IMPLEMENTING SERVICE-LEARNING TO CHINESE LANGUAGE COURSES:

A COMPREHENSIVE STUDY

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Bailu Li

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THE PURDUE UNIVERSITY GRADUATE SCHOOL
STATEMENT OF DISSERTATION APPROVAL

Dr. Wei Hong, Chair

     School of Languages and Cultures

Dr. Ann Abbott

     University of Illinois Urbana-Champaign, Department of Spanish and Portuguese

Dr. Margie Berns

     Department of English

Dr. Atsushi Fukada

     School of Languages and Cultures

Approved by:

     Dr. Jennifer M. William

          Head of the School Graduate Program

To my parents, husband, and children

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ABBREVIATIONS

ACTFL	American Council on the Teaching of Foreign Languages
CSL	Community Service-Learning
CFL	Chinese as a Foreign Language
ELT	Experiential Learning Theory
ESL	English as a Second Language
GSL	Global Service-Learning
ISL	International Service-Learning
LSP	Language for Special Purposes
MLA	Modern Language Association
SSP	Spanish for Special Purposes
TESOL	Teach English to Speakers of Other Languages
HL	Heritage Language
HLL	Heritage Language Learners
PAS	Public Affair Scale

ABSTRACT

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Service learning has been proposed as a widespread educational movement that merges academic work with real-life community service activities that encourages students to reflect and think critically about their experiences. As a pedagogical tool for second language acquisition, the greatest benefit of utilizing service learning activities results in the fact that it creates connections to the target language community and provides authentic experiences for target language use (F. A. Morris, 2001; D. R. Long, 2003). Although service-learning has been extensively implemented into language programs such as Spanish and English as a Second Language (ESL), it is still in its infancy with Chinese second language learners.

This dissertation examines the effects and outcomes of service-learning involvement on the advanced Chinese learners towards language acquisition, cultural understanding, and community engagement. The study was conducted in a Midwest university with 30 students from a variety of educational and cultural backgrounds. The data was collected through pre-/post-survey, observation and reflective journals. Findings indicated that the service-learning experiences enhanced and enriched students' Chinese language learning. Additional benefits to the students included increasing their knowledge of Chinese culture and history, developing a higher motivation for community engagement and transformative learning, and forming connections to people and community beyond the classroom. However, differences were also found in students' service-learning experiences and outcomes based on gender, race, and cultural backgrounds. Future directions of Chinese service-learning in the

emerging fields were discussed as promising avenues for future Chinese as a Foreign Language (CFL) research and practice.

1. INTRODUCTION

1.1 Overview of the Study

Over the past several decades, civic engagement has become burgeoning and integral goals in higher education (American Council on Education). Colleges are considered catalysts for community change with college students being critical contributors of community engagement for their campuses (Plodinec et al., 2014). Creating civic-minded higher education institutions and communities call for dynamic and reciprocal relationship. Service-learning can be a powerful means used to promote civic responsibility on campus and throughout the community. Service-learning is "a highly flexible and adaptable practice that works across an immense variety of institutions, faculty, disciplines and students. It can accommodate different goals and manifest divergent institutional strategies."(Butin, 2010, p. 144). In a particular community setting, the content taught and discussed in the classroom can be addressed and implemented so that academic work and community service are achieved together (Speck, 2001). The prevalence of service-learning in higher education has grown substantially since the 1990s (Bringle & Hatcher, 1996). Service-learning, as a powerful strategy to learn and foster civic engagement, has been proven to provide evident benefits for the students who participated (e.g. A. W. Astin & Sax, 1998; Eyler et al., 1997).

The service-learning principles of instruction, curriculum, and the building and developing of a community provide a lens through which one can understand the overarching themes of service and educational experiences (Keith, 1997). Instruction of service-learning addresses the importance of alternative learning styles, engagement in real-world tasks, and collaborative work that enhance student engagement and motivation. The curriculum enhances in-class and relevant knowledge while connecting learning and research opportunities through provoking, culturally relevant ideas.

Last but not least, the building and developing of a community can enhance mutual respect and mutually beneficial relationships for the university and community (Plante, 2015).

Among the service-learning practices throughout the disciplines, language teaching has gradually gained popularity in connection with service-learning. For foreign language learners, there is not enough evidence to show that students acquire the new materials sufficiently for language improvement through learning with the textbook-alone approach (Wong & Van Patten, 2003). The teaching profession is continually exploring new options for addressing the issue and the effectiveness of different pedagogy in the classroom and beyond. Minor (2002) stressed the importance of real and meaningful context to learn a language well. Springer & Collins (2008) also asserted that many language learners are eager to participate in personal and professional activities after having achieved a certain comfort level in the newly acquired language. Service-learning has the potential to fulfill the students' academic, civic and communicative needs. Students feel challenged both affectively and cognitively in their service-learning courses due to the fact that they apply the foreign language they learn in class to a real-life situation, which, in return, stimulates them to assess and reflect not only on the language acquisition, but also on their own personal assumptions, values and beliefs (Bippus & Eslami, 2013). Service-learning has been shown to provide distinct benefits for students in a linguistic and cross-cultural setting. Advocates have noted linguistic gains not only in students' acquisition of the language but also in their motivation of language learning, comprehension of the corresponding culture, and an attitude change toward native speakers of the language (e.g., Sax, 1999; Eyler & Giles, 1999; Vogelgesang & Astin, 2000). Students who take part in service-learning activities have higher motivation, earn higher academic achievement, and become more involved in their communities. They are also more aware about their civic and ethical responsibilities, as well as the sociocultural contexts in which they live (Reinke, 2004; Simons & Cleary, 2006).

1.2 Statement of the Problem

Interest in learning Chinese has surged in the past decade as China's economy is more and more engaged in global market. Minor (2002) stated, "It is well established in the field of language learning that to learn a language well, learners need contexts that are real and meaningful" (p.11). This is one of the premises of Communicative Language Teaching and Task-based Language Teaching, which have been implemented in the field of Chinese as a Foreign Language (CFL) (Moloney & Xu, 2015). However, creating and maintaining an authentic atmosphere in the Chinese language classroom can sometimes be challenging (Y. Li et al., 2014). Therefore, the Chinese instructors should reach out and provide their students with authentic interactions that will hopefully increase their level of fluency, cultural awareness, and confidence when communicating in Chinese. Service-learning has the potential to fulfill the students' needs.

Most studies that have linked service-learning and language instruction in higher education have focused on the service-learning participants' attitudes towards their service- learning experience and towards languages such as Spanish and English (e.g., Beebe & De Costa, 1993; Mullaney, 1999; F. A. Morris, 2001; Minor, 2002; Weldon & Trautmann, 2003; Russell, 2007; Lear & Abbott, 2008). While considerable research has been conducted on the effect of service-learning on foreign language students, a focus on the students with Chinese language has rarely occurred. Even though this pedagogical application has been considered to be a widespread educational movement and is grounded as a "high impact educational practice" by the American Association of Colleges and Universities (Kuh, 2008), a systematic study of the effects of service-learning on Chinese language acquisition or cultural awareness as perceived by the students has not been part of the research agenda. As Shumer (1997) stated: "Unlike traditional educational programs, where curricula tend to be fixed, the methods of instruction controlled, and the expected outcomes predictable, service-learning is anything but fixed, controllable and predictable" (p. 79). Different variables of the

service-learning experience (e.g. service hours, service types, academic fields, course structure, types of reflection activities, etc.) need to be scrutinized to assess their influence on the outcomes. In order to address this gap in the literature, the purpose of the current study is to investigate the effects of service-learning from the perspectives of CFL students in a semester-long advanced-level Chinese course.

1.3   Purpose of the Study

The primary purpose of this study is to document and examine students' perception of service-learning in an advanced-level Chinese course and its effects on academic outcomes and personal growth, as well as community engagement. The secondary purpose is to investigate if there is any evident trait that is associated with vigorous engagement. Last but not least, the study strives to explore the factors that contribute to successful service-learning in Chinese programs. These aims are addressed through a mixed-method study with pre- and post-survey of 30 undergraduate students, as well as written and oral reflections completed by the students. The data has been analyzed using combined nomothetic and idiographic methodological approaches to explore the commonalities and general conclusions across individual experiences and perspectives.

1.4   Research Questions

The main question addressed in this study is:

Research Question: What are students' perceptions about service-learning after being enrolled in an advanced-level Chinese course with a service-learning component?

The over-arching sub-questions addressed in the study are:

Sub-question 1: To what extent do service-learning experiences affect the participants' perception towards their Chinese language skills?

Sub-question 2: To what extent do service-learning experiences affect the participants' perception towards the Chinese language skills and culture awareness?

Sub-question 3: What common characteristics, if any, are evident in the students who willingly participate in service-learning activities?

1.5   Significance of the Study

In an increasingly globalized world with an ever-growing number of social interactions resulting in intercultural communication, learning another language is essential because it provides a competitive edge in personal and professional development and at the same time leads to appreciation of cultural diversity. While many students across grade levels and across languages study a foreign language within an academic setting, many fail to use their language skills beyond the confines of the classroom. Service-learning offers opportunities to enrich foreign language learning outside of academia while fulfill community needs. The purpose of this study is to examine the ways in which using service-learning experiences through Chinese language classes may affect the students' language skills, cultural awareness, and personal growth. It is crucial to understand the ways in which service-learning components and their particular characteristics could affect students' perceptions towards language learning, as well as their own personal development to improve upon the field of language education. Findings could allow for structural changes within Chinese language programs to help language students improve upon their academic outcomes and civic engagement. The pedagogical implications from this study could provide insight to make meaningful changes for Chinese language learning in the classroom and beyond.

1.6   Organization of the Study

This dissertation is organized into six chapters. The first chapter serves as an overview of the research project and presents background information, purpose of the study, and the research questions. In Chapter II, I discuss theoretical foundations of service-learning, its history and prior research in higher education, and its implication in the realm of language instruction. Chapter III examines the methodological

approach for the present study including descriptions of the students, context, and methodology used for the study. Chapters IV through VI comprise the main presentation and discussion of the data generated from this research. Chapter IV investigates the students' attitudes and perceptions towards the Chinese language and culture, language learning, civic engagement, community relations, and their plans for future language study. Chapter V offers a discussion of the research questions, and explains some specific characteristics including gender, race, and cultural backgrounds that have influenced the service-learning process. Lastly, Chapter VI will conclude with major findings, limitations, and recommend future directions for emergent service-learning programs and projects in the Chinese classroom.

2. THEORITICAL FOUNDATIONS AND RESEARCH PERSPECTIVES

Service-learning is grounded by sufficient theoretical foundations and existing literature. The chapter begins with the history and roots of service-learning in higher education. The next section concentrates on the definition of service-learning and distinction to other forms of experiential education. The benefits of service-learning are explored from students' perspectives, followed by explanations on service-learning components and best practices. The pedagogical application of service-learning in languages acquisition, including Spanish, ESL, TOSEL, and other languages, is briefly summarized and discussed. Gaps in the literature of service-learning in Chinese classrooms will be identified. Finally, the chapter introduces and validates The Public Affairs Scale as a scale to explore the civic engagement mission.

2.1   Theoretical Foundations of Service-Learning

The session offers theoretical foundations of service-learning by provid-ing an overview of its roots in educational philosophy that involves experiential education, critical theory, and transformative learning.

2.1.1   Experiential education and Service-Learning

Experiential learning, according to Hedin (1997) has two distinguishing features in that it (1) directly engages the learner in the phenomena related to their studies and (2) it requires the learner to reflect on the experience and learn from it (p. 109). There are broad-based agreements that service-learning is one of the forms of experiential education with community service and reflection as the fulcrums (Howard, 2001). The

experiential learning model today has been shaped and refined over time by James (1910), Dewey (1938), Lewin (1964), Piaget (1952), Freire (1970), and with more recent contributions by Kolb (1984).

The American philosophical movement known as "pragmatism", that started around the 1870s, has a reputation for emphasizing "the practical application of ideas by acting on them to actually test them in human experiences" (Gutek, 2013, p. 76). Subjective pragmatist William James has generally been regarded as the source of John Dewey (1910)'s claim that good public education must approach its aims by starting with real life problems. Without real-world application, both philosophy and education degenerate to only speculation and abstraction. Real-world application not only fosters reflection and critical thinking, but also encourages active participation from young citizens that results in transforming their community. William James' community service ideas and pragmatic philosophy "were the catalysts for progressive educational change. This change in philosophy generally and philosophy of education specifically, began the conceptual evolution that became service-learning" (Sheffield, 2003, pg. 24)

John Dewey, the much venerated and celebrated educational reformer, is recognized as the first philosopher to outline the theoretical foundations of experiential learning. Although Dewey did not address service-learning as a framework for education specifically, his writings informed the pedagogy through his theories of inquiry, conception of community and civic life, and philosophy of education—which is much of the principles of service-learning. Dewey (1910) claimed that education "introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction to have the deepest and best guarantee of a larger society which is worthy, lovely and harmonious" (p.29). Dewey (1916) further stated the purpose of education was to perpetuate a moral and democratic society by stressing the importance of experiential learning: "Experience is better than a ton of theory because it is only in experience that any theory has vital and verifiable experience"

(p. 144). His book entitled *Experience and Education* (1938) serves as a fundamental piece of literature to experiential learning. In the book, Dewey stressed the significance of solving real-world problems through meaningful experiences in children's education. Dewey's premise was that learning occurs when theory and practice are mixed, therefore it is essential to incorporate concrete experiences with theory to be tested for and reflected on. Dewey contended that the community is an indispensable component in the education process so that children can apply and extend all the knowledge and skills they have learned beyond the school walls (Selmo, 2015). Learning by experience is imperative to enrich children's educational outcomes and to build a democratic society (Waterman, 2013). Dewey also viewed the role of educator as facilitator who could help shape children's understanding of their community experience while connecting the experience to learning. However, Dewey's primary focus was younger learners in elementary school without taking other stages of the educational system into consideration (Currie-Mueller & Littlefield, 2018). Later, Kolb (1984) extended Dewey's philosophy and apply into higher education (Caulfield & Woods, 2013).

Two of Jean Piaget's key concepts—interaction and construction—also support practices of service-learning (Brandenberger, 1998). Individuals understand self and world in a meaningful way when interacting with the environment. The quality of experience determines the directions of development (Whiteley, 1978). Individuals who actively and continually develop meaningful cognitive structures will accommodate the environmental challenges for a better fit. However, the process is not steady or permanent. Children are born with certain knowledge blocks that new information and practice are filtered through and put into appropriate new schema or categories to reshape the prior knowledge. As suggested by Gruber & Vonèche (1995), "the function of cognitive growth is to produce more and more logical structures that permit the individual to act upon the world in more flexible and complex ways"(xxxix). Service-learning extends the interaction and cognitive growth beyond classroom.

Kurt Lewin, a social reformer and a psychological theorist, called for connecting scholarship and the real world by stating "there is nothing so practical as good theory" (Lewin, 1964, p. 169). Lewin worked toward the development of action research to construct, apply, test and revise theories in "particular situations of practice"(Schön, 1995, p. 31). McTaggart (1996) explained action research as "a series of commitments to observe and problematize through practice a series of principles for conducting social enquiry" (p. 248). One of the consistent themes of Lewin' works was the integration of theory and practice (Kolb, 1984).

Paulo Freire, the Brazilian educator, believed education was a process of empowerment. His critical pedagogy emphasized that education should involve a dialectical approach of problem-posing, a critique of social systems, and the civic responsibilities of education (Flecky, 2010). Instead of perceiving education as a "banking" process in which students are empty accounts to be deposited, Freire (1973) viewed the teacher-learner relationship as a reciprocal one. To Freire, service-learning is a process to empower students, faculty, and community in the way that all the stakeholders are co-learners and co-teachers in the target community.

The practitioners of service-learning frequently use David Kolb's (1984) Experiential Learning Theory (EIT) as a conceptual framework for developing and implementing service-learning curricula. Kolb's model integrates Lewin's action research, Piaget's dynamics of assimilation and accommodation, and John Dewey's concepts of meaningful experience and reflection.In the introduction to Experiential Learning, Kolb (1984) credited Dewey as "the most influential educational theorist of the twentieth century, that best articulates the guiding principles for programs of experiential learning"(p.5). However, Kolb's model also took into account contemporary research on learning styles and brain function. Kolb combined Dewey's experiential philosophy with brain research on right/left brain functioning. Kolb's experiential learning theory works on two levels: a four-stage cycle of learning and four separate learning styles.He argued that adding neuroscience research to experiential learning

theory strengthen the theory and reinforce experiential practice and educational reform (Sheffield, 2003).

In Kolb's theory, the impetus of developing new concepts is provided by new experiences."Learning is the process whereby knowledge is created through the transformation of experience"(Kolb, 1984, p. 38).The EIT theory suggests that learning is cyclical of four stages in which the learner "touches all the bases". The four stages are represented as concrete experience (CE), reflective observation (RO), abstract conceptualization (AC), and active experimentation (AE). They follow each other in a cycle (Fig. 2.1). Effective learning is seen when a person progresses through the four stages: of (1) having a concrete experience followed by (2) observing and reflecting on that experience which leads to (3) forming abstract concepts (analysis) and generalizations (conclusions) which are then (4) used to test hypothesis in future situations, resulting in new experiences. The cycle can be entered at any stage and follow it through its logical sequence. However, effective learning only occurs when a learner can execute all four stages of the model. In other words, no single stage of the cycle is effective as a learning procedure on its own(McLeod, 2013). Its core premise—that reflection transforms experience—also lies at the heart of service-learning.

THE KOLB LEARNING CYCLE
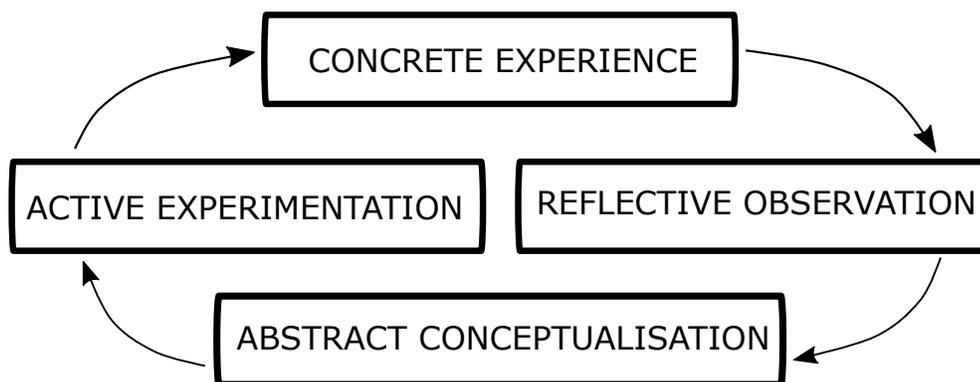
Fig. 2.1. Kolb Learning Cycle

Kolb's (1984) model is highly influential and has a dramatic impact on the design and development of service-learning literature. However, criticism centers on the exclusion of complex cultural, social, and physical process during experience and learning (Seaman, 2008; Fenwick, 2001; A. L. Wilson, 1993). Michelson (1996) argued that social and cultural meanings of reflection do not receive sufficient attention in Kolb"s model. A number of scholars questioned the constructivist perspective of Kolb's theory which was closely linked to individualism in western ideals that otherwise may result in a deficit view of developmental differences in non-Western cultural traditions (Rogoff, 2003; Cloran, 1999; Lave & Chaiklin, 1993). The authors above argued that the pattern of "experience-reflect-learn" might be considered "an ideology of experiential learning rather than a philosophy or a theory of experiential learning" (Seaman, 2008, p. 18).

2.1.2   Critical Theory, Transformative Learning, and Service-Learning

While experiential learning refers to how people learn from their experience, Jack Mezirow's theory of transformative learning defines learning as "the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one's experience in order to guide future action" (Mezirow, 1996, p. 162). Mezirow's model for transformative learning provides another theoretical framework for service-learning because it focuses on how significant learning and behavioral improvement often takes place from the services students place themselves in uncomfortable situations that allows a potential change to their perspectives and frames of reference. Frames of reference are structures of assumptions and expectations that frame an individual's tacit points of view and influence their thinking, beliefs, and actions (Kitchenham, 2008).

Transformative learning offers a theory of learning that is uniquely "adult, abstract and idealized, grounded in the nature of human communication" (E. W. Taylor, 2007, p. 173). The influences on Mezirow's theory of transformative learning included

Kuhn (1962)'s paradigms, Freire (1970)'s conscientization, and Habermas (1981)'s the emancipatory action and communicative action.

Thomas Samuel Kuhn is one of the most influential philosophers of science of the twentieth century. In his influential work, *The Structure of Scientific Revolutions* (1962), Kuhn refers exemplars of good science as "paradigm" and provided several examples of paradigms throughout history but argued that the history of electrical research in the first half of the 18th century best exemplified the nature of a paradigm. Kuhn asserted that Benjamin Franklin and his followers evolved a theory that combined many aspects of the conflicting theories and solved some unanswered questions, thus attracting a group of successors of Franklin's pioneering work. In other words, the paradigm for electricity in the 18th century was formed due to a shared set of problems and solutions (i.e., habits of mind or meaning perspective), a separate pursuit of their own interests (i.e., meaning schemes) within the paradigm, and finally came to a shared common worldview (i.e., perspective transformation). Kuhn's (1962) conception of paradigms provided a basis for Mezirow's notion of transformative learning especially the notion of perspective transformation (Kitchenham, 2008).

The critical pedagogy by Paulo Fieire (1970), as discussed above, likened traditional education to the "banking" method of learning, whereby the teacher deposits information to those "worthy" students to receive the gift of knowledge. The student become dependent on the teacher for knowledge rather than learn to think for themselves. Freire worried that "the more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world" (p. 60). Freire (1970) popularized the term "conscientization" or "consciousness raising", which was a translation of the Portuguese term conscientização, as "learning to perceive social, political, and economic contradictions—developing a critical awareness—so that individuals can take action against the oppressive elements of reality" (p. 19). Freire (1973) further defined three stages of consciousness growth that includes 1) intran-

sitive thought which occurs when people feel that their lives are out of their control and that change is up to fate; 2) semitransitive which involves some thought and action for change sporadically, but not seeing the problem as one of society in general; and 3) the highest level of critical transitivity which is reflected in individuals who think globally and critically about their present conditions and who decide to take action for change. In other words, learners are forced to take responsibility for their own learning rather than 'banking' education mediated to them by others. It is this last stage of critical consciousness that clearly influenced Mezirow in his notions of disorienting dilemma, critical reflection, critical self-reflection on assumptions, and critical discourse (Mezirow, 1978; Mezirow & Welton, 1995). While Friere's notion of critical consciousness requires that learners take reflective action (i.e., praxis) to transform unequal relations of power and society, Mezirow and other American adult educators focus more on individual self-fulfillment (Roberts, 2006).

Jürgen Habermas, the second generation and the most distinguished philosopher of Frankfurt School Critical Theory alive, inspired the formation of transformative learning with his conceptualization of emancipatory interest, critical reflection, and of communicative action (1972, 1984). For Habermas, knowledge is produced by people. Knowledge does not exist as some abstract entity; rather, it is the product of intentional human activity. In *Knowledge and Human Interests* (1972), Habermas asserted that knowledge is sought with a purpose, goal, or aim in mind. Habermas called these aims "cognitive interests" and labeled three categories of possible knowledge. The first category–the instrumental interest reflects inquiry and knowledge-production in empirical-analytic sciences including the natural sciences and types of social science that aim at testable general explanations. The second category–the practical interest focuses on interpretive or cultural-hermeneutic sciences in securing and expanding possibilities of action-orienting mutual and self-understanding. The first two categories are inherently interdependent. As was claimed by Habermas, "Implicit in the knowledge guided by the technical and practical interests is the demand for the intellectual and material conditions for emancipation, i.e., the ideal state of affairs in which

non-alienating work and free interaction can be manifested (p.198). " Therefore, the third category–the emancipatory interest increases the level of human autonomy and responsibility in the world by which illuminated Mezirow's emancipatory learning. Mezirow (1981,1991) introduced the ideas of Habermas (1972), positing that emancipatory knowledge fosters critical reflection. Through critical reflection people become aware of the cultural and psychological assumptions that have influenced the way they see themselves and the way they structure their lives.

Habermas further impelled holistic and comprehensive pedagogy that engaged the three types of knowledge framework. In his *Theory of Communicative Action* (1984), Habermas suggested that the pathway to emancipatory interests is through "communicative rationality" as the capacity to engage in argumentation with the aim of achieving consensus. Communicative action blends the practice of argumentation, reflection and understanding, which "seeks freedom from coercion and the imposition of ideas that impede creativity and critical knowledge, it can be characterized as a type of social action that through intersubjectivity aims at autonomy" (Carvalho et al., 2017, p. 1345). In a word, it is the person who knows not only empirically analytically and historically hermeneutically, but also self-reflectively that can empower the relationships and freedom implied in the notion of communicative action.

Transformative learning is "the process by which we transform our taken-for-granted frames of reference, e.g., perspectives, habits of mind, mind-sets, to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action" (Mezirow, 2000, p. 8). Based on a comprehensive national study of how women returned to college and participant in reentry programs after a long gap from school, Mezirow (1978) developed a transformative learning model that describes the learning processes that led women in his study to experience significant change in the ways they understood their identity, culture, and social role—which he labeled "perspective transformation". Mezirow (1991) defines perspective transformation as, "the process of becoming critically aware of how and why our presuppositions

have come to constrain the way we perceive, understand and feel about our world; of reformulating these assumptions to permit a more inclusive, discriminating, permeable and integrative perspective; and of making decisions or otherwise acting on these new understandings" (p. 14). Perspective transformation takes place when existing meaning perspective can no longer assimilate a new experience. Confrontation with information that disrupts an individual's world view or frame of reference is the catalyst for change. Mezirow found that perspective transformation is typically initiated by a disorienting dilemma. A change occurs to our frame of reference as a result of a critical incident or crisis that acts as a trigger that can lead to a transformative learning process under certain conditions (i.e., opportunities for reflection and dialogue, openness to change, etc.), whereby previously taken-for-granted assumptions, values, and beliefs are reevaluated and, in some cases, radically transformed (Kiely, 2005). Mezirow (2000) argued that the ways in which we form meaning, or our 'meaning perspectives', are through a combination of epistemic, sociolinguistic, psychological, moral-ethical, philosophical and aesthetic variables. The ideal end result of transformative learning is perspective transformation, the emancipatory process that one is empowered by learning to be more socially responsible, self-directed, and less dependent on false assumptions(Bamber & Hankin, 2011).

According to Mezirow, a transformation is first and foremost a personal experience (confronting epistemic and psychological distorted assumptions) that empowers people to reintegrate or act on the world if they choose (E. W. Taylor, 2007). The main goal of transformative learning is to develop more valid meaning perspectives to interpret experience and guide action. As was summarized by Taylor (2007), there were three common themes of Mezirow's theory–the centrality of experience, critical reflection, and rational discourse in the process of meaning structure transformation. First of all, it is the learner's experience that is the starting point and the subject matter for transformative learning (Mezirow & Welton, 1995). The second theme, critical reflection, is considered by Mezirow the distinguishing characteristic of adult learning. Critical reflection refers to questioning the integrity of assumptions and

beliefs based on prior experience. It often occurs in response to an awareness of a contradiction among our thoughts, feelings, and actions that in turn distort epistemic (nature and use of knowledge), psychological (acting inconsistently from our self-concept), and sociolinguistic (mechanisms by which society and language limit our perception) assumptions. Last but not least, rational discourse is the medium through which transformation is developed and promoted. Distinguished from everyday discussions that may occur in ELT, it is used "when we have reason to question the comprehensibility, truth, appropriateness, (in relation to norms), or authenticity (in relation to feelings) of what is being asserted or to question the credibility of the person making the statement." (Mezirow, 1991, p.'77).

Since the inception of transformative learning theory, most researchers have concurred and followed with Mezirow's original work. However, there is an increasing body of critique that suggested Mezirow's theory placed too much emphasis on individual perspective and ignored the social change of learning (A. L. Wilson & Kiely, 2002). At the same time, other models of transformative education have contributed to the adult learning and transformative experience to expand the contexts and social dimensions in the field. For instances, Boyd & Myers (1988) offered a model of psychoanalytic view to free the individual from his or her unconscious content and reified cultural norms/patterns that constrain the potential for self-actualization. The phenomenological view (Love, 2011) focused on intellectual, psychological, and moral dimension of learning that fostered personal and social change.

Although being exposed and examined less by service-learning researchers, the attainment of perspective transformation through a service-learning experience may emerge where the "unfamiliar" helps participants to question the "familiar" (Greene, 1995). In their seminal text *Where's the Learning in Service-Learning*, Eyler & Giles (1999) contended that "service-learning practitioners tend to come down on the side of transformative learning, supporting education that raises fundamental questions and empowers students to do something about them" (p. 133). There was one chapter of their book introducing transformative learning and how service-learning affected per-

spective transformation. Eyler & Giles (1999) claimed that service-learning as a transformative learning process is "not about accumulating more knowledge, but about seeing the world in a profoundly different way, one that calls for personal commitment and action" (p. 129). However, there is still a paucity of studies that have attempted to explore the process of transformation and transformative impact of service-learning compared to the application of ELT. Eyler and Giles (1999) used mixed methods to study over 1,100 undergraduate students is a pioneering study that investigated perspective transformation as an important learning outcome. Their study reported that service-learning experiences influenced students' perspective transformation in the following ways: questioning and overturning one's fundamental assumptions in society; viewing the causes and solutions to social problems in a new way; a belief in the importance of social justice; a commitment to social justice, and the need to influence the political structure personally (p. 148-149). Subsequent to their work, a number of researchers have taken up the call to explore the framework of transformative learning in service-learning further. Malone et al. (2002) and Kiely's (2002; 2004; 2005) were among the most influential works. Malone et al. (2002) examined the transformative impacts of the service-learning experiences from 108 pre-service teachers and concluded three categories of perspective transformations that consisted of perspective on identity and personal development, perspective on teaching and learning, and perspective on service and responsibility to community. Kiely's *Toward an Expanded Conceptualization of transformative Learning* (2002) argued a lack of clarity about what constitutes perspective transformation with its meaning and critical epistemological underpinnings. In 2004, Kiley critiqued that while many studies in service-learning indicated significant shifts in moral, political, and social domains, none had provided evidence of the long-term nature of perspective transformation. He further pointed out that "Mezirow's model does not adequately explain how students' newly found perspective can be 'reintegrated' more meaningfully into their lives (p.16)". In 2005, Kiely published his article in a case study on a longitudinal service-learning program in Nicaragua and explored longer-term experiences of per-

spective transformation. Kiely described the overall pattern as an "emerging global consciousness" and elaborated his transformative service-learning process model with five specific themes that included contextual border crossing, dissonance, personalizing, processing, and connection. Keily's work put forward a way of conceptualizing the potentially transformative experience in service-learning research and practice.

Kiely (2005) argued that "it is crucial that researchers discover and explain more holistically the underlying pedagogical and contextual mechanisms that make service-learning a distinctly transformative educational enterprise" (p. 22). In light of the potential transformative impact from a service-learning experience, there is a call for a cohesive body of research that continues to develop theory around the transformative value of service-learning and to identify key characteristics of service-learning experiences that encourage transformative learning.

2.2   Service-Learning Roots in Higher Education

The term service-learning was coined in 1969 by members of the Southern Regional Education Board doing work in Oak Ridge, Tennessee, who described it as the accomplishment of tasks that meet genuine human needs along with conscious educational growth (Stanton et al., 1999). However, the tradition of community service reaches back to the early U.S. history that was closely related to civic and political activism. (Giles & Eyler, 1994). According to Jacoby (1996), the timeline for service-learning in higher education set out in 1862 when the American Land-Act was passed, therefore those who involved in agriculture and industry had a chance to be exposed to service and learning in the field. In the early 20th century, the notion of national service reaches from Roosevelt's establishment of the Civilian Conservation Corps in 1933, to the Youth Conservation Corps of the 1970s. "The political turmoil from the 1930s to the 1970s had an impact on the service-learning pioneers' and other activists' development, inviting the nurturing impulses that would mature into commitments to be engaged in society and seek educational and social change"

(Stanton et al., 1999, p. 37). As service gained more popularity in U.S. society, several key events in the 1980s have spurred the development of service-learning. College students formed COOL (Campus Outreach Opportunity League) in 1984 in the mission to educate and empower students to strengthen the nation through service. In 1985, college and university presidents formed Campus Compact, an organization to endorse the civic and public missions of higher education, to expand opportunities for public and community service in higher education, and to advocate the importance of civic responsibility in students' learning (Weigert, 1998). In 1989, a small advisory group gathered at Wingspread and created *Principles of Good Practice for Combining Service and Learning* (Honnet & Poulsen, 1989). Since the 1990s, there has been a substantial increase in the development of service-learning in institutions of higher education (Jacoby, 2015). The National and Community Service Trust Act of 1990 and The National and Community Service Trust Act of 1993 exemplified federal support to build a foundation for service among the nation's youth, inspiring them to serve and instilling in them the values and desire to serve effectively after graduation. As was summarized by Butin (2010), "service-learning was forged within the fires of the civil rights movement. It was an attempt to break down the walls of the ivory tower to transform cloistered academic enclaves into vibrant centers of community revitalization" (p.152). The precepts of service, social justice, and civic engagement - educate a citizen and build a nation - have been foundations upon which higher education was built (Boyer, 1994). With its connections to deep learning as well as civic outcomes, service-learning has been named a high-impact educational practice that promotes liberal arts educational outcomes in higher education and promotes learning, engagement, and persistence (Brownell & Swaner, 2010; Kuh, 2008).

2.3 Definition and Distinctions

Service-learning has no singular or simple definition. It is influenced by a range of intellectual traditions and values systems, with many contradicting or competing

to one another (Nazarova, 2007). Service-learning theory stem from the assumption that learning starts with real life problems. Various forms of community service are employed as "the experiential basis for learning." (Morton & Troppe, 1996, p. 3)

Research has shown that the conceptualization of service-learning is difficult to define, as Furco (1996) stated "The definitions for service-learning are as varied as the schools in which they operate" (P.2). Woolard (2015) further noted that service-learning is a difficult concept "to narrow to a single definition because it is a combination of program type, pedagogical approach, and idiosyncratic sites of learning" (p.19). Disagreements come in when trying to distinct service-learning from other experiential education approaches such as volunteering and community service. Pate (2002) defines volunteerism as the "engagement of students in activities where some good service or good work is performed" (p.1). The volunteerism provides a benefit to the community partner, but it does not provide the student with any further knowledge or skill learned, or connect students with any academic resources, or educational experience (Bringle et al., 1999). Another form of civic engagement is community service, which also shows little or no exchange between the student and the community, and little record or reflection of the process (Berle, 2006). Service-learning differs from community service in that it integrates service with content knowledge attained in the classroom (see A. Astin et al., 2002; Kuh, 2008; Zlotkowski, 1998; Furco, 2003). Despite the disagreement on the holistic definition of service-learning, there is general consensus that the essential components in service-learning include "active participation, thoughtfully organized experiences, focus on community needs and school/community coordination, academic curriculum integration, structured time for reflection, opportunities for application of skills and knowledge, extended learning opportunities, and development of a sense of caring for others" (Bhaerman et al., 1998, p. 55).

Another major difference in the definitions of service-learning reflects whether it is a philosophy of education, a curricular tool, or a program design (Billig, 2000. As a philosophy of education, "service-learning is thus a philosophy of reciprocal learning,

a dynamic and interactive approach which suggests mutuality in learning between the student and the community with whom he or she is actively engaged" (Kendall, 1990, p. 21). The believers of service-learning as a philosophy often correlate it with educational reform. Service-learning is viewed either as a way to reinvigorate the central role that institutions play in developing responsible citizens and civic responsibility (e.g., Shaffer, 1993; Goodlad, 1998; Yates & Youniss, 1996) or as a way to operationalize constructivist theories of learning (e.g., Bhaerman et al., 1998; Billig, 2000; Owens & Wang, 1996). The believers of service-learning as a curricular tool claim its active and powerful role in enhancing reciprocal learning and discuss the need to institutionalize service-learning (e.g., Meyers, 1999). The believers of service-learning as a program are more likely to use it as an elective activity and/or as a short-term practice to facilitate connections to the community (e.g.,Fredericksen, 2000; McClam et al., 2008).

In addition, Butin (2010) suggested that there are four lenses of service-learning: technical, cultural, political, and post-modern. The technical perspective focuses on pedagogical effectiveness rather than on the implicit implications on service. The cultural perspective assumes that service-learning is a vehicle to connect individuals and local communities. The political perspective views service-learning as a method to achieve social justice by empowering marginalized groups. Finally, the post-modern perspective examines the ways that service maintains or unsettles the assumptions about service, servers, knowledge, and community.

As a type of experiential learning, service-learning is similar to community service, volunteering, internships, field work, and other experiential educational modalities (Kim, 2012. Furco (1996) placed the different modalities of experiential learning in a continuum to compare and contrast different purposes and focuses (see Fig. 2.2). According to Furco (1996), internship and field work on the right side focus on students' gaining experience and pre-professional training while volunteering and community service on the left side focus on civic involvement and provide service. Service-learning is placed in the middle of the continuum since service-learning is

balanced for both purposes that "equally benefit the provider and the recipient of the service as well as to ensure equal focus on both the service provided and the learning that is occurring"(p.5). In other words, service-learning has the intentional goal of developing civic engagement and dispositions that is in accordance with the course objectives (Hatcher & Steinberg, 2007).Service activities are used as a text or setting where the content of a course is applied, practiced, and reflected in a way that permits a formal evaluation of academic learning. Therefore, academic credit is not granted for community service itself; rather, academic credit is based on the academic learning that is taken place and strengthened from the community service (Hatcher & Erasmus, 2008). Furthermore, the service activities are intentionally selected to be aligned with the educational objectives of the course and with community partners' needs to ensure that the community service is meaningful to all the parties (Thomson et al., 2011. Thus, "high quality service-learning classes demonstrate mutual benefits and reciprocity between the campus and the community with each giving and receiving, and each teaching and learning" (Thomson et al., 2011, p. 222).

Recipient	Beneficiary	Provider
Service	Focus	Learning

	SERVICE-LEARNING	
COMMUNITY SERVICE		FIELD EDUCATION
VOLUNTEERISM		INTERNSHIP
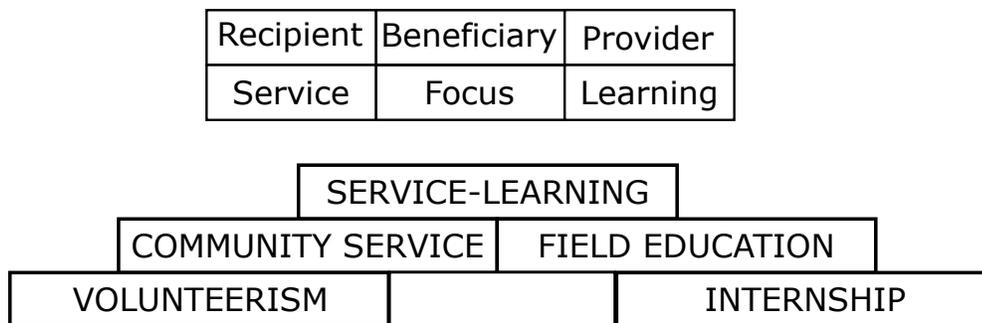
Fig. 2.2. Distinctions among Service Programs

From a pedagogical point of view, service-learning is among new trends and reforms in higher education such as collaborative learning, blended learning, problem-based learning, diversity education, and e-learning. Like the other new educational modalities, service-learning is regarded as "a paradigm shift" that emphasizes students as constructors of knowledge while instructors shift to the role of facilitator

inside and outside of the classroom (Kim, 2012). However, the experiential features of service-learning for democratic citizenship and civic participation distinguishes it from the other new trends that mostly take place in the classroom.

Service-learning requires further distinctions for the purpose of this research. Even though the definitions of service-learning vary, the emphasis of service-learning as a means for bridging classroom learning and community service is common in the definitions (Bringle & Hatcher, 2011). This study will rely on the terminology from The National Service-Learning Clearinghouse (2013) which defines service-learning as a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility and strengthen communities. Service- learning intertwines "service" and "learning" with two complementary goals: service to the community and academic learning. The central tenet of service-learning is "Service, combined with learning, adds value to each and transforms both". (Honnet & Poulsen, 1989, p. 1).

2.4   Two Essential Elements of Service-Learning: Reflection and Reciprocity

According to Jacoby (1996), reciprocity and reflection are the two distinctive and integral components of service-learning. On the one hand, reciprocity is sought as community partners, students, and other stakeholders work together with a goal of mutual benefit through student services. On the other hand, both qualitative and quantitative results underline the power of reflection as a means to connect academic objectives to the service experience.

Service-learning is built on the principle that "learning does not necessarily occur as a result of experience itself but as a result of reflection designed to achieve specific outcomes" (Jacoby, 2015, p. 3). Students should be allowed opportunities to reflect upon the experiences they are having in the community and to determine how to

connect and contextualize these experiences with their academic work and their plan for the future (Yoder, 2006).

2.4.1 Reflection

Reflection is at the core of service-learning. The process by which knowledge is constructed and employed is through reflective inquiry. As Dewey (1916) stated, "When we reflect upon an experience instead of just having it, we inevitably distinguish between our own attitude and the objects toward which we sustain the attitude"(p.18). If one is to move beyond conditioning, the classroom, and formal education, reflective thinking must be fostered. Not reflecting on the experience perpetuates the dualisms of mind and action, self and society. The ability to move forward in a problem-solving process is extinguished. Reflective inquiry requires the ability to make connections between various pieces of information and to articulate the implications, offer other perspectives, propose solutions, and ask questions that would further inform a situation that would lead to action.

According to Dewey (1910), reflective thoughts are "active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends" (p.6). Schön (1995) suggested that reflective thoughts offer an important resource for students not only at the moment but also for future action. Kolb (1984) maintained the similar notion that reflection keeps the learning cycle to moving so that learners can continually develop and change. In Kolb (1984)'s model mentioned above, structured reflection represents a concluding phase of one circle and calls upon students' inner world of ideas, current and prior experiences, and beliefs to help deepen students' understanding of the experiential learning.

Ash & Clayton (2004) defined reflection as "a process of metacognition that functions to improve the quality of thought and of action and the relationship between them" (p.27). Eyler et al. (1997) categorized reflection activities in terms of jour-

nals, small-group discussions, photo or video production, and essays. As a structured process, reflection includes not only self-evaluation but also the analysis of how to apply the service experience to academic learning. Service-learning becomes truly transformative when reflection is an integral part before and after the services (NASPA/ACPA, 2004). Chambers & Lavery (2012) described two major aspects in service-learning reflection: self and societal reflection. They distinguished between self-reflection as "an insight into some aspect of individual development, indicating a change in values, thoughts, or understandings," and societal reflection which "entails looking beyond the immediate experiences and examining how these experiences impact society as a whole" (p. 133). Through self reflection, students connect classroom knowledge to the community service experience and demonstrate their understanding of academic learning in relation to "real-world" situations; through societal reflection, students gain a greater awareness of the impact of service to the community and reveal their new values, beliefs and assumptions towards others and the world.

Critical thinking promotes the connection of the personal and the intellectual which has more meaning for the individual; therefore, providing a more lasting reserve of knowledge to be used later in students' lives. Reflection provides the opportunity for the student to step back from preconceived ideas and separate feelings from observations allowing each to be examined so that the potential for further understanding can be increased. Contributions to the social arena can promote the growth of a participatory community member. Students who are involved in the solutions of community problems can connect skills and knowledge linking education to citizenship. Service-learning has the potential to nurture civic and social responsibility among all participants.

Reflection is a complex construct that makes measurement a challenge. Few researchers have offered specific framework or prompts to measure reflective statements. Lear & Abbott (2009) stated that "guided student reflection enhances student learning and gives the instructor an opportunity to gauge misaligned expectations, language proficiency and cultural misinterpretations [and] reflection should be woven

into all course components" (p. 321). They also claimed that students' structured reflection activities should contain description, analysis/explanation, and synthesis of academic and community experiences. Ash & Clayton (2004) described three key requirements for effective reflection: (1) reflection ought to be descriptive; (2) students should be asked to analyze their experience from a personal, civic, and academic perspective; and (3) quality reflection must include the answers to the following questions: (i) What did I learn? (ii) How did I learn it? (iii) Why does this learning matter or why is it important? And (iv) How will I use this learning? In 2009, the two authors build on the Kolb model and developed a model for critical reflection–the DEAL model in order to generate, deepen and document student learning in applied learning.

DEAL stands for Describe, Examine, and Articulate Learning. Originally developed in the context of service-learning, DEAL has been used in K-12, undergraduate, and graduate courses and curricula, as well as professional training setting. The model offers learners a process for making meaning of an experience and a way to build their capacity for such meaning making (Tolar & Gott, 2012). According to Bettencourt (2015), students reflect on their experiences in three sequential steps in the DEAL model: 1) D: description of experiences in an objective and detailed manner, 2) E: examination of those experiences in light of specific learning goals or objectives, and 3) AL: articulation of learning including goals for future action that can then be taken forward in the next experience for improved practice and further refinement of learning. The DEAL model engages students in critical thinking by supporting their progressively deeper analysis of an experience from basic identification through explanation to synthesis and finally evaluation of learning (Tolar & Gott, 2012).

2.4.2 Reciprocity

Reciprocity is a central, important construct of service-learning (Petri, 2015).Eyler & Giles (1999) stated that the hyphen linking of the words "service" and "learning"

emphasized the equivalent and interdependence between service and learning. Jacoby (1996) stated that "service-learning is a philosophy of reciprocity which implies a concerted effort to move from charity to justice" (p.13). Reciprocal benefits to all stakeholders are necessary for a meaningful service-learning program. Service-learning programs consume time and energy from all parties involved. Pak (2018) further expounded that the underlying concept of reciprocity in service-learning features its democratic and cooperative process where every stakeholder involved is both teacher/learner and server/served.

Stanton et al. (1999) argued that it is essential that the two participating groups in service-learning have a relationship of reciprocity rather than a unidirectional liaison or hierarchical encounter from one end to the other. Without reciprocity, the service is more prone to charity, lacks shared experience and transformation (Pompa, 2005). Furco (1996) also distinguished service-learning program from other approaches to experiential education by the intention to "equally benefit the provider and the recipient of the service as well as to ensure equal focus on both the service being provided and the learning that is occurring" (p. 5). Henry & Breyfogle (2006) defined reciprocity in service-learning as two or more stakeholders that take collective actions toward a transformative purpose to better understand life experiences and eventually alter rigid social system. In addition, transformative partnerships are characterized by higher degrees of reciprocity because the stakeholders are planning and acting together toward a common goal (Bushouse, 2005).

There is a growing body of research that seeks to understand the community partner's experiences (Bushouse, 2005; Dorado & Giles, 2004). The "reciprocal learning dynamic" (Butin, 2005) among students, universities and community partners create an environment in which knowledge must be integrated and synthesized. True reciprocity is realized in a project in which each group provides service, each group is served, and all members learn to meet all the parties' needs.

In summary, reflection and reciprocity ensure that service-learning is not merely a practice of volunteer work or community service. By reflecting on their experiences

serving in the community, students will hopefully gain a deeper insight into their actions which allow them to make connections between theory and practice, between service and learning, and between the outside world and their personal values. Meanwhile, the reciprocal nature of service-learning provides students a chance to develop a greater sense of democratic responsibility in the dynamic interactions that help build society (Glicker, 2006).

2.5   Best Practices of Service-Learning

Over the last decades, many studies demonstrated evidence of positive impact of service-learning on higher education. Butin (2010) proposed service-learning as a powerful pedagogical strategy since "it is a conscious intervention into local and highly complex contexts" (p. 19) and "the means of doing service-learning becomes the framework within which to understand the linkage across teaching, learning, and research in the higher education classroom and local community" (p. 17). Kuh (2008) cited service-learning as one of the ten high impact educational practices that facilitate student engagement and retention in the sense that it expands student learning of content information, life skills and the service ethic. Tagg (2003) proposed that, "We have to see that learning—deep learning, learning that matters, learning that lasts—is not something that instructors do to students or even that students do for themselves. Rather, it is the product of action in a context shaped by goals, performance, feedback, time horizon, and community—all of the principles that define the cognitive economy, acting to create an environment that empowers and engages students" (p. 322).

Service-learning has substantially increased its impact on the American educational arena. However,if service-learning is done without proper selection of students and without appropriate training, orientation and reflection, it can support ineffective and sometimes harmful. According to Eyler& Giles (1999), to ensure meaningful service-learning programs, there needs to be a definitive and identifiable connection between the content area and the service being performed. These cooperative experi-

ences have been predicted to promote teamwork and community involvement as well as a sense of leadership and "deeper learning" (Eyler & Giles, 1999). A. W. Astin et al. (2000) also found that instructors who frequently connected the service-learning project to academic learning facilitated a mutual beneficial and enhancement relationship between academic understanding and service experience. Therefore, service-learning programs must be well organized, and the learners' knowledge and skills must be appropriately coupled with the community needs. When all objectives are appropriately defined, all participants can benefit from the experience.

Werner & McVaugh (2000) recommended several strategies for institutional support to encourage students, faculty, and staff involvement, including giving students a choice and control of their project. Students' autonomy over service-learning projects will result in a balance of students' interest and learning/serving objectives. Service hours is another important criteria for best practices. Mabry (1998) found that service-learning seems to be more effective when students provide at least 15 to 20 hours of service per semester and are in frequent contact with the beneficiaries of their service project. When the service activities is completed, the best practices of assessment include formative and summative reflections (George & Shams, 2007; Mabry, 1998); focus groups (Cooks & Scharrer, 2006); group discussions (George & Shams, 2007); journal writing (Cooks & Scharrer, 2006; George & Shams, 2007); observations including filednotes and videotapes (Cooks & Scharrer, 2006); narrative assessments in the form of a midterm and take-home final (Strage, 2000); and presentations (Bringle & Hatcher, 1996).

The best practices also include the strategies to bring higher education institutions and community together. The success of service-learning heavily relies on the relationships between classroom, institution and community (Bringle & Hatcher, 1996). While the community is a potential beneficiary of academic service-learning, it is also an "invaluable source of information, evaluation, and validation of knowledge" (Walshok, 1999, p. 81). The community partner provides students with meaningful service experiences in the real world to meet real community needs, opportunities to

interact with other community members, and motivation to be positive, contributing members to society. Service-learning expand students' opportunities for learning into the community and the world around them, at the same time as it invites the community into the learning process while adding new energy and commitment to the community (Abravanel, 2003).

2.6   Challenges of Service-Learning

While service-learning has been widely seen as an effective approach across disciplines within higher education, it is "still in its infancy compared with other learning-related literature" (A. Taylor & Raykov, 2014, p.2). Most of the service-learning literature seems to only focus on the benefits and successes of the service-learning experience for students and the community at large through empirical studies (Kaupins & Bodie, 2011). Few of them talk about the challenges and concerns associated with service-learning students. In the literature, there is a scarcity of attention given to hearing directly from students about their service-learning experience.

Time constraint is a common challenge for service-learning students. Nowadays, university students are spread thin with commitments not only to studies, but also to many other life components. Student demographics has changed a lot in recent years, and we have seen an increase of students who are older, work full-time, or who are married in higher education. Students want to have less of a workload in service-learning programs and would like to have more flexible schedules to accommodate their work schedule (Butin, 2006; C. E. Palmer & Savoie, 2002; Rosing et al., 2010). Another student concern identified in the literature is about placement quality. Student complaints point to how some community sites are not prepared for volunteers and staff are not available for students. Assignments for students are not well defined or structured, or there is a mismatch of the assignment promised by the community host and the actual assignments (Rosing et al., 2010; Kaupins & Bodie, 2011; Gleason & Violette, 2012). Students also find it challenging to deal with the

unpredictable nature of service-learning. Across the service-learning studies, the integration of the community in the research has been highly dependent on the setting where it took place. As service-learning takes place in the complicated real world, it will not be possible for instructors to set up a neat and firm curriculum for the students to follow. In fact, service-learning could be messy with students having to deal with the constant change of day-to-day situations (Hou, 2009; Kaupins & Bodie, 2011).

Other concerns or complaints that students expressed are about short-term programs, safety concerns, community site choices, lack of support, not having enough time to engage with community residents, and so on. Emotions play an essential role in students' reflection process and learning experience. Some experiences are described as feeling intense emotion which can lead to challenge and transform assumptions and stereotypes (Hunt, 2007). Unpleasant emotions could also be provoked by unmet expectations of the service-learning site or experience (Carson & Domangue, 2013). Students may feel confused, frustrated, disappointed, and angry about what they saw or what they heard in the community. Instructors should help students go through the intellectual as well as emotional journey. It is suggested that future research should further explore how to help service-learning students overcome these challenges in order to achieve meaningful service-learning experience.

2.7   Service-Learning and Language Acquisition

The body of research on service-learning in language acquisition has grown dramatically in the last decade with a large number of journal papers and books that focused on second-language students' perceptions of service-learning and its impact on the linguistic development and intercultural competence (e.g., Carney, 2004; Wurr & Hellebrandt, 2007; Bloom & Gascoigne, 2017).

The traditional instruction centers on a grammar translation or form instruction that favors reading and writing proficiency rather than communicative competence.

Service-learning used as a transformative pedagogy in a language classroom seems to replace the traditional roles of teachers and students "with a living adventure that cannot be categorized or evaluated with a check in a box" (Tilley-Lubbs, 2007, p. 318). In the words of Byrnes (2011), "Language learning is no longer to be primarily of and in the classroom alone, but of, with, and for the community" (p. 291). Theories of second language acquisition posit that participating in meaningful interaction is a critical ingredient for the development of L2 skills. As was stated by Overfield (1997), "Learners become more aware of the communicative value of the target language as they use it in authentic situations where each speaker is engaged in the outcome of the interaction" (p.12). Research has shown how effective interactive, content-based activities can be for developing L2 communicative competence (Mackey, 2007). It has been suggested that service-learning experiences are an effective way to help develop intercultural competence in language students (Hellebrandt & Varona, 1999). Previously, research showed that even seemingly high-level learners were reported to remain reticent through real world exposure (MacIntyre et al., 1998). In this sense, service-learning serves to expand the language classroom by fostering cross-cultural links and communicative competence in one's community. The Standards for Foreign Language Learning (*the National Standards*): Preparing for the 21st Century by the American Council on the Teaching of Foreign Languages (ACTFL), first published in 1996, endorsed the interconnected framework of the five C's (Communication, Cultures, Connections, Comparisons, and Communities) to stress effective communicative skills in the target language. *The National Standards* advocated the importance of expanding the classroom into the community to enable students to "use the language both within and beyond the school setting to interact and collaborate in their community and the globalized world" and "show evidence of becoming life-long learners by using the language for personal enjoyment, enrichment and advancement" (ACTFL, 2012, p.64).

In fact, efforts to achieve *the National Standards* through service-learning can be traced back in the literature as early as 1993 (Beebe & De Costa, 1993). D. R. Long

(2003) explored ways in which service-learning supported *the National Standards* of Communities and Cultures and found that students who were engaged in service-learning courses demonstrated a greater increase in their sense of connection with cultural empathy for the communities they served than did the non-service-learning students. However, how service-learning impacted the achievement of all the five "C" goal areas was not scrutinized until Lear & Abbott (2008)'s first qualitative case study in a content-based Spanish course—Spanish and Entrepreneurship: Languages, Cultures, and Communities. The study looked critically at the achievement of each of the standards with multiple sources, including students' written work, instructor-student correspondence, and instructor-community partner correspondence. The results showed that students achieved all of the standards of the five C's in ways that traditional language courses cannot provide. Drawing from the previous findings and new case studies, A. Abbott & Lear (2010) argued for expanding the two community standards (Standards 5.1 and 5.2) to include a third standard investigating what motivates students to take social action activities during their service-learning experiences. The social action that contains efficacy and commitment is at the heart of service-learning but is not always carried out in the experiences. Their study revealed three cases of college Spanish language students who took independent social action to varying degrees—from taking real actions to just completing course requirements. The authors recommended that students and faculty move beyond what is deemed to be academically successful by redefining service learning curricula for independent social action beyond the classroom. Troyan (2012) highlighted the contribution of the two researchers above in terms of the communities and connections goal areas and extended the scope of exploring the National Standards to various levels of instruction that includes K-16 foreign language education.

Soon after *the standards* were released, the American Association for Higher Education published *Const ruyendo Puentes (Building Bridges): Concepts and Models for Service-Learning in Spanish* (Hellebrandt & Varona, 1999) as part of its Series on Service-Learning in the Disciplines. This landmark volume collected articles that

aimed to promote service-learning which "has found only limited acceptance in the field of teaching Spanish language and literature" (p. 3).

Barreneche & Ramos-Flores (2013) further pointed out that service-learning can address new approaches to language instruction for a twenty-first-century education according to the Modern Language Association (MLA) report (2007). The report suggested that language major programs adapt to the changed global landscape in a post-9/11 world by teaching beyond linguistic competence and focusing on translingual and transcultural competence.

2.7.1   Service-Learning and Spanish

With the framework of the five C's and MLA report, research has shown that using the target language in a rich and meaningful way in the community can enhance students' attitude toward civic engagement, increase proficiency gains, facilitate intercultural competence, expand cultural awareness, and increase student motivation for language study and to continue further language study (e.g., Hellebrandt & Varona, 1999; Bloom, 2008; Jorge, 2011; Morris, 2001). There is a large number of literature documenting the benefits and challenges of service-learning in the acquisition of second language, particularly among Spanish students and programms at the postsecondary level (e.g., Abbott and Lear, 2010; Caldwell, 2007; Hellebrandt, 2006; Marks, 2008; Sanders, 2005; Pellettieri, 2001). Since the publication of Construyendo Puentes (Building Bridges), there has been a significant amount of research dedicated to Spanish service-learning as a field of study. As the most commonly learned foreign language in the United States, Spanish has proven to be on the vanguard of service-learning (Barreneche & Ramos-Flores, 2013). Zlotkowski (1998) pointed out that "Spanish may seem a natural choice of disciplines with which to link service-learning, given the size and growing importance of the Spanish-speaking community in the United States" (vi). The number of Spanish programs integrating service-learning components has been steadily increasing since the mid-1990s and, notably,

the number has "skyrocketed" in the past decade (Pak, 2018). In recent years, it has become more common for college-level Spanish programs in the United States to incorporate some form of community-based learning so that learners can be immersed with linguistic and cultural experiences within local Spanish-speaking communities. Supported by quantitative results of an American Association of Teachers of Spanish and Portuguese survey, Hellebrandt & Jorge (2013) affirmed that community engagement, which includes service-learning, has been a "growing presence in Spanish classes" and there is presently "significant activity and interest within our ranks" (p. 206-207). Note that the terms community-based service-learning, community service-learning, academic service-learning, and other expressions are often used to denote service-learning courses and projects in Spanish.

With the primary focus on identifying benefits to students, researchers have explored the applicability of service-learning in different proficiency levels and relevant courses in Spanish (e.g. Bloom, 2008; Pellettieri, 2011; Caldwell, 2007; Carracelas-Juncal, 2013; Plann, 2002). The results were all positive and encouraging.

Bloom (2008) presented a semester-long evaluative case study in a first-semester Spanish class. This study examined the changes of students' intercultural competence through 15 hours of service in two after-school programs or one elementary school. Results showed that individual students made progress in their intercultural sensitivity and had a better understanding the community.

Pellettieri (2011) investigated service-learning components in intermediate-level Spanish courses. The study combined quantitative and qualitative methods to measure eighteen students' attitudes and behaviors regarding their willingness to communicate in Spanish before and after experiencing three consecutive quarters of community-based learning. Results demonstrated positive linguistic outcomes with more confidence and willingness to speak in Spanish that cannot be easily attained within the classroom setting.

Bettencourt (2015) used action research and the DEAL model for critical reflection (Ash & Clayton, 2009) to measure intermediate Spanish learners' learning outcomes

in a service-learning embedded oral skills course. Using oral journals, surveys, and focus group/individual interviews with community partners, the results supported the effectiveness of service-learning in contributing to the attainment of course-specific learning outcomes as well as *the National Standards*. It also extended learning opportunities and professional development out of the classroom.

Caldwell (2007) examined the integration of service-learning to an advanced-level Spanish conversation course through a five-phase model which contained preplanning, planning, preparatory, service, and post service reflection. With Spanish major and minor students, the instructor and students worked as a team to be involved in interactive and live texts that not only promoted language proficiency, but also enhanced a sense of civic duty in all of them.

Plann (2002) described how students in an upper-division Spanish literacy course– Latinos and Literacy at the University of California, Los Angeles collaborated with local literacy centers for adult reading programs. After one quarter semester of service, non-native speakers attested to an increase in vocabulary, communicative competence, and confidence. All students claimed to have attained a more complete understanding of pedagogical theories and the meaning of family literacy. Meanwhile, they also displayed a greater sense of civic and social responsibility that included a willingness to help adult learners, and a greater empathy with the struggles of the less fortunate.

D. R. Long (2003) studied diary from 11 advanced Spanish learners who were involved in service-learning activities and found that students' were more motivated not only to learn the language, but also to be engaged in the Latino community. The results also revealed that students made progress in intercultural sensitivity and dispelled some cultural stereotypes after the service experience.

The community in the context of Spanish service-learning is not limited to the local Latino community but virtual community as well. Knouse & Salgado-Robles (2015) reported a collaborative service-learning course that was designed to examine the degree to which a cross-institutional endeavor could offset the obstacles of insuf-

ficient and inappropriate use of the target language and a lack of affective support. Twenty-eight students from two identical service-learning courses at two different institutions formed a community of practice in local Latino communities and interacted via Web 2.0 technologies such as social networking sites, reflection blogs, and Skype videoconferences. Quantitative and qualitative analysis revealed that students reacted positively towards the inter-institutional endeavor and its associated online tasks. The students were grateful to have the additional outlet of academic and emotional support with the dual model.

The focus of participants in higher education institutions also extends to graduate-level students. Carracelas-Juncal (2013) examined the positive impact of service-learning in online graduate courses for practicing Spanish teachers. The author tried to blend online education with service-learning for students who were scattered throughout the country. Analyzed through three case studies, the author concluded that Spanish service-learning can be an instrument for self-awareness and identity reaffirmation. Moreover, service-learning experience is also beneficial to those who already know the language and live the culture of the Spanish-speaking world.

Another trend that have arose in the field is the combination of service-learning and language for specific purposes (LSP). M. K. Long & Uscinski (2012) reported that 59% out of 183 responding institutions in their survey had LSP course offerings that mostly focus on the use of Spanish in Business and medical purposes. A. Abbott (2011) described how to incorporate service-learning in a Spanish and social entrepreneurship course to collaborate with nonprofit organizations serving Spanish-speaking immigrants. The findings showed that the blending of service-learning and LSP could help form mutually beneficial relationships and offer human service providers guidelines to support the immigrants in the local community. Sánchez-López (2013) proposed a model for implementing service-learning to LSP programs to facilitate the course design and execution processes for faculty, students, and community partner. Ruggiero (2015) described a graduate course on how to teach Spanish for special purposes with a service-learning component. Students were reported to

gain leadership skills in the classroom and community the most. Students also developed an increased sense of empathy and increased open-mindedness. Next came language proficiency and finally they dispelled internalized stereotypes about other. They benefited from an educational experience uniquely tailored to their specific career goals and interests.

Besides the combination of conventional instruction and community service, Jorge (2010) reported the forefront experiential learning language programs that Pitzer College has been offering for over a decade where, through a community-based Spanish practicum, students in the Spanish major program are placed with Mexican families from the community to build long-lasting relationships while using the target language and learning about Mexican culture.

A. Abbott & Lear (2010); Lear (2012) perceived service-learning as an ideal pedagogy for 21st-century language for LSP programs and provided an overview of existing models, materials, research in the field. The authors noted that research shifted from the early stage of "how to" and best practices, to the focus on the acquisition of intercultural competence and gains in 5 C's in *the National Standard* (ACTFL, 2012), especially in communities and connections. The authors summarized the connections goal by case studies and called for actions to the development of models and standards and advancing interdisciplinary collaborations.

2.7.2 Service-Learning in the English as a Second Language (ESL) and Teaching English as a Second Language (TOSEL) Context

Christison & Kennedy (1999) stated the importance of meaningful communication and contexts as an "ideal learning opportunity for second language students to learn more information in a shorter time with less effort" (p. 4). Latulippe (1999) also asserted that "whenever possible, students should be placed in context-rich situations" (p. 4). Service-learning provides such context that participant can express and discuss what they feel, experience, observe, and learn by different types of re-

flection. One of the successful implications of service-learning in ESL is the reading courses. Through service-learning, participants can extend what they have read from the books to real-world problems and reflect on their language use and attributes to solve the problems.

Elwell & Bean (2001) described a successful program that integrate service-learning to an intermediate level ESL reading class. After reading the book *Of Mice and Men* by Steinbeck (1937), students reached out to the community to collect supplies and have close contact with children and migrants in California. Students reported that they acquired "more English language skills than would normally be anticipated and learned how to interact with the larger community" (p.2). Minor (2002) described how the service-learning projects of eleven university-level ESL students focused on U.S. culture in 2000. Students read about issues such as affordable housing, the plight of the elderly, and homelessness in their ESL classes, then worked on construction projects with Habitat for Humanity and prepared/served food in a soup kitchen. The students found that community service and language learning can be mingled in productive ways. Students claimed to have developed independence and confidence as learners in the process. Cummings (2009) used a short-term service-learning project with Intensive English Program students. The students read the book *Three Cups of Tea* and learned about the author Greg Mortenson and his program that uses donations to build schools in Afghanistan and Pakistan. The students solicited donations on campus by making oral presentations about the program and wrote letters to Mortenson himself in English. Students reported being more confident and fluent in speaking English afterwards.

Writing skill is another focus that can be enhanced through service-learning projects. Warschauer & Cook (1999) explained how service-learning was used to enhance the incorporation of technology into a writing class at a community college in Hawaii. Students created newsletters, brochures, and web pages for local organizations. They enhanced their motivation and confidence by writing for a real audience, and they also learned marketable skills such as web page design from their community part-

ners. Whittig & Hale (2007) included a service-learning component in a first-year composition class for ESL students. The ESL students performed their service hours in mid-high schools and a refugee agency. Two students in this case study described how they overcame their fears and became more confident as they participated in the challenging real-world opportunities offered to them through their service-learning assignments. One of the students asserted, "We can overcome everything through our passion, even language barriers" (p.392). Other than regular and standard ESL classes, Mallinson & Charity Hudley (2010) outlined how dialects awareness can be connected with service-learning on particular dialects such as African American English, sociolinguistics, and linguistic variation.

According to Carver (1997), service-learning supports the student in "facing challenges, conquering fears, building on strengths, overcoming weaknesses, dealing with making mistakes, struggling, reflecting on experiences, and being exposed to constructive feedback" (p. 146). Bringle et al. (2004) perceived service-learning as "a powerful pedagogy for deepening the learning, developing a broader sense of civic responsibility, and dramatically influencing the personal and professional lives of students" (p. 12). Therefore, with appropriate guide and support, ESL students can gradually grow to active and reflective members in the community who acquire the ability to work collaboratively and professionally in the workplace, negotiate cultural nuances and ambiguities in appropriate ways, and develop civic responsibility that are all expected in our ever-changing world.

The participants in the TOSEL context are mostly superior-level or native speakers of English. Purmensky (2015) reported on a cross-age, distance education tutoring program that matches 10 college students in TOSEL with 10 at-risk English Language Learning (ELL) middle school students using video-conferencing software. The results showed positive impacts on language acquisition and motivation of teaching. Conney (2015) described how TESOL major students at the University of Hawaii were matched with homeless Micronesian families to teach the life and career skills necessary to overcome poverty and assimilate to mainstream Hawaiian society. The

author highlighted the potential benefit to the student by learning ones' blind spots and think from other people's perspectives by bringing more substantial changes for the homeless Micronesians. Therefore, TOSEL students also benefited from service-learning to try out and refine their own teaching with real children and better transit the role of student to that of teacher.

2.7.3 Service-Learning in Other Languages/Cultures: Russian, French and German

Although many studies have looked at service-learning with Spanish and ESL, service-learning in other languages are limited and isolated. The paucity of the published work that explores the role of service-learning in other second language contexts calls for more research-based innovation and pedagogical practice in the U.S. and abroad.

Rosengrant (1997) implemented a service-learning component in a fourth-year Russian class at Portland State University. Students served 20 hours in the community to a social service organization and a public elementary school with Russian ESL students. Through their written journals and oral presentations, students deeply valued their experience as it provided "excitement, increased confidence, and a growing awareness of the possibilities for 'real' application" (p. 17).

Grim (2010) reported the integrating service-learning to all students of French at Colorado State University. Students created lesson plans and conducted 10 lessons of 30 minutes per week in the local preschools and K-5 schools during before- and after-school programs. Students reflected on their experience in the community and described it as enjoyable, rewarding and educational. Several students also showed/confirmed interest in becoming K-12 French teachers or teachers in other content areas after close contact with the kids in the community.

Gascoigne (2017) reported a semester-long course entitled "Externship in French" offered at the University of Nebraska Omaha. The course was a upper-level elective

course for French major and minor students. Fourteen students were engaged in service such as translation, assisting movie and language fairs, assisting high school French class, and working with francophone immigrants in non-profit service agencies. Thirteen out of the fourteen students reported motivation to use French professionally as a result of the class. Four students indicated a desire to change their future career plans after the service experience.

Jouët-Pastré & Braga (2006) described how sixteen undergraduate and graduate students at Harvard University were involved in an advanced language and culture course–Portuguese and the Community. Students serviced Boston-area community organizations and agencies where they performed 4 hours per week of service-learning for Portuguese-speaking (Lusophone) immigrants. In the class, students read/watched and discussed about Lusophone immigrants and specific uses of Portuguese language from these communities. Findings showed that students developed a new appreciation for and an understanding of the nuances and diversity of Lusophone immigrant communities in the United States, particularly in New England.

Hellebrandt (2014) introduced community-supported collabration between the German Studies program at Santa Clara University and a Saturday morning school–the South Bay Deutscher Schulverein German School. The service-learning components were implemented in the German Honors Program enabling thirteen students to perform service as teaching assistants at the Saturday school. The author also added a course-based engagement project in a media course which addressed a community need by contributing to a website for the Saturday morning school. Through promoting service-learning in the German Studies program, Hellebrandt reported an increase in the number of program majors and minors that empowered program students and enriched program curriculum.

2.7.4 Conclusions and Limitations of Previous Study

According to Lear & Abbott (2008), most of the current literature on service-learning in language instruction deals with "how-to's" and not enough has been done to measure the student language improvements resulting from service-learning instruction. Butin (2006) noted that quantifying service-learning's effectiveness, generally in terms of the gains in knowledge demonstrated by students, is complicated by the numerous variables in any service-learning course. These variables limit the ability to pinpoint if these gains are a direct result of the service-learning component of the course. Similarly, in language instruction, it becomes nearly impossible to determine whether or not a student is making specific linguistic gains due to the service-learning experience or as a result of the other elements of the course, such as classroom instruction and assignments. For example, a student's past experience with first, second, and perhaps third language instruction, his or her family context, the effectiveness of the course materials, frequent contact with native speakers outside of class, and the student's motivational levels, among many other factors, can all contribute to a particular language learner's progress independent of the service-learning experience. Without valid and reliable data pointing to a direct correlation between linguistic gains and service-learning courses, programs and departments will not be hard pressed to justify an expansion of service-learning across the curriculum, especially in times of shrinking budgets and limiting resources in higher education. However, as Pellettieri (2011) noted, the power of service-learning to motivate students to interact with native speakers should not be overlooked nor undervalued.

Second language students must engage in high levels of oral interaction, negotiate meaning, and solve problems in order to reach high levels of proficiency (Krashen, 1985). Projects that are challenging, communicative and meaningful facilitate students' ownership and motivation to learn the target language. Students are "more motivated when they can see the usefulness of what they are learning and when they can use that information to do something that has an impact on others" (Bransford et

al., 2000, p. 61). Recent research endorsed the notion that language learners require opportunities for significant interaction. As was proposed by Brown (2006), "contextualized, appropriate, meaningful communication in the second language seems to be the best possible practice" (p. 73).

Studies that have corroborated the need to provide contextualized and authentic experiences in the target language have also supported the engagement of second language students in service-learning projects. However, many of the articles published that discuss service-learning in second language acquisition only briefly focus on classroom dynamics. The narratives do not specify what happens when students are paired with a native speaker of the target language and how this experience influences the course content understanding. The quality of the process has been stressed in the classroom reflection dynamics, not in the quality of activity at onsite locations. Furthermore, service-learning has also been suspected whether to create a lasting commitment in higher education or not (Butin, 2006). There is a need to explore how service-learning projects can be planned, implemented, monitored, and documented for second language acquisition and lifelong learning.

Finally, it is worth revisiting a powerful statement made by P. J. Palmer (1983) on the topic of curriculum. Despite the passage of time, it remains inspiring and relevant to the use of service-learning as a philosophy and a pedagogy:

Our students [should] be invited to learn by interacting with the world, not by viewing it from afar. The classroom would be regarded as an integral, interactive part of reality, not a place apart. The distinction between "out there" and "in here" would disappear; students would discover that we are in the world and the world is within us. (p. 34-35)

2.7.5   Service-Learning and Chinese Language

When it comes to the case of the Chinese language and service-learning, the situation is largely different from Spanish and ESL/TESOL. On one hand, China

and the Chinese culture attracts more and more attention from mainstream America as interest grows to learn about contemporary China. The recent increasing number of Chinese international students and immigrants into the U.S. makes it clear that the American people have more momentum than ever to unveil the Chinese cultural facts and to learn the Chinese language. Thus, service-learning to teach about China within the local community follows such trends. On the other hand, the Chinese immigrants in the U.S. are a relatively small group compared to the Hispanics. The majority of Chinese immigrants and heritage can be found on the East and West coasts; therefore, service-learning to the local Chinese speaking community in the Midwest is quite challenging. Due to the two major factors mentioned above, service learning in Mandarin Chinese has a more diversified recipient population.

Before the initial effort made by Liu (2012a), the integration of service-learning in Chinese language was a brand-new area that no one had ever explored in literature. Liu (2012a) investigated how nineteen advanced-level Chinese heritage learners helped young Chinese heritage learners in elementary and middle schools in Southern California. However, "help" in the study is not equivalent to academic tutoring or lecture. Instead, "help" in the scene was to interview the elementary and middle schoolers. The interview questions comprised of five main categories including the challenges to learn Chinese, Chinese use, motivation of learning Chinese, Chinese culture knowledge, and attitudes towards continuing learning Chinese. The results indicated potential factors affecting K-12 heritage students' motivation and outcomes of Chinese learning such as identity and peer pressure. It also facilitated the motivation and positive attitudes towards learning Chinese for young heritage learners. Nevertheless, a one-time experience in the community may not yield enough benefits for either the participants or the community partner. Long-term cooperation and contact are expected for more fruitful results.

Liu (2012b) also investigated the academic and personal benefits of Chinese heritage learners interacting with Chinese senior immigrants in a senior center in Southern California. The students were enrolled in an upper-division Chinese culture

course, and their recipients were senior immigrants who not only could speak the Chinese language but had personal contact with Chinese culture. Through interviews and reflections, the results revealed that service-learning opened a new window for young Chinese heritage learners to know the past and the present of Chinese senior immigrants and to deepen their understanding of social and identity issues from the heritage culture. The participants also reported enhanced communicative skills, particularly writing skills, throughout the service-learning projects.

Despite the widespread use of service-learning pedagogies in postsecondary education, literature related to service-learning in the arena of CFL has just been initiated. Although limited, the results of the available service-learning studies in learning CFL are encouraging and indicate positive outcomes. However, due to the fact that the previous literature by Liu focused on Chinese heritage learners only, the need for further research involving a broad range of participants is a call for action. The purpose of the current study was to evaluate students' academic achievements and civic engagement with particular interest in the cultural competence gained through participation in local communities to serve and to learn Chinese.

2.8   Service-Learning Research Scale: The Public Affairs Scale (PAS)

The PAS was initiated from Missouri State University to measure the public good mission of higher education in broad learning outcomes (Levesque-Bristol & Cornelius-White, 2012). The scale was designed "to fill the dearth of resources in broad learning outcomes related to public engagement" (p.699) from the students' perspective. The authors proposed PAS to evaluate the community service and public affairs mission of college-level engagement programs in the three key dimensions of community engagement, ethical leadership, and cultural competence. Derived from the *Socially Responsible Leadership Scale—Revised* (Tyree, 1999), the authors used Exploratory Factor Analysis (EFA) and reduced the 81 items to 40 on a five-point, Likert type scale ranging from strongly disagree (1) to strongly agree (5) along the di-

mensions of community engagement (15 items), cultural competence (15 items), and ethical leadership (10 items). According to the authors, "community engagement means recognizing needs in the communities within which an individual belongs and then contributing knowledge and working with the community to meet those needs. Cultural competence begins with cultural self-awareness and expands to knowledge, respect, and skills for engaging with those of other cultures. Ethical leadership means striving for excellence and integrity as an individual continually develops ethical and moral reasoning while contributing to the common good " (p.698). The PAS is adequate to strong internal consistency and appears sufficiently sensitive to capture differences between students and within students over time. In addition, the correlations between the constructs of *Socially Responsible Leadership Scale—Revised* and the elements of PAS showed a broad validation of the overall Public Affairs Conceptualization and Social Change Model.

To further investigate whether the PAS can be used effectively to evaluate changes of civic engagement and public affairs over time, Levesque & Strong (2010) conducted a study using the PAS in an introduction to university life course with a service-learning component. The 203 freshman who participant ed in the service-learning showed greater endorsement of the public affairs themes compared to the students in the control group. The service-learning cohort showed a significant increase in community engagement and cultural competence while the control group exhibited no change. Neither group increased in ethical leadership. The study ratified the effectiveness of PAS in large group comparisons.

Richards et al. (2013) used the PAS to evaluate changes in civic learning of the 97 participators who served in physical activities and aquatics programs with individuals with disabilities. The study showed statistically significance in the increase of community engagement and cultural competence. Service-learning facilitated improvements in attitude towards individuals with disability and critical thinking about the role of disability in children's lives. The change in ethical leadership was also significant but only to the students who had previous service-learning experience. The study further

validated the PAS and supported the scale's use in diverse setting and with a diverse participants sample (Levesque-Bristol & Richards, 2014).

In conclusion, the PAS provides a collaboratively constructed and empirically validated method to explore changes of public engagement in service-learning before and after service-learning (Levesque-Bristol & Cornelius-White, 2012). The scale is included in the Service- Learning Reflection Journal (Sass, 2013) from the Purdue University Learning and Service Engagement Series (PULSE) and is used in the current study.

2.9   Chapter Summary

This chapter offers an in-depth review of the theoretical foundations, definitions, distinctions, benefits, and applications of service-learning.Special attention is given to the implementation of service-learning in learning a new language and culture, including Chinese Mandarin. In spite of the limited number of the existing studies, literature has begun to identify the impacts of service-learning on CFL learners that shed lights on the future studies and prospective development in the field. The chapter closes with a short introduction to the Public Affair Scale (PAS) which is used as quantitative evidence to measure the effectiveness of service-learning in the study.

3. METHODOLOGY

In reviewing the literature, service-learning has been gaining popularity in many academic disciplines; whereas, its use in Chinese language learning contexts appears relatively unexplored. Yet, service-learning and language curricula can be a powerful combination, yielding significant benefits for students. In order to address this gap in the literature, the primary purpose of the study is to explore the impact of the service-learning on an upper level Chinese course with a focus on learners' perception on personal growth, academic gains, and social and community engagement. This study assumes that advanced Chinese learners engaged in a service-learning context increase their linguistic gains, as well as learning motivation and social responsibility. To better investigate students' perceptions on service-learning, the present study employs both quantitative and qualitative methodologies as evaluation tools. The combination of the two methods describes what was happening both in class and onsite when students engaged in service-learning projects and how the process and reflection correlates to the course's intended outcomes.

Service-learning as part of a foreign language curriculum can provide students with experiences that offer opportunities to apply classroom knowledge, to use and develop language skills, and to increase their cultural awareness in an immersion situation. This kind of experience allows students to achieve the goal of language learning in an authentic setting. Service-learning can also promote the objectives of the Standards for Foreign Language Learning as set forth by the American Council for the Teaching of Foreign Languages (ACTFL). The standards encompass five areas: communication (speaking, writing, listening, and reading), cultures (knowledge and understanding), connections (opens doors to other bodies of knowledge in another language), comparisons (allows the student to examine their own culture and others for a broader experience of other ways of looking at the world), and communities

(allows students a greater participation in their own communities and wherever they might go) (ACTFL, 2012). These standards reflect a growing awareness of the need for new directions and new qualifications in foreign language teaching and learning.

Students have cited that adequate speaking opportunities or practice have been lacking in the classroom as part of their experience while learning Chinese (B. Li et al., 2012). This can be connected in some instances to a lack of access to native language speakers. Educators make efforts to provide students with more authentic language materials, and with the inception of the Internet, these materials are more readily available. What appears to be lacking, is the face to face encounter in a real-world experience. Most foreign language classrooms have incorporated some form of "experience" for their students (e.g. field trips to restaurants once a year). Lack of funds and time are the most common reasons given for not providing opportunities for experiential learning. With access to the community of Chinese language learners/speakers on campus and beyond, service-learning courses provide the opportunity for students to practice and improve their Chinese language fluency, contribute to the community, and connect with individuals as people which encompass all of the national standards.

3.1   Research Design

Hartas (2015) suggested a collection of multiple sources to ensure the variety of perspectives and the validity of the study. Chatterji (2004) contended that while quantitative experimental studies are considered the gold standard for valid assessment of educational programs, they can result in "poorly conceptualized 'black box' evaluation(s)" (p.4) when used exclusively. Like what is advocated by other scholars (e.g., Johnson & Onwuegbuzie, 2004; Bringle et al., 2004), she promoted a carefully designed mixed methods research that uses both quantitative and qualitative measures. Her statement was in line with Driscoll et al. (1996) exemplary case study model for service-learning programs. In the study, the four authors employed obser-

vations, interviews, focus groups, and reflective journals as qualitative instruments on the one hand, and surveys, Likert-scale assessments of contexts/activities for quantitative analyses on the other. Fenzel & Leary (1997) also support a combination of quantitative and qualitative measures to study service-learning programs. As summarized in Table 3.1, the study was made possible by observations through the following source of data and the subsequent analysis of pre- and post- surveys, students' reflective journals, oral presentations and classroom/community observations.

Table 3.1.
Research Questions and Sources of Data

Research Quesiton	Source of Data	Analyses
To what extent do service-learning experiences affect the students' perception towards their Chinese language skills?	Reflective journals, oral presentations, classroom and community observation	Atlas-TI
To what extent do service-learning experiences affect the students' perception towards the Chinese culture awareness?	Reflective journals, oral presentations, classroom and community observation	Atlas-TI
To what extent do service-learning experiences affect the students' perception towards civic engagement and social responsibility?	Survey, Reflective journals, oral presentations	SASS Atlas-TI

3.1.1 Students Enrolled in CHNS Level VII

All 30 students enrolled in the Chinese Level VII course for two semesters were observed in the study. Students' proficiency is expected to be at least the advanced

low level based on the prerequisite of completing the sixth semester of Chinese (Chinese Level VI/ CHNS302). According to ACTFL proficiency guidelines (2012), they are able to participate in most informal and some formal conversations on topics related to school, home, and leisure activities. They can also speak about some topics related to employment, current events, and matters of public and community interest. Advanced Low speakers contribute to the conversation with sufficient accuracy, clarity, and precision to convey their intended message without misrepresentation or confusion. Therefore, all students had the language capability to provide services in Chinese at the sites. There were sixteen female and fourteen male students, of whom two sophomores, twelve juniors and sixteen seniors. Race and ethnicity-wise, twelve were white and eighteen were Asian or Asian American. The age ranges from nineteen to twenty-six years old and the mean age was 21.4 (SD = 2.42). Table 3.2 - Table 3.6 give the basic demographics for the students based on years of studying Chinese. Students were numbered by their age, gender, language backgrounds, and years of learning Chinese using 1 - 30. No.1 - 6 have studied Chinese for 3 years and all of them are White students by race. No. 7 - 8 have studied Chinese for 4 years and both are White students. No. 9 - 12 have studied Chinese for 5 years with half Asian and half White. No. 13 - 18 have studied Chinese for 6 years with one white student and mostly Asian. No. 19 is the white student who have learned Chinese for 7 years starting from high school. No. 20 - 30 are the Asian and Asian American students who have learned Chinese for over 8 years. Among the students, twenty speak English as their first language that include twelve white students, three Chinese heritage speakers who were born in U.S.A., and four Malaysian students who had Chinese origin. Three students from Thailand speak Thai as their first language while six students from South Korea speak Korean as their first language. One immigrant student from China is the only student who speaks Mandarin as his first language. He moved to U.S.A with his parents at the age of 11. In examining students' prior experiences and exposure to other languages and cultures other than their first language, twenty-eight students had traveled abroad, including eleven who

had been to China, and seven who had encounters with Chinese community at home and abroad. One Korean student lived in China for two years. Only two students did not have any study or travel abroad experience.

3.1.2   Instructional Context

This study took place in a public university in the Midwest of United States. The course—Chinese Level VII (CHNS 401), is a seventh-semester upper division Chinese language course, one section per semester during Fall 2013 and Fall 2014. Class met three times a week for a period of fifty minutes for 16 consecutive weeks. Required textbooks are New Practical Chinese Reader (Volume 4, Textbook and Workbook). The course is designed to prepare students in all four language skills—reading, writing, listening, and speaking–in order to achieve the Advanced-Mid level according to the ACTFL Proficiency Guidelines (2012) when completing the course.

3.1.3   Service-Learning Component

The service-learning component was designed to engage students in activities that connect theory to practice, thus yielding enhanced understanding and implication. Since Fall 2013 was the first time Service-Learning component was introduced, students were not aware of this learning opportunity until the first day of class. On the first day of class, the instructor briefly explained the background and essential traits of service-learning. Students were also given a list of possible projects and were invited to submit proposals for additional projects featuring oral communication at least 50% in Chinese. The service-learning component is comprised of on-campus service as campus tour student ambassador for students and families who speak Mandarin, coordinators, authors, and English editor for the Chinese student association journals, peer educators in lower-level Chinese courses, and teaching assistants for the Business Chinese workshops for faculty and staff. It also contains off-campus service as instructors for after-school Chinese clubs in local elementary and middle schools (see a

Table 3.2.
Student Demographics I

	Age	Gender	Race	Years Study Chinese	College Level	Languages	Major	Study Abroad Y=Yes N=No	Travel Abroad Y=Yes N=No
1	21	Male	White	3	Senior	English Chinese	Engineering	N	Y
2	22	Male	White	3	Senior	English Chinese	Management	N	Y
3	20	Female	White	3	Junior	English Chinese	Engineering	Y	Y
4	21	Female	White	3	Senior	English Chinese	Child Development	N	Y
5	21	Female	White	3	Senior	English Chinese	Agriculture	N	Y
6	21	Female	White	3	Senior	English Chinese	Political Science	N	N
7	20	Female	White	4	Junior	English Chinese	Engineering	N	Y
8	21	Female	White	4	Junior	English Chinese	Engineering	N	Y

Table 3.3.
Student Demographics II

	Age	Gender	Race	Years Study Chinese	College Level	Languages	Major	Study Abroad Y=Yes N=No	Travel Abroad Y=Yes N=No
9	26	Male	Asian	5	Senior	Korean English Chinese	Engineering	Y	Y
10	21	Female	White	5	Junior	English Chinese	Hospitality and Tourism	N	N
11	22	Female	White	5	Senior	English Chinese	Management	N	Y
12	22	Female	Asian	5	Senior	Korean English Chinese	Hospitality and Tourism	Y	Y
13	21	Male	White	6	Senior	English Chinese	Management	N	Y
14	25	Male	Asian	6	Junior	Korean English Chinese	Engineering	Y	Y

Table 3.4.
Student Demographics III

	Age	Gender	Race	Years Study Chinese	College Level	Languages	Major	Study Abroad Y=Yes N=No	Travel Abroad Y=Yes N=No
15	24	Male	Asian	6	Junior	Korean English Chinese	Engineering	Y	Y
16	20	Male	Asian	6	Sopho-more	Korean English Chinese	Engineering	Y	Y
17	20	Female	Asian	6	Junior	Korean English Chinese	Engineering	Y	Y
18	19	Female	Asian	6	Sopho-more	Korean English Chinese	Management	Y	Y
19	21	Male	White	7	Junior	English Chinese	Management	N	Y
20	21	Female	Asian	8	Junior	Thai English Chinese	Management	Y	Y

Table 3.5.
Student Demographics IV

	Age	Gender	Race	Years Study Chinese	College Level	Languages	Major	Study Abroad Y=Yes N=No	Travel Abroad Y=Yes N=No
21	21	Female	Asian	8	Junior	Thai English Chinese	Hospitality and Tourism	Y	Y
22	22	Female	Asian	8	Senior	Thai English Chinese	Engineering	Y	Y
23	21	Male	Asian American	11	Senior	English Chinese	Engineering	Y	Y
24	20	Male	Asian American	11	Junior	English Chinese	Engineering	Y	Y
25	19	Female	Asian American	11	Junior	English Chinese	Child Development	Y	Y
26	22	Male	Asian	15	Senior	English Chinese Malay	Management	Y	Y

Table 3.6.
Student Demographics V

	Age	Gender	Race	Years Study Chinese	College Level	Languages	Major	Study Abroad Y=Yes N=No	Travel Abroad Y=Yes N=No
27	22	Male	Asian	15	Senior	English Chinese Malay	Management	Y	Y
28	21	Male	Asian	15	Senior	English Chinese Malay	Engineering	Y	Y
29	22	Male	Asian	15	Senior	English Chinese Malay	Engineering	Y	Y
30	22	Male	Asian	22	Senior	English Chinese	Communication	Y	Y

detailed list of service-learning projects and partners in Table 3.7). Due to limitations in community opportunities as well as the need to align with the advanced Chinese course, the required total number of community service hours for the semester was set at a modest 5 times of service for 10 hours in total. This number was achievable with an average of two hours per service in the community that includes time to prepare and host the events. Grading was based on the completion of the service time and reflection papers, as well as the percentage of Chinese use during the services as was confirmed by the community partners (see CHNS 401 syllabus in Appendix A).

While there was not a big Chinese-speaking community, the interest in learning Chinese was growing exponentially in K-12 schools and on campus. The local K-12 school teachers and administrators brought the idea of after-school Chinese clubs when we introduced service-learning components to them. Each of the service in K-12 include an one-hour instruction and interaction with elementary and middle-school students. The topics were chosen by the local Chinese K-12 teachers including Chinese holidays, Chinese dragons, Chinese martial arts, Chinese opera, Chinese calligraphy, and so on. On the university campus, an interest group of learning Chinese not only includes a large body of undergraduate and graduate students, but faculty and staff who constantly interact with students as well. The Business Chinese workshop was designed to meet the needs of the faculty and staff who intend to communicate with Chinese native speakers in formal and informal settings. The servers in the workshop paired up with faculty and staff and helped them to learn and practice Chinese. Moreover, after contacting the International Student and Scholar office, two students were also engaged in a campus tour with a delegation of middle and high school teachers and students from Hangzhou, China.

In addition to the pre-arranged service-learning projects, students also initialed several service opportunities. One of the students in Fall 2013 was a member of Bridges International as a non-profit religious student organization which serve international students on campus. She offered the opportunities in their community to teach Chinese culture and basic language to the other members of the organiza-

Table 3.7.

Service-learning Projects and Partners

Service-learning Projects	Partners	No. of Students Participated
After-school Chinese clubs	Local elementary and middle school	24
The Business Chinese workshops	Confucius Institute on campus	21
Teach Chinese to beginners	Bridges International	8
Lower-level Chinese tutoring	Lower-level Chinese leaners on campus	6
Teach Chinese to young kids (4 - 5 years old)	Local childcare facilities	6
Chinese journal reporters and editors	Chinese Students and Scholar's Association on campus	3
Campus tour to China delegations	International Students and Scholars Office on campus	2
Chinese Mid-Autumn Festival Gala host	Chinese Students and Scholar's Association on campus	1

tion. Another student in Fall 2013 who was in the major of Child Development found service opportunities to local childcare facilities to teach Chinese pronunciations and basic phrases to the young kids. One Korean students suggested the service in lower-level Chinese classes since he knew one of his friends in the 2nd semester had a lot of challenges in speaking and listening to Chinese. The idea was also echoed by other students who had logistic and time difficulties to out-of-campus service and 6 students were involved in tutoring lower-level Chinese learners for at least one hour per service and two services at most. In Fall 2014, a few students in class brought more cooperation opportunities with Chinese native speakers on campus. The students contacted the Chinese Student Association and learned about the needs of English reporters, editors and the gala host. Three English native speakers went to the Chinese journal meetings and helped with preparing interview questions and proofread the journal articles. Another student who was talented in language acquisition rehearsed with Chinese hosts for one month and eventually served as co-MC on Fall 2014 Chinese Mid-Autumn Festival Gala.

3.1.4   Reflection Activities

The reflection activities were intended to help the students gain further understanding on the course content and the service experience. All 30 students were required to complete a pre-flection in response to and expanded from the prompts from the Service-Learning Reflection Journal (Sass, 2013). Prompts included these questions:1) Who will benefit from this project? 2) How will this project help you meet the expectations of this class? 3) What things do you think you will learn from this project? 4) What are your personal goals of service-learning? 5) How will your project benefit the population being served? 6) What do civic engagement and civic responsibility mean to you? Are civic engagement and civic responsibility relevant to service-learning? Pre-flections were completed at the beginning of the semester prior to the initiation of the service-learning project. The purpose of the pre-flections

was to determine the expectations of the students from the service-learning project. In addition, after each service in the community, the students were required to complete a guided reflection journal that was adapted and expanded from three existing journals-Service-Learning Guide & Journal (Higher Education Edition) (Schoenfeld, 2004), Service-Learning Reflection Journals (Sass, 2013), and "articulated learning (AL)" of the DEAL (see Appendix B). These journals posed reflection prompts related to service-learning and provided space for elaborating personal growth, civic learning, and academic gains. Electronic versions of these papers were collected from students. Moreover, as one of the course requirements, the students could choose the topic of their experiences in service-learning in their oral exercise assignments after the mid-term and presented their reflections in two ways: 1) open-format reflections to sum up their community service for the first half of the semester and 2) structure reflections applying the DEAL model assessment battery (Ash & Clayton, 2009). Students digitally recorded their oral journal. In total, students have completed one pre-flection, five written journals (Journal 1-5) and one oral journal.Electronic Electronic and written versions of the pre-flection and journals were collected from students for grading purposes.

3.1.5   Observations

The instructor attended Chinese club sessions and the Business Chinese workshops to observe the students in the informal classroom setting. Instructor's field notes were a part of source of data. These observations supplemented information and provided context to what the other sources of data yielded.

3.2   Data Collection

The next section describes the procedures and instruments used to gather quantitative and qualitative data used in the present study. Quantitative data included a pre- and post-survey of a 40-item Public Affairs Scale (PAS) (see Appendix C). A

qualitative approach was utilized because the research questions associated with this study required a method of inquiry that facilitated a contextual understanding of service-learning experiences and an understanding of the students' perspectives. The approach allows for a greater understanding of students' service-learning experiences by giving a voice to them in their own words (Selmo, 2015). Qualitative data included reflection journals, students' oral presentations, and the researcher's observations. All data used for this study were part of the course assignments and assessments due to the fact that the study was conducted after the integration of service-learning in the first semester (Fall 2013). The learning goals and curriculum were not intervened by the research design. I as the instructor and researcher continued to use the same curriculum in the second semester (Fall 2014) and kept collecting the existing course assignments and assessments as the data for the current study.

3.3   Data Analysis

Chatterji (2004) contended that even though quantitative experimental studies are considered the gold standard for valid assessment of educational programs, they can possibly result in "poorly conceptualized 'black box' evaluations(s)" when used too exclusively to examine the impact of variables in certain educational contexts. She advocated for the use of carefully designed mixed methods research that uses both quantitative and qualitative measures. Shumer (2002) argued that high-quality service-learning, by its nature, is a form of qualitative inquiry and calls for the inclusion of more qualitative approaches to studying its effects. A particular advantage of qualitative methods is the substance and variety of information that can be drawn from students' reflections in their own words.

The analysis of quantitative data began with standard procedures for data screening to determine if the data met the basic assumptions associated with inferential statistics. (Tabachnick et al., 2007). Paired-samples t test was used to examine changes in the three PAS subscales from pre- to post-experience. It is a statistical

procedure used to determine whether the mean difference between two sets of observations is zero. Like many statistical procedures, the paired sample t-test has two competing hypotheses, the null hypothesis and the alternative hypothesis. The null hypothesis assumes that the true mean difference between the paired samples is zero. Under this model, all observable differences are explained by random variation. Conversely, the alternative hypothesis assumes that the true mean difference between the paired samples is not equal to zero. The alternative hypothesis can take one of several forms depending on the expected outcome. Cohen's d was also used as a measure of effect size (Zimmerman, 1997). A Cohen's d value below 0.20 is associated with a small effect, between 0.20 and 0.50 with a medium effect, and above 0.80 with a large effect. The preliminary univariate analysis on responses to individual differences was followed up based upon Crosstabs and Chi-Square Tests of statistical significance. The Chi-Square test, a nonparametric statistical test, was used to determine if a relationship between two sets of responses existed. All relationships have been calculated at the .05 level of significance. In the Chi-Square test, male is coded as 1 and female is coded as 2 in the category of gender. White students are coded as 1 while Asian and Asian Americans are coded as 2 in the category of race. All quantitative data analyses were conducted using SPSS 24.0 (IBM Corporation, 2016). Data from the completed questionnaires were aggregated and descriptive statistics (means and standard deviations) were calculated for each question.

Qualitative data collected from reflections were de-identified to maintain student privacy, and one number was assigned to each student according to the years of Chinese learning and gender. The data was analyzed through thematic coding by first unitizing and then categorizing. The qualitative data was coded by themes and sub-themes by hand and using the software Atlas.ti 8 (2016). In the first phase, open and axial coding was conducted (Moghaddam, 2006). Inductive data analysis (Boeije, 2010) was used to identify codes and categories across the direct and indirect transcripts. Each transcript was coded and sorted to recognize patterns and identify which codes had the highest number of participant responses. The patterns and

frequency of response led to the development of emerging patterns and themes. These themes were representative of recurring ideas and opinions that consistently emerged from the data. These theme categories were developed into a codebook and used to code data in the second phase of analysis. During the second phase of analysis/axial coding, a combination of inductive analysis and the constant comparative method were used (Patton, 2002). Using constant comparison (Patton, 2005), changes were made to the codebook throughout the open coding process to account for newly coded data. After all of the data had been coded, the coding structure was reviewed and modified, and the themes and associated subthemes were finalized. Finally, the third phase of analysis involved coding confirmation. In the current study, trustworthiness was enhanced by having multiple coders involved in the analysis, collecting data from multiple qualitative and quantitative sources, and by constructing an audit trail to keep accurate records of all steps taken in the handling and analysis of data (Patton, 2005).

3.4   Credibility of the Study

While it is hoped that the results of this study will offer insights to the service-learning research in CFL field, methodological limitations are unavoidable. First, a potential danger exists when a researcher is also a participant who is closely involved with the subjects of the study. Second, Lincoln & Guba (1985) contended that the trustworthiness of qualitative studies can be addressed by adhering to four criteria: credibility, transferability, dependability, and confirmability. Credibility is the study's truth value or, as defined by Lincoln & Guba (1985), "...the naturalist's substitute for the conventionalist's internal validity..." (p. 296). Transferability refers to the applicability of the findings in other contexts. Dependability indicates that the findings are consistent and could be replicated to a certain extent considering that reality is ever changing. Finally, confirmability indicates that the findings are as objective as is humanly possible. To ensure credibility, Lincoln & Guba (1985) recommended prolonged

engagement (which provides scope), persistent observation (which provides depth), and triangulation (which can include the use of various sources, methods, investigators, and theories). Transferability is achieved by providing "the thick description necessary to enable someone interested in making a transfer to reach a conclusion about whether transfer can be contemplated as a possibility" (Lincoln & Guba, 1985, p. 316). Dependability relies on maintaining an audit trail. Confirmability comprises techniques such as maintaining an audit trail, triangulation, and keeping a journal. Strategies also exist to address validity: triangulation, member checks, long-term observation, peer examination, and declaring one's positionality (Merriam, 1998). Obviously, some overlap occurs within these two categories; however, that should help to ensure that the results are dependable and valid.

The data collection process for qualitative research often relies on the researchers as the instrument because of their organization, interpretation and analysis of the data. Because of the instructor's close connection with the data, it is important that certain measures are taken to ensure the credibility throughout the process. Strategies such as maximum variation (which is seen in the students' ages and the number of countries represented) and critical case sampling were used in order to provide as broad a sample as possible in addition to providing depth of expression. The validity of the interpretations was strengthened by using a variety of procedures and sources for gathering data and by critically analyzing the explanations derived from the data (Marshall & Rossman, 1995).

In the current study, trustworthiness was achieved through research triangulation, data triangulation and an audit trail (Lincoln & Guba, 1985). Research triangulation was conducted through the use of multiple rounds of coding in the qualitative data-analysis process. Data triangulation was conducted through the collection of multiple data sources that included PAS, written journals, oral journals, and instructor's field notes. An audit trail, as the final step, was constructed through the cataloging of all steps involved in the data-analysis process from initial research memos through the final thematic structure. This process helped maintain transparency in the data

analysis process. In this study, I also have attempted to depict an accurate portrayal of the students' perspectives by using their original quotes. This provides for the thick description that (Lincoln & Guba, 1985) advocate as well as a measure of confirmability. Last but not least, the integrity of the researcher is of the utmost importance because the researcher is the instrument of data collection and analysis (Merriam, 1998). I have attempted to maintain the highest standards and follow research guidelines to the best of my ability.

3.5 Chapter Summary

This chapter exhibits how the researcher use the mixed method of quantitative and qualitative measures to provide the results and findings shown in the following chapters. The data collection and data analysis techniques are discussed to show the validity and reliability of the study. The demographic information about the students and details of the service in the community are also presented.

4. FINDINGS

This chapter will present the quantitative and qualitative findings of the study. In general, the results support the impact of the service-learning experience on students' community engagement and cultural awareness, and highlight the individual differences. Statistical analysis of the PAS data will be provided, followed by themes derived from the qualitative data analysis.

4.1 Students' Service and Language Background

This section provides background information about the thirty students in the study. The section echoes the information of students in chapter 3 and specifies students' first language, study abroad or travel abroad experience, their community service history, their expectations on service-learning experiences, their motivations to study Chinese, and the role of Chinese in their future.

4.1.1 Language Background and Exposure

Among the students enrolled in CHNS 401, twenty speak English as their first language that include twelve white students, three Chinese heritage speakers who were born in the US, and four Malaysian students who had Chinese origin. Three students from Thailand speak Thai as their first language while six students from South Korea speak Korean as their first language. One immigrant student from China is the only student who speaks Mandarin as his first language. He moved to U.S.A with his parents at the age of 11. In examining students' prior experiences and exposure to languages and cultures other than their first language, twenty-eight students had traveled abroad, including eleven who had been to China, and seven who

had encounters with Chinese community at home and abroad. One Korean student lived in China for two years. Only two students did not have any study or travel abroad experience.

4.1.2   Expectations about the Service-Learning Experience

Prior to the service, students wrote down their expectations for their service-learning component in the course. Eight students reported that they hoped to gain a greater fluency in speaking Chinese and eleven students wanted to learn more about the Chinese culture. Seven other students responded that they wanted to help others to learn Chinese. Since this question was asked before the students were actually in their service-learning situations, some were unsure what would happen on site. "*I guess I have to try it (service-learning) myself because only then can I really interpret what it means to me.*" (Student 4, pre-flection, Fall 2013)

4.1.3   History of Students' Community Service

Students were asked to provide a history of their previous community work. All of the students had done some volunteer work. But no one had any experience in a course with service-learning component before. Their collective volunteer experiences in high school included participation in school associations (National Honor Society) that had volunteer components, tutoring younger students in reading, working at a food shelter and homeless shelters, working as volunteers in library and helping out at church sponsored activities. In college, individual students tutored K-12 students, worked at food shelters, and participated in religious volunteer work in the student organization called Bridges International. When they reflected on how these volunteer experiences had affected their lives, eleven students expressed that it helped them become more aware and interested in the community; eight felt that they gained different perspectives of life by stepping out of their comfort zone, and others discovered that they enjoyed helping or creating connections to other people. "*You would*

rethink about something you took for granted previously." (Student 5, Journal 4, Fall 2014). "*Helping others is the most rewarding thing I have done so far.*" (Student 19, Journal 5, Fall 2013)

4.1.4 Chinese Language Experiences both Formal and Informal

In terms of Chinese learning and practices in class and beyond, all the students mentioned that the instruction focused on developing all the four skills including listening, speaking, reading and writing in class. However, they did not have many opportunities to use Chinese out of the classroom even to their friends and relatives who could speak Chinese. "*I am so used to speak English to my parents and friends, and it is almost impossible to switch back to Chinese when you are not forced to.*" (Student 23, pre-flection, Fall 2014). "*I only spoke Cantonese to my grandparents who could not understand English or Mandarin.*" (Student 26, pre-flection, Fall 2013). Only two students (students 1 and 5) showed special interest in practicing Chinese in any possible occasions. They even made a trip to China to be more immersed with the Chinese language. Students through reflection have begun to formulate and articulate their own philosophy regarding language and culture and how language study has benefited their lives. They also engaged in activities that continued to add to their knowledge base such as travel abroad. Most of the students, no matter whether they have prior travel or study abroad experience or not, mention either a desire to travel or live in China for a while, seeing their knowledge of Chinese as a help in this area.

4.1.5 Motivations to Take Chinese Courses

Of the 30 students, twenty noted that a two-year language requirement in the university brought them to study Chinese, including 1 Chinese immigrant, 2 heritage learners born in the U.S.A, 6 Korean students, 3 Thai students, and 4 Malaysia students. Being exposed to Chinese language and cultures before is another major

reason. Student 19 mentioned his involvement in Asian culture clubs for high school years as the incentives to learn the language. Student 5 talked about her memorable trip to China in the 7th grade that "*totally changed my previous images of China and Chinese people.*" (pre-flection, Fall 2014) Some students stated the importance of Chinese language in the business world and in the industry motivated them to start the initial steps: "Chinese is a buzzword in the business world. I wanted to take advantage of learning Chinese to fulfill my dream of an international businessman." (Student 2, pre-flection, Fall 2013) Others expressed their interest in learning a brand new language and culture that make them distinct from their peers. "*My appreciation for Chinese grew along with understanding the culture through the language.*" (Student 20, pre-flection, Fall 2014) "*I enjoy having the ability to speak two languages and having two perspectives on the world.*" (Student 6, pre-flection, Fall 2014) Moreover, the reasons to continue their Chinese journey in an advanced Chinese class included personal satisfaction—"*I liked it and found I wasn't bad at it.*" (Student 3, pre-flection, Fall 2013) the ability to talk to classmates, close friends, relatives who were native speakers of Chinese, and to communicate during traveling or studying abroad in China. In fact, it was not until the experience of studying abroad in China for one semester did Student 4 and Student 14 realize the importance and their passion for learning Chinese. "*My experience was pretty eye-opening and life-changing, and shocking! It was emotionally wrenching to witness the development of China and interact with the culture. Chinese are very friendly people.*" (Student 4, Journal 5, Fall 2013) "*I was amazed about Chinese people and their culture. Their understanding of human relation and values are deep. My speaking skill was accelerated substantially during my stay.*"(Student 14, Journal 5, Fall 2014)

4.1.6   The Impact of Chinese and the Future Role of Chinese

Students considered the Chinese learning experience as a path to "*reach out to Chinese people*" (Student 22, pre-flection, Fall 2013), "*identify culture similarities*

and differences"(Student 18, pre-flection, Fall 2014), "*better prepared for future ca-reer*"(Student 16, pre-flection, Fall 2014) and "*travel to China*" (Student 4, pre-flection, Fall 2013), to name a few. All the students mentioned how learning Chinese language and some culture aspects opened up their world view to a bigger picture and enabled them to envision different perspectives from a more informed stance. "*Know-ing Chinese helps me connect with either native Chinese speakers or people who speak Chinese. I have a better understanding of the culture, not perfect, but better.*" (Student 8, Journal 4, Fall 2014) "*It helps me leave ignorance behind, a little bit, I hope.*" (Student 4, Journal 3, Fall 2013) When asked about what role, if any, Chinese would play in their futures, 21 out of the 30 students focused on career choices. Seven students reported that they would seek jobs that enable them to utilize their Chinese skills to some extent. Student 13 planned to move to China after graduation. Others had more defined professions in mind: engineering, teaching, international business, working in an embassy, and working in the medical field.

4.2 Descriptive Statistics of the Study Sample

Table 4.1 displays the descriptive statistics for the three subscales of the PAS prior to and after the service-learning experience. According to Service- Learning Reflection Journal (Sass, 2013), items 1-15 investigate Community Engagement, item 16-25 investigate Cultural Competence, and Items 26-40 investigate Ethnical leadership. Table 4.1 depicts the means and standard deviation of the above three categories. Paired-samples t tests and Wilcoxon signed-rank tests were used to determine whether the changes noted in Table 4.1 were statistically significant. Given that the interpretations were the same for both sets of tests, only the paired-samples t tests are discussed. The result showed that the increase of two out of the three categories were statistically significant, as depicted in Table 4.2. For Community Engagement, the t test was statistically significant, $t(30) = 12.167$, $p = .00$, with a very large effect size, $d = 1.49$. The change in Cultural Competence was also statistically significant,

t(30) = 3.223, p = .003, and associated with a very medium effect size, d = .44. The paired-samples t test to evaluate the change in ethical leadership was not significant, t(30) = 1.422, p = .166, and was associated with a small effect size, d = .07.

Table 4.1.
Descriptive Statistics for the Three Subscales of the Public Affairs Scale at Pre- and Post-survey

Pair	Categories	Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Post Community Engagement	4.3943	30	.30054	.05487
Pair 1	Pre Community Engagement	3.8800	30	.37844	.06909
Pair 2	Post Community Engagement	4.3800	30	.22345	.04080
Pair 2	Pre Community Engagement	4.2567	30	.31806	.05807
Pair 3	Post Community Engagement	4.5727	30	.18710	.03416
Pair 3	Pre Community Engagement	4.5427	30	.23059	.04210

Table 4.3 and Table 4.4 present the Chi-Square tests for community engagement and gender in pre- and post-survey. The data shows that gender and community engagement are dependent variable in pre-survey (p = .038), which means there is a statistically significant relationship between community engagement and gender with 95% confidence. In other words, male and female students show statistically significant difference in the community engagement before their service-learning experience. Nevertheless, the post-survey indicates that gender and community engagement are

Table 4.2.

Paired Samples Test Results for the Three Subscales

Pair	Categories	Mean	Std. Dev.	Std. Error Mean	Lower 95% Confidence Interval of Difference	Upper 95% Confidence Interval of Difference	t	df	Sig. (2-tailed)
Pair 1	Post Community Engagement - Pre Community Engagement	.51433	.23154	.04227	.42787	.60079	12.167	29	.000
Pair 2	Post Cultural Competence - Pre Cultural Competence	.12333	.20957	.03826	.04508	.20159	3.223	29	.003
Pair 3	Post Ethical Leadership - Pre Ethical Leadership	.03000	.11558	.02110	-.01316	.07316	1.422	29	.166

independent variables (p = .160). That is to say, there is no statistically significance in the perception of community engagement after the service.

Table 4.3.
Chi-Square Tests for Community Engagement - Gender Pre-survey

Item	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	24.643	14	.038
Likelihood	33.276	14	.003
Linear-by-Linear Association	21.973	.1	.000
N of Valid Cases	30		

Table 4.4.
Chi-Square Tests for Community Engagement - Gender Post-survey

Item	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	17.946	13	.160
Likelihood	24.176	13	.030
Linear-by-Linear Association	12.465	1	.000
N of Valid Cases	30		

Table 4.5 and Table 4.6 present the Chi-Square tests for community engagement and race in pre- and post-survey. The data shows that gender and community engagement are dependent variable in both pre-survey (p = .037) and post-survey (p = .036). The result indicates that Asian and White students has statistically significant difference in community engagement before and after the service. White students are

more motivated and willing to be involved in community service compared to their Asian peers.

Table 4.5.
Chi-Square Tests for Community Engagement - Race Pre-survey

Item	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	30.000	18	.037
Likelihood	40.381	18	.002
Linear-by-Linear Association	16.063	1	.000
N of Valid Cases	30		

Table 4.6.
Chi-Square Tests for Community Engagement - Race Post-survey

Item	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	23.542	13	.036
Likelihood	30.878	13	.004
Linear-by-Linear Association	12.045	1	.001
N of Valid Cases	30		

Table 4.7 and Table 4.8 present the Chi-Square tests for cultural competence and gender in pre- and post-survey. The p value in the pre-test is .051 and in the post test is .977. The result fails to reject the null hypothesis which means there is no statistically significance the in outcomes between gender and cultural competence. However, the pre-test is close to being significant.

Table 4.7.

Chi-Square Tests for Cultural Competence - Gender Pre-survey

Item	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	22.299	13	.051
Likelihood	30.365	13	.004
Linear-by-Linear Association	15.223	1	.000
N of Valid Cases	30		

Table 4.8.

Chi-Square Tests for Cultural Competence - Gender Post-survey

Item	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.205	6	.977
Likelihood	1.226	6	.976
Linear-by-Linear Association	.130	1	.719
N of Valid Cases	30		

Table 4.9 and Table 4.10 present the Chi-Square test for cultural competence and race in pre- and post-survey. The data shows that there is no statistically significance in the prediction of cultural competence with the variable of race ($p = .274$ for pre-survey; $p = .778$ for post-survey). In other words, race is not a good predictor of cultural competence before and after service-learning. White and Asian students do not have statistically difference in the perception of cultural competence.

Table 4.9.
Chi-Square Tests for Cultural Competence - Race Pre-survey

Item	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	18.889	16	.274
Likelihood	25.471	16	.062
Linear-by-Linear Association	3.998	1	.046
N of Valid Cases	30		

Table 4.10.
Chi-Square Tests for Cultural Competence - Race Post-survey

Item	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.811	8	.778
Likelihood	5.872	8	.662
Linear-by-Linear Association	1.006	1	.316
N of Valid Cases	30		

In terms of ethnical leadership, the data does not indicate any prediction of ethnical leadership in terms of gender or race, as shown in the Table 4.11 - 4.14. In the Chi-Square test for ethnical leadership and gender, the p value is .491 for pre-survey and .722 for post-survey. In the Chi-Square test for ethnical leadership and race, the p value is .448 for pre-survey and .417 for post-survey. The result fails to reject the null hypothesis which means there is no significant difference in outcomes between gender/race and ethnical leadership.

Table 4.11.

Chi-Square Tests for Ethnical Leadership - Gender Pre-survey

Item	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.433	8	.491
Likelihood	9.405	8	.309
Linear-by-Linear Association	2.583	1	.108
N of Valid Cases	30		

Table 4.12.

Chi-Square Tests for Ethnical Leadership - Gender Post-survey

Item	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.902	11	.722
Likelihood	10.313	11	.502
Linear-by-Linear Association	.967	1	.326
N of Valid Cases	30		

4.3   Qualitative Evidence from the Study Sample

Even though service-learning is a deeply nuanced and personal experience (Stake, 2005), students generally expressed a positive attitude to the service-learning projects. The qualitative data from the participant pre-flections and final papers organized into three themes: in accordance with the DEAL model: personal and interpersonal growth, academic enhancement, and meaningful civic learning, each of which was supported by various subthemes, as shown in Table 4.15. Students' thinking rela-

Table 4.13.

Chi-Square Tests for Ethnical Leadership - Race Pre-survey

Item	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.755	8	.458
Likelihood	10.195	8	.252
Linear-by-Linear Association	3.563	1	.059
N of Valid Cases	30		

Table 4.14.

Chi-Square Tests for Ethnical Leadership - Race Post-survey

Item	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	11.319	11	.417
Likelihood	14.242	11	.220
Linear-by-Linear Association	4.275	1	.039
N of Valid Cases	30		

tive to the three themes was fairly general and rudimentary prior to the experience (i.e., pre-reflections). However, the section displays a much greater depth of thought and more complex processing related to the experience. Twenty-eight of the thirty students had general positive comments about the SL project and indicated that the program should be continued in subsequent years. Student 7 commented that " 第一次听说这个活动,我不是很高兴我完成那么多服务学习。但是我很高兴我做了，因为我得到很多，比我想到的多很多。 *(First heard about this activity, I wasn't*

too happy on the amount of SL activities I had to complete. But I am really glad once I got them done because what I got from it was far more than I thought.)"[1](Oral journal, Fall 2014)

Table 4.15.
Themes and Sub-themes in Qualitative Data

Themes	Sub-themes
Personal and interpersonal growth	Self-growth
	Collaborative growth
	Career development
Academic enhancement	Language improvement and reinforcement
	Cultural awareness
Meaningful civic learning	Value, knowledge, skills, efficacy, and commitment (Elyer and Giles, 1999)

Below, quotations from the data set are presented in support of each theme, and the participant associated with each quotation is identified using his or her assigned numbers as shown in Chapter 3.[2]

4.3.1 Personal and Interpersonal Growth

The first goal that emerges from the qualitative analysis is personal and interpersonal growth (46% of coded items). Personal and interpersonal growth are defined as a link between personal and interpersonal meanings gained from a service experience and career preparation. The three interpretive codes which make up the theme of

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[1]All translations throughout this study are the author's and any mistakes remain mine.

[2]For the originality of the qualitative data, the grammatical or spelling errors were kept in the quotations.

personal and interpersonal growth are identified as self-growth, collaborative growth, and career development.

Self-growth

Based on the interpretive code of self-growth, it is clear that most students believed that service-learning helped them to become more self-assured. The qualitative data reveals the following personal characteristics that are developed or enhanced as a result of their service-learning experience: confidence, self-esteem, critical thinking, motivation, and leadership and teaching strategies. Several students added the following statements regarding their increase in personal character traits due to the service-learning activity:

> *This project helped me step out of my comfort zone. I would never have met such diversified groups of people if I were not involved in this project. I am more confident to communicate with others using Chinese after the services.* (Student 21, Journal 5, Fall 2013)

After completing the first service in tutoring beginning-level Chinese learner, a Korean student — Student 18 noted:

> *This experience was my first time teaching or helping someone relates to Chinese. I always felt that I am the learner and won't be able to help anybody with Chinese because I'm not good enough. However, I was proud of myself that I could actually help someone, even though it was basic Chinese.* (Student 18, Journal 3, Fall 2014)

Another Korean student involved in Chinese club in elementary school to teach kids Chinese culture and reflected on her improvement in confidence and preparation as:

> *My concern towards service-learning was huge. I was doubtful about myself helping others because I had no idea what was going on. First time visiting*

the elementary school was not an enjoyable activity since I get nervous too much. The second time I spent two hours preparing dragon masks for 40 kids. I remember the next day my arm was so sore from cutting papers. I liked when kids were so willing to participate and enjoy working on what I brought for them. (Student 17, Journal 2, Fall 2013)

Student 5, a native-speaker of English, served at the Working Chinese class that included faculty and staff who are interested in learning Chinese wrote:

When I first started doing Working Chinese, I was worried that I could not help someone since my speaking is not great. Yet, I was able to help them and I am thankful to them that they liked me. (Student 5, Journal 2, Fall 2014)

Student 29, a student from Malaysia, found more confidence in public speaking with service-learning opportunity:

Speaking in front of people always get me nervous and does not let me do my job completely. However, this time helped me to stand in the front. I am not completely overcome with being nervous, still it gave me an opportunity to exercise. (Student 29, Journal 4, Fall 2014)

Watkins and Braun (2005) claimed that service-learning experiences helped students to be more aware of their inner world while they become more acquainted and involved in the outer world. Students also strengthen their critical thinking skills to make a connection of service experience and classroom learning. Student 1 reflected on his experience from the perspective:

It made me aware that knowledge makes much more senses when it can be applied to real life. It provoked me to think about how to apply my knowledge and skills outside the classroom. (Student 1, Journal 4, Fall 2013)

Student 13 also commented on how to extend the idea of service-learning to other discipline:

> *I was also inspired to apply class materials from other classes, such as information technology and risk assessment, to the real world situations in our community.* (Student 13, Journal 3, Fall 2014)

In addition, students' motivation in service-learning and Chinese learning increases as they gain insight into their values and goals (Brody and Wright, 2004; Duffy and Raque-Bogdan, 2010). Students are motivated by their (un)expectations for themselves as well as their (un)expectations for their community partners. Several students reported that they found their contributions to the community meaningful and motivating, rather than trivial. They also ascribed their senior community partners as role models for life-long learning.

> *When working with children, I want them to see that I am also interested in learning Chinese and I learn it pretty well starting from scratch . That gives both the children and me more motivation to move forward and reach our highest potentials in picking up Chinese.* (Student 4, Journal 2, Fall 2013)

Working with faculty, Student 8 was motivated by their passion to learn a new language at their senior years. She shared:

> *The faculties who participated in Working Chinese workshop have a really good humor when learning Chinese. I am surprise how hungry they are for learning new materials. When teaching them Chinese, I feel the urge that I need to learn and work harder when I am studying Chinese and other subjects. They set a great example for me to follow.* (Student 8, Journal 1, Fall 2014)

Student 24 was also touched and motivated by the senior faculty. The better he got to know the community partners, the more motivation he increased to make good use of the time in college. He stated:

I was very surprised at the number of people that are willing to stay to learn Chinese. Many of them are in their 50s, and still are enthusiastic and passionate about learning this language. Many of them are taking notes and asking questions about how to interact with Chinese. Helping these people is very rewarding to me; Due to age and time, it is easier for us to learn and absorbed new knowledge daily. But seeing these faculty learning Chinese after a long day of work makes me treasure the time and abilities I have in college. (Student 24, Journal 5, Fall 2014)

As a heritage speaker, Student 25 reflected on her attitude change towards Chinese and Chinese learning after her service with senior faculty:

Today is the first day I attended a basic conversation class, I did not know what to expect, when I walked in there was approximately 15 Purdue faculty there...... I see that they are all very interested in Chinese for their own reason, I also learnt that at least two of the students are taking Chinese class other than this workshop. Oftentimes, I take the fact that I know Chinese as granted, since I was born with Asian parents, and I have known how to speak Chinese when I was fairly young, but the students/faculty in this class showed me that they had passion towards Chinese because they wanted to learn it, it taught me never to lightly take anything for granted. (Student 25, Journal 3, Fall 2014)

Through service-learning, students not only find more extrinsic and intrinsic motivation towards Chinese learning at college years, they also gain more experience in leadership and teaching strategies. Most of the students had never been placed in a teaching position, not to mention the target students were young kids.

After co-teaching a cultural lecture in a local elementary school for the first time, Student 23 and 20 found the differences between young child learners and adult learners. They reflected:

I visited local elementary school and got a chance to teach the children about Chinese culture that we choose. My partner and I chose to teach them about Panda because we thought it is interesting topic for the children and good topic to teach them about unique cultural animal. We made PowerPoint on Panda and contained some of Chinese vocabularies to help them experience more about Chinese culture. We also prepared making panda mask activity to help them enjoy the time with us. Next time, I would be more cautious on the timing. It is hard for the kids to stay focus, thus sometimes hard to maintain classroom discipline. I felt that we spend too much time trying to explain on the details and trying to keep them quiet, so that affected the flow of our presentation and the activity. (Student 20, Journal 2, Fall 2013)

The children were enthusiastic and had a lot of questions. But sometimes they were more interested in the snack we provided than the content itself. They also had a pretty short attention span and hence we had to make the talk as interesting as possible and also make it simple and easy to understand. It was an enriching experience. (Student 23, Journal 4, Fall 2014)

Having had five service experiences with different groups of learners, Student 22 summarized:

Teaching/educating people require exercising your ideas all the time since everything must be taught through interactions. I learned that I had to evaluate myself all the time whether the teaching method I used was working or not, and if not, how do I improve my method to benefit students more? For example, grown-ups tend to learn better by discussion and case studies while little kids learn through playing games, music and competitions. (Student 22, Journal 5, Fall 2014)

Through planning, interacting and reflecting on the services in the community, Student 17 also attained better decision-making skills. She stated:

> *The skill that I have better developed as a direct result of the service-learning project was to break the project down into small pieces, make decisions on each step what I should do and what I need to prepare beforehand.* (Student 17, Journal 4, Fall 2013)

Collaborative Growth

Service-learning program cannot exist without collaborative work between students, between student and teacher, and between campus and community. Service-learning, when done properly, benefits the assets of students, university, and community. Student 12 reflected on the collaborative growth between peers for a better interpersonal communication and understanding:

> *I was offered the chance to interact with other students I wouldn't have otherwise contacted with. Through the projects, we worked productively, practiced active listening and open communication to each other, and held each other accountable.* (Student 12, Journal 3, Fall 2014)

Student 13 had the same viewpoint and feel connected with other peers:

> *My involvement in service-learning supported my level of involvement and made me feel less isolated because it helped me join forces with other like-minded individuals.* (Student 13, Journal 5, Fall 2014)

Student 20 noticed the impact of attitude to effectively communicate with others regardless of the proficiency level. She wrote:

> *Communication is more about attitude than language itself.If you walk to the classroom and show you care about learning and teaching Chinese, the children also show their willingness to work with you no matter what your proficiency level is.* (Student 20, Journal 3, Fall 2013)

Student 22 explained how she became more outgoing and reflective after communicating with other Chinese learners beyond class:

> *I confine myself to campus all the time. There was not too much chance for me to meet people elsewhere. Thanks to this class, I was able to interact with students and other people from different backgrounds. I really enjoy talking to them and teach them Chinese. The experience taught me that we may perceive things differently, but we are very similar as well.* (Student 22, Journal 5, Fall 2013)

Student 16 also commented on the impact of service-learning on his attitude change towards peers and community partners:

> *The biggest thing I learned is being able to understand where other people are coming from and respect their viewpoint and mesh into a common goal.* (Student 16, Journal 5, Fall 2014)

Student 19 saw the collaborative growth and reciprocity of both groups. He wrote:

> *The most rewarding aspect of the project was being able to see growth of the kids up close. As a student, you don't get that opportunity by sitting in a classroom but you make it via service-learning.* (Student 19, Journal 4, Fall 2013)

Student 17 further extended the mutual benefits and was motivated by other's warm appreciation. She shared:

> *You realize you had put your time into good use when people started to thank you, or they had good time with you. Theses reactions you don't normally get to see/receive in your everyday life at school. In every SL I did, people regardless of age came to thank me for further their understanding in cultures and languages; I also got to see how much they've progressed from the effort I had put into. This not only promote other people's community's growth but also my personal growth, something I did not really expect in the first place.* (Student 17, Journal 5, Fall 2013)

Career Development

Based on the interpretive code of career development, the analyzed data shows a strong connection between service-learning and Chinese use in students' future career. According to Jacoby, "Students who are progressively more involved in service-learning throughout their college years gain a wealth of experience that can be very attractive graduate admissions, committees and employers" (Jacoby, 1996, p. 225). Student 18 supported Jacob's statement by adding:

> *I think the SL can tie into all my classes and even in my future career because of the set of skills I gained from doing the different projects had helped me grow as a person. I could apply communication, organization, and interaction skills in all my classes and in the future too.* (Student 18, Journal 5, Fall 2014)

Student 25 mentioned her future plan for combine Chinese language study and her major of Child Development. She remarked:

> *I always liked children and spending time with them. It was very valuable and fun time for me to visit elementary school and have this experience. I enjoyed every minute of teaching the Chinese language to the kids and am glad my major is children education (maybe I will even do a bilingual extension!).* (Student 25, Journal 5, Fall 2014)

Student 11 had a chance to work with faculty in her department and found more networking opportunities because of the service:

> *I was so lucky to be paired with the associate head of my department in Working Chinese. During the break time, he answered many of my questions how to better prepare my future career in college years and introduced a few core and important courses I should take. The conversation and interaction would not happen if I were not involved in service-learning projects.* (Student 11, Journal 2, Fall 2013)

Through observation and reflection, Student 2 was convinced of convinced the popularity of Chinese for future use:

> *From teaching the students, I am more convinced that learning Chinese is very beneficial for the future. I am amazed to see so many little children, who do not even live in areas with high Chinese population, are interested in learning and some already decided to take Chinese classes.* (Student 2, Journal 3, Fall 2013)

In sum, just as Student 21 stated below, the personal and interpersonal growth interfere with each other and make service-learning an "fun" and rewarding pedagogy to motivate and to enhance students' future learning and career.

> 最后，我觉得不仅服务学习是很有趣的，而且帮助我在很多方面。在专业方面，给90个学生和20个成年人介绍，让我更自信。还有，我提高我的组织能力（选谈话主题和合作)。人际上说，我觉得服务学习提高我的沟通技巧，无论是中文和英文。在社会影响力方面，我认识更多的人也在对中国有兴趣，像我这样学习中文的人越来越多了。 *(Lastly, I think service-learning not only is very fun, but also helps me in many aspects. In the aspect of my major, I am more confident by giving introductions to 90 K-12 students and 20 adults. I also improved my organization skills (by selecting topics and collaborating with peers). From an interpersonal perspective, I think service-learning improved my communication strategies, regardless in Chinese or in English. From the aspect of social impact, I got to know more people who were also interested in China. There are more and more Chinese learners like me.)* (Student 21, Oral journal, Fall 2013)

4.3.2   Academic Enhancement

One of the goals of the SL project is to provide a real-world experience to enhance learning of course materials for undergraduate students who often do not have such

opportunities. Students involved in service-learning programs are able to extend their learning beyond the classroom by participating in projects that meet genuine community needs (Scales and Roehlkepartain, 2004). Qualitative data indicates that the service experience enhance the learning experience and help students connect information learned in the classroom to a real-world communicative application. Students' pre-reflections indicated that they expected the SL experience to improve classroom learning, and this was confirmed by many comments such as *"this project helps me to get real experience in using Chinese, rather than just focusing on working in drills and so-called communicative activities with my classmates."* (Student 3, Journal 3, Fall 2013). Participant reflections regarding enhanced academic learning were classified into two subthemes: language improvement and cultural enhancement. Culture enhancement discussed below includes knowledge enhancement, awareness enhancement and more openness to different cultures.

Language Improvement and Reinforcement

The majority of the students had a sense of improvement over the course of the semester. After exposure to the Chinese language through service-learning, students realized the difficulties of using language and perceived their skills differently. As Student 25 commented:

> *Previously, my focus of learning Chinese was to make sure I have correct pronunciation and grammar of words and sentences. The service-learning experiences totally shift it by pushing me towards the ability to interact with people using Chinese in the real world. Even though my pronunciation may not be the most accurate and I have grammatical errors here and there, I can still apply the language and make myself understood. I believe the more I practice Chinese in the real situations, the better results I will have even for my pronunciation and grammar.* (Student 25, Journal 5, Fall 2013)

After touring a Chinese educational delegation from Hangzhou to tour the campus, Student 23 reflected:

Reading about Chinese education in the book is one thing, talking with Chinese teachers and students is another. I feel that the face-to-face interaction is way more effective to get the point across and to pick up new ideas. (Student 23, Journal 1, Fall 2013)

For those students who worked with Chinese native speakers as journal editors were exposed to Chinese classic writing prompts, new vocabulary and more authentic speaking opportunities.

Today the Chinese editor helped me with some Chinese writing skills, she taught me that when writing an essay in Chinese, the simplest way was to use 起承转合 (beginning—development—twist—ending). It was very beneficial for me to learn the Chinese writing framework so that I can express ideas in a good flow in Chinese. (Student 18, Journal 4, Fall 2014)

那天我很紧张，因为我的中文不好。我要求他们用中文跟我说话。我学到了很多词汇关于采访和好玩的词。他们请我编辑英文的采访。他们的英文写得很好。我用中文跟他们说一些不对的词和语法的问题。他们很高兴知道这些。我觉得跟他们交流不太难因为他们人很好。我说话有问题的时候，他们帮助我。 *– I was nervous that day, because my Chinese is not good. I requested that they speak Chinese to me. I learned a lot of vocabulary in terms of interviewing and interesting words. They (the Chinese editors) asked me to edit and proofread the interviews in English. Their English writing was good. I talked to them in Chinese about some misused words and grammatical issues. They were glad to know these (errors). I think communicating with them was not too difficult because they were all nice. They helped me when I had problems in speaking.* (Student 6, oral journal , Fall 2014)

Students also commented about their use of the Chinese language during their service-learning experience and the manner in which this enhanced their language skills. A clear link between practice and skill improvement was established. Many students commented about their vocabulary improvement. Student 3 commented:

通过跟小朋友重复一样的词，我自己也记得了这些词汇。我有了机会练习还有尝 试还有完善我的词汇和口语。有好的回报! – *From constantly repeating the same words to the children, it helped me memorize the vocabulary myself. I had a chance to really practice and try and perfect my vocabulary and speaking. It all paid off!* (Student 3, oral journal, Fall 2013)

Other students noted their pronunciation and speaking development and reinforcement. Student 19, as a native-speaker of English and a talented language learner, was invited to be the host of Middle-Autumn Festival hold by Chinese undergraduate student association, and he remarked:

I was invited to be the host for the Mid-Autumn Festival performance by the PUCSAA group at Purdue, so I decided to use this chance as a service learning activity. We created the script for us hosts and the schedule for what we would do during the performance. Although it was a bit difficult for me, I tried to give my input and opinions when I could, It was a great experience because my lines for the performance included a few very poetic Chinese passages and I was very excited to read them. I voiced my opinion and said that all of the hosts should wear traditional Han Chinese clothing at some point during the performance, and we did that! I was very excited that some of my ideas were used and that I could practice my Chinese through this method. September 14th was the day of the Mid-Autumn Festival Performance, and the whole day for me was spent practicing my script and practicing the order of events during the festival. My parts included: Reading passages during the introduction, reading the

first presenter's name, wearing the Chinese Han clothing to show to the audience, announcing the winners of the contest, and then rapping a Chinese rap song! It was a great way for me to improve my Chinese overall. I was able to practice speaking, reading, writing, and especially listening a lot during the course of this event. It was stressful for me, but I felt good at the end because I knew I made the audience happy and gave them an enjoyable time for this performance. (Student 19, Journal 1, 2013)

Through tutoring the other Chinese learners at beginning levels, Student 24 also raised awareness of pronunciation difficulties for non-native speakers. He commented:

I can now understand the Chinese accent spoken by non-native Chinese speakers better. Kim and I talked about the similarities and differences on the pronunciation of Korean and Chinese, especially the tones. (Student 24, Journal 2, Fall 2014)

Student 15 also reflected on how tutoring the low-level student reinforced better pronunciation and tones for himself. He stated:

I haven't paid much attention to the tone issues for a while until I helped the Chinese 102 student to read the texts. It reminded what Laoshi told me about my mispronounced 4th tone. I consciously correct the 4th as a falling tone now. (Student 15, Journal 3, Fall 2014)

Student 29, as a heritage speaker from Malaysia, also focused on the progress she made in her speaking ability. She remarked:

This project helped me to improve my language skills because I needed to properly speak the Chinese language (At home, I use Cantonese.) I was forced to speak it correctly and speak clearly since I was teaching it! (Student 29, Journal 2, Fall 2014).

This improvement in speaking also led to a newfound confidence among the students. Student 30 commented:

To the upmost importance, I gained a greater ability and confidence to speak Chinese. The service-learning experience also inspires me to learn more and apply more in the future. (Student 30, Journal 4, Fall 2014)

Cultural Enhancement

Sercu (2002) believed that second language learners should achieve a deep understanding of their target and native cultures by "gain an inside view of the other person's culture, and at the same time contribute to the other person's understanding of his or her own culture from an insider's point of view" (p.62 - 63). Students' perceptions of their academic cultural learning and the mutual relationship between cultural awareness and service-learning reveals the following themes: 1) cultural extension and expansion, 2) better understanding of Chinese in-group features; and 3) more openness to different cultures.

The students clearly see service-learning has a positive effect on their cultural learning. The experience was more than textbook readings, media coverage, and individual opinions on Chinese culture and Chinese people. Seven students mentioned how reading about Chinese culture was not enough when compared to the service experience. *"It [service-learning] just gives people first-hand representation of a culture instead of just reading from the textbook or other resources"* (Student 14, Journal 3, Fall 2014). Five more students reported the limited coverage of culture aspects in the textbooks. *"I got much more knowledge about Chinese specific culture than I have learned for the past four years"* (Student 8, Journal 2, Fall 2014).

Student 26 was shocked about the increasing population of young Chinese learners and he commented:

> 我很惊讶小学有中文俱乐部，和那些小孩子有兴趣学中文。我认为有机
> 会学习其他文化是很好的，特别是亚洲文化，因为在中西部，他们很难
> 经历这样的文化。 *– I was surprised to find out that elementary school
> has Chinese after school club and those young children are interested in*

learning Chinese. I think it is great that children get a chance to learn about other country's culture and especially Asian culture because it is very rare for them to get the chance to experience such a culture in the Midwest. (Student 26, oral journal, Fall 2013)

Student 23, who interacted with the educational delegation from China shared his comparison and contrast between Chinese and American educational system:

Interacting with real Chinese people who don't really speak English is very different. But working with Hangzhou teachers was really beneficial because I got to learn about the school system in China. It turns out Chinese school systems is a lot more stricter and more challenging. Even though we learned about The National Higher Education Entrance Examination (高考) in China, I was more convinced the importance of the 高考 after talking to Chinese educators. I realized that education is culture, and different education systems show different societies' cultures. It is important to develop an awareness and acceptance of different learning approaches, cultures and knowledge. I hope there will be more opportunities for mutual understanding and mutual benefits. (Student 23, Journal 1, Fall 2013)

Student 13 observed the inactive engagement for Chinese international students on campus and found the possible explanations after serving:

I was shocked when Jin told me he rarely talked to his American peers on campus. He was in a Chinese community that they basically speak only Mandarin out of the classroom. Only after our discussion about his concern of language barrier and the vast differences between cultures did I understand why Chinese students are inclusive to their own ethnic group. The service-learning experience opened me up to different perspectives and put yourself in other's shoes. I might also stay with my friends if I was immersed into Chinese-speaking environment. (Student 13, Journal 2, Fall 2014)

The true essence of service-learning begins at the individual level. It is important to respect people as unique individuals while also recognizing their cultural backgrounds. The service-learning experience helped students to be more open-minded and tolerant for differences.

> *I think that through observation and through interacting with people you get to see people in a different way.* (Student 1, Journal 5, Fall 2013)

> *This experience convinced me that it is important to interact across cultures with diverse individuals. It always helps to talk to somebody different. Get someone else's perspective and viewpoint is a part of learning.* (Student 18, Journal 5, Fall 2014)

> *We should learn to how to embrace the nature of the many, and appreciate the differences in one another* (Student 29, Journal 4, Fall 2014)

4.3.3   Meaningful Civic Engagement

In addition to enhancing personal growth and language-specific learning objectives, students also perceive service-learning as an effective vehicle to experience civic engagement and transformative learning-the increasingly prominent learning objectives in higher education (Mezirow and Taylor, 2009). Eyler and Giles (1999) noted that participation in service-learning leads to the values, knowledge, skills, efficacy, and commitment that underlie "effective citizenship" (p. 164). Kiely (2005) concluded five learning processes in transformational learning theory including processing and connecting. The two categories highlighted the cognitive and affective dimensions of the transformational learning process. Student 9 commented, *"It makes me really want to start more service so I can help make a little different in someone's life."* (Student 9, Journal 4, Fall 2014)

Through service, Student 7 had a better understanding of what is expected in service- learning and remarked:

> *By serving as a service-learning participant, I have a better understanding of the community and a greater sense of appreciation for the community and world we live in. The more I served in the community the more similarities and the fewer differences I noticed between us.* (Student 7, Journal 4, Fall 2014)

Student 6 and Student 12 also found themselves more civic-minded after the service-learning experience:

> *The biggest thing I took away from this experience was how to deal with people in difficult situations. It taught me to be more understanding and open. You never know what someone's background is or what they have been through.* (Student 6, Journal 5, Fall 2014)

> *Service-learning promotes many values that are essential in our lives such as diversity, open-minded, communication, and be willing to serve and care others* (Student 12, Journal 4, Fall 2014)

Several students also expressed their intention to continue their service commitment by asserting:

> *I will continue on the service-learning as much as I can. I am looking forward to helping the needy next and if it can be related with a Chinese culture interrelated issues, it would be even better.* (Student 19, Journal 5, Fall 2013)

4.3.4 Concerns

Besides the positive confounding reflection on service-learning experience, some students also expressed their concerns about their own experience and development. As Student 16 and Student 27 remarked:

> *My biggest concern is the time issue. Since I do not have my own car, all of the out-of-campus services are big burdens for me logistically and time-wise.* (Student 16, Journal 2, Fall 2014)

> *Honestly I don't believe it offers much enhancement in my language proficiency. I would expect more exposure to native speakers of Chinese.* (Student 27, Journal 4, Fall 2014)

Clearly, managing logistic issues and clarifying the connections between the service and academic learning are important parts to boost the best practices of service-learning. Jones et al. (2005) claimed that negativity is largely the results of students' inability to make connections between their service and their learning, which leads to frustration and misunderstanding. Service-learning is more better valued when the setup of the service is intrinsically connected with the learning objectives in the courses and programs. Service-learning may be better appreciated for senior students who are more likely to be at higher levels of cognitive functioning and higher intention to be socially involved (Perry, 1999). In addition, The comments also indicated the importance of improving the quality of service-learning projects by searching for more reliable and sustainable community partners.

4.4   Chapter Summary

In sum, students' survey and reflection results demonstrate an overwhelmingly positive response to service-learning. The majority of the students agree on the positive impact of service-learning on their personal and interpersonal development and multi-cultural awareness, which are essential goals of foreign language education besides developing language proficiency. Despite the initial reluctance and fear expressed by some students, these student reflections reveal that service-learning can be an effective teaching tool for experiencing the benefits and further developing the communication skills to have positive interactions with people from diverse background; for strengthening motivation in learning the target language and self-confidence in

language acquisition and application, for developing empathy and caring to others, for reducing negative stereotypes and enhancing cultural competence in their own culture and the target culture; and for raising civic awareness and transformative involvement. Student 1, a fourth-year college student majoring in engineering, made the following statement that exemplifies the students' perception on the essential and continuing influence of service-learning:

> *I think that the service-learning project for CHNS 401 has provided a unique opportunity for college students to spread culture through the community. I think that in general, people in the United States do not care enough about other countries and other country's culture. It is very important for people to learn about other cultures, because we live amongst each other so much. Even if someone never want to leave this country, it is still important so that we can all understand one another a little better. I hope that one day there will be no separation of social groups and friends just because of cultural or linguistic differences. I think that the service-learning project is a good start in the right direction in the attempt to accomplish this goal.* (Student 1, Journal 5, Fall 2013)

5. DISCUSSION

Chapter 4 provided the findings of this study regarding students' perceptions about service-learning and the connections between language learning and cultural awareness. Chapter 5 discusses the major conclusions of this study by using previous service-learning research as a lens for examining the results in this study. The first section summarizes benefits of service-learning for Chinese advanced learners. The next section highlights language and cultural gains using ACTFL standards. Discussion and possible explanations of gender and race differences that arise from the findings follow.

5.1 Discussion in Relation to Research Question 1: Benefits of Service-Learning

Research Question 1 asked the major benefits service-learning bring to Chinese language classroom. There are five major benefits identified from the data that include: interpersonal outcomes, intrapersonal outcomes, learning outcomes, career-oriented outcomes and civic engagement. The benefits of service-learning for Chinese L2 learners are consistent with the previous studies on other groups and subjects discussed in chapter 2.

Interpersonal outcomes encompassed students feeling that they were better able to express themselves and communicate with others thanks to the service-learning experience. Their interactions with others as advocates helped them to appreciate the need to be articulate and assertive. Students were able to stand in the front and be more confident to communicate with others, especially for the Asian female students. Growth occurred in the ability to admit that they struggled with both knowledge and skills. Students felt frustrated with their own limitations but made

tremendous efforts, through research on the web, ask Chinese friends for help, talking to teachers, and utilizing numerous resources to learn more in order to better serve the recipients and to overcome the passive participation. The students saw the need to participate in or be a part of a given situation as an important part in the service experience. While this might seem to be an obvious response, I believe they were making the distinction between being a volunteer and doing service-learning. According to the students, to truly experience what was going on around you and inside of you, you had to have an open-mind and be ready to give of yourself. They were able to express how they saw their ability to approach people increase. All the students expressed in some forms that being able to connect with people in real situations helped them gain skills in approaching Chinese native speakers and others of different ages, professions and socioeconomic positions. Their knowledge of social dynamics in the Chinese and Chinese L2 learners community grew. The students felt that they had gained some access to the Chinese L2 learner community on campus and beyond; some to the point of visiting on their own time and building friendship with recipients. Those who worked in K-12 schools became involved in learning about school culture at all levels and the relationships between the individuals (students, teachers, administrators) in the education system. The majority of those who participated in the school experience expressed a greater appreciation of the role and position of the teacher. Through interaction and the service experience, the students were able to develop several interpersonal skills that facilitate effective interaction in a multicultural setting such as patience, attachment, reciprocity trust, and respect. Students experienced a broadening of their views on different issues (immigration, education), and discovered that many stereotypes were not true. The majority of students, at the beginning of the experience, indicated that they didn't have stereotypes. After the experience they realized that a lot of what they knew about China and Chinese came from the media. They observed that to let the media be your only filter about China and Chinese or about anything was too risky without knowing the full picture of people or situations. These findings were consistent with Einfeld

& Collins (2008)'s study that service-learning fosters psychosocial development for a more mature interpersonal relationship.

The intrapersonal outcomes that were identified included students' feelings that they were taken out of their comfort zone and that their zone was also expanded. It was interesting to hear to what various degrees students had been pulled out of their comfort zones, some more than others. Those students serving in schools gained a greater appreciation for the teaching profession and the importance of education. All students reported that education had always been held as a great value to be worked for and attained. For some, it was only through being in this type of service that they truly came to understand why education plays such a role in a person's life. Students came to a better understanding of what life can be like for Chinese international students and elder Chinese L2 learners, and felt that they became a part of the culture through the challenges and obstacles that were encountered in the service. Some students were able to imagine other perspectives and began to question how they might respond in particular situations. Some addressed the idea that the service was not about helping only but of becoming a part of something. Here, students gained a new awareness of the complexity of social issues and could see themselves as change agents. Students began to examine their prior beliefs in the light of what they saw as they worked in the community. They credited service-learning, along with course content, to help them acknowledge prior stereotypes about Chinese international students and Chinese L2 learners. Many students mentioned how service-learning shook the foundations of their beliefs. This truly helped those students see the world beyond class and themselves in a different way. The finding corresponded to what Bowman & Brandenberger (2012)'s study in which they found that interactions with diversity helped students "experience the unexpected," which in turn led to changes in students' attitudes about equality and social justice. After service-learning experience, students becoming more comfortable across difference and more likely to interact with diverse others outside the service-learning environment.

In the findings, over half of the students identified increased self-confidence and other personal competencies as growth areas. Various experiences, both planned and unanticipated, contributed to the students' development. This is because "direct" experiences appear to cultivate core beliefs about personal abilities (Ross et al., 1996). Recent findings suggested that there is a connection between self-efficacy and service-learning activities (Raman & Pashupati (2002)). Moreover, perceived high self-efficacy appears to lead to future success, due to a greater commitment to the work and service (Gibson & Dembo (1984)), and, "once established, [beliefs] appear to be somewhat resistant to change" (Tschannen-Moran et al., 1998, p. 235). Direct service-learning experiences structured to connect face-to-face the student with service partners, challenge and/or modify the student's current beliefs (cognitive restructuring) of self and others, and initiate various emotions that deepen the students' commitment to the service-learning endeavor (Stelljes, 2007). As Grassi & Armon (2015) suggested, having students serve as cultural ambassadors of the target language, particularly the time they work with children, can enhance their self-efficacy and linguistic confidence.

Learning outcomes observed by students included the growth of their knowledge about the Chinese community and Chinese learner community; their growth in confidence about their own social skills and their Chinese speaking skills because of their experiences. When discussing how their Chinese language skills had changed, some students felt that they had not really gained any new skills so much as having the opportunity to recover skills that they had mastered previously. Others felt that being in unfamiliar situations, such as working with K-12 students or elders, forced them to learn more vocabulary and culture notes. Most students reported that they picked up new vocabulary and cultural facts during service-learning experience. Students also reported having developed a greater sensitivity to the situations Chinese encounter in the local communities. When explaining their language use in the Chinese community, students realized that their lack of knowledge of an agency, or a procedure directly affected their ability to speak in Chinese. However, they were able

to overcome this deficiency through their constant participation at the service site using their limited Chinese, facial expressions, and hand gestures to communicate their ideas.

Students' responses also reflected that service-learning contributes to career planning and professional preparation. Students reported that through the service-learning experience, they developed essential skills to succeed in the work place that include collaboration, team play, problem-solving, efficient communication, and leadership skills. In addition, some students claimed that service-learning helped them to find new career interests. Two students who had worked at the elementary school found that teaching might be a career choice for them. One student claimed that she felt valued and would choose a service-related career to help others. Others articulated the importance of the service experiences to be exposed to new contacts and new environments, and the influence of the service experience to elevate the role of Chinese language and culture in their future education and professions. Looking forward, the service-learning assignments, especially for junior and senior college students, should connect the service to students' career choices, develop job-related knowledge and skill sets, and ultimately make the transition from college to work more smooth and successful.

Additionally, students showed interest in achieving transformative learning and civic engagement through service-learning. In particular items such as "an obligation to contribute to the community", "gain a new perspective on things", "do things for a cause bigger than myself" and "make a difference in the world", over 80% of the students had positive responses and showed statistically significant results in growth. As Kiely (2005) suggested, working side-by-side with community partners, peers, and instructors was an essential component in enhancing the affective dimensions of the transformative learning process. Research has repeatedly shown the occurrences of civic engagement and the advancement of democratic and community values as outcomes of service (e.g., A. W. Astin & Sax, 1998; Einfeld & Collins, 2008). From the study, the data also indicated that service-learning fosters an increased sense of civic

responsibility and engagement. Most students articulated the their willingness to give back to the community in the long run. One of the primary goals of higher education is to create responsible, moral and productive citizens. Service-learning programs provide the opportunity for students to explore their understanding of citizenship and responsibility to society. Rauschert & Byram (2018) argued that language education may have instrumental force through service-learning, renegotiating dichotomies of "us" vs. "them" through interaction and collaboration. As suggested by Einfeld & Collins (2008), education for citizenship should not simply encourage civic engagement and active citizenship, rather, education should also equip students with the multicultural competence, awareness of inequality, and commitment to effectively pursue social justice through civic engagement.

This study echoed and supported the research literature related to the effects of service-learning on other language learners than Chinese (e.g., A. W. Astin & Sax, 1998; Balazadeh, 1996; Vogelgesang & Astin, 2000). The qualitative and quantitative data showed no discrepancies to contradict the past research in this area. Although the five aspects above are not all inclusive, they concluded the first-hand data and demonstrated the major findings from the data. Service-learning and language acquisition are complementary to each other. In the practice of service-learning, not only do students increase their academic and linguistic gains through authentic language use in the social context, but also get the first-hand information and understanding of the community needs, thus calling for more civic consciousness and further actions. The enhancement of civic consciousness can be considered as value added to the language study in Chinese service-learning. In fact, there has been a steady increase in higher education to commit to service-learning opportunities on campuses and beyond. In the CFL context, the initial step is to build Chinese programs with effective and sustainable community partners. In the long run, service-learning needs to be incorporated into core processes such as student graduation requirements or faculty tenure evaluations to institutionalize service-learning into higher education. The inclusion of scholarship of engagement is an example of such effort.

5.2 Discussion in Relation to Research Question 2: Language and 5Cs

Research Questions 2 asked to what extent service-learning affect students' language skills and culture awareness. The results of this section of the study were examined in light of ACTFL (2012) standards which encompass the following five areas: communication (speaking, writing, listening, and reading), cultures (knowledge of and understanding of), connections (open doors to other bodies of knowledge in another language), comparisons (allow students to examine their own culture and others for a broader experience of other ways of looking at the world), and communities (allow students a greater participation in their own communities and wherever they might go). These standards are being articulated and applied across the nation since their inception in 1996. By comparing the results and the standards, I was able to scrutinize if and how service-learning contributed to reaching these standards.

In the first standard, **communication**, students are expected to engage in conversations in a meaningful context, to understand and interpret written and spoken language, and to articulate this information to others. The standard has been met among the CHNS VII students. At the beginning of the service, eight of the thirty students reported that they felt their speaking was their strongest skill in Chinese and twelve of the thirty felt speaking Chinese was their weakest skill. While the majority of students initially reported that speaking or conversation was not a primary objective of their academic study of Chinese, all the students felt that their speaking skills of Chinese had improved through service-learning experience. Some felt that their fluency grew and others reported an increase in their vocabulary. The students indicated that their language fluency grew due to the opportunities to speak to native Chinese speakers from different regions and prepare for lectures for other Chinese L2 learners. The consistent need to communicate in Chinese increased their confidence and proficiency. Because they were not being graded on a formal basis at the site, they reported feeling more comfortable and achieving a greater accuracy in

their speaking. The opportunity to speak Chinese on the topics of interest also added to their overall Chinese speaking proficiency.

Initially, students indicated that if they were not required to use Chinese in their classes, they usually opted for their first language. Service-learning in this particular setting, however, forced them to apply what they had learned from previous Chinese classes in order to communicate and be of service. It also provided a wide variety of opportunities for the practice of and the differentiation of levels of conversation that are needed to communicate with individuals, whether with adults or children, formal or informal language use. Service also provided practice of language skills that required the students to move beyond the scripted and formulaic phrases on which traditional language instruction focused.

Students engaged in meaningful communication through their interaction with native speakers and other Chinese L2 learners, serving as resource people for needed information, and participating in everyday conversations with peers and with those they were there to help. Before one can communicate, one must be able to understand the other's language. Words contain a person's beliefs, values, perspectives, identity, and even history. Solely factual content is learned and valued when one approaches language learning with an instrumental motive or attitude. When the approach to language learning has an integrative motive or attitude, learning a language with the cultural background supports a more holistic curriculum. Both attitudes are present in language classrooms and research has shown that those students with an integrative motive are those who continue their language studies (Gardener & Lambert, 1972). Service-learning provides a means for the student from either the instrumental or integrative stance to take steps forward on their language objectives.

Students were able to observe the use of and demonstrate an understanding of linguistic elements of Chinese through their service experiences and class assignments. In their service experiences, students participated in conversations which required a strong basic knowledge and understanding of Chinese language structure in order to be understood by their audience. Their classroom assignments continued to reinforce

their knowledge of the Chinese language. Both the service experience and course assignments allowed the students to use prior knowledge of the language and encouraged a broader and more expansive use of Chinese. The students gained a better understanding of how to communicate in Chinese language throughout the service experience and the reflection afterwards.

The second standard, **cultures**, requires that students demonstrate an understanding of the relationship between what people do (patterns of behavior), and the reasons behind these actions as well as the connection between what a person produces and the perspective from which these products arise. This standard is met as students report on cultural knowledge and awareness. The study of the cultural perspective can take a person beyond the surface knowledge of the other cultures and learn how to respect the differences between cultures. In fact, one of the most constant findings from the service-learning research is that service experience reduces negative stereotypes and increases intercultural skills (Eyler & Giles, 1999; Warren, 2012). The service-learning experience provided an enriched, structured, and guided vehicle for learning by providing a safe environment in the classroom for students to discuss what they had seen, express their feelings, and reflect on their own experiences and the experiences of fellow students. To students, increasing culture awareness and intercultural competence through language practice is "decolonizing" process (Gorski, 2008, p. 521) that challenges inequitable distributions of power. Some students were able to see how words and language structure provided another view of a culture and transmitted attitudes, values, and beliefs of a given culture, thereby shaping opinions and dictating actions. Others saw cultural encounters as a means of expanding their world, moving from an ethnocentric stance to a more inclusive and global perspective. Cultural knowledge and awareness add to and offer the opportunity to form a stronger bond with those who speak the target language. The results of this study about cultural knowledge were in accordance with other research that focused on service-learning and language skills (D. R. Long, 2003; Plann, 2002).

Cultural knowledge helps one gain an understanding of a person's identity, their backgrounds, and how to interact with them, thus expanding an individual's world view, allowing for comparisons and contrasts, and the realization that each language provides complicated windows to human existence. In the study, the heritage students, especially, found a better bonding and connection between Chinese cultures and American cultures after the service. They perceived that the language and culture now formed part of their identity. Almost all students promoted the study of language and culture by seeking careers that somehow incorporate both. As aforementioned, all the students hoped to be able to utilize their skills in Chinese language and culture in their future endeavors.

The third standard, **connections**, expects students to be able to use foreign language and cultural knowledge to inform their studies in other disciplines. Through the ability to gain information from primary sources and interpret both the language and cultural contexts, students increased their own base knowledge and were able to articulate that knowledge to others. Being able to speak with native speakers or explore Chinese-related topics helped them gain a broader perspective on education, social issues, and everyday lives of Chinese people in general and Chinese international students on campus. By focusing on the Chinese experience, they were able to examine and connect those insights with either their own experiences or with those of others. This standard looks at how foreign language learning informs other disciplines. In this study, students used other disciplines to inform their language study. Students were able to make connections between past academic studies and real world experiences in their overall educational backgrounds. They found the connection of Chinese language study with their majors such as Child Development, Management, Engineering, etc..

The fourth standard, **comparisons**, focuses on the student's ability to demonstrate an understanding of the mechanics of a language, its culture, nature, structure, and form. It seeks to have the learner compare and contrast languages features and cultures concepts between their first and second languages. It includes an understand-

ing of the role of practices and products in the target culture and ways in which they differ from those found in their own culture. The development of intercultural comparison and competence is vital as people from diverse linguistic and cultural backgrounds interact and engage in "the intercultural negotiation of agency and power in the translocal spaces of contemporary globalization" (Canagarajah, 2013, p. 222). In the study, the results showed that students were able to develop a broader perspective of their own world and of the world outside of their experience. Students perceived Chinese culture as equally complex as their own and having different perspectives on reality. The service students were able to articulate how they sought to understand the Chinese culture by comparing it to their own culture without taking a stance of judgment. Students developed awareness of types of causes, such as agenda-setting in media and differences in cultural practices, for cultural misunderstandings between members of Chinese culture and those in their native culture. This understanding supports the Weldon & Trautmann (2003) study that found that studying another culture helped students become aware of their own culture. The students felt that their knowledge base was augmented by the service, and the experiences made them more aware of their need to continue to learn.

According to the fifth standard, **communities**, students are able to use the target language within and beyond the academic setting and become life-long learners. Students attain the skills necessary to use the target language in school, their communities and in other countries. Having integrated the language into their lives, students continue to access information that is accessible to speakers of the target language. Students observed both before and after the service-learning course that knowledge of the language provided a number of opportunities to engage others in a meaningful context. They maintained that the classroom discussions in Chinese provided a forum for the practice of the language in a formal setting while the service site challenged and expanded their language skills in a less formal environment. All of the students were looking at career choices that might allow them to use their Chinese or possibly enable them to live and work in China.

The community standard focuses on communication with speakers of the target language which can be done in school, the community and abroad. The standard lists examples of how this can be demonstrated by the students both in the classroom setting and beyond. However, most of the students did not have a chance to interact with a local Chinese community due to the logistics and low popularity in the area. In fact, existing communities of various languages can provide venues for the exploration of and integration of the academic and the experiential for students. Communities would gain needed resources to empower them and possibly create life-long relationships along with the students. We look forward to future collaboration with local Chinese community, such as Chinese international student association or local Chinese nursing home.

Therefore, the overall perceptions are that service-learning helps with language learning. Students were placed in challenging language situations that enabled them to gain knowledge and confidence in their oral abilities. They were asked to move beyond the academic parameter and stretch their language capacity. They gained a greater appreciation of how essential language knowledge is to begin the process of relating to people. Throughout the service-learning, students increased their vocabulary and practiced grammar and structure through consistent communicative opportunities at the service site and the classroom setting. They gained fluency and accuracy in their Chinese language skills, as well as strengthened the understanding of Chines culture reflected by the language. They also connected and compared the Chinese culture with their native cultures to develop a broader perspective of their worldview and enhance intercultural awareness.

5.3   Discussion in Relation to Research Question 3: Variables of Students

The third and final research question asked if there are any common characteristics that are evident in the students who willingly participate in service-learning activities. The results of the present study showed statistical significance in the variables of

gender and race. In the following section, literature and insights in regards to gender and race are summarized and discussed.

5.3.1 Gender Differences

The results from this study supported previous research regarding gender and service-learning participation. Previous studies indicated that female students (Marks & Jones, 2004; Lin et al., 2009; Verjee, 2012) and female non-academic staff and part-time faculty of color(Verjee, 2012) in higher education were more open to carry out service-learning projects. In their analysis of a national sample of full-time undergraduate teaching faculty, Antonio et al. (2000) found that higher proportions of women performed service work, and women were more likely than men to advise student organizations that did volunteer work, incorporate community service in courses, and to endorse community service as a graduation requirement for students. From a broader experiential learning view, females are more likely to volunteer, more positive toward community service, and more willing to enroll/stay in service-learning classes (Axsom & Piland, 1999; Matusovich et al., 2006; to name a few). Cruce & Moore (2007) found that being females doubled the likelihood of serving during college as a first-year student. Butin (2006) further observed that faculty of color, untenured faculty, and women faculty in "soft disciplines" (e.g., social science, humanity, and health professional) were more likely to integrate service-learning to courses and programs in the US. In addition, females showed more interest in engaging civically via volunteerism and service-learning in the future (Chapin, 1998).

A. Taylor & Raykov (2014) conducted a large-scale survey from 525 students who took a service-learning course between 2005 and 2012 in a Canadian university. The study applied a mixed-method research design involving online survey and focus group. 83% of the respondents had service-learning experience for over 20 hours while 17% were classroom-based students who opted out of service-learning projects. Albeit an overwhelming majority of both genders believed the crucial role of service-

learning in civic engagement and career preparation, more women believed in the impact of service-learning on overall social development and professional training. Female students also perceived service-learning courses as more exciting, easier, more valuable, more empowering, and more reflective. In addition, the finding reflected the gendered occupational differences by reporting that more women were involved in teaching or mentoring service while more men were involved in research, evaluation, and administrative projects. In addition, male students expressed more interest in service-learning courses in "hard discipline" such as math, science, economic, kinesiology, or physical education-related courses in contrast to their female counterparts who commonly suggested more "soft discipline" courses related to female-dominated occupations including education, psychology, sociology, or nursing-related courses.

The gender difference in volunteering and service-learning was not merely evident in the studies from the US and Canada, in fact, research showed that women generally volunteer more than men across countries (Hodgkinson et al., 1996; Lakin & Mahoney, 2006; J. Wilson, 2000). Literature offered several reasons in accounting for higher rate of volunteering among women, including their greater availability of time and flexibility (Tiehen, 2000), as well as their higher level of altruism and empathy (J. Wilson & Musick, 1997). Bryant (2007) showed significant differences between men and women upon entry to college in optimism of social change through action. Women were reported to have a much more optimistic view of the likelihood of individual action leading to social change. Chesbrough (2011) found that male students are often reluctant to engage in service opportunities due to lack of awareness of these opportunities, lack of interest, concerns about time, and not being asked to participate. Male college students who participated in service-learning courses described their service roles as a "societal duty," while females participate for the relationships they formed, which were "based in emotional and subjective personal commitment" (p. 702). In sum, women tend to view themselves as "connected" to others and attach more value to helping others (Karniol et al., 2003).

In the study, the pre-survey showed significant differences between female and male students in association with community engagement ($p < 0.05$). The Pearson chi-square statistic that has 29 degrees of freedom is more extreme than 24.64 . It is reasonable to predict that women with considerable volunteering resources at their disposal such as empathy and caring are more likely to engage in different types of community services than their male counterparts. The finding further demonstrated the motivational differences between genders. On one hand, the mean of female students were higher than male students in the items such as "I know I can make a difference in my community" and "I am confident that I will participate in community service activities in the future". On the other hand, the mean of male students were higher in the items such as "Service-learning will help me succeed in my own profession" and "Service-learning lets me learn through direct 'hands-on' experience". The results indicated that women are more willing to be involved in community service to develop interpersonal relationship, men more likely to engage in the community service that shows ethnical leadership and career orientation. The finding echoed what Rhoads (1997) suggested about the different attitudes towards men and women when interacting with the community. His finding indicated that women are operating from an ethic of care and interconnectedness while men are seeking greater autonomy. Women are able to empathize with the concept of "other" while men are generally more focused on their own sense of individualism. The implications raised from the results are that any service-learning activity that aims to engage more students should balance the different goals and needs from male and female students. We as educators should help students better understand the benefits of service-learning and increase their awareness of the transformative role service-learning bring into their lives. Inclusive, meaningful, and diversified service-learning projects, often facilitated by critical and radical reflection, increase the likelihood that a more transformative experience and a more engaged attitude might occur. In the CFL field, a service-learning project to combine language learning with other disciplines that achieve both interpersonal and self-actualization goals, such as service-learning in business

Chinese, medical Chinese, could be good pathways to attracts both genders and yield more positive results.

5.3.2 Race Differences

According to the findings from this study, Asian and Asian American students are less likely to participate in community service compared to their White counterparts as shown in the pre- and post-survey of community engagement. As a matter of fact, race is another characteristic that has been considered by researchers as a potential influence on the academic, personal, and civic benefits received in service-learning projects. However, only recently has attention been paid to the racial diversity in the research of service-learning. Findings on racial diversity were quite mixed. Cruce & Moore (2007) found that African American, Latino, and Asian American first-year college students were more likely to participate in community service than their White peers. However, Eyler & Giles (1999) reported that more white students perceived service-learning as a meaningful practice to understand and apply academic material. Gasiorski (2009) also found that Asian American students were less likely than White students to engage in community service in college.

The relationship between race and community service participation is probably more complicated than participation rates can explain. Although the Asian and Asian American groups are extremely diverse both between and within groups, there is a common set of shared values that tie all of the groups together. Among these are group orientation, strong family ties, emphasis on education, and respect for authority and the elderly (Williams-León & Nakashima, 2001). Since all the Asian students (6 from South Korea, 3 Thai and 4 Malaysia students from indigenous Chinese families) and 3 Chinese Americans in the study are highly influenced by East Asian culture sphere or sino-sphere (see Reischauer, 1974; Henderson & Tucker, 2001), I consider them in a homogeneous group and offer discussions to explain what may attribute to their attitudes and motivation toward service.

Historically speaking, Confucianism, a living philosophy and ideology originating from China for thousands of years, is the dominating philosophical and cultural foundation in East Asia. The core of Confucianism is benevolence, righteousness, propriety, wisdom and faith, among which benevolence is the first. The so-called "Benevolence" refers to being kind and put oneself in the position of others to extend love and favors. This is undoubtedly very positive and of universal value. However, according to Confucianism, to achieve benevolence, you should follow righteousness and etiquette in which the former is a code of ethics while the latter is a code of conduct. In addition, Confucian vigorously promote loyalty, filial piety and fraternal love, that is, to give the greatest degree of respect to the authority and elderly. As is the Chinese ethical and moral standard, Confucianism may lay a heavy burden on individuals on rules and norms. Some potential norms in East Asian traditional culture, as well as some extended ethical ideas, such as "do not stick your neck out", "the top of the rafters first rotten", etc., are all related to this in a fundamental way.

As a matter of fact, individualism-collectivism is the major dimension of cultural variability used to explain similarities and differences in communication across cultures (Hofstede & Bond, 1988; Hofstede, 2001). Individualism-collectivism exist at the cultural level (e.g., cultural norms/rules) and at the individual level (e.g., individual values). Collectivism is defined as a social pattern consisting of loosely linked individuals who are willing to give priority to the goals of these collectives over their personal goals, and emphasize rational analyses of the advantages and disadvantages to associating with others (Triandis, 1996). One of the significant features of the national culture of the Chinese and the neighboring countries is "collectivism" or "low individualism" (Hofstede, 1983, 1993). The findings showed that members of collective cultures have a lower tolerance "for uncertainty and ambiguity, which express itself in higher levels of anxiety and energy release, greater need for formal rules and absolute truth, and less tolerance for people or groups with deviant ideas or behavior" (Hofstede, 1979, p. 395). When connecting the Chinese ethnics and collective feature of Chinese culture with service-learning, the Asian or Asian American students have

higher uncertainty avoidance than their white counterparts. Previous studies also revealed the relationship between students' different perception towards community members and their learning outcomes. For East-Asian students, they tend to take fewer risks and avoid ambiguity by rejecting ideas that are different and stay in their comfort zone. In fact, the reasons behind can be found from the Asian philosophy of history and culture.

Second, from a regional and cultural point of view, East Asian nations have long been agrarian societies. Agrarian society has its primary activity and the primary form of wealth in agriculture. Agricultural production relies primarily upon human and animal labor as opposed to mechanized tools. Triandis (1988) argued that the importance of in-groups in the agrarian societies and its extension to individualistic and collective cultures. According to Gudykunst & Nishida (2001),in-groups are groups that are important to their members and groups for which individuals will make sacrifices. Individualistic cultures have many specific in-groups (e.g., families, religions, social clubs, and professions, to name a few) that might influence individual's behavior in any particular social situation. Since there are many in-groups, individual in-groups exert relatively little influence on individual's behavior. In collectivistic cultures, there are only a few general in-groups (e.g., work groups, universities families, to name the major in-groups that influence behavior in Asian collective cultures) that have a major influence on individual's behavior across situations. According to Gudykunst et al. (1996), people in individualistic cultures tend to be universalistic and apply the same value standards to everyone. People in collectivistic cultures, on the contrary, tend to be particularistic and apply different value standards for members of their in-groups and members of out-groups. Lew (1998) postulated that the traditional Chinese society is neither individual-based nor society-based, but relation-based. The emphasis is placed on the relation between particular individuals. Uslaner & Conley (2003) studied Chinese ethnic groups living in California and found their strong attachment to their own communities restrained their willingness and ability to connect to mainstream U.S. society. The authors introduced the term "particu-

larized trust" and explained that patriarchal family culture such as Chinese culture emphasizes the importance of blood relatives and kinship groups so that the outsiders of their own ethnic communities tend to be excluded. Their findings showed that the Chinese group they investigated developed trust and engagement within their own communities but failed to do the same beyond the co-ethnic boundary. Similarly, Lee & Moon (2011) found that bonding social capital, defined as social networks and associations that are concentrated on people with the same ethnicity, were in a high percentage of the sample (95%) for Asian immigrants in US. Not surprisingly, as K. A. Abbott (1970) wrote, "heavy reliance on the family and primary group seems to make functioning in outside groups in Chinese society an uncomfortable process even for people with healthy ego-structure and who enjoy associating with others." (p.304). The idea of communicating and helping outgroups violates the sense of protecting and guiding in-group memberships. Therefore, the unwillingness and hesitation arise initially, especially in the situation that they are confronted with cultural differences in the receiving society.

Moreover, East Asian countries are known for the high value they place on quality education. This high regard for education, due to Confucianism, is the foundation for the cultural values (P. Morris, 1996). When we traced back to the history, the ancient Chinese proverb "two ears do not ask the external affairs of the window, a read-only holy" best exemplified how students at that time being indulged with study in order to achieve success in the imperial examinations. Although educational reform and the influence of western educational philosophies have had a tremendous impact in the modern education nowadays, East Asian education is still catered toward the university examination and academic achievement as the utmost goals. Throughout much of Asia, education is seen as the only path to success. Parental demands, competition and pride, fear of failure are fueling Asia's academic ascension (Breitenstein, 2013). In most East Asian cultures, the widespread belief is that when striving for academic success, effort counts more than innate ability (White, 1988). Moreover, parents often deem their top parental responsibility is educating their chil-

dren well and regard the rearing of a child as a new opportunity to bring honor and wealth to the family (Jeynes, 2008). Family, society and school have formed some tacit understanding. From primary school to secondary school, students are confined to the campus. Schools do not encourage students to connect with society outside the school. Families do not allow children to participate in activities unrelated to academic performance. There are almost no other substantive requirements or assessment except for academic performance (in contrast, some countries such as the United States have a clear requirement for middle school and high school students to do volunteer work). The quality of academic performance plays a leading role in young students' life, and everything revolves around academic. Such an educational system, standards and methods, which have long-term impact in daily life, inevitably have an impact on students' psychological orientation and internal behavior, restrain their enthusiasm to connect to the community, and affect their ability to serve the society. The situation is to some extent universal in East Asian countries. To promote civic engagement of students from East Asian backgrounds, the positive attitudes towards service, especially out-group service, needs to be encouraged and cultivated to the largest extent. It is vital that students and their families empower themselves in the society by actively participating in the community service and addressing public concerns instead of perpetuating the misunderstanding of "academic comes above everything". This will no doubt be a long process.

Last but not the least, from the personal traits dimension, the average East-Asian, especially the average educated person, is egocentric and authoritarian as a result of egocentric and authoritarian parenting, schooling, and governing (Lew, 1998). Compared to the love one another and service one another values endorsed as fundamental values in Christianity, the collective and Confucianism-dominated culture has positive attitudes toward vertical relationships and are more comfortable with unequal relationships (Brislin, 1993). Thus, Asian and Asian Americans have less motivation to change the inequality and reform social justice in the society. Moreover, collectivist societies are especially sensitive to face and its relation to politeness because

they are relatively more group-oriented and relation-focused than westerners (Ting-Toomey, 1992). In the East Asian cultures, people are dignity-conscious and sensitive to matters of face—deeply concerned about his or her status, reputation, and self-esteem (Lew, 1998). Losing face means disrupting group harmony, bringing shame to their family, classmates, or even country (Gudykunst, 2004). In the context of service-learning in the U.S., the fear of losing face was enhanced by the fear of not being able to communicate freely in Chinese might be one of the major barriers in the participation of service activities. This would also impede the development and motivation to serve.

Therefore, when designing service-learning for college students, differences in gender, cultures and learning styles must be taken into account. Generally speaking, because of what is known as the premised role of service-learning in fostering border-crossing experience and reflection (Butin, 2006), special attention should be paid to improve service-learning methods, and efforts should be made to expand different service projects so as to engage more students and enable each student to earnestly benefit from it.

5.4   Chapter Summary

The chapter not only elaborates the benefits of service-learning for L2 Chinese learners, but also points out the individual differences in terms of gender, culture, regional customs, and educational backgrounds. The exploration and discussion of the individual differences among students are of great significance to plan and implement service-learning into language classrooms. Research on service-learning and individual differences calls for further investigation and better instructional design.

6. CONCLUSION AND FUTURE DIRECTIONS

The chapter starts with the conclusion of the findings, followed by explaining the limitations of the study. The next section explores the benefits and challenges of embarking upon a service-learning research agenda and proposes six major avenues of research in the area. The last section of the chapter elaborates the expectation and implication of service-learning in CFL.

6.1 Conclusion

Based on the existing evidence above, service-learning in the field of second language acquisition, especially in the field of CFL, is promising yet in its infancy. This study explored the implementation and students' perceptions of service-learning in advanced Chinese courses. As was claimed by Hellebrandt & Varona (1999), meaningful language interaction is paramount if the experience is to be significant. The finding suggested that students reflect upon the service-learning experience as an effective tool and an enrichment in acquiring Chinese language and understanding Chinese culture. Perhaps Mary put it best when she reflected: *"The service experience helped and motivated me better understand the language and culture aspects we studied in class because I actually got a chance to practice what I learned. By backing up the lectures and classroom activities with real world experiences, it opened my eyes to a whole new realm of life. I had a great experience and made lifelong memories."* As demonstrated by students' voices, service-learning experience also creates avenues for students to develop intrapersonal, interpersonal and civic skills in the real world. Students are offered more opportunity to grow as communicators, critical thinkers, and active members of their communities. They also gained a certain measure of self-confidence to continue growing the roles of engaged citizens.

6.2 Limitations

Although the findings will contribute to a growing field of literature that connects service-learning to language education in general and in Chinese in specific, there are limitations to this study. Initially, the research was conducted at one public university in the Midwestern. It is quite possible that biases in estimated engagement would be different at other institutions in terms of degrees and directions. While sample size is sufficient for the factor analytic method employed, the study is nevertheless limited by its sample of 30 participates which may not be completely representative compared to the full student body population. In addition, the sample of mostly Caucasian(12) and Asian (18) participates provide a potential limitation for more diverse samples. Additionally, due to the fact that the majority of students (28 out of 30) are juniors and seniors in the university, the results may also be more representative and applicable to upper-class university students. Therefore, a more in-depth investigation of gender, age, and race differences, as well as pre-university service experience from larger size and more diverse ethnic groups would facilitate a better understanding of the roles of the variables in service-learning research and practices.

In terms of the methodology, the quantitative measure — PAS is a self-report measure and is subject to typical self-rating biases. The qualitative self-report may also be affected by response bias from the students. Thus, results are based exclusively on students' perspectives of their own language development and intercultural competence. The findings would have been stronger if the reflections were also collected from recipients to triangulate with the self-reports. Additionally, the fact of relatively low enrollment of advanced Chinese courses limits the feasibility of an empirical research. So far, very few of the service-learning studies in the language arena have used control groups, and very few have tracked whether the academic and personal impacts were sustained over time. Clearly, there is a need for experimental and quasi-experimental research in the field of to determine if the language gains and personal development

are attributable to the service-learning experience, especially the short-term ones. In a similar vein, longitudinal studies will provide a more clear picture of whether service-learning in different languages develops and fosters a long-term commitment to the community needs beyond university. There is also a demonstrable need for a large-scale quantitative study on service-learning that explores a broad spectrum of liberal arts outcomes.

Additionally, the findings further suggest that a more in-depth exploration of the factors contributing to both gender and race differences would be useful. A comprehensive analysis from other stakeholders' perspective including faculty, higher education administration, and community partners would also provide additional insights to design better learning and teaching programs in this area.

Therefore, we acknowledge that all of the gains in students may not be accounted for by the participation in service-learning. Inclusion of a control group, a larger sample size, and a longitude study will further validate the results in the current study. Nevertheless, the findings from the data in the two semesters were consistent in general showing that students experienced gains in proficiency, cultural awareness, civic engagement, and motivation when they participated in the service-learning project of the course.

6.3   Future Directions

Out of the boundary of walls, contents, technology constrains, and proficiency levels of a language classroom, service-learning is appealing yet challenging component that has inspired new attempts and empirical studies as pioneering work in different domains. Drawn from the empirical studies and findings above, there is a need in CFL to explore how service-learning projects can be planned, implemented, monitored, and documented in order to benefit CFL learners to the largest extent. In concluding this study, I review and critique the literature on the emerging and popular domains of service-learning in second language acquisition. From different ranges of target

participants, contents, and spatial dimensions, I propose the following six realms as promising avenues and substantial aspects that will contribute to future service-learning research and practice in CFL. In the first three realms focus on the integration of service-learning in different contexts or disciplines while the latter three concentrate on different groups of participants that need to be further explored.

6.3.1 International Service-Learning (ISL)

Internationalization in higher education has moved from an inconsistent and episodic component to a vital aspect of the educational mission for many institutions at present (Rumbley et al., 2012). According to the Open Doors Report (2018), in 2015-16, 1 out of 10 undergraduates studies abroad before graduating, and 65% of the undergraduates participate in short-term programs (summer, or eight weeks or less). To continue to be relevant, service-learning needs to respond to the new realities of student and community life in an age of globalization. When a short-term study abroad program is integrated with service-learning, new possibilities for transformation emerge.

Even though International Service-Learning(ISL) is often used interchangeably as Global Service-learning(GSL), it has developed through different forms and structures. Bringle & Hatcher (2011) defined ISL as: "A structured academic experience in another country in which students (a) participate in an organized service activity that addresses identified community needs; (b) learn from direct interaction and cross-cultural dialogue with others; and (c) reflect on the experience in such a way as to gain further understanding of course content, a deeper appreciation of the host country and the discipline, and an enhanced sense of their own responsibilities as citizens, locally and globally."(p.19).

Campus Compact found that in 2009, 56% of their member institution had ISL opportunities which is an increase of 24% since 2002 (CampusCompact (2009)). It exemplified that there is a growing interest and demand in higher education for service-

learning opportunities abroad. Specially in the language context which allows language students to reflect on how they perceive other cultures, how they view their own linguistic development, and how they develop successful communication skills with monolinguals of the target language by accomplishing concrete and necessary tasks. It also increases tolerance for ambiguity and experiential understanding of complex global problems (Kiely, 2002). ISL programs can be formed in a variety of ways, including single courses that take place entirely in a host-country (often 6-8 weeks in length), sandwich programs involving a shorter time in a foreign country within an on-campus academic course before and/or after the ISL experience, international practicum or internship experiences (Jones & Steinberg, 2011), and so on. In order to be beneficial, ISL programs must include community-driven service, involve interaction with a global community, and rely heavily on reflection (Kiely, 2005). Through intense experience and reflection, second or foreign language learners who participate in ISL opportunities can develop into more culturally and linguistically adept students. Kraft (2002) also argued that the physical travel and language/cultural competencies necessitated by ISL amplify the cross-cultural learning that takes place abroad.

Hence, as more L2 study-abroad programs offer a service-learning component, it is critical to explore students' perspectives on being exposed to variable norms of interaction in the target languages. The initial steps of planning, recruiting, and landing on China for an ISL program will be an exciting and promising new frontier to both service-learning research and the CFL arena. Future research topics can include students' reflections or attitudes towards ISL, a comparison of domestic and international service-learning for CFL learners, and a discussion of intercultural competence gains.

6.3.2 Service-Learning and LSP

With rapid globalization, there has been a correspondingly increased demand for bilingual/multilingual education in general and with special needs such as business, medical, and tourism. The evolution of languages for specific purposes (LSP) practice in higher education in the United States has gained popularity for more than two decades (Sánchez-López, 2013). According to Trace et al. (2015), LSP courses are defined as "those in which the methodology, the content, the objectives, the materials, the teaching, and the assessment practices all stem from specific, target language uses based on an identified set of specialized needs" (p.2). A number of (LSP) courses and programs have incorporated service-learning in fields such as business, law and healthcare (Lafford et al., 2014). A central tenet of LSP has always been effective and contextualized. LSP teachers have long used task-based approaches, simulations and role-plays to contextualize learning and provide some measure of authenticity, but it has not always been easy to provide a meaningful and pedagogically defensible integration with real-world professional or academic contexts. Service-learning, or a more frequently used term in the LSP context, Community Service-learning (CSL) is one of the best practices in the LSP field. Lear (2012) described CSL as "a type of experiential learning that blends specific course content with real-world applications and ties them together through structured reflection" (p.158). Lear argued that the CSL model is a perfect fit with LSP as it combines real-world experience in the target professional context with meaningful language practice. She asserted that "By combining CSL with LSP, language education can remain at the forefront of the changing needs of students and society while achieving community outreach" (p.159).

LSP is a permanent aspect of the foreign language curriculum in the US higher education, yet not "fully realized" (Lafford, 2012, p. 188). Currently, there is a growing body of publications related to service-learning specific to LSP, and more specifically to Spanish. Martínez (2010) described a Medical Spanish for Heritage Learners course at The University of Texas Pan American (UTPA) that prepared future health

care professionals with advanced language skills and developed students' awareness of language-related issues in the health care field. Similarly, a Spanish for Medical Purposes course developed by Morin (2010) at the College of New Jersey integrated CSL and enabled students to discover the challenges faced by Spanish-speaking community members while increasing their linguistic competence in medical Spanish. Lafford (2012) is another scholar who strongly supported the integration of LSP and CSL due to the complementary nature of their main objectives. Sánchez-López (2013) analyzed a total of 46 Spanish for Special Purpose (SSP) programs from 37 different departments in colleges and universities in the United States. More than half (58%) of the undergraduate SSP programs offered a service-learning or internship component, and 32.6% required it for the completion of the program. The author also pointed out that the new Encyclopedia of Applied Linguistics (Chapelle) includes experiential learning as one of the principal characteristics of the SSP curriculum, one that presents the students with meaningful opportunities to engage in real-life and professional tasks, which in turn facilitate the language learning process. Sánchez-López (2013) further proposed a model that expanded upon the Comprehensive Integration Model (Oates & Leavitt, 2003) to accommodate the LSP context. The model includes eighteen recommendations or guidelines for service-learning courses in an LSP context. In this model, both the community partner and the student played a more critical and active role. The feedback from the community partner leads to meaningful and effective course modifications while students pick their career interest and connect the service-learning experience to their professional future.

Language learning, specially LSP programs, should not be confined in classroom or on campus. The convergence of LSP and CSL is owed to provide the meaningful context for students to acquire specialized vocabulary and develop communicative strategies in their field. Chinese LSP in the fields of business, medical, and tourism has seen a rise in the recent years (Trace et al., 2015). The Center for International Business and Education reports the growth of business Chinese programs rose from six to twenty-six in 2013. Lai (2015) pointed out the immediate need of LSP courses

and programs of Chinese in nursing and other health care professionals. As Chinese LSP programs proliferate all over the US, the integration of a meaningful service-learning will be one of the optimal choices that fulfills both student career interest and community partner needs. Sánchez-López (2013)'s model and guidelines above can cast light on the implementation and practice in Chinese LSP. Future research should carry out a comparison of the overall language learning outcomes and intercultural competence in a Chinese LSP course with and without a service-learning component to explore the effectiveness of service-learning in the Chinese LSP field. There is also a call for a holistic curriculum design to integrate service-learning as an essential component of any type of Chinese LSP program.

6.3.3   E-Service Projects

As distance learning proliferates, the blending of service-learning and distance education opens a new gateway for distance learners to "engage in activities that address human and community needs and have structured opportunities to participate in activities to promote their learning and development" (Strait & Sauer, 2004, p. 62). The average annual growth rate of online enrollments in the United States between 2003 and 2009 was nearly 20% in higher learning institutions (Allen & Seaman, 2010). According to an annual report from the Babson Survey Research Group (2016), distance student enrollments have increased for the fourteenth straight year in 2016. 31.6% of all students now take at least one distance education course. The number of students studying on a campus has dropped by over one million between 2012 and 2016. All the emergent data suggested that distance education will play a critical role in education in the future. Strait & Sauer (2004) defined online distributed service-learning as e-service (or E-Service-Learning). They pointed out that while on-campus service-learning courses tap into the local community, online students who belong to different communities scattered throughout the country or the world can get the opportunity to wrestle with complex global issues and try to become

a part of the solution. Donnelli-Sallee & Dailey-Hebert (2008) described e-service as "an integrative pedagogy that engages learners through technology in civic inquiry, service, reflection and action" (p.1). Odom-Bartel & Wright (2014) also agreed that service-learning projects should be part of online courses to help fulfill the civic responsibility and moral character development portion of most college and university mission statements.

According to Waldner et al. (2012), E-service is an ideal "marriage" of distance learning context and traditional service-learning. It overcomes limitations of both service-learning and distance learning in that e-service frees service-learning from place-based access or geographical constraints and boost interactions and engagement which were previously the key limitations to distance learning. It also engages populations that otherwise may be unable to participate in a service-learning activity, such as the disabled (Malvey et al., 2006) and introverted individuals (Strait & Hamerlinck, 2010). When freed of place-based and population constraints, e-service-learning might include regional, national, or even global partners for service projects (Malvey et al., 2006).

Waldner et al. (2012) collected 18 journal articles and a single book on the topics of e-service and concluded that e-service occurs in a hybrid model with four distinct types. The four types include Hybrid Type I (service fully on site with teaching fully online), Hybrid Type II (service fully online with teaching fully on site), Hybrid Type III (a blended format with instruction and service partially online and partially on site), and extreme e-service-learning (100% of the instruction and service online). The different types of e-service have different projects and outcomes. They also face different limitations and require different techniques to optimize service-learning outcomes. With careful planning, all four types of e-service would not only enhance language learners' real-world experiences and cultural awareness, but also extend the spectrum of the traditional service-learning to uncommon settings or more innovative ways.

However, there is a dearth of literature on service-learning adapted to the distance pedagogy, especially for emergent arena of online language learning. One of the first attempts was Carracelas-Juncal (2013)'s article on e-service in a graduate online Spanish course. The participants were sixteen female graduate students in the Teaching of Languages program. The research focused on the three Spanish native speakers who did their service in the local community as a tutor, interpreter, and documentary filmmaker. The data was collected from their eight reflection journal entries, e-mail correspondence, discussion board postings, final projects, and final reflection papers. The results revealed that even though the three participants had already known that language and lived the culture of the Spanish -speaking world, service-learning experience can still be an instrument for self-awareness, contribution to their community, and identity reaffirmation.

Delaney & Peysson-Zeiss (2018) described an e-service program that connected advanced French students at two American universities with a female blogger from the Democratic Republic of Congo at Maman Shujaa Media Center. The article presented an intriguing model for the ways in which social justice—empowering female bloggers in the Democratic Republic of Congo with the means to broaden their readership to English-speaking communities—could be joined with linguistic and cultural courses. The French learners in the two American universities translated 1-2 blogs a week for a non-profit organization, World Pulse, which helped distribute the blogs to a larger audience and raised awareness of women's issues and local community concerns in the Congo.

Connecting to target-language communities via the Internet connects language learning experiences to under-presented population in the target language. Students apply their skills and training to increase civic engagement and social awareness that could otherwise be unattainable. This innovation model sheds light on the future research that would further cross the borders of languages, breaks the limitation of space, and connects civic engagement with e-service. The above initiative attempts of e-service and language illuminate the possible actions in Chinese to illustrate social

activism such as teaching English online to the young Chinese students in rural areas who do not have much exposure to English. Service-learning should attach great importance to the opportunities brought to itself by the development of science and technology, consciously embrace and promote e-service, and break the limitation of service-learning in time and space. With continuous adaptations and improvements of service-learning to the online environment, the success of such projects will continue. A new frontier of service-learning and language will facilitate more findings beyond time and location.

6.3.4 Service-Learning and Heritage Speakers

According to Valdés (2010), the definition of a heritage language learner (HLL) in the United States (where English is the dominant language) is "a student who is raised in a home where a non-English language is spoken, who speak or merely understand the heritage language and who is to some degree bilingual in English and the heritage language" (p.1). As was claimed by (Beaudrie et al., 2014), HLLs constitute a heterogeneous group of students; however, a number of common traits distinguish HLLs from traditional second/foreign language learners which "can vary along many dimensions, including the following five: historic, linguistic, educational, affective, and cultural" (p.35). The three authors also presented seven of the heritage language instruction including "language maintenance, prestige language variety, expansion of bilingual range, transfer of literacy skills, academic skills, positive attitudes, and cultural awareness" (pp. 59-69).

Research in heritage language learning and teaching has increasingly taken into account important sociolinguistic issues surrounding language, which has urged for critical pedagogies such as service-learning, to effectively address the multifaceted linguistic and social issues for HLLs. service-learning has the potential to "harness the wealth of knowledge and experiences these students bring to the classroom" (Carreira & Kagan, 2011, p. 62) and to "help steer them away from linguistic and

cultural marginalization and toward linguistic and cultural maintenance" (Leeman et al., 2011, p. 490)to addresses the dynamic role of attitude and motivation in the HL context. However, as Petrov (2013) stated, "research on service-learning is focused overwhelmingly on its use with second-language learners and too seldom considers heritage speakers" (p.314). The author conducted a pilot study in an intermediate-high level Spanish class in college. The heritage students served in Latino communities of the greater Chicago area and reported gains in the areas of communication skills, dispositional learning, identity formation, and solidarity with local community besides language and cultural proficiency development. Pereira (2015) investigated the effectiveness of service-learning to meet the diverse pedagogical, affective and professional needs of HLLs. Data was collected from 63 heritage learners of Spanish from 2011 to 2013 in an advanced university-level course with a service-learning component. The result provided essential evidence that service-learning generated critical language awareness, helped students build linguistic confidences, and aided in the construction of positive identities. Pak (2018) explored the intersections of service-learning pedagogy for sixteen Spanish HLLs in an advanced Spanish grammar course by creating a semester-long tutoring project with local Hispanic community members. Using a culturally responsive/relevant teaching frame, the article examined the role of service-learning as a practice to support Spanish HLLs and their sense of belonging in higher education. The results showed that service-learning offered a unique experience to support Latino students in the respect that it connects with students' sociocultural reality, enhances the sense of being valued, develops confidence, and reinforces active engagement. Students on campus strengthened their sense of belonging in ways that may not be possible in other classroom settings. Pascual y Cabo et al. (2017) also showed how a Spanish heritage language course can create a social space in which bilingualism can be practiced and can consolidate participants' positive views on language activism, bilingualism, and biculturalism. As one participant said, "This experience has taught me a lot about myself and all that I can do as a bilingual student; it makes me think and feel beyond only myself" (p. 80).

At many universities and colleges, Chinese HLLs are becoming an increasingly important constituency in the Chinese language classrooms (McGinnis, 2005). As mentioned before, A U.S. Census Bureau (2017) reported Chinese was the third most widely spoken language in the United States with 2.3 million people speaking it at home. The number of Chinese speakers includes those speaking any of the many Chinese dialects, such as Mandarin and Cantonese. As pointed out by Duff (2002), Chinese HLLs often feel a great deal of ambivalence about their dual or multiple identities and about how they have been positioned by their families, communities, peers and mainstream schools. Research has demonstrated the crucial role of identity in HL language learning and maintenance (Fishman (2016)). As was discussed in the literature review, Liu (2011)'s article sheds light on how service-learning can expose students to different types of Chinese communities so that HLLs can both shape and be shaped by the larger social context (Ducar, 2012). Experiencing language variation through interaction with linguistically diverse community members also can support the development of Chinese dialectal awareness and flexibility. In addition, it can provide opportunities to assess HLL's strengths and needs, to further develop their linguistic skills, validate their ethnolinguistic identity, and understand the value of being bilinguals. Thus, it is in response to the specific sociolinguistic and pedagogical challenges in Chinese HL education as well as the call toward empowering Chinese HL learners that service-learning should be integrated into the curriculum for the benefit of HL students and communities alike. Service-learning is one of the most promising new directions for Chinese HL teaching and has the potential to address multiple challenges present in Chinese HL classrooms. More and more Chinese HL students should be guided and involved to become a positive force for the further development of service-learning.

Yet, due to the fact that most Chinese speakers were heavily concentrated in the New York, Los Angeles, and San Francisco metro areas (U.S. Census Bureau report, 2017), how to effectively incorporate service-learning in Chinese heritage classes, especially in those areas where community resources are relatively scarce, remain un-

solved. I suggest that virtual communities and e-services become the partners and contexts for Chinese service-learning among HLLs in low-density states and regions. Therefore, the results of learning outcomes, the critical connections between language, identity, and ethnicity, and civic engagement via local and online interactions for Chinese HLLs calls for further research and practice.

6.3.5   K-12 Service-Learning

Even though service-learning in K-12 schools has grown substantially over the past decade (Billig, 2000), there is still a paucity of research in terms of service-learning and world languages. Schrier (1996) suggested a sequential model to integrate service-learning within Spanish curricula from elementary school through high school. The model matched two Spanish learners—one from elementary school and the other from high school with a Hispanic senior citizen to share weekly activities together for at least a semester. The application of the model showed positive outcomes on the Spanish learners who practiced Spanish in real-world situations and increased their sense of civic responsibility. The result also demonstrated the satisfaction of the senior Hispanic citizen who bonded with and understood more about younger minds.

In light of academic achievement, Weiler et al. (1998) assessed differences in reading and language arts performance between 775 primary and secondary school students from 12 classroom with service-learning component and a control group of 310 students from 8 comparable classrooms. Drawn from the data of standard tests, attitudes survey and observation, the findings revealed statistically significant differences between the two groups, with service-learning students over-performing the non-service-learning students in the reading and language art portions of a standardized state exam. Other researchers have noted similar positive academic impacts form service-learning participation in other subject areas including mathematics (Melchior & Bailis, 2002), science (Klute & Billig, 2002), and social studies (Meyer et al., 2004). The results of service-learning in fostering learning commitment and motivation are

also consistently positive across disciplines. Moreover, the collaboration between college and K-12 also yielded promising results. Wagner et al. (2016) piloted a one-year project that engaged university faculty and graduate students with a K–12 school with the goal of integrating theories of intercultural competence and social justice with world languages, social studies, and math curricula. According to the authors, language learners need to learn how to use the language in a socially and culturally appropriate way while the critical thinking skills students use to solve math problems can also be applied to learning a new language and vice versa. The learning units were created to highlight the overlapping between different subjects, as well as a connection between classroom learning and the outside world. The collaborative process of developing problem-solving strategies and intercultural competence can be applied interdisciplinary and in real-life situations. Baker (2018) investigated a service-learning program in which Spanish learners at an urban university on the East coast of the United states served as weekly teaching assistants at a local dual-language elementary school. From qualitative data of reflective blogs, focus group sessions, and interviews with four teaching assistants, results revealed the positive effects on language practice outside of the classroom, linguistic self-confidence, and transforming motivation.

With the emergence of immersion Chinese schools and increasing enrollment of Mandarin classes in K-12, innovative pursuits as discussed above will become the new foci. Classes that comprise of a service-learning component should fit into target students' developmental stages and skills to provide them valuable insights into the community and practical application of their knowledge in the real world. The possibilities of service-learning within K-12 continuum are almost endless. With regard to Chinese Mandarin classes, initiatives in the practice and research can bring insights to the development of students' civic engagement, cognitive progress, language learning outcome, and future career choice. In addition, the educators should consciously guide and penetrate the idea of service-learning to the K-12 students. More motivation and engagement in service-learning at college will be rooted in the influence and practice in the early years.

However, there are more constraints and more concerns to carry out the service-learning projects and research in K-12 setting. First, how to determine the content and form of K-12 service-learning? For Chinese L2 learners in K-12, are they the server or recipients of the service? Who are the prospective recipients for them to serve? Secondly, how to get the permission and support from parents, school, district, and the society? Last but not least, what are the similarities and differences in promoting service-learning in K-12 and universities? Can we apply the experience in the universities directly to K-12 setting? These questions awaits the answers and attempts in the near future.

6.3.6   Pre-service Teacher Programs

Another aspect to connect K-12 and service-learning is teacher education programs. Bott Van Houten et al. (2002) recommended that "an orientation to service learning should be considered for inclusion in foreign language teacher preparation programs, as working in the community with diverse groups supports the national student standards goal of 'communities' and builds cultural competence. " (p. 10). Tilley-Lubbs (2004) highlighted service-learning projects as a "means of giving pre-service teachers a firsthand understanding of the community and its culture" (p. 132). Lally (2001) further pointed out that service-learning provides teacher candidates the opportunity to try out and refine their own teaching with real children, as an advantageous supplement to the laboratory-style microteaching activities with their peers. It can also help teacher candidates transition more easily from the role of student to that of teacher. This is especially important to world language teacher candidates, as they initially focus on their own performance and language development instead of on student learning.

Hildebrandt (2014) reported on a project designed to provide mutually beneficial solutions to world language candidates, their preparation program, and a local community center in Normal, Illinois. The world language candidates taught Spanish

to K-4th graders from low-income families in the local community center. With few teacher candidates managing an authentic classroom before student teaching, the preservice teachers were able to develop valuable classroom management and teaching experiences that assist in their professional development and humanistic attitudes. The world language teacher preparation program at the university and local community organization also developed a mutually beneficial relationship. Grassi & Armon (2015) conducted a community-based Spanish-English exchange called "study away in the local community" project for Spanish preservice teacher to make weekly visits to Spanish-speaking families close to the university. The results confirmed that the experience had an important impact on preservice teachers' empathy toward families in the community and their involvement in advocacy for community members.

To meet the needs of the growing number of Chinese learners in K-12 in the United States, more and more teachers have started to seek professional development opportunities to be better prepared in working with Chinese learners and their families. Currently, there is no research that has explored the potentially fruitful connections between Chinese teacher preparation programs and the larger community. The fact is that while it is important to introduce teachers to content knowledge and content pedagogical knowledge specific to Chinese teaching, mere textbook information is insufficient in preparing teachers to work with Chinese learners. The new endeavor to bridge service-learning and Chinese preservice teachers can form an extended experience for those preservice teachers with linguistic and cultural diversity of their future classrooms and communities. The emerging area also calls for more practice and research to better assess the effectiveness of service-learning in preservice education for Chinese and other world languages. Meanwhile, service-learning in the context requires more than enthusiastic pre-service teachers. Supports from the community and the schools are of great importance. With long-term planning and mentoring, pre-service teachers in world language is expected to improve their teaching strategies and raise their sense of responsibility to become a more responsible and reliable teacher in their future career.

While the above 6 realms are promising for future agendas in Chinese service-learning, especially for the participated students and institutions, we should always put community needs in an equally important stance. Community voice is vital in measuring the true value and impact of service on the community, and community partners are the key link to service-learning. The advocacy, support, and involvement of the community are of equal significance to ensure the success of the service-learning experiences. Gelmon (2003) stressed that a partnership is not only an entity, but also a process that allow all the stakeholders to contribute. For future Chinese service-learning, the on-campus stakeholders should continue to carry out open and frequent communication with Chinese community partners (Chinese community and Chinese learner community) to meet the existing and emerging needs. The integral connections between academic goals and community needs will result in more competent and civic engaged individuals, enhanced relationship between campus and community,and a better community at local, national, and even global levels.

6.4   Chapter Summary

Service-learning is a powerful and innovative pedagogy that offers opportunities for valuable language and cultural enhancement. Students learn from hands-on experience and go beyond their comfort zone to communicate in a meaningful way, to move beyond their own surface views to a deeper realization of interplay of language and society, and to continuously grow as global citizens. Even though there are ample models and literature available in regards to service-learning in general and service-learning in second language acquisition, the literature and referential model of service-learning and CFL has not been exposed and explored explicitly. For CFL learners, the introduction and implementation of service-learning has the potential to create new waves to "shake up" them and contribute to their overall language-learning and civic engagement experience. For prospective faculty and administrators, hopefully the questions, discussions, and future directions above will inspire future investigation

among practitioners and prospective faculty and/or administrators to act up in the institutional hierarchy, to act out of the four walls of classroom and the academic campus, and to contribute substantially to make service-learning an appealing and rewarding component in CFL field.

6.5 Final Thoughts

The reason why I chose service-learning as the topic of my dissertation is not only due to the fact that I have guided some practices and earned some personal experience in this respect, but also I foresee the prominent role of service-learning in the alignment of global civic education and interpersonal/intrapersonal development. As language educators, we should always be ready to ride the waves of emerging and promising trends in language acquisition, and use the broad implications driven from the new trends as springboards to empower students for life-long service and learning in all levels.

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APPENDICES

A. SYLLABUS

CHNS 401 Fall 2013 Course Syllabus

2013年秋季学期中文401课程表

Course Description 课程介绍

With continued work on Mandarin Chinese (prerequisite: CHNS level VI or equivalent), CHNS 401 is an advanced language course that intends to train students' reading, writing, speaking and listening skills in working with original Chinese language materials. Class materials and instruction are presented in simplified Chinese, but students who are interested in or acquired traditional Chinese prior to this course, are welcome to continue with the traditional system. In addition, this course will have a Service-Learning component. Students will be required to engage community service and campus language assistance as part of their course credit. Service-Learning (SL 社区服务学习) is course-based, credit-bearing educational experience that allows students a) to participate in an organized service activity that meets identified community needs; b) to reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility (Bringle and Hatcher 1995). SL guide and journal will be provided.

Chinese Service-Learning 汉语社区服务学习简介

A great way to help other people 帮助他人

Doing Service-Learning is a great way to help people in the local community. If you have a strong sense of civic responsibility and like to engage in volunteerism, here is an opportunity to help out as part of your studies. Many Service-Learning students find participation in 社区服务学习 to be a source of great personal satisfaction.

A great way to improve your Chinese 提高汉语水平

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Bailu Li 李白璐

Email: li256@purdue.edu

Office: SC 258

Hours: M11-12; W2-3

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Grading 评分标准

- Participation and Effort   5%

- Oral Exercises/Interviews (5)   10%

- Homework   10%

- Composition (4)   20%

- Final Project   10%

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CHNS 401 Fall 2014 Course Syllabus

2014年秋季学期中文401课程表

Course Description 课程介绍

With continued work on Mandarin Chinese (prerequisite: CHNS level VI or equivalent), CHNS 401 is an advanced language course that intends to train students' reading, writing, speaking and listening skills in working with original Chinese language materials. Class materials and instruction are presented in simplified Chinese, but students who are interested in or acquired traditional Chinese prior to this course, are welcome to continue with the traditional system. In addition, this course will have a Service-Learning component. Students will be required to engage community service and campus language assistance as part of their course credit. Service-Learning (SL 社区服务学习) is course-based, credit-bearing educational experience that allows students a) to participate in an organized service activity that meets identified community needs; b) to reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility (Bringle and Hatcher 1995). SL guide and journal will be provided.

Chinese Service-Learning 汉语社区服务学习简介

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7. Westminster Village (Activities Director: Kathy Hyman)

8. Lafayette Reading Academy (LARA) - China Fair

9. Wabash Area Lifetime Learning Association (WALLA)

10. International Center, West Lafayette

11. Morton Community Center

12. Greater Lafayette Commerce

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B. JOURNAL

中文四零一 社区服务学习事记

姓名:

日期:

第一次社区服务学习前 (Pre-flection):

1. Who will benefit from this project?

2. How will this project help you meet the expectations of this class?

3. What things do you think you will learn from this project? Explain.

4. What are your personal goals of service-learning?

5. How will your project benefit the population being served? (to Chinese community and to Chinese learner community)

6. What do civic engagement and civic responsibility mean to you? Are civic engagement and civic responsibility relevant to service-learning? Why or why not?

中文四零一: 社区服务学习事记

姓名:

日期:

社区服务学习前和合作方签名:

1. 对于这一次的社区服务学习，你的目标是:

2. 合作方的联系人和联系方式是:

3. 合作方需要的服务是:

4. 合作方的目标是:

For our partner:

- Signature (签名):

- Date (日期):

- Topic (主题):

- Progress (进程):

社区服务学习后:

1. Describe any significant activities that occurred and anything you learned today.

2. Why does this learning matter?

3. How did your service today relate to the course objectives and/or readings?

4. How did the experience today affect you emotionally?

5. How will your project benefit the population being served?

6. Is there anything you would do differently today?

7. Do you have any new understanding of Chinese community/Chinese learner community on campus and beyond after the service?

8. What is your goal(s) for next service?

9. On a scale of 1-5, circle the number that best fits your thoughts from strongly disagree (1) to strongly agree (5):

   - ( ) I am making a difference in the community I'm volunteering in.

   - ( ) Volunteering allows me to gain a new perspective on my role.

   - ( ) Volunteering helps me learn through direct "hand on" experience.

   - ( ) I feel that I can make a difference in the world.

   - ( ) I am able to understand the course material better through community service.

10. What have you learned and what do you want to enhance in the following aspects:

    - 词汇:

    - 语法:

    - 听力与对话:

    - 文化:

C. PUBLIC AFFAIRS SCALE

Please read each of the following statement and rate the extent to which you agree with each one of them by using the scale provided on the right from strongly disagree (1) to strongly agree (5):

Table C.1.: Public Affairs Scale Rating

No.	Items					
1	I have had one or more service-learning classes	1	2	3	4	5
2	I participate in the political process	1	2	3	4	5
3	I know I can make a difference in my community	1	2	3	4	5
4	I am confident that I will participate in community service activities in the future	1	2	3	4	5
5	I have worked collaboratively in a student organization to influence my community's quality of life	1	2	3	4	5
6	People I know share an interest in community service	1	2	3	4	5
7	Volunteering allows me to gain a new perspective on things	1	2	3	4	5
8	I plan to do some volunteer work next year	1	2	3	4	5
9	Volunteering makes me feel like I am contributing to the community	1	2	3	4	5
10	Volunteering will help me succeed in my own profession	1	2	3	4	5

Table C.1.: *continued*

No.	Items					
11	Volunteering lets me learn through direct "hands on" experience	1	2	3	4	5
12	I do things for a cause bigger than myself	1	2	3	4	5
13	I feel an obligation to contribute to the community	1	2	3	4	5
14	Community service is necessary to making our communities better	1	2	3	4	5
15	I feel that I can make a difference in the world	1	2	3	4	5
16	I am able to communicate effectively with people from different cultures	1	2	3	4	5
17	I understand the challenges faced by people from different cultures	1	2	3	4	5
18	I have been involved in organizations providing services to people from different cultural backgrounds	1	2	3	4	5
19	I avoid imposing values that may conflict with cultural groups other than my own	1	2	3	4	5
20	I could not easily get accustomed to living in another country (recoded)	1	2	3	4	5
21	I can easily relate to people that are different from me	1	2	3	4	5
22	Traveling allows me to understand different cultures	1	2	3	4	5
23	I have participated in a study abroad or exchange program	1	2	3	4	5
24	In the future, I will travel to other countries to better understand culture and diversity	1	2	3	4	5
25	I have been involved in organizations providing services to diverse populations	1	2	3	4	5

Table C.1.: *continued*

No.	Items					
26	I understand the importance of being true to my word	1	2	3	4	5
27	I am dependable and reliable	1	2	3	4	5
28	I stand by my decisions even when others protest	1	2	3	4	5
29	I am aware of what kind of person I am	1	2	3	4	5
30	In nearly everything I do, I am striving to improve myself and become a better person	1	2	3	4	5
31	When I am in groups, I am thoughtful of other people's feelings	1	2	3	4	5
32	When I make mistakes, I am able to admit them	1	2	3	4	5
33	I usually take an active interest in someone else's concerns	1	2	3	4	5
34	I try to make certain that my actions never intentionally harm another person	1	2	3	4	5
35	When making a decision, I weight the consequences of each alternative	1	2	3	4	5
36	When I listen, I regularly try to take someone else's perspective	1	2	3	4	5
37	When working in groups, I try to assure everyone's voice is heard before a decision is reached	1	2	3	4	5
38	I am in part responsible for the quality and quantity of knowledge I obtain from the courses I take	1	2	3	4	5
39	When I am a leader, I am sure to recognize the accomplishments of others more than myself	1	2	3	4	5

Table C.1.: *continued*

No.	Items					
40	I try to build a consensus where everyone finds a decision acceptable before an important change is made	1	2	3	4	5

Subscale Items:

Community Engagement: 1 - 15

Cultural Competence: 16 - 25

Ethical Leadership: 26 - 40