DEVELOPING MORAL CHARACTER TRAITS THROUGH SERVICE-LEARNING: CASE STUDIES AT ASSUMPTION UNIVERSITY OF THAILAND

CHAVAKORN TECHAKESARI
I.D. No. 5619102

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of
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In Religious Studies
Graduate School of Human Sciences
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The purpose of education is not only teaching and facilitating students to gain academic knowledge, but also cultivating and developing moral character traits. As Aristotle mentioned that human is a social animal, the interdependent relationship between each individual can help to develop moral character traits of the individuals. The interrelationship between persons could be created through a community. A community is a process of socialization which consists of three characteristics: citizenship, shared values, and mutuality of the community. To develop moral character traits based on this concept, service-learning program is recommended as a tool.

Service-learning is a program encourages students and other stakeholders to learn and develop their moral character traits through the process of working with the community. It applies the concept of reciprocity which balance the outcome of community development and learning outcomes of stakeholders.

In a service-learning program, the stakeholders are required to work closely with the community members. During the working process, all parties could learn and gain an opportunity to share and exchange their experiences with each other. This creates a bond between the stakeholders and make them become a part of the community. After reflecting on the new
experiences from service-learning, the stakeholders could develop and cultivate their moral characters.

In this research, service-learning program at Assumption University of Thailand is discussed involving four service-learning projects conducting by undergraduate students. A discussion on the obstacles for this program is provided with suggestions for improving this program in the future.
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1.1 Background and Significance of the Study

Alasdair MacIntyre once has argued that the concept of patriotism is not aligned with the view of liberalism. Markate Daly mentioned about this that

“MacIntyre shows how the morality of patriotism is developed through growing up within a particular family, learning a particular world view, sharing a cultural perspective with a particular group of people, and caring deeply about all this. He argues that a person is brought into being as a moral agent through particular moral rules taught in a particular community with particular goods to share. A person who is detached from that community loses hold of genuine standards of judgment… A liberal morality based on mutual self-interest and a critical assessment of all aspects of communal life, he argues, tends toward the dissolution of social bonds and the destruction of the community that supports it.” (Daly, 1994b, p.307)

The statement describes the current situation in Thailand. Recently there has been a bloom of liberal views from young people. However, the government wants to increase patriotism. Both views conflict with each other because, to be patriotic, one might have to sacrifice their own interests and give up their rights. The consequence of this is the decrease in the tolerance degree of people. As per Daly’s commentary to MacIntyre’s work, patriotism focuses more on the awareness of the community. This contradicts with the view of the liberal that the right of individuals is more important than the mutual benefits of the community.

In liberal view, freedom of choice is an important virtue. Hence, this is not surprisingly, for me, to see many Thai teenagers supporting pro-choice when it relates to the
life issues such as abortion, euthanasia, and suicide. To justify right and wrong, moral reasoning plays an important part. For the liberals, the right thing to do is to protect the right of individuals. Then, for them, whatever they do if the laws or regulations support or do not prohibit those actions, they could do it without any concern. In my class, Professional Ethics Seminar, the aforementioned statement from undergraduate students were said many times. This, to me, raises the question inappropriate actions which are not specified or prohibited by law. Could they act without feeling guilty?

This does not mean that the right of each individual is not important. I support the idea that everyone should protect and exercise their own rights. However, exercising own rights might cause troubles if individuals separate their rights from their responsibilities and consequences. Although anyone has the right to take lawful actions, they need to aware that we all live together in the same society. Their action might affect others and violate their rights. Hence, as we live with others, it is necessary for us to be mindful of others. The persons who are aware of about this always think about mutual benefits for all, both themselves and other people. However, with persons who focus only on themselves and ignore others in the society, problems are inevitable. In Anarchy, State, and Utopia, Robert Nozick asked why we need common good:

“Why not, *similarly*, hold that some persons have to bear some costs that benefit other persons more, for the sake of overall social good? But there is no social entity with a good that undergoes some sacrifice for its own good. There are only individual people, different individual people, with their own individual lives. Using one of these people for the benefit of others, uses him and benefits the others. Nothing more.” (Nozick, 1974, pp.32-33)

At the same time, the liberals have asked the question how we could define the common good as all have different preferences. For the first question, why do we need
common good? This question has been raised from a different viewpoint of social justice. For the liberal view, the distributive justice bases on the equality which is the outcome of each individuals basing on their input. For them, it does not make sense for the hard working individuals to share their outcomes with the less diligent ones. This view is very different from the communitarians. For the communitarians, who focus on the relationship between the members in the community, their view on distributive justice is supported by the welfare of all in the same community. Accordingly, their views on social justice are different. Here, I will refer to call the liberal view on social justice as ‘preventive’ whereas, the communitarian view will refer to as ‘creative’. The role of ‘preventive’ is to protect the individual’s rights instead of sacrificing rights, sometimes, for the sake of other members in the community. However, this kind of act cannot solve problems in the macro level. A good example is an environmental problem. To preserve air quality and cut down on air pollution, it is necessary for the members of the society, or the whole world, to reduce the use of hydrocarbon like gasoline. However, if all decide not to reduce their usage, air pollution would remain. In contrast, the role of ‘creative’ is to find the consensus between members in the community. The dialogue and interaction of each member are important to balance the rights and the benefits for all.

On the other question from the liberals, if we want to define the common good, how could we deal with the diversity of people in the society? To answer this question, we need to have the dialogue and find the common interest which is acceptable by all communities. As the society consists collection of the communities, we have to deal with different cultures, traditions, and beliefs of different communities. Furthermore, globalization and technology accelerate the transferring among differences within the group.
If there is no dialogue among members in the community, there will be no agreement in the group. Then, pressure is created among the members affecting the tolerance level in community and society. Subsequently, the society will breakdown if a conflict from the differences is beyond the acceptable level of tolerance. The agreement of the group will guide community and society to define its common good which could generate the benefits for all.

The liberals might not be interested in common good because of their view on social justice. However, without the common good, the individuals might not grow, not in the terms of physical but morality. The common good could help us solve problems in macro level of the society as well as the micro level. This motivates me to focus on the well-being of community and society. This well-being issue should not be focused only on the end but also the mean. Good result, or well-being, should come from the right action. But how could we know what the right action is? Some might say that the right action is anything not prohibited by the laws. However, the laws might not cover all areas. Also, good action might not be from the right intention. In *Nicomachean Ethics*, Aristotle mentioned that “the conclusion is that the good for man is an activity of the soul accordance with virtue, of if there are more kinds of virtue than one, in accordance with the best and most perfect kinds.” (Aristotle, *Nicomachean Ethics*, 1098a). According to Aristotle, there are two main kinds of virtues: intellectual virtue and moral virtue. In this research, I would like to focus on moral virtue because it relates to the interaction between members of community. To develop moral virtue, Aristotle noted that “[t]he moral virtues, then, are engendered in us neither by nor contrary to nature; we are constituted by nature to receive them, but their full development in us is due to habit” (Aristotle, *Nicomachean Ethics*, 1103a). This means that individuals have moral virtues but they need to develop their moral virtues by practicing them. To define
moral virtues, moral virtues are moral character traits which could guide us to be excellent and act appropriately in any situation. Then, what kind of education should we provide to all in order to develop moral character traits?

In The Aims of Education, Alfred Whitehead mentioned that educational institutions need to provide not only knowledge and skills, but also the moral education to its students (Whitehead, 2016). Most of the recent researches focus on the theory rather than the tools, for example, Kohlberg’s moral development theory. Some suggest to form the character of the students. However, there are very few researches mentioning the tools for developing moral character traits of students.

After Dewey proposed the experiential learning, many scholars and educators try to apply his theory and develop appropriate tools for learning by doing. One of those is David A. Kolb. Kolb, who develops his theory named ‘Kolb’s experiential learning cycle’. His theory has presently been applied in many learning models. Service-learning program is another model developed from Kolb’s experiential learning cycle. It is designed to support student’s development by serving the needs of community and/or solving the problems in the community. The appropriate service-learning program focuses equally on the learning outcomes of the student and service outcomes of the community. Students who participate in service-learning program are expected to apply their skills and knowledge in conducting an activity that supports the community as well as develop their moral character traits.

In many institutions, service-learning program is the part of the course in each faculty. The faculty could help the students to design the project which they can apply their academic knowledge from the faculty to serve the community. However, for some
institutions including Assumption University of Thailand (Assumption University/AU), this program is provided by other student services such as Student Affairs.

At Assumption University, the service-learning program is the part of the course ‘Professional Ethics Seminar’ which are required for all students. Rev. Bro. Martin Prathip Komolmas initiated and designed this course in 1975 to develop the student’s moral reasoning, creates moral maturity, and forming student’s integrity and virtuous character. The purposes of the courses are as listed per below:

“1) To provide students with an understanding of moral philosophy, in order to help them make moral judgments in an informed and considered manner.
2) To prepare them to confront the moral dilemmas that they will, almost inevitably, encounter in their professional and personal lives.
3) To educate them about service learning in both theories and practices.”

All students are required to take Professional Ethics Seminar every semester from the first year until the fourth year. During the third year, the students are required to conduct service-learning projects as part of their curriculum. According to Charn Mayot, the director of Saint Martin Center for Professional Ethics and Service-Learning at Assumption University, service-learning program has four purposes.

The first purpose is to create a scenario in which students can gain exposure to societal realities that cannot be appreciated in classrooms. Studying in class does not provide to the students to apply their knowledge to deal with the real-world cases. Service-learning program encourages the students to apply their knowledge to serve the community which is experiential learning. To solve problems for the community, students often apply and combine different knowledge and skills. This also helps the students in self-discovery and in

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1 See www.ethics.au.edu
development of their self-actualization. Also, they could develop their moral character traits when they work with others during the activities of service-learning.

The second purpose is to encourage students to improve their value system by developing a sense of empathy, social awareness, responsibility, care, and commitment. As education is to prepare a citizen to live a good life in the society, it is important to develop the student to be an ethical person who is an active citizen and is aware of social responsibility. In the service-learning program, students have to work with other parties to serve the communities. During the process, the students could see the relationship between individuals and the community. Also, in many cases, they can see the impact of one community affecting other communities. This could help them in realizing and supporting the society as they are a part of it.

The third purpose is to provide students with opportunity to get to know people from different walks of life through which they can develop a sense of respect for others, especially who are from a different social, educational and economic status. Assumption University is an international university which has students from different nations and backgrounds. It is important for the students to work with others especially in this age of globalization. The students are expected to work with other students as well as the people in the community. This creates the reciprocity between the students who serve the community and the people in the community who are served by the students. Then, the students can learn from people in the community while the community learns from the students through the process of having dialogue and working with others. With different backgrounds, the students can learn to respect the differences among themselves and views from the different standpoints.
The last purpose is to offer an opportunity to students to understand the injustices in society and to appreciate those people who have moral courage to fight for an improvement. As one of the topics in the course Professional Ethics Seminar is social justice, service-learning program gives an opportunity to the students to see the real injustice in the society. Aristotle noted that “[i]t is complete virtue in the fullest sense, because it is the active exercise of complete virtue; and it is complete because its processor can exercise it in relation to another person, and not only by himself” (Aristotle, Nicomachean Ethics, 1129b). In service-learning program, students have to interact with others. Then, they can see the problem of injustice through direct experience and take action to change the situation. The reflection of this experience could inspire them to use their knowledge ethically in serving the society after graduating.

From my personal experience, I participated in service-learning program when I was an undergraduate. Also, while I am working on this research, I am a project adviser for some service-learning projects in Assumption University (AU). For my group’s service-learning project, I worked with a nursing home to take care of elders. Moreover, I had the opportunity to participate in my classmate’s project which produced the digital talking books to the blinds. During the project, I had a dialogue with people who have different life experiences. I had the chance to learn about the situation during World War II in Bangkok by one elder in the nursing home. I had the opportunity to talk with two blinds about educational problems and transportation problems for the blinds which I never realized before. This created the awareness to me. It helped me seeing my potentials to serve the society in a better way. Furthermore, this experience influenced me to become a volunteer to produce digital talking books for the blinds through the National Library of the Blind and
Print Disabled and be a volunteer for other activities. It developed my sense of social responsibility as well as developing my reading skills. Moreover, it inspired me to propose and execute the project “AU Voice for Blind” in AU with many undergraduate students.

As I am an adviser of service-learning projects in Assumption University, I notice that many projects develop undergraduate students in terms of social awareness, social responsibility and caring for others. Some discover themselves while participating in the projects. Most of them see the connection between themselves and the others, both students in AU and outsiders, through the activities of service-learning.

As service-learning program encourages the stakeholders in working with the community, I noticed that it could be considered as for a tool in developing moral character traits relating to the community. The stakeholders have the opportunity to exercise their ethical moral character traits as well as apply their skills and knowledge to support the community. As this relates to the community, the service-learning program might be a great tool for developing students in terms of moral character traits.

This research will focus on moral character traits and how service-learning program will develop students and other stakeholders. The application of service-learning program of Assumption University will be mentioned in the case studies. Also, some challenges will be clarified and recommendations to develop service-learning program in the future.

1.2 Thesis Statement

To cultivate moral character traits, interdependence between individual and others is necessary. The community could help in creating bond among people and provide
a mean for exercising and practicing moral character traits. Then, to educate and cultivate persons, service-learning could be a crucial tool because the students have to work closely with people in a specific community which could create a bond between them and develop their social consciousness, social responsibility and other moral character traits.

1.3. Research Questions

1) How could an individual develop moral character trait through the interrelationship with the community?

2) How does service-learning develop the stakeholders’ moral character traits?

3) What could be the challenges for service-learning in developing the stakeholders and what is suggestions to develop service-learning program?

1.4. Research Objectives

1) To study the relationship between individual and others; and how it affects the development of moral character traits.

2) To study the concept and process of service-learning in Assumption University and how service-learning develops the stakeholders’ moral character traits.

3) To clarify the challenges of service-learning and to propose suggestions to develop it.
1.5. Preceding Relevant Researches

Suparat Rattanamuk (2017) proposed a research relating to service-learning activities from Thammasart University for the purpose of developing the sense of ‘active citizen’ to its students. Also, he proposed that ‘Civic Education’ should be a requirement as a foundation to Thai Democracy. From the case studies in this research, the research shows that the stakeholders of service-learning developed the sense of empathy to the community and understood how social welfare organization worked. However, in this research, the study focuses on the idea of active citizen as the main point.

Prasart Nuangchaleerm (2017) mentioned his study of “Development of Service-Learning for Preservice Science Teachers” by applying the model of PAR (Prepare-Action-Reflection). According to his research, he mentioned that the stakeholders have developed moral character traits and know how to apply their knowledge to real situations. Also, similar to Rattanamuk, it helps to prepare the stakeholders to be active citizen. He suggested that the study should have a ‘celebration’ at the end of the project by arranging the competition between service-learning projects and asking the community to participate as it could expand the networks within the community.

Teerasad Kanasri and Parichart Prasertsang (2017) proposed the research ‘Service Learning and STEM Education Design’ which focused on how to design service-learning project for STEM education (Interdisciplinary Integration of Science, Technology, Engineer, and Mathematics). In this research, researchers applied PCAR model (Preparation, Class Presentation, Active Learning, and Reflection) to service-learning project. The finding
shows that the project helped the stakeholders to see the importance of the community and created the bonds between the local community and stakeholders. The stakeholders have developed problem-solving skills.

1.6. Definition of the Terms Used

Communitarianism: The social and political theory which rejects the individualism considered to be inherent in liberal political theory, and which puts an emphasis on values and goals of a collective nature. (Mautner, 1996, p.112)

Community: A group of human beings which share similarities among themselves. The similarity could be demographic, geographic, interest, culture, or belief.

Moral character traits: The preferable qualities in an individual which guide or encompass the individual to act appropriately according to the situations.

Neighboring schools: 21 public schools located in the same area with Assumption University of Thailand at Suvarnabhumi campus.

Service-Learning: The activity which the stakeholders work with the community in developing and solving issues within the community. The outcome is a balance between a better community and the development of stakeholders.

Stakeholder: Any person who is related to the organization. In this research, it includes students, project advisers, lecturers, community members, and third party like service agents (if any).

Society: The collective of communities.
1.7. Scope of the Study

The study focuses on the interrelationship between an individual and others, and community. The concept of communitarianism is mentioned in some parts, but it is not intended to touch political ideas. Also, the critics of liberalism and universalism might be referred but is not investigated deeply as this thesis aims to provide the interrelationship between persons and the concept of community not criticizing the concept of liberalism and universalism.

For service-learning, the study will focus on the projects during January 2016 to January 2019 which is the period that the researcher was the lecturer of Professional Ethics Seminar and the project adviser of Service-Learning projects at Assumption University. However, the background of service-learning at Assumption University will be mentioned to provide a clear picture to the readers.

1.8. Research Methodology

This research applies the interdisciplinary approaches for gathering data. The details as mentioned below:

For the study of interdependence of individual and community, the researcher applies the textual approach by analyzing the ideas of the scholars. Some communitarian scholars and the concept of communitarian ethics are referred to the relationship of individual and community.

Service-learning concept is analyzed through the textual approach as well. On the other hand, the data of application of service-learning is collected by interviewing the students who participated in the projects and the advisers of service-learning projects of
Assumption University which are Charn Mayot, the director of Saint Martin Center for Professional Ethics and Service-Learning (CPEL), and Boontham Sornsawat, the Service-Learning Adviser Head. Projects are chosen to be studied based on the type of service and the community served as well as the challenges which the students have to deal with during the project. The information is gathered from the project proposals and the project reports of the undergraduate students who participated in this program.

1.9. Expected Results

1) Understanding the interrelation between individuals and others; and the concept of community.

2) Clarifying the concept of service-learning and how it helps to develop moral character traits.

3) Identifying and resolving the challenges in the current service-learning program of Assumption University of Thailand in developing moral character traits to the students and other stakeholders.
CHAPTER II

INTERDEPENDENCE RELATIONSHIP AND THE CONCEPT OF COMMUNITY

2.1. Introduction

In the *Encyclopedia of Ethics*, communitarianism is defined as “[a] doctrine in moral and political theory which holds that the individual can flourish as a moral being and as a political agent within the context of a community” (d’Entreves, 2001, pp.269).

*Penguin’s Dictionary of Philosophy* is provided another definition that “[a] social and political theory which rejects the individualism considered to be inherent in liberal political theory, and which puts an emphasis on values and goals of a collective nature – cultural or national values, say – which are held to be inaccessible in a society concerned only to protect and promote individual freedom and self-determination” (Mautner, 2005, p.112).

This concept was raised as the critics for John Rawls’ *The Theory of Justice*. Rawls proposed that one had to get rid of his or her bias. He or she might have to use the veil of ignorance to blind his or her status in the society (Rawls, 1999, p.16-17). Regarding to this concept, the individual under the veil of ignorance would unaware his or her standpoint in the society. With the blind standpoint, individual would apply his or her rational to make the decision without bias. Contradicting with this view of Rawls, separating the person from the knowledge and background basing on the concept of the veil of ignorance, the communitarians do not believe that individual could separate his or her from others. Firstly, Rawls assumes that all might be the same when he or she makes the rational choice without
bias. Secondly, the concept of the veil of ignorance looks over the background, culture, belief, or tradition of individual which is required to interpret the meaning. Lastly, individual needs others to create self-understanding.

For the first argument, Rawls assumed that when there is no bias, individuals will choose the rational choice which will be fair for all members in the society because they want to avoid the unfair situation. For example, if they set the laws which men get better and higher position than women when they are blind because of the veil of ignorance, they might face difficulty if they find out that they are women. However, Rawls ignores that each person might not choose the same choice, even though he or she makes the choice by rationality. One example is the gambling. Basing on Rawls, if individual does not aware his or her status in the society, he or she would choose the rule which all positions are equal. However, some persons might risk to choose the choice that if they are in the specific positions, they will get all benefits. If they fail, they will get nothing.

The second argument is one could not identify himself or herself without the interaction with others. One needs others to create his or her identity. Individual could create his or her identity when he or she could see the relationship with others. The socialization process shapes the individual’s identity.

The last argument is the veil of ignorance overlooks the role of personal background and experience. To make the decision, one needs the reflection of experience to guide him or her. If this experience is ignored, then an individual could not reflect and make the decision appropriately. Despite the veil of ignorance makes one pretending to know nothing, it is impossible to know nothing for whole process. When the individual makes the
decision, he or she needs to apply his or her judgment to choose. That judgment is a result of the reflection of experience and background knowledge.

This chapter is divided to be three parts. The first part is to discuss the relationship of individual and others with the philosophical arguments that one could not separate from others. The second part is the concept of community. Some believe that the community is the product from the collection of people. On the other hand, the communitarians propose that living with the community does not make individual to be the part of it, but he or she has to interact with others. The last part how to develop moral character traits basing on the interdependent relationship and the community.

2.2. Interdependence Between Individual and Others

In the previous section, the second argument mention that individual needs others for self-position and self-understanding. Separating from others makes individual does not have his or her position in the society. Imagine that one needs to describe who he is to others. How could one describe oneself? Brian Fay also mentioned that “[b]ecoming a person is in part the process of acquiring a set of norms and ideals which define one’s role in a pattern of social relations” (Fay, 1996, p.40).

This is the example to make it clear. His name is John White. He is the father of three sons. He is a single dad who lost the wife from the car accident last year. He is the CEO of ABC Company. He likes to play basketball and guitar when he is free. He graduated with two degrees, which were Finance and Sociology. From this description, he could find his positions by connecting him to others. ‘His name is John White’ tells that he is from ‘White’ family. ‘He is the father of three sons’ tells that he connects with other three persons as the
relationship of ‘father and son’ in the community of ‘White Family’ which differs from others who do not connect with those boys as father. ‘He is the CEO of ABC Company’ tells that he is connected with ABC company as the position of CEO which differs from others who do not connect with ABC Company or connect with ABC Company in the different relationship. According to this, without others, individual fails to position him or her in the society.

Regarding this, the interaction with others plays an important role. It creates the existence of individual by interacting with other people. It helps individual positioning himself or herself in the specific community which relates to him or her. At the same time, the relationship between the individual and others also helps others positioning themselves and creating self-understanding for them. This is a two-way relationship. Norma Haan noted that “To get to know more than the self is done only by knowing others and the circumstances of their worlds. To know more than the self is the expected emancipatory outcome of both interactional morality and science” (Haan, 1994, p.273).

In Spheres of Justice, Michael Walzer mentioned that “[h]uman society is a distributive community. That’s not all it is, but it is importantly that: we come together to share, divide, and exchange.” (Walzer, 1994, p.104). According to this, in later section, he mentioned that

“A solitary person could hardly understand the meaning of the goods or figure out the reasons for taking them as likable of dislikable. Once people like in crowds, it becomes possible for individuals to break away, pointing to latent or subversive meanings, aiming at alternative values – including the values” (Walzer, 1994, p.104)

According to Walzer, one needs others to understand the meaning and value, in this case the goods. Individual could not create the meaning or value by himself/herself as it
requires the interpretation in the community and society. Alasdair MacIntyre also noted that the moral identity could create through the process of community:

“Notice also that the fact that the self has to find its moral identity in and through its membership in communities such as those of family, the neighborhood, the city and the tribe does not entail that the self has to accept the moral *limitations* of the particularity of those forms of community. Without those moral particularities to begin from there would never be anywhere to begin; but it is in moving forward from such particularity that the search for the good, for the universal, consists.” (MacIntyre, 1997, p.221)

According to Haan and MacIntyre, to form the moral identity is the same as forming the self-understanding or self-positioning. The individual needs to interact with others in the shared communities. Then, they could learn from others, have the experience, and reinterpret that experience to form his or her own moral identity. Then, this brings us to see the significance of the interrelationship between two persons or more. In *Politics*, Aristotle noted that man is a social animal (Aristotle, Politics, 1253a). Because individual needs others for the sake of his or her identity, it is necessary to interact with others. The community is the place for each individual interacting and connecting with others in the various form of relationship. To create the relationship with others, an individual has to develop himself or herself in character traits. These character traits could guide individual how to act properly in the community.

### 2.3. Concept of Community

In the previous section, the community is noted as the medium for individuals to build relationship with others. Then, in this section, there is the investigation of the concept of community.
Surapol Payomyam mentioned the definition of community in many ways: (1) the groups who share a common place in the shared experience or interest; (2) the groups which are in the same area, same neighborhood, and the same city; (3) The groups which their members are interested in the same activity (Payomyam, 2013, pp.21-22). For Daly, she provided the definition that:

“A community is composed of a limited set of people who are bound together in networks of relationships: the members share a set of beliefs and values: the relationships are personal and unmediated, usually face-to-face; friendship or a sense of obligation, rather than self-interest, holds members together; the ties among members encompass the whole of their lives rather than only one or a few aspects; members feel a sense of belonging—a sense of ‘we-ness’; the interests and identity of each member intimately depends on and forms that of the whole; and members demonstrate solidarity with one another.” (Daly, 1994a, p.xv)

Amitai Etzioni provided the definition of community, in the view of communitarian, as:

“Communitarians hold that community can be clearly defined as a group of individuals that possesses two characteristics. The first is a web of affect-laden relationships which often crisscross and reinforce one another (rather than merely one-on-one or chain-like individual relationships). The second characteristic shared by the individuals of a community is some commitment to a core of shared values, norms, and meanings, as well as a collective history and identity – in short, a particularistic moral culture…” (Etzioni, 2017)

According to these definitions, the community consists of two main characteristics which are: firstly, the community members have the relationship and/or bond with other members. Secondly, the community members need have the shared values with others in the community. In this section, there is the discussion on the characters of the community.
2.3.1. Citizenship through Participating and Bounding with Others

“Citizenship has traditionally been conceived of as a way of life that changes the person entering it. This process is essentially a collective experience. Indeed, the notion of citizen is unintelligible apart from than of commonwealth, and both terms derive their sense from the idea that we are by nature political beings, Self-fulfillment and even the working out of personal identity and a sense of orientation in the world depend upon a communal enterprise. This shared process is the civic life, and its root is involvement with others…Thus mutual interdependency is the foundational notion of citizenship. The basic psychological dynamic of the stakeholders in this interdependent way of life is an imperative to respond and to care” (Sullivan, 1994, p.191).

To be a citizen, some might refer the citizen as the person who live with others the same community. In previous section, it is not possible to be separated one from others. We need others as much as the others need us to create the identity. Interaction is an important function to build a relationship between one and others. Without interaction, the bond of each person could not be created. In ‘The Public and its Problems’, Dewey noted that the community requires the interaction and effective communication to understand the meaning in the society (Dewey, 1994, p.158a and 162). Payomyam supported this argument. The community requires its members to have the social participation. This could help its member to have the bond between them (Payomyam, 2013, p.25).

Benjamin Barber noted in ‘Strong Democracy’ about the concept of citizenship on democratic culture that “community grows out of participation and at the same time makes participation possible; civic activity educates individuals how to think publicly as citizens even as citizenship informs civic activity with the required sense of publicness and justice”. Then, “[t]o be a citizen is to participate in a certain conscious fashion that presumes awareness of and engagement in activity with others… Indeed, from the perspective of democracy, the two terms participation and community are aspects of one single mode of
social being; citizenship” (Barber, 1994, p.214). Also, Sheldon Wolin explained more on the concept of participation and democracy that “[f]irst, democracy means participation… It means originating or initiating cooperative action with others” (Wolin, 1994, p.189). This is as same as Warayuth Sriwarakuel mentioned in his work ‘In Defense of Communitarianism’ that democracy is based on communitarianism because it develops from the cooperation among others and respect others as all are equal in positions (Sriwarakuel, 2017). Jane J. Mansbridge proposes the concept of friendship as the means for unitary democracy. This relationship creates the equal status among friends. This equal status creates the consensus among them through the process of interaction (Mansbridge, 1994, pp.204-205).

Regarding this, being a citizen means the members of the community need to interact with others, participate in the activities of the community, and have the consensus with others in the community. Individual could not be the members by his or her birth. He or she needs to create the bond by interacting with other community members. If there is no interaction between individual and others, then he or she has no position in the community. The example is the membership in the student club. Many students sign their names to be members of the student club. Some students who always participate in this club’s activities create the bond with other club members. Thus, other members give them the position in the student club by the bonds they create. On the other hand, some students who rarely participate in the club activities, only few members interact with them. Thus, the bond between them is not created. Although they sign their names to be member of the student club, the other members do not consider them as the part of the community.

Next question is members of the same community are required to live with each other or not. In the past, it might be requirement to live in same area to be the part of
community. However, as per the change in technology, the community is not bounded by the geography. The example of this is the community of online game’s players. They build relationship with other players through the activities in the game which might have no face-to-face contact. Because of the technology, geography and distance might not be the components of community, but they have to build the relationship between individual and others.

2.3.2. Culture and Common Ground: Shared Value and Understanding

Anthony Giddens and Philip W. Sutton (2017, p.994) provided the definition of culture as “[t]he values, norms, habits and ways of life characteristic of a coherent social group.” (Giddens and Sutton, 2017, p.994). Brian Fay also provided the definition of culture that “[a]ccording to the standard view, a culture is a complex set of shared beliefs values, and concepts which enables a group to make sense of its life and which provides it with directions for how to live.” (Fay, 1996, p.55). Sith Buth-in defined the culture as the virtue, the principle, and the way of life which are the heritage that guide and fulfill ones to be the successful and prosperity (Buth-in, 2016, pp.299-300). In each community, according to previous section, the community members have the shared values and understanding. The members from the same community learn and accept the same set of values which is considered as culture. Culture creates the identity and differentiate one group from another (Fay, 1996, p.54). Payomyam considered this as a socialization process. It is the basic requirement for being the community. This process is the heritage which conveys from one generation to another which could create an identity for the community (Payomyam, 2013,
For example, we could differentiate Thais from other nations by language. We could differentiate each Thai’s groups by their accents.

However, the individual could be the member more than one community. As the community is not only the place to live, it is the event which individual participates. Then, one person interacts with many people from different communities where he or she belongs to. For example, John White is the member of ‘White Family’ as he connects with other Whites. At the same time, he is in the community of ‘ABC Company’ as CEO who works with other employees. He is in the community of ‘PDA of Saint Paul’s School’ because he always participates in his sons’ school activities.

In addition, one could transfer from one community to another such as changing the job, moving to another neighborhood. Thus, there is a chance to learn different culture by interacting with people from different communities. Suchat Setthamalini noted one of the problems about the concept of culture that some considered culture is uniformly distributed among members of a group (Setthamalini, 2005, p.279). To argue with this, Fay mentioned in his work that all members do not absorb the culture, but learn and transform or reinterpret it (Fay, 1996, p.55). People in the same culture have the shared values, but might not be the same with other members in the same community. This reinterpretation happens when there is the interacting with other culture. Because individual belongs to many communities, one could compare the values from different culture. Hence, he or she might absorb or adjust the values which influence him or her. As a result, culture is not flexible but changeable by community members. When many members reinterpret values and experiences in the same way, they could create the subculture or create the new culture to the community.
One example is the Chinese rituals in Thailand. Some descendants of Chinese migrants in present time, including the researcher, might not follow the rituals which Chinese people perform in the mainland China. This new culture is created and developed by the descendants of Chinese migrants. In Thailand, many descendants of Chinese who have the faith in Guan-yin are restricted to eat beef to show the respect for her. However, this kind of ritual does not have in mainland China.

In the early of this chapter, there is one objection to Rawls’ *The Theory of Justice* that Rawls looked over the personal background and experience. When one makes the decision, he or she has to reflect on their experiences and reinterpret it. Culture is one of many factors which help them to reinterpret. In the case of abortion, many people, who strongly believe in religious teachings and absorb these teachings for practicing, would disagree with this idea because their rational decision might be influenced by the religious teachings. In another word, the rational choice of one might be the irrational choice of another because of their beliefs and background.

Another important shared value and understanding are common ground, which is called by Payomyam as social control (Payomyam, 2013, p.25). A common ground is an acceptable set of formal or informal rules which all members in the community accept and follow. However, it is different from culture that the common ground is harder to change and reinterpret. The purpose of common ground is to be the standard of activities in the community. Without common ground, the community might collapse when there is the conflict among its members. According to this, the common ground should come from the consensus of all members. Therefore, it is important that all members need to participate and make the decision together which is the nature of democracy.
In chapter I, the problem is raised by the liberals how we deal with the diversity of people in the society. Common ground might be the answer of this question. It is considered as the ground rules which all have to accept. Then, to make all accept these rules, it is important for all community members need to make the agreement or consensus on it.

2.3.3. Common Good as the Product of Mutuality

“The attribute we Americans need most for the next generation is an enhanced commitment to others and to shared concerns. I say “enhanced” because the commitment has not vanished but waned, and because a larger measure is required if Americans are to do with less government and yet sustain themselves as a community. The commitment required is not for ego to sacrifice itself to other to attend to each other and to their shared world. I hence refer to it as “mutuality””. (Etzioni, 1983, p.26-27).

In the above passage, Etzioni considered the relationship between individual and others as reciprocity because the community supports the well-being of the individuals as the same as the individuals support the well-being of the community. He also mentioned that “[a]s the heart of Communitarian understanding of social justice is the idea of reciprocity: each member of the community owes something to all the rest, and the community owes something to each of its members. Justice requires responsible in individuals in a responsive community.” (Etzioni, 1995, p.263).

The members of the community have to conduct the appropriate actions for serving the community and the community needs to produce the common good for the members in the community through the social institutions. This concept differs from the liberal views which is developed from Locke and Hobbes. For liberalism, as their main focus is the freedom of individuals, the role of public institution is to protect the right of individuals
and prevent the individuals from harm. Then, individuals focus on the appropriate actions for their own sake instead of the community.

For ‘Common Good’, in *Stanford Encyclopedia of Philosophy*, common good is defined as:

“In ordinary political discourse, the “common good” refers to those facilities—whether material, cultural or institutional—that the members of a community provide to all members in order to fulfill a relational obligation they all have to care for certain interests that they have in common.” (Hussain, 2018)

Etzioni defined this term that:

“Communitarians counter that the common good does not merely amount to an aggregation of all private or personal goods in a society. Contributions to the common good often offer no immediate payout or benefit. It is frequently impossible to predict who the beneficiaries will be in the long run. Still, members of communities that support the common good invest in it not because it will necessarily or even likely benefit them personally, or even their children, but because they consider it a good that ought to be nurtured. They consider it the right thing to do – by itself, for itself.” (Etzioni, 2017)

Etzioni also provided the reason to support the common good that:

“An important facet of communities is their ability to provide informal social controls that reinforce the moral commitments of their members, that is, they promote the common good. This helps to make for a largely voluntary social order. The most effective way to reinforce norms of behavior is to build on the fact that people have a strong need for continuous approval from others, especially from those with whom they have affective bonds of attachment, such as members of their community.” (Etzioni, 2017)

There is another concept called ‘Effective Altruism’. Peter Singer proposed the idea to spend the donation to the charity which could help most people comparing with other charities (Singer, 2018, pp.viii-ix). According to this concept, Singer points out the problem when one decides to help the society, he or she decides to help the society basing on the
emotion rather than rational. One might spend money to serve few persons, but the same amount of money could save more if one spends to another activity. This idea applies the main concept of utilitarianism by maximizing the greatest outcome from the same amount of effort, which is money, time, or manpower. Some might consider this as the common good because it focuses on maximizing benefits for a community or society. However, the problem of this concept is people value things in the different way. Thus, individual interprets things basing on their understanding which is developed from their background. Then, the maximize benefits on one person’s view might not be the maximize benefits of another.

Common good, as the same as common ground, is required the community members to participate, discuss, and make the decision together. It is not easy to build the common good without the dialogue between community members. As it requires the participation of members, it shares the characteristic of democracy. In addition, this helps to cultivate moral character traits by interacting with others. Each member gains the social awareness through the process of participating.

2.4. Community and Moral Character Traits

The ethics, basing on communitarian, relates to the community and interdependence of community members. The moral values of the community are communicated and interpreted by its members. Thus, the community members develop their moral character traits from these values. This becomes the loop as the community members reinterprets these values from time to time because of each person belongs to many communities. When there is the change in the shared values of the community, its members adapt themselves to the new values. Regarding this, moral character traits of members are in
the process of transferring and transforming between the community and its members from time to time.

### 2.4.1. Ethics for the Community

Daly criticized a morality basing on universal principles, which are applied to Rawls and Kant’s deontological standpoint, that it ignores the commitment and the relationship of the groups (Daly, 1994, pp.xvii-xviii). Furthermore, she mentioned that a moral agent requires to possess the well-developed character which relates to the well-functioning customary morality. Michael Sandel also mentioned that "A just society can’t be achieved simply by maximizing utility or by securing freedom of choice. To achieve a just society we have to reason together about the meaning of the good life, and to create a public culture hospitable to disagreement that will inevitably arise.” (Sandel, 2010, p.261)

As we could see that the concept of communitarianism develops from the interdependence between one and others which share the understanding and value, or another word ‘community’. Ethics, then, basing on this concept will relate to the sake of community.

Reciprocity relationship relates to the interdependence among people. Thus, the community members learn and develop through the process of giving and taking. In this reciprocity relationship, it can be equal or unequal status. In the early of this chapter, Mansbridge mentioned the concept of friendship was important to create the equal status among people which could make the members in the community exchanging opinions and creating consensus (Mansbridge, 1994, pp.204-205). However, an unequal status still provides the opportunity to learn as same as equal status. In the teachings of religions, one could see that they promote the relationship between individual and others. No matter the
relationship is in the status is equal or unequal, individual could learn through the reciprocity concept. This is as the same as Confucianism which mentioned on the five relationships which consists of ‘Ruler and the Ruled’, ‘Parents and Child’, ‘Elder brother and Younger one’, ‘Husband and Wife’, and ‘Friend and Friend’. Suwanna Satha-Anand added that the five relationships are the exercising of ‘ren’ which is loving attitude to human beings in general. The level for expressing ‘ren’ might not be equal for all. In each relationship, there is the different level of expression the humanness or loving attitude (Satha-Anand, 2008, p.78).

This might be argued that the relationship of unequal status is injustice. Again, as per the discussion on the early of this chapter, the definition of justice might have the different standard and definition basing on the interpretation of each community. Also, the unequal status in this context does not mean than the person in higher position will take the advantage from the person in lower position, but both positions have the interaction and have the duty bounding them.

Even though the communitarian ethics focuses on the relationship and interdependence in the community, it does not mean that it ignores or violate the right of persons, but it is the balance on an individual’s right and the benefits of the community. One of the critics to liberalism is that the liberals focus more on the right and ignore the responsibility. (Etzioni, 1995, pp.9-10). The responsibility is dealing with the consequence of an action of an individual or a group. This responsibility is social responsibility. When an individual takes any action, an individual has to think about its consequence not only how it affects the agent, but others. To create social responsibility, it is important to have a social
consciousness. Social consciousness plays the role of a compass for guiding individuals to think beyond themselves.

In the work of Herman Wasserman and Arnold S. de Beer, they apply the communitarian ethics handling with HIV/AIDS problems in Africa (Wasserman and de Beer, 2019). The problem of HIV was considered as the community’s problem, not only the problem of patients and doctors. It brought the community members working together by supporting patients and raising the awareness of HIV problem in their community.

Another example was mentioned by Etzioni. He applied the concept of communitarian ethics to encourage people for being the volunteers of organ donators. His approach was raising social responsibility of the prospects by connecting them with a problem of the lack of donated organs to help patients. This made them feel that it was the moral duty for them to help others (Etzioni, 2018).

2.4.2. Education in Developing Moral Character Traits

Parker J. Palmer criticized on the education system that it had no collaboration between academic life and communal life. As they separate academic life from community life, students studied only on the fact and figure. However, they had no emotion to connect them to what they had learnt (Palmer, 2010, p.41). The problem which Palmer is mentioned could be seen in many examples. One of them is the slavery problem. Without connecting the student’s feeling with slavery problem, the students might feel nothing with the problem of slavery. In contrast, with the connection between slavery problem and our life by bringing any ex-slave to share experience. Hence, the ex-slave could share not only experience, but
the feeling to audiences. Thus, the audiences could connect this with their lives and see the significance of the problem.

The community also plays an important role as the source of moral education. Etzioni mentioned that one of the missions of the social institution, which is to educate individuals to forming mutuality and civil commitment (Etzioni, 1983, p.94). According to Etzioni, the community can be the place for forming the character traits of its members. The moral education started from the smallest community which is the family and the school. In the school, the teachers are expected to form and cultivate the moral virtues to the students such as discipline or social responsibility.

John Dewey noted that the teachers should not do only moral teaching, but they had to be the role models for children. He pointed that the school should be the place that the students could learn and develop their morality not only in the class, but every moment when they were in the school (Dewey, 1975, pp.3-4). This is as same as Lawrence Kolhberg which considered the schools to be ‘just communities’ which the students could develop moral character traits and learn to make the moral decision through participating in the democracy (Alleva and Matthews, 2001, p.1123).

Having the dialogue is also suggested to develop moral character traits. Haan noted that social interaction is necessary when there is the moral disequilibrium. Hence, the tolerance of individuals will be challenged without the social interaction. The process of re-equilibrium of morality could occur through the dialogue between members in the community (Haan, 1994, p.272). To explain on the process of moral disequilibrium, as the community consists of many members, each member interprets the situation depending on their experiences which make them have the different views on the same situation. In some
situations, some might disagree with others. This brings to the different opinions including the different views on moral standard which is the moral disequilibrium. In that situation, having dialogue is necessary for adjusting of moral standard because it provides the individuals to learn the experiences and the interpretation of others. Then, the interaction between individuals and others could help them to reflect and reinterpret their experiences together. Thus, this could help to gain the new meaning and values from the different views.

According to this, the social interaction between the members of the community is important. The individuals could learn from others. They can adapt, develop, and change their moral character traits by having the dialogue with others and reinterpreting the experience. According to this, from my view, the most important thing is the reflection on experiences. Without the process of reflection, there is no reinterpretation on the experience which means individuals could not learn or develop their moral character traits through the process of interacting with others in the community.

2.5. Summary

Interdependence between individual and others is important. Basing on this concept, an individual could not separate him or her from others. Individual needs others to create his or her identity and meaning. Thus, culture plays an important role as the background knowledge to interpret his or her experiences which they interact with others.

To be the citizen, the community members have to interact and participate in the community’s activities. As a result, it creates the shared understanding among its members which is the culture. According to culture, it is flexible. The culture keeps changing by its members through the contact with other culture. As the community members have the
dialogue with another, the common ground is created by the agreement among community members. This common ground is the standard rules which all members agree to follow. As all members in the community are interdependent, the well-being of individual affects the well-being others. This raises the significance of common good which is the benefits for the community.

The individuals develop their moral character traits through the social interaction in the community. The community members are the role models and influence others. At the same time, they exchange their moral knowledge through the dialogue with others. This process requires the reflection process.
CHAPTER III

SERVICE LEARNING AND THE DEVELOPMENT OF COMMUNITARIAN ETHICS

3.1. Introduction

According to the Education Development Plan of Thailand’s Ministry of Education, one of expected outcomes is to develop the students to be ethical persons. This have been mentioned in the Education Development Plan number five (since 1982 until 1986) until the current one. The question from previous chapter, how one could develop the student’s value or moral character traits?, has come to light once again.

In the end of previous chapter, some scholars noted that schools could be the community for teaching morals. Regarding this theory, the focus is on the way of teaching school should provide. Service-learning program has been recommended for developing moral character traits for students and other stakeholders, which will be described in this chapter.

3.2. History of Service-Learning in Thailand and Assumption University of Thailand

For the service-learning in Thailand, Charn Mayot briefly mentioned the history that:

“The term service-learning was not recognized in Thailand until early 1990s, however, the spirit of service has been pronounced in the formation of Higher Education of Thailand. Social concern has been part of higher education in Thailand for a very long time. During 1960s-1980s, university students’
engagement in society took two forms—community service and social exposure. Interested students volunteered for either social development camps or social exposure organized by students’ club during their summer vacation (April to May). At the beginning it was completely an initiative of students and they had to raise fund for their social activities. Later on, in late 1980s, they were financially supported by the Office of Higher Education, NGOs, and the university in which they studied. Students’ social activities during the period were dominated by development paradigm. Their main activities were to build or renovate a building for a school or a community and organize recreation activities for kids. In early 2000s, Payap University and Assumption University were the two universities that adopted and integrated the concept to their educational systems. The concept of service-learning was sharpened in Thailand in the 22nd International Conference on Service-Learning of the International Partnership for Service-Learning and Leadership, at Payap University, in Chiang Mai, Thailand during January 3 - 10, 2004.” (Mayot, 1999, pp.20-21)

Assumption University was founded by Brothers of Saint Gabriel in 1969 following the spirit of Saint Louis-Marie Grignion de Montfort who was known as evangelist to the poor. Reverend Ronald Creighton-Jobe and Tessa Paul described him that “Wherever he went, churches were restored and charity to the poor was revived. Lapsed believers returned to faith after attending his sermons” (Creighton-Jobe and Paul, 2015, p.447). As one of his works was to support the poor children to have the good education for better life. According to this, Monfortian Education, some dimensions of philosophy education is to collaborate with others and to respect the community of life. The students need to be formed for moral character traits. The soft skills to deal with others are important (Brothers of Saint Garbriel, 2013, pp.22-23). Service-learning become the solution as it could support those dimensions. Therefore, Assumption University has proposed the service-learning program during 1998. In early years, service-learning was implemented as the co-curricular activity of the course BG1403 Business Ethics Seminar. In the third year, the students were required to arrange and participate in the activity for social exposure and immersion, or community
service. Later on, these activities were developed to be service-learning program. Charn Mayot mentioned that:

“During 1998-2005, the operation was guided by the concept of ‘social exposure and immersion’ with some attempts to apply the concept of service-learning to our endeavor. During these first seven years we concentrate on giving an opportunity for the students to step out of their surroundings, take initiative to do something for a community with their own creativity, to see and experience the realities of life. There was limited collaboration with academic faculties in the beginning. After the university announced a clear policy to support and encourage Service-Learning in 2006, faculty activity coordinators in each faculty have been nominated. Formal and informal discussions have been established and substantive co-operation has been gradually materialized.” Mayot (1999, p.22)

3.3. The Purposes of Service-Learning

Service-Learning is basically SERVICE and LEARNING. It is to provide services to others (especially the less advantaged in a community), to undergo community development, individual and community empowerment; and simultaneously ‘determines the purpose, nature and process of social and educational exchange between learners (students as service providers) and the people they serve’ (Stanton, 1996, p.9).

Barbara Jacoby mentioned about service-learning that:

“Service-learning, which has as basic tenets reciprocity among those who are servers and those who are served and a reflective component with intentional learning goals, helps stakeholders develop a deeper understanding of these issues, as well as how values and norms are socially constructed and the causes of social injustice” (Jacoby, 1996, p.22)

The purpose of service-learning focuses on the development of both stakeholders and community. The service-learning program is expected to develop the stakeholders of the project, which consist of the students, the advisers, and people in the community through the project’s activities. The development of stakeholders can be divided in three areas: (1)
Understanding the deeper level of the societal problems in the society; (2) Developing and applying the skills and knowledge through activities; and (3) Having the development in personal and interpersonal level. For the community outcome, service-learning program expects to have positive change in the community.

3.3.1. Understanding the Societal Problems in the Deeper Level

Learning in the class is different from experiencing the real situations. As per Parker J. Palmer, it is important to connect the learners with the lessons. He provided the example of himself when he studied on the history of holocaust. He knew about the story but lack of emotional connection (Palmer, 2010, p.41). This is the same as the real experience in the past, when the stakeholders visited the Lighthouse Center for the Blind at Nonthaburi, Thailand, the participants got to experience the real situation of the blinds as they were temporary blindfolded while strolling around the building as demonstration. The result has clearly shown that the participated stakeholders have a better understanding as well as are more emotionally connected of the blinds’ daily lives’ hardship living in Thailand.

For service-learning project, the stakeholders have the opportunity to expose the societal problems around them which they might not realize. There was one of service-learning projects which students from Assumption University taught English for the younger students in the neighboring schools. After the students visited the school and community, they came to the realization that some small public schools are in needs of teachers. One of the participated students had addressed the previously known issues for public school teachers for having a low salary. After the service, he had clearly shown a better understanding and emotionally connection as he came to the realization of a bigger issue of
lacking personnel to teach foreign languages in public schools, which certainly shown his concern.

3.3.2. Developing and Applying the Skills and Knowledge to Help Others

Stakeholders have the chance to apply their knowledge and skills for improving and/or solving the problems in the community. They have the opportunity to learn their potentials and know the limitation of their knowledge and skills. In many cases, they gain and learn from others, both students and community members, to increase knowledge and skills during the execution of the project. By solving the problems, they are not required only academic skills but also interpersonal skills. Without the collaboration from the community members, they could not understand and might lack the support from the community which came from the trust issues. It is important to build the trust between the stakeholders and the community members. Charn Mayot provided the example of some indigenous communities which would not allow anyone involving with the communities. They would allow only the stakeholders who came with someone they trusted (Mayot, 2010, p.26-27).

3.3.3. Having the Development in the Stakeholders

One purpose of service-learning program is believing that stakeholders would be able to develop personal and interpersonal skills through their participation. For the personal skills, they are expected to gain the self-understanding, management skills, and forming moral character traits. For self-understanding or self-knowledge, according to chapter II, individuals can define their identity through the interaction with others. In service-learning program, students are required to interact with others. They need to apply their
knowledge and skills, while gaining new knowledge and skills as well as reflecting themselves. As a result, they will be able to have with a clearer image of themselves.

For management skills, critical thinking is applied to identify the root cause of the problem. They need problem-solving skills and creativity to solve the problem in effective way. They have to develop communication skills for communicating with others. Time management skill is applied for planning and executing the project on timely basis.

The stakeholders are expected to develop their social-consciousness. Service-learning program provides the opportunity for the students to work and see how they connect with the community. Then, after they realize that they are the part of community. They could be the active citizens.

Moreover, stakeholders are expected to have interpersonal development as well as personal development. They can gain new friends from the project and some can strengthen the bonds among themselves. Also, as they have the opportunity to work with people from different background, they gain the experience on working in diversity. From the study of Janet Eyler and Dwight E. Giles, this helps the student reducing stereotype issues as the students have the opportunity to have genuine, informal contact with others (Eyler and Giles, 1999, p.28).

3.3.4. Having the Development in the Community

Students are expected to develop the community to be better. Normally, the project needs to set the objectives and indicators for measuring the progress of the project. These objectives must relate to the need of the community. For achieving this, they have to
study the community they plan to work with. Also, they might investigate more for finding the root cause of the problems or their real needs. The reason is that only the surface of the problems are usually addressed. The working team needs to investigate to be able to solve the real issues by gaining more information, which could help leading to the long-term problems. Achieving this requires an effective way of communication. Sometimes they need to learn the community’s culture for their members to collaborate and be open-minded for the community to achieve the objectives.

One challenge is how to advance the knowledge of community members. This is where the knowledge management skill is required. With the shared knowledge, the community could prevent or solve the problems by their own. Then, it is important for the students to ‘work with’ the community closely, not ‘work for’ the community. By ‘working with’, both parties interact with each other at the same level. No one is in the higher or better position. In situation, it is more comfortable to exchange their experiences and learnings. In contrast, ‘working for’ might not support the learning environment. The two-way communication between both parties might be limited because ‘working for’ focuses on completing the work under given instruction. The process to share knowledge might not happen. Also, without the proper interaction, moral character traits might not be developed.

3.4. The Process of Service-Learning

There are many models apply for designing service-learning program in the different educational institutions. For Assumption University, there are two models applying for service-learning.
3.4.1. Deming Cycle or PDCA Model

Deming cycle or PDCA, Plan-Do-Check-Act, is the model to apply in service-learning program. It is the loop of four stages: Plan, Do, Check, and Act/Adjust. ‘Plan’ is the starting point of PDCA cycle. Straightforwardly, the stakeholders require to create the plan for service-learning program during the planning state. The plan covers related information with the community and project like the community background, community’s problems, project objectives, the achievement indicators, the activities, estimated budget, roles and responsibilities of each stakeholder. In this stage, the stakeholders need to gather information from many sources.

Second stage is ‘Do’. During this stage, stakeholders have to execute the project follows the plan. After the execution, they have to do the reflection and evaluation at the end of each activity or each day. This could help them to adjust their plans to be most suitable for solving the problem in the community. This process keeps going until the project is finished.

Thirdly, ‘Check’ is the process to evaluate the project and reflect on the experience for the whole activities. In this process, the stakeholders need to evaluate and reflect their process and outcomes of the activities.

Last stage is ‘Act/Adjust’. This stage is mostly related to the first process, ‘Plan’ as it determined the result of the first three stages, which could help improve and design future service-learning projects from the data. Also, for a long-term service-learning project, the data is applied for redesigning the project to be more effective.

The reason to apply this model is because it is the continuous improvement model. In every loops, the stakeholders have to evaluate each process, in this case is activities for service-learning, to improve and adjust. Hence, the work in each loop should have a better
quality compare to previous one. In service-learning, following the process of Deming cycle, the stakeholders work with the community to solve the problem with more effective solutions through the adjustment in the process.

3.4.2. Kolb’s Experiential Learning Cycle

David A. Kolb’s experiential learning cycle is applied for service-learning in general. This learning cycle is developed by Kolb from Dewey’s idea for learning from experiences. This learning cycle divides four stages on two continuums or axis. The perception continuum relates to learning-by-doing and watching, while the processing continuum relates to learning-by-feeling and thinking.

Illustration 1: Kolb’s Experiential Learning Cycle.²

² Illustration from https://www.simplypsychology.org/learning-kolb.html
For the first stage, Concrete Experience (CE), the learners have to open to new experiences. These experiences could be direct or indirect. Then, the learners connect their feelings with the experience. In service-learning program, the stakeholders have to do the research on the community’s problems and survey the community to gather information. This will result in the stakeholders have the enough experience about problem in the community and express their feelings on what they have experienced.

Next stage is Reflection Observation (RO). In this stage, the learners reflect on their experiences from different views. The group members in the service-learning project have to share their views of the project. Each participant could reflect from different views on the same experience.

For the stage of Abstract Conceptualization (AC), the learners form the concept with their experiences and reflections. In this stage of service-learning program, the stakeholders must be able to address the problems of the community, the root cause, the possible solutions, the way to conduct solutions and the required actions to solve the problems.

The last stage is Active Experimentation (AE). During this stage, execution of the formed concept from the previous stage must be performed. In which, stakeholders can gain the experiences and loop back to the first stage. In service-learning, the stakeholders execute their plans to solve the problem within the community. Consequently, they will retrieve new sources of information, which could facilitate their action in first stage for the next loop.

Based on this model, Kolb links this with four learning styles of the learners. The first one is diverging which focus on the stages of Concrete Experience and Reflective
Observation. The types of learners have the ability to gather information and see the problems from different viewpoints. Next is assimilating. This style focuses on the stage of Reflective Observation and Abstract Conceptualization. These learners have the ability to analyze and form the theory from their experiences. Converging is another learning style which focuses on Abstract Conceptualization and Active Experimentation stages. Therefore, this group of learners has the good problem-solving, decision-making, and deductive skills. The last learning style is accommodating which focuses on Active Experimentation and Concrete Experience. They are known as doers. They prefer to learn from the real experience and focus on the work more than the plan (Kolb, 1984, p.137).

According to Kolb, the learners prefer one style more than the others. However, the learners basing on this model have to go through all stages. For the good service-learning program, if the project advisers and stakeholders could find the appropriate learning styles, it could help the stakeholders to work in the right position to achieve the most effective outcome for the community and their development.

In spite of that, Colin Beard and John P. Wilson provided three limitations of Kolb’s Experiential Learning Cycle which are (1) It may result in false conclusions; (2) It may not help us understand and explain change and new experiences; and (3) It may cause mental laziness and dogmatic thinking. (Beard and Wilson, 2007, p.41). This is when the facilitator becomes the key as he/she could help driving out the information from each stakeholder.
3.4.3. Process of Service-Learning

In this section, the process of Assumption University’s service-learning program will be addressed. Here are the following process of AU service-learning.

1) **Preparation and Planning**

This step could be considered as ‘Plan’ in PDCA. The stakeholders are required to study the concept of service-learning before taking service-learning program. It is important for stakeholders to understand that service-learning is not community service. It is the process of reciprocity, which the stakeholders need to serve the community as well as learn and develop themselves through the process.

In addition, in the class, the students have to learn the process of Deming cycle, Kolb’s experiential learning cycle, and the process of conducting successful service-learning program. Following their knowledge on the process learnt in the class, students have to form a group. They are allowed to form a group with any other with or without same interest. However, the facilitator should recommend them to be in the group of the people, who share the same interests. After forming the group, the students have to propose the project which they have to do the research on.

Then, the students have to find service-learning adviser to discuss their interests and feasibility of their interested project. Normally, assigned service-learning advisers are chosen based on their interests, experience, the area of expertise, and the connection with specific local communities. The adviser’s role is to suggest and encourage the students to do more researches about their projects. In addition, they are the source of information for the students to gain the information relating to their project to facilitate the student in designing
and planning their projects. Moreover, the advisers could help them to generate the ideas or provide them the contact point for the community which might need the students to conduct their activities. In some cases, the students are recommended to find the co-adviser to support their projects especially if the projects require some specific skills or knowledge which the co-adviser could support.

The important thing is that the students, at least the project leader, need to contact the representative of the community to get a better understanding and clearer picture of community’s current situation. They can see the needs and/or the problems of the community, another word ‘gaining the awareness’. Hence, the actions and the supports for the community could be clearly addressed. Furthermore, this helps the stakeholders from different parties to build the trust and have the good relationship which brings to the community engagement. Students need to respect and understand the culture of community which will guide to create the mutual understanding before executing the service-learning project.

One of the challenges is that the project adviser needs to encourage the students to think about solving the problems in the long-term. Additionally, the students have to educate the community members for preventing the occurrence of the same problem again in the future. Frequently, the students thin about the short-term solution instead of long-term. Some do not aware that that the same problems could reoccur and the community might face the difficulties again after the service-learning project completes.

After researching and contacting with the community, students have to design their projects. During this phase, students are required to evaluate their abilities and the problems in the community. With a given time period, they should be able to determine the
achievable problems to be resolved from list of issues they discovered. Also, they have to
design how to measure the progress of their project and the tool to measure the outcome of
the project appropriately. In addition, the budget must be estimated. Each project has its own
requirements. In projects that involve building and renovation, sponsors might be requested
for budgets and/or equipment. In projects that need special skill sets, students will need to be
trained with expertise before execution.

Project adviser becomes the key of the service-learning program after student
research as they review the service-learning project proposal. Project proposal must include
community background, community needs and problems, project’s objectives and expected
outcomes, project achievement indicators, activities and schedule, the estimated budget, and
each member’s roles and responsibilities. Students’ readiness will be accessed by the adviser
to help pointing out missing information and evaluating students’ knowledge on the project.

Mutual understanding will be set among stakeholders through project
orientation, which will be arranged after proposal is submitted. All stakeholders are
encouraged to propose and/or question about the project. In this step, the students can
exchange their ideas, adjust the plan, and clarify any ambiguity in the project. This process
is required to ensure that all stakeholders have enough knowledge and understanding on the
community’s problems.

Last process in preparation and planning phase is the presentation of the service-
learning project to the lecturer and other advisers. After the revision with project adviser, the
research on developing the community, the problems and needs of the community, how their
projects serve the community, the expected outcomes for both community and the student’s
learning outcome, the indicators to evaluate the achievement of the project, activities which
they plan to conduct, and the estimated budget will be presented. This process is set as the last check point on students’ readiness on the service-learning projects. Any recommendations or feedbacks receive in this process from the lecturers and advisers will be taken into account as the last adjustment to the project. Blind spots are believed to be pointed out in this process for a better plan. The main objective is for the lecturer to address to the students how this project develops them in term of knowledge, skills, attitude, and moral character traits.

2) Executing

The next phase of PDCA model is ‘Do’. The stakeholders have to execute the project, which requires them to observe the process and situation while following the plan of the proposal. This observation will help to reflect and evaluate the work in the later steps. During this phase, problem-solving skill is required, as well as could be improved, for spontaneously response to any unplanned situation. Plan could be adjusted according to the suitability after group evaluation and reflection between stakeholders at the end of each day. The project advisers might play the role of facilitators and supporters to the students when they need helps. Facilitators and supporters are also meditators to solve the conflicts between member to other members and member to the community.

The key of this phase is having the stakeholders working with the community and not working for the community. Solving the problem for the community, all parties working together is necessity. The community members have to learn from students how to solve their issues. By the end of the project, the community members must be ready to solve the problems on their own or could adapt this experience to prevent the same problems in the
future. For other stakeholders, they could learn to see the problems from the different views and develop their moral character traits by having social responsibility.

During the execution, the observation of the project from the project advisers and community representatives are recommended. For the community representatives, they should observe how the students work to develop their communities and learn from the activities same as the students. At the same time, the project advisers should observe students on how they work and their development through the activities which they conduct.

3) Reflection and Evaluation

Reflection and evaluation is known as ‘Check’ according to PDCA model. The stakeholders have to conduct reflection and evaluation after executing the activities each day and at the end of the project. In this process, the stakeholders, especially the students, have to recall their experiences during the execution period and compare the plan with the real situation. Normally, the reflection and evaluation are conducted as a group because group’s reflection and evaluation provides the opportunity for the stakeholders to share their experiences and learn from one another. Sometimes, not all the members are involved in the same area of activities. The group reflection and evaluation could help each member to learn and reflect from others’ experiences.

Although, the university does not force the project adviser and the community representative to participate in this process, they should participate in group’s reflection and evaluation as dialogic reflection. This benefits all related parties to learn from the different views of the same experience. Moreover, the project adviser and the community representative could point out the important parts, which might be ignored from the students.
In many cases, the students conduct the group reflection and evaluation on their own. Charn Mayot mentioned that this provides the students the opportunity to have the authentically expression about their feelings and opinions⁵.

This process could be considered as the most important process of service-learning program because it facilitates the students increase their self-awareness. They can see the relationship among individual, the group, and the community which could develop their own responsibility and social responsibility. As a result of this, they could become an active, who think beyond their own interests. They have the moral courage to do the right things and serve others who need help. They can see the injustice in the society and try to change the situation to be better. They have to develop their problem-solving skills when they face the conflicts with others or adjust their plans to be more effective. Frequently, students have to apply moral reasoning to make decisions on the most suitable choice.

However, the project advisers need to evaluate their students that they could conduct the reflection and evaluation by themselves or not. The poor evaluation and reflection could lead to no improvement of the students. In addition, it can destruct the objectives of evaluation, which could lead to finding the wrong doer instead of learning from the experience and improving the project.

The reflection and evaluation have to focus on two areas. One is what the stakeholders learn from their experiences and how they interpret it. Another is comparison of working process between the plan and the real situation. The good designing project can create the tool to measure the progress of service-learning project. The students might adjust

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⁵ Personal discussion with Charn Mayot on February 2018
their plans after the project evaluation at the end of each day to ensure that their plans are appropriate to serve the community.

At the end of the project, the students have to do the overall reflection and evaluation. The information of this activity will be transferred to other similar projects which would be executed after this for developing those projects. In the case of the long-term project, this information could be applied for redesigning the project. This is considered as ‘Act/Adjust’ phase for PDCA model.

3.5. Case Study from Service-Learning Projects

In this section, there is the discussion on the real case studies from AU service-learning. The information was from the student’s project proposal and report, the interview with the participated students and project adviser, the presentation in the class, and the observation of the researcher on the field. Each case study has the different purposes, works with different communities, and has the different type of activities. The differences in these case studies can provide the clear picture of service-learning, the problems, the solutions, the students’ reflection, and the key success factors. The SWOT analysis is applied for each case study. Then, the challenges and the suggestions are mentioned in chapter IV.

3.5.1. Case Study of the Project ‘AU Voice for Blind’

Project Background:

AU Voice for Blind is the project raising for supporting the National Library of the Blind and Print Disabled (which I would mention as ‘the library’ in this section). The main problem of the library is that there are many books in the waiting list but few volunteers
are available to produce the digital talking books. Furthermore, some digital talking books are produced not in the good quality which the library needs to spend more time to correct or cancel those voice books. Also the blinds in Thailand who want to study in secondary school or higher education, they have to study with the normal people. This makes them facing the difficulties for learning and need the volunteers to produce the digital talking books from textbooks or lectures to support their education. According to this, the project ‘AU Voice for Blind’ has been established to support the library. The students in the project are expected to produce the quality digital talking books for supporting the library and the blinds as the main objectives.

**Preparation and Planning:**

As most of the books in waiting list are Thai books, this project is available for the persons who could read Thai. The students in this project are required to work closely with the library to produce the quality digital talking books to support the blinds. Not only reading well, but they are required to learn how to use the program for recording the voice named ‘Obi’ from the staff in the library.

Before visiting the library to the staff, the project adviser is required to appoint the students for the orientation. In the orientation, the students are informed about the project background, the objectives, the instructions for working with the blinds and the staffs in the library. Then, the students visit the library to discuss with the staff over there and learn how to use the program to record the voice. Also, they have to practice reading the books.

**Executing:**

The students in this project are required to complete one digital talking book within the specific date which they make the agreement with the library. The students are
divided to be two groups. The first group is reading team which records their voice to the program. The second group is checking team which listens to the recording of the first group and check the quality of it before submitting to the library. The students are assigned to each team basing on the result of practicing at the library.

**Checking:**

Different from other service-learning projects of AU, this project allows the students to evaluate their works when they finish reading one chapter. For other projects, the students have to evaluate their works at the end of each execution day. The reason is that the students might have to spend many hours to complete one chapter. They could not continue reading without break, so they might get 10 pages for one day. If there is the evaluation, then there will be nothing much to mention in the process.

After completing the whole project, the students are required to do the evaluation and reflection with the project adviser. The result of evaluation is brought to develop this project in the later semester.

**Adjusting:**

In the early years of this project, the project faced many problems. One was that some books had a lot of technical terms which were not easy to pronounced. Students in this project need to spend more time for practicing their reading skills. Second, the voice recording program from the library was not easy to use. Third problem was the time constraint. Because the blinds borrowed the books from others, the volunteers had to produce the voice books on time. With short period of time, some students did not have enough time to complete the project. Next was that the library did not have enough resources to check the quality of voice books. As the students had to complete the project within one semester, the
library had to spend some resources to check the quality in short-period of time which disturbing the staffs in the library. The biggest problem was that some students did the work for the library not work with library. They did not develop their bond and learn from the blinds which did not achieve the purposes of service-learning.

Regarding those problems, later on, the project adviser and some students who had the experience with this project and current students worked together to redesign the project to solve the above problems. Firstly, to recruit the students to this project, there was the limitation of the group who conducted this project in each semester. This helped the project adviser to focus more and assist the students. Also, the library did not have to rush for checking the quality to many books. Secondly, the training was provided to both reading skills and how to use the voice recording program. The students were required to attend the training at the library. Then, the group leaders worked closely with the staff of the library to produce the quality digital talking books. Next, the project adviser helped the library to be the first point for checking the work from the students. Moreover, among the students, they need to assign the persons to check quality as well. Due to the time constraint, because the library requires time to spend for checking the quality of digital talking books, the schedule and the deadline were set up to ensure that the library had enough time to check the digital talking books without the pressure. Finally, the students in this project are required to do activities with the blinds basing on their interests. Some groups visited the school for the blinds and played with blind children. Some attended the Career Development Centre for the Blind and learnt how to help the blinds in daily lives.
Outcomes:

With these activities, students develop their awareness about the blinds. Furthermore, one group of students in this project demonstrating to be the blind for whole day by closing their eyes and did activities in daily life⁴. In that demonstration, many students mentioned the difficulties of being blind and understand more on their problems. They share this clip of demonstration in YouTube for sharing the difficulties of the blinds to others.

The students also share the feelings of empathy and compassion to the disabled not only for the blinds. They learn about the injustice in the society of disabled persons especially in Thai education system.

SWOT Analysis:

Strength: The project adviser and some students in this project were the volunteers for the library to produce the digital talking books. Then, their experiences could help other students for completing the project.

Weakness: Most students lacked of the experience for handling with the blinds and produce the digital talking books. Also, to record the voice, it was recommended to use one shared computer or shared laptop to record the whole book. This made students facing the difficulty during the work.

Opportunity: The students had the opportunity to learn more about the life of the blinds as well as the difficulties they face. Furthermore, they could see the capability of the blinds which they never realize.

⁴ There is the clip in YouTube for this demonstration: [https://www.youtube.com/snWehS3sKVo](https://www.youtube.com/snWehS3sKVo)
**Weakness:** The due date of submitting digital talking books depended on the book’s owner which is inflexible. Also, most textbooks in waiting list are law books which are not easy to read.

### 3.5.2. Case Study of the Project ‘Livestock for Lunch and Learning Center’

**Project Background:**

This project was proposed by Asadawut Sirisombat. As he noticed many public schools in neighborhood areas lack of money for improving the school, he thought that the best way to help these schools were applying the philosophy of self-sufficient economy of King Rama IX, which was produced the food for reducing the school’s spending for lunch. If there were some left, the school could sell them for money to develop schools. Then, he decided to develop one Wat Sukanthawas School for his service-learning project.

**Preparation and Planning:**

From the community survey at Wat Sukanthawas School, this group thought about how to create the project that it could help this school in the long-term. Furthermore, after discussing with the school, the group noticed that this school’s students were from the poor family and lack of the knowledge about nutrition. They decided to build the facilities for helping the school for saving money from buying lunch to their students. In the same time, the teachers could teach the students to learn from these facilities about the nutrition, the agricultural, and the application of the concept of self-sufficient from their facilities. Those facilities were the catfish pond, the frog pond, and the mushroom house. The students in the school could eat the livestock from these facilities.
The main challenge of this project was that it required the agricultural knowledge to develop this project. As there was no the agricultural department in AU, the group did the research about catfish, frog, and mushroom by their own. Then, they appointed the experts who were the owners of the mushroom houses for the advice of water system in the mushroom houses and learnt to build mushroom houses from them. After that, they learnt to build the ponds for agricultural purposes from YouTube channel of Maejo University which was well-known for agricultural department in Thailand.

**Executing:**

The group spent few days to build the mushroom houses and the ponds at the school. Then, after building, they arranged the workshop to provide the knowledge for the school’s students to feed the animals in the ponds and the mushroom in the proper conditions. In this workshop, they got the officer from the Department of Livestock Development at Bangbo District to provide the knowledge to the students in that school.

**Checking:**

After completing the project, the members of this group visited the school when they had free time to ensure that the mushroom houses and the ponds are in the good conditions. The evaluation and reflection of this project was conducted at the end of each working day. The suggestions from them is recorded and transferred to other groups who want to do this kind of project.

**Adjusting:**

This project inspired other students and advisers to continue this project with other public schools in neighborhood areas. Their problems were mentioned to other groups.
In the later semester, there were three groups deciding to do the same thing with some adjustments like applying the new watering system to the mushroom house.

**Outcomes:**

All student noted in the report that they learnt to work as the team. Some mentioned that their level of tolerance was improved due to the hardship of this project. They developed their social responsibility and discipline. Moreover, they felt great to be the role models for young students in that public school as well as the inspiration for other students in the later semester. Moreover, this project was won the Albert Prize from the President of Assumption University of Thailand in later year. Also, the project leader gained more on self-understanding that he was interested in the environmental issues and agricultural activities. After completion of this project, he and his colleagues arranged the campaign to reduce the usage of plastic bags in university.

**SWOT Analysis:**

**Strength:** The project leader was interested in the environmental activities and sufficient economy. Then, he planned and designed this project well from the starting point.

**Weakness:** All students in this project lacked of the knowledge about agricultural at all. Even though the project leader found the information about building the mushroom houses and ponds, no one had the experience to build it.

**Opportunity:** The students have the opportunity to learn more on agricultural business. Also, they stepped out from their comfort zones to do the new things.

**Weakness:** After completing the project, the public school would be in-charge to manage the mushroom houses and the ponds in the long-run, so AU students had no authority to take care the mushroom houses and ponds.
3.5.3. Case Study of the Project ‘AU School Mentoring by the Faculty of Arts’

Project Background:

The project ‘AU School Mentoring by the Faculty of Arts’ (I would call it as ‘AU School Mentoring’ in this section) was developed from ‘U School Mentoring’ which was the activity supporting by the Office of Higher Education Thailand, Ministry of Education. The project was the cooperation among three different departments in Assumption University which were the Research Institute, Theodore Maria School of Arts, and Saint Martin Center for Professional Ethics and Service-Learning.

To understand the background of ‘AU School Mentoring’, ‘U School Mentoring’ is necessary to mention first. U School Mentoring was the 5-years project from the government. Each university had to support and improve teaching skills of teachers in their neighboring schools. The university provided the support to those schools by helping them to prepare the lesson plans, share teaching techniques, provide the tools for teaching the students, and develop the school teacher potential. For AU, this project was discussed among the related parties that it was important to develop both teachers and students to improve their quality of education. Furthermore, as Assumption University is the international university, we wanted to improve the quality in English classes of the neighboring schools. According to this, the project for teaching English to children was proposed to improve the students while ‘U School Mentoring’ was for improving the teachers.

Preparation and Planning:

From the survey and discussing with teachers in neighboring schools by AU students and project advisers, there were many problems relating to English learning. Firstly, they faced the problem of lack of teachers who graduated from English teaching major.
According to this, some neighboring schools assigned the teachers who graduated from other majors to teach English which they were not familiar with. Some schools let the students studied through the media without teachers. According to this, the quality of English teaching of these schools was lower than average. Another problem was that some schools did not have appropriate materials for teaching and supporting English learning. Their libraries did not have adequate English books and resources for primary students to learn.

To design the project, as improving English skills could not be done within the short period of time, the project was designed to be long-term project which was divided to be many phases. The first phase was this project ‘AU School Mentoring’.

This project was arranged by the student’s committee from the Faculty of Arts batch 24. There were two activities for students from twenty-one neighboring schools. The first activity was on 1st August 2017, the students from AU initiated 4 different workshops and divided the primary students from 21 schools to 4 groups. Then, each group attended each workshop and rotated to other workshops until all groups attended all workshops. In each workshop, AU students prepared the different topics for primary students basing on their lesson plans.

On the second day of the activities, 9th August 2017, the primary students of each school had to prepare English role plays to show other schools by using the knowledge from the workshop which the students attending. After the show, the prizes were given to the schools which had the best performance.

The main objectives of this project were to serve primary school children by teaching them English, encouraging and motivating them to study English, and creating a speaking English environment for them. For AU students who participated in this project,
they had the opportunity to learn how to teach and encourage children to study English, how to interact and communicate with children, to provide an opportunity to those who need, and to be generous.

**Execution:**

As this project needs to deal with 21 schools, the main challenge of this project was the number of participants because the student committee needed more manpower to take care the primary students from 21 schools. According to this, they recruited the manpower to support them which was not easy because the activity was on the university’s semester break. However, they got the support from the students who volunteer to help them.

After the first activity, AU students kept in touch with each school due to the second activity which the student of those schools had to perform the show by applying what they had learn from the first day’s activity.

**Checking:**

The evaluation and reflection was conducted at the end of each activity’s day. The main problem they faced was the communication because there were many stakeholders during the activities. Also, they had to deal with the problem that the background knowledge of the students from 21 schools were different even though they were from the same level. This affected them when they did activities together.

**Adjusting:**

After this project, the student committee from the Faculty of Arts assigned some of them to coordinate with AU students who did the later phases of this project to ensure that the primary students could continue learning smoothly and shared problems from the first
phases to them. Then, some students in the student committee of Faculty of Arts played the role of facilitator to support the later groups for conducting this project.

Furthermore, as this was 5-years project, the students who were the student committee of the Faculty of Arts in the later year were trained before the activity started.

**Outcomes:**

AU students learn to respect others, develop their social responsibility, and see themselves as the part of the society. Many students noted that all were interdependence with others. Then, it is the responsibility to all for making the society better. Also, they developed their friendship and teamwork during the activities and cherish the power of giving the opportunity for students who lack of the opportunity to study English.

**SWOT Analysis:**

**Strength:** This project was supported by the university and the government, so they had more resources comparing with other projects. Also, as the help of the faculty members of Theodore Maria School of Arts, the English activities were well-designed by the experts. The students had the opportunity to work closely with their faculty members and develop the relationship with them.

**Weakness:** The limited of AU students, comparing with the other parties, caused them had the heavy workloads.

**Opportunity:** They could see the education problems in some public schools which they unaware. Furthermore, they could learn to develop their communication skills not only with their groups but the kids and the seniors.

**Weakness:** It was hard to control the young students from neighboring schools especially 21 public schools had the activities together.
3.5.4. Case Study of the Project ‘Kabuanboon Semester 1 Academic Year 2017’

**Project Background:**

Kabuanboon is the long-term university’s project. This project is the collaboration with Assumption University with the village of Doi Pha Som at Chiangmai. At Doi Pha Som, in the past, the villagers were in the agricultural business and poor. The had the problem of oversupply of their local products: rice and banana which led to the problem of low selling price in the market. Furthermore, the village faced the problem of wild fire every year and needed the fund for dealing with this problem.

Later on, one AU student from marketing major found this village and served this village by creating the marketing plan, transforming the products, and extending distributing channels in Bangkok and Samutprakarn area. Thus, the revenue from the products would be managed to improve the standard of living of the villagers and solved the problem of wild fire and use some for supporting other service-learning programs.

**Preparation and Planning:**

This project in semester 1/2017 was divided to be 16 groups. Each student was required to attend one-day training for marketing knowledge because some students were not from the School of Management and Economics which might have the problem to create the effective marketing plan. Then, they had to choose the agricultural products from Doi Pha Som and the location for selling. Also, during the selling the products, the students needed to communicate the problem of Doi Pha Som to others for crating the social awareness about the problem of wild fire.
Furthermore, some parts of the revenue would be used to develop other places. In that semester, they decided to do the renovation activity Suraobangpra School. This was because they would like to spend the profit of selling to support good activities to others.

**Execution:**

As each group chose the location and selling date by their own, the project adviser gave the authority to them to manage their own groups. On the selling date, they had to sell the products and provided the information about Doi Pha Som to the prospects. The reason was to raise the awareness about the problem of wild fire at Doi Pha Som which occurred every year. On the second day, all groups in this project had to work together. The project adviser would divide the renovation jobs for each group.

**Checking:**

One challenge of this project was some students could not participate in the training due to the class schedule. In semester 1/2017, the training day was on the weekend which had two sessions. One was providing the background of the project and another was the training for creating the marketing plan. However, some students in Accounting major had the quiz on the training day and missed the training which caused them had the problem when they had to create the marketing plan. Also, they did not know the background of the project which some of them did not understand clearly about the purpose of the project and did not feel to connect with this project.

At the end of the project, all groups finished selling the products with the profit. However, from the project adviser, Boontham Sornsawat, and the lecturer’s observation, some participated students did not understand the project’s objectives and did not
communicate the problem of wild fire to others.\(^5\) However, some groups showed outstanding performance and understanding to this project as well.

**Outcomes:**

Most students got the opportunity for exercising their marketing knowledge to the real situation. They could see the problems and learn something which were not in the textbooks. Many students showed the improvement in their communication skills and problem-solving skills during the selling activities. Some mentioned that they had the chance to develop their social consciousness and social responsibility and learnt how to be the givers. Some students noted that it raised their interest in social enterprise for returning the benefits to the society.

**SWOT Analysis:**

**Strength:** As Assumption University had well-known for business school, it had the plenty of resources to support the students for training in marketing. Also, as this was the long-term project, the project adviser, Boontham Sornsawat, had the experience for supporting the students in this project.

**Weakness:** The training day was on weekend and conflicted with the quiz for students in accounting major. Another problem was that there were many groups in this project, so it was not easy to follow-up all groups on the dates of activities.

**Opportunity:** The students had the opportunity to apply their knowledge in marketing to the real situation. They had the opportunity to learn more on the social enterprise which raised them the social responsibility and cared for others.

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\(^5\) The information from the project adviser (Boontham Sornsawat)
**Weakness:** As the price of products were quite expensive, it was not easy to sell them especially in the place that there were the same products selling in the cheaper price. Also, some prospects did not listen to the problem in Doi Pha Som which was one of objectives of this project.

3.6. **Service-Learning and Moral Character Traits**

As service-learning program is the project which collaborates among the students, the advisers, the community members and others, it requires all related parties to work together. The successful service-learning project requires all to build strong bonds, have the connecting between parties, and learn from each other. Thus, the project is conducted for the benefits of community and its members. They have to learn through the process of reciprocity. While the students serve the community, they also learn from the community members. Their friendships are developed while they are working with others. Their social consciousness and moral duty is developed by being the part of community. They could learn all actions have the consequences and these consequences affect all members in the society. Their compassion and empathy is cultivated when they see the injustice in specific situation. They learn to respect others and open their mind for new experiences. Furthermore, the service-learning program could extend the understanding on societal problems and the effect of those problems in macro level which raise the students’ social responsibility.

3.7. **Summary**

Service-learning is the program for developing the stakeholders by providing the opportunity of the students to experience problems in the community. They have to work
closely with the community for solving problems. The community is the place for exercising and cultivating moral character traits. When the stakeholders work together, there is the process of reciprocity which the students have to serve the community and to learn from this experience through the process of Deming cycle and Kolb’s experiential learning cycle. As they have to work closely to each other, it builds the bond and connection among parties. Then, it is the opportunity for all to see the problem of social injustice in the real-life situation. They could learn to see and accept the fact that people interpret things in the different ways basing on their background.

Four case studies for service-learning program at AU are presented to see problems, solutions, and key success factors which gathering by observation, interviewing with related persons, and presenting by the undergraduate students. In each case, the students who participated in the projects show development of their moral character traits through the service-learning projects.
CHAPTER IV

CHALLENGES AND SUGGESTIONS IN DEVELOPING SERVICE-LEARNING FOR CULTIVATING MORAL CHARACTER TRAITS

4.1. Introduction

This research promotes service-learning program as a tool for cultivating moral character traits to its stakeholders. In the previous chapter, the process of service-learning is discussed that it develops the stakeholders through the engagement with the community to solve problems. The stakeholders could learn from this experience as well as serve the community. However, some service-learning projects failed. Some project could neither solve community’s problems nor allow the stakeholders to learn from the activities. Some could solve the problems, but the students did not show any development in moral character traits after completing the projects.

In this chapter, the challenges of service-learning in developing moral character traits are identified. Then, suggestions will be provided at the end of the chapter for developing effective service-learning program.

4.2. The Challenges of Service-Learning on Developing Moral Character Traits

To develop moral character traits through service-learning, there are some considerations to discuss. These considerations might not promote development in students and other stakeholders.
4.2.1. Misconception of Service-Learning

Service-learning is a balance between bringing the positive changes to the community and the producing beneficial learning outcomes to stakeholders. Without a clear understanding of the purposes of service-learning, service-learning might lead to the counterproductive outcomes rather than positive developments for all parties. The most commonly found misconception of service-learning is on the balance between serving and learning. In some service-learning projects, the students focused more on serving the community, or even focused only on serving the community, which is not the purpose of service-learning. Consequently, instead of having reciprocity between the parties, the stakeholders focus on how to complete the work for the community. This, sometimes, brought a poor quality of work to the community as the students focused more on completing the project instead of developing themselves. Instead of working with the community, the stakeholders are working for the community. In that case, the community might reach their expectations with the help of the stakeholders, but no one learns from the activities. The students lost the opportunity to learn from other parties. Also, the community members did not learn how to deal with the particular issue and how to prevent it in the future.

In service-learning program, all involved parties have to learn through the process of reciprocity by interacting with others. However, working for the community does not create the interaction between two or more parties. The stakeholders would appear to be working under the order of the community. As aforementioned in chapter III, the stakeholders from all parties have to interact to exchange their information, skills and knowledge. They

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6 Personal discussion with Charn Mayot on February 2018
work with each other in developing or solving problem in the community. Service-learning needs to apply the concept of ‘Head, Heart, and Hand’. Head is to understand the problems and issues in the community. Heart is to connect one with others and create a relationship among themselves. The individuals could share the feelings of the community members. Lastly, hand is to take action or executing the activities in developing the community. Missing any of the ‘Head, Heart, and Hand’ does not complete the process of service-learning. Especially, if the Heart is missing, the stakeholders might not develop their moral character traits through the activities. Without a connection with others, the sense of empathy, benevolence, or justice might not be developed because the stakeholders might not realize how the change in the community affect them. From an interview with some stakeholders of the projects on teaching English language in rural schools, the stakeholders, who interacted with the people in the rural schools and neighborhoods, felt pity and empathy for the rural students because of the inequality in the opportunity to study in rural areas. After they completed their activities, the members of one group discussed and planned for long-term activities with the teachers in rural schools to design a teaching plan that improves rural students’ English skills. Another group discussed with the headmaster of a school and their peers who had to conduct service-learning in the following year to follow up result of their teachings and designed a teaching plan. On the other hand, for the projects where stakeholders had a low interaction level with the community, some of them did not show any development in moral character traits. Although some had shown the sense of empathy, they did not see how their help could affect the whole community in the long-run. Kwok Hung

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7 Interviewing on 21st April 2018 and 7th May 2018
Lai mentioned that “[l]earning from serving others is not automatic”. The stakeholders might cherish the altruism experience from the activities, but they might lack the critical thinking skills (Lai, 2010, p.58).

The second misconception of service-learning is that all stakeholders have to learn through the activities, not only students. In this research, I avoid to use the word ‘students’ and replace by ‘stakeholders’ due to this reason. For service-learning program, as per the concept of reciprocity, all stakeholders have to learn from others. It should not only be what the students who learn from participating in service-learning experience, but also the adviser, the lecturer, the community members, and the service agency (if it is applicable). Developing moral character traits should not be an outcome for students only, but for all parties. They have to go through all processes together to share information, knowledge, and feelings. A successful service-learning program should address development of all involved parties.

Another misconception of service-learning is that it is the same as a community service. This misconception would make the project focus only on preparation and execution. However, as I refer to the quote of Kwok Hung Lai earlier that “[l]earning from serving others is not automatic”. The reflection process is important. By considering service-learning, this reflection process might be missed or, in some projects, the reflection process might be poorly conducted. From my observation of the reflection process of some groups, instead of sharing their experience for reflection, they tried to figure out the wrong doers who caused the troubles. In the end, they spent time in ‘witch hunting’ instead of reflecting and evaluating their activities. The word ‘witch hunting’ means that they focus on finding the wrongdoers instead of finding the solution to the problem. Another challenge is that the stakeholders did
not know how to reflect and evaluate properly. From the interview with one renovation project for the poor community, the stakeholders did not speak out what they thought and saw during the activities because they were afraid that they might have conflicts with the other stakeholders. Some tried to compromise and use the ‘very soft comments’ to avoid conflicts within the group. However, these ‘very soft comments’ did not work well because some did not see the problems from their activities as the urgent problems to be solved. One student mentioned that they also missed to mention some experiences which they could reflect and learn as most of them kept silence.8

4.2.2. Lack of Interaction and Collaboration ‘Between’ and ‘Within’ Parties

One important factor which makes service-learning program successful is the connection between each person and the community. The interrelation between an individual and a community is important in developing moral character traits and create the bond with others in the community. The stakeholders are required to interact with others from different parties. Lack of interaction could produce the negative effect. A poor communication might lead people in the community to misunderstand the purpose of the project. There was a project on taking care the stray dogs at Baan Uncle Yi. Although the students contacted the person in-charged of organizing the activities, they did not contact others in surrounding areas. Later on, there was a complaint from some villagers because they were afraid that the students might disturb their community.9 Also, the cooperation level between the students

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8 Interviewing on 10th May 2018
9 The information is from the project adviser (Chavakorn Techakesari)’s observation and the project report in CPEL database.
and community might decrease due to the low level of interaction and communication. For some renovation projects in school areas, due to the poor communication with the person in-charged at the schools, the stakeholders were faced with a disturbance from local students at the schools during the execution of the project. Moreover, no one has been maintained the work after the project was completed.¹⁰

In some service-learning projects, without the appropriate communication, the students do not apply critical thinking and analyzing skills to investigate the problem of the community. This made them unaware of the root cause of the problem. Subsequently, although they solved the problem in the community, the community is faced with the same problem again later on.

Another challenge is the interaction and communication between the students and the adviser. As they have to work closely on the project, it is significant to understand the roles of each other. In some projects, the students expect the adviser to take actions beyond the roles of adviser. On the other hand, for some projects, the advisers work beyond their responsibilities which make the students feel that the advisers intervene with their work. This conflict affects the quality of work as well as the learning outcome of the students, especially in developing social responsibility.

As service-learning is related to group work, the high level of interaction and communication plays an important role. However, especially for the group which consist of students from different faculties, it is not easy to manage the time for meetings due to the class schedule. One problem which always happens is that some students do not understand

¹⁰ The information is from the survey of the project leader and the project adviser (Boontham Sornsawat).
the project clearly due to the lack of communication between the members of the group. During the proposal presentation, some members could not clearly describe their roles. Some were left out of the group because they missed the meeting with others. In the worst case, on the execution day, some took the job which the community did not want them to do.

Moreover, the poor interaction and communication might create a barrier among members. As a result, a student would hardly work with an unfamiliar member of the group. Some members are afraid to speak out when they have comments or concerns on the plan. This discourages an opportunity to learn and develop the project through shared opinions from different standpoints.

As the interrelation between people is important, all stakeholders are expected to develop the sense of group belonging together. Without the proper interaction and communication, they could not reach the expected outcome of service-learning which is serving the community while developing themselves.

4.2.3. Time Constraints for Service-Learning Project and Development

One of the biggest challenge of service-learning project is the time constraint. In the case studies of chapter III, some projects could not be completed within one semester. Some are required to continue for few years or longer especially the project that supports education. As one could see that the quality of education could not change overnight or within a few months, the project is required to be designed for long-term outcomes. One question which I always asked the stakeholders of the projects on supporting education is that how they could ensure that the students in the rural areas which they taught would develop the skills in the long-run. A similar question is also applied to the stakeholders in the project of
nursing the patients in a public hospital that how they could solve the problem on the lack of staff in the hospital in the long-run.

Designing a long-term project requires a collaboration from all parties. In the case studies in chapter III, we could see that all parties of the project ‘AU School Mentoring’, which consist of the student committees from the Faculty of Arts, the faulty members from the Faculty of Arts, the lecturers and advisers from CPEL, the research institute of AU, and the representatives of the neighborhood schools around AU had to work together. The common ground and the common good had to be discussed as well as the process which could be applied for all parties. To complete this project, it would take time and energy from all parties. Thus, it is not easy to design a long-term project.

Another problem is that the short execution time might not provide an adequate new experience to the stakeholders for reflecting. Then, they could not see and learn to improve their moral characters.

Furthermore, designing a project for stakeholders from different faculties might not be easy. One problem which happens every semester is that the students from different faculties had different schedule for quiz and examination. This causes the problem of low interaction between group members which I mentioned in an earlier section. To build the trust and mutual understanding between members, it requires time to learn from and share with one another. The short period of time does not allow stakeholders to gain each other’s trust and to open their mind to learn and reflect on the experience from the activities. Consequently, their moral character traits are not developed.
4.2.4. Limitation of Skills in Reflecting on the Experience

In this section, I would focus only on the skills which relate to the development of moral character traits instead of the skills to in project execution. To develop moral character traits, stakeholders require the skills in facilitating, interpreting and reflecting on the experience. They can develop their moral character traits by reflecting on the experiences from activities of service-learning. These experiences might be their personal experiences or others’ experiences. Thus, the reflection process is very important to produce the expected learning outcomes for the stakeholders. A facilitator plays an important role in controlling the mood of the group conversation, asking the questions to reflect on the experiences, and recovering the valuable experiences which might be not mentioned by others. Without the facilitating skills, they might not reflect on their experiences properly. Once I was sitting through the reflection process of one project. On the first day, there was no facilitator. Some students mentioned their experiences from the activities, while others were chatting. Although there were many experiences that should be shared during the session, some students did not mention those experiences and some tried to cut the conversations short to save the time. Most of the time was spent on the complains on the accommodation instead of the project’s activities. At the end of that day, it seems like no one learnt anything from that session. On the next day, the project adviser, the project leader and I decided to discuss about this problem and arranged one project coordinator who had an experience from working in a university club to be the facilitator. The reflection session was improved on the second day. The facilitator controlled the discussion smoothly. She intervened with the unnecessary discussions and encouraged all members to share their experiences and summarized the key points. She asked other members to analyze and mention what they had learnt from each
experience. Thus, a reflection session is important and should be planned and conducted by a skillful person.

4.3. Suggestions for Developing Service-Learning for Moral Character Traits

To ensure that a service-learning program could help to develop moral character traits in stakeholders, it projects need to be designed appropriately. In the previous section, there are some challenges which could occur due to a poor design for service-learning program and its projects. Hence, here are some suggestions to develop service-learning program.

4.3.1. Providing a Clear Understanding of the Service-Learning Concept

For the preparation step of service-learning, the stakeholders need to attend the class and study the concept of service-learning. The differences between service-learning and community service and/or volunteering need to be clarified. The significance of understanding the concept needs to be discussed with the stakeholders. At least, they have to understand that service-learning expects both community development as much as beneficial learning outcomes for themselves. The class assignment should relate to the concept of service-learning which is the balance between serving the community and having developed for both academic knowledge and moral character traits. Some students had less understanding of service-learning as they focused more on what they could do to help and develop the community. Thus, during the process of designing their project, they did not design and plan appropriately for the development in the terms of learning and ignored the process of reflection.
Another suggestion is for students to research and study completed service-learning projects including both successful ones and failed ones. Particularly, projects which share similar activities and expected outcomes to their projects should be well studied. This could guide them during preparation and warn them of any pitfall which may be over looked. When they conduct the research, it is important to encourage them not to focus only the process, activities and results, which most groups do, but they need to learn how this project benefits both the community and the stakeholders. They should see the changes in themselves after they completed the service-learning project. A well-prepared research could help them designed their projects appropriately to match their expectations.

As the expected outcomes from service-learning are both the development of community and learning development of the stakeholders, it is important to design and conduct the reflection and evaluation process. The process of reflection and evaluation should not be conducted only during the project execution or at the end of the project, but before the project starts. They should evaluate themselves to understand their abilities, attitudes and interests. The project adviser, the project leader, and the project coordinator have to work together in designing the project to match with each person’s capability. Also, the stakeholders could review themselves through the evaluation and reflection process during the project execution. When completing the project, the stakeholders could see and compare their developments.

4.3.2. Increasing the Collaboration ‘Between’ and ‘Within’ Parties

One important key is to interact with others. The word ‘others’ includes any student, any community member, and any person involved in the project. Jun Xing and Carol
Hok Ka Ma mentioned that a project where students had little or no interaction with the community members would create personal bias and cultural prejudices against one another (Xing and Ma, 2010, p.8). Thus, a well-designed service-learning project has to encourage its stakeholders to be involved with the community members and challenge them to step beyond their comfort zone.

Before proposing a service-learning project, the adviser has to ask the students to conduct a survey in the community and contact its members. This could help them to understand the background and the culture of the community. They could figure out the problems on their own and see the problems from a different standpoint of the community members. The key benefit from this is that all parties could build a trust and mutual understanding. Without an appropriate interaction level, the trust could not be built and it might cause problems in collaboration later.

Furthermore, having contact with the community members could help the students understand their society deeper. An example is in the case study of the project ‘AU Voice for Blind’ described in chapter III. Most students know that the blinds lack an opportunity to study like normal persons. However, they were not aware of the related problems such as the high cost of producing an instructing media for the blinds. Also, prior to the project, some of them never realized how hard it was for the blinds to study in the same environment as normal students in high school and university. When they reflected on these experiences, their sense of empathy has been developed as well as their social responsibility. As the result, they tried to propose solutions to solve this problem. This is similar to another project where the stakeholders worked with a public hospital near the university. At first, the stakeholders intended to work with the nurses in taking care of the patients in the hospital.
However, after having the dialogue with the supervisor of the nurses, they found out that the work was overloaded because of the amount of documentation work. Recognizing to this, the stakeholders of this project changed the direction from helping the nurses by taking care the patients to solving the problems of overloaded documentation work. They recommended methods to arrange and deal with the documents more systematically. Although their suggestions were not applied at the hospital, the stakeholders gained an awareness of the problem in public hospitals that it does not only from taking care of too many patients at the same time, but also from the heavy documentation work. After finishing the project, some of them mentioned in the report that they felt pity for the nurses of the public hospital and one mentioned in the presentation that “when I went to the public hospital before conducting the project, I always felt angry that the nurses did not care the patients as much as they should. However, after I worked with them and completed my service-learning project in the public hospital, it seemed that I understood their situation more and had develop my sense of empathy”.

To increase the interaction level, the activities should be designed for working with community not working for the community. A few years ago, there were some groups of students who decided to work in well-known Non-Profit Organization (NPO). The staff of the NPO asked those groups of students to arrange donated notebook and packed them in the boxes to be sent to the poor schools in distant provinces. For this activity, it was not ‘working with’ the community, but ‘working for’ the community. The students from those groups showed that they learnt nothing from the activities. Some did not feel happy to help

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11 The information is from the experience sharing in the class of ‘Professional Ethics Seminar VI’ in 1/2018.
that organization as they felt that the staff were asking them to do their works which did not benefit others. During the presentation, one student said that he did not even know the boxes were sent to whom and who would benefit from their activities. This also happened to other groups from another project. In that project, the stakeholders worked in another well-known NPO. This NPO collected money from their volunteers and then taught them how to make notebooks from recycled paper. Then, the NPO would send those notebooks to poor schools around Thailand. After finishing the project, some students mentioned that they gained nothing back from this activity because they did not have any emotional attachment to the end users of their work and they did not even know whom the end users were. Furthermore, some said that they should have seen the changes in the community which was the poor school’s students. Some were questioned that whether their activities helped others or not.

Later on, there was a project by the students from the Faculty of Law which involved the same activities with the mentioned NPO. The difference was that these students delivered the notebooks to a school by themselves. They taught the students in the poor public school to make notebooks from recycled paper on their own. From that project, most students showed that they did not only feel happy, but they also developed their awareness about other people. They thought more when they used papers as it could be recycled. They felt proud that they delivered the notebooks to the poor students and save them money from buying new ones. They applied the self-sufficiency concept to their daily life. The project coordinator, which was the student from the Faculty of Law, mentioned that the involvement with the students in the poor public school made them learnt more about the societal problems, especially

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12 The information is from the experience sharing in the class of ‘Professional Ethics Seminar VI’ in 2/2017.
13 The information is from the experience sharing in the class of ‘Professional Ethics Seminar VI’ in 2/2017.
poverty, and gave them the happiness when they saw the smiles on children’s face when they got the new notebooks from recycled paper.\textsuperscript{14}

Not only increasing the involvement with others before and during project execution, the stakeholders could increase the interaction level during the evaluation process. An example of such interaction is shown in the project on English language teaching at Wat Sao Thong Klang School shared by Boontham Sornsawat. In this project, the representative of the school, which was the head of English Department, observed the activities and attended the evaluating sessions in the evening many times. The representative mentioned some problems which the students missed or did not realize during the evaluations. Some students found out the mistakes which they never thought about. They learned that the community members which were the students at this school valued different things from them. Sometimes he also shared his ideas for improving the quality of work and sometimes he participated in the activities. This helped the stakeholders of this project to gain more valuable experience and to see the development in both community and themselves.\textsuperscript{15} This is also good example for the culture of ‘Growing Together’ as both stakeholders and the community grew together through service-learning’s activities.

From the observations and the interviews with some students, the relationship between the group members affect the quality of their work. The students who know their group members prior to their project work seemed to have higher level of tolerance than the ones who form a group with strangers. The students who formed a group with the members of the same student’s clubs in the university had few complaints, or did not have any

\textsuperscript{14} The information is from the experience sharing in the class of ‘Professional Ethics Seminar VI’ in 2/2017.
\textsuperscript{15} Personal discussion with Boontham Sornsawat on August 2017
complaints at all. From the interviews, the students said that the workload was less important to them than putting the right person to the right job.\textsuperscript{16} Although the job appeared to require less effort than other jobs, the right person could perform it at a higher quality. This was better than giving all an equal workload but gaining a poor result. This mentality is in contrast with the one from the students who formed a group with strangers. They always had an argument on the workload of each person. To be fair, for them, all members were required to share the same amount of workload instead of focusing on the skills of each member. To explain two different mindsets, from my point of view, it is because the students from the same club know each other’s skills, preferences, characters, and working styles before conducting their project. Moreover, they have experiences working together for the club activities which connect them together. This might influence them to think more about the fairness not in the terms of workload but the benefits of the group. On the other hand, the groups which were formed by strangers had the problem because they did not have as much opportunity to learn about each other. They did not know each other enough for appropriate divide the jobs between themselves. This made them focus on the workload which was the easiest way for them to make it fair for all members. Therefore, it is important that the members get to know each other as much as they can before the project starts.

\textbf{4.3.3. Designing the Project to Match Time Constraint}

Some problems in the communities could not be resolved within a short period of time. How could we solve educational problems in many public schools relating to the

\textsuperscript{16} Interviewing on 21\textsuperscript{st} April 2018 and 14\textsuperscript{th} August 2018.
lacking teachers within one semester? How could we solve the problem of the lack of the digital talking books for the blinds to use in their studies within one semester? This type of problems, unfortunately, could be resolved by an effort of a group of students in one semester, which is only a few months. To solve these problems, we need to work with a multi-semesters plan. Hence, such service-learning project should be designed on a long-term basis to ensure the problems could be resolved.

In chapter III, to solve these problems, the project ‘AU School Mentoring’ was designed the members of all English teaching projects of neighboring schools work together. They planned the teaching lessons and evaluation process together. Thus, they could better share and compare the learning abilities of the students in each school. After that, the project was divided into three main phases. In the first phase, during summer period, the school teachers have a meeting with the Faculty of Arts and St.Martin Center for Professional Ethics and Service-Learning to share and exchange the experiences in teaching especially in English classes. In second phase, during the first semester, the students in each group were assigned to work with the school teachers to teach English. In the third phase, during the second semester, the students were assigned to each public school to arrange an English camp and conducted activities by applying the knowledge from the classes attended in the second phase. These three phases are repeated again in the next academic year. This could help the community by creating lifelong learning process. The stakeholders had the chance to learn more about community which they worked with and developed bond between themselves and the community. The most important thing was that the community could improve their teaching approach from working with the stakeholders of service-learning.
4.3.4. Training for Facilitating Skill

In the previous section, one of the challenges described is that the stakeholders lack the skills to conduct a successful reflection process. A training should be provided to support reflection process by experts or experienced persons. The training might be conducted as a workshop for the stakeholders to practice. This training would not only be beneficial for service-learning but it could help the stakeholders develop other related skills.

4.3.5. Designing an Appropriate Reflection Process

Designing a reflection process is an important element which is required to be completed in service-learning. Reflection should be conducted throughout the program of service-learning. For each reflection period, the purposes should be clarified to all stakeholders and recorded to assess developmental process of the stakeholders. Peter J. Collier and Dilafruz R. Williams mentioned that a reflection process could be divided into three stages: Pre-Service Reflection, Reflection during Service, and Post-Service Reflection. (Collier and Williams, 2012, p.84-85).

Pre-Service Reflection is conducted to allow the stakeholders to reflect upon their personal experiences, to see their positions relating to the experience, and to understand their own attitude towards social work, voluntary activity, community service, and service-learning. This reflection also helps the stakeholders to increase their awareness of communal issues. Hence, pre-service reflection could help to design a project during the preparation and planning stage.

For Reflection during Service, the stakeholders should not only mention what they do, but what they feel towards what they do. Each person needs to reflect upon their
feelings and observe the changes of their own and others. This process could help the stakeholders to compare their thoughts during the pre-execution period with execution period.

Lastly, *Post-Service Reflection*, is performed after project is completed. The stakeholders should have gained more awareness on community issues and see the changes in the community from their activities. This could help them connecting between themselves and the community they served. It could help them see the effects of their activities on others. The reflection should be conducted for all to see what have changed in their character traits and attitudes. The stakeholders should be asked to reflect upon their experiences and feelings. Their growth should be recorded and compared with earlier reflections.

**4.3.6. Creating Learning Culture for the Community**

During project execution period, it is important to create a learning culture. As I mentioned in chapter III and earlier in this chapter, service-learning is expected to provide the positive learning outcomes for all parties involved. Thus, all parties need to keep an open mind to learn from others. With this learning culture, the knowledge can be transferred and transformed to each person through dialogues between each individual and others. This could help all stakeholders to develop their academic knowledge as well as their moral character traits. Also, it helps all parties to build trust and to have consensus on ways to complete the project. A success learning culture can create a learning community. This learning community can encourage involved parties to solve problems as a team.

Another important thing is that service-learning program should include knowledge management to share knowledge obtained from each project to others, especially
to other communities which face the same problems as the community with the project was involved in. A good knowledge management could provide the communities with the skills to solve the problems by their own and to prevent the same problems to occur again in the future. At the same time, it could guide other communities to learn how to solve the problems and/or adapt the solutions to suit their own community. This could also bring two or more communities to connect with one another.

4.4. Summary

This chapter identifies and describes key challenges facing service-learning. One is the misconception of its concept that the focus should be more on community development and the learning outcomes of stakeholders are neglected. Second is the low level of interaction between stakeholders. Thirdly, the problem of the time constraints which affects the outcome of the project. Lastly, an inappropriate reflection process is performed which limits the stakeholders from achieving their learning outcomes. Suggestions are provided to overcome these challenges as follow; (1) the concept of service-learning should be explained appropriately; (2) the stakeholders need to be encouraged to interact with all related persons; (3) a project needs to be designed to have an adequate time for completing and learning; (4) training for facilitation skills should be provided to support the evaluation and reflection processes; (5) the reflection process should be designed appropriately; and lastly (6) learning culture to grow together should be promoted to the community.
CHAPTER V

CONCLUSION AND RECOMMENDATIONS FOR FURTHER RESEARCHES

5.1. Conclusion

From the bloom of liberal views, people focus more on their rights and, sometimes, ignore the responsibilities and the consequences of their actions. Liberal standpoint focuses on individuality and separates one from others. However, according to Fay and Haan, each person could not be independent from others. It is not possible to define yourself, or gain self-understanding, without interaction with others. The reflection of others helps individual to define himself and herself. Furthermore, the definition of individual is described through the relationship between one and others such as the relationship among family members. For example, A is the older brother of B, or C is the supervisor of D. Without others, one could not define himself or herself and lost the position place in community.

Due to the significance of the interrelation between each individual, it is important to balance between individuality and community. The definition of a community is not a group or a place where individuals live together. The concept of community is beyond that.

A community requires citizenship of members, shared values and understandings, and mutual benefits or common good of all members. To gain a citizenship, its members are expected to participate in activities of the community. Without the
participation, the members lack their place in the community because there is no bond between themselves and others. The dialogue between members does not occur. Without the dialogue, the consensus among members could not be built. Some might not accept the outcome from an activity which they do not participate in. As a result, it affects the second requirement of a community which is the shared understanding among members of the community. Similarity for common good, a common good for a community is created from the consensus of community members. If community members do not participate in the community’s activities, then the common good might not be accepted. Accordingly, a community shares the same nature as democracy which requires participation of its members.

The next component is the shared understanding. Shared understanding is developed from the background, history, culture, and tradition which are transferred and become the heritage to the community. However, the interpretation of each individual might be different because each member belongs to many communities allowing them contacts with many different culture. The influences of some cultures encourage individuals to reinterpret the meaning of values and experiences. Thus, the change in shared understanding occurs when many community members reinterpret the values in the same direction. This shared understanding relates to the common ground which is the rule and the boundary of the community. It is the result of the consensus of the community members.

Last is the mutuality of the community members. A common good should be provided for the sake of all members of the community. Again, interaction and dialogue between members are required to create a common good.

The community is not only the foundation for communitarianism, but it is the place to exercise moral character traits. Dewey, Etzioni, and Kohlberg considered schools as
a place for developing moral character traits of the students. They could practice and develop their moral character traits through the activities within the schools. Furthermore, community members could develop their moral character traits through the interrelationship between themselves and others. This brings up the question what kind of education should be provided to develop moral character traits. Thus, service-learning program is proposed as the tool for developing and cultivating moral character traits.

Service-learning is the program which applies the concept of reciprocity to develop and/or solve the issues within a community. At the same time, it also focuses on the learning outcomes of the stakeholders. The stakeholders of service-learning project are required to be involved with the community to understand the issues, build the trust from its members, work with the community members closely to solve the problems, and reflect on the experiences to develop their knowledge and moral character traits.

The purposes of service-learning consist of:

First is to understand the society at a deeper level. Studying in classes differs from having real-life experiences. Service-learning program provides an opportunity to the stakeholders to touch on societal problems in real situations. For example, the project ‘AU Voice for Blind’, the stakeholders knew some difficulties of the blinds, but they did not understand them deeply. Some were unaware of the fact that the blinds had to study with normal person. After the stakeholders gain the real experiences, then they could understand the problems deeper and clearer.

Secondly, the stakeholders could apply their skills and moral character traits to serve others. This creates an appreciation among themselves when they could apply their knowledge and skills to improve the community and its members’ lives. Also, it could guide
the stakeholders to have self-understanding. For example, the project leader of ‘Livestock for Lunch and Learning Center’ found his interests in the environmental issues as well as educational issues.

Thirdly, the stakeholders develop their skills and moral character traits through the activities. Moral character traits could be cultivated after interacting with others. The interdependence with others develops awareness and engagement of stakeholders with communal problems. Thus, the stakeholders feel empathy and have moral consciousness which is then developed to moral duty and social responsibility.

Lastly, the community issues are solved by stakeholders and community members working together. The stakeholders are not encouraged to solve problems of the community, but they have to learn to solve them together. The reason is that the community members would get the opportunity to learn from the stakeholders. They can then apply this knowledge and skills to solve the problems by themselves in the future.

Service-learning applies the model of ‘Deming Cycle’ to its working process. Starting from planning where the stakeholders have to study about the community and its problems. In this phase, the stakeholders have to interact with the community to understand the problems deeply and build the trust from the community members. Afterwards, they have to plan the activities together to solve the community’s problems. In the second phase, doing, stakeholders and community members work closely to solve the problems together. Problem-solving skills are applied to deal with unexpected situations. Moral character traits are formed through working with others such as friendship, empathy, and benevolence. In the phase, checking, stakeholders need to evaluate their activities and reflect on their experiences. The result from evaluating the activities will be used to adjust the plan of the next execution day.
The reflection of experiences would affect the growth and cultivation of the stakeholders in moral character traits. In the last phase, adjusting, the stakeholders adjust their plan according to the evaluation and continue the cycle until the project is completed.

In service-learning, Kolb’s Experiential Learning Cycle is applied for learning development. In this cycle, the stakeholders go through four different learning modes which consist of learning by feeling, learning by watching, learning by thinking, and learning by doing. Each mode is related to the process of service-learning.

The problems of service-learning for cultivating moral character traits are:

Firstly, the misunderstanding of service-learning concept makes the stakeholders not focus on the learning outcome. Secondly, there is low interaction and collaboration among stakeholders and other parties. Thirdly, the time constraint makes it difficult to solve problems in the community. Hence, stakeholders could not gain adequate experiences to reflect. Lastly, inappropriate reflection process affect stakeholders in learning from their valuable experiences.

From aforementioned problems, the researcher suggests to provide a clear explanation of the concept of service-learning. The stakeholders have to differentiate between service-learning and community service. The interaction between stakeholders needs to encouraged to build the trust and appropriate learning environment. Next, to avoid the problem from time constraint, the project should be designed to be realistic in terms of time. The activities should be consistent with the requirements of the stakeholders. The facilitation skills should be trained for an effective reflection on experiences. Lastly, the ‘growing together’ culture should be promoted to all related parties. The expected outcome of service-learning program is the result of the stakeholders ‘working with’ the community.
It is important to remind all parties that they are expected to learn from another through the activities.

Service-learning would be successful in cultivating moral character traits if, and only if, a bond is built between the stakeholders and the community. Without this bond, the stakeholders might not be the part of community and their public mindset is not formed. When lacking public mindset, it is not easy to develop social awareness, social consciousness, and social responsibility. The civic engagement might not happen because there is no interaction between one and the others. Thus, service-learning program could help stakeholders to be the part of the community and provide an opportunity for developing moral character traits by serving and learning from others.

5.2. Recommendation for Further Researches

As this thesis focuses on the communitarian ethics and service-learning, I recommend further researches in this area as follows:

1. The Failure of Service-Learning Program with Case Studies

Many service-learning projects faced challenges and got through them with solutions. Still, there are some service-learning projects which faced similar challenges, but could not go on. Some projects continued but failed to reach their objectives. From this observation, a study of failed service-learning projects is recommended. This study could help researchers and scholars identify the factors which affect the success of service-learning projects. Hidden challenges might be discussed through case studies. Solutions might be developed through discussions and adapted to service-learning program.
In the case of Assumption University of Thailand, under this recommendation, I suggest researchers to study on some service-learning projects which worked with *Paper Ranger* which is non-profit organization. This is because, in those projects, the stakeholders completed the work provided by the community. However, in terms of the student’s development, the stakeholders did not clearly show their development, especially in their moral character traits. This study could help the university improve the process in the future.

Furthermore, the cancelled service-learning projects should be studied under this recommendation. Some projects were cancelled after discussing with advisers. Although the cancellation of the projects occurred before executing, it could be considered as a failure to continue. The problems and challenges of the stakeholders of those projects should be discussed for improvement of the process of preparation before project execution.

2. The Process of Acculturalization

In chapter II, the researcher mentioned that individuals belong to more than one community. Then, when there is an interaction with others, one culture will influence an individual to reinterpret the meaning of another culture. Accordingly, understanding this process could help to explain human behaviors and the decision-making process. Furthermore, if two or more cultures, which individuals experience, contradict or differ from each other, this study could find out how individuals deal with the contradiction and react to the communities which they belong to. The study might focus on explaining the change process of acculturalization of individuals, others, and their cultures.
3. Long-Term Development of the Stakeholders and the Community after Completion of the Service-Learning Project with Case Study

Most researches on service-learning projects focus on the development of the participants after the project completion. A question still remains that the development of the stakeholders and the community continue in the long-term or not. The purposes of service-learning should not focus only on the change immediately after the project is completed. Both the stakeholders and the communities should continue to develop themselves as per the concept of lifelong learning. Furthermore, as one purpose of service-learning program is to resolve the issues and develop the community in the long-run, a study of the community should be conducted to ensure that the community learn to prevent and solve the problems in the future. At least, the same problems should not reoccur in the community.
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APPENDIX A

THE CASE STUDIES OF ASSUMPTION UNIVERSITY OF THAILAND

The information about service-learning projects is in database of St. Martin Center for Professional Ethics and Service-Learning. The student’s reports and supplementary documents could be reached by contacting Boontham Sornsawat who is the service-learning head and the project adviser. The contact email is auservicelearning@au.edu

Below is information on the case studies in this research:

Project: AU Voice for Blind
Activity Dates: January 2016 to present (Semester 2/2015 to present)
Project Adviser: Chavakorn Techakesari
Contact Email: chavakorn.gspr@gmail.com
Community: The National Library of the Blind and Print Disabled and another community of the disabled persons (basing on the choice of the students)

Project: Livestock for Lunch and Learning Center
Activity Dates: 6 November 2017 to 25 December 2017 (Semester 1/2017)
Project Adviser: Boontham Sornsawat
Contact Email: boonthamsrn@au.edu
Community: Wat Sukanthawas School
Proje   [509x696]103    [85x696]ct:   [193x696]AU School Mentoring by the Faculty of Arts
Activity Dates: June to August 2017
Project Adviser: Boontham Sornsawat
Project Co-adviser: Dr. Hathaichanok Komintarachat
Chavakorn Techakesari
Yotsawee Chaopaknam
Contact Email: boonthamsrn@au.edu
Community: 21 neighboring schools around Assumption University of Thailand,
Suvarnbhumi campus

Project: Kabuanboon Semester 1 Academic Year 2017
Activity Dates: August to November 2017
Project Adviser: Boontham Sornsawat
Contact Email: boonthamsrn@au.edu
Community: Doi Pha Som (Chiang Mai) and Suraobangpra School
APPENDIX B
THE REFLECTIONS FROM THE STUDENTS

Below are the examples of reflection from the students in service-learning projects. The full reflection of the students could be reached by contacting Boontham Sornsawat who is the service-learning head and the project adviser. The contact email is auservicelearning@au.edu

AU Voice for Blind

Nattaphol Lohsiwanontn noted that “This project has shown me the part of the society that has been ignore. These children do have some disability but it never stops or holds them from being a quality and useful citizen. Many of them have self-confidence and courage to do things like a normal person. Also, they have proved that the quote practices make perfect is really legit. These children study like a normal person, go into the law university and even have better grades than me. This project is very useful to make us acknowledge these quality people in the society. In my opinion, this project should be one of the mandatory project for ethics seminar of our university in every semester.”

Warisara Chanprasit noted that “This project gave me such a good experience and taught me how to be gentle to other people. I am capable of helping people by using my own skill. Finally, our group has a kind cooperation among members and receives the useful suggestion from Ajarn Chavakorn.”

Charisa Singhasakulkai noted that “I learned many things from this activity, such as giving others without any return whether it be an object or a kindness just a little It can be
very valuable for their lives. Therefore, it makes me learn about their life as unlike anyone else but they still have a good life. It also made me learn how to work with other people, how to solve a problem and make me more aware of society as well.”

Satarat Prachuaparee noted that “When I have the activity and work this project with friends. This project changes my mission and attitude so much. Because, that make me think that this world has many people who don't have the opportunity for the better life. And we have to help and take care that people because we are humanity. We can do the good thing or bad thing but I learn that we born to be the human we must to do whatever make the world better and help each other because we are human.”

**Livestock for Lunch and Learning Center**

Sorakhit Akesittipon noted that “As we had finished this project. I’m very appreciated in this project. Teamwork is the best explanation to do this project. and this project had to do by group of people that some people does not know each other, so it made us learn how to work with others. This experience is useful for my future because it can make me work in group or individual systematically. It practiced me to live and adjust to work with others and can work as a teamwork after graduate. Also, it practiced me to have tolerance in every situation.”

Thipok ponsingha noted that “I have learned so many things from this project. It inspired me to have the mushroom house because it is easy to plant. Moreover, I learned how to work in teamwork and know give and take. In my opinion, this experience is very useful for my future because of several reasons. First, I learned how to work and deal with other people that I have not known. Second, I learned when we want to do something as business,
we should plan first. Finally, the communication and understanding of objective of the project is also important and make sure that everyone understand the same thing for achieve the work.”

Atiwat Ngamphanpaisal, noted that “I appreciate the loving kindness of my friends. I got many helps from many people such as teachers and students during the hard times. And the teamwork also inspired me to do the good activity like this more.”

**AU School Mentoring by the Faculty of Arts**

Jiranan Panlanatiyarak, the President of the Student Committee of the Faculty of Arts noted that “What I have learned is beyond personal expectation. Learning from the bottom of the pyramid, from myself, is to learn how to respect others from the deepest understanding of my heart, I have learnt to be open minded to make sure what I’m doing is exactly from the appropriate mindset. Second, an awareness from myself to others. I have started to learn how to inspire people to get themselves into what they were doing, though it is a particular project we organize as an activity unit but indeed we have to make sure everyone in the team is seeing the same scene. We raised the awareness from English skills activities which we sent teams to local schools and initiate recreational activities to impose the importance of English learning. Third, as the top of the pyramid is learning the fact that the society needs more understanding not only from us as the new generation but all of us as Thai citizen that we all must concern about system we are living in, a curriculum we are pushing for and a generation we are shaping. I have learned it was difficult to make everyone to get the concepts but surely they all are having awareness but nowhere to start.”
Naparadee Manorungrueangrat noted that “I got a lot of things from this activity. Firstly, I got a chance to teach students around my university. They were nice to me, it made me happy and thankful for this opportunity. Secondly, this is my first time for doing something for other people, some of them never get a chance to study English. This activity is really meaningful for society and my future. As a head of this project, I'm glad to do this duty. This is my good opportunity for being the head of this really big project.”

Itsaraporn Naksuwan noted that “I have learnt many things from this activity. I found that the word 'giving' has more meaningful when I did this activity. I saw many problems that children faced and I feel will to help them sincerely. I honestly think that this experience meaningful and useful for society and my future. When I and my friends decided to do this activity, we have a very strong willing to educate the children around here. We were very happy when we saw children's smile and they knew more English.”

Kabuanboon Semester 1 Academic Year 2017

Paweena Buachai noted that “I gained the knowledge from the process of solving the problem. Moreover, I had social consciousness and came up with proper methods to make marketing plans. Additionally, I learnt how to work with other people appropriately. And I got new experience which is selling for charity at outside the university. I learnt the way to communicate with others for telling about our purpose of selling Doi Pha Som's products. Lastly, we did use revenue from selling but we return it to society. It is also important for me because this activity improve many skills which I did not learn before.”

Nungruthai Sripattanothai noted that “I get many things from activity. I have learnt why I must help community. I have learnt how to solve problem. Activity make let me
know and learnt about what they need and who can help them or the way to distribute the product. I get social consciousness, come up with proper methods to make marketing plans and work with the others appropriately. I think that the activity makes me get a good experience. the activity has more benefit in the long term because the activity is helping social enterprise and revenue from selling we turn back to social.”

Adam Shahid Rao noted “I learnt how to be patient to hard situations. Such as, hot weather and long hours of standing. It helps me to know how kind this world is, when people are suffered, some people are very willing to help them. I learnt how to give more than earn. I was happy to stand there for long hours because I knew that what I was doing would help some people. I can adopt this mind set in the future that I will be happy when I do thing in purpose for others not only for me. It’s happier to do things for other more than for myself.”
BIOGRAPHY

Chavakorn Techakesari was born in November 1982, Bangkok, Thailand. Although he is the Buddhist, he completed the primary and secondary education at Saint Gabriel’s College, Thailand. He graduated bachelor degree in Business Administration in International Business Management at Assumption University in year 2004. In 2006, he completed his first master degree in Business at the Australian National University, Canberra, Australia. After completing the degree, he had worked in Exxon Mobil Limited Thailand for 6 years. Later on, he decided to study his second master degree at Assumption University of Thailand in the Department of Philosophy and Religion.

During his study in second master degree, he had helped his family business for few months. Then, he worked at Saint Martin Center for Professional Ethics and Service-Learning, Assumption University of Thailand in the position of lecturer and adviser of service-learning project.

He is interested in the relationship among religions, culture and the problem of Thai education.