

EDUCATING FOR CITIZENSHIP THROUGH SERVICE LEARNING

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Although education for citizenship in the college curriculum is constitutionally mandated, the methodology for teaching it has not been explicit. This paper presents service learning as a teaching strategy for citizenship education. It argues that service learning is an effective methodology for teaching students to become good, democratic citizens. In this study, service learning means requiring students in a social science class to plan, implement and evaluate community projects. The experience obtained in conducting the projects prepare and train the students to become responsible and ethical citizens. These civic virtues are developed as students engage in independent planning, teacher-guided implementation and student reflective evaluation of the community immersion activities.

After a brief investigation on how developed countries teach students citizenship, this paper presents the case of political science classes in Bukidnon State College that integrated community service in their curriculum. The underlying learning theories that support the claims of the case study provide the framework for the case analysis. In particular, teaching and learning theories such as service learning, reflective learning, constructivism, and adult learning are viewed vis-à-vis the concept of education for citizenship.

The ends of educating may be viewed through the lens of the goal of the study of political science in the Philippines: education for citizenship (de Leon, 1997). This means that to educate students to become better citizens in a democratic society is to prepare them to become informed, active and knowledgeable citizens who have a good understanding about what the government does. According to De Leon (1997, pp. 5-6),

The "good" citizen who behaves himself and votes regularly is no longer enough. He must also be the citizen who knows the answers. He must know how his government really operates, what interests and forces are behind particular policies, what the results of such policies are likely to be, what his rights and obligations are, who his elected representatives are, and what they stand for.

There may be several ways to teach students to become better citizens, but this paper focuses on service learning as a strategy for teaching citizenship education. The purpose is to contribute to the thinking about pedagogical possibilities for civics education in Philippine tertiary education classrooms that may also be useful for other learning milieus bearing the same socio-political elements. In particular, my own practice to develop my political science students' capacity to organize, implement and evaluate their community involvement in light of the aim of the study of political science—is presented. The currency of this study may be viewed through the lens of the key participants' comments made during a civics education seminar recently held in the Philippines (Corvera 2005:1-2):

. . . the lack of a well-developed civic culture has kept the Philippines from developing 18 years after freeing itself from dictatorship, according to United States diplomats. Contributing to this lack, says US deputy chief of mission Joseph Mussomeli, is insufficient civic education . . . Although civic education in the country is now "underdeveloped," [Education Secretary Florencio] Abad said the strong civic tradition among Filipinos could be revived by "institutionalizing community involvement."

The first part of this paper presents the meaning of citizenship education and service learning, including their theoretical and practical underpinnings. The research gap that was found is shown to be the basis for pursuing this study. The second part presents a case study on how citizenship was taught through service learning at Bukidnon State College with the mission of this school as framework for analysis. The paper concludes with implications of service learning as a method for teaching citizenship in other social science classes.

Concepts of citizenship education and service learning

The main concepts involved in this study are citizenship education and service learning. These terms will be explicated in this section and interwoven to serve as backbone to the argument that citizenship can be taught through service learning.

1. Citizenship education. Citizenship education has been associated with citizens residing in countries having democracy as their form of government. Although citizenship education has been reported by Beck as an 'essentially

contested concept' (1996, 349), he also said that this can be construed to consist of three elements: civil, political and social.

The term citizenship education is also sometimes interchangeably used with civics education or education for citizenship. Since the difference between these two terms has not been seriously examined within the Philippine context, they will be used to mean the same thing in this paper: learning civic virtues through actual community involvement that includes strengthening students' ability to manage their own community project.

2. Service learning. Service learning comes under several names such as volunteering (Campbell, 2000); service learning project (Kusch, 2003, Mabry, 1998); and community-based learning (Palmer, 2003). In my workplace, it is also commonly called community outreach, community project, community immersion, or community extension services—the last four terms being used interchangeably to refer to free services rendered by students to underdeveloped and depressed communities.

In particular, this paper views 'service-learning' as

a method of teaching that integrates . . . service into instruction as a means of teaching regular academic curriculum. As part of that process, students plan, implement, and reflect on projects that reinforce classroom subjects... partly by demonstrating their application in "real world" settings (Melchior 2002).

This definition bears similarities to what Belbas, Gorak, and Shumer (1993, cited by Reis, n.d.) consider as the most widely accepted definition of service learning that provides an educational experience: 1) under which students learn and develop through active participation in ... thoughtfully organized service experiences that meet actual community needs; 2) that is integrated into the students' academic curriculum or provides structured time for a student to think, talk, or write about what the student did and saw during the service activity; 3) that provides students with opportunities to use newly acquired skills and knowledge in real-life situations in their own communities; and 4) that enhances what is taught in school by extending student learning beyond the classroom and into the community and helps foster the development of a sense of caring for others.

Campbell (1999) cites three basic components to effective service-learning: sufficient preparation (includes setting objectives for skills to be learned or issues to consider, and includes planning projects so they contribute to learning at the same time work gets done); simply performing

service; and an attempt to analyze the experience and draw lessons, through such means as discussion with others and reflection on the work.

Posner (1995) explains that when lecturers focus on community projects as an ingredient of curriculum, the curriculum is considered a 'project centered curriculum', which he further explains as a type of organizing curriculum that

emphasize(s) "student directed" experiences with the "real world", particularly with the social life of the community, rather than traditional subject-matter content. Through these experiences, students develop both their intellects and the attitudes and skills necessary to participate in and improve a democratic society (170).

The benefits of organizing curriculum this way have been confirmed by a number of studies abroad. For example, the study of Astin, et al. (1999) indicates that students who spent six or more hours a week in volunteering during their last year of college were almost twice as likely to perform volunteer work after college. Likewise, in another study by Astin together with Sax (1998), it was found that based on the report of students, service participation increase academic outcomes, civic responsibility and life skills.

The literature suggests that a number of educationists advocate for students' exposure to the community, as a curriculum component. In the Philippines, community service, however, is typically not a part of a single subject's curriculum but rather an element of a school program. For example, based on the abstracts published by the Research Center of the Ateneo Zamboanga University (Research abstracts 2003), community involvement in their institution has been carried out by their Medical School Foundation and Research, Development Planning Office; College of Nursing Ateneo de Zamboanga and Graduate School; Center for Community Extension Services; Business Management Outreach Program; and the Social Awareness Community Service Involvement (SACSI) Office. In such research abstracts reflecting studies conducted since 1976 until 2003, not one study about community service infused in a single academic subject was reported.

Similarly, other schools, as shown in their respective websites, conduct community outreach activities that are managed by a separate program in their schools as in the Medical Technology Community Outreach Program of Centro Escolar University, the Social Concerns Office of the De La Salle at Lipa, and the External Programs of the University of Batangas. Universities in America, on the other hand, have more comprehensive community programs. For example, at the University of Wisconsin, an estimate of 80

UW-Madison courses in 1999 already require community service (Kelly, 1999).

Theoretical and practical underpinnings

According to Conrad and Hedin (1995) the educational philosophy of John Dewey known as experiential learning has been linked to the idea that community service is a powerful tool for teaching and learning. They explain that although Dewey did not explicitly advocate for service, he implied that experiential learning could mean taking action directed towards the welfare of others, and thus may be construed to foster academic and social development.

The theory on constructivism may well blend into Dewey's experiential learning since the former views learning as a result of new experiences that are constructed out of the past learning, both of which may take place within the context of social interaction. Reis (n.d.) confirms this link when, writing about service learning in relation to media literacy project, he cites Craft (1996, p. 132) on Dewey:

. . . Dewey's theory of experiential education also is reflected in other critical service-learning components, such as the construction of learning outcomes, the use of group-based activities in the learning process, the use of "educative" rather than "miseducative" experiences, the reliance on the organic link between what is learned and personal experience, and opportunities for students to learn the value of altruism and personal responsibility.

This contention further implies that learning is contextual. People do not learn from isolated facts and theories; we learn in a social relationship. Based on this premise, it can also be said that it takes time to learn. The literature refers to this occurrence as reflective learning which is the product of repeated exposure and thought. If linked with service learning, an article published by the RMC Research Corporation (Reflection, 2003) argues that:

Reflection in service-learning provides students and teachers with a way to look back at their experiences, evaluate them, and apply what is learned to future experiences. . . Without reflection, students just report on experiences instead of examining what they do impact themselves and those they serve. Reflective activities that are designed well and implemented thoughtfully allow students to

acquire a deeper understanding of the world around them and of how they can make positive contributions to society.

The website of the National Service-Learning Clearing House from which this excerpt was taken also illustrates other important theories and concepts relative to service learning. Among these is an explanation of David Kolb's model of experiential learning which was argued to be based on Dewey's work; and the explication of King and Kitchener's 'Reflective Judgment Model' that accordingly delved deeper into the processes described by Dewey and Kolb. An important point elucidated, however, is the argument that such models foster higher-order thinking skills in students, such as analysis, synthesis, evaluation in which students learn, inquire, reason and make sense of new information. Thus when service-learning is combined with opportunities for reflection, beneficial outcomes occur, that may fall into three categories: academic learning outcomes, personal development outcomes and civic engagement outcomes. These are supported with studies, as follows (Reflection, 2003, pp. 3-4, 7) inclusive of the literature cited by the website:

Academic Learning Outcomes. Reflection helps students gain a deeper understanding of what they learn, applying what they learn to real life situations, and developing increased problem solving skills (Eyler and Giles, 1999, p. 173). Students also improve basic skills, such as reading, writing, and speaking, and develop higher level thinking through reflection (Conrad and Hedin, 1987, p. 40). Additional studies show that students engaged in service-learning and reflection demonstrated improved engagement in school, higher grades and test scores, an improved sense of educational accomplishment, better homework completion, and were less likely to drop out of school compared to students not involved in service-learning activities (Billig, 2002, p. 661).

Personal Development Outcomes. Personal development outcomes that result from reflection include: (1) Awareness of changes in oneself, (2) a sense of community, and (3) ability to take charge of one's own life (Conrad and Hedin, 1987, p. 41). Opportunities to reflect on service help young people feel more confident in themselves and their accomplishments.

Civic Engagement Outcomes. Studies by Eyler and Giles (1999) demonstrate that reflection is a predictor of openness to new ideas, ability to see issues in a new way, "increased commitment to use of public policy to achieve social justice, and a more systemic locus of problem causes and solutions" (173). Eyler, Giles, and Schmiede (1996) note that students engaged in critical reflection are more likely to apply what they learn to understanding and solving social problems. Reflection also allows youth to

form identities in community service settings, especially with regard to agency, social relatedness, and moral-political awareness (Leming, 2001, p. 33).

The studies above confirm other researches that prove that service learning fosters personal development and the much needed social change (Melchior, 2002); increases social capital (Campbell, 2000); addresses campus isolation (Kelly, 1999); and promotes a holistic approach to youth development (Palmer, 2003).

There is therefore a potential for service-learning to be utilized in teaching citizenship skills which all students are expected to learn from the values education classes in the Philippine curriculum, whether taken as a separate subject or infused into every course subject. Nevertheless, it is my personal observation that the pedagogy for citizenship education in the Philippine curriculum has not been studied well in order to make it more effective. Hence, the basic question that can be raised is: 'How can citizenship education be taught in higher education?' To respond adequately requires a body of systematic research on citizenship education as well as a teaching and learning model of citizenship that allows for contemporary realities.

This paper attempts to address this research gap, and documents student perspectives about their community experiences at Bukidnon State College (BSC). It assumes that the virtues indicated in the BSC mission statement, e.g., responsible, self-renewing and ethical – are some of the civic virtues embodied in 'citizenship education' defined by Hert and Sears (2003) as 'the preparation of individual to participate as active and responsible citizens in a democracy.'

Service Learning: The Case of Bukidnon State College

Background. In the early 1990s, the mission of Bukidnon State College was made explicit:

BSC will develop responsible, self-renewing and ethical professionals who are committed to improve and enhance the moral, social, political and economic growth and progress of the Filipino people thru effective instruction, research and community extension services.

It is clear from this mission statement that to spur BSC into producing certain types of professionals, a triune strategy is essential: instruction,

research and community extension services. Of these three methods, instruction is the norm. It appears that the reason is inherent in the nature of this establishment—a teacher-training institution of which the flagship program is teacher education. It is therefore easy to see why the focus is primarily ‘instruction’, then research. Community service comes last and most of the time is supplementary. While a few and sporadic community activities may have been already conducted before 1992, efforts to actively and significantly involve both the faculty and the students in community service after the BSC mission was made clear --have been slow, isolated, and undocumented in scientific journals.

When I started conducting community projects with my students in 1992, the activities initiated were not originally done out of the need to align classroom activities with the college mission. Rather, requiring students to immerse themselves in the community was the result of a curriculum experience in my college days, which apparently made an impact, so great -- it was carried over into my professional life. Now, I am interested if these activities breed characteristics of professionals that BSC would like its students to become. After all, the ultimate goal of the study of political science is to prepare and train students to become good citizens. Presumably, the citizenship skills match with the kind of professionals BSC would like to generate: responsible, self-renewing, and ethical. The nexus between education for citizenship and service learning, and the realization of BSC mission through service learning may therefore be established in this phenomenological study.

The specific purpose of this study is to discover ways in which service learning has made students ‘responsible, self-renewing and ethical’ (BSC Mission) individuals. It is particularly interested in the civic engagement outcomes and personal development outcomes of service learning based on the journal responses of student participants.

It has implications not only on redesigning pedagogy but also on the means through which service learning may be documented and assessed by the students themselves, e.g. through journal writing. Because no local studies analyzing student experiences related to the BSC mission statement are available, a phenomenological study devoted to analyzing student experiences —best lends itself to examining this issue.

The research questions below were used to allow students to describe community service experiences. These questions form part of a total of 12 journal prompts that students were required to respond to in writing. Written responses became part of the portfolio that students submitted as evidence of group activities such as project planning, implementation and evaluation. The following are the research questions: What are the ways in which the

community project made students 'responsible'? What are the ways in which the community projects made students 'self-renewing'? What are the ways in which the community projects made students 'ethical'?

Gathering and Treatment of Data. Student group portfolios that bear individual responses to teacher-generated journal prompts were the main source of data. In this paper, a portfolio is a collection of materials associated with service learning from the beginning of the project until its completion within a semester. It contains, among others, a journal of responses designed to facilitate student introspection (thought and feelings) and to enrich learning (Torres, 2003).

The reflections investigated were those of 77 students from two classes. They consisted of third year undergraduate students from the BSC School of Information Technology/ Bachelor of Science in Business Administration (First Semester, School Year 2003-2004). These classes have been chosen out of my four classes because they presumably have more mature insights and more developed writing skills compared to their freshmen counterparts. Their reflections were based on their experiences in planning and implementing the following community projects: 1) Learn and win quiz show; 2) Visit to the Deaf Foundation; 3) Tree planting project; 4) Computer literacy program; 5) Symposium on dual citizenship; 6) Information drive on dengue; 7) Operation Sibol (Growing Plants); 8) Symposium on love, courtship and marriage; 9) Information drive on family planning, and child learning services; 10) Organizing youth ministry; and 11) Forum on parliamentary and presidential forms of government. Each of these projects represents an average of seven students who worked as a team to accomplish their community work. They planned, implemented and evaluated their project within the semester in which they were enrolled in my political science subject.

The following are the journal prompts (Torres, 2003) aligned with the research questions for this study: What are the ways in which your community project made you 'responsible'? What are the ways in which your community project made you 'self-renewing'? What are the ways in which your community project made you 'ethical'?

One limitation of this data gathering method is that students may not really be very good in articulating their ideas in writing. It is also possible that students exaggerate their experiences considering that they are well aware that reflections are graded.

Based on the ideas of Cresswell (1998) on how to conduct qualitative research, students' written answers to the journal prompts were sorted, coded, and displayed in concept maps for further analysis and interpretation. Analysis started by reading through individual students' journal responses to

relevant journal prompts. Along the margins, memos and reflective notes were written. The scribbling was in the form of phrases, ideas, or key concepts or themes that occur to the researcher. The researcher looked closely at the words used by participants in the study, such as striking statements that were later used as relevant quotations to support themes or categories identified. The process of reducing data simultaneously began. For example, responses that did not make sense were discarded. Moreover, the themes that were identified and then clustered were coded. Concept mapping facilitated the sorting of the text into themes or categories.

Data interpretation was in the form of intelligent hunches, insights or intuition. Interpretation proceeded within the construct of service learning and citizenship education that frame the conduct of community projects. At this stage, the researcher stepped back and formed larger meanings of what was going on given the situation. A narration was written out to present researchers' interpretation of the essence of students' reported experiences, and categorized under two groups, namely: personal development outcomes and civic engagement outcomes.

Impact of Service-Learning

The results are presented in this section according to the three civic virtues reflected in the mission of BSC, namely: responsible, self-renewing and ethical. Under each virtue, the findings are analyzed according to only two categories of service-learning impact presented in the literature review section of this paper, namely civic engagement outcomes and personal development outcomes (Reflection, 2003). The academic development outcomes are not included because the journal entries of students did not relate service learning to academic development.

It is assumed in this section that the virtues that service learning foster apply across the eleven community projects of the participants of this study.

Sense of responsibility. The first research question asked for ways in which the community project made students responsible. The journal responses showed that they construed their own service experiences as commitment (to their project), compliance, and meaningful group work and/or community work. With regards to commitment, the following remarks were indicated: "... (E)ven though I'm too busy with other requirements, I still perform my task in order to make it (the project) a successful one."; "I'm duty-bound to do my task..." or "...to finish the task on time"; and "It is not enough to show your best, it also requires patience and willingness to achieve a better outcome."

Compliance, if not obedience, had also been construed to mean being responsible. This was reported within the context of leader-member relationship or vice-versa, as evidenced by the following comments: "...I need to follow instructions from the leader"; "...to participate in the planning and implementing"; "... (I was given the task) to list down the names of the participants. That was a very simple task but I should do my part as a member especially that the task is assigned to me"; "... to be punctual in group meetings"; "...to do my best not only for myself but for the group"; "... (to) do(ing) things which I thought I couldn't do"; and "... to lead because my members are counting on me to be supportive and dependable."

Being responsible was likewise understood in relation to what students actually did in their community involvement, such as: "...lecturing women about 'scientific ways' to prevent pregnancy, hence preventing overpopulation."; "... giv(ing) food, clothes, shelter to the needy"; "... shar(ing) relevant information about immorality..."; and "...planting trees..."

Overall, the findings under the 'responsible' feature of the BSC Mission indicated that students attribute their service experiences more to the civic engagement outcomes than to personal development outcomes. In other words, students tended to view responsibility in terms of understanding the social aspect of group cooperation, and of being aware of the moral and political issues.

Self-renewal. The second research question asked for ways in which the project made students self-renewing. Results show changes about how they view themselves in relation to the society: "It made me realize that even in a small way I can do something to help a community to become more progressive." For one student, this applies even to people they do not personally know. Another student who visited the school of the deaf said: "... It (the project) makes me realize that the deaf should not be rejected in the society. We need to love and help them instead of teasing their incompetence and inability to do certain things."

Moreover, the community projects also changed the way students view themselves: "The children helped me realize that I'm so lucky that I have no defects in my physical appearance."; "Before, I was so self-centered, but now I have become someone who is socially concerned and responsible."; "... (I have become) more responsible, aware, considerate and helpful to other people."; "I have become stronger and resourceful, more open-minded and ...willing to do my task."; and "...patient with the less fortunate."

These results clearly generated civic engagement outcomes in terms of understanding the predicament of the marginalized. Likewise student

experiences fostered personal development outcomes because they were able to change their personal values, and empathize with the less fortunate.

Sense of ethics. The third research question asked for ways in which the community projects of students made them 'ethical'. Results indicated that students tend to relate service learning to the development of social skills but less on any of the following civic engagement outcomes implied by a few students: openness to new ideas, seeing issues in a new way, increase of social commitment, or formation of identities with social institutions (Reflection, 2003). This is evident in the following student responses: "... (I) recognized the rightness of sharing," or "... of sharing the right information to people."; "... (I taught) children about the basic things about life and then training them to behave well."; "(I) impart(ed) some moral values,"; "... (I made) myself a role model"; "... (I learned) how to value other people's lives"; "... (I) helped others by doing small things to them"; and "... (I made) right decisions."

However, most student responses came under personal development outcomes such as patience, self-control, a sense of community, tolerance, understanding, and respect to others: "I almost lost my patience when my group mate overreacted," wrote one student. Another student also stated that his experience made him 'try to understand that every person is unique and have different characteristics, attitude and personalities.' In addition, one student also admitted that to be ethical is to be patient with the deaf whose way of talking could not be understood. A few students also wrote that they learned to control themselves, or to control their temper when they became mad and angry. They said this in the context of teamwork as they planned and implemented their community project, and in the context of interaction with the children who they visited, taught or mingled with. Moreover, the virtue of self-control may have contributed to a sense of community as expressed by one student who admitted that the project made him ethical because he felt he needed to cooperate with the group, not only to 'assist the leader when help is need' but also to 'spend time with (the group) despite hectic schedule due to exams and other subject requirements.'

In addition, one student declared that "... to be ethical means to be able to handle children whose language has a tone'. This student was referring to his tolerance over a peculiar accent unique to a certain group of indigenous community. On the other hand, another student who was exposed to the deaf community said, "I have learned to accept them without question." To be ethical for one student also meant 'showing the right attitude' when asking permission from government officials, as a prerequisite for conducting community work. If this means respect for authorities, some students also view 'respect' in terms of accepting the beliefs and tradition of people about

family planning (when students conducted information dissemination about family planning); mother nature (when student planted trees); and the physically disabled (during their visit to the deaf school).

Perhaps one reason why the civic engagement outcomes are more directed to development of social skills and not to 'openness to new ideas, seeing issues in a new way, increase of social commitment, or formation of identities with social institutions' (Reflection, 2003)-- is the nature of the community projects chosen by the students. For example, in the Forum for Parliamentary and Presidential Forms of Government where new ideas or issues could have been viewed in different ways, the students did not really focus on the issues but rather on the mechanics in organizing the forum itself.

On the other hand, personal development outcomes as suggested by Conrad and Hedin (1987 cited in Reflection, 2003) were more frequently reported by the students under the 'ethical' feature of the BSC Mission probably because service learning must have a greater impact on personal development first, before it can engender civic engagement outcomes. This argument assumes that 'awareness of changes in oneself, 'a sense of community'; and 'ability to take charge of one's own life' (Conrad and Hedin, 1987, cited in Reflection, 2003) will set the stage for more observable civic engagement outcomes to occur.

Beyond the Classroom

Overall, the journal entries of students showed that they can learn out of their experiences (Conrad and Hedin, 1995). How these things were learned, *e.g.*, through interaction with group members and with the community where projects were conducted—substantiates the theory of constructivism which explains that learning can take place through social interaction. Moreover, results showed that written reflection of students about their service experience yielded both personal development and civic engagement outcomes. The civic engagement outcomes, however, were rather not strongly issues-oriented, but even if this is the case it is clear that the students developed confidence to participate in civic life – a phenomenon which the UNDP - Bureau for Development Policy - Democratic Governance Group calls 'civic disposition'. The importance of civic disposition lies on the UNDP's view that this is an essential dimension in strengthening a society's ability to manage its own affairs (Civic education practical guidance note, n.d.), and in the context of this paper, the students' ability to plan, conduct and evaluate their own community project.

In terms of how students understand service learning experiences vis-à-vis the three civic values, students in general, reported 'civic engagement outcomes' under 'responsible' and 'self renewing' virtues, while 'personal development outcomes' are reported more frequently under the 'ethical' dimension of the BSC mission.

Students, however, have the tendency to categorize similar experiences under different virtues. For example, one student stated that when he passed the test of patience, the situation made him ethical, but another student whose patience was also tested said that such situation made him self-renewing. One reason why this occurred is that the researcher did not explain the meaning of each virtue to the students, as they seem to be already self-explanatory. Another reason could be that there seems to be a thin line that divides the meaning of each virtue.

From the overall findings, it can be said that because the students had more or less sufficient preparation to perform structured experiences based on their own independent group work, their learning experiences have become meaningful. In particular, the small group cooperative activities were significant because it allowed learning about one's attitudes and their effects on self and others. This observation was seen on service experiences under the ethical feature of the BSC mission, that is, when some students wrote that service learning taught them to control their temper, to tolerate other views, and to be considerate with the 'noisy', 'naughty' (children) and the physically handicapped.

Future research on service learning and citizenship education could extend this study by drawing out responses through student reflective journals that will show a concrete connection between academic learning and civic engagement outcomes.

Service-learning provides valuable opportunities to teach civic competencies and skills that students can use as active citizens in a democracy. It further provides students the opportunity to work outside the classroom as a means to develop their political skills, social values, and practical understanding. It has the potential to institutionalize community involvement and develop civic culture, if other social science classes will also incorporate service learning. This strategy stands to benefit not only the community but the students as well because their experiences in planning, implementing and evaluating their own projects generate personal development outcomes, aside from civic engagement outcomes.

Linking classroom and the world beyond makes students aware of their community's needs, and what the government has been doing to address such needs. This nexus also provides students with opportunities to solve real community problems and deal with them outside the classroom environment

in responsible and self-renewing and ethical ways. Because students may also effect social change and improve at least their corner of the world as a result of their community work, makes citizenship education a valuable goal in organizing a community- project-centered curriculum.

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