

THE ROLE OF TECHNOLOGY: COMMUNITY BASED SERVICE-LEARNING PROJECTS ON ETHICAL DEVELOPMENT

Nazenin RUSO

Modern Languages Division, Eastern Mediterranean University
nazenin.ruso@emu.edu.tr

ABSTRACT

This study explores the utility of CBSL (community based service-learning) projects as a teaching method of ethics which this process supported by online communication tools in order to enhance progress of service learning and ethical development of undergraduate students and gather data during the research process. This study consists of an action research project and it employs case study method as it attempts to explore a unique phenomenon (CBSL projects) in Eastern Mediterranean University. Triangulation, which involves different methods to gather information, were preferred and the desired data were collected through pre-test, post-test, reflective papers and semi-structured interviews. This research identifies the critical question in the affective domain of learning such as the possibility of affecting students' ethical values in undergraduate years. The results of this study are noteworthy and clearly reflect that CBSL projects lead empowering and worthwhile experiences. Major findings are suggestive of a positive change basically in students' moral development, future awareness and empathy due to CBSL exposure.

Keywords: empathy, future awareness, moral development, technology.

1. INTRODUCTION

People do not born with a good moral character and to help them exhibit better moral values is not a fast food type fixed educational experience found in curriculum (Ekşi 2003). Unfortunately educators assume that their students are fully formed moral beings by the time they enter university. One of the major criticisms made for the modern education is focusing on latest trends in technology and ignoring to lead communities to a more humane future (Kenan, 2009) and the other one is the requirement of professionalization of teachers for moral education to be able to flourish students' moral sensitivities as well as the capacities (Taylor, 2008, Öztürk, 2010 and Ekşi, 2003). Althof and Berkowitz (2006) assert that 'societies need moral members' (p.496). Similarly, Marchand (2008) claims that few higher education students are able to reach advance stage of ethical development. For example, Ruso (2006) argues that the feeling of love and respect is started to be lost as youth started not to visit their elderly and relatives on special days like bairams, etc. This explains why it is important for domains of science and religion to enrich and complete each other (Kenan, 2009).

Stimulating the natural development of students' moral capacities is the goal of education based on the progressive philosophy of education (Boss, 1994). Educating responsible and productive citizens is a work of incredible depth that has the potential to become the standard reference volume for educators committed to moral and civic education. The period of youth, for moral development is very significant because, it is the fruit-bearing period like in the life of a tree. For all these reasons, moral development of students should not be disregarded or excluded by any profession (Salas-Diaz, 2009, Kenan 2009). It is a time ripe with possibilities, new directions and commitments, therefore providing the opportunity to bring moral and civic education from the margins of university life, are the job of the instructors. Teachers' own values and attitudes towards their profession also plays a crucial role in fulfilling these requirements (Durmusoglu, Yanik and Akkoyunlu, 2009).

In moral education, values and meaning come through communal and personal experiences, and this is always forced to justify its place in curriculum and the same problem is also observed in university curriculum (Kenan, 2009). Communication and social interaction are significant factors in knowledge construction (Arkün and Aşkar, 2010). Therefore, university students can become imbued with new virtues and new moral standards under relative guidance. In order to develop moral standards and virtues; online social interaction is also inevitable indicator to understand the values, virtues and standards based on peer support and guidance.

How to address the ethical, social values and virtues is the question challenging not only educators but everyone who is interested in the education of next generations (Kenan, 2009). It is widely accepted that instructors add a lot to the cognitive development of their students but besides this they can contribute to the affective development of their students as well, considering the assigned projects, environment, social factors, etc. while teaching quantitative knowledge, significant dimension of human experience which lead to qualities including value, goodness and meaning (Kenan, 2009). Similarly, Demirel (1995) who presents a teacher education curricula in Turkey, describes the input part of his model through determination of both cognitive and affective characteristics of teacher candidates to emphasize the significance of both domains. Teachers' instruction has impact on our students' character for better or worse, this is inevitable whether they intend it or not. Kenan

(2009) contends that ‘Modern education itself leaves us puzzled and perplexed with how we are to fill the vacuum of spiritual and moral values’ (p. 281).

Every course conveys some principles for a student life. Therefore, a good educational policy is the one which considers the moral development of the students intentionally and proactively similarly to the way they consider their students’ academic education (Synder, 2005 and Berkowitz & Bier, 2005). Synder (2005) stresses that instructors influence students’ moral development implicitly, so they should become more conscious of how they are doing this.

Further to this, impact of globalization and communication technologies change the way of understanding towards moral education, community based service learning. In this respect, there is intensified need to internalize the role of technology in moral education and how individuals perceive the role of communication technologies in moral education development.

Community Based Service Learning Projects

Besides universities’ functions of research and education, after 1950’s community service is added as a new function (Soran, Akkoyunlu and Kavak, 2006). Community based service-learning projects present a platform to discuss issues like social responsibility and real-world ethical considerations with the students as these concepts become tangible for students enrolled in such projects followed by reflective exercises and promote the moral development of students (Berman, 2006 and Kenworthy-U’Ren, 2003 and Strain, 2005). Promoting care, compassion, and responsibility in university students by integration of community service and academic curriculum is a worthwhile extension to ethics education. Students work together to achieve a common good and this develops their personal attitudes and personal values. Projects carried out for this study was organizing New Year parties for people living in the retirement house and homeless children living in North Cyprus. Students were supposed to plan, implement and evaluate the organizations they were responsible from the beginning to the end. They were responsible for every part of the project like finding sponsors, providing transportation, arranging a venue and all kind of other considerations.

Working on the projects together with classmates make students start to feel connectedness and commitment to the community (Pritchard and Whitehead, 2004 and Eyler and Giles, 1999, Ferrari and Chapman, 1999, Berman and McCarthy, 2003). Designing and implementing Cbsl Projects is also a good pedagogical practice which enhances the competencies necessary for consciousness raising of youth on certain issues orientating them more towards their community (Lovat and Clement, 2008, Morton and Troppe, 1996). Within that process, online communication platform become significant path to foster engagement, commitment between individuals to have good pedagogical practice, collaboration to complete tasks together.

Moreover, community based service learning expands students learning of the service ethic. Öztürk (2010) contends that one of the meanings encompassed by ethics is moral values. Community setting is significant in raising the morality of students as they share the same atmosphere with needy people and interact with them (Taylor, 2008). Influences like these are more potent and long lasting than reading books on moral education. The projects enhance students’ social consciousness and social conscience. The majority of youth in these projects are Muslim and the Muslim youth are the same as other youth living in UK who need to be guided about their commitments and values to feel a sense of self-worth and personal identity (Campbell and Felderhof, 2007). Students experience a commitment of doing authentic and meaningful work and this empowers them as they believe that they have done something that needs to be done. They gain a sense of community as a result of providing help to others (Berman, 2006). Similarly, Ferrari and Chapman (1999) predict that “There is reason to believe that service learning can be a powerful tool in infusing or developing a carative spirit in our young people” (p.93). Similarly, a distinguished Turkish philosopher of education, Hasan Ali Yücel, claim that to balance material and moral values as the most critical task of humanity (Yücel, 1956).

2. METHOD

2.1 Research Design

This research employs case study method as it attempts to explore a unique phenomenon (raising more skilled and responsible tourism students, with the help of time and assigned activity of community based service-learning project) in Eastern Mediterranean University, School of Tourism and Hospitality Management. The study consists of the descriptive records of the research participants and statistical data. Tellis (1997) stresses the increasing usage of case studies in education which involves a system of action on a selected group of individuals. This case study is an exploratory one and makes use of interviews and documents like all other case studies. The major benefits of case studies are identified as the improvement of case and broadening of the students’ horizons.

2.2 Subjects

The students of this study are from different nationalities such as Turkish, Turkish Cypriot, Nigerian and Iranian and their ages vary between 19-22. There are 80 students in 3 different classrooms who take this English course and involved in this project. These students are studying in the School of Tourism and Hospitality Management of Eastern Mediterranean University in North Cyprus.

2.3 Data Collection

In this case study, triangulation method of data collection is used. Data was collected using a variety of qualitative techniques including semi-structured interviews and reflective papers. Besides these, the pre-test and post-test provided quantitative results. Different data collection methods, qualitative or quantitative, possess different strength and weaknesses; therefore upon using multiple methods, the probability of creating a better picture out of the data is much higher (Daymon & Halloway, 2003; Bryman, 2004; Mason, 2002; Smith & Thorpe & Lowe, 1991).

2.4 Procedure

Pre-test is applied to 80 students at the beginning of the semester. Then, the students are introduced Cbsl projects and worked on the projects until the end of the semester. Reflective essays are written and semi-structured interviews are conducted at the end of the semester upon the completion of the projects. Finally post-test was applied to all the students.

Reflective Method: Asking students to write reflective essays was important to find out the ideas which the experiences have stimulated and focus on them. Several students' similar expressions on the same idea signified ideas' generability and therefore gave way to potentially wider acceptability. Reflective papers were assigned to elicit responses to open ended reflection questions indicating what they learned as well as how they thought, felt and processed their experiences during the project. Reflective thinking is seen as a crucial skill which in turn enhances skills such as critical thinking (Kızılkaya and Aşkar, 2009). Students were asked to write answers to the given question sheet (including questions like their responsibilities during project, their feelings, difficulties, favorite part, the role of technology in collaboration and social interaction) in private at their homes to express their thoughts about the project. In this way representative excerpts were reported to signify what students drew from their service experiences. Students were given 2 weeks time to answer the questions on the question sheet and to submit it to their teacher.

Semi-structured Interviews: To take further views on the similar issues, interviews are also carried out to allow students elaborate on more ideas during the dynamics of interviewing. Semi-structured interviews were conducted by the end of the course and individually with the students and was be designed to provide an additional means of reflection for the student participants and to allow for more in-depth discussion about the personal outcomes for each participant. Conducting the interviews permitted the students to think more about the experience. The interviews were held in the researcher's office one by one on appointment. Each interview lasted 10-15 minutes and all were recorded.

2.5 Data Analyses

Concerning the research, the qualitative analysis process of this study (the reflective essays and semi-structured interview) includes three sections; preparation for data analysis, familiarization and coding. Initial data analysis consists of coding and categorizing. Without coding, it was unlikely to organize mass of collected data. Each reflective essay and the semi-structured interview involve coding procedures in order to generate concepts from the collected data. With the help of coding, the data was transformed and reduced to build categories (Daymon & Holloway, 2003 and Moghaddam, 2006). Open coding, axial coding and selective coding were employed one after the other. Throughout the coding process, the researcher reviewed the data too many times for searching and re-searching emerging codes.

For the quantitative analysis, after the data collection, each questionnaire was entered and analyzed by SPSS (Statistical Package for the Social Sciences) 15.0. For the purpose of the study frequencies, descriptive analyses, reliability analyses, independent sample t-tests, paired sample t-tests, one way ANOVA, and correlation analyses were performed.

3. RESULTS

3.1 Findings of the Qualitative Data

Moral Development

Data derived from students' reflections within the Cbsl project context affect students' moral development. Therefore this research suggests a moral dimension. Most of them thanked God in their statements. Projects are

in a way self-reflexive tools which test the limits of the students encouraging them from time to time to new challenges asked by the project experiences (NSLC, 2009). Students understand the meaning of common good without thinking about discrimination. A typical elaboration is as follows:

‘The usefulness of this activity was to reflect love to the orphanage kids and to give them a reason to smile, to show that no matter where we come from we are all one and created by one God’.

Cbsl project experiences make young people start to think about the consequences of their actions (Berman and McCarthy, 2003). Some students reflected as follows:

‘This project taught me not shout at my mum and dad, not to make them sad’.

‘We helped people and we got power and pray .it has so meaning. Old people prayed for us “my daughter my son, I hope u finish university”. God may listen to them. It is hard to explain...’

Experiences encompass the recognition of the need to care for others and the responsibility is seen as a corresponding virtue. Eyler and Giles (1999) concede that when one contacts a person who experiences a totally different life, he/she questions his/her own world. Most of what project participants do in their daily ventures do not have meaning beyond immediate moment. Projects help students to move away from their personal, immediate situations and raise questions about the provision of care in our society (Keller et al. 2003). Criticizing themselves for ignoring the diversity in their community, they challenged their assumptions and then developed and understand of the ways they can include others to their lives (Carrington and Selva, 2010). One student, for example, commented as follows:

‘In my decision I will use these opportunity to tell the society that God said in his holy book that love your brothers the way you love your self so that everything will be okay for you as well as the society can also contribute by helping the SOS youth in collaboration with the government’.

Representative excerpts signify that these projects are essential for the moral of individuals society desires. Students express compassion for others and for God. A typical response:

‘Morally we appreciate God for making us grow up with parents when we compare ourselves with orphans’.

Contexts students experience result with greater gains in moral reasoning therefore the service provided can be accepted as an effective pedagogy for moral development (Morton and Throppe, 1996). Although some researchers report that a single semester implicit focus on moral development through enrollment of projects is not adequate to affect students’ morality, the changes stated by the participants are seen as precursors to such developmental changes (Bernacki and Jaeger, 2008). At least, changes were noted in students’ opinions. Change and learning are closely related with each other as change lies within the roots of education (Aşkar and Yurdugül, 2009)

As service involves a great deal of interaction between the self and the other, the comments from the participants appear to be in a great deal of repertoire. However it is obvious that the feelings expressed for Cbsl are generally positive. As Rhoads (1997) posit, ‘because of the caring context of community service, students often get positive feelings reflected back to them that intuition tells us ought to have an effect on students’ sense of self’ (p.26). The data throughout the project repeatedly suggest that students found their interactions with homeless citizens to be some of the most enlightening encounters of their lives, many completed these cbsl projects with unique and heartfelt memories.

Moral education should not be left to chance. It requires vision, planning, preparedness and deep reflection. Morality is excluded from several schools’ domain of knowledge which needs to be properly and sensitively integrated into the curriculum (Watson, 2009). Curriculum content should not only stimulate factual knowledge but focus on socio-moral and spiritual growth of students, as well (Skoe, 2010). Naturally, the teacher is seen as a crucial key to moral values learning (Taylor, 2008). As a result of societies questioning moral values, several approaches are put forward to socialize youth such as moral education, values clarification and character education (Althof and Berkowitz, 2006). As Berman and McCarthy (2003) affirm ‘young people need to find their own moral center and learn how to manage moral conflicts’ (p. 3). Moral education, rather than dealing with theories and abstractions, has to be lived and continued as a contact work in progress for creating better visions, values, beliefs, etc. (Taylor, 2008). Moral education has its roots from 1960’s (Althof and Berkowitz, 2006).

There are noteworthy implications that Cbsl projects pushed students' preconceptions causing awareness on future.

Future Awareness

A common theme delineated by students was the fact that cbsl forced students to confront their future. Responses after meeting community service encounters make students think about their future. This is especially significant for those who are concerned only for today, never about tomorrow. Cbsl exposure prepares its participants for a more humane future and make them more sensitive and aware of the types of existing problems. Following are typical responses:

'I realized some different thing in myself . I thought , one day I will be elderly people and will soem people remember me in the future?'

'They were the most happy people when they saw us. Their glances made me think about my future. I wonder if my children will leave me too. They have still the names of their sons, daughters in their tongues; How on earth a human being can leave his/her parents helpless on the streets?'

'My family is nearly elder, 60-65 years old. I realized they will be the same one day. It was like training for me for the future'

In conclusion, the chief distinguishing mark of these excerpts is that students connected their current community experiences with the homeless citizens with the lives they projected for themselves in the future. Cbsl projects as well as treating schools as a component of community life, provide students with opportunities of awareness raising on several issues within the realm of experiential education. The more critically aware learners become, the more they are able to transform their reality. Students took actions to make homeless people happy and they realized their success in achieving this. If they do nothing in the future for these people, they may need guilty for their ignorance of these people. Youniss and Yates (1997) claim that 'Insofar as students incorporated this kind of agency into their emerging identity, any present noninvolvement or inactivity may evoke tension or guilt ant the soft promise to become involved again at some indefinite later date' (p.124).

Empathy

Findings derived from student reflections reveal that cbsl project experiences result in affecting students' feelings of empathy. Empathy is defined as the capacity for a person participating and sharing the other's feelings or interests (Chalves, 2000). We usually apply this word to situations describing the ability to take another's perspective or to care about what happens to someone else and imagine how one feels (Kristjan 2010). This word is generally not defined clearly or misused or underused. People generally do not identify the difference between the empathy and sympathy and use the words interchangeably. Kristjan (2010) endorses that empathy in a way refers to feel how the other person feels, therefore empathy and sympathy become conflated. However, sympathy is different than empathy as it causes burden for a person and emotionally tiring because person feels the suffer of the other person as if it is his/her suffer (Hardy, 2003). It is shortly the ability of understanding and sharing other people's experiences and feelings by being an observer. There are some researchers who argue that empathy results in sympathy (Skoe, 2010). Hardy, (2003) states that many experts claim that empathy is a teachable and learnable skill and he advocates the importance of exploring empathy and practicing empathetic communication. Similarly, Ekşi (2003) advocates the necessity of empathy skill in education. The aim in this research was empathy not sympathy because the researcher wanted the participants to understand the other peoples' feelings but not to take them as it is their own as it would cause suffers. Typical indications are as follows:

'Some families that could be bothered looking after their elderly parents put them in homes. This is cruel, why they do not realize that one day their children will do the same to them'.

'She was very little and so beautiful like an angel. She has got yellow hairs and blue eyes. Her eyes remind me a sea. I can't forget she. I want to go SOS (homeless children village) and see her again. I can't believe how can they left their children. This behavior is not humanity'.

'I understood many things that I couldn't study from the book, things I experienced.You have to live these' .

'I understood life without mother and father is very hard. If you have a father you learn a lot of things from him. You go home, your mum opens the door. But these children not'.

Indeed, research has shown that there has been an association between empathy and moral development (Skoe, 2010). This is because empathy conveys the message of 'value, care and concern' (Cooper, 2010, p.91). It is

important for students to enhance their ability to empathize with others (Thornberg 2008). Having the skill in empathy is critical for character development (Berman and McCarthy, 2003). Students feel more effective in social world as they can build connections with other people and easily reach them when they feel distress. Empathy is not a detached enterprise to be taught separately but is firmly embedded in the very nature of community experiences shared and stimulated. Empathy is one of the ways which helps students to know things better through experience (Watson, 2009). Empathic emotions oriented to the other, facilitate care-based moral development (Skoe, 2010) and to create a supportive environment for this, is the role of all teachers.

3.2 The role of technology in this Study

The role of technology is identified mainly in five major categories in this study: These are the use of tape recorder, the use of PPT, video, internet and msn as explained below.

Tape recorder

Each semi-structure interview which lasted 10-15 minutes was recorded by a voice recorder as a large amount of data was generated. It is a great advantage if the interview is tape recorded for later transcription (Mack et al. 2005). It becomes also possible to listen to the tape of the interview several times in order to better discover what sections are important enough to transcribe, which sections need to be summarized, and which sections should be ignored. Keeping the tape later in the research, one can find that what was not typed was indeed more important than one thought (Corsaro, 1981). Flick et al. (2004) argue that “From a technical point of view the emphasis on communication in qualitative research is accompanied and supported by the increasing use of audiovisual recording technologies, which is recorded tapes, cassette recorders and –to an increasing extent– video equipment” (p. 355). For all these reasons, each interview was recorded in this study.

PPT

Before the students actually met the disadvantaged community members, they watched slide shows about these people and discussed with their teacher how to communicate them, what kind of conversation topics would be appropriate. Power point is a powerful technological tool for learning. It consists of electronic slides where a person can embed files such as texts, music, pictures, diagram, etc. The benefit is that teachers can engage students not just through words, but also through visuals. It should not be forgotten that some students learn better by hearing, but other students learn better by seeing. The PPT used in this study also provided several pictures.

Video

After specifying objectives which can be found in cognitive, affective or psychomotor domain, the teacher starts to think about the learning process. While designing events of instruction, technology helps teacher to become more creative and effective in his job. If we are to maximize the achievement of general curriculum standards, we must increase our efforts to differentiate instruction. Nowadays, the impact of globalization and communication technologies is felt in the education of all our students. Communication technologies change the way of understanding towards moral education. TV, video and audio visual techniques of conveying messages is an eloquent testimony of educational technology of recent times. Elias (1998) depicts that technology aids people of all colours to begin to get used to be closer with one another, although they may have different patterns or self-regulations.

For example, TV is a blessing and a precious gift of technology in the character formation of youth, therefore can be an integral part of education. It has the possibility of eclipsing man's dignity and moral (Nwankwor, 2010). TV programmes, radio programs and movies offer alternative formal and informal education for listeners and viewers. If teachers exploit technological devices like TV in an appropriate way, they access the power to influence life styles of their students' including their behavior and character. While watching TV, students not only become aware of other people but learn how to appropriately appreciate and evaluate them. For all these reasons, all the Cbsl organizations are recorded by EMU TV and students had the chance to watch all the details and discuss the happenings with their mates. Smaldino & Russell (2005) assert that “When there is an element of emotion or the desire for affective learning, video usually works well. Attitudes can be influenced by role models and dramatic messages on video. Because of their great potential for emotional impact, video and film can be useful in shaping personal and social attitudes.” (p.292). The previously recorded Cbsl videos were also shown to the students to give them an idea of the people they were going to meet. Even while watching these videos, students started to feel different before their actual, physical meetings. Mejias (2004) depict that communication technologies are capable of facilitating empathic arousal by allowing one individual to experience the affective state of another who might not be physically present. This is possible through telepresence, the technologically-mediated illusion of being somewhere where our bodies are not. Video is a very good example of this.

Moreover, it has been discussed throughout this research that exposing students to Cbsl is a challenging way of ethical training however it requires great amount of energy and time. Video is an empowering tool in capturing students' attention to the realities of life showing the students different characters, life stories etc. like the case in Cbsl projects. You can teach your students important issues through Cbsl videos, as well. Watching the videos can arise students' feelings of doing similar things for their disadvantaged society members. Video helps students to understand the thought and feelings of different characters through empathy. Empathy is "the glue that makes social life possible... a biologically and affectively based, cognitively mediated and socialized predisposition to connect emotionally with others" (Gibbs, 2003, p. 79). Empathy promotes moral behavior by allowing an individual to identify with another's situation, instead of his or her own.

Students coherently analyze the situations and visualize these situations involving ethically tinged dilemmas. While reacting to the same dilemmas with the characters, students test their ethics by observing the decisions film characters make and their consequences on others. In this way, they find a chance to reformulate their values and modify their own behavior after watching certain negative consequences of film characters' decisions. Besides Cbsl films, there are several movies possessing multiple approaches to ethics related situations, opening multiple pathways to students in order to make them reach decisions including sensible perceptions and. *Beyaz Melek*, *One flew over the Cuckoo's Nest* and *Fried Green Tomatoes* are a few examples to these. While watching the movies, students ultimately can decide what is right and what is wrong and this causes pursuit of ethical training. These films have the potential to make students feel that they need to do something for their community and their culture. Smaldino & Russell (2005) assert that viewing videos depicting people from all parts of the globe enhances also cultural understanding.

Internet and Msn

Students in this research agree that online communication tools provide social interaction, collaboration between peers, enhance negotiation process through emails, web 2.0 technologies, etc. within course process. As Mejias (2004) points out by connecting people across space, the dispersed network becomes the generative site for moral standards. Online communication tools put students in touch with other peers and other people increasing communication. Levin and Wadmany (2005) with the access to technology, students' access communication over great distances increase instantaneously. Similarly, Sproull and Kiesler (1991) argue that communication technology cause people to have contact with other people and depend on one another differently.

Some students reflected during this study reveal that students were able to keep in touch with SOS students through online communication tools such as msn. For example:

"Ahmet was a very good mate. He gave me his msn and we chat each other. He asked me my religion last week. I invited him to come to Nigeria with me. I wish he could. But we need a big sponsor for this."

Without technology, it would be difficult for students to keep in touch for various reasons such as financial reasons. In other words, communication over web provides easy access to everyone. Electronic collaboration discussions through internet, using e-mail etc. promote cooperative endeavor among students (Taylor et al. 2004). Moreover, Kenney et al. (2005) claims that "the internet does provide more possibility for emotional involvement than some educators may acknowledge" (p.218).

Online technologies like msn, provide opportunities for students to develop cultural, global and moral awareness through making connections with others, comparing their life and ideas with those of their peers. Pierson (2001) allows people to reconsider how they find, exchange and think about things. Through chats with their teacher, project participant students told that they had invited new SOS friends to certain parties and birthdays in Magosa but they could not come due to transportation or financial problems. They said they empathized their situations. Like how Gibbs (2003) put forward, "For example, one may read a letter describing another's situation and affective state. Emphatic responding through language-mediated association entails the mental effort of semantic processing and decoding" (p. 83). In other words, as Hoffman (2002) advocates, responding to empathic distress does not require the victim to be present, and one can feel empathy towards subjects who are not close to them. Empathic individuals are those who are able to put themselves in other's people shoes, and act based on the kind of behavior they would like to see reciprocated by others. Empathy is primarily a social phenomenon; therefore it can be displayed in a techno-social system like the internet.

Finally, it should be underlined that it is through internet, where students and teachers can immediately share, promote and publicize their Cbsl project experiences (Kaye, 2004 and Pritchard and Whitehead, 2004). In this way, with the help of technology, project participants can receive feedback or initiate others to do similar activities. Besides this, when students decide to carry out projects like this, using a search engine like Google or

Yahoo and writing key words like community, service, projects, they will be able to find rich material on the variety of different project ideas (Berman, 2006).

3.3 Findings of the Quantitative Data

The descriptive breakdown of the survey instruments (pre and post) representing minimum, maximum, mean and standard deviations, the overall representation of the items demonstrates that there is a tendency to report higher after the pre-test evaluation of the students. This may indicate that service-learning participant profile study has improved the way students' acknowledge and perceive the importance of community based service learning. Results of the analysis strongly recommend that students showed an increase in their perceptions of living a more humane future. Changes in ratings from students' pre-test and post-test results seemed to show an positive effect on students' moral development, future awareness and empathy over the course of the semester.

4. CONCLUSION

Among the students attended this Cbsl project, significant differences were observed in their personal development. For example, community practices lived increase the capacity of project participants who initially may lack confidence in their abilities (Monaghan and Columbaro, 2009, Switzer et al., 1995, Osborne, Hammerich, and Hensley, 1998). Interactions made throughout the projects have the potential to increase self-efficacy of the students because as Akkoyunlu and Kurbanoglu (2004) suggest, there is a close relationship between experience and students' improvement of self-efficacy. Moreover, Akkoyunlu and Kurbanoglu (2004) contend that providing students experiences and motivating them to spend time, show effort enhances their beliefs in their self-efficacy.

Moreover, Cbsl projects indicate a pedagogical imperative for moral values education beyond boundaries of religion books' pages. Cooper (2010) believes that it is important for teachers to spend time with students, rather than providing shelves stacked high with unread documents. Telling students what is moral is not effective in helping them to behave ethical. Therefore, this research suggests that it is significant to create diverse community service activities which foster care-giving for the students to take part in and reflect on (Skoe, 2010). For an institution to be defined as excellent, personal development of the students should also be facilitated and this is possible through building better bridges to the world outside campus borders. Education is not limited by schools anymore (Akkoyunlu and Kurbanoglu, 2004 and Soran et al. 2006).

This research concludes that service students have more efficacies to make the world better (Bernacki and Jaeger, 2008). After raising the question 'Can we fulfill our responsibilities and obligations while we are working?' (p. 393), Öztürk (2010) contends that it is important for all professions from different occupations to provide service. These vary from doctors to plumbers which all relate to people's needs and it should not be forgotten that one's very status as a professional requires the moral truth of social sensibility. It should not be forgotten that for an ideal comprehensive educational model, a sense of responsibility should be nourished not for the other people but for all kind of living organisms and 'educating a person only in terms of a cognitive mind and not in terms of values and morals is to create new sources of threats and danger to society' (Kenan, 2009, p. 292). Raising individuals who are sensitive to the problems of others is very significant issue in students' education (Serin et al. 2010). In other words, accumulation and change of experiences in students' lives formulate deeper dimension in students' feelings towards others. Moreover, it is important for teacher education programs to involve the characteristics of healthy personalities (Serin et al. 2010).

In conclusion, teachers should not afraid of trying new methodologies. Using new educational methods and creating a wholesome interaction with the students, requires pedagogical sufficiency at a higher level (Akkoyunlu and Gücüm, 1998). For example, Montessori (1942) believes that the solutions of all problems will be found when we find enough power in ourselves to find a higher plane and this will be possible when the child pushes humanity onto this new higher plane. These hopes will come with the new education. I think her impressive question "is anything unchangeable?" reveals that it is worth trying Cbsl projects in our schools. I certify that Cbsl project is something everybody should get involved in doing. It may not be practiced the same by every person in every place. Some might conclude that the individual statements in this research are discursive and do not prove any definite success about Cbsl projects success on moral development of students'. Some might argue that this is a very meager contribution to the students and express their fears in wasting their valuable teaching time. May be there is no way to prove whether the excerpts cited in this research are going to initiate a building block for lifelong development of community service and the work done will be remembered as a waste of time. However, I feel differently and believe in the potential benefits of being involved in Cbsl projects for the students.

Suppose all the criticizers are right. The Cbsl projects will not change anything for the students and it did not stimulate and affect any kind of identity development. Still, I am very happy to carry out this research because at least me and my students made too many people live very happy hours and enjoyable moments they will never forget during their lives. This is something at least. Isn't it?????

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