

Impact of Service-Learning Experiences on the Learning Goals of College Students*

De-Yin Shih, Yu-Mei Tsai¹

Tzu Chi University of Science and Technology, Hualien, Taiwan

This study examined how the experiences of college students in the Tzu Chi Humanities Camp (TCHC), a service-learning-oriented course component, influenced their learning goals regarding their staff functions to develop an incremental view of self. According to self theories, certain views of the self can influence learning outcomes. The research methods included case interviews and the analysis of reflection journals of four alumni. This study concludes that supportive engagement, harmonious relationships, and repeated practice contributed to a positive social climate, motivating the college students to achieve their learning goals and challenge their perceptions of the self.

Keywords: learning goals, service learning, self-perception, situated learning

Introduction

Service-learning projects have been increasingly integrated into various disciplines (Bamber, 2011; Bonczek, Snyder, & Ellis, 2007; Chong & Ahmed, 2012; Reed & Pietrovito, 2000; Schmidt, Marks, & Derrico, 2004) to assist students in experiential learning, and to support them in addressing unforeseen circumstances and developing a flexible mindset. A prevailing awareness of personal growth, responsibility, and commitment is common to service-learning participants. Feelings of gratitude, a sense of achievement, and “looking for strengths rather than weaknesses in each other’s arguments”, also called “connected knowing”, were proposed by Belenky and Stanton (2000). Bamber (2011) studied a Christian university that promoted moral and spiritual learning through international-service learning to transform students’ worldviews and thinking habits. Bamber highlighted the potential of service education in transforming “habits of mind” and “habits of being” at religious schools, which require “critical reflection alongside immersion in an unfamiliar setting, and the development of authentic relationships as key transformative processes” (p. 355).

The focus on social practices and social relations in Lave and Wenger’s theory of situated learning (1991) underpins the importance of learners’ identities embedded or approached in context. Wenger (1998) argued that three modes of belonging (i.e., engagement, imagination, and alignment) develop the constituents of identities. An apprentice’s identity is shaped by the opportunities of specific interrelationships among people, his/her

* **Acknowledgements:** The work was supported by the grant of the Ministry of Education in Taiwan to hold the CLCs during 2006 to 2011. Starting 2009, GETAC Charity Fund subsidized the HACs and AECs through the projects (Grant Nos. TCCTIC-991C013 & TCCTIC-982C006) to upgrade the college students and primary children’s character formation in the remote areas of east Taiwan.

De-Yin Shih, bachelor of music, lecturer, Holistic Educator Center, Tzu Chi University of Science and Technology.

Yu-Mei Tsai, Ph.D., associate professor, Holistic Education Center, Tzu Chi University of Science and Technology.

¹ Corresponding author: Dr. Tsai can be reached at tzuyueh@ems.tcust.edu.tw.

community, and broader contexts (Fuller, H. Hodkinson, P. Hodkinson, & Unwin, 2005). Presumably, students' experiences of their learning situations are strongly related to their approaches to learning, perceptions of their learning context, and learning outcomes (Trigwell & Ashwin, 2006). Consequently, deeper approaches to learning are beneficial for attaining more supportive perceptions of the learning environment, because students must assume the responsibility of learning for themselves (Prosser & Trigwell, 1999). To improve student learning, changing the environment requires "evoking conceptions of learning that are more aligned with objectives" (Prosser & Trigwell, 1999, p. 256), which can be traced to Block's (1993) trait theory, in that the self and the self's relationship to the world create the context in which individual acts. A recent study by Edmonds-Candy and Sosuiski (2012) investigated two community-practice courses blending academic instruction with civic engagement, where students were involved with local communities to solve practical problems. An urgent sense of cultivating relationships naturally arose when the students sought key information regarding community changes, and accordingly, strengthened the communication and confidence in their relationships with the local communities.

Literature Review

Related to Wenger's (1998) social theory of learning, the influence of learning goals resonates with imagination to create images and explore connections. With imagination, the individuals can see their position reaching into the past and into the future, which is a mode of belonging to give rise to reality and identity. Images reflect a tacit belief, whereas connections signify expectancy. Kolić-Vehovec, Rončević, and Bajšanski (2007) reviewed research on self-regulated learning to highlight the significance of expectancy and task values as the most critical predictors of achievement behavior. Expectancy depends on the ability beliefs and perceptions of task difficulties so that learning goals appear to be more related to perceptions and beliefs about intelligence, knowledge, self-concepts, and self-images. Consequently, a performance-oriented learning goal emphasizes ability, positive judgment, and risk avoidance, whereas a mastery- or learning-oriented learning goal intensifies efforts, relationships, and challenges (Dweck & Leggett, 1988). Previous research has articulated an encompassing view of multiple goals for mastery, performance approaches, and performance avoidance (Dupeyrat & Mariné, 2005; Hsieh, Sullivan, & Guerra, 2007; James & Yates, 2007; Pintrich, 2004; Roebken, 2007) instead of a dichotomous distinction between mastery and performance orientations. James and Yates (2007) were concerned with the variety of students' perceptions in the same classroom and with their preexisting personal goal orientations. They claimed that individual goal orientations may be influenced in a learning environment characterized by personal, outcome-based, strategic, and situational concerns. Student perceptions of the classroom environment, such as the instructor's methods of task orientations or task outcomes, may lead to their choice of cognitive strategies and goal orientations (Lyke & Young, 2006).

Dweck's review of personality studies (Block, 1993; Rothbart & Ahadi, 1994) highlighted the nature and working of the self, of the relationships, and of the world. In other words, people cannot avoid socialization experiences because beliefs embody intrinsic and extrinsic functions. Intrinsic functions refer to beliefs about a fixed view or a developing view of capabilities. Extrinsic functions refer to a belief about expectations of being accepted or rejected by others. Dweck (2008) cited the examples of children who made negative self-attributions for certain events encountered (Garber, Keiley, & Martin, 2002; Grych, Fincham, Jouriles, & McDonald, 2000) to signify the impact of socialization and experience on two crucial aspects of people's beliefs. One concerns the belief about whether certain attributes can be developed, and the other concerns the

belief about whether others will accept the attributes. Therefore, Dweck argued for interventions based on the malleability of personal attributes and the expectations of acceptance or rejection to change people's reactions to events, which inevitably involves interpersonal relationships and authentic events, and sharing the value of the social level of learning. Framed within Dweck's (2008) argument that beliefs can shape people's goals and aspirations, this paper presents a case study involving college students who participated in a Tzu Chi Humanities Camp (TCHC²), an extended course component of the core course Tzu Chi Humanities, and their experiences in related service learning pertaining to character formation. The study elucidated a reflection of the participating experiences as function leaders at the camp that the participants developed a learning goal characterized by resilience and fostered by service interactions.

Methods

The study adopted narrative-inquiry research methods, namely, case interviews and reflection journals, to explore the interdependent relationships of peers and significant others. Bruner (2004) referred to "life as narrative" because "narrative imitates life, life imitates narrative" (p. 692). Life-history research employs life-narrative accounts in autobiographies, biographies, and alternative forms of life histories. The four alumni of a Buddhist college of technology, reflecting on their TCHC experiences, constructed their life histories from the period between 2001 and 2010. However, the primary concern about the participants' life stories was to examine "the construction and enacting of identity/ies" (Bathmaker & Harnett, 2010, p. 3).

All four of the participants had served as staff leaders at the TCHC, whose experiences refer to four types of service-oriented extended course components: the Tzu Chi Humanities Growth Life Camp (GLC), Care for Life Camp (CLC), Tzu Chi Humanities and Art Camp (HAC), and the Bodhi Seed Aesthetic Education Camp (AEC³). The GLC involved a small group led by the teacher of the core course Tzu Chi Humanities; approximately 10 student volunteers reached out to young children through music during the years of 1999 to 2002. The CLC was the school-based program and received funding from the Ministry of Education of Taiwan, with the aim of enhancing the life-value education and cultivate talent. The HAC and AEC were research projects funded by an industry grant; their aim was to promote character formation for disadvantaged children in remote areas. The term "camp" describes a joint activity conducted mainly indoors and occasionally outdoors; the activity is an extension of the core course Tzu Chi Humanities and immerses students in a caring community promoting caring relationships to act out humanistic services as character formation. The GLC was structured as a program lasting four days and three nights; the CLC and HAC were structured as programs lasting two days and one night; the AEC was a one-day program. In particular, the CLC served as a service-learning context where college teachers and students worked together with teachers of the Tzu Chi Teacher's Association to administer functional responsibilities while at camp. After the event, the CLC attendees would register for the next CLC as staff volunteers, to demonstrate the spirit of inspiration from the CLC. Table 1 shows the specific TCHC events from 2001 to 2010 that the participants recounted.

² Tzu Chi Humanities Camp (TCHC) in this study refers to four types of service-oriented extended course components at a Buddhist college of technology: the Tzu Chi Humanities Growth Life Camp (GLC), Care for Life Camp (CLC), Tzu Chi Humanities and Art Camp (HAC), and the Bodhi Seed Aesthetic Education Camp (AEC). The HAC and the AEC are operated by the Bodhi Seed Industry Cooperation Project and funded by the Getac Charity Fund and Tzu Chi University of Science and Technology to promote service learning by conducting activities centered on humanistic education and environmental protection.

³ The Tzu Chi Humanities and Art Camp and the Aesthetic Education Camp are operated by the Bodhi Seed Industry Cooperation Project and funded by the G-Tech Social Well-Being Trust and Tzu Chi College of Technology to promote service learning by conducting activities centered on environmental protection.

This study conducted case interviews and using reflection journals of four alumni who served as staff leaders. Table 2 shows the participants' backgrounds, functional responsibilities at camps, and their work or study statuses.

Table 1

TCHC Events (2001-2010)

	Spring	Summer	Fall	Winter
2001			GLC	
2002	GLC		GLC	
2003	GLC		CLC	
2004	CLC		CLC	
2005	CLC		CLC	
2008	CLC	HAC	CLC	
2009	CLC	HAC	CLC	HAC
2010	CLC	HAC	CLC	AEC

Table 2

Participants' Background, Functional Responsibility, and Status

Admission year	Name	Gender	Status ^a	Service learning count	Staff functions during the camp
1999	Wen	Female	Administrative Assistant (Tzu Chi Education Mission)	3	Curriculum, activities, camp leader
2004	Cheng	Male	Radiologist (Public Hospital)	5	Camp leader (2), activities, documentation, group counselor
2006	Hsiou	Female	Administrative assistant (Tzu Chi Medicine Mission)	8	Activities (4), camp leader, group counselor, necessities, curriculum
2006	Chiau	Female	Nurse (Tzu Chi Medicine Mission)	3	Head of activities, camp leader, general coordinator

Note. ^a The baseline to categorize the status of alumni was their graduation year (2010).

Observation notes taken at the camps were used to probe the participants' reactions to the contextual influences of camp events. Figure 1 shows the development of the TCHC at the stages from the early GLC to the later CLC, and the latest HAC, and AEC, as well as the number of services the participants engaged in.

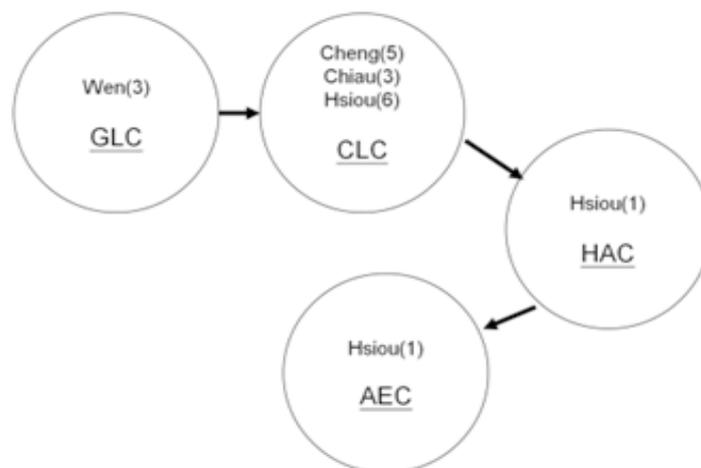


Figure 1. Participants serving in the four types of TCHC (Tzu Chi Humanities Camp).

We began by processing the interview transcripts and reflection journals to locate relevant thoughts related to contextual factors in the TCHC. Next, the units of relevant thoughts were sorted according to categories, such as peers, anxiety, leadership, and changes in mindset. Finally, after reviewing the categories and relevant units, we wrote a case summary for each participant. Each case summary was organized into background, camp events, critical insights, and ongoing challenges. During the writing of the case summaries, possible inter-category relationships emerged. For example, all of the participants appeared to value the mentoring of the camp advisor, who was titled “master” as a Buddhist monastic practitioner, also the second author of this paper, because the mentoring seemed to help them with camp administration and practicing leadership among peers. The participants’ perceptions of family-like connections influenced their methods of repeated practice when encountering difficulties during their school years.

However, in contrast to the confidence displayed in relationships at school, the alumni failed to receive favorable recognition in the context of their jobs; this was examined using social learning theory to explain that “in the absence of practice and the rest of the community, isolated representatives cannot fully act and function as they do when engaged in actual practice” (Wenger, 1998, p. 111) and to highlight the power of a community and the reality of socially mediated learning.

Results

The participants of the study assumed leadership for various functions, such as coordinating, being camp leader, documenting, designing curricula, conducting activities, and ensuring the availability of necessities. Figure 2 shows the structure of the functions in the TCHC.



Figure 2. The structure of the functions in the TCHC.

During their first service-learning of the TCHC, the participants typically followed the instructions of the function leader and observed the manner in which the leader performed a function. Each function leader recruited the function crew members and supported them.

Belief in Serving as Leading

The most common statements from the participants related to their reflections on the rapport among the camp staff to accomplish something meaningful. The service-learning camp was an authentic setting for the participants enabling them to assume leadership responsibilities that they could practice, gathering information

and reflecting on event details, and in particular, reflecting on their interpersonal relationships. They recalled the pleasure of working together and a sense of the mission to “do good deeds”. In contrast to the conflicting interests of their homeroom classmates to obtain high grades, the camp served as a bond to connect the staff participants by achieving greater goals than individual academic excellence.

Wen, a female health-administration major during 1999 to 2003, was considered the first generation of the staff of the TCHC in 2001. She recalled her exhaustion from the camp events because the staff had to prepare the camp office by washing windows, mopping floors, and cleaning desks and chairs. She attributed her continued devotion to the camp events to a close rapport with the camp partners, “Master was always with us to remind us of the details. We really enjoyed the ‘closeness’ that made the camp possible starting from zero”.

Chiau, a female nursing major during 2006 to 2008, expressed her sense of achievement at being able to discuss and negotiate issues with the camp partners, saying “I really enjoyed having discussions face-to-face, which is difficult to experience with my homeroom classmates.... We did not bother discussing matters for hours to reach a final decision, and willingly agreed with the decision”.

Cheng, a male radiological technology major during 2004 to 2008, proposed to the camp advisor to establish a student club on campus as a “home” for the camp partners. The idea was realized in 2005, and he became the head of the Tzu Chi Humanities Club for a year. Cheng acknowledged the value of feeling connected with a team and a “people” experience.

Hsiou was a female health administration major during 2006 to 2010. Nicknamed “Little Benjamin”, she was determined to improve her capabilities and flexibility through the service learning of the camp events and the abundance of human interaction. She commented on the home-like ambience in the camp, and that she found herself persistently attracted to the camp events and served eight terms of service.

The participants’ insistence on service learning in the camps seemed to be attributable to team spirit, to solve problems and feel connected and experience group harmony. To be able to serve became a hidden belief of the participants.

Belief in Becoming Versus Performing

The participants encounter difficult relationships, business scenarios, and decisions in the TCHC experiences. A sense of responsibility motivates the participants to address their failures and meet the demands of the camp. They learn to reflect on the limitations of those who are less experienced, because they underwent the work-intensive process of adjusting and correcting. In addition, they learn to devise their own plans and divide the work within the function groups. Furthermore, they are constantly reminded to report to the camp advisor to clarify doubts and seek advice. The following analysis depicts the participants’ reflections on their trust in the camp advisor as a mentor, guiding them in examining their limitations and coping with difficult situations in their work place.

After graduation, Wen was employed as an administrative assistant in a primary school for three years. Subsequently, she pursued a master’s degree in public health. In 2007, Wen was diagnosed with a preliminary-stage brain tumor. She underwent successful surgery but subsequently exhibited partial memory loss. The scale of the CLC involved more than 400 attendees that Wen had the identity difficulty in her relationships discerning the responsibilities that certain functions required. She admitted a weakness in her people skills; in the first GLCs in which she had participated she had often been inclined to finish a task by herself. Now that she had become a coaching assistant, she realized that “instead of completing tasks by oneself,

a leader must make the staff members feel responsible by sharing the tasks". However, she was not adept at organizing functional tasks, because she could not explain them clearly. She acknowledged the inability to control her emotions when encountering inexperienced staff members and the students disliked her manner of coaching. The camp advisor determined that her inability to give clear instructions was attributable to her lack of comprehensive understanding. She followed the camp advisor's suggestions and listed the tasks required by the function. She deliberately explained the details and asked the crew to share the responsibility. Thus, she worked with the staff but did not command, and she experienced a feeling of uniting and connecting, making the crew feels that they contributed and shared responsibility.

After graduating from college, Cheng endured challenges. He worked as a radiological technician at the Tzu Chi Medical Mission. However, his professional performance did not meet clinical standards, and he resigned from that job feeling depressed:

I was not quick enough to meet the technical demand at the hospital. My colleagues treated me pleasantly, but I could not bear to see them constantly covering my responsibilities. I needed more practice to acquire the professional abilities required for that position. I had to leave, which was a painful decision, but I had to. (Cheng)

The camp advisor welcomed him back and offered him a part-time job at the TCHC office for four months, in the spring and summer of 2009. During that time, Cheng was able to work with the CLC staff, gradually regained the lost confidence. Cheng was hired at a local hospital in October 2009; he was given a reduced workload and a less demanding schedule. He gradually obtained experience, and was admitted to the graduate program of radiological technology in 2010.

The service participants experienced the joint efforts to serve rather than to outperform others in the TCHC, which resonated with the camp advisor's constant reminder. It was the importance of repeated practice and persistent efforts to be valued and remembered, and that the senior staff served as a living example of mastery through hard work and resilience.

Belief in the Habit of Mind

The camp advisor repeatedly revealed the guiding principle of the TCHC was to encounter the matter but not to attack any people. The participants seemed to develop a positive mindset for addressing problems and did not complain in their work place.

Chiau received her bachelor's degree in 2009. She had been actively involved in three TCHCs from 2006 to 2008, because she really welcomed the life goal of benefitting others, "I would like to become a person with my palms facing down instead of palms facing up. I understand I have little power, but little power is better than no power". Chiau believed that she was trained through the TCHCs to have a calm mind at her workplace:

Master kept reminding us to prioritize business according to its impact and immediacy, and we practice this repeatedly. We feel calm in the face of crisscrossing messages and information. Now, I transfer this mindset to my work. I notice that people usually get upset or distracted when overwhelmed by mountains of messages and information. (Chiau)

For Chiau, the fast pace and complex network of the TCHC was an ideal environment to practice calming the mind through repeated practice and increased responsibility. However, she admitted that she did not receive supportive understanding from her coworkers in the hospital, where she found it difficult to accept the work climate. She was torn between her earlier memories of smooth interaction at the camp and the conflicting interactions at her job. Later, she joined the camp activities at Tzu Chi Missions and claimed to have found lost

compassion at the camp, which motivated her to continue her nursing job. Getting acquainted with warm people, whose temperament was more caring and friendly, at the camp, she realized that she could not expect others to change. However, she kept a mindset of compassion and practiced it in her workplace.

Hsiou graduated in 2010. She shared one experience that she had on a meal-service route to demonstrate her quick wit emanating from repeated practice:

We were helping carry the meal tray on both sides. Students serving the odd-numbered groups were standing opposite the even-numbered. However, the bowls we were carrying were incorrect. How did we manage in such an emergent situation? I told them to exchange lines when we met at the intersection, and the problem was solved. (Hsiou)

The problem was about the meal servers' lining up at the incorrect blocks. Hsiou made a quick decision to let the meal servers change their route when they turned around to proceed to the seats. Figure 3 shows the wrong line-up. Figure 4 shows an even-numbered server who turned around to approach an even numbered seat. Figure 5 shows an odd-numbered server who turned around to approach an odd-numbered seat.

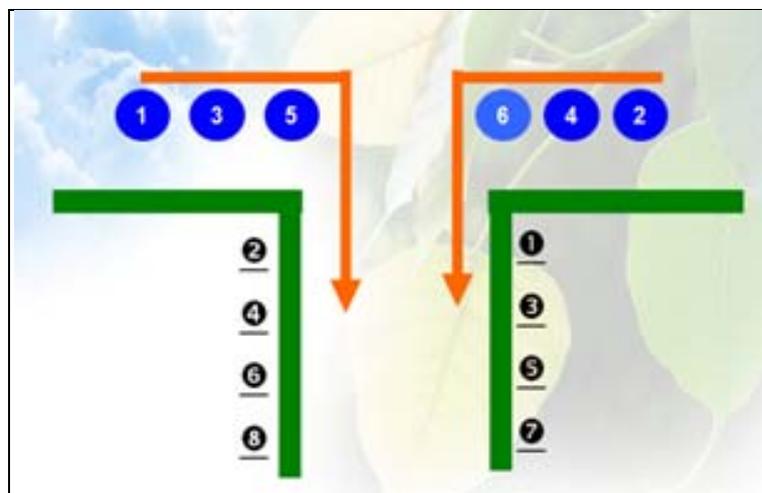


Figure 3. The wrong line-up.

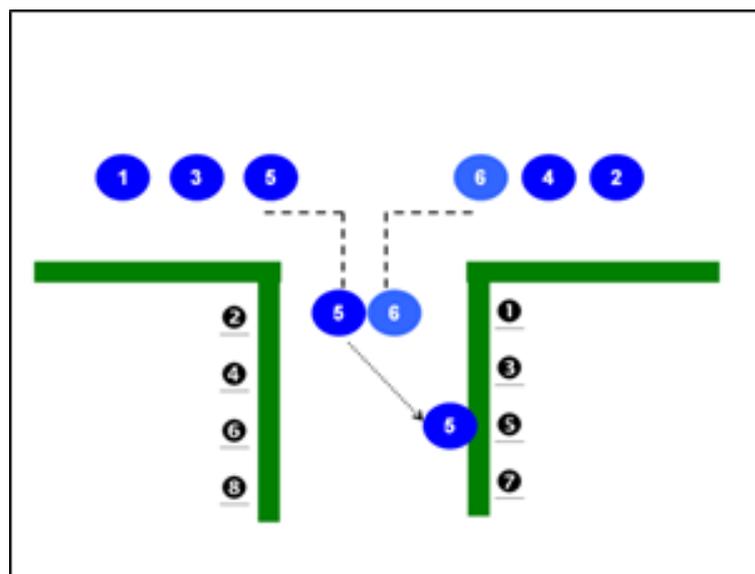


Figure 4. An even-numbered server who turned around to approach an even numbered seat.

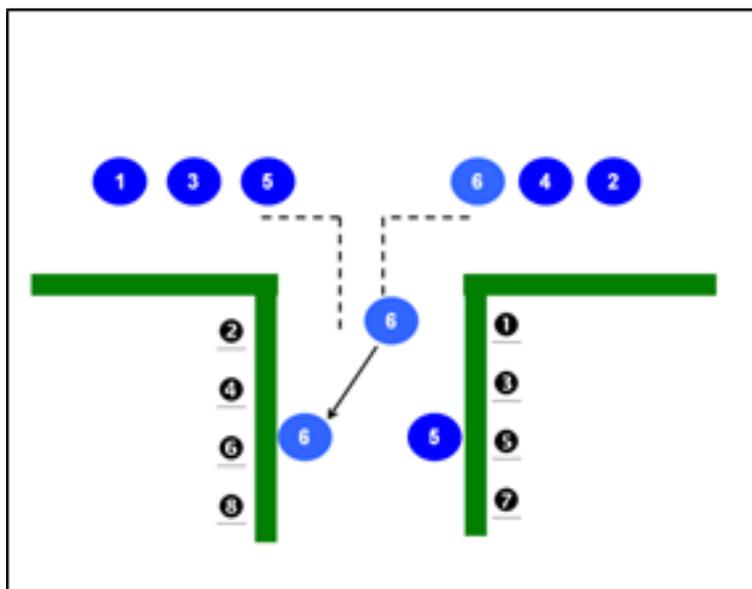


Figure 5. An odd-numbered server who turned around to approach an odd-numbered seat.

Hsiou recounted this incident not to flaunt her capabilities, but to exemplify her calm demeanor when solving the problem; by contrast, other staff had complained. Hsiou's incident highlighted the value of continued participation to develop quick-thinking skills and apply them when encountering the unexpected. After graduation, Hsiou was hired as a clerk by the same hospital where Chiau worked. Because of difficulties in adapting to her work place, her superior extended the length of her training time. She was transferred to a new unit in 2011 and joined a book club to have more opportunities to read spiritual books. When asked why she was so determined to stay at the hospital, she said that she was feeling satisfied at being helpful and involved in a meaningful service, giving hope to patients.

Discussion

This paper presents four alumni profiles whose participation in the TCHC had an impact on their learning goals. Three themes emerged from the analysis of the participants' service learning:

1. They were connected to each other through tasks related to doing good deeds;
2. They assumed responsibilities to challenge their weaknesses;
3. They were guided in the pursuit of mastery and a positive mindset.

The first theme highlights the value of TCHC service learning. The second theme relates to the learning goals of doing good deeds and developing a resilient mindset for their future service in the work place after graduation. The third theme specifies the positive influences of the contextual factors of TCHCs on the mindset of the participants, enabling them to manage difficulties in their work places. A common underlying theme seems to be the social climate that motivates the students to exert efforts toward achieving their goals and challenging their self-perceptions.

Social Climate

The social climate of service learning enhances the altruistic learning goal of being committed to the common good, which is a noble goal that is more important than individual achievement (Reed & Petrovito, 2000). Service learning transforms the participating students' worldviews and thinking habits (Bamber, 2011).

The TCHC encourages the learning of civic commitment by shaping the identity of participating students according to Buddhist traditions and faith. The TCHC advisor is a Buddhist monastic practitioner and models authentic relationships that embody religious ethics. The advisor's title "Master" carries an institutional objective at a religious school. Bamber's (2011) study elucidated the promotion of moral and spiritual learning at a Christian university. The TCHC has a similar objective: altruistic giving. The participating students serve as volunteers without pay or registered credit hours. All of the participants acknowledged their positive feelings from practicing altruism and from inspiring love and care in the junior students; they served with a beneficial purpose, but not competed. Physically tired, but spiritually cheerful, they shared the joy of closeness when in meetings, having lunch together, washing windows, mopping floors, or cleaning desks and chairs. The charitable motives resonate with the institutional objectives of compassion based on Buddhist precepts.

Supportive Efforts

Wenger's (1998) situated-learning social theory emphasizes the interconnectedness of community, practice, meaning, and identity. In TCHC service learning, each crew leader becomes more experienced when engaging in additional functional tasks and responsibilities to facilitate interrelationships between functions and create successful camp activities. Regardless of their role, they practice multiple tasks to hone their experience of a simulated work environment of support and responsibility (Wenger, 1998). The camp advisor reminds the participants that without the camp attendees, there would be no practice of service or learning, or in Wenger's language, no "reification" of responsibility. In other words, capabilities are nurtured by mutual engagement, as Wenger described, involving "not only our competence, but also the competence of others" (Wenger, 1998, p. 76).

The supportive guidance of the camp advisor not only facilitates supervision, but also engenders an experience of meaning. The definition of responsibility in the TCHC is built on a sense of visible and invisible support. Visible support is derived from the meetings, discussions, and training. Invisible support is derived from the camp advisors' religious temperament and caring companionship. Cheng's story of his resignation embodies two realities. Although his medical colleagues covered his duties, he did not experience meaningful participation or a reification of responsibility in his job. Without losing confidence in people's kindness, Cheng could exert supportive efforts with the recognition from the TCHC attendees through the help of the camp advisor. Later, he found a new job at a different hospital with fewer demands and responsibilities. Wen valued the camp advisor's mentoring to such an extent that she challenged her weakness in people skills through the TCHC service. The participants' trust in the mentoring signified their belief in supportive efforts and that their competence and responsibility were attributable to the interpersonal relationships at the camp.

Awareness of a Positive View of the Self

The participants' positive perceptions of difficulties in the workplace revealed their awareness of a positive view of the self—enabling them to cope with unforeseen circumstances. Dupeyrat and Mariné (2005) suggested that less endorsement of an adaptable ability indicates a higher tendency to avoid difficult work. Hsiou's recollection of her solution to the meal service route indicated her belief in a malleable ability after her frequent participation in the TCHCs. Her insistence on working in the same hospital during the extended period as a trainee demonstrated her willingness to encounter the challenge, namely, expectancy without avoidance. Realizing her coworkers' narrow-mindedness, Chiau honestly searched for positive signs to reinforce her will to practice nursing. Nevertheless, both Hsiou and Chiau acquired from the TCHCs an awareness of considering

the positive side of situations and keeping a positive view of the self; therefore, they turned to the spirit of the humanities for empowerment. It is inspiring that individuals looked for positive acceptance in shaping a positive view of the self.

Myers (2008) stated that environment and beliefs are interdependently constructed to encompass mastery goals and performance approaches. Hsiou clearly acknowledged her experience in perseverance, maintaining her capability of serving in the hospital and her sense of benefitting the patients. Chiau admitted her values and purpose of life unlike that of her coworkers that she did not have to feel sorry for herself. The participants' positive belief in perseverance is attributable to their repeated practice of serving others at the camp that the importances of expectancy and task values have a positive impact on their adaptive behavior (Kolic-Vehovec et al., 2007).

Conclusion and Implications

Further research investigating learning goals is necessary to determine the confounding influences of context, belief, and coaching styles, particularly when investigating institutional objectives at religious colleges, whose core curriculum emphasize morality and spirituality. Dweck's (1999) argument of interventions to change people's reactions to events is adequately applied, as it is in the context of the TCHCs. Here, the master coaches the participants to practice beneficial services to develop situated knowledge of mastery with supportive recognition from peers and significant others through service-learning functions. Considering humanistic educational objectives, the TCHC is an example of humanistic practice. This was demonstrated by the attendees' volunteering efforts, responsible engagement, and management of unexpected situations, which evokes the beliefs in spiritual transformation, interpersonal harmony, and determination to overcome difficulties.

Consistent with Lyke and Young's (2006) findings on the nature of instructors' methods of task orientation and task outcome, we showed how the participants' perceptions of the TCHC, particularly the camp advisor's intervention of belief in learning mastery, led to their choices of responsible engagement and practice. The profiles included expectancies and task values (Kolic-Vehovec et al., 2007), the impact of perceptions of the learning environment on the deep-learning approach (Trigwell & Ashwin, 2006), and thinking habits (Bamber, 2011). We showed that the participants' growth in interpersonal relationships, leadership, and goal achievements was related to the belief in their positive experience in the TCHC community of practice. We suggest that people examine their instructors' methods of coaching task orientation and task outcomes to explain conceptual transformations and behavioral modifications. A second implication is the necessity for theories that include factors other than communities of practice to account for responsibility. Wenger (1998) argued that four factors account for learning: community, practice, meaning, and identity. Identity and meaning may involve religious faith because the study was conducted using a religious college. Religious schools attract a certain number of students whose religious beliefs coincide with the institutional objectives. Wen and Cheng's search for the camp advisor's guidance when encountering difficulties in the work place explained the support of belief through interpersonal relationships, whereas Chiau and Hsiou's determination to stay in their working position when encountering difficulties demonstrated the significance of in-service empowerment of belief through events and clubs.

In conclusion, this paper presents profiles of students whose learning goals were specified in the TCHCs. These can be regarded as a community of practice, where the experienced coach the inexperienced to operate

the camp not for competition, but to engage in shared histories of learning, interactions, relationships, and practices. The camp advisor, a Buddhist monastic, modeled a living spirit for the participants to enable them to keep a strong faith and a positive belief in a malleable ability and charitable giving; eventually, the participants upgraded their learning goals to challenge their perception of the self in the work place. A limitation of the current study is the lack of triangulation with the participants' coworkers, we mainly focused on the participants' self-revelation. Future research should include data on coworkers to verify the participants' competence and thinking habits in the work place.

References

- Bamber, P. (2011). The transformative potential of international service-learning at a university with a Christian foundation in the UK. *Journal of Beliefs & Values: Studies in Religion & Education*, 32(3), 343-357.
- Bandura, M., & Dweck, C. S. (1985). Self-conceptions and motivation: Conceptions of intelligence, choice of achievement goals, and patterns of cognition, affect, and behavior (Manuscript submitted for publication).
- Bathmaker, A. M., & Harnett, P. (Eds.). (2010). *Exploring learning, identity and power through life history and narrative research*. London: Routledge.
- Belenky, M. E., & Stanton, A. V. (2000). Inequality, development, and connected knowing. In J. Mezirow and Associates (Eds.), *Learning transformation: Critical perspectives on a theory in progress* (pp. 71-102). San Francisco, CA: Jossey-Bass.
- Block, J. (1993). Studying personality the long way. In D. C. Funder, R. D. Parke, C. Tomlinson-Keasey, and J. Block. (Eds.), *Studying lives through time: Personality and development* (pp. 9-41). Washington, DC: American Psychological Association.
- Bonczek, J. L., Snyder, L. U., & Ellis, L. R. (2007). An academic club service learning project as a demonstration of experiential teaching tools. *Journal of Natural Resources & Life Sciences Education*, 36(1), 107-111.
- Bruner, J. (2004). Life as narrative. *Social Research*, 71(3), 691-710.
- Chong, Y., & Ahmed, P. K. (2012). An empirical investigation of students' motivational impact upon university service quality perception: A self-determination perspective. *Quality in Higher Education*, 18(1), 35-57.
- Dupeyrat, C., & Mariné, C. (2005). Implicit theories of intelligence, goal orientation, cognitive engagement, and achievement: A test of Dweck's model with returning to school adults. *Contemporary Educational Psychology*, 30(1), 43-59.
- Dweck, C. S. (1999). *Self-theories: Their role in motivation, personality, and development*. Philadelphia, PA: The Psychology Press.
- Dweck, C. S. (2008). Can personality be changed? The role of beliefs in personality and change. *Current Directions in Psychological Science*, 17(6), 391-394.
- Dweck, C. S., & Leggett, E. L. (1988). A social-cognitive approach to motivation and personality. *Psychological Review*, 95(2), 256.
- Edmonds-Cady, C., & Sosulski, M. R. (2012). Applications of situated learning to foster communities of practice. *Journal of Social Work Education*, 48(1), 45-64.
- Fuller, A., Hodkinson, H., Hodkinson, P., & Unwin, L. (2005). Learning as peripheral participation in communities of practice: A reassessment of key concepts in workplace learning. *British Educational Research Journal*, 31(1), 49-68.
- Garber, J., Keiley, M. K., & Martin, N. C. (2002). Developmental trajectories of adolescents' depressive symptoms: Predictors of change. *Journal of Consulting and Clinical Psychology*, 70(1), 79.
- Grych, J. H., Fincham, F. D., Jouriles, E. N., & McDonald, R. (2000). Interparental conflict and child adjustment: Testing the meditational role of appraisals in the cognitive-contextual framework. *Child Development*, 71(6), 1648-1661.
- Hsieh, P., Sullivan, J. R., & Guerra, N. S. (2007). A closer look at college students: Self-efficacy and goal orientation. *Journal of Advanced Academics*, 18(3), 454-476.
- James, V. H., & Yates, S. M. (2007). Extending the multiple-goal perspective to tertiary classroom goal structures. *International Education Journal*, 8(2), 68-80.
- Kolić-Vehovec, S., Rončević, B., & Bajšanski, I. (2007). Relations among motivational components of strategic reading in university students. *Review of Psychology*, 14(1), 35-42.
- Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge: Cambridge University Press.
- Lyke, J. A., & Young, A. J. K. (2006). Cognition in context: Students' perceptions of classroom goal structures and reported cognitive strategy use in the college classroom. *Research in Higher Education*, 47(4), 477-490.

- Myers, C. (2008). Divergence in learning goal priorities between college students and their faculty. *College Teaching*, 56(1), 53-58.
- Pintrich, P. R. (2004). A conceptual framework for assessing motivation and self-regulated learning in college students. *Educational Psychology Review*, 16(4), 385-407.
- Prosser, M., & Trigwell, K. (1999) *Understanding learning and teaching: The experience in higher education*. Buckingham: SRHE and Open University Press.
- Reed, C. B., & Pietrovito, J. A. (2000). *Evaluation of the service learning program at Mount Wachusett Community College. History, philosophy, and practices of adult education*. Fort Lauderdale, FL: Nova Southeastern University. Retrieved from ERIC database. (Ed.D. Practicum paper, ED482717)
- Roebken, H. (2007). The influence of goal orientation on student satisfaction, academic engagement and achievement. *Electronic Journal of Research in Educational Psychology*, 5(3), 679-704.
- Rothbart, M. K., & Ahadi, S. A. (1994). Temperament and the development of personality. *Journal of Abnormal Psychology*, 103(1), 55.
- Schmidt, M. E., Marks, J. L., & Derrico, L. (2004). What a difference mentoring makes: Service learning and engagement for college students. *Mentoring & Tutoring: Partnership in Learning*, 12(2), 205-217.
- Trigwell, K., & Ashwin, P. (2006). An exploratory study of situated conceptions of learning and learning environments. *Higher Education*, 51(2), 243-258.
- Wenger, E. (1998). *Communities of practice: Learning, meaning and identity*. New York, NY: Cambridge University Press.