



저작자표시-비영리-변경금지 2.0 대한민국

이용자는 아래의 조건을 따르는 경우에 한하여 자유롭게

- 이 저작물을 복제, 배포, 전송, 전시, 공연 및 방송할 수 있습니다.

다음과 같은 조건을 따라야 합니다:



저작자표시. 귀하는 원저작자를 표시하여야 합니다.



비영리. 귀하는 이 저작물을 영리 목적으로 이용할 수 없습니다.



변경금지. 귀하는 이 저작물을 개작, 변형 또는 가공할 수 없습니다.

- 귀하는, 이 저작물의 재이용이나 배포의 경우, 이 저작물에 적용된 이용허락조건을 명확하게 나타내어야 합니다.
- 저작권자로부터 별도의 허가를 받으면 이러한 조건들은 적용되지 않습니다.

저작권법에 따른 이용자의 권리는 위의 내용에 의하여 영향을 받지 않습니다.

이것은 [이용허락규약\(Legal Code\)](#)을 이해하기 쉽게 요약한 것입니다.

[Disclaimer](#)

교육학석사학위논문

Expanding the Concept of
Service-Learning:

Korean Long-term International Volunteers' Experience

봉사학습의 개념 확장:

한국인 장기 국제자원봉사자들의 경험을 중심으로

2017년 8월

서울대학교 대학원

협동과정 글로벌교육협력전공

김 은 과

Expanding the Concept of Service-Learning:

Korean Long-term International Volunteers' Experience

지도교수 강 대 중

이 논문을 교육학석사학위논문으로 제출함

2017년 8월

서울대학교 대학원

협동과정 글로벌교육협력전공

김 은 파

김은파의 석사학위논문을 인준함

2017년 8월

위 원 장 유 성 상 (인)

부위원장 조 영 환 (인)

위 원 강 대 중 (인)

ABSTRACT

Expanding the Concept of Service-Learning: Korean Long-term International Volunteers' Experience

Eunpah KIM

Global Education Cooperation Major

Graduate School

Seoul National University

As South Korea has achieved a remarkable economic growth for the past decades and its status in international community has been elevated, its contribution to international development has also expanded. Accordingly, the number of international volunteers dispatched by the government, private companies, NGOs and universities has greatly increased. With this proliferation of international voluntary service programs, a considerable number of people are working for economic and social development of less developed countries as volunteers. Doing service in an environment different from that of Korea provides volunteers with various opportunities for learning. Particularly long-term volunteers who spend more than 1 year at the site of service are exposed to new surroundings and people and face unexpected challenges. Such experiences change them in many aspects and learning

seems to be involved during the process. However, learning activities and outcomes of long-term international volunteers have been largely regarded not more than personal episodes, rather than being taken seriously as a subject of academic research.

There is a concept that links learning to service: ‘service-learning’. Service-learning is a pedagogy that started around 1960s in the United States. It combines structured learning with community service in order to encourage students to understand academic contents better and to become active citizens who are concerned about problems facing the community. Different from traditional voluntary service, service-learning highlights reflection and reciprocity. It promotes students to reflect to help them learn outside the classroom, and emphasizes the principle of reciprocity to guarantee that students who serve and community that is served gain mutual advantage. However, the concept is limited as it adheres to the perspective of education, which considers learning only as a result of teaching. Since service-learning only focuses on students in educational institutions, it is not a useful tool to understand the learning of non-student volunteers that occurs without educational intervention. In this regard, this research attempts to reconceptualize service-learning by understanding learning activities that occur in long-term international voluntary service. The purpose of the study is to understand how long-term international volunteers’ learning activities are related to their service activities. To this end, this research looks into the

experiences of six returned long-term international volunteers through in-depth interviews and explores how their learning activities and outcomes construct their service activities.

This study identified two categories of learning activities: ‘learning for service’ and ‘learning through service’. On the one hand, volunteers went through the ‘learning for service’ to meet the various needs for doing their service well. It consisted of two areas of learning; one that is related to how to become a volunteer while the another part deals with how to survive in an unfamiliar setting. Firstly, participants learned various things that were needed to establish their identity as a volunteer and carry out assigned tasks. There were two sides: ‘seeing a forest’ and ‘seeing trees’. ‘Seeing a forest’ involved volunteers understanding the field they work and being equipped with general knowledge and mindset needed to serve their role. Participants developed their identity as a volunteer, learned about ideal attitudes and acquired basic knowledge in the preparatory training. ‘Trees’ stand for the specific abilities that are necessary for performing the given tasks, such as technical skills and local language skills. Secondly, learning to live a life on duty station was another important area of ‘service for learning’. Learning to ‘survive in an unfamiliar setting’ consisted of two parts. One part was learning for adjusting to a new environment. To adjust successfully, volunteers first had to learn about the country where they were located. In the preparatory training, they were given a brief overview of the country, and they acquired

practical information from ex-volunteers. And during adaptation period, volunteers learned essential skills to live in their stations such as how to use public transportation and how to shop at a local market. The other part was learning for a safe and healthy life. Since safety and health were very important for the volunteers' survival and well-being, volunteers were instructed on how to maintain their health during the training, including first aid and treatment of common illnesses. They also learned how to cope with stress, and what they can do in an emergency situation.

On the other hand, there was 'learning through service', that occurred in the life reorganized around service, without clear intention of organizers and participants of volunteering programs. Unlike 'learning for service', intervention and support to promote volunteers' learning were not provided by the sending agencies. The outcomes of 'learning through service' fell under three areas: 'self', 'relationship', and 'world view'. The first area of learning was 'self'. Participants found new aspects of themselves during the service. While living and working in a foreign land with new people, they discovered unfamiliar sides of themselves that are weak and incompetent. They came to know more about who they were. The second area of learning was 'relationship'. Some participants realized that relationship was really important. They suffered from problems caused by relationship, and it was hard for them. But from this experience, they were able to know better how to get along with people who have different values from them. The last area

was ‘world view’. There were various changes in participants’ knowledge, opinions and perspectives on the world. The outcomes of learning related to world view contained various types: changed views, in-depth understanding, questions and concerns that are hard to deal with, and a critical eye on certain issues. Subjects mentioned in the interviews included the country of service, its people and culture, international development, short-term and long-term international voluntary service, career plan, plan for the future, and religious faith.

The findings of this research show that service and learning have a reciprocal relationship. In ‘learning for service’, learning played a role in meeting the needs for doing service well, while in ‘learning through service’, service was a source or material of learning. In the timeline, ‘learning for service’ took place intensively before and right after the departure. It went on after volunteers had begun their work, but not as intensively as before. ‘Learning through service’ occurred after volunteers had arrived in the country of service, and continued even after they return.

This research utilizes three figurations in order to understand learning that is related to service. Firstly, *picking* represents acquiring information, knowledge and skills, as if a person picks flowers and fruit while walking in the forest. Volunteers, as learners, sought and absorbed knowledge and skills useful for their service in various ways. Secondly, *crafting* represents arranging and producing ideas, opinions, knowledge and questions, like a

person who makes a product with her/his own hands. Unlike *picking*, learners create their own version instead of absorbing something that already exists. The outcomes of *crafting* included newly established opinions and changed thoughts. *Orienteering* originally refers to an outdoor sport of navigating in unfamiliar terrain, using a map and compass. We can picture a person who walks in the forest for fun, making her/his own path rather than following a fixed route. The person travels from one point to another making decisions based on what s/he knows, and the scenery changes depending on the route s/he makes. Likewise, personality, future plan and values of learners changed as they made decisions during service. While *crafting* means that learners form their thoughts on something outside themselves, *orienteering* is closely related to learners themselves and entails emotion. These three figurations of learning can be used as a lens to understand a new concept of service-learning which is learning that occurs in a relationship with service.

Keyword: service-learning, long-term international voluntary service, learning, service

Student Number: 2013-23415

Table of Contents

Chapter I. Introduction	1
Chapter II. Theoretical Background	9
2.1. Concept of Service-Learning	9
2.2. International Voluntary Service and Research Trend	1 2
2.3. Summary	1 7
Chapter III. Methodology.....	1 9
Chapter IV. Findings	2 5
4.1. Learning for Service.....	2 5
4.1.1. Becoming and working as a volunteer	2 6
4.1.2. Surviving in an unfamiliar setting	3 3
4.2. Learning through Service.....	3 7
4.2.1. Self	3 8
4.2.2. Relationship.....	4 3
4.2.3. World view	4 4
Chapter V. Discussion and Conclusion	5 8
5.1. Service and Learning.....	5 8
5.2. Revisiting the Concept of Service-Learning	6 3
5.3. Practical Implications.....	6 5

Bibliography.....	6 8
국문초록.....	7 2

List of Table

Table 3-1. List of Research Participants	2 1
--	-----

List of Figure

Figure 4-1. Areas of ‘Learning for Service’	2 6
Figure 4-2. Areas of ‘Learning through Service’	3 8
Figure 5-1. Relationship between Service and Learning	5 9
Figure 5-2. Timeline of Service-Learning in one’s life	6 0

Chapter I. Introduction

While some parts of the world are enjoying an unprecedented abundance and convenience due to the rapid progress of science and technology, there are people still suffering from hunger, disease and the deprivation of basic human rights in other parts of the world. The efforts of international community to address these issues have been long, and ODA (Official Development Aid) is one of the various channels for achieving international development goals. ODA is a term that refers to “flows of official financing administered with the promotion of the economic development and welfare of developing countries as the main objective” (IMF, 2005, p. 242). South Korea’s participation in ODA is increasingly active, with ODA volume of about 1,850 million dollars in 2014, which is over six times bigger than the ODA amount in 2002 (ODA Korea, 2016). South Korea is considered to have a unique status in international development field: it was one of the poorest countries in the world right after its independence from Japan and the Korean war, but it achieved a remarkable economic growth for the past decades. South Korea established the Korea International Cooperation Agency (KOICA) in 1991 and joined the OECD Development Assistance Committee (DAC) in 2010, which is seen as a clear sign of successful transition from a recipient to a donor country.

With its elevated status in the international community, South Korea has

increased the size of ODA, and accordingly the number of international volunteers dispatched by the government has also gone up significantly. The history of overseas volunteer program organized by the government goes back to 1990. For the first time, 44 volunteers were dispatched to 4 countries: Indonesia, Sri Lanka, Nepal and Philippines. Since then, about 200 volunteers were trained and dispatched annually, and it was declared in 2004 that the size would be increased up to 1,000 per annum. Also in the same year KOICA started to support NGOs' volunteer programs, in the partnership with KCOC (Korea NGO Council for Overseas Development Cooperation). In 2008, Korean government came up with a plan for fostering global youth leaders, and decided to send 20,000 volunteers abroad for the next five years as part of the plan. This has greatly increased the number of international volunteers. In 2009, all the volunteer programs run by the government were put together under the name of 'World Friends Korea' in order to improve the quality of expanded overseas volunteer programs (Lee, Kang, & Kim, 2011).

Besides the government, private companies, NGOs and universities also began to send people to serve abroad. Since 2000, international voluntary service programs have dramatically grown in line with the demand for human resource well-prepared for globalization (KOICA, 2012). Private companies organize volunteer programs as a part of their corporate social responsibility (CSR) activities. Most programs are short-term and recruit undergraduate students, and they are highly competitive since the cost for international

volunteering is covered by the companies. The goal of these programs is to foster the spirit of volunteerism and global competencies of young participants (KOICA, 2012). Meanwhile, NGOs working in international development dispatch volunteers to their overseas offices and fields so that the volunteers help the projects operate smoothly. In this case, volunteers live and work close to local people, for a longer period. Lastly, higher education institutions regard voluntary service as a part of education and are continuously expanding opportunities for students to participate in not only local but also international services.

Due to the proliferation of international volunteering programs, a significant number of people now have a chance to go abroad as a volunteer; not as a traveler, nor a student, nor a business person. They work for the economic and social development of the host countries with little monetary reward, although obtaining a certain amount of living allowances. Depending on the type of program they take part in, people spend a few weeks or years in less developed countries, where they are likely to face quite different living and working environment. The setting of international voluntary service allows one to meet new people and make friends with them, sharing his/her knowledge and skills. At the same time, s/he may be faced with some difficulties not expected at first place and struggle to overcome those challenges. During the whole voluntary service, they are likely to be exposed to the opportunities of learning from experiences. In other words,

international volunteers are learners who learn from and throughout their lives.

It seems very easy for us to accept the statement that all human beings are learners, who never stop learning across the whole life span. As Lindeman said, “The whole of life is learning, therefore education can have no endings” (Lindeman, 1926, p. 4). However, learning as a natural human activity was not one of the main interests of the educational research community, which mainly focused on teaching and learning in formal education systems. The term ‘lifelong learning’ has helped us to have a new perspective and to capture learning embedded in our daily lives. Volunteering is one of various life domains (Kang, 2015) such as family, work, school, and leisure, where numerous learning activities take place in a variety of ways. Particularly, long-term international voluntary service of which duration is over several months reorganizes one’s life to revolve around service activities. Whether the organizers of volunteering programs include components designed for learning or not, volunteers as lifelong learners continuously learn in their reorganized lives. In addition, learning and its outcomes may have influence on their lives, in both positive and negative ways. In this regard, long-term international volunteers as lifelong learners are an interesting research subject through which we can explore the relations of voluntary service and learning.

A number of testimonies and anecdotes of former international volunteers allow us to have a glimpse of learning embedded in voluntary service. Here is an excerpt from a memoir of a former KOICA volunteer who served in

Tanzania (KOICA, 2010):

“What I realized after the festival is that I do not give, but receive something [as a volunteer]. Teaching students and preparing a festival to share Korean culture are all precious experiences that I would not have in Korea. I came to realize that these experiences make me a better person, a more humane person. In addition, I’ve become proud of my country and reflected on my attitudes as a Korean in the world.” (Translated by the author)

This is not an exceptional case. It is common to hear international long-term volunteers say that their experience of overseas volunteering was truly meaningful and even life-changing. Indeed, some even choose a new career path after they come back. For instance, a former volunteer who was a nurse now works in a health association for migrant people in Korea. It is reasonable to assume that one’s learning in international voluntary service played an important role in bringing such major change to his/her life. However, these narratives of volunteers have remained unexplored, regarded to be personal episodes of little account or clichés for encouraging others to join overseas volunteer programs, rather than being taken seriously as a subject of rigorous academic research.

Research on international volunteers in South Korea was hitherto focused on short-term programs of which most participants are university students. That is to say, the majority of researchers paid attention to a specific group of people, who are explicitly defined as learners from the school education

perspective. Main themes of studies were motivations for participation in international volunteering (Oh, 2014; Kim, 2014), effects and impacts of international volunteering (Lee & Kim, 2012; Lim & Seok, 2012; Oak & Choi, 2013; Seo & Park, 2014; Kim, 2015), and meanings of international volunteers' experience (Park, 2010; Hur, 2012; Kim & Kim, 2013; Ryu, 2013; Jeong, 2013; Cho, 2013; Ahn, 2014; Jo & Kim, 2015). Among research on meanings of international volunteers' experience, some studies found that volunteers underwent changes in their perceptions and attitudes by facing challenging situations throughout the period of voluntary service (Park, 2010; Hur, 2012). Another research, which studied teachers who carried out short-term overseas volunteering, explored what they experienced and what meanings they make of it (Jeong, 2013). These studies are significant in that they attempted to understand the meaning of international voluntary service experience from the participants' perspective and analyze it in terms of education. However, they did not capture various learning activities, and the dynamic interactions between learning and voluntary service remained overlooked, as the focus was on what and how people learned from volunteering experience, not on how learning influenced volunteering.

The idea of combining learning and voluntary service was concretized in the concept of service-learning, which is a pedagogy that started in 1960s around the United States (Jacoby & Associates, 1996). Service-learning is interested in encouraging students to have a better understanding of academic

contents and to grow as active citizens who are concerned about community problems, by linking community service activities to structured learning. However, the concept of service-learning is tied to the view of learning as a result of teaching. It emphasizes the need of providing students with intentionally designed reflective components in order to make a linkage between experience and learning. Although it is useful for educators who want to foster students' learning, it does not explain learning of other people who are involved in voluntary service outside institutional settings.

In this regard, it is necessary to expand the concept of 'service-learning' so that it can be "a kind of map to observe and navigate one's life territory from the perspective of learning" (Kang, 2015, p. 31). And a starting point of that work might be securing empirical explanations about the relations of voluntary service and learning, from life experiences of volunteers. By doing so, this research will contribute to a deeper understanding of learning across various life domains throughout one's whole life. In addition, various dimensions of service can be revealed when we look at voluntary service from the perspective of learning.

Findings from this research will be useful for the agencies that organize international volunteering programs as a better understanding of participants' learning may help improve the programs. Although the agencies provide some trainings in order to have the participants ready, what they actually learn from these trainings and what they fail to learn from the trainings are not

thoroughly looked into. In addition, while KOICA (n.d.) claims that one of three goals of international volunteering program is “to utilize volunteers’ experience and knowledge acquired through overseas volunteering activities,” not enough attention is paid to volunteers’ learning activities. As learning activities and outcomes of long-term international volunteers still remain unexplored, it is hard for the organizers to intervene properly in volunteers’ learning and for the participants to foresee the expected learning outcomes in advance and be ready. Hence, this research will help the organizers and participants of volunteering programs to comprehend learning that occurs in long-term international voluntary service.

The purpose of this study is to understand how long-term international volunteers’ learning activities are related to their service activities. To this end, following research questions are explored:

- 1) What learning activities are the participants involved in, and in what ways?
- 2) How do the outcomes of learning construct their service activities?

Chapter II. Theoretical Background

2.1. Concept of Service-Learning

Service-learning is a concept that is used widely in institutions of higher education in United States. In 1960s, student community service grew in numbers and in public attention, reflecting the growing demand for students' participation in movements for social justice. Service-learning was established to combine community service and students' learning, and has been promoted in many colleges as a form of experiential education.

The early definition of service-learning is found in publications of the Southern Regional Education Board (SREB) as follows : “the accomplishment of tasks that meet genuine human needs in combination with conscious educational growth” (Stanton, Giles, & Cruz, 1999, p.2).

Jacoby and Associates (1996) defines service-learning as “a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development” (p. 5). Here, ‘community’ refers to not only local neighborhoods, but also the state, the nation, and the global community. Also, ‘learning and development’ of student is beyond a particular course or a discipline.

Similarly, Wilczenski and Coomey (2007) defines service-learning as “a form of experiential education where learning occurs through cycles of action

and reflection as students work with others in applying their knowledge to solve a community problem and, at the same time, reflect upon their knowledge to gain a deeper understanding of complex issues for themselves” (p.4).

Two key elements that make service-learning different from traditional community service and volunteering are reflection and reciprocity (Jacoby & Associates, 1996; Stanton, Giles, & Cruz, 1999). In service-learning, which is a form of experiential education, it is thought that learning and development do not occur as a result of experience itself. They occur as a result of reflection that is designed to foster learning and development. Therefore, educators engage various methods for encouraging reflection, such as group discussions, seminars, workshops and writing critical journals, in order to promote learning of students who participate in community service. In well-structured service-learning programs, students have opportunities to think about the broader social issues behind the services that they perform. For instance, students who work in a homeless shelter can have a deeper understanding of the various contexts in which homelessness is situated, when they engage in reflective activities.

Reciprocity between the server and the served is the other essential element of service-learning. Students who serve and the community that is served interact with each other so that they can derive maximum benefits. “Three principles for service-learning” declared by Sigmon (1979) reflect the

concept of reciprocity: (1) Those being served control the services provided; (2) Those being served become better able to serve and be served by their own actions; (3) Those who serve are also learners and have significant control over what is expected to be learned (Stanton, Giles, & Cruz, 1999, p. 3). In this aspect, service-learning is clearly different from the traditional volunteer service. In the old paradigm, a volunteer is competent and has resources, while the person or group being served is lack of competence and resources. Outside volunteers who are not fully aware of the situation would try to solve the community's problems. On the contrary, service-learning avoids this one-way, charitable approach to service, respecting the needs of the community. Moreover, reciprocity provides students with "a sense of mutual responsibility and respect between individuals in the service-learning exchange" (Kendall, 1990, p. 22).

Eyler and Giles (1999) attempted to identify outcomes of service-learning using both quantitative and qualitative data. They conducted a survey on 1,500 students from 20 colleges and interviewed over 60 students. Followings are suggested as the areas that benefit from service-learning:

- personal development, including self-knowledge, spiritual growth, finding reward in helping others, and increase in personal efficacy;
- interpersonal development, including ability to work with others and improved leadership skills;
- academic learning, including deeper understanding of subject matter,

understanding the complexity of social issues, and ability to apply material in class to real problems;

- critical thinking and problem solving;
- perspective transformation; and
- citizenship.

Service-learning is referred to as a program more often, but it is also a philosophy and a pedagogy (Jacoby & Associates, 1996). As a program, service-learning emphasizes both the accomplishment of tasks to meet various needs of community and the achievement of learning objectives. Service-learning is also a philosophy of “human growth and purpose, a social vision, an approach to community, and a way of knowing” (Kendall, 1990, p.23). As a philosophy, it emphasizes reciprocity to “move from charity to justice” (Stanton, Giles, & Cruz, 1999, p. 9). Lastly, as a pedagogy, service-learning is “education that is grounded in experience as a basis for learning and on the centrality and intentionality of reflection designed to enable learning to occur” (Jacoby & Associates, 1996, p.9). The experiential learning cycle suggested by Kolb (1984) is useful in understanding service-learning as pedagogy.

2.2. International Voluntary Service and Research Trend

Although ‘volunteering’ and ‘(community) service’ are used interchangeably in many cases, their respective meanings are different. The

verb ‘volunteer’ means “to offer to do something that you do not have to do, often without having been asked to do it and/or without expecting payment” (IDM, 2013) while ‘community service’ refers to a not-for-pay activity that is carried out for the benefit of the public. Since community service is not always performed on a voluntary basis, and volunteering is not definitely for the public good, the term ‘voluntary service’ will be the most accurate word in the context of this research. It is defined as “an organized period of engagement and contribution to society sponsored by public or private organizations, and recognized and valued by society, with no or minimal monetary compensation to the participant” (Sherraden, Stringham, Sow, & McBride, 2006, p. 165). When participants perform at least part of their voluntary service overseas, it is called ‘international voluntary service (IVS)’.

Sherraden et al. (2006) suggest two types of international voluntary service: service which promotes international understanding and service which provides development aid and humanitarian relief. While the former emphasizes “international experience and the contributions to cross-cultural skills, civic engagement, personal development, commitment to voluntarism, and fosters development of global awareness among volunteers” (Sherraden et al., 2006, p. 166), the latter focuses on “the expertise and experience which volunteers bring to their assignments, and educational value of the experience for the volunteer and impact on international understanding are ... secondary to skills and transfer of technology provided by the volunteer, especially

contributions to reconstruction and/or sustainable development” (p. 168). In this view, overseas volunteer programs organized by Korean government are classified as international voluntary service for development aid and humanitarian relief. International voluntary service is also distinguished by the duration of service: short-term (about 1 to 8 weeks), medium-term (3 to 6 months), or long-term (6 months or more).

Research on participants of international voluntary service in South Korea has two characteristics. Firstly, most of the studies focused on short-term overseas volunteer programs. Secondly, there are only a few studies that paid attention to participants outside formal education systems i.e. who are not students. Main themes of research were 1) motivations for participation in international voluntary service (Oh, 2014; Kim, 2014), 2) effects and impacts of international voluntary service on participants (Lee & Kim, 2012; Lim & Seok, 2012; Oak & Choi, 2013; Seo & Park, 2014; Kim, 2015), and 3) meanings of international volunteers’ experience (Park, 2010; Hur, 2012; Kim & Kim, 2013; Ryu, 2013; Jeong, 2013; Cho, 2013; Ahn, 2014; Jo & Kim, 2015). Among these, research on international volunteers’ experience and its meanings is relevant to this study. Hur (2012) derived educational meanings of international volunteering, looking at one long-term volunteer’s experience through data collected from interview and observation. International voluntary service provided the participant with chances to reflect on his own life, working as an educational space for him to realize the meaning of life

and grow. In this regard, the author argues that international volunteering offers important experience that is not available in formal education currently. Similarly, Park (2010) explored major events that long-term international volunteers experienced, using Mezirow's transformative learning theory as a theoretical framework. The theory is often adopted to explain learning that occurs in service-learning programs and volunteering programs. Transformative learning is "the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action" (Mezirow, 2000, pp. 7-8). Park discovered that long-term volunteers were faced with dilemmas in unfamiliar environment and culture to undergo 'transformation' through reflection, which was fostered by the relationships with local people as well as themselves. On the contrary, a narrative inquiry on teachers participating in short-term international voluntary service found that the participants did not feel that they experienced significant changes (Jeong, 2013). Jeong concluded that international voluntary service experience can be a catalyst for bringing bottom-up changes to schools when the participants perceive themselves as agents of change.

The literature on service-learning in an international context is also worth referring to before we delve into learning that takes place in international

voluntary service. Although service-learning spotlights structured learning which is intentionally designed by educators, prior research on learning process and outcomes of students who took part in service-learning programs may have implications for international volunteers outside formal education systems. According to Niehaus and Crain (2013), outcomes reported in studies on international service-learning include (p. 32):

- Change of students' major or career goals
- Integration of their new knowledge into their future career
- Exploration of different academic courses
- Desire for participation in future study or travel abroad
- Learning about and gaining empathy for host culture
- Feeling of change as people
- Increased efficacy to help others
- Awareness about social problems

A longitudinal study of Kiely (2004) points out that international service-learning experience influenced students profoundly, with changes in political, moral, intellectual, cultural, personal, and spiritual perspectives. While all these learning outcomes occurred by the efforts of service-learning practitioners, they are also frequently found in the narratives of former international volunteers. Then, following questions are raised: Do international volunteers obtain similar learning outcomes without educational interventions? If so, how does it happen? What replaces support of educators

and components designed for critical reflection? These questions can be useful for investigating a variety of learning activities and outcomes, and the relations of voluntary service and learning. Small but existing literature on international service-learning should be consulted and compared in the research process.

2.3. Summary

Service-learning is an educational approach which links learning to voluntary service in order to promote learning and development of students. The two key elements of service-learning are reflection and reciprocity. Since reflection is considered a link between experience and learning, instructors encourage students' reflection by providing them with carefully designed reflective components. Reciprocity, an important principle of service-learning, emphasizes that students who serve and community that is served should interact with each other in order to gain mutual advantage. The concept of service-learning is beneficial in that it takes learning outside the classroom and promotes learning relevant to real life. However, the concept has its own limitation. As its target is students who are enrolled in educational institutions, No attention is paid to the learning activities of non-student volunteers. In addition, since it regards learning as a result of teaching, learning that occurs without educational objectives and interventions is out of its focus. In this regard, the existing concept of service-learning is not appropriate for grasping

learning that occurs in service experience of volunteers.

In addition, research on international voluntary service has focused on short-term international volunteers who were students. Experience of long-term international volunteers outside the school was overlooked and rarely explored from the perspective of learning. A few existing studies found the shifting of one's perspective through volunteering experience. Although perspective transformation may be one of learning outcomes of long-term international volunteers, it is not everything that counts. Explaining learning of volunteers based on the framework of transformative learning theory might result in learning that does not fit the theory being excluded from our view. In this regard, an expanded concept of service-learning that can help us to understand and explain learning activities linked with service is required.

Chapter III. Methodology

This study follows qualitative research method, using in-depth interviews as a primary data collection tool. According to Seidman (2006), “the primary way a researcher can investigate an educational organization, institution, or process is through the experience of the individual people, the ‘others’ who make up the organization or carry out the process. Social abstractions like ‘education’ are best understood through the experiences of the individuals whose work and lives are the stuff upon which the abstractions are built” (p. 10). The focus of this research, the relationship between service and learning, is abstract, but it appears in individuals’ lived experiences in more concrete ways. I explored and analyzed the experiences of people who participated in overseas volunteering to answer the research questions suggested earlier. Through the interviews, I was not only able to learn about their experiences from voluntary service per se but also was able to understand how people make meaning out of those experiences.

Taking the view of qualitative research paradigm, this study regards knowledge as a social construct, not as an absolute truth existing outside human beings. And a researcher is a person with his or her own values and world views, not someone pursuing external truth in a neutral and objective manner (Kvale & Brinkmann, 2009). The subjectivity of the researcher might be a factor deteriorating the quality of research, according to the positivist

research paradigm. However, in qualitative research, post modernism in particular, research can be more genuine when the researcher recognizes their subjectivity and reflect critically on their own views (Lather, 1991). Here, I, researcher, have a unique position. Considering that I also have experiences as a former long-term overseas volunteer, I can be seen as a research participant as well. No matter whether I include my own experiences as a source data for analysis or use them as only a reference, my experiences and background knowledge cannot but influence the whole research. Instead of excluding my volunteering experience to be an objective researcher, I rather embraced it to conduct a good qualitative research. As I am aware of the general process and setting of overseas volunteering, it may be possible to delve deeper into the experiences of research participants in a relatively short time. However, I tried to be careful as well lest my prior knowledge hinder me from looking closely at the participants' experiences.

Data collection

As soon as the research proposal was approved by the IRB, I started to look for research participants: returned long-term international volunteers. There are two well-known long-term overseas volunteer programs in South Korea: 'World Friends Korea NGO volunteer program', which is organized by KCOC (Korea NGO Council for Overseas Development Cooperation), and 'World Friends Korea KOICA volunteer program', which is organized by KOICA. These two differ in terms of requirements, duration of preparatory

training, duration of service (1 year and 2 years respectively), and work assigned, etc. Considering that the experiences of volunteers can be varied depending on the program in which they took part, I intended to involve the same number of people from each program for the research. Yet, the differences between the two programs were not the focus.

What I regarded the most important in selecting research participants were as follows: First, whether the person performed his or her service in a serious and active manner. Second, whether the person considers the experience somewhat meaningful. Also, this research needed participants who were willing to describe their own experiences in detail, as the data was to be collected through the interviews. To identify the right participants, I contacted the person in charge of overseas volunteer program at KCOC, and the country coordinators at KOICA overseas offices who manage and supervise the volunteers. When prospective research participants were recommended, I contacted them to explain about the research, and made an appointment for interviews.

S/N	Name ¹	Sex	Country of Service	Organization	Duration	Field
1	Hana	F	Uzbekistan	KCOC	1 year	NGO (Education)
2	Yeji	F	Philippines	KCOC	1 year	NGO (Disaster prevention)
3	Jiseon	F	Tanzania	KCOC	1 year	NGO (Nutrition)
4	Bomi	F	Uganda	KOICA	2 years	Computer Education
5	Yujin	F	Rwanda	KOICA	2 years	Korean Education

¹ All the names are pseudonyms.

6	Suho	M	Nicaragua	KOICA	2 years	Electrics
---	------	---	-----------	-------	---------	-----------

Table 3-1. List of Research Participants

From September to October 2016, I interviewed each participant for three times. The interviews were semi-structured. An interview guideline consisting of several questions was used, but I also asked supplementary questions that stemmed from what the interviewee had just said. I put an interval of about one week between interviews of the same person to review the previous interview and prepare the next one, and also to leave some room for the research participant to think about his/her experiences.

The main topic of the first interview was life before overseas volunteering. Research participants talked about their family, childhood, school days, work experience, and the reason why they decided to devote their time to volunteering. Questions about pre-departure training and preparation for service were also asked. In the second interview, the focus was on the interviewees' experience during the service. They talked about adaptation, work and life, people, and important events. Finally, the last interview covered life after overseas volunteering and the meaning of service experience. I asked them what they learned from it and how they changed after they came back. The duration of one interview varied depending on the research participants, from 30 minutes to 1 hour and 40 minutes, but it took 1 hour and 15 minutes on average. Interviews were conducted at places nearby the participants' home or workplace, quiet enough to concentrate on

conversation.

All the interviews were recorded with the participants' consent, and after each interview, I transcribed it into written form within 3 days. I also wrote down new questions, impressive answers and keywords right after the interview to keep vivid memories.

Data analysis and writing

In qualitative research, analysis of data is not a process totally separate from the data collection. Some researchers even recommend that the two stages be integrated (Seidman, 2006). In this research, too, data analysis started from the interview process. Although I focused on listening and avoided taking too many notes during the interview, I always had my research questions in mind and tried to answer them while listening to the interviewee. Interview transcript and notes were thoroughly reviewed before the next interview, and I highlighted what seemed important and meaningful. When the whole data collection process was over, I read each set of interview transcripts again from the beginning to the end, and underlined phrases, sentences and paragraphs relevant to 'service' and 'learning', which were my research topic. With these underlined parts, I developed categories of learning activities. Further, I adopted some figurations to explain learning that occurs in the context of international voluntary service. According to St. Pierre (original reference as cited in Kang, 2015, p.64), figuration "enables us to move toward realities in different ways". With figurations, I suggest different

aspects of learning activities found in the source data.

During analysis and writing, I collected documents of preparation trainings to complement the interview data. These documents helped me not only to understand the interviewees' experience better but also to ensure that the data collected from interviews was reliable. After finishing analysis and writing, I shared the findings with my research participants to strengthen the validity.

Chapter IV. Findings

In this chapter, I will answer the research questions presented earlier in Chapter 1. I tried to approach learning activities that took place in international voluntary service experience of six research participants, and figure out how their learning activities are related to service activities.

Learning activities of research participants were classified into two categories: 'learning for service' and 'learning through service'. On the one hand, volunteers 'learned for service' to meet the various requirements for their work at the assigned duty station. It consisted of two areas of learning, which are 'becoming and working as a volunteer' and 'surviving in an unfamiliar setting'. On the other hand, 'learning through service' took place in the life reorganized around the service, without clear intention of organizers and participants of volunteering programs. The outcomes of 'learning through service' fell under the following three domains: 'self', 'relationship', and 'world view'.

4.1. Learning for Service

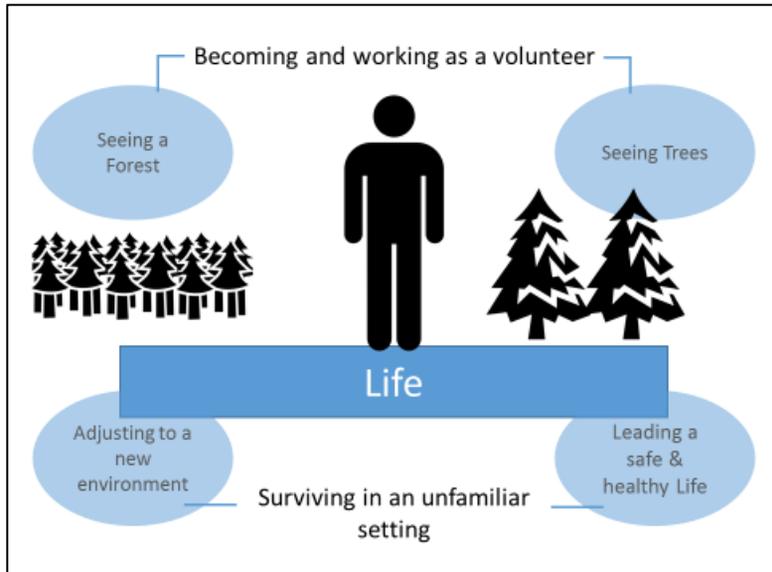


Figure 4-1. Areas of 'Learning for Service'

4.1.1. Becoming and working as a volunteer

Research participants learned various things that are needed to establish their identity as a volunteer and carry out assigned tasks. There are two sides: 'seeing a forest' and 'seeing trees'. 'Forest' represents the general elements that help volunteers to understand the field where they work and to be a 'good' volunteer. People develop their identity and ideal attitudes as a volunteer, and acquire basic knowledge. On the other hand, 'trees' stand for the specific abilities that are necessary for performing the given tasks.

Seeing a Forest

For a person to have a sense of identity as an international volunteer and

carry out the service well, they need to see the forest, the big picture first. As its importance was recognized by the agencies that dispatch volunteers, rather than by individuals, there were clear involvement of the agencies to manage learning activities of volunteers. Both KOICA and KCOC provided preparatory training through which the participants of their volunteering programs acquired a basic understanding of international development and ODA. During the training, volunteers were taught on the various sectors of international development such as education, health and agriculture, and cross-sectoral issues like human rights and gender. The training also put an equal, if not more, emphasis on the ideal attitude of a volunteer. Yeji indeed stressed that one of the most impressive aspects of the preparatory training was learning about attitude and mindset of a volunteer to treat people.

Yeji: Attitude or mindset of a volunteer. For example, 'how should I treat local people?'. This kind of things were dealt with in the preparatory training from the beginning. They were embedded in the courses I took, in PDM design session, in thematic sessions, etc. So, I learned quite a lot about them. And I liked that part of the preparatory training. I still think that part was particularly brilliant. (I: What attitude or mindset was emphasized?) It's basically "Do no harm" [laugh]. When we are there, we[volunteers] are representing the funding agency. That puts us in the position of 'giver', so we probably have more power and can use them

against local people. We were taught not to do that, instead that we should respect the culture and the life of locals and be in harmony with their ways of living. So yeah, that's the bottom line, do no harm. Because there are so many cases of doing harm with good intention, that part was really highlighted.

Yujin, who had been interested in the international development field even before she went volunteering, said that this part of preparatory training was very interesting. Although some people might think that knowing about voluntary service and international development is not relevant to their day-to-day work, she believed that it was important to know the ‘roots’ to understand where she is and what she is doing. On the contrary, Suho, who had little interest in international development and only wanted to serve people using his professional skills, did not place much importance on this part. He said that knowledge on ODA just had remained as knowledge, without being helpful for him when working at his duty station.

Seeing Trees

Research participants also engaged in learning activities to prepare for the specific tasks assigned to each of them. For this area of learning, the agencies partly helped the volunteers but generally there was very little training as specialized and organized as the one for ‘seeing a forest’. One of the reasons behind the lack of personalized technical training may be due to the

diversified tasks of the volunteers as well as the fluctuating situations in the field. In addition, as the volunteers were not fully trained ‘professional’, they might not have been expected to have great expertise for their assigned duty. No matter what the reasons were, the proportion of training for specific competences was very small.

It was the volunteers who compensated for the lack of support for learning related to their assignments. Hana, for instance, was required to prepare lesson plans in advance, as one of her tasks would be teaching 5-year-old children at a learning center once a week. For she did not major in early childhood education, she joined several internet communities of kindergarten teachers and looked for the lesson plans that she could use. She read those materials carefully to get prepared for the assigned task, and also tried to contact her friend who majored in early childhood education and a kindergarten teacher who was introduced to her by an acquaintance to seek advice for her future work. Similarly, Jiseon, who did her volunteer work in an organization specialized in nutrition, was told that she would teach baking to students at a vocational training center. The organization asked her if she could obtain a certificate in baking, so Jiseon took a course at a baking academy for two months and got the qualification. She was so passionate about acquiring baking skills that she was still in the class learning how to put icing on the cake until the several hours before the departure for Tanzania. Although she had to pay a considerable sum of money for this, she was willing

to do so for her volunteer work.

Despite all the efforts to be prepared for their work in advance, volunteers were often required to learn new things on the spot as what they had learned did not fit on the ground due to misinformation or other unexpected variables. Yujin was informed about her assignment during the preparatory training in Korea, that she would teach primary school students how to use office programs such as Microsoft word and excel. She was not concerned at that time as she was familiar with those programs, and she prepared materials for teaching and learned how to deal with the predictable technical problems, with the help of the volunteers who were computer science majors. However, when she visited her workplace for the first time during an on-the-job training, she discovered that there were no computers at all. Instead of the ordinary computers, there were OLPC laptops, which were low-cost laptop computers distributed to children in developing countries. As those devices were not suitable for teaching office programs, she was confused and did not know what to do. She had to carry out her work regardless so she learned how to use OLPC laptops from scratch and found the ways of teaching students in a given environment. In addition, when she implemented a project of building a computer room, activities of ‘learning for service’ were accompanied.

Yujin: I was very bad at using computers, but I was a volunteer for computer education. I was interested only in MS office programs and I didn't know how to do other things, really. I have an older brother and he

did everything about computer before. But then when I went there I was required to give computer lessons, and I had to even set up computers single-handed while carrying out the project. So, I learned all those things. Searching how to do something online first and screenshot everything because there's no internet connection [at school].. then at school I would look at those screenshots and figure out where to plug in what. Other things like installing a Microsoft word, installing a Windows, I learned all that during that period. I learned them hard.

Meanwhile, many international volunteers shared the need for appropriate level of language ability. As KOICA also recognized necessity and importance of a language training, it provided local language (and/or official language in some cases) lessons in the preparatory training and the local adjustment training. Two months' local adjustment training particularly focused on local language acquisition. Volunteers took classes for hours nearly every day to learn the language. After they had completed the training and started volunteer work, language learning activities varied depending on their needs: some continued having a language lesson individually, while others simply looked up new words in a dictionary.

However, some volunteers had grave difficulty in doing volunteer work due to the absence of language training. Hana, who was dispatched to Uzbekistan, needed Russian language skills to do her job. But language lessons were not provided in the preparatory training of KCOC at that time.

Being worried, she brought up this issue to the NGO which she was assigned to. She hoped to gain some support for language learning from the organization, but she was told that it was her responsibility to learn the language. Since she did not have money nor time for a language course at a private institute, she ended up in starting her volunteer work as a complete beginner in Russian language: alphabets were all she knew. At first she could do her work with the help of local staff yet it became harder for her to independently perform her tasks. Considering herself a burden rather than a volunteer, she felt very small and daunted. She taught herself Russian for the first one month, and was introduced to a language instructor shortly thereafter. Having a class for two to three hours twice a week, her Russian became gradually better and she could regain confidence. Similarly, Jiseon, who volunteered in Tanzania, needed to learn Swahili to give baking lessons to local people. But there was no support for it from the organization. Since structured courses at a language institute in her town were quite expensive, she chose to have private lessons which were much cheaper and picked up expressions for teaching and words for cooking ingredients. She did not put a great deal of effort into learning Swahili because she was not expected to use local language except the baking lesson. There was little problem in doing her job with that low level of language but she sometimes hoped to become more fluent in Swahili in order to communicate with her students better.

Currently, not only KOICA but also KCOC provide local language lessons

in the training, feeding back to the opinions of returned volunteers who had hard time due to the lack of language skills. Furthermore, these agencies financially support the volunteers for language learning to encourage them to keep their studies even after the official training is over.

4.1.2. Surviving in an unfamiliar setting

Learning for living a life on duty station is another important area of ‘service for learning’. There is no clear dividing line between ‘service’ and ‘life’ in international voluntary service. As the research participants said, although they worked as a volunteer for a certain number of hours a day, they had to live the rest of the day as a volunteer as well. According to Yujin, *“Long-term [international volunteering] should be life. Even if I work in school for six hours, it is not that I am there for six hours, you know. Including that six hours, my whole life is there [= in Rwanda].”* If volunteers do not live well for the rest of the day, it is hardly possible for them to serve well. Especially because international volunteers are dispatched to a developing country that has relatively lower living standards than their own country, volunteers should learn how to adapt to the new surroundings and to live a safe and healthy life away from their home country.

Learning for adjusting to a new environment

It was the preparatory training organized by the agencies where the

research participants first learned about the countries of service. Before then, they had very little information on the countries. Some of them even had no idea where the countries were located, and others only knew very basic facts. In the preparatory training, they were given a brief overview of the country including the location, capital, major languages, key issues, etc. Sessions for meeting returned volunteers were also included in the preparatory training. During these sessions, returned volunteers shared their own experiences. New volunteers could obtain more practical information helpful for the future work in the field and also could imagine their life during the service. Some who wanted to know more about the country would read books, search on the Internet, or ask questions to a person who had been there.

I: Did you learn about Rwanda in the preparatory training?

Yujin: Yes. But it wasn't much of in-depth information. It was just for about two hours on basic facts and figures only about Rwanda. Oh, but KOICA had very good sets of guidebooks so I could learn from the books to some extent. 'So Rwanda is like this...' But I think the training has its own limitations. Yes, we all went through an intensive training course reading and learning so much but it's just so different to learn something by text and by actually experiencing in the field. I can't say the training was completely useless but it obviously didn't have much impact on me... When the returned volunteers came to share their stories in the field, I was more interested because they had lived there and the talk was practical. I

related to them because I would live in the way they had lived.

Lectures on the countries of service were necessary and helpful for the volunteers to some extent, but it was after the participants reached their destinations that they had chances to know well about the countries, as shown in the excerpt above. What they learned from first-hand experience was more concrete and tangible. To help the volunteers to adjust to the new environment and prepare for their work, KOICA provided eight weeks' local adjustment training right after the volunteers arrived in the assigned countries. During the training, volunteers acquired local language and learned the essentials such as using public transportation and grocery shopping at a local market. They also had a chance to experience local culture like food, traditional costume, dance, etc. On the other hand, KCOC did not provide local adjustment training, so volunteers individually spent some time adjusting to their new lives. With the help of colleagues, friends and neighbors, they first gained essential information for meeting the basic needs at an unfamiliar place, and later obtained more information that is required for improving their living condition.

Although learning for adjusting to a new environment took place mainly at the beginning of service, research participants continued learning about surroundings by asking questions to people around, reading relevant books, searching on the Internet or simply by experiencing it themselves. After the early stage of chaos and anxiety where they learned what and how to do

certain tasks, they became to feel comfortable in their country of service. Tasks like where and how to take a taxi, which restaurant is a decent one, and where to find bargains seem insignificant but they are indispensable for everyday life which is the base of service.

Learning for a safe and healthy life

Leading a safe and healthy life is as important as adjusting to a new environment for the volunteers' survival. Since the countries where the volunteers serve could become politically unstable, or volunteers could be infected with an endemic disease such as malaria, the preparatory training put emphasis on these issues. For instance, volunteers learned about the causes, symptoms, treatment and prevention of malaria and they were also informed how to respond in an emergency situation. KOICA provided further trainings for safety and security periodically throughout the whole service period to ensure that the volunteers were equipped with proper information.

Volunteers' assignments are demanding not only physically but also mentally, so maintaining the mental health is very important as well. Preparatory trainings had a session that aims to help the volunteers to learn how to cope with stress, and the returned volunteers also shared their experiences related to this particular issue. However, even though the participants were instructed in stress management, it was hard for them to apply what they had learned to themselves in real-life situations.

Hana: There was a session for mental health management in the preparatory training. So yeah, I sat in that class but it's not like I had any prior experience that I can relate to. Without the experience of actually facing mental issues, I didn't know how to control myself.

Yujin, too, said that she wants to advise the people who have an inclination for long-term international volunteering to be emotionally strong and well prepared. This comes from her own painful experience. Although the issue of mental health was covered in the preparatory training, it was not much stressed, and she was not fully prepared.

Yujin: I could tell them to steel themselves in advance, to practice not to lose their heart but I would not try to stop them from going. I'd rather like to emotionally support them. Even these days people contact me time to time, asking for advice before going for a volunteering work. Then I tell them what I think is important to keep in mind, though the situation may vary from country to country. And I wish them a good time there. I just feel that if you're emotionally more prepared, aware that something unexpected can happen anytime, then that makes difference when you're in trouble.

4.2. Learning through Service

In addition to ‘learning for service’ that helped the volunteers to carry out their assignments well, the outcomes of ‘learning through service’ were identified in the data as well. Volunteering experience was a source of various learnings that took place during and after the service period for research participants. The outcomes of ‘learning through service’ fell into the following three areas: self, relationship, and world view.

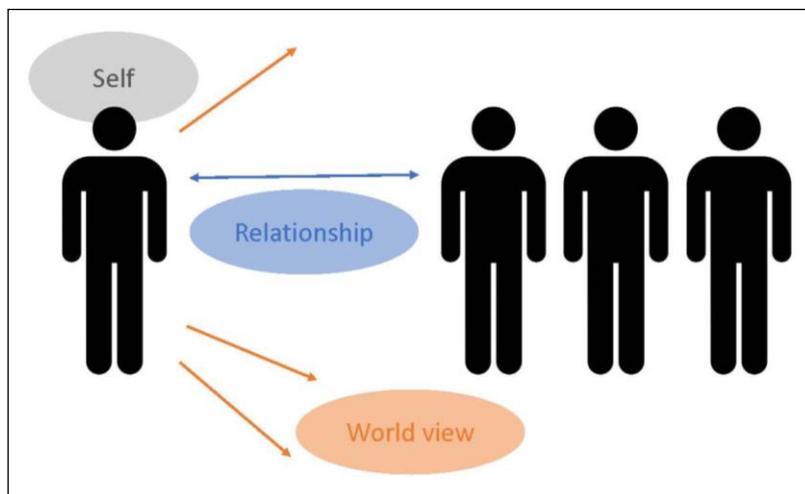


Figure 4-2. Areas of ‘Learning through Service’

4.2.1. Self

One thing that commonly appeared in the interviews with Hana, Yeji, Jiseon and Yujin was that they found new sides of themselves during the long-term international voluntary service. While living and working in a foreign country with new people, they discovered unfamiliar sides of themselves that are incompetent and weak. For instance, Hana found herself lacking the

ability to achieve her ambition, and Yeji fell into loneliness that was hard to bear. Jiseon found herself faint-hearted in a new environment and also realized that she was not as altruistic as she had thought herself to be. Yujin would sometimes lose her patience and flared into a rage. The details are varied as we can see in the excerpts below, but it was commonly unpleasant for all of them to see the weakest parts of their nature. Some felt very disappointed to themselves and discouraged.

I: Then, what do you think you have learned from the international volunteering?

***Hana:** The first thing I've learned is that I'm still way inexperienced. In the past, before volunteering, if I'm preparing my CV, I would feel like, 'Well, I've done this and that, so I did more things than others.' I told myself that I am still in the process of building up my career now. But then when I went there I had so many situations where I had to face my own limitations. Then I knew that I still had so many things to learn.*

I: What exactly made you to think that you were incapable?

***Hana:** (After thinking for some time) Firstly, because of the language. I felt there's not much I can do if I can't even communicate with people I work for. Secondly, I thought I knew how to do things because I learned them in books. I basically thought I read them and understood them so they are mine. But in the field, I did not know how to utilize my knowledge.*

The development workers who have been in the field for years, they had an insight and had their own ways to deal with the problems professionally. They could foresee many things I couldn't. I was inexperienced, couldn't really remember what I had learned before because that was just written words in the books. So I felt that I didn't have enough ability to cope with problems and complete the given tasks. I felt so incapable and wanted to give up many times.

***Yeji:** It was the first time for me to live alone and I felt very lonely. But I guess it became a kind of turning point at the end. Well, there will be other chances to live by myself in the future, but before the volunteer work, I always lived with my parents. My university was not far from home, then my work place was not very far either, so I had not lived apart from my family. So, for the first time in my life I lived alone, far away from my family. On one hand, it was very hard, but on the other hand, I learned a lot about doing something by myself during that time. So basically I was a big frog in a little pond but now that frog had seen the outside of the pond a bit.*

***Jiseon:** I used to think that I was a very altruistic person who likes to serve people. I had lived that way too. But when I walked into the situation where I am on service 24/7, I realized that I might not have been such a selfless person. I turned more and more selfish. So, witnessing that side of*

me made me feel like, wow, I'm actually quite different person from what I thought I am (laughing).

I: What did you learn while you're doing volunteer work, or after you've finished it?

Yujin: That I am weaker than I thought I was. (laughing) That I'm a very vulnerable person. I thought that I was very strong-minded and I could overcome all the difficulties, but I wasn't actually that person. I had my own vulnerabilities.

Hana particularly had great difficulty as she had not learned the local language in advance, and felt so much frustration. Although she wanted to go back home at times, she did not give up and completed her service at the end. Doing so, she found other aspects of herself besides her weakness: she was able to give good influences to people whom she served by doing what she could do, even though she lacked some abilities. And she also discovered the possibility of becoming a good NGO worker in the future. Admitting her own inadequacies was hard, but it was helpful for her in that she was able to identify her weakness and became humbler facing reality.

However, Hana did not always think that she was learning about herself through service. As illustrated in the excerpt below, she had a negative view on her service experience when she was feeling very small and wanted to give up. But the problem related to the house, which had been the most stressful

issue for her, was finally resolved and she was able to move to a better housing where there is no rat, and where she can get up with sunshine. Due to this change, she became to have a positive attitude. She felt thankful for everything. And with the people she could depend on, it was possible for her to achieve small successes. As a result of all these things, she could look at her service experience from a different perspective.

Hana: I was quite sure that I was wasting my time there. But then after I came back to Korea, I only remember good things. I thought that I might be wasting time there at that moment. I could not communicate well with people because I didn't speak the language, and I could not run my project as planned. I felt I'm trashing my time, thinking hopelessly about how far my language skill would improve within just a year. But that's not how I felt the whole year though. After I moved out from the place I was living and settled in a better living environment, I felt more positive. Before, I kept thinking maybe I should go back home instead of wasting time here. After I moved out and my living conditions changed, I could look at the bright side and could convince myself that I'm actually learning a lot and gaining meaningful experience. It's really up to our mind after all. In a difficult situation, there might be a person who thinks 'I'm so unhappy. I'm losing now,' whereas another person might think 'this will be a stepping stone for me. I'm learning now.' The latter person accepts it as a plus. So, for me, it was after October that I had my mindset changed.

There are many volunteers who face challenges and see their limitations during service, but not everyone reflects on herself/himself, takes time for self-examination and places value on it. For instance, both Jiseon and Suho had difficulty adapting to hot weather and got easily tired. While Jiseon said that she identified her weakness from this experience, Suho did not seem to place any significance on that aspect.

4.2.2. Relationship

Another area of ‘learning through service’ is relationship. Some research participants remarked upon their realization that relationship mattered. It was not easy for them to live and work with people who had a different background and work styles from them. For example, Yeji suffered from problems caused by relationship and it was hard for her to solve those problems. But she got to know better how to get along with other people with different values from hers through this experience. She now thinks that it is important to accept other people’s opinion and that she should work together with them.

Yeji: I realized that a lot. ‘Ah, whatever I do, when I work with other people, I should build a good relationship.’ Things like this. (...) it is not that I always should say nice things only. But that I should go with others in relationship, that’s what I realized. I’m not working alone, and there

are so many stakeholders such as headquarters, branch, donor and me, so it is very complicated. Then, if I insist my own way and values, it might be impossible to work with others. (...) whatever I do in the future, I have to listen to what others think and know their interests, instead of holding my ground, and I also express my views, if they and I are in the same team. So, just, I thought about those things a lot. Even now I have difficulty on this issue, because even though I have that sort of mind, if the people who I work with are not like that (laughing) it doesn't work, dose it? So... those things. Rather than working alone, working together, understanding others' positions and accepting them. It might be difficult to put together the pieces of a puzzle perfectly at once. But working as a team is important in this field, cause there are too many stakeholders.

Jiseon said that relationship issue was more difficult than other issues as there was no one correct answer and no one could teach. It seemed “endless learning” to her. Since human beings live in society throughout their whole life, it seems that reflection on and learning about relationship are important part of ‘learning through service’.

4.2.3. World view

There were changes in research participants' knowledge, opinions and perspectives on the world during and after the service. The outcomes of

learning related to world view contained various types such as changed views, in-depth understanding, questions and concerns that are hard to deal with, a critical eye on certain issues, etc. The subjects that were mentioned in the interviews were the country of service, its people and culture, international development, short-term and long-term voluntary service, career and plan for the future, and religious faith.

“I could reduce the stereotypes and bias”

During long-term voluntary service, volunteers changed their thoughts about the country and its people. Before having direct experience, they had vague impressions that usually came from the mass media. These impressions were often exaggerated and biased like the images of starving African children in the television advertisement to raise fund. For instance, research participants believed that people must be extremely poor and unhappy, that people must not be hard-working, and that the weather must be hot all the time. But after they experienced people and culture first-hand, they finally realized that these were their prejudices.

I: Didn't you have any worries or concerns [before you leave]?

Bomi: Well... that region, Africa, is depicted as poor on television. So I imagined Africa where there was no supermarket. That was my concern. 'How uncomfortable will it be to live there?' I could not foresee. But then, I went there and it was okay. (laughing) It was just a place where people

live, too. There was even a KFC.

Some of the prejudices were reduced right after they arrived in the countries and had lived only for a few days as shown in the Bomi's case above. But other prejudices required more time and effort. For instance, Yeji and her fellow volunteers made a short trip to visit several local NGOs in Philippines and saw how these organizations work. This trip helped her to realize that the organizations were competent and that there were many to learn from them. In addition, since another local NGO which Yeji worked with was also very professional, she could change her thinking about the country. Before then, she considered it a poor country and its people incapable. But now she believes that it has many strengths as well to address current problems.

“The field of international development, it was quite different from what I had thought it was”

Jiseon realized that there were many simple tasks to do in international development field unlike her anticipation. Before, she thought that expertise and techniques really mattered. But very small and simple tasks such as writing with a pen and cutting paper with scissors comprised most part of her work because the local system was not very advanced. Seemingly basic skills like communicating with local people face-to-face were important. Hana had a similar opinion. She attended classes on international development in university before carrying out voluntary service, but the contents like history

and size of ODA seemed intangible to her. At that time, she believed that international development was business of people who work at prominent organizations like KOICA and UN and who have masters or doctoral degrees. But on the ground, there were roles for everyone from grass roots level. Changes of thinking on this issue appeared clear in the cases of research participants who had been interested in the field of international development before doing service.

“As I have really understood them”

Research participants have become more and more understanding about the things that had seemed very strange to them at first, while spending at least one year near local people. They could comprehend the reason behind the curious acts of people. For instance, Yujin found it strange at the beginning of her service that Rwandans did not express their feeling frankly. They seemed to say yes all the time even when they did not want to. But as she learned about Rwandan history, she could understand why people act like that.

Yujin: At first, I was wondering why they did not clearly say what they wanted and why they always said everything was okay. ‘Why? Why are they so?’ I wondered. But when I understood their culture, I could make sense of it. In Rwanda genocide, one’s own family was killed by neighbors. There are so many people in Rwanda who have that experience. Then if they don’t accept it, they can’t live. They can’t live alone in their houses

all the time. As far as I understand, people do so because they can't live otherwise. Everything is good and okay, though their mind isn't so and they can't understand. They just say everything is okay and all is well cause they can't live their lives otherwise. And then, at time of genocide memorial, we can hear people crying everywhere.

Some volunteers also gained understanding about difficult situations of local people while they were living in a condition that they had not experienced in Korea. They had an opportunity to walk in others' shoes. Jiseon told me about an event she went through. One day in the rainy season, she went to buy some groceries. Then, heavy rain started all of a sudden and she was trapped in the market which was located in lowland. The water was rising very fast. She barely escaped from the market with the help of others. Through this event, she could empathize with local people who had to undergo hardships in the rainy season. In addition, when I asked her how she had lived in an environment where the water had been often shut off and there had been many bugs in the house, she first talked about how she had coped with it and then added her thoughts about hard lives of local people.

***Jiseon:** By the way, I think it is really hard to live for the locals. Actually, I can buy [bottled] water if the water is shut off. I can wash myself with that water, even though it feels like throwing money away. But for the local people, there is no water, no light... and in Tanzania, there come so many*

ants if we don't wash the dishes for only one day. 'Ah... How do they live really? How do they live?' And, across the street from my house, there were houses of local people. They would cook outside cause there was no light inside the house, and they would sleep with only the radio turned on, cause there was no light at night. Living near to them, I would ask myself, 'What do they think of my ways of living?'

Understanding other people and empathizing with them had significant influence on service activities. When Yujin first started to teach computer skills to students, she often lost temper because they were naughty and did not remember what they had learned before even though she had taught one topic for months. One day, she had a conversation with her fellow teachers at school about the students. Through this conversation, she had an opportunity to picture the lives of her students for the first time. It changed her attitude and helped her to enjoy her job.

Yujin: *At the beginning, it was really hard. I often lost my temper and I even made a cane. I hate using violence but I would go to the school with the cane that I made and hit the desk yelling "Be quiet!" (...) There were 60 students in one class. It was hard to teach cause there were too many kids. Too many kids but their levels varied. It was hard to control alone. I taught how to click for six months but they were not good at it, so I became furious. I was exhausted. Then, one day, I complained about my students*

to Rwandan teachers whom I got along well with. And they told me “That’s not your fault. It is not because you taught them badly. These kids have to make a living after school or during vacation, so the time spent in class is all. Apart from class, they can’t review. So they cannot but be slow and poor.” This came home to me. I felt that I had wanted too much. ‘Ah, as I get used to living here, I was only focusing on my job, being indifferent to the lives of my students,’ I thought. So since then, I’ve changed my mind. For the first one year I often lost my temper, but for the next one year I had been doing really well. Even when kids were doing badly, I thought just like ‘Um, it’s okay. It’s not a big deal.’ And as I become close to my students, I could recognize them in the street. I saw them selling recharge cards for mobile phone or corn. I asked myself. ‘What does it mean to them, time after school or vacation?’ I used to wait for vacation when I was a student, but my students seemed to prefer coming to school. As I became concerned about their lives and really understood them, for the last one year, I enjoyed my work much. I could survive there thanks to local people. I got hurt by Koreans, and I was comforted by local people.

“Which is the wisest way?”

Instead of clear answers, more questions and concerns emerged to some participants. One of Jiseon’s tasks was to support school lunch program. As it was time for the project to terminate and there was going to be no more funding, the NGO decided to increase lunch fee slightly. But people expressed

strong opposition. They wanted to pay less than before and some even wanted completely free lunch claiming that Koreans were rich. On the one hand, she was disappointed by local people but on the other, she pondered over this problem. She asked herself which was the wisest way in implementing such a project. ‘It is not good to give people everything they need, but it is not possible to launch a project if we give them nothing,’ she thought. Hana, too, has been in a dilemma. In Uzbekistan, giving a child corporal punishment was considered no problem at all. But she believed that it was not right to use violence to small children. So she thought over this issue and tried to respect both sides.

“I recognized the limitations of it a lot”

Having a critical eye was one of learning outcomes that I found in the experiences of research participants. Yeji said that she had recognized the limitations of Korea’s international development. People were demanded to produce tangible results in a short time, which was clearly different from working styles of local NGOs. She hoped to find a better way.

Yeji: When we think of Korea’s way of working in international development field, well, especially KOICA focuses on performance. It demands changes of the region and local people in a short time, within three or so years. But I recognized the limitations of it a lot. As I was implementing the project myself, I realized that there should be enough

time to complete a project. It was a six-month project, but it was not possible to complete the project within six months. Korean agency demanded too many outcomes. It was the general direction that Korea's international development was taking.

Suho had critical opinions on his service in that it was not for the poorest and weakest. Since he was assigned to a vocational school in the capital city to teach the instructors, he lived and worked in a relatively better environment. His tasks were different from what he had expected.

***Suho:** I ask myself, 'Was the place where I did my volunteering really in need of urgent help?' And my answer is no. I was in the capital. I was not sent to a place that was in poverty and in dire straits, so I was wondering if my help was really necessary. And I also was wondering if people would use well what I had taught them, and how they would use it. I thought that it was a pity. 'Aren't there any places that should be really helped?' That is, because KOICA is a government agency, it cannot but be related to the Nicaraguan government, and that means living standards of people whom I worked with are not very low. So there was a gap between what I did and what I had expected from the word 'volunteering'.*

Among the research participants, Yujin was particularly critical to the long-term international volunteering program which she had participated in. She would criticize it even while doing service in Rwanda and expressed her

opinions clearly during the interviews. As stated by her, there were many volunteers feeling lost in a situation in which clear guidelines were not provided and each individual had to fight their own battles. She also felt lost but tried hard to motivate herself and fellow volunteers. She could finally complete her service but it was a very hard time for her. She believed that it would be more enjoyable and meaningful volunteering if country offices of KOICA pay more attention to volunteers and offer them feedback.

Yujin: As a volunteer, I had to find the tasks for myself and the outcomes were up to me. So everything was up to me. In some parts, I didn't know if I was going to the right direction or not. At the end of term, I did survey of students' satisfaction on my class and did such and such. But I wasn't sure that I was doing it in the right way. I wasn't sure about the way of evaluating and indicators that I used. No one commented on it. I was unsatisfied because I was in ambiguity all the time. Nobody helped me to decide when to have classes, and everything was up to me from looking for a house to live to finishing service activities. Clear guidelines, clear goals or objectives were not given. I had to set a goal myself. That was hard and there were many people who had a difficult time because of that.

Yujin: If the office had taken the role of supporter, it could have been better for the volunteers. For instance, when the volunteers suggest something, people at the office could say, "Oh, maybe we could do it

together developing it in this way.”, something like that. Or just saying “How are you doing these days? Isn’t it hard for you to work?” they could be someone to lean on for the volunteers. Then the volunteers might not feel so lonely and isolated. There was no one to turn to. People at the office always said that it was not possible, and that it was difficult, and that they were busy. So the volunteers seemed to have memories of being rejected, I think.

Although it was not clearly revealed in the data how exactly these outcomes of ‘learning through service’ were resulted, I assume that they are product of reflection. All the volunteers have various experiences during their service but not everyone learns from experience. In the cases of research participants, reflection played the role of bridge between experience and learning, and it was done individually or influenced by others.

Most research participants mentioned in the interviews that they had had enough time to think. This is a circumstance different from that of Korea, where people are very busy and rarely have spare time. Volunteers, at least my research participants were not loaded with heavy work. Having spare time does not necessarily lead to reflection but it seems that they spent considerable time alone thinking deeply. Also, some of them kept a journal regularly, which can be a means of reflecting their experience and making

meaning of it.

In addition to having time for reflection, sharing experiences with people and seeking others' opinions also affected research participants' learning activities. In the Yujin's anecdote suggested earlier, her fellow teachers provided her with a chance to think about students' lives and empathize with them. If she had not talked with the teachers, it would have been difficult for her to have a new perspective instead of focusing on her position. Jiseon and Yeji, too, were able to take a look from another angle by sharing their problems, thoughts and feelings with friends and people whom they trusted. In this sense, having a proper conversation seemed to be helpful for reflection that leads to learning.

Jiseon: I got along well with KOICA volunteers, luckily. I was really lucky. At that time, volunteers of my age were working as KOICA and Saemaul volunteers there. As I was curious about others' work, (laughing) I visited their workplaces. (...) We often discussed many issues. They also had questions about international development which were hard to answer and so did I. We could share those questions and concern. Something like this. 'Is this really helpful for that village? If not, what is a better solution?'

Yeji: The person whom I consider my mentor, she is very good at building relationships. Well... She establishes a relationship with others by giving compliments. No matter how incapable a person is, she compliments the

person. She respects, comforts and supports the person. But then, when there is a room for improvement, she points it out very clearly. (laughing) She articulates her thoughts. Well, how can I say? If I tell her about an issue that makes me confused, she just comes to the point. It might not work for everyone, but for me what she said was helpful cause it helped me to know what I had to listen to. Well... at the beginning of my service, two or three months after I started volunteering, I felt like my pride had been hurt. Because I was doing from A to Z, even trivial things, I felt upset. I thought 'Do I have to do even this?' feeling irritated. But then, when I told her what I was feeling, she said "I did even more than that before. But it was all helpful for me and it made who I am now," sharing her own experience. She didn't tell me off but supported me saying that I was doing well. But when I needed to be challenged and reflect on my own thoughts, she was very straightforward. (laughing)

'Learning through service' happened not only during service but also after service. Hana said that she learned some lessons after she had come back to Korea, looking back on her service experience. As she had several opportunities to share her experience with others such as giving a presentation at class and participating in the preparatory training for new volunteers as a mentor, she seemed to have more organized thinking on it. On the other hand, research participants who came back recently and did not have such a chance spent more time thinking to answer my questions. For them, interviews might

have been an occasion for reflecting on the whole service experience.

Chapter V. Discussion and Conclusion

So far, I have described two categories of learning which were found in international voluntary service: ‘learning for service’ and ‘learning through service’. In this chapter, I will discuss the relationship between service and learning to expand the concept of service-learning and suggest three figurations of learning. And then, the concept of service-learning will be revisited, followed by practical implications.

5.1. Service and Learning

By exploring experiences of six long-term international volunteers, I have found out that service and learning have a reciprocal relationship as depicted in Figure 5-1. In ‘learning for service’, learning meets the various needs for doing service well, whereas in ‘learning through service’, service becomes source and material of learning.

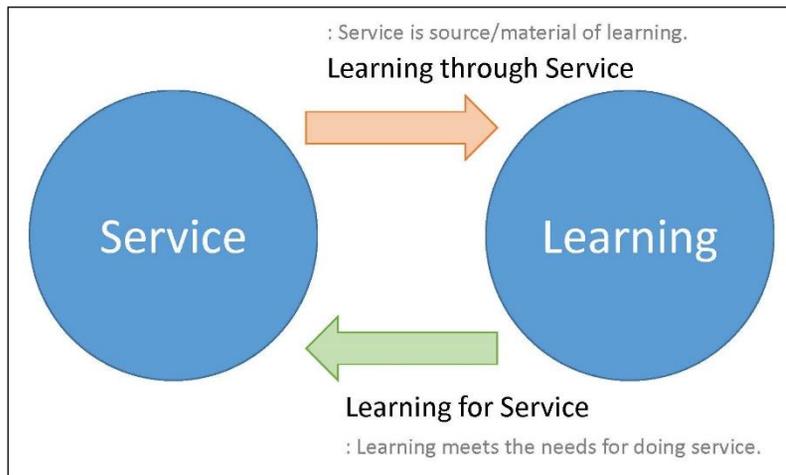


Figure 5-1. Relationship between Service and Learning

In the timeline of service-learning, as shown in Figure 5-2, ‘learning for service’ takes place intensively before and right after volunteers depart for their countries of service. Preparatory training and adaptation period are set aside for the volunteers to carry out necessary learning activities, and the agencies organize and implement programs that aim to instruct them during this time. Activities of ‘learning for service’ appear even after the volunteers begin their work, but not as frequent and intensive as before. ‘Learning through service’, on the other hand, starts once the volunteers arrive in the new place, and continues even after they return home. There is no particular period during which ‘learning through service’ happens intensively. Systematic intervention of the agencies does not seem to exist.

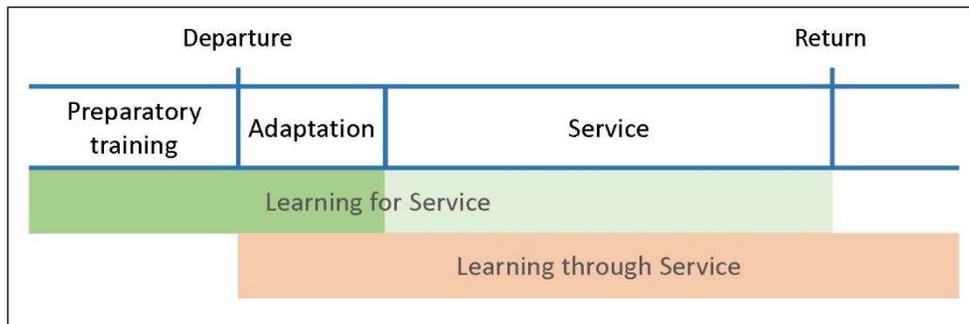


Figure 5-2. Timeline of Service-Learning in one's life

Whereas I presented the definition of ‘voluntary service’ in Chapter 2, I did not define ‘learning’ in this research. When I submitted my proposal at the beginning of research, I was advised to clarify the meaning of learning first. I pondered over this issue, but finally decided not to do so. As James Zull (as cited in Kang, 2015) argues in his book, if I choose one definition of learning among many, then I cannot but see the activities that fit the very definition, ignoring all the other activities that can be called learning. I thought that defining it entailed the risk of limiting the scope of my thinking, which is the reason why I did not present the definition of learning. As might be expected, there were difficulties in conducting this research due to the lack of clear definition. It was sometimes very hard for me to know if a certain aspect of research participants’ experience was learning or not. But it helped me to find out the figurations of learning (Kang, 2015), instead of definitions, that can represent learning activities related to service. They are *picking*, *crafting* and *orienteering*.

Firstly, *picking* symbolizes acquiring knowledge, information and skills related to a certain issue, like a person who picks flowers and fruit while walking in the forest. Learners look for and absorb knowledge and skills that are useful for their service by attending classes, questioning others, reading books, searching on the Internet, etc. Sometimes they replace or upgrade what they already had with newly acquired information, knowledge and skills. In ‘learning for service’, volunteers *picked* various things: they obtained basic knowledge on international development; They learned local language; They acquired specific skills such as how to bake bread, how to install a computer, and so on. *Picking* is also seen in ‘learning through service’. Volunteers gained new information about the country of service while doing their work even though they did not intend to. Some prejudices were eliminated as they proved not true based on direct experience.

Secondly, *crafting* represents arranging and producing knowledge, ideas, opinions and questions, as if a person makes a product with her/his own hands. Unlike *picking*, learners do not absorb something that exists already but create their own version. In ‘learning for service’, volunteers *crafted* solutions for a specific problem, for instance, how to deal with a regularly happening water outage. Sometimes they *picked* know-how of others, but when it was not possible, they came up with answers for themselves. In ‘learning through service’, the figuration of *crafting* appeared more frequently. In the interviews, research participants expressed their thoughts and opinions on many issues:

‘I realized that there were certain limitations in current practice of international development.’ ‘I think that my volunteering was not really for the poorest and weakest.’ ‘There was not enough support for volunteers, which could be improved in such and such ways.’ ‘I found it strange that local people did not express their feelings frankly, but after studying their history, I got to know why and was able to understand them.’ In-depth understanding and detailed opinions backed up by experience are the outcomes of *crafting*.

The last figuration is *orienteering*. *Orienteering* refers to an outdoor sport of navigating in unfamiliar terrain on foot, using a map and compass. Although speed is an important element in orienteering as it is a kind of competition, here I focus on the aspect of pleasure that orienteering contains as a kind of sport. I borrowed this term to show an image of a person who walks in the forest not following a fixed route but finding her/his own path. The person travels from one point to another making decisions based on information at hand and the scenery changes depending on the route s/he takes. Likewise, analyzing the data, I noticed that some people had undergone important changes in their personality, future plan and values resulted from their service experience. Whereas *crafting* is about learner’s forming thoughts on something outside her/himself, *orienteering* is closely related to the learner her/himself and also entails emotion. *Orienteering* was found mostly in ‘learning through service’. For instance, after Yujin had conversation on her students with fellow teachers and reflected on her attitude with shame, she

has changed her mind and started to treat her students in a different way. It could have been just one of ordinary conversation. But she performed *orienteering*: she learned a precious lesson from that conversation, which had a significant influence on herself.

5.2. Revisiting the Concept of Service-Learning

As presented in Chapter 1, the purpose of this research is to understand how long-term international volunteers' learning activities are related to their service activities. Since 'service-learning' is the concept that is most closely related to service and learning, I reviewed it in Chapter 2. In brief, the concept of service-learning was clearly developed from the perspective of 'education' (Jacoby & Associates, 1996; Stanton, Giles, & Cruz, 1999) and it aims to make use of service to help students learn better. Therefore, it focuses mostly on the aspects of 'learning through service' such as personal development, academic knowledge and interpersonal skills, and little on the aspects of 'learning for service'. Education institutes proactively intervene in learning activities of their learners by providing structured opportunities for reflection, namely writing journals and essays, having group discussions and giving presentations. The existing concept of service-learning is meaningful in that it has taken learning outside the classroom and that it emphasizes the reciprocity between volunteer and community. However, since the concept focuses on learning that takes place in an institutional setting, learning of non-

student volunteers has been overlooked.

The findings of this research, however, demonstrate that volunteers performed various learning activities for service and through service, although they were not considered as learners in the conventional sense. Yet the concept of service-learning could not reveal those learning activities nor offer adequate explanations. This research explored experiences of volunteers to discover their learning activities and tried to suggest an expanded concept of 'service-learning' instead of service-learning as program or pedagogy.

As depicted in Figure 5-1, service and learning have a two-way relationship, in which volunteers performed learning activities represented by metaphors of *picking*, *crafting*, and *orienteering*. These figurations were adopted to reveal different aspects of long-term international volunteers' learning activities. This research did not present a clear definition nor suggest features of the expanded concept of service-learning. However, it tried to expand the existing concept so that it can be relevant to more people and to draw a rough map of learning that occurs in the life domain of service.

As this research is only a starting point in establishing an academic concept of service-learning, further research on this issue is expected to follow. Firstly, this research did not focus on the process of service-learning since it had to suggest an expanded concept first. Particularly, it was hard to figure out when and how 'learning through service' took place exactly. It happened somehow and the volunteers changed as a result of learning but the

process is still unknown. So it would be meaningful to conduct a study on the process of ‘learning through service’ and suggest a model. Secondly, studies on the differences in learning outcomes of volunteers are needed. Each participant’s outcomes of learning greatly varied although they had seemingly similar experience. For instance, two research participants, Jisun and Suho, lived and served in a hot climate, which was equally hard for them. However, their learning outcomes were clearly different. It might be worth delving into the elements that make those differences.

5.3. Practical Implications

This research started from my own experience as a long-term international volunteer. I served in Egypt for two years as a KOICA volunteer, and I learned many lessons during and after service. I believed that my service experience had shaped who I was and learning seemed to be involved in the changes I had undergone. But although I considered it meaningful, not many people had interest in it as I was a volunteer not a student. I struggled to understand my service and learning experience for myself and made meaning of it to some extent but it was a lonely journey. I hoped that the agencies which organized overseas volunteer programs pay proper attention to learning of volunteers so that individuals no longer strive alone. Here I would like to offer some suggestions that can help the organizers of volunteer programs to better support learning activities of volunteers. Findings of this research would be

helpful for the practitioners and participants to understand experiences of long-term international volunteers from the perspective of learning.

Firstly, it is required for the sending agencies to improve their intervention in volunteers' 'learning for service'. When the volunteers do not achieve the outcomes that are necessary for doing service, they cannot but face considerable difficulties. Although the agencies are responsible for having the volunteers fully prepared for their assignments, adequate support for learning is not always provided. It is a good sign that the agencies are trying to improve their trainings, as shown in the case of KCOC that started to provide language lessons reflecting opinions of former volunteers. It is advisable for the organizers to identify learning needs of volunteers accurately and provide adequate opportunities for learning throughout the whole service. So far, support for 'learning for service' was mostly concentrated at the beginning of service but volunteers are required to learn incessantly to live and serve well. Continuous assistance for 'learning for service' would have considerable influence in successful service of volunteers.

Secondly, there was almost no intervention of the agencies in 'learning through service' as pointed out earlier. It is true that the research participants learned from their experience even without any structured intervention. However, proper assistance for 'learning through service' would help the volunteers to learn more by facilitating their reflection on experience during and after service. The agencies could apply various tools that the conventional

service-learning uses to help the learners reflect, such as journal and essay writing or group discussion. For example, the agencies could organize an occasion for the volunteers to share their experiences, thoughts and feelings with each other on a regular basis. But what is more important than these specific tools may be widening our view on learning to consider the volunteers as learners.

Bibliography

- Eyler, J., & Giles, J. D. E. (1999). *Where's the Learning in Service-Learning?* San Francisco: Jossey-Bass.
- IDM. (Ed.) (2013) *Cambridge Advanced Learner's Dictionary*. Cambridge University Press.
- IMF. (2005). *External debt statistics: guide for compilers and users*: International Monetary Fund.
- Jacoby, B., & Associates. (1996). *Service-learning in higher education: Concepts and practices*. San Francisco: Jossey-Bass.
- Kang, D. J. (2015). *Life and Learning of Korean Artists and Craftsmen: Rhizoactivity*: Routledge.
- Kendall, J. C. (1990). *Combining Service and Learning: A Resource Book for Community and Public Service* (Vol. I). Raleigh, NC: National Society for Internships and Experiential Education (NSIEE).
- Kiely, R. (2004). A chameleon with a complex: Searching for transformation in international service-learning. *Michigan Journal of Community Service Learning*, 10(2).
- KOICA. (n.d.). *Introduction to the WFK-KOV*. Retrieved July 03, 2017, from <http://kov.koica.go.kr/hom/>
- Kolb, D. (1984). *Experiential learning: Experience as the source of learning and development*. Englewood Cliffs, N.J.: Prentice-Hall.
- Kvale, S., & Brinkmann, S. (2009). *Interviews: Learning the craft of qualitative research interviewing*: Sage.
- Lather, P. A. (1991). *Getting smart: Feminist research and pedagogy with/in the postmodern*: Psychology Press.
- Lindeman, E. C. (1926). *The Meaning of Adult Education*. New York: New Republic.
- Mezirow, J. (2000). Learning to Think Like an Adult: Core Concepts of Transformation Theory. In J. Mezirow & Associates (Eds.), *Learning as Transformation: Critical Perspectives on a Theory in Progress* (pp. 3-33): San Francisco: Jossey-Bass.
- Niehaus, E., & Crain, L. K. (2013). *Act local or global?: Comparing student experiences in domestic and international service-learning programs*: Ann Arbor, MI: Michigan Publishing, University of Michigan Library.
- ODA Korea (2016). Data on ODA of South Korea. Online. Available at www.odakorea.go.kr/ODAPage_2012/T02/L03_S01_01.jsp (accessed 31 May 2016).
- Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in education and the social sciences* (3rd ed.): New York: Teachers College Press.

- Sherraden, M. S., Stringham, J., Sow, S. C., & McBride, A. M. (2006). The forms and structure of international voluntary service. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 17(2), 156-173.
- Sigmon, R. (1979). Service-learning: Three principles. *Synergist*, 8(1), 9-11.
- Stanton, T. K., Giles, J. D. E., & Cruz, N. I. (1999). *Service-Learning: A Movement's Pioneers Reflect on Its Origins, Practice, and Future*. San Francisco: Jossey-Bass.
- Wilczenski, F., & Coomey, S. (2007). *A practical guide to service learning: Strategies for positive development in schools*. New York: Springer.
- 김정모 (2014). 대학생 해외봉사활동 참여동기가 자아정체성에 미치는 영향. *한국체육과학회지*, 23(1), 279-289. Kim, J. M. (2014). Influences of University Student Foreign Volunteer Activity's Participation Motive on Self-Identity. *Korean Journal of Sports Science*, 23(1), 279-289.
- 김지만·김예란 (2013). 고독과 빈곤의 조우, 혹은 환대의 경계. *문화와 사회*, 14, 7-50. Kim, J. M. & Kim, Y. R. (2013). An Encounter between Solitude and Poverty, or Boundary of Hospitality: the Young Subject's Self-formation Detouring Travels for Voluntary Service. *Culture & Society*, 14, 7-50.
- 김지혜 (2015). 대학생의 세계시민의식 향상을 위한 해외봉사활동 사례 연구. *문화산업연구*, 15(3), 65-75. Kim, J. H. (2015). Case Study on Overseas Volunteer Program for Improving Global Citizenship of University Students – Based on H University. *Journal of Cultural Industry Studies*, 15(3), 65-75.
- 박수연 (2010). 국제자원활동 참가자의 전환적 경험에 대한 내러티브 탐구. 석사학위논문. 연세대학교. Park, S. Y. (2010). *A Narrative Inquiry on Transformative Experiences of International Volunteers* (Master's Thesis). Yonsei University.
- 서홍란·박정란 (2014). 대학생 해외자원봉사 프로그램의 효과성에 관한 기초연구. *청소년학연구*, 21(2), 139-168. Seo, H. L. & Park, J. R. (2014). A Preliminary Study of Effectiveness of an Overseas Volunteer Program for University Students. *Korean Journal of Youth Studies*, 21(2), 139-168.
- 안지민 (2014). 새마을 해외봉사 참여자의 경험에 관한 현상학적 연구: 대학생, 결혼이주여성 공동 참여 경험을 중심으로. *지방정부연구*, 18(2), 209-235. Ahn, J. M. (2014). Phenomenological Study of Overseas the Saemaul Volunteer Experience: Focusing on experiences of college students and women immigrants. *The Korean Journal of Local Government Studies*, 18(2), 209-235.
- 오단이 (2014). 국제자원활동 동기 및 현지적응과정에 관한 탐색적 사례연구 - 국제개발협력민간협의회(KCOC)에서 파견한 캄보디아 L 단체 단원을 중심으로. *한국사회복지행정학*, 16(3), 373-399. Oh, D.

- (2014). An Exploratory Case Study on the Motivation for International Voluntary Service and Process of Local Adjustment: Focus on Volunteers in Cambodia from Korea NGO Council for Overseas Development Cooperation. *Journal of Korean Social Welfare Administration*, 16(3), 373-399.
- 옥철호·최혜경 (2013). 해외의료봉사활동 참여자들의 임파워먼트에 관한 실증연구. *국제사회복지학*, 3(1), 33-58. Oak, C. H. & Choi, H. K. (2013). An Empirical Study on the Empowerment of International Medical Volunteers. *Journal of Global Social Welfare*, 3(1), 33-58
- 유숙영 (2013). 한·중·일 연합 국제 봉사·학습 참여 대학생들의 학습경험 탐색. *학습과학연구*, 7(3), 58-76. Ryu, S. Y. (2013). Study on Learning Experience of Korean, Chinese, & Japanese University Students, Participants of Cooperative International Service-Learning. *The Korean Journal of the Learning Sciences*, 7(3), 58-76.
- 이창호·김연우 (2012). 해외자원봉사활동의 임파워먼트 효과에 관한 연구. *한국청소년연구*, 23(2), 243-272. Lee, C. H. & Kim, Y. W. (2012). A Study on the Effects of International Volunteering on Youth Empowerment. *Studies on Korean Youth*, 23(2), 243-272.
- 이형덕·강승모·황인성 (2011). *한국해외봉사단 20년 발자취: 1990~2010*. 성남: 한국국제협력단. Lee, H. D. & Kang, S. M. & Hwang, I. S. (2011). The 20-Year History of Korea Overseas Volunteers: 1990~2010. Seongnam: KOICA.
- 임신자·석류 (2012). 태권도학과생들의 해외 봉사 경험을 통한 자아정체성 탐색. *국기원 태권도연구*, 3(2), 35-54. Lim, S. J. & Seok, R. (2012). Taekwondo Majors Self-identity through Experience of International Taekwondo Volunteering. *Taekwondo Journal of Kukkiwon*, 3(2), 35-54.
- 정보람 (2013). *현직 교사들의 해외 자원봉사활동 참가 경험에 관한 내러티브 탐구*. 석사학위논문. 연세대학교. Jeong, B. R. (2013) *A Narrative Inquiry on In-Service Teachers' International Volunteering Experiences* (Master's thesis). Yonsei University.
- 조문영 (2013). 연구논문 : 공공이라는 이름의 치유: 한 대기업의 해외 자원봉사활동을 통해 본 한국 사회 "반(反)빈곤"과 "대학생"의 지형도. *한국문화인류학*, 46(2), 45-91. Cho, M. Y. (2013) Public Therapy: Ethnographic Research on a Corporate-sponsored Volunteering Abroad among University Students in South Korea. *Korean Cultural Anthropology*, 46(2), 45-91.
- 조혜영·김정숙 (2015). 청소년 해외자원봉사활동 참가 경험과 의미: 대한민국청소년자원봉사단을 중심으로. *청소년복지연구*, 17(3), 55-84. Jo, H. Y. & Kim, J. S. (2015). A Study on the Experiences and Meanings

- of Youth International Volunteer Activities: Focusing on Korea Youth Volunteer Programme. *Journal of Youth Welfare*, 17(3), 55-84.
- 한국국제협력단 (2012). *해외봉사 바로 알고 가기 : KOICA 가 알려주는 해외봉사 완벽 가이드*. 서울: 파이카. KOICA (2012). *The Complete Guide to Volunteering Overseas*. Seoul: Pica.
- 한국국제협력단 (2016). *다홍치마를 입은 음트와라의 미소*. 해외봉사단 활동 수기. 온라인.
kov.koica.go.kr/hom/sub/activity/activity01/Hom_at_0010.jsp?boardindex=6&boarddataindex=68&pages=1&boarddataindex=68&page_type=view
 에서 이용가능. 2016년 5월 31일 접속. KOICA (2016). *Smile of Mtwara with red skirt. Memoirs of overseas volunteers*. Online. (Accessed 31 May 2016)
- 허창수 (2012). 국제자원활동이 가진 교육과정적 의미 탐색: 한 활동가의 경험 이야기. *교육과정연구*, 30(3), 295-321. Hur, C. S. (2012). *Exploring the Meaning of Curriculum in International Volunteering: A Narrative for Experience of a Volunteer*. *The Journal of Curriculum Studies*, 30(3), 295-321.

국문초록

한국은 지난 몇 십 년에 걸쳐 달성한 경제성장과 국제 사회에서의 상승된 지위에 따라 국제개발 분야에서 기여하는 정도가 늘어났고 이와 함께 정부, 기업, NGO 및 대학이 파견하는 국제자원봉사자들의 수 또한 크게 증가했다. 이처럼 국제자원봉사 프로그램이 활성화됨에 따라 상당수의 사람들이 개발도상국으로 파견되어 봉사자로서 해당 국가의 경제적, 사회적 발전을 위해 활동하고 있다. 한국과는 다른 환경 속에서 이루어지는 이러한 봉사는 이들에게 다양한 학습의 기회를 제공한다. 특히 장기 국제자원봉사자들은 1년 이상의 시간을 현장에서 보내는 동안 새로운 환경과 사람들에 노출되고, 예상하지 못 했던 어려움을 겪는다. 이 과정에서 이들은 여러 면에서 변화를 경험하는데, 이러한 변화에는 학습이 관여하는 것으로 보인다. 그렇지만 지금까지 장기 국제자원봉사자들의 학습활동과 그 결과물은 연구의 주제로 관심을 받기보다 개인적인 경험담 선에 머물러 있었다.

봉사와 학습을 연관지어 이해하는 기존의 개념으로는 봉사학습(service-learning)이 있다. 봉사학습은 1960년대 미국에서 시작된 교수법으로, 학생들이 교과 지식을 보다 잘 이해하고 공동체의 문제에 관심을 갖는 성숙한 시민으로 성장하도록 하기 위해 봉사활동과 구조화된 학습을 연결한다. 봉사학습은 학생들이 교실을 벗어나 사회 속에서 학습할 수 있도록 이들의 성찰을 촉진하고, 봉사를 수행하는 학생들과 봉사의 대상이 되는 공동체 모두가 혜택을 얻는 것을 중요한

원칙으로 추구한다는 점에서 기존의 자원봉사와는 차별화된다. 그러나 이러한 봉사학습의 개념은 여전히 학습을 교수의 결과로 보는 교육의 관점을 고수한다는 점에서 한계를 가진다. 봉사학습이 관심을 갖는 대상은 교육기관에 소속된 학생들로, 학생이 아닌 봉사자들의 학습, 특히 교육적 개입이 없이 일어나는 학습을 이해하는 데는 적합한 도구가 되어주지 못 하는 것이다. 이러한 점에서, 본 연구는 장기 국제자원봉사 속에서 일어나는 학습을 이해함으로써 봉사학습을 재개념화하고자 하였다. 본 연구의 목적은 장기 국제자원봉사자들의 학습활동이 어떻게 이들의 봉사활동과 연관되는지 이해하는 것이다. 이를 위해 여섯 명의 귀국 국제자원봉사자와의 심층 면담을 통해 이들의 경험에 접근함으로써, 이들의 학습활동과 그 결과가 어떻게 봉사활동을 구성하는지 탐구하였다.

연구참여자들의 학습활동은 ‘봉사를 위한 학습’ 과 ‘봉사를 통한 학습’ 이라는 두 가지 범주로 분류되었다. 먼저, 봉사자들은 자신들의 봉사를 잘 수행하기 위해 다양한 요구를 충족하기 위해 ‘봉사를 위한 학습’ 을 수행했다. 여기에는 두 가지 학습의 영역이 있었는데, ‘봉사자가 되어 일하기’ 와 ‘낯선 곳에서 살아남기’ 가 그것이다. 첫째, 연구참여자들은 봉사자로서의 정체성을 형성하고 자신에게 부과된 임무를 수행하는 데 필요한 다양한 것들을 학습했다. 그 중 ‘숲을 보기’ 는 봉사자들이 자신이 속해 있는 분야를 이해하고 좋은 봉사자가 되는 데 필요한 전반적 요소를 갖추는 것을 의미한다. 연구참여자들은 파견 전 이루어진 국내훈련을 통해 봉사자로서의 정체성을 형성하고

바람직한 태도에 관해 배웠으며 기본적 지식을 습득했다. ‘나무를 보기’는 자신의 업무를 수행하는 데 필요한 구체적 역량을 갖추는 것으로, 전문 기술과 언어 능력을 얻기 위한 학습활동이 여기에 해당된다. 둘째, ‘낮선 곳에서 살아남기’, 즉 봉사의 바탕이 되는 삶을 살아내기 위한 학습이 ‘봉사를 위한 학습’의 또 다른 중요한 영역이었다. 이와 관련된 학습은 두 부분으로 이루어졌는데, 하나는 새로운 환경에 적응하기 위한 학습이었다. 성공적인 적응을 위해 봉사자들은 먼저 자신들이 봉사를 수행하는 국가에 대해 알아야 했다. 국내훈련에서 봉사자들은 파견국에 대한 개괄적 내용을 배웠고, 귀국 봉사단원들로부터 실질적으로 도움이 되는 정보를 얻었다. 또, 적응 기간 동안 봉사자들은 모든 것이 낯설게 느껴지는 파견국에서 살아가기 위해 꼭 알아야 하는 것들을 배웠는데, 이를테면 대중교통을 이용하는 방법과 시장에서 물건 사는 방법이 그런 것이었다. 다른 하나는 안전하고 건강한 삶을 위한 학습이었다. 봉사자의 생존과 안녕을 위해 안전과 건강은 매우 중요한 것이었기에 봉사자들은 국내훈련에서 건강하게 살아가는 데 필요한 것들, 예를 들어 응급처치법과 파견국에서 흔하게 걸리는 질병에 관해 배웠으며, 스트레스에 대처하고 위급한 상황에서 대응하는 방법에 대한 수업을 들었다.

한편 ‘봉사를 통한 학습’은 봉사를 중심으로 재구성된 삶 속에서, 파견기관과 봉사자의 분명한 의도 없이 일어났다. ‘봉사를 위한 학습’과 달리, 봉사자의 학습을 촉진하기 위한 기관의 개입이나 지원은

거의 발견되지 않았다. ‘봉사를 통한 학습’의 결과물은 ‘자기’, ‘관계’, ‘세계관’의 세 영역으로 나뉘었다. 첫 번째 영역인 ‘자기’와 관련해, 연구참여자들은 봉사 도중에 자신들의 새로운 면모를 발견했다. 익숙하지 않은 환경에서 새로운 사람들과 살고 일하는 동안 그들은 자신들 속의 낯선 존재, 특히 약하고 부족함이 많은 자신을 마주하게 되었던 것이다. 이를 통해 그들은 자기 자신이 어떤 사람인지 좀 더 알게 되었다. 두 번째 영역은 ‘관계’였다. 연구참여자들 중에는 봉사를 통해 관계가 매우 중요하다는 것을 깨달은 이들이 있었다. 이들은 관계로 인해 발생하는 문제를 겪었고 그로 인해 힘들었지만, 이 경험을 통해 자신과 다른 가치를 가진 사람들과 잘 지내는 법을 더 잘 알 수 있었다. 마지막 영역은 ‘세계관’이었다. 연구참여자들이 세계에 대해 가지고 있는 지식, 의견, 관점에서 다양한 변화가 발견되었다. 세계관과 관련된 학습의 결과에는 여러 종류가 있었는데, 이전과 견해가 달라짐, 깊이 이해하게 됨, 답하기 어려운 질문이나 고민이 생겨남, 비판적 시각을 갖게 됨 등이었다. 면담에서 언급된 주제로는 파견국과 사람들 및 문화, 국제개발, 단기 및 장기 국제자원봉사, 진로 및 장래 계획, 신앙 등이 있었다.

본 연구의 결과는 봉사와 학습이 상호적 관계를 맺고 있음을 보여준다. ‘봉사를 위한 학습’에서 학습은 봉사를 수행하기 위한 필요를 충족하는 역할을 했고, ‘봉사를 통한 학습’에서는 봉사가 학습의 원천 또는 재료가 되었다. 시기적으로 보면 ‘봉사를 위한

학습' 은 주로 봉사자들의 파견 전과 직후에 집중되어 있었고, 이들이 업무를 시작한 이후에도 나타났지만 이전만큼 자주는 아니었다. '봉사를 통한 학습' 은 봉사자들의 파견 이후부터 시작되었고, 이들이 봉사를 마치고 돌아온 이후까지 계속되었다.

본 연구에서는 봉사와의 관계 속에서 일어나는 학습을 세 가지 비유, '채집(picking)', '만들기(crafting)', '오리엔티어링(orienteeering)' 으로 제시한다. 먼저 '채집' 은 숲 속을 걸으며 꽃과 과일을 따는 사람처럼, 정보나 지식, 기술을 습득하는 것을 상징한다. 이처럼 학습자로서 봉사자들은 다양한 방법을 통해 봉사를 하는 데 유용한 지식과 기술을 찾아 흡수하였다. 다음으로 '만들기' 는 자신의 손을 이용해서 물건을 만들어내는 사람과 같이, 지식이나 생각, 의견, 질문 등을 정리하고 생성하는 것을 나타낸다. '채집' 과 달리 학습자들은 이미 존재하는 것을 받아들이는 대신 자신만의 고유한 것을 창조하였다. 봉사를 통해 정립된 견해, 달라진 생각 등이 '만들기' 의 결과물이었다. 마지막 비유인 '오리엔티어링' 은 본래 낯선 지형에서 지도와 나침반을 가지고 길을 찾아가는 야외 스포츠를 뜻한다. 여기에서 우리는 이미 정해진 길을 따르는 대신 자신만의 길을 만들어가는 재미를 맛보는 사람의 모습을 그려볼 수 있다. 그 사람은 자기가 가진 정보를 바탕으로 결정을 내리면서 한 지점에서 다른 지점으로 이동하고, 이에 따라 주변의 풍경도 달라진다. 이와 유사하게, 학습자들은 봉사를 하는 동안 어떤 문제에 대한 결정을 내림으로써 성품, 미래 계획이나

가치관이 변화되기도 했다. ‘만들기’가 학습자가 자신의 외부에 있는 것에 관한 생각을 형성하는 것인 데 비해, ‘오리엔티어링’은 학습자 자신에 관한 것이며 감정을 수반한다. 이러한 세 가지 비유는 새로운 의미의 봉사학습, 즉 봉사와의 관계 속에서 일어나는 학습을 이해하는 렌즈로 사용될 수 있다.

주요어: 봉사학습, 서비스러닝, 장기 국제자원봉사, 학습, 봉사

학번: 2013-23415