

Using Service-Learning as Experiential Learning in EFL Classrooms: Fostering Global Citizenship in the Thai Context

PRATHANA SIWATHAWORN

JARUDA RAJANI NA AYUTHAYA*

Department of Foreign Languages, Faculty of Humanities, Kasetsart University, Thailand

***Corresponding author email: jaruda.s@ku.th**

Article information	Abstract
Article history: Received: 30 Oct 2025 Last revised: 14 Apr 2026 Accepted: 16 Apr 2026 Available online: 21 Apr 2026	<i>This study explores how service-learning, conceptualised as an experiential learning approach, fosters global citizenship among students in English as a Foreign Language (EFL) classrooms in Thailand. Guided by Kolb's (1984) experiential learning theory and UNESCO's (2015) Global Citizenship Education (GCED) framework, the study adopted a qualitative design to analyse students' reflections, interviews, and artefacts from two course-based service-learning projects: the Kids Asa Project and the GC-based Mini English Lesson for the Blind. The latter required students to collaboratively design inclusive English lessons for visually impaired learners by integrating GCED principles such as empathy, inclusion, and respect for diversity into their pedagogical decisions. Findings reveal that service-learning fostered students' development across the cognitive, socio-emotional, and behavioural dimensions of GCED. Cognitively, students reconceptualised English as an inclusive communicative practice rather than a system focused solely on linguistic accuracy. Socio-emotionally, sustained interaction with blind learners promoted empathy, respect, and heightened self–other awareness. Behaviourally, students enacted these understandings through inclusive pedagogical design and expressed a growing sense of responsibility and civic engagement. Overall, the study illustrates how global citizenship was experienced not as an abstract or idealised concept but as a lived and locally grounded practice enacted through small-scale actions. By highlighting both the pedagogical possibilities and practical constraints of service-learning in EFL contexts, this study offers a nuanced and attainable conceptualisation of GCED in language education.</i>
Keywords: Experiential learning Global citizenship Service-learning Thai EFL classrooms	

INTRODUCTION

Many higher education frameworks describe the desirable graduate as one who not only demonstrates professional competence but also embodies ethical awareness, social responsibility, and global citizenship (Hill et al., 2016; University of Adelaide, 2024; University of New England, 2024). The urgency of cultivating such graduates has been intensified by contemporary global realities, including increasing cultural diversity, growing interdependence among societies, and pressing challenges such as inequality, environmental crises, and social fragmentation.

In response, UNESCO (2015) argues that education should move beyond preparing learners solely for the labour market and instead foster competencies that enable them to contribute to a more peaceful, just, and sustainable world. Within this educational shift, global citizenship offers a framework for articulating the values and dispositions expected of graduates. Accordingly, Oxfam (2015) emphasises that global citizenship involves not only knowledge acquisition but also empathy, respect for diversity, and a sense of responsibility toward local and global challenges.

In Thailand, employer surveys and stakeholder reports conducted by Kasetsart University (2020) indicate that attributes such as honesty, diligence, and responsibility are highly valued in graduates. At the macro level, these concerns align with the World Bank's (2010) observation that many Thai companies find graduates insufficiently prepared with employability skills, a deficiency that constrains the country's labour market. Empirical evidence further substantiates this gap. Weerasombat and Pumipatyothin (2024), in a survey of 310 HR managers and recruiters, found that although many graduates possess strong domain knowledge, they often lack emotional intelligence, communication skills, and other relational competencies valued by employers. Collectively, these findings point to a broader imbalance in higher education between technical expertise and the humanistic competencies required in contemporary workplaces (Vikannda, 2016).

These concerns call for pedagogical approaches that intentionally integrate ethical, social, and intercultural learning alongside disciplinary knowledge. Within English language education, service-learning has been recognised as a promising approach in this regard, as it situates language use in authentic community contexts while fostering civic engagement and intercultural understanding (Bringle & Clayton, 2022; Rauschert & Byram, 2014; Sun & Yang, 2015; Tonkin, 2017).

In response to this need, the present study examines how service-learning, conceptualised as an experiential learning approach, fosters global citizenship among students in EFL classrooms. Although service-learning has been widely discussed in higher education as a means of enhancing civic responsibility and intercultural competence (Duarte et al., 2024; Jacoby, 2015), its role in supporting global citizenship development through EFL instruction remains underexplored, particularly in the Thai context. Accordingly, this study is guided by the following research question:

How does service-learning, as an experiential learning approach, foster global citizenship across the cognitive, socio-emotional, and behavioural dimensions among students in EFL classrooms?

LITERATURE REVIEW

Concept and definition of service-learning

Service-learning has been widely recognised as an educational approach that integrates community service with academic learning, allowing students to apply classroom knowledge

to real-world contexts while developing civic and intercultural competencies. Bringle and Hatcher (2009) define service-learning as

“a course-based, credit-bearing educational experience in which students participate in organised service activities that meet identified community needs and reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility” (p. 38).

Similarly, Jacoby (2015) describes service-learning as a form of experiential education that combines academic learning with purposeful community engagement. It involves students participating in activities that respond to real human and community needs while integrating structured reflection to enhance learning and personal growth.

What distinguishes service-learning from related forms of community engagement such as volunteerism, fieldwork, or internships is the reciprocal relationship between service and learning. In service-learning, students are not merely volunteers or trainees but are co-learners and co-contributors in a process that benefits both the community and their academic growth. This reciprocity is what differentiates service-learning from charity or outreach models, as both students and community members engage in mutual learning that values shared expertise and collaborative problem-solving (Darby et al., 2023).

In the context of this study, service-learning refers to a course-based, credit-bearing experiential learning approach integrated into EFL classrooms. It engages university students in community service activities that enable them to interact with blind learners. Through structured reflection and collaboration with community partners, students are encouraged to apply English communicatively, develop intercultural sensitivity, and cultivate values of global citizenship.

Service-learning as pedagogy

Service-learning is not just an instructional technique but rather a pedagogical model grounded in experiential learning and reflective practice. At its core, service-learning transforms community engagement into structured opportunities for students to connect theory with practice and personal experience with academic content. Kolb (1984) conceptualised experiential learning as a cyclical process in which knowledge is created through the transformation of experience. This process involves four stages: concrete experience, reflective observation, abstract conceptualisation, and active experimentation. Service-learning naturally embodies a continuous cycle of these four stages as follows:

- students participate in authentic community experiences (concrete experience),
- they engage in guided reflection (reflective observation),
- they link these experiences to course concepts (abstract conceptualisation),
- they apply their insights to future actions or problem-solving (active experimentation).

The experiential foundation of service-learning situates learning in authentic contexts that demand application, adaptability, and moral reasoning (Coquyt, 2020; Pinto & Costa-Ramalho,

2023). Bringle and Clayton (2022) argue that service-learning enables students to make meaning from experience through critical reflection and reciprocal community partnerships. Reflection, in particular, serves as the bridge between experience and understanding, which turns community service into a transformative learning process rather than a charitable act (Eyler & Giles, 1999; Jacoby, 2015).

In addition to its experiential grounding, service-learning is rooted in humanistic and constructivist principles, viewing students as active meaning-makers who learn best through participation and self-reflection. Mezirow's (1991) theory of transformative learning supports this view, suggesting that critical reflection on lived experience can lead to shifts in perspective, empathy, and moral awareness. When learners are exposed to unfamiliar realities such as interacting with marginalised communities, they not only acquire new knowledge but also reconstruct their understanding of themselves and their role in society.

A growing body of research confirms the pedagogical value of service-learning in promoting both academic and affective development. For example, Maravé-Vivas et al. (2022) found that service-learning enhances cooperation, civic engagement, and empathy among university students. Similarly, Tonkin (2017) emphasises that cross-cultural service-learning experiences foster intercultural competence and a deeper appreciation of diversity. These outcomes align closely with the objectives of Global Citizenship Education (UNESCO, 2015), which aims to cultivate knowledge, skills, and values necessary for living together in a diverse and interconnected world.

In this study, service-learning is therefore conceptualised as a pedagogical approach that operationalises experiential learning. Through active community involvement, structured reflection, and dialogue, students learn to link language, culture, and social responsibility in meaningful ways. By situating English language education within real community contexts (such as engaging with blind learners) service-learning transforms EFL classrooms into spaces where learning is both intellectually and socially transformative.

Service-learning in foreign language education

In the field of language education, service-learning has emerged as a promising approach that combines language practice with intercultural and civic learning. Rauschert and Byram (2014) describe this integration as intercultural service-learning, highlighting how language learners can develop communicative competence and intercultural understanding simultaneously when they engage with communities from diverse backgrounds. Perren and Wurr (2015) also emphasise that service-learning in TESOL (Teaching English to Speakers of Other Languages) not only enhances language skills but also strengthens students' civic and global awareness. Similarly, Duarte et al. (2024) argue that service-learning fosters linguistic and cultural diversity in higher education and prepares pre-service language teachers to navigate multilingual and multicultural classrooms. These studies collectively suggest that service-learning provides a genuine communicative setting where students naturally develop reflection, empathy, and critical awareness. These are precisely the skills modern language education aims to cultivate.

A concrete example of how service-learning can be implemented in EFL contexts is offered by Sun and Yang (2015) in their study “I help, therefore I learn: Service learning on Web 2.0 in an EFL speaking class.” Their project integrated online service-learning with English-speaking practice through Web 2.0 platforms. University students in Taiwan engaged in digital collaboration by tutoring peers and creating multimedia English-speaking materials for community use. This design combined task-based language learning with community service, allowing students to both produce language content and provide meaningful assistance to others.

In Sun and Yang’s study, data were collected through students’ online exchanges, reflection journals, and interviews. Findings revealed that participants not only improved their speaking fluency and confidence but also developed empathy, responsibility, and global awareness. Students reported that serving others through online collaboration gave their learning a sense of authenticity and purpose that traditional classroom activities lacked. Sun and Yang’s study thus demonstrates how service-learning can transcend physical boundaries. It also underscores that meaningful service and language practice can occur within digital communities.

While Sun and Yang’s study successfully integrated service-learning into a digital environment, the present study extends this pedagogical approach into a face-to-face, community-based context within Thai higher education. Instead of online collaboration, students in this study participated in *the Kids Asa Project and the GC-based mini English lesson for blind learners*. These activities required direct interaction, cooperation, and communication in real community settings.

In addition, Sun and Yang focused primarily on language performance outcomes; however, the current research expands the focus to include the development of global citizenship values such as empathy, intercultural awareness, and social responsibility, which are examined across UNESCO’s (2015) cognitive, socio-emotional, and behavioural dimensions. Thus, this study builds on previous language-oriented service-learning research but situates it within a broader framework that integrates language learning, experiential engagement, and GCED in the Thai EFL context.

Service-learning and global citizenship

The relationship between service-learning and GCED has gained increasing attention in higher education as educators seek pedagogies that integrate knowledge, skills, and values for responsible global participation (Adarlo, 2020). Global citizenship extends beyond cognitive understanding of global issues to include ethical engagement with diversity, social responsibility, and commitment to inclusive and sustainable communities (Pinto & Costa-Ramvalho, 2023).

Service-learning responds effectively to these aims by situating learning in authentic social contexts that require learners to engage with difference, reflect critically on experience, and act responsibly (Coquyt, 2020). Intercultural service-learning, in particular, has been shown to foster global consciousness grounded in reciprocity, empathy, and solidarity (Tonkin, 2017), while linking personal experience with broader social and global concerns (Adarlo, 2020).

Hughes (2020) positions service-learning as a core mechanism through which GCED is enacted rather than merely articulated. He argues that global citizenship gains educational significance only when learners participate actively in experiences that generate social impact. From this perspective, service-learning is central to citizenship education because it cultivates a sense of shared humanity through meaningful engagement with others. Values such as humility, empathy, openness to difference, and ethical responsibility emerge through sustained interaction and are mediated by critical, creative, and reflective thinking as learners interrogate social realities and translate understanding into action.

These processes align with UNESCO's (2015) cognitive, socio-emotional, and behavioural dimensions of GCED. Cognitively, service-learning deepens understanding by requiring learners to apply disciplinary knowledge to complex issues such as inequality and inclusion (Eyler & Giles, 1999). Socio-emotionally, collaborative engagement and structured reflection promote empathy and recognition of shared humanity (Bringle & Clayton, 2022). Behaviourally, service-learning provides opportunities for learners to enact global citizenship through responsible action, advocacy, and community engagement (Adarlo, 2020).

By integrating these dimensions, service-learning enables global citizenship to be experienced as lived practice rather than abstract ideal. As O'Connor et al. (2011) note, such experiential engagement allows students to "learn to care by caring" (p. 54), bridging knowledge, values, and ethical action. Consequently, service-learning supports academic development while nurturing the humanistic orientations central to GCED.

Service-learning in the Thai context of this study

In Thailand, the integration of global citizenship values into higher education has gained increasing attention in national policy and strategic frameworks. The 20-Year National Strategy on Human Resource Development (2018–2037) and the Thai Education Strategic Plan (2023–2027) both highlight the importance of cultivating graduates who are not only competent in their professional fields but also adaptable, ethical, and globally minded. These frameworks align with UNESCO's Sustainable Development Goal 4 (Quality Education), which emphasises inclusiveness, equity, and lifelong learning as foundations for sustainable development (Ministry of Education, 2023; National Strategy Committee, 2018; UNESCO, 2015).

While service-learning has been widely adopted in Western higher education as a means of linking community engagement with academic learning (Adarlo, 2020; Bringle & Clayton, 2022; Jacoby, 2015; Mitchell, 2008), its implementation in Thailand remains limited. Many Thai universities emphasise volunteerism or outreach activities, such as community service days or short-term projects, but these often lack the reciprocal partnership and structured reflection that distinguish service-learning from simple volunteering (Boonyaparakob, 2019; Wongwanich, 2020). As a result, the transformative learning potential of such experiences is rarely fully realised.

The present study addresses this gap by investigating how service-learning, when implemented as an experiential learning approach, can foster the development of global citizenship among

Thai university students. Specifically, it explores how students in an English course titled *English and Culture through Songs* experienced community engagement through two GC-based projects. The first one is called *The Kids Asa Project*. The phrase “Kids Asa” is a blend of an English word “Kids” meaning youngsters and a Thai word “Asa” meaning volunteer. This project encouraged university students to act as mentors and companions to blind learners. The second project is called *the GC-based Mini English Lesson for the Blind*, which required the students to collaboratively design inclusive English lessons for visually impaired learners by applying principles of GCED. These projects exemplify course-based, credit-bearing service-learning that connects academic objectives with community needs. They also enable students to cultivate linguistic competence alongside empathy, inclusion, and social responsibility.

Conceptual framework of the study

This study is grounded in two complementary theoretical frameworks: Experiential Learning Theory (Kolb, 1984) and GCED (UNESCO, 2015). Both provide a comprehensive lens for understanding how service-learning functions as a pedagogical and experiential approach to fostering global citizenship in EFL classrooms.

Kolb’s model conceptualises learning as a cyclical process involving experience, reflection, conceptualisation, and application. Rather than reiterating this process, the present study adopts it as a guiding structure for designing and interpreting service-learning activities. Specifically, the service-learning projects in this study were structured to engage students in authentic community interaction (experience), followed by guided reflection tasks, classroom discussions linking experience to course concepts, and subsequent application through lesson design and collaborative activities. In this way, the experiential learning cycle is embedded within the pedagogical design of the course.

At the same time, the GCED framework (UNESCO, 2015) provides an analytical lens for examining how these experiences contribute to students’ development across cognitive, socio-emotional, and behavioural dimensions.

By integrating these two frameworks, the present study conceptualises service-learning as both an experiential process and a pedagogical bridge that links EFL language learning with GCED. As shown in Figure 1, students’ engagement in community-based service activities provides the concrete experience component of Kolb’s cycle. Reflection enables cognitive awareness and socio-emotional growth, while the application of learning in new contexts represents active experimentation, which leads to behavioural outcomes in global citizenship.

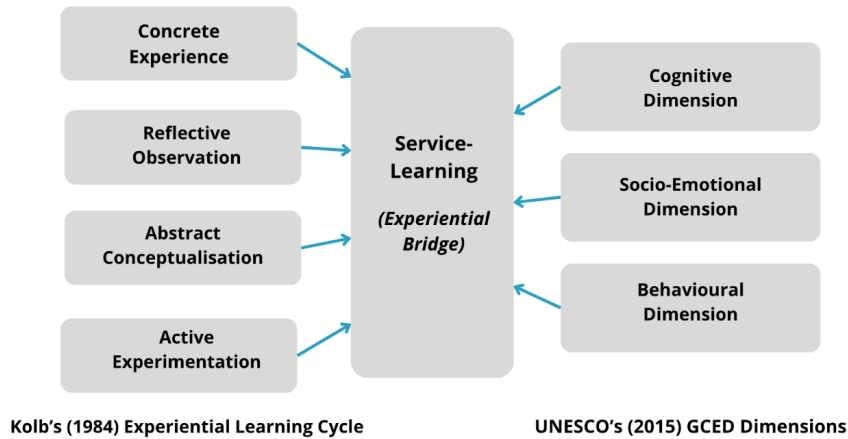


Figure 1 Conceptual framework of the study

Through this integration, service-learning is seen not merely as an academic exercise but as a transformative educational practice that helps students connect classroom learning to real-world issues, cultivate empathy, and develop the ability to act responsibly within and beyond their local contexts.

RESEARCH METHODOLOGY

Research design

This study employed a qualitative research design to explore how service-learning functions as an experiential learning approach that fosters global citizenship among university students in an EFL classroom. The qualitative approach was chosen because it allows for a rich understanding of participants' perceptions, emotions, and experiences in their natural contexts (Creswell & Poth, 2018). The study also embraces a humanistic orientation, which seeks to understand and represent participants' lived realities and meanings in depth (Lindlof & Taylor, 2007).

Grounded in Kolb's (1984) ELT and UNESCO's (2015) GCED framework, this design aligns with the study's theoretical premise that learning occurs through experience, reflection, and application in real-world settings. Service-learning was implemented as a course-based, credit-bearing experiential pedagogy within a university English course, allowing students to engage in authentic community work while reflecting on their development as global citizens.

Research context

This research took place in an English course titled *English and Culture through Songs* at a public university in Bangkok, Thailand. The course aims to promote both language and cultural learning by integrating music, cultural diversity, and social themes into English language instruction. It also emphasises understanding both native and non-native English-speaking cultures. Its broader purpose aligns with the United Nations' Sustainable Development Goal 4

(Quality Education), which underscores the role of education in preparing learners to think critically and act responsibly in a diverse and interconnected world (United Nations, 2015).

English and Culture through Songs is an elective course open to undergraduate students from all faculties and year levels across the university. The course runs for 15 weeks with a three-hour session each week and provides opportunities for students to practise all four language skills – listening, speaking, reading, and writing – through interactive and discussion-based learning. English songs are used as cultural texts through which students explore social themes such as identity, inequality, empathy, and inclusion. Previous research has shown that songs can function as effective pedagogical tools for developing intercultural awareness and communicative competence, as they expose learners to cultural values, perspectives, and social meanings embedded in authentic language use (Ayuthaya, 2018; Tomalin & Stempleski, 2013).

Classroom activities involve analysing song lyrics, discussing their cultural and social messages, and reflecting on how these issues relate to real-life contexts. For example, the song “7 years” was used to engage students in interactive, discussion-based activities exploring themes such as family relationships, personal growth, and societal expectations, thereby fostering reflection on cultural values and how people’s lives change over time. In this way, songs serve as a pedagogical bridge between language learning and service-learning by fostering cultural awareness and emotional engagement, which prepare students to participate meaningfully in experiential learning activities beyond the classroom. As such, the service-learning component is designed as an extension of classroom inquiry, allowing students to translate the cultural and social themes explored through songs into lived experiences and reflective practice.

Participants

After receiving ethics approval and obtaining informed consent, two groups of participants were recruited for this study: (1) undergraduate university students who participated in the service-learning activities embedded in the course, and (2) teachers from the Bangkok School for the Blind, who collaborated throughout the implementation of the service-learning projects.

Group 1: University students

The first group comprised 14 undergraduate students (both male and female) from various academic years who participated in the service-learning activities forming the core of this research. Participants were selected through purposive sampling, as they were directly involved in all stages of the service-learning projects examined in this study. The students represented diverse English proficiency levels, which contributed to a range of perspectives and learning experiences.

All student participants took part in two service-learning activities:

1. *The Kids Asa Project* – a one-day collaborative field activity conducted in week 9 of the semester at the Bang Kachao Biodiversity Strengthening Urban Forestry Demonstration Site, where students acted as mentors and companions to blind learners;
2. *The GC-based Mini English Lesson for the Blind* – a team-based project in which students designed short English lessons incorporating tactile and Braille-integrated materials for use at the Bangkok School for the Blind. Students were introduced to this project at the beginning of the semester; however, lesson planning and material development commenced after completion of the field activity, allowing students to draw on their service-learning experience when designing the lessons. This sequencing was intended to support experiential learning by enabling students to translate insights gained from direct interaction with blind learners into the subsequent lesson design task.

To protect participants' identities, all student participants were assigned pseudonyms (S-1, S-2, S-3, etc.), which are used consistently throughout the presentation of findings and discussion. The students' reflective essays, interview data, and lesson artefacts constituted the primary data sources representing their learning experiences and development as global citizens.

Group 2: Teachers from the Bangkok School for the Blind

The second group of participants comprised 4 teachers from the Bangkok School for the Blind who were actively involved in the service-learning projects from the planning stage through implementation and completion. Their participation was integral to the design, facilitation, and evaluation of the service-learning activities, particularly in ensuring accessibility, inclusion, and meaningful collaboration between university students and blind learners.

The teachers' roles in this study were threefold.

First, as co-designers of learning activities for the one-day field trip, the teachers collaborated with the university instructor to design community-based learning stations at the Bang Kachao Biodiversity Strengthening Urban Forestry Demonstration Site. Activities were intentionally structured to promote collaborative, hands-on, and goal-oriented learning between blind learners and university students. These included tasks such as making herbal mosquito repellent spray, producing Patchouli essential oil, and participating in an ecological walk to explore biodiversity in the mangrove forest area. The activities required participants to think, act, and solve problems together, reflecting principles of experiential and cooperative learning.

Second, as trainers during the preparatory workshop, the teachers led a readiness training session prior to the field trip to equip university students with the knowledge and skills needed to interact effectively with blind learners. Of the four teachers, two were visually impaired and two were sighted; all had professional expertise in teaching visually impaired students and in Braille literacy. The workshop covered guiding techniques, basic Braille reading and writing, and strategies for understanding the diverse characteristics of blind learners, including cases of multiple disabilities and autism coexisting with visual impairment.

Third, as facilitators and supervisors during the field trip, the teachers accompanied blind students to the outdoor learning sites, ensuring safety, accessibility, and inclusive participation. They also observed how university students interacted, communicated, and supported their blind partners in authentic settings.

Given their sustained involvement across all stages of the service-learning process, the teachers were well positioned to comment on students' learning processes and behavioural development. To protect their identities, all teacher participants were assigned pseudonyms (T-1, T-2, T-3, and T-4), which are used consistently in the reporting of findings. Their interview data and reflections served as key informant sources, contributing to data triangulation and enriching the analysis of how service-learning fostered global citizenship through experiential interaction and collaboration.

Instruments and data sources

To ensure the credibility and richness of the qualitative data, multiple instruments and data sources were employed. These sources captured perspectives from both student and teacher participants, enabling triangulation and strengthening the interpretive validity of the study (Denzin, 2017). Three main sources of data were collected.

1) Students' written reflections

Following *The Kids Asa Project*, each student completed a reflective essay in response to five open-ended questions designed to elicit their thoughts, feelings, and lessons learned from the service-learning experience. The reflections focused on students' learning related to (a) people with disabilities, (b) cultural and social diversity, (c) empathy and cooperation, and (d) their own values and goals for future learning. These written reflections provided initial insights into students' immediate meaning-making processes and emerging understandings following participation in the service-learning activities.

2) Semi-structured interviews

Semi-structured interviews were conducted to elaborate on and deepen the insights gained from the reflective essays.

- **Student interviews** focused on participants' emotional responses to the projects, perceived learning outcomes, and changes in attitudes, knowledge, and behaviours related to global citizenship. Interview prompts were informed by themes identified in the reflective essays, allowing for further exploration and clarification of students' experiences.
- **Teacher interviews** examined how the collaboration aligned with the school's educational goals and how university students demonstrated empathy, initiative, and responsibility throughout the service-learning process.

All interviews were conducted face-to-face and individually. They were audio-recorded with participants' consent and transcribed verbatim for analysis.

3) Service-learning artefacts

Service-learning artefacts, including students' lesson plans and teaching materials developed for blind learners, were collected as supplementary data. These artefacts provided tangible evidence of how students translated their service-learning experiences and reflections into pedagogical practice, supporting analysis of behavioural dimensions of global citizenship development.

Research procedures

The implementation of the service-learning projects followed a structured nine-stage process throughout the semester, as outlined in Figure 2: Timeline of Service-Learning in the English Course.

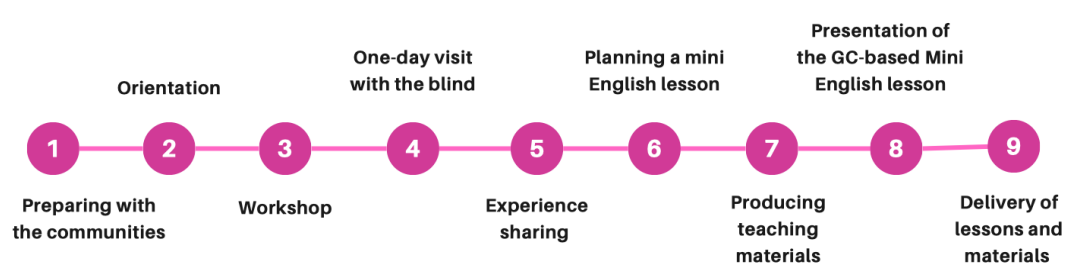


Figure 2 Timeline of service-learning in the English course

1. Activity Preparation with the Communities
Before the semester began, the course instructors coordinated with staff from the Bang Kachao community and the Bangkok School for the Blind to design appropriate activities and ensure that the collaboration addressed authentic community needs.
2. Orientation to Service-Learning Tasks
In Week 1, the course instructors introduced *the Kids Asa Project and the GC-based Mini English Lesson for the Blind*, along with explicit instructions for each task, clarifying learning objectives, project expectations, and the roles of community partners.
3. Workshop for Readiness Training
In Week 7, teachers from the Bangkok School for the Blind conducted a preparatory workshop to equip students with the skills and confidence needed to interact effectively with blind learners. Training included guiding techniques, an introduction to Braille, and an overview of how blind students learn.
4. Bang Kachao One-Day Field Visit
In Week 9, students participated in *the Kids Asa Project*, accompanying blind students on a one-day visit to the Bang Kachao community. Each student acted as a mentor by guiding, conversing with, and supporting blind learners throughout the activities, while also ensuring their safety.

5. Experience Sharing in the English Classroom

One week after the field visit, students engaged in an in-class reflection session during which they viewed a video compilation and photo slides of *the Kids Asa Project*. As they revisited key moments from the activity, students shared their memories, articulated their observations and emotions, and discussed what they had learned. This session supported collective reflection and prepared students for the subsequent reflective writing task.

6. Planning a GC-based Mini English Lesson

Drawing on their service-learning experience, students formed teams to design GC-based Mini English lessons specifically tailored for blind learners.

7. Production of Teaching Materials

From Weeks 10 to 14, student teams developed teaching materials incorporating Braille and other tactile features appropriate for blind learners.

8. Presentation of the GC-based Mini English Lesson

In Week 15, students presented their lesson designs and materials in class, explaining the pedagogical rationale underlying their instructional choices.

9. Delivery of Lessons and Materials to the School

Following evaluation, the completed lessons and teaching materials were delivered to the Bangkok School for the Blind, where they could be adapted for classroom use.

Data collection was embedded at multiple points within this nine-stage process. Students' written reflections were collected immediately after the completion of *the Kids Asa Project* field activity, capturing their initial responses and learning experiences. Semi-structured student interviews were conducted after students had completed both the field activity and the GC-based Mini English Lesson project, enabling reflection on the overall service-learning experience. Teacher interviews were carried out after the completion of the service-learning activities, drawing on teachers' observations across the planning, implementation, and facilitation stages. Collectively, these data collection points ensured that participants' accounts captured both immediate and retrospective perspectives on global citizenship development.

Data analysis

Data were analysed using thematic analysis following an iterative and systematic process (Braun & Clarke, 2006). Initial coding was conducted through line-by-line analysis of students' reflective essays and interview transcripts, focusing on participants' explicit statements and meanings (semantic coding). This inductive phase allowed codes to emerge directly from the data, capturing students' experiences, perceptions, and reflections related to the service-learning activities. Data from service-learning artefacts were analysed alongside the written and interview data to support triangulation.

The initial codes were then compared across data sources and refined through constant comparison to identify recurring patterns, similarities, and variations. Related codes were clustered into provisional categories, which were repeatedly reviewed and revised to ensure internal coherence and clear distinctions between categories. Analytic memos were used throughout this stage to support reflexive interpretation and to document analytic decisions.

Themes were inductively derived from students' reflections, interviews, and artefacts, and were subsequently examined in a deductive stage through the lens of the GCED framework. Specifically, the refined themes were organised according to the following three GCED dimensions:

- **Cognitive**, including students' understanding of diversity, inclusion, and global interdependence, as well as evidence of critical thinking and ethical decision-making;
- **Socio-emotional**, encompassing expressions of empathy, attitudes of respect, self–other awareness, and a sense of belonging as a global citizen;
- **Behavioural**, reflected in responsible actions, engagement in inclusive practices, and motivation or willingness to continue voluntary or civic-oriented activities.

Codes and categories were discussed among the researchers to resolve discrepancies and refine interpretations. To enhance trustworthiness, triangulation across data sources, peer debriefing, and member checking were employed by inviting participants to review and verify the interpretations. Collectively, these procedures supported the credibility, dependability, and confirmability of the findings (Lincoln & Guba, 1985).

FINDINGS

The following research question guides the presentation of findings: *How does service-learning, as an experiential learning approach, foster global citizenship across the cognitive, socio-emotional, and behavioural dimensions among students in EFL classrooms?* Findings are presented systematically according to the three dimensions of GCED as proposed by UNESCO (2015): 1) cognitive, 2) socio-emotional, and 3) behavioural. Each dimension is further divided into sub-themes that emerged from the analysis of students' reflections, interviews, and service-learning artefacts, supported by the teachers' feedback.

Cognitive dimension

Findings revealed the students' knowledge and understanding in three areas: (a) diversity, (b) inclusion, and (c) global and local issues.

(a) Knowledge and understanding of diversity

Students' reflections and interviews indicated increased awareness of human diversity and recognition that differences in ability do not imply inequality, as illustrated in Table 1.

Table 1
Examples showing students' knowledge and understanding of diversity

Source	Excerpt
Student reflection (S-3)	"Before joining the project, I never had a chance to talk to a blind person. Now I realise they are just like us—kind, capable, and independent."
Student reflection (S-7)	"I learned that everyone has their own way of learning and living. We just need to understand and adjust."
Teacher reflection (T-2)	"Students learned how blind people live and what they face every day. They understood that things easy for sighted people might be challenging for the blind."

These excerpts demonstrate that through direct engagement and reflective observation, students gained concrete knowledge about human diversity and developed a more inclusive worldview. This cognitive growth aligns with experiential learning principles, in which understanding emerges through lived experience and reflection.

(b) Knowledge and understanding of inclusion

Students also developed a conceptual understanding of inclusion which is about how learning environments and social activities can be adapted for diverse participants.

Table 2
Examples showing students' knowledge and understanding of inclusion

Source	Excerpt
Student reflection (S-5)	"Initially, I felt that the concept of global citizenship sounded fancy. But when the project was completed, I came to see that small actions can benefit both oneself and others at the same time. This could make everyone become a global citizen."
Student reflection (S-9)	"Designing the English lesson for blind students taught me how to think from their perspective and make learning fair for everyone."
Student reflection (S-14)	"By exposing blind learners to real-world English diversity and supporting them in navigating misunderstandings respectfully, we prepare them for authentic global interactions. I believe English teaching should promote equality and connection, helping learners feel that they belong in the global community regardless of their backgrounds."
Teacher reflection (T-1)	"Students learned to design activities that were truly inclusive, using touch, sound, and language that blind learners could access."

As can be seen from the excerpts, some students shifted from viewing global citizenship and inclusive English use as abstract or idealised concepts to understanding them as practical and actionable. S-5's reflection, in particular, reveals initial scepticism and uncertainty about how global citizenship and interaction with blind learners could be translated into action. Through workshop participation and service-learning, however, students reconceptualised English not merely as linguistic knowledge but as an inclusive communicative tool requiring accommodation, cultural sensitivity, and linguistic flexibility.

This shift aligns with pluricentric perspectives in World Englishes, Global Englishes, and English as a Lingua Franca, which challenge native-speaker-centred models of language use and foreground communication across diverse contexts and abilities. Such reconceptualisation was also evident in students' pedagogical choices. For instance, in *Reflection through Shapes*,

students used three-dimensional tactile shapes to teach vocabulary, while *Tactile Vocabulary Adventure* employed mystery boxes to support texture-based learning. These artefacts demonstrate students' cognitive understanding of how inclusion and accessibility can be operationalised in real educational contexts.

(c) Knowledge and understanding of interconnectedness between global and local issues

Several students connected their service-learning experiences to broader social and cultural concerns, recognising links between local practices and global issues.

Table 3
Examples showing students' knowledge and understanding of interconnectedness between global and local issues

Source	Excerpt
Student reflection (S-2)	"Helping blind students made me think about how society can do more to support people with disabilities. Accessibility is a global issue, not just a Thai one."
Student reflection (S-8)	"Now I understand the idea of equality and inclusion. We need to care for others, not only in Thailand but everywhere."
Teacher reflection (T-3)	"The students began to talk about human rights, equality, and empathy in class discussions. They realised these are global concerns, not just part of this project."

These excerpts suggest that students began to connect their local service-learning experiences with broader global concerns related to inclusion, equality, and social responsibility. Through engagement with blind learners, students recognised that issues of accessibility and respect are not limited to a single community but resonate across cultural and national contexts. In this way, local interaction served as an entry point for understanding global interconnectedness.

Socio-emotional dimension

This dimension refers to students' emotional engagement, interpersonal awareness, and attitudinal change that emerged from their participation in the service-learning projects. Findings revealed three interrelated areas of socio-emotional growth: (a) empathy, (b) respect for others, and (c) attitudes of care and responsibility.

(a) Empathy

Students consistently described developing emotional connection and empathy during both *the Kids Asa Project* and *the GC-based Mini English Lesson for the Blind*.

Table 4
Examples showing students' empathy

Source	Excerpt
Student reflection (S-4)	"When my blind partner was afraid to cross the bridge, I held his hand and talked to him calmly. I could feel how much he trusted me."
Student reflection (S-6)	"Seeing him smile made me happy. It felt like we were learning from each other, not just me helping him."

Source	Excerpt
Student reflection (S-10)	"I used to feel sorry for people with disabilities, but now I understand that they don't need pity, just understanding."
Teacher reflection (T-2)	"Students showed real concern. When blind learners hesitated, they didn't rush them. They waited, guided gently, and encouraged them with patience."
Teacher reflection (T-4)	"Empathy appeared naturally; students began to treat the blind children as friends, not as people who needed protection."

These accounts indicate that empathy developed through shared experiences and direct interaction rather than sympathy alone. Such emotional understanding reflects the socio-emotional learning processes central to GCED, in which empathy and solidarity are cultivated through meaningful engagement with others.

(b) Respect for others

Through authentic contact and dialogue, students also cultivated respect for others, especially those from backgrounds and abilities different from their own.

Table 5
Examples showing students' respect for others

Source	Excerpt
Student reflection (S-1)	"At first, I didn't know how to talk with them, but after spending the day together, I saw that everyone deserves equal respect. I learned to listen more and judge less."
Student reflection (S-9)	"The workshop taught us how to approach blind learners properly, but during the trip I learned that respect means letting them try things by themselves."
Teacher reflection (T-1)	"Students respected the blind learners' independence. They didn't over-help. They learned when to support and when to step back."
Teacher reflection (T-3)	"By the end of the activity, students were using polite, patient communication. They addressed the blind students as equals."

These excerpts show that respect emerged through experiential contact and reflection, enabling students to move beyond uncertainty toward more thoughtful, respectful forms of interaction.

(c) Attitudes of care and responsibility

Beyond empathy and respect, students demonstrated stronger attitudes of care and responsibility toward others.

Table 6
Examples showing students' attitudes of care and responsibility

Source	Excerpt
Student reflection (S-5)	"I felt proud that I could make a difference, even a small one. I learned that caring is not only feeling but it means doing something for others."
Student reflection (S-11)	"Now when I see people with disabilities, I offer help right away. I don't wait for someone to ask."
Teacher reflection (T-2)	"During the trip, I saw many students taking initiative. They helped to serve food, guided blind students, and checked that everyone was safe. They acted with genuine care."

Through meaningful interaction, guided reflection, and teamwork, students developed empathy, intercultural respect, and care for others. Teachers' corroborating observations confirmed that these emotional and attitudinal changes were visible in students' behaviour during activities. Collectively, these findings indicate that service-learning effectively strengthened the affective and interpersonal foundations of global citizenship among Thai EFL learners.

Behavioural dimension

This dimension highlights how students translated empathy and awareness into tangible actions that demonstrated social responsibility and inclusive practice. The analysis reveals three behavioural sub-themes: (a) initiative in community engagement, (b) inclusive action in teaching design, and (c) sustained sense of responsibility beyond the classroom.

(a) Initiative in community engagement

Students actively participated in *the Kids Asa Project*, showing initiative and leadership in caring for blind learners throughout the field trip.

Table 7
Examples showing students' initiative in community engagement

Source	Excerpt
Student reflection (S-6)	"At first, I was afraid I might do the wrong thing, but later I realised helping comes naturally when you care. I guided and encouraged my blind partner all day."
Student reflection (S-12)	"You don't need to be rich or donate money for a charity or to organization. Just start by doing something that improves your life and someone's life. Just doing something small already matters."
Teacher reflection (T-2)	"Many students volunteered to help without being asked. They showed confidence in assisting blind learners during each activity."
Teacher reflection (T-4)	"They were responsible for their partner's safety, guiding them with care. It was clear they had learned how to act responsibly in real situations."

These excerpts demonstrate that there are also some students who moved from initial uncertainty and scepticism to proactive engagement, indicating behavioural growth through authentic service-learning experience.

(b) Inclusive action in teaching design

Students' GC-based mini-lesson plans provide clear evidence of inclusive behaviour that transform understanding into pedagogical creativity (see the examples of artefacts in the Appendices).

In the lesson *Board of Beliefs*, students designed a tactile activity that introduced English vocabulary for numbers through cultural beliefs (e.g., lucky numbers in China, Japan, and Thailand). The plan required learners to touch, feel, and count number shapes on a wooden board, integrating sensory learning with cross-cultural understanding.

In another artefact, *The Wonderful World of Christmas*, students created a tactile “Christmas surprise box” for blind learners to explore English words such as *Santa*, *tree*, *snow*, and *gift*. The lesson supported by the song *Santa Claus Is Coming to Town* to promote cultural understanding and festive joy.

A further artefact, *Travelling through English Cultures with English*, involved audio-based lessons that introduced varieties of English accents and cultural practices in countries such as Japan, India, Italy, and England through QR-code listening tasks and tactile Braille books.

Teachers’ observations confirmed students’ inclusive actions, as shown in Table 8.

Table 8
Examples showing students’ inclusive action in teaching design

Source	Excerpt
Teacher reflection (T-1)	“The university students made impressive adjustments. They used real objects, Braille labels, and songs to make lessons meaningful for the blind children.”
Teacher reflection (T-3)	“They applied what they learned from the workshop. They understood that inclusion is not just teaching differently but designing for everyone’s participation.”

These artefacts and observations illustrate students’ behavioural competence in enacting inclusive principles through creative and context-responsive teaching design.

(c) Sustained responsibility and self-efficacy

Students’ reflections and interviews also revealed that behavioural learning extended beyond the immediate project, accompanied by a growing sense of self-efficacy and responsibility.

Table 9
Examples showing students’ sustained responsibility and self-efficacy

Source	Excerpt
Student reflection (S-4)	“After joining this project, I always notice people who might need help. I don’t walk past anymore.”
Student reflection (S-9)	“Now I want to keep volunteering. It makes me feel that small actions can change someone’s day.”
Student reflection (S-11)	“At first, I doubted myself, but this experience showed me that I can actually help others. That made me feel more confident.”
Teacher reflection (T-2)	“Some students asked if they could return to the school to teach again. They truly felt responsible and connected to the blind community.”

These findings indicate that service-learning fostered not only immediate behavioural engagement but also a sustained sense of responsibility supported by increased confidence in students’ ability to contribute meaningfully. Such self-efficacy appears to function as a key behavioural driver of continued civic and voluntary engagement.

DISCUSSION

The findings of this study suggest that service-learning, when embedded in an EFL classroom, can foster students' development across the cognitive, socio-emotional, and behavioural dimensions of GCED. Rather than merely reinforcing existing understandings of service-learning, the present study adds nuance to prior research by illustrating how global citizenship is experienced as a situated, human-centred practice through locally grounded and inclusive engagement.

Overall, the findings are consistent with earlier service-learning research highlighting the role of experiential learning in promoting empathy, reflection, and civic awareness (Bringle & Clayton, 2022; Eyler & Giles, 1999). At the same time, the results offer further insight into how these processes unfold specifically within an EFL context involving learners with disabilities, thereby enriching existing discussions of service-learning and GCED in language education.

Cognitive dimension: Reframing knowledge, inclusion, and language learning

With regard to the cognitive dimension, the findings indicate that students developed a more nuanced understanding of diversity, inclusion, and the interconnectedness of local and global issues through direct engagement with blind learners. This supports previous studies suggesting that service-learning deepens learners' understanding of social issues by situating knowledge within authentic contexts (Eyler & Giles, 1999). However, the present study adds further insight by demonstrating that cognitive development extended beyond awareness of disability or social inequality to include a reconceptualisation of language learning itself.

Through their experiences, students moved beyond viewing English primarily as a system of linguistic accuracy or native-speaker norms. Instead, they began to perceive English as an inclusive communicative tool that requires accommodation strategies, cultural sensitivity, and flexibility. This perspective aligns with pluricentric views of English emphasised in World Englishes, Global Englishes, and English as a Lingua Franca frameworks (Galloway & Rose, 2015; Kachru, 1999; Matsuda, 2012). In this sense, the study offers insight into how service-learning can support a cognitive shift in EFL learners (from language as form to language as socially situated practice) particularly in contexts where communication across difference is essential.

An additional cognitive insight concerns the emergence of students' self-appreciation through observing the lived realities of blind learners. Rather than framing disability through deficit, students interpreted these encounters as prompting reflection on their own capabilities and life circumstances. While self-esteem is not explicitly articulated within UNESCO's (2015) cognitive dimension of GCED, the findings suggest that such reflective self-appreciation may function as a supportive cognitive condition that enables learners to engage more openly with social complexity and difference.

At the same time, the study also reveals initial scepticism among some participants regarding the concept of global citizenship, which was perceived as abstract or idealistic. This echoes Kramsch's (2023) critique that global citizenship risks becoming a "lofty metaphor" in the absence of concrete civic structures. Importantly, the findings suggest that service-learning,

when supported by local institutions and community partnerships, can help learners translate abstract ideals into manageable and meaningful actions, thereby grounding GCED in lived experience rather than grand narratives.

Socio-emotional dimension: From sympathy to relational empathy

In the socio-emotional dimension, the findings indicate that students developed empathy, respect, and attitudes of care through sustained interaction with blind learners. Consistent with Perren and Wurr (2015) and Tonkin (2017), the study shows that intercultural and community-based service-learning can foster perspective-taking and solidarity. However, this study extends existing understanding by demonstrating that empathy emerged relationally, through shared experiences and reciprocal interaction, rather than through sympathy or charitable sentiment.

Students' reflections suggest a shift from uncertainty or apprehension to respectful engagement characterised by attentiveness to autonomy and dignity. This process aligns with Mezirow's (1991) theory of transformative learning, in which critical reflection on experience leads to changes in assumptions and worldviews. In this context, socio-emotional learning was not an isolated affective outcome but was closely intertwined with cognitive understanding and behavioural readiness.

The findings also point to the role of self-appreciation as an affective resource. Witnessing blind learners navigate challenges with confidence and positivity encouraged students to adopt more patient, resilient, and reflective attitudes toward their own lives and learning. Rather than positioning self-esteem as a primary outcome of GCED, the study suggests that it functions as an affective support that sustains learners' motivation and ethical orientation. This interpretation is consistent with research indicating that healthy self-evaluation can underpin responsible and empathetic behaviour (Baumeister et al., 2003; Tarrant, 2010).

Behavioural dimension: Enacting responsibility through inclusive action

The behavioural findings indicate that students translated awareness and empathy into concrete actions, including taking initiative during the field activities, designing inclusive teaching materials, and expressing willingness to continue civic engagement beyond the course. These results are consistent with studies showing that service-learning promotes civic participation and responsibility (Maravé-Vivas et al., 2022). The present study, however, offers further insight by illustrating how behavioural engagement was enacted through inclusive pedagogical design in an EFL context.

Students' mini-lesson artefacts demonstrate that behavioural global citizenship involved not only helping others but also designing for accessibility and participation. By integrating tactile materials, Braille, and audio resources, students enacted inclusion as a practical and creative process. This suggests that the behavioural dimension of GCED can be meaningfully addressed in language classrooms when learners are required to align communicative goals with social responsibility.

Importantly, students' willingness to continue volunteering and their increased confidence in contributing to others' well-being indicate a sustained sense of responsibility. Here, self-efficacy appears to operate as a behavioural enabler, supporting learners' readiness to act rather than functioning as a standalone outcome. This finding adds nuance to service-learning theory by suggesting that affective empowerment can help bridge reflection and action in EFL-based GCED contexts.

Synthesis: Service-learning as grounded global citizenship in EFL

The findings suggest that service-learning functions as an experiential pedagogy (Kolb, 1984) that connects language learning with global citizenship through cycles of experience, reflection, conceptualisation, and application. Rather than positioning GCED as an abstract or distant ideal, the study highlights how global citizenship can be experienced through small-scale, locally situated actions that are accessible to EFL learners.

In this way, the study provides additional evidence to existing research by showing how service-learning in EFL classrooms can support inclusive, relational, and action-oriented forms of global citizenship. By engaging learners in meaningful interaction with marginalised communities, service-learning enables cognitive understanding, socio-emotional growth, and behavioural responsibility to develop in mutually reinforcing ways.

CONCLUSION

This study examined how service-learning, implemented within an EFL classroom, fostered students' development of global citizenship. The findings demonstrate that service-learning can function as an effective experiential pedagogy through which global citizenship is not merely discussed as an abstract ideal but enacted as a lived and contextually grounded practice. By integrating language learning with community engagement, the EFL classroom became a space where linguistic development intersected meaningfully with ethical reflection, intercultural awareness, and social responsibility.

Across the three dimensions of GCED, students exhibited a shift toward more inclusive, reflective, and action-oriented orientations to language use and civic engagement. Rather than approaching global citizenship as distant or idealised, students engaged with it through locally situated practices that connected communication, empathy, and responsibility in tangible ways. Collectively, these findings extend existing service-learning research by illustrating how global citizenship can be realised through small-scale, everyday actions, offering a pragmatic and attainable conceptualisation of GCED in EFL contexts.

Several constraints should nonetheless be acknowledged. Establishing and sustaining service-learning initiatives requires committed community partnerships, which are often time-consuming to secure, as well as adequate financial and institutional support to ensure feasibility. In addition, students' initial uncertainty regarding project expectations highlights the importance of structured readiness training prior to engagement. Assessing

global citizenship development also remains inherently complex, as it encompasses not only knowledge but also skills, values, and ethical action that cannot be captured through traditional assessment approaches alone. To address this complexity, the study employed reflective writing and interviews to document students' meaning-making processes, allowing for richer insights while demanding careful and systematic interpretation.

Overall, this study contributes to scholarship on service-learning and GCED by illustrating how GCED can be meaningfully embedded in EFL instruction through locally grounded experiential learning. By acknowledging both its possibilities and constraints, the study offers insights for designing more sustainable, inclusive, and ethically grounded service-learning initiatives in language education. As this research was conducted within a specific institutional and cultural context, future studies could extend this work by examining similar initiatives across diverse EFL settings and through longitudinal designs.

ACKNOWLEDGEMENT

This research was funded by the Department of Foreign Languages, Faculty of Humanities, Kasetsart University.

THE AUTHORS

Prathana Siwathaworn is a lecturer in the Department of Foreign Languages at the Faculty of Humanities, Kasetsart University, Thailand. She holds a PhD in English as an International Language from Chulalongkorn University. Her research focuses on language assessment, intercultural communication, and global citizenship education through experiential and service-learning approaches.

prathana.s@ku.th

Jaruda Rajani Na Ayuthaya is an English instructor in the Department of Foreign Languages at the Faculty of Humanities, Kasetsart University, Thailand. Her research interests include World Englishes, intercultural communication, and global citizenship education in English Language Teaching (ELT) curricula implementation.

jaruda.s@ku.th

REFERENCES

- Adarlo, G. M. (2020). *Service-learning as global citizenship education: Acting locally on global challenges and concerns*. *IAFOR Journal of Education*, 8(3), 7–23.
- Ayuthaya, J. R. N. (2018). Intercultural communication-based lessons through songs: Effects on the intercultural competence development of Thai tertiary students. *rEFlections*, 25(1), 1–30. <https://doi.org/10.61508/refl.v25i1.136264>
- Baumeister, R. F., Campbell, J. D., Krueger, J. I., & Vohs, K. D. (2003). Does high self-esteem cause better performance, interpersonal success, happiness, or healthier lifestyles? *Psychological Science in the Public Interest*, 4(1), 1–44. <https://doi.org/10.1111/1529-1006.01431>

- Boonyaprabkob, K. (2019). การเรียนรู้ผ่านการบริการ: แนวทางการพัฒนาการเรียนรู้เชิงพหุวัฒนธรรมในมหาวิทยาลัยไทย [Service-learning: A pathway to multicultural learning in Thai universities]. *Journal of Education Studies*, 47(1), 23–45.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp0630a>
- Bringle, R. G., & Clayton, P. H. (2022). *Service-learning research primer*. Campus Compact.
- Bringle, R. G., & Hatcher, J. A. (2009). Innovative practices in service-learning and curricular engagement. *New Directions for Higher Education*, 147, 37–46. <https://doi.org/10.1002/he.356>
- Coquyt, M. (2020). The effects of service-learning on the moral development of students. *The Interactive Journal of Global Leadership and Learning*, 1(1), Article 2. <https://red.mnstate.edu/cgi/viewcontent.cgi?article=1000&context=ijgl>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage.
- Darby, A., Willingham, L., & Cobb, T. (2023). Examining community partners' perspectives on reciprocity and co-education. *Journal of Service-Learning in Higher Education*, 16, 167–179.
- Denzin, N. K. (2017). *The research act: A theoretical introduction to sociological methods* (4th ed.). Routledge.
- Duarte, I., Guillén-Díaz, C., & Calderón-Quindós, P. (2024). Service learning for linguistic and cultural diversity in higher education: Proposals for pre-service language teacher education. *Journal of Praxis in Higher Education*, 6(2), 65–85. <https://doi.org/10.47989/kpdc.v6i2.1321>
- Eyler, J., & Giles, D. E. (1999). *Where's the learning in service-learning?* Jossey-Bass.
- Galloway, N., & Rose, H. (2015). *Introducing global Englishes*. Routledge. <https://doi.org/10.4324/9781315734347>
- Hill, M., Walkington, H., & France, D. (2016). Graduate attributes: Implications for higher education. *Journal of Geography in Higher Education*, 40(2), 155–163. <https://doi.org/10.1080/03098265.2016.1154932>
- Hughes, C. (2020). Operationalising global citizenship education: The universal learning programme. *L'éducation En débats: Analyse comparée*, 10(1), 122–138.
- Jacoby, B. (2015). *Service-learning essentials: Questions, answers, and lessons learned*. Jossey-Bass.
- Kachru, B. B. (1999). World Englishes and culture wars. In E. Hinkel (Ed.), *Culture in second language teaching and learning* (pp. 1–14). Cambridge University Press.
- Kasetsart University. (2020). รายงานการประเมินคุณภาพบัณฑิตระดับปริญญาตรี [Employer quality assessment report]. <https://web.planning.ku.ac.th/Download/employer62.pdf>
- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Prentice Hall.
- Kramsch, C. (2023). *Language as symbolic power*. Cambridge University Press. <https://doi.org/10.1017/9781009277557>
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage.
- Lindlof, T. R., & Taylor, B. C. (2007). *Qualitative communication research methods* (2nd ed.). Sage.
- Maravé-Vivas, M., Gil-Gómez, J., Valverde-Esteve, T., Salvador-García, C., & Chiva-Bartoll, O. (2022). A longitudinal study of the effects of service-learning on physical education teacher education students. *Frontiers in Psychology*, 13, Article 787346. <https://doi.org/10.3389/fpsyg.2022.787346>
- Matsuda, A. (2012). *Principles and practices of teaching English as an international language*. Multilingual Matters. <https://doi.org/10.21832/9781847697042>
- Mezirow, J. (1991). *Transformative dimensions of adult learning*. Jossey-Bass.
- Ministry of Education. (2023). *Education strategic plan 2023–2027*. Office of the Education Council.
- Mitchell, T. D. (2008). Traditional vs. critical service-learning: Engaging the tensions of service-learning in higher education. *Michigan Journal of Community Service Learning*, 14(2), 50–61.
- Mtawa, N. N. (2020). Service-learning as a higher education pedagogy for citizenship, conscientization and civic agency. *International Journal of Research on Service-Learning and Community Engagement*, 8(1), Article 1. <https://doi.org/10.37333/001c.18216>

- National Strategy Committee. (2018). *Thailand 20-year national strategy (2018–2037)*. Office of the Prime Minister.
- O'Connor, K., Lynch, K., & Owen, D. (2011). Student-community engagement and the development of graduate attributes. *Education + Training*, 53(2/3), 100–115. <https://doi.org/10.1108/00400911111115654>
- Oxfam. (2015). *Education for global citizenship: A guide for schools*. Oxfam GB.
- Perren, J., & Wurr, A. J. (2015). *Learning the language of global citizenship: Strengthening service-learning in TESOL*. Common Ground.
- Pinto, J. C., & Costa-Ramvalho, S. (2023). Effects of service-learning as opposed to traditional teaching-learning contexts: A pilot study with three different courses. *Frontiers in Education*, 8, Article 1185469. <https://doi.org/10.3389/educ.2023.1185469>
- Rauschert, P., & Byram, M. (2014). Intercultural service learning in foreign language education. *Language Learning Journal*, 42(3), 248–261. <https://doi.org/10.1080/09571736.2014.918141>
- Sun, Y.-C., & Yang, F.-Y. (2015). I help, therefore I learn: Service learning on Web 2.0 in an EFL speaking class. *Computer Assisted Language Learning*, 28(3), 202–219. <https://doi.org/10.1080/09588221.2013.818555>
- Tarrant, M. (2010). Social identity and the development of empathy in young people. *Journal of Moral Education*, 39(4), 385–400. <https://doi.org/10.1080/03057240.2010.521378>
- Tomalin, B., & Stempleski, S. (2013). *Cultural awareness*. Oxford University Press.
- Tonkin, H. (2017). Service-learning across cultures: Promise and achievement. In H. E. Fitzgerald, C. Burack, & S. D. Seifer (Eds.), *Handbook of engaged scholarship: Contemporary landscapes, future directions* (Vol. 2, pp. 503–518). Michigan State University Press.
- UNESCO. (2015). *Global citizenship education: Topics and learning objectives*. UNESCO.
- United Nations. (2015). *Transforming our world: The 2030 agenda for sustainable development*. https://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1
- University of Adelaide. (2024). *Graduate attributes*. <https://www.adelaide.edu.au/learning/resources-for-educators/graduate-attributes>
- University of New England. (2024). *Graduate attributes*. <https://www.une.edu.au/current-students/graduation/graduate-attributes>
- Vikannda, K. (2016). คุณลักษณะของแรงงานที่พึงประสงค์สำหรับอุตสาหกรรมท่องเที่ยวและบริการ [Desired worker characteristics for the tourism and service industry]. *Ubon Ratchathani Rajabhat University Journal*, 8(1), 45–60.
- Weerasombat, K., & Pumipatyothin, C. (2024). Employers' priority on work skills and the skill gaps: A case of Thailand. *Cogent Business & Management*, 11(1), Article 2441656. <https://doi.org/10.1080/2331186X.2024.2441656>
- Wongwanich, S. (2020). การมีส่วนร่วมของมหาวิทยาลัยไทยในชุมชน: จากจิตอาสาสู่การเรียนรู้ผ่านการบริการ [Thai universities' community engagement: From volunteerism to service-learning]. *Journal of Education Administration*, 14(2), 33–50.
- World Bank. (2010, January 22). *Quality education a major concern in Thailand, says new World Bank study* [Press release]. <https://www.worldbank.org/en/news/press-release/2010/01/22/quality-education-major-concern-thailand-says-new-world-bank-study>

Appendix A

The “Board of Beliefs” lesson

MINI-LESSON PLAN

Grade: 5

Time Duration: 15 Mins

Sources: 7 Years is by the Danish band Lukas Graham.
a personal and autobiographical song written by frontman Lukas Forchhammer.

Subject: English & Culture

Through Songs

Song Title: 7 Years

Lesson focus and goals

- Learn about numbers, vocabulary, and culture through music.

Learning Objective

Cognitive and Cultural Understanding

- Learn how numbers relate to cultural beliefs.
- Practice memory, comparison, and estimation through touch and hearing.

Sensory and Motor Skills

- Improve hand and finger coordination through hands-on activities.

Language and Communication

- Build vocabulary about touch and numbers.
- Use simple adjectives and cultural terms to describe objects.

Material needed

- Wooden board
- Paper Foam
- Adhesive tape
- Marker pen
- Color pencils

Structure/activity

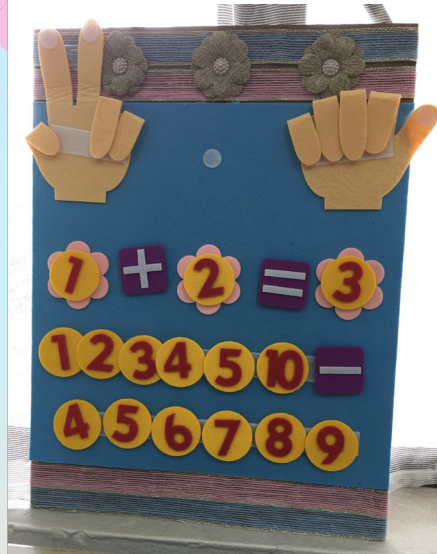
- Children will learn numbers from a book. They learn the shapes and sounds of numbers, and also basic math signs.
- The teacher will test the children to say the numbers. In the book, there are also fun stories about number.
- Children can touch and take out numbers when the teacher tells a story. The numbers have different meanings in cultures.

Assessment

- Watch how students join and learn.
- Check if they can touch, count, and match the right numbers. Talk about what they learned from the lesson.

Group Members

Lesson material



Appendix B

The “Wonderful World of Christmas” lesson



Mini Lesson Plan



Grade: *Elementary* Subject: *English & culture through Songs*

Song Title: *Santa Claus Is Coming To Town* Time Duration: *45 minutes*

Source: *YouTube-Santa Claus Is Coming To Town (Lyrics Video)*

Lesson Focus & Goals

- Learning English through a Christmas song
- Understanding Christmas culture in English-speaking countries
- Practicing listening, speaking, and vocabulary skills
- Connecting music and culture in a fun way

- Sing the song “Santa Claus Is Coming to Town” with correct pronunciation and rhythm.
- Identify key Christmas vocabulary (e.g., Santa, gift, tree, bell).
- Understand the meaning and message of the song – being good and kind.

Materials Needed.

- Tactile Christmas surprise box (with small Christmas tree, Santa figure, cotton snow, sock, bells, reindeer, sleigh, and gift boxes)
- Song lyrics in Braille or audio recording

Learning Objectives

- Recognize and understand Christmas-related vocabulary (Santa Claus, gift, tree, bell, snow).
- Identify the message of the song – Santa knows who’s been good or bad.
- Practice listening comprehension and pronunciation through singing.
- Describe Christmas objects using simple English sentences and touch experience.

Structure/Activity

1. Warm-up (5 min): Teacher greets the class and plays the sound of Christmas bells.
Ask: “Who do you think is coming when you hear this sound?” → introduce Santa Claus.
2. Listening & Singing (10 min): Play Santa Claus Is Coming to Town. Students listen first, then repeat key lines together
3. Tactile Exploration (15 min): Students open the Christmas surprise box. They touch and feel objects (Santa figure, gift, hat, etc.) while the teacher describes them in English
4. Vocabulary Practice (10 min): Students match spoken English words with the tactile objects or Braille cards.
5. Wrap-up (5 min): Discuss: “What do people do at Christmas?”

Assessment:

- Observation of participation during song and tactile activities.
- Oral questioning: students identify objects or describe them in English.
- Group reflection: students share one new English word they learned.




Lesson material

