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IAFOR Journal of Education: Undergraduate Education

Volume 8 – Issue 3 – 2020

Edited by Joseph (José) McClanahan

Associate Editor:

Huiyuan Ye

Foreword **(Musings from the Editor-in-Chief)**

It seems only yesterday that I was writing about *Technology in Education* as our second issue for 2020. Suddenly our third issue for the year, *Undergraduate Education*, has been published, with still one more to come in 2020. The issue's editorial team have worked hard to bring this issue to publication despite the continuing worries in the world. Many thanks go to the editor, José McClanahan, and his Associate Editor, Huiyuan Ye. We also thank those reviewers who find time to go above and beyond.

In preparing this journal for publication, I kept thinking about whether the popular image of an undergraduate student has changed since my own undergraduate time, more years ago than I care to dwell on. Are undergraduates still visualized as the “just out of school” secondary students who headed into their undergraduate study with much the same mentality of education that they had at school plus a yearning for the extra freedom to skip classes and no parental oversight!

This view was definitely not the reality of my undergraduate teaching before my retirement in 2016. Most of my undergraduates were mature-aged students, studying online, often career changers or parents who were pursuing the dreams that raising families had put on the backburner. They brought with them a wealth of life experience that I still wonder whether we, as academics, valued enough. They certainly knew more of the world than I did when I became an undergraduate.

Knowing something about the world is more important than ever right now. Ernest L Boyer stated:

I am suggesting that quality in undergraduate education means giving students a perspective that is global.

As COVID-19 continues to ravage the world, this view of undergraduate education becomes more and more important. With fears of second waves, and even the first wave causing border closures both between and within countries, our global village is becoming more and more fractured. Insularity is replacing internationalization, and at this stage, there is no end in sight. We will need our undergraduates to develop a global perspective, and develop it quickly, so that we can avoid looking at other nations as people and places to be feared, so that we can continue extending the hand of friendship to migrants and refugees.

To those of you who teach undergraduates, you bear a great responsibility to assist these students to see a light ahead, one that re-connects us globally rather than shattering that understanding that we are one world, perhaps forever.

On those perhaps gloomy musings, my thanks to the authors, the editor, the associate editor, the publications manager, Nick Potts, and to all the reviewers for bringing this issue to you, the readers.

Enjoy,

Yvonne Masters,
Editor-in-Chief
IAFOR Journal of Education

Editorial Advice

Preparing a submission to the *IAFOR Journal of Education* is more than writing about your research study: it involves paying careful attention to our submission requirements. Different journals have different requirements in terms of format, structure and referencing style, among other things. There are also some common expectations between all journals such as the use of good academic language and lack of plagiarism. To assist you in reaching the review stage for this or any other peer-reviewed journal, we provide the following advice which you should check carefully and ensure that you adhere to.

1. Avoiding Plagiarism

Plagiarism is a practice that is not acceptable in any journal. Avoiding plagiarism is the cardinal rule of academic integrity because plagiarism, whether intentional or unintentional, is presenting someone else's work as your own. The *IAFOR Journal of Education* immediately rejects any submission with evidence of plagiarism.

There are three common forms of plagiarism, none of which are acceptable:

1. **Plagiarism with no referencing.** This is copying the words from another source (article, book, website, etc.) without any form of referencing.
2. **Plagiarism with incorrect referencing.** This involves using the words from another source and only putting the name of the author and/or date as a reference. Whilst not as grave as the plagiarism just mentioned, it is still not acceptable academic practice. Direct quoting requires quotation marks and a page number in the reference. This is best avoided by paraphrasing rather than copying.
3. **Self-plagiarism.** It is not acceptable academic practice to use material that you have already had published (which includes in conference proceedings) in a new submission. You should not use your previously published words and you should not submit about the same data unless it is used in a completely new way.

2. Meeting the Journal Aims and Scope

Different journals have different aims and scope, and papers submitted should fit the specific journal. A "scattergun" approach (where you submit anywhere in the hope of being published) is not sound practice. Like in darts, your article needs to hit the journal's "bullseye", it needs to fit within the journal's interest area. For example, a submission that is about building bridges, will not be acceptable in a journal dedicated to education. Ensure that your paper is clearly about education.

3. Follow the Author Guidelines

Most journals will supply a template to be followed for formatting your paper. Often, there will also be a list of style requirements on the website (font, word length, title length, page layout, and referencing style, among other things). There may also be suggestions about the preferred structure of the paper. For the *IAFOR Journal of Education* these can all be found here: <https://iafor.org/journal/iafor-journal-of-education/author-guidelines/>

4. Use Academic Language

The *IAFOR Journal of Education* only accepts papers written in correct and fluent English at a high academic standard. Any use of another language (whether in the paper or the reference list) requires the inclusion of an English translation.

The style of expression must serve to articulate the complex ideas and concepts being presented, conveying explicit, coherent, unambiguous meaning to scholarly readers. Moreover, manuscripts must have a formal tone and quality, employing third-person rather than first-person standpoint (when feasible), placing emphasis on the research and not on unsubstantiated subjective impressions.

Contributors whose command of English is not at the level outlined above are responsible for having their manuscript corrected by a native-level, English-speaking academic prior to submitting their paper for publication.

5. Literature Reviews

Any paper should have reference to the corpus of **scholarly** literature on the topic. A review of the literature should:

- Predominantly be about contemporary literature (the last 5 years) unless you are discussing a seminal piece of work.
- Make explicit international connections for relevant ideas.
- Analyse published papers in the related field rather than describe them.
- Outline the gaps in the literature.
- Highlight your contribution to the field.

Referencing

Referencing is the main way to avoid allegations of plagiarism. The *IAFOR Journal of Education* uses the APA referencing style for both in-text citations and the reference list. If you are unsure of the correct use of APA please use the Purdue Online Writing Lab (Purdue OWL), – <https://owl.english.purdue.edu/owl/resource/560/01/> – which has excellent examples of all forms of APA referencing. Please note APA is used for referencing not for the general format of the paper. Your reference list should be alphabetical by author surname and include DOIs whenever possible.

This short guide to getting published should assist you to move beyond the first editorial review. Failure to follow the guidelines will result in your paper being immediately rejected.

Good luck in your publishing endeavours,

Dr Yvonne Masters
Editor-in-Chief
IAFOR Journal of Education

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From the Editor

As we embark on the first issue of *Undergraduate Education* for the *IAFOR Journal of Education*, I am reminded of the changes that we have experienced in our universities and colleges over the last fifty years; and at the same time, I see what has stayed the same. Our academic objectives for students have been, and continue to remain, at the forefront of the work we do. Since the pioneering publication in 1956 of the *Taxonomy of Educational Objectives*, Harold S. Bloom, whose name is now synonymous with the hierarchical models used to classify educational learning objectives, shared with the world the hard work of a committee of educators who wanted their efforts “to be of general help to all teachers, administrators, professional specialists, and research workers who deal with curricular and evaluation problems” (p. 1). Little did he, or the other members of the committee, know that their work from the 1950s would still be resonating today, especially with those of us who work in undergraduate education. They helped to plant the seeds of what would blossom into the varied, fruitful undergraduate curricular landscape that we enjoy today. The repeated reference to his and the other educators’ work is very relevant. Its imprint is still felt when we design, develop, and implement – whether it is from a single course or an academic unit’s overall curriculum. Their work provided a true scaffolded framework for us. Like many great beginnings, researchers and academics have built, expanded, and extended their ideas to allow for better execution in our current evolving educational environments. As such, we are tasked with the hard work of creatively building upon what has come before us and innovating in our own ways. My hope is that with this issue we can continue the dialogue that informs and enlightens our works as educators.

What has changed since 1956 and Bloom’s *Taxonomy* is *how* we meet these educational objectives. Our students are not the same. We have had several generations pass through our university doors. The “Baby Boomers” (born 1946-1964), the “Gen X” (born 1965-1980), the “Millennials” (born 1980-1994), and the current ‘Gen Z’ (born between 1995-2015) represent the diversity of our students and the work we do as educators needs to adapt accordingly. The educational circumstances change and how we realize our objectives must follow suit. Each generation has characteristics and qualities that make them unique; as such, it is imperative for us to rethink the ways in which we maintain the same, high academic standards in a new context that engages our students where they are. Noted generational researcher Neil Howe (2014) explains that today’s students possess characteristics such as “having extremely protective parenting, a turn toward traditional parenting, a push for academic achievement, and a renewed focus on social development” (paras. 4-6). Understanding these new contexts of our students permits us to refocus our attention on developing different types of learning opportunities, regardless of the discipline in which we teach. Just as we tell our students that “knowledge is power”, the same idea applies to us. Knowing more gives us the capacity to educate better.

Therefore, I am pleased to introduce you to several researchers who espouse these ideas by thinking about new ways of connecting with students in undergraduate education. Genejane Adarlo examines how the teaching and learning roles of service-learning in the context of social justice can impact students’ assumptions about poverty in different community-based areas, and ultimately, how they can influence and inform global citizenship. Takuya Kojima explores how classrooms can reproduce communities of practice to provide social support for international students and to what extent teachers can promote social support within their classrooms. Jae-Eun Oh, Yuet Kai Chan, and Kyulee Kim analyze the impact that social media and e-portfolios can have on undergraduates’ motivation when involved in project-based learning and to what extent they can be an effective tool in the classroom. Jennifer Padua and

Monica Gonzalez Smith assess how cultural simulations help promote and develop cultural competence among teacher candidates in a diverse population and how this learning will help to inform future teachers so that they can integrate this awareness into their classrooms. And finally, Paul Sherman and Olivia Boukydis bring to light their study of how experiential learning can produce powerful outcomes that support the concept of Soka, value-created education.

These five articles represent the diversity found in our collective undergraduate education landscape today. It is my sincere hope that you will find them insightful and useful for you and your colleagues as we move forward in continual momentum to realize our true academic objectives: creating a positive, intellectual, and fulfilling undergraduate educational experience for our students.

Joseph (José) McClanahan
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Notes on Contributors

Article 1: Service-Learning as Global Citizenship Education: Acting Locally on Global Challenges and Concerns

Dr Genejane M. Adarlo is the Director of the Health Sciences Program at Ateneo de Manila University in the Philippines. She completed her Doctor of Medicine at the University of the East Ramon Magsaysay Memorial Medical Center and she obtained her Doctor of Philosophy from the Faculty of Education at the University of Hong Kong. Her research interests include service-learning, global citizenship, volunteerism, critical pedagogy, and comparative education.

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Article 2: Social Support for International Students in Foreign Language Classroom Communities of Practice

Dr Takuya Kojima has a PhD in Humanities and Languages specialised in Language Education from USNW Sydney, Australia. He is currently a contract lecturer at Ca' Foscari University of Venice. Prior to the position, he fulfilled the postdoctoral fellowship researching into critical pedagogy. His primary research interest includes social theory of learning, learner and teacher identity, learning as participation, critical pedagogy, and creativity in language education.

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Article 3: Social Media and E-Portfolios: Impacting Design Students' Motivation Through Project-Based Learning

Dr Jae-Eun Oh has joined The Hong Kong Polytechnic University School of Design as a faculty member for BA (Hons) in Digital Media after many years of teaching at higher educational institutions in South Korea and Singapore. Apart from teaching, she has built her research path on the animation narrative that has focused on the psychological effect for the theme parks setting. Besides animation storytelling, her current research interest also demonstrates how to motivate creative media students in the studio/project-based learning where they learn to create their media artifacts.

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Dr Yuet Kai Chan received her PhD in The Hong Kong Polytechnic University, and her masters degree in Peking University. With years of experience managing digital content design in Beijing, London, and Dubai, she established her research interest in the creative behavior field, concentrated on motivation management. Recently, she joined the Creativity and Design Education Lab with a great passion to explore creativity and motivation in education. She is currently a faculty member at the School of Design of HK PolyU.

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Dr Kyulee Viviane Kim has a great optimism in the healthier future. She explores wide arrays of roles designed to realize an ideal world where business innovation integrates with social innovation without any trade-offs. Such a concept is also known as ‘shared value,’ and she has been facilitating design workshops to promote shared value and to trigger entrepreneurial motivations to create shared value. Kim was trained as a graphic artist at Carnegie Mellon University (BFA), and Basel School of Design (MFA). She recently received her doctoral degree in The Hong Kong Polytechnic University and is working as an independent researcher and design consultant for the social entrepreneurs in Seoul, Korea.

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Article 4: Intercultural Communicative Competence in Teacher Education: Cultural Simulation Insights from Hawai‘i

Dr Jennifer Padua is an Assistant Professor with the Institute for Teacher Education at the University of Hawaii at Manoa. She has a Ph.D. in Curriculum Studies with a specialization in literacy. Dr. Padua teaches literacy methods courses and serves as a cohort coordinator for teacher candidates pursuing an elementary education degree. Her research interests include language and literacy instruction, new literacies, teacher education, and professional development.

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Dr Monica Smith is an Assistant Professor in Elementary Education Multilingual Learning at the University of Hawai‘i at Mānoa. She has a Ph.D. in Elementary Education, Curriculum and Instruction with a specialization in Second Language Teacher Education. Dr. Smith teaches multilingual methods courses and serves as a cohort field placement coordinator for teacher candidates who are earning initial teaching licenses and dual-licenses in Teaching English to Speakers of Other Languages (TESOL). Her research interests include critical friendship, video reflection, sheltered instruction, and cultural competence.

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Article 5: Framing Undergraduate Perspectives on Experiential Learning Within Soka Education Theory

Dr Paul Sherman received his undergraduate degree in Psychology from York University, Canada, his post-graduate diploma in Child Assessment and Counselling from University of Toronto, Canada, and his PhD in Education and Social Justice from Lancaster University, UK. He is currently Program Head of Family & Community Social Services at the University of Guelph-Humber (UofGH) and has previously served as Program Head of Early Childhood Studies at the university. Dr Sherman is also Director of the Soka Education Research Centre on Global Citizenship at UofGH and Adjunct Professor at the University of Guelph. Prior to joining UofGH, Dr Sherman worked as a clinician and senior administrator in diverse community mental health settings for over 30 years. His doctoral research examined global citizenship education in higher education, with a particular emphasis on the cultivation of global citizenship identity and engagement. He continues to teach and conduct research in this area.

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Service-Learning as Global Citizenship Education: Acting Locally on Global Challenges and Concerns

Genejane M. Adarlo
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Abstract

Service-learning is a method of teaching that is increasingly used in higher education. Studies are few though on how local placements in service-learning can bring about global citizenship and promote social justice. Hence, this study used multi-sited ethnography to examine the teaching-learning process of service-learning to better understand the construction of civic identity and sense of agency among students when this method of teaching was approached within the larger context of social justice. Study participants included students taking part in service-learning efforts for literacy and maternal health from Miriam College and Ateneo de Manila University, respectively. Data were gathered and analyzed from observation notes during classroom and field visits, entries from reflection journals of students, and verbatim transcripts from semi-structured interviews of study participants. Findings suggest an explicit and deliberate emphasis on social justice is imperative when a critical understanding of global citizenship is expected out of service-learning. As students were guided to understand the socio-economic and political realities of those in their respective service-learning community and examine their previously held assumptions about poverty, these study participants began to recognize how they continue to benefit from their privilege at the expense of the marginalized and disenfranchised. Furthermore, the relationships formed with those from the community helped the students gain a sense of agency to act on the root causes of social problems even in simple ways through their chosen discipline. These findings have theoretical and practical contributions to growing literature on the use of service-learning for global citizenship education.

Keywords: service-learning, global citizenship, transformative learning

Global citizenship education has become imperative in the 21st century as the negative repercussions of globalization have posed challenges and concerns that require collective action and global solutions (United Nations Educational, Scientific, and Cultural Organization [UNESCO], 2014). It aims to empower students through giving them educational opportunities to understand global and local issues; to recognize our interconnectedness and interdependency; to gain a sense of belongingness and solidarity; and to respond individually and collectively for an inclusive and sustainable world (UNESCO, 2018, 2019). Among these educational opportunities are real-life experiences of community involvement, which allow students to relate with people of different backgrounds and views (UNESCO, 2017). Service-learning is a pedagogical approach that can offer these real-life experiences of community involvement. Bringle et al. (2017) define it as:

a course or competency-based, credit-bearing educational experience in which students (a) participate in mutually identified service activities that benefit the community, (b) 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 personal values and civic responsibility (p. 10).

It is a form of experiential learning and community-embedded academic practice that can (re)connect the university to the community where global challenges and concerns have local implications (Terry & Bohnenberger, 2007).

Service-learning has gained popularity as a method of teaching in recent decades, but it “has been embraced by the academy to a much greater extent than it has been scrutinized” (Butin, 2006, p. 1). Further research is required to systematically examine what notions of citizenship are developed and what social commitments are fostered through service-learning (Kahne et al., 2000). Gaps in knowledge also exist on how service-learning can bring about civic outcomes (Bringle et al., 2017). There is likewise a need for qualitative research, which can provide an in-depth understanding of the processes and outcomes of service-learning (Kahne et al., 2000; Jones & Foste, 2017). Hence, this research study used qualitative inquiry to examine the teaching-learning process of service-learning in order to better understand the construction of civic identity and sense of agency among students involved in this type of university-community engagement.

Literature Review

Not all service-learning programs are the same since this pedagogical approach widely differs as to how it is designed and implemented. This is why there is a growing need to re-situate service-learning towards its original intent and purpose of responding to underlying causes of social injustice, rather than merely carrying it out in the context of charity (Kendall, 1990). Depending on its intent and purpose as a form of community service embedded in students’ learning, service-learning can either take on a traditional or a critical approach, which can bring about competing notions of global citizenship.

The traditional approach to service-learning is primarily concerned with the academic learning of students, undermining the reciprocity that should take place between the university and community (Chupp & Joseph, 2010). As a result, the community gets exploited in the interest of students’ learning (Bringle & Clayton, 2013). The service rendered in the community is typically viewed as an act of charity, which often does not seek to attend to the root causes of

social problems (Mitchell, 2008; Robinson, 2000). Power and privilege also tend to be reinforced as students simply do tasks “for” the community (Ward & Wolf-Wendel, 2000).

This approach to service-learning is oriented towards a neoliberal understanding of global citizenship wherein capitalism dominates the global and local policy scene, oppressive structures in society are maintained, and an us-them dichotomy is perpetuated as part of efforts for a globalization-from-above (Falk, 1997; Mitchell, 2008). It functions to secure power and dominance (Tully, 2008) given that students are apathetic to their historical reality and are unable to acknowledge how they continue to benefit from their privilege at the expense of the marginalized and disenfranchised (Thomas & Chandrasekera, 2015). This often goes on when students are not challenged and disrupted enough to reflect on how unjust practices have led to the need for their service in the community (Bruce & Brown, 2010). Students, in effect, remain constrained to take collective action for genuine social change.

In contrast, the critical or transformative approach to service-learning, as Mitchell (2008) clarifies, seeks genuine social change by attending to structural causes of social injustice. It aims to form students into engaged citizens by providing them meaningful and relevant opportunities to work “with” those from the community in responding to their identified needs and in addressing unjust structures that made them marginalized and disenfranchised (Chambers, 2009; Mitchell, 2008; Ward & Wolf-Wendel, 2000).

Such an approach to service-learning can bring about a critical understanding of global citizenship insofar as initiatives towards a globalization-from-below approach include bottom-up participation for social change (Falk, 1997; Mitchell, 2008). Critical global citizenship entails students disrupting the status quo in society as they get to recognize social relations of power and build authentic relationships with those from the community (Chambers, 2009; Mitchell, 2008). This happens when “students”, as Chambers (2009) points out, “are often challenged not only to step outside their “comfort zones” and confront some of their own assumptions and beliefs about society and its systems but also to seek for themselves the relevance and meaning of their education and their responsibility as members of a privileged social class” (p. 93). To do so requires allotting a safe space for critical reflection, which involves examining deep-seated beliefs about diverse others and interrogating how these commonly held ideas and practices reinforce inequality in society (Stokamer & Clayton, 2017).

Transformative learning can take place during the teaching-learning process of service-learning when “assumptions or premises,” as Mezirow (1991) emphasizes, “are found to be distorting, inauthentic, or otherwise invalid” (p.6). The disorienting dilemma that follows can prompt students to reflect on their commonly held ideas and practices, explore other possibilities and courses of actions, and transform their perspectives and habits towards inclusivity (Mezirow, 2009). Students, in turn, experience a sense of agency or the capacity to act against issues of social justice (Barker, 2000).

However, most literature on transformative learning and global citizenship in service-learning have focused on international placements of privileged students in the Global South. However, transformative opportunities for global citizenship in service-learning not only ensue in an international setting. Acting locally on global challenges and concerns is as influential as international placement in eliciting transformative learning and fostering global citizenship during service-learning since “experience in the local level, in particular, is foundational to understanding issues affecting the larger global community” (Engbert & Fox, 2011, p. 89).

This study, therefore, aims to substantiate how local placements in critical service-learning can bring about the necessary transformative learning for critical global citizenship.

Methodology

To look at the teaching-learning process that occurs in service-learning, this study carried out a multi-sited ethnography because prolonged fieldwork in two or more research sites allows for educational structures, lives, and processes to be carefully examined (Pierides, 2010). Multi-sited ethnography is not only apt in “[following] people, connections, associations, and relationships across space,” (Falzon, 2009, pp. 1–2), but it is also appropriate for making sense of “identities in diffuse time-space” (Pierides, 2010, p. 185). Furthermore, it is suitable when the social phenomena cannot be fully explained by studying a single site only (Falzon, 2009). These social phenomena may include globalization-related social issues (Boccagni, 2019), such as the need for literacy and better maternal health. Understanding these social issues from one research site may help in gaining insights from another site through imagining how these sites are connected and related to each other (Marcus, 1999).

After obtaining ethics approval and informed consents, students from the following service-learning initiatives were recruited as study participants:

- Literacy campaign of Miriam College as part of classes for Moral Development and Education as well as Theology of Social Justice and Peace for the semester of August to December 2015;
- Maternal health initiative of Ateneo de Manila University as part of classes for The Health Professional as Administrator and A Theology of Catholic Social Vision for the semester of May to July 2015 and August to December 2015, respectively.

Eight Early Childhood Education students from the literacy campaign and ten Health Sciences students from the maternal health initiative were included in this study. They were in their fourth year of undergraduate degrees at these two educational institutions. Their names were withheld to safeguard their anonymity and ensure data confidentiality. Pseudonyms were instead used in reporting the findings.

The experiences of these students in service-learning were followed using participant observation of their encounters in the classroom and service-learning placements. The literacy campaign entailed students to go for a one-day visit at Seedling Community, which is a government relocation site for informal settlers from parts of the Philippines’ capital. They carried out various activities to support the reading and writing skills as well as values formation of indigent children in the community. The maternal health initiative, on the other hand, necessitated students to undertake a ten-day immersion at Leyte, which is a province in the Philippines where the healthcare system was compromised by typhoon Haiyan in 2013. The immersion involved students assessing the operations of birthing clinics in a rural setting and proposing recommendations for the improvement of maternal healthcare delivery among indigents in Leyte.

During participant observation, notes were written in a fieldwork notebook (Creswell, 1994). To make sense of these written records of events, open coding for the meanings these observation notes might represent was done line by line until no new meaning could be generated. Open codes that were similar in meaning were relabeled to a code that best characterized them. Patterns were explored and comparisons were sought to better understand

the social phenomena being studied. Unrelated codes were revisited, refined, and relabeled. Related codes were thereafter organized together to create reduced categories of codes (Emerson et al., 2011; O'Reilly, 2012). Emerging themes were then identified from these categories of codes that were recurring (Creswell, 1994).

To gain more insights about the students' service-learning experiences, their reflection journals were collected after these journal entries were marked by their teachers. Narratives from reflection journals underwent discourse analysis, which is not only helpful to understand how identity in a given context is constructed through the use of language (Paltridge, 2008), but it is also useful to "explore everyday situations and practices as part of larger processes and social phenomena" (Taylor, 2013, p. 54). First, initial coding was done to sort out and organize these narratives. Second, patterns of language use were analyzed for consistency and differences among and within journal entries. Lastly, meanings were drawn based on how language functions in a social setting such as service-learning (Gill, 2011).

To verify data gathered from participant observation and reflection journals, study participants went through semi-structured interviews at the end of the semester. Audio-recordings of these interviews were transcribed word-for-word and copies of verbatim transcripts were shown to the study participants for member checking. Narratives from these interviews were thereafter examined using discourse analysis as specified above.

To ensure the trustworthiness of this study's findings, prolonged fieldwork and member checking were done so that the gathered data were closely illustrative of the social reality of the study participants. Furthermore, the specific context of this study was described in this report to inform other researchers whether the findings of this study can apply to their setting. The use of multiple sources of data was also detailed in this report so that this audit trail can allow other researchers to replicate the steps by themselves (Maher et al., 2018). Lastly, reflexivity was observed throughout the research process to minimize biases. It involved maintaining a reflection journal while the fieldwork was carried out, undergoing regular debriefing from impartial peers, and being self-conscious of doing research with the study participants instead of researching on them.

Findings

This section describes the civic identity fostered and the sense of agency enacted when social justice is emphasized in service-learning. It also examines the teaching-learning process involved in critical service-learning, looking into the role of critical reflection in promoting transformative learning and bringing about a critical understanding of global citizenship.

Literacy Campaign

Miriam College is a private academic institution that has offered Catholic schooling for women since 1926. Its higher education unit is dedicated to preparing its students "for productive and relevant careers that serve the needs and aspirations of the Filipino people and the global environment" (Miriam College, 2011, p. 7). It seeks to educate its students as socially responsive individuals, who can contribute to "a just and humane society in the context of a changing global environment" (Miriam College, 2011, p. 7).

Its College of Education aims to form students into teachers, who are "engaged agents and advocates for social change," by adopting innovative and relevant approaches to student-centered learning (Miriam College, 2011, p. 197). Included among these approaches are

opportunities for service-learning that cater to the needs of underprivileged children, out-of-school youth, and children with disabilities (Miriam College, 2020).

The literacy campaign is one of several service-learning efforts of the College of Education for its Early Childhood Education students. In this study, it became an integral part of the classes in Moral Development and Education as well as Theology of Social Justice and Peace so that students, according to their teachers, not only understand “the role of a teacher in imparting values to school children as they learn to read and write”, but they can also “make sense of their immersion in the community in light of Catholic Social Teaching.”

Civic identity. During their interviews, the Early Childhood Education students expressed at the outset how the literacy campaign, as a form of service-learning, became a practical approach for them to help indigent children through teaching. They felt “service-learning,” as conveyed by Valerie, “allowed [them] not only to use what [they] have been learning as a teacher but also to make a difference in society”. For instance, this service-learning, as emphasized by Jade and Kayla, provided them meaningful and relevant opportunities to address social problems, such as the need for literacy and quality education in the country, through teaching underprivileged students reading and writing skills as well as values formation, among others.

This service-learning also taught the Early Childhood Education students, such as Jasmine, Jade, Rebecca, Gabby, and Melissa how to acknowledge their privileges and, as a result, how to be considerate of others in need. As they spent a whole day in Seedling Community, they realized their privileged lives were in stark contrast to the socio-economic circumstances of those in a relocation site. So “[their] perspectives”, as stated by Melissa, “about others changed” and “[they] became more sensitive to the needs of those living in poverty”.

Additionally, their immersion in Seedling Community not only made the Early Childhood Education students aware of the “way of living” in relocation sites, but it compelled them to confront the status quo in society, examine their previously held assumptions, and explore how their privileges have contributed to the prevailing social problems. Gabby, Melissa, and Rebecca, for example, found themselves questioning the socio-economic and political realities of people displaced in relocation sites, challenging their stereotypes and deep-seated beliefs about poverty, and evaluating their possible roles in propagating oppressive structures in society.

Sense of agency. Many of them, including Jasmine, felt encouraged that their brief visit in Seedling Community was able to “give simple joys to the children there”. Because of this heartwarming response, Rebecca, among others, realized that “they do not need to do something big to have a significant impact on others”. Their “small, simple acts” of teaching these indigent children gave them a sense of agency that they can contribute to some degree to society. For example, teaching values formation through storytelling might seem too basic but, as pointed out by Jade, “[these children] could learn something that can be useful in the future”.

Even though their participation in this literacy campaign was short, their experiences in Seedling Community reinforced their commitment to contribute to society through teaching. All the Early Childhood Education students included in this study signified their intentions to take part in volunteer teaching, while Jasmine, Jade, Rebecca, Sandy, and Melissa also entertained teaching in public schools and remote areas so that they can help improve literacy in the countryside. Such commitment to make a difference in society, according to Kayla, was

brought about by their understanding that being an agent of social change “should not stop from the time their visit to the community ended”.

However, it was not clear whether this capacity to act and make a difference in society through teaching would be enough to ameliorate the social conditions of marginalized and disenfranchised as well as transform societal structures that made the residents of indigent communities, such as Seedling Community, poor. Commitment for social change was apparent, but there was no certainty if this commitment would be persistent and long-lasting.

Transformative learning. This semblance of critical global citizenship could be partly attributed to the transformative learning that happened while the Early Childhood Education students participated in this service-learning. Changes in their perspectives took place as their experiences in Seedling Community were different from their impressions of families living in poverty. For instance, Melissa was taken aback that the children of Seedling Community were hopeful about their circumstances as opposed to her belief that these children would wallow in self-pity for being poor. Mia was likewise surprised when these children expressed their altruistic intentions to help the Seedling Community when they grow up:

A girl said she wanted to be a lawyer so that she can help those in their community who get wrongly accused. There is another girl, who wanted to become an engineer so that she can fix the houses in their community.

These Early Childhood Education students, such as Melissa, Gabby, Sandy, and others also learned from their involvement in this service-learning on how they should “put [themselves] first in the situation of others” rather than be quick to judge those in poverty.

To some extent, such perspective transformations came about because of the opportunities for critical reflection given to these Early Childhood Education students. Although their teachers for Moral Development and Education as well as Theology of Social Justice and Peace were not able to accompany them during their one-day visit at Seedling Community due to schedule constraints, they were guided closely by their teachers as they planned for their service-learning. In class, they were also instructed to look back and examine their experiences in service-learning by providing them with general prompts for reflection, which were vital to their paper submission and class presentation by the end of the semester.

However, these students could have more opportunities to make sense of their service-learning experiences that were inconsistent with their previously held assumptions and deep-seated beliefs if their teachers were present to mentor them when necessary during the literacy campaign. The broad instructions to reflect on “significant insights to the entire experience in service-learning” also might not be enough in supporting students to navigate through the disorienting dilemma they experienced while in service-learning. Nevertheless, their teachers were available for consultation within and outside the confines of the classroom to attend to the needs and concerns of the students.

Maternal Health Initiative

Ateneo de Manila University is a private institution of Catholic Higher Education, which caters to both men and women since it turned co-educational in 1973. Its liberal education aims to form students, who “will devote their lives to the service of others, and through the promotion of justice, serve especially those who are most in need of help, the poor, and the powerless” (Ateneo de Manila University, 2016, p. 5). It aspires to educate individuals into “leaders, who

are globally attuned but also deeply rooted in local needs and aspirations, especially of the poor and marginalized” (Ateneo de Manila University, 2020, p. 1).

Its Health Sciences Program seeks to “form professionals with a broad and deep understanding of health, from its foundation in sciences to its relevance in development and the effectiveness in its management” (Ateneo de Manila University, 2014, p. 297). Integrated into its curricular offerings are opportunities for service-learning wherein students are expected to become socially aware and socially involved as they apply theories into practice in a community setting (Ateneo de Manila University, 2013).

The maternal health initiative is one of the service-learning efforts of the Health Sciences Program for its students. In this study, it became central to the delivery of classes for The Health Professional as Administrator and A Theology of Catholic Social Vision so that Health Sciences students, according to their teachers, can better understand the Philippine health care system by “building relationships with a marginalized community, analyzing the issues faced by the community, reflecting on those issues using Scripture and Catholic Social Teaching, and developing an action plan for journeying with the community”.

Civic identity. Similar to the Early Childhood Education students, all the Health Sciences students included in this study appreciated their chosen discipline more as they came across the many ways a health professional can contribute to society. Mae, for instance, expressed how her “experience with the marginalized [in their immersion in Leyte] influenced [her] to become a doctor for a bigger reason”. Rather than confining themselves inside the clinic, such aspiration to be “a doctor with a sense of purpose,” according to Sophia, would entail them to get involved in public health issues and concerns, such as the need for better maternal healthcare in the country.

Ciara, among others, also learned in this service-learning how to acknowledge their privileges and “be mindful of the people they were interacting with”. However, this would require looking for similarities instead of emphasizing differences. For example, James pointed out that:

... when we first encounter someone that we do not know, sometimes we may have the tendency to first see what sets us apart from them. We initially see the differences between each other, which may develop into these boundaries that we accidentally or inadvertently create between ourselves. These boundaries somewhat distance us from others and ultimately contributed to the awkwardness or perhaps difficulties that we feel when we try to interact with them... These boundaries that we set up between ourselves could actually be the root causes of these social issues.

In fact, they, as Randolph realized, “can always find some common ground [despite the differences] – a common ground that [they] can build upon”.

However, these opportunities to build relationships with the marginalized and disenfranchised community in Leyte did not occur at once. In contrast to the Early Childhood Education students, who were able to establish rapport early on with the children and residents of Seedling Community, it took a while for the Health Sciences students to step out of their comfort zone. Fiona, for example, was initially “shy” and “did not know how to start a conversation” with those not familiar to her. Nonetheless, they, according to Megan, were able to engage in “genuine dialogue” the longer they spent their immersion in Leyte. As they listened to the stories and became aware of the plight of the marginalized and disenfranchised, the more they

found themselves examining their pre-conceived notions about poverty, considering how their privileges have taken part in perpetuating social problems, and questioning the status quo in society.

Sense of agency. Similar to the Early Childhood Education students, James and the other Health Sciences students were able to recognize through this maternal health initiative that they can “help change certain systems even in the smallest way”. Ciara, for instance, felt this sense of agency or the capacity to act and make a difference by simply “listening to people’s stories” and “giving voice to the people [at the grassroots], who are not able to voice out their concerns”. It meant providing those at the grassroots, according to James, with “a certain hope that they were not fully incapable of changing their situation”.

It was not certain though whether this sense of agency and commitment to social change would be enough to address the social conditions of marginalized and disenfranchised communities as well as challenge the oppressive structures in society. Nevertheless, they, as Rachel observed, “were not alone [in their aspirations] as there are also other people in the health sector, who seek for a better healthcare system in the country”.

Transformative learning. This display of critical global citizenship could be partly credited to the transformative learning that the Health Sciences students underwent during their ten-day immersion in Leyte. There were opportunities for perspective transformation as students encountered dissonance between their previously held assumptions and their experiences during service-learning. Ciara and Sophia, for example, caught themselves being “quick to judge others” and had to remind themselves every now and then “to just be open about everything, to hold [their] assumptions, or to hold their judgment” as they spent their immersion in Leyte.

However, most of their perspective transformations did not happen easily. Their teacher for The Health Professional as Administrator, who accompanied them during the ten-day immersion in Leyte, had to prod these students to “check themselves for personal biases”. This occasional prodding to examine their preconceived notions and stereotypes of others was initially met with resistance because, as Gabriel explained, they “did not like to be provoked to get out of [their] comfort zone”. They felt ill at ease of being “roused” to put themselves in the situation of others.

Nevertheless, all the Health Sciences students included in this study eventually began to appreciate the importance of critical reflection during their service-learning. Journal writing for Erin became an opportunity for her to reflect and examine her points of view and deep-seated beliefs. It also helped Sophia “to know [herself] more and to provide [her] with clarity during moments [she] felt lost, confused, and distracted”. The specific prompts they had to respond in their journal entries also gave Ciara, among others,

the chance to process what [she] had done through the day, to think about what [she] could have done better and what [she could] learn from the experience, and, most importantly, to know how [she] was able to relate well with the people [she] had encountered.

Providing them structured time to share their reflection during their immersion in Leyte also allowed these students to learn from the insights of their peers and, in turn, enrich their own experiences in service-learning. The presence of their teacher during the maternal health

initiative was likewise seen valuable (albeit belatedly) as he was available to attend to the students as they encountered disorienting dilemmas during service-learning. For example, “being guided [by their teacher] throughout the immersion on how to connect with others” had brought Sophia and other Health Sciences students “to think beyond [their] own reality and to acknowledge other people’s reality”.

Discussion

As we confront the negative repercussions of globalization-from-above, institutions of higher education in the Philippines and elsewhere are increasingly looked upon to educate for social justice and global citizenship (Pashby & Andreotti, 2015). It is not surprising then that undergraduate programs, such as the curricula offered by Miriam College and Ateneo de Manila University, have taken the responsibility to respond to the needs of the country and the various challenges of the 21st century. To do so, these curricula seek to render the educational experiences of students more meaningful and relevant by making use of service-learning as a method of teaching that not only can foster professional development but also civic engagement.

As seen in this study, an explicit and deliberate emphasis on social justice is salient if a critical understanding of global citizenship is expected out of service-learning. Social justice should not only be affirmed as an institutional thrust, but it should also be evident and intentional in the delivery of classes that use service-learning as a method of teaching. The Early Childhood Education students and the Health Sciences students in this study were not only given the necessary space to understand the socio-economic and political realities of indigent communities in light of Catholic Social Teaching on social justice, but they were also offered concrete and tangible opportunities to intervene and act on root causes of poverty, such as the lack of literacy and the need for better maternal health. Hence, the underlying concern of these students during service-learning was to change social structures and address community conditions instead of merely focusing on their academic learning. There was an authenticity to respond to social justice issues as a form of solidarity instead of being apathetic to the social conditions of the marginalized and disenfranchised.

Notably, the experiences of these students in service-learning made them realize that they can be agents of change and contribute to society even in simple ways through their chosen discipline: the Early Childhood Education students can advocate for literacy through teaching indigent children, while the Health Sciences students can promote public health through attending to the healthcare needs of indigent communities. This civic identity fostered among these students is characteristically understood in the context of their chosen profession most likely because it is one aspect “they can readily identify and have an impact upon” (Terry & Bohnenberger, 2007, p. 10). Dvir and Avissar (2014) term this in their study as “critical professional identity” wherein students involved in service-learning can find an ongoing integration between their civic identity and professional identity.

Their experiences in service-learning also taught these Early Childhood Education students and Health Sciences students that critical global citizenship entails recognizing how they continue to benefit from their privilege as well as being considerate of others, particularly the marginalized and disenfranchised. Rather than imposing their own set of values, they learned to take into consideration the perspectives of those at the grassroots whom they intend to help (Lapayese, 2003). Similar to the study participants of Jones and Abes (2004), they demonstrated an “ongoing reflection [of the ‘self’] in relation to the ‘other’... and a focus on others as an important aspect of their [civic] identity” (p. 153).

Rather than simply doing tasks “for” the community and perpetuating an us-them dichotomy, these students were able to establish authentic relationships with the community during their service-learning. The Early Childhood Education students were able to connect with the children they taught in Seedling Community, whereas the Health Sciences students were able to eventually strike a genuine dialogue with the indigents they came across in Leyte. Specifically, knowing about the aspirations of children in the Seedling Community and listening to the personal stories of those in Leyte allowed these students to resonate with the plight of the marginalized and disenfranchised. As a result, they learned how to learn about the community where they had their immersion (Borrero et al., 2012). They became compassionate too as their experiences in service-learning made them develop, as described by Rashedi et al. (2015) of compassion as, “(a) an awareness of another’s pain, perception of reality, and psychological state; (b) a feeling of kindness; (c) a yearning to mitigate the suffering; and (d) doing what is within one’s ability to lessen another’s suffering” (p. 132).

The whole experience of being immersed in the community for their service-learning not only made them aware of social justice issues as they witnessed and examined the socio-economic and political realities of the marginalized and disenfranchised, but it also compelled them to respond to pressing issues in society as “an act of necessity and solidarity” (Katsarouet al., 2010, p. 138). Similar to the studies of Crabtree (1998), Jones and Abes (2004), and Mitchell (2015), such social responsiveness and sense of agency most likely stemmed from the relationships that were established between the students and those from their service-learning community.

The unfamiliar now became familiar as the emotional bonds from these newfound relationships helped them to eventually step out of their comfort zones, examine their previously held assumptions about poverty, and seek out similarities instead of differences (Naudé, 2015). Changes in students’ perspectives happened as they made sense of the discrepancies between their preconceived notions about others and their experiences in service-learning. This transformative learning, according to O’Sullivan et al. (2002), “involves experiencing a deep structural shift in basic premises of thoughts, feelings, and actions” (p. xvii) by taking part in critical reflection. As shown in this study, structured opportunities for critical reflection not only included providing specific prompts for journal writing, but these also necessitated creating a safe space for students to share their insights with peers, accompanying them as they participated in service-learning, and guiding them as they navigated through the dissonance or disorienting dilemma they encountered.

Strikingly, resistance to transformative learning can occur when students are challenged to step out of their comfort zones, examine their previously held assumptions, and find a common ground with those unfamiliar to them. Mezirow (1991) calls this as an error in learning wherein students seem to selectively perceive their reality as part of coping with the anxiety brought about by the mismatch between their deep-seated beliefs and their experiences in service-learning. A safe space to articulate their concerns within and outside the confines of the classroom must, therefore, be guaranteed to students so that changes in problematic perspectives can eventually be facilitated.

Recommendations

Commitment to social change was evident among the students in this study but whether this commitment would be lifelong is still unknown. A longitudinal follow up of these students will be useful since examining aspects of service-learning in an academic term, as Dvir and Avissar

(2014) point out, is not enough in investigating the impact of service-learning on civic development. Several factors can also influence civic outcomes in service-learning. Varied social backgrounds, differences in personality, and other situational factors can account for civic engagement in service-learning (Einfield & Collins, 2008). Being educated according to Catholic Social Teaching can likewise affect civic development in service-learning. Additional research should be done to explore how these factors are related to civic outcomes in service-learning. Generalizability of reported findings can also be an issue even if this study used multi-sited ethnography. More studies are necessary to substantiate the presented findings in this study.

Conclusion

A focus on social justice may not be intuitive in service-learning, but it can be made explicit and deliberate particularly if a critical understanding of global citizenship is envisioned among students. As suggested in this study, acting locally on global challenges and concerns through service-learning can be as powerful as international placements in educating students about critical global citizenship. Through structured opportunities for critical reflection and close supervision from teachers, students not only can recognize how their unearned privileges have contributed to social problems, but they can also gain a sense of agency to act on pressing issues in society even in simple ways through their chosen profession. The emotional bonds formed between the students and those from their service-learning community seem crucial for previously held assumptions to be examined and for transformative learning to take place. Without these authentic relationships that were built in service-learning, solidarity and bottom-up participation that characterize critical global citizenship seem unlikely to occur.

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**Social Support for International Students in Foreign Language Classroom
Communities of Practice**

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Abstract

Drawing on communities of practice, this article considers social support for international students in Japanese as a foreign language classroom at an Australian university. Social support, which is a means of promoting well-being, is often set outside international students' day-to-day routines, especially outside classrooms in that academic support is a primary concern. Language education studies concerning student emotional experiences acknowledge that classrooms are venues for emotional turmoil and thus call for more attention on classrooms to better understand and support student learning. Yet, in-class social support has been under-discussed to date. This qualitative case study focused on four international students in an introductory Japanese course within a Japanese program community of practice and analyzed the data collected over a 13-week semester using a reflexive thematic analysis to write four vignettes. The vignettes highlight that the students felt stressed in their daily and academic lives, and built, gave, received, and benefited from social support in the classroom. The social support impacted not only their Japanese learning, but also their study for other subjects; that is, it enhanced their overall well-being as students. Exploring in-class social support using a community of practice perspective helped elucidate how educators can promote social support in foreign language classrooms. Further, it prompted us to reconsider what classrooms are for, and underlined the importance of paying attention to such support to enhance the well-being of international students who are likely to face challenges frequently.

Keywords: classroom, communities of practice, emotional experiences, foreign language, international students, social support, vignette

Social support has become as important as academic support for international students at Australian universities. This is because their day-to-day living is challenging. The students not only have to manage a heavy study workload delivered via unaccustomed teaching methods, but also contend with everyday life without family support, in a place where encounters with the unfamiliar are all-too-common (Forbes-Mewett & Sawyer, 2016). Not all, but many of them face such challenges using English as their additional language, which is why language education studies concern them (Page & Chahboun, 2019). Further, international students are often under the pressure of hefty fees, restricting flexible academic paths. Therefore, they are likely to have emotional, cultural, and financial issues impacting their mental health and well-being (Blum et al., 2012; Rosenthal et al., 2008; Stallman & Scochet, 2009). Social support refers to connections and resources within a social network that improve mental health and promote well-being (Pavri & Monda-Amaya, 2001; Shumaker & Hill, 1991). Providing effective social support is likely to enhance international student well-being and resultant academic performance.

Today, social support is often seen as an add-on that sits outside international students' day-to-day living routines. For instance, a cultural mentor program, social clubs, counseling services, and an international student welcome support desk at an airport are available in the case of the university where the author conducted this study. These types of social support expect international students to be proactive and utilize such opportunities and services voluntarily. Yet, doing so is becoming harder and harder for them due to "greater time pressures, a larger range of courses and accompanying time-tabling complexities, and the growth of casual and part-time jobs in the 24/7 economy" (Forbes-Mewett & Sawyer, 2016, p. 672). Thus, exploring alternative means of social support is needed. This article focuses on classrooms embedded in their day-to-day living routines, yet often assumed to primarily focus on academic support (Pavri & Monda-Amaya, 2001).

This article aims to explore classrooms as spaces to facilitate social support for international students, drawing on a case of a Japanese as a Foreign Language (JFL) education classroom at an Australian university. JFL classrooms are on the focus because Japanese is both the target and the medium of learning; therefore, such social spaces may not immediately define power relationships based on the ability to use English as social and cultural capital (Bourdieu, 1991; Razfar, 2005). The theoretical underpinning of this article is communities of practice (E. Wenger-Trayner & B. Wenger-Trayner, 2015), setting the goal of learning as "community building" and seeing learning as "belonging, participating and communicating" (Sfard, 1998, p. 7). Despite the critique that classrooms are unlikely to have all the features of CoP (Haneda, 2006; Wenger, 1998), it is argued that it is possible for classrooms to become closer to CoP when CoP informs the educational practice (Nagao, 2018). The JFL course design this article examines is informed by the concepts of CoP (Thomson, 2017). Focusing on such CoP-like classrooms is best suited for consideration of in-class social support. However, such studies have been scarce to date.

In the following sections, studies concerning student well-being in the field of language education are overviewed, CoP is explained, and the literature drawing on CoP is reviewed to clarify the needs of the current study. Then, this article presents the methodology: the cases, data sources, and analysis method employed to achieve this study's aim. After describing the Japanese course as the background of the findings, four vignettes of focal participants are provided. The discussion considers the effect of in-class social support for the students, how the JFL classrooms come to offer social support and emotional experiences with social support

in the classrooms. The article concludes by discussing the limitations of this study and suggesting future studies.

Literature Review

Learners' mental health and well-being have been one of the major concerns for studies on emotions, "conscious feelings that evoke reactions in individuals" such as enjoyment, happiness, hope, surprise, anger, fear, shame, or boredom (Ross, 2015, p. 12), in the field of language education. As often reported (López & Aguilar, 2013; Macintyre et al., 2009; Oxford, 1990), "intense emotional experiences ... direct interactions, affect learning and performance and influence personal growth" of students (Pekrun et al., 2007, p. 13). For instance, anxiety over examinations, evaluations, and grading (judgment) has been found to affect student performance negatively (Zheng, 2008). Such studies are often in the cognitive paradigm and isolate and detect variables as static features of individuals (for example gender, ethnicity, and cultural background) that might affect one's emotions and performance (Harzem, 2004; Ross, 2015). Thus, what matters has been what is inside each individual. Dörnyei (2009) argued that classrooms have been seen as "venues for a great deal of emotional turmoil, yet *affect has been an almost completely neglected topic*" (p. 219, emphasis added by the author). This suggests that paying greater attention to classrooms may help better understand emotional experiences and support language learners.

Since a social turn (Block, 2003), the field of language education has expanded its focus toward how environments affect learning. Studies in the field began examining social aspects of the language learner's emotions through more qualitative-oriented approaches (Garett & Young, 2009). In such studies, language learners are seen as "whole persons with hearts, bodies, and minds, with memories, fantasies, loyalties, [and] identities" (Kramsch, 2006, p. 251). A sociocultural view understands that their language learning "is grounded in social interaction and conditioned by social, cultural and historical contexts" (Benson & Cocker, 2013, p. 1). From this viewpoint, the learning of such learners can be enhanced when an effective learning environment is designed.

The current study draws on CoP to discuss such a learning environment design. CoP is a social theory of learning that sheds light on relationships between learning and the learning environment. It is defined as "group[s] of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly" (E. Wenger-Trayner & B. Wenger-Trayner, 2015, p. 1). There are three foundational elements of CoP: domain, a shared passion or concern; practice, regular interactions with each other in a certain way; and community, a social platform where members trust each other and feel a sense of belonging. When these three develop, a community as a CoP enables and enhances learning as participation. Learning as participation occurs as newcomers continuously build their relationships with the other members, concepts, and tools in a CoP. In doing so, they come to see themselves, and others come to see them, as competent, contributing, and indispensable members. With such mutually established membership, the members grow collective responsibility and engage with collective learning (E. Wenger-Trayner & B. Wenger-Trayner, 2015). Studies have so far employed CoP to investigate, understand, and design effective communities for such collective learning. Yet, these studies caution us to explore classrooms carefully.

Studies drawing on CoP have indicated that facing challenges is more common than assumed for students in classrooms. For instance, Jang (2017) demonstrated how a classroom where

prescriptive correctness stands as an overt standard for judgment can be a stressful space, as it creates unequal power relationships among class members with different types of social status and positions. Specifically, Jang's study revealed the power of high English proficiency in a context where English is the primary language of communication for learning content. In her study, the hierarchical relationships between a native teacher and students and then English-native students and non-English-native students are established. Yet, she also illustrated that such relationships are still subject to negotiation and change. Jang argued that a certain level of language proficiency is usually expected for each type of class, which shapes the student experience in classrooms. Lantolf and Genung (2002) reported the case of a struggling student in a Chinese language classroom due to the unnegotiable power relationship between the class teacher with a particular learning belief and the student with an opposing belief. In short, classrooms are often considered as "site[s] of struggle" (Darvin & Norton, 2015, p. 36).

Such struggles may arise in the studies employing CoP because the classrooms in the studies are unlikely to function as CoP in its original sense. This is due to misalignments between classroom realities and CoP as a theoretical construct. While a full discussion on the misalignments is given on other occasions, the following are a few instances relevant to the current article. First, learning is at the center of attention in classrooms, while the practice is central in CoP (Wenger, 1998). Members in CoP participate to practice their knowledge and skills to satisfy a shared interest or solve a shared issue (Lave & Wenger, 1991). Learning occurs as an integral part of the practice. Second, membership makeups differ. CoP expects to have members with varying lengths of experience, from newcomers to members with sufficient experience and master practitioners. In contrast, classrooms usually have a teacher and students beginning to participate at the same time.

Despite the misalignments, adjusting foreign language (FL) classroom realities to CoP may lead to turning classrooms into CoP-like communities (Nagao, 2018; Thomson, 2017). Yet, learning in classrooms where CoP informs educational design is still underexplored. In particular, how CoP-like classrooms impact on students with a focus on classrooms as spaces for social support has not yet been thoroughly discussed.

Methodology

The current study is part of a larger study conducted to theorize a special CoP for FL classrooms drawing on introductory JFL classrooms in a Japanese program CoP connecting all courses in the program and surrounding communities (Thomson & Mori, 2015). In the program, students can find various peers, purposes, and settings, which are often scarce in FL learning settings, for their learning to be interactional, motivational, and authentic. The classrooms in this study are considered as special CoP-like classrooms (Kojima, 2019).

This qualitative study focuses on four students' experiences, Claire, Susie, Roy, and Raymond, as the focal cases of international students undertaking a FL course at an Australian university. These names are pseudonyms to protect the privacy of the students. They were the only international students among 13 student-participants of the larger study and, thus, were chosen. This study had two tiers. First, it aims to explore the complexity and uniqueness of a particular entity in a real-life setting using multiple data sources. Second, it compares collective cases to achieve a well-rounded understanding of and insight into the interest of the study (Thomas, 2011).

The data came from observation notes, semi-structured interviews, and journals collected over a 13-week semester and was approved by the university ethics committee where the data was

collected. Each week, the author observed four seminars (explained later), from Week 4, when all potential participants in each class gave permission, to Week 13. From these four, the author focuses on two seminars: Claire and Susie attended the same seminar, and Roy and Raymond attended the same seminar. The observation notes contain the student seating, teacher instructions, activities, notable conversations among class members, and the author's afterthoughts. In three one-hour interviews, conducted in Week 7, 10 and 13, the student-participants reflected on and described their learning experiences, focusing on their participation, relationship with others, and identity in the course. Three 200-word journals, collected before each interview session, report first impressions of the course, experiences regarding the interaction test (explained later), and what helped or hindered their active participation.

A reflexive thematic analysis of this study aims to interpret, construct, develop, and tell context-situated stories through thoughtful, reflective, active, and prolonged immersion in data (Braun & Clarke, 2019). It was guided by the purpose of this study while allowing for emergent themes, e.g. socialization. The analysis of individual cases identified how the participants increasingly received social support as the semester progressed. Meanwhile, the analysis found how such social support enhanced their learning experience. A cross-case analysis (Schwandt, 2001) at a later stage looked for commonalities and differences among the four cases to elucidate salient experiences of the four focal students.

This article presents findings as four vignettes; short scenarios of reflexive interpretive accounts illustrating complex research findings and their theoretical embedding narratively (Langer, 2016). The emotions of the researchers are often shared in vignettes. The author, who had been an international student at an Australian university in the past, could better present the emotions of Claire, Susie, Roy, and Raymond through vignettes.

Research Context

The first-semester introductory Japanese course at an Australian university was designed for those with little learning experience of Japanese. The objectives were for students to become capable of talking about themselves and familiar topics, e.g., university life and daily routines, as well as writing in the three writing systems; namely, *Hiragana*, *Katakana*, and a small set of elementary *Kanji*. The course had five assessment tasks. Seminars had an oral assessment called an interaction test, which was worth 25% of the total mark. It involved pairs of students preparing outside class time and presenting a five- to seven-minute performance. They peer-evaluated each other in the form of voting for the top three pairs who received bonus points, together with the mark from their teacher. The rest were two dictation tests, a mid-term examination, and a final examination. More than 80% of attendance was required to take the final examination.

The course was expected to be challenging as is evident in the average failure rate of the course in previous years being approximately 15%, higher than the university average of 8%, despite years of high satisfaction rates and large numbers of positive feedbacks in student evaluations. The pace of the learning was considered approximately twice as fast as learning at secondary schools.

The course in the Faculty of Arts and Social Sciences is primarily for first-year students majoring in arts. In reality, it consisted of students from all years (from first to near graduating) and all nine faculties (including fine art, business, engineering, and science). This was due to

the course being one of the general education or free elective subjects. Full-time students took up the Japanese course as one of four courses in the semester, whichever degree program they undertook. Nearly 400 students were enrolled in the course.

Every week, students attended two-hour lectures with about 200 students, one-hour tutorials with about 25 students, and then two-hour seminars with about 25 students. Lectures introduced new topics followed by short activities with neighboring students, tutorials asked students to engage with middle-length interactive activities, and seminars provided longer and more complex activities. All types of classes employed a social and interactive mode of learning as its underlying educational approach. Students were expected to prepare beforehand to participate in interactions using Japanese in classes.

In the seminars, the students engaged with varieties of interactive pair and group activities such as homework checks, forming short sentences, interviewing each other, reading dialogues aloud, and role-plays comprising almost 90% of class time; . Seminar teachers monitored and supported their students when needed after providing brief instructions about activities and quickly clarifying grammar points. One to a few support members, called *Senpais* (senior students), came from the university's advanced Japanese courses to facilitate the student interactive mode of learning with the seminar teachers and add variety to class interactions such as presenting a model role-play with the teacher (Thomson, 1998). The author in the focal seminars acted as one of the *Senpais* while conducting observations.

To facilitate pair and group interactions, seminar members arranged desks and seats so the students could form groups of four to six and face each other. The students often discussed issues with each other as the teacher and *Senpais* could not attend to all students at the same time. During the activities, including role-plays, students were encouraged to use not only the information in the textbook but also to include their own information. Such interactions aimed to allow students to show who they were and get to know each other. To know each other as people with names, they created a paper name card when the semester started. A few students brought them out when each class started and displayed it on a desk until the class ended.

Findings

Clair's Vignette

Claire was an Indonesian, second-year student majoring in marketing and finance. She came to Australia after graduating from a secondary school in Singapore. Initially, her pleasant visit to Japan just before the semester began and desire to befriend students from different faculties, as her sibling did, motivated Claire to take up the course as her general education subject. Another reason for taking the course was her intention to create a breathing space in her intensive and, more importantly, stressful university studies. Her marketing and finance courses focused on "*self-learning ... you sit down, look through the textbook, [and] do your homework*" (third interview). Students were expected to say correct answers, and she felt "*dumb*" when failing to do so (first interview). Their participation was not voluntary but only accounted for "*five percent of [their] mark*" (third interview). In such courses, Claire felt there was no room for "*self-expression,*" which she thought was essential to knowing and befriending each other (second interview).

Unlike in the marketing and finance courses, Claire expressed herself in the "*lively,*" "*open-minded,*" "*amicable,*" "*conducive,*" "*cheerful,*" "*light-hearted,*" and "*enjoyable*" learning environment of her seminar (first interview, first journal). Claire emphasized that she was

“*never afraid to make mistakes or ask questions*” in the seminar where she would not be judged based on what she said (first journal). Her participation was voluntary and genuine in the seminar. Such an atmosphere emerged due to the interactive learning and assessment activities, which were consistent over the semester. While the regular interactive tasks built the firm foundation of her positive experience, the highlight was when Claire and her partner were peer-voted as the top pair in the interaction test. She explained they “*successfully pushed [themselves] out of comfort zones, developed [their] creative thinking and strengthened [their] friendship*” (second journal). After the test, she felt not only “*a surge of relief*” but also “*reward[ed]*” (second journal).

The Japanese course was indeed “*challenging*” for Claire (first interview). Yet, the social networks encouraged her to complete homework, attend classes, and participate fully in the activities. Claire explained that her motivation to complete homework partly came from “*peer-pressure*” (third interview). However, she also associated completing homework with enjoyably checking it with her classmates and thus used Japanese homework to reduce the stress she felt from the finance and marketing subjects.

Claire summarized what she experienced as “*cohesive learning,*” in which the students simultaneously “*socialized*” and learned Japanese from one another (third interview). She befriended her group members and was acquainted with many classmates from different faculties as she looked forward. To her, the seminar was a “*very supportive learning environment where [they could] collectively learn from everyone*” (third journal). She pleasantly completed the “*challenging*” course and continued onto the second-semester introductory course.

Susie’s Vignette

Susie was a Chinese, first-year student majoring in psychological science. She moved to Australia when she joined the second-last year of an Australian high school. With an active and ‘outdoorsy’ personality, she enjoyed the culture of Sydney, for example going to beaches and hiking. However, she lived with a host-family who had specific dietary rules due to religious reasons. She often felt stressed as she could not eat some of her favorite Chinese cuisines at home.

Since she was young, Susie had longed to study Japanese due to her keen interest in “*charming*” and “*attractive*” Japanese pop-culture (JPC) such as Japanese animation (first interview). She could finally start studying Japanese at the university as Japanese courses were not offered at her high school. She looked forward to meeting classmates with similar interests, and planned to continue learning Japanese through to an advanced level so she could watch anime without subtitles, communicate fluently with other speakers of Japanese, and live in Japan

When her very first semester at the university commenced, Susie “*always th[ought] that others [were] doing better than [her]*” in all courses (second interview). She identified “*English [being] their first language*” as one of the primary reasons for feeling inferior (second interview). Yet, the Japanese course soon became the one she could enjoy. This was because frequent pair and group interactions focusing on tone, pitch, attentive feedback, and body language allowed her to feel like a Japanese speaker, which differed from her usual self. Further, such interactions helped her befriend classmates from different academic and cultural backgrounds but with shared interests in JPC. Susie said, she made “*close friends*” with a “*strong link [and] strong connection*” in the seminar (third interview).

Susie underwent further delightful experiences. She realized that the students, including herself, often laughed when they made mistakes. However, it was not “playful” but a “friendly laugh” (first interview). They often made similar mistakes and therefore laughed together to share and reduce the feeling of embarrassment and face the challenge of learning Japanese together. Moreover, the teachers quickly remembered student names, including hers, unlike the teachers in other courses, which pleasantly surprised her (first interview). Susie found the interaction test challenging and felt “super nervous” (second interview). Yet, she felt less nervous and remained focused as her classmates continued looking and smiling at her nicely during her performance.

In the seminar, many students were senior to her so Susie could learn not only Japanese but also “how to survive” at the university (first journal). As the semester progressed, managing the study workload of four courses became increasingly difficult. However, she could “always complain [about her] work,” “share [her] problems,” and receive both practical and affective support from her seminar classmates (third interview).

Despite all the positive experiences, Susie did not pass the course. She could not spend enough time studying for the final examination of Japanese due to the excessive workload of her other subjects. Nevertheless, she told the author how content she was about the entire experience in the Japanese course when we happened to come across each other on campus after the semester ended.

Roy’s Vignette

Roy was a Chinese (Cantonese speaker), third-year student majoring in computer engineering. Since his first year, he had struggled to manage the study for the engineering courses, which often included several projects, presentations, and written assignments within one semester. Further, the engineering courses were stressful, as the students often “show[ed] off” their skills and knowledge without considering “other’s feeling[s]” (second interview). Roy took up the Japanese course as his general education subject. He was interested in music composition using Japanese-origin artificial voice, Japanese artisans, and traveling to Japan one day. His Japanese study was to equip himself with Japanese skills sufficient for daily basics and future travel. He came to the course with his friend, Raymond (whose vignette appears below), and they attended lectures and seminars together.

The first impression Roy had about the course was “welcom[ing]” (first interview). Despite there being students already ahead - like Raymond, who self-studied Japanese beforehand - Roy did not feel left behind as his classmates, teachers, and *Senpais* were kind, patient, and supportive. Yet, the fast-paced course was not easy for Roy, who started from the point expected by the course and who was still preoccupied with the heavy workload of other subjects. Over the interaction test period, he felt further stress due to his partner Raymond’s seriousness, much higher proficiency level, and expectation. However, Roy coped with the test by negotiating to change the original script written by Raymond into a manageable and entertaining one. On the test day, he heard his classmates saying, “Come on, Roy! It’s your time!” which he highly appreciated (second interview). He felt that his pair’s successful interaction test performance, supported by his classmates and peer-voted as the top pair, opened up his “potential” and personality, unlike the “really stressful” “on-your-own” presentations in his engineering courses (second interview). Both his pair and his group members performed well. After the test, Roy, Raymond, and their group members had a celebration dinner together.

Roy used to judge courses by his performance compared to the other students, which gave him more psychological “*burdens*” and occasionally resulted in a sort of “*depression*” (third interview). However, he stopped doing this in the Japanese course after the interaction test. For him, the Japanese classes became “*relaxing*” and “*refreshing*,” which took away some of his “*burdens*” (third interview).

Feeling relaxed did not mean that Roy stopped doing his best in Japanese. He further increased his “*curiosity*” in his study of Japanese and started to attend the lecture twice (in the morning and afternoon) toward the end of the semester (third interview). He even surprised himself by not missing any Japanese classes, unlike the engineering classes, which he skipped as often as he could. While his overall grade was not high, he enjoyably completed the course.

Raymond’s Vignette

Raymond was a Chinese, third-year student majoring in mechanical engineering. As a student near graduation with a sound understanding of university study, he did not express any concern regarding his study. However, he mentioned the gap between his way of spending leisure time, such as cooking at home with friends, and the typical Australian ways of spending time at cafés, beaches, mountains, and pubs. He called this his culture shock.

Raymond took up the Japanese course as a general education subject to fulfill his degree requirements. He was partly motivated by his interest in JPC but was also considering entering a master’s degree program in Japan, which he felt had a strong mechanical engineering industry, which pushed Raymond to study Japanese. He had already self-studied Japanese, learning Hiragana, Katakana, and some expressions, and he had even considered taking the intermediate Japanese course. However, Roy was not able to do the same, so Raymond chose the introductory course, which was rather for “*leisure [and] joy or [a] WAM-booster*” (first journal). WAM is weighted average mark.

In reality, Raymond occasionally experienced frustration and struggle, instead of “*joy*,” regardless of his high academic performance. During interactive activities, he often could not reach his full potential as the content was “*too easy*” for him, but not for the others (third interview). While preparing for the interaction test, he also expressed his dissatisfaction at having to make a “*performance reduction*” to accommodate Roy, despite it resulting in the best performance in their seminar (second journal).

Even under such circumstances, Raymond maintained high motivation. He found and effectively drew on opportunities to communicate with Senpais. He challenged himself in such opportunities and satisfied his curiosity by asking Senpais questions beyond the course content. During the interaction test, he observed his classmates supporting each other through clapping, making eye contact, and saying good luck. To him, it was “*a model of the society*” where everyone encouraged each other to feel “*less stressful*” (second interview). He started engaging in frequent interactions with his classmates about not only Japanese learning but also university studies, such as engineering, and personal interests. Raymond described the experience in the seminar as “*the simulation of real making friend[s]*” (third journal). It was a simulation because everyone was different from who they were outside the seminar when playing Japanese-speaking-selves. Yet, the friends they made were “*real*” (third journal).

Over the semester, Roy observed Raymond spending a greater amount of time on studying Japanese than his engineering subjects. Yet, Roy said, Raymond performed in the engineering courses better than previous semesters. Roy thought that Japanese learning brought Raymond

“*confidence*” and “*good motivation*,” which affected Raymond’s overall academic performance (third interview).

Discussion

Effect of In-Class Social Support

This article has illustrated that Claire, Susie, Roy, and Raymond gained social support in the seminars. As international students, they felt stressed in their academic and daily living as anticipated (Blum et al., 2012). The stress was certainly a burden for them, yet not to the extent that they needed to seek external support like counselling (Forbes-Mewett & Sawyer, 2016). International students like them may be quite common. The current study found that they coped with or even reduced such moderate stress and enhanced well-being, which appeared to affect their academic performance positively. Notably, the effect went beyond the seminars. Claire reduced her stress from her business course using Japanese homework, Susie learned “*how to survive*” at the university, Roy lifted the “*burdens*” of his engineering courses, and Raymond gained “*confidence*” and “*good motivation*” to do well in his engineering courses. This suggests how impactful social support just in one classroom can become. Classrooms are seen as venues primarily for academic support (Pavri & Monda-Amaya, 2001). Social support is often provided outside classrooms, which international students are expected to access voluntarily. Social support could also be promoted and effective in JFL classrooms embedded in their day-to-day living.

How Social Support Arises

The emergence of social support in the seminars was not coincidental. Using the educational devices informed by CoP, students, teachers, and Senpais were able to pursue “community building” and engage in learning as “belonging, participating and communicating” (Sfard, 1998, p. 7). The result of community building and “*cohesive learning*” was “*real*” relationships that promoted social support for one another. Socialization played a pivotal role in the seminars. Learning Japanese became not their exclusive focus, but an integral part of socializing with each other, unlike typical classrooms (Wenger, 1998). Knowing each other as people with names enhanced the community building process and sense of membership, as Susie noted. One entire seminar may not have become CoP as the students did not know all other members well, as Claire befriended her group members but only acquainted with the other classmates. Yet, the seminars were turning toward being CoP-like classrooms containing several sub-CoPs, which enabled social support to arise, develop, and function.

The membership makeup was as crucial as socialization to ensure social support in the seminars. For instance, Raymond had a head start, but his knowledge and skills were initially not recognized as the social and cultural capital in the seminar (Bourdieu, 1991). Yet, Raymond approached *Senpais*, who could recognize his resources as the capital. He first built relationships with *Senpais*, and then with his classmates. He could have been isolated and thus received little social support if there was only a teacher and students as exists in typical classrooms. Power relationships exist in classrooms, and they are unequal (Jang, 2017). Particular students are disadvantaged when a hierarchical relationship is established and maintained (Lantolf & Genung, 2002). Intriguingly, even students with more resources like Raymond could be disadvantaged. His experience alerts us to the importance of enriching membership makeups to avoid the stagnation of particular students in classrooms as students who prepare in advance for upcoming courses may not be rare.

The unique features of the Japanese course seemed to facilitate social support in the seminars. Notably, including students from all years and all faculties stimulated the students' curiosity with one another. Students with a wide variety of academic backgrounds may be common in any courses open as general education and free elective subjects. Yet, this appeared less common in the classes for only the students majoring in the same degree. Thus, for students to become aware of the feature, it is better brought to their attention unless they know it beforehand, like Claire. It was also notable that the focal students entered the Japanese course with expectations of it providing breathing space, opportunities to meet students with shared interests in JPC, and even a course for "*leisure*." Feeling "*light-hearted*" rather than stressed may have helped them get to know their classmates willingly. English proficiency was not at the forefront of the concern, as Susie's experience implies (Jang, 2017). However, this was not the concern for the others. The near-graduating students who had established strategies for coping with their university study, like Raymond, and the students with competent academic English, like Claire, who studied long enough in Singapore, may not have been very concerned about English.

Emotional Experiences in Classrooms with Social Support

The focal students did not experience only "*joy*" in the seminars, even with social support. As Claire noted, the Japanese course was "*challenging*," even for Raymond, as discussed above. This was especially evident around the interaction test, as preparation was "*stressful*," students were "*nervous*" on the test day and felt "*a surge of relief*" after the test. Yet, mutual support may have been highlighted because the test was "*challenging*." Besides, they could feel "*rewarded*" after the test as Claire went beyond her "*comfort zone*" and Roy opened up his "*potential*" in learning Japanese. This suggests that emotions like anxiety, fear, shame, and frustration may not always negatively impact a student's growth; rather, such feelings may be crucial for student growth. Conversely, emotions like enjoyment and happiness alone may not necessarily result in student growth, as demonstrated by Raymond, who first sought "*leisure [and] joy*" but ended up voluntarily seeking challenges to learn more and more. This study has affirmed that emotional experiences impact student growth (Pekrun et al., 2007). More importantly, it suggests that satisfying study experiences may not be filled with only "*leisure [and] joy*" but ups and downs accompanied by a wide range of emotional experiences, which functions positively with social support.

Seeing such learning with a wide range of emotional experiences as positive makes us revisit the purpose of classrooms. Students were often expected to know correct answers before coming to classes, as Claire and Roy explained. In such classrooms, students spoke up to prove that they knew the answers, gain points toward the overall grade, and even "*show off*" their superiority to the other students. Those who failed to say the correct answers and were seen as "*dumb*" would have seldom tried again. It is understandable that students, like Roy, experience a sort of "*depression*" (López & Aguilar, 2013). Indeed, the Japanese course expected the students to prepare before each class. Yet, failing was nothing wrong. They instead welcomed making mistakes with a "*friendly laugh*," raised concerns without hesitation, and encouraged one another when facing challenging tasks. By one definition, classrooms exist for students to learn; that is, become able to do something they were previously unable to do. This process should include both failures arousing fear, shame and frustration and successes arousing enjoyment and happiness. If this is allowed, encouraged, and supported, students can come to classrooms to learn further and further, like Roy, who attended repeated lectures twice on the same day.

How the students in the seminars perceived their learning experiences was not necessarily determined by their academic grades. The introductory Japanese course set learning objectives that applied to all students. Roy and Susie missed some objectives. They could have felt dissatisfied and lost motivation midway. Yet, both reached the end of the course and departed the course full of pleasant experiences. This could be because the learning outcomes Roy and Susie uniquely achieved within the course duration were not necessarily fewer than other students, especially students like Raymond, who already knew the content covered in the course. It appeared normal that those course objectives did not capture all individual learning outcomes of nearly 400 students who stood at different start lines, underwent different pathways, and crossed different goal lines (Kramsch, 2006). Yet, their unique learning experiences were not dismissed but recognized and valued by not only themselves but also their classmates, teacher and Senpais since their successes were results of not an individual but a collective endeavor. Student learning experiences in such classrooms may turn into their personal growth in a wider and longer-term sense and might be more meaningful and empowering than just accumulating knowledge regarding Japanese especially for those studying it not as part of their major.

Conclusion

This article posited that CoP-like JFL classrooms could function as spaces where international students built, provided, gained, and benefited from social support without voluntarily accessing services outside their day-to-day lives. The positive outcomes of in-class social support went beyond the walls of the classrooms. Further, considering social support in JFL classrooms in this article has highlighted the need to reevaluate the purpose of classrooms. This article has brought to light the significance of paying attention to and facilitating social support in university JFL classrooms.

However, studies reporting and examining similar attempts remain scarce. Further studies focusing on similar aspects of FL education practice and student learning would reveal more types of outcomes, as well as challenges, for effectively implementing CoP-informed educational practice to promote in-class social support. Notably, this study only focused on international students in one classroom; yet classrooms are always situated in a broader sociopolitical context (Holland & Lave, 2001). Future studies could consider relationships among experiences in multiple contexts and communities to achieve a more well-rounded understanding of international student experience. Further, student university lives extend beyond one semester, continuing over three or four years; thus, a longer-term perspective would be important for future studies.

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Social Media and E-Portfolios: Impacting Design Students' Motivation Through Project-Based Learning

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Abstract

University-level classrooms have seen a massive transformation from instructor-led to student-centered education, with many courses adopting project-based learning as an effective learning approach. As students become key actors in leading their courses, it is necessary to have high-level intrinsic and extrinsic motivation. In the search to enhance student motivation using project-based learning, this article proposes a framework based on self-determination theory, including various indicators of the level of students' motivation for learning. In particular, the framework was applied to explore the effectiveness of employing social media, such as Facebook, to increase student motivation. The results of this study demonstrate the usefulness of employing social media to amplify students' will to learn. This article reports on the results of action research in creative media design courses where students were required to develop an e-portfolio through Facebook. Eleven indicators (autonomy, confidence, eagerness to learn, high performance, independence, enjoyment, self-efficacy, sense of achievement, sense of belonging, sense of engagement, and sympathy) were used to measure motivation. As a result, this study argues for the conditional use of social media in project-based learning classes.

Keywords: creative media design course, e-portfolio, project-based learning, self-determination theory, student motivation, social media

With the rapid onset of technological advancement, higher educational institutions have become more willing to adopt social media to create a diverse learning experience for students. As teaching turns to focus more on student-centered pedagogy (Dunn, 2013), educational sectors are exploring different platforms to engage and motivate students in their learning (Oh et al., 2018). Among these education platforms, social media, especially Facebook, has become one of the most effective pedagogical tools, hosting blended learning platforms (McCarthy, 2010) to supplement traditional lectures. Employing social media in higher education can enhance the level of motivation for learning in students, who already utilize these platforms every day. Social media also helps students easily find information, enabling them to solve problems they encounter while doing their assignments, while the accessibility of using smart devices transcends the space and time of a physical classroom.

Social networking sites can assist students in interactive discussions that determine the potential for independent learning (Rasiah, 2014). They empower a transformation in students from passive listeners to active, intentional learners, which is the key to independent, student-centered learning (Ziegler, 2007). This approach is being applied across different disciplines, including subjects under project-based learning.

Project-Based Learning (PBL) is an essential learning process, especially in design-related disciplines like creative media design. Here students learn by doing, constructing their own knowledge and experience (Dewey, 1897). Through PBL, students fully engage in their learning, applying the skills and knowledge they attain in their classes to projects for solving authentic problems. PBL's philosophy is that learning can be more engaging when students initiate it through what they want to know rather than instructed by teachers (Lenz et al., 2015). According to Blumenfeld et al. (1991), providing students with challenging, authentic problems widens their interpersonal, experiential, and multidisciplinary skills. Most importantly, PBL motivates students to engage with the project, which in turn promotes interest in learning and enhances their level of understanding. Kolb (1984) argued that by observing and participating in PBL, students build experiences, constructs, and abstract concepts. They also partake in experiential learning cycles that help them generalize, internalize, and conceptualize their understandings. Through this progression, students may acquire and apply knowledge, increase engagement, attain achievements, and gain confidence, until eventually their level of motivation remains high (Blumenfeld et al., 1991).

As traditional PBL consists of face-to-face methods such as tutorials, and critique sessions, many teachers and students do not find it conducive to use PBL with standard eLearning systems in the classroom. PBL is rarely used in conjunction with online platforms in creative media or design (Park, 2011). However, with the active development of social media, daily communication and the dynamics of the classroom have changed. Heikkinen (2012) argued that an overall integration of social media could attract students' attention through its simplicity, flexibility, and freedom of speech. Using social media as an eLearning platform means that teachers can use existing models to infiltrate these established platforms for PBL and integrate learning into students' lives without them realizing it. Supplementing project-based learning with social media also allows students to experience self-learning and provides a sense of achievement.

Furthermore, social media might provide a means for students to stay intrinsically motivated throughout a project. Since technology breaks the barriers of the physical classroom, students, classmates, and educators can connect in cyberspace, which is impossible in traditional PBL. They are able to use functions like online discussion forums, bulletin boards, and instant

messaging programs to communicate and share their thoughts and feedback with each other on a daily basis from outside the physical classroom space.

Greenhow and Lewin (2015) claimed that the function of social media is to promote individual users through profile pages. For students in design, it is crucial to have a channel to show their work to the world. Social media, with its accessibility and convenience, has the potential to be a very effective platform to store and promote an individual's portfolio. As in many fields, the majority of today's design students use social media daily for various purposes, of which a certain proportion includes dealing with their studies. Clearly understanding the pros and cons of blending social media with design education would be beneficial to the future of pedagogical development. However, there is limited research related to the influence of social media on design students' learning processes and outcomes under project-based learning.

This paper investigates the topic of design student motivation when incorporating social media into the project-based learning process. Considering that e-portfolios are closely related to students' lifelong, independent learning, this study uses e-portfolios as a device to explore the influence of social media on students' intrinsic motivation under project-based learning. It aids current efforts to motivate students and help faculty members in the field who aim to foster student motivation using blended learning methods. To achieve this, the research addresses the following questions:

1. What are the factors that enhance student motivation in creative media courses?
2. How does the usage of social media benefit the learning of creative media students?
3. What impact does an e-portfolio have on the motivation of students engaged in project-based learning?

Literature Review

Project-Based Learning in Creative Media Courses

In creative media courses, education faces the key challenge of continuously motivating students in order to prevent them from losing interest in creative pursuits. Project-based learning allows students to challenge themselves through the independent learning process in terms of seeking solutions. Filmmaking projects, for example, including live-action and animation, provide students with creative freedom. These works represent students' solutions to problems and reflect knowledge developed in real-world situations, as the films they produce must be concrete and explicit (Blumenfeld et al., 1991). The final films ignite a sharing session among the learners, where students reflect on the steps that they have taken to build solutions to authentic problems, as well as what they have learned from the experiences and how they can improve their situation for the next round.

PBL is "a model that organizes learning around projects" (Thomas, 2000, p. 1) and involves integrating project assignments into the curriculum. PBL has become a common practice for promoting independent learning in students. Kolb (1984) argued that project-based learning provides students with a completely experiential learning cycle and gives students a perspective of experience, perception, cognition, and behavior along with their learning. Students in PBL courses develop concrete experience, reflective observation, abstract conceptualization, and active experimentation (Ma, 2016). This cycle helps enhance student motivations by using real-life, authentic problems and giving students ownership of their projects. They deal with real-world situations where they learn to build practical solutions beyond their domain knowledge and learn by constructing their own experiences. Additionally,

Blumenfeld et al. (1991) stated that these projects promote deep understanding, as students acquire knowledge and application of layers of information to improve their competence in thinking. With improved cognitive skills, students have the freedom to construct and direct their education as independent learners, meaning no more step-by-step commands by teachers (Lenschow, 1998).

Student Perception of Social Media in the Learning Experience

Researchers have found that the use of social media in higher education provides a collaborative setting for learning, permitting increased peer collaboration as well as interaction between educators and students (Collins & Halverson, 2010; Wodzickiet al., 2012). Unlike the previous generation, most college students are Generation Z who were born between 1995 and 2012. They are technologically savvy, and utilize social media daily (Singh, 2014). Palfrey and Gasser (2013) argued that those digital native students from the generation born into the digital age perceive the world differently from prior generations. Their perceptions are rooted in looser concepts of privacy, self, friendship, information ownership, communication styles, creativity, threat, and productivity than previous generations. They perceive social media as part of their lives and feel no reluctance in accepting it in their coursework. They see social media as a positive phenomenon that brings active dialogue and engagement with teachers and peers, and it can foster a positive relationship with faculty members, breaking down the characteristic barriers between teachers and students in a traditional classroom.

To these students, teachers appear more approachable and interactive on the social media, as they can engage in communication without physical boundaries. Mazer et al. (2007) suggested that cultivating a rapport between student and teacher can ultimately create a positive learning experience for both parties, as educators have been acknowledged as an influencer on student learning and the academic achievement at the interpersonal level (Rodriguez-Keyes et al., 2013). Shen et al. (2006) claimed that teacher presence influences student motivation, course engagement, learning achievements, and intention to use social media. Social media can not only help spark active dialogue sessions between teachers and students, but also foster a peer-to-peer learning environment. Sharing of ideas and exchanging feedback are other motivating factors for students.

Student Motivation with the Aid of Social Media Platforms in PBL

Facilitating an exchange of ideas and knowledge among participants in a learning community increases the intrinsic motivation to learn (Koh et al., 2010; Rasiah, 2014). Blumenfeld et al. (1991) posited simply including high-level projects that are interesting and meaningful to students is not a guarantee that students will be motivated to acquire the knowledge and develop the skills to complete them. Researchers have discovered that social media can play an essential role in increasing student motivation and enhancing the learning environment. These innovative means can alter the nature of learning boundaries and lead to the development of student teaching (Celik et al., 2014).

Creative media courses provide students with artistic goals. Supplementary external effects, such as seeing their peers' artwork receive attention online, may accelerate students' intrinsic motivation and create long-lasting effects. Receiving online peer comments and reviews can help students become more engaged. Student engagement consists of students demonstrating their interest and involvement in learning, and their connectedness to their school, and each other (Axelson & Flick, 2010). By using social networking sites, students can foster a sense of belonging in a virtual community where they showcase their work. In this space, two things happen: people see the students' work, and students see their classmates' work. The online

space becomes a self-perpetuating cycle of feedback through the standard of quality continually improves through active dialogue sessions with peers and teachers. Social media can offer opportunities for teachers and students to cultivate their interactions, which can eventually generate a positive learning experience for both parties (Mazer et al., 2007). PBL also promotes sharing sessions among learners to help students construct individual solutions and create knowledge through experience. The purpose of social media coincides with PBL when it comes to creating social interactions among the learner groups. With the aid of social media platforms, PBL could provide many more opportunities to spark student motivation especially with its essential characteristics of interactivity and direct engagement.

Research Methodology

Recognizing its effectiveness in blending real-life problems with education, PBL has been accepted by a wide array of disciplines, especially in the applied sciences, such as engineering (Lehmann et al., 2008), and business and management (Hogue et al., 2011). Design as an academic discipline often requires project-based pedagogy to help students apply their analytical skills, recognize problems, and build contextual knowledge in order to derive optimal solutions. Design education often adopts PBL, especially in studio settings, where students ponder “complex and open-ended problems,” and experiment with various solutions (Kuhn, 2001, p. 351).

This study employed action research in an undergraduate digital media design course for two semesters at The Hong Kong Polytechnic University. Action research is appropriate here because it allows interaction between researchers and informants. It also balances problem-solving actions implemented in a collaborative context with data-driven collaborative analysis or research to understand the underlying causes, enabling future predictions about personal and organizational change (Reason & Bradbury, 2001). With the ethics approval from the university research office, a total of 60 students comprised the participants. They were asked to create an e-portfolio using social media. A total of 60 students participated, and they were asked to create an e-portfolio using social media. Researchers, in their role as instructors of the course, were able to actively be involved in “reflective thought, discussion, decision and action” (Adelman, 1993, p. 8) during the development of the e-portfolio. Given the characteristics of this study, action research is able to affect both instructors and students through an improved understanding of the process.

Two sets of qualitative data were collected from the 60 students’ self-reflective journals and focus group interviews (Lederman, 1990). The results of the study aimed to identify the effectiveness of social media on students’ motivation. The research was conducted in a period longer than 16 months, which allows participants to experience the entire process of the particular projects with the integration of social media. Social media was used as a learning tool for two consecutive semesters, including an animation-based assignment and the final project of the academic year. Participants were required to use designated social media platforms to showcase their works on a weekly basis and submit a self-reflective journal at the end of the two semesters. This became a formative process for constructing their own e-portfolio.

Focus group interviews were conducted after the completion of each semester in order to collect data from fresh memories.



Figure 1: Action research process

Conceptual Framework

To further explore the motivation of students using social media in project-based learning courses, this study adopted self-determination theory (SDT) and the motivational attributes of PBL (Blumenfeld et al., 1991) as the basis for action research. Self-determination theory (SDT) was developed by Deci and Ryan in 1985. It is a theory of motivation that concerns innate psychological needs as well as the external conditions that form the foundation of a person's self-motivation and individual personality (Cooper, 2014). This view has since evolved to include intrinsic motivation, by which researchers refer to an individual's internal interest and satisfaction. According to Ryan and Deci (2000), the more a person's needs for competence, relatedness, and autonomy are satisfied, the more intrinsically motivated that person will be in any given situation.

Under SDT, Deci and Ryan (2002) define as "feeling effective in one's interactions with the social environment and experiencing opportunities to exercise and express one's capacities" (p. 7), and relatedness as "caring for and being cared for by others, having a sense of belongingness both with other individuals and one's community" (p. 7). Autonomy is characterized by "choice, acknowledgment of feelings and opportunities for self-direction," and "a sense that one's actions are self-determined or self-authored" (Deci & Ryan, 2002, p. 8). Regarding motivation in project-based learning, Blumenfeld et al. (1991) proposed several factors to help students maintain motivation across an entire project. These motivating factors include a) interest and value, b) perceived and achieved competence, and c) task focus. Researchers have suggested that these factors should be considered when designing a project to create motivation from the students' perspective (Hilvonen & Ovaska, 2010). For interest and value, students are more motivated when:

- tasks are varied and novel;
- problems are valuable and authentic;
- projects are challenging;
- projects have a defined ending;
- choices can be made by students; and
- collaboration opportunities are available (Blumenfeld et al., 1991).

In the case of perceived and achieved competence, students require access to information and examples that can help them understand the project in its entirety. Students are more motivated in the following situations: their knowledge is sufficient and they have a specific skill to carry out the project; they are proficient in using relevant tools or skills; they are proficient in using the cognitive and metacognitive skills required to plan, make and test predictions, as well as interpret evidence and determine solutions; and they perceive the role of errors.

For task focus, researchers emphasize that the learning environment affects student motivation. If teachers make performance orientation the class focus, for example, students may not engage with the topic in a manner that promotes in-depth understanding as much as when they are in student-centered classroom. When enhancing student motivation and engagement, teachers' role place critically.

The conceptual framework for this research was developed using the primary motivators within SDT (Competence, Autonomy, and Relatedness) and the motivational attributes of PBL in Blumenfeld et al. (1991). It also provides the basis for designing questions for the semi-structured interview.

In Table 1, the right-hand column, 'Possible motivational indicators for PBL when using social media' presents a conceptual framework adapted from SDT and Blumenfeld. This column shows the motivational indicators for the situation specific to our research.

Table 1: Conceptual framework

	Motivational attributes of PBL (Blumenfeld et al., 1991)	Possible motivational indicators for PBL when using social media
Competence: - Learners feel effective in their interactions with the social environment - Learners experience opportunities to exercise and express their capabilities	Perceived and achieved competence: - Sufficient knowledge - Skill with tools - Problem-solving skills - Understanding of the role of errors Interest and value: - Various novel projects - Challenging projects - Authentic problems	Knowledge and understanding: - Students know how to use domain-specific knowledge through interactions with teachers and peers - Students use different social media platforms to learn various skills - Students communicate through social media, increasing competence and understanding
Autonomy: - Choice - Acknowledgment of personal feelings - Opportunities for self-direction - Sense that learners' actions are self-determined or self-authored	Interest and value: - Freedom over project performance Task focus: - Classroom setting - Role of educators - Encouragement from teachers - Supportive learning environment	Independence and control: - Students feel empowered to make their own choices when it comes to selecting preferred online learning platforms - Students use social media platforms for their own self-directed learning - Students gain confidence by having control over their PBL subject through active interaction with teachers on social media

<p>Relatedness:</p> <ul style="list-style-type: none"> - Learners become caring and cared for by others - Sense of belonging, both with other individuals and within the community of learners 	<p>Interest and value:</p> <ul style="list-style-type: none"> - Opportunities for collaboration 	<p>Interconnectedness:</p> <ul style="list-style-type: none"> - Students share their understanding each other and learn from each other - Students feel a connection to each other in cyberspace - Students improve this connection by receiving feedback and sharing opinions - Improvement of student-student and student-teacher relations - Students feel a sense of belonging to their social media groups and learning community
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By carrying out the action research, participants experience the process of integrating social media in their study. At the end of the semester, self-reflective journals from 60 participants were collected with their consent. These self-reflective journals provided information about participants' journey and thought in the process of creating e-portfolio. The information that reflects the benefits and disadvantages of using social media is extracted for data analysis. Participants were then divided for the focus groups interviews. A semi-structured questionnaire is formulated with reference to the conceptual framework (Table 1) for identifying motivational indicators for PBL when using social media.

Data collected from the self-reflective journals and focus group interviews were combined for a qualitative analysis. Researchers analyze the data through a coding process. The first code identified a common pattern and constructed the first set of motivational indicators. The second code incorporated motivational attributes in the conceptual framework and codified the first set of motivational indicators to describe the results of this study.

Results and Findings

The Willingness to Use Social Media

According to the results, the majority of participants claim that they often use social media in their daily lives. The social media they often use is Facebook or Instagram. They found that different functions on social media platforms do, to a certain extent, help them finish their tasks. The most helpful functions are discussed here.

- Posting functions. This helps in collecting fresh opinions or asking for resources like casting actors for content design projects. Some students mentioned that they use a “time dynamic” function, which only allows others to view their posts within 24 hours.
- Saving posts. Students always save interesting posts for references.
- Post forwarding. Students may forward information to others or share relevant material to group mates.
- Following pages or people. This is used to receive and review up-to-date information. This information includes both local and overseas works, which provide students a chance to learn by comparing works from different regions.
- Leaving comments. Participants will often leave their opinions on others' posts or read the comments on their posts from others.
- Group chats. Students can use the group chat function to communicate with their group mates.

The results show that all participants use social media in their daily lives. The majority of participants have experience and a high level of familiarity with social media. They have clear ideas about using the functions of the platforms, which indicates that they do not have technical barriers in operating them. Interestingly, however, they have various opinions about utilizing social media in their study, especially creating e-portfolios.

Barriers to Using Social Media for e-Portfolios

Most of the participants replied that they would not use social media for their e-portfolio if the teacher did not require it. The reasons for the low willingness to prepare an e-portfolio can be summarized into three points. The first is task priority. Some students found the e-portfolio useful and believe it did help them to finish their task. These students also answered affirmatively when asked whether they would use social media if their teacher did not require them to do so. However, when comparing actual rewards, such as grades, even these students put their school assignments as the first priority. They believe building an e-portfolio lacks formal instruction and a detailed marking scheme, making it more flexible than other coursework like the final year project (FYP). They would rather put their effort on the FYP or other coursework, than sacrifice the time on preparing content to post to social media and update their e-portfolio frequently.

The second point is the issue of privacy. Some students place high value on privacy and feel that exposing their work, especially when unfinished, is a breach of this belief. They prefer to keep their projects in high secrecy until it is complete. Even in this study, where they are required to upload their ongoing work frequently, students often treated the project as an assignment to be completed and would not post much detail about their work's progress.

The third relates to the students' discipline. Video-streamed students indicated that an e-portfolio is not really useful for their career development due to their belief that the filmmaking industry only considers final works. It is difficult to show pre-production or production processes online like animation students do. By contrast, a few students stated that they would use social media and e-portfolios even if they were not required to. These participants comprised animation or photography students. They believe they need a platform to share their works with the public and contact potential employers.

Benefits to Using Social Media in Education

Despite some hesitation in building their online portfolio, all participants agree that posting their works and communicating through social media does, to a large extent, bring them certain benefits. They believe that when they put more effort into the works they post, they can get even better feedback than expected. The benefits of using social media in this study are summarized as follows:

- A feeling of accomplishment. Self-accomplishment is the major benefit that students found from using social media. They are motivated when they receive comments (primarily positive) from others. This triggers them to put in more effort and do better in their creation.
- Selective and autonomous. Social media allows students to choose freely what they want to learn according to their own preferences. They can find related learning materials by themselves, instead of relying only on teachers. In addition, students are given the flexibility to adjust the learning pace according to their own needs.
- Facilitate communication. Compared with face-to-face teaching or tutorials, social media creates another convenient channel for communication between students and

teachers. Other students found it very useful in actor recruitment exercises. Still others believe it is useful for career promotion, as it is a very direct way to meet people meet. Students found that many companies would contact them through social media for further collaboration.

- No limitation on time, distance, or access. With social media, students can learn anytime and anywhere. They can repeatedly access online materials, while traditional teaching can only provide the lesson once at a particular time and venue. Participants also appreciate that social media allows them to reach up-to-date global information.

Motivational Factors Enhanced by Building e-Portfolios through Social Media

Participants recognized that creating an e-portfolio on social media enhances their motivation in various perspectives. The most commonly mentioned motivation factor comes from feedback they receive from peers, teachers, or the public. Receiving positive comments from others created a sense of accomplishment. This brings satisfaction; while at the same time, it drives them to improve and produce increasingly better works. It fosters positive competition and facilitates peer encouragement.

Another motivating factor relates to the communication advantages brought about by social media. Since social media connects people in the virtual space without limitations of time or distance, participants claim to feel more connected with the world. They feel as though other people are able to understand them well, and also come to better understand themselves through this communication. In turn, this motivates them to put more effort into updating their portfolios frequently.

Many participants enjoyed the freedom they experienced in this study. While required by teachers to update their e-portfolio frequently, all the content was their own design and they had absolute control in deciding what content to post. Therefore, they felt a strong sense of ownership. Thanks to this self-determination, they were more willing to contribute to their e-portfolio. Some participants mentioned that using social media enhanced their interest in their discipline by allowing them to reach more relevant information and up-to-date trends with fewer barriers. This provided students with varied inspiration when generating ideas.

Discussion

The Use of Social Media and Motivation in Creative Media Students

In analyzing the conceptual framework and the study results, social media does produce a positive effect on the motivation of students in project-based learning programs. The motivation facilitates an internalization of extrinsic factors into intrinsic motivation. These intrinsic motivations, all favorable to creativity, can be consolidated into four motivation factors: competence, autonomy, relatedness, and interest.

For competence, when students gain self-accomplishment by receiving comments or encouragement on social media, they understand their own capabilities better. This enhances their understanding of their perceived knowledge and skills and gradually develops their self-efficacy. Bandura (1997) described self-efficacy as “belief in one’s capabilities to organize and execute the courses of action required to produce given attainments” (p. 3). It is one of the driving forces for creativity, as it reinforces the motivation of people to attempt creative outcomes (Tierney & Farmer, 2002). Therefore, the use of social media is beneficial to creative media students, not only for their learning motivation but also for enhancing their creativity.

Next, the results of this study show that students received opportunities for self-determination and independent choice throughout the entire experience of using social media and creating e-portfolios. Unlike other assignments, this experience perfectly matched the project-based learning approach. Students achieved a high level of freedom and control over their project performance, resulting in a sense of ownership. Deci and Ryan (1985) identified this as autonomy. The generation of creative ideas, as well as the design process, requires boundless space to explore and take risks. The more the students are free from regulation, the more creative they can be (Deci & Ryan, 1985; Shalley & Gilson, 2004).

Regarding relatedness, the purpose of social media is often to intensify the connections between people. Our findings indicate that the use of social media lowers the barrier of communication between peers, between students and teachers, and students and the public. In addition to receiving feedback, students are able to build connections with communities relevant to their preferences. Social media provides students with a clear sense of belonging, which can then enhance their motivation. The need for relatedness may change depending on age or culture, however. When Hasan and Hynds (2014) investigated the relationship between relatedness and motivation, the results showed that young people value their relationship with parents and teachers. This communication positively affects their motivation. Students may also feel more secure in expressing their ideas in a familiar community.

The use of social media provides a greater opportunity for students to reach content relevant to their interests. This enhances student interest and enjoyment in learning. Izard (2013) stated that interest forms the basis of intrinsic motivation. At the same time, interest also plays a crucial role in creative studies. By leveraging interest and enjoyment, students are more willing to explore novel ideas and exert their creative potential (Moneta, 2004). In summary, integrating social media into creative media programs enhances students' motivation in various perspectives: competence, autonomy, relatedness, and interest. This can influence their creativity, and the creativity of students largely affects their overall learning outcomes.

Motivation Indicators for Students in PBL Programs Using Social Media

Previous studies and theories agree that PBL has a favorable effect on student motivation. The results of this study are consistent with this line of thought and propose that social media can strengthen the influence of PBL on motivation.

As shown in the diagram below, PBL and social media work as attributes to motivate students, and together can induce 11 different motivational indicators when students perform well. Figure 2 below illustrates the theories and the results of this study.

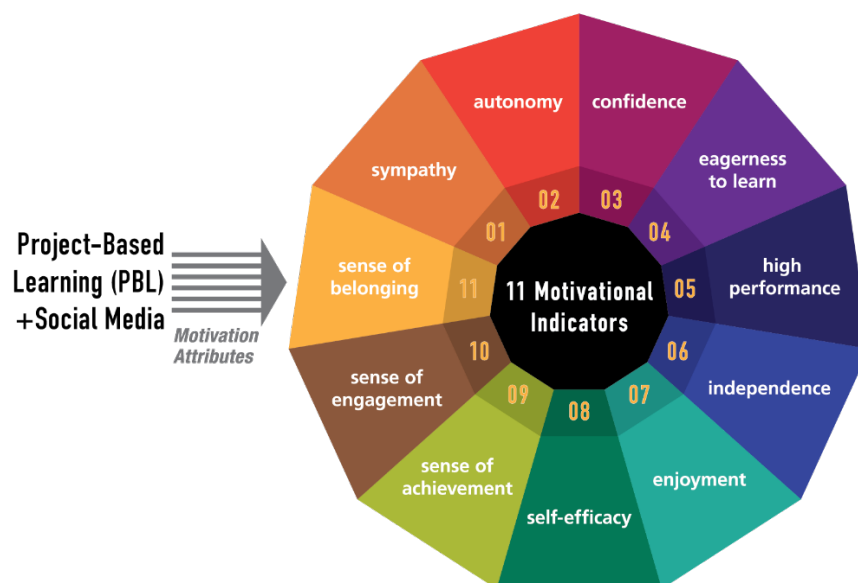


Figure 2: Eleven motivators and motivational indicators through PBL and social media

Social Media: Pros and Cons for Creative Media Students

The results of this study confirm that social media has its own advantages in increasing student intrinsic motivation, which is beneficial to design students like those in our program. It is also significant in the autonomy it provides to students during the process. However, not all students enjoy this type of freedom; in fact, student's own self-regulation mostly matters. If students are active learners, the freedom inherent to using social media can foster their motivation to learn and create better works; in contrast, if they are passive learners, the excessive information available on social media may confuse them. They often need more extrinsic motivation to encourage them for learning, so traditional face-to-face learning may work better with these students.

Moreover, formally incorporating social media into certain subjects and asking students to create an e-portfolio for assessment purposes can sometimes hinder student motivation. When posting on social media becomes compulsory, students may treat it as part of the coursework exercise. This can easily create resistance and pressure in students, as it violates their perception of social media as separate from study. It may discourage students' creativity while creative media programs in particular encourage creativity as a core teaching philosophy. Therefore, integrating social media into studies may be the pros and cons that need to be considered.

Conclusion

This study was designed to explore how social media can benefit the learning of creative media students, as well as the impact of project-based learning on student engagement and motivation when adopting SDT. As a result, researchers learned that using social media to create e-portfolios enhances students' intrinsic motivation. Specifically, students were motivated to maximize independent learning outcomes by obtaining seamless communication with peers, instructors, and public viewers outside of the classroom. Furthermore, the framework identified eleven indicators of students' motivational status for teachers to assess during a course.

This research yields a significant discussion of two leading trends in undergraduate education today. One trend is the rapid technological development of various educational tools and teaching materials. The other trend is the growing appreciation of student-centered learning modes. When face-to-face learning is limited, for example, during the COVID-19 outbreak, multiple technologies were adopted to develop distanced, online, virtual, and independent learning approaches (Chick et al., 2020). Aside from developing innovative solutions for virtual interaction between students and lecturers, it is also important to inquire into how we can effectively motivate independent learners at home. This research demonstrates that the accessible nature of social media makes it a relevant starting point to investigate this matter.

While this study does not cover creative media design classrooms in general, the action research and focus group interviews with learners found here can provide a deeper understanding and insight into the various approaches used to motivate students. Future researchers should attempt to validate these findings and develop the variety of demographics of the participants. Further studies could discuss different types of schools for comparison. A comparative study would be a logical and meaningful way to cover a wide range of respondents and verify the findings. To meet the new trend to engage in digital technology daily, the educational device also needs to transform. Building this study for future research enhances student-led independent learning mode for the sake of their fruitful future. Motivating students is always a critical factor in education, hence, encouraging them with different opportunities will be the key element to maintain to be motivated.

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**Intercultural Communicative Competence in Teacher Education:
Cultural Simulation Insights from Hawai‘i**

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Abstract

This article discusses how cultural simulations promote teacher candidate cultural competence. The case study uses intercultural communicative competence to examine written reflections and focus group interviews of 21 undergraduate teacher candidates in Hawai‘i who engaged in cultural simulation visits on the island of O‘ahu. Findings reveal that cultural simulations allowed teacher candidates to develop intercultural competency in knowledge, know-how, and being. Implications include how cultural simulations may promote teacher candidates’ intercultural competence and offer recommendations on how teacher educators may consist of cultural simulations in multicultural teacher education.

Keywords: cultural simulation, intercultural communicative competence, Hawai‘i, multicultural teacher education, teacher preparation program

Multicultural teacher education (MTE) is a critical component of teacher preparation. The National Association for Multicultural Education (2019), states that teacher candidates (TCs) need to be “culturally competent... to the greatest extent possible racially, culturally, and linguistically diverse...multiculturally literate and capable of including and embracing families and communities to create an environment that is supportive of multiple perspectives, experiences, and democracy” (para. 5). Additionally, the Teaching English to Speakers of Other Languages (TESOL) standards 2a (2019), explains that teachers need to demonstrate knowledge of how dynamic academic, personal, familial, cultural, and social contexts, including sociopolitical factors, impact the education of students. A large corpus of literature details the criticality of MTE in teacher preparation years (Banks 2019; Banks & Banks 2016; Gay, 2018; Gorski, 2009; 2016). MTE literature recommends TCs be exposed to a plethora of diverse classroom-based field experiences coupled with extensive opportunities to design and enact instruction for culturally and linguistically diverse (CLD) students. While the benefits of clinically-rich, diverse, classroom-based, field experiences are well documented, descriptions of the strategies teacher educators should use to teach TCs about multiculturalism are lacking, or, as explained by Gorski (2016), strategies for engaging TCs in multicultural education topics are “a never-ending process” (p. 142). More often than not, MTE is introduced to TCs in ‘one-shot’ courses even though research reveals that one-shot courses do little to equip TC with cultural competence.

The success of MTE depends on teacher educators’ knowledge of culture and diversity, and whether or not teacher educators embed cultural activities into lessons provided to TCs (Keengwe, 2010). “Conservative” approaches on MTE are used to prepare TCs for “teaching to the Other”, or to show TCs how to support marginalized students in the classroom. The more desirable “liberal” and “critical” approach on MTE equips TCs with the knowledge and skills they need to be multicultural “agents of change” to counter hegemonic teaching in their schools (Gorski, 2012). Despite the large body of research supporting liberal, critical approaches on MTE, empirical research has yet to describe strategies and assignments teacher educators may use in MTE to prepare TCs for working with CLD students. Our research aims to fill a gap in the literature and will offer a description of cultural simulations, a practical strategy, teacher educators may use for MTE.

Literature Review

Cultural competence is the ability a teacher has to successfully teach to students from a culture or cultures that differ from their own (National Educational Association, 2019). Cultural competence does not occur in a single day, by reading a textbook, or taking a course; it occurs over time. Researchers examine teachers’ cultural competence by looking for characteristics of culturally responsive teaching (Gay, 2018). Culturally responsive teaching occurs when a teacher uses the cultural characteristics, experiences, and perspectives of CLD students as a conduit for teaching them more effectively. Some culturally responsive teaching characteristics include student-centered instruction, communicating high expectations, and having positive perspectives and interactions with parents and families. To enact culturally responsive teaching, TCs need more than surface-level knowledge about cultural diversity beyond awareness and respect for different ethnic groups.

Culturally and Linguistically Diverse (CLD) Students

Culturally and linguistically diverse (CLD) students come from a home environment where a language other than English is spoken, whose cultural values or backgrounds differ from the

mainstream, majoritarian culture (Lucas & Villegas, 2013). Learning how to work with and teach CLD students is an integral component of teacher preparation. Teacher education scholars recommend that TCs receive opportunities to observe, design, and enact instruction for CLD students while working in diverse, clinically-rich, classroom field experiences (Banks, 2019; Banks & Banks, 2016), albeit most teacher candidates in the United States complete classroom field experiences in English-only classrooms. Other empirical research reveals that clinically-rich, diverse, classroom field experiences are not enough to equip TCs with the cultural competence needed to work effectively with CLD students (Lucas, 2011; Lucas & Villegas 2013; Gay 2018). More empirical research is necessary to describe practical applications on how TCs work with CLD students to develop cultural competence.

Culture, Multiculturalism, and Cultural Competence

Culture is the set of concepts, identities, representations, attitudes, values, symbols, styles, rules, patterns, and power relations found in the praxis of particular social communities (Deardorff, 2009). One of the challenges related to the application of culture in MTE is that the notion of “culture” is often only associated with ethnic origin issues. For example, MTE literature defines “culture” alongside “multiculturalism”, and “cultural competence”, as terms that are different but synonymous (Holm & Zilliacus, 2009). Thus, culture is extremely difficult to define because it includes the individual, society, action, communications, and interactions.

Multiculturalism refers to a group’s features, such as ethnic, linguistic, socioeconomic, religious backgrounds, and positions (Deardorff, 2009). Multiculturalism is often conceptualized as an all-inclusive term in the literature. Wyatt (2017) explained “multicultural literature tends to send the message that ‘we are all the same/ we are all different’ with the aim of convincing teachers of our similarities, while this may be promoting the colorblindness that teacher education programs try so hard to undo” (p.105). Consequently, teacher preparation programs (TPPs) struggle to find ways to instruct and sensitize TCs about the present challenges in our multicultural society. To compensate, many TPPs incorporate stand-alone MTE courses (Gorski, 2009). MTE centers on raising teachers’ awareness about individual differences and how they enhance or hinder the ways teachers and students interact (Keengwe, 2010). A challenge with MTE is that courses across TPPs are not uniform and depend on teacher educators’ multicultural knowledge.

Cultural competence is defined as a teacher’s cultural awareness. It includes teachers’ cultural identities, views about differences, and the ability a teacher has to learn and build on the varying cultural and community norms of their students and their families (National Education Association, 2019). TCs need to develop cultural competence to communicate effectively with student cultures that differ from their own (Banks, 2019). Teachers who build the capacity to communicate effectively with students and their families can successfully work with the races, cultures, and languages represented in their classrooms (Keengwe, 2010). Teachers with a high level of cultural competence have an ability to integrate and translate knowledge about students’ cultures into attitudes, practices, and standards to increase the quality of classroom instruction and improve student outcomes.

The difference between multiculturalism and cultural competence is highlighted in MTE literature with the “culture iceberg” (Lázár et al., 2007). The culture iceberg makes a distinction between “Big C” (multiculturalism) and “little c” (cultural competence) culture. Big C culture includes visible components such as holidays, foods, art, and popular culture. When experiencing or learning about a new culture for the first time, Big C culture is what one

discovers first as it is the most overt. In sharp contrast, little c culture is more covert because it is associated with a specific region, group of people, or language. Examples of little c culture include cultural norms, behaviors, and communication styles. Little c culture cannot be seen with the naked eye. TCs need to be led and prompted in discussions of little c culture to become more aware of and practice how little c culture has implications on CLD curriculum, instruction, and the school community.

Cultural Simulations

A cultural simulation “is an instructional technique that attempts to recreate certain aspects of reality for the purpose of gaining information, clarity, values, understanding other cultures, or developing a skill (Cruz & Patterson, 2005, p. 43). Cultural simulations utilize kinesthetic and affective modes of learning to sensitize teachers to diversity issues through analysis and reflecting on experiential learning. Cultural simulations may include one or more of the following: cross-cultural community-based learning experience in another cultural context; explicit teaching about explorations and reflections on a specific culture while observing, or working in that particular setting; and structured field experience in a formal or informal educational setting (Cruz & Patterson, 2005, Ference, 2006; Smolcic & Katunich, 2017). Most importantly, a cultural simulation should culminate with opportunities for TC to reflect upon and analyze their experience. A reflective debrief should take place after the cultural simulation to provide teachers with opportunities to make conceptual understandings of culture in a safe and friendly environment. The debrief is also space where teacher educators may sort out any conceptual misunderstandings and encourage critical thinking using a “Pedagogy of Discomfor” (Zembylas & Papamichael, 2017) to ask TCs reflective questions about race, gender, class, and sexual orientation to reflect on personally-held ideological values and beliefs. Reflection is a powerful tool to analyze a teacher’s understanding of culture and their experiences working with CLD students (Hahl & Löffström, 2016). Reflective practice provides a mechanism for teachers to address, reconsider, or change negatively held assumptions or attitudes about working with CLD students (Wyatt, 2017).

Teacher educators who wish to use cultural simulations as an MTE strategy must engage in time-consuming preparations before, during, and after cultural visits. Before the cultural simulation, TCs should participate in a pre-trip to learn essential concepts to understand and fully-immerse themselves in the experience. (Cruz & Patterson, 2005). A pre-trip seminar may use multimodal methods (e.g., readings, videos, guest speakers) when introducing a target culture. During the simulation, TCs may receive guided questions to engage in activities, interact with the docent or with each other. After the simulation, teachers may reflect orally or write about their experience, feelings, and how the-simulation provided any new understanding. In addition to careful planning, teacher educators should participate in the cultural simulation before introducing the experience to teachers (Cruz & Patterson, 2005). Teacher educators need to be readily available to support a teacher who may exhibit strong emotional feelings resulting from participating in a cultural simulation.

Hawai‘i: The “Super-Diverse”

Hawai‘i has a “super-diverse” culture (Wyatt, 2017) that differs from the United States (US) mainland, where the majority of teachers are White, middle-class females. The US Census Bureau (2018) indicates that Hawai‘i’s population is comprised of Asian (37.8%), Whites (25.7%), individuals who identify as being of two or more races (23.8%), Native Hawaiian (10.2%) and Hispanic (10.5%). Hawaii’s unique cultural makeup is evident in the public-school system, where most, if not all, classrooms include CLD students. A prospective teacher enrolled in a TPP in Hawai‘i will have exposure to the classroom field experiences needed to

develop a keen understanding of Big C culture. Due to varying levels of comfort and experiences teaching MTE, not all Hawai'i teacher educators will teach TC about multiculturalism in the same way. In addition, high levels of diversity are considered commonplace in Hawai'i. Therefore, most may perceive Hawaiian culture as a normal part of social life and not as something unique that TCs need explicit instruction on to develop little c cultural competence (Wyatt, 2017). As a result, there is growing pressure for Hawai'i teacher educators to provide TCs with ongoing exposure to authentic, real-life, cultural experiences that mimic everyday societal occurrences (Hawai'i Department of Education, 2019). To date, the majority of empirical research on the use of culture for teacher education in Hawai'i comes from work with in-service teachers. Very little is known about how teacher educators should work to develop TCs' cultural competence in TPP.

Conceptual Framework and Research Question

Byram's (1997) model of Intercultural Communicative Competence (ICC) was initially developed to serve foreign language education contexts. ICC is described as an "umbrella term" that includes cognitive, affective and behavioral components, and is often used to examine a teacher's cultural awareness (Brunsmier, 2017), or how one's appreciation of cultural norms influence one's thoughts and behaviors (Munezane, 2015). ICC centers on the "development of the learner" to focus on three factors of intercultural communication: knowledge, know-how, and being. Knowledge includes one's knowledge about their own and other cultures. Know-how is divided into skills of interpreting and relating to examine how one makes sense of written or spoken text, or skills of discovery or interpretation to study how individuals interact with other people or sources to increase their understanding of other cultures. Being centers on attitudes, beliefs, motivations, values, cognitive styles, and personalities contributing to one's identity.

Due to an increase in cultural globalization, researchers often use Byram's model to examine culturally diverse contexts or strategies in a TPP. Xu et al. (2017) used ICC to investigate the intercultural competence a multicultural graduate-level special education course. Durham (2018) used ICC to examine how one teacher socially and academically assisted elementary students. Leh et al. (2015) used ICC to examine how teachers in two different countries communicated via an online intercultural exchange (OIE). Byram's (1997) ICC model is useful to study how MTE is disseminated to TCs in a TPP course because teachers are mediators and facilitators of their students' intercultural learning processes. Generally, it is up to the teacher to put ICC into practice (Brunsmier, 2017; Leh et al., 2015).

While ICC is a potential conceptual framework to examine culturally diverse contexts and TPPs, in a recent critical discussion of Byram's work, Hoff (2014) notes that the ICC model emphasizes harmony and mutual understanding, while underplaying the potential benefits that feelings of conflict and disagreement may have for promoting profound discourses between the "Self" and "Other." More empirical research is needed to shed light on how teacher educators may use ICC to develop TCs' cultural competence, or as Brunsmier (2017) notes, "hardly any practical suggestions for initiating ICC exist" (p. 144). This study examines the impact cultural simulations had in facilitating ICC development amongst a group of TCs in Hawai'i. The research question is, in what ways did cultural simulations promote ICC in undergraduate TCs in Hawai'i?

Methodology

This research was designed as an intrinsic case study (Stake, 2008). The authors are TPP faculty members interested in learning how cultural simulations influence TCs' ICC. Stake (2008) posited case studies “pull attention to both the ordinary experience and also to the disciplines of knowledge” (p. 448). Since the authors had direct contact with participants, this qualitative approach offered opportunities to collect multiple sources of data in a natural setting (Creswell & Creswell, 2018; Stake 2006) and to apply an inductive and deductive analysis leading to descriptive results (Creswell & Creswell, 2018; Stake, 2008). Moreover, Creswell and Creswell (2018) justified reflexivity values on how the researchers' background “may shape the direction of the study” (p. 182). With these attributes in mind, the researchers studied the phenomenon for 16-weeks.

Participants

Twenty-one TCs in the second semester of the TPP were participants. Thirteen TCs were born and raised in Hawai'i, and eight were born and raised on the U.S. mainland. Unlike other TPPs where White-Caucasian students are the majority (Sleeter, 2001), the TCs in this study represented various cultural backgrounds as shown in Figure 1. Nineteen participants were female, and two were male. At the time, study participants were pursuing a Bachelor of Education (B.Ed.) degree, and six were earning a dual license in multilingual learning. Approval to conduct this study was provided by the Institutional Review Board, and all study participants gave informed consent.

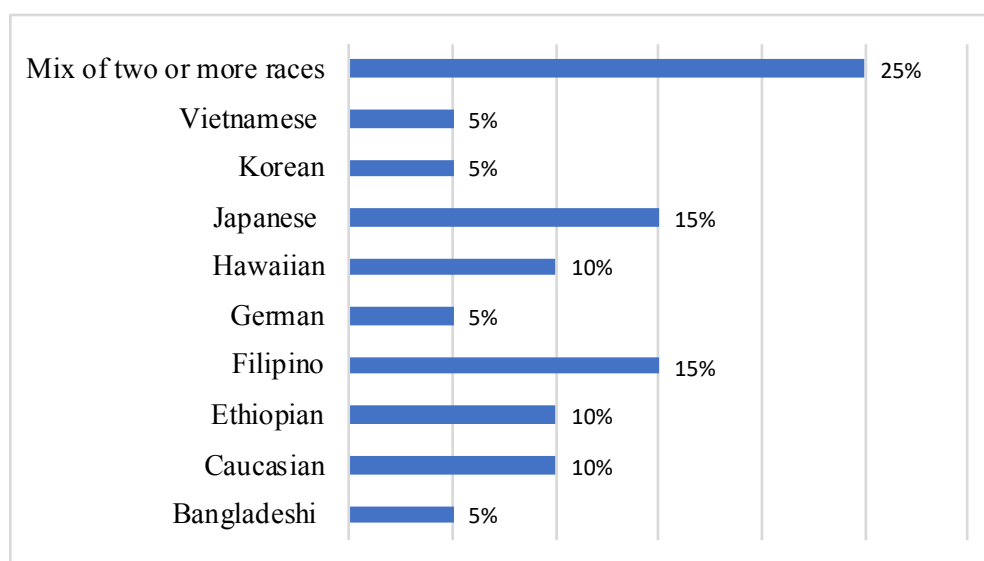


Figure 1. The ethnic diversity of the 21 participants.

Procedure

Three cultural simulations were scheduled to teach little c. To select cultural immersion venues, we turned to MTE literature (Sharma et al., 2012) where cultural immersion activities are described as informal contexts that “disorient” TCs and provide opportunities for TCs to engage in discussions on race, class, and gender issues. We used three local cultural simulation sites as informal learning contexts to develop TCs' understandings of cultural differences. The venues were selected based on the ethnic makeup of Hawaii's public-school students, participants (TCs), and venue availability within the academic semester. We also selected sites highlighting various cultural components, such as rituals, ancestral history, and religious

practices. The authors also requested the venue host to replicate activities as if the participants were elementary students. The venue host provided a guided tour, shared in-depth historical knowledge, and led activities. The simulations occurred at the Japanese Tea House, Hawai'i Plantation Village, and Byodo-In Temple.

1. The Japanese Tea House is located in Honolulu, on the same university campus where the authors work. The tea house is a part of the Center for Japanese Studies (CJS), where faculty deliver instruction and conduct traditional Japanese tea ceremonies in Japanese with English translations. During the cultural simulation, TCs engaged in a traditional Japanese tea ceremony, drank ceremonial grade matcha tea, and ate “higashi”, dry Japanese sweets. They also learned cultural protocols such as entering the tea house, bowing, showing appreciation for the tea ceremony host, understanding the purpose for different tea utensils, and replicating tea-drinking motions such as turning, admiring, drinking from the tea bowl.
2. The Hawai'i Plantation Village (HPV) is located in Waipahu, a suburban town outside of Honolulu. The Hawai'i Plantation Village is an outdoor museum consisting of restored buildings and replicas of life on the sugar plantation during the 1900s in Hawai'i. At HPV, TCs learned how immigrants from Portugal, Japan, Puerto Rico, China, Korea, Japan, Philippines, Polynesia, and Okinawa adjusted to life in Hawai'i during the sugar plantation era. They visited replicas of homes, touched artifacts, learned about clothing, and understood how immigrants utilize natural and commercial resources to survive financially. In addition, TCs engaged in cultural simulations such as playing the Japanese taiko drums, learning the Chinese ribbon dance, challenging each other in the Filipino game of “sungka” (mancala), and making spinning tops using bottle caps and kukui nuts.
3. The Byodo-In Temple is located in Kaneohe, a suburban town outside of Honolulu. The Byodo-In Temple is a non-denominational site with no monastic community or active congregation. Recently, the temple commemorated the 100th anniversary of the first Japanese immigrants in Hawai'i. TCs visited the temple and walked through a mortuary to see how Buddhists revere the dead and the after-life, learned about and practiced meditation, gained information about the large 18-foot statue of the Lotus Buddha, and engaged in watercolor activities.

Data Collection

Data methods included written reflection and focus group interviews. Each method was rooted in a cultural simulation allowing data to be collected before, during, or after the trip, a similar approach used by Cruz & Patterson (2005). Written reflections were submitted electronically on a virtual class discussion board. According to Merriam (2009), written accounts serve as reliable data sources as each individual determines what is important. The researchers designed prompts related to cultural topics, terminology, or social norms, specifically for each simulation.

Focus groups were conducted at the end of each cultural simulation in a quiet location. Each group included 6-7 members and lasted about 45 minutes. Literature supports the use of focus groups as a method in discussing specific topics from different points of view (Merriam, 2009). The researchers designed prompts to facilitate TC reflection of their experience at the cultural simulation site. All focus group interviews were audio-recorded and transcribed as they were collected.

Data Analysis

Two phases of data analysis were conducted to examine written reflections and focus group interview transcripts. An in-depth analysis using inductive and deductive processes were applied (Creswell & Creswell, 2018; Merriam, 2009; Stake, 2008). In the first round, data were chunked using structural codes (Saldaña, 2013), reflecting the three sub-dimensions of ICC (knowledge, know-how, and being). The researchers read through the reflections and focus group interviews independently and applied descriptive codes (Saldaña, 2013) to identify main ideas. Then, descriptive codes and definitions were shared, and a codebook was created. The codebook assisted with achieving intercoder reliability (Campbell et al., 2013). The first round of data analysis resulted in 58 combined descriptive codes and aggregated according to one of the three sub-dimensions of ICC: knowledge, know-how, or being.

In the second round, the researchers independently (re)read and (re)coded the data using the codebook as a guide. Coding discrepancies were discussed and resolved until 95% intercoder reliability was reached (Campbell et al., 2013; Creswell & Creswell, 2018). Next, each descriptive code was tallied, and the two frequently used codes in each ICC dimension were labeled as “dominant” to the study findings. Those less frequently used were identified as outliers and reexamined to determine if any new insights could be combined with a dominant descriptive code. For example, when analyzing the descriptive codes of “ignorance” (lack of knowledge or training) and “bias” (the act of being unfair, hurtful or discriminatory), both codes appeared in the “knowledge” and “being” sub-dimensions of ICC. The code “bias” was kept because the data revealed an intentional act, and all “ignorance” codes were moved to the knowledge sub-dimension. Lastly, axial coding (Saldaña, 2013) was utilized to form a taxonomy where each ICC sub-dimension is linked to dominant sub-themes (Table 1).

Table 1. Axial coding allowed themes to emerge in each ICC domain.

Knowledge	Know-how	Being
Awareness Cultural Practice	Classroom Strategy Language Awareness	Values Bias

Findings

Study findings are rooted in Byram’s (1997) ICC framework, whereby knowledge, know-how, and being are used as themes to discuss new understandings gleaned from the data. The data revealed that cultural simulations allowed TCs to develop ICC.

Knowledge

Knowledge refers to a prospective teacher’s intercultural awareness. TCs developed keen awareness about the different cultural practices inherent to Hawai‘i as they began to notice cultural similarities and differences between the different ethnic groups in their target communities (e.g., Japanese versus Filipino culture). The knowledge sub-dimension included instances where TC shared a more in-depth or new awareness of culture or personally experienced cultural practice (Table 1).

Awareness. Awareness brought on new meaning or clarity to TCs' understandings of the various ethnic groups in Hawai'i. One teacher candidate explained,

The Hawaiian Plantation Village taught me that people of different backgrounds could live coherently together.

Another candidate made a connection between Hawai'i and her Ethiopian (target community), noticing similar storytelling traditions:

I remember one of the videos that we had to watch for the Hawaiian Plantation Village stated that so much of history is storytelling, especially in the Hawaiian culture. I think storytelling is important. My Ethiopian parents tell me stories about my culture, and I want to do the same for the next generation.

Cultural simulations provide a way for TCs to explore how different ethnic groups in Hawai'i compared or contrasted with the cultures they were familiar with or exposed to when working in their field experience classrooms.

Cultural practices. Cultural simulations created a safe space where TCs discussed the cultural practices they engaged in with others. For some TCs, discussions on cultural practices centered on food traditions.

One type of food that we eat in my Japanese culture is a New Year's food called "mochi." Mochi is eaten to promote "stickiness," or familial bonds, within the family.

Traditionally, my mom prepares vegetarian food for the Lunar New Year. It is thought to be good luck in my Chinese culture if you can eat vegetarian dishes for 24 to 48 hours.

In Ethiopia, our traditional dish is called "injera," which is a round spongy like bread, and on top of that goes the different sauces. You eat injera with your hands and scoop the food onto the injera. It is almost like curry. This food is usually prepared by the oldest woman in the household, so if you are the eldest, it is your responsibility to cook and take care of everyone.

Cultural simulations led TCs to become more aware of various cultural practices to understand how others' family traditions compared or differed from their own.

Know-How

Know-how included instances where TCs shared experiences where they were able to function linguistically across different cultural contexts. As TCs learned how to function linguistically in different cultural contexts, they began to consider ideas for new classroom strategies and ways to use CLD students' native languages for instructional purposes.

Classroom strategy. TCs reflected on classroom strategies that they wanted to implement and expressed the importance of incorporating their knowledge of students' cultures for instruction. One candidate explained,

you can be accepting of other cultures but sometimes in the classroom if you actually know [students' cultures] ...it builds that much more connection with the student and those cultural connections are what make student instruction meaningful and successful.

Another candidate critically recalled a conversation she had with her mom and an educator, about how she neglected to infuse her knowledge of students' cultures in her lesson:

I told my mom about my lesson and the story I used to teach the students about conflict and resolution, and she [my mom] asked me why did you choose Greek mythology when you could have used Hawaiian legends? I was wrong in choosing to use legends that provided no cultural connections to my students.

Cultural simulations made TCs more cognizant about how students' cultures were being used or not being used in their instruction.

Language awareness. The language awareness sub-theme encompassed instances where TCs shared new understandings or clarity on how students' native languages may be used for instructional purposes. One TC described how her intentions to support CLD students resulted in insensitivity:

I had confused the language of Japanese and Korean and misused them. I was insensitive to assume that I could use the language appropriately and mistook them for being the same. In my teaching, I improved by learning more about the languages and learning more about the proper context of certain phrases and more nuances and differences between the two languages.

Another TC shared how important she felt it was to allow students to use their native languages for instructional purposes:

...she [student] was like, "I can't remember the word that everyone's using, I can't remember it..." I said, oh, you can just say it in Tagalog, and I will translate it for you. She [the student] told me the word in Tagalog, and it came up on "Google Translate." That was a really good experience for me. I know I code switch a lot. For instance, I might be thinking about something in Japanese, and it's not coming out in English, so I'm struggling, trying to verbalize what I want to say in English even though it's in my head in Japanese.

In another example, a TC reflected on how her knowledge of students' native languages allowed her to understand students' and their families better:

I would hear them [my students] lingering around the classroom door and talking to each other in different languages, and I thought that was really cool. They come from the classroom all day talking English, but once they saw their parents, they reverted back to the language their parents knew. It made me think how I could use their native language for instruction.

The know-how sub-dimension of ICC included TC practical applications of culturally responsive pedagogy. Overall findings revealed that cultural simulations emboldened TCs' abilities to serve their students as intercultural classroom mediators. They started to feel

responsible for noticing and connecting students' cultures in their instruction and making learning more meaningful.

Being

Being was the sub-dimension of ICC with the lowest frequency count. This sub-dimension included the attitudes, beliefs, motivations, values, cognitive styles, and personalities that linked TCs' to a sense of personal identity. Values and biases were prevalent sub-themes in the being sub-dimension.

Values. TCs shared what their respective cultures valued or believed. For example, throughout the study, TCs spoke about how they practiced respect for elders:

The respect of your elders is huge in Ethiopian culture. If you do not respect your elders, you get in a lot of trouble and are frowned upon. Which is why I always treat my elders with respect and use "Yes ma'am," "no ma'am," "yes sir," "no sir" when speaking to my elders.

Accept and give things with both hands, bow enough to show your respect and humbleness, generally, actions and ideas centering around respect. I've seen it reflected across other cultures as well, but I suppose, for the most part, it's considered the actions we use to respect elders in Japanese and Korean cultures.

Cultural simulations created a space where TCs shared similar cultural values with each other (how they respected elders) and recognized their cultural similarities even though they identified as culturally different.

Bias. As TCs reflected on their cultural values, they also encountered biases. One explained a bias on her ethnicity:

I cannot even count on my hands the amount of times I have been called a "Nazi." This has even happened within the past sixth months, coming from someone the same age as I am. It makes me wish I was invisible and often negatively categorize the type of people who call me a Nazi.

Another TC reflected on societal perceptions of skin color stating,

People look at me and think I'm African American, but I'm actually Ethiopian. This is much different, and I've grown to love and feel more connected to my Ethiopian culture. People who are not familiar with the different shades of "black" have no idea about all the cultural groups that 'black' represents, and it angers me.

Other TCs reflected on the racial biases they experienced in the classroom setting when working with students. For example, one TC expressed:

I was the only White person in my [field experience] class, and they [students] all knew it. They [students'] asked me, "What color are you? Peach?"

Negative emotions surfaced when TCs reflected on biases they had encountered. However, as these emotions were discussed with peers, conversations shifted from anger and

embarrassment to advocacy. Negative emotions became a springboard for dialogue surrounding issues such as cultural oppression, marginalization, and equity.

One TC voiced her concerns about marginalized student cultures saying:

I feel like as a society, we tend to only celebrate the majority, and that affects the minorities. As teachers, we need to consider the cultures we are celebrating and ask ourselves: are we acknowledging the culture of every student in our classroom, and if not, we need to do so!

Another TC considered the influences of a hegemonic curriculum:

There are three students in my class who are from Chuuk. I learned that culturally they do not value school the same way we do here in America. They enjoy group work, collaborative hands-on tasks, and being outside. I feel like all these standards and objectives we use to plan our lessons don't consider what my Chuukese students need to succeed academically. They [standards] are made for the "white" American student or student who was born and raised here in the US, not for culturally diverse students, but we teach to culturally diverse students, so how is this right?

Cultural simulations raised TCs' critical consciousness. TCs strengthened their own cultural identities (values and biases) to reflect on cultural marginalization and hegemonic curriculum and began to think critically about culture and how it related to social, community, and classroom practices.

Discussion

TCs developed ICC through cultural simulations. TCs built awareness and discussed different cultural practices, similarities, and differences between ethnic groups and other target communities. This finding aligns with existing research of how preservice teachers look beyond "individualism" (Keengwe, 2010, p. 10) to accepting cultural differences. The knowledge sub-dimension of ICC developed TC's awareness from two perspectives. First, TCs developed an awareness of the various cultures in Hawaii. Secondly, they began connecting to their cultural practices and to others. Several TCs were third or fourth generation Asian-Americans and had feelings of cultural loss. For instance, one person shared, "*I'm full Japanese, so it kind of hurt a little to know that hey, this is new to me when this is traditional Japanese culture*". Findings also reveal that TCs' feelings of cultural loss should be discussed in MTE coursework. We say this because in-depth cultural knowledge and empathy reflect the importance of TC's being prepared for and immersed in the simulation through readings, discussions, and reflections (FERENCE, 2006; Keengwe, 2010).

The know-how sub-dimension of ICC was the most prominent finding. TCs discussed their practical understanding of culture, revealing their new-insights. Like Brunsmeyr's (2016), the TCs considered alternative classroom strategies that could be used to improve CLD instruction such as using languages other than English and utilizing students' culture to increase engagement and meaning. Keengwe (2010) highlighted teachers need to understand the cultural diversities represented in the classroom and be ready for challenges. However, the researchers did not adequately prepare our TCs in promoting their own culture in the field placement classroom so students could learn more about them. We didn't realize some TCs

felt discomfort during the cultural simulation such as when one TC was asked if her skin color was peach. Know-how should not only include knowledge of others but also to the TC. We recognize that the TC's utterance should have been probed more to cause her to consider why her student referred to her as "peach". Moreover, TCs discussed strategies they wanted to implement in their field experience classrooms; however, we did not investigate if TCs put these ideas into practice. While we acknowledge that ICC is an important goal of MTE, our findings agree with literature (Brunsmeier, 2016), revealing that ICC is not consistently put into actual teaching practices.

The being sub-dimension of ICC exhibited a shift in TCs' attitudes, beliefs, and motivations. Cultural simulations allowed TCs to increase awareness of how personal biases affected their ability to work across and with different cultures present in their field experience classrooms. They began to critically examine their own cultural identities (values and biases) to reflect on larger sociopolitical issues such as cultural marginalization and a hegemonic curriculum. In addition, valuable opportunities to use hegemonic societal issues as seminar discussion topics were missed and should have promoted critical dialogue. We say this because the being sub-dimension of ICC had the lowest frequency in the data. Gorski (2012) notes that most MTE scholars ignore power and oppression concerns and instead focus on cultural diversity matters in multicultural coursework. Also, we should have included opportunities to learn more about Native Hawaiian culture, especially since Native Hawaiian students are the largest population in the public-school system. While we did not intend to ignore TCs' comments about critical sociopolitical issues, we acknowledge that we should have provided more post-cultural simulation (seminar) time to explore topics related to power, race, cultural marginalization, and hegemony. As teacher educators, we should have worked harder to develop a 'Pedagogy of discomfort and empathy' (Zembylas & Papamichael, 2017) to acknowledge TCs' uncomfortable feelings and respond productively to elicit critical thinking.

Findings from this research underscore the criticality of using a dialogic approach to promote cultural competence in TCs. If the goal is to prepare teachers for teaching diversity and equity in the classroom, then teacher educators must provide TCs with opportunities to examine and reflect on their own privileges coupled with considerations about what it means and feel like to experience classroom learning as the "other." While we recognize other TPPs may not have Hawaii's rich cultural diversity, we urge teacher educators to consider ways to mobilize culture and diversity within TPP curriculum. One idea is to create an online cultural exchange where TCs communicate with TCs who live in another country (Haley, 2012; Lin 2018). Future research should examine what online activities and guided questions work best to spawn rich dialogue for ICC development. With the current challenges entailed in teaching online during the *COVID-19 pandemic*, we believe technology has the potential to serve as a mediated platform for ICC. TCs who reside in two different countries may use online platforms to communicate and build strong relationships to develop a keen global understanding.

Our research included several limitations. First, participants worked together in a cohort and had strong, trusting relationships. We acknowledge this study may be difficult to replicate in a non-cohort model. Secondly, the research examined the role of cultural simulations in a 16-week semester and three cultural simulations. While research (FERENCE, 2006) reveals short-term simulations help teachers' cultural competence, we believe longitudinal research may provide more insight on how teachers develop and use ICC over time with CLD students. We did not study how TCs used ICC in their classroom-based field experiences and believe studying ICC's practical applications will offer insight into how TCs bridge multicultural theory with practice. Lastly, as researchers, we had an insider position where access to

participants was easy to achieve, and the need for relationship-building with participants was not a challenge.

Conclusion

The present study found that cultural simulations promoted TCs' cultural competence. TCs developed an awareness of other cultures, began to consider ways to integrate student culture into their teaching, and challenged personally held deficit beliefs about others to question critical sociopolitical issues. However, the authors found that difficult issues and topics (e.g., race, gender) were not explored enough and should have been, through the use of intentional probing questions to elicit pedagogies of discomfort and empathy. Future research is needed to examine how cultural simulations motivate TCs to become social change agents in their classrooms and how online, intercultural exchange between TCs from different countries may work to mobilize ICC.

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**Framing Undergraduate Perspectives on Experiential Learning
Within Soka Education Theory**

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Abstract

This article reports findings on two studies that explored undergraduate perspectives of experiential learning as a pedagogy that can produce impactful outcomes that align with Makiguchi's concept of Soka (value-creating) education. The twin studies examined perspectives of undergraduate faculty and students by investigating how experiential learning is viewed in terms of its impact on students' sense of happiness and satisfaction, acquired knowledge and skills, and potential for positively contributing to societal welfare. The article addresses how experiential learning provides critical opportunities for students to create value for making significant impact on the wellbeing of both the students and the wider society. Ten instructors and twelve students from a small university in Toronto, Canada, answered a series of identical questions in confidential semi-structured interviews. The data were analyzed for themes related to Makiguchi's values of beauty, gain, and good. A key finding from the analysis suggests that instructors and students agree on the primary importance that experiential learning holds for the value of personal gain (among other things knowledge and skill acquisition), while the values of beauty and social good were seen to be important, but of lesser significance. It is noted that while certain limitations to the research exist, nevertheless, it is suggested that incorporating value creating principles within undergraduate course learning objectives may provide opportunities for encouraging more transformative reflection and action for learners, not only in the pursuit of their own individual happiness, but also for the broader societal context.

Keywords: experiential learning, Soka education, value-creating

Experiential learning, while not a novel pedagogical platform, has recently been gaining increased traction in higher education as an effective approach to help students learn to address social, economic, and environmental challenges at the local, national, and global levels. It is a pedagogical practice whereby students actively engage actively in creating knowledge and critically reflecting on their experiences, allowing them to understand how to transfer their knowledge and skills to future endeavors (University of Guelph Experiential Learning, n.d.). Various scholars have emphasized the need to deliver academic programming for facilitating the transformational praxis from classroom-based knowledge to community-based engagement (Aktas et al., 2017; Chickering & Braskamp, 2009; Hendershot & Sperandio, 2009; May, 2017; Wynveen et al., 2012). Lorenzini (2013) suggests that when students learn about local community and global issues, they are motivated to engage in proactive initiatives to effect social change. Shephard (2008) notes that learning outcomes in the affective domain (values, attitudes, behaviours) are typically attained through experiential learning, citing the promotion of racial understanding and social justice as an example. To cultivate students' socio-global awareness and participation in prosocial action, it is critical for educators to deliver learning platforms that provide opportunities for students to transfer acquired theoretical knowledge into meaningful prosocial actions.

Experiential learning provides students with relevant real-life opportunities for integrating their understandings of global issues with the development of strategies for effective prosocial action. Study abroad is one particular type of experiential learning platform that has become recognized as an effective approach for reflective learning about other cultures, and in so doing, developing transformative cultural awareness and experiences (Earnest et al., 2015; Reade et al., 2013; Strange & Gibson, 2017). Study abroad participation has been shown to afford a multitude of benefits for the learner. It offers potent opportunities for critical self-reflection, analysis, and synthesis (L. Stoner et al., 2014); and enhances students' personal and moral development, intercultural competencies, awareness of global issues, and commitment to social justice (K.R. Stoner et al., 2014; Tiessen & Epprecht, 2012).

Overview of Present Research

This article reports findings from two related research studies that explored perceptions of the value of experiential learning in undergraduate education, framed within the Theory of Value as formulated by Japanese educator Tsunesaburo Makiguchi (Gebert & Joffe, 2007). Study 1, conducted in 2018, examined instructor perceptions, while Study 2, conducted in 2019, looked at student perceptions. Both studies explored perspectives of undergraduate-level experiential learning courses by investigating how this specific teaching and learning practice is viewed in terms of its impact on students' happiness and sense of satisfaction, acquired knowledge and skill benefits, and potential for making positive contributions to societal welfare. The studies frame both teachers' and students' perspectives of their experiential learning courses in terms of Makiguchi's values of beauty, gain, and good; the underpinnings of Soka (value-creating) education.

This article addresses how experiential learning provides critical opportunities for university and college students to create significant value in their lives that can have both immediate and sustainable impact on the wellbeing of both the students and the wider society. In the following sections the authors provide a review of relevant scholarly literature on experiential learning and Soka education, which will be followed by the research methodology used in the two sister studies, research findings, discussion, and concluding remarks.

Literature Review

Experiential Learning Theory

Universities typically employ a conventional learning approach that has been a staple of higher education (Chmielewski-Raimondo et al., 2016; Nakelet et al., 2017). This traditional pedagogy is largely theory-based where knowledge is deepened at the expense of engagement, and students merely absorb information (Chmielewski-Raimondo et al., 2016; A. Y. Kolb & D. A. Kolb, 2005). In contrast, Experiential Learning Theory emphasizes the continuous reformation of skills and knowledge which leads to self-development (Bonnycastle & Bonnycastle, 2010; Lewis et al., 2017; Lin et al., 2016). A. Y. Kolb and D. A. Kolb (2005) describe experiential learning as an on-going cycle in which students participate in an experience, reflect on that experience, and formulate new ideas which are then put into practice (Hench et al., 2014; Lewis et al., 2017). Although there are numerous definitions of experiential learning, our research employed the description developed by Lachapelle and Whiteside (2017, p. 2),

Experiential learning opportunities are grounded in an intentional learning cycle and clearly defined learning outcomes. They engage students actively in creating knowledge and critically reflecting on their experiences, allowing them to understand how to transfer their knowledge and skills to future endeavours.

Experiential learning allows students to become critical thinkers and problem solvers in various fields and disciplines such as psychology, business, social work, and nursing (Chavan, 2011; Greenfield et al., 2012; Roholt & Fisher, 2013). McGuire et al. (2017) found that nurses who participated in specific political experiential learning activities became motivated to take purposeful advocacy in the healthcare field. De Groot et al., (2015) examined the learning outcomes of kinesiology students who participated in experiential learning courses. The study found that these courses helped students gain real life experience, promoted independence, and shifted perspectives to a place of increased empathy and understanding.

Research has highlighted that teaching and learning does not need to be situated solely in the classroom, as often seen in traditional pedagogy. Lin et al. (2016) found that students in Northern Taiwan had increases in self-actualization, as well as improved communication skills and relationships because of their involvement in experiential learning activities on and off campus. Chen (2012) reports that university students who participated in local community earthquake relief initiatives felt empowered to work together for the sake of cultural identity. Furthermore, both preceding studies found that the experiences encountered by students produced outcomes that formed new goals for positive societal change.

Experiential learning can be utilized beyond geographical borders through study abroad field trips. These excursions bring a level of dynamism where the curriculum is infused with the excitement of traveling to another country (Earnest et al., 2016; Greenfield et al., 2012). Students can interact with an unfamiliar cultural environment and apply their knowledge to the course work (Greenfield et al., 2012). Philips et al. (2017) studied students who travelled to Ghana on study abroad. Their research show that the students' pre-trip preconceptions of the Ghanaian peoples were inaccurate and biased, however, post-trip the students gained a newfound respect for the local culture and developed a better understanding of the population's social issues. Wynveen et al. (2012) came to a similar conclusion in their research on how study abroad promotes a broader worldview for students. They found that study abroad provides the opportunity to incorporate new knowledge into existing values and beliefs – an

experience that fosters global citizenship. Numerous other studies report that study abroad trips serve as a unique platform for reflection, social development and personal growth (Earnest et al., 2016; McPhee & Przedpelska, 2018; Philip et al., 2017).

Value Creation Theory

Soka (value creating) education is a humanistic-based approach to wellbeing formulated by the Japanese educators Tsunesaburo Makiguchi (1871-1944) and Josei Toda (1900-1958) in the early part of the 20th century. Daisaku Ikeda (1928-), a leading Buddhist philosopher, educator, and international peacebuilder, has further advanced Soka education over the past 50 years. Makiguchi was convinced that education was the key to securing individual and societal wellbeing, or as he believed, happiness. He felt that happiness was discovered through a transformational process of creating value in one's life through everyday interpersonal interactions. The term soka was born of discussions between Makiguchi and Toda that centered on the concept of value creation (Ikeda, 2009). Ikeda (2010a) states, "Our daily lives are filled with opportunities to develop ourselves and those around us. Each of our interactions with others – dialogue, exchange and participation – is an invaluable chance to create value" (p.117). Hefron (2014) suggests that Soka education might be better understood as a philosophy of life rather than a philosophy of education, as it "describes neither a specific school nor a general school of thought...[but] a way of being in the world [and] a process of becoming" (p.3). Ikeda (2010b) notes that, according to Makiguchi, what ultimately defines value, "is whether something adds to or detracts from, advances or hinders, the human condition" (p. 246).

Makiguchi's integrated system of values, consisting of beauty, gain, and (social) good, form the most essential components of his Theory of Value (Bethel, 1989; Brannen, 1964). According to Makiguchi, beauty is a sensory response that brings temporary fulfillment to the aesthetic awareness of the individual, and indirectly affects the life of the individual. Gain is viewed as a measure of personal outcome that directly maintains and advances the individual's life. In contrast, good represents a level of social relevance that contributes to the wellbeing of society (Bethel, 1989; Brannen, 1964; Gebert & Joffee, 2007; Goulah, 2010). In essence, value is generated and sustained when humans seek to create beauty, personal benefit, and social good, either together or independent of one another. However, Makiguchi theorized that a life based primarily upon the pursuit of beauty, or sensory fulfillment, is unstable, as beauty alone cannot sustain individual and societal wellbeing. Similarly, a life that only focuses on individual gain cannot produce fulfillment on a holistic level. However, when contributing to the welfare of society forms the foundation of one's life, individual wellbeing and attainment of beauty are strengthened, leading to the highest degree of value creation in one's life.

Makiguchi believed that the essential role of education lies in enabling the creation of value for both the individual and society. He wrote, "Human life is a process of creating value, and education should guide us toward that end. Thus, educational practices should serve to promote value creation" (Bethel, 1989, p. 54).

Methodology

Research Ethics Approval

Both studies received research ethics approval from the Humber College Research Ethics Board.

Study 1

The purpose of this study is to examine undergraduate instructor perspectives on experiential learning through the lens of Soka (value creating) education theory. Working within the framework of Makiguchi's Theory of Value, the concepts of beauty, gain, and good are explored in relation to teachers' perceived value and outcomes of the experiential learning courses that they deliver.

Research questions. The main research inquiry addressed in this study is: How do undergraduate instructors perceive the value of experiential learning for their students? In order to frame the instructors' responses within Makiguchi's Theory of Value, three sub-ordinate research questions were posed:

1. How do instructors perceive the impact of experiential learning on their students' ability to experience enjoyment or pleasure through learning? (Related to Beauty)
2. How do instructors perceive the impact of experiential learning on their students' knowledge acquisition, skill building, and personal growth? (Related to Gain)
3. How do instructors perceive the impact of experiential learning on their students' ability to positively impact society? (Related to Good)

Participants and procedure. Undergraduate instructors from a university within a large urban area in Ontario, Canada comprised the population sample for this study. Teaching at least one experiential learning course as classified by the University of Guelph (University of Guelph, n.d., Curricular...) was a necessary condition for our population sample. Forty potential participants teaching an experiential learning course in the Fall 2018 semester were identified and contacted by research assistants via email with an invitation to voluntarily participate in the research study. Of the twelve teachers responding to the initial invite for an interview, two individuals subsequently withdrew their involvement, leaving ten interviews that were successfully completed.

Measures. Interview questions created by the research team were based on Makiguchi's principles of beauty, gain, and good within his Theory of Value (Tsuneshaburo Makiguchi, n.d., Life's Values). All interviews were conducted by the research assistants using a nine-question prepared script within a structured interview format (Appendix A). Interviews were audio recorded, transcribed, anonymized, and then imported into MAXQDA (ver. 2018.1) computer-assisted data analysis software for subsequent text segment coding into the four categories of beauty, gain, good, and value.

Data analysis. On a purely numerical basis, 77 distinct coded text segments were identified for analysis that related to RQ1 (beauty), 140 distinct coded text segments related to RQ2 (individual gain), and 76 distinct coded text segments related to RQ3 (social good). The discrepancy with the significantly higher number of coded segments found for gain is addressed in the ensuing Findings section.

The thematic network technique outlined by Attride-Stirling (2001) was adapted for use as the principal analytic tool for thematic development of the data set. In this method, thematic analysis is conducted by systematically extracting the text data at three levels of increasing abstraction—Basic themes, Organizing themes, and Global themes. Five steps were followed in undertaking the thematic network analysis, which consisted of coding the material, identifying themes, constructing the thematic networks, describing and exploring the thematic networks, and summarizing the thematic networks (Attride-Stirling, 2001, p. 391).

Study 2

The purpose of this sister study is to examine undergraduate student perspectives on experiential learning through the lens of Soka (value creating) education theory. As with Study 1, Makiguchi's concepts of beauty, gain, and good were explored in relation to the participants' perceived value and outcomes of their experiential learning courses.

Research questions. The main research inquiry addressed in this study is: How do undergraduate students perceive the value of their experiential learning? In order to frame the students' responses within Makiguchi's Theory of Value, three sub-ordinate research questions were posed:

1. How do students perceive the impact of their experiential learning on their ability to experience enjoyment or pleasure through learning? (Related to Beauty)
2. How do students perceive the impact of their experiential learning on their knowledge acquisition, skill building, and personal growth? (Related to Gain)
3. How do students perceive the impact of their experiential learning on their ability to positively impact society? (Related to Good)

Participants and procedure. Undergraduate students from a university within a large urban area in Ontario, Canada were participants for this study. Taking at least one prior experiential learning course as classified by the University of Guelph (University of Guelph, n.d., Curricular...) was a necessary condition for our population sample. Fourteen senior-level experiential learning classes that occurred in the Fall 2019 semester were selected at random to be visited by the research assistants and presented with details of the study, including information on opportunities for voluntary student involvement. The research team further promoted the study through informational materials that were placed around the university campus and on social media. Twelve students were subsequently interviewed for the study by the research assistants.

Measures. Interview questions were adapted from the previous study's interview questions, and as in the first study, all interviews were conducted by the research assistants using a nine-question prepared script using a structured interview format (Appendix B), and were audio recorded, transcribed, anonymized, and then text segment coded for subsequent thematic analysis into the four categories of beauty, gain, good, and value.

Data analysis. On a purely numerical basis, 80 distinct coded text segments were identified that related to RQ1 (beauty), 82 distinct coded text segments related to RQ2 (individual gain), and 60 distinct coded text segments related to RQ3 (social good). The discrepancy with the significantly lower number of coded segments found for social good is addressed in the ensuing Findings section. The data analysis process mirrored the process used in Study 1, i.e., Attride-Stirling's (2001) thematic network technique (See Study 1 Data Analysis description).

Findings

Given the comparative affinity of each corresponding sub-ordinate research question in Studies 1 and 2, the findings for each research question will be reported in composite form below. Minor phrasing edits are made to the research questions to reflect the similarity of the corresponding questions from each study.

Research Question 1: How do instructors and students perceive the impact of experiential learning on the students' ability to experience enjoyment, satisfaction, or pleasure through learning? Instructors and students were asked to describe opportunities in their courses that offered students a sense of satisfaction or gratification, and how students experienced enjoyment through their course. This part of the interview is related to Makiguchi's concept of beauty.

Instructor Global Theme 1: Enjoyment, satisfaction and self-confidence are cultivated through peer and community engagement. This global theme was created from two organizing themes that ostensibly identified experiential learning as a pedagogy that provides students with enjoyment through engaging both with their peers and with the course content, and satisfaction by building self-confidence in overcoming challenges faced through direct application of practical skills.

Instructors commented that students especially experience enjoyment and a sense of gratification from their course when they connect with each other and provide peer support in the classroom environment. They also felt that facing real world challenges in the community (e.g., via field practicums, internships) offered students opportunities to grow and create a sense of happiness and wellbeing. The suggestion that experiential learning is both a satisfying and gratifying educational activity is reflected in this observation from an instructor,

There's that layer of the satisfaction and gratification that comes with doing a job well done, getting good feedback, maybe getting experience that they know will help them in their next steps towards their career.

Other instructors commented that students obtain enjoyment from experiential learning by going out of their comfort zone, by expressing joy that shows they are fully engaged with the course material, and by appreciating that the challenges they face can make them stronger.

Student Global Theme 1: Interacting with others fosters empathy and a sense of community by enhancing perspective-taking. This global theme was created from four organizing themes that ostensibly identified experiential learning as a pedagogy that affords students the ability to connect with others through interaction, collaboration and communication, foster a sense of community through individual contributions, broaden and create new perspectives, and gain empathy for others.

Students reflected on the satisfaction, gratification and happiness they experienced when collaborating with others. Whether, for example, through interactive classroom learning, practicum placements, or study abroad, the practice of connecting with others enhances perspective, fosters empathy, and encourages a sense of community. The students' responses below reflect on how they achieve a sense of satisfaction and gratification by interacting with others beyond their everyday environment,

Putting myself out of my comfort zone was definitely the most gratifying, getting to see the world and getting to share that experience with people.

Learning about other people's culture and their society makes you have an appreciation for yours, but also be respectful towards others.

One student reflected on how the positive emotion of happiness can spread from experiential learning when she linked her study abroad trip to a “chain reaction”,

I think if we bring that [happiness] home with us ... and spread it to others ... I think that's how happiness spreads, it's contagious.

Research Question 2: How do instructors and students perceive the impact of experiential learning on the students' knowledge acquisition, skill building, and personal growth?

Instructors and students were asked to describe how the students derive individual benefits and personal growth from experiential learning. This part of the interview related to Makiguchi's concept of gain.

Instructor Global Theme 2: Students develop transferable skills for personal and professional growth. This global theme emerged from three organizing themes that identified the experiential learning experience as one that affords students opportunities to develop transferable skills for personal and professional development, appreciate one's place in the world and how to contribute to society, and foster student wellbeing and academic achievement.

As noted previously, instructors' responses for this segment (i.e., experiential learning related to gain) outnumbered their responses for the other two segments (i.e., experiential learning related to beauty or good) by nearly 2:1. This is a significant finding in that it might suggest that teachers perceive that the value of experiential learning for attaining skills, knowledge, and personal/professional growth outweighs its usefulness for providing aesthetic value or societal good. This distinction may be indicative of instructors' understanding of how they view the purpose of their course. For example, when asked to explain the value of their course in terms of contributing to their students' happiness, which Makiguchi believed was the chief purpose of education (Ikeda, 2010a), one instructor quite genuinely remarked,

That is an interesting one, because we really don't think about their happiness. And I'll be honest, I never thought, "Are my students happy"?

Nevertheless, the instructors offered various views on how experiential learning helps students to acquire skills, knowledge, and personal growth. The following comments by instructors aptly describe elements of the student growth process applicable to experiential learning,

I think they're seeing themselves in a different light, not as a student, but as a student entering a profession versus just doing classroom learning. So, I think that adds a certain measure of growth.

You go out in the field and you act, and then you come back in the class and you reflect on your actions, and then you go back into the field and use those learnings to act differently.

So, it's not just building specific skills, but it's also becoming wiser about yourself and about the world around you.

There were also considerable comments from instructors related to specific soft skills that experiential learning gave students, such as critical thinking, troubleshooting, creativity,

initiative-taking, appreciation for research, working independently and collaboratively, accepting critical feedback, effective communication, and interpersonal proficiencies.

Student Global Theme 2: Applying knowledge gained through new meaningful experiences creates lasting personal growth. This global theme emerged from three organizing themes that identified experiential learning as offering students' opportunities to learn through new and different experiences, create lasting experiences, and acquire and implement knowledge gained by virtue of experiences.

As mentioned previously, the number of student responses related to gain is the highest (82), followed by beauty (80) and good (60). While the difference in the data is very slight between beauty and gain, the discrepancy with the number of responses related to good may suggest that students see the value of experiential learning more in terms of how it contributes to their personal and professional growth and sense of gratification, as opposed to its value for helping them to contribute to societal wellbeing.

Following are students' reflections on how experiential learning not only fosters opportunities for skill and knowledge acquisition, but also gives opportunities for personal growth and fulfillment.

I felt after or during placement – I reflect a lot about what I do or what I can improve on in order to grow and learn from it.

Yes, my confidence, definitely my confidence...before I would be very passive...but I felt confident in sharing my ideas.

Doing more hands-on experiences and ...having to put yourself out of what you are used to, definitely benefits you...it's personal growth"

Students also commented on the specific soft skills that experiential learning affords them, such as skills in leadership, time management, and organization, the ability to work independently as well as collaboratively, and improved communication skills.

Research Question 3: How do instructors and students perceive the impact of their experiential learning on the students' ability to positively impact society? Instructors and students were asked to describe how knowledge and skills acquired in experiential learning are applied for the benefit of society. This part of the interview related to Makiguchi's concept of good.

Instructors Global Theme 3: Local and global communities are benefitted by students' increased prosocial and professional competencies. This global theme was developed from two organizing themes that identified the experiential learning experience as one that affords students opportunities to gain empathy and inter-cultural understanding, which encourages students to help others, and benefit local and global communities by developing professional competence.

Instructors commented that their experiential learning courses helped students gain empathy for others through developing an understanding of themselves in the world, and furthermore that reflective learning increases students' happiness and inspires them to look for opportunities

to positively benefit others. Following are instructors' comments related to how they perceive experiential learning helping students to make a positive impact on society,

Some of them are doing placements that are more directly global, like with newcomers or other kinds of populations that are coming from different parts of the world and so there may be some opportunity to make a positive effect with those clients and then ultimately with other countries.

They are learning about intercultural competence, diversity, equity and inclusion, which I think will make them better workers, but also better collaborators and leaders and managers. I think that could benefit society, whereby they're thinking of their work not only just for personal gain.

Instructors also commented on how experiential learning helps students prepare for exercising their citizenship, understand their obligation to care for and stand up for the rights of others, and look for opportunities to create positive experiences for themselves and others to create a better society.

Students Global Theme 3: The sense of fulfillment through positive experiences and accomplishments contributes to the betterment of society. This global theme was developed from two organizing themes that identified the experiential learning experience as one that affords students opportunities to gain a sense of fulfillment through happiness, enjoyment, gratification, satisfaction, and pride in accomplishment, and understand how their personal happiness can have a positive impact on society.

Students reflected on how experiential learning helped them to develop a broader awareness of issues that impact communities at the local and global level. It is through this process that students gain an appreciation and understanding of others, an experience which may influence their role in society and motivate them to take action to improve it. Furthermore, the positive emotions students experienced through experiential learning leads to a sense of fulfillment and accomplishment, which fuels their motivation and offers them an impetus to contribute positively to society.

Following are student comments related to how experiential learning positively benefits society,

The connections [that experiential learning courses] make for students and learning is so important because we are the future...in order for this course to help society, people have to go, experience it, and then tell everybody about it.

It contributes to society in a way because you're taking people and you're opening their mind a little bit...we are able to go and see other cultures and we are able to bring those ideas back into our society and that's a big contribution.

Students also commented on how experiential learning contributes to personal fulfillment and growth, including how it encourages students to “think together”, “welcome new ideas”, “be more empathetic” and “more kind”, and how to “project love and happiness”.

Additional Theme

A fourth global theme developed from the thematic analysis was largely related to questions that specifically queried how experiential learning benefitted students and society and contributed to their happiness.

Instructor Global Theme 4: Experiencing challenges builds a sense of purpose that can contribute to personal and societal happiness. Instructors' comments reflected an overall agreement that experiential learning indirectly contributes to both students' and societal happiness. Some of the ways they envisioned this occurring were by improving opportunities for employment, building self-confidence and sense of purpose through real-world challenges, and developing citizens who are willing to challenge themselves to grow personally and for the betterment of society.

Instructors emphasized how experiential learning offered students' opportunities to become happier and to make a positive contribution,

I think that it has the potential to help them see themselves as a more rounded individual and a more contributing individual.

Happy people treat other people better. If you have happy people that are learning and growing, that are considering the needs of other people, the environment, feeling good about themselves, creating accomplishments, putting themselves in a position where they feel good about this; that's what builds a great society and a great world.

When you have challenges or things to do that you overcome, and it makes you feel good and accomplished, that definitely contributes to your happiness because it isn't a superficial thing.

Students Global Theme 4: Experiential learning leads to the development and application of practical and interpersonal skills. Students' comments reflected a consensus view that experiential learning leads to the development of practical and interpersonal skills, which can be applied in ways that create personal and societal benefit. Students' interactions in experiential learning can lead to the development and application of interpersonal and practical skills, which fosters learning and growth, and contributes to the broadening of one's perspective. This view is reflected in comments such as,

It's not just to get marks and move on, its actually to learn, to actually apply and to see if this is actually what you want to do with the rest of your life.

You can apply what you've learned in class...it also gives you perspective of what it would be like in the real world...you can gain different experiences...it gives you a different perspective on what you can do and opens your eyes to see what's out there.

Discussion

In this section we will explore the major themes that evolved from the research, framed within the three essential values that comprises Makiguchi's Theory of Value. The discourse will specifically focus on comparing and contrasting the corresponding perspectives of instructors and students.

Beauty

Parallels were drawn from both studies when participants were asked how courses offered satisfaction, gratification or enjoyment. Instructors and students gave very similar reflections, with instructors noting that students are afforded the opportunity to connect with peers through discussion and collaboration, and students commenting on the value of connection ostensibly through interaction and collaboration. This finding may not be surprising given the known benefits of experiential learning; however, it is worth noting because both instructors and students assigned satisfaction and gratification to opportunities for connection and collaboration in experiential learning. Our research suggests that experiential learning creates a learning environment that moves beyond traditional teaching and learning as it provides students with interactive opportunities that bring a sense of enjoyment to their learning.

Instructors and students also reflected on the community interaction aspect of experiential learning, albeit with different meanings. Instructors reflected more on the value of community engagement, as well as remarking on the happiness, satisfaction and gratification that is experienced when facing challenges in the community. Facing challenges not only provides a more authentic learning experience but it can also lead to increased confidence when dealing with adversity, an experience one may not get with traditional pedagogy. Furthermore, instructors reflected on the benefits of learning in the community because students can apply newly developed skills and become actively engaged in their learning. From the instructor's perspective, it is the act of community engagement that allows students to experience the beauty of learning.

Students reflected more on the sense of community identity, with one student remarking that “*banding together*” with unfamiliar people brought feelings of satisfaction, while another student reflected on feelings of gratification by seeing the world and of sharing experiences with others. The benefits of learning in through community engagement has been noted in prior research, for example, Seed (2008) asserts that socialization within a cohort increases motivation to learn, improves skill development, and fosters reflection and the opportunity to learn from peers. Our study suggests that in addition to establishing a sense of community and providing opportunities for skill development, experiential learning also evokes feelings of happiness for the learner (with respect to satisfaction and gratification).

Gain

As noted in the findings section, instructors may see personal gain as a more significant value in experiential learning than beauty or good, given that the number of responses for this category outnumbered the others. This is supported by the themes drawn from the data, which suggest that experiential learning mainly helps students appreciate their role in a broader social context, develop skills, and achieve academic success. In particular, the theme “Develop transferable skills for personal and professional growth” seems to overshadow concerns for student happiness, as reflected by the instructor who remarked, “*I’ll be honest, I never thought, ‘are my students happy?’*”. This highlights an important contrast from value-creating education. Makiguchi believed that the fundamental purpose of education was for students to experience a “realization of happiness” and losing sight of this is one of the problems with modern education (Ikeda, 2010, p. xi). This is not to suggest that instructors do not consider the happiness of their students, however, it may give merit to exploring pedagogy through the lens of value-creating theory because it encourages educators and students to look at teaching and learning in a way they haven’t before, that is not fundamentally for the purpose of achieving personal gain.

Students offered considerable reflections on the positive emotions experienced through experiential learning courses. Themes drawn from the data identified the fulfillment gained from positive emotions (e.g., happiness, enjoyment and pride), and an understanding that personal happiness can have a positive impact on society. This perception aligns with the third Makiguchian value of social good.

Good

Students remarked on the power of connection in terms of empowering others by sharing experiences, which as one student noted, creates a “*chain reaction*” for change. Although students genuinely emphasized their motivations to contribute to society, their specific reflections, such as, fulfillment and pride seem to suggest that they place a higher degree of value on the personal benefits received, as opposed to the good they provide for others. This seems to accord with the instructors’ focus on personal gain as a primary value in experiential learning.

Instructors, on the other hand, assigned greater value than students for the benefits to society from experiential learning because experiential learning broadens the perspective of the learner by developing an intercultural understanding and an awareness of social issues. Despite this difference in focus, it is evident that students and instructors agree that experiential learning creates opportunities for students to learn about and appreciate the world around them.

Conclusion

The purpose of this research was to study how instructors and students perceive the value of their experiential learning courses framed within Makiguchi’s Theory of Value. In exploring the aims of experiential learning in terms of its benefits to students and society, we have noted some interesting findings, which should be couched within a particular limitation of this research, namely its relatively small sample size. Had a larger sample of instructors and students been used, it might have added more depth to participant perspectives and greater diversity in the experiences shared.

Nevertheless, the research suggests that instructors placed a higher degree of value for experiential learning on the acquisition of knowledge and skill (gain), and perceived satisfaction in learning (beauty) and societal benefit (good) to a lesser degree of importance, but fairly equally with each other. Comparatively, students assigned experiential learning’s value for satisfaction in learning and the acquisition of knowledge and skill on an equal footing, and to a lesser degree ascribed value to the impact their learning might have on society. While noting some differences between instructors and students between the respective weightings assigned to the value of experiential learning, the research supports an alignment between the perceived value of experiential learning and Makiguchi’s principal values of Soka education. There was agreement that the value of personal gain is of primary importance in experiential learning, while the values of beauty and social good were important, but of lesser significance.

According to Ikeda (2010, p. 20) value creation encourages self-reflection, which then motivates students to think and act with a broader sense of purpose in their lives. Experiential learning is also intended to motivate the learner toward reflexivity in a way that enhances continued self-development. Incorporating value creating principles within undergraduate course learning objectives may provide opportunities for the application of enhanced teaching and learning practices. Regardless of the educational platform, this could take the form of

encouraging more transformative reflection and action for learners, not only in the pursuit of their own individual happiness, but also for the broader societal context.

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