

Service-Learning Studies Series No.4

**Lessons from Service-Learning in Asia:  
Results of Collaborative Research in  
Higher Education**



**International Christian University**

**Service Learning Center**

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## FOREWORD

International Christian University (ICU) has emphasized the importance of developing international service-learning opportunities, since service in an international setting gives students the opportunity to understand different societies, cultures, and values. The first course for college credit in international service-learning started in 1996 at ICU, when after appropriate preparation and consideration, students were sent to international nongovernmental organizations (NGOs) and other service organizations for at least thirty full working days. ICU hosted the first Service-Learning in Asia Conference in the summer of 2002 with the support of the United Board for Christian Higher Education in Asia and the International Partnership for Service-Learning and Leadership.

This conference resulted in a student exchange network of interested colleges and universities in Asia. Under this service-learning exchange program supported by the United Board, participating institutions send students to counterpart institutions in various parts of Asia. With appropriate supervision, the students are placed in service agencies and are given opportunities for reflecting on their experiences. In 2005, ICU won a four-year government grant to develop international service-learning networks and to carry out model service-learning programs in Asia and Africa. With these developments, the service-learning program cooperation with Asian institutions has been further strengthened.

This monograph came out of the close cooperation in conducting international service-learning with Asian network partners in the past several years. This is an attempt to conduct research and analysis on the impact of international service-learning through our experience of various forms of program implementation.

I believe service-learning carried out in an international setting will form the basis of cross cultural understanding and student motivation towards building peace and security under globalization. I sincerely hope the research and analysis based upon our actual experiences will contribute a great deal in developing service-learning program more efficiently and meaningfully in Asia and other parts of the world.

Kano Yamamoto  
Managing Trustee and Alternate Chair of the Board of Trustees  
Adviser to Service Learning Center  
International Christian University, Tokyo

## PREFACE

This monograph is an inquiry into the impact of college students' service-learning activities on themselves, agencies, communities, and colleges/universities in Asia. What impact has there been, particularly on those main players, i.e. students? Having seen so many students transform into different selves after about a month's service-learning, we cannot not ask how they have changed, what they have gained, and what lessons we can get from having engaged in service-learning education for a while. Often times students who used to be very shy, indifferent about what is going on in the community or the world, skeptical of the value of service, lacking a specific motivation to study or a career plan come back to campus very different after some time of service. That is, they have become interested or even passionate about specific issues in society, motivated to study with a specific career plan, and eloquent about what happened at their service sites and what they have learned. This monograph gives you some clues to decipher what happened with those students after service-learning as well as with other people around them.

This collective work is particularly notable in that it focuses on the service-learning in Asia, i.e., service-learning in a non-Western region. Service-learning started in the United States as a teaching/learning methodology and was introduced to Asian institutions about at the end of the 1990's. This new experiential methodology with the idea of providing services to the community and linking service to academic study found its niche in Asian institutions. This is probably because as modernization, industrialization, and individualization proceed in Asian countries, traditional communities along with the idea or obligation to do service to the community diminishes. In a sense this is good in that people have become more liberalized, but has left many people disoriented as to how they can participate in society. Service-learning has been welcomed by many in Asia because it has provided a way, particularly in the context of education, to turn and return people to what they have learned in communities locally and globally. You can see from this monograph the active exchange of students between Asian countries and networking and collaboration among them for service-learning. This is another favorable result of service-learning. This provided students with opportunities to learn to work with teammates, NGO staff members or service-users with different Asian backgrounds.

This work grew out of the collaboration among SLAN (Service Learning Asia Network) institutions to document the impact of service-learning. ICU proposed doing research on service-learning to SLAN members in May, 2007, distributed questionnaires created by Dr. Florence McCarthy to them, and held two workshops in 2008. The first one was a virtual workshop on a website, and the second was a

nonvirtual workshop held at ICU in September, 2008. The papers presented at those workshops developed into chapters in this monograph.

This monograph begins with the introduction by Dr. McCarthy, which is followed by seven papers. The first two papers were written by Mercy Pushpalatha et al. and Enrique G. Oracion on international service-learning model programs (ISLMPs). The ISLMPs were funded by the Ministry of Education, Culture, Sports, Science and Technology of Japan, and each joined by about twenty students. They carried out service in communities, agencies, and NGOs in the Philippines and India under the theme of multicultural symbiosis. The Pushpalatha et al. paper focused on the ISLMP in India, while the Oracion paper compared the two ISLMPs in the Philippines and India. The papers written by Juliana Anggono et al., Tai-shing Lau, and Pearl Wattanakul were based on the results obtained from service-learning programs that they conduct in their own institutions. All these three papers used students' responses to questionnaires, but the Anggono et al. and Lau papers employed a qualitative method to analyze data, whereas the Wattanakul paper used a Likert scale which allowed for a quantitative analysis. The Anggono et al. paper examined the reflection journals kept by Indonesian and non-Indonesian students who worked together in the Community Outreach Program to do service activities for and with people in rural villages. The Lau paper collected pre- and post-service data from Hong Kong students who carried out service in Hong Kong and mainland China. The Wattanakul paper collected pre- and post-data from Thai university students tutoring English to children at local secondary schools. The paper written by Yutaka Sato et al. was a follow-up study on ICU graduates who participated in service-learning as students in Japan and overseas. Lastly, the paper written by Emervencia L. Ligutom illustrates the impact of service-learning in Silliman University from three different perspectives, i.e., administrators, faculty and students. Also included in this monograph are illustrations of the historical backgrounds of service-learning in all participating institutions and the SLAN.

There are numerous people who contributed to the publishing of this monograph. Colleagues in SLAN partner institutions, particularly those who contributed papers and illustrations of service-learning backgrounds, are the first to be mentioned. Their cooperation, not just in their contributions to this monograph, but in terms of many other things is priceless. They indeed are comrades and friends. I also thank Prof. Seung-Ho Park and Prof. Takashi Nishio. Unfortunately, Prof. Park who participated in and made a presentation at the September 2008 workshop, due to his busy administrative work as dean, we could not include his paper in this monograph. Prof. Nishio, the former director of Service Learning Center, ICU, acted as a moderator and commented on papers at the September 2008 workshop. He has been a morale

supporter for us all at the Service Learning Center (SLC). Particularly, we owe Dr. Florence McCarthy for her guidance and knowledge of service-learning. Dr. McCarthy has helped many institutions in Asia to start service-learning programs. She is the mother to many such programs and has nurtured them. ICU is one of them. ICU owes her a lot in its initiating of service-learning programs as a pioneer in Japan. Thanks to her leadership and guidance, we can institutionalize service-learning in our curricula. I personally learned a lot from Dr. McCarthy. I still remember visiting her office at ICU to ask how I could grade students' service-learning. She has been extremely helpful and a wonderful person to work with. We are all thankful to her. I would also like to express thanks to Prof. Kano Yamamoto for his continued help and support as the advisor of the Service Learning Center. Prof. Yamamoto suggested this SLAN Research and I just followed his suggestion. He is one of the main initiators of service-learning at ICU and remains to be its driving force. Lastly, allow me to say thanks to our Service Learning Center staff (Murakami Mutsuko, Kumiko Yanagisawa, and Atsuko Kuronuma, who contributed some segments in this monograph). The Director of Academic Affairs Division, Ms. Nobuko Iizuka has been extremely supportive to the SLC and is an important part of the SLC. Also, Kumiko Yanagisawa and our part time staff member Akiko Sato helped me go through and proofread the papers of this monograph. We are also grateful to the Ministry of Education, Culture, Sports, Science and Technology of Japan, for funding us to run our service-learning programs and projects including ISLMs and the publication of this monograph.

Lastly, I shall add some personal notes on the topic of this monograph. I got involved in service-learning in 2001 when I first sent ICU students to a high school in Korea for service-learning. I became director of the SLC in 2007, and the term of my directorship at the SLC will end in March, 2009. Thanks to this valuable opportunity to serve as director, I could learn intensively about what service-learning is. This was particularly done through seeing students change, hearing their experiences, and reading their reports. The research results of the papers included in this monograph match my personal experience with service-learning and substantiate how effective service-learning is as a methodology in tertiary educational contexts. However, there needs to be further institutionalization at least at ICU. Service-learning is such a powerful methodology that it needs structure, otherwise students' valuable experiences will be wasted. As our service-learning courses stand independently of other courses, we need to orient students before and after service-learning how they can explore, deepen, and utilize their interest and experience gained from their service activities. A Service-Learning Certificate, which we will start from April 2009, is one way to make clear how service-learning courses can be connected to other academic courses and eventually to careers. There seems to be a lot that we can do to fully utilize the power



of service-learning in different levels and areas of education, which I hope will be explored in the future. I hope through this monograph which we present here will be of some help to the development of the possibilities and ramifications of implementing service-learning.

Yutaka Sato  
Director, Service Learning Center  
International Christian University  
March 2009

## **A BRIEF HISTORY OF THE SERVICE LEARNING ASIA NETWORK (SLAN)**

The Service Learning Asia Network (SLAN) is a voluntary network of academic tertiary institutions and one civic organization in Asia that are active in implementing their own service-learning programs. SLAN institutions share similar interests in service-learning pedagogy, exchange experiences and lessons-learned based on the development of their own programs. In addition, SLAN institutions have promoted inter-institutional student exchanges, faculty research, curriculum development and program-based research.

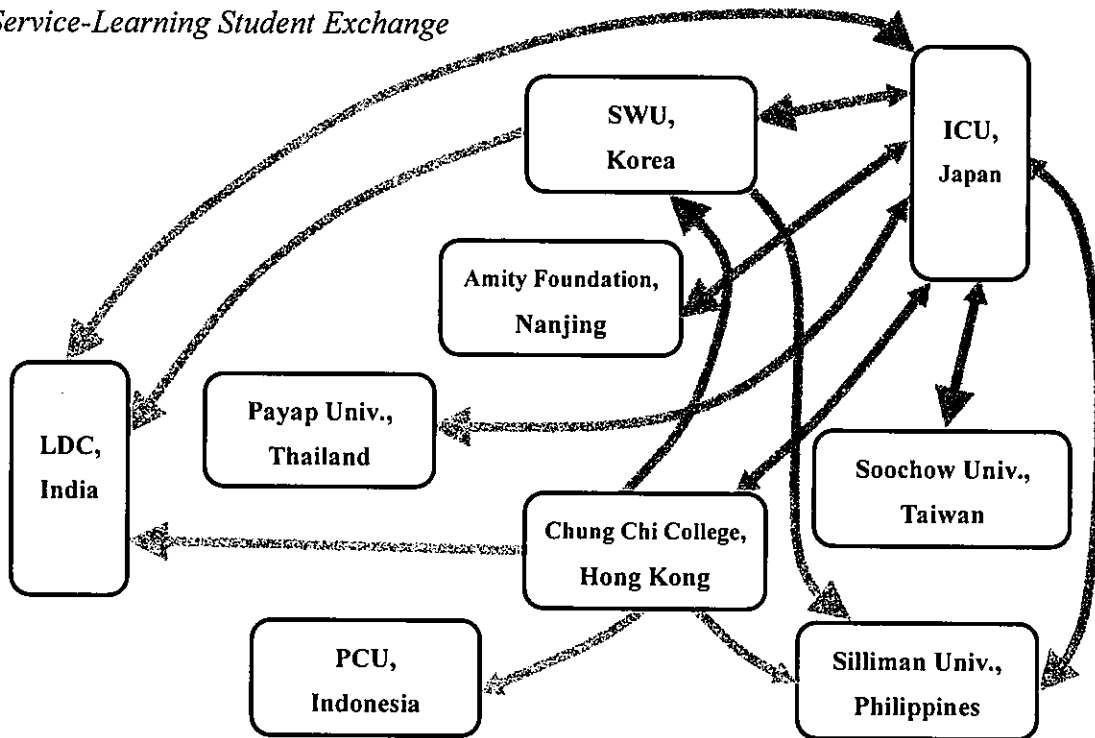
Currently, active members of SLAN include:

- Lady Doak College, India
- Payap University, Thailand
- Petra Christian University, Indonesia
- Silliman University, Philippines
- Chung Chi College, The Chinese University of Hong Kong
- Seoul Women's University, Korea
- Soochow University, Taiwan
- International Christian University, Japan
- The Amity Foundation, Nanjing, China

SLAN was created through the close communication among the faculty and administrators who met during the first Asia-wide service-learning conference held at the International Christian University in 2002. The title for the conference was "Service Learning in Asia: Creating Networks and Curricula in Higher Education". Approximately 70 people, representing 30 Asian universities, colleges and institutions, attended the conference together with the key members of the United Board for Christian Higher Education in Asia (UBCHEA), and the International Partnership for Service-Learning and Leadership (IPSL). The UBCHEA served as the conference co-organizer and both it and the IPSL are committed to the promotion of service-learning in the region.

Some of these 2002 conference participants repeatedly met at other service-learning conferences in Asia and confirmed their mutual interest in building cooperative relations with one another. ICU took the initiative in March 2004 to host a Service Learning Coordinators' Meeting with six other Asian institutions to promote mutual service-learning student exchanges. They discussed what they could offer in the way of such exchanges, and set out a framework for them. These exchanges have expanded dramatically since then. (See Figure 1 below indicating the current service-learning student exchange activities.)

**Figure 1**  
*Service-Learning Student Exchange*



In September 2005, ICU organized the “International Service-Learning Evaluation Workshop” with these institutions, which resulted in naming their group the Service Learning Asia Network (SLAN). Its website<sup>1</sup> was later created with ICU’s initiative so that member institutions can post news and information on their service-learning programs. The SLAN structure has contributed to increased rapport among the faculty members of SLAN institutions, which has most recently resulted in collaborative research and publication interests.

Since 2006 SLAN institutions have played a vital role in the implementation of the three International Service-Learning Model Programs (ISLMPs), which have been funded with a grant from the Japanese government. This program was to foster multicultural exchange and understanding among SLAN institution students cooperating together in service-related activities in local communities of a host country. Silliman University and ICU co-hosted the program in Dumaguete, the Philippines, in 2006. It was followed by another ISLMP in 2007 in Madurai, India, with Lady Doak College acting as a local host. When the third model program was held in Malawi, Africa, in 2008, two Korean students of Seoul Women’s University, joined the students’ team.

ICU hosted two SLAN Planning/Evaluation Committee Meetings in September in 2006 and 2007, where participants reflected and evaluated the ISLMPs already implemented and discussed plans for upcoming programs. Through such student

<sup>1</sup> <http://www.servicelearningasia.net>

exchanges and ISLMP experiences, SLAN members developed a strong collaborative spirit which led to an interest in undertaking program-based research to explore the effects of service-learning in their respective institutions.

ICU had already begun research on the impact of its service-learning program by conducting surveys among service-learning students beginning in 2005. The data produced the paper (“Crossing Borders at Home and Abroad: Transformative Service-Learning for Japanese Students”), which was presented at the 6th Annual International Service-Learning Research Conference, held in Portland, Oregon in October 2006.

During 2007, the idea of joint research developed further as ICU proposed to SLAN members that they collectively conduct evaluative research in order to share research outcomes and lessons learned from service-learning programs implemented in the region. Surveys were designed to examine the impact of service-learning on students and faculty involved in three aspects of service-learning programs: (1) locally-focused service-learning programs, (2) bilateral student exchanges, and (3) the international model programs. SLAN members were encouraged to join online discussion of the collective research project in order to build consensus on its methodology.

ICU hosted a virtual research-focused workshop in May 2008, and five other SLAN members posted their research papers based on their results. The papers were discussed and commented on through the SLAN cyberspace forum created in an information-sharing site “NetCommons”. In September, the papers’ authors met at a ‘real’ SLAN Research Workshop held at ICU for further elaboration of each paper. The authors agreed to publish their papers together, and their collective endeavors crystallize now in the monograph published as ICU’s Service-Learning Studies Series No. 4.

SLAN member institutions engaged in the research project plan to seek an opportunity to make a collective presentation on their research at the International Service-Learning conference scheduled to be held in Hong Kong in June 2009 by the UBCHEA and Lingnan University. It will provide an opportunity to trace how the 2002 conference guided some higher education institutions across Asia to improve and expand service-learning locally and internationally.

The cooperation generated through SLAN has yielded bountiful results of which this monograph is only one example. We all hope there will be many more opportunities to learn and share together.

(Mutsuko Murakami)

**Appendix *SLAN History***

<i>Year</i>	<i>Month</i>	<i>Event</i>
2002	July	“Service Learning in Asia: Creating Networks and Curricula in Higher Education” conference held at ICU, attended by 70 participants of 14 tertiary institutions, UBCHEA and IPSL.
2004	March	Service Learning Coordinators’ Meeting held at ICU, with Asian higher education institutions interested in service-learning student exchanges.
2005	September	SLAN launched at International Service-Learning Evaluation Workshop at ICU. Silliman University and Lady Doak College agreed to co-host ICU’s government-funded International S-L Model Program (ISLMP) in the Philippines in 2006 and in India in 2007.
	January	SLAN website created and introduced to SLAN members at 1st SLAN Planning Committee Meeting held at ICU for preparatory discussion on ISLMPs.
2006	August	The first ISLMP implemented in Dumaguete, Philippines with SLAN institutions’ students.
	September	2nd Service-Learning Planning/Evaluation Committee Meeting held at ICU to evaluate the 2006 ISLMP and plan 2007 ISLMP.
2007	July-August	2nd ISLMP implemented in Madurai, India with SLAN institutions’ students attending.
	September	3rd Service-Learning Planning/Evaluation Committee Meeting held at ICU to evaluate the 2007 ISLMP and plan for research project.
	May	SLAN Research Project Virtual Workshop held in cyberspace where interested SLAN members submitted research papers for discussion.
2008	June-August	3rd ISLMP implemented in Malawi, Africa, with SLAN institutions’ students attending.
	September	SLAN Research Workshop held at ICU for further elaboration on research papers of member institutions, preparing to publish them in a monograph.
2009	March	SLAN Research monograph published in ICU’s Service-Learning Studies Series No. 4.

## LIST OF ABBREVIATIONS

COP	- Community Outreach Program (of Petra Christian University)
ICU	- International Christian University (in Japan)
IPSL	- International Partnership for Service-Learning and Leadership
ISLMP	- International Service-Learning Model Program
LAMP	- Learning and Application Made Possible (of Lady Doak College)
LDC	- Lady Doak College (in India)
MEXT	- Ministry of Education, Culture, Sports, Science and Technology (of Japan)
PCU	- Petra Christian University (in Indonesia)
PYU	- Payap University (in Thailand)
SL	- Service-learning
SLAN	- Service Learning Asia Network
SLC	- Service Learning Center (of ICU)
SU	- Silliman University (in the Philippines)
UBCHEA	- United Board for Christian Higher Education in Asia

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## **INTRODUCTION**

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## SERVICE-LEARNING: LESSONS FROM ASIA

Florence E. McCarthy

The research reported in this monograph is the result of a cooperative effort on the part of faculty members from seven Asian tertiary institutions, representing a partnership among colleges and universities that are members of the Service Learning Asia Network (SLAN), committed to promoting service-learning within and across their institutions.<sup>1</sup> While service-learning in Asia is little more than a decade old, it is flourishing, as many institutions seek to reform undergraduate education, and/or expand the engagement of students in their own learning (McCarthy, 2004). Few accounts of such efforts in Asia have been published as yet (exceptions are Yamamoto 2002; McCarthy, et al., 2005; Ngai 2006), and the current research is a beginning exploration of how Asian students respond to their service-learning experiences; how these experiences influence their personal and social development, their career choices, and their perceptions of people unlike themselves. Included in the monograph as well is an initial longitudinal study of service-learning alumni (see Sato, McCarthy, Murakami, and Yamamoto), and an institutional study that explores the responses of administrators and faculty as well as students to the service-learning opportunities on campus (see Ligutom). Thus, this volume represents an initial response to the research gaps noted in the service-learning literature (Billig, 2008).

### Research Design

The interest in doing joint research on service-learning began in the attempt to answer various questions such as: What difference has service-learning made in the colleges and universities where it has been introduced; among administrators, faculty, and students as well as in campus life? What difference has it made to students; in their perspectives of themselves and others, their interest in issues whether global, social or local; their general awareness of being part of something larger than just a college campus? How has it influenced their career choices? Of course, these are broad, and in some cases, unanswerable questions. However, all of us involved in the creation of service-learning on our various campuses have seen the difference service-learning has made in the personal growth and development of our students, and in the changed atmosphere on campus as the presence of Asian international students creates new forms of social activities, new classroom dynamics, and altered forms of interactions with faculty and staff. We have also observed new sensitivities among cafeteria staff,

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<sup>1</sup> These institutions include: Silliman University, the Philippines; Lady Doak College, India; Payap University, Thailand; Chung Chi College, Chinese University of Hong Kong, Hong Kong; Petra Christian University, Indonesia; Seoul Women's University, Korea; and the International Christian University, Japan. Four other SLAN members were unable to participate in the research project. See articles outlining the history of SLAN and the specifics of each service-learning program for further information about each institution.



housing officials, and other staff of the dietary, housing, and homemaking requirements of students from these countries. It is the case that while most Asian institutions host study abroad students from Western countries, and are familiar with them, it is unprecedented to host students from other Asian colleges and universities. Therefore, the cultural learning involved in hosting these students has ramifications throughout participating institutions. While our initial understanding of these events was anecdotal, beginning in 2005, initial discussions about concretely documenting our observations began.

By this time, however, our SLAN activities had expanded to include the bilateral, regional service-learning exchanges of students among SLAN institutions begun in 2003, and planning for the multicultural summer programs organized by International Christian University (ICU) from 2006. ICU received a 3-year government grant to promote internationalization within Japanese higher education institutions (International Service-Learning Model Program, ISLMP) and this led to other SLAN institutions being invited to participate in their grant. These activities meant that service-learning had developed various interrelated, complex permutations which brought us together, first as colleagues and then, as friends.

While the research project developed slowly, the strength of the ties among participating SLAN members meant that working together seemed effortless and natural. Given our review of the service-learning literature, it was apparent that many aspects of SLAN activities were ground breaking and offered unique research opportunities. For example, studies of international service-learning that is not focused on Western students doing service abroad are less well represented in the service-learning literature (Gelmon & Billig, 2007; Hartman & Rola, 2000; Keith, 2005; Tonkin, 2004). Additionally, there is little to compare with the kinds of multicultural service-learning summer programs that the ISLMP represents, and finally, the descriptions of the various service-learning programs included in this monograph illustrate a degree of institutionalization that demonstrates considerable commitment to service-learning among SLAN institutions.

The research agenda we agreed upon focused on 3 aspects of shared service-learning activities. These are:

- Institutional service-learning programs focusing on various aspects of service-learning done within a single institution (See for example the articles of Wattanakul, Lau, Ligutom, and Sato, McCarthy, Murakami and Yamamoto).
- Bilateral service-learning student exchanges among SLAN members: for example, Indian students coming to ICU from Lady Doak College; ICU students going to Lady Doak College in India, etc.
- Multicultural international service-learning summer programs: (1) funded by the Japanese government, led by ICU and co-hosted with Silliman University,

the Philippines in 2006; and with Lady Doak College, India, in 2007 (See the articles by Oracion, and Pushpalatha et al.), or (2) sponsored by Petra Christian University involving local Indonesian students and students from Asia and Europe (Anggono et al. article).

The more specific investigation of the consequences of bilateral student service-learning exchanges has yet to be done. Partly this is due to the precedence SLAN members have given to documenting the effects of service-learning within their institutions, and to participating in the multicultural summer program. Once a more complete institutional analysis is done and a baseline established, it will be easier to trace the effects of Asian students participating in service-learning programs on different, individual campuses.

### **Methodology**

The methodology followed in creating our research design was the result of discussions held in 2006, which gradually became more specific in relation to objectives, content, and procedures over time. An overall objective was to have similar enough data across institutions so that we could create both institutionally-specific as well as across-institution data. With this objective it was anticipated that each institution would have data specific to its own service-learning undertakings, as well as data illustrating patterns shared with other SLAN institutions. Further comparability in design and data collection at this time was difficult to achieve because of intervening factors such as lack of funding, accounting for institutional/cultural/program differences, and because faculty were doing this research on their own time.

In order to illustrate the kinds of questions that could be asked in pursuing various aspects of the research agenda, I developed draft questionnaires. These were to be used as guidelines and were composed of basically short, open-ended questions. They included pre-service and post-service questions for students; and separate sets of questions for administrators, faculty, and community agencies. It was expected that a certain flexibility would operate in the implementation of the project on each campus. For example, while most respondents could read and understand the English questions, they would be free to answer in a language of their own choosing. In order to incorporate changes and to arrive at some consensus about the questionnaires, the questionnaires were discussed and altered based on feedback from (1) the SLAN web-site where they were posted for discussion, (2) the first joint summer program (ISLMP) in the Philippines, July-August 2006, where faculty and students from SLAN partners participated, (3) the evaluation workshop held at ICU in September 2006, and (4) with SLAN faculty and the faculty and Principal at Lady Doak College after the second ISLMP, 2007.

While the effort was made to achieve consensus about the questionnaires, each researcher was free to modify the questions to suit the conditions and personal research

interests they had. For example, Enrique G. Oracion at Silliman University devised a quantitative, Likert-based, questionnaire dealing with various aspects of the service-learning experience of students to be administered at the beginning, middle and end of their participation in the first ISLMP. However, his colleague Emervencia L. Ligutom, used the qualitative questionnaires in her institutional research of service-learning at Silliman University. Oracion's quantitative questionnaire was modified and administered during the second ISLMP at Lady Doak College, along with the qualitative questions, but not in a way to overwhelm the student participants. His article presents a quantitative comparison of the two ISLMP summer programs (Oracion).

At the workshop held in 2007 at ICU, a timetable and research agreement was approved by the research participants. From roughly September 2007 through to May 2008 time was set aside for data collection and initial data analysis. A virtual workshop focused on sharing rough drafts of research findings was held in May 2008. Results were uploaded on the secure web-site for discussion and exchange. Each contribution was read and suggestions made by the participants. In September 2008 a 'real' workshop was held at ICU where the researchers circulated and discussed revised drafts of papers they had written. Each paper was presented and discussed, and the revisions, which were read and revised again, are the articles included in this monograph.

### **Themes From the Articles**

The articles included here cover a range of topics: from research results of local institutions attaching service-learning to ongoing academic classes (see articles by Wattanakul, and Lau), an institutional study of administrators, faculty and students responses to service-learning on one campus (see Ligutom), reporting on the post-service reflections of service-learning alumni from one institution (See Sato, McCarthy, Murakami, and Yamamoto), and two papers dealing with aspects of the multicultural International Service-Learning Model Program (Oracion, and Pushpalatha et al.) and a third multicultural village-based program involving European as well as Asian students (Anggono et al.). We all come from different academic disciplines and research orientations and include chemists, mathematicians, social workers, communication specialists, linguists, English professors, economists, as well as an anthropologist and a sociologist.

Among the themes that arise in the articles are those dealing with forms of learning that encompass personal, social, cultural and technical/academic effects of service-learning on students. The data from the studies of local service-learning activities in universities in Chung Chi College, Hong Kong, and Payap University, Thailand demonstrate that students who are involved in all aspects of planning to implementing service-learning projects actively acquire the necessary and new skills

and knowledge needed in order to meet the needs of communities with which they are involved. The knowledge students learn about local people and their communities are used to create the initial forms of service, but as this knowledge changes with time, so too do the elements of service to fit local realities (See Lau article). At Chung Chi College, the emphasis for student learning was on personal growth, because the service-learning classes are part of General Education. This means there wasn't a specific academic course content to be applied in the service that students performed.

In Thailand, students at Payap University teaching English to students in poor schools had to modify their teaching practices to fit local student needs (Refer to article by Wattanakul). The experience of being involved in service-learning classes for two full semesters showed that students significantly improved as autonomous learners, showing improvements in their learning strategies, self-awareness, self-directed learning, critical thinking and problem-solving skills. Improvements were also noted in the social skills of these students as they learned to communicate more effectively with others including high school students and community adults, and improved their interpersonal skills. Thirdly, their career plans were reinforced by their experiences.

In Ligutom's study of institutional dimensions of service-learning at Silliman University, we see the critical importance of support from within the institution for service-learning. As Ligutom illustrates, the sample administrators were positively disposed to promoting service-learning, yet ongoing effort is required to create awareness about service-learning throughout the university community. The administration has agreed to open a Service-Learning Center from 2008, has a faculty member acting as the Coordinator for Service-learning activities, and will make financial support available to departments so that individual teachers are not paying for service-learning expenses out of their own pockets. Additionally, much of the activity for developing forms of service, and devising new ways to engage students in local communities comes from faculty members themselves. It is impressive that Silliman has a service-learning committee composed of faculty members from different departments which acts as an advisory body for the running of service-learning. Also of interest is that the service efforts by students from different departments are often located in one local area or baranguay, and so the planning for different activities is done with one set of local officials, and then is implemented with various faculty providing specific guidance to his/her own students. The advantage of this approach is that the local area has the input of various activities that meet a variety of local needs ranging from health and nutrition, physical therapy, social work, anthropology/sociology, education, business and even engineering. Silliman students have an opportunity to apply technical knowledge they have acquired in their classes to people in the baranguay, and participate in forms of practice that will be unlike anything they will do in their future careers.

The theme of the International Service-Learning Model Program (ISLMP) was multicultural symbiosis or “kyosei”, a Japanese word meaning ‘spirit of cooperation’. The purpose of the program, in addition to providing service, was to foster mutual understanding and appreciation of other cultures and people by the students, faculty, and local people participating in the program. An essential element, as well, was promoting mutual understanding, rewarding and reciprocal relationships, and friendship among the students and faculty participants themselves. The two papers dealing with various aspects of this program feature the differences between agency-based service where the agency incorporate students into their ongoing activities, and community-based service where students have to plan their service based on what they learn about village needs and problems. As Oracion rightly points out, however, his paper is not about which is the ‘best’ approach but rather is an examination of how multicultural learning occurs among students regardless of the forms the actual service takes when programs are well organized and inclusive.

Among the shared learning reported by students in the Philippines ISLMP was learning about different cultures, both the Philippine culture, and the cultures represented by students from other countries (See Oracion article). Ideas about service changed over the course of student’s activities, as did awareness of social issues such as poverty, or illness; personal changes including greater self confidence, self-awareness, and alterations in the skills students felt they had. These included social skills such as listening, communicating with others, learning teamwork and becoming friends.

Among the Filipino social work students, who acted as group leaders and cultural interpreters for each group of other Asian students, they reported a chance to apply academic learning to various situations in the village, and felt ownership of the activities each group undertook. For the Asian students coming from Japan, Korea, Hong Kong, Taiwan, and India, living in rural communities gave them insight into village life and enhanced their own personal abilities to withstand physical discomfort, get along with others, and gain awareness and appreciation of students from other countries. The program was quite successful in creating a spirit of cooperation and friendship among all the participants in the summer program, whether students, faculty, or local people. The tearful partings among local families and the students as they left clearly demonstrated the mutual caring that had developed among them.

The second ISLMP co-hosted by Lady Doak College in Madurai, India found 24 students from 5 Asian countries coming for a month long program of service with community agencies (See Pushpalatha et al. article). This program followed the same outline, and built upon the first summer program hosted by Silliman University. Using service-learning to promote multicultural symbiosis, the students were divided into teams of 1 Indian student, and 2 other students each from a different country. The 8 teams were sent to live and work in agency settings which focused on women’s

programs, an orphanage, an AIDS program, a home for mentally challenged people, and a multi-purpose development program meeting various needs of a remote rural area. Students in this ISLMP noted the cultural learning they acquired from experiencing at first hand life in the rural areas, or from the small students in their care, or from interacting with mentally challenged people. Their ideas of service changed to become more nuanced recognizing the difficulties of solving problems, or being able to do very much for others. However, students reported feeling they had personally developed—gaining new insights, learning new social skills, and becoming clearer about career choices. For the local Indian students who acted as interpreters and guides, the experience gave them insight into the humanity they shared with other Indians, such as AIDS victims. They, too, became clearer about the nature of the careers they would like to follow, and more appreciative of the differences among other students.

The multicultural summer program (Community Outreach Program, COP) sponsored by Petra Christian University in Indonesia brings together approximately 135 students from 7 Asian countries and 1 European country, the Netherlands (See the article by Anggono et al.). Petra students are trained before the program and act on a one-to-one basis with a student from another country over the course of the village-based service. The program is located in a rural area where Indonesian students are responsible for doing background surveys and discussions with local people to ascertain possible activities the visiting students could undertake. COP students live in the villages with host families, and undertake different projects which they plan, gain approval for from the villagers, and then implement. These activities may include village clean-up campaigns, rehabilitating a school building, mentoring young students, or fixing roads or houses. Data for this study came from the written reflections done by primarily Indonesian students in their journals. Students were asked to answer various questions at different stages of their stay and the intent was to learn how their opinions, behaviours and attitudes changed over the course of their time in their village. For example, students reported that social aspects of their experiences were more important in terms of their learning than personal dimensions. That is, students recognized the need for, and were actively engaged in learning to listen, communicate with body language, and (among the international students) learn simple phrases of the local languages in order to communicate with their host families and villagers. They needed to learn to work as a team member, and to get along with people who were quite different from themselves. Interestingly, it was the feeling among some students that getting along with other students was sometimes more difficult than getting along with villagers. This was attributed to other international students' style of interaction, or to cultural misunderstandings and stereotyping that led to tension among some students. In general, however, their perspective about the village became more positive over time, as did other aspects of their stay such as appreciating village life, learning about

others and other cultures, and meeting the expectations they had about what they hoped to gain from the program.

The study of service-learning alumni at ICU is interesting in that it provides a retrospective reflection by graduates about the effects service-learning had on them (Sato, McCarthy, Murakami, Yamamoto this volume). The sample of 35 includes students who performed service in local agencies or organizations in Japan, and those who went abroad to other settings. What stands out for all of them are the experiences related to the service they did whether this involves relational ties, or the issues about which they became aware. Alumni remembered the people and friends they made while being involved in service and developed awareness related to issues that reflected the location of their service. Students doing Japanese community-based service-learning developed an interest in following Japanese issues, for example, while ICU students abroad developed a more pronounced interest in international issues. Service-learning experiences of the alumni were reported as being of significant importance in career choices, both in the short and long term. Most respondents identified personal growth as being a major outcome of their service-learning experience, and we know from other studies (McCarthy, Murakami, Nishio, and Yamamoto 2006) that many ICU students experienced an alteration in their views of the Asian region and became more identified with it than before.

### **Lessons from Service-learning in Asia**

Lesson One: As we extrapolate from our particular research findings to broader and more general issues, the importance of education in the future readily becomes apparent. A common concern is the role education will play in contributing to “religious tolerance, an appreciation of cultural diversity, and a sense of global citizenship and commitment to peaceful conflict resolution” (Ministerial Council on Education, Employment, Training and Youth Affairs 2008). From our data it is evident that the service-learning experiences of young undergraduates contribute to the acquisition of the attributes noted above: religious tolerance, an appreciation of cultural diversity, a commitment to peace, and broader views of the world. Students engaged in meaningful community related service-learning, whether at home or abroad, learn new ways of behaving with others, develop skills and techniques important in contributing to the ongoing activities of organizations, and reflect feeling both empowered and strengthened by their experiences. The career choices many students make reflect a greater awareness of global or local issues and a willingness to be involved with humanitarian, development, or not-for-profit organizations after their service-learning activities.

Paramount in all these studies is the role reflection has played in promoting critical thinking, recognition, and analysis among service-learning students. Without being asked or given the opportunity to explore the meanings students ascribe to their

experiences, they could easily treat their service-learning as a “feel-good” time, or a working vacation. In all the SLAN activities, programs and curricula, reflection is included as an essential ingredient of academic service-learning. This has enabled us to gather illuminating and useful insights from our students, and while we recognize the limitations of student self-assessments, we gain confidence in our findings given the diversity of the settings, the types of programs, and the longitudinal time frame the data represent.

We have seen in SLAN and in the ISLMP, the forging of strong ties among the member institutions involving students and faculty in creating caring, supportive environments in which students from other campuses can live and enjoy the student life of different institutions, as well as engage in meaningful tasks assisting the work of local agencies in meeting the needs of their communities. From these experiences have come friendships, awareness, understanding and the appreciation of different cultures and different people. These are the beginning steps in realizing the educational challenges of the future.

Lesson Two: In documenting the themes of personal growth, social development, technical/academic applications, and the impact on career choices, we realize these are similar to findings from the research done in the United States (e.g., Artz, 2001; Astin, et al., 2000; Eyler and Giles, 1999; Kerrigan & Gelmon, 2003; Leh, 2005; O’Hara, 2001; Roschelle, Turpin, & Elias, 2000; Sax and Astin, 1997; Sipe, 2001; Strage 2004). What is fascinating is that the themes are similar, in spite of cultural differences, the variation in educational missions of Asian institutions among themselves and in comparison with US institutions, and accounting for all the differences in the backgrounds, and contributing experiences of family, schools, and cultures among the students themselves. Service-learning itself certainly is not a “one size fits all” approach to enhancing student’s interest in learning. Rather as Eyler and Giles (1999) point out, there are many definitions of service-learning and a huge range of programs that carry this label.

So how to explain this? The lesson, I think, is a reaffirmation of what has long been theorized by Educational Philosophers such as Dewey (1937), and Cognitive Psychologists such as Lave and Wenger (1995). Learning is more fruitful and dramatic when it is contextualized, when it is shown to have relevance to real life, and when it makes a difference in the lives of students and those they serve. Lave and Wenger call this ‘situated learning’ and contrasts this form of learning to that most often practiced in school classrooms. In classroom settings, knowledge is most often treated as an abstraction, to be memorized for examinations, and with little attachment to real situations.

In contrast to more conventional forms of education, the engagement of students through service-learning immerses them in environments where they are called upon to join with others in activities focused on real issues or problems of others. Such



immersion activates students' resourcefulness, provides opportunities to apply what they know, establish new kinds of relationships, and feel productive and useful. Making a difference, however that is defined, moves knowledge from being abstract and remote, and encourages students to apprehend the power of information, skills and knowledge in successfully engaging with the world. In these contexts, successful engagement can easily stimulate the interest and curiosity of students to become more active in their own learning.

What the articles in this monograph illustrate is that students, regardless of culture, language, experience, or ethnicity, respond to opportunities that place them in real life situations where what they are asked to do provides challenge, meaning, and fruitful engagement. These are the environments that promote active learning, especially the learning required for the future.

### **Next Steps for Service-Learning Research**

Research on service-learning in Asia is just beginning, and as encouraged as we are by having produced this monograph, it is clear that there is much yet to be done. As mentioned earlier, over time it is anticipated that more comparative analysis will be done among SLAN institutions as the research process becomes more sophisticated and better funded. This will enable us to develop more nuanced understandings of the experiences students have and the meanings they ascribe to their service-learning. We need to focus more attention as well on those aspects of service-learning activities that are particularly difficult or negative for students. While the vast majority of students are enthusiastically supportive of service-learning, there have been a few students for whom this has not been the case. We should document negative cases in order to improve what we offer and what we teach.

Additionally, there is ample room for scholars to focus on the theoretical issues involved in the kinds of meaningful experiences students have encountered. The work of King (2004) is a case in point, as the concepts of border crossings and defamiliarization being part of transformative education are compelling.

There is ample room as well for scholars to develop research topics based on their own interests that could be incorporated into the service-learning agenda. The study by Ngai (2006) or of Wattanakul in this volume, are examples of this possibility.

Moreover, there is much that can be done to further the analysis of the institutionalization of service-learning among the SLAN campuses. Studies of the impact of service-learning on faculty members who have incorporated service-learning into their classes, or have participated in service-learning classes would be timely and useful as this remains an understudied area of the general service-learning literature. Of course, it would be instructive to know how the administrators of our different colleges and universities perceive service-learning. From these discussions, it would be

possible to build better links to different administrators and administrative offices to build support for service-learning and allay difficulties as they arise.

Of central importance are studies of our agency partners and their experiences with having students performing service on their sites. Anecdotal evidence and some data from ICU document the real contributions students make to the agencies. However, this perspective needs to be added to our assessment of our service-learning activities on a regular basis. Such data also enables us to make adjustments and respond to agency suggestions or requests on a timely basis. Asking questions, in this sense, becomes a form of inclusion, and while we include the agencies in the assessments of students, more needs to be done.

A more thorough study of the experiences and impact of Asian service-learning exchange students on different SLAN campuses would also be welcome. A point to keep in mind, however, is avoiding over-studying service-learning students, and in this regard, one of the functions of a Service-Learning Center and/or a Coordinator of service-learning would be to coordinate research interests as they develop.

This seems a fairly overwhelming list. However, we shouldn't lose sight of the strong beginning we have made in documenting our experiences: among ourselves and among our students. By preparing this monograph we also share our findings with a wider audience, and this, too, is an invaluable means of creating new linkages and forms of support across Asia and the world.

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# CHAPTER 1

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# CHANGING PERSPECTIVES THROUGH MULTI CULTURAL EXPERIENCE

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## Abstract

This paper describes the significant learning of the participants of the International Service-Learning Model Programme (ISLMP) 2007. From the responses of participating students it is evident that the programme has created an impact on areas such as cultural learning, skills, service and career choices. A comparison is made between the Indian students and students from other countries. The results of the study on the significant learning of the participants through the multicultural experiences that lead perspective change in them are presented here. The learning outcome is interpreted using Dee Fink's Model.

## Introduction

Change is an inevitable part of human life. As with anything else there are different types of change that can occur. The most obvious ones are internal and external forms of change. Internal being a change that will affect a person's attitudes, characteristics and perspectives, and the external change is to make an impact on more than one person.

A change in perspective often means a way of looking at the world, or at life, a set of fundamental assumptions, which project how people interpret experience, events, other people, the past, the present, and think about their goals and ambitions. A change in perspective is an adjustment of ideas that takes a person from one type of thinking to another. This signals a shift in the point of view.

The cause of a change in perspective often comes from a particular experience, difficulties, the making of discoveries, the influence of others, historical events, cultural changes and many other reasons in which education can also play a role in creating these kinds of changes. The objective of education is not merely imparting knowledge but also bringing about transformation in the learner.

Transformational learning involves far more than memorizing facts or reciting information. It is deep learning where new knowledge becomes personally meaningful and connected to community. The experiences give new insights and new skills that allow one to interact differently with the world. Being interculturally competent

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involves a mindset, a heartset and a skillset. Thus the essence of transformational learning is using one's talents and skills to make the community and the world a better place to live, work and play (Cress, *et al*, 2005, p.114).

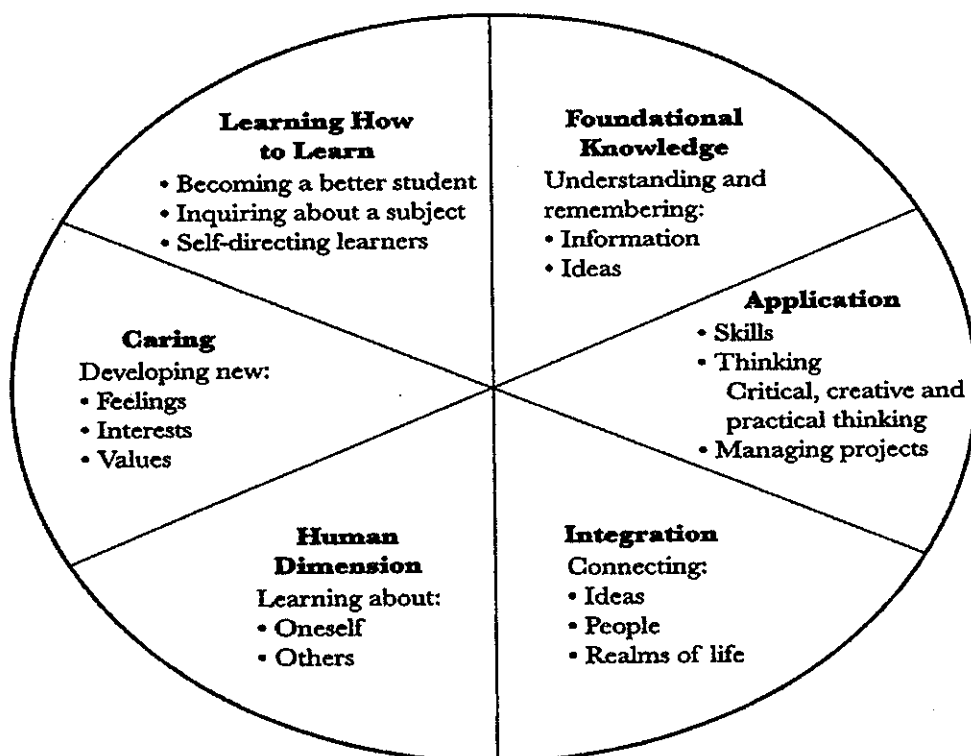
Thus, the educational experience offered by any academic institution is to provide various learning opportunities for the students to transform themselves. In the current context of globalization and borderless communication, colleges and universities are cautiously making efforts to include such learning objectives in their educational Mission. *Service Learning (S-L)* practiced at colleges and universities can prepare the youth to evolve a growing and culturally sensitive community.

### Taxonomy of Significant Learning—Dee Fink's Model

Learning is defined in terms of change. For learning to occur, there has to be some kind of change in the learner. No change results in no learning. Significant learning requires that there needs to be some kind of lasting change that is important in terms of the learners' life. With this perspective taxonomy has been created by Dee Fink (2003, p.30-32) based on the six kinds of significant learning shown in Figure 1.

**Figure 1**

*Taxonomy of Significant Learning, Dee Fink Model (2003)*



One important feature of this model is that it is not hierarchical but rather relational. The diagram shows that each kind of learning is related to the other kinds of

learning. This enhances the possibility of achieving the other kinds of learning by learning just one. Dee Fink's model on *Intercultural significant learning* is applied to see how students' philosophy about others and their understanding of themselves have changed. The model also helps to know how all these learning from ISLMP guided the participants to change their perspectives.

### ***Major Categories in the Taxonomy of Significant Learning***

Each category of significant learning contains several more specific kinds of learning that are related in some way and have a distinct value for the learners.

***Foundational knowledge.*** As the base of most other kinds of learning foundational knowledge is the need for students to know something, knowing as used here, refers to students' ability to understand and remember specific information and ideas. They also need to understand major ideas or perspectives.

***Application.*** Besides picking up facts and ideas, students often learn how to engage in some new kind of action, which may be intellectual, physical, or social. Learning how to engage in various kinds of thinking (critical, creative, practical) is an important form of application learning.

***Integration.*** When students are able to see and understand the connections between different things, a new learning through integration has occurred. Sometimes they make connections between specific ideas, between people, or between different realms of life.

***Human dimension.*** When students learn something important about themselves or about others, it enables them to function and interact more effectively. They discover the personal and social implications of what they have learned. What they learn or the way in which they learn sometimes gives students a new understanding of themselves (self-image) or a new vision of what they want to become (self-ideal). They also acquire a better understanding of others; how and why others act the way they do, or how the learner can interact more effectively with others.

***Caring.*** A learning experience sometimes changes the degree to which students care about something. This may be reflected in the form of new feelings, interests, or values. Any of these changes mean students now care about something to a greater degree than they did before, or in a different way.

***Learning how to learn.*** In the course of the programme, students also learn about the process of learning itself. They may be learning how to be a better student, how to become a self-directing learner. All these constitute important forms of learning on how to learn. This kind of learning enables students to continue, learning in the future and to do so with greater effectiveness.



### ***Significant Learning through a Multicultural Experience***

The opportunity to experience these types of learning was provided to students through International Service-Learning Model Programme, which was jointly organized by Lady Doak College (LDC) and the International Christian University (ICU) with the theme '*Multicultural Symbiosis through Service-Learning*' at LDC, India.

This paper focuses on the changing perspectives of students through the service-learning experience gained by the participants of ISLMP in a multicultural context. The learning is interpreted using the above model highlighting the significant perspective changes that has occurred in four aspects—cultural learning, developing new skills, gaining new insights about service and influence on career choice. A comparison is made between the Indian students and students from other countries.

A Service Learning Asia Network (SLAN) of universities and colleges promoting service-learning in curriculum has been formed, after the conference hosted by International Christian University in 2002 on “Service Learning in Asia: Creating Networks and Curricula in Higher Education” conference in summer of 2002. Each SLAN member institution took new initiatives in launching experimental student exchange programmes; these exchange programmes enabled the partners to develop a better understanding of service-learning programmes of other institutions, resulting in mutual learning.

In order to promote the network among the Asian universities and colleges, International Christian University (ICU) planned to organize three model programmes with the partner institutions during the summer of 2006, 2007 and 2008. International Christian University was chosen in August 2005 among honored recipients of the Japanese government grant for “International Program for the Promotion of University Education (Strategic support for International Collaboration)”. International Christian University then took steps to launch new pilot projects now involving international partners. In 2006 August ICU-Silliman University International Service-Learning Model Program was implemented at Dumanguete City, Philippines with the theme of “Multicultural Symbiosis”. Lady Doak College had the privilege of hosting the LDC-ICU International Service-Learning Model program in 2007. The theme of the program is “Multicultural Symbiosis through Service-Learning”.

### **International Service-Learning Model Programme—2007**

The objective of the International Service-Learning Model Programme (ISLMP, 2007) was *to enhance the participants' social commitment and systematic linking of knowledge, experience and reflection, in reciprocal and dynamic forms of exchange among students, service agency and community, by providing them opportunities for an effective interaction with community through service-learning thereby improving their capabilities and understanding of cultural complexities for holistic development.*

The theme being ‘Multicultural Symbiosis’, every session of the programme has been carefully planned to provide a learning experience for students while living in a multicultural environment, creating a mutual benefit to each other (symbiosis).

### ***Programme Details***

The whole model programme comprised of three major components; (i) Orientation, (ii) Placement and (iii) Weekend programmes. The schedule for the whole programme period is given in Appendix A.

**(i) Orientation.** The Orientation programme started with an ice breaking session in order to get to know each other and overcome their inhibitions in their interaction which encouraged them to change their perspective about the programme and the co-participants and to bring in flexibility and lively atmosphere which facilitated the team building in their placements. This experience has kindled the initial spark of the team spirit, which later got aflamed in their service site.

The orientation programme was organized to enlighten the participants on the various aspects of service-learning and the different dimensions of the culture of South India. During the first three days of the programme, the participants were given orientation on chosen topics such as, Service-Learning Key Concepts/Practice, and Multicultural Symbiosis through Cross-cultural Service-Learning, Understanding the Socio Economic and Political Context of India, Social Aspects of Indian Society, Family and Marriage, Highlights of Madurai City—History and Religion, and Rural Culture and Economy. The sessions on Indian culture involved demonstration on Indian marriages and the life at the rural part of India. These sessions gave them a comfortable feeling with more confidence to live in Indian community. The sessions on ‘*Multicultural Symbiosis through Cross-cultural Service-Learning*’ and ‘*Journal Writing and Reflection*’ set the right direction for the programme and participants.

The session on ‘Leveling of Expectations’ paved way to the participants to express their fears, joys, excitement, doubts etc. Participants, who have come with high expectation of serving people with need as their only objective and thinking them as only provider or giver, now understood that they could learn from other participants, people, service agencies, organizers etc. and realised that mutual learning can happen through any service-learning experience. Participants who entered with low esteem realized their strength; those who had come with the idea to be passive listeners gradually began to contribute. In a multicultural set up, thus, learning is made reciprocal.

The international participants visited the families of Indian participants. The visit provided them a clear picture of Indian home life, joint family system, Indian hospitality and Indian culture with the religious background. The participants had observed individually the situations of homes where the mothers are working-women or homemakers, how the children respect their parents, address them, depend on them.

This helped them to understand that, along with religion, family is the core of Indian society. Despite the growing number of nuclear families, the extended family remains a cornerstone in both urban and rural India, with males generally considered as the head of the household. The rich traditions, strong religious background, secularism, etc. are appreciated by the participants and their perspective about the third world countries like India got changed.

An exposure visit to all the service sites was arranged to help students know more about the communities in person and prepare them for the live-in experience in the community. Arrangement was made to visit the five service sites with the view of facilitating them to understand the insights and learning experience of the participants. Though the participants were able to serve in only one site in their service-learning activity, they were able to learn from others' experience during their reflection sessions. This also facilitated the learning that can be from each other and they need not confine themselves with only their experience at their own service site. Moreover, it also helped them to visualize the experience of others which lead to a change in their perspectives about other communities in need, service agencies with different objectives, other people viewing service in their own context and how their friends overcome the difficulties by converting the obstacles into opportunities to serve the people.

*(ii) Placements.* The ISLMP has offered an opportunity to link theory (what they know about Indian culture, Indian economy, social issues in India, etc) and practice, through experimentation and reflection.

A team was involved in identifying the suitable NGOs that already have experience in providing service opportunities to student groups especially from other countries. The chosen service agencies were: DHAN Foundation—which works for the empowerment of women, RUSS Foundation—running a children's home and rendering voluntary service among sex workers, Love and Care—an established school with a home for the orphans and semi orphans, SHRISTI—rehabilitation center for the mentally challenged and Reaching the Unreached (RTU)—an organization working on Health, Children, Women, HIV infected, Education and Training on income generating programmes. The brief description of service agencies is given in Appendix B.

One of the unique features of ISLMP was the challenge of bringing together 24 students from 5 different Asian countries for a month long multicultural service-learning programme. The participants were the student members drawn from different SLAN member colleges. For the service activities in different communities, the participants were divided into eight groups of three each, each group consisting of one local student and two foreign students from two different nations with due consideration to their academic background also. This kind of grouping was based on the purpose of imparting a multicultural experience, enabling them to acquire learning

not only in the community where they serve, but also from the fellow team members since they live and work together. The eight groups were placed in five different service agencies. The list of the participants with their parent university/college is given in Appendix C.

*(iii) Week-end programmes.* The weekend programme included a time of integrated worship, institutional presentation, sight seeing and reflection session.

Different teams led the integrated worship, which gave an opportunity to exhibit their creativity, organizing skills, leadership skills and team spirit. During the institutional presentation all the participants were able to understand the various service-learning programmes offered by other institutions. The visual aids used by the presenters carried the participants to the fantasy world of different Asian countries where the academic institutions are situated. Visits to Kodaikanal (hill station), Kanyakumari (tip of India—where three Oceans meet), Padmanaba Palace (biggest wooden palace) and Gandhi Museum (which had collection of historical events in memory of Independence struggle and Mahatma Gandhi) helped the participants to appreciate the nature and rich heritage of India, and to experience the cultural diversity.

The reflection session was arranged at different periods of their service-learning experience such as before, during, and after the completion of the service programme, and hence sharing of reflection was part of the weekend programme in the tourist center. Dr. Florence McCarthy and Dr. Mercy Pushpalatha conducted the pre-service reflection at Kodaikanal. The sharing made the participants to come out of their comfort zones to initiate new connections between what they know and what they would experience. They gained new insight during reflection, which made them to explore new learning in the forthcoming weeks. The reflections during service were conducted orally twice—one at Akash Club by Mrs. Chithra and Mrs. Helen and another at Kanyakumari by Prof. Sato. The participants shared their reflections creatively by using different methods. In Akash Club, the reflections were depicted pictorially in the form of collage and by using audiovisual aids. In Kanyakumari the participants were asked to choose corners of their choice to share their reflections. Each corner had questions to share the highlights of their experiences, their low spots, and their learning. On the last day of ISLMP, the overall reflection of the students was documented to assess the extent of the fulfillment of the objectives of the programme.

### **Learning Considered for Comparison**

The programme focusing on multicultural symbiosis included activities which directed the participants to come out with significant learning. The four week community based multicultural experience has opened up the wide spectrum of learning opportunities, out of which only the following four specific learning have been taken for comparison:

- ❖ Cultural learning
- ❖ Developing new skills
- ❖ Gaining new insights about service
- ❖ Influence on career choice

These learning are considered for comparison, because the service-learning pedagogy educates the Head, Heart and Hand. (Three H). Cultural learning is for educating the head (cognitive domain); developing skills is for educating the hand (psychomotor domain); learning about service is for educating the heart (affective domain). Since all the participants of the programme are college/university students, the new learning for their career options is also considered for comparison. The questionnaire contained specific questions pertaining to these learning ensuring the responses by all the participants. Countrywise comparison is done based on the number of responses, where the responses of Indian participants were grouped together as one set (8 in number) and all other Asian countries as another set (16 in number). The four significant learning are tabulated in Appendix D.

The responses of all the participants are considered since the home institutions have selected the participants who have service aptitude and who are willing to learn and change and who would positively contribute in creating an impact in others' lives.

The oral responses were collected during the pre-service reflection and during the weekends after one week and two weeks of placement. After completion of the programme the responses were collected in written form using Dr. Florence McCarthy's questionnaire. Copies of the questionnaires used are given in Appendix E. The participants were also made to respond to the questionnaire prepared by Dr. Enrique G. Oracion, Silliman University, Philippines, which later was used to analyze the learning quantitatively.

### ***Interpretation***

The participants of ISLMP have indicated that they were able to learn about other Asian culture, cultural differences, through various sessions during orientation programme and from the community at service sites. Teams in which participants from all five nations are put together had a multicultural set up where the members were able to learn more widely about other Asian culture, religious practices, and different views about service. The family visits, city tour, weekend trips gave them opportunity to have firsthand knowledge of the customs and traditions followed by the people outside and at home. By observing the relatives visiting the inmates of children's home/village and mentally challenged, the participants were able to appreciate the socializing culture in Indian families.

The participants' first stage of learning, i.e. ability to understand and appreciate major ideas from different perspectives lead to other learning that had happened.

### ***Applications***

The participants were able to apply their knowledge about the needs of Indian community in general, needs of HIV infected/affected people, needs of special children, needs of rural women, etc. to develop different new skills. The participants who tutored school children developed creativity, team spirit, organizing skills, communication skills etc. One Indian participant expressed that she had discovered her abilities to translate with her good language background. Participants involved in the activities for mentally challenged and HIV infected/ affected have expressed that they have developed listening skills, observing skills, and communicating through body language. The team who worked with rural women had to explore the possibilities to serve the community, as women at the working site were involved in income generating schemes. They were able to realise that they can manage situations and get the best out of any circumstances.

### ***Integration***

On realizing the difference in the various cultures, the participants have learnt to appreciate and respect each other's culture. Other individuals welcomed the different views about service. The participants' perception about service has now gained new insights such as "Service does not always have happy ending", "Service is to help people to stand on their own", "Service is to be defined by the receiver", "Service needs patience, tolerance, pain", "Service has to be done as group", etc. Though the stance is different, they accepted others' ideas, since they were able to make new connections between people, between culture and service, etc. Placing students as helpers with mentally challenged people, or women with HIV/AIDS for 15 days allowed the students to realise their worth and dignity as human being. In the process the students started examining their ideas about such people. Indian students who were placed with the agency that work among sex workers realised that the persons with the HIV infection also have societal needs and have to be dealt with more concern.

More significantly the perspective about career has changed. For example, two Indian students have learnt to value a career not based on huge salary package but on the meaningful activity involved in the career. The service experience provided to the participants gave clarity about the future plans.

### ***Human Dimension***

Many of ISLMP participants have indicated that they were able to learn about themselves better out of the experience and they have developed personal and social competence. Some have expressed that they were able to overcome the inhibitions in performing certain skills. Some have revealed that they have developed self-confidence and learnt to become independent. Indian students have expressed that they were able to overcome shyness; learnt to adjust with people with different views about

service and to accept and respect other culture. One student from other Asian country shared during the weekly reflections that she couldn't understand in the beginning why one of her teammates reacted in a particular way that was irritating her. But later she could understand that it was the cultural background, which was responsible for her behaviour. Then she started respecting other culture and learnt to maintain healthy relationship with her teammates, which indicates the experimental learning of human dimension.

### ***Caring***

The learning about service and the career options of each individual is unique and significant. Irrespective of their nationality all have expressed that their perspectives about service and career choices have changed. Now their individual sphere includes a space for others, other people in need. It is obvious from one of the statements of participants from other country which says, 'Service starts from small things. I can do it right now and right here.' Another said, 'Service is not choice. Service is something that everybody must do', 'With the heart to do service we can make difference'. Indian students had expressed that their career is meaningless unless it serves the community. They have revealed that they have learnt to value a career not based on huge salary package but on the meaningful service activity involved in the career. This is a very significant learning in the Indian context where the IT boom is attracting the potential students. Invariably all the participants have expressed that they have a desire to join a service agency or financially support an NGO to serve needy. These expressions show that the new dimension of caring has been developed.

### ***Learning How to Learn***

The analysis shows that the concept of multiculturalism has been realised in a proper way by the participants as a result of the reflection on the concrete experience provided by ISLMP. Participants have expressed that "service is something people give to each other in a spirit of exchange and sharing" and specifically one participant from other Asian country has expressed that "service is a two-way process". From these statements it is evident that objectives of service-learning has been fulfilled. It is interesting to note that the learning about culture for foreign participants was more significant than Indian participants, since they were placed in a new environment. It is also the cultural impact on the Indian students, which restricted them from being more open to learn and to express it. The Indian participants have gained the same insights as others about service since they were exposed to the communities of sex workers, mentally challenged, self-help group women and HIV infected children for the first time. By serving in a community for a short time, students were able to apply the learning in their personal options of choosing a career, which shows that the participants have imbibed the value of becoming a life long learner.

### **Conclusion**

The advancement of technology in the international scenario has created a new social condition of multiculturalism where people from various cultural backgrounds have started to live together and work together at one time and at one place. Hence it is imperative that the academic institutions need to provide an experiential learning for the younger generation to prepare them for a peaceful and a harmonious living in a multicultural set up. Since service-learning emphasizes 'learning by doing' and 'dynamic learning' happening through defamiliarisation, the students from SLAN member institutions were given an opportunity to experience a community based Indian environment in a multicultural set up. The analysis of their various learning shows that the ISLMP experience has adequately prepared them to become intercultural competent persons. The programme has prepared them for lifelong learning through the various reflective sessions. It is envisaged that the outcome of such experiential learning will have a long-term impact on the individuals.

It is significant to note from the reflection of the participants that ISLMP has provided avenues for the participants to learn from the experiences at the service-learning sites and to change their perspective about themselves, other culture and other people. Hence the institutional goals and the objectives of this programme "Multicultural Symbiosis" have been accomplished and various kinds of synergistic learning have taken place (Dee Fink' Model) through the different dimensions of the whole programme.

### **Acknowledgements**

1. Dr. Mrs. Nirmala Jeyaraj
2. International Christian University Service Learning Team
3. Dr. Florence McCarthy
4. Administrators of Lady Doak College
5. Staff of Centre for Outreach and Service-Learning Programmes (COSLP) of Lady Doak College
6. Service Agencies: RTU, RUSS, DHAN, SHIRISTI, LOVE & CARE
7. Participants' Institutions: Seoul Women's University, Chung Chi College  
Payap University, American College, International Christian University.

### **References**

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**Appendices**

**Appendix A**

**LDC – ICU International Service-Learning Model Programme**

**Lady Doak College, Madurai.**

**Programme Schedule**

**23<sup>rd</sup> July – 18<sup>th</sup> August 2007**

<b>Date</b>	<b>Day</b>	<b>Programme / Activities</b>	<b>Venue</b>
22.07.07	Sun	Arrival	-
23.07.07	Mon	Inaugural and Orientation	Lady Doak College
24.07.07	Tue		
25.07.07	Wed		
26.07.07	Thu	SL Site Visits	-
27.07.07	Fri		
28.07.07	Sat	First Weekend Reflection Sessions at Kodaikanal	
29.07.07	Sun		
30.07.07	Mon	SL Activities	SL Site
31.07.07	Tue		
01.08.07	Wed		
02.08.07	Thu		
03.08.07	Fri		
04.08.07	Sat	Second Weekend Reflection Sessions at Rameswaram	
05.08.07	Sun		
06.08.07	Mon	SL Activities	SL Site
07.08.07	Tue		
08.08.07	Wed		
09.08.07	Thu		
10.08.07	Fri		
11.08.07	Sat	Third Weekend Reflection Sessions at Kanyakumari	
12.08.07	Sun		
13.08.07	Mon	SL Activities	SL Site
14.08.07	Tue		
15.08.07	Wed		
16.08.07	Thu	Closing session	Lady Doak College
17.08.07	Fri		
18.08.07	Sat	Departure	-

**Orientation Programme**  
**LDC – ICU International Service-Learning Model Programme**  
 “Multicultural Symbiosis through Service-Learning”

*Date: 23<sup>rd</sup> July 2007 – (Monday)*

*Venue: Multi Media Theatre*

Time	Details	Resource Persons/ Faculty InCharge
<b>09.30am</b>	Inauguration: Prayer Welcome & Introduction  Lighting the Lamp  Inaugural Address  Introductory Remark  Felicitation	Ms. Lily Ernst - Chaplain Dr. Nirmala Jeyaraj Principal & Secretary, LDC  Dr. Kausalya The Managing Trustee, Gandhigram Trust.  Dr. Takashi Nishio ICU, Tokyo, Japan.  Prof. S. Raju NSS Coordinator, MKU  Ms. Mutsuko Murakami ICU, Tokyo, Japan.  Dr. C. Ramasbraminan Psychiatrist, M. S. Chellamuthu Trust.  Mrs. Kalaneethy Christopher Vice-Principal, LDC
<b>11.00am</b>	Photo Session - Coffee / Tea break	
<b>11.30am</b>	Icebreaking session	Mrs. J. Chithra Dept. of Mathematics Mrs. Helen Dept. of Economics
<b>12.15pm</b>	Introduction to Service-Learning Key Concepts/Practice	Dr. Florence E. McCarthy
<b>01.00pm</b>	Lunch break	
<b>02.00pm</b>	Multimedia presentation of LDC & Leveling of participant's expectations	Dr. Mercy Pushpalatha Deans of Academic Affairs.
<b>03.00pm</b>	Introducing LDC – ICU Model Programme & Multicultural symbiosis through Cross-cultural Service- Learning.	Dr. Takashi Nishio ICU, SL Coordinator.
<b>04.00pm</b>	Coffee / Tea break	
<b>04.30pm</b>	Campus tour	LDC SL students
<b>05.30pm</b>	Cultural Evening	CSS
<b>07.30pm</b>	Welcome Dinner with College Officers at GJ Auditorium.	

**Date: 24<sup>th</sup> July 2007 – (Tuesday)****Venue: Multi Media Theatre**

<b>Time</b>	<b>Details</b>	<b>Resource Persons/ Faculty Incharge</b>
<b>09.20am</b>	Worship at MMT	Mrs. Suka Joshua
<b>09.30am</b>	Understanding Socio Economic & Political context of India.	Rev. Dr. J.B. Jeyaraj SAIACS, Bangalore.
<b>10.30am</b>	Coffee / Tea break	
<b>10.45am</b>	Social Aspects of Indian Society, Family & Marriage.	Mrs. Jeyarani Vijayakumar Dept. of Social Sciences
<b>12.30pm</b>	Lunch break	
<b>01.30pm</b>	Highlights of Madurai City – History and Religion	Dr. Valliammal Baskaran Dept. of History
<b>02.30pm</b>	Rural Culture and Economy	Dr. Suganda Ramamoorthy Dept. of Economics
<b>04.30pm</b>	Visit to Meenakshi Temple & shopping	Dr. Tamilarasi Dept. of Tamil Ms. Arulrani Center for Women's Studies

**Date: 25<sup>th</sup> July 2007 – (Wednesday)****Venue: Multi Media Theatre**

<b>Time</b>	<b>Details</b>	<b>Resource Persons/ Faculty Incharge</b>
<b>09.15am</b>	Worship at MMT	Dr. Beulah Rajkumar Dept. of Physics
<b>09.30am</b>	Impact of Globalization in SL – New direction in the next decade	Dr. T. Chinnaraj Joseph Principal American College.
<b>10.30am</b>	Coffee / Tea break	
<b>10.45am</b>	Journal writing & reflection	Dr. Florence E. McCarthy
<b>11.45am</b>	Team building	Mr. Barnes Placement Officer, LDC.
<b>12.30pm</b>	Lunch break	
<b>02.00pm</b>	Service agency & Service activities	Ms Arulrani
<b>03.00pm</b>	Practical Tips for living in a different Culture	Mrs. J. Chithra Mrs. Helen
<b>04.00pm</b>	Coffee / Tea break	
<b>07.30pm</b>	Family Visit	

Yoga – a relaxation cum meditation activity at 7:30am in GJ Auditorium during the first week.

Interested participants / faculty can join.

**Visit to Service Sites**  
**26<sup>th</sup> & 27<sup>th</sup> July 2007**

Sl No.	Date	Duration	Service Agency	Programme
1	26.07.07	10.00 am – 1.00 pm	Reaching the Unreached G. Kallupatti 60 km	* Meeting the Founder & Director * Presentation about the SL site * Visiting the sites * Lunch
2	26.07.07	4.00 – 6.00 pm	Dhan Foundation Pulluthu 25 km	* Meeting the Prog. Co-ordinator * Presentation about the SL site * Visiting the sites
3	27.07.07	9.00 – 11.00 am	M.S.C. Gardens SHIRUSTI Alakarkoil 20 km	* Meeting the Prog. Co-ordinator * Presentation about the SL site * Visiting the sites
4	27.07.07	1.30 – 4.00 pm	Russ Foundation	* Meeting the Prog. Co-ordinator * Presentation about the SL site * Visiting the sites
5	27.07.07	5.00 – 6.00 pm	Love & Care	* Meeting the Prog. Co-ordinator * Presentation about the SL site * Visiting the sites

**Appendix B Brief Description of Communities**

Name of the Service Agency	Name of the Founder with address	Location & Distance From LDC	Projects	Service / Service - Learning Activities
<p><b>RUSS Foundation Serving the Deserving</b></p>	<p>Mr. Berlin Jose Founder &amp; Secretary 32 Kennett Road, Ellis Nagar, Madurai, 625010, Tamil Nadu, India Web: www.russfoundation.com</p>	<p>Field office at Chatirathon damanpatti 18 km</p>	<p>- The heart of the Russ Foundation Project is the Children's Home. - Home for the Elderly - Day Care Centre (Crèche) - Community Health Projects – Mobile Clinic, tuition centers, - Dairy &amp; Model Farming. - Community Health Programmes - Day Care Centres (5) - Primary Schools (3) - High School - Mobile Science Lab - Vocational Training - Tailoring Unit - Ferro Cement Products - Micro-finance</p>	<p>- Tutoring the School Children / Home Children - Involve the Dairy and Model Farming - Mobile Clinic - Vocational Training - Community Health Prog. - Day Care Centres - Tutoring in Primary Schools, High School - Mobile Science Lab - Vocational Training - Computer Center - Micro-finance - Interaction with the Mothers and Children at Children's Village</p>
<p><b>Reaching the Unreached (RTU)</b></p>	<p>Bro. James Kimpton, fsc., G. Kallupatti Periyakulam Taluk Tamilnadu 625 203 Phone:04546-236230 /236645, 236645, 236785 Fax: 04546-236282 Web: www.rtuindia.org</p>	<p>Field office at G. Kallupatti 60 km</p>	<p>- Home for the Mentally challenged people (for all age) - Inanadeepam - School – for the Mentally Challenged Children/Adults from Neighboring Villages - Rehabilitation Centers.</p>	<p>- Interaction with the Inmates - Entertaining the Mentally Challenged Children in the school - Encouraging the Inmates by Participating in the Vocational /Occupational Training - Programme Painting, Bakery etc.</p>
<p><b>M. S. Chellamuthu Trust and Research Foundation "SHIRUSTI"</b></p>	<p>Dr. Ramasubramaniam Managing Director 643, K. K. Nagar Madurai – 20. Tamilnadu, India Phone: 0452-258648 Web: www.msctrust.org</p>	<p>Field Office at M.S.C. Gardens Alakarkoil 20 km</p>	<p>- People's Academy Trainings - Kalanjiam Community Banking Programme - Vayalagam Tankfed</p>	<p>- Kalanjiam Community Banking Prog. - Involve in Vayalagam Tankfed Agriculture Development Prog. - Rain fed AGRICULTURE development - Working with Panchayat institutions</p>
<p><b>Development of Humane Action Foundation (DHAN)</b></p>	<p>Mr. Vasumalai Managing Director 18, Piliyar Koil Street S.S.Colony Madurai – 625 016 Phone: 0452- 2610794, 2610805 Fax: 0452- 260 2247 E-mail: dhan@md3.vsnl.net.in</p>	<p>Field office at Pulluthu 25km</p>	<p>Ruraj Primary School from Pre KG to VI std. Totally 190 Students (Boys &amp; Girls) Children's Home</p>	<p>- Health Service and Vocational Training Prog. - Tutoring the School Children Interaction with the Inmates of the Home.</p>
<p><b>Love and Care</b></p>	<p>Pastor J.J.Y. Arul 1, Old Natham Road, Madurai –14 Phone: 0452-2642834, 2642335 Cell: 9344102123 E-mail: Jiyarul27@sify.com</p>	<p>Petchikulam, Thiruppalai, Madurai – 17. 10 km</p>		

## Appendix C

**LDC-ICU International Service-Learning Model Programme**  
**“Multicultural Symbiosis through Service-Learning”**  
 23<sup>rd</sup> July – 18<sup>th</sup> August 2007

**Team 1 *Reaching the Unreached (RTU)***

<i>Student No.</i>	<i>Gender</i>	<i>Major</i>	<i>University / College</i>
1.	Female	Social Science	ICU
2.	Female	Fine Art	SWU
3.	Female	Bio. Tech	LDC

**Team 2**

<i>Student No.</i>	<i>Gender</i>	<i>Major</i>	<i>University / College</i>
4.	Female	Nursing	Chung Chi College
5.	Female	Physics	LDC
6.	Female	Theology	Payap University

**Team 3**

<i>Student No.</i>	<i>Gender</i>	<i>Major</i>	<i>University / College</i>
7.	Male	Economics	AC
8.	Male	Economics	ICU
9.	Female	Info. Media & Jour	SWU

**Team 4 *Love and Care***

<i>Student No.</i>	<i>Gender</i>	<i>Major</i>	<i>University / College</i>
10.	Female	Economics	ICU
11.	Female	English	LDC
12.	Female	Info. Media & Jour	SWU

**Team 5 *DHAN Foundation***

<i>Student No.</i>	<i>Gender</i>	<i>Major</i>	<i>University / College</i>
13.	Female	International Studies	ICU
14.	Female	Commerce	LDC
15.	Female	Business Administration	Chung Chi College

**Team 6 *RUSS Foundation***

<i>Student No.</i>	<i>Gender</i>	<i>Major</i>	<i>University / College</i>
16.	Female	International Studies	ICU
17.	Female	Theology	Payap University
18.	Female	Social Science	LDC

**Team 7**

<i>Student No.</i>	<i>Gender</i>	<i>Major</i>	<i>University / College</i>
19.	Female	Cultural Studies	Chung Chi College
20.	Female	English	LDC
21.	Female	Division of Media	SWU

**Team 8 *SHIRISTI***

<i>Student No.</i>	<i>Gender</i>	<i>Major</i>	<i>University / College</i>
22.	Male	Humanities	ICU
23.	Male	Bio-Chemistry	AC
24.	Male	Professional Accountancy	Chung Chi College

## Appendix D

Table showing the four significant learning during the International Service-Learning Model Programme

Learnings	INDIA	OTHER ASIAN COUNTRIES
Cultural Learning	<ul style="list-style-type: none"> <li>• Cultural difference</li> <li>• To appreciate and respect Asian Culture</li> <li>• Languages of other countries</li> <li>• Other religion</li> <li>• Different views about service of different culture</li> </ul>	<ul style="list-style-type: none"> <li>• Cultural difference</li> <li>• To appreciate and respect Asian Culture</li> <li>• Languages of other countries, Other religion</li> <li>• Indian culture</li> <li>• Different views about service of different culture</li> <li>• About living together</li> <li>• Cultural similarities &amp; Tolerate cultural difference</li> </ul>
Developing new skills	<ul style="list-style-type: none"> <li>▪ Learnt to do hard manual work</li> <li>▪ Teaching &amp; Observation</li> <li>▪ To overcome shyness</li> <li>▪ Self confidence, Self awareness, Self esteem</li> <li>▪ Dealing with children</li> <li>▪ Problem solving</li> <li>▪ To maintain healthy relationships</li> <li>▪ Communication skills, Team work</li> <li>▪ Dealing with HIV infected and female sex workers</li> <li>▪ Adjusting</li> <li>▪ Leadership</li> </ul>	<ul style="list-style-type: none"> <li>▪ Gardening</li> <li>▪ Teaching skills</li> <li>▪ Self confidence &amp; Self awareness</li> <li>▪ To be independent</li> <li>▪ Adaptation</li> <li>▪ To maintain healthy relationships</li> <li>▪ Teamwork,</li> <li>▪ Communication skills</li> <li>▪ Organising skills, Leadership Skills</li> <li>▪ Creativity</li> <li>▪ Listening &amp; Observation</li> </ul>
Gaining new insights in service	<ul style="list-style-type: none"> <li>❖ Service do not always have happy endings</li> <li>❖ Service is not an opportunity to single handedly change the world</li> <li>❖ By doing service we can learn things and with that learning we can do service better</li> <li>❖ I thought service could be rendered only by sisters and devoted persons but now I feel even students can do service.</li> <li>❖ Service needs so much of patience, tolerance, facing unbearable pains, problems etc.</li> <li>❖ Service is to help the needy</li> <li>❖ Service is helping them to help themselves</li> </ul>	<ul style="list-style-type: none"> <li>❖ Service means activities, which are deeply meaningful for the society.</li> <li>❖ Service is a two way process</li> <li>❖ Service starts from small things, I can do it right now and right here</li> <li>❖ Service is to help people stand on their own and it should have long lasting impact</li> <li>❖ 'Service' is not choice, 'service' is that thing we have to do.</li> <li>❖ With the heart to serve we can make a difference</li> <li>❖ I thought service should have visible outcome but realized service could have either visible or invisible outcome</li> <li>❖ Service is always defined by the receiver</li> <li>❖ Service is possible only when people accept our activities</li> <li>❖ Motivating people to live their own life is also service</li> <li>❖ Service is some thing people give to each other in a spirit of exchange and sharing</li> </ul>
Career options	<ul style="list-style-type: none"> <li>➤ Insight about future career</li> <li>➤ Earlier I felt money is more important but now earning lump sum of money is good for nothing. We have to do some thing meaningful</li> <li>➤ This program has helped to clarify my future plans</li> <li>➤ Provide financial help (savings) to the NGO serving the needy people</li> <li>➤ Thinking of joining a service agency</li> </ul>	<ul style="list-style-type: none"> <li>➤ This program has helped to clarify my future plans</li> <li>➤ I want to be in service work</li> <li>➤ Insight about future career</li> <li>➤ I want to involve in more social work</li> <li>➤ I want to set up a charity fund to help people in need</li> <li>➤ My dreams for the future have grown greatly</li> <li>➤ My thought on taking part in the NGO became stronger</li> </ul>

**Appendix E Questionnaire**

**LDC-ICU INTERNATIONAL SERVICE-LEARNING MODEL PROGRAMME – 2007  
23<sup>rd</sup> JULY – 17<sup>th</sup> AUGUST**

**Questions for Reflection**

Name: \_\_\_\_\_ Name of the University/ College: \_\_\_\_\_  
Service Agency: \_\_\_\_\_

**Instructions:** Please answer the questions in the language you are most comfortable using.  
If you need more space use the extra blank pages that are attached. Please  
give details and examples in writing your answers.

1. What did you hope to achieve by participating in service learning?
2. Through your experience what have you learned about other people?  
Other countries?  
Other culture?  
Other students?  
About Asia?
3. What/how did you contribute to your agency?
4. What skills (Personal, Social, Technical) you have gained?
5. How was this similar or different from what you expected?
6. What/ How did you contribute to the service users? Any significant impact?
7. How have your ideas about 'service' changed?
8. Did your experiences have any effect on your future plans? (That is, helped to clarify or change your mind in some way?) Yes \_\_\_ No \_\_\_ Please explain.
9. How has participation in service learning changed your life? (Self –Awareness, Social Perspective, Attitude.....)
10. Were any situations or activities too difficult to handle?  
Yes \_\_\_ No \_\_\_ If Yes, How did you handle it? Please explain.
11. What have been the highlights of your experience? The low-spots?
12. Would you recommend service learning to your friends? Yes \_\_\_ No \_\_\_  
Why or why not?
13. Any final comments or reflections you would like to add?  
(Please use the blank pages to write your comments)

Thank you for your help.



### **Weekend Reflection Questions**

- What kinds of tasks are you doing? And how do you feel about these types of activities?
- The new skills that you have learnt
- People whom you met and personal insights received
- The most thrilling experience of the week
- The most disturbing experience of the week and the proactive response to it.
- What made you to be satisfied with your SL site?
- How have your ideas about service changed
- What comments would you like to make about being in your SL site?

## **LADY DOAK COLLEGE**

### **Overall Picture of Service-Learning Programmes**

#### **History**

Lady Doak College (LDC), a premier Christian institution was founded by an American mission Miss Katie Wilcox in the year 1948 with a vision to empower young women by providing tertiary level educational service. Hence “service” component was the integral part of the academic programme right from the inception of the college. In late 1970, the lab science departments (Physics, Chemistry, Botany and Zoology) of the college undertook a project “Extending Functional Science” education to the village, Chittampatti, which is about 18 km from Madurai city. The objective of the programme was to promote science education to rural school children. From the year 1978, few undergraduate students from Science and Humanities Departments, carried out applied projects by identifying a research problem in their major discipline applicable to the local community, by analysing the factors responsible for the problem in a systematic manner using scientific approach and by suggesting remedial measures for solving the problem existing in the community.

In 1998, Dr. Nirmala Jeyaraj, the Principal of the college attended an international conference organized by the International Partnership for Service-Learning and Leadership (IPSL) at Wisconsin, USA and in 1999, Dr. Mercy Pushpalatha, Coordinator of Student Services, attended another international conference at Quezon City, Philippines. The significance of service-learning was brought forth to the college only after these conferences. This led to the initiation of two departments, Zoology and Economics, to procure grants from the United Board for Christian Higher Education in Asia (UBCHEA) for their departmental service-learning projects on “Awareness Programme on Health and Environment” and “Empowerment of Rural Women through Entrepreneurship Development” respectively. Another UBCHEA sponsored workshop organized at the International Christian University (ICU) in 2002, enabled Mrs. Danrita Williams, Dean of Academic Affairs, and Mrs. J. Chithra, Coordinator of Service-Learning Programmes to understand the concept of service-learning clearly and how it is different from voluntary service/community service. The UBCHEA grant procured for the fiscal year 2003-2004, motivated the core faculty team (faculty members drawn from every department) to design a service-learning course. The National consultation organized at LDC in January 2004, for the UBCHEA supported colleges, enlightened the faculty to capture the correct concept of service-learning and how to integrate service-learning in the curriculum without compromising the quality of the course content. From the fiscal year 2004-2005, service-learning was institutionalized, where all thirteen departments integrated service-learning in their departmental academic program. The session on community tie-ups enabled the faculty to understand the famous partnership triangles (as proposed by Dr. Florence

McCarthy), on the components of service-learning, partners of service-learning and collaborations in service-learning.

At the national level, LDC has been the pioneer in institutionalizing service-learning and the expertise in curricular service-learning has been shared with Ann's College of Education, Mangalore, and Stella Maris College, Chennai.

In the year 2004-2005, Dr. Nirmala Jeyaraj, Dr. Kasturi Sekar and Dr. Tamilarasi attended an IPSL sponsored international service-learning conference, organized at Payap University, Thailand in which Dr. Nirmala Jeyaraj presented a paper on service-learning and leadership, highlighting service-learning programmes at LDC.

One of the best practices of LDC is that the faculty consistently update themselves with new academic learning by participating at national and international conferences/workshops. Challenges experienced by the participants are shared with the other faculty to bring in any innovations in the existing programmes.

The following list shows the consistent participation of the faculty in service-learning conferences/workshops.

**Table 1.**

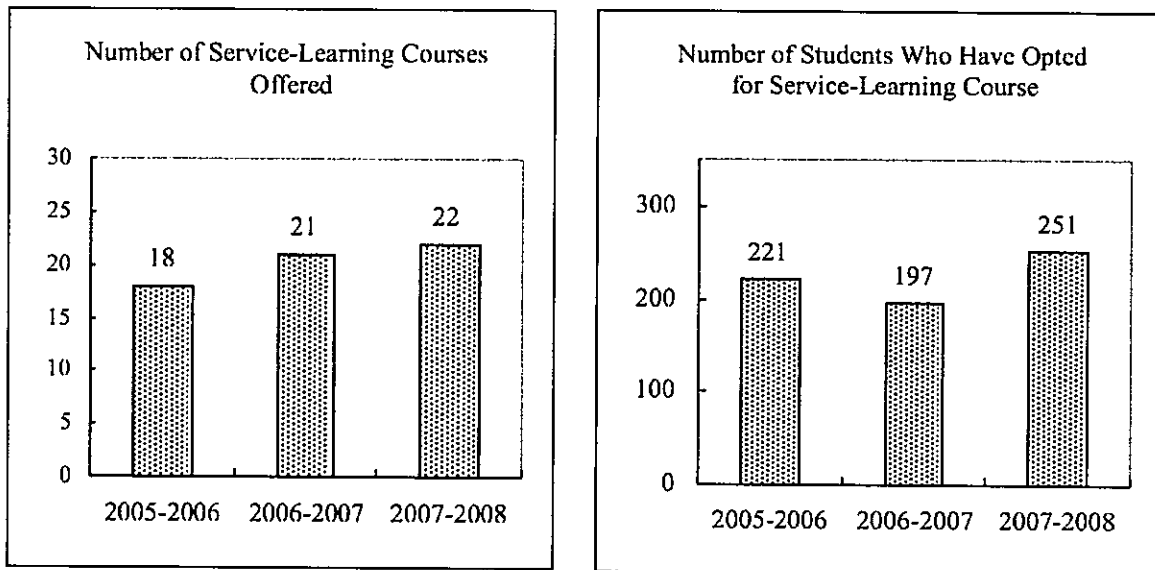
*List of the LDC Faculty Members' Participation in Service-Learning Conferences/Workshops*

S.No.	Name of the Faculty	Conferences/Workshops	Year
1	Mrs. J. Chithra	SLAN Research Workshop, ICU, Japan	September 2008
2	Dr. Mercy Pushpalatha	Regional Training Workshop on Service Learning, Hong Kong	May 2008
3	Dr. Mercy Pushpalatha	SLAN Planning Committee Meeting, ICU, Japan	September 2007
4	Mrs. J. Chithra & Mrs. Helen Mary Jacqueline	First Asia-Pacific Regional Conference on Service Learning, Lingnan University, Hong Kong	June 2007
5	Mrs. Helen Mary Jacqueline	ICU-Silliman Service-Learning Model Program, Silliman University, Philippines	August 2006
6	Mrs. J. Chithra	SLAN Planning Committee meeting, ICU, Japan	September 2006
7	Dr. Nirmala Jeyaraj	Service-Learning Conference, South Dakota	October 2005
8	Dr. Mercy Pushpalatha	Conference on Service-Learning International Exchange Program, ICU, Japan	September 2005
9	Mrs. J. Chithra	Service-Learning Workshop, Chung Chi College, Hong Kong	31st March to 3rd April 2005
10	Ms. Danrita	Service-Learning Workshop at Nanjing University, China	16th to 20th September 2005

In the past 3 years, the number of service-learning courses offered and the students opted to service-learning programmes, shown below indicates the success of this new venture on institutionalising service-learning at LDC.

**Figure 1.**

*Institutionalisation of Service-Learning at LDC*



### **Institutional Involvement**

The mission of LDC is the holistic development of young women. Since service-learning involves educating the Head, Hand and Heart, incorporating service-learning in the curriculum strengthens the academic programme in fulfilling the mission of the college.

The organizational structure involves two faculty members, who function as joint coordinators of service-learning programmes and they work in consultation with the Deans of Academic Affairs, since service-learning is incorporated in the curriculum. These service-learning coordinators, coordinate the service-learning programmes. They give orientation for the teachers on how to prepare work plan, budget of all departments and how to evaluate. They also monitor the students' articles, expenditure and the evaluation of the different service-learning programmes. The annual budget of the college includes the expenses of service-learning programmes and hence departments utilize those funds for their service-learning activities. The student feedback about the service-learning course is collected by the joint coordinators and it is shared with the respective course teachers for necessary improvement in the next year. Since the service-learning coordinators are also the full-time teachers, the course teachers are fully responsible for the institution to collaborate with a service agency and involving them for service activities and for evaluating the students.

### **Types of Service-Learning Programmes**

As service-learning promotes creative ways of incorporating service-learning into the curriculum LDC has adapted the innovative approaches such as Institutionalized Service-Learning Courses, Service-Learning Projects on Campus, and International Service-Learning Programmes. Institutionalized Service-Learning courses are discipline-related, and course-related service-learning projects on campus such as LAMP (Learning and Application Made Possible) require the interdisciplinary approach. In the International Service-Learning Programmes students serve in a different national culture than their home culture, that has different values, assumptions and norms.

#### ***A) Institutionalized Service-Learning Courses***

All students of the undergraduate programme are required to complete an extension programme, and so service-learning is offered to interested students only. The following guidelines of service-learning courses enable the students to decide properly before registering for the course. The academic flexibility provided, the choice for the departments to offer service-learning course in any one or more of the following models. Hence, all departments have one or more of the service-learning programmes, included in the academic programme of the Department. Departments will choose to offer one or more service-learning programmes in each semester. Every year, at least one service-learning programme is offered by each department.

At the beginning of each semester, the Dean's office collects the details about the service-learning programme offered by all departments and communicates to the student body for registration during a particular period. The course teachers of the service-learning courses introduce the service-learning course to their respective students which enables the students to make a choice in registering the course. Students register in service-learning courses as per the guidelines laid down by the college. Once the course starts, the guidance is given by the Centre for Service-Learning Programmes. Since all service-learning courses are discipline-based, the respective departments plan and execute the service activities, finally the students are evaluated as per the evaluation mechanism proposed by the respective departments.

The service-learning experience not only imparts new knowledge in their own discipline, but also their self-esteem is enhanced ability, to take risk is improved, analytical and reflective skills are developed.

In the year 2006, a service-learning project on "Transferring technology to villages" was undertaken by the departments of Chemistry, Physics, Zoology and Computer Science with the generous grants from UBCHEA. The following table shows the nature of service-learning activities undertaken.

**Table 1.**

*The Nature of Service-Learning Activities Undertaken at LDC with the Grants from UBCHEA*

Department	Title of the Service-Learning Projects	Academic Learning Extended to Service Activity
Social Science	Learning Social Action through Theatre	Social Issues
Physics	Minimizing Energy Consumption through Energy Auditing	Qualitative Assessment of Energy Consumptions Method of Energy conservation
Botany	Service-Learning through Paper Waste Management	Environmental Stewardship through Paper Waste Management
Zoology	Survey on Health Status of LDC Community	Analyzing Physiological Set Backs by Performing Critical Tests

Having internalized the innovation of service-learning through various courses and projects, the above departments have undertaken departmental service-learning projects through UBCHEA grants. Hence service-learning courses and projects are the integral part of the academic experience offered to students.

### ***B) Service-Learning Projects on Campus***

Two service-learning projects were launched on campus; called (i) LAMP (Learning and Application Made Possible) and (ii) Lab Serve in the year 2005-2006. The grants for initiating these projects were procured from UBCHEA and the University Grants Commission of India (the highest statutory body for higher education).

(i) **LAMP.** This learning centre for school children has been established to enhance the learning skills of children from less-privileged schools. It consists of different sections on Science, Arts, and Language as well as an Herbal garden. The school children can visit the centre on non-working Saturdays. Student Volunteers from the different extension programmes will be available in the Centre to enable the school children to “do and learn”.

(ii) **Lab-Serve.** Lab Serve is a “Lab to Land” Project where the Chemistry and the Botany students will learn to use the analytical skills developed in the lab for testing various consumables used in day-to-day life in the **Analytical Corner** and Botany students will have **Nutritive Corner** for preparing nutritive food and to test the food spoilage of various food products. Students of Zoology will apply their diagnostic skills for testing body fluids in the **Diagnostic Corner**. Physics students will apply

their knowledge in electronics to rectify simple faults in electronic appliances in the **Electrical Corner**.

The students serve in these projects, as part of their regular extension activity. Hence no separate grades are given for the students.

***D) International Service-Learning Programme***

LDC is involved in the international service-learning programme from the year 1996. During the years 1996 to 2003, students from LDC had the opportunity to participate in International Service-Learning Programme through the support from IPSL and then from 2003 through the grants from UBCHEA. The International Service-Learning Programme of Japanese and Koreans has become the regular feature since 2003. Every year 2 or 3 Japanese students come during summer for a six-week internship, and two Korean teams of six students each, come for a three weeks internship on service-learning.

The international students audit one or two courses of their interest and they are placed in service agencies according to their specialized area of study or interest. They also stay on campus and interact with the resident students and they are taken for sight seeing during weekends. The Centre for Outreach and Service-Learning Programme (COSLP) coordinates all these programmes for the international students. The International Student Centre organizes “Family Visits” for the international students and an “International Evening” in the Open Air Theatre at LDC. Weekly feedback is collected, finally the students are being evaluated by the faculty of the COSLP and the evaluation is sent to the home institution.

In the year 2002, LDC was recognized as the distinguished partner of the International Partnership for Service-Learning and Leadership. On recommendation two students and one service agency are awarded the certificate recognizing their outstanding contribution in service-learning.

(Mercy Pushpalatha)

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## CHAPTER 2

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# **SERVICE-LEARNING IN MULTICULTURAL CONTEXTS: APPROACHES AND EXPERIENCES IN THE PHILIPPINES AND INDIA**

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## **Abstract**

The International Service-Learning Model Program (ISLMP) was piloted in the Philippines in 2006 hosted by Silliman University which employed the community-based approach. This was followed in India in 2007 hosted by Lady Doak College which employed the agency-based approach. The program whose primary theme was multicultural symbiosis was coordinated by the International Christian University with a grant from the Japanese Government. The student-participants came from the member institutions of the Service-Learning Asia Network (SLAN). A comparative analysis of students' self-assessments of their experiences under the two ISLMPs shows that the agency-based approach had more indicators where significant impacts were felt by students than in the community-based approach. Nevertheless, the whole program was able to demonstrate and achieve multicultural symbiosis.

## **Introduction**

The formation of networks among Asian higher education institutions that adhere to the philosophy and practice of service-learning helps increase its popularity in the region. Example of this is the Service-Learning Asia Network (SLAN) organized in 2004 through the initiatives of the International Christian University (ICU) of Tokyo, Japan. The other members of SLAN include Silliman University (Philippines), Lady Doak College (India), American College (India), Payap University (Thailand), Petra Christian University (Indonesia), Chung Chi College (Hong Kong), Seoul Women's University (South Korea), Soochow University (Taiwan), and Amity Foundation (China). Through the sponsorship of the United Board for Christian Higher Education in Asia (UBCHEA) and the efforts of ICU in seeking travel funds, the members of SLAN have continued to meet and participate in conferences where they share experiences about how each of them developed and practiced service-learning in their respective institutions.

The experiences of these institutions are replete with stories how service-learning has reinforced classroom instructions, work values, personal and social awareness, sense of social responsibility and many other traits and skills among their students. They also share how service-learning had evolved in their respective institutions starting from sporadic activities of community visits and immersions to outright giving of goods and services (but without deliberate integration of these to classroom instructions) to a program that systematically interfaces community service with learning of students. Others relate how their internship and extension programs have

shifted paradigms of using service-learning as an approach so that the skills of students from classroom instruction may be harnessed for and reinforced by community works. The ethical issues about sending students for community service as well as their cultural sensitivity to local people are also discussed.

A more interesting development is the pursuit for international or intercultural service-learning which was pioneered by the International Partnership for Service-Learning and Leadership (IPSL) where students are sent to host institutions in other countries to work with other students of different cultural backgrounds. This is a more complex engagement particularly for foreign students because they are engaged in situations having greater demands of relating with multicultural students and in working with communities that are economically and culturally different from them. SLAN is replicating this practice through the International Service-Learning Model Program (ISLMP) with a grant extended to ICU by the Ministry of Education and Science of Japan. The first was hosted by Silliman University in the Philippines in 2006 and the second was hosted by Lady Doak College in India in 2007.

The evaluation of ISLMP in the Philippines and India were done to measure the effects of the program upon multicultural students using the indicators introduced during a Hong Kong conference organized by UBCHEA (Abregana, 2006). The goal is not to determine which of the two hosts had been successful but to compare the approaches they employed to achieve *multicultural symbiosis*. This construct which was the program's theme implies how the coming together for service-learning of individuals with diverse cultural backgrounds can benefit them given their peculiarities and diverse abilities. Specifically, this paper aims to find out if the different approaches employed by the two hosts might have resulted to varied experiences among students and if the program as a whole was able to demonstrate and achieve multicultural symbiosis as far as the experiences of students while working with their host communities and agencies are concerned.

### **Service-Learning as Intercultural Learning**

Service-learning means serving other people by applying the knowledge and skills the students learned from school while at the same time learning more from their community engagement. This demonstrates that community service reinforces academic learning and vice versa. But it should not be confused with extension, outreach, immersion, and voluntary works or activities. The students who are enrolled in particular subjects where service-learning is used as a teaching strategy earned grades based on certain learning expectations for the period they serve the local community (Oracion, 2006). This allows students to discover their potentials and capabilities while still studying and provides them spaces to appreciate the discipline they are being trained for without having earned yet college degrees.

The learning experiences of students move up into a higher level when service-

learning brings them to another country where to serve for a given period of time (Oracion, 2007). They are not only expected to academically learn but also culturally because of their exposure to a diversity of students and peoples (McCarthy, 2007). The skills that they have to learn include not only those directly related to their chosen careers (technical skills) but also how to manage oneself (personal skills) and relate with culturally diverse peoples (social skills).

Cultural learning as an inevitable result of international service-learning is possible despite the limited days students work and live in another community or country. Although time is an important element in learning, it is also influenced by the quality of the community engagement of students or how they make use of their time in relating and working with the locals. This follows the argument that learning is always a two-way process and not a unilateral exercise, which means that the students have to be creative to make any social activity or encounter an opportunity to learn or unlearn about another culture.

Multicultural symbiosis as an added-value of service-learning is anchored on the notion that students can be taught to overcome ethnocentricity and appreciate cultural differences if given the opportunities to live with other students and serve communities that are new or foreign to them. They can also learn to appreciate their own culture upon seeing and experiencing others (Nishio, 2007, p. 26). Cultural diversity is not viewed here as a negative condition but a situation where differences become resources to complement the deficiencies between each group. Thus, multicultural symbiosis adheres to the idea that cultural diversity is paramount to human survival similar to the contributions of biodiversity (Milton, 1996, p. 140).

In contrast to competition and conflict that often erupt when two or more groups exploit same habitat, multicultural symbiosis instead transforms these social processes into driving forces for promoting harmonious working relationships or mutual dependence—an argument that can be traced back to systems theory (Duke, 1983, p. 347). It is by appreciating and learning from differences that common goals and cooperation may be realized (Aronson, 1997, p. 342). Therefore, ISLMP adheres to the philosophy that by forging a common purpose of serving communities and learning out of this that intercultural cooperation can be achieved among students.

The ability of ISLMP to enhance academic training demonstrates what McCarthy (2007, p. 34) calls reciprocal learning. This means that the community does not only provide a learning arena but it likewise benefits from the services of students. The community reinforces classroom instruction as it provides practical opportunities for students to learn and to serve and as a venue where students can appreciate their capacity to help people unknown to them. The students can learn from each other given their differences in cultural backgrounds and academic preparations provided that they share and value a common goal of serving others.

### Research Design

Silliman University (SU) piloted the implementation of ISLMP according to the objectives and expectations identified by SLAN member institutions. The program it designed was also used and improved in the ISLMP hosted by Lady Doak College (LDC). There were 20 students (4 males and 16 females) who participated in the 2006 ISLMP from the International Christian University (Japan), Silliman University (Philippines), Lady Doak College (India), Chung Chi College (Hong Kong), Seoul Women's University (South Korea), and Soochow University (Taiwan). Meanwhile, the 2007 ISLMP involved 24 students (5 males and 19 females). Only Silliman University did not send students out of those that attended the 2006 ISLMP because of financial reason. The new participants in 2007 ISLMP came from Payap University (Thailand) and American College (India).

The variables and indicators enumerated in Table 1 were used to measure the significant impacts of ISLMP upon students. They were instructed to rate to what extent their experiences, of living and serving their respective host communities or agencies during different periods, made them realized or not these indicators. With the use of a questionnaire (see Appendix A) the students were asked to rate their

**Table 1**

*Variables and Indicators to Measure the Impacts of Service-Learning upon Students*

Variables	Indicators
Awareness of community	Knowledge of community history, strengths, problems, definitions
Involvement with community	Quantity and quality of interaction, attitude toward involvement
Commitment in service	Plans for future service influenced by community exposure
Career choices	Influence of community placement on career values and opportunities
Self-awareness	Changes in awareness of strengths, limits, direction, role, goals
Personal development	Participation in additional courses, extra-curricular activities
Academic achievement	Role of community experience in understanding and applying academic content
Sensitivity to diversity	Attitude, understanding of diversity, comfort and confidence
Autonomy and independence	Learner's ability to act and learn by oneself
Sense of ownership	Learner's role in contributing new ideas and activities
Communication	Quality of interaction with co-learners and community

*Note:* Adapted from Abregana (2006)

experiences after their initial and final community engagement. They rated 0 if these experiences did not help and from a range of 1 (lowest score) to 5 (highest score) if these had helped according to the extent their community engagement have changed them relative to the indicators.

The use of subjective and graduated rating procedure is based on the assumptions that humans are not only capable of a dichotomous assessment or judgment that they experience something or not, but also of ordering their judgments about personal experiences (e.g., Pomeroy et al., 2005). This procedure allows more refined judgments that are statistically treatable to measure commonalities and significant differences in students' experiences. The ratings of students were analyzed and correspondingly compared over time using the Statistical Package for Social Sciences (SPSS-Version 16.0). The Wilcoxon Signed Rank Test was used with a 0.05 level of significance. The analysis involved testing the significant differences between the self-ratings of students during their initial and final community engagements. A significant difference between ratings exists when the Wilcoxon computed value is higher than the table value.

### **Results and Discussion**

*Approaches in the conduct of the two ISLMs:* The students who participated in the two ISLMs were first oriented during the first three days of the program about the socio-cultural, economic, and political situations of the Philippines and India as well as the communities and agencies where they were assigned. They were also given tips how to get along with other students and to live in another culture. The students were grouped by teams corresponding to the number of communities or agencies they were assigned. Every team was a mixed composition of students but there was always a local student in each team who linked the foreign students to the community. English served as the lingua franca among students while the local students served as interpreters between foreign students and community residents who cannot speak English. All the students spent three weeks serving and learning in their host communities or agencies.

The pre-community orientations given to students were generally the same under the two ISLMs except on the nature of their actual service-learning engagements. The students under the ISLM hosted by SU were directly placed in farming and fishing communities and in urban housing resettlement projects. Meanwhile, the students hosted by LDC were assigned to various service agencies that worked with low-income residents, little children, mentally challenged persons, and marginalized families. The former students practically lived with host families in the communities where they were assigned while those in the latter group were billeted in venues provided by the host agencies. Geographically speaking, the former had a wider range of social engagement while the latter were confined to certain groups of people and

venues. They were also immediately focused on activities designed according to the program of their host agencies.

It took a week for the students in the ISLMP hosted by SU to finally determine what services they can offer because their initial community engagement turned out to be more of immersion yet. They have to know better what the community needed and in what ways they can serve given their limitations and resources. The students can be considered more as generalists in terms of the services they had actually rendered. They said they helped in preparing meals, marketing, washing dishes, and cleaning the surroundings while living with their host families. Outside of their host families, the students worked together with the locals in community cleaning and beautification and the preparation of herbal medicines. They also helped in baking native bread; participated in beach seine fishing; helped in making candle, ice cream and concrete pavers; contributed labor in gardening and in producing coconut virgin oil; and assisted in cleaning and splitting bamboos for making any functional items. These were income generating activities of households and the community cooperatives which taught the students how difficult making a living is given the limited capital and resources of community residents. Some students tutored Mathematics and English among elementary school children as well as taught them *origami* (Japanese art of paper folding) and songs.

Meanwhile, the students in the ISLMP hosted by LDC engaged in the specific activities of their respective host agencies, but they also had the opportunities to interact with community residents. Some students assisted a self-help group engaged with micro-financing projects and income-generating activities like coir making. Another group helped in teaching craft work, tutoring the school children, and in classroom teaching. There are also students who had opportunities to assist in clinical work and to deal with dropout school children being handled by a host agency. Others spent some productive time in a children's village, Day Care centers, and with mentally challenged residents and special children. Students who loved singing taught school children with foreign songs and helped in their various recreational and spiritual activities. The students also participated in the vocational training and yoga classes of their host agencies. All these activities allowed students to experience cultural sharing.

***Experiences of all students under different ISLMP hosts:*** Generally, the self-ratings of all students under the two ISLMPs show that they rated higher in all indicators during their final community engagement as compared to their initial contacts (see Appendix B). The results suggest that the two ISLMPs had positive impacts upon local and foreign students alike since they expressed some degrees of improvements in their personal and social traits and skills after they had worked with their host communities or agencies. However, the two ISLMPs differ in what specific indicators that the students registered significant improvements. The students hosted by LDC had

significant improvements in all the indicators except in one, which is about how ISLMP helped them value more the college courses they were pursuing at the time of the program. They also had significantly improved in 21 out of the 22 indicators compared to the students hosted by SU who marked significant improvements only in 11 indicators.

What do the differential self-ratings of students mean between the two ISLMPs? Obviously, the results cannot be taken to mean that the ISLMP hosted by LDC was more successful than the one hosted by SU. Firstly, they took place in different cultural spaces and times; secondly, they involved different students; thirdly, it should also be remembered that the ISLMP hosted by LDC used the same design that was piloted in SU and it must have learned some lessons from its lapses; and finally, SU employed a community-based approach while LDC employed an agency-based approach that immediately provided students with service activities. The ISLMP hosted by SU supposedly required more time to enable the students to serve meaningfully and benefit more community residents. Nevertheless, the comparison of results shows common indicators where the students in the two ISLMPs have significant improvements in their ratings.

The common indicators where all students under the two ISLMPs had expressed significant improvements include the following: involvement in the (1) economic and (2) social activities of locals, (3) commitment to share with other communities in the future, (4) realization of the value of present chosen career, (5) preparation for future career, (6) awareness of personal goals and social roles, (7) ability to relate well with others amidst cultural differences, (8) having learned new things not taught in school, contribution of (9) new ideas and (10) new activities to the locals, and (11) ability to understand the locals.

***Experiences of foreign students under different ISLMPs:*** The foreign students who participated in the ISLMP hosted by SU had significantly felt some improvements in their personal and social skills and traits in eight out of the 22 indicators (Appendix C). This figure is not far different from the nine out of the 22 indicators that the students reported under the ISLMP hosted by LDC. The two groups of students only differ on what particular indicators that they reportedly felt some significant improvements except in two indicators where they are comparable: (1) commitment to share with other communities in the future and (2) understanding the locals. These are important qualities for foreign students because serving others who are strangers requires some amount of commitment and the ability to understand them and get adjusted. Therefore, ISLMP has succeeded along these indicators as far as the ratings of foreign students are concerned.

But there were foreign students under the ISLMP hosted by LDC who no longer experienced significant changes in some indicators because they already rated high

even during their initial community engagement. These indicators include the following: (1) desire to engage more community works elsewhere, (2) higher value of their present chosen course, (3) awareness of personal goals and social roles, (4) interest to join in community work in other courses, (5) better appreciation of other culture's uniqueness, (6) capability to do own things and (7) caring oneself, and (8) learning new things not taught in school. This means that the foreign students under the LDC-hosted ISLMP had easily felt the impact of their community engagement during the first week unlike their counterparts under the SU-hosted ISLMP.

Meanwhile, the differential impacts of the two ISLMPs in other indicators maybe results of the peculiarities regarding the details in the actual implementation of the program by different hosts. This matter is difficult to control except when we are engaged in a true experiment. There are always some factors or variables that cannot be anticipated but are critical to the outcome of a program. And although the foreign students are lumped into one group in the analysis, they have also peculiar traits and expectations considering the diversity of their cultural backgrounds. This perhaps will explain why the foreign students under different hosts have common significant experiences in only two indicators and vary in several other indicators. It is also a fact that they were exposed to two separate and different cultural contexts.

Under the SU-hosted ISLMP, the foreign students had significantly experienced increased self-ratings in the following indicators: (1) involvement in the social activities of locals, (2) preparation for future career, (3) awareness of personal goals and social roles, (4) learning new things not taught in school, and sense of ownership of (5) new ideas and (6) new activities introduced to the locals. Those under the LDC-hosted ISLMP have significantly improved ratings in the following: (1) awareness of the life stories of community and locals, (2) awareness of the strengths and problems of community and locals, (3) involvement in economic activities of locals, (4) awareness of personal strengths and limitations, (5) desire to participate in extra-curricular activities, (6) relating well amidst cultural differences, and (7) understanding with other students.

***Experiences of local students under different ISLMP hosts:*** The local students in the two ISLMPs had shown significant improvements in 10 out of the 22 indicators but they only paired in four of these indicators when their experiences in both programs are compared (Appendix D). These common indicators include (1) involvement in the social activities of the locals, (2) desire to engage in community work in other courses, and sense of ownership of (3) new ideas and (4) new activities they introduced to the locals. Comparatively, the local students did not have same indicators as with the foreign students where they significantly experienced some improvements as shown in the previous section of this paper. Arguably, the two types of students reacted differently to the two programs because of different cultural attachments to the



communities or peoples they worked with.

Under the SU-hosted ISLMP, the local students had significant improvements in the following indicators: (1) involvement in economic activities of locals, (2) commitment to share with other communities in the future, (3) preparation for future career, (4) awareness of personal strengths and limitations, (5) doing own things and caring oneself, and (6) learning new things not taught in school. Meanwhile, the local students under the LDC-hosted ISLMP rated significant improvements in the following indicators: (1) awareness of the strengths and problems of community, (2) commitment to engage in more community works elsewhere, (3) awareness of personal goals and social roles, (4) understanding concepts and theories, (5) appreciation of other culture's uniqueness, and (6) relating well amidst cultural differences.

But the local students under the LDC-hosted ISLMP did not register significant improvements in indicators that measure (1) awareness of personal strengths and limitations and (2) understanding with other students and (3) the locals. This is expected because they already had very high ratings in these indicators during their initial community engagement unlike with their counterparts in the SU-hosted ISLMP. This observation further reinforced the idea that an agency-based service-learning program promotes easier and faster adjustment of students to the works they are assigned with because these already exist. They do not have to explore new ways to be of service to the community like in the case of the SU-hosted ISLMP.

***Experiences of local and foreign students under SU-hosted ISLMP:*** The local students who participated in the ISLMP hosted by SU had shown significant improvements in 10 out of the 22 indicators while the foreign students rated significant improvements in eight indicators (Appendix E). The difference, however, is not very significant for us to conclude that the local students have learned more from their community engagement because they are more attached to the culture of people they were serving and working with. What is interesting to highlight is that they equally rated significant improvements in six indicators that include the following: (1) involvement in the social activities of locals, (2) preparation for future career, (3) commitment to share with other communities in the future, (4) learning new things not taught in school, and contribution of (5) new ideas and (6) new activities to the locals.

The indicators that the local students found significant improvements which are not experienced by foreign students include the following: (1) involvement in economic activities of locals, (2) awareness of personal strengths and limitations, (3) desire to be involved in community work in other courses, and (4) doing own things and caring oneself while being away from their comfort zones, i.e. their homes and parents. Meanwhile, the foreign students had improved their self-ratings along the following indicators which are not the case among the Filipino students: (1) awareness of personal goals and social roles and (2) understanding the locals. The value attached

by foreign students in their abilities to understand the local people, which the local students may have just taken for granted, is suggestive of their willingness to culturally adapt to those whom they served. The same thing had happened to the foreign students under the ISLMP hosted by LDC.

***Experiences of local and foreign students under LDC-hosted ISLMP:*** Similar with the case of students under the ISLMP hosted by SU, the local students hosted by LDC rated significant improvements in 10 out of the 22 indicators while the foreign students have nine in those indicators (Appendix F). Again, the difference is not very significant similar to the case of the local students under the ISLMP hosted by SU. But unlike in the ISLMP hosted by SU, the two types of students under the ISLMP hosted by LDC had equally rated significant improvements in two indicators that include the following: (1) awareness of community's strengths and weaknesses and (2) sensitivity to diversity particularly in relating well with others amidst cultural differences.

The local students rated significant improvements in the following indicators: (1) involvement in social activities of locals, (2) commitment to engage more community works elsewhere, (3) awareness of personal goals and social roles, (4) desire to involve in community works in other courses, (5) understanding concepts and theories, (6) appreciation of other culture's uniqueness, and sense of ownership of (7) new ideas and (8) new activities introduced to the locals. Meanwhile, the foreign students have significant improvements in the following: (1) awareness of life stories of locals, (2) involvement in their economic activities, (3) commitment to share with other communities in the future, (4) awareness of personal strengths and limitations, (5) desire to participate in extra-curricular activities, (6) understanding with other students, and (7) understanding the locals. The last indicator is also true to the foreign students under the ISLMP hosted by SU.

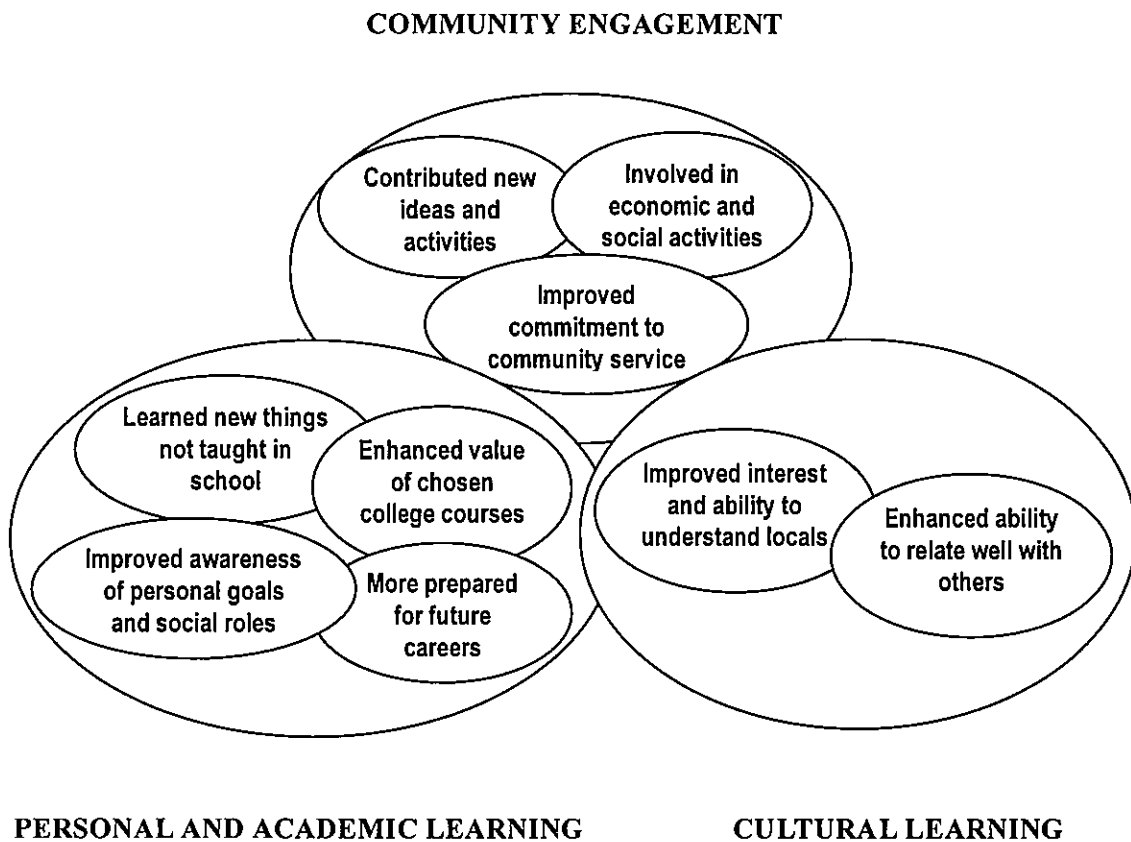
***Commonalities and differences in experiences across cultural contexts:*** Based on the number of indicators where the self-ratings of students show significant improvements, it can be deduced that working directly with service agency can better contribute to the ability of students to be meaningfully engaged with people they serve given a limited time as compared to community-based approach when students have still to plan what services they have to render. Although the community-based approach takes time and requires more resources from students, it can actually inspire and develop their creativity to find ways they could be of greater service to the community. This was the experience of local and foreign students under the ISLMP hosted by SU (see Appendix E). They expressed a greater sense of ownership of new ideas and activities they introduced to the locals which the foreign students under the ISLMP hosted by LDC did not significantly experience (see Appendix F).

Furthermore, the general improvement in the self-ratings of all types of students in all the indicators when asked to compare how their initial and final community

engagements had influenced or changed them would show that either approach has impacts upon students. They only vary on the number of indicators where they had registered significant improvements. The students under the ISLMP hosted by LDC have expressed significant improvements in a greater number of indicators than those under the SU-hosted ISLMP. This difference is basically due to the fact that the agency-based approach has already its own sets of programs and corresponding activities which easily attuned the students about what they can contribute to the undertakings of their host agencies.

Meanwhile, there are also some instances where the improved ratings of students under particular indicators are not statistically significant due to a very high rating (i.e., 4.00 and above) they already gave even during their initial community engagement. This is particularly observed in the ISLMP hosted by LDC (see Appendix F) which suggests that the students became immediately immersed to their assigned works under the host agencies—a condition which may be absent in the ISLMP hosted by SU (see Appendix E). This again supports the observation that working with host agencies makes easier for students to be focused immediately to the people whom they

**Figure 1**  
*Indicators Where All Students Self-Rated Significant Improvements Comparing Initial and Final Community Engagements.*



work with and to act according to what are expected of them. For foreign students, in particular, working with host agencies provides them at the early phase of their serving-learning episode the opportunities to acquire new knowledge, to meaningfully work with others, to test their limitations, to appreciate their works, and to anticipate what they can contribute in other communities in the future.

Nevertheless, the essence of the common indicators where all students under the two programs have expressed significant improvements suggests the fact that ISLMP, taken as a whole, had succeeded in its goal of demonstrating and achieving multicultural symbiosis. The diagram in Figure 1 shows that the students felt they had successfully contributed new ideas and activities to the locals and involved themselves productively in various economic and social activities despite the short time of their community engagement. They said that their commitment to share their skills and time to other communities in the future was enhanced. Academically, they had learned new things not taught in school that helped them value their chosen college courses as well as prepare them in their future careers. Personally, they also became more aware of their personal goals and social roles. And culturally, they had improved their abilities to understand the locals and relate well with others particularly with fellow students despite their cultural differences.

### **Conclusion**

The 2006 and 2007 ISLMPs were both guided by multicultural symbiosis as a common theme but they differ on the approaches used in the field assignments of students. Silliman University employed a community-based approach or the students directly lived and worked in assigned communities while the Lady Doak College employed the agency-based approach or the students were assigned to work in the community projects of non-government organizations or welfare agencies. To determine how the two ISLMPs had affected the students, the extent how their experiences under the program had changed them was measured using the self-rating method in the form of a questionnaire. The evaluations were done after the initial week and during the final week of their community engagement.

The statistical analysis shows that the students under the ISLMP hosted by LDC experienced significant improvements in their personal and social traits and skills in 21 out of the 22 indicators (or 95.45%) while those under the ISLMP hosted by SU registered significant improvements in only 11 indicators (or 50.00%). However, the differences cannot be taken as grounds to conclude that the ISLMP hosted by SU was poorly implemented compared to LDC; rather the two seasons have to be judged as one contagious program which aims to seek for practical approaches. Nevertheless, to improve the impact of a community-based service-learning in the future requires it to increase the time the students are engaged with the community or to provide the students with a ready-made program and on-going community activities where they

can immediately be assigned with active roles.

Meanwhile, according to the commonalities in the assessment of all types of students, the two ISLMs should be considered successful because these allowed them to extend meaningful services to other people, learned from these activities that reinforced classroom knowledge, and improved their abilities to relate well with others despite their personal and cultural diversities. It cannot be denied, however, that the cultural peculiarities and expectations of each student in joining the program, their abilities to individually adapt to different students and people, the differences in their academic training and prior experiences in community work, and many other factors are other possible reasons why local and foreign students in either program exhibited differential experiences. And these are potential variables or areas for research in intercultural service-learning in the future.

### Acknowledgement

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**Appendices**  
**Appendix A Evaluation Form**

**International Service-Learning Model Program**

**QUANTITATIVE EVALUATION OF STUDENTS' EXPERIENCES**

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Instruction: *Please answer honestly the following questions based on your personal experiences with the agency or community you are serving or working with. This is a way of monitoring and evaluating quantitatively the results of your interaction with this organization or community at the end of the program. Rate your experiences according to the variables or areas being assessed from 0 (lowest) to 5 (highest) and encircle the number corresponding to your answer. Do not show your answers to other students.*

Variables	Indicators/Questions
Awareness of community	Knowledge of community history, strengths, problems, definitions
	1. Up to this week, how much knowledge do you have about the <i>life story</i> of this organization or community and its members you are serving or working with? 0      1      2      3      4      5 2. Up to this week, how much knowledge do you have about the <i>strengths and problems</i> of this organization or community you are serving or working with? 0      1      2      3      4      5
Involvement with community	Quantity/quality of interaction, attitude toward involvement
	1. Up to this week, how much involvement did you have in the <i>economic or livelihood activities</i> of this organization or community and its members you are serving or working with? 0      1      2      3      4      5 2. Up to this week, how much involvement did you have in the <i>social activities</i> of this organization or community you are serving or working with? 0      1      2      3      4      5
Commitment in service	Plans for future service
	1. Up to this week, how much of your experiences in serving or working with this organization or community <i>enhance your knowledge and skills</i> which you can share with other communities in the future? 0      1      2      3      4      5 2. Up to this week, how much of your experiences in serving or working with this organization or community <i>increase your desire</i> to engage in more community works elsewhere in the future? 0      1      2      3      4      5

Career choices	Influence of community placement on job opportunities
	<p>1. Up to this week, how much of your experiences in serving or working with this organization or community <i>increase the value or significance</i> of your chosen course or career? 0      1      2      3      4      5</p> <p>2. Up to this week, how much of your experiences in serving or working with this organization or community <i>prepare you to effectively perform</i> in your chosen future career? 0      1      2      3      4      5</p>
Self-awareness	Changes in awareness of strengths, limits, direction or goals, role
	<p>1. Up to this week, how much of your experiences in serving or working with this organization or community <i>help you realize your personal strengths and limitations</i>? 0      1      2      3      4      5</p> <p>2. Up to this week, how much of your experiences in serving or working with this organization or community <i>help you realize your personal goals in life and roles in society</i>? 0      1      2      3      4      5</p>
Personal development	Participation in additional courses, extra-curricular activities
	<p>1. Up to this week, how much of your experiences in serving or working with this organization or community <i>encourage you to participate in other courses or subjects</i> involving community work when you will be back in school? 0      1      2      3      4      5</p> <p>2. Up to this week, how much of your experiences in serving or working with this organization or community <i>encourage you to participate in extra-curricular activities</i> involving community work when you will be back in school? 0      1      2      3      4      5</p>
Academic achievement	Role of community experience in understanding and applying content
	<p>1. Up to this week, how much of your experiences in serving or working with this organization or community <i>help you to understand more the concepts and theories</i> you learned in school? 0      1      2      3      4      5</p> <p>2. Up to this week, how much of your experiences in serving or working with this organization or community <i>allow you to apply the skills</i> you learned in school? 0      1      2      3      4      5</p>
Sensitivity to diversity	Attitude, understanding of diversity, comfort and confidence
	<p>1. Up to this week, how much of your experiences in serving or working with this organization or community <i>help you appreciate or respect the culture of other people</i>? 0      1      2      3      4      5</p> <p>2. Up to this week, how much of your experience in serving or working with this organization or community <i>help you relate well or go along with other people</i> who are culturally different from you? 0      1      2      3      4      5</p>



Autonomy/ Independence	Learner role
	<p>1. Up to this week, how much of your experiences in serving or working with this organization or community <i>teach you how to take care of yourself</i> while being away from home? 0      1      2      3      4      5</p> <p>2. Up to this week, how much of your experiences in serving or working with this organization or community <i>allow you to learn things</i> beyond what you were taught in school? 0      1      2      3      4      5</p>
Sense of ownership	Learner role
	<p>1. Up to this week, how much of your experiences in serving or working with this organization or community show that you had <i>personally contributed new ideas</i> with regards to its projects and programs? 0      1      2      3      4      5</p> <p>2. Up to this week, how much of your experiences in serving or working with this organization or community show that you had <i>personally introduced new activities</i> with regards to its projects and programs? 0      1      2      3      4      5</p>
Communication	Class interaction, community interaction
	<p>1. Up to this week, how much of your experiences in serving or working with this organization or community help <i>promote mutual understanding and cooperation between you and the other students</i> in your group? 0      1      2      3      4      5</p> <p>2. Up to this week, how much of your experiences in serving or working with this organization or community help <i>promote mutual understanding and cooperation between you and the people you serve or work with</i>? 0      1      2      3      4      5</p>

*Note: You will be asked again to rate your experiences at the end of the program and fill up another form. Please take note of those experiences in your daily journals so you can easily be guided when you will be asked to rate again. Take care of yourself and thank you very much for your cooperation.*

**Appendix B Result of Evaluation -- 1*****Mean Self-Ratings of All Students under Different ISLMP Hosts***

Variables and Indicators	SU-Hosted			LDC-Hosted		
	Initial Contact	Final Contact	Z-Value	Initial Contact	Final Contact	Z-Value
<b>Awareness of community</b>						
1. Life stories of community and locals	3.05	3.70	1.915	3.12	3.88	3.522*
2. Strengths and problems of community	3.15	3.70	1.941	2.92	3.83	3.660*
<b>Involvement with community</b>						
1. Economic activities of locals	2.25	3.35	2.258*	2.83	3.58	2.273*
2. Social activities of locals	2.15	3.85	3.574*	3.08	3.92	2.519*
<b>Commitment in service</b>						
1. To share with other communities in the future	2.55	3.60	2.799*	3.79	4.38	2.841*
2. To engage more community works elsewhere	3.45	3.90	1.656	4.08	4.75	3.087*
<b>Career choices</b>						
1. Value of present chosen course	3.10	3.65	2.392*	3.75	3.88	0.711
2. Preparation for future career	2.65	3.80	3.220*	3.45	4.00	2.200*
<b>Self-awareness</b>						
1. Personal strengths and limitations	3.50	3.95	1.190	3.96	4.39	2.392*
2. Personal goals and social roles	2.90	3.90	2.847*	3.96	4.46	2.546*
<b>Personal development</b>						
1. Community work in other courses	3.55	3.65	0.266	4.04	4.46	2.500*
2. Participation in extra-curricular activities	3.70	3.75	0.491	3.79	4.38	2.952*
<b>Academic achievement</b>						
1. Understanding concepts and theories	2.85	3.10	0.920	3.42	3.92	2.207*
2. Applying skills learned in school	2.55	2.80	1.291	3.33	3.79	2.121*
<b>Sensitivity to diversity</b>						
1. Appreciation of other culture's uniqueness	3.65	3.95	0.823	4.00	4.75	3.140*
2. Relating well amidst cultural differences	3.45	4.25	2.490*	4.00	4.71	3.441*
<b>Autonomy/independence</b>						
1. Doing own things and caring oneself	3.70	4.00	1.030	4.17	4.62	2.668*
2. Learning new things not taught in school	3.05	4.20	2.853*	4.12	4.62	2.489*
<b>Sense of ownership</b>						
1. Contributing new ideas to the locals	1.95	3.35	3.151*	3.12	3.88	2.655*
2. Contributing new activities to the locals	2.05	3.40	3.102*	2.83	3.54	2.310*
<b>Communication</b>						
1. Understanding with other students	3.45	3.85	1.370	4.04	4.67	2.579*
2. Understanding with locals	3.15	4.10	2.682*	3.67	4.58	3.310*

\*Wilcoxon Signed Rank Test significant at 0.05 level (critical value=1.96).

**Appendix C Result of Evaluation -- 2*****Mean Self-Ratings of Foreign Students under Different ISLMP Hosts***

Variables and Indicators	SU-Hosted			LDC-Hosted		
	Initial Contact	Final Contact	Z-Value	Initial Contact	Final Contact	Z-Value
<b>Awareness of community</b>						
1. Life stories of community and locals	2.83	3.75	1.841	3.00	4.00	3.276*
2. Strengths and problems of community	3.42	3.83	1.095	2.79	3.57	2.810*
<b>Involvement with community</b>						
1. Economic activities of locals	2.50	3.00	0.880	2.64	3.71	2.140*
2. Social activities of locals	2.17	4.08	2.968*	3.21	3.79	1.354
<b>Commitment in service</b>						
1. To share with other communities in the future	2.58	3.50	1.993*	3.93	4.50	2.309*
2. To engage more community works elsewhere	3.58	4.00	1.299	4.50	4.79	1.414
<b>Career choices</b>						
1. Value of present chosen course	2.92	3.42	1.897	4.29	4.14	0.632
2. Preparation for future career	2.50	3.58	2.200*	3.57	4.14	1.628
<b>Self-awareness</b>						
1. Personal strengths and limitations	3.92	3.92	0.045	3.93	4.46	1.994*
2. Personal goals and social roles	2.83	3.92	2.280*	4.00	4.57	1.903
<b>Personal development</b>						
1. Community work in other courses	3.75	3.42	0.893	4.14	4.36	1.000
2. Participation in extra-curricular activities	3.92	3.83	0.276	3.71	4.29	2.530*
<b>Academic achievement</b>						
1. Understanding concepts and theories	2.58	2.83	0.548	3.71	3.86	0.707
2. Applying skills learned in school	2.00	2.25	0.905	3.36	3.64	1.100
<b>Sensitivity to diversity</b>						
1. Appreciation of other culture's uniqueness	3.83	4.08	0.499	4.43	4.86	1.857
2. Relating well amidst cultural differences	3.75	4.42	1.725	4.00	4.79	2.496*
<b>Autonomy/independence</b>						
1. Doing own things and caring oneself	3.58	3.58	0.187	4.36	4.71	1.890
2. Learning new things not taught in school	2.75	4.08	2.213*	4.29	4.64	1.667
<b>Sense of ownership</b>						
1. Contributing new ideas to the locals	2.00	3.42	2.434*	3.29	3.86	1.393
2. Contributing new activities to the locals	2.00	3.42	2.160*	3.00	3.57	1.273
<b>Communication</b>						
1. Understanding with other students	3.50	3.75	0.540	4.03	4.79	2.050*
2. Understanding with locals	3.42	4.33	2.041*	3.43	4.64	2.812*

\*Wilcoxon Signed Rank Test significant at 0.05 level (critical value=1.96).

**Appendix D Result of Evaluation -- 3****Mean Self-Ratings of Local Students under Different ISLMP Hosts**

Variables and Indicators	SU-Hosted			LDC-Hosted		
	Initial Contact	Final Contact	Z-Value	Initial Contact	Final Contact	Z-Value
<b>Awareness of community</b>						
1. Life stories of community and locals	3.38	3.62	0.378	3.30	3.70	1.414
2. Strengths and problems of community	2.75	3.50	1.897	3.10	4.20	2.414*
<b>Involvement with community</b>						
1. Economic activities of locals	1.86	3.88	2.388*	3.10	3.40	0.828
2. Social activities of locals	2.12	3.50	2.058*	2.90	4.10	2.308*
<b>Commitment in service</b>						
1. To share with other communities in the future	2.50	3.75	2.060*	3.60	4.20	1.730
2. To engage more community works elsewhere	3.25	3.75	0.962	3.50	4.70	2.762*
<b>Career choices</b>						
1. Value of present chosen course	3.38	4.00	1.518	3.00	3.50	1.890
2. Preparation for future career	2.88	4.12	2.428*	3.30	3.80	1.518
<b>Self-awareness</b>						
1. Personal strengths and limitations	2.88	4.00	2.264*	4.00	4.30	1.342
2. Personal goals and social roles	3.00	3.88	1.725	3.90	4.30	2.000*
<b>Personal development</b>						
1. Community work in other courses	3.25	4.00	2.121*	3.90	4.60	2.646*
2. Participation in extra-curricular activities	3.38	3.75	1.134	3.90	4.50	1.730
<b>Academic achievement</b>						
1. Understanding concepts and theories	3.25	3.50	1.414	3.00	4.00	2.157*
2. Applying skills learned in school	3.38	3.62	1.000	3.30	4.00	1.838
<b>Sensitivity to diversity</b>						
1. Appreciation of other culture's uniqueness	3.38	3.75	0.828	3.40	4.60	2.588*
2. Relating well amidst cultural differences	3.00	4.00	1.807	4.00	4.60	2.449*
<b>Autonomy/independence</b>						
1. Doing own things and caring oneself	3.88	4.62	2.121*	3.90	4.50	1.897
2. Learning new things not taught in school	3.50	4.38	2.070*	3.90	4.60	1.841
<b>Sense of ownership</b>						
1. Contributing new ideas to the locals	1.88	3.25	2.264*	2.90	3.90	2.271*
2. Contributing new activities to the locals	2.12	3.38	2.271*	2.60	3.50	2.021*
<b>Communication</b>						
1. Understanding with other students	3.38	4.00	1.518	4.10	4.50	1.633
2. Understanding with locals	2.75	3.75	1.725	4.00	4.50	1.890

\*Wilcoxon Signed Rank Test significant at 0.05 level (critical value=1.96).

**Appendix E Result of Evaluation -- 4****Mean Self-Ratings of Local and Foreign Students under SU-Hosted ISLMP**

Variables and Indicators	Local Students			Foreign Students		
	Initial Contact	Final Contact	Z-Value	Initial Contact	Final Contact	Z-Value
<b>Awareness of community</b>						
1. Life stories of community and locals	3.38	3.62	0.378	2.83	3.75	1.841
2. Strengths and problems of community	2.75	3.50	1.897	3.42	3.83	1.095
<b>Involvement with community</b>						
1. Economic activities of locals	1.86	3.88	2.388*	2.50	3.00	0.880
2. Social activities of locals	2.12	3.50	2.058*	2.17	4.08	2.968*
<b>Commitment in service</b>						
1. To share with other communities in the future	2.50	3.75	2.060*	2.58	3.50	1.993*
2. To engage more community works elsewhere	3.25	3.75	0.962	3.58	4.00	1.299
<b>Career choices</b>						
1. Value of present chosen course	3.38	4.00	1.518	2.92	3.42	1.897
2. Preparation for future career	2.88	4.12	2.428*	2.50	3.58	2.200*
<b>Self-awareness</b>						
1. Personal strengths and limitations	2.88	4.00	2.264*	3.92	3.92	0.045
2. Personal goals and social roles	3.00	3.88	1.725	2.83	3.92	2.280*
<b>Personal development</b>						
1. Community work in other courses	3.25	4.00	2.121*	3.75	3.42	0.893
2. Participation in extra-curricular activities	3.38	3.75	1.134	3.92	3.83	0.276
<b>Academic achievement</b>						
1. Understanding concepts and theories	3.25	3.50	1.414	2.58	2.83	0.548
2. Applying skills learned in school	3.38	3.62	1.000	2.00	2.25	0.905
<b>Sensitivity to diversity</b>						
1. Appreciation of other culture's uniqueness	3.38	3.75	0.828	3.83	4.08	0.499
2. Relating well amidst cultural differences	3.00	4.00	1.807	3.75	4.42	1.725
<b>Autonomy/independence</b>						
1. Doing own things and caring oneself	3.88	4.62	2.121*	3.58	3.58	0.187
2. Learning new things not taught in school	3.50	4.38	2.070*	2.75	4.08	2.213*
<b>Sense of ownership</b>						
1. Contributing new ideas to the locals	1.88	3.25	2.264*	2.00	3.42	2.434*
2. Contributing new activities to the locals	2.12	3.38	2.271*	2.00	3.42	2.160*
<b>Communication</b>						
1. Understanding with other students	3.38	4.00	1.518	3.50	3.75	0.540
2. Understanding with locals	2.75	3.75	1.725	3.42	4.33	2.041*

\*Wilcoxon Signed Rank Test significant at 0.05 level (critical value=1.96).

**Appendix F Result of Evaluation -- 5*****Mean Self-Ratings of Local and Foreign Students under LDC-Hosted ISLMP***

Variables and Indicators	Local Students			Foreign Students		
	Initial Contact	Final Contact	Z-Value	Initial Contact	Final Contact	Z-Value
<b>Awareness of community</b>						
1. Life stories of community and locals	3.30	3.70	1.414	3.00	4.00	3.276*
2. Strengths and problems of community	3.10	4.20	2.414*	2.79	3.57	2.810*
<b>Involvement with community</b>						
1. Economic activities of locals	3.10	3.40	0.828	2.64	3.71	2.140*
2. Social activities of locals	2.90	4.10	2.308*	3.21	3.79	1.354
<b>Commitment in service</b>						
1. To share with other communities in the future	3.60	4.20	1.730	3.93	4.50	2.309*
2. To engage more community works elsewhere	3.50	4.70	2.762*	4.50	4.79	1.414
<b>Career choices</b>						
1. Value of present chosen course	3.00	3.50	1.890	4.29	4.14	0.632
2. Preparation for future career	3.30	3.80	1.518	3.57	4.14	1.628
<b>Self-awareness</b>						
1. Personal strengths and limitations	4.00	4.30	1.342	3.93	4.46	1.994*
2. Personal goals and social roles	3.90	4.30	2.000*	4.00	4.57	1.903
<b>Personal development</b>						
1. Community work in other courses	3.90	4.60	2.646*	4.14	4.36	1.000
2. Participation in extra-curricular activities	3.90	4.50	1.730	3.71	4.29	2.530*
<b>Academic achievement</b>						
1. Understanding concepts and theories	3.00	4.00	2.157*	3.71	3.86	0.707
2. Applying skills learned in school	3.30	4.00	1.838	3.36	3.64	1.100
<b>Sensitivity to diversity</b>						
1. Appreciation of other culture's uniqueness	3.40	4.60	2.588*	4.43	4.86	1.857
2. Relating well amidst cultural differences	4.00	4.60	2.449*	4.00	4.79	2.496*
<b>Autonomy/independence</b>						
1. Doing own things and caring oneself	3.90	4.50	1.897	4.36	4.71	1.890
2. Learning new things not taught in school	3.90	4.60	1.841	4.29	4.64	1.667
<b>Sense of ownership</b>						
1. Contributing new ideas to the locals	2.90	3.90	2.271*	3.29	3.86	1.393
2. Contributing new activities to the locals	2.60	3.50	2.021*	3.00	3.57	1.273
<b>Communication</b>						
1. Understanding with other students	4.10	4.50	1.633	4.03	4.79	2.050*
2. Understanding with locals	4.00	4.50	1.890	3.43	4.64	2.812*

\*Wilcoxon Signed Rank Test significant at 0.05 level (critical value=1.96).

## SILLIMAN UNIVERSITY

### Overall Picture of Service-Learning Programs

#### History

The Service-Learning Program of Silliman University started in 2001. But service-learning started two or three years earlier in the Philippines, and Trinity College of Quezon City (now Trinity University in Asia) was the pioneer. At Silliman University, this was introduced by Dr. Enrique G. Oracion through the pilot program entitled *Interdisciplinary Community-Based Service-Learning Program* where students and teachers from different academic units served the same community. Thus, the initiative came from the bottom or it was the teachers from different academic units who decided to test the possibility of engaging in service-learning in the same community. This was the essence of the pilot program designed by Dr. Oracion in his proposal after an exposure to the service-learning pedagogy during a seminar-workshop in Trinity University in Asia sponsored by the International Partnership for Service-Learning and Leadership (IPSL).

Obviously, the IPSL seminar-workshop attended by Dr. Enrique G. Oracion along with another faculty from Silliman University, Dr. Jesusa Corazon L.P. Gonzales (formerly with the College of Education), was instrumental in the introduction of service-learning in the university. The sharing of experiences by institutions from other countries in Asia propelled the interest to experiment on this pedagogy. The program proposal was submitted to IPSL which endorsed it to the United Board for Christian Higher Education in Asia (UBCHEA) for funding. A special issue of the *Silliman Journal* (2002) contained the experiences of students and teachers during the pilot program. Those teachers initially involved continued service-learning at the department level with their own students.

Subsequently, our perspectives and approaches on service-learning had been improved by the sharing of experiences in conferences or workshops particularly on areas of institutionalization, assessment, funding, ethics in community service and so on. Although we received funds for the pilot program on interdisciplinary community-based service-learning program and the publication of the special issue of *Silliman Journal* on service-learning was supported by the savings of the fund from UBCHEA, the continuance of the practice was already through the support of the university.

Silliman University cannot claim to be the first in the practice of service-learning in the Philippines but it is for sure next to Trinity University in Asia together with other universities (e.g. Central Philippine University in the Visayas and Southern Christian College in Mindanao) that had attended the seminar-workshop organized by IPSL in 1999. Moreover, Silliman University is not leading but it has some unique features compared to other universities with regards to service-learning. It is strong in community-based service-learning because of its community extension program. It has

also developed a way to document its experiences systematically. Research is a very important component of its service-learning program.

### **Institutional Involvement**

As a Christian institution, service-learning is a tool to realize the university's mission to be of service to others. To institutionalize the practice of service-learning, Silliman University has initiated module or syllabus writing workshops with various academic units which integrated service-learning as pedagogy. This was facilitated by Dr. Betsy Joy B. Tan, the current Vice President for Academic Affairs. It has also now the Service-Learning Center which is coordinated by Prof. Emervencia L. Ligutom, a faculty from the Social Work Department. There are no staff members in the Center because the departments engaged in service-learning have their own personnel. Each department that engages in service-learning is provided by a modest budget by the university at 15,000 Philippine Peso per year to cover the transportation costs of students in going to the communities and the purchase of some materials.

### **Types of Service-Learning Programs/Courses**

Primarily, the service-learning program of Silliman University aims that the students shall have enhanced their value and desire to be of service to others as well as learned in the process of doing service to the community. But there are no special courses or subjects in service-learning in the university. This is used as a strategy in teaching particular major courses and, therefore, the number of enrollees varies. Usually a maximum of 10-15 students are enrolled in a major course such as in social work, psychology, and sociology-anthropology. In these courses, the students involved in service-learning are those in their junior and senior years. Meanwhile, a large number of students are expectedly enrolled in nursing courses which also undergo service-learning in community nursing.

The students in social work spend the whole semester in community work while the students in other courses are engaged in service-learning only during weekends or during certain days—not for a continuous period. Except for social work students, there is no uniform number of days that these students are required for service-learning. The number of days depends upon the course objectives of their teachers. Moreover, the students earned academic credits since their service-learning engagement is part of their courses. Their outputs in service-learning are added to the theoretical aspects of the course or to the other parameters that the students are graded. As already mentioned, these are usually major courses or subjects taken by students.

How the students are graded is already being clarified at the start of classes. The students are informed about the expected outputs and that they will earn points for their service-learning activities. Their assigned activities depend on the nature of the community needs that the students have to address depending on their academic



training. If they are assigned to agencies, the agency supervisors are also asked to evaluate the students, but in most cases only the teachers evaluate the students based on their outputs (journals, reflections, learning insights or post-test results).

Service-learning at Silliman University is practiced during any semester when a particular course or major subject is being offered. So, service-learning activities are part of a particular course, not stand-alone or add-on service-learning courses. This means that service-learning is practiced as a teaching strategy to enhance learning of students. Service-learning courses are tailored specific to the academic training of students. Nursing and social work students have their own course objectives aimed at enhancing their skills while doing service to the community. Other learning experiences associated to community service are added value.

The teachers of certain courses served as the advisors of students engaged in service-learning—there is no particular advisor. The students are not recruited to the course but become involved in service-learning when a particular course they are enrolled into employ it as a teaching strategy. As already clarified earlier, there are no special courses on service-learning where students can enroll as elective subjects. Moreover, the students directly work with the community, which are identified by the teachers like in the case of student nurses. Arrangements are first made with the village officials and the specific group of households the students will work with before sending them to the community. The students engaged themselves in activities which are specific to their training and expectations. For example, student nurses do community health nursing, social work students assist in community profiling and organizing, psychology students engage in tutorials of children and so on.

(Enrique G. Oracion)

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## CHAPTER 6

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## **THE IMPACT OF SERVICE-LEARNING: REFLECTIONS FROM SERVICE-LEARNING ALUMNI**

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### **Abstract**

This paper reports on what impact service-learning has on students. We have examined the responses from 35 alumni who did service-learning while they were students at ICU. The results from their responses indicate that service-learning had ‘a lot’ of influence on their personal growth, their plans for future jobs, and their interest in the issues that match the type of service in which they engaged. Service-learning alumni tended to remember as most memorable incidents pertaining to their work/service and/or to people they met during their service. About 40 % of those alumni acknowledged a difference between themselves and others as they did their service and positively perceived these differences.

### **Introduction**

As faculty involved in service-learning programs and classes, we often ask ourselves ‘What long-term impact does the service-learning experience have on students and their lives?’ Rarely, however, has research been done on this question. Most research focuses on current students undertaking service-learning as part of a class or in terms of specific learning outcomes (Larson-Keagy, 2002; Ngai, 2006; Sipe, 2001). This paper provides a beginning exploration of the effects of service-learning on graduates from the International Christian University (ICU) in Tokyo Japan. ICU is a small, but unique, liberal arts university of roughly 3,000 undergraduate students. Data for this article comes from the analysis of responses from 35 ICU alumni to whom a mailed questionnaire was sent, who had participated in service-learning while they were students.

### ***Service-Learning at ICU***

Service-learning has been developing at ICU as a focus in the liberal arts education of students as it coincides with the educational mission of the university, which is to ‘educate men and women to acquire wisdom necessary for the citizens of modern society serving God and humanity’ (University Bulletin I, 1953-1955, Takeda, 2003, p. 115). ICU opened its first credit-bearing service-learning course in 1996. It was called International Internship, offered in the Division of International Studies and was later renamed as International Service Learning (ISL). In 1999, another credit-bearing service-learning course, Community Service Learning (CSL) was opened. Both courses require students to do full-time service for a minimum of 30 days at a service site and submit a reflective report at the end. The difference between the two courses is that for ISL, service is done either overseas or at an international

organization in Japan, and for CSL, service is done at an agency or NGO in Japan. In the late 1990's when service-learning was unheard of in Japan, ICU faculty who knew about the development of service-learning in the United States started these courses. Now in addition to these two offerings, we have the following courses.

- Introduction to Service-Learning
- Preparation for Service-Learning Field Study
- Reflection on Service Experiences
- Special Studies in Service-Learning I, II

Over the ten years since service-learning began and up to December 2007, over 400 students have undertaken some kind of service activity. In December 2007, we asked those graduates of ICU, who have done service-learning and for whom we had addresses, what impact their service-learning experience had on them.

### **Research Design**

In designing this research we were interested in how ICU graduates reflected back on their service-learning experiences, and what they considered most important or memorable about their activities. In addition, we were interested in what they felt they had learned, and how involvement in service-learning shaped their decisions about future jobs or careers.

To develop a population of service-learning graduates, we searched for the names and contact information of all students who had taken our service-learning courses at ICU beginning in 1996. As of December 2007, there were a total of 445 students who participated in service-learning. We used these as a beginning population, and sent a short questionnaire to all those alumni whose mailing addresses we could find. Many addresses were no longer accurate or simply not recorded. This meant we sent our questionnaire to a sample of 165 service-learning alumni.

The alumni questionnaire consisted of background information such as year of graduation from ICU, current occupation, year/country/location of service, and current address. In addition we asked 7 questions, which are included at the end of this paper. The questionnaire was designed for mailing and administered from December 2007 through January 2008. Respondents could either write their responses on the enclosed questionnaire sheet and return it in the pre-paid envelop or send their responses by e-mail. Most wrote their responses and sent them back to us by mail. Of the 35 who responded, 12 did Community Service-Learning and 23 did International Service-Learning. Among the respondents were 26 females and 9 males serving in a range of placements from local government and NGOs in Japan to SLAN (Service-Learning Asia Network) partner universities, NGOs, the European Parliament and the World Bank internationally. The gender ratio was 6:6 (F:M) for those who did CSL, and 20:3 (F:M) for those who did ISL. The gender ratio for ISL students reflects the general enrollment at ICU where many more women are enrolled than men and the fact that

generally more female students participate in service-learning than male students. What is interesting is the equal numbers of males and female students who participated in the CSL. A number of factors may influence this scenario such as being employed part-time, or a particular career interest in Japan that leads more directly to the Japanese labor market for male students than for women. Four respondents had done their service-learning around ten years ago (1999 and 1998), and the remaining respondents had done their service-learning since 2000; with twelve alumni doing their service in 2004. The most recent alumni did their service-learning in 2006.

While the response rate is only 21 percent, we were encouraged by the presence of many service-learning alumni at the first Service-Learning Alumni Symposium held at ICU in January 2008. At this symposium, 5 alumni presented their reflections and small group discussions allowed everyone who attended to discuss their service-learning experiences with each other and with current ICU students and faculty, faculty and students from other universities, and members of the ICU community.

In exploring the impact of service-learning on alumni we asked both open-ended and fixed response questions that dealt with: what alumni remember as being the most significant to them from their service-learning; how it influenced various aspects of their lives such as current employment, interest in international or local issues, participation in volunteer activities and personal growth. They were also asked how service-learning influenced their appreciation of people who were different from them, and what was the most important thing they learned? The short questionnaire finished by asking what advice they would give to students currently considering doing service-learning.

The findings discussed below focus on data from only some of the questions, and only preliminary analysis has been done. It is anticipated that further analysis will provide additional insights into the learning achieved by service-learning participants. In analyzing the data, a variety of statistical techniques were employed to show degrees of significance and relationships among the data.

As mentioned, as of December 2007, the total number of students who have taken service-learning courses was 445 students. This was the first time that the total number of service-learning students was known to us. In and of itself having this figure has been very useful as it has enabled us to present an overview of service-learning to the university community. The participation of students by year is shown in Table 1. From the table it is clear that more students do international service-learning than community service; partially this may be due to the nature of ICU itself, and its definition of being 'international'. Another reason is that service-learning requires unpaid involvement in service sites and it may be the case that students planning on staying in Japan would prefer or need paid summer employment.

In an article in one of the major newspapers in Japan, the *Asahi* newspaper, it was reported on May 14, 2007, that ICU ranked 5th among Japanese universities

**Table 1***Number of Enrollments in Service-Learning Courses from 1996-2007*

	'96	'97	'98	'99	'00	'01	'02	'03	'04	'05	'06	'07	Total
ISL	10	12	12	14	40	68	35	24	24	40	35	33	347
CSL	-	-	-	6	14	20	15	6	11	9	11	6	98
<b>Total</b>	10	12	12	20	54	88	50	30	35	49	46	39	445

in terms of the number of students sent overseas for volunteer work between 2002 and 2006. As all the universities ranking 1st to 4th have a much larger student body, it is clear that ICU has much higher participation rates in terms of the proportion of service-learning students to their total enrollments than these other universities. The Ministry of Education (MEXT), Japan, acknowledged ICU's commitment to international service-learning and awarded us a three-year government grant for a Program for the Promotion of Internationalization of University Education in 2005.

### Results and Discussion

Of the seven questions asked, only five are analyzed for this paper. A variety of statistical techniques were used to ascertain degrees of significance or ties among the data. For example, while questions with fixed-choice answers are suitable for analysis of variance analysis, other open-ended questions are not as suitable for the application of such techniques. The generally small sample size also limits the applicability of some statistics.

#### *The impact of service-learning on the lives of alumni*

Among the most interesting of the data are the indications of how the alumni thought service-learning influenced various aspects of their lives (Question 2). We asked service-learning participants to what extent their service-learning experiences influenced the following items: *a.* their current employment, *b.* their interest in international issues, *c.* their interest in Japanese issues, *d.* their participation in volunteer activities, *e.* their future plans for jobs, and *f.* their personal growth. They were asked to choose one from four ratings, i.e., 'None,' 'Some,' 'A lot,' and 'Substantial' for each item.

Table 2 shows the mean of the degree of influence from service-learning on each item, where 1 is assigned to 'None', 2 to 'Some' influence, 3 to 'A lot' of influence, and 4 to a 'Substantial' influence.

On average, for both CSL and ISL participants, the degrees of influence on *e* (Future Plans for Jobs) and on *f* (Personal Growth) are around 3 (i.e. the 'A lot' level).

**Table 2***Degrees of Influence from Service-Learning on Items a-f*

(*a* = current employment, *b* = interest in international issues, *c* = interest in Japanese issues, *d* = participation in volunteer activities, *e* = future plans for jobs, and *f* = personal growth)

	<i>N</i>	<i>a</i> Mean	<i>b</i> Mean	<i>c</i> Mean	<i>d</i> Mean	<i>e</i> Mean	<i>f</i> Mean
<b>CSL</b>	12	2.36	1.83	3.17	2.08	2.92	2.75
<b>ISL</b>	23	2.70	3.09	2.39	2.13	3.04	3.26
<b>Total</b>	35	2.58	2.66	2.66	2.11	3.00	3.09

For the CSL group, the degree of influence on *c* (Interest in Japanese Issues) is above 3, and, for the ISL group, the degree of influence on *b* (Interest in International Issues) is also above 3. It follows from these that both groups rated as ‘a lot’ the degree of influence on their interest in the issues that match the type of service they engaged in, (i.e., international issues if students went on International Service-Learning, and domestic or Japanese issues if students went on Community Service-Learning). Both groups rated *d* (Participation in Volunteer Activities) low, i.e. at slightly above 2 (‘Some’). This low rating may be partially explained by the fact that the “oldest” respondent in the sample did his/her service in 1998, and this person and all the others, are relatively new in their careers or employment histories.

A two-way ANOVA indicated that there was an overall interaction ( $F(5, 145)=9.855, p<.001$ ). It also indicated significant within-subject effects for the degrees of influence on the items themselves ( $F(5, 145)=11.125, p<.001$ ). However, there was no significant between-subjects effects, i.e., between the CSL and ISL groups, ( $F(1, 29)=1.907, n.s.$ ). Post-hoc pairwise comparisons for the degrees of influence on items indicated that the influence on *f* (Personal Growth) is significantly greater than *a* (Current Employment), *b* (Interest in International Issues), and *d* (Participation in Volunteer Activities) ( $p<.05$ ), and that the degree of influence on *d* (Participation in Volunteer Activities) is significantly smaller than *c* (Interest in Japanese Issues) and *e* (Future Plans for Jobs) ( $p<.05$ ). Also between *e* (Future Plans for Jobs) and *b* (Interest in International Issues), there was a significant difference ( $p<.05$ ) with *e* greater than *b*. These analyses suggest that service-learning was perceived by alumni, regardless their type of service, to have had a considerable effect on their personal growth.

Post-hoc Pairwise Comparisons within each subject group indicate there are significant differences between the following items:

- For CSL:  $c, e, f > b, d$  ( $p<.05$ ) This figure suggests that for CSL alumni, their service learning had a significantly greater influence on their personal growth, future plans for jobs, and interest in Japanese issues than on their interest in international issues or on their participation in voluntary activities.

- For ISL:  $f > a, c, d$  ( $p < .001$ );  $b, e > c, d$  ( $p < .05$ ) These figures suggest that for ISL alumni, their service-learning had a greater influence on their personal growth, interest in international issues, and future plans for jobs than on others. But statistically significant differences hold in the following cases:
  - a significant difference between the influence of service-learning on their personal growth, on the one hand, and the influence of service-learning on their current employment, interest in Japanese issues, and participation in voluntary activities, on the other, and
  - a significant difference between the influence of service-learning on their interest in international issues and future plans for jobs, on the one hand, and the influence of service-learning on their interest in Japanese issues and participation in voluntary activities, on the other.

On the whole these data show higher ratings on  $f$  (Personal Growth),  $e$  (Future Plans for Jobs) and Interest in Issues of their service-learning Type (i.e.,  $b$  for ISL and  $c$  for CSL) compared to other items.

It is interesting to note that there are significant differences between both groups' ratings on the influence on their interest in issues of their service-learning type and the influence on their interest in the other type of issues. Post-hoc Pairwise Comparisons and Univariate Tests show that, for item  $b$  (Interest in International Issues), the ratings by the ISL is significantly higher than the CSL group ( $F(1, 29)=21.670, p < .001$ ), and for item  $c$  (Interest in Japanese Issues), the ratings by the CSL is significantly higher than the ISL on the same item ( $F(1, 29)=7.054, p < .05$ ).

As a follow-up to asking alumni how service-learning influenced various aspects of their lives, we included a question (Question 3) that asked them to choose the one area from among items  $a$  to  $f$  that they thought was most important to them. Table 3 summarizes the frequencies and percentages with which each item was chosen as most important.

A two-way ANOVA indicates that there was no overall interaction ( $F(5, 165)=1.552, n.s.$ ). There were no significant between-subjects effects ( $F(1, 33)=.050, n.s.$ ), but there were significant within-subjects effects ( $F(5, 165)=5.266, p < .001$ ). Post-hoc Pairwise Comparisons for the within-subjects effects show the following:

- $f > a, b, d$  ( $p < .05$ )

It follows from these that item  $f$  (Personal Growth) seems to be most likely to be chosen as most important. This item was chosen around 43 % of the time. Item  $c$  (Interest in Japanese Issues) seems to be second important for the CSL, having been chosen about 33 % of the time, whereas item  $e$  (Future Plans for Jobs) seem to be second important for the ISL, having been chosen about 30 % of the time. Neither, however, was found to be significantly more frequently chosen than others.



**Table 3***Items Most Important to Service-Learning Alumni*

(*a* = current employment, *b* = interest in international issues, *c* = interest in Japanese issues, *d* = participation in volunteer activities, *e* = future plans for jobs, and *f* = personal growth)

	<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>e</i>	<i>f</i>
<b>CSL (frequencies)</b>	1	1	4	0	2	5
<b>CSL (%)</b>	8.3	8.3	33.3	0	16.7	41.7
<b>ISL (frequencies)</b>	1	1	2	2	10	10
<b>ISL (%)</b>	3.0	3.0	6.1	6.1	30.3	30.3
<b>Both (frequencies)</b>	2	2	6	2	12	15
<b>Both (%)</b>	5.7	5.7	17.1	5.7	34.3	42.9

What is interesting is that the second important item differs depending on the group. While Interest in Japanese Issues was chosen as second most often by CSL alumni, Future Plans for Jobs was done so by ISL alumni. It seems that not only have service-learning activities had a strong influence on the ISL group (as well as on the CSL group), as noted before, those activities had a very important meaning for the ISL group. The tendency of the ISL group to take their service-learning experience as playing an important role in their thinking of future jobs will be supported by the results to Question 5.

*What stands out as most significant from your service-learning experience*

We were all very interested in learning what aspect of the respondent's experience stood out as most significant as they looked back on their service-learning experiences (Question 1). The question was open ended and their responses were classified into four categories, i.e., as pertaining to Service/Work, People, Issues, and Personal Growth. Responses were coded in terms of the following characteristics.

- Service/work: reference to what was learned from or perceived of the service activities, site or staff in relation to service tasks or about work/working in general (For example, "It was good to observe the support activities directed to people in difficult situations," "I learned the attitude of staff members 'never to compromise' on their work or what they believed in.")
- People: reference to people met during the service as memorable ("I could meet many people with high aspirations and was stimulated in many ways.")
- Issue: reference to social or international issues as memorable or stating that some interest/consciousness was directed to issues or raised as a result of service ("I became more interested in neighboring countries," or "I have gained more insight into the issues of minorities, social problems, and global/local issues.")

- Personal growth: stating some change in personality or perception of the world (that indicates maturity) (“I was given courage to live my own life.”)

In the table below, the numbers of answers are more than the total respondents because some respondents gave more than one answer to this question.

**Table 4**

*Frequencies of Most Significant Things in Service-Learning Respondents' Memories*

	CSL + ISL frequencies	CSL + ISL %	CSL frequencies	CSL %	ISL frequencies	ISL %
<b>Service/Work</b>	22	44	8	57.1	14	38.9
<b>People</b>	14	28	4	28.6	10	27.8
<b>Issue</b>	8	16	1	7.1	7	19.4
<b>Personal Growth</b>	6	12	1	7.1	5	13.9
<b>Total</b>	50	100	14	100*	36	100

\*Total may be less than 100 due to rounding of percentages

A two-way ANOVA indicates that there was no overall interaction ( $F(3, 93)=.598$ , n.s.) and that, although there was no significant between-subjects effects ( $F(1, 31)=1.413$ , n.s.), the within-subjects effects were significant ( $F(3, 93)=7.595$ ,  $p<.001$ ). Post-hoc Pairwise Comparisons for the within-subjects effects show that Service/work (activities, site, or staff) was remembered as most significant more frequently than Issue and Personal Growth ( $p<.05$ ). People was second frequently remembered as most significant by both groups around 28 % of the time, although there was no statistical significance compared to other times.

***How did participation in service-learning influence your appreciation of people who are different from you?***

One consequence of service-learning that is frequently looked for is that students who undertake such activities develop greater appreciation of people who are different from themselves (Artz 2001; King 2004). We also were interested in this question and so we asked how participation in service-learning influenced our respondent's appreciation of people who were different from them (Question 4). The responses were classified into four types: Yes, No, Acknowledgement, and N/A. These four types of responses were characterized as follows:

- Yes = acknowledged that a difference exists and perceived it positively,
- No = no change in appreciation
- Acknowledgement = acknowledged a difference but did not perceive it positively,
- N/A = response did not answer the question.

**Table 5***Service-Learning and Its Influence on the Appreciation of 'Different People'*

	Yes	Acknowledgement	No	N/A	Total
<b>CSL (frequencies)</b>	5	2	3	2	12
<b>CSL (%)</b>	41.7	16.7	25.0	16.7	100*
<b>ISL (frequencies)</b>	9	8	1	5	23
<b>ISL (%)</b>	39.1	34.8	4.3	21.7	100*
<b>Combined (frequencies)</b>	14	10	4	7	35
<b>Combined (%)</b>	40	28.6	11.4	20	100*

\*Numbers may add up to more than 100 because of rounding

For both CSL and ISL groups, about 40 % of the alumni acknowledged a difference between people and positively perceived it. It seems that roughly a third of the ISL alumni acknowledged a difference between themselves and others and did not perceive these differences positively. Approximately a quarter of CSL alumni saw no differences among people. These differences in tendency between the two groups, however, were found statistically not significant ( $t(26) = .843$ , n.s.). A limitation of the data is that we are unable to ascertain the circumstances that contributed to the perceptions of ISL alumni about others.

#### *The most important thing learned from service-learning*

We asked what was the most important thing service-learning alumni learned from their service-learning experience (Question 5). They answered in an open-ended style. Their responses were classified into three categories, i.e., Lesson Learned, Career Design, and Issue, which are characterized below. Because some alumni gave more than one answer, each answer was coded separately as long as they referred to different categories. For example, one person responded to this question by writing: "It led me to a job of my choice" (career design) and "Poverty and environmental issues" (Issue). This means there are more responses (37), than total number of respondents (35).

- Lesson Learned: statement of some lesson learned. There were two types of such lessons: One type is relational and the other lesson is personal
- Career Design: statement or acknowledgement of something pertaining to the career (jobs or life).
- Issue: statement of some finding pertaining to some issue(s)

Most alumni, 24 of 37 respondents, identified some kind of lesson learned as the most important thing they learned from service-learning. Some lessons learned were

personal, e.g., Service-learning “helped me widen my perspectives and realize my own limits,” and some were relational, e.g. “When you face some problem, there are so many approaches to deal with that issue. Communication is a key to work well with other people.” Career statements indicate that service-learning influenced a person’s employment, such as the alumna who wrote: “Service-learning provided great motivation for pursuing my study and my career.” Issue statements referred to areas such as “poverty and environmental issues,” “aiding training program of rural area leaders,” or “the political culture and working style in Europe.”

A two-way ANOVA indicated that there was no overall interaction ( $F(3, 99)=2.034$ , n.s.), and that, although there were no significant between-subject effects ( $F(1, 33)=.968$ , n.s.), there were significant within-subjects effects ( $F(3, 99)=15.666$ ,  $p<.001$ ). Post-hoc Pairwise Comparisons for the within-subject effects shows that Lesson Learned was significantly more stated as the most important thing learned than was Career Design, Issue, and Other ( $p<.05$ ).

**Table 6**

*The Most Important Thing Learned From Service-Learning*

	<i>Lesson Learned</i>	<i>Career Design</i>	<i>Issue</i>	<i>Other</i>	<i>Total</i>
<b>CSL (frequencies)</b>	10	1	2	0	13
<b>CSL (%)</b>	76.9	7.7	15.4	0	100
<b>ISL (frequencies)</b>	14	9	4	1	24
<b>ISL (%)</b>	58.3	37.5	16.7	4.2	100
<b>Combined (frequencies)</b>	24	10	6	1	37
<b>Combined (%)</b>	64.9	27.0	16.2	2.7	100*

\*Total may be more than 100 due to rounding of percentages

Although Lesson Learned was most frequent for both the ISL and CSL groups, it was more dominant (76.9%) for the CSL group. This finding may occur as the CSL alumni were using their first language and living in their own cultures. Therefore they could more easily recognize lessons learned and apply them to their own lives than could the ISL alumni.

In contrast, Lesson Learned was not so dominant in the case of ISL alumni’s responses (58.3%) yet was still mentioned by over half of them. ISL alumni stated some insight pertaining to Career Design as most important 37.5 % of the time as opposed to 7.7 % of the time for the CSL. The result here coincides with their other responses which indicate a connection between their service-learning activities and their interests in particular careers. Many ISL students may have chosen to participate in international service-learning as a way of exploring an interest they already had in pursuing some kind of career involving employment outside of Japan. These relative

rates of frequencies, however, were not supported by statistics, probably due to the small number of the respondents.

### **Conclusion**

The interest in how service-learning alumni perceive their service-learning experiences after graduating from the university led us to do a small study of service-learning alumni from the International Christian University (ICU). The data revealed that service-learning alumni tended to think that service-learning was most influential on their personal growth and plans for future jobs. Additionally, CSL alumni tended to think that service-learning was most influential on their interest in Japanese issues, while ISL tended to think it most influential on their interest in international issues.

Moreover, service-learning alumni tended to remember as most memorable incidents pertaining to their work/service and/or people they met during their service. Although fewer in number, some alumni remembered as most memorable events or experiences related to issues or their own personal growth. This suggests that the impact of service-learning on alumni came through the relational ties they developed with others and as a consequence the service they performed.

The above findings indicate that service-learning is a particularly valuable learning/teaching methodology in a tertiary educational context. This is because it has considerable influence on promoting greater interest in issues, encouraging personal development, and helping students plan future careers. All of these are among the most important objectives of universities and colleges. It is important to note that these results occur whether students participate in Community service-learning or in International service-learning.

There is, however, some difference that emerges from our results, that is, ISL alumni tended to perceive career design in connection with service-learning more important than CSL. But this is probably a characteristic of ICU. As many ICU students hope to work in an international setting, those who chose to do ISL must have had this dream in their mind as well.

These findings will have implications for our service-learning programs at ICU. For a university with a mission of internationalism based on a Christian ethic, service-learning plays a very important role and is something very attractive to its students, particularly high school students seeking to work in an international environment. Moreover, just knowing the total number of students who have participated in service-learning over the last ten years is helpful to us as we continue to promote service-learning on our university campus.

Among the ISL respondents there were only five students out of 23 who went to SLAN institutions to do service-activities. This probably has to do with the short history we have had since this network was formed, i.e., in 2003. It is expected that the

proportion of ISL students/alumni participating in SLAN student service-learning exchanges will increase in the future. For those institutions that accept service-learning exchange students from ICU and other institutions, the above findings may be useful in reaffirming the benefits students derive from their service-learning experiences in creating greater awareness of social issues, helping clarify career options, and most particularly, in learning to appreciate people who are different from themselves.

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## Appendices

### Appendix A Questionnaire

#### ICU Service-Learning Alumni Survey

Date:

Name:

Year graduated from ICU:

Division:

Area of study:

Current occupation:

Length of time at this job:

Name of the organization/company you work for:

Country of service-learning activity:

Program:

Service activity(ies):

Email:

Tel:

Postal mail address:

#### QUESTIONS

1. In looking back on your service-learning experiences, what stands out in your mind as being most significant to you? This could be the people, the agency, the culture, the challenges you faced, what you learned etc. Please give examples to illustrate your answer.

2. To what extent has your service-learning experiences influenced?

[None=1, Some= 2, A lot= 3, Substantial= 4 ]

a. your current employment? [None=1, Some= 2, A lot= 3, Substantial= 4 ]

b. your interest in international issues?

[None=1, Some= 2, A lot= 3, Substantial= 4 ]

c. your interest in Japanese issues?

[None=1, Some= 2, A lot= 3, Substantial= 4 ]

What are these issues? (social, international, political, regional)

d. your participation in volunteer activities?

[None=1, Some= 2, A lot= 3, Substantial= 4 ]

e. your future plans for jobs?

[None=1, Some= 2, A lot= 3, Substantial= 4 ]

f. your personal growth?

[None=1, Some= 2, A lot= 3, Substantial= 4 ]

3. Please choose the item/s from Question #2 above that you think is most important to you and explain your answer.
4. How did participation in service-learning influence your appreciation of people who are different from you? Please give examples.
5. What is the most important thing you learned from your service-learning experience?
6. What advice would you give to current ICU students who are thinking about doing service-learning? What do you think they should know and remember?
7. What do you think about Service-Learning Programs being offered at universities in Japan?

Thank you very much.



**Appendix B**

## Service-Learning Alumni's Gender, Service Year, and Service Sites

	<i>No.</i>	<i>Sex</i>	<i>Year</i>	<i>Service Site</i>
<b>CSL</b>	1	F	2001	Mitaka City Hall
	3	M	2004	Environment Policy NGO
	6	F	2005	Mitaka City Hall
	9	M	2000	Mitaka City Hall
	12	M	2003	Asian Rural Institute
	19	F	2004	Kobokan Community Center
	20	F	2004	Mitaka City Hall
	22	M	2003	Mitaka City Hall
	25	M	2003	Mitaka City Hall
	28	F	2006	Toride Art Project
	30	F	2004	Mitaka City Hall
	31	M	2000	Mitaka City Hall
	<b>ISL</b>	2	F	2004
4		F	2002	Duang Prateep Foundation (Thailand)
5		F	2004	European Parliament
7		F	2004	Payap University
8		F	2000	UNDP Tokyo
10		F	2004	Fundacion Pro Ninos de la Calle (Mexico)
11		M	2001	High School in Korea
13		F	2004	NPO Earth Watch Japan
14		F	2003	Lady Doak College & JICA Headquarter
15		M	2004	American College
16		F	1999	OECD Tokyo Center
17		F	2000	European Centre for Common Ground
18		F	2004	Chung Chi College
21		F	2002	NGO in Cambodia
23		F	1998	World Bank
24	F	2003	Amnesty International Japan	
26	M	2001	High School in Korea	
27	F	2001	High School in Korea	
29	F	2002	Conference in 2002; Service Learning in Asia	
32	F	2002	School for Mountain Tribes in Thailand	
33	F	2004	Lady Doak College	
34	F	1999	Thai Embassy in Japan	
35	F	1999	UNICEF Tokyo office	

## INTERNATIONAL CHRISTIAN UNIVERSITY Overall Picture of Service-Learning Programs

### History

The service-learning program at the International Christian University (ICU) started in the late 1990s, a time when such programs were largely unknown in Japan. The development of the program and its institutionalization were promoted under the initiative of Professor Kano Yamamoto of the university's Division of International Studies, with support and commitment of the then ICU President Masakichi Kinukawa. The first credit-bearing course with service-learning component was introduced in 1996 by the Division of International Studies under the title of "International Internship" (later renamed as "International Service-Learning"). Later, in 1998, a policy to promote service-learning in the curriculum was adopted by the university and specific service-learning courses were established: "Community Service-Learning" (a practicum in local/domestic activities) started in 1999 and "Introduction to Service-Learning" (a general education lecture course) in 2000. Along with Professor Yamamoto, faculty members with years of experiences in service activities, such as Professor Koa Tasaka of the Division of Natural Sciences (chemistry) and Professor Takashi Nishio of the Division of Social Sciences (public administration), made commitments to the courses by serving as coordinators. The program began full-scale operation in 2002, when two more lecture courses were established ("Preparation for Service-Learning Field Study" and "Reflection on Service Experiences").

The development of the program, especially the framework for international service-learning, has been facilitated by the guidance of Dr. Florence E. McCarthy, the Vice President for Asian Affairs of the International Partnership for Service-Learning and Leadership (IPSL), who was first invited as a visiting professor in 2001 and continues to be a special advisor for service-learning to date.

The seminars and conferences organized by the IPSL and the United Board for Christian Higher Education in Asia (UBCHEA) have also had a significant impact on the program's development. ICU sent Professor Tasaka to the first faculty seminar organized by the IPSL in the Philippines in 1999 and since then it has been consistently involved in international service-learning conferences. In 2002, ICU hosted the landmark conference "Service Learning in Asia: Creating Networks and Curricula in Higher Education" (June 30-July 3) in collaboration with the UBCHEA. It was the first such conference in Asia and the importance of institutionalization and network-building was identified as a priority for development of service-learning programs. This led to the establishment of the Service Learning Center (SLC) at ICU in October 2002, with Professor Yamamoto appointed as the first Director.

With the establishment of the SLC, existing ties with other Asian institutions developed, and the Service-Learning Student Exchange Program started in summer

2003. In the following years, ICU hosted two service-learning meetings, namely “Service-Learning Coordinators’ Meeting” (March 29-30, 2004) and “International Service-Learning Evaluation Workshop” (September 2-3, 2005). These meetings resulted in the creation of the Service Learning Asia Network (SLAN) and further expansion of the student exchange program.

Financial support from organizations such as the UBCHEA, the Friends of ICU (FOI) and the Japan ICU Foundation (JICUF) has been essential for the development of international service-learning programs. In addition, the grant from Japan’s Ministry of Education, Culture, Sports, Science and Technology (MEXT) for 2005-2008 enhanced the Service Learning Center’s institutional capacity and enabled it to launch new initiatives such as the International Service-Learning Model Programs in Asia and Africa and the joint research project with SLAN institutions.

Domestically, ICU is regarded as a pioneer of service-learning program in Japanese tertiary education. It continues to be a leading institution in the field and actively promotes service-learning by presenting its experiences through conferences and publications, including its own Service-Learning Studies Series.

### **Institutional Involvement**

The educational mission of ICU is to nurture responsible citizens of a global society in the service of God and humankind. As its name indicates, ICU has a strong commitment to internationalism (I), Christian ethics (C), and liberal arts university education (U). With this background, engagement in service activities has been an integral part of the university’s activities since its inception. This is evidenced in, for instance, the Thai Work Camp organized by the Religious Center and the joint research project with the university’s local municipal government (Mitaka City) for community development. These extra-curricular activities served as the forerunner to the service-learning program at ICU (Nishio 2002).

Basically all the matters (both academic and administrative) related to the service-learning program are handled by the Service Learning Center. This includes placement of service-learning students, mediation between students and host agencies, management of budgets based on external funding, and researches and publications on service-learning.

The Service Learning Center is a part of the Academic Affairs Division in the university’s organizational structure, and is currently staffed with a faculty member who serves as the center’s director (Yutaka Sato, professor of Japanese linguistics), a program coordinator who is also an instructor of service-learning courses (Mutsuko Murakami), and two full-time staff members handling administrative matters (Atsuko Kuronuma and Kumiko Yanagisawa). The former director, Professor Yamamoto (now Managing Trustee of ICU and Advisor to SLC) and the Director of the Academic Affairs Division (Nobuko Iizuka) also commit to the center’s management. The Service

Learning Center also acts as the secretariat of the Service-Learning Committee, for which representatives from the faculty and administration meet once a term (three times a year) to enhance the university-wide coordination for the service-learning program.

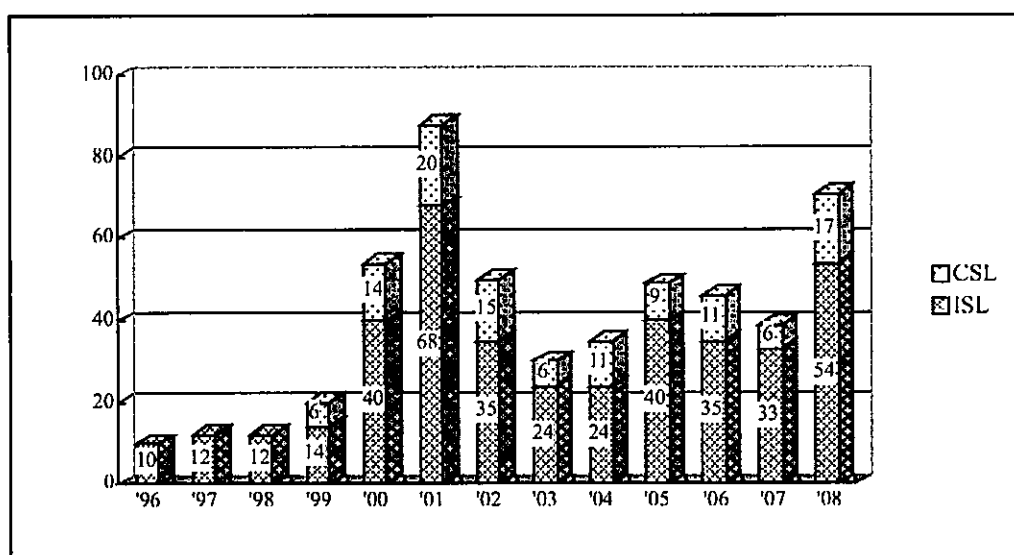
### Types of Service-Learning Programs/Courses

The International Christian University emphasizes liberal arts education to realize its mission to cultivate promising leaders with holistic view and judgment. ICU, as a forerunner in undergraduate service-learning programs in Japan, has fostered connections between academic learning and local/global communities through actual work experience performed in service to others. It is believed that this strengthens its founding mission of “service to God and humankind” and also serves as an embodiment of ICU’s recently clarified educational purpose to promote an attitude of “doing liberal arts.” Our service-learning program aims to cultivate in students real knowledge through service activities in the community and also a sense of responsibility as global citizens in the 21st century.

The number of students participating in service-learning courses has increased sharply after 2000 through the implementation of courses with full-scale operations (Figure 1). 3rd and 4th-year students tend to take service-learning programs as part of their course credits, though increasing number of 2nd-year students are joining in recent years. Students select or are chosen to join local/international NPOs/NGOs, organizations located in Japan or abroad. They mainly engage in such activities as education, social welfare, community outreach, and development assistance. They are required to fulfill service equivalent to 30 days of full-time work (240 hours) or longer at their host organizations to get 3 credits for International Service-Learning or Community Service-Learning courses.

**Figure 1.**

*Number of Students Participating in Service-Learning Courses (by Year)*



Service-learning courses at ICU are basically stand-alone, independent courses, with the actual service occurring during summer holidays. Table 1 shows seven service-learning courses related to the service-learning curriculum. Courses are offered for students mainly as a part of college-wide programs, and in AY2009 they are connected with some majors/departments as Service-Learning Certificate Programs.

**Table 1.**

*Service-Learning Classes Currently Offered at ICU*

<i>Class</i>	<i>Credit</i>	<i>Term</i>
Introduction to Service-Learning	2 units	Spring term
Preparation for Service-Learning Field Study	1 unit	Spring term
Reflection on Service Experiences	1 unit	Autumn term
Special Studies in Service-Learning I	2 units	Winter term
Special Studies in Service-Learning II	2 units	Winter term
International Service-Learning	3 units	Every term
Community Service-Learning	3 units	Every term

Students take, in order, Introduction to Service-Learning and Preparation for Service-Learning Field Study as initial pre-service classes, and Reflection on Service Experiences as a post-service intensive class. Special Studies in Service-Learning, I or II, are started in AY2008 for those who are more interested in the theoretical perspective of service-learning and its educational impact on Japanese higher education. Because pre- and post-service classes are all credit-bearing classes, students are expected to meet the same academic standard as for other classes at ICU, which are generally graded on class participation, assignments, and reports.

Meanwhile, Community Service-Learning / International Service-Learning is offered in every term for those who finished service activities. The focus of these courses lie in the reflective process, so students who register for these courses are required to make oral presentations and submit final reports. Service-learning advisors give grades based on students' overall achievement, which is assessed based on students' oral presentations, their reports and the evaluation comments received from students' service agencies. Service-learning advisors also help students look over their service-learning plans and approve them, if appropriate, so that students can prepare for pre-registration, which should be completed before they start service. Service-learning advisors are expected to supervise students through the learning process by providing them with academic, experiential, or area-based guidance.

In order to gain the interest of proactive students on campus, an annual explanatory meeting is held in January. This offers basic information about service-

learning, its registration process, and various programs run by partner universities and institutions, or other possible host organizations in Japan and overseas. The Service Learning Center also encourages students to join in service-learning programs by providing other related campus-wide events such as the Service-Learning Alumni Symposium, Japan-China Dialogue Symposium, signing performance at the ICU Festival, or cultural exchange events held by service-learning exchange students from other SLAN institutions.

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