intercultural Learning and globalisation. I will endeavour to demonstrate that Intercultural and Global Learning, referred to as GIL throughout this paper, in the EFL classroom, does in fact highlight the interconnectedness of the global community. The relationship between languages and culture so as to develop intercultural competences and attain mutual understanding has been repeatedly traced and argued for by various authors in the field. The EFL classroom, where not only the teaching and learning of the language takes place, but also intercultural aspects, regional and cultural studies are integrated, proves to be an apt place to enhance Intercultural Learning. However, in order to promote cosmopolitanism and to go beyond the aim of developing intercultural competence, Global Learning, as a holistic approach standing for a systemic view, should be equally integrated into the EFL classroom. Therefore, the aim of GIL is to link the personal, the local and the global and to offer students space for critical thinking and for tracing the interdependencies of our world, which should encourage active participation, empowerment and life-long learning. To incorporate GIL in the EFL classroom, it will

be necessary to examine current debates about foreign language teaching and learning and to touch briefly upon concepts focusing on learner autonomy to see what factors need to be considered. Thus, by taking the particular challenge of the language into account, this thesis examines possibilities of integrating GIL in the long term in the EFL classroom.

The main issues addressed in this paper have been organised into three main parts, subdivided into several sections. The first part provides a brief overview of globalisation and examines how young people are affected by it (chapter one), to then argue for the necessity of Global Learning in school in chapter two. Chapter three traces the history and related concepts of Global Learning, thereby introducing the area of Intercultural Learning. As Intercultural Learning has caused controversy, some debates in the foreign language sector will be briefly examined and commented on. Subsequently, the last chapter of the first part introduces the concept of Global Learning, current developments and aims, as well as points of interrelation between both concepts. To conclude the chapter, I will lay out my own understanding of GIL. The second part is aimed at linking foreign language learning and GIL by discussing theory and adding practical ideas. Chapter five seeks to observe learning theories and didactic approaches that I consider to be relevant to foreign language learning and GIL. As the learner should be central in these approaches, and learner autonomy should be fostered, concepts such as multiple intelligences and learner styles are briefly drawn upon. To understand the context and examine how GIL can be integrated in the EFL classroom of upper secondary schools in Austria, the school system and the curriculum are analysed in chapter six; here, the aspect of the foreign language is central. The last section of the second part is based on areas to develop communicative competence suggested by the Common European Framework of References for Languages (referring to *Threshold Level 1990*), a document which has become crucial and influenced foreign language teaching and learning across Europe. On the basis of these areas, I will provide some examples of topics offering the possibility to incorporate GIL in foreign language learning. The last chapter then marks an effort to provide a concrete example of how GIL can be integrated in the EFL classroom of an upper secondary school in Austria on the topic of clothes. It outlines a sample teaching sequence to be conducted over a few consecutive lessons: several activities are suggested in which all

three areas, the content, the methods and the language, are crucial. To sum up the main points of the paper, the conclusion assesses the thesis and offers an outlook for possible future work.

1. Globalisation

Globalisation has become a well-known term and fact of life around the world. At work, at the supermarket, at school, at home, in a modern city or in a remote village in India, where Pepsi advertisements glow from the roof of shops, globalisation is evident. It is a complex phenomenon of our society entailing scores of theories, concepts, explanations, criticism and praise. This section addresses some basic notions of globalisation, in particular the ones relevant as a basic introduction for the field of Global Learning, but it cannot provide a full account of the phenomenon in all its positive and negative aspects along with its historic development, as this would go beyond the scope of this thesis.

In daily life, globalisation is frequently perceived as closely connected to economy, while other areas are neglected albeit proving to be of equal significance. The World Youth Report (WYR) 2003 presents the following view of globalisation: "In its broadest sense, globalization refers to the extension of a whole range of economic, cultural and political activities across the world landscape" (3). The reappearances of the terms economy, culture and politics shape many definitions, as e.g. Adick suggests the identical three areas (156). Suárez-Orozco perceives globalisation as an exchange in the very same fields, however, replacing the political by the social component (7). Thus, globalisation is „the ongoing process of intensifying economic, social and cultural exchanges across the planet." He maintains that it is not a new phenomenon of modern civilisation, but dates back centuries to the point when people "embarked on a journey" (7). Here, I believe that it is also fundamental to add the ecological aspect to an attempted definition, as the impact of globalisation on the environment poses both chances and risks for the future, and has become a major concern for education. This view is supported by Pike and Selby, who sustain that globalisation plays a part when it comes to ecological issues (3). Similarly, the Club of Rome, originally an association of professionals who met to address the issue of economic growth in its relation to the exploitation of natural resources, and by now a non-governmental organisation (NGO), turns our attention to the 'human factor' that contributed to globalisation and its growing dimensions (25-29). For Mills and Blossfeld globalisation "refers to the

internationalisation of markets and subsequent decline of national borders" as well as to the "intensification of competition" (4). Nayak, however, doubts whether it is appropriate to speak of a borderless world (5). As globalisation affects numerous areas of life, business and culture, it has to be regarded as a highly complex phenomenon (WYR 2003 3). Whether it is a phenomenon of modern society or has its roots in the past when people started to travel remains subject to debate, but its dimensions have clearly changed with the beginning of industrialisation and progress in the field of Information and Communication Technology (ICT). Through the emergence of phones and the internet, the transfer and speed of communication between individuals has increased. This has affected economy, culture, politics as well as our social life significantly.

As far as economy is concerned, the impact of globalisation on countries all over the world was best seen during the financial crisis triggered in 2008. The insolvency of American banks caused stock markets all over the world to crash. In consequence, not only large companies went bankrupt, but also many small businesses and individuals lost tremendous amounts of money, at times together with their jobs. It affected big companies and even nations like Iceland, as much as individuals: The connection between the global, national and local, repeatedly cited as a crucial point of Global Learning, became all too apparent. Due to the economic interdependence triggering migration, the world has turned into a melting pot where people with various cultural backgrounds and native languages encounter each other on a daily basis without the need to travel far. These encounters can occur superficially, or at a deeper level when people share a classroom, work together and/or have private relationships where social interaction is required. Discussing the development and status-quo of culture, Adick questions whether one can truly speak of a level of „world culture" as tendencies have moved towards „re-ethnicization" and the formation of new national states where people are in search of their own roots. In contrast to this movement, young people's consumer trends or leisure activities show worldwide similarities – e.g. behaviours in areas such as communication, science and technology (156-157). These assumptions suggest that albeit a tendency to promote nationalisation and the preservation of cultures exists, globalisation will be present nonetheless. In order to promote "re-ethnicization" and fundamentalism, global means, as different they might be from the values of the

community, are used to communicate across borders and link other local groups with each other, demonstrating once more the dimensions of globalisation. Regarding politics, Adick states that international organisations such as the UN have gained increasing influence next to local and national politics (156). One has not to go as far though as to examine international organisations, which still exert a minor impact on national politics compared to other systems. In Europe, characteristics of globalisation are reflected in national and international politics alike: The European Union has established itself both on a regional, national and global level. This idea of centralising politics follows the trend of globalisation as interdependence among states and institutions is created. However, Lenhart argues that politics is still not entirely affected by globalisation as only the creation of a world state, in combination with the elimination of national states, would lead to a 'true' global society. In his view globalisation is a process of integrating local systems into a global context: „Globalisierung kann in systemtheorietischer Sicht als der Prozeß beschrieben werden, in dem die gesellschaftlichen Teilsysteme auf weltgesellschaftlicher Ebene verankert werden" (48).

This section has briefly touched upon the subject of globalisation, demonstrating that it is an overly complicated issue characterised by interaction, exchange and interdependence. The next subsection draws on these arguments and examines the relationship between young people and the internationalisation of the world they grow up in.

1.1 Globalisation and youth

> First, there is a tendency to assume that the effects of globalization are unstoppable, and that globalization is a process young people react to rather than actively negotiate. […]Second, an analogous and equally significant point is that the experiences, meanings and concepts associated with youth are as complex and challenging as those associated with globalization. (WYR 2003 293-294)

Young people[1], as belonging to one of the most vulnerable groups in society, and their relationship with globalisation have attracted the interest of many activists leading to

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1 I would like to stress that it would be anything but right to talk of young people or youth as a homogeneous group. Due to economical reasons for this thesis, general terms are used, keeping in mind

the emergence of pedagogical concepts such as Global Learning. Before addressing the issue of education in form of pedagogical suggestions in the subsequent sections, this section addresses current conditions and the exposure of young people to globalisation. It can only provide a brief insight and not deal with the full form of its complexity, as the citation of the WYR suggests, but I believe that an examination is necessary to put the emergence of pedagogical concepts in a wider framework.

Today's youth, in particular considering the 'Western' context, grow up in an environment where globalisation belongs to their lives and shapes their lifestyles. Having access to internet, watching American TV programmes, listening to British music, communicating via a mobile phone, buying products at low-cost prices produced far away from their home countries, eating exotic fruits, to name just a few examples, does not necessarily spark great interest or astonishment. They have been born into an interwoven world where distance does not pose the same hindrance it did forty or fifty years ago; thus, their lifestyle has been affected thoroughly by the effects of globalisation. This does not automatically imply though that a 'world openness' exists and that these connections, their causes and effects are understood, if this is ever possible. Simply wearing jeans produced in China or eating bananas harvested in Costa Rica does not entail a greater understanding of the life of people there or the complexity, organisation and processes it requires acquiring these products in a local shop at a (frequently) low-cost price. Neither might it trigger reflection on their part as to the consequences these developments might have on their lives (outsourcing of jobs to 'cheaper' countries etc.). There are, however, millions of young people who grow up on the 'other side' of globalisation, living in poverty and not having any or spare access to these goods, not only in economically developing countries, but also in developed ones.

The World Youth Report 2005 of the United Nations discusses the issues of globalisation and youth, stating that themes such as education, labour and wealth or poverty are closely connected with this phenomenon. Depending on the country, young

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that I refer to a heterogeneous 'group' of people with the shared characteristic of belonging to the same age group. As I am speaking of GIL in the EFL classroom of upper secondary school, I define youth as a group of people between the age of 14 and 19 for this thesis. Interestingly, in the reports I refer to, the age of youth is frequently not stated, which I see as quite problematic, especially when discussing youth unemployment.

people either gain access to a decent life more easily or have to face the negative aspects, i.e. a life in poverty. Therefore, it is crucial to analyse youth development in relationship to world development (11). The impact of globalisation on youth is reflected in various areas: their consumerist behaviour, the use of internet, job opportunities, travelling etc. Many profit from these developments; others have been affected negatively and do not enjoy the same benefits. A considerable number of young people "have been left out of the modernisation process and remain on the other side of the digital divide, but are simultaneously finding their cultural identity and local traditions threatened" (WYR 2005 11).

As briefly discussed above, globalisation has an impact on the state of the world and the lives of young people on all continents. One of the areas of particular interest for analysing the influence of globalisation has been labour. According to the International Labour Organization (ILO), data collected between 1999 and 2009 have shown that there are fewer young people[2] participating in the labour force, estimating a decrease of 3.4 percent in total (16). In relation to this tendency, the WYR suggested already in 2005 three main reasons for a decline in work force participation: first of all, many students tend to stay enrolled in school and higher education programmes for a longer period of time. Secondly, general unemployment has increased and thirdly, some young people have dropped out of the labour market due to resignation for they did not have any perspectives to engage in the world of work (16). While access to education and the possibility of longer school enrolment seem of a rather positive nature, increasing unemployment and resignation of young people prove the contrary. However, also as far as longer school enrolment is concerned, it has to be kept in mind that good qualifications are an asset on today's job market. Due to the outsourcing of manual labour (e.g. the relocation of factories to 'low-cost' countries) or forced migration (e.g. foreigners willing to work for less money than the average), high qualifications are of great significance to improve one's future career perspectives, in particular when comparing youth to adult unemployment. In this context Mills and Blossfeld refer to human capital as a growing source in accordance with the acquisition of higher

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[2] The report does not provide any indication of the age of youth. However, on the website I could find information that they refer to young people between 15 and 24. (cf. http://www.ilo.org/employment/Areasofwork/lang--en/WCMS_DOC_EMP_ARE_YOU_EN/index.htm <28 May 2010>)

education and cumulative experience. Youth enrolled in school will have better prospects, albeit not being immune to risks, than persons with low qualifications. The latter group "will feel the impact of globalisation more immensely in *all* modern societies", and therefore, find themselves more at risk of facing uncertain employment conditions (9). As far as global youth unemployment is concerned, the ILO states that it rose by 1.3 percent (approximately 8.5 million people) up to a total of 13.4 percent between 2008 and 2009, resulting in "the largest year-on-year increase in at least ten years". At the same time unemployment affecting adults rose by 'only' 0.7 percent (8-17). According to these numbers it seems that young people feel the negative effects of globalisation on the labour market more profoundly. The WYR 2005 sees young people as particularly vulnerable for they are "newcomers" on the market that have not been integrated yet. Interestingly, the highest increase in unemployment was noted in the European Union and developed economies, constituting 4.6 percent (16), suggesting that competition among youth to persist on the job market is likely to increase. These daunting prospects, i.e. increasing unemployment and strong competition, might result in migration, in particular of youth from economically less developed to more developed countries in hope of a wealthier life. In relation to youth migration, the WYR 2005 refers to data from the United Nations Statistical Division estimating that young people constitute approximately 26 million migrants presenting 15% of the total migration rate (12). Parts of them grow up with the belief that the United States, Europe and Australia are rich and prosperous countries with few problems and many opportunities due to the transmission of mostly American or European TV programmes. This dominance of Western media has resulted in the creation of an image of a wealthy world not always accurate, showing a blurred reality – like many refugees have to realise once arrived at their target destination.

As far as culture is concerned, the WYR 2005 speaks of "global consumerism", claiming that especially Europe and the USA, due to their high production of films, music and series, assert dominance when it comes to the existence of a global culture. The lifestyle transmitted by the media is broadcast around the world and exerts influence on young people of diverse cultures. Yet, Curran (qtd. in WYR 2005) argues that a different sense of the media is made and adapted according to the cultural background of young people. Thus, a sitcom or an advertisement will be understood in

concordance with the value system and the living environment of the audience. In general, the media as such have gained considerable influence on young people's life, as they replace and/or complement "traditional agents" such as the family in the socialisation process. The motives behind these media driven processes are predominantly of an economical nature: companies try to create images of their products reflecting a certain desirable lifestyle (standing for ideas such as liberty, independence, prosperity, pleasure) to maximize profit (WYR 2005). Therefore, the importance of parents in their model function decreases, and they face challenges of competing simultaneously with the media and an enormous amount of their daughters' and sons' peers around the globe which strive for certain lifestyles. As it becomes quite clear, globalisation and culture can also be used to survive on the market or to gain power; thus, the WYR claims that globalisation is more a question of being powerful rather than of creating one global culture or establishing a plurality of cultures (WYR 2003).

The WYR 2003 further claims that young people might be easily subject to segregation while struggling to integrate in (a multifaceted) society. It describes the relationship between youth and globalisation as "fragile", as there exists a paradox of being excluded in many areas (e.g. economically), but concurrently finding oneself in a state of dependence from it, in particular when living in developed economies. Young people grow up under the influence of a global culture, while still seeking to become part of a society with its own values, possibly differing to a great extent. The notion of the local remains vital though, as peer groups are usually formed in young people's direct environments, demonstrating that face-to-face interaction persists even under the influence of global media and in times of ICT. Nayak supports this view by asserting that local cultures have not been replaced by globalisation and continue to assume significance in young peoples' present and future (5).

Concluding this section, I would like to summarise a few crucial points. Young people find themselves in a state of transition from childhood to adulthood characterised by the influences of a multitude of factors ranging from the local to the global. These levels are in a relation of dependence and have to be examined together. Moreover, the areas of globalisation affecting young people are interrelated and exert impact on both sides as

they are mutually dependent. Higher unemployment rates, more pressure to remain competitive on the job market, migration trends motivated by missing perspectives or images created by dominant media and the co-existing of more cultures in the direct environment of young people demonstrate that education has to make its contribution in order to prepare pupils for a life in a complex world. Pedagogical approaches in education such as Global Learning will not be able to tackle all of these issues and cause an immediate change in the world, but they can assist in opening up students' perspectives and in creating a more profound understanding of the complexity it entails. The next section will discuss arguments for an incorporation of global education approaches into school curricula.

2. The necessity of Global Learning: (Re)acting

> Die Verdichtung und Vernetzung grenzüberschreitender Beziehungen, die heute als Globalisierungsprozeß beschrieben wird, stellt Erziehungswissenschaft und Bildungspraxis vor die Herausforderung, Bildung und Lernen im erweiterten Horizont der Weltgesellschaft neu zu verorten und einen pädagogischen Beitrag zur Bewältigung der anstehenden "Weltprobleme" zu leisten. (Seitz 86)

A glimpse of the complexity globalisation has been discussed in the previous section: Interdependence of economies, politics, societies and cultures have demonstrated that education has to respond and prepare students to handle challenges and complexity, think critically and question current realities so as to facilitate orientation and opt for a humane world. However, it remains subject to debate whether it is the task of education to 'respond', i.e. react, to globalisation or whether it should prepare students for their lives after school so as to actively participate in decision-making processes. I believe that both ideas have to be considered: GIL would not exist if not for globalisation and migration as it has been a reaction to changes in society. However, if students are encouraged to shape their futures, the underlying idea will be to 'act'. This section examines some of the arguments for the implementation of a global education in current and past discourses.

2.1 The three perspectives of global challenges

Scheunpflug directly questions, "Warum Globales Lernen?" and tackles the issue by analysing challenges and problems arising through globalisation. She categorises them into three areas: the factual,[3] the social and the temporal perspective (*Globales Lernen* 6-7).

The factual perspective concerns human survival, threatened by the shrinking amount of natural resources caused by a tremendous increase in consumptions of goods and raw materials in the 'North' on the one side, and growth of population in the 'South' on the other. In this context Scheunpflug refers to the Club of Rome, which published a report named "Limits to Growth" already in 1974. An update of this publication, produced thirty years later, states that "[t]he signs are everywhere around us" - signs of shortages of resources, poverty and natural changes such as the extinction of species or the rise of the sea level (Meadows, Randers, and Meadows 3), confirming that "growth" and its limits remain crucial topics. In general, publications by the Club of Rome triggered some movements and initiatives towards education with a global perspective (e.g. *Das menschliche Dilemma*). The human dilemma is based on the assumption that globalisation, as it is caused by humans, offers equally risks and chances that need to be analysed through learning in order to ensure human survival. Furthermore, also Scheunpflug sustains that globalisation "in wirtschaftlicher, finanzieller, ökologischer, sicherheitspolitischer oder telekommunikativer Hinsicht" offers chances to be seized along with risks that have to be faced (*Globales Lernen* 7). Therefore, a new understanding and form of acting is required.

The notion behind the social perspective is the co-existence of the self and the other in people's direct environments. Travelling abroad to get to know other cultures, to listen to other languages or to eat local food is not necessary to encounter diversity in today's multicultural societies, especially in big 'cosmopolitan' cities. Simultaneously with the existence of the 'foreign' in the proximity, familiar cultural patterns can be found in the distance. Building on these arguments, I would suggest adding a fourth perspective - the

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3 I opted for the English translation of "factual" as it best describes the meaning of the German "sachlich" used in the original text.

spatial one - as it is not possible to regard the social perspective in isolation without considering that both complement each other. Social interaction between the foreign and the familiar is only possible through the overcoming of distances in a commonly cited 'shrinking world'.

The third mentioned perspective, the temporal one, is characterised by velocity. Here, Scheunpflug notes that the challenges of the social perspective are induced by a fast social change. For education this is of significance as teachers' and parents' own experience of their youth loses relevance for today's young generation. The fast change of the topicality of knowledge along with the fact that our lack of knowledge grows constantly and rapidly will be issues to tackle for pedagogy.

The view put forward above explains why young people have to face a number of challenges in the course of their socialisation; to tackle and handle them seems to be complicated for two main reasons: Ideally they should strive at the construction of a 'humane' world for them as individuals without disregarding their fellow beings. A request that seems impossible as Scheunpflug argues: "Beides scheint gleichermaßen schwer und zudem häufig miteinander unvereinbar." This problem becomes all too apparent on a daily basis as humans tend to regard their own and direct environment as more important: "[Menschen scheinen] in ihrer spontanen Problemlösefähigkeit auf Erfahrungen im Nahbereich spezialisiert zu sein". The problematic aspect connected with this characteristic is that the individual well-being and personal satisfaction is frequently of paramount importance and does not go far beyond looking at one's own immediate concerns (*Globales Lernen* 7). This problem has also been dealt with by Seitz: Currently, the notion of living in a „global village" exists, but many people feel threatened by that. Moreover, it is not sufficient any longer to understand the complexity of the world and its influences and effects on our lives if we just consider our direct environment, our „unmittelbare Nahbereichserfahrung" (87). The direct environment does not only refer to space, but also to temporal aspects, i.e. the priority of the present to satisfy immediate needs while disregarding impacts on the future. Abundant evidence of this behaviour, i.e. focusing on personal needs or the ones of the direct environment at first, exists in everyday life, e.g. when people buy cheap products knowing that exploitation of workers is the consequence or when they board a plane to

go on holidays, being perfectly aware of the negative impact it has on the climate. One additional possible explanation for this behaviour might be that several people have a feeling of powerlessness and impotence, believing that their acting as individuals will not contribute to the creation of a better or worse world. The second reason put forward by Scheunpflug is that humans tend to think linearly in causal connections, not considering interdependencies and reciprocal effects. Also, as noted in the previous section, humans are inclined to act on the basis of former experiences, a characteristic that might not prove to be sufficient in an overly complicated and rapidly changing world (*Globales Lernen* 7-8).

2.2 The role of education

In order to seize the opportunities and to react to and handle the challenges described above along with several uncertainties people have to deal with and on which they have to base their decisions, learning is necessary. "[Die] Erhöhung der Eigenkomplexität" along with the development of abstract thinking skills are crucial in this context (Scheunpflug, 7-8). The need of abstraction in learning is also emphasised in an earlier account by Seitz:

> Die weltumspannenden Zusammenhänge, in die die Lebenswelt latent eingebunden ist, müssen über neue didaktische Zugänge und Lernprozesse, die erhebliche Abstraktionsleistungen implizieren, vermittelt und erschlossen werden. (87-88)

Students have to prepare themselves for a wide range of possible decisions and situations they will have to face in their future and, therefore, need to develop problem solving skills and acquire a sound general knowledge. Education has to contribute to the formation of these competences by offering an approach to deal with the increasing complexity via reducing it through didactical reduction, i.e. a simplification of abstractness and intricacy. (Scheunpflug *Globales Lernen* 7-9).

The WYR 2005 agrees with this view and calls for innovative educational action to react to globalisation "in the light of the ongoing technological revolution and [...] global inequalities", reporting that curricula repeatedly do not provide adequate

preparation for the labour market (14). A thorough preparation for the labour market is also one of Lenhart's concerns: He names four current tasks of education in our society: vocational training, human rights education, peace education and intercultural learning. As far as vocational training is concerned, he does not only stress the training of professional skills, but also the relationship between vocational training and social abilities that are further developed through participation on the labour market (56-62). In this context, Suárez-Orozco's view seems to be linked to the development of professional and social skills. He points out that "the increasing integration and coordination of markets, production, and of consumption" trigger migration around the world and result in cultural exchanges posing new challenges for schools (7). Another area of focus of the WYR 2005 is the integration of Information and Communication Technology in educational curricula, particularly in developing countries, so as to avoid a growing gap between developing and developed countries (14).

Apart from the preparation for the world of work, a crucial field of action for education concerns the encouragement of active participation to shape the present and future. Seitz argues that modern society under the influence of globalisation needs to continue to be informed in order to participate: the world offers great potential and chances to create the future; thus, social resources have to be activated, and action needs to be taken in educational systems to design an adequate teaching approach (86-88). Due to the intricacy of globalisation, and spatial, as well as temporal distance, it might be difficult to realise what impact globalisation exerts and how and where participation can take place. Here education has the exacting task of stressing the interconnectedness of the world the students live in; thus, indicating that activities seemingly occurring far away will have influence on the students' environments and daily lives as "local and global have become two sides of the same coin." By means of education students' awareness of the interdependency should be raised, and the history and nature of problems should be discussed, while not omitting the chance to consider possible solutions in order to allow for students' empowerment (Hicks 3-4).

This section has shown that so as to develop understanding of the impacts globalisation has on our society and environment, learning is required. It outlined the significance of the tasks education has to fulfil in order to enhance the development of cognitive and

social abilities that in return will facilitate coping with an inextricably linked world. The previous sections have demonstrated that globalisation offers both risks and opportunities for the future that often cannot be simply separated or categorised. Education can help to provide orientation in this overly complicated world and to encourage students' participation and empowerment to actively shape their futures. So far several proposals of how to deal with global issues have emerged and been further developed. These approaches will be reviewed in the next section.

3. Global perspectives in education

> Children who are in school now will in the twenty-first century have to cope with a future very different from today. The ability to cope with that future will depend, in part, on being able to take a global, as well as a national and local, perspective on current issues of conflict, change, development, peace and justice." (Hicks and Townley 3)

The future described in the statement made by Hicks and Townley in 1982 has turned into our present and the competence of perspective-taking has become crucial in education. Since the eighties pedagogical concepts to respond to an inextricably intertwined world have emerged or been adapted to more recent global developments; one of the more recent ones among them is Global Learning. It has its conceptual roots in a multiple number of fields that are related and complement each other. This section seeks to trace the origins of Global Learning by examining relevant educational approaches of the last decades.

3.1 Historical development and influences

Global Learning dates back a few decades: In the Anglo-American context the term was first used in the 1970s, roughly twenty years earlier than in Austria, where it was introduced in the 1990s. It emerged due to the perceived necessity of developing a pedagogic concept dealing with the issue of globalisation that influenced everyone's life around the world (Kock 37). Its emergence and conceptualisation did not occur independently from former educational developments, but was influenced by a number of earlier approaches. Among the fields it arose in, Harthmeyer, with reference to the

Austrian context, lists the following: Political Education, Development Education, Global Environment Education, Peace Education, Intercultural Learning, and Ecumenical as well as Interreligious Learning (29). Scheunpflug names Third-World Pedagogy, Ecumenical Learning, Development Education, Intercultural Pedagogy, Peace Pedagogy and Ecological Education (*Globales Lernen*, 11-12), while Rathenow narrows the fields down to Human Rights Education, Environment Education and Development Education (329). In the British context, Hicks refers to Global Education, Development Education, Citizenship Education, Peace Education, Race Education and Future Education along with Education for Sustainable Development, perceiving them as "issue-based educations" with each one having its own focus (*Global Dimension* 5). To limit the scope, I have decided to discuss Development Education, Education for Sustainable Development, Peace Education and Intercultural Learning in this section on the basis of the four most important findings of Tye (qtd. in Hicks *30 Years* 5-6). In his assessment of more than fifty countries he identified the most common issues of global education ranked as follows: ecology/environment, development, intercultural relations, peace, economics, technology and human rights. Moreover, I perceived that literature frequently refers to these approaches when discussing global perspectives in education, while other concepts have been omitted at times. Thus, I concluded that these have been among the most influential approaches for Global Learning, whereas other educational concepts were either subordinated to other categories or did not exert the same influence and elicit as much response as these 'more dominant' approaches.

3.2 Development Education

In the German context Development Education has its roots in the Third World Pedagogy (Dritte-Welt-Pädagogik) emerging at the end of the 1950s, and aiming at 'helping poor countries' via the donation of money and goods. Along with it, agents in schools and youth work attempted to sensitise young people for topics such as poverty. (Scheunpflug, Globales Lernen 11). A decade later the emergence of Development Education was encouraged by the movement of NGOs in the late 1960s and early 1970s, when organisations felt the need to design an educational programme in order to raise the publics' still low awareness of development issues. Thus, appropriate material for the classroom use was created so as to examine the causes of poverty in less

developed countries. However, within short time the focus broadened, and definitions of development and "the notion that 'underdevelopment' was an ongoing process rather than a state some countries found themselves in" were revised. Furthermore, the image of the rich 'North' as opposed to the poor 'South' was critically examined including the history and "an understanding that cultural imperialism often marginalised the voices of those living in the global South" (Hicks *Global Dimension* 7). Thus, the movement originated from charity organisations and returning aid-workers who wanted to inform a broader audience in the 'North' about poverty in the 'South'. In this context, Hicks and Townley indicate the problem of discrepancy in the concept's roots, as charity agencies might have stood in an ambiguous relationship with its practitioners: Traditionally, charity organisations wanted to help and not empower people (otherwise they would not have any or a different task 'to accomplish'). Therefore, it would result rather 'non-charitably' if the oppressed ones would be allowed to speak for themselves instead of being spoken for. As the support of equality and justice became fundamental characteristics of Development Education, many practitioners perceived the necessity of widening the scope, and in consequence distanced themselves from promoting mere development aid (9-10). In the German context Bühler traces the term "Entwicklungspädagogik", emerging like in the British context from returning aid workers perceiving the necessity to inform people in the hope of evoking a change in people's, but also politicians' attitudes, to secure justice for all (181).

The concept of Development Education has been frequently criticised (e.g. Hicks and Townley) for the use of the term development. Hicks and Townley ask critically what the term is meant to suggest: Does it only entail economic issues such as poverty or also human welfare? Furthermore, it has to be questioned where the concept originates from and what part the developed as well as the developing countries play (9). Therefore, Development Education could denote the dominance of 'rich' countries trying to help 'poor' countries - a concept linked to development aid - or include the formation of a wider perspective where interdependences on a local and global level are analysed. In the school context this is of importance as concepts closely related to development aid were particularly inclined to use biased materials that impeded a holistic view by focusing on the Third World (Hicks and Townley 13).

3.3 Education for Sustainable Development

The idea of Education for Sustainable Development, in the form of awareness raising and active involvement among citizens to ensure access to resources for future generations and a responsible handling at present times, has not always prevailed. In the 1970s and 1980s major attention was paid to problems of the environment and its destruction without considering concepts such as justice, freedom, responsibility, self-determination and well-being of everybody around the globe - issues that arose mainly during the 1990s (Michelsen). By analysing this development, it becomes clear that steps were taken towards a holistic educational approach instead of 'merely' transmitting information about ecological dangers. Seen in this light, students are asked to develop understanding of the interdependencies and effects in the world so as to perceive that events occurring in a remote area or seemingly not exerting direct impact on their lives might cause multiple problems and trigger processes with tremendous consequences. A classic illustration is the tropical deforestation that encompasses topics such as peace, freedom and well-being, which influence people not only living in the area, but in the long term also humans on the other side of the globe, for example in the form of climate change, shrinking resources and a threatened biodiversity.

A major contribution to the implementation of Education for Sustainable Development was made by the United Nations Conference on Environment and Development or the informally called Earth Summit in Rio de Janeiro in 1992. The conference's primary concerns were to reaffirm and draw on the objectives of the conference on the Human Environment held in Stockholm twenty years previous, to establish new global partnership and to "[w]ork [...] towards international agreements which respect the interests of all and protect the integrity of the global environmental and developmental system" while "[r]ecognizing the integral and interdependent nature of the Earth". In 27 principles the declaration states the importance to care for present and future generations and to protect the environment by various means in order to ensure sustainability. In addition, citizens' access to information concerning environmental policy so as to "participate in decision-making processes" should be ensured, which emphasises the significance of raising public awareness. In particular, the involvement and participation of women, youth and indigenous people along with their knowledge is

stressed and explicitly stated in three separate principles. Thereby, the ideas and creativity of young people shall be integrated in order to foster sustainable development and to "ensure a better future for all." This suggests that the insertion of Education for Sustainable Development in the school curriculum will be a necessity if all young people are to be addressed and called on to contribute to a sustainable lifestyle. These key ideas, among others, should be implemented by international cooperation and consent, keeping in mind that "[p]eace, development and environmental protection are interdependent and indivisible" (UNESCO *Rio*). In order to take on challenges to ensure sustainable development, participation in decision-making processes and empowerment form crucial characteristics and require the development of a multitude of skills and competences. Michelsen stresses the importance of one particular competence related to Education for Sustainability: the competence of organisation and creation ("Gestaltungskompetenz"). "Gestaltungskompetenz" suggests that people participate actively in decision-making and development processes and acquire competences in problem-solving and personal reflection. Furthermore, he states that self-oriented and experience-based learning along with the inclusion of economic, ecological, social and cultural aspects, and the acquisition of knowledge in multiple areas are necessary assets in this context.

At present Education for Sustainable Development has still not become outdated; instead it remains an extensively discussed issue. The term sustainability has become a buzzword not only in the ecological, but also in the economic field and arises repeatedly in political concepts and speeches. It involves the danger of merely being a fashionable term, abused to sound sophisticated, but many initiatives on local, national and international levels demonstrate the contrary, namely that the concept is further developed and implemented.

3.4 Peace Education

Peace Education, as to promote and maintain peace on national, international and social levels, is another concept preceding Global Learning. Vriens argues that it goes hand in hand with the modernisation of Western societies in which the need for preparing young people to orientate themselves in a more complex world grew and the institution of

schools and education systems was required. Education, however, did not automatically help to encourage peace, as wars have too often shown in history and even at present; instead it had the function to prepare students for war, to promote nationalistic thought and to spread propaganda. Thus, education needs to be scrutinised and critically adapted in order to foster peace, and strive for the development of well-elaborated pedagogical concepts.

According to Hicks, Peace Education originates from peace research conducted in the 1950s during the era of the Cold War. The initial interest was on personal violence, i.e. on direct violence from one person to another, and omitted structural shortfalls. In the late 1960s and early 1970s the area of research was broadened and indirect, i.e. structural, violence and its impact on society was examined with the endeavour to promote justice and equality and resolve conflicts non-violently, not only on a personal, but also on a global level. In order to comply with these requirements, other 'sectors' such as human rights and intercultural understanding complement Peace Education (*Global Dimension* 9). Also Spajićs-Vrkaš stresses the relationship between Peace Education and Human Right Education in the form of raising students' awareness of their own rights, and emphasising that education itself is a human right. The change in the perception of peace combined with the inclusion of a broad number of disciplines led to two categories of peace: positive peace and armed (or negative) peace. While the first one highlights the importance of its maintenance and includes social aspects so as to keep it, the later is defined by its absence of war, as a 'bypass period' between two conflicts (e.g. Hicks, Spajićs-Vrkaš). The concept of positive peace so as to stabilise democracy met positive response right from the beginning, albeit it was only pursued more actively once the Cold War era was over (Hicks *Global Dimension* 9).This expansion of the discipline from 'negative' to 'positive' peace and its intertwinement of political, social, economic, and cultural dimensions as well as issues such as religion demonstrate that peace is not a category of its own that is strictly isolated and separated from the others, but that it can only be attained and kept if a multitude of aspects are considered, as Spajićs-Vrkaš states:

> Consequently, peace has become more clearly associated with the nature of political structures, nationally and internationally, particularly with the protection of human rights, equality, social justice, solidarity, the rule of law,

> minority and indigenous peoples' rights, environmental protection, preservation of cultures, development of democracy and civil society, and the like. (51)

By now many programmes to foster peace exist on national and international levels; among the most famous ones are initiatives of institutions of the United Nations and the European Union (Spajićs-Vrkaš).

For the implementation of Peace Education in educational systems the form of teaching and the learning environment created in schools are of particular relevance, as Hicks and Townley argue: "It cannot, in other words, be merely education *about* peace but must also be education for peace. The method is thus as, if not more, important than the content." Rigid classroom situations, where a seemingly omniscient teacher fills the heads of students with information and forces them to keep still, will not contribute to a greater identification with the values transmitted. Instead, students should have the possibility to express themselves and enter into dialogue with their teachers and peers. The approach is to be interpreted as an action-oriented one, promoting participation and cooperation. Albeit the form of teaching and the involvement of students are of great significance, the content has to be examined as well. Here Hick and Townley raise the question of what to teach and whether it is eligible to teach about war and if, in what way (Hick and Townley 10-11) – legitimate and fundamental questions for the design of curricula, as already Vriens informed us about the danger of militarism in educational contexts.

As with all the other disciplines discussed so far, each one has its own focus, but none of them stands in complete isolation. Peace cannot be attained by merely looking at (armed) conflicts, Education for Sustainable development cannot be tackled by explaining solemnly environmental issues and the same is true for many other categories such as Human Rights Education. The next field examined is crucial for all these forms of education, although its development as a pedagogical concept contrasts with the approaches mentioned so far.

3.5 Intercultural Learning

Before I go into more detail, I would like to make a note on terminology regarding this section. Throughout the research for this thesis, I came across some literature concerning Multicultural Education, whereas others were speaking of Intercultural Learning (or Education). The distinction between these two fields is not always straightforward; however, differences between multi- and interculturality exist, and throughout this paper I will refer to the definition provided by the UNESCO Guidelines on Intercultural Education:

> The term multicultural describes the culturally diverse nature of human society. It not only refers to elements of ethnic or national culture, but also includes linguistic, religious and socio-economic diversity. Interculturality is a dynamic concept and refers to evolving relations between cultural groups. […] Interculturality presupposes multiculturalism and results from 'intercultural' exchange and dialogue on the local, regional, national or international level. (17)

In the field of pedagogy multicultural education entails the learning *about* other cultures with the aim to prevent racism and strive for more tolerance and acceptance. Intercultural Learning encompasses a more active approach, attempting to mediate dialogue between people of various origins to enhance understanding and respect. The objective is "to achieve and develop a sustainable way of living together in multicultural societies through the creation of understanding of, respect for and dialogue between the different cultural groups" (UNESCO *Intercultural Guidelines* 18). In short, it implies learning *with* other cultures through interaction.

3.5.1 Historic development

The historic development of Intercultural Learning in the Austrian context dates back a few decades when foreign workers were hired to help rebuilding the country after the destruction caused by World War II. Mostly men ('guest workers') came to work with the original aim, at least of Austrian politics, to return after the completion of their projects. Thus, their own housing units were provided in segregated places without any endeavour to promote integration. Over the years, women joined their husbands, children were born or came to the foreign country at a young age, and the necessity for

offering an adequate programme to deal with 'foreignness' grew. These developments in Intercultural Education occurred simultaneously in other countries in Western Europe. Hicks and Townley note that multicultural education in Britain emerged due to colonial immigrants, originally hired by the government to solve labour problems. As in Austria, the education focused mostly on migrants and the improvement of their language skills. Despite these similar origins, a few differences could be noticed, depending on whether the countries had colonies in an earlier period. Hicks and Townley argue that racism and discrimination have their roots on a structural level, in part due to its colonial past (11-12). However, this does not imply that other European countries relied on a system of complete justice and equality for migrants on structural levels. Even now the rights and conditions of foreigners or natives with foreign origins are highly contested in politics and society, as presented in the media on a daily basis.

The first measures in education were directed at migrants in order to enhance assimilation, with the long-term objective to prepare children for the return to their parents' country of origin. Therefore, activists in the field supported the provision of foreign language classes along with tutoring in the native language to facilitate the (re-) integration in their families' home countries. Subsequently, observations demonstrated that tuition in the children's native languages proved to be constructive for their personal development. To be more precise, extensive research in this area found that it is easier to adapt to a multicultural environment and learn a new language when already being proficient in one. In the German context Bühler refers to this concept as "Ausländerpädagogik, which is directed at foreigners: mostly women offered support for children after school, e.g. in the form of tutoring. For him "Ausländerpädagogik" forms part of a deficit hypothesis, in which helping was perceived as something positive, but without feeling a need to change or pose questions about the circumstances migrants lived in (Bühler 180-187). In reality, it was not sufficient to address and create programmes merely for foreigners. As time passed, it became clear that many migrants did not plan to return, and on the whole, children did not see their parents' home country as their own - a quite reasonable assumption considering that few had actually been there. In the 1990s it became increasingly important to reflect on one's own culture in order to enhance equality and avoid xenophobia, as Scheunpflug states, "Interkulturelles Lernen wird damit als selbstreflexive Auseinandersetzung mit Ethnozentrismus und

Rassismus beschrieben" (*Soldat* 405). Consequently, pedagogy distanced itself from the notion of the existence of one dominant society in which minorities were expected to integrate, if not assimilate. The underlying idea was to reflect initially upon one's own values and beliefs before approaching 'the other'. In her article *Globales Lernen* Scheunpflug refers to the physician Dürr, who defined humans as "Rückspiegel-Realisten", implying that they take action on the basis of previous experience. For Intercultural Learning this is fundamental in so far as Scheunpflug suggests that people perceive other cultures on the basis of their own (7). This characteristic is positive if individuals reflect upon their ideas and beliefs and are open for new experiences and diversity, but it can be equally dangerous if they simply judge other cultures on the basis of their own. Thus, the inclusion of the element of self-reflection into this concept was crucial and paved the way towards a concept where all cultures are equal. As a consequence a 'new' educational approach, Intercultural Learning was introduced:

> Contrary to earlier pedagogical approaches, intercultural education is not aimed at the development or preservation of cultural identity but at overcoming and transcending cultural barriers. This implies that intercultural education is understood as a multilateral and reciprocal process, where one learns to be open towards and to accept the culture of others. (Hapgood, and Fennes 38)

3.5.2 Principles and aims

As far as principle and aims of Intercultural Learning are concerned, some authors have sought to create lists with explicitly stated objectives (e.g. Byram), which attempt to define the scope of what to learn. This subsection seeks to review some of these contributions in a broad manner.

According to Hapgood and Fennes, there are two perspectives Intercultural Learning can be approached from. The first is driven by conflicts and can be understood as a reaction to migration. The second one is based on the idea of enhancing tolerance and acceptance through cultural exchange: Through encounters and learning, the potential of various cultures should be emphasised, with the goal to arrive at mutual understanding and respect. In this case Intercultural Learning can take place via gaining experience abroad and in multicultural classrooms (42).

As far as objectives are concerned Hapgood and Fennes list the following (44):

– overcoming ethnocentrism
– acquiring the ability to empathise with other cultures
– acquiring the ability to communicate across cultural boundaries
– developing a means of cooperation across cultural boundaries and in multicultural societies

Therefore, interaction, reflection and sensitivity form part of these aims. The word culture, however, can be interpreted in a very broad manner and, as numerous 'cultures' exist, it remains open whether a person can ever acquire *the* ability to empathise or communicate with other cultures. Will it not rather be an open-ended process? "Culture" cannot be clearly delineated. For example, it can refer to ethnic, local, regional or national groups. In other contexts, culture might refer to a movement, an 'originally diverse' group of people that unite to fight for ideals or to represent a certain lifestyle such as youth cultures, which usually serves as a stage of transition in the formation of identity in young people.

3.5.2.1 The four pillars of Intercultural Learning

In the Guidelines on Intercultural Education, UNESCO refers to Jacques Delores' "four pillars of education", which serve as a crucial basis to enhance life-long learning. These four pillars are "learning to know", "learning to do", "learning to live together" and "learning to be" (Delores 37). Learning to know encompasses general knowledge accumulation so as to "[combine] a sufficiently broad general education with the possibility of in-depth work on a selected number of subjects" (21), and "learning to learn" in order to prolong learning. Learning to do includes the acquisition of occupational as well as cooperation skills to be applied in formal and informal situations. The UNESCO Guidelines further point out that learning to do is closely connected to the process of integrating oneself into society. Learning to live together, as the term suggests, entails the development of understanding and respect for people who are different from oneself as well as conflict resolution skills, to ensure peaceful social

relations. The last of the four pillars is learning to be; it places the personality at the centre of learning and sustains that students should "be able to act with ever greater autonomy, judgement and personal responsibility". Hence, education must not disregard any aspect of a person's potential: "memory, reasoning, aesthetic sense, physical capacities and communication skills." All of these should be included in education, as Delores argues that there is a tendency to focus on knowledge accumulation in schools, while other important areas are left out (37).

3.5.3 The idea of reaching intercultural competence

In order to achieve the targets put forward by Hapgood and Fennes, Delores and the UNESCO Guidelines, learning processes in which students have time and space to develop intercultural competence over a longer period of time, will be necessary. Yet, the objective of possessing intercultural competence seems to be high, and one may legitimately ask what it actually stands for. Attempting to formulate a definition might be as ambitious as aiming to become interculturally competent; however, several authors have tried to provide one. One of the pioneers in the field is Byram, who also participated in the creation of the Common European Framework of Reference for Languages (CEFR). He published a book on *Teaching and Assessing Intercultural Competence*, paying particular attention to foreign language learning. In his book he argues that students always bring knowledge with them, knowledge of the world which is influenced by the country they grew up in and which forms "part of their social identity" (32). Thus, in interaction with people of various origins, difficulties or misunderstandings might be subject to the knowledge and attitudes they convey. For Byram, successful communication in this case depends on two main factors: "the effective exchange of information" and "the establishing and maintenance of human relationships" (32-33). So as to become interculturally competent, he suggests five areas of significance: knowledge (of our and the other's country and culture, as well as of "processes of interaction at individual and societal level"), attitudes ("relativising one's own and valuing other's experience" so as to avoid early judgements), skills of interpreting and relating (based on previous knowledge individually), skills of discovery and interaction (developing skills individually or through interaction with other people) and critical cultural awareness and political education ("an ability to evaluate

critically"). Thus, these competences should be developed, but a central difficulty arising is their assessment. Here, Byram discusses the measurement of intercultural competences in stages, but questions them critically (32-54). The key problem in establishing stages might be the actual mode of assessment and the question if there is a final stage to be reached as Intercultural Learning and the 'acquisition' of intercultural competence are open-ended learning processes which require continuous learning. Also, Lenz suggests that it is not something that can be concluded at some point. For him, intercultural communication happens through "interpersonal interaction among individuals" who have a wide variety of (sub-)cultural backgrounds (212-213). Developing a mere understanding of another culture and its distinct values will not be sufficient to claim to be an interculturally competent person; it might be easier to define what it does not take to be interculturally competent than what it does. Thus, one of the problems with Intercultural Learning and the idea of reaching intercultural competence is that there is no commonly agreed definition, and as culture could entail such a broad number of issues, it will be difficult to find one. There has been controversy over its meaning and aims, and in the course of criticism some authors have sought to come up with further suggestions. In the context of foreign language teaching, not only Byram, but also several authors have tackled the issue of intercultural competence and/or Intercultural Learning and made suggestions to a re-thinking of current practices and concepts. As the focus of this thesis is the EFL classroom, I consider these contributions as relevant and would like briefly to analyse and comment on them.

In addressing the role of the foreign language learners' identity, Bredella argues that there are two aspects to consider: first of all, the foreign language classroom can help students to form a new identity; secondly, it should not force pupils to give up their old one. He pleads for the inclusion of an inner and outer perspective to become aware of how we perceive others and to realise our own limits so as to avoid misunderstandings. The inner perspective implies that people observe how others might see them, while the outer perspective entails that students have to understand their own position so as not to simply classify the 'other' as different (147-151). Furthermore, the outer perspective should aim at developing traits and abilities such as "Kritikfähigkeit, Toleranz, Metakommunkation und Verständigung" (150). Thus, intercultural understanding means to raise awareness between the existent differences of the self and the other, while

critical reflection of the use of terms to describe diversity is fundamental to avoid mere affirmation of stereotypes and prejudices (151). It seems that in particular the ideas of the self and the other remain contested and ambiguous. On the one hand, students' awareness regarding differences should be raised to deepen understanding; on the other, an attribution of characteristics and the simple classification as 'different' might be dangerous and hamper mutual understanding. A more recent paradigm concerning the discussion about culture and difference is transculturality. Welsch criticises the concepts of inter- and multiculturality as still perceiving cultures as homogenous, thereby dispelling the notion that the world is interwoven, and that cultural boundaries cannot be precisely delineated; instead he argues that individuals are "cultural hybrids", i.e. that they transgress borders and mingle with other 'cultures'. This criticism is valid up to a certain extent, however, also the notion of intercultural competence has changed and agents in the field do not automatically assign cultures to clearly delineated spheres, as Knauf states when contributing to the discussion about identity:

> Ich plädiere also nicht für die Aufgabe der eigenen kulturellen Herkunft, sondern gerade für die Bewußtmachung derselben, die immer auch interkulturelle Momente beinhaltet, den keine Kultur ist regional, geschlechtsmäßig, ethnisch, sozial, generationsmäßig etc. homogen. (44 qtd. in Bredella 135).

However, at the same time, as Bredella openly criticises, Knauf argues that students should identify with their own cultural origins (136); a problematic idea that contradicts the earlier statement, as it suggests maintaining boundaries between cultures. For transculturality, cultures are characterised by diversity caused and influenced by globalisation. In general, Welsch perceives globalisation and its impact on cultures as positive, while not denying that people might see it as a threat causing uniformity. In the introductory sector, it was briefly analysed that youth around the world have access to the same media, which could imply that diversity is disappearing. Welsch opposes this view by stating that people around the world make different use of these inputs; thus it implies that no one 'world culture' will emerge. The innovative approach about transculturality is that it throws light on the blending of cultures and takes both the micro and the macro level into consideration, while emphasising that people constantly mingle and transgress borders. The idea of speaking of transculturality instead of interculturality gives rise to many interesting discussions and aspects that have also

been taken on by authors such as Delanoy. He proposes a different approach to foreign language teaching, based on transcultural ideas such as "dynamic mixing and intertwinement of cultural elements" (180). Delanoy argues for a dialogic approach to teach communicative competence in a global world, thereby avoiding the term culture. Thus, the notion of the self and the other has to be re-thought and seen in a different light. A dialogic approach should enable respectful interaction on an equal level so as to "help foster dialogic relationships in multi-culturally shaped socio-cultural contexts" (173). The distinction to Intercultural Learning is that the emphasis is on dialogue, which requires certain abilities:

> These abilities include a (self-)critical distancing from one's own position, respectful confrontation with other viewpoints and a positive appraisal of difference, irritation and contradiction as possibilities for further developing one's scope of action and reflection. Moreover, the partners in communication make attempts to co-construct a new and shared culture permitting a better understanding of each other and the identification of common goals. (177)

This statement implies that it is not the culture of the self or the other that is central, but that an additional space to share culture and negotiate meaning is created and that the concept of borders has to be reviewed as they can easily be "dissolved, crossed, reaffirmed or newly created" (180).

These approaches and ideas suggest that there will not be a mutual agreement on what aims the foreign classroom should pursue in relation to cultural studies. Whether the name of the concept is inter-, multi- or transcultural, my understanding of gaining intercultural competence is that it is an ongoing process where interpersonal skills in communication and flexibility to negotiate meaning are essential. Moreover, diversity of culture should not be attached to a nation, but view the individual as central. For the EFL classroom, teachers will have to scrutinise and choose among a variety of concepts and approaches, and I believe that a blend of them can contribute to interesting learning experiences.

To conclude this discussion, I opted for the use of an anecdote: At a workshop on Developing Intercultural Competence[4] the lecturer illustrated the problem of reaching intercultural competence via a story about a personal experience: She was perfectly aware that it was uncommon to have eye contact between men and women in some cultures. When she met a man for a coffee for the first time, who stuck to this 'rule', she felt very irritated as he was talking and 'opening up' in front of her without establishing eye contact. She had to learn how to manage the situation as it was not the last time they met. On the basis of this example, a few points become evident, while others remain open: First of all, the story demonstrates that multicultural education as learning about a culture is not sufficient if 'successful' interaction and living together peacefully are the objectives of education. Mere understanding and awareness do not signify that people will be able to actively cope with difference. Thus, the skill to empathise is crucial as it will not be enough to simply overcome ethnocentrism. Secondly, the example illustrates that the development of communication and cooperation skills to cope with cultural boundaries and differences prove to be of equal importance to deal with uncomfortable situations and people have to learn to endure these. Thirdly, it shows that becoming interculturally competent is a process where new experiences might evoke new attitudes and request new behaviours. And finally, to return to the starting point and the remaining question, it proves how complex it is to define intercultural competence as an objective of Intercultural Learning as there might always be a 'next stage'.

3.5.4 Methods and requirements

The fundamental distinction between earlier and current approaches is that Intercultural Learning addresses the migrant as well as the 'dominant' society. Both have to deal with their own understandings of culture and then try to arrive at a mutual understanding via dialogue and reciprocal learning. Furthermore, Hapgood and Fennes argue that Intercultural Learning is based on various learning theories, among them dialogic, experiential and theme- as well as person-orientated learning. Learning to deal with the 'foreign', as well as with one's own culture via a practical learning approach in a future-orientated manner, are crucial methods of the concept. In the classroom context,

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4   Workshop *Developing Intercultural Competence*, Verband Wiener Volkshochschulen (Fortbildung), March 2010 Vienna

imitation patterns can be applied in order to learn and adapt to the new culture, albeit I have to add that reflection will be crucial as mere imitation will not foster a greater understanding of another culture. Moreover, to enable Intercultural Learning, social learning needs to be included in the classroom: it is fundamental for students to understand the concepts and rules of other cultures so as to act as an interculturally competent person. As a consequence, conscious learning on a meta-level has to take place, i.e. with the intention to enhance students' reflection of their learning processes so as to learn for the future (37-44).

In this section, we have seen that Intercultural Learning involves a multitude of competences and skills that should be obtained via learning and exchange. If it has to be successfully implemented and reach a wide group of people, its insertion will have to occur on a broad basis. As the *UNESCO Guidelines on Intercultural Education* suggest, it will not be sufficient to simply insert the term as an "add-on" in the curriculum. If it has to be effective, a wider network needs to be built and considered, among them creating an adequate learning environment, designing suitable teaching materials, including languages, history and cultures of non-dominant groups, and offering teacher training in the field (19). Intercultural Learning as a discipline has not remained uncontested though. First of all, difficulties arise in attempting to define the term culture and assigning it to states and nationalities (e.g. with descriptions like Hofstede's cultural dimensions). In recent times the concept of transculturality has increasingly found positive response in the field (e.g. Delanoy) as it implies that not only one culture exists, but that people move around freely between cultures. Perhaps the explanation of Delores 'to deal with people who are different from oneself' describes the objective best as it implies that the person, and not the culture, is central, which on the other hand questions the whole intercultural competence approach. Maybe interpersonal competence would be more adequate to describe the intentions of mutual understanding and respect; however, this would leave out the notion of culture and the perception that differences exist according to the persons' backgrounds. These are certainly open questions in need of further investigation.

4. Global Learning

In the previous sections, we have traced the roots of Global Learning, one of the most recent approaches to deal with world issues in the field of pedagogy. Global Learning has found much response and criticism at the same time. So far there has not been one clear definition, and many concepts, methods and objectives have arisen in the last decades; many of them have a common ground, while some differ from each other. This section addresses some of the notions around this approach, and attempts to provide an overview of Global Learning its aims. However, before going into detail, I will examine the relevant terminology briefly.

4.1 Terminology

Along with the emergence of pedagogical approaches to cope with globalisation, a substantial number of terms have come up. Sometimes they are closely related; at times they differ quite substantially. Therefore, this subsection provides an insight on the most relevant terms for this thesis.

Global Education vs. Global Learning
First of all, I would like to mention that I will use the terms Global Learning and Global Education interchangeably as they usually refer to the same concepts. Also, Rathenow states that "Globales Lernen" is the mere translation of the English Global Education (328). However, by now the term Global Learning has also been introduced in the English context and thus, on the basis of my personal preference, I decided to use the term Global Learning, as it implies that the process is self-guided rather than implemented by education from the outside.

Global perspective(s)
The aim of the integration of a global dimension into school curricula is to equip students with a global perspective; thus it involves the ability to perceive global issues from a variety of viewpoints (Hicks *Global Dimension* 28). In the course of the literature review, I also noted that global perspective may refer to education itself; hence

education with a global perspective implicates that pedagogical approaches deal with global issues.

Education for global citizenship

Global citizenship forms "part of the Citizenship curriculum which refers to global issues, events and perspectives" and is "sometimes also used as an umbrella term to embrace all of the issue-based educations" (Hicks *Global Dimension* 28). For Mahlknecht and Ramello, education for global citzenship is a reaction to globalisation (18), a view that has also been put forward by authors when discussing the concept of Global Learning (e.g. Scheunpflug). According to an Oxfam report, education for global citizenship offers space for pupils to "develop critical thinking about complex global issues" and to enter into dialogue with other people in a respectful manner in order to exchange their own values and beliefs. This is seen as a fundamental move "towards children and young people making informed choices as to how they exercise their own rights and their responsibilities to others" (2). On the basis of the methods and concepts mentioned by Oxfam, I perceive education for global citizenship as closely related to Global Learning, if not interchangeably applicable, as most of the key terms (local, global, sustainability, participation, responsibility etc.) occur in both concepts within similar contexts.

4.2 Global Learning: an introduction

The question of what Global Learning is, has been widely discussed and a variety of concepts, theories and ideas, many of them interrelated, exist, but no unique answer has been provided so far. Forghani-Arani approaches a definition of Global Learning by asking what it is and what it is not. She perceives it as a pluralistic concept and a necessary pedagogical reaction to globalisation, as 'traditional' education will not be able to prepare humans sufficiently to act responsibly in a global world. At the centre of Global Learning is the development of the learner's personality with the objective to equip them with the ability to handle globalisation effectively, wisely and responsibly under the aspect of sustainability. In short, she describes the starting point of Global Learning as follows: "Ausgangspunkt Globalen Lernens ist die Erkenntnis der Notwendigkeit einer Entwicklung im menschlichen Bewusstsein hinsichtlich

globalverträglicher und globalverantwortlicher Denkstrukturen, Wertvorstellungen und Lernformen" (1). As far as the term itself is concerned, she claims that the underlying ideas behind the word *global* are two-fold: on the one hand it refers to the aspects and themes to be included into education, thus the *content*, and on the other hand to the *method* of learning, which should be holistic and interdisciplinary, reaching beyond mere cognitive skills. For her, Global Learning takes impulses from disciplines such as Peace, Development, Environment, Human Rights or Intercultural Education; however, she stresses that it should not be mistaken with one of them. Instead she poses the question whether Global Learning ought to act as an umbrella term for these approaches. Referring to education for global citizenship, Oxfam has also approached the question of what it entails by explicitly stating what it is not: First of all, it is not too complex for younger pupils to deal with, and therefore, should be implemented in the school curriculum, not as a separate subject, but as a cross-curriculum model. Moreover, it should not provide prefabricated simple solutions or indoctrinate students with certain beliefs, and neither should it be seen as teaching geography or ethnography. Lastly, as opposed to the roots of Development Education, it should not aim at initiating fund-raising campaigns (3). Tracing Global Learning, Harthmeyer splits up the terms *global* and *learning* concluding that "[t]he global is a reality and learning can help to experience it" (16). That we live in a world in which we have to deal constantly with global issues is beyond all question as the previous sections have demonstrated. Globalisation influences everyday life starting in the morning when we turn on the radio, listen to music from the USA, drink tea harvested in India, packed in England, and wear clothes produced in several parts of the world, but also via direct or indirect encounters of people from foreign countries. As far as learning is concerned, more complications arise as there are various theories of what it is, what it should be and how it should happen. For Harthmeyer, Global Learning is a pedagogical concept standing in for certain values. The objectives are to learn to deal with uncertainty regarding the world we live in, understand global problems and to become a self-determined citizen that is able to make independent decisions. Thus, to enter into dialogue about complexities and to raise questions form part of this pedagogical approach. Furthermore, he stresses that Global Learning is a "direction-giving concept" not "about the acquisition of new specialised knowledge in total, but about the ability to put knowledge into proper order and to experience it" (18-19). According to Scheunpflug,

Global Learning is a "pedagogical reaction" dealing with the challenges posed by globalisation (*Globale Perspektive* 315). As it is not a clearly defined concept, the danger of Global Learning might be to miss 'the actual scope'. By encouraging schools to hand in projects dealing with Global Learning, Führing discovered that some projects missed the point by only observing nature and excluding intercultural or global aspects completely, albeit a description of Global Learning was provided in the call for papers. According to this description, Global Learning should perceive chances and risks of globalisation; promote sustainable development in a society showing solidarity; provide information of economical, ecological, political and social factors on a local and global level; favour personal development; enhance participation in decision-making processes; enable people to take various perspectives and aim peacefully at social justice and the protection of the environment (4). I believe that Führing's provides a concise definition to such a complex topic; however I would suggest including additional points, in particular in the context of foreign language learning. Thus, my own notion is presented in chapter seven.

4.3 The four dimensions of Global Learning

In order to implement Global Education in schools, Selby proposes a four-dimensional model based on two strands: *worldmindedness* (a term referring to the work of Richardson in 1985) and *childcenteredness*. *Worldmindedness* transmits the notion of "one world in which the interests of particular societies and nations are viewed in light of the overall needs of the planet" (147). Education for young people is seen as fundamental in this area in order to promote a greater understanding and tolerance of the world and its diversity. As far as *childcenteredness* is concerned, Selby points out the main notion behind it is an experience-based approach: "Central to this concept is the idea that children learn best when encouraged to explore and discover for themselves and when addressed as individuals with a unique cluster of beliefs, experiences and talents" (147). Based on these ideas, the four dimensions of the model are the spatial, temporal, issues and inner dimension. All of them have to be imagined as a web model, with all dimensions influencing one another (147-162).

The spatial dimension

"The spatial dimension addresses the concepts of interdependence and interconnectedness at multiple levels including intrapersonal, interpersonal, local, bioregional, national, international and global" (148). These levels are in a dynamic relationship with one another and students need to understand their interdependencies in order to become aware of how they affect their lives and of how complex they are. In this context Selby stresses that "[c]itizenship in the twenty-first century is going to be an increasingly plural and parallel affair" (150). With reference to the school curriculum, Overwien and Rathenow emphasise the importance of this dimension, stating that seemingly opposed subjects without any point of interrelation or overlapping are asked to cooperate. Consequently, distance from the asymmetric and mechanic form of organising school curricula should be taken (118). I would support this argument, but rather refer to the issue dimension than to the spatial dimension in this context.

The issues dimension

For the issues dimension, Selby proposes three aspects. Firstly, the learners learn about global issues. Then, "learners are encouraged to consider diverse perspectives on these issues and themes from a variety of cultural, disciplinary, social, ideological, and paradigmatic vantage points." Finally, "[t]he issues and themes are conceived as enfolded in each other" (151). Here, a holistic approach, embracing several areas like peace, human rights, and environment in order to learn about all the links and effects when dealing with global issues, should be chosen.

The temporal dimension

The temporal dimension demonstrates that the past, present and future are in a dynamic relationship. Selby argues that schools do not meet the requirement to prepare students adequately for the future as current curricula are based on the past or present without taking future developments into consideration. Students should learn about the potential, the range of possibilities and options of their futures, and accordingly, should be encouraged to take action. Thus, the author suggests dealing with alternative futures in the classroom: possible, probable and preferred futures; whereby the possible future involves "all future scenarios that *might conceivably come about*", the probable "all

futures that are *likely to come about*" and the preferred ones, as the name suggests, "futures *we would like to come about* given our values and priorities" (156).

The inner dimension

The last dimension is called the inner dimension, and deals with the 'global self', hence with one's own values and position in a global context. Hicks substitutes this dimension with the *process dimension* focusing on the development of personal and social skills: "This emphasises a participatory and experiential pedagogy which explores differing *value perspectives* and leads to politically aware local–global *citizenship*" (*30 Years* 271-272).

This four-dimensional model proposed by Selby distances itself from a linear world view as it has prevailed for decades, if not centuries. It stresses the importance of perceiving and coping with interdependencies in order to deal with the complexity of the world, important assets for Global Learning or, as Overwien and Rathenow put it: "Globale Themen erfordern holistisches Denken vor dem Hintergrund eines nicht linearen, inklusiven Bezugsrahmens" (119).

4.4 Objectives of a Global Perspective

In the past, many objectives of Global Learning have been listed (e.g. North South Centre, Oxfam, Forghani-Arani), involving a vast number of fields and aspects reaching from personal and social to cognitive skills. Discussing 'the one world' and cultural hegemony, Bühler sustains that Global Learning aims at the following points of orientation: "Gerechtigkeit für alle, Komplexität, Universalismus [und] Verantwortungsethik" that are enfolded in each other and stand in a relationship of tension ("Spannungsverhältnis") (73-74). In his book, he proposes four central ideas encompassing thirteen goals. These central ideas are to enlarge the educational horizon, i.e. to look at global connections and one's own position in this context, and to aim at a human world. The second idea is to reflect on one's own identity, i.e. to look at one's own values, and to improve communication so as to be able to take different perspectives in order to judge others. The third idea aims at the reflection of one's own lifestyle and the impact it exerts on our world in the present and in the future. For the

fourth idea, Bühler refers to the work of Bürgisser and points out the connection between the global and the local; here, the underlying objective is to put the two into relation (192 – 195). Bühler is a frequently cited pioneer of Global Learning in the German context; thus his work has influenced many authors and practitioners in the field. In the English context, Pike and Selby's model has found great response, and has been further developed and adapted, in both the German- and English-speaking world. Due to their importance and the frequency of reference to them in literature, I will introduce the aims of Pike and Selby in the following subsection.

4.4.1 The five aims of Global Learning

Based on Hanvey's *An attainable perspective,* Pike and Selby have designed a model encompassing five main aims to be met in education. Hanvey argues that schools' involvement to enhance understanding of global issues is crucial; thus he suggests five attributes schools should include in their curricula and equip students with: Perspective Consciousness, "State of the Planet" Awareness, Cross-Cultural Awareness, Knowledge of Global Dynamics and Awareness of Human Choices. Although a remarkable 'Western view' shines through his arguments and some explanations, illustrations and motives provided for his choices would need modification in order to appear less biased, these suggestions have had substantial merit for further work. Also Pike and Selby stress the importance of his work, while pointing out that their perspective is "*irreducible* rather than *attainable*" (37). They perceive all five aspects as crucial and necessary if schools take on the task to prepare students for "contemporary reality" (34). From these five aims mentioned by Hanvey, Pike and Selby have taken over Perspective Consciousness, but the other ones have been modified and adapted to Systems Consciousness, Health of Planet Awareness, Involvement Consciousness and Preparedness and Process Mindedness. In recent literature, more reference has been made to Pike and Selby's work, but in order to trace the concept's roots and to provide a more complete view, I have decided to analyse and contrast both Pike and Selby and Hanvey's ideas of Global Learning.

Perspective consciousness

For Hanvey, perspective consciousness should provide students with the ability to realise that myriads of perspectives exist which might be very different from their own (5-7). Pike and Selby advance this argument by adding the ability to "develop receptivity to other perspectives" so as to promote "lateral thinking" and "challenge previously unexamined assumptions" (34).

State of the planet awareness (Hanvey 7-10) vs. Health of planet awareness (Pike and Selby 34-35)

Hanvey's state of the planet awareness should equip students with knowledge of the world we live in, of current conditions not only in their direct environment, but also in distant places. In addition to the state of planet awareness, the health of planet awareness includes a future-orientated aspect (based on the possible, probable and preferred futures) and asks students to "develop an informed understanding of the concepts of justice, human rights and responsibilities" that in return should be applied to cope with world issues and developments.

Cross-cultural awareness (Hanvey 10-19)

The underlying concept of cross-cultural awareness is to aim at understanding others, and to become aware that various views of one's own culture exist. This aim is not mentioned in Pike and Selby's model, but rather included in the perspective consciousness. Instead, Pike and Selby suggest process mindedness as an objective.

Process mindedness (Pike and Selby 35)

At the heart of process mindedness is the notion that humans are life-long learners that continue to broaden their horizon. Moreover, it suggests that viewing the world in a holistic way and from a new perspective can be both positive and negative simultaneously: it provides new ways of thinking and seeing things, while it might become clear that many aspects cannot be seen at all; thus the authors emphasise that "the systemic paradigm is not a panacea." The systemic view appears frequently in relation to Global Learning. The underlying idea is that the world is divided into systems that are mutually dependent. Thus, thinking should not be linear (in cause-effect patterns), but systemic (i.e. realising that one incident might have far-reaching consequences in various fields).

Knowledge of global dynamics (Hanvey 19-34) vs. Systems consciousness (Pike and Selby 34)

At the centre of the knowledge in global dynamics is the complexity of the world system and the ability to cope with it. The focus, however, is not only to obtain basic knowledge, but also to introduce "theories and concepts that may increase intelligent consciousness of global change" (Hanvey 19). Albeit knowledge of global dynamics cannot be directly compared to systems consciousness, it seems to have its roots there. It focuses on the acquisition of three necessary skills in a global world: First of all, students should be able "to think in a system mode" (34). The underlying assumption is that our world is marked by 'mechanic thinking', which is not appropriate anymore in an inextricably linked world. Linear thinking in cause and effect terms has prevailed in education and the human mind for decades and has led to many technological inventions; however, it has proved to be insufficient to deal with higher complexity and a world that is interconnected. As far as education is concerned, this characteristic can be clearly seen when looking at school curricula where subjects are separated, commonly without fostering interdisciplinary learning. Thus, Pike and Selby argue that a systemic consciousness is important to understand that one effect can have many causes or that one probable solution can trigger many side effects; in short, it demonstrates that the world is interrelated and that we need to perceive it as a whole to understand it (24-29). Based on this ability, students should be able to understand "the systemic nature of the world". Here, the spatial, temporal and issues dimension come into play to demonstrate the interrelatedness of the world. The third important task should then be to develop students' full potential so as to encourage empowerment. According to Pike and Selby, the state of the world is closely linked to the state of the planet; this suggests that it is crucial that students realise the capacities and the potential they possess on a personal level in order to influence the system.

Awareness of human choices (Hanvey 34-46) vs. Involvement consciousness and preparedness (Pike and Selby 35)

The last of Hanvey's suggestions, dealing with the problems of choices people might have to face in a global world, where the number of choices increase, and orientation might pose a challenge, in particular when old and traditional patterns of orientation are

not valid anymore. Here, Pike and Selby refer to choices in a different sense: Students' awareness should be raised and make them realise that their choices will have an impact on the current and future state of the world. Furthermore, they should become actively involved in decision-making processes, which require the development of "social and political action skills".

As pointed out by this analysis, Hanvey's model has been further developed by Pike and Selby, and consequently, has proved to be of great significance for future work in the field of Global Education; however, there are also other suggestions regarding objectives; among them are the three dimensions of Oxfam and the North South Centre.

4.4.2 The three dimensions of objectives

> Global education enables people to develop the **knowledge**, **skills**, **values and attitudes** needed for securing a just, sustainable world in which everyone has the right to fulfil his/her potential. (Global Education Guidelines Working Group 16)

The Global Education Guidelines Working Group[5], part of the North-South centre of the Council of Europe, proposes to include three fundamental dimensions in Global Learning: knowledge, skills, values and attitudes. All of them will be briefly summarised in this section. The idea of dividing "the key elements for responsible Global Citizenship" into these categories has also been adopted by Oxfam, a charity organisation in the United Kingdom (4). In contrast to the Global Education Group, Oxfam's categories have been further elaborated for classroom use and offer concrete suggestions according to the age of the students.

Knowledge and understanding
Global Learning should transmit knowledge of the current status of the world we live in from a local to a global level. Furthermore, "universal concepts of humanity" (e.g. health, gender issues) should be introduced in the classroom so as to familiarise students with them. The third area of knowledge suggested deals with "communalities and differences". The underlying idea is to promote diversity and perceive it as a potential

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[5] I will refer to this group as Global Education Group throughout this thesis.

by understanding communalities and differences (Global Education Group 17). Oxfam refers to knowledge and understanding, listing the following content areas: "social justice and equity, diversity, globalisation and interdependence, sustainable development and peace and justice" (4).

Skills

The authors of the Global Education Group have come up with fifteen skills they see as fundamental tasks to be transmitted by Global Learning (North South Centre 18-19):

Critical thinking and analysis	*Dealing with complexity, contradictions*
Changing perspectives or multi-perspective	*and uncertainty*
approach	*Dealing with conflicts and conflict*
Recognize negative stereotypes and	*transformation*
prejudices	*Creativity*
Intercultural competences in	*Research*
communication	*Decision Making*
Teamwork and Cooperation	*Dealing with Media*
Empathy	*Dealing with Science and modern*
Dialogue	*Technology*
Assertiveness	

Analysing these skills, it becomes clear that many of them favour personal development and are based on students' activeness both on a cognitive (e.g. critical thinking, recognising stereotypes) and on a participatory level (research, decision-making etc.). Furthermore, communication skills seem to be of great importance if teamwork, dialogue, assertiveness and decision-making should be successfully carried out. Oxfam only mentions five key aspects; additionally to the ones of the Global Education Group, there are "respect for people and things" and the "ability to challenge injustice and inequalities". Furthermore, whereas the Global Education Group suggests "dialogue skills" as a key competence, Oxfam puts the focus on the "ability to argue effectively". (4) The purpose of these two skills differs quite substantially: it seems that "dialogue skills" aim at a mutual understanding and interaction on an equal level, whereas "the ability to argue effectively" implies that persons have the skill to convince others, aiming at possessing more power.

Values and attitudes

The proposed values and attitudes should help educators to plan Global Learning accordingly. The authors do not name a fixed set of values, but rather suggest a few that "could" be included. Among these proposals are values such as self-respect and respect for others so as to value oneself and fellow human beings. Furthermore, Global Learning should promote social and environmental responsibility in order to enable a life in a sustainable, just and solitary world. Moreover, it should foster open-mindedness and the ability to envision a diverse and better future together with participation in communities on a local and global level (North South Centre 19). Once again, Oxfam suggests similar values and attitudes. Interestingly, empathy is listed under skills at the Global Education Group, while it is perceived as a value and attitude at Oxfam. Apart from the values and attitudes put forward by the Global Education Group, Oxfam adds the notion of diversity, i.e. the potential it entails and the respect it requires. However, it has to be asked if diversity can be subcategorised in this section; personally, I do not perceive it as a value or an attitude. Furthermore, "the belief that people can make a difference" is seen as crucial (4), suggesting that the motivational factor behind it is fundamental in engaging pupils in learning processes.

Many more objectives of Global Learning have been listed in different models. Forghani-Arani, for example, compartmentalises the objectives of Global Learning into three areas: *Sachkompetenzen*, *Sozialkompetenzen* and *Selbstkompetenzen*, with each one entailing several aspects and elements (3). I believe that it would be helpful to design lists including clearly outlined aims of Global Learning so as to provide orientation for practitioners within this complex and far-reaching subject. These lists could serve as a common basis, and then be adapted and further developed accordingly.

4.5 Why GIL?

At the end of this section, I would like to outline why I have decided to link Global and Intercultural Learning instead of focusing on only one of these concepts. A commonly stated characteristic of Global Learning is that it links the local and the global, whereas Intercultural Learning addresses the learner's own values, attitudes and beliefs first and then moves to another 'culture'. I would argue for a merger of these two concepts, not

only connecting the local with the global, but also starting from the personal level. This idea would also coincide with the notion that Global Learning should tie on learners' experiences and on their direct living environment. As previously discussed, globalisation shapes our lives and has resulted in an intertwined world where 'the famous sneeze' on the one side can lead to an epidemic on the other. This is only possible because people are mobile and mingle, which leads to a merging and blending of societies, commonly described under the term "multicultural". Education needs to offer approaches that allow space for developing social competences and that promote values such as respect, tolerance so as to aim at a mutual understanding. Whether the name is multi-, trans-, cross- or intercultural is not of great relevance, at the centre should always be the person and not the perception that one deals with somebody coming from a clearly delineated culture. This idea would not be contemporary as many people move 'between' cultures, or to refer to Welsch, are "cultural hybrids". Furthermore, in classrooms, regardless of how 'homogenous' they might seem at first sight (e.g. growing up in the same district, listening to the same music, wearing the same clothes, going shopping to the same places etc.), pupils will realise that they have different values, habits, attitudes and expectations in life. Thus, when I use the term Intercultural Learning, I intend the person, the competence and ability to deal with diversity, whether it is due to different cultural backgrounds or because of personal differences. However, it will still be crucial to discuss how people from other cultural origins might differ as 'foreignness' can lead to fear and hostility. Thereby pupils might shy away from going beyond the surface, and thus miss the chance to construct meaning together with the other so as to broaden their horizon. On the other hand, Global Learning should put Intercultural Learning in a wider picture by offering the possibility to recognise interrelations, the importance of developing intercultural competence and reasons for current conditions of our world such as migration, a topic ubiquitous in the media, national and foreign politics. Due to mobility and ICT, people interact on a daily basis with people from various cultural backgrounds. Here, it becomes apparent that intercultural competence will be an asset to interact successfully in the direct environment or with people separated by enormous distances. Thus, I believe that Global and Intercultural Learning are interrelated and opted to integrate both as GIL into the EFL classroom. The examples in sections seven and eight illustrate possible ways of linking it to foreign language learning.

5. Pedagogical and didactical basis for GIL

As the objective is to integrate GIL in the EFL classroom, I believe that language learning theories and concepts need to serve as a basis. The approaches I have chosen promote learner autonomy: they seek to empower learners, a notion, which is fundamental to GIL. If GIL was set in a classroom with strict rules, in which the teacher transmits only factual knowledge, the development of social competences and the possibility to actively construct knowledge would be impeded. GIL is about participatory and experiential learning, it aims at engaging students in learning; therefore, language teaching approaches have to provide the opportunity to realise students' full potential of their aptitudes and strengths. At present, language teaching is competence-orientated (as opposed to earlier input-orientated approaches), as we will also see in the analysis of the Austrian curriculum in chapter six. These tendencies imply that students should not only know *about* facts, but also *how* to apply them. This can only occur if they get actively involved and have time and space to construct knowledge and relate it to previous one.

Action-orientated, participatory and experiential learning in order to develop critical thinking and problem-solving skills in GIL have been suggested by various authors, but most of them do not focus on the particular situation of the foreign language classroom: a context where the language might impede interaction and full comprehension of a topic, and where the acquisition of language skills remains the central objective. Therefore, it will not be sufficient to simply state that GIL should engage and empower students without taking current practices in language teaching into consideration. Furthermore, the question of how to engage students and how to promote active citizenship has to be posed. The assumption I attempt to stress is that GIL in the foreign language classroom should not only be about the content, but needs to consider the methods used, even more so if GIL and language teaching shall occur simultaneously. Therefore, this section aims at providing a brief account of existing theories and concepts regarding foreign language learning and GIL. The focus will be on concepts contending the importance of learner autonomy, as students and their way of coping with global and intercultural topics should be central to GIL.

In the first part of the thesis I have traced the roots of Global and Intercultural Learning and introduced basic underlying notions. GIL is not a value-free concept and highly politically motivated; thus, its implementation in political education classes in school is not only mentioned in secondary literature, but also in the Austrian curriculum. The second part aims at analysing the situation of GIL in the foreign language classroom. First of all, it provides a brief discourse on the notion of learning to be followed by relevant approaches of foreign language teaching. I will only touch upon them briefly, as I believe that a short introduction is crucial to understand previous theory of foreign language learning with its significance for GIL. In addition, the concept of multiple intelligences will be mentioned in order to stress their importance, in particular, if GIL should be truly about both the method and content. Subsequently, I will refer to the Austrian school system and the curriculum for foreign languages in upper secondary schools. Based on foreign language learning theory and the curriculum, I will make proposals on how to insert GIL in the EFL classroom. These suggestions will be based on communicative themes and domains discussed by the Common European Framework of Reference for Languages and *Threshold Level 1990*, both publications of the Council of Europe. The last section of this part offers a sample teaching sequence for the implementation of GIL in form of consecutive and interlinked lessons in the EFL classroom.

5.1 On the notion of learning

> Learning is something of which we all have an understanding and in which we
> have all participated. (Pritchard 1)

Learning happens on a daily basis inside and outside formal education. Ideally, active learning should not conclude with the end of school, but be a lifelong process.[6] Naturally, it is not restricted to age or social groups. In recent approaches (cf. the Austrian curriculum), school is requested to provide students with the skill of lifelong learning and equip them with tools that foster continuous and infinite learning; the underlying assumption is that students relate the acquired knowledge to its value in their (later) lives. This notion has also become crucial for Global Learning: in a rapidly

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6   By active learning I refer to the conscious process of knowledge, skill and competence acquisition.

changing world, students will need to possess skills, knowledge and competences that allow them to cope with and participate actively in the world. But what is learning? A unique answer to this question does not exist, as many definitions have been offered. Pritchard summarises some of the existing definitions: thereby it becomes apparent that learning is about knowledge acquisition, change in behaviour and the development of understanding. Many learning processes are based on experience, but also on instruction and individual study (2). All of these characteristics should be reflected in GIL.

5.2 Constructivist approaches

As far as constructivist approaches are concerned, I would like to stress that there are various theories (e.g. radical, moderate) to which I will refer briefly. Constructivism has developed cognitive approaches further, and claims that new information is not simply learnt, processed and stored, but created through the modification and adaptation of cognitive structures (Roche 20- 21). Williams and Burden state that there are two differing strands of how examination of the human brain is conducted: information theorists compare the human brain to an overly complex computer, as apparent in artificial intelligence systems, in particular when dealing with "memory and reading processes" (13). On the other hand, the constructivist movement associated with the work of Piaget focuses on how humans understand and "make their own sense of the world" (14). The notion of constructivism is based on the research of the Biological Computer Laboratory in Illinois and its design of the radical constructive approach where organisms are perceived to be self-organised, self-explicative and self-referential systems. As far as foreign language teaching and learning is concerned, according to constructivism, a new language could only be learnt effectively through full immersion in a foreign country or in multicultural societies (Roche 20-21). However, daily practices and educational systems do not usually provide the opportunity to fully immerse into a foreign language and its culture, if anything, only on a short-term basis via student exchanges or language holidays. This implies that an adequate learning environment and means to construct new knowledge should be provided in the classroom. Therefore, teachers need to work with authentic material and make use of new media to complement the teaching. Roche speaks in this case of "inzidentellem Lernen": learning should be put into context and offer various ways of access and

perspectives while accomplishing tasks. The underlying assumption is that the acquisition of the new language occurs next to the tasks that have to be resolved (21). Michelsen emphasises the relevance of constructivism for Education for Sustainable Development. From a constructivist perspective, individuals reduce complexity and integrate new knowledge into previous knowledge. Therefore, taking action, coping with intricacy and processing new knowledge is highly influenced by previous knowledge and experience (79). Furthermore, he argues that individual knowledge is constructed via an action-orientated approach when dealing with problems (84). For GIL this entails that experience-based and participatory learning, together with the activation of existing knowledge, skills and competences related to students' living environment, form crucial elements.

Constructivism premises that students have reached a certain level if authentic material should be used to enhance foreign language learning. Otherwise, at Beginner or Lower Intermediate level, students might easily be demotivated by the excessive demand the input and material pose. This problem is also of concern for GIL in the EFL classroom: abstract and highly complicated topics are already demanding without the additional challenge of the foreign language. Thus, didactic reduction needs to concern both the theme and the language, and teachers have to ask themselves what language skills are required to cope successfully with a topic.

5.3 Moderate constructivism

As a response to the problems of constructivism, moderate constructivism, anchored instruction or second-generation instructional design – all referring to the same phenomenon (the latter ones common in software design) - arose. Central to these approaches is that teachers are perceived as coaches assisting students in the acquisition process of new knowledge via well-designed tasks and supporting material placed in a contextualised and complex learning environment (Roche 23). Moreover, learning should be set "in interesting and realistic problem-solving environments" (Regian, and Shute 135), whereby students' awareness of the meaningfulness of the taught elements should be raised (137). Regarding constructivism, Michelsen adds the importance of authentic and multi-perspective learning environments (84). These notions entail that

students are asked to further develop what they have learnt, and then practice and experiment with it (e.g. Roche or Regian, and Shute); thus direct instruction and precisely structured lessons are counterproductive to the learning process. Concerning GIL, this approach offers a number of interesting issues: first of all, the teacher is perceived as a coach assisting students. Secondly, the contextualised, realistic and complex learning environment reflects characteristics of globalisation and our world and asks students to come up with possible solutions to problems. Thirdly, students need time and space to acquire knowledge and experiment with it so as to make sense of what they have learnt. Finally, topicality and the significance of the acquired knowledge are crucial and a central issue also in GIL: if students do not understand what relevance a topic has in relation to their own lives, a lack of motivation might impede learning processes.

5.4 Communicative language teaching

Communicative language teaching, aimed at equipping students with communicative competence, has found great response in teaching, and many important documents, such as the Common European Framework of Reference for Languages (CEFR) emphasise its importance for the foreign language classroom. The understanding of communicative competence differs at times substantially. Some believe it implies teaching about oral skills to equip students with the ability to participate actively in spoken conversation, whereas others equate it with practical 'daily' language skills. Communicative language teaching, however, does not encompass the sheer teaching of oral communication skills, but focuses on all productive and receptive skills (writing, speaking, listening and reading). Roche states that the original idea of the concept was to foster democracy on all societal levels, and thus, also in the language classroom, where learners gained autonomy and were seen as individuals with their own potential to construct knowledge. The main aim, however, remains that learners arrive at a native speaker's level of competence, a target that has been questioned by several authors (cf. Kramsch, Bredella). For it is process-driven and the focus lies on the construction of communication between two partners, Roche suggests that it could be perceived as a constructivist model (24-26). The democratic view and the underlying idea of constructing knowledge through interaction are also of relevance for Intercultural

Learning and in fact, in relation to communicative competence, intercultural competence has frequently been named (e.g. CEFR, Byram).

5.5 Intercultural regional studies

One of the most recent developments in foreign language teaching has been highlighted by the appearance of intercultural concepts to cope with the increasing number of multilingual and multicultural classrooms together with growing mobility among people. Thus, a concept based mainly on the teaching of regional studies (in German *Landeskunde*) has emerged. In contrast to prior approaches, the focus is not merely on transmitting factual knowledge (e.g. geographical facts and culinary habits), but on learning about 'the culture' on a deeper level (e.g. values, attitudes). As with intercultural approaches in general, learning has to start at the students' individual levels, i.e. question their notions of culture, their perception of the environment, their own lifestyle and values etc., to then move to the 'foreign' culture. Walther argues to include the following competences, apart from factual knowledge, into intercultural regional studies: cognitive, comparative, communicative and intercultural competence, so as to aim at the development of "Sach- […] Selbst- und Methodenkompetenz" (40). For the direct implementation of intercultural regional studies in the classroom, contrastive methods are crucial (39). Furthermore, she claims that interdisciplinary learning will be necessary if outcomes shall be successful. However, the danger that students are overloaded with Intercultural Learning while other subjects and foreign languages become marginalised should be kept well in mind and considered in the planning process (41). An oversaturation of GIL might also be a danger in the EFL classroom. However, I believe that continuous integration in the classroom, without explicitly conducting one project after the other, can promote a greater understanding and strengthen language skills. In particular, upper secondary school offers an ideal context to integrate GIL, as teachers can choose topics to acquire and revise language skills. Naturally, language lessons should involve more aspects than globalisation and cross-cultural awareness, and focus on the acquisition of language skills.

This section could only provide a broad overview of important issues regarding foreign language learning and teaching with relevance to GIL. It would be of high interest to

further link learning theories, as well as language comprehension and production to GIL, but this would go beyond the scope of this thesis, and therefore it might be of interest for future study. So far I have analysed relevant learning theories and concepts for a possible implementation of GIL in the foreign language classroom. However, as learning styles and aptitudes of individuals have not been considered yet, I will briefly examine Howard Gardner's theory of Multiple Intelligences in the following section.

5.6 Multiple Intelligences

Howard Gardner and his research on multiple intelligences found great response among professionals in the education sector. He argues that intelligence in formal education is primarily based on problem-solving skills (e.g. mathematical tasks) (7). He comes from a neuroscientifical and cognitive background and started his research on persons who suffered from brain damage. Originally, he proposed seven intelligences to be considered in schools: linguistic, logical-mathematical, spatial or visual (cf. Pritchard 34), musical, bodily-kinaesthetic, interpersonal and intrapersonal intelligence. During later work he also added naturalistic ("enjoyment of and facility with the natural world, with ability in recognising patterns and classification") and existential intelligence ("enjoyment of and facility with asking and examining questions about life, death and ultimate realities") (Pritchard 34). His concern was that linguistic and logical-mathematical competence and the evaluation of these intelligences are of primary concern in schools, while the others were mostly omitted or only proved to be significant once formal education was completed, and students could specialise and follow their own interests and aptitudes. The consequences of his theory in schools would mean that individuals and their proclivities are at the centre, in contrast to a uniform school where everybody has to learn the same subjects. Thus, for a future model of school he has makes two assumptions: first of all, students have different interests and aptitudes as well as learning styles; secondly, not everything can be learnt and thus, the ones in charge of education, i.e. teachers, have to make choices. Furthermore, speaking about his model of an ideal school, he suggest that "[school] would seek to mach individuals not only to curricular areas, but also to particular ways of teaching those subjects" (10), but in today's schools this is still far from reality, especially in the Austrian context. For GIL, the theory of multiple intelligences is

important in the sense that various methods should be chosen for classroom implementation. It offers a wide range of possible approaches to choose from so as to tackle the issue. Moreover, teaching according to a variety of multiple intelligences can reflect the strengths of the students in the foreign language (e.g. if a song is produced, a role play conducted). In return, this might lead to greater empowerment of the students as their proclivities are fostered. Furthermore, Howards' argument that we cannot learn everything reflects a basic notion of Global Learning and should not be forgotten. In the EFL classroom, the concept of multiple intelligences should not serve as an excuse for students not to study or try to learn a language; instead it should encourage teachers to integrate a multitude of activities and methods, and raise their awareness that not everything can be taught.

5.7 Learning styles

If learners shall gain more autonomy, the concept of learning styles should be considered. Just like students have various proclivities and strengths in different areas, they tend to have preferences when it comes to learning. There are a range of possibilities of how students can profit most of learning and according to Pritchard, there are eleven types of learning styles: visual, auditory, kinaesthetic, extrovert, introvert, sensing, intuitive, thinking, feeling and perceiving (45-50). To name a few examples, perceiving learners like to discover new information and are flexible, whereas sensing learners prefer clear targets. Judging learners like to have a plan and complete projects, while feeling learners prefer a good atmosphere within their learning environment and have a preference for tasks that relate to their personal experiences as opposed to introvert learners who prefer studying alone and rather "listen, observe, write and read" (47). These examples seek to illustrate what learning styles might involve so that, when teaching, these styles may be considered so as to include a mix of inputs and methods. Naturally, these descriptions should not serve to demonstrate that an extrovert learner will not be able to study alone, whereas a visual learner will be unable to complete listening comprehensions successfully. They point out that learners have different aptitudes that teachers should pay attention to when planning their GIL lessons. I cannot further elucidate this topic, as it would go beyond the scope of this

thesis. For a more in-depth analysis I would like to refer to the work of Pritchard, who provides a comprehensive description of characteristics and strengths.

5.8 Importance of learning theories for GIL

Albeit this section only touches upon some fundamental concepts, it demonstrates that GIL has a multiplicity of theories and considerations to choose from. In addition, if Global Learning has to be truly holistic, all of these notions need to be integrated in the long-term in the language classroom. Naturally, this does not imply that every class and lesson of GIL can include all aspects described above, but teachers should be aware of the variety of choices to select from, pay attention to new suggestions and attempt to obtain equilibrium. After all, GIL in the foreign language classroom is about learning the foreign language successfully, while including a broad range of perspectives (i.e. not merely the individual's and its close environment) and notions about the interrelations of the world.

6. The context of GIL in Austria

GIL in school does not merely encompass the content of teaching, i.e. the integration of world issues, but also the method and approaches to teach and learn about them. So far, we have seen that many approaches and suggestions have been put forward about what to learn and what didactic models could look like on a general level. However, there has not been much focus on the integration of Global Learning in the foreign language classroom. Random suggestions or hints to its importance have been made, but no clear outlined didactic model has been provided so far. As the foreign language classroom poses an additional challenge in comparison to other subject areas, I believe that it is crucial to provide ideas and proposals dealing with these special circumstances, which are addressed in the next chapter. In order to put these suggestions into context, the following subsection explains briefly the Austrian school system in relation to the EFL classroom of upper secondary schools.

6.1 The Austrian school system

In Austria, school is compulsory from the age of 6 (or 7 under certain circumstances) and starts with elementary school lasting for four years. During these years, English as the first foreign language should be integrated in a ludic manner whenever possible and adequate. In reality, it depends on the teachers how much pupils are exposed to the foreign language. By the time pupils enter lower secondary school, usually at the age of 10, their levels might differ substantially; thus, teaching has to start at Beginner level and be individualised for more advanced students. Lower secondary school lasts for four years and is divided into Gymnasium or AHS, i.e. a general upper secondary school, Mittelschule and Hauptschule[7]. English is compulsory for all students (with the exception of few schools where another language has been chosen). At the end of the fourth year, all students are supposed to have reached an A2 level including partial B1 competences (see curriculum AHS and HS Unterstufe). Thus, when entering upper secondary school, students should possess similar language skills, although practice demonstrates that the first year of upper secondary school is mostly dedicated to bringing students to the same (or similar) level. After lower secondary school, students have to fulfil a ninth school year to be able to start an apprenticeship. Otherwise, they can choose to continue the AHS concluding after four years with final exams, the Matura[8], that allow students to attend university afterwards. Alternatively, pupils can opt for a vocational upper secondary school. Vocational schools are usually divided into three-year-programmes concluding with final exams that do not allow students to access university or a five-year-formation that also ends with the Matura, and allows admission to university while equipping them with a professional formation in a chosen field (economics, tourism, technical or information technology related jobs, fashion, agriculture etc.). Depending on the specialisation of vocational schools, formation and objectives in foreign languages differ according to the perceived needs of students' future professions. Overall, students are exposed to general language teaching to gain a good basic and broad knowledge, and then specialise in technical language. At the AHS, the obtained level should be at B1 after the fifth and sixth grade (first and second year of upper secondary school) and at B2 after the seventh and eighth grade (i.e. after the third and fourth year) in productive and receptive areas. For GIL this entails that

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7   The term Hauptschule is increasingly substituted by the term Mittelschule.
8   The Matura is a school leaving exam qualifying for entrance to university.

students should have intermediate English skills and the ability to deal with facilitated text types when entering upper secondary school.

6.2 The Austrian curriculum of upper secondary school (AHS Oberstufe)

This section discusses briefly the Austrian curriculum for the first foreign language at an upper secondary high (grade fifth to eight) with the primary focus on areas of interest for GIL.

In short, the curriculum states the following educational and teaching tasks and targets:

> *Action orientated foreign language competence*: central to this idea is the development of communicative competences so as to display the right behaviour linguistic- and cultural-wise. Here, the social competence to act in multicultural environments is particularly stressed.
>
> *Intercultural competence*: intercultural competence involves dealing with foreignness, taking advantage of and using more languages in the classroom, tackling stereotypes and fostering openness also in one's own country.
>
> *Competence of lifelong autonomous language learning*: students should be equipped with strategies to continue learning after formal schooling, and develop the competence of self-evaluation.

All of these tasks and targets prove to be of significance when it comes to GIL, as the competence to (inter)act in multicultural environments is stressed and lifelong autonomous learning, one of the central ideas of GIL is promoted. Furthermore, the curriculum emphasises the importance of the European Union and its dimensions, i.e. that mobility is of growing concern and that students need to be equipped with the right language skills and competences. Mobility in the form of migration also outside of the European Union is an additional aspect to consider for GIL.

As far as the development of general language competences is concerned, three areas seem to be of particular interest for GIL to draw on:

Mensch und Gesellschaft (human and society): via the selection of topics and tasks students' *worldopenness (*or cosmopolitanism*)* and understanding for societal links should be deepened. Moreover, social competences such as problem solving strategies, peace education and gender equality (also via the use of correct language) form part of the teaching in the foreign language classroom.

Natur und Technik (nature and technique): 'occasionally' texts to deal critically with human-, social- and natural scientific, technological and economy-related developments should be integrated into the language teaching.

Kreativität und Gestaltung (creativity and 'shaping'): the approach in teaching should be creative and enable students to reflect upon their 'learning-psychological profit'. This point emphasises the importance of the concept of multiple intelligences and the aspect of metacognitive reflection introduced in the previous sections.

To briefly summarise the specifications of the curriculum with relevance to GIL, it demands a reflective use of language, a plurality of teaching and working methods and learning strategies as well as the integration of new information and communication technologies (ICT). Moreover, students should become familiar with secondary sources, teaching and learning materials as well as with the use of dictionaries. Whenever possible, 'authentic' encounters should be take place (e.g. via the use of foreign language assistants) and interdisciplinary activities with other foreign languages and German should be conducted. In order to communicate effectively in the foreign language, pragmatic competences are an asset. (These will be particularly crucial for Intercultural Learning.) In addition, the acquisition of sociolinguistic competences to familiarise pupils with language varieties (also non-native varieties if it is a lingua franca) and forms of politeness, so as to act appropriately in diverse contexts, need to be integrated into the classroom. Here, a multiplicity of situations, where communication can take place, should be chosen – from private to public, and educational to professional domains. As far as topics are concerned, a vast variety should be treated in class; among them the curriculum suggests the following:

> Sprache und ihre Anwendungsmöglichkeiten; Rolle der Medien; Arbeit und Freizeit; Erziehung; Lebensplanung; Einstellungen und Werte; Zusammenleben; aktuelle soziale, wirtschaftliche und politische Entwicklungen; Prozesse der

Globalisierung; kulturelle und interkulturelle Interaktion; Umwelt; aktuelle Entwicklungen in Technik und Wissenschaft; Kunst in ihren Ausdrucksformen Literatur, Musik, bildende Künste.

These topics should include a variety of text types and be in concordance with students' individual interests and needs. Moreover, they should take current events into account. As the AHS aims at a humanistic general education, literature should be included into the teaching of the foreign language. This provides the opportunity to integrate literature about migration or global issues too. With reference to countries and cultures, insights into "Gesellschaft, Zivilisation, Politik, Medien, Wirtschaft, Wissenschaft, Kultur und Kunst des betreffenden Sprachraumes" shall be gained.

Moreover, I perceive the following teaching principles as crucial. All of them form part of GIL and thus, argue for its implementation in the EFL classroom:

- Entwicklungspolitische Bildungsarbeit
- Interkulturelles Lernen
- Umweltbildung
- Erziehung zur Gleichstellung von Frauen und Männern.

Furthermore, the requirements to understand complexity, think critically and perceive and take advantage of one's individual participation reflect basic ideas of GIL and support its integration in the foreign language classroom.

6.3 The Common European Framework of Reference for Languages (CEFR)

The levels to measure students' language skills are based on the CEFR, a document published by the Council of Europe to offer "a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks, etc. across Europe" (1). It is descriptive in nature and defines what skills and competences learners need to develop to communicate and act effectively. In addition, it deals with the cultural context of language, suggests ways of achieving communicative and intercultural competences, promotes self-evaluation and defines levels so as to measure and compare language skills and proficiency around Europe. In this section the CEFR is of significance, as it offers concrete examples of themes to achieve communicative

competence. Subsequently, I will use these themes to link them to GIL so as to provide ideas for its implementation in the EFL classroom of upper secondary schools.

To put language into context, the CEFR suggests four domains: the public, the private, the educational and the professional. Albeit stating that the list could be endless, most action can be subcategorised into these four sectors (cf. 14, 45). According to each domain, various possible arising situations are structured and divided into the following categories: locations and times, institutions or organisations, persons, objects, events, operations and texts (46). For the foreign language classroom, this implies that students should be able to communicate effectively in these areas. In more detail, the CEFR bases the communication themes on the publication *Threshold Level 1990* by the Council of Europe. It suggests 14 themes for communication, each one encompassing several subcategories; e.g. daily life involves themes such as being able to communicate about routines, home, work, school, income and prospects. The classification is as follows:

- ○ personal identification
- ○ house and home, environment
- ○ daily life
- ○ free time, entertainment
- ○ travel
- ○ relations with other people
- ○ health and body care
- ○ education
- ○ shopping
- ○ food and drink
- ○ services
- ○ places
- ○ language
- ○ weather

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7. GIL in the EFL classroom

This section aims at providing practical suggestions and considerations for the implementation of GIL in the EFL classroom. In the first subsection several ideas, in

accordance with the communicative themes proposed by Ek and Trim, are put forward. Then, general considerations about planning and methods are observed, before a sample teaching sequence will be delineated in the next section.

7.1 Practical suggestions

Based on the itemisation above, I attempt to provide a list of possible themes that could be integrated into each subcategory to enhance teaching of basic communicative competences. Personally, I added the category of media and ICT, as both are also stressed in the Austrian curriculum. This list is purely suggestive and cannot be complete by any account; instead it aims at offering samples to implement these topics in the EFL classroom of upper secondary school. Neither is it a well-elaborated plan on how to integrate GIL into the teaching (a sample sequence is provided in the next section); rather it poses questions to be addressed and tackled in the classroom and, where appropriate, offers suggestions of suitable secondary sources to deal with this topic. Language-wise a few proposals are made as how to integrate grammar or vocabulary teaching. Albeit not explicitly stated every time, students should also be asked to find possible solutions to problems and observe how they can be engaged and empowered.

1. Personal identification

Students at a B1 level will be familiar with introducing and presenting themselves and other people. Thus, the acquisition of new grammatical structures or vocabulary should not be subject to great difficulty and the focus of language teaching can be put on intercultural issues. Greetings, addressing of people, first contact and gender issues can be tackled and discussed with particular reference to English speaking countries. However, teachers and students need to take into account that cultures are heterogeneous and many factors (e.g. media, migration, mobility) have exerted influence on 'the culture' of English-speaking countries, and that English is frequently used as a lingua franca. For practical classroom use, role plays to act out various situations can serve to discuss how students felt in a particular situation. The objective should lie on developing intercultural competence in the sense that students feel comfortable when 'encountering foreignness' and not knowing how to act. Language-

wise, pragmatic skills, modes of expressing politeness, as well as formal and informal language to denote distance or vicinity have to be considered.

2. House and home, environment

This category offers many possibilities to deal with intercultural issues as well as with globalisation. House and home provide the opportunity to tackle questions such as how people around the world live, how students live, and what they expect from the future. Thus, the spatial and temporal dimensions can be included with reflection on the past: how did people live in the past, and what progress has been made since then. Moreover, this category can be linked to environment and sustainability: how much electricity, water and energy do people around the world use. Drawing on the spatial dimension, an analysis of what impact one's own consumption and lifestyle have on people living in a seemingly remote area relating the personal, local and international can be performed. To name an example for an interesting input, the film *Megacities* offers good initial points for further discussion. Language-wise, the revision and use of tenses will be of advantage to trace origins and observe current developments. To link the global with the personal, students can calculate their ecological footprint online and comment on internet forums that welcome suggestions for a lower energy consume, i.e. students can get empowered by examining possibilities for active participation to protect the environment. Moreover, vocabulary in the categories food, home, travel and stuff can be strengthened and expanded (e.g. http://footprint.wwf.org.uk/).

3. Daily life

Daily life encompasses a vast range of communicative themes such as school, work, and daily routines, offering an initial point for intercultural themes: starting at one's own understanding and values of work and good education, the perspective is then put on other countries. Work and school can be compared and global issues tackled: how many young people do not have access to school? Why? What value does school have among young people in Austria? Is it seen as a privilege or as normal? What does a working day for a woman (compared to a man) in Africa look like? The article *Overall status of women* in Africa provides interesting insights of the role and position of women in

Africa. Subsequently, gender issues, also in the Austrian context, can be tackled so as to detect similarities and differences between the countries. Crucial to this topic is that countries should not be depicted in a stereotypical manner, where poor people are in need of help, as this would create a wrong image. To further develop this topic, working hours, work load and salary could be scrutinised: many companies have production facilities abroad, but products are then sold in Austria. How much does a person earn in Austria and in the country of production? In relation to the temporal dimension, probable, preferable and predicted futures can be discussed. Grammar-wise these issues provide the opportunity to deal with the future tense, as well as with if-clauses and modal verbs (in particular when talking about futures). When comparing countries, grammar teaching could focus on superlatives and comparatives.

4. Free time, entertainment

Free time and entertainment provide an excellent opportunity to question how globalisation has shaped the life of young people around the globe. First of all, traditional or common notions about people living in urban and rural areas, in Austria and abroad, can be discussed. This might concern the way they spend their free-time, what role media and ICT plays, what music they listen to, what clothes they wear etc. Ideally, an exchange with young people from different spots around the world can help to answer these questions and see if they correspond to the students' imagination in Austria. In return, students from abroad or other parts of Austria can tell what they think of the life of, for example, students in Vienna. Naturally, the exchange has to be well prepared to avoid mere accusation or confirmation of stereotype and prejudices. If exchange is not possible, students can still analyse their own lifestyles and attempt to examine how much globalisation shapes their life (e.g. starting from music, clothes, internet, TV etc.). In this category the significance of the spatial dimension becomes apparent and "perspective consciousness" as well as "cross-cultural awareness" as suggested by Pike and Selby and Hanvey can be promoted. Vocabulary-wise this topic offers a wide range of opportunities to deal with music genres, country names, hobbies, new media etc.

5. Travel

The category of travelling encompasses a multiplicity of suitable aspects for language teaching. Apart from the 'basic programme' of making reservations, complaints and planning trips, tourism can be critically viewed. Pupils could analyse various means of travelling, and then discuss the impact on the environment and locals. In this context, eco tourism and mass tourism can be contrasted. Furthermore, the economical impact, in terms of prices paid and local wages earned, can be subject to comparison and critical examination. The students' book *New Headway Upper-Intermediate* includes a text concerning eco-tourism that points out ambiguous issues of tourism. It stresses that facilities that belong to the basic facilities of hotels (e.g. tap water) are frequently not accessible for the locals who have to get water from a communal fountain or who suffer from water shortage. In addition to these problems, intercultural themes can be included: how much can travelling broaden the horizon? What images do tour operators try to sell? And to go back to the local and personal level: what images are transmitted to tourists in Austria about the country and people? Field work would be ideal in this case, but students' imagination can also assist in taking perspectives and coming up with creative thoughts and solutions. Language-wise the topic of tourism encompasses a vast amount of vocabulary and grammar. When analysing tour operators and their advertisements, it might be of particular interest to look at how language and images are used (and manipulated): how do companies try to convince us? What structures are usually used to describe and promote hotels and journeys? What vocabulary occurs in the field of eco tourism as opposed to mass tourism? What are the key words?

6. Relations with other people

This category encompasses many topics for classroom consideration, from politics, public institutions to relationships between family and friends. Apart from acquiring factual knowledge about political systems, it might be interesting to study Geert Hofstede's *Cultures and Organizations*, a classification of cultures or 'cultural guidebooks' and models such as Lewis' *When Cultures Collide. Leading Across Cultures* that claim to provide orientation in everyday life, e.g. in business matters. Albeit critical review is necessary, students could learn about various notions of power

and about concepts of individualist and collective societies. Links, origins and consequences for such tendencies or certain values can then be discussed in the classroom. Since a classification and description also exists for Austria, students can observe how 'outsiders' perceive 'the Austrian culture' and scrutinise the validity of such 'guides' about cultures.

7. Health and body care

Hygiene, medical services and access to healthcare, as well as illnesses such as Malaria and HIV, in economically developing and developed countries are among topics to tackle when it comes to health. Here, students' awareness of the Austrian social security system should be raised and global links to unmet medical needs in developing countries made. Albeit a too technical and abstract handling of the topic might pose too many challenges concerning the foreign language, adapted and reduced inputs can serve to touch upon the subject and trigger a number of questions so as to question the role of the 'Western world' and its responsibility for medical shortages and underdevelopment. Excerpts of the film *The Constant Gardner* can assist in attempting to define colonialism not only from a historic, but also from a current perspective. Once more the spatial and temporal dimensions prove to be crucial to learn about global interdependencies. This category is ideal to revise common and basic vocabulary and to introduce new words in the field, while linking words to describe relationships, cause and effect can be integrated.

8. Education

Directly having an impact on students' life and tying in with their living environment, education offers several starting points for discussion. Education can simply refer to school and formation systems around the world that might provide interesting insights for students, but also to a wider understanding of it including human rights: Is education a human right? In class, pupils could analyse and monitor the progress of international documents that call for education and literacy programmes for people around the globe (e.g. the Millennium Development Goals of the United Nations). Concerning the

foreign language, structures to formulate targets and projects can be practiced and adapted to other topics.

9. Shopping

Consumerism, as one of the most contended characteristics of modern society, appears to be a suitable topic when dealing with shopping. Spatial dimensions and interdependencies can be addressed via topics such as sweat shops, exploitation, labour, environment, culture and lifestyle. The sample teaching sequence in the third part offers an example of how to deal with shopping in the wider sense in the classroom: the topic *clothes* has been didactically prepared and presents potential options of how to implement GIL in the EFL classroom.

10. Food and drink

Globalisation in the form of nutrition manifests itself already in the morning when having cereals and a banana together with a cup of tea. In this context, students' awareness can be raised in terms of how much globalisation their food contains. Either a supermarket can be scrutinised in groups or food brought to school. Otherwise, simple reflection on what they eat might trigger surprise and can demonstrate the distance, the number of people involved and the organisation it needs to simply go to the shop and buy a bar of chocolate, a ripe mango, some meat, fish, vegetables, i.e. products of everyday life. Once more this topic can be linked to labour and salary: If a litre of milk costs a few dozen cents and a mango from Thailand less than one or two Euros, once the transport, the organisation, the profit of the supermarket and the taxes are subtracted, how much money is left for the people harvesting these goods? Why do some people have easy access to food while others who produce it are malnourished? These examples do not necessarily have to reach vast spatial dimensions, but can also be viewed on a local, regional and national level: conflicts over prices for goods such as milk are continuously appearing in the media. Especially if the focus is on economic issues, the underlying idea of subsidies and their impacts can be integrated. Both, for food and shopping, pupils can examine the trend of fair trade products critically: What are its advantages and disadvantages? What would need to be done to reach the majority

of the population? For classroom use the film *We feed the world* demonstrates interdependencies and consequences of our food consumption. In addition, the possibility to incorporate intercultural issues about the importance and attitudes of food, also related to hospitality, demonstrate that it is a fruitful topic for the EFL classroom. The content provides a great opportunity to repeat and expand vocabulary about food and processes in production, as well as words concerning religion (i.e. in relation to Intercultural Learning).

11. Services

Services in language learning could refer to the access to public or private services. In general, I believe that this category could be based more on general knowledge or intercultural competences, e.g. using public services, dealing with institutions. Global issues such as financial systems or evanescent oil resources could be integrated where appropriate (e.g. when linked to bank or petrol service).

12. Places

Ek and Trim stress the communicative needs of this category mostly in the sense of giving and receiving directions. Albeit it only refers to places in a wider sense, the relevance of places could be analysed in relation to their importance regarding public or private life: is daily life led more outside, in the public, or inside and what does this imply? These discussions would offer a good initial point to address gender aspects: What is men's and women's position in public and in private life? In many societies, there is a substantial difference between the authority of women in public and in their families, a point which could trigger discussion. Furthermore, classes could focus on factual knowledge, i.e. teach about places.

13. Language

Language offers a great opportunity to tackle notions of intelligence and cross-cultural awareness: gender issues (male and female forms), words for feelings and expressions of opinions, roots of certain words and current development of language, in particular

with respect to English terms entering other languages, will provide much material for classroom use. Furthermore, our society and knowledge is mostly based on written documents while others have a great oral tradition, for which they are often marginalised. These topics should be tackled and be subject to debate.

14. Weather

So far the year 2010 has been characterised by natural catastrophes due to unstable weather. The ecological footprint mentioned above, industry and pollution can show links between 'a change in weather', catastrophes occurring far away and the responsibility of our lifestyle, thereby relating the personal and local to the global. Thus, the environmental aspect forms a crucial part of this category and offers a good starting point to deal with vocabulary.

15. Media

Media education is fundamental in a world where new technologies change rapidly, and where the reporting of events in a remote area appears a few instances later on internet platforms and television screens. Thus, education should involve critical media and ICT education: it should scrutinise their role, their significance as well as topics such as bias and abuse. With reference to the other fourteen categories discussed so far, reporting of media can be connected to several topics: What emotions is media attempting to trigger (e.g. when broadcasting images of starving children, revolts and riots or programmes about the perfect life and the perfect holiday)? What role does it play in our information society? As peace education forms part of the Austrian curriculum, broadcasting of peace and war can be discussed. In this context, the use of the book *Bad News from Israel* might be interesting, as it is twofold: it has an ambivalent attitude towards the role of the media in the reporting of the Israeli-Palestinian conflict and informs about the conflict's background. Generally, in the EFL classroom, media and ICT provide the chance to produce genre-specific language and (oral and written) text types and allow for creative work.

7.2 Considerations and methods when planning GIL

In previous sections, theoretical as well as practical inputs have been analysed and discussed. However, an answer to what GIL in the EFL classroom requires, in particular in comparison to other subjects, has not been provided so far. This section does not provide a unique answer either (as it does not exist), but aims at offering some considerations regarding methods and planning.

For the implementation of GIL in the foreign language classroom, a number of issues should be considered. First of all the language needs of the students have to be met, and preliminary activities, as well as advance organisers, inserted to introduce and contextualise the topic. Learning theories and approaches focusing on the individual learner (e.g. multiple intelligences, learning styles) discussed previously should be regarded in order to aim at diversified teaching. As students need to achieve a B1 and B2 level in receptive and productive skills, the foreign language input will need to be adapted accordingly; thus, a mix of oral and written texts, as well as the opportunity to actively produce and construct language (as suggested by communicative language teaching and constructivism), has to be provided. As I argue that GIL needs to be set within the requirements of the curriculum and regard current tendencies in language teaching, a multiplicity of text types and genres needs to be included to prepare students for the 'New Matura'; thus, while dealing with English, e.g. argumentative and narrative texts from various sources such as newspapers, blogs and reports should be selected and produced. Depending on the task requirements of the topic, social forms such as individual, pair and group work should match the needs of the activities, and at times, if possible, open learning stations where students can work according to their personal speed and needs, integrated. The role of the teacher is also crucial and should be reflected regularly: she/he should rather assist students and act as a coach, but on no account GIL should result in an indoctrination of her/his beliefs and values; instead it should offer the opportunity to debate and consider various perspectives and opinions. In addition, it can generate motivation if a lesson ties in with the living environments of students, as they can identify with the topics. At a workshop on Global Learning[9], Philip

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9 Workshop: *Globales Lernen in der außerschulischen Kinder- und Jugendarbeit* organised by the Südwind Agentur, 24th February 2010 at the BAOBAB library in Vienna

Ikrath from the institute of youth culture in Austria[10], discussed the relationship between young individuals, peers and society, as well as current tendencies and the importance attached to values of young people in relation to Global Learning. Concluding, he sustained that the 'package' is of great relevance to engage youth: thus, visual inputs form a crucial part. For the EFL classroom this implies that their significance needs to be considered when designing GIL lessons in school. A fundamental point of his argument was that, first of all, young people act globally in many ways and can handle complexity without knowing it. Secondly, if educators endeavour to establish successful contact with young people, they have to see the world through their eyes. I believe that these two theses are basic aspects to consider as a teacher, albeit "seeing the world through their eyes" is very vague as not only various 'youth cultures' exist, but these are formed by individuals with different backgrounds (e.g. having migrant roots, or coming from affluent or less wealthy families), characters, values, beliefs and needs. As far as the first argument is concerned, it is fundamental, for it emphasises the necessity of GIL classes to tie in with the living environment, and points out the relevance of previous experience of young people.

As far as methodology is concerned, Starkey argues that "[f]oreign language teaching methodology is based on a triptych usually referred to by a formula such as Presentation, Practice, Production" (qtd. in Pike and Selby 239). For each of these categories, he offers concrete examples on how to implement Global Education by setting activities into a global context. In general, he suggests that Global Education in a foreign language should be contextualised in "a global and multi-ethnic perspective" and foster "justice, peace, solidarity and cooperation" (qtd. in Pike and Selby 239-240). The last two elements can be integrated into the EFL classroom not only via the selection of GIL topics, but by choosing methods and activities that promote these values. According to previously examined secondary resources and my own considerations, my understanding of fundamental aspects of GIL, in general and in the EFL classroom is presented below. Based on these considerations, I believe that the learning environment forms a crucial aspect of GIL in the EFL classroom:

- learning is experimental, participatory and action-based

10 Institut für Jugendkulturforschung und Kulturvermittlung, Vienna

- knowledge, skills and competences are developed
- GIL is not only based on the content, but also on the methods and activities selected
- students' living environment is tied in with
- possibly ways of how students can get empowered are shown
- teachers aim at being coaches that assist students in the learning process
- a link not only between the local and the global, but also between the personal and global has to be established, and complexity shown
- 'world openness', tolerance and respect are crucial aspects that have to be reflected in classroom practices (i.e. not only be taught)
- the ability to think critically, scrutinise and question current conditions and information needs to form a part of education and concern also GIL and the EFL classroom
- change and progress should also be reflected in the teaching (i.e. topics, new approaches, methods)
- confrontation with perceptions of the world we live in (e.g. values, believes) need to go beyond students' individuals' and direct environment's notions, and also include different and possibly opposing views

Concluding this section, a variety of aspects need to be considered. GIL lessons cannot be simply integrated into language teaching without paying attention to students' language skills: a major challenge in this context might be the expression of opinions, in particular about topics where students feel the need to convey their ideas. Thus, communicative competence forms a crucial part. To obtain ideas for GIL, many materials have been well elaborated by organisations such as BAOBAB[11]. These can be consulted, but need to be adapted accordingly, and, if not taken from English sources, translated. As GIL encompasses a vast number of aspects and themes, a multiplicity of secondary sources can be consulted and taken advantage of: films, literature, music, internet and newspapers, to name just a few, can add to diversified lessons via which new language is learnt, and already existent knowledge, competences and skills strengthened. In general, the EFL classroom proves to be apt for incorporating global and intercultural issues in order to explore the interdependencies of our world. It concedes the possibility to not only stress contributions and views from the 'dominant culture', but to integrate a broader view into teaching. In the context of English this could mean to observe the 'dominant culture' (e.g. 'native' British) which still prevail as models in the classroom, but also regard other English speaking countries (e.g. South Africa, New Zealand, Ireland). Besides, minorities in these societies can throw light on issues from a different perspective, thus, when teaching literature, contributions from

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11 An Austrian organisation with the focus on Global Learning

migrants or indigenous people might yield revealing insights into how they perceive their environment. Furthermore, as discussed in previous sections, GIL is a teaching principle that is not merely about the content, but also about the methods and learning environment. Additionally, GIL in the EFL classroom needs to include learning theories and approaches regarding foreign language learning; in particular approaches emphasising learner autonomy are of major importance. Thus, GIL in the EFL classroom encompasses three broad areas that have to be considered when planning a holistic approach: content, method and language (learning). How these might be combined and incorporated, will be illustrated in the following section.

8. A sample teaching sequence on clothes

Clothes are a topic rich in content for GIL lessons. From identity to culture and traditions, it can include topics such as beauty ideals, fashion business, advertisements, child labour, working conditions, environmental impacts, stereotypes, prejudices and their importance in the media. The complexity and options of the topic of clothes reflect the characteristics of globalisation and prove to make a fruitful topic for GIL.

This section begins with explaining the objectives and intentions of presenting a sample teaching sequence. It will then go to set the targets of GIL lessons in class. The main part is categorised into several activities and subdivided according to the focus of the content. To provide an overview at the beginning, the skills (listening, speaking, reading and writing), the social forms (individual, pair, group or class work), the aims of the activities and extra material suggested for the conduction of class are listed. A short description of these activities, notes on relevant classroom settings and references to handouts in the appendix outline how to implement GIL in practice. Subsequently, the use of the activity in relation to GIL is elucidated in more detail, reference to former sections is drawn and language needs and skills are explicated. Finally, further considerations and remarks will be presented. This topic is highly complex and offers a variety of possibilities, but a selection had to made, as it would not be manageable to cover all aspects.

8.1 Objectives and intentions of this unit

Before presenting the sample teaching sequence, I would like to mention some important considerations. Just like Neda Forghani-Arani asked what Global Learning is not, I will first define what this sequence is and is not about. It links theory to practice by incorporating various objectives of GIL and the Austrian curriculum, as well as relevant concepts of language learning theory. It has been designed to illustrate one way of incorporating GIL in the EFL classroom over a few consecutive lessons, providing suggestions that can be adapted and further developed for the own classroom use. As it is a sample teaching sequence, not embedded in any concrete context, I will not give

any clear instructions as to the need of time, space and possible individual support. In addition, I chose not to bring forward any proposals considering group formation as teachers have to decide themselves how they believe their class can profit most (e.g. allowing them to work with friends, changing group each time etc.). The target group is a seventh or eighth grade at a B1+ level, of an upper secondary school (AHS) in Austria. At that age most students will go shopping independently from their parents; thus they will have an idea about how much clothes cost and where to buy them. As far as English as a foreign language is concerned, the unit illustrates how language learning and GIL can be linked effectively; however, depending on the needs of students, grammar or vocabulary exercises may differ in the actual implementation process. The sequence is not designed so as to write a general letter to companies with the intention to protest against working conditions in sweatshops at the end. Forcing students to take action would have the opposite effect and should not be the aim of class. Instead they should feel free to deal with the provided inputs in their own way. Besides, the role of the teacher is crucial and has to be reflected constantly. As discussed in previous sections, Global Learning is not a value-free concept and teachers designing and implementing lessons will have certain convictions and perceptions in their minds. As it is the teacher who chooses the topic, formulates targets and makes a selection of inputs and activities, her/his attentiveness is fundamental when dealing with the topic in the classroom. GIL should not result in indoctrination about what is right and wrong, or only present a black and white world without shades. This entails that students need to be confronted with various perspectives. In addition, I would argue that it is not the teacher's task to contradict or affirm statements of pupils with reference to their content, but she/he should rather foster questioning and critical thinking. However, I do sustain that teachers need to intervene if inappropriate and insulting comments are made (e.g. racist utterances). Contributing to this issue, Holden, based on the *Crick Report* (QCA) of 1998, discusses the role of the teacher when teaching controversial issues (60). Thus, in the classroom teachers can adapt three possible roles: "the neutral chair", "the balanced approach" and "the stated commitment approach" (61). Assuming the neutral chair, the teacher renounces from presenting her/his personal view, whereas the stated commitment approach provokes the reverse reaction, i.e. teachers express their views to initiate discussion, with the danger of indoctrinating their students. The balanced approach, as the name suggests, implies that teachers express their views, while being

attentive that various opinions and all aspects of a topic are integrated. Referring to Fiehn, Holden also introduces the "Challenging consensus approach", based on the idea that the teacher always contradicts the opinions expressed by the pupils (61). All of these approaches bring advantages and disadvantages, and imply that teachers need to reflect on their position thoroughly.

8.2 Classroom targets

The objectives of this unit are to establish a link between the personal and global level with a focus on the topic of clothes. Usually clothes play an important role in young people's lives and form part of their identity. In a time where big retailers reach massive turnovers and control the market, dumping prices and great offers shape everyday advertisements and enable students to profit from low prices and 'good deals'. 'Made in China' labels neatly sewed into t-shirts, jeans, jackets etc. belong to daily life. But, not all people reflect on the actual interdependencies, organisations and processes it takes from the production of a garment to the sale in a high street shop. Thus, the aim is to raise pupils' awareness of the intertwinements in our world, tying on a ubiquitous topic everybody has experience with. The objectives are to encourage students to reflect on their own consumer habits and values of clothes, to then broaden the horizon and see what it takes to simply go to the shop and buy a low-priced pair of jeans. In this context, impacts and developments should be analysed so that students become more conscious and acquire basic knowledge of the intricacies involved in production. Here, pupils should realise that no simple classification of good and bad exists and that our world is not linearly linked into cause-and-effect patterns, but 'divided' into constantly interacting, mutually dependent systems. To reveal these phenomena, didactic reduction is fundamental, as just a few English classes cannot give a detailed account of all the existing and continually changing processes and interdependencies.

As far as language is concerned, the objective is to expand vocabulary and to teach grammar structures such as the passive and if-clauses. In order to become aware of the power of language, students will have to reflect on its function and analyse how it is used to provoke emotions and to persuade its target audience.

8.3 Putting theory into practice

This part of the section proposes ideas regarding content and methods in the implementation process of GIL in the EFL classroom. I endeavoured to integrate a wide variety of approaches, which were subject to discussion in preceding sections. Furthermore, I decided to 'group' the unit into eight categories, each encompassing one or more activities. The last suggestion, treated separately from the other categories, copes with the issue of homework and provides a few ideas on how it could complement the lessons.

Introduction: Activating the personal level

Skills: writing, speaking

Social forms: individual, class work

Material: images, questionnaire (appendix one)

Aims: self-reflection about own attitudes, discussing functions of clothes, observing own consumer behaviour, tying on students' living environment and personal experiences

In the preceding sections, I have argued that GIL should not only link the local and the global, but also include the personal level. By personal I mean students' own perceptions, values and beliefs and their active reflections in order to become aware of them, in particular if confronted with opposing views. Thus, this first part of the class aims to introduce the topic via the presentation of eight images of people wearing different clothes (some of them 'easily identifiable'). Initially, students are asked to complete the sentence "These clothes are typical … because …" individually on a sheet of paper. Then in class, it should be discussed why students think that those clothes were typically Chinese, Punk, Gangster, American, Austrian etc. and whether some pictures could actually be deceiving (e.g. could an English person also wear these clothes) and/or contribute to the emergence of stereotypes. In the second round of showing the pictures, students take notes individually about what roles clothes might play in these people's lives and why they might have chosen to wear them in this particular situation or on a daily basis. After this exercise all their ideas will be

collected; pupils are asked to come to the board to write down words or short notes. Subsequently, these will be examined together, unknown words explained and possible orthographic mistakes corrected. There will further be open questioning about whether pupils tend to observe people's clothes and at times try to 'categorise' them accordingly: e.g. in Austria the words 'Tussi' or 'Krocher' are well known terms and often linked, not only, but also to a certain way of dressing. Situations in the metro, on their first day of school of upper secondary high, or during a first encounter of new persons or also teachers can be provided as examples. The outcome will probably be that it also happened to many students that they were deceived by their first impression. These topics should be addressed and openly discussed, if possible in an arrangement of seats that facilitate communication and interaction (e.g. circles so that students can face each other). If pupils tend to feel intimidated by speaking in front of the whole class, it might be helpful to allow for a brief discussion in pairs at first to lower the tension.

Next, attention should be drawn to the significance of clothes in pupils' own lives and what they generally think of prices, brand names etc. This exercise is conducted via a questionnaire where students tick a box and write a statement to each answer concerning their own thoughts and perceptions. The questions refer to topics such as students' own identification with clothes, the importance they attach to them and their personal consumer behaviour. This questionnaire will not be collected afterwards and should only serve to raise pupils' awareness about themselves. The concept is partly based on the free writing approach, where students get an input about which they have to write for several minutes, but outcomes are not checked or marked by the teacher. It should enable creative writing and decrease students' distress about making mistakes.

Thus, in these introductory activities, students' awareness of what thoughts and perceptions various clothes trigger and what functions clothes might have, is raised. This is of relevance for the following activities as it points out the link between students' own lives and values and events occurring seemingly far away. The exercises are based on notions of Intercultural Learning and involve a few objectives also mentioned by Hapgood and Fennes (60-64). Some of these objectives are to develop an understanding for self-perception, and create awareness of their own attitudes, in order to recognise superficial images and to be aware of own stereotypes and prejudices. Furthermore,

Pike and Selby mention under Global Education objectives that "students should understand that their own perspective is not universally shared" (63). These objectives should be met by working with the questionnaire and the images, as well as through the discussion about students' own experiences, behaviours and value systems. Ideally, as put forward by various authors (cf. Pike and Selby, Hanvey, Hapgood and Fennes) students should also deal with perceptions of other people about the 'Austrian' culture (with the reference to dressing in the context of this unit). Thus, activities could be further developed and integrated into the classroom. At this stage the exercises do not demonstrate any interrelation between the personal and the global; instead they serve as an initial point for the activities explicated in the next category. Language-wise they should not offer particular challenges; they rather put already existent knowledge into practice and focus on the competence of self-reflection and interaction, the latter one including primarily pragmatic skills, which are equally paramount in language teaching.

Linking the personal with the global

Skills: speaking, writing (limited – only single words)

Social forms: class and group work

Material: world maps

Aims: forging grammar teaching with GIL (the passive), linking the personal with the global, foster active participation

After reflecting on clothes, students' awareness of the origins and the complexity of the production process should be raised. The topic is introduced via a short grammar repetition of the passive. At first, it could be revised with worksheets or grammar games played in the classroom. Then the focus should move to the semantic world field relevant for the following exercises and include phrases such as 'produced in', 'manufactured in', 'made in', 'fabricated in', as opposed to 'comes from', to express the origins of clothes. In a next step, students are encouraged to put the grammar immediately into practice. After forming a circle around two desks, they put first all their shoes, then all their jackets, scarves, cardigans and jumpers that have not been produced in Austria in the middle, probably resulting in piles of shoes and clothes.[12] As

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12 I got the idea for this part of the activity from a comment by a teacher (qtd. in Pike and Selby (5)

the exercise indicates, the unit should ideally be placed in a colder season, otherwise it might not work or students would have to bring in extra clothes, which would not exert the same effect. Once all the clothes have been put in the middle, students' opinions about what they think of this pile shall be asked for: were they astonished that so many items *were produced* abroad or did they expect such an outcome? Naturally, it will be interesting to know if some items were fabricated in Austria. To organise the pile, students are divided into three groups (depending on the size of the class these can be subdivided): shoes, jackets and scarves, cardigans and jumpers. Each group receives a world map (A2 size) and permanent markers to designate the origin of their clothes. They are asked to write down the name of the country of origin of their clothes each time it appears. Thus, if a country is mentioned ten times, the name has to be overwritten ten times. This method depicts the proportions of countries of origins and offers the chance to repeat country names and the passive (students should be explicitly asked to apply it during the exercise). An exemplified illustration of such a world map for cardigans and jumpers could then look like in figure one[13](albeit the actual maps will probably include many more countries):
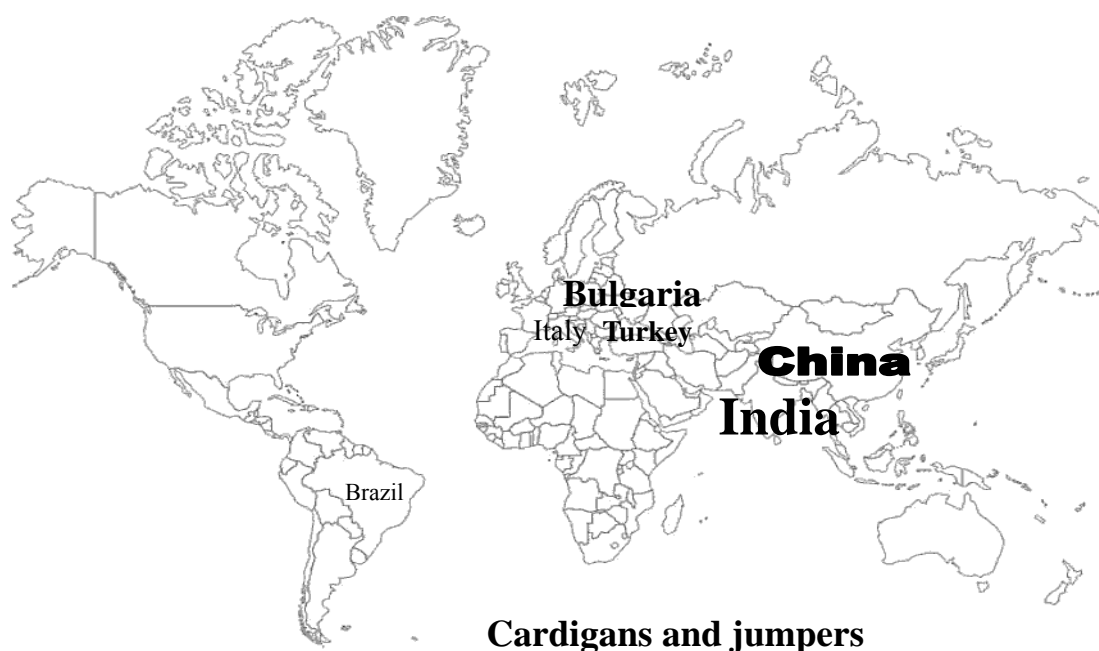

Cardigans and jumpers

Fig. 1

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13 The layout of the worldmap was taken from http://www.wicketgate.co.uk/worldoutlinemap.gif
[21.05.2010]

This activity immediately shows the outcomes and offers a clear visual input so as to see where most clothes come from. Not only country names are revised, but also grammar structures are strengthened. In a next step, the activity is further developed. With the help of sources indicating distances, students have to connect the country of origin with Austria and add the distances. An example is depicted in figure two:

Fig.2

Following these activities, all students are invited to recollect their clothes. On the way through they should note down the distances between the item's origin and Austria and make the sum. This will allow for them to see how many kilometres their clothes have already travelled before being worn. Back at the circle of seats, every student presents these numbers. The method used represents an example of didactic reduction of intricacy, as the clothes will not go directly from one part of the world to the other as many more instances are involved. This complexity will be subject to debate at a later stage, but at first a linear simplification shall serve to illustrate the vast spatial dimensions involved in the production and sale of apparel, and prepare students for the following activities.

While doing these exercises students practice country names repeatedly: firstly, when they check their labels, secondly, when they work in groups to indicate the countries of

origins, and thirdly, when they re-collect their clothes. In addition, the activity exemplifies how grammar teaching may be incorporated into GIL. With reference to aspects stressed in the forth section, the spatial dimension prevails in this exercise as the distances and connections between the local and the global are emphasised via the use of world maps. As far as learner types are concerned, these exercises support learners with proclivities in the logic-mathematic, the visual and the kinaesthetic sector; probably offering an alternative to 'standard' language teaching where learners with linguistic aptitudes are in advantage.

The journey of a pair of jeans

Skills: listening, writing (limited – only single words), speaking

Social forms: individual, group, class work

Material: story, world maps, images (of new vocabulary)

Aims: promoting a systemic view, expanding vocabulary

Before continuing with the next activity, vocabulary exercises need to be incorporated into teaching methods. As the theme of the units is clothes, students have to expand their vocabulary if they want to interact successfully and understand the inputs provided. Hence, a mind map or a word tree, which can be constantly updated, is created. First of all, students should try to find synonyms for the word 'clothes' via the use of dictionaries, developing students' abilities to become independent learners. At the end, their findings should be compared and differences in meaning explained, so that at least the following words, frequently reappearing in the consecutive inputs, appear on the mind map: garment, textile, apparel, fabric, knitwear. Subsequently, students should examine their own pairs of jeans, write down the words for the different parts (e.g. bottom, stitching, pockets) and check for vocabulary they do not know in English. These new words should then be included in the mind map. In a next step, the teacher needs to list crucial vocabulary for the following input, ideally with the use of images, mostly referring to the process of production of jeans (spinning, weaving, sewing, bleaching etc.). After these have been added to the other words, a short vocabulary exercise or game can be inserted to revise the words before they will be actively applied.

For this activity students are asked to sit back, close their eyes and listen to the journey of a pair of jeans. The story could be translated and adapted from *Praxis Umweltbildung,* an online service for educators and youth workers[14]. Either the teacher can read it out loud, or ideally, to become accustomed to different accents, another English speaker records the text. First of all, pupils just pay attention to all the stops of a pair of jeans with the aim to have a global understanding of the text. Next, they will be divided into groups, in which they receive a new world map to designate all the destinations a pair of jeans passes on its journey. This entails that several replays of the record will be needed. Back in the plenum, students are asked how much a pair of jeans, a t-shirt, a jumper etc. roughly cost in a shop in Austria. Furthermore, they discuss how many people they believe are involved in the production and selling process, thereby expanding the list of people mentioned above (e.g. marketing). Besides, attention is paid to current transport costs. The notes of this discussion can be put down in the form of a brainstorming on the blackboard divided into three parts: people/institution involved, price of a pair of jeans and transport costs. Figure three depicts a sample of how the blackboard might be organised.

COST OF A PAIR OF JEANS (best price seen, average prices, expensive ones)	shop, advertisement agency, models	TRANSPORT COSTS (fuel prices, flight/bus/train tickets)
	PEOPLE/INSTITUIONS INVOLVED (in Austria and abroad)	flight ticket to India seen at 600€
€19,99 at … €150 at …	supplier, owner of the manufactory, cotton farmers	litre of fuel at the moment ~1,20€

Fig. 3

Through this activity, students see all the prices and people engaged directly next to each other; thus they get a wider picture of factors involved in the production and

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14 http://www.praxis-umweltbildung.de/dwnl/kleidung/info_jeans.pdf

selling process with the aim to raise students' awareness of the complexity the garment industry brings with itself. Before, pupils calculated the distances of the journey of their clothes in a rather linear manner, establishing a direct link between the country of production and sale; however, reality proves to be different. Many people and institutions in various destinations abroad, on a national and local level are mutually dependent and work to guarantee an effective course of actions. Thus, the systemic view repeatedly stressed and endeavoured in Global Learning is introduced. Language-wise this activity makes a fruitful topic for the expansion of semantic word classes.

An additional suggestion, albeit not directly referring to clothes, would be the film *The story of stuff* by Anne Leonard, a roughly twenty-minute documentary about the origin and journey of an MP3 player, a tool forming part of many teenagers' lives in Austria. The film, to be found on the internet[15], outlines clearly and comprehensively the whole production and selling process up to the recycling of the product, and could be set in relation to the topic of clothes.

What is everybody's share?

Skills: speaking
Social forms: group work
Material: worksheet (appendix two)
Aims: raise awareness of distribution of income, foster cooperation and negotiation skills in groups

To carry out the exercise, students work in groups, where they debate and guess how much various actors in the field of the textile industry earn. Therefore, each group receives worksheets and play money. Following their estimates, they are instructed to distribute the money amongst the persons/institutions involved. Afterwards, the results are compared and 'the solution', thus an example of how income and profit is distributed in reality, is announced. Students can then rearrange their play money and colour the circles accordingly.

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15 http://www.thestoryofstuff.com

The activity aims at encouraging interaction and participation of all students as they have to negotiate the allotment of revenue. The group work aims at building up social and language competences: students need to arrive at a mutual agreement on how to distribute the play money, thereby pursuing Pike and Selby's objectives of Global Education, i.e. the development of interpersonal skills, which encompass co-operation, negotiation and conflict management (e.g. if controversy arises) (67). Besides, language skills and pragmatic competences that are paramount to participate successfully in the discussion, e.g. turn-taking and expressing consent, or disagreement, are put into practice. Hence, depending on previously conducted activities of this kind, language structures that are necessary to contribute to a discussion and express opinions may have to be revised. Via the approach selected, tactile learning is promoted, and students with proclivities not only in linguistic, but also in other areas of multiple intelligences are supported.

Sweatshops

Skills: reading, speaking, listening

Social forms: individual, group, class work

Material: story (appendix three), world maps (to refer to), images (of new vocabulary)

Aims: linking personal stories to general information, transfer receptive skills into productive ones, hone social skills, enable independent learning, encourage creative work

After completion of the previous exercise, students will know that big retail companies reap the most profit, while workers are on the bottom of the ladder when it comes to salaries. The topic of sweatshops in the garment industry shall serve to depict under what conditions many large companies let their merchandise produce. Therefore, students are divided into five groups. Each group receives two related texts that provide an introduction for the group work that will follow. The first text is a case study about a person working in a sweatshop. The second text is a report providing general information on five categories: either harassment, working hours, health and safety,

precarious work or trade unions. Students' task is to sum up crucial information on a poster in their groups; this could also occur via the insertion of visual inputs (teachers may bring magazines to cut out pictures). Besides, it is important to check unknown and essential vocabulary and add it to the mind map or vocabulary tree created in previous lessons. Open questions or possible difficulties will be treated directly in the groups, whereupon the teacher's role would be to assist students if they have problems they do not manage to solve on their own. Subsequently, in a kind of fair, students put the posters on the wall and circulate to see the other posters with the purpose of obtaining information on the various themes. Here, good self-organisation in groups is an asset, as always one person (alternating with the other group members) will need to stay with the poster to explain new words, followed by the presentation of essential information filtered from the texts. The other pupils, i.e. the audience, should also be encouraged to ask questions and interact with the speakers, but depending on the class and previous knowledge, it might result more in a monologue of the presenter. To avoid meandering, students receive the instruction to write down two things they did not know, two they found interesting and one question/topic they would like to find out more about. As far as vocabulary is concerned, the teacher needs to check the outcome and make sure that every student writes down the new words of the other groups, or receives a copy of them. Following this activity, various games can be inserted to check if students have understood all the vocabulary as part of the words will be crucial for consecutive work.

For GIL these activities entail a number of fundamental aspects: as teachers only assist when asked, pupils become self-organised and independent learners for they have to create and obtain information by themselves (designing the poster, circulating to listen to other presentations). In addition, they will need co-operative skills to facilitate group work and to produce favourable outcomes. Having the opportunity to create the posters according to their ideas and wishes, pupils can work creatively and divide work in groups focusing on their aptitudes. As far as language skills are concerned, reading, speaking and listening in the form of interaction in English as a lingua franca are equally fostered. The constant revision and appliance of newly learnt language contributes to a strengthening of skills and puts them directly into practice.

Sweatshops are neither good nor bad

Skills: listening, writing (limited – only single words), speaking

Social forms: individual, pair and class work

Material: video, handout (see appendix four)

Aims: realising the complexity of our world, dealing with opposing views

To round up the session about working conditions and production of clothes, I decided to select a short video which avoids to put sweatshops merely in a negative light; instead it aims at succinctly elucidating positive and negative aspects so as to demonstrate that classifications of sweatshops into either being good or bad are not sufficient as they omit valid arguments. Moreover, it promotes perspective taking and shows that not all opinions around sweatshops are universally shared; these are also dominant ideas of GIL. To facilitate note taking, and to provide clear instructions, a handout including different tasks supplements the video. According to the students' language level and needs, this video will need to be shown at least three times, so that students have time to pay attention to the pictures, and not only concentrate on their worksheets. After showing the video and fulfilling the tasks, answers will be compared, and other possible positive and negative aspects will be considered in class. Here, pupils should be encouraged to think about more aspects than those mentioned in the video. They should try to link the production of clothes to the impact on a local and national level in order to obtain a holistic picture of the textile industry. To challenge students and forge a link between the personal and the global, the question about how much they consider themselves responsible for the existence of sweatshops should be posed and discussed critically in class.

This video serves as an initial task to familiarise students with the new media. The video was created for *truetube*, a website providing educational videos on various topics. Based on the idea that people have the opportunity to publish their thoughts and work freely on the internet (which in itself could be subject to debate on other occasions), pupils could be invited to create a similar video instead of a written homework[16]; however without the request to publish it on the internet. Therefore, the teacher can

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16 The issue of homework is addressed below.

refer to the website of *truetube* where students can gain inspiration for their own productions. Ultimately, creative work would support students' analysis of the topic and promote a deeper understanding of the theme as additional research is conducted. As far as GIL is concerned, the video makes a valuable contribution to the objective of dealing with opposing perspectives in class. This is of particular significance as the activities suggested before did not include contradictory views.

Taking action

Skills: speaking, reading, writing

Social forms: pair work, individual

Material: worksheet, 'internet' (appendix five)

Aims: integrating grammar (if-clauses), analysing the function of language, encourage critical thinking

In the previous task, the speakers of the video object to refuse buying clothes from sweatshops; instead they stress the need to be informed about unjust working conditions. Tying on these views, students work in pairs and list areas that would be influenced if consumers simply refused to purchase products fabricated in sweatshops and boycotted big companies. In a second step, they should imagine what consequences this behaviour would cause in the future, thereby applying if-clauses. (Teachers will need to revise them and stress that their use is crucial for this activity.) In addition, pupils should come up with other ideas and alternatives that could foster better working conditions in 'sweatshops'. To round up the activity, if the opportunity to use internet is given, students are asked to access two different websites of organisations supporting fair labour conditions, and answer a few questions so as to check what they suggest doing in order to take action against sweatshops. Sustaining the aim of critical thinking, the handout requires students to describe negative aspects of the website, and to examine the language used regarding its function: Shall it persuade or is it simply descriptive? How do the characteristics manifest themselves? Language is a powerful tool, and thus the EFL classroom is apt to examine its use for various purposes and in various contexts. At the end, results of their research and findings will be contrasted and compared.

This exercise fosters discernment as supported by Pike and Selby. According to their description, discernment entails three categories, among which two are crucial for this activity: decision-making and ethical judgment. Thus, pupils are supposed to make decisions based on information collected in order to judge "the moral rightness or wrongness of an idea or a course of action" (67). Albeit the activity does not directly focus on the "moral rightness or wrongness" of empowerment, it requires students to think critically and judge various modes of action taking. Furthermore, the aspect of "involvement consciousness and preparedness" becomes apparent by obtaining information on how to get empowered and by demonstrating that personal actions might have a global and local impact (e.g. *If* many people *decided* to refuse to buy clothes from high street shops, a sweatshop worker and a local shop assistant *would become* unemployed.). By referring to future consequences in case of boycott, the temporal dimension is included and requires students to consider alternative options if they want to become active citizens and participate in shaping their world. However, the suggestions of the websites should not be taken on without reflection. Here, language as a way to persuade (or even manipulate) should be discussed and viewed critically. This activity extends knowledge of the foreign language (e.g. which phrases are used to evoke emotions in readers?), and aims at a more in-depth analysis of its functions.

Commenting on different perspectives

Skills: reading (limited – only single sentences), speaking
Social forms: group work
Material: statements
Aims: take various perspectives into consideration, revise and apply acquired
                       knowledge, round up the unit, understand impacts and consequences

To conclude the sessions on clothes, students are divided into groups and sit around a table with a pile of cards in the middle (see figure 4). Pupils will take turns in picking up a card and reading the statement out loud. This means they will get the opportunity to talk one minute about the topic, expressing their own opinion based on the information gathered beforehand. In this manner more perspectives can be taken into

consideration and students have the opportunity to revise and apply their newly acquired language skills and knowledge. Thereby, the process of forming judgement links the development of a "perspective with a system consciousness", contributing to a more holistic world view and the realisation that linear thinking in cause-and-effect terms is not enough to solve problems and to aim at a just world.

If sweatshops were closed down, poor people would all be thrown out of work, many of whom would be forced to resort to crime, prostitution, or starvation.	Poor people in Austria profit from the economic prices. Thanks to them they can wear fashionable clothes at a low price.
"Sweatshop" wages in foreign factories are at times higher than the average, and it is not reasonable to ask for a wage as high as in e.g. Europe or the US.	Companies make a lot of profit and should give more money to the workers. Some managers earn as much as many workers from a few factories together.
"Sweatshop" workers never protest against the working conditions. This must mean that they are satisfied.	Ethical or fair trade clothes are a good idea, but almost nobody knows where to find them and then they might be more expensive at times.
If "sweatshop" factories are created, many other businesses around will be created as well (e.g. food suppliers). This helps poor countries.	If people stop buying products from big fashion chains, all the problems could be solved and there would not be any sweatshops anymore.
It is not the companies' faults if workers are exploited. They only buy the products from factories and it is not their responsibility to check if people have working rights or if the factory building is safe.	It is important that people are informed and take action. They could write letters to companies or check information about companies that have improved working standards in factories.
It is better to earn 1$ a day than nothing at all.	Probably most people in Austria would pay a bit more for their clothes if they knew that they were produced under fair conditions.

Fig. 4

Homework

So far, I have not touched upon the subject of homework as I believe that the sessions cannot be precisely structured, even less if not embedded in a classroom context where the teacher knows the students. Hence, I decided to opt for a homework that can be adapted according to the time needed. The first homework would have to be done after the introductory session, in which the examination of personal values prevails. The instructions are for students to write an (imaginary) blog about the importance of clothes in their own life, and to describe situations and feelings of when students felt that they were not adequately dressed.

The second homework can be divided into several ones. The underlying idea is that students create their blog about sweatshops, based on reports written by them. While doing the homework, the following themes will be tackled and revised:

- the journey of clothes and its impacts
- sweatshops
- how to become actively involved

Every time after completing a topic/an activity, students are asked to add information to this blog which they have to hand in electronically or hand written. They should also be free to find additional links and include visual or audio inputs. An option I would opt for is to provide alternatives to written homework; instead of composing one article, students may record an audio input or make a short video (e.g. explaining the journey of clothes). This offers them the possibility to work creatively and focus on their strengths and proclivities.

8.4 Additional remarks

This unit has outlined how GIL can be incorporated in the EFL classroom. In doing so, the theory of the previous sections has been linked with practical activities encompassing a wide variety of aspects and considerations. Abilities such as experimental, participatory and cooperative learning were particularly promoted so as to involve students in the learning process. Due to the amplitude and the complexity of the topic, selection was crucial to limit the scope, also a common situation and necessity in daily classroom practices. Thus, areas such as teaching literature had to be omitted, albeit teachers can make suggestions about books and encourage students to continue to work on the topic[17]. Especially writers from all around the globe conveying different points of views can enrich the EFL classroom, thereby distancing themselves from the notion that 'only Western authors and organisations' are concerned with this topic. As far as possibilities of incorporating GIL are concerned, I would like to refer to Pike and

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17 In the upper secondary EFL classroom in Austria, students have to read a certain amount of books per school year. At times the teacher decides (possibly together with the students) on a book everybody has to read, whereas at other times students are free to read whatever they want or can choose from a booklist. Thus, literature related to this topic might be chosen.

Selby, who describe two approaches on how to implement Global Education in the classroom: the first one is infusion, implying that "in its simplest form" subjects continue to be taught separately, but that "connections to other curriculum areas can be emphasized, thereby planting the seeds of integration in students' minds" (17). In the Austrian context, this approach will be the easiest one in order to implement GIL in the foreign language classroom as 'traditional' characteristics of the education system are not challenged and re-structuring of old patterns is not required. The negative aspects, aptly stated by Pike and Selby, are that "a compartmentalist view of knowledge [...] is not congruent with the philosophy of global education" and that links and interrelations between subjects are not presented, therefore resulting in a fragmentary insertion (18). The second approach is integration, which reflects the ideas of a systemic approach. Integration does not entail that traditional subjects and their focuses disappear from the curriculum; rather these are enhanced by interrelating them to other areas (20). Still referring to the Austrian context, this approach would need a re-conceptualisation of the curriculum, teacher education and current practices. At the moment interdisciplinary teaching occurs mostly in the form of projects, but hardly on a day-to-day basis. The sample teaching sequence presented is based on the concept of infusion, albeit the work with other subjects would prove to be more fruitful and provide a more holistic view. Cooperation with subjects such as geography (countries, environment etc.), other foreign languages (e.g. importance of fashion), mathematics (calculate shares and profits), history (development of the textile industry, change in style), religion (significance of clothes and religious practices), handicrafts (focusing on design), but also biology and chemistry (e.g. dealing with health problems and the substances such as dye and bleach many workers are exhibited to without masks), to name but a few, demonstrate that seemingly unrelated areas can be interlinked. Thus, if the opportunity to work interdisciplinarily is provided, it should be seized. Another consideration for the implementation of the unit would be to increase learner autonomy and enable independent learning via the preparation of learning stations where pupils can work according to their own speed. To conclude this section, it is apparent that the unit could only provide suggestions put in the context of the Austrian education system that may be adapted and further developed according to the possibility of the respective environment.

Conclusion

This thesis has given an account of the theoretical background of GIL, and has then moved to discuss core concepts in the sector of foreign language learning. After analysing theory in these fields, I have sought to merge both areas by outlining a sample teaching sequence. GIL as a teaching principle in the foreign language classroom needs to consider learning theories and teaching approaches, in particular the ones focusing on the development of learner autonomy. The practical suggestions and the design of the teaching sequence relating to the topic of clothes have provided examples of how GIL lessons may be linked with students' direct living environments and of how they could be implemented in the classroom by considering the three areas of content, methods and language learning. Moreover, the proposals have illustrated how GIL can be incorporated into the EFL classroom, albeit the foreign language itself might pose a challenge, in particular, if the content is characterised by intricacy and abstractness. This implies that didactic reduction, not only regarding the content, but also the language might be essential.

That GIL is not a value-free concept is uncontested and has become apparent throughout this thesis. The position it takes and the ideals it is devoted to, manifest themselves via the content and the methods chosen, as well as via the objectives it pursues. A greater understanding of the interdependencies, respect, tolerance, a just world and empowerment to name just a few, are ambitious targets and demanding requirements to satisfy. Educational concepts alone will not be able to reach these aims. They can assist in initiating discussion, engendering questions and encouraging students to think critically and become active, but they should not be seen as a panacea, as 'the' solution to the world's problems. This would transmit an idealistic view that is unrealistic. Educators in the field need to be aware of these facts, and also accept that not all students will be enthusiastically engaged into GIL lessons, independently from how much effort teachers expend into the preparation and conduction. This leads to another important consideration, namely the role of the teacher. So far, I have only briefly touched upon the subject, as teacher education and GIL, as well as the positions teachers might take, would have gone beyond the scope of this thesis; this topic might generate interesting discussion for future work. In general, the role and the tasks of the

teachers are crucial as GIL in the EFL classroom should encompass all of the previously mentioned aspects and areas. However, teachers have to focus on many more elements in teaching, such as learner differences, learning strategies, class climate, assessment of language skills, while trying their best not to leave 'weak' students behind, indicating that GIL will be only one aspect among many. Thus, additional analysis on how to combine these factors might serve as initial points to generate further discussion in the field of foreign language teaching. One crucial aspect for teachers is to reflect on their role and function in class. Even if students are involved in decision-making processes, and are encouraged to suggest topics and activities, at the end, it is the teacher who possesses the power to select material and make the choice of how to present a topic. Thus, the ability of perspective taking should concern teachers too, in particular when deciding on the topics to include into the classroom.

I am aware that some people are against the integration of ideological-pedagogical concepts into foreign language teaching, i.e. against 'abusing' the language for these kinds of educational purposes. However, I perceive this differently. As language teachers, particularly in upper secondary high school, we enjoy the liberty (up to a certain extent) to choose the topics we would like to incorporate in our teaching and thus, can select from a range of contexts. Therefore, GIL can be incorporated just like any other topic, as students will not be able to learn a language in isolation, and context is needed to practice, revise and acquire new knowledge. This does not imply that every single English lesson has to focus on global and intercultural issues, but that GIL should form a part of teaching just like many other areas do.

To conclude, I can only stress that more concepts and ideas could have been incorporated and chosen for this thesis, but reduction, a necessity also when coping with GIL in class, has to be made. Nevertheless, this thesis is aimed at making a contribution to initiate further discussion of both Global and Intercultural Learning, in particular in their combination, in the EFL classroom. For future work it might be interesting to co-operate and borrow from ideas deriving from fields such as CLIL (Content and Language Integrated Learning), where some approaches of cross-curricular teaching might prove to be fruitful and be applied in GIL, even if the concepts differ substantially in its origins, ideas and aims. In general, research examining chances and possibilities

of interdisciplinary work between English and other subjects so that GIL becomes truly a teaching principle across the curriculum, could be conducted. Another interesting area of research could be the significance of gender aspects, which have only been included in some topics so far, in GIL. Furthermore, as briefly touched upon above, the role of the teacher and teacher education will be crucial considerations if GIL should be implemented in the long-term in foreign language teaching.

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Extra materials for practical use

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Appendices

Questionnaire about clothes

Please fill in the following questionnaire. For each question add an additional answer of one sentence.

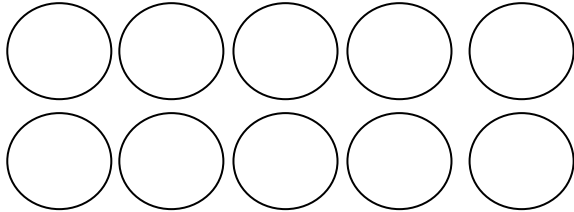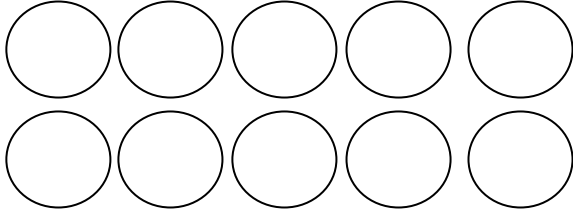**1 = Always, 2 = Often, 3= Sometimes, 4=Never**
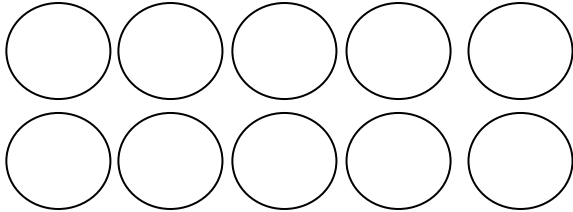
	1	2	3	4	Free answer
I go shopping for fun.					
I only go shopping when I need something.					
I check people's clothes and associate them with characteristics (e.g. poor, snobbish, trendy).					
I spend more than I should on clothes.					
When I go shopping, I check where they have been produced.					

1= Strongly agree, 2= Agree, 3 = Neither, 4= Disagree, 5= Strongly Disagree

	1	2	3	4	5	Free answer
I try to wear the newest fashion trends.						
I have developed my own style.						
Branded goods are important for me.						
I dress to impress other people.						
Clothes and identity are closely linked.						

What is everybody's share?

Work together in groups and decide how much money the persons involved in the production process receive. Put the play money on the circles on the right side. One coin represents 10% of the turnover.

People	Income
WORKERS http://www.globalenvision.org/files/sweatshop.jpg	
OTHERS (suppliers, factory owners etc.) http://www.tradetrans.de/images/lkw.jpg http://www.teacherlink.org/content/social/instructional/industrialrevolution/home.html	
http://2.bp.blogspot.com/_U6j647z6yu0/R0_TWsOmvSI/AAAAAAAAAA0/JN1BJqKEi00/s1600-R/zara_hh_innen_1.jpg	

Text 1

Read the case study and the general report on working hours below. In groups, decide which information you perceive as the most important one, and prepare a poster and a short presentation that relate both articles. The presentation needs to include some explanations of words that you did not know. Furthermore, the new vocabulary should be added to your mind map/vocabulary tree.

Case study: GUATEMALA CITY[18]

I know what it is like to work. I began filling bottles at the shampoo factory when I was 13, and I am 15 now with a better job in a maquila -- we make pants and dresses to send to the United States. It can be pretty hard, but I say it is better because I make more money.

The starting bell rings at 6:15 and I can feel pretty tired the first hour, but I have to work fast anyway -- we have quotas. I cut fabric into shapes for the pants leg. I can cut fabric for about 20 pairs of pants in an hour. When the lunch bell rings at 12, you have to hope the cook is clean, and the food is hot, and you can eat it, because the doors are locked and you are not allowed to leave. And you have to hope it doesn't make you want to go to the bathroom, because if you ask permission more than a couple of times a day, you get reprimanded. There are no morning or afternoon breaks. When the bell finally rings at 6:30 p.m., you are ready to go home -- but it is not always possible. If there is more work, the owners tell you they need people to stay for the night shift. If not enough people say yes, the supervisor sits in front of the doors and no one can leave. The first time this happened, I said, "My mother will be worried sick if I don't come home -- let me tell her and I'll come back." They said, "No -- you won't come back." They let you rest a few minutes, or use the bathroom, and start work at 7:00 p.m. again. When the bell rings at 3 a.m., they pass out cardboard from old boxes. I look for my friends, and we put our cardboards next to each other and sleep under the tables. Then you go back to work whether you're tired or not. This happens two or three times a week.

Do you think I would do this if we didn't need the money? I liked school. I would like to be a bilingual secretary, sit in front of a computer, answer telephones and say, "Just a moment, please, I'll see if he is in." If I didn't need to work, I would be in school. What I really don't like about this job is it makes it difficult to have friends. But I do. One girl is teaching me to use the overstitch machine, a few minutes here and there during our lunch break. She could never teach me during work time because the supervisor slaps you in the face if she sees you talking. She hasn't slapped me yet, but she hits the girl next to me.

Working hours[19]

Long working hours and forced overtime are a major concern among garment workers.
Factory managers typically push employees to work between 10 and 12 hours,
sometimes 16 to 18 hours a day. When order deadlines loom, working hours get

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[18] Adapted from http://www.pacificnews.org/jinn/stories/3.08/970418-maquila.html

[19] Adapted from
   http://fashioninganethicalindustry.org/!file/factsheet6+Working+conditions+in+the+global+fashion+in
   dustry.pdf/

longer. A seven-day working week is becoming the norm during the peak season, particularly in China, despite limits placed by the law: Chinese workers quoted in Play Fair at the Olympics*1* reported in 2004 that they were frequently made to work a seven-day week in peak season. Phan, a 22-year-old machinist in a Thai garment factory, gives this account of life at her factory: "We work from 8 am till noon, then have our lunch break. After lunch we work from 1 to 5 pm. We do overtime every day, from 5.30 pm. During the peak season, we work until 2 or 3 am. Although exhausted, we have no choice. We cannot refuse overtime: our basic wage is too low. If we want to rest, our employer forces us to keep working". Krishanti, also a garment worker in Thailand, adds: "Sometimes we have to work a day shift and a night shift. It upsets the normal body functioning … I work like a machine, not a human being."

Overtime is usually compulsory. Workers are mostly informed at the last minute that they are expected to work extra hours. In many instances, workers report being threatened with dismissal and subjected to penalties as well as verbal abuse if they cannot work the additional hours. Often, workers are not paid the overtime rate stipulated by law. Long and irregular working hours make it difficult for women to meet the multiple demands made on their time. The combined pressures of factory work and responsibilities at home often lead to stress-related illnesses, including depression, headaches, ulcers, high blood pressure and fatigue. The push for more flexible working hours and the increase in informal working arrangements are further exacerbating the problem of excessively long working hours.

Text 2

Read the case study and the general report on precarious work below. In groups, decide which information you perceive as the most important one, and prepare a poster and a short presentation that relate both articles. The presentation needs to include some explanations of words that you did not know. Furthermore, the new vocabulary should be added to your mind map/vocabulary tree.

Case study: Bombay, India[20]

Asha was working on an overlocking machine at Go Go International, in Bombay, earning Rs 2,600 per month (US$56). She had been working there for approximately six years, but had not been made permanent, nor had other workers who had been working there for up to ten years. Fear of dismissal was used by the employer as a means of control over the workers, especially since there were informers among the workers who were used as a means of surveillance over the others. Increments were granted according to the whim of the employer, with preference given to workers coming from the same region as the employer, and those who were more cooperative, for example in working overtime, while those who were more outspoken got less than average. Asha worked 48 hours a week, 9.30 a.m. to 6.00 p.m, Monday to Saturday, with a half-hour lunch break and two ten-minute tea breaks. There was more or less compulsory overtime of up to two hours per day for women, while men might have to work 24 hours at one stretch; only women with small children were let off. The employer said he preferred to employ men, probably because they could be forced to do more overtime, and penalised women if they arrived late, regardless of the problems they might have with public transport. Once Asha, who had to travel quite a long way to work, had been sent home for arriving just ten minutes late when she was pregnant. But she had not suffered sexual harassment, and did get ESIS (Employees' State Insurance Scheme) and maternity benefits.
From Research on Subcontracting Chains in the Indian Garment Industry, Union Research Group, February 2003.

Precarious work[21]

Factories often do not issue workers with proper employment contracts, leaving workers no means of redress when their employers fail to respect labour laws on minimum wages, working hours, overtime pay, health benefits, etc. Many workers – especially migrants – do not feel able to ask for such contracts, and not to have a contract is becoming accepted as normal in the industry. Even where contracts are issued, employers still flout their terms and conditions. Jing, a worker in a Chinese factory, told researchers: 'Our contract is worth nothing. The factory management never give us what is written in the contract. They talk of not working more than three hours' overtime - I can' t remember having a day when I worked less than three hours' overtime.'
Among the worst-treated in the industry are temporary workers. Often, factories hire them on a temporary contract which is then renewed continuously as a means of

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evading legal responsibilities like maternity leave or health insurance. This is particularly common in Indonesia. Another tactic is to hire workers from an agency, who are then employed by the agency rather than the owner of the factory. Thus, the company that owns the factory is able to avoid its obligations as an employer.

Many of the workers interviewed during the preparation of the Play Fair at the Olympics report were not receiving legal benefits such as health insurance. At one Cambodian factory , if workers went on sick leave for three days, the employer deducted one day's salary; if more than three days, the employer made the worker sign a form allowing the factory to deduct the worker's incentive bonus for that month. At one Indonesian factory, a worker reported that taking sick leave incurred wage cuts and other penalties: "We are not allowed to take sick leave…If we do, we find our wages cut when we come back. I was moved from the sewing department to the cleaning department after I took sick leave. It was humiliating. If we don't agree to such a move, we are forced to leave without any severance pay or benefits."

Text 3

Read the case study and the general report on harassment and violence below. In groups, decide which information you perceive as the most important one, and prepare a poster and a short presentation that relate both articles. The presentation needs to include some explanations of words that you did not know. Furthermore, the new vocabulary should be added to your mind map/vocabulary tree.

Case study: Lahore, Pakistan[22]

Razia works in the finishing department of Venus Knitwear, with 15 other women and five men. The supervisor is male. The company is in Lahore and exports T-shirts and jeans to the USA and UK. In all, 500 women work in this factory, aged between 14 and 30. She has been working there three years but is still a temporary worker. She starts work at 7:00 A.M. and finishes at 10 to 11pm. She has no fixed working hours and often has no idea when she will be back to home. "We go home", she explains, "when the boss allows us to. We work long hours and are not paid overtime. Our male supervisor harasses young women workers: he makes unwelcome remarks and threatens to keep their wages if they refuse to sleep with him. If you refuse to do overtime, you are sacked. We are not allowed to talk to each other." In her factory, very few women are married and those who are do not get maternity leave. Razia is not getting equal wage for equal work. There is no separate toilet for women and no place to eat. Razia sits on the floor at lunchtime to eat the food she has brought from home. There is no fixed time for tea breaks – sometimes the supervisor allows one, sometimes not. Razia is paid piece rate. She works in dim light and because of this gets headaches and eye problems. There is no proper ventilation system and because of this, workers suffer from asthma and respiratory problems. Razia earns RS. 1200 per month (US$ 24). The employer makes workers sign a blank piece of paper once they have been given their wages. There is no union at the factory: should a worker try to form a union, he or she will be dismissed at once.
From Research in Subcontracting Chains in the Pakistani Garment Industry, Working Women Organisation, 2003.

Harassment and violence[23]

Violence is frequently threatened or used against workers, by supervisors, employers, the police, state security forces, strike breakers and others. Workers are often harassed, beaten, and sometimes killed for organising into unions and demanding better working conditions.
Women workers are frequently subjected to humiliating searches, verbal and physical abuse, and sexual harassment in the workplace, as well as fearing assault and rape on the way home from the factory late at night.
Factory managers and supervisors often harass, humiliate and abuse workers. Elina, a garment worker in Indonesian factory PT Busana Prima Global, reports: 'There is a lot of verbal abuse. Management call us names throughout the time we are working. They call us "stupid", "lazy", "useless", "bastard's child". They say "You don't deserve any better". There is physical abuse as well. Our ears are often pulled, and managers yell

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directly into our ears*8.*'

At a factory visited by the CCC in Lesotho, women workers reported being searched (by women supervisors) every day when leaving the factory. Some women were forced to take off their clothes to show that they were not stealing anything. Workers from this factory were raped walking home from late overtime work but management still refused to provide late night transport9. Indonesian women workers report that "pretty girls in the factory are harassed by male managers. They come on to the girls, call them into their offices, whisper into their ears, touch them (…), bribe them with money and threaten them with losing their jobs if they don't have sex with them"10.

Yet women workers are continuously challenging attitudes and stereotypes and are organising in various ways to defend their rights and demand safer working conditions and an end to harassment and violence.

Union organising workers in the Katunayake export processing zone of Sri Lanka, for instance, surveyed women workers in the boarding-house community next to the zone. A common worry of the women was their safety going home late at night as rape was not uncommon in the community. Together, union and workers decided that one solution was to get a bus to take them back and forth between the factories and the boarding houses. The workers and the union got the local authorities to buy a bus to start this service. This worked very well so the union asked the factory owners to buy two more buses. The women still worked long hours, but they were at least safer than when walking up to three kilometres (one and a half mile) between home and factories.

Text 4

Read the case study and the general report on health and safety below. In groups, decide which information you perceive as the most important one, and prepare a poster and a short presentation that relate both articles. The presentation needs to include some explanations of words that you did not know. Furthermore, the new vocabulary should be added to your mind map/vocabulary tree.

Case study: Mexico[24]

Mr P works in a jeans factory in Mexico. "Every day", he says, "we're exposed to toxic substances – fumes from caustic soda and chlorine, contact with enzymes, detergents, peroxide, oxalic acid, sodium bisulphate. Every day, we breathe and are in physical contact with these substances, because the company no longer gives out face masks because they say we're exposed to gases, not to large particles. I have a sewer's face mask and some plastic gloves, and when they break, the company is not going to want to replace them.
All of my workmates have respiratory problems and sore throats. But the most extreme case I have seen was a guy whose nasal passages were injured by bi-sulphuric acids, and they bled for two weeks. They treated it as an illness, not as work-related.
I've been sick for five months. I have a fungus on my hands from contact with the enzymes they use in the laundering process. I went to see the company doctor and he told me that I had a skin fungus and should go to the social security. Even though I have social security, I had to pay and I've lost a lot of work time recovering".
From Tehuacan: blue jeans, blue waters and workers' rights. Maquila Solidarity network (2003)

Health and safety[25]

Many of the most pressing health issues for garment workers stem from the endless hours they spend working. Poor ergonomics - how well a job task fits a worker's body - combined with long hours and unrelenting pressure to meet production quotas lead to eye strain, fatigue and debilitating overuse injuries that often go undiagnosed and untreated. Rather than adapting tools and tasks to prevent injuries, bosses routinely ignore complaints of pain and discomfort, and fire workers who can no longer keep up with production.
Workers may also be fired for taking time off to get medical care or to recover from an injury or illness. In Bangladesh, a worker interviewed in 2003 was ill at work for two months before she missed a day to go to the doctor. Her manager then deducted two day's pay, and she lost her full attendance bonus. On return she was told to work an extra eight hours unpaid to catch up with her target. In total, being unwell cost her 11 days' wages3.
In many factories, workers are not given clean water to drink nor are they allowed to use the toilet when they need to. These restrictions are especially harmful to women, who are more vulnerable to bladder infections if they do not drink enough water. Women also need regular access to clean toilets with soap and water during menstruation, but these needs are often ignored. All over the world, there are endless

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examples of factories only opening toilets at certain times during the day; of having too few toilets; of making it compulsory to get a pass to go to the toilets and not having enough passes for the number of workers; of not allowing visits to the toilets at the end of the working day; of recording how often the women go to the toilets and how long they stay, and so on. Indonesian workers reported having to wear dark clothing while menstruating because they knew that during the long working hours and with limited access to toilets, blood would leak through their clothes.

The reproductive health of both men and women workers, and their children, may be harmed by exposure to toxic chemicals, heat, noise, overwork and exhaustion. In factories where pregnant workers are allowed to keep their jobs, they may still be required to work in an unsafe environment, although they are often pressured to quit so the employer does not have to pay for maternity leave and benefits required by law.

In Bangladesh, some 200 workers have died and many more have been injured in garment factory fires between June 2004 and June 2006. Most died in stampedes as workers trapped in factories panicked and rushed to the only exit. Many factories have no emergency exits.

Yet in response to the pressure brought by international campaigners, big brands and retailers have begun to address the issue of health and safety. Most of the time, however, the improvements carried out have been the financial responsibility of suppliers.

Text 5

Read the case study and the general report on intimidation of trade unions below. In groups, decide which information you perceive as the most important one, and prepare a poster and a short presentation that relate both articles. The presentation needs to include some explanations of words that you did not know. Furthermore, the new vocabulary should be added to your mind map/vocabulary tree.

Dominican Republic[26]

Guillermina Sosa Rijo didn't choose "to work in an export processing zone". "It's just the easiest way to get some money. We're usually paid weekly, and I need money fast. There are very few options for us poor people." In her 14 years behind a sewing machine, Guillermina worked for seven different garment companies before ending up at JR International in the San Pedro de Pacoris export processing zone 75 km from the capital. From her experience in EPZs, Guillermina has come to the conclusion that labour relations in the zones always follow the same pattern: the workers are not aware of their rights and the employers are therefore free to violate them with total impunity. That's why, six months ago, she decided it was time to overcome this ignorance by setting up a trade union. She is the General Secretary. Her goal? Ensure respect for the law of the Dominican Republic. "The managers have already tried to 'buy' me on several occasions. They offered me a supervisory post and money to stop me from being a trade union leader." Guillermina declined the offer, even though she could really have done with the extra income.
Indeed, little is left over from the 820 pesos (17.50 Euros) the trade unionist earns each week after she has paid for lunch (200 pesos a week), breakfast (125 pesos a week), and her fare to and from work (200 pesos a week). In theory, the productivity-linked wage system should enable the workers to earn a good deal more. But in practice, even at the highest rate of productivity, it is hard to finish work with more than 1,100 pesos a week. At JR International, supervisors are responsible for speeding up the rate of production by putting the workers under constant pressure. Trips to the toilet are out of the question. "If we don't comply, they threaten to sack us. They like to scare the workers, as they know full well that we need our jobs."
A few months ago, Guillermina had to undergo urgent surgery costing some 50,000 pesos. The medical staff at the social security office refused her treatment because her name did not appear on the register - neither her name nor those of her colleagues. In accordance with the law, JR International automatically deducted a percentage (around 28 pesos) from the weekly wages of each of its 230 employees for their social security contributions. Yet Guillermina's employers never handed a single peso over to the social security fund and not one employee was on the social security register. "I nearly lost my life because my employer didn't pay the social security contributions. Living through this experience has given me a lot of strength. I would never want my colleagues to go through the same ordeal."
From Behind the Brand Names: Working Conditions and Labour Rights in Export Processing Zones, ICFTU, December 2004.

Intimidation of trade unions[27]

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In many of the factories researched by campaigners in the past few years, workers report that management make it clear that union organising is not acceptable. Workers interviewed in preparation for Play Fair at the Olympics felt convinced that joining a union would lead to being fired. Rana, a 22-year-old garment worker in a Turkish factory, told researchers: 'Last year while the workers of the factory next door were striking in front of their factory, our supervisor said to us "You'll see – all of them will lose their jobs. Never make this mistake yourselves. Otherwise you will face the same consequences."

Cambodian workers report that employers discriminate against trade unionists: if a factory manager finds out that a job applicant has been involved in union activities, the applicant will not be employed. One Indonesian worker described what happened after a strike at her factory: 'At first, the strike organisers were suspended. They were not allowed to come to work and received only 75% of their basic wage. Then they were all fired. We felt very scared and powerless when this happened. It was as if management was saying to us: "See, this is the consequence of your strike".

The obstacles to forming and joining a trade union are sometimes exacerbated by governments undermining workers' rights as a means of attracting foreign investment. Although freedom of association and collective bargaining are protected as a constitutional right in many countries, governments often allow employers to flout this right. Buyers head for countries such as China and Indonesia precisely because of their governments' ability to prevent unions from raising labour costs.

Many of the workers interviewed nevertheless expressed the belief that trade union representation would give them the bargaining power necessary to change the unhealthy and undignified working conditions in their factories.

Sweatshops

Watch the following video[28] and fill in the chart below.
In a first step tick *true*, *false* or *not given*. In case the statement is wrong, add the right information.

	True	False	Not Given
For sweatshops it is easy to violate workers' rights, as most countries do not have a law to protect the labour force.			
Sweatshops form part of the countries' development processes.			
Boycott does not help to fight against sweatshops.			
Workers should form trade unions to speak up for themselves.			
Putting pressure on retailers will not change anything.			
It is helpful to refuse working together with poor countries who allow sweatshops.			

Watch the following video again and answer the questions.
1. What is referred to when talking about sweatshop production?
2. What are workers' rights?
3. How many manufactories might supply an average high street company?
4. What should consumers do? What is the first step?

After having watched the video, try to sum up three positive and three negative aspects of sweatshops.

             +   -

1.   1.

2.   2.

3.   3.

Go to the websites and fill in the grid below.

	Responsible shopper[29]	People and planet[30]
Which of these websites offers information about companies?		
If the website offers information about companies, is information about stores where you go shopping given?		
Which websites sells ethical clothes?		
Do websites provide information on how to get active for fair production?		
Do they ask for donations?		
Is there something you do not like or something that you think has to be viewed critically?		
Is the language used 'descriptive', rather narrative or argumentative? Does it try to shock readers by using certain words? If yes, which ones. Give some examples.		
What do the pictures look like? Do they try to involve the reader emotionally?		

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[29] http://www.greenamericatoday.org/programs/responsibleshopper/
[30] http://peopleandplanet.org/

Zusammenfassung

Die vorliegende Diplomarbeit beschäftigt sich mit der Frage wie man Globales und Interkulturelles Lernen, kurz GIL genannt, in den Englisch Fremdsprachenunterricht integrieren kann. Der Einstieg befasste sich mit dem Thema der Globalsierung, unter anderem um den Zusammenhang des Phänomens mit Jugend aufzuzeigen, und plädierte für den Einsatz und die Entwicklung pädagogischer Konzepte, die sich mit zunehmender Komplexität beschäftigen. In weitere Folge wurden die historischen Wurzeln und aktuelle Konzepte Globalen, sowie auch Interkulturellen Lernens analysiert und anhand dieser Informationen für eine Kombination beider Ansätze im Fremdsprachenunterricht argumentiert. Um den speziellen Kontext der Fremdsprache zu berücksichtigen, wurden im Kapitel fünf relevante Lerntheorien und didaktische Ansätze skizziert um dann auf den Kontext des Englischunterrichts in Österreich einzugehen. In Bezug auf den Gemeinsamen Europäischen Referenzrahmen für Sprachen (in Englisch CEFR) wurden praktische Vorschläge zur Implementierung von GIL in Englisch eingebracht. Der letzte Teil der Arbeit zeigte auf, wie man, unter Berücksichtigung der zuvor besprochenen Theorien und Ansätze, GIL in den Englischunterricht einer Oberstufe (11. oder 12. Schulstufe) in Österreich integrieren kann. Hierbei zeigte sich, dass ins besonderen drei Kategorien für GIL im Fremdsprachenunterricht grundlegend sind: Inhalt, Methode und Sprachen (bzw. Sprachenlernen). Da GIL kein wertfreies Konzept ist, sondern für gewisse politisch-motivierte Ideale einsteht, wurde kritische Reflektion bezüglich der LehrerInnenrolle und der Art und Weise der Implementierung im Unterricht durchgeführt.

Lebenslauf

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