Service Learning for the Achievement of the Education for Sustainable Development: Analysis of educational contexts and case studies in Japan and Malaysia

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Abstract :
To respond to the requirement of sustainable development agenda, Malaysia and Japanese universities started the service learning projects as their own curriculums. The purpose of the service learning is to enhance the Education for Sustainable Development and to educate their students as the global citizen. However, the process of the service learning is problematic in many respects especially between universities and communities. Usually educators of the service leaning choose and set the educational purpose and which community students visit. Indeed, it is important to identify the needs of communities but also crucial to consider community's everyday lives and feelings: happiness or well-being. The service learning is not just the program of conveying university's knowledge to a community, but the program to live together with a community. We investigated the programs in Malaysia from these points of view and found that how to connect and communicate with communities is the most essential point in the service learning.

Keywords : Education for Sustainable Development, Service learning, Local community, Happiness, Affect

Introduction

With the 2030 Agenda for Sustainable Development and its 17 Sustainable Development Goals that were adopted in 2015, Ministry of Foreign Affairs of Japan released SDGs Action Plan. In its 2017 revision of the Guidelines for the Course of Study, The Ministry of Education, Culture, Sports, Science and Technology of Japan (MEXT) defined Japan's school education goal as nurturing "creators of a sustainable society". This change has required to reconfirm the importance of citizenship education in Japan and urged Japanese universities to make a new curriculum concerning with it. However, the issue is that we do not have enough concrete and theoretical discussions on sustainability: what is should be sustainable for our society or global community? What is to be "creators of a sustainable society"? What is a truly problem for local communities? We cannot practice the education effectively without more explicit goals for the plan. We still need to investigate appropriate teaching methods for the Education for Sustainable Development (ESD) as well.

Every suggestion always needs to be reconsidered and redesigned as long as it would have possibilities to reproduce social, economic, and even cultural inequalities including a religion, gender, or rural/urban discrepancy.

Regarding to the question on building a sustainable society, the Brundtland report was not meant to understand the development and the environment on an opposite axis, but to link environmental protection to social and economic development. The problem, however, is that achieving goals in the global village is sometimes opposed to achieving goals in local community: for example, the prioritization of economic growth and environmental issues in the global village may threaten specific locality which is invisible and neglected due to globalization. On the contrary, local community interests may distract the solutions of global issues. Zygmunt Bauman

(2006) insists in the separation of global power from local politics. If we act locally only, we cannot tackle the global problems. It is not an easy task to define "creators of a sustainable society", because, according to Bauman, a creator of a sustainable local society is not a creator of a sustainable global society.

In Japanese educational contexts, ESD is linked to active learning. It is because many Japanese scholars insist that active learning allows learners to acquire competencies of "creators of a sustainable society". Service learning is considered as an exemplary approach to active learning. Therefore, many Japanese universities have adopted service learning since 2000.

In this paper, we reconsider the concept of ESD from cultural studies and philosophical point of view, and then, analyze some cases of service learning in Japan and Malaysia to clarify some problems in the perspective of education, and of the local community. Regarding to the perspective of education, it is needed to consider the educational effects of such activities; regarding to the perspective of local community, in several observations, we also show the cases that Edward Said called "Orientalism": our service can be a kind of violence by which service objects are forced to play a role to satisfy our philanthropic desire. Finally, the paper attempt to present how those theories or criticisms turn into practices.

1. Education and Sustainable development
1. The Range of ESD

Before we consider the issues about the 'creators' and local communities, this chapter attempts to make clear why Sustainable development and ESD were adopted as ideal methods for Service learning. Sustainable development is the concept to solve the global issues including economic and environmental problems, and to rightly distribute a sense of happiness or well-being to every community. It was closely connected with globalization and the technological innovation. Global economic system, often represented global capitalism, seemed the best way to progress the economic growth to achieve the wealth and to fall the poverty for developing countries. Indeed, United Nations' the Decade of development in 1960s was able to make a success in getting the economic growth to a certain extent. However, the gap between rich and poor does not necessarily correspond to their well-being. This is the major reason why the economic growth is not a fundamental solution for the global issues. While globalization accelerated the flow of the markets, it also had environmental risk and jeopardy of well-being especially in local communities. As the result, the economic disparity between developed countries and developing countries has been increasing. Thus, it was necessary to consider not only economic situation, but also social aspects such as individual well-being, equality, and locality. Sustainable development should be one of the solutions to such problems which are produced by global capitalism.

In the Brundtland Commission, sustainable development was determined as the development that would meet the needs of all generations without the desire of global capitalism (World Commission on Environment and Development 1987). It also claimed that to implement sustainable development, we had to pursuit a sense of well-being and happiness. Brundtland defined the sustainable development as the holistic measure ensuring all our well-being, environmental security and social inclusion.

Rio Earth Summit in 1992 following the Brundtland Commission set up Agenda 21 to tackle the climate change, biodiversity, social inequalities and so on. According to Sustainable Development webpage, "the Commission on Sustainable Development (CSD) was created in December 1992 to ensure effective follow-up of UNCED, to monitor and report on implementation of the agreements at the local, national, regional and international levels" (United

Nations). At the same time, Agenda 21 included educational statements well known as Education for Sustainable Development in chapter 36: 'Promoting Education, Public Awareness and Training: "Education is critical for promoting sustainable development and improving the capacity of the people to address environment and development issues" (United Nations, 1992). While sustainable development required to connect the local, national, regional, and international levels, it also tried to connect those agreements with an individual level by ESD.

Now that education is recognized as the most important aspect for the sustainability, it is expected to contribute the enhance of individual and social well-being. Both self and social connection and transformation are essential for making the foundation of sustainable society. Soubbotina explained:

> Investing in education is not only an important way to build a country's human capital and move it closer to the knowledge economy, thus improving its prospects for economic growth and higher living standards. For every individual, education also has a value in its own right because education broadens people's horizons and helps them to live healthier, more financially secure, and more fulfilling lives. (2004, p.52)

Education can allow people to enter the more sophisticated lifestyles and to make more technologically advanced countries. Indeed, the knowledge about economy and environment for sustainability may help people make right decisions to access their health care, cultural value and their quality of life. Therefore, the education became the first place of transforming self and society.

The dual focus, improvement of a self and a society, is the core of the development education because it involves the sense of identities connecting three spheres: a self, a community and others. Almost all of issues actually are caused by conflicts among these spheres so these are also related to the problems of identities and cultural matters. It is required to think that an individual has always responsibilities of a social transformation as the member of the society because every choice of each individual can affect one's society. Furthermore, a problem in one area cannot be solved by just only the community's act which means that we need to understand one community issue is affected by all the rest of the world. Education for Sustainable Development has started based on the idea that developed countries also have the responsibility of the poverty that developing countries have. This is closely associated with the service learning or the citizenship education. As it is pointed out by Cress, "as citizens, it is our obligation to contribute to the improvement of our nation. Moreover, many would argue that as citizens of the wealthiest nation in the world, it is our responsibility to be good global citizens (2013, p.12-13)." There have been the multiple issues which are difficult to resolve such as poverty, healthcare, gender, racism and nature, and they are directly related to local community's helpless and hopeless situation. The concept of citizenship presents the idea that the other's problems are actually ours. According to Suchs, we should regard the global phenomenon as complex systems.

> In addition to being a normative (ethical) concept, sustainable development is also a science of complex systems. A system is a group of interacting components that together with the rules for their interaction constitute an interconnected whole……A small change in the cell's chemistry can lead to its death; small change

in the physical environment may cause large and cascading changes to the relative abundance of the species in that environment. (2015, p.7)

The failure of politics or business can cause to a financial panic on a worldwide scale. We can also say that the failure of a single cultural process can be caused by a global financial panic, and moreover, the local cultural issues can turn to other severer global issues. As we mentioned, Sustainable Development and ESD aim to solve the global issues by not only economic perspectives but also environmental and social point of views. However, we need to examine one more crucial aspect, cultural dimension.

2. Active Learning in Japan

In order to respond to the requirement of ESD, one of educational policies promoted by Japan's government is to foster "Global *Jinzai* (Global Human Resources)". The "Global Human Resources" mean the human resources who can survive in the internationalized labor market and the global competition among high-skilled workers. According to the MEXT, the "Global Human Resources" have "generic skills". Therefore, the education in Japanese school should aim to make students learn generic skills. The MEXT believes that active learning is a teaching and learning method that suits this aim. According to its definition in the report of Japan's Central Council for Education (*Chuo-kyoiku-shingikai*) issued in August 2012, *Toward a qualitative transformation of university education to build a new future*, active learning is "unlike one-way lecture-style education by teachers, a generic term for teaching and learning methods that incorporate the involvement of learners in their active learning process", and it aims "to develop generic skills including cognitive, ethical, social competences, liberal arts, knowledge and experience". It is remarkable that this report emphasizes the importance of developing generic skills rather than deepening the understanding of the subject. In Japan, the active learning is promoted by the MEXT because it is considered a teaching and learning method for developing the generic skills necessary for the "Global Human Resources". Japan's ESD is also influenced by this concept of generic skills. *The Guide for the Promotion of ESD* (revised version, 2018) made by the MEXT believes that generic skills are needed to be able to make an action for building a sustainable society (p.9). The concept of generic skills is now influential to Japan's school education.

The concept of "Global Human Resources" says that we can be competitive in the global labor market, if we develop our general skills. It presupposes that we are in the global competition, and we learn skills to win over others in the global labor market. But the ESD and GCED (Global Citizenship Education) is essentially based on the idea according to which we live together in one community. The ESD and GCED are essentially value educations and transformative pedagogies, and allow learners to feel their citizenship in their community. Therefore, we can find a kind of contradiction in this confusion of the concepts of "Global Human Resources" and ESD. However, we can also say that this confusion helped promote ESD and GCED in Japan's school education.

3. Service Learning

Since 2000, many Japanese universities and other educational organizations has started to adopt the service learning as part of integrating the active learning into their curriculums. The service learning has been designed and practiced based on the ideas of William James and John

Dewy. For instance, *The Moral Equivalent of War* (1919)by James insisted that the society should switch a military conscription of younger generation to a social work such as dishwashing or road building. In this way, teachers can educate children as 'the ethically responsible citizen'.

This idea brought about the active educational method to acquire the ability to act independently as a member of the citizen and achieve the generic skills.

When universities adapt the service learning as part of their curriculums, it is crucial to consider how to connect specific goals with community service through students' learning activity. According Sara Berman, it has a dual role purpose: the academic goals and authentic volunteer projects (2006, p.xxi). The learning aspect is important as long as it is done at universities that have expert knowledges. What is always important and difficult in the service learning is how to treat and evaluate this double focus, professional knowledges and actual service experience as one project. To success the service learning projects, both teachers and students need a deeper understanding of global citizenship and flexible ideas to solve the community's problem. It is completely different from volunteer work or internship activity. The dual focus can be seen as an ideal method to grow a creator of sustainability. Berman continues,

> Service learning strengthens students in many different ways. Students who learn to do for others rather than "being done for" by others become more self-confident and develop more self-esteem. They feel that they are useful members of the community who can identify problems, propose solutions, act independently in implementing solutions, and open themselves to new experiences and roles as they do so. (2006, p.xxii-xxiii)

Students learn the process by which they become members of the community and fulfill their responsibilities for problem solving. In other words, this is not just about answering the one-way needs of the community, but this learning involves a deeper understanding of the community's historical, sociological, cultural, economic and political context. Learning what to do to meet their needs is also the process of becoming members of the community. In this way, it is expected in service learning that student think the community's issues as our own problems and that specialized knowledge will be used before starting the activities and therefore, community can also learn from the student's professional authentic knowledges.

How students exactly carry their knowledges into communities? Asia-Pacific University-Community Engagement Network (APUCEN) characterizes own projects as 'knowledge transfer'. Knowledge Transfer literally means that as universities, they offer their expertise to communities. The leaflet that APUCEN published states,

> Revisiting the roles of universities, vis-à-vis the ways and kinds of knowledge being produced, is vital to building a sustainable future. If universities are to achieve their mission to develop and apply knowledge with society in mind, then their core functions have to build not only on an academic base but also upon an intellectual civil base that can offer solutions to societal problems. Universities play integral roles in contributing to the sustainability, well-being, and economic vitality of the communities while becoming catalysts for positive change and development at the national and regional levels. (APUCEN 2013)

APUCEN insist that knowledges of universities can help local communities solve their various issues and that is the most effective contribution that only universities can.

The service learning is the education that not only students improve their generic skills and the sense of the citizenship, but a community learns a way to solve their own problems. In the context of ESD, however, members of community have to reconstruct their lifestyles to achieve sustainability. Indeed, improving economic and environmental issues can help them develop their local places, yet we still need to think the fact that the service learning urges community to transform their social, cultural lives and even their feelings, because it cannot change the specific local place without their readiness of changing. Since this is actually most difficult aspect of the service learning, it is required to discuss the meaning of transforming local community's life in curriculums.

2. Well-beings and Happiness in Local Community
1. Economic growth and Happiness

Achieving ESD through the service learning, the well-beings or happiness of the specific local community that students will engage should be discussed before the service activities starts. What does it mean to transform local places by university's curriculums? This kind of program required students and teachers to understand the situation of each community such as economic, politic and cultural environment. Then students think about the needs and how to give their hands as creators of sustainability. On the other hand, the educators, however, tend to set the educational contents and goals for student as the top priority although that educational goals will not necessarily fit the needs of community. Members of a community are also required to be creators of own sustainable society if they really hope to solve their situation. Indeed, service learning, based on Sustainable development and ESD, aims to solve the both global and local issues and give a local community technologies and academic knowledges to overcome their problems, but as I mentioned earlier, a creator of a sustainable local society cannot necessarily be a creator of a sustainable global society. We would like to point out that almost universities set the educational goals from the global sphere. The same is true of happiness and well-being of community. We need to understand that service learning is to change lifestyles and even feelings of local people. Bauman said that "there are no local solutions to globally originated and globally invigorated problems" (2006, p.128). We need to understand the local problems, especially economic issues, are caused by us: the global sphere, and to think them as ours. Bauman clearly explained what exactly happened between local and global: "democracy and freedom can no longer be assured in just one country or even in a group of countries; their defence in a world saturated with injustice and inhabited by billions of human beings denied human dignity will inevitably corrupt the very values it is meant to protect" (2006, p.128).

We usually notice the common issues of local region such as poverty, pollution, racism, lack of healthcare, and violence, and these serious issues definitely connect to the economic situation. Therefore, improving economic issues seem a remedy for each problem, but still the question remains, how about happiness or well-being? Just offering solutions cannot be real solutions and it is just what you came up with from your perspectives. In the service learning, students have to learn not how to solve, but how to live as communities.

Feeling of happiness are actually closely connected to equality. According to *World Happiness Report* in 2019, "the effects of happiness equality are often larger and more systematic than those of income inequality. For example, social trust, often found to be lower where income

inequality is greater, is even more closely connected to the inequality of subjective well-being (Helliwell et al., 2019, p.19). The relationship between happiness or well-being and economic situation has to be investigated carefully. It is easy for universities to take economic issues as the purpose of service learning, but without achieving feelings of happiness, it cannot be the successful project. The question is if teachers and students can really understand or judge the happiness or well-being of communities. As Richard Layard stated that "there is a paradox at the heart of our lives. Most people want more income and strive for it. Yet as Western societies have got richer, their people have become no happier" (2005, p.3), It is not easy task to measure happiness because it is associated with cultural contexts.

Nevertheless, the terms like happiness and well-being have been dramatically consumed around the globe. It is well known that the system of commercial economy has absorbed the happiness as the cultural product in recent years. You can find so many books titled 'how to be happy' in bookstores. We call the situation 'happiness industry'. The happiness industry has the strong impact to lead us to integrated standard of well-being. The problem is that this happiness industry produces images or stereotypes of minorities and local places. Happiness has been constructed in the social context. In other words, happiness has been used to construct the 'safety' and stable society, but whose society this is? How happiness is consumed to justify 'happy family' or 'happy slaves'. A national government tries to urbanize local areas or make a specific product of the region to run municipal administration because the 'local' is always associated with poverty or financial difficulties. This means that creators are always global economy side. Indeed, it is essential to solve financial problems to overcome any trouble especially in countryside. Those remedies, however, can reproduce same issues in the new technological context. At the same time, locality from the global perspective are reproduced repeatedly in the 'happiness dispositif'. If so, how can we deal with the local issues? We would like to insist that not only economic or environmental solutions, but also social and cultural dimensions should be considered in the process of service learning.

2. Happiness and Affect

Now, why we need social cultural perspectives? In *the Promise of Happiness*, Sara Ahmed noted that "cultural and psychoanalytic approaches can explore how ordinary attachments to the very idea of the good life are also sites of ambivalence, involving the confusion rather than separation of good and bad feelings. Reading happiness would then become a matter of reading the grammar of this ambivalence" (2010, p.6). In this chapter, seeking ways to transform local people and their lifestyles, we need to examine their feelings or affects based on 'the ethics of happiness' proposed by Kim Yerang.

The difficulty of measuring happiness normally come from the concept of the emotion that is signified and mediated by world media society. Happiness and well-being are not the environment of human beings but mind conditions. When people see local communities' mind conditions from global perspectives, there is a risk of seeing them as docile bodies represented as the vulnerable members. 'The ethics of happiness' aims at the movement toward vivid happiness outside of the 'happiness dispositif' which is constructed by the discourse including religion, education, family, schools, and government. As Sara Ahmed noted in *the Happy Objects*, if happiness has a power to solve local issues, "then we can consider how feelings participate in making things good. To explore happiness using the language of affect is to consider the slide between affective and moral economies" (2010, p.30). We need to discuss not what is happiness

itself but what can happiness do, because happiness is not personal matters but the phenomenon between a body and a body. What is important here is where the happiness lead us to rather than what do happiness give us.

So first we need to think about how 'affect' affects people. According to Melissa Gregg, affect is just movement that passes a body to a body.

> Affect, at its most anthropomorphic, is the name we give to those forces- visceral forces beneath, alongside, or generally other than conscious to drive us toward movement, toward thought and extension, that can likewise suspend us (as in neutral) across a barely registering accretion of force-relations, or that can even leave us overwhelmed by the world's apparent intractability (2010, p.1).

This movement is not involved with any discourses and the intention of a body itself: a body in motion which does not coincide with even itself. As Brian Massumi who introduced the affect theory into cultural studies wrote in *Parables for the Virtual* that it coincides with its own transformation, transition and variation (2002, p.4). The bodily transition is related to every transformation of people's lives because it is the process of producing differences and the differences have the power to change situations outside of discourses, which is to say that the bodily transition is exceedingly abstract movement. With Deleuze's theory in mind, Massumi says:

> It doesn't preexist and has nothing fundamentally to do with mediation. If ideology must be understood as mediating, then this real-abstract is not ideological. Here, abstract means: never present in position, only ever in passing. This is an abstractness pertaining to the transitional immediacy of a real relation- that of a body to its own indeterminacy (2002, p.5).

Indeterminacy and abstractness of a body gives us an opportunity to make a difference because it happens outside of the mediation. Massumi calls this the movement-vision. The movement-vision is "a multiply partial other perspective included in a fractured movement-in-itself: change" (2002, p.51). Moreover, to enter the space of movement-vision, we must see ourselves as others. This transformation of bodies literally changes the bodies in between self and others, 'subject-object axis. Absolutely it is unpredictable phenomenon but there is a possibility that we can make a new identity from unmediated impulse and this is also the potential for being the global citizen because the global citizen means actually need to exist between global and local spheres.

Affect is not personal phenomenon. It allows minorities like a local community to make new lifestyle maintaining their cultures. As Yeran mentioned, vulnerability and pain can rather transform into strong political ethics (2019, p.37). In the movement-vision, subject is constantly changing, and we never be able to determine what it is.

Sustainability of happiness is in need for the community. Since ethics is related to the will of the individual to do something good, now we need to consider not what should we do in the global rule but what can we do in constantly changing situations. In these ways, service learning needs to build up the idea and design to use the power of affect to lead subjects to happiness

goals. Rather than happiness by innovating something, it is more important how productivity of happiness or well-being can change the society.

3. Practicing Service Learning in Malaysia and Japan
1. Clean Streets with the 3R (Reduce, Reuse & Recycle)

In this section, we show the Malaysia and Japan cases of service learning and investigate the cases from cultural point of view.

In March 2018, our research team went to Malaysia, and we observed community engagement activities of Universiti Sains Malaysia: Dried catfish project, Oyster project, Stingless bee project and Peace Learning Centre (Rohingya school); and a community engagement activity of Universiti Utara Malaysia: Clean Streets with the 3R.

The professor of accounting from Universiti Utara Malaysia, Hazeline Ayoup was in charge of this project "Clean Streets with the 3R". Her students of accounting participated in this project activities. An event was held as part of this project and we observed it. This event was opened to local community people in Kedah. This event began by a JICA (Japan International Cooperation Agency) volunteer's lecture. In his lecture, he taught how to use raw garbage as fertilizer, and participants practiced it. After, participants were divided into some groups, and each group cleaned up the area. Finally, there was a lottery for participants.

We can analyze this event from the perspective of ESD. This event gave students an opportunity to deepen their understanding of their discipline by taking action based on their academic knowledge for the sustainability of their community. In this event, students provided the concept of 3R, a technique for raw garbage disposal, the understanding of the importance on cleaning up the area. Thereby, they also got an opportunity to deepen their understanding of the current situation of their community: there is no public service for garbage collection, and without scientific knowledge, local residents burn garbage by themselves and are exposed to toxic gases generated by it. This event also gave students an opportunity to understand the problems of local residents' awareness and the structural problems of this area without social infrastructure nor electricity. From the perspective of accounting, external diseconomies such as health damage and environmental pollution should be internalized, and the state or the firms should cover these costs. This event gave students an opportunity to realize the importance of the concept of 3R and of a technique of raw garbage disposal for reducing these costs.

From the perspective of social and cultural affect, we can expect that this event was a transformative pedagogy for students and it gave them an opportunity to feel connection with local residents and feel themselves as members of the local community. Many similar service-learning projects in Japan's universities prove it. For example, *New Horizon of volunteer education – principles and practices of service learning* shows comments from participants in a service-learning program on cleaning up their local area held by Ritsumeikan University in Japan, and we can find many participants feel connection with local people (Sakurai, 2009, p.115-116).

But the social emotional leaning was limited in this event. It is because it was evident that local residents did not participate actively in the event. Certainly, many local residents participated in the event, but no local resident participated in raw garbage disposal experience. After JICA volunteer's lecture, they left the lecture room and only students stayed there and experienced raw garbage disposal. Certainly, many local children participated in the group activities for cleaning up their area. But they did it because they could receive some reward by doing it. It means that their participation was not based on their understanding of the importance on cleaning up the area. It

seems that many local people participated in the event for the lottery. The professor Ayoup said us: "We cannot collect them without lottery." The event was not matched by the needs of local people. Therefore, it was difficult to make connection and communication and affect between students and local people, and the achievement of happiness and well-being seemed difficult.

2. Peace Learning Centre (Rohingya school)

We also visited Peace Learning Centre. This Centre is supported by professors from the School of Social Sciences at Universiti Sains Malaysia and their students. They teach Rohingya refugee children English and the other basic things. Teachers allowed us to participate in their educational activities.

Kageura is in charge of a service-learning program for his department of Global Studies in Kyoto University of Foreign Studies in Japan, and this program was implemented in October 2019 for the first time. The activities in the Peace Learning Centre were a part of this program. His students spent three hours with children on each day and they continued it during one week. Teachers allowed them to do their project freely without reference to this Centre's curriculum, and they tried to teach children Japanese. It also means that they could not be a part of this Centre's education. It seems that it would need much more time for them to be able to help it. Therefore, there was affect between his students and Rohingya refugee children, but no affect between his students and Peace Learning Centre's teachers. We can expect that this project would be more efficient transformative pedagogy if we can spend much time to communicate closely with Peace Leaning Centre teachers before starting the project. It seems to need more time and communication for causing affection.

3.Oyster Project

The professor of marine biology from Universiti Sains Malaysia, Shau-Hwai Aileen Tan is in charge of this project for oyster culture. This project has two activity places: Centre For Marine & Coastal Studies (CEMACS) in Universiti Sains Malaysia and a coastal community in Kedah. The mass production of oyster seeds is possible in the CEMACS and oyster seeds are nurtured. They are sent to a coastal community in Kedah and are grown there. The mangrove protection is also included in this project. The professor Tan has sent oyster seeds to the local community, and has helped this local community people with the training and guidance on the basic method of culturing oysters, and has directed undergraduate and postgraduate students of marine biology to all these sites for research. In March 2018 and May 2019, we visited the coastal communities in Kedah and in May and October 2019, we visited the CEMACS. When we visited Kedah, we observed oyster farming and mangrove planting area.

According to her (*Translating Science to Community*, TEDxBayanLepas, 2019), it took two years for her to gain trust from the communities. After getting trust from the community, she started the project. And local people changed through this project: they became open-minded. Although they cannot speak English at all, local people have become more active in accepting foreign visitors. When we visited their community, we could not communicate with them without Universiti Sains Malaysia students' translation. But obviously, the community leader willingly presented their community and oyster farming to us. We can certainly find that there is affect between local people and university people, and they transformed all the concerned people to this project. The program is still ongoing but if the local people can handle the project

themselves with a sense of happiness, it can be clearly said to have a positive effect on the community.

Conclusion

Treating economic and environmental issues are conceived as top priorities for local communities, and of course they are. However, since environment also means actually 'around people living', social or cultural aspects should be regarded as the part of environment. Whenever educators attempt to success the service learning programs, it should not be forgotten that they beyond borders regardless of domestic or overseas. We used repeatedly the term 'community' in this paper. However, there is always an unintentional trap in terms like 'for local areas' or 'for communities'. Individuals do not exist for 'local areas' but living in a specific area should mean each individual enriching their lives (Kawabata, 2018, p.19). For achieving sustainability, universities have to run the service learning projects with multiple perspectives, because sustainability is to be associated with even people's lives or feelings. Once Jean-Jacques Rousseau wrote i*n the Social Contract* that

> as long as several men in assembly regard themselves as a single body, they have only a single will which is concerned with their common preservation and general well-being……Finally, when the State, on the eve of ruin, maintains only a vain, illusory and formal existence, when in every heart the social bond is broken, and the meanest interest brazenly lays hold of the sacred name of "public good", the general will becomes mute: all men, guided by secret motives, no more give their views as citizens than if the State had never been……Dose it follow from this that the general will is exterminated or corrupted? Not at all… he wills the general good in his own interest, as strongly as any one else. (1762)

These words provided a basis for the citizenship. He also stated that "what good is it looking for our happiness in the opinion of others if we can find it in ourselves? Let us leave to others the care of instructing people about their duties, and limit ourselves to carrying out our own well (1750) in *Discourse on the Arts and Science*. Science or knowledge could be also transforming their shapes.

In the service learning, 'knowledge transfer' is not just the program to convey ideas or knowledges of universities into communities, but to create knowledges to live in those areas as citizens of communities. Knowledge is a fluent tool. To make a solution of global and local issues, we reconstruct our knowledges and have ethics to do something good from perspectives between self and others. It is necessary to keep in mind that the service learning for achieving ESD is to transform both local and global spaces. After all, these matters seem the problems of identities or our everyday lives. They are related to how to communicate others and how to coexist, and therefore, all our matters.

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