

Developing Reciprocity, Intercultural Communicative Competence, and Content Learning through International Service Learning¹

国際サービス・ラーニングを通じて学習開発互惠、
異文化間コミュニケーション能力、およびコンテンツ

Aurelio P. Vilbar, Cherry F. Malaque, Kayumangi Monsanto, Jeraline Gumalal & Ivan Lou Allego
University of the Philippines Cebu, Lahug, Cebu City, Philippines

Abstract: The Language Education of Otemae University (OU), Japan and the University of the Philippines Cebu High School (UPCHS) conducted an International Service Learning (ISL) Program in Cebu, Philippines, in 2015. It aimed to develop the English communication skills, intercultural competence, and content learning of both service learners (7 OU students and 3 professors) and community partners (40 UPCHS students with 4 professors). The OU students conducted a two-week Japanese arts and culture workshop to UPCHS students, while the latter became their students and activity partners. Adapting the service learning frameworks of Ash and Clayton (2009) and Kendall (1990), this paper assessed the impact of ISL on the community partners' content learning, intercultural competence and receptivity. It used qualitative method in analyzing the community partners' reflections and participatory action research to determine the impact. Findings show that the ISL promoted (1) reciprocity; (2) collaborative inquiry between the universities; and (3) learning of Japanese arts and culture among the partners. The study recommends to continue but improve the ISL by providing both universities training on Japanese-Filipino intercultural understanding to promote a more efficient partnership and to consider the different academic calendars of both countries in planning.

Keywords: *Reciprocity in international service learning, intercultural communicative competence*

要約

2015年に大手前大学とフィリピン大学付属セブ高校は、共同でインターナショナル・サービスラーニングプログラムを実施した。その目的は、大手前大学（学生7名、教員3名）と受け入れ側のセブ高校（生徒40名、教員4名）双方の英語コミュニケーション能力、異文化適応能力、学習内容の理解力の向上と設定した。大手前の学生は2週間に渡る、日本の美術・文化をテーマとしたワークショップを提供し、セブ高校生は、生徒として活発にこのプログラムに参加した。Ash & Clayton (2009) と Kendall (1990) によるサービスラーニングの学習モデルを使用して、本論文では今回の研修体験が受け入れ側のセブ校生の学習理解、異文化理解及び適応力にどのようなインパクトを与えたのか、についての調査結果に言及している。調査では、セブ校生の研修での反応や参加行動を質的（クオリティ）メソッドを使って計測を行った。その結果としては、(1) 双方向の学び (2) 双方の共同対話作業 (3) セブ校生の日本の美術や文化理解等を挙げる事ができる。調査研究の結果、この取り組みを継続して行うことが大切であること、しかし同時に日本とフィリピンの間における異文化理解、交流の更なる向上を目指す学習活動やトレーニングの必要性が急務だということがわかった。また、将来的により効果的な研修を行うために、今回とは異なった時期にプログラムを設定してみることも提案したいと考えている。

キーワード：国際サービス・ラーニングにおける互惠性、異文化間コミュニケーション能力

1 The research is supported by the University of the Philippines Cebu Faculty Grant.

Introduction

With the goal of education to develop 21st century learning skills: multicultural literacy and global awareness, effective communication, and ability to produce relevant and high-quality products, educators can consider international service learning (ISL) as an alternative teaching model to promote the said learning skills. ISL, according to Bringle and Hatcher (2011), as cited in Niehaus & Crain (2013) is:

a structured academic experience in another country in which students (a) participate in an organized service activity that addresses identified community needs; (b) learn from direct interaction and cross-cultural dialogue with others; and (c) reflect on the experience in such a way as to gain further understanding of course content, a deeper understanding of global and intercultural issues, a broader appreciation of the host country and the discipline, and an enhanced sense of their own responsibilities as citizens, locally and globally.

Substantial research proves that ISL enhances cultural understanding, builds cultural competencies, and increase intercultural communication (Tonkin & Quiroga, 2004 as cited in Dear, 2012). It enables students to encourage more active learning as students see the practicality and applicability of their knowledge, helping students develop a sense of social responsibility, and developing critical-thinking problem-solving skills (Parker & Altman Dautoff, 2007 as cited in Ventres and Wilson, 2015), while enhancing students' understanding of the community members' culture and their own culture and increasing their competences of communicating with the community members (Mather, et al., 2012 as cited in Yang et al., 2015).

Despite ISL's positive impact on the service learners, most ISL research is preoccupied with the feedback from the service learners and the ISL process, ignoring the third fundamental element which is the served or partner community (Jones et al., 2011). There is little to no attention given to international community partner perspectives (Hammersley, 2012). Highlighting the importance of the served or partner community's voice as an integral element of reciprocity, Whitney and Clayton (2015 as cited in Black, et al., 2013) stressed the need to investigate the ways in which such reciprocity contributes to educational outcomes of students and to outcomes for the served community.

Critics argued that participation in ISL can be a mechanism for empowerment, but can also be a mechanism for rendering the 'poor' even more powerless by an agenda that was not theirs to begin with (Chambers, 2005 as cited in Hammersley, 2012). In a colonial context of dominance and intervention, service-learning could be viewed as a "conscious intervention" that promotes change (or disturbance) within highly complex and potentially vulnerable contexts (Butin, 2010 as cited in Hammersley, 2012).

Crabtree (2008 as cited in Dear, 2012) stated that ISL students and other visitors leave piles of used clothing and other "gifts" after project/trip completion which reinforces a charitable model of student-participant engagement, the opposite of a critical approach. Khan (2011 as cited in Hammersley, 2012) emphasized, old development practice can easily, unintentionally, and sometimes unquestionably replicate forms of neo-

colonialism and advocated for a bottom-up, collaborative, responsive, empowering development--- a contemporary service-learning model.

Addressing the need to develop an ISL that promotes reciprocity, empowerment, and collaborative inquiry, this paper aims to present an ISL partnership program between Otemae University and the University of the Philippines Cebu High School (UPCHS). Specifically, it answers the following questions from the perspectives of the served or partner community Did the ISL promote

1. content learning of Japanese arts and culture;
2. intercultural communicative competence; and
3. reciprocity and collaborative inquiry?

About the Project

The ISL Project in Otemae University (OU), Japan, was not graded but was a credited course with students receiving six short-term study abroad credits. It was voluntary, but students who were interested in service work and study abroad were recruited. Prior to the ISL Project in Cebu, Philippines, the service learners received a four-day intensive study session about the goals and objectives of the program and the history and culture of the Philippines (Tanaka, 2015). There were 7 students and 3 professors involved in the program. Of the seven students, one was an exchange student from the United States of America, while the rest were Japanese.

On the other hand, UP Cebu High School, Cebu, Philippines was the partner community of the project. UPCHS is the laboratory school of UP Cebu Master of Education Program, which only accepts underprivileged but intellectually-gifted students. In this paper, partner community refers to the high school students.

Needs Assessment

Needs Assessment was conducted before the project. Prof. Shirley Ando, the Director of the Language Education of Otemae University, conducted a visit and interview among selected UPCHS faculty and students, which yielded the following agreement:

1. The service learners from Otemae University shall conduct lecture-workshops on Japanese language, arts, and culture, which were required in the Philippine Grade 8 curriculum; and
2. The community partners were the Grade 8 students. They became the students during the workshop but the tour guides, community volunteer and language buddies of the OU students during extra-curricular activities during the program.

Hence, for this project, only one section of 40 students (Grade 8-Villamor) became the served or partner community. Table 1 shows the ISL Lecture-Workshop Program which included the Grade 8 English competencies that addressed the ISL, the specific objectives performed by each group, different rubrics for each presentation, the tasks of the service learners and the community partners. Both English professors of Otemae University and UP Cebu planned the curriculum. The summative assessment was conducted during the Culminating Activity.

Table 1. The ISL Lecture-Workshop Program

Competencies	Objectives for Each Group	Assessment	Specific activities
EN8G-IVg-15: Use appropriate modifiers ENG8G-IVg-16: Use appropriate logical connectors for emphasis N8LT-IVb-13: Identify notable literary genres contributed by South and West Asian writers EN8LT-IVb-13.1: Identify the distinguishing features found in religious texts, epics, myths, drama, and short stories contributed by South and West Asian writers EN8OL-IVg-1.5: Deliver a manuscript/oral speech with ease and fluency before an audience EN8OL-IVh-3.7: Use effective non-verbal communication strategies: gestures and body movements, etc. EN8G-IVg-14: Use direct and reported speech in journalistic writing	<p>Haiku Group:</p> <ol style="list-style-type: none"> compare and contrast the ideas present in a haiku and other Japanese forms from types of poems; write a haiku in English and in Japanese discuss the poetic elements present; and present haiku reading in front of an audience 	<p>Haiku Composition (30) Writing Haiku (Japanese Writing) (30) Poetry Reading (10) Collaborative Effort (30)</p>	<p>Otemae University</p> <p>Discuss and conduct lecture and workshops on haiku, the play Momotaro, the song Soran Bushi; and</p> <p>Lead and supervise the high school students in producing specific outputs for the culminating activity</p>
	<p>Momotaro Group</p> <ol style="list-style-type: none"> perform collaborative discussion with Japanese students in planning the play performance; discuss the scenes of the play; discuss character improvisation, elements of a Japanese play and stage blockings. 	<p>Active Performance and Participation (40) Effort in Learning Japanese dialogs (30) Collaborative Effort (30)</p>	<p>UP Cebu High School</p> <p>Participate in the lecture-workshop about Japanese arts and culture and produce quality outputs;</p> <p>Conduct effective tour guiding to the service learners; and</p>
	<p>Japanese Song Group</p> <ol style="list-style-type: none"> discuss the message and symbolisms of the Japanese song; and give the significance of the song; and sing/perform the Japanese song in an audience 	<p>Collaborative Effort (30) Singing with Emotions (30) Accuracy of Japanese Lyrics (30) Audience Impact (10)</p>	<p>Act as travel buddy during the tour and community extension activities</p>
	<p>Folk Dance Group</p> <ol style="list-style-type: none"> discuss the message and symbolisms of the dance Soran Bushi; and give the significance of the dance; and dance/perform the soran bushi in an audience 	<p>Collaborative Effort (30) Emphasis of Steps And Chants (40) Communication (20) Audience Impact (10)</p>	

The Theoretical Framework

This research adapts the framework of Ash and Clayton (2009 as cited in Black et al., 2013) that service-learning aims to develop academic learning, civic learning, and personal growth between the service learners and the partner community. It is a collaborative partnership among the teachers, students, and the community that create the ISL environment. The interdependence of learning processes and outcomes with community processes and outcomes not only renders service-learning powerful as a vehicle for learning and social change, but also makes it challenging to implement effectively.

Learning Goal Categories of SL

Partners in Service Learning

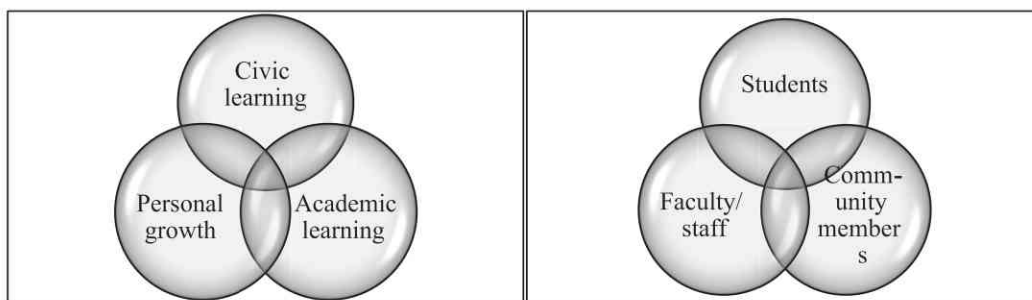


Figure 1. Learning Goal Categories of SL and Partners in SL (Ash and Clayton 2009 as cited in Black et al., 2013)

This paper also adapted the framework of reciprocity from Kendall (1990) which stated:

the exchange of both giving and receiving between the 'server' and the person or group 'being served.' All parties in service learning are learners and help determine what is to be learned... Such a service-learning exchange avoids the traditionally paternalistic, one-way approach to service (pp. 21-22).

Reciprocity supports the notion that the sharing and exchange of ideas can lead to a level of cultural understanding that bridges current cultural divides (Porter & Monard, 2001 as cited in Hammersley, 2012) and understands what the partner communities learn, how they learn, and whether there are any transformative impacts for them (Hammersley, 2012).

Furthermore, to determine the communication understanding and impact among the Japanese, American and Filipino students, this paper anchored Byram's model of intercultural communicative competence (ICC) (1997). ICC involves five interrelated elements:

Attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. Knowledge: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.

Skills of interpreting and relating: ability to interpret a document or event from another culture, to explain it and

relate it to documents from one's own. Skills of discovery and interaction : ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

Critical cultural awareness/political education: an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries. (p. 121).

Corbett (2007) clarifies that "ICC includes the ability to understand the language and behavior of the community and explain it to members of the home community and vice versa. ICC trains learners to be 'diplomats', able to view different cultures from a perspective of informed understanding." (p.2).

The Methodology

The study used qualitative method in analyzing the reflections of the high school students, Participatory Action Research in which the authors observed the ISL activities, and interviews among the service learners and the community partners.

Qualitative Analysis

The 40 high school students each wrote five reflections during the project: First meeting, During practice, Tour-guiding activity, Culminating activity, and the Evaluation. The first four were narrative experiences of the students. The Evaluation focused on the overall assessment of the project and its impact on their content learning, English language communication skills, and contribution. Questions typo: (1) Did the program help you learn Japanese arts and culture? In what way? and (2) Did it help in enhancing your English communication and intercultural skills? In what way?

For ISL studies, reflection is a reliable methodology since it helps students make connections between theoretical perspectives, observations and plausible interpretations, and practice (Nickols, et al., 2013). These 200 reflections were analyzed using inductive data analysis through two processes : coding which identified reflection information that require any further explanation and categorizing, which helped organized coded data by lookalike characteristics or themes (Lincoln and Guba, 1985 as cited in Black. et al., 2013).

Participatory Action Research

Greenwood, et al. (1993) defined Participatory Action Research as a form of action research in which professional social researchers operate as full collaborators with members of organizations in studying and transforming those organizations. It is an ongoing organizational learning process, a research approach that emphasizes co-learning, participation and organizational transformation.

As the program designers and implementers, we became the full collaborators of the OU and UPCHS service learners, community partners, and professors. We supervised and participated in the whole lecture-workshop, tour-

guiding, coastal cleanup, and community outreach. In addition, we conducted informal formative assessment on the lecture-workshop and rehearsals through observations, interviews, and focus group discussion among the service learners, OU professors and the community partners. The regular on-going assessment helped improve the ISL implementation.

Findings and Discussion

Promoted content learning

Table 2 provides the positive impact of the ISL project on the community partners' content learning and improvement of English communication skills. From the reflections of the 40 respondents, all believed that it helped them learn and appreciate Japanese language, dance, haiku, Momotaro, Soran Bushi and improved their English communication skills; and promoted intercultural communicative competence.

Since the primary objective of the ISL is to teach Japanese arts and culture to the high school students (community partners), the service learners were indeed successful in achieving their goal. All respondents claimed that they learned how to compose haiku, perform Japanese dance, song, and play, and speak Japanese greetings. They added that their big brothers and sisters taught them in a very creative and authentic way.

Student A claimed that the ISL program helped him in understanding Japanese culture as stressed in his reflection:

It helped me in understanding the culture of Japan. It helps me to be a good person and I am not afraid anymore to interact with people with different nationalities. And someday when I go to Japan I will not be ignorant because I have a little knowledge about the cultures and tradition of Japan.

Table 2. Impact of the ISL based from the Partners' Reflections

Impact	N	Sample Statements
Learning of Japanese arts and culture, Haiku, Momotaro, Soran Bushi dance	40 (100%)	<ul style="list-style-type: none"> • The two Japanese songs gave me a hint of what type of culture Japan has. I learned that nationalism is part of their culture and people in Japan are very disciplined and honest. • I learned Soran Bushi dance and haiku-making. I also learned the Japanese song Momotaru taught by Ate (Big Sister) Nanae. She personally taught me the Japanese counterpart of numbers. • I learned how to introduce myself in Japanese, how to greet and how to have a simple conversation.
Promotion of intercultural communicative competence	40 (100%)	<ul style="list-style-type: none"> • I learned that it's not easy to communicate and help the Japanese students understand the Philippine culture because they are still learning the English language. That's why we are here to help them communicate in English and learn our culture. • Because of the program, we found FRIENDSHIP with the Otemae students. We laughed, joked, had fun and cried with each other. Even if communication is sometimes a bit hard because of the language difference, we still managed to perfectly understand each other.

Student B said that it was helpful in her English and Research subjects:

I learned about Japan's history, culture, and literature. Asian Literature and Intercultural Relationship is also the topic of our English and Creative Investigation this year, so our discussion was really useful. All of us were very interested about the culture of Japan since most of us were otakus and many of the girls like J-pop music. We got to learn about the culture of Japan, from Geishas to Samurais to Soran Bushi to Haikus and to famous Japanese foods.

Student C added that it broke a stereotype information she thought about Japan:

It helped me understand their culture because before I thought that they value religion but on what I heard they are not into religion. Also, by knowing their culture, it helps me on the way that on how I would treat them.

These positive responses of students prove that the ISL program was an effective model in teaching content areas. This implies that the Otemae University students were effective teachers in delivering the content and in inspiring the students to appreciate Japanese arts and culture. This could be due to the familiarity of the topic and their commitment to lesson planning, preparation, and implementation.

From our observation, the service learners had a unique way of teaching the content---more authentic and realistic examples and more elaborate teaching aids. For example, when the OU students taught haiku, they prepared a number of motivation and schema activation techniques. They discussed about the four seasons and their experiences about each and the authentic Japanese characters. Since they were Japanese, they could easily write Kanji and explain it to the students, compared to Filipino English teachers who usually use the English translations of the haiku for the discussion. We observed that students were more participative in composing their haikus in Kanji and in English.

These findings validate the studies of Dear (2012) and Kiely (2004 as cited in Dear, 2012) that ISL programs promote a positive impact and intellectual and cultural change to the participants; it also nurtures both the growth and development of the service learners and the partner community (Crabtree, 2008 as cited in Dear, 2012). The reflections support the findings of Dear (2012) that reciprocity in ISL promoted education as both exchange of knowledge and long-term commitment and as leaving something behind. The OU service learners shared their knowledge on Japanese arts and culture to the high school students, thus leaving them lessons about cross-cultural understanding, historical awareness, and Japanese artistry.

Promoted intercultural communicative competence

The ISL program promoted ICC among the community partners as shown in the reflections. In dealing with the Japanese and American service learners, they demonstrated the ICC behaviors of Byram (1997): presented knowledge of social processes and social interaction, promoted attitudes of the intercultural speaker and mediator, provided events to see how own values, behaviors might look from the perspective of an outsider, interpreted

documents/events from another culture, and gave activities for service learners to acquire new knowledge of a culture, and an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries.

Student D acted as an intercultural speaker when he said:

I learned how to be patient in speaking. Maybe we speak too fast that is why they couldn't understand us. So, we repeated what we say so they can understand. I learned some Japanese phrases and greetings. I learned to be more sociable and the program enhanced my English skills.

Student E interpreted words from another culture, and gave activities for service learners to acquire new knowledge of a culture, as stated below:

During our whole trip to Pulang Bukid, I learned a lot about Japanese culture from my buddy Tsunekatsu. I also taught him some Bisaya words. I asked him the Japanese word for 'river'. He answered, 'kawa'. I told him that 'kawa' means a frying pan in my language.

Student F allowed her travel buddy to acquire new knowledge of Cebuano culture:

I was very happy with my buddy in the city tour. I explained to him some Filipino dishes and he appreciated them, like dried mangoes and roasted pig (lechon).

Student G presented historical knowledge about Japan and the Philippines:

It was successful in establishing harmonious relationship between two nationalities because even if we the bad history with the Japanese, we didn't have it as basis on how we acted towards the Otemae students. It made us closer like sisters and brothers even with just a short period.

Student H provided events to see how own values, behaviors might look from the perspective of an outsider as shown in his reflection:

During our practices for the Momotaro play, we had to speak English so that our Japanese teachers would understand. I was the one who really spoke a lot to them so that we would understand each other and make a very good play. This helped me because I became more confident to speak in English language in front of many people.

The finding validates studies proving that ISL enhances cultural understanding, builds cultural competencies, increases intercultural communication (Tonkin & Quiroga, 2004), enhances participants' abilities to view their world from multiple perspectives (Crabtree, 2008 as cited in Dear, 2012), and develops students' understanding of the community members' culture and their own culture (Mather, et al., 2012 as cited in Yanga et al., 2015). These were evident in the community partner's ability to discuss the Japanese arts and culture, city tour and community

extension program which allowed the Japanese service learners to acquire new knowledge about Cebuano culture and to practice their English language skills. In effect, the community partners were also learning new knowledge about Japan from the service learners.

Furthermore, it validates the research of Jones, et al. (2011) that sometimes there would be a translingual element involved in ISL in which students will be expected to use a foreign language to carry out their service, or they will perform their service in spite of language differences. From our observation, this translingual element was manifested when the Filipino students taught the Japanese students Cebuano words essential in greeting the people of Pulang Bukad (Red Mountain) community during the volunteer work. Most people in the community had a low-level of English and no Japanese language ability, hence, there was a need for the Japanese students to speak in the local language (Cebuano) to establish rapport in the community. Fortunately, the Japanese were fast learners in memorizing simple Cebuano greetings, which impressed the local community.

The task of the high school students tutoring the Japanese students English and Cebuano languages demonstrated the ICC manifestations (Byram, 1997) of providing social interaction activities for service learners and an ability to evaluate critically and on the basis of explicit perspectives and practices in one's own and other cultures and countries. They understood the essence of speaking the local language for foreigners to gain the rapport and friendship of the local community and not be alienated.

Promoted reciprocity and collaborative inquiry

This ISL program promoted reciprocity and collaborative inquiry as shown in the planning of the syllabus, tasks of the service learners and community partners, and the implementation. Unlike the traditional ISL which uses neo-colonialism of dominance and intervention, this ISL conducted a collaborative needs assessment among the professors and students of the service learners and the community partners. It recognized the importance of incorporating the perspective and needs of the partner community within ISL program development (Crabtree, 2008 as cited in Dear, 2012).

A year before the ISL implementation, we discussed with OU Prof. Ando the needs of our Grade 8 students on learning Japanese arts and culture. Fortunately, the said topics were appropriate for the Japanese service learners' level and interests. There was a thorough discussion on the teaching goals, strategies, and assessment, team building, logistics, and other community extension activities. Hence, the process followed the reciprocity model of Kendall (1990) since both parties were involved in the giving and receiving of service and helped in determining the content of the program. The sharing and exchange of ideas about the curriculum and implementation led to a level of cultural understanding that bridged current cultural divides (Porter & Monard, 2001 as cited in Hammersley, 2012).

Furthermore, the high school students' reflections showed that they learned the required content standards on Japanese arts and culture through ISL. Consequently, from the focus group discussion among the Japanese service learners, they highlighted that they were not only delighted to share their knowledge about Japanese dance, song, haiku, and Momotaro, but were also given the opportunity to practice their English language skills and to



“Teacher” Nanae translates Japanese songs in English.



“Teacher” Shuji demonstrates haiku composition.



“Teachers” Nanao and Megan dance Soran Bushi.



The team with Teacher Jerah celebrates after the Japanese language class.



“Teachers” Tsunekatsu and Mai share Momotaro



Students in Momotaro play read their appreciation during the Culminating Activity.

Photos: Noriko Mori

learn Filipino arts and culture which were the objectives of their ISL. They added that they had more chance to communicate in English in the ISL project in Cebu than in Japan.

Therefore, this ISL program did not subscribe to the paternalistic and one-way approach to service (Kendall, 1990) and to the mechanism of giving gifts to the less fortunate students (Chambers, 2005 as cited in Hammersley, 2012). Rather it both developed the confidence of the less-economically fortunate students to feel empowered in sharing their English language skills while the Japanese students felt empowered to share their knowledge on their arts and culture.

From our observation, both groups expressed mutual catharsis of happiness, fulfillment, and intercultural appreciation whenever one succeeded in demonstrating or performing each country's culture, especially in singing local songs or anthems. The Cebuanos appreciated the Japanese singing the Philippine National Anthem in one formal flag ceremony while the Cebuanos sang the Soran Bushi in the Culminating Activity. The singing symbolically promoted a certain form of healing. As Student I said, "Even though they did not know what their country (Japan) did to us (during the war), but there are many ways in building relationship with other nationalities and one of them is the program. We've worked as if we are one country."

Conclusion

With collaborative inquiry and reciprocity in the program planning and implementation between the two universities, the ISL program promoted content learning and intercultural communicative competence (ICC) to the community partners. The effective teaching of the Otemae University students to the high school students allowed them to understand and appreciate Japanese language, arts, culture, and history. The experience developed their competence to use the variety of English, Japanese, or Cebuano languages to suit to the communication context and to experience intercultural events with open-mindedness, nationalism, and critical thinking. On the other hand, the ISL was an effective language venue for the Japanese students to learn and practice their English communication skills and intercultural competence. Hence, it was a reciprocated ISL model that advocated for a collaborative, responsive, and empowering development to both service learners and the community partners.

The study recommends to continue the ISL program with the following considerations: (1) Include a pre-ISL training program on Japanese-Filipino intercultural understanding such as popular culture, basic greetings, food and dress etiquettes, and religion or spirituality to promote a more efficient partnership. Although generic cultural information may be available online, it is still best to give practical situations and context to avoid culture shock; (2) Hold the program some time in November-January. In the Philippines, public schools end classes in March. February is scheduled for pre-final examinations.

References

- Byram, M. (ed.) (1997). *Face to Face. Learning Language and Culture through Visits and Exchanges*. London: CILT
- Black, C., Moore, L., Wingenbach, G. & Rutherford, T. (2013). Selected students' perspectives on international service-learning: A case study in Chajul, Guatemala. *Journal of International Agricultural and Extension Education*.

- Corbett, J. (2003). *An Intercultural Approach to English Language Teaching*. Clevedon: Multilingual Matters.
- Dear, S. (2012). Exploring reciprocity in international service learning programs. Faculty of Applied Health Sciences, Brock University St. Catharines, Ontario. Unpublished thesis.
- Gaines-Hanks, N. & Grayman, N. (2009). International service-learning in South Africa and personal change: An exploratory content analysis. *NASPA Journal*, 2009: 46: 1.
- Jones, Steven G., Hatcher, Julie A., Bringle, Robert G. (2011). *International Service Learning: Conceptual Frameworks and Research*. Stylus Publishing.
- Henry, S.E. & Breyfogle, M.L. (2006). Toward a new framework of “server” and “served”: De (and Re) constructing reciprocity in service-learning pedagogy. *International Journal of Teaching & Learning In Higher Education*, 18: 1.
- Kendall, J. (Ed.). (1990). *Combining service and learning: A resource book for community and public service* (Vol. 1). Raleigh, NC: National Society for Internships and Experiential Education.
- Nickols, S., Rothenberg, L.M., & Tefloff, M. (2013). International service-learning: Students’ personal challenges and intercultural competence. *Journal of Higher Education Outreach and Engagement*, Volume 17, Number 4, p. 97. University of Georgia.
- Niehaus, E. & Crain, L.L. (2013). Act local or global?: Comparing student experiences in domestic and international service-learning programs. *Michigan Journal of Community Service Learning Fall 2013*, pp.31-40
- Tanaka, K. (Personal communication, 30 December 2015).
- Ventres, W. & Wilson, C. (2015). Beyond ethical and curricular guidelines in global health: attitudinal development on international service-learning trips. *BMC Medical Education*, 15: 68. DOI 10.1186/s12909-015-0357-7.
- Yang, M., Luk, L., Webster, B.J., Chaud, A., Ma, C. (2015). The role of international service learning in facilitating undergraduate students’ self-exploration. DOI: 10.13140/RG.2.1.1023.5367. Retrieved <https://www.researchgate.net/publication/2822682892>, on: 23 December 2015.
- The Otemae University service learners were: Nanao Tsukuda, Nanae Yamashita, Mai Yamamoto, Yuki Kubo, Shuji Tsukuda, Tsunekatsu Ishiguro, and Megan Hansen; professors were: Shirley Ando, Robert Sheridan, and Noriko Mori Nakane.