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Faculty Resources Handbook 2004

The Pedro Arrupe, S.J. Center for Community-Based Learning

Santa Clara University

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Center for Community-Based Learning
Faculty Resource Handbook

May, 2004

To our Faculty Colleagues,

We at the Arrupe Center are pleased to provide you with this faculty resource handbook on community-based learning. Our work at the Center calls on us to facilitate partnerships among a wide variety of groups – university administrators, community partners, students, and you, the members of the SCU faculty. It is the professor who plays the essential, pivotal role in any community-based learning enterprise. The professor integrates academic context, community placements, classroom dialog, and reflection. It is our hope, and our mission, that this process will foster the personal transformation essential to the Jesuit education of the whole person for others.

This manual was compiled by Barbara Kelley, a member of the SCU Communications Department, who has worked with us for many years. She has provided scores of students with well-integrated community-based learning, participated in our 2002 summer faculty workshop, and served as our 2003-2004 Arrupe Center Faculty Scholar. Kelley's overview of community-based learning is a thorough introduction to this form of pedagogy, setting forth a clear, accessible context for the materials that follow: Arrupe Center resources, sample syllabi, exemplary projects, student reflections, and more. We thought it essential that this manual be informed by the perspective of a faculty member actively involved in community-based learning, and we are grateful to Professor Kelley for sharing her dedication and expertise.

For all of us at the Arrupe Center, our work is far more than a job. In each of our programs, from course placements to immersions and internships, we invest not only our ideas and efforts but also our hopes for the future as it will be shaped by the students we work with. We find our work inspiring at least as often as we find it challenging, and have come to believe strongly in the efficacy of community-based learning. If you are a new colleague, we invite you to join in the work of the Center. If you are an Arrupe veteran, we thank you for our ongoing collaboration. To all Santa Clara faculty members, we pledge our continuing support and the fullness of our resources so that your work as teaching scholars might flourish.

The Arrupe Center Staff

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Faculty Resource Handbook

Table of Contents

1. Overview of Community-based Learning	1
2. Arrupe Center Support	7
3. Faculty Notes	31
4. Sample Faculty Syllabi	39
5. Special Projects	79
6. Student Feedback	85
7. Faculty Scholarship	97
8. Selected Resources	121

Mission Statement

The Pedro Arrupe S.J. Center for Community-Based Learning at Santa Clara University educates students, and the University as a whole, in the realities of the lives of the marginalized and the poor. The Arrupe Center creates partnerships for active engagement, service, and research, serving as a catalyst for a unique collaboration between scholars and community members. By providing students and faculty members opportunities for real-life, community-base learning experiences both at home and abroad, The Arrupe center seeks to advance the Jesuit tradition of the service of the faith and the promotion of justice, uniting and transforming both the University and community in a common effort to respond compassionately and self-critically to those most in need.

Section 1: Overview of Community-based Learning

- Introduction
- What is Community Based Learning?
- Making the link
- Inside this handbook

- Introduction

Community based learning (CBL) can be messy. Unpredictable. Making the link between work in the community and academic goals takes time, practice, and a certain willingness on the part of the instructor to “let go.” Still, despite the trial-and-error and the extra effort, most professors who have integrated CBL into their courses find the results extraordinary.

At its best, CBL enriches the curriculum, taking it to a new level as students transfer civic learning back to the classroom, analyze it, then apply course skills and theory to what they’ve experienced in the field. It’s a two way street: CBL facilitates academic goals, while coursework gives context to what students learn in the community. In other words, in alignment with the Jesuit philosophy of “engagement,” CBL brings authenticity to the classroom as it invites students to make the connection between academics and the real world. At best, students come away with a better understanding of course content and an enhanced sense of civic responsibility. In most cases, what students encounter in the community challenges their assumptions, creating doubts and questions, and providing for the cognitive dissonance from which intellectual capacity grows. (Eyler and Giles, 1999)

In fact, research has shown that when CBL is tightly linked with academic course work and paired with continuous reflection, not only do students have a deeper understanding of the complexity of social problems and a commitment to solve them, but their intellectual outcomes are strengthened as well. (Eyler, 1999)

In a long-term national study, researchers found that students involved in highly reflective courses that tightly integrate a community component reported: a better understanding of course material; an enhanced ability to see the link between theory and application and to apply class material to real-world problems; and a more complex analysis of causes and solutions of social problems. What’s more, students in these classes reported that they worked harder – and learned more. (Eyler and Giles, 1999.)

When tightly linked with the coursework, CBL engages students so that they not only see the relevance of academic concepts more clearly, but also become more aware of life outside the college community. At its best, it is a transformative experience for students: Their world view changes, they begin reflecting on the systemic causes for social problems, and – for many – they experience a call to action.

The trick, in such a complex and layered program, is in the integration. For those of you who are new to community-based learning, (CBL), this book should serve as a compass for getting started. For those of you who have used CBL in your courses before, consider this an invitation to go deeper in thinking it through.

- What is Community Based Learning:

Students involved in community based learning must first understand that they are not going into the community to help, but to learn, to acquire a broader understanding of the systemic problems that lead to poverty and to come to a deeper understanding of marginalized populations. Because CBL is based on a mutually-beneficial relationship in which the student is there to learn from those in the community, rather than to serve, the power dynamic usually present in charitable work is equalized.

CBL is a journey: from compassion, to learning, to understanding and connection, to solidarity and finally, to transformative action -- seeking ways to make change. Community based learning is about questioning the status quo.

As such, there is risk. Unless CBL is tightly integrated into course material, students cannot see the relevance of their work in the community and can become resentful of the time required for their placements. Instructors must be vigilant in making sure that community experiences do not reinforce students’ stereotypes. Finally, unless reflections lead students deeper into the experience, students can be left with the feeling that their work in the community is charitable – *you have the need, I have the resources* -- which reinforces the unequal power differential that, at its core, CBL is designed to correct. “If I ‘do for’ you, ‘serve’ you, ‘give to’ you – that creates a connection in which I have the resources, the abilities, the power and you are on the receiving end. It can be, while benign in intent, ironically disempowering to the receiver, granting further power to the giver.

Without meaning to, this process replicates the have-have not" paradigm that underlies many social problems." (Pompa, p. 68)

Instructors then should emphasize to students that the community component involves "a relationship that is based on equality and collaboration... from such a perspective, ... service is seen more as an act of working *with* people in need rather than working to serve them. (Rhoads, 1997, p.8 qtd in Pompa, 2002, p 69)

- Making the link:

Integration into coursework: The most successful CBL courses are those that tightly integrate the community experience into course theory and reading. Look for the easy fit – points of connection and intersection. Consider how academic concepts and theories can be applied to what students learn in the community. Look for ways in which CBL can be a particular lens through which to examine, analyze and elevate the academic coursework and give purpose to course goals.

Syllabus: As the point of entry into the class, the syllabus should make it clear to the students why CBL is required and what the students will learn from it. From the beginning, instructors should engage students by articulating the mission of the Arrupe Center, explaining the differences between CBL and community service and the connection between their community work and course goals. The syllabus should clarify to students how class assignments will make this link.

Placements: It is important to select placements that are appropriate for class goals and learning objectives. Not all placements will work for all disciplines.

Reflection: Regular reflection is the thread that ties the experience together and is most closely connected with learning outcomes in terms of both subject matter and civic learning as well. (Eyler and Giles, 1999) In regular reflection sessions, student understanding of both coursework and the social issues evolves as they apply critical thinking skills to complex systemic problems. Questions arise. Assumptions are challenged. Course theory can be analyzed in a real world context. Experienced instructors report best results when they are prepared for some unpredictability.

Reflection questions can be framed within the context of course readings. Some professors take a "problem/solution" approach: What are the problems you see in the community? Do current solutions adequately address them? Some instructors are on the constant look-out for "teachable moments", tying the community experience back into the classroom as a way to apply course theory on an ongoing basis.

As reflection evolves, students move from compassion to action. "An apocryphal tale ... has the teacher stunned when one of his twenty-year-old students returns from a service project at the local soup kitchen saying, 'This was a great experience; I hope my kids will be able to do community service at a place like this someday.' In a critically reflective classroom, students will discuss not only effective ways to provide emergency aid for the poor but also ask, 'Why do we need soup kitchens?'" (Eyler and Giles, 1999, p. 198)

Assignments: Oral presentations, short papers and journals all serve to link the CBL with academic theories and help students process the experience. Short papers or journal entries can be tied directly to specific readings or encourage students to practice course skills. Students can be asked to do short research papers on problems or solutions they have encountered in the community. They can research possibilities for future action. They can be asked to write an essay analyzing an ethical dilemma encountered in the field.

Final project: This is the transformative piece, where students go beyond compassion to action, applying course theory to social issues, in assignments ranging from research papers to oral presentations, to tangible projects. In an advanced journalism class, for example, students bring a social problem into the public discourse through writing an in-depth enterprise story. In Dra. Lucia Varona's intermediate Spanish classes, students not only forge strong cultural ties to the community, but create tangible projects as well, including a CD-Rom that teaches basic Spanish to new volunteers at Sacred Heart Community Service, another program that uses Spanish to teach English to day laborers, and a Spanish video for elementary school children on how not to fear firefighters.

Often, the transformative element transcends the quarter. One journalism student has taken it upon herself to work with homeless women in publishing a regular newsletter for the agency. Another student, an intern for an alternative weekly in Portland, Ore., sought to humanize the local hunger statistics by writing a story that examined the issue through the lens of a family of teen-agers on food stamps.

Evaluation: Still, grades matter. CBL assignments should be graded based on the same criteria – analysis, critical thinking, applied theory -- as other assignments. Students should be graded for learning rather than time spent in the community.

- **Inside this handbook:**

Arrupe Support: contact lists, information on placements, guidelines for student participation

Faculty Notes: SCU professors reflect on how they use CBL in their classrooms, how it has enhanced coursework and how they have solved problems they have encountered.

Sample Faculty Syllabi: A selection of syllabi for CBL courses across various disciplines.

Special Projects: Several professors briefly discuss quarter-long assignments where students have collaborated directly with CBL partners on on-site projects.

Student Feedback: Because the best measure of the power of CBL is in the impact on the students, we've included a section on student feedback.

SCU Faculty Scholarship: Dr. Laura Nichols presents research on a specific CBL assignment; Paul Soukup S.J., writes on the ways in which CBL elevates the traditional concept of service learning; and Dra. Lucia Varona and Maria Bauluz offer empirical evidence of the enhanced learning outcomes of CBL.

Selected Resources: For further reading.

- **Works cited:**

Pompa, L. 2002. "Service-Learning as Crucible: Reflections on Immersion, Context, Power and Transformation." *Michigan Journal of Community Service Learning*, 9(1): 67-76.

Rhoads, R.A. 1997. *Community service and higher learning: Explorations of the caring self*. New York: SUNY Press.

Eyler J. and Giles, Jr. G.E. 1999. *Where's the Learning in Service-Learning?* San Francisco: Jossey-Bass.

Eyler, J. 1999. "The Civic Outcomes of Service-learning: What Do We Know?" *AAC&U Peer Review*, 11.

Section 2: Arrupe Center Support

- Arrupe Center Program Descriptions
- Support for Faculty
- Placement List (by population served)
- Arrupe Center Placement Information
- Partnership Sheet
- Arrupe Center Staff
- Arrupe Center Advisory Board

- Arrupe Center Program Descriptions

Core Program (Contact: Shirley Okumura)

Over the past 16 years, the core program of The Arrupe Center has grown from 8 community placements involving less than 100 students from 10 academic courses during its first year, to 40+ community placements throughout Santa Clara Valley involving 450 students from up to 30 courses each quarter. SCU faculty members assign students an Arrupe Center placement as part of their coursework. Students choose from a variety of placement sites specified by their professor as community-based learning opportunities appropriate to their academic discipline and course material. These include homeless shelters, multilingual/ESL educational programs, law clinics, immigrant service centers, preschools, church parishes, health care agencies, and an intergenerational theater company. The placement process is facilitated by The Arrupe Center, and includes an orientation at each placement site, opportunities for students to report and reflect on their placements, coordinating student use of its fleet of cars, and fingerprinting and TB testing, as needed. Community partners who serve as on-site mentors identify activities and tasks for students who participate at the placement for 8 weeks for approximately 2 hours each week during the quarter, or in a variety of projects specially adapted to course requirements. Together, Arrupe Center faculty partners, community partners, and students reflect on both classroom and placement learning, yielding tangible benefits to the community as well as an integrated educational experience.

Faculty/Staff Immersion Program (Contact: Laurie Laird)

The Arrupe Center, in conjunction with The Bannan Center for Jesuit Education, sponsors community-based learning for faculty and staff members. A 15-year SCU tradition of yearly faculty/staff immersion trips to Central America has been expanded to a yearlong program. Following their trip, delegation members meet periodically to reflect on their experiences and to support each other as they develop community-based learning components to their courses and/or make their expertise available to community groups. Arrupe Center staff provides resources for these gatherings and projects.

Faculty Development in Community-Based Learning (Contact: Catherine Wolff)

The Arrupe Center provides ongoing faculty development opportunities. Quarterly workshops address both the theory and the practice of community-based learning. Every few years, a weeklong program in June is held that includes on-site tours, interviews with community partners, and workshops on integrating community-based learning into classes in a variety of disciplines. In May 2004, the Arrupe Center published a manual for SCU faculty that includes program resources, course syllabi, scholarly articles and bibliography on community-based learning.

Loyola Residential Learning Community (Contact: Beth Eilers)

The Arrupe Center is strategically located in Sobrato Hall, a residential learning community for 286 lower and upper division SCU students with a special interest in faith and justice. Arrupe Center staff member Beth Eilers is Director of Vocational Discernment for the community. As part of their commitment as members of the Loyola community, residents have been involved in a wide range of activities connecting with the broader San Jose area. The Arrupe Center supports these efforts by serving as a resource for community outreach, connecting residents with community based learning courses, and coordinating reflection around these experiences.

The Jean Donovan Summer Fellowship (Contact: Laurie Laird)

The Arrupe Center provides students with personal and financial support to deepen their understanding of social justice through a summer community-based learning experience. Through the Jean Donovan Summer Fellowship, funded through a Jesuit endowment, grants up to \$1000 are made to students who have developed a plan to engage with a community locally or abroad. Since 2000, the Donovan Fellowship has enabled a least 10 students each year to work in all parts of the world, from Tanzania to Peru to Bosnia, teaching, ministering to the sick, participating in community organizing, and living in solidarity with a community. Students share their summer experiences with the university community in creative ways as well as play a critical role in selecting the next year's Fellowship recipients.

Student Immersion Program (Contact: Michael Colver)

Through its student immersion program, the Arrupe Center offers students the chance to listen to and learn from marginalized individuals and communities around the world. Immersion experiences are offered each year during spring break, Thanksgiving recess, and the summer. The Center collaborates with faculty, staff and student

leaders to provide the necessary preparation before departure as well as vocational reflection upon return to campus. Each year approximately 180 students participate. Groups have traveled to a Navajo Nation Reservation in Arizona; migrant farm working towns in Central Florida and in Central California; the border towns of Tijuana and Nogales, Mexico; as well as San Salvador, El Salvador.

Ministry Internships (Contact: Michael Colver)

In collaboration with the DISCOVER program funded by the Lilly Endowment, Inc., the Arrupe Center offers undergraduate students internship programs in a variety of ministries, ranging from parishes to national and international faith-based organizations. Students use these internships to broaden their understanding of possible career choices, to test their interest in ministry, or to lay the foundation for a lifelong habit of volunteer ministry combined with professional and family life. The Center provides resources and guidance for these students to design internships that enable them to make wise decisions about their lives after graduation.

Arrupe Internships (Contact: Beth Eilers)

Arrupe Internships are open to upper-division SCU students who wish to work for the academic year at an Arrupe Center community placement where they've had considerable previous experience. Arrupe Interns are asked to mentor other SCU students onsite, develop and carry out an independent project in collaboration with Arrupe and placement staff, and participate in the ongoing work of the agency or school. The Arrupe Center provides placement assistance, ongoing mentoring, and a stipend to Arrupe Center interns. Through their internships, students discern how best to use their gifts in the promotion of justice in ways that establish lifelong dedication to this Jesuit ideal.

- **Faculty Support for Standard Arrupe Center Placements**

If you are going to use community-based pedagogy in one of your courses and would like the Arrupe Center to assist you, contact AC staff several weeks before the quarter begins. We will meet with you to discuss your pedagogical goals and suggest placements that would provide students with an experience for your course goals and objectives. We can provide detailed information about our community partners and the opportunities they would provide to students as well as information about community-based learning and how other faculty are incorporating it into their courses. We can also arrange for you to visit the sites you are considering for your students.

During the First Week of the Quarter

During this week of class, preferably the first class meeting, an AC staff person will come to class to make a brief presentation about the AC process, describe all of the steps for signing up for placements, and provide descriptions of the placement options for the class. This generally takes 15 – 20 minutes.

During the first week of the quarter, students will sign up to participate at one of the placements you selected. AC staff guide students through this process, providing materials about the placements, detailed maps, fingerprints (if needed), and information about TB test requirements. We work with students in finding appropriate placements that will fit into their schedules, meet their interests, and meet multiple class requirements (whenever possible). We also assist students with transportation needs, including arranging carpools, providing information about public transportation or arranging use of one of the AC cars. AC sign-ups take place during the first week of class only and are held in Sobrato.

During the Second Week of the Quarter

Students attend an orientation at their placement during this week. The Arrupe Center staff also attends the orientations for each placement and faculty are also invited and welcome to attend. Students meet their placement supervisor and receive instructions about what they will be doing during the course of the quarter. Student attendance at this meeting is mandatory. Students who miss the orientation may be dropped from their placement or asked to find an alternate site.

The Monday of the second week, you will receive a list of all the students in your course who have signed up to participate at a placement. We also include the name of the placement agency as well as the name and telephone number of the supervisor where each student will be participating.

Students who have added your class and missed sign ups during the first week of class may sign up during the second week as long as they are able to attend the orientation for the placement they choose. We also ask students to provide a note from you as proof that they added the class late or for some other reason you deem acceptable were not able to sign up during the first week.

During the Fifth Week of the Quarter

Students are required to complete an Early Placement Report (EPR) through an on-line format about their experience at their placement. This feedback alerts AC to any concerns or issues that may need to be addressed. Completing the EPR also fosters student reflection that we hope to further encourage during reflection sessions later in the quarter. Student responses to the EPR are shared with faculty and placement supervisors as needed.

During the Eighth Week of the Quarter

AC staff will facilitate reflection sessions on campus. These reflection sessions bring together students who are working with similar populations at different sites (e.g. seniors, high school students, and immigrants). These sessions are designed to give students an opportunity to reflect on their experience outside of the classroom setting with students from other courses. We hope that these sessions allow a more personal exploration of the experience than what is possible in the classroom.

Arrupe Center staff are also available throughout the quarter to assist with any problems or issues that arise as well as co-facilitate in-class discussions reflecting on the experience at the placement.

• Arrupe Placement List (by population served)

Homeless Adults and/or Families

Boccardo Regional Reception Center
Casa de Clara
Cecil White
Julian Street Inn

Seniors/Elderly

Alma Senior Center
Alzheimer's Activity Center
Hope Services (Senior Center)
Iola Williams Senior Center
John XXIII
MACSA Adult Day Health Care
Mission Skilled Nursing Facility
Skills Plus
Yu-Ai Kai

Developmentally Disabled Adults

Adults with Disabilities
Hope Services (Work Center)

Elementary School Students

Estrella Family Services (After School Program)
Gardner Academy
Grail (Children Literacy Program)
Juniors for Success
MACSA Latchkey
River Glen School (Classroom Program)
Sacred Heart Parish Education Center
Sacred Heart Community Services (Homework Club)
Scott Lane Elementary

High School Students

Alternative Education Program
Bellarmine College Prep
Downtown College Prep

Immigrants

Asian Law Alliance
CET
Eastside Adult Education
Familias Con Libros
Health Ministry – Our Lady of Guadalupe
Grail (ESL Class)
Sacred Heart Community Services (Adult Computers, ESL, Citizenship Classes, and Welcome Center)
Santa Clara Adult Education
St. Joseph the Worker Center
Sunday Friends
Teatro Corazon (Fall quarter only)

Adults Seeking Work

Focus for Work
Project HIRED
Sacred Heart Community Services (Job Link)

Middle School Students

Buchser Middle School
River Glen School (All Star After-School Program)
Sacred Heart Nativity School
Wilcox High School

Pre-School Children

Almaden Headstart
Estrella Family Services (Pre-School program)
Sacred Heart Community Service (Infant/Pre-School Program)
San Jose Day Nursery
VIA

- Arrupe Center Placement Information

Adults with Disabilities (Developmentally Disabled Adults)

The Adults With Disabilities Program of Santa Clara Unified School District offers a wide range of classes which address the needs of physically and developmentally disabled students. Independence Network, a program of the Adults with Disabilities Program focuses on developmentally disabled adults.

Independence Network offers classes in life skills for students with developmental disabilities who reside at home or at community care homes in Santa Clara County. The goals of this program are: to provide access to normal patterns of life through building social, vocational, domestic, consumer and leisure skills, to assist students in reaching maximum independence, and to provide critical life skills training in a community integrated setting. SCU students will be participating in activities, such as math tutoring, helping in the Star Literacy lab, and accompanying students to community sites like 7-11.

Participants of the program attend classes with class size averaging 12-15 students. Students' ability levels vary from ambulatory to wheelchair-users and low functioning to high functioning. Classes are diverse, including all levels. Instructional activity also includes time spent in the community with teaching activities, such as how to use public transportation and the public library, and how to shop.

SCU students who choose this placement will be working one-to-one or in small groups with students, under the supervision of the teacher and/or instructional aides. SCU students who choose this placement must be comfortable working with physically and developmentally disabled adults. Some placements serve residents of Agnews Developmental Center. SCU students who choose this placement should be aware that many of these clients may have been in an institution for most of their lives and, therefore, may not have appropriate social skills.

Alma Senior Center (Seniors/Elderly)

Alma Senior Center is a program of the City of San Jose. At the Center, seniors gather for group activities and the nutrition program. The Center serves 60-90 seniors Monday to Friday in the hot meal lunch program. Participants live independently at home and are from 60-97 years old.

The Center is located south of downtown San Jose, in an area populated largely by the working poor. Participants, however, are not required to live within the neighborhood to participate in the Center's program. The Center serves a large Hispanic population so ability to speak Spanish would be useful for this placement.

Almaden Headstart (Pre-School Children)

Head Start is a federally funded pre-school program for children of low income families. The average age of the children is about four years. Most of them live with single mothers who receive public assistance (A.F.D.C.). Although the school is situated within a church building, it is not in any way affiliated with the church.

The main goal of the program is the development of the children's language, learning and social skills. This is accomplished by creating an environment that encourages easy communication between the children and adults. The children are encouraged to solve problems, initiate activities, raise questions and to gain mastery and self-esteem through learning and by doing.

Santa Clara University students will be working with these pre-school children on a one-to-one basis or in small groups with learning activities, art activities, free play, or reading to the children.

Alternative Education Program (High School Students)

The Eastside Union High School District (ESUHSD) provides alternative education programs to students in their district. The Foothill High School program targets students deficient in credits, students with attendance problems, students with behavioral issues, pregnant teen-agers and teen-age parents, students who are working on getting their GED, as well as students who are working on their high school diploma. Foothill offers a flexible environment that provides an opportunity for these students to be successful.

All placements will be at the Foothill High School campus, which serves students in the 10th-12th grades. Placement opportunities will be in various programs—each designed for a targeted student population. These programs include the CORE program for students needing the most credits, have excessive truancy patterns, and behavioral issues. The 21st Century students are those returning to school after being out of school for an extended period. SCU students will work as classroom tutors. They will assist with homework, tutor, and interact with students during the breaks. SCU students may be working one-to-one or in small groups in the classroom supervised by a teacher.

Alzheimer's Activity Center (Seniors/Elderly)

The Alzheimer's Activity Center is an adult day care program. It provides a therapeutic activity program and socialization in a protective, caring environment for persons with Alzheimer's disease, a neurological condition that causes progressive intellectual decline and memory loss. With this care, the Center is able to promote the participant's level of independence and liveliness. Each staff member and volunteer has been specially trained in the care of the Alzheimer's individual.

Asian Law Alliance (Immigrants)

The Asian Law Alliance (ALA) is a non-profit law center founded in 1977 to help make justice a reality for the Santa Clara County community. Their services include multi-lingual legal services, presentations and pamphlets in Asian languages on legal rights and responsibilities, coordination of community action/education, and legal assistance to ensure basic human and civil rights for Asian Pacific and low-income people. Their programs focus on the following issues: the elderly, immigration, housing, government benefits, and family violence

Most of the Law Center's clients are recently arrived immigrants, as well as longtime residents who speak languages other than English, e.g., Vietnamese, Mandarin, Spanish, Laotian or Tagalog. Many of ALA's staff and volunteers speak these languages. The ability to speak Mandarin, Vietnamese, or Spanish would be especially helpful, but is not required at this placement.

Undergraduate participants will work with ALA's staff to assist with intake screening. AT NO TIME should students ever give legal advice -- or anything bordering on legal advice -- to persons calling or coming in.

Bellarmino College Prep (High School Students)

Bellarmino College Prep is an all boys Jesuit secondary school whose mission statement reads "our entire school program" is dedicated to forming "men for others"—persons whose lives will be dedicated to bringing all their God-given talents to fullness and to live according to the pattern of service inaugurated by Jesus Christ." The East Side Unit is a group of over twenty academically "at risk" young men on scholarship from the East Side of San Jose (many of whom come from single parent or low income families). The placements will involve tutoring these students one-to-one to help them achieve academic success, mentor them through an interpersonal relationship, and model for them the possibility of one day becoming a college student. These students are having academic difficulty transitioning to a college prep curriculum.

SCU students who choose this placement will be working in a voluntary one-on-one tutorial program with the majority of students being Latino (and a few Vietnamese) from the East Side. SCU students who have a particular strength or interest in a specific subject area (i.e. math or history) are urged to inform the staff at BCP

of that strength. SCU students who choose this placement must be comfortable with working independently with high school students.

This is an opportunity for SCU students to work with a diverse student population, to discover creative ways to make learning interesting, and to be a model for students who may have never had the opportunity of knowing a college student. St. Ignatius believed in the power of the imagination. The participation of SCU students in this Arrupe placement will fire up the imagination of these students—imagine a world where college is a possibility and men and women for others like yourself are available, then that world becomes a reality.

Boccardo Regional Reception Center (*Homeless Adults and Families*)

The Boccardo Regional Reception Center is one of 12 housing programs of the Emergency Housing Consortium. The BRC houses families and single adults. It can house 10 families who are allowed to stay for up to 90 days. Single guests are allowed 14 consecutive day stays at a time. The total year-around capacity of the facility is 250.

SCU students will interact with single guests in the Food Service Program, serving breakfast or lunch. This would involve meal preparation and services, working alongside some of the single residents who volunteer in order to get a reserved bed. There are usually 2-4 client/volunteers per shift. After meals are served, SCU students are welcome to have conversations with the guests. Although breakfast is served to everyone, lunch is served to families and single guests who participate in certain programs. Students who choose this placement must be comfortable with initiating conversation with the residents. Students may be interacting with different people each week given the changing population at temporary housing facilities.

Buchser Middle School (*Middle School Students*)

Buchser Middle School is part of the Santa Clara Unified School District and is located two blocks from the SCU campus. The school serves children in grades sixth, seventh and eighth. It is ethnically balanced with about 30% Hispanic, 15% Asian, and 45% Caucasian. The school emphasizes reading comprehension and writing skills. SCU students who choose this placement will, in most cases, work with special need students in the classroom. SCU students will be helping with small group and individual re-teaching, much in the manner that parent volunteers or teacher aides do to support routine classroom lessons.

Casa de Clara (*Homeless Women and Children*)

Casa de Clara, located in a home in downtown San Jose, is a Catholic Worker house where single women and women with children are welcome for temporary shelter. It provides a warm, safe, homelike shelter for six to ten individuals. While residents are looking for more permanent housing, a job, or other community resources, they are welcome to a place to stay, meals, and other help the community can provide. Guests are welcome to stay for up to two months. Extensions are granted on an as-needed basis. Volunteer staff who also lives at Casa maintains the house.

SCU students who choose this placement will be at Casa during the dinner time and will work alongside guests to prepare, set up and clean up after dinner. Students will also engage in conversations with the guests and have dinner with them. Students are encouraged to interact with the children, as well as the women. SCU students will also be required to work on a specific project during the quarter (i.e. organizing a guest speaker, planning a prayer night, or leading a discussion of the residents). SCU students participating on the same night can do this project together.

Catholic Charities (*Immigrants*)

Catholic Charities' Refugee Services Program assists refugees from all over the world re-establish their lives in the United States. In concrete terms, this means reuniting families; arranging sponsorships; greeting refugees at the airport; intensive case management; social and cultural orientation; finding and furnishing housing; introducing refugees to their new community; providing English as a Second Language instruction; registering children in schools; employment counseling; and job training and placement.

Catholic Charities involves SCU students as tutors to help newly arrived refugees learn English—in the classroom and in the computer learning lab. Students enjoy getting to know clients from Afghanistan, Iran, Bosnia, Kosovo, Sudan, Somalia, Vietnam, and more. The clients vary widely in their English skills and educational background - some of the clients students will be working with are pre-literate. Experienced ESL instructors will guide SCU students.

CC's Refugee Services Program is part of the United States Catholic Conference of Bishops / Migration & Refugee Services (USCCB/MRS) network. Nationally, USCCB/MRS resettles nearly one-fourth of all refugees admitted to the U.S. each year. This happens through a concerted effort of program support and assistance to a network of over 100 diocesan refugee resettlement offices (most of which are part of Catholic Charities agencies) and collaboration with other national resettlement and governmental agencies.

Cecil White/Montgomery Street Inn (*Homeless Adults*)

The Cecil White Day Center offers a variety of services to homeless men and women and is open from 8 am-4 pm. Children sometimes accompany their parents at the Cecil White Center. The services include such basic human needs as shower facilities, a clothes closet, an evening meal, and a pay phone. Clients are also provided with job and housing referrals, substance abuse counseling, computer lab, medical services, and health education.

Dinner is served to all homeless at 6 pm nightly, however, the Montgomery Street Inn residential program is available to homeless men only. Residents' curfew is 7:30 pm. The residents are provided with an evening meal, use of the bath and shower facilities, the computer lab, the clothes closet, message board, and telephone. These residents may stay at the Inn until 8:00 am. However, the transitional unit is open 24 hours for full-time employed males.

SCU students can choose to interact with participants in the evening meal program or by staffing the front desk. Working in the meal program may involve serving meals, interacting freely with the clients, and/or helping with phones at the front desk. Students who go in the afternoon can work the front desk (assist with phone calls, assist with requests from clients, distribute personal care items to the homeless population, and monitor the showers and/or clothing closet) or assist in the computer lab with computer instruction and software use.

CET Immigration and Citizenship Program (*Immigrants*)

The Immigration and Citizenship program was created as part of the County's response to Welfare Reform. After the passage of the Welfare Reform Act on August 26, 1996, the Board of Supervisors realized that most of the savings of welfare reform would come at the expense of legal immigrants. They also realized that the County would become "responsible" for the homeless and hungry immigrants who would no longer qualify for federal aid. The extreme urgency and the desperate situation of these clients no longer exists, but the work in helping them obtain citizenship in order to ensure a sense of security that only a US citizen can obtain must continue. Legal permanent residents over the age of 18 and up to the age of 64 have lost the benefit of receiving food stamps unless they become US citizens.

SCU students working in the Spanish Literacy Class for Citizenship will act as tutors. The Spanish Literacy class is designed to help pre-literate Spanish-speaking adults learn how to read, a preliminary pre-condition to meeting citizenship eligibility requirements. SCU students tutoring in the Spanish Literacy class must be fluent in Spanish. Tutors will be working one-to-one with students who are Spanish-speakers, but illiterate in the language, teaching them to read and write in Spanish.

The ESL/Citizenship Class aims to instruct students in certain aspects of life as a U.S. citizen, while improving the students' level of English through supplementary activities and games. SCU students will participate as tutors whenever the class breaks up into groups and do one-on-one practice with students during independent work. Typical responsibilities will include helping with short lectures, playing games which involve memorizing answers, and reviewing the day's coursework. At no time may SCU students give legal advice—or anything bordering on legal advice—to persons who are applying for citizenship.

Community Law Center (Immigrants)

The Community Law Center provides free legal services to low-income residents from 48 cities around the Bay Area. It was started in 1994 (as the East San Jose Community Law Center) with the help of law students and faculty from Santa Clara University School of Law, and since 1997 has helped over 4,000 individuals in consumer, employment, immigration and small business matters. Each year approximately 100 law students and 35 undergraduate students from Santa Clara University handle and assist with cases under the supervision of attorneys at the Law Center.

Many of the Law Center's clients are monolingual Spanish speakers; others speak only Cantonese or Vietnamese. Many are recent immigrants from around the world who are unaware of their legal rights in the United States. The Law Center makes an effort to remedy confusion and hardship imposed by missing or incorrect information regarding legal rights in these communities.

The Law Center helps most of its clients through appointment-based consultations. During the consultation, law students interview clients privately, and then speak with an on-site supervising attorney regarding the cases. The students then relay the attorney's advice back to the clients. All of the cases are screened and some are opened for full representation. Otherwise, clients are welcome to attend as many clinics as necessary to answer all of their legal questions. Undergraduate SCU students are invaluable as interpreters for clients and law students during interviews.

The Community Law Center offers free legal advice in the areas of Consumer, Debtor, Family Immigration, Employment and Workers' Compensation by scheduling appointment consultations. In addition it provides assistance on legal issues to individuals starting and operating small business through the Small Business Development Program. All consultations are confidential and many need the assistance of an interpreter. Arrupe students must be flexible with their time to participate in the program.

Downtown College Prep (High School Students)

Downtown College Preparatory is a chartered high school that opened in fall 2000 with a freshman class of 100 students. The school targets students who have a 2.0 GPA or below, who are performing below potential and/or will be the first generation in their family to graduate from college. By setting up high standards, providing personalized attention and having an explicit focus on college success, the school will prepare students to thrive at a four-year college or university. Students will be learning in classes with a student-teacher ratio of 20:1 and will have an extended 8-hour school day (9 am-5 pm). This schedule includes mandatory individualized tutorial every day.

SCU students who choose this placement will be working in the mandatory tutorial program as a tutor in small groups. If SCU students have a particular strength or interest in a specific subject area (i.e. math or history), they are urged to inform the DCP staff.

SCU students should know that at every level of interaction with the students at Downtown College Preparatory they will be looked upon as role models. At the same time, they will continue to act as undergraduate students, responsible for finding ways to learn about the perspectives, experiences and concerns of high school students.

Eastside Adult Education (Immigrants)

The goal of the E.S.L. Department of Eastside Adult Education is to enable non-English and limited English-speaking persons to learn English language skills up to the eighth grade level through listening, speaking, reading, and writing for the purpose of helping them to live productively in the United States.

Santa Clara University students assist the adult students at Eastside Adult Education to achieve these goals by working as instructional classroom aides. This makes it possible for the E.S.L. students to develop and practice their English communication skills as they interact with the Santa Clara University students in small groups or in a one-to-one setting. SCU students can choose from several sites: Independence Adult Center, Yerba Buena, and Overfelt Adult Center

Estrella Family Services (Pre-School Children, Elementary School Students)

Estrella Family Services, Inc. provides subsidized child care and development services to low income families whose parents are working, training or on certified job search. The children range in age from 3-10 years old and 80% are from single-parent households.

The children who participate in the full day preschool program are given a developmental assessment and activities are designed to further cognitive, social-emotional, physical and language development.

The school-aged children involved in before and after school care, typically participate in arts and crafts, but are also given opportunities for remedial academic tutoring.

Estrella Family Services serves an ethnically diverse population, but mainly the Latino community. The program oversees three separate childcare sites and five family homes, but Arrupe participation is at two sites--the Gardner site and the Galarza site. The ability to speak Spanish may be helpful, but not required, at both sites.

Familias Con Libros (Immigrants)

Familias con Libros serves the public interest by providing literacy programs for the Latino community. The committee believes that literacy is fundamental to education. It upholds the conviction that when you teach a child to read and write, you enrich the child forever. When you teach parents to read and write, you enrich not just the family, but the workplace and community as well. Familias con Libros is a committee that assures learners a sense of belonging by validating their knowledge and language to develop literacy skills in the primary language to enable them to function in the daily demands of family life, their workplace, and community.

The organization fulfills this mission through a wide range of activities through the support of individuals, volunteers, educational and community sectors made possible by four neighborhood agencies in the Alma-Gardner community of San José; namely, Los Amigos de la Biblioteca Latinoamericana, La Biblioteca Latinoamericana, Center for Employment Training (CET), and Washington Elementary.

Adult learners in the Spanish Adult Literacy Class for Inclusion benefit from literacy instruction in their primary language. Men and women are reconnected with their world as they now have access to knowledge and information through the printed word. They now have another way to express their ideas at home, at work, and in the community. The Spanish Literacy class is structured to assist pre-literate Spanish-speaking adults to read and write.

SCU students will facilitate Spanish literacy instruction utilizing: a social-cultural contextual approach to literacy development, a Freirean approach in which generative themes and generative words will be generated from the learners' daily life. Each class begins with a summary from the previous class meeting and a generative theme discussion. After the discussion, the class breaks up into groups, and SCU students will tutor adults one-to-one. Tutors must be Spanish-speaking—at least SPAN 23 or higher. SCU students will be engaging in active dialogue with the learners. The program is held at Washington Elementary School.

Focus for Work (Adults Seeking Work)

Focus for Work is a program of the Behavioral Health Services of Catholic Charities of Santa Clara County. It serves a client population that has a mental illness diagnosis who are referred to them by the Department of Rehabilitation and the Santa Clara County Department of Mental Health. Focus for Work provides vocational assessment, job readiness, job development and placement, as well as job coaching and support.

SCU students will be working side-by-side with clients, assisting them with resume writing, completing applications, and other job search and prep activities. Community meetings are held on Wednesday mornings. This is a time when clients are encouraged to share their success stories and network with each other. Most clients are English-speaking, but some speak other native languages, such as Vietnamese and Spanish. SCU students with bilingual skills are always welcome.

Gardner Academy (Elementary School Students)

Gardner Academy is a public elementary school in the San Jose Unified School District located in the Gardner area of San Jose. Its academic program addresses the needs of all students, including regular education, special education, ELL (English Language Learners), and GATE students through a rich curriculum presented with powerful learning activities designed to develop critical thinking and problem solving skills. The school serves approximately over 430 children and provides a bilingual program which includes 20 classrooms, a computer technology program, and an experiential science program.

SCU students who choose this placement will work in classrooms, assisting as tutors—either one-to-one or in small groups. In some cases, placement times may overlap into recess or lunch recess which would provide SCU students an opportunity to interact with the children in a less structured model.

Grail Community Resource Center (Immigrants, Elementary School Students)

The Grail Community Resource Center (GCRC) fosters learning and the empowerment of low-income families in San Jose's multicultural neighborhoods through the delivery of programs that educate, develop leadership skills, and build a sense of community.

In the After School Literacy Program, SCU students will assist first, second and third graders with homework, read out loud to children, help students on computers and supervise snack time. These activities will be carried out in an effort to strengthen children's basic literacy skills, to build self-esteem, and to motivate children to learn. SCU students will serve as friends and positive role models for young children from under-privileged backgrounds.

In the English as a Second language (ESL) classes SCU students will work with adult learners to help them develop their speaking and writing skills. They will assist the teacher by working with small groups of students in the classroom to do workbook exercises and other activities. In addition, SCU students may assist the adult learners in our computer technology center to use a software program to learn English.

Health Ministry – Our Lady of Guadalupe (Immigrants)

The Health Ministry placement is located at Our Lady of Guadalupe Church in Eastside San Jose. This program serves about 600-800 families a month. The Parish Nurse is a staff member who coordinates health screening, education and referrals to respond to the physical, social and spiritual needs of the faith community, as needed and/or requested by families. The screening may include blood pressure screening, as well as addressing other health needs that come to the nurse's attention. SCU students will also be assisting with the food giveaway program and with referral to medical and social services. As part of the of the food giveaway program, students may be assisting with providing nutrition education under the guidance of a health educator.

Health Ministries serves a mostly Latino population, the majority of whom are monolingual Spanish speakers. About 90% of those who participate are native Spanish-speakers. Therefore, the ability to speak and understand Spanish would be helpful.

HOPE Services (Developmentally Disabled Adults, Seniors/Elderly)

Hope Services serves individuals with disabilities and their families. Their services enable infants, young people, adults and seniors to achieve their maximum potential. Services are offered to individuals with developmental disabilities such as mental retardation, autism, cerebral palsy, brain trauma, and other neurological impairments, as well as persons with multiple disabilities.

At the Senior Center, students will engage in leisure activities such as arts, crafts, music, dance and cooking with senior participants. There will also be opportunities to engage in board games with them. This program serves about 55 seniors daily.

In the employment and training program, SCU students will have the opportunity to assist clients to increase their work and social skills to better foster community integration. The Work Center at Fairway Glen has about 90 participants daily and the Alfred Street site has 70.

Iola Williams Senior Center (Seniors/Elderly)

The Iola Williams Senior Program is a program of the City of San Jose and is located in the George Shirakawa Community Center. At the Center seniors gather for group activities and a nutrition program. The Center serves a daily average of 90 active seniors Monday to Friday in the hot meal lunch program. Participants live independently at home and range in age from 55-97 years old.

The predominant ethnic groups that the Program serves are Asian and African American. Although the Center was originally opened to serve the African American community, an increasingly growing population of Asians attend the program. This is a reflection of the ethnic mix of the community that surrounds the Center.

Students who choose this placement will be greeting seniors as they arrive at the center, assisting participants in the activity programs, serving in the nutrition program and having conversations with the seniors during the lunchtime. Examples of activities include pinoche games, body conditioning, domino and card games.

John XXIII (Seniors/Elderly)

John XXIII, a multi-purpose senior center is a program of Catholic Charities' Older Adult Services. The Center provides social services, activities, lunch, educational and health care opportunities for seniors in the downtown San Jose area.

Students who choose this placement can choose one of several activities to be involved in: the nutrition program, citizenship tutor, nurse assistant, and ballroom dancing. Students who choose to be in the nutrition program may be helping in the kitchen and with set-up, registering seniors for the program, and having conversations with the seniors. The program serves 100-150 meals a day from Monday through Friday. Seniors are requested to make a \$2 contribution, but no one is turned away if they cannot afford this. Students who choose this placement will be greeting seniors as they arrive at the center, helping serve seniors in the nutrition program and having conversations during the lunchtime.

Students can also choose to participate in ballroom dancing where talent or previous experience is not required. However, students signing up for this placement should know that most of the seniors who participate in this program are either Mandarin or Vietnamese speaking only.

As a citizenship tutor, SCU students will help seniors prepare to take their citizenship test. In small groups, students become conversation partners, providing opportunities for the seniors to practice their English. In the Nurse Managed Health Center, the SCU student will assist the nurse with health screening and education. The ability to communicate in Mandarin or Vietnamese is helpful in all the programs, but not essential.

Elders want to know more about the students. They like to hear students talk about their own families. Many of the seniors were forced to leave almost everything, including pictures, in their native country. Elders are interested in students' school life and leisure time activities. These elders value practical information such as how to use public transportation, the phone, or how to make a purchase in a department store.

Julian Street Inn (Homeless Adults)

Julian Street Inn is a 72 bed homeless shelter providing emergency and short term housing for the seriously mentally ill homeless population of Santa Clara County. Of the 72 beds available at JSI, the largest percentage are made available to Santa Clara County clients in addition to veterans, out-of-county clients and parolees. Some of the beds are reserved for residents on a drug diversion initiative. Approximately, two-thirds of the residents are men and one-third are women. Every attempt is made to make the program at JSI a clean and sober one and provide the seriously mentally ill, as well as the dual-diagnosed client with shelter, three meals a day and showers after having been homeless and living on the street or in a car.

A client may live at the shelter for approximately 30-60 days based on need, as well as program participation. JSI offers case management services and a day rehabilitation program, with groups offered Monday through Friday between 8:30 am and 2:30 pm, as well as nightly evening Alcohol Anonymous meetings between 8 and 9 pm. Clients are assigned a case manager with whom treatment goals are established and treatment is targeted toward the causes of a client's homelessness.

Students from Santa Clara University spend their placement time interacting socially with clients one-to-one or with staff in a structured group or activity. Groups (i.e. Community Issues, Relapse Prevention) are scheduled mostly during the mornings. Activities may include recreational games (e.g., ping pong), assisting with serving meals (optional) during evening placements, or helping clients with daily needs. A computer lab is open in the afternoons from 2-3 only and evenings from 9-10 where SCU students can assist with simple computer and software operation. Due to the unstructured nature of this placement, students should be comfortable initiating conversation and activities with the residents.

Juniors for Success (Elementary School Students)

Juniors for Success is an after-school educational enrichment program designed to provide academic tutoring, homework assistance, cross-cultural counseling, one-on-one case management, home visits, and parent contact for elementary school students in second to sixth grades. This is a program of Crosscultural Community Services Center (CCSC) and is funded by a "San Jose BEST Grant."

K.R. Smith Elementary School is in the Evergreen School District. Children are referred to the program by their classroom teachers. SCU students can choose from two types of opportunities:

1. To work as homework and/or computer tutors. Children bring homework assignments from their classrooms. Once these are completed, they can go to the technology center or computer lab where they will assist children with using teaching software or learning basic computer skills.
2. The Friday program is a science club open to K. R. Smith School students in grades four, five, and six. The program involves hands-on experiments, demonstrations, and projects.

In both programs, Santa Clara students will be looked upon as role models. Many of the children are native speakers of Spanish, Chinese dialects, Cambodian, or Vietnamese. Schoolwork is in their native languages and English. There is a special need for Santa Clara participants who are bilingual in any of these languages. However, this is not a requirement for sign-up. Students at K.R. Smith are about 50% Latino and 50% Asian.

MACSA Adult Day Health Care (Seniors/Elderly)

MACSA A.D.H.C. is a bilingual health center that serves frail and impaired older adults who need health, therapeutic, and social services in order to remain at home and delay institutional care. The Center is staffed with a licensed registered nurse and other health professionals, social workers, activities staff, and volunteers. By providing a wide variety of services, MACSA A.D.H.C. seeks to meet medical, physical, nutritional, emotional, and social needs of their clients. Great attention is given to clients' needs.

The Center, which is open between 8:00 a.m. and 4:00 p.m. Monday through Friday, also makes it possible for family members to enjoy some respite from their duties as full time, at-home care givers. Although many of the clients are bilingual or limited English-speaking, familiar native languages spoken include Spanish, Tagalog, Vietnamese, and Mandarin. Ability to speak any second language would be an asset. SCU students will be assisting clients in the physical therapy program.

MACSA Latchkey (Elementary School Students)

The Latchkey Program is one of many programs of the Mexican American Community Services Agency, Inc. (MACSA). This licensed development center provides extended after-school child care and full day care services for children of parents who work, are in school, or in training. This program is also available during the summer months and school vacations to children enrolled in San Jose Unified School District schools. The program is open to children from ages 5 to 12, though most of the children who participate are 5 to 11 years old. There are usually nineteen children attending per day, with a maximum attendance of 24. Children participate in a variety of educational and recreational activities. Through these activities the staff

seeks to enhance the self-esteem and the emotional and social growth of the children. This is not a drop-in center. Parents who enroll their children are required to attend monthly parent education meetings. These parents are either working or are in school or in a training program. There is no charge to the families whose children participate in the program.

Most of the children who attend this program come from monolingual or bilingual Spanish speaking homes. Though the ability to speak Spanish is not required, it would be an asset. Participants are encouraged to participate in the enrichment portion of this program by sharing any hobbies, talents or special interests with the children.

Mission Skilled Nursing Facility (Seniors/Elderly)

Mission Skilled Nursing Facility is a skilled nursing facility which can house up to 134 residents. The Center offers care to Medi-Cal, Medicare and private patients. About 75% of the patients are either on Medi-Cal or Medicare. The Center has a comprehensive program of therapy services, including physical, occupational and speech therapy. All of the residents of Mission Skilled Nursing Facility receive twenty-four hour care. The Center serves an ethnically diverse population, some of whom speak only their native language.

Students may schedule their visits on Monday through Sunday. There may be opportunities to attend activities on other days by arrangement with the supervisor. Bilingual speakers, especially in Spanish, Mandarin, and Filipino dialects are especially welcome. SCU students can expect to participate in individual or group activities with residents. Examples of group activities include coffee socials, exercises, and helping to serve in the dining room. Individual activities may include reading to a resident or engaging in card play. SCU students may also be assigned to visit particular residents during their weekly placement. While residents look forward to and appreciate students' visits, some residents may grow tired after an extended period of time.

Project HIRED (Adults Seeking Work)

Project HIRED's mission is to "meet the hiring needs of employers and the employment needs of people with disabilities." Their clients represent a diverse spectrum of disability types, levels of severity, and visibility—from people who are paraplegic to those with "hidden" disabilities or chronic illness. They come with skill sets ranging from basic janitorial skills to software engineering.

Founded in 1978, Project HIRED develops and maintains a range of services to the community, which includes outreach, employment training, job placement, education of employers and advocacy. The program forms reciprocal relationships with industry.

Clients have access to the Resource Center with 5 PC's with DSL connection. SCU students will be working side-by-side with clients, assisting them with resume writing, completing applications, and other job search and prep activities. SCU students will also assist clients who drop in at the Resource Center with using the web to perform their job search.

River Glen School (Elementary School Students, Middle School Students)

River Glen School is a public kindergarten through eighth grade school in the San Jose Unified School District. It is a magnet school with a Two-Way Immersion bilingual program in English and Spanish. This "additive bilingual" program means that all students learn a second language without compromising their first language. The school's goal is to educate students who are bilingual and biliterate and enable them to meet the challenges of a global society. The school serves 500+ students.

SCU students work in the classroom and assist as tutors—either one-to-one or in small groups. In some cases, placement times may overlap into recess or lunch recess, which would provide SCU students an opportunity to interact with the children in a less structured model.

SCU students who choose the All Star after-school program will be helping middle school students with their homework during the first hour. During the second hour, the SCU student can choose to continue to help with homework or participate in one of the co-curricular activities, i.e. basketball or board games.

Sacred Heart Community Service (Pre-School, Elementary, Immigrants, Adults Seeking Work)

Sacred Heart Community Service (SHCS) is a faith based, non-profit organization that provides comprehensive integrated services on one site, free of charge to all in need. These services focus on meeting basic needs, food, clothing and shelter, as well as helping customers to build tools for economic self-sufficiency.

The Infant and Pre-School program, which prepares children for kindergarten through acquisition of English language and socialization skills during Circle Time, arts and crafts, music, and supervised play.

Sacred Heart Community Service provides education programs for both youth and adults. The youth education program includes: the Homework Club, an after-school tutoring/mentoring program that provides academic assistance and enrichment activities to students in grades K-5.

The adult education program includes: an adult ESL classes designed to provide students with basic English language skills so that they will be able to communicate with teachers, doctors, and others who serve their children and extended families; a citizenship class which helps adults in preparing for citizenship tests and interviews; and a computer class which teaches adult students keyboarding skills, word-processing, the use of spreadsheets and databases, and basic desktop publishing.

Sacred Heart Community Service offers Job Link, a job search assistance program. This program teaches customers how to complete job applications, use available job resources, including voicemail and the internet, and helps them hone interviewing skills. Part of this program includes an orientation that all job candidates must attend.

The Welcome Center greets new customers, assists them in registering for services and provides information and referral concerning resources available within the community.

Spanish or Vietnamese speakers are needed in all programs, but bilingual skills in other languages (i.e. Mandarin and Tagalog) are welcomed. In the ESL Classroom, however, students are encouraged to speak English.

Sacred Heart Nativity School (Middle School Students)

Sacred Heart Nativity School (SHNS) opened its doors in August 2001 to address the needs of the Washington/Gardner Districts of San Jose. Co-sponsored by the Jesuits, Sacred Heart Parish and The Diocese of San Jose, SHNS's mission is to educate boys in grades 6-8 who have the ability for college preparatory work but who currently fail to reach their potential

The school program incorporates:

- Intimate Class Size: Most classes will be taught in groups of ten.
- Extended School Day: The schedule consists of seven class periods, athletics and other activities after school, plus a structured study hall from 4:30-6 pm.
- Extended Week: Students participate in Saturday tutoring opportunities and field trips.
- Extended Year / Summer Activities: Students attend Bellarmine Prep's Summer School plus a three-week rural leadership camp.
- College Prep Curriculum: Students pursue a demanding academic program with the anticipation of being accepted into private or public college-prep high schools.

SCU students can choose to work either in the classroom in the mornings, or with the enrichment activities and the homework hour in the afternoons. Morning placements involve working as classroom aides, either one-to-one or with small groups of students. SCU students engage in after-school enrichment activities (i.e. sports, board games, music) and tutoring. SCU students are encouraged to bring their own talents and skills to share with Nativity students.

SCU students should know that at every level of interaction with the students at Nativity School they will be looked upon as role models. At the same time, they will continue to act as undergraduate students, responsible for finding ways to learn about the perspectives, experiences and concerns of middle school students.

Sacred Heart Parish Education Center (Elementary School Students)

The Education Center opened in November 1997 to serve the members of Sacred Heart Parish and was founded and developed through the hard work of members of Sacred Heart Parish, PACT, and Universitarios del Corazón, a group of college graduates and current college students from this community who worked together to encourage and promote higher education to the children and parents. The Center serves about 40-50 children per week. The children are primarily elementary and middle school students. Parents whose children benefit from the Education Center are required to serve as liaisons between tutors at the Center and school teachers.

SCU students who choose this placement will assist children who drop in to use the Center with homework and other academic review lessons. Ability to speak Spanish may be helpful, but is not required. SCU students will become role models for these children, most of whom are from families where college is an unknown experience.

San Jose Day Nursery (Pre-School Children)

Since 1916, San Jose Day Nursery has provided childcare for the children of working or student parents on limited incomes. About half of the families are considered low-income. The Nursery is open from 7 a.m. to 6 p.m. and provides meals, snacks, and a pre-school program, for up to 75 children. SCU students can sign up to work with either preschoolers (ages 2-5 years) or infant/toddlers (ages 0-2 years).

SCU students will be actively involved with the children either on the playground or indoors, in small group activities or on a one-to-one basis. Students with particular talents or skills are encouraged to share them with the children.

Santa Clara Adult Education (Immigrants)

The E.S.L. (English as a Second Language) program at Santa Clara Adult Education Program is designed to teach non-English and limited English speaking persons English language skills in listening, speaking, reading, and writing for the purpose of helping them to adapt to life in United States. The ESL program has 7 "core" levels, ranging from Beginning-Literacy through Advanced. These classes promote cross-cultural understanding and help to prepare the students for citizenship. Language is learned for the contexts in which students will use it (i.e. work, shopping, talking to doctor, etc.)

Students at the Adult Education Program are very diverse, representing over 76 countries and 35 different languages. Ages range from 18 to 90 years old. Prior education ranges from no formal education at all to doctorates.

Santa Clara University students assist the E.S.L. students to achieve their goals by working as instructional classroom aides. Interaction with University students makes it possible for the E.S.L. students to develop and practice their English communication skills as they work with the Santa Clara University students in small groups or in a one-to-one setting.

Scott Lane Elementary School (Elementary School Students)

Scott Lane is a public K-5 elementary school in the Santa Clara Unified School District. Its 450+ enrollment represents an ethnically and culturally diverse population. Students there speak 21 different languages. About 70% live at the poverty level. Numerous activities at the school promote literacy in the classroom and at home. The school uses readers and writers workshop, GLAD (Guided Language Acquisition Design), the Waterford Early Reading Program, and Accelerated Reader to accomplish this goal.

SCU students who choose this placement can choose between working in the classroom or in the after-school program. In the classroom SCU students will assist as tutors—either one-to-one or in small groups. In

some cases, placement times may overlap into recess or lunch recess which would provide SCU students an opportunity to interact with the children in a less structured model. SCU students will receive their room/teacher assignment at the orientation meeting. In the after-school program, SCU students will work with first through fifth grade students in a reading and computer-based program

St. Joseph the Worker Center (Immigrants)

St. Joseph The Worker Center, a program of St. Vincent de Paul, is designed to provide day workers and employers of day workers a way to contact each other. The Center is open to men and women who are looking for daily work. It provides a safe and clean place to wait for employers to come and hire them.

The Health Ministry at The Worker Center, is a program of Most Holy Trinity parish in eastside San Jose. The parish serves about 25,000 persons. The Parish Nurse is a staff member who coordinates health screening, education and referrals to respond to the physical, social and spiritual needs of the faith community, as needed and /or requested. At The Worker Center, the Parish Nurse provides health screening once a week to day workers. This may include blood pressure and blood sugar screening, as well as addressing other health needs that come to her attention.

Arrupe students who choose this placement can choose from one of two activities. On Tuesdays SCU students would be helping perform health screenings and making appropriate referrals, under the supervision of the Parish Nurse. Although not required, the ability to speak and understand Spanish would be helpful. Students are strongly urged to assist (under the supervision of a registered nurse) with Health Sunday (scheduled one Sunday a month.) Students looking at getting a larger perspective of the parish community will experience this by attending the Health Sunday.

SCU students can also choose to work at the Front Desk on Tuesday through Saturday. Students would help to greet workers, assist with completing registration form, as well as job applications, and perform some data entry. Students who choose the Front Desk placement should have an Intermediate level of Spanish or higher. Students may also have an opportunity to assist in the ESL class and have informal conversations with the workers.

Skills Plus (Seniors/Elderly)

Skills Plus is a program of education and training for survivors of stroke and other neurological impairments. The program is designed to enhance self-esteem, increase independence, and preserve and improve functional skills. The activities are tailored to meet the specific needs of each Skills Plus student. This program is designed to complement, not replace the benefits of traditional rehabilitation or therapy.

Santa Clara University students who participate in the Skills Plus Program will be working in a professional setting to assist, as classroom aides, the instructors who teach independent living, mobility, communication skills, and computers. Students will assist with classroom set-up and clean-up, as well as interacting with the stroke survivors one-on-one—helping with exercises, adapted activities or with the computer. There are approximately ten Skills Plus students in each class.

Sunday Friends (Immigrants)

Sunday Friends is a volunteer-based organization that runs Sunday afternoon programs for children and families who are homeless or very low-income. The programs, held in a downtown San Jose elementary school, allow volunteers to assist children with cooking, crafts, gardening, sewing, writing, reading, and other constructive and educational activities. The children and their parents earn tickets for their efforts, then use those tickets to shop in an on-site "store" for toys and practical necessities. Volunteers also help children to count, bank, and make decisions about spending their tickets.

SCU students who choose Shift 1 of this placement (2-4 pm) will oversee or assist cooking, craft, gardening, or other activities. Spanish-English bilingual students will help Spanish-only children and parents to write letters in English, or will translate Spanish-language personal letters to English.

SCU students who choose Shift 2 of this placement (4-6 pm) will initiate and play educational games with children or will escort shoppers as they spend their tickets in the "store". Spanish-English bilingual students will assist Spanish speakers with shopping, will play Spanish-English teaching games with children, or will translate personal letters from Spanish to English. SCU students who choose Shift 2 should be aware that some of the activities are held outdoors. Although sheltered, it may be cold during the winter months.

SCU students who choose this placement must love children and be willing and able to be a good role model. In addition, Sunday Friends especially welcomes students who want to develop leadership skills or Spanish language skills (should have minimum of intermediate Spanish), or those with expertise to share in the areas of art, crafts, sewing, cooking, or woodworking. SCU students are also encouraged to share their special talents.

Teatro Corazón (Immigrants)

Teatro Corazón is a theater group affiliated with the Sacred Heart of Jesus Parish. This group has born tremendous fruit in the recruitment and training of young people and parents who have had no previous acting experience. It began as a response to many of the issues in the local neighborhood, esp. divisions among different Spanish-speaking immigrant constituencies. A group of young people from the parish wanted to address issues of family cohesiveness and higher education and decided to organize an ongoing effort of community building through popular theater. Students who sign up for this particular placement must be able to understand and speak the Spanish language.

Santa Clara students will help to put on a play about Our Lady of Guadalupe. Students will be participating with members of Teatro Corazón in their weekly rehearsals learning the songs as well as getting to know the families they will be working with to put on the play. The play will be performed at the parish, as well as in the Mission Church at SCU.

VIA (Pre-School Children)

The mission of Via is to help children and adults with disabilities achieve greater self-sufficiency and lead richer lives. The agency serves over 3,000 people annually with developmental, physical, communicative and learning disabilities, as well as children who are at-risk for developmental delays. Arrupe placements will be in the First Step Early Intervention Services program of Via.

Each First Step program provides intensive early intervention treatment for children ages birth to three years with disabilities and developmental delays. First Step utilizes the Infant Mental Health Model, respecting the needs of the entire family. The staff provides parent education and support, counseling and modeling in the classroom, as well as through home and community visits. Parents participate in a language-enriched program and learn and participate in socialization through play-based activities. The program's professional staff includes licensed clinical social workers, occupational therapists, speech and language pathologists, physical therapists, early childhood educators, and marriage and family therapists.

SCU students will be working in the non-categorical classroom or the Structured Skills Classroom—both of which involves parent participation and children three years and younger in a center-based program. Children in these programs may have autism, Downs syndrome, cerebral palsy, mental retardation, language delays, or other developmental challenges. Participation is the responsibility of all program staff: helping in the preparation of materials and snacks, greeting of families, free play, clean-up, and assisting in the transitions between activities are appreciated when time permits. Bilingual Spanish, Vietnamese and Mandarin speakers are welcome.

Wilcox High School (High School Students)

Wilcox High School is part of the Santa Clara Unified School District. It has an enrollment of 2000 students: 39% Caucasian, 24% Hispanic, 23% Asian, 9% Filipino and 3% African-American. The Special Education Department offers services to two hundred and forty students with learning disabilities. Placements are in Special Day Classes serving students with severe handicaps (SDC/SH). The two classes are academic/community-based programs: the focus in one class is accessing the community to develop independent

living skills and vocational training and the other class has more of an emphasis on vocational oriented academics.

SCU students will be helping with small group and individual activities. They will operate in the classroom like parent volunteers and aides. They will receive direction and support from the staff on how to assist in the lesson.

Yu-Ai Kai (Seniors/Elderly)

Yu-Ai Kai is a non-profit organization devoted to the advancement of the health, education and well-being of older adults in the Japanese American Community through the development of culturally relevant programs, the provision of bilingual services, the dissemination of information affecting older adults, and by the development of intergenerational support programs.

One of the programs offered at Yu-Ai Kai is Senior Day Services. It provides supervised care for older frail adults and runs from 10 am to 3 pm Monday through Friday. The participants start off the morning with tea and a snack that is followed by an activity, such as arts and crafts. At noon, they go upstairs to the Nutrition Program that serves hot Japanese style lunches. After lunch, participants participate in more activities and have another snack before they leave. Some of the daily activities include Japanese calligraphy, painting, sing-along, playing basketball, and bingo. SCU students will assist seniors with these group activities. Students who choose to work in Senior Day Services should be aware that English and Japanese are spoken in this program. Therefore, knowledge of the Japanese language is recommended.

• Santa Clara University - The Arrupe Center Partnerships

Community placements:

- provide a supervisor to be available as a community teacher on site when students are there
- offer an orientation during the second week of the academic quarter
- set up students in tasks where 80% of their time will be spent interacting face-to-face with people (usually 2 hrs/wk for 8 wks/qtr)
- introduce students to people who are struggling with issues of poverty, discrimination, marginalization
- communicate with The Arrupe Center staff members who facilitate, support, and trouble-shoot as necessary
- engage in university learning opportunities as able

Santa Clara students:

- follow The Arrupe Center Participation Guidelines
- attend the orientation meeting (and reflection session, if there is one)
- participate at placements for their designated time commitment
- may use The Arrupe Center cars, following established procedures
- return the signed record of placement attendance to their faculty member
- thoughtfully complete Early Placement Report during their 3rd week of placement
- attend and participate in required Reflection Session during 6th week of placement
- communicate with faculty member, placement supervisor, and/or Arrupe Center staff regarding placement experience

Santa Clara faculty members:

- articulate their expectations of community-based learning in the syllabus
- schedule time in their first class for an AC representative to explain the program
- support student participation that honors the Participation Guidelines
- organize their teaching to receive students' questions and insights from placements
- integrate placement input in terms of their particular academic course or discipline
- communicate with The Arrupe Center staff members who facilitate, support, and trouble-shoot as necessary

The Arrupe Center staff members:

- develop appropriate and supported placement learning experiences for students
- provide logistical support for the program (scheduling, registration, fingerprinting, TB test records, assessment instruments, The Arrupe Center cars)
- follow-up on problems and concerns
- collaborate with faculty on teaching strategies to promote reflection about placement-based learning
- connect faculty members with community resources and vice-versa
- develop opportunities for continued learning for faculty and placement supervisors in community-based education
- support special projects that promote campus/community collaboration.

- Arrupe Center Staff

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- Arrupe Center Advisory Board

Members

- Kelly Detweiler Art and Art History Department
- Fred Ferrer Estrella Family Services
- Rosa Guerra-Sarabia The Drahmman Center
- Barbara Kelley Communications Department
- Greg Lippman Downtown College Prep
- Sonny Manuel, S. J. Vice Provost
- Emile McAnany Communications Department
- Margaret McCarthy Development Office
- Marta Morales Familias Con Libros
- Laura Nichols Anthropology and Sociology Departement
- Angie Pratt John XXIII Neighborhood Center
- Mark Ravizza, S. J. The Bannan Center
- Jo-Anne Shibles Leavey School of Business
- Jim Somers Sacred Heart Nativity School
- Bill Spohn The Bannan Center
- Lucia Varona Department of Modern Languages and Literatures
- Student Director Santa Clarans for Social Justice
- Student Director Santa Clara Community Action Program

Section 3: Faculty Notes

- Marilyn Fernandez, Sociology
- Paul Fitzgerald, S.J., Religious Studies
- Eric Hanson, Political Science
- Barbara Kelley, Communication
- Deborah Lustig, Liberal Studies
- Lucía Varona, Modern Languages and Literatures

- Marilyn Fernandez:
Re: SOCI 165: Human Services

Basic Assumption:

Voices of the people that students meet and work with at the placements are as rich a resource for information as their textbooks and faculty. Classroom discussions and assignments provide students opportunities to critically integrate theories with their personal experiences at the placements and evaluate both the theories and their individual experiences.

Structuring Community Based Learning into the coursework:

Community-based Learning Experience is a required component of this class and is noted in the schedule of classes. Students are required to spend a maximum of two hours per week at a human service agency where they are provided with opportunities to serve, experience, and learn about the practice of human services in organizations. I give students the option of choosing from agencies that participate in the Arrupe Center for Community-based learning at Santa Clara University. In special circumstances, students have the option of substituting a human service agency of their choice under the following conditions: (a) the work the student will do involves substantial interaction with clients and a supervisor in the program; (b) before the end of the first week of class, the student provides the instructor a one-page typed description of the nature of the service the student will be engaged in at the agency and the name/telephone number of the supervisor at the agency who will supervise the work of the student; (c) the instructor approves the nature of the placement, and (d) the student makes all the necessary arrangements with the agency. Students have to submit to the instructor their sign-in sheets from their placements along with their final paper.

Integrating Community Based Learning with Academic Work:

Throughout the quarter, students are given opportunities to integrate their placement experiences with the class readings, discussions, journals, exams, and final paper.

The journals: include reflections on their personal learning experiences at the placement agency. The personal journal entries are not graded. However, they become the basis for writing assignments, examinations, and the final term paper for the course.

Take-home writing assignments: train students in theoretical analyses of human service issues and their service experiences at the placements. In each of the assignments, students apply the concepts, models, and theories about human services to a human service problem of their choice that is in the news during the year or from their placement experience.

Mid-term and final exams: Students are required to use examples from their placement to illustrate and critically analyze concepts and theories in their exams.

One final paper: The final paper is based on the student's community-based learning experiences as well as the theories, relevant research, and class-room discussions. The journal submissions and writing assignments are expected to help the student prepare for the final paper. The paper topic chosen should be derived from the student's placement experience. Time is devoted to discussing the methods of integrating the lessons learned from the community experiences, theories, and empirical research (see final paper guidelines). The community experiences provide the experiential evidence and the published works (that students review) provides the research evidence. Both types of evidence are meant to inform the critical analysis of the relevant human service theories.

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- Paul Fitzgerald, S.J.
Re: TESP 046: Faith, Justice and Poverty

TESP 046, Faith, Justice and Poverty is, by the way, the Urkurs, the first course (greatly evolved) offered by Steve Privett, Sonny Manuel, Bo Riley (I think) and Dan Germann through the then newly established Eastside Project.

The class works well (you can check out the student evaluations of the course on the web) because it obliges the students to do contextualized theology - to make connections between what they see, what they understand, and what they believe. These three poles are set in dynamic opposition one to another and become mutually informative and transformative. I explain this much better in my article, in Crosscurrents: <http://www.crosscurrents.org/fitzgerald0151.htm>

Excerpted from "Doing Theology in the City"; Cross Currents, Spring 2001, Vol. 51, No 1
"My head spun amid the deafening screams and the frenzy of activity." "I was nauseated by the stench of urine and sweat." "My stomach was knotted in fear as I saw these unkempt men approaching." These are the reported reactions of undergraduate students on their first day working at, respectively, a family shelter, a convalescent hospital, and a soup kitchen. For the length of an academic term they were participant-observers, playing with the children of very poor parents, conversing at the bedsides of the dying, and serving meals to the homeless. These students were also learning theology: gathering data, testing hypotheses, discarding inapt models and stumbling upon new insights as they participated in an undergraduate course in Catholic Social Doctrine that I teach at Santa Clara University. Over the space of a few months, the poor people who had previously floated on the margins of the students' worldview moved to the center of their attention and concern....

..... Such participation in human communities serves as an essential context wherein the Judeo-Christian tradition in general, and the Roman Catholic theological tradition in particular, can be engaged, appropriated, and, indeed, extended by students. These persons enter into true dialogue with essential texts, the professor, classmates and interlocutors gained by means of a service-learning placement. A placement at a social service agency allows students to grapple not only with the "what" of poverty -- and not simply with the "how" of social or political remedy -- but also with the "why" of faith-based ethical advocacy for human persons in difficulty. In fact, it is this third level of articulation that is most difficult for students: they need help articulating the normativity that undergirds their real generosity and their deeply felt sense of justice. Sustained dialogue with poor people on the margins of society is marvelously effective in bringing students to explicit clarity about the hardest questions of faith and justice.

* * * * *

- Eric O. Hanson
Re: POLI 02: Introduction to Comparative Politics

History and Problem:

I have taught this course two-three times per year since coming to Santa Clara in fall 1976. At the present time it covers the politics of China, India, and Mexico. In the 1996 Core it fulfills both the Social Science and the World Culture: Area Studies/Regional requirements, so there is always plenty of demand, even when the department offers ten-twelve sections per year. In summer 2002 I participated in the Arrupe summer program to prepare for using placements in one of my winter 2003 sections. That winter I taught two sections, one with Arrupe placement and one without. The Arrupe section was a puzzle. The non-Arrupe section produced responses a little lower than my usual range (4.49 average [I realize there are many methodological questions, and I would be happy to discuss them with anyone who wishes]) and the Arrupe one (4.20) one produced my lowest student evaluations in some time. The students in the two classes seemed similar in their make-up. However, I got eleven marvelous five-page essays on the life-changing nature of the experience from the thirty-two Arrupe students, and some pretty poor ones also. It seemed that the lower evaluations reflected the very different reactions of the students to that part of the course. It also might have been that I was distracted in the Arrupe section since I had to keep switching my mindset for the two courses since even the non-Arrupe section was not spectacular.

Response:

In response, I decided to make the following changes:
Both POLI 002 courses would have Arrupe placements with Confucian, South Asian, and/or Hispanic immigrants.

In the first class of each course, I stressed strongly that an Arrupe placement was integral to this course, so those not wanting one should register for one of the three other POLI 002s. I also started the course with a giant triangle on the board which related three keys to "a second cultural perspective" (the goal of the Area

Studies/Regional): the students' prior experience and knowledge; my lecturing and their reading on Chinese, Indian, and Mexican politics; AND THEIR INTERACTION WITH SAN JOSE IMMIGRANTS.

Each student got a personal copy of the KIN report on the national immigrant group they were serving.

In the third week, I devoted an entire class to a discussion of their experiences in their placements.

In discussing Chinese, Indian, and Mexican political systems, I highlighted the experiences of both internal and external immigrants.

The result was one of my finest experiences in teaching since 1976 with a superb morning class, and an acceptable one with a very challenging cohort in the afternoon class. The morning group was obviously there because they wanted the Arrupe experience. Many of them knew each other from Loyola, SCAAP, or other volunteer situations. My afternoon POLI 002 was the last of the five POLI 002s to fill, and most of the students had ended up there by default. The five-page essays in both classes were fine, with the morning group much better. The student evaluations were 4.71 average in the morning and 4.28 in the afternoon. I have decided to continue to teach two POLI 002s each winter with Arrupe placements. In fall 2004 I will teach POLI 002 without an Arrupe Placement with the class limited to freshmen. I hope to use this class as an introduction to the university with the emphasis on relating their four fall courses within the context of the Core Curriculum. I believe that you can add one extra emphasis to a course, but not two. I already teach POLI 139, Religion and Politics in the Third World, as a Core Capstone.

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• **Barbara Kelley**

Re: COMM 141B: Advanced News Writing and Gathering

I have integrated Arrupe placements into my advanced journalism classes since fall of 1997. What I've learned is that there is a steep learning curve in getting it right.

From the start, I found Arrupe a good fit with course objectives: Long-term placements in community agencies provide students with an opportunity to practice "immersion journalism," learning about another reality over the long term from the inside out. Students produce an "enterprise" story based on their Arrupe experience that not only strives to give a voice to those on the margins – who rarely have one in mainstream media – but attempts to do what all good journalism does: put a meaningful debate on the table. Arrupe also allows for more insightful discussions on media stereotypes, on one hand, and the power of the press to affect change on the other. Students complete a journal throughout the quarter and also read, as a model of this kind of journalism, "Someone Else's Children" by John Hubner and Jill Wolfson, which investigates the juvenile justice system through the lens of individual families and children caught up in it. All of this works well to enhance the course goals and elevates the class beyond a straight, skills-based advanced journalism class.

Still, it wasn't until I attended a weeklong Arrupe workshop in summer of 2002 that I realized that while Arrupe was a marvelous pedagogical tool, I was missing something. Since then, I have reframed the experience around two issues: strength vs. weakness and arrogance vs. humility. In reflection sessions, we talk about the strengths of those living on the margins, rather than, as most media does, focussing on weaknesses. Abandoning the pathology paradigm allows students to not only consider the similarities between themselves and those on the margins, but helps them to focus on the larger societal context. And by stressing from day one that the people the students will encounter in their placements are the experts, students realize they have to learn – and to connect - before they can be an agent of change. Discussions have become richer as students focus on larger issues, which they now address in their final stories. I think that most of them come to realize that for journalists to truly address issues of social justice, they have to explore the issues from the grass roots level, rather than from the top down. Quite a switch from the traditional media approach.

We also talk quite a bit about solidarity and by the end of the quarter, most students have found a sense of connection between themselves and the people in their placements. Whether or not they go on in journalism, I think that's something that stays with them.

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- **Deborah Lustig**

Re: undergraduate education courses

Some thoughts:

Requiring Arrupe Center placements is essential to my courses (undergraduate education). The students' experiential learning complements their "book learning" so well.

I am usually pretty flexible in allowing students to use another community service activity or sometimes even their worksite instead of a "real" Arrupe Center placement. I encourage faculty to think ahead of time about how they will respond to these inevitable requests. I usually make my decision based on the demographics of the proposed substitution and the limitations of the student's schedule. I do point out to them that as an "insider" they will have a different perspective and for the course they should try to be aware of that.

I require a weekly reflective journal of 1-2 pp on Arrupe placement. I used to leave it entirely open but then found that mid-quarter I was getting one paragraph journals "it's the same as usual." Now I give prompts that connect to the weekly topic, but I stress to the students that they are always free to write about another topic and in particular if they have not much to say about the suggested prompt they HAVE to write about something else (ie that's not an excuse for a skimpy journal).

Every Thursday we discuss the Arrupe placements. I usually try to do this first so the time doesn't get squeezed. I have already read their journals so I know which issues/incidents I especially want to cover. Through these discussions the students get to learn from each others' experiences as well as their own.

I do not grade Arrupe participation separately. I grade the journals. I can only think of one student in five years who did not complete the hours and she was failing the course anyway.

About a year ago I introduced an advocacy project in my courses. It can be related to the students' placement or paper topic. It took some fine-tuning because at first some students wanted to "fix" their placement site. To encourage them to think more about the social context of problems, I then specified that the assignment can't result in a letter to or about community partner staff. I'm very pleased with the results now. Of course some students complete the assignment in a perfunctory way, but for most it is meaningful and empowering.

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- **Lucía Varona**

Re: undergraduate Spanish courses

95 percent of my students who go into the community go back the following quarter, even if it isn't required. In the Modern Languages Department, students receive an extra unit for CBL in intermediate Spanish if they do it with María Bauluz or with me. Although very few students go on to Spanish 23, because most of them jump to Advanced Spanish or go to study abroad, most of those who do, take it because of the community. It is fascinating for me to see that those who didn't like the experience at first, by the end, they all appreciate the opportunity. Some are afraid because they don't know what to do or how to react to the community. But soon they find that we all are more similar than different. But before they find that out, it's scary to them.

Community Based Learning keeps students busy the entire quarter. In the elementary level, students make a portfolio, using the grammar we cover in context. In the first quarter, the students look for symbols that represent the relationships and what they have learned, use a metaphor that has to do with how they felt in this project. One student used a sponge for the metaphor -- she went there and tried to absorb everything she could.

In Elementary Spanish II for instance, students use all the topics of each chapter to build an album for the person they dialogue in the community. People in the community are amazed when they see what students have prepared for them with all the information they have shared. Students also keep a journal in English. This is their reflection: students write about what has impressed them, what they have learned, and also pose fundamental questions that many times remain unanswered but profoundly reflected upon. They can go to any placement,

through Arrupe, SCCAP, or even close to where they live; the requirement is to find a Spanish speaker with whom they can share cultural information. One thing I always stress is that the sharing goes both ways. The student must be willing to share about his or her culture as much as he expects the person from the community to do it with them. Many students tell me they have never thought about their own beliefs and values or the way they communicate, until they have to do this assignment. There are more than two students who have also told me how much English they learn taking my Spanish class. It happens the same with culture -- they learn to appreciate more their own culture by sharing information with people in the community who come from so many different Spanish speaking countries.

In the third quarter of Elementary Spanish, students do something tangible -- take action -- find something as a group or individual that is needed or that they feel they can do for the community. This year, for example, they are writing short stories for children, and in the chapter about shopping, they brought clothes for Sacred Heart.

Description, reflection, action -- these are the three elements that intertwine at all levels but each quarter we emphasize one for them. The first quarter we focus on description. Second quarter, reflection. Third quarter, action. This has to do with the different levels of engagement and also the Spanish language development. In the elementary section, one student started reflecting on his experience in the community and realized the similarities to his own life. Soon he began writing about his mother. He hadn't understood why she had been so strict with him when he was growing up. Upon reflection, he did. This student told me one day with a special light in his eyes: "I discovered my mother." That's what it's all about. Learning about other cultures while discovering our own. The greatest lessons of our teaching are in our backyard, and we find them through Community Based Learning.

In the intermediate level, the three elements of endgame-Description, Reflection, and Action-are present again. The first quarter we focus on the descriptive phase -- they describe everything on a sensory level. The second quarter on Reflection -- the question "why?" is constantly present. In the journals usually come questions such as: What are the causes for poverty? Why do so many people have so little? It is also common to read how students start realizing how blessed they are when they compare what they have, where they were born, and the great opportunities they have when they learn about the struggles of the people in the community. Finally, in the third quarter of Intermediate Spanish, students embark on a big project to help solve a problem in the community. Students have created projects from games to learn the questions to pass the Citizenship test to sending letters to parents and the government to prevent junk food in public school, to very sophisticated programs to teach Basic Spanish to volunteers or English to day workers.

In my upper division courses, Community Based Learning takes a more serious form. Students start from scratch, as I used to say. They create a project and finish it with only my supervision. Last year, we received a grant to help students in Guatemala. We sent five computers to a marginalized area in Guatemala City. With my students of upper division courses, we founded FOG (Friends of Guatemala), a student organization that does fundraising to help pay for the internet connection in that school in Guatemala. This is the only chance those Guatemalan children and teachers have to enhance their education. This group, FOG, also works with Aurora High School, a very marginal Charter School in Redwood City. We go to give them workshops and this year they are coming to Santa Clara University to share with us their knowledge about traditional dresses of Mexico and Guatemala. This is a wonderful example how the community can bring us who they are. We are so happy to learn from them. Students in upper division courses are more hands on. They have to get organized, do research for workshops or find out about how to plan events, etc.

Section 4: Sample Faculty Syllabi

- Communication 141B: Advanced Newswriting and Reporting
- Education 163: Teaching in a Multicultural Society
- Political Science 002: Introduction to Comparative Politics
- Psychology 185: Developmental Psychology I
Observational Project Requirement in Developmental Psychology I
- Sociology 132: Social Stratification
- Sociology 165 (Section 26187): Human Services
Guidelines for Final Paper SOCI 165
- Spanish 22: Intermediate Spanish II
- TESP 046: Faith, Justice and Poverty

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"Know everything..."-- Melvin Mencher

Tom Wolfe once said that reporting is the heart of everything. He also offered this advice to a grad school class of journalism students: "Never take a job that keeps you inside the building." Keep his words in mind as you wind your way through this course, taking what you learn inside the classroom out onto the campus and surrounding community where you will report on issues of relevance to the SCU student body.

Most of what you learn will be hands-on. In addition to working on your own assignments, you will hone your news sense on one another's work. As in a real newsroom, collaboration counts: you will critique and edit each other's articles. You will pitch story ideas to the class. You will offer concrete feedback to your classmates on how they might find the stories behind the story.

You will also learn to love to rewrite. (Okay, that's a stretch.) But you will at least realize that nothing is at its best at first crack. In the wise words of one old sage, "Anyone can write. Only the real writer knows how to erase."

This class starts fast, ends faster, and you will find that procrastination will do you in. But by quarter's end, I guarantee you will have discovered what it is that keeps reporters hooked: the thrill of a good story.

From this point on, think of yourselves as stringers for the TSC. I want to see as much of your work in print as possible -- so I expect you to pitch your stories to the appropriate TSC editor each week. In fact, it is mandatory that each of you publish at least one story in the school newspaper by quarter's end. Failure to do so will affect your grade.

As reporters, each of you will cover a campus-related beat for the entire quarter. Once you've carved it out, you'll be talking to your sources regularly, uncovering the stories that need to be told. A word of warning: build these relationships early on, before assignments are due. Having a ready list of trusted sources will save you untold grief when deadlines start crashing down.

You will also be required to do a community-based learning project through the Arrupe Center, one of this university's most precious resources. Consider your placement a lens through which you will examine, apply and elevate the theories and skills you explore in the classroom, giving greater purpose to our academic goals. More specifically, your placement will serve as a lab for immersion journalism, where you will break down media stereotypes as you investigate social issues from the bottom up, learning from -- and giving voice to -- people on the margins of Silicon Valley's society. In so doing, you will experience first-hand the power of the press to effect change.

In addition, you will take turns leading daily micro-discussions, pegged to current news items that weigh the competing ethical, moral and practical interests inherent in reporting and writing the news. (Please: no recycled discussions from other classes.)

Finally, you must read a daily newspaper, both to keep you informed, and to inspire your own work, too. To keep you honest, we may have pop quizzes on current events throughout the quarter.

During class sessions, we will focus on reporting and writing techniques that will have direct impact on your weekly assignments. There will be no make-ups for in-class work, and class participation (i.e., making positive contributions to class discussions) will factor into your final grade.

Most of your reading in Mencher's text will be due in the beginning of the quarter, before most of your beat assignments are due. It is a cerebral, sophisticated look at the world of journalism that goes beyond the normal cookbook approach to newswriting. It should inspire you as well as engage you intellectually. Plus, if you're even remotely a news junkie, you'll find most of the book a damn good read.

Along with the text comes an invaluable CD-ROM that provides self-help math and writing exercises. If you need help, take it upon yourself to work through it: you will be held accountable for usage errors, no matter how minor.

You will also be required to read "Somebody Else's Children," a masterful book that will serve as a model for your Arrupe reporting and writing.

As you learned in Comm 40, we are in the deadline business. Assignments must be in my hands in the beginning of class on the day they are due. Those that mysteriously turn up under my door or in my mailbox either during class time or later that day will be ignored. Nor will I accept after-the-fact excuses.

With regard to first drafts: As works-in-progress, they will not be graded. However, you must get each rough draft (ideally, two typed pages) initialed by me on the Tuesday it's due, then turned in with your final draft the following Thursday. Failure to do so will cost you a letter grade for that assignment. Feel free to visit me during office hours, draft in hand, for a quick review before completing your final draft.

As always, plagiarism -- making up a quote, copying another student's work, or lifting either a quote or other information from another article without attribution -- may mean automatic failure.

Finally, choose a class "buddy" who can help you proofread and critique your work -- an essential part of the news biz -- and who can also catch you up if you should happen to miss a day.

I will not set aside time for formal one-on-one conferences. Rather, I encourage all of you to drop in during office hours, make an appointment, or call me at home.

Text: News Writing and Reporting, Eighth Edition. Melvin Mencher
Wire-bound AP Stylebook
Somebody Else's Children
The San Jose Mercury News
When Words Collide (optional)

Grading:

In-class work/homework/quizzes	5 percent
Class participation	10 percent
Weekly beat assignments	40 percent
In-depth story	20 percent
Arrupe Project	25 percent

Grading Criteria:

- A = Thorough content; excellent organization; clear writing
- B = Minor problems in content, organization or writing
- C = Missing content; unclear writing; disorganization
- D = Very little evidence of original reporting; incoherent writing; major factual errors
- F = No evidence of original reporting

Week 1 (Jan. 6, 8): LET'S REVIEW....

NR&W: Chpt. 1- 3; 13. Skim Part 5, a good reference on covering various beats.

Optional: Chpt. 9

Re-acquaint yourself with AP Style and copy editing marks.

Begin reading "Somebody Else's Children".

Tues: class overview; Arrupe presentation

Thurs: beat reporting; writing rehab

Due Jan. 13: Prepare your pitch: identify the beat you'd like to cover, what you expect to find, and why you're the right reporter for the job. (Have a couple of back-ups, too.)

Also due Jan. 13: 600 word observation story

Week 2 (Jan. 13, 15): LEGWORK

NR&W: Chpt. 4, 10 - 11

Tues: what's news and where to find it; beat workshop

Thurs: cocktail trivia: factoid assignment

Due Jan 20: Comprehensive beat journal: Include as much preliminary info as you can gather: sources and phone numbers/email addresses, documents, previous stories, list of events, background, prevailing issues, etc.

Week 3 (Jan 20, 22): INTERVIEWING

NR&W: Chpt. 14 - 15

Hand-outs

Tues: interviewing, redux

Thurs: finding sources; in-class interviews

Due Jan. 27: two-page oral history

Due Jan. 29: "Somebody Else's Children" oral presentations

Week 4 (Jan. 27, 29): EVENTS

NR&W: Chpt. 16. Review Chpt. 5 - 7

Tues: covering events; immersion journalism; Arrupe reflections

Thurs: SEC presentations

Due Feb. 3: (or agreed upon date): first draft, 600 word event story.

Week 5 (Feb. 3, 5): NUMBERS

NR&W: Go back and reread chpt. 4

Tues: in-class edit, event story; covering numbers; story conference

Due Thurs: Final draft, event story

Thurs: numbers and newshooks

Due Feb. 10: first draft, 600 word "numbers" story

Week 6 (Feb. 10, 12): FEATURE WRITING

NR&W: Chpt. 8

Tues: in-class edit, number story; feature writing; story conference

Due Thurs: final draft, numbers story

Thurs: feature writing techniques; Arrupe reflections

Due Feb. 17: first draft, 600-word feature

Week 7 (Feb. 17, 19): PROFILES

Tues: in-class edit, feature; writing profiles; story conference

Due Thurs: final draft, feature

Thurs: making profiles sing

Due Feb. 24: first draft, 600-word profile

Week 8 (Feb. 24, 26): IN-DEPTH FEATURES

NR&W: Chpt. 12, 17

Tues: in-class edit, profile; query letters; in-depth story conference

Due Thurs: final draft, profile

Thurs: writing and reporting in depth

Due Mar. 2: in-depth query

Week 9 (Mar. 2, 4): IN-DEPTHS, THE SEQUEL. ARRUPÉ

Tues: in-depth reporting, continued; organization

Thurs: Arrupe story conference; stereotyping

Due Mar. 9: first draft, 1000 word in-depth feature

Week 10 (Mar. 9, 11): TROUBLESHOOTING

Tues: In-class edit, in-depth feature; rewriting

Due Thurs: final draft, in-depth feature

Thurs: Wrap it up.

Final (Arrupe story and journal) due: Thurs., Mar. 18, 12:10. My office.

DISABILITY ACCOMMODATION POLICY: To request academic accommodations for a disability, students must contact Disability Resources located in The Drahmann Center in Benson, room 214, (408) 554-4111; TTY (408) 554-5445. Students must provide documentation a disability to Disability Resources prior to receiving accommodations.

Santa Clara University/Education 163: Teaching in a Multicultural Society

Fall 2003, Bannan 236, T/Th 11:50-1:35
Deborah Freedman Lustig, Ph.D.
Office Hours: T/Th 11-11:30 and 2:30-3:30 and by appointment
Office: Bannan 245
Phone: 554-4672
Mail: Liberal Studies Program, Bannan 247
E-mail: dlustig@scu.edu

When someone with the authority of a teacher, say, describes the world and you are not in it, there is a moment of psychic disequilibrium, as if you looked into a mirror and saw nothing. -- Adrienne Rich

Course Description

In order to teach in the diverse schools of the United States in the new millennium, teachers must understand the role of culture. In this course, we will work towards two goals: understanding our own cultural backgrounds and analyzing cultural differences as they influence the classroom.

Required Readings:

Sonia Nieto *The Light in their Eyes*
Lisa Delpit *Other People's Children*
Stacey Lee *Unraveling the Model Minority Stereotype*

Required articles are available on e-res. <http://eres.scu.edu/eres>. The password for our class is "culture."

Statement on Academic Honesty:

See attached guidelines

Attendance and Class Participation

You are expected to attend all classes, arrive on time and leave on time, and turn in assignments on time. Failure to do so will hurt your grade. There will be occasional in-class journals assigned in class. They will not be graded, but completion will count towards your participation grade. There will be no make-up journals. If you must miss class for an extended period due to illness or emergency, let me know.

Course Requirements

Arrupe Project:

Your participation is required and an essential part of the learning for the course. When selecting your placement, think about your research paper (see below). If possible your placement should be at a site relevant to your research topic. Ideally your site should be culturally diverse, but if not, the majority of the learners must be of an ethnicity different from your own (for example, if you identify as Latina and Filipina, then you must choose a site in which neither Latino/as nor Filipino/as are in the majority, numerically speaking).

Journal:

Your journal is usually due on Tuesday (see schedule). Each week, your journal will consist of one-two pages of reflective writing on the previous week's service learning experience and one-two pages of analysis, discussion, questions on the week's reading. You may integrate these two components into one piece of writing or separate them, as you prefer. I have suggested a placement topic for each week, but you are always free to write about something else. In particular, if you don't have much to say about the suggested topic, pick something else! At the top of each journal, please indicate your placement. Your journal should be between two and four (double-spaced) pages long. It must be typed. Please keep your journals in a folder with pockets. Journals are not accepted late, however you may miss one journal during the quarter without penalty. Journals are not graded on content, however I do grade on (apparent) effort. I prefer you turn in your journal on paper, however if you won't be in class or don't have access to a printer you may e-mail me your journal—you must send it by the beginning of class.

Fieldnotes:

You are required to take fieldnotes of your first visit to your placement. You may make preliminary notes while at your placement. As soon as possible after leaving the placement, you should write a detailed account of what you did and

observed. Fieldnotes may be hand-written. Include questions that you have. After the first visit, fieldnotes are not required, but are recommended. You will receive up to 3 pts. extra credit for each week's fieldnotes. I will check them on Thursdays. Fieldnotes may be kept in a notebook or folder (not your journal folder).

Research Paper:

This paper should be an analysis of any topic relevant to multicultural education. You must use at least three in-depth scholarly sources in addition to any course readings that you refer to. Where relevant, you should incorporate what you learned through the service learning experience. 10-15 pages, typed, double-spaced. First draft must be turned in at the beginning of class and final draft must be turned in by the deadline to be considered on time. 2 pts off for every day late. If there are more than five careless errors (eg typos) in the paper (either draft!), I will take two points off. Both drafts must be turned in to www.turnitin.com. Instructions are on the eres page. You can either cut and paste your document or upload it. I highly recommend that you upload it as it preserves your formatting.

Presentation:

During the last half of the quarter, students will make presentations and lead class discussion on the topics of your paper. You will either work by yourself or in groups, depending on your preference and your topic. You will make a brief presentation to the class and then lead discussion in whatever form you choose: small groups, debate, large group...

Advocacy Project: Direct service is the provision of goods or services (food, tutoring, housing) to those who need it. Advocacy is trying to change some aspect of society in a systemic way. For example, working to establish a homeless shelter, increase funding for after-school programs, raise the minimum wage, provide bilingual education, and so forth. Advocacy raises a problematic question: who decides what to advocate for?

The advocacy project for this course is an exploratory venture where you will begin to how you think you could make our society better, based on learning from your Arrupe placement and/or research paper. By the end of the quarter you will be ready to take some action on behalf of your placement or related to your paper topic.

Your action could be a letter to the editor, a letter to an elected representative, passing out flyers to encourage people to vote on a specific issue, attending a school board meeting to express your opinion on an issue or anything else you choose that you think could make a difference for the better. In order to encourage you to think about the social context of your placement, your project cannot be a letter or communication *to* anyone at your placement organization (or their supervisors). If you have concerns about something at your placement, please raise them with Arrupe Center staff. See the link to "Activism Tips" on the eres page for some useful advice and resources. You can do your advocacy project as an individual or as a group. If you are writing a letter, be sure to find a specific person to write to; letters "to whom it may concern" are likely to get tossed. Also, be sure to say who you are and why you are concerned about the issue. If writing to an elected representative, include your address—they want to know if you are a constituent (and they might write back!). During week 6, you will be writing about your advocacy project in your journal. During week 7, we will be discussing the project in groups with staff members from the Arrupe Center. By this time you should have generated ideas and decided whom (if anyone) you want to work with. By this time you should have discussed the project with the staff and clients/students at your placement. They are probably your best source of ideas on what's needed. On Tuesday of week 10, you will turn in to me your letter or a description of your advocacy project. Your project should be ready at that time (for example you should include addresses, if you will be mailing letters). I will return them to you on Thursday. Please wait until I return your project to you to mail your letter or carry out your plan. I may have some feedback that would strengthen your project. In particular, if you want to do anything like an e-mail petition or campaign, you must see me first to discuss. Include a one paragraph description of how you chose this action. Include citations for any sources you used, and if you used a letter or action recommended by another organization be sure to say so. You will be graded for the appropriateness of the action and thoroughness of the research. For example, if you take the time to research a senate bill about special education that is coming up and write to a senator about it, you will receive more points than just a generic letter in favor of reforming special education. Your grade will not be influenced by my own political viewpoints. Include a paragraph description of why you picked the project you did and how you researched it, including how you picked the person to write to, if it's a letter. If you are writing a letter to the editor, look at the newspaper to see examples of published letters—they have to be short!

Extra Credit

Current events reports: Bring in a (copy of) a recent newspaper or magazine article related to multicultural education and a 1 page typed discussion of the article in relation to the course (not a summary!). You may turn in no more than one report per week. Up to 3 pts each

Attending special events: When I announce an event in class, you may attend and write a 1 page analysis of the event in relation to the course material. If you hear of events that you think would be appropriate for extra credit, please let me know. Up to 3 pts. each

Fieldnotes: see fieldnotes section

Please see me for other extra credit options. You may receive up to 25 points of extra credit. Extra credit can increase your grade by at most one letter grade (eg from C- to B-).

Grading:

Fieldnotes	5
Journal 7x10	70
Topic and Bibliography	10
Outline	5
Peer-editing	5
Presentation	10
Paper (50 pts each draft)	100
Advocacy Project	20
Participation/Attendance	35
Total	260

Course Outline, Schedule, and Assignments

Readings must be completed by Tuesday of the week they are assigned.
Subject to change! Additional readings may be added.

Week One: Introduction/Culture, Race, Diversity

Read: By Carol Mukhopadhyay, Carol and Rosemary C. Henze (2003) *Using Anthropology to Make Sense of Human Diversity Phi Delta Kappan* 84 (9) 669-678. (on eres)

9/23 Tuesday:

9/25 Thursday: **Journal due (1-2 pp on reading only)**

Week Two: The role of cultural difference in academic achievement

Read: Nieto: Intro and chs 1, 2, 3

9/30 Tuesday: **Journal due (on readings [1-2 pp] and your educational autobiography [1-2 pp]).** Describe what kinds of schools you have attended: public, Catholic, private secular, urban, rural, suburban, small, large. What were the class and racial/ethnic backgrounds of the students and teachers? What were race relations like?)

10/2 Thursday: Video: "Off-Track"

Extra Credit Special Event: Urban Education Forum: Shawn Ginwright, Title TBA, 7-8 pm, room TBA

Week Three: Privilege and empowerment

Read: MacIntosh article (on eres) AND Nieto: chs 4,5,6,7

10/7 Tuesday: **Journal due (on readings and 1-2 pp on your race/ethnicity/and/or cultural identity)** Video: "Color of Fear"

10/9 Thursday: **One paragraph description of paper topic and annotated bibliography due. (An annotated bibliography means that you include a brief description of each item).**

Week Four: "Skills" and Culture

Read: Delpit: Part One (Intro and pp 1-69)

10/14 Tuesday: **Journal due (on readings and service learning. Suggested placement topic—To what extent does your placement emphasize skills? To what extent do they validate students' home language/dialect?).**

10/16 Thursday: **Fieldnotes due**

Extra Credit Special Event: California Alliance of African American Educators [CAAAE]

Sat., Oct. 18 The Westin Hotel, Santa Clara,

9:00 - 11:00 a.m. Breakfast and Program

Keynote speaker: Glenn E. Singleton, Beyond Diversity Trainer

Cost of the annual membership breakfast is \$35 per person, which includes a one year membership in the CAAAE and a CAAAE t-shirt. To request the breakfast registration form please e-mail: williejmackey@yahoo.com

Week Five: Special Education

Read: articles on special education (available on e-res)

10/21 Tuesday: **Journal due (on readings and service learning --Suggested placement journal topic: what do you think you could do for your advocacy project? Remember to start from your placement but look beyond the institution [ok to do it on your paper topic instead] OR Discuss any students with disabilities at your placement? What accommodations are provided? Do they work?).**

10/23 Thursday: Guest Speaker: Dr. Susan De la Paz

Extra Credit Special Event: <http://www.searchinstitute.org/hchy/hchy2003/>

Unleashing the Power of Diversity Conference

October 23-25, 2003

San Jose Marriott and Convention Center

Week Six: Examining difference: case studies

Read: Lee (chs 1,2,3) and "Explaining School Failure, Producing School Success" (on eres)

10/28 Tuesday: **Journal due (on readings and service learning—suggested placement topic—What teaching methods have you observed that seem culturally congruent for the students at your placement? What teaching methods would you try?)**

Discussion with Arrupe Center staff members about advocacy projects

10/30 Thursday. **Bring paper outline, notes, or at least the first two pages.**

Week Seven: Examining difference: case studies

Read: Lee (chs 4,5,6) AND "Muslim Youth in Canadian Schools" (on eres)

11/4 Tuesday: **Journal due (on readings and service learning--suggested placement topic—what practices at your placement seem to promote unity and understanding across racial/ethnic lines? What practices seem to impede unity and understanding?).**

11/6 Thursday:

Extra Credit Special Event: Urban Education Forum "Mediation and Conflict Resolution in Schools" Meg Sanders, Location TBA, 7-8 pm

Week Eight: Lesbian/Gay Issues in Schools

no readings/no journal

11/11 Tuesday: **Bring two copies of outline and complete, typed draft of paper for peer-editing.**

11/13 Thursday: Video: "It's Elementary" **First graded draft of paper due. Hard copy to me and also turn it in to www.turnitin.com**

Week Nine: Holidays and Multiculturalism

Read:

***"Of Kwanzaa, Cinco de Mayo and Whispering: The Need for Intercultural Education" by Deborah Freedman Lustig, *Anthropology and Education Quarterly* 28 (4):574-592, 1997.

***"Why I'm Not Thankful for Thanksgiving" by Michael Dorris, *Bulletin, Council on Interracial Books for Children* 9 (7), 1978

***"There are Many Thanksgiving Stories to Tell" by Chuck Larsen, *In "Teaching About Thanksgiving" by Cathy Ross, Mary Robertson, Chuck Larsen, and Roger Fernandes, Indian Education, Highline School District, Washington State Department of Education, 1986*

11/18 Tuesday: Student Presentations. **Journal due (on readings and service learning—suggested placement topic—how is Thanksgiving portrayed at your placement? What would you do differently? What would you keep the same?).**

11/20 Thursday: NO CLASS TODAY—I'll be at a conference. Use the time to work on your paper!

11/25-27 **VACATION**

Week Ten: Conclusions

No reading/no journal

12/2 Tuesday: Student presentations. **Advocacy Project due.**

12/4 Thursday: Student presentations. **Handout due.**

Final paper due Thurs 12/11 by noon in my office (Bannan 245) or Bannan 247 AND paper must be turned in to www.turnitin.com. Paper may be turned in early.

POLI 002 (37311)
Prof. Eric Hanson
Office: AS 233
Winter Quarter 2004

Introduction to Comparative Politics
14:15-15:20 MWF AS 135
Office Hours: T: 3-5pm; R: 1-3pm.
and at other times by appointment (EHanson@scu.edu)

COMPARE & CONTRAST: POLITICS OF CHINA, INDIA, EL SALVADOR/MEXICO; ARRUPPE PLACEMENT WITH CONFUCIAN, SOUTH ASIAN, OR L.A.MERICAN CLIENTS

This is an introductory study of comparative political history, culture, and institutions using the country studies of the People's Republic of China, India, and Mexico. Issues will include political parties, leadership, nationalism, geographic regionalism, and human rights. There will be a section on each country and a final comparative section. An Arrupe placement is required. A basic knowledge of the American political system is presupposed throughout, but the student need not be fluent in Chinese, Hindi, and Spanish. This course fulfills the World Cultures/Societies (Area Studies/Regional) requirement and the Social Studies requirement of the Undergraduate Core Curriculum. On ERES you will find the department statement on academic integrity (AUTOMATIC COURSE F AND REPORT TO SCU DISCIPLINARY SYSTEM), and one each of last year's data exams, midterm exams, and final exams. There is also a sheet tying this course to the rest of the Core Curriculum.

Required Texts:

Chan, Madsen, & Unger, Chen Village Under Mao and Deng

Vohra, Ranbir, The Making of India

Centeno, Miguel, Democracy Within Reason

Grading:

Data quiz: 10 percent

Arrupe placement and five-page paper: 25 percent

Midterm exam: 25 percent

Final exam: 40 percent

Topics:

I. CHINA: MODERNIZATION AND TRADITION

Jan. 5 Introduction: Course Content and Methodology;
Lawyer Mary Novak of Arrupe Center; Movie: Raise the Red Lantern

Jan. 6 (Tuesday), 7 P.M. Optional Viewing of Rest of Raise the Red Lantern

Jan. 7 Traditional Chinese Politics
Homework: Finish Raise the Red Lantern (03165)

Jan. 9 The Challenge of the West
Homework Video: China in Revolution (03683)

Jan. 12 The Victory of Mao
Homework Video: The Mao Years (03684)
Prepare for entering Canton

Jan. 14 Canton Under Communism
Chen, pp. 1-73

Jan. 16 The Cultural Revolution
Chen, pp. 74-168

Jan. 21 The Politics of Deng
Chen, pp. 169-266

Jan. 23 The Democracy Movements
Class Video Interview (VHS)
Chen, pp. 267-333

Jan. 26 The Fourth Generation
Homework: China in 2002 (ERES), China Packet

Jan. 27 (T), 5-6:30pm Optional Prep of Data Quiz

Jan. 28 DATA QUIZ (30 minutes): China Today

II. INDIA: POLITICAL CULTURE AND DEMOCRACY

- Jan. 30 Movie: Gandhi
- Feb. 2 Arrupe Placement Discussion
Your country's section of Knowledge of Immigrant Nationalities (KIN)
- Feb. 3 (Tuesday), 7 P.M. Optional Viewing of Rest of Gandhi
- Feb. 4 Indian Civilization
Class Video: "Origins of India's Hindu Civilization"(03771)
Finish Gandhi
- Feb. 6 Gandhi, Hinduism, and the British
India, Chapters Four and Five
- Feb. 9 Independence Politics
Homework: India Independence Packet
India, Chapter Seven
- Feb. 11 The Congress Party in the Parliamentary System
India, Chapter Eight
- Feb. 13 The Rise of the BJP
Class Video: "Dark Horizon" (VHS)
India, Chapter Nine
- Feb. 18 India's Future
India, Chapter Ten
- Feb. 19 (Thursday), 5:00-6:30 p.m., Optional Midterm Discussion in A&S
- Feb. 20 Midterm Examination: PRC/India

III. MEXICO: TECHNOCRATIC REVOLUTION

- Feb. 23 Church-State Relations in Latin America
- Feb. 24 (Tuesday), 7 P.M. Viewing of Romero
- Feb. 25 The Salvadorean Case
Class Video: "60 Minutes" (VHS)
Packet: Santa Clara University and El Salvador
- Feb. 27 Corporatist Politics to the Mexican Revolution
Homework Video: Romero (01105)
- March 1 The Mexican Revolution and the Founding of the PRI
Democracy, Introduction
- March 3 Classical Mexican State Institutions under the PRI
Democracy, Institutions
- March 5 The Crisis Year of 1994
Democracy, Elites
- March 8 Mexican Politics in the 1990s: Executive and Legislative Power
Class Video: "Murder, Money, and Mexico" (VHS)
Democracy, Ideology and Conclusion
- March 10 Vicente Fox and the Future of Mexico
Homework: Mexico Packet

March 12 Democracy and Human Rights in Chinese, Indian, and Mexican Politics

PAPER DUE FRIDAY, MARCH 12, 5p.m. (NO EXTENSIONS! IT WOULD INTERFERE WITH YOUR EXAM PREPARATION.)

March 17 (Wednesday), 5:00-6:30 Optional Examination Discussion

FINAL EXAMINATION: WEDNESDAY, MARCH 18, 1:30-4:30 (CHECK YOUR PLANE RESERVATION: NO EARLIER EXAMS!)

PSYCHOLOGY 185 DEVELOPMENTAL PSYCHOLOGY I

FALL 2003

MWF at 2:15-3:20 in Room AS 220

I Instructor: Eleanor Willemssen, Ph.D.
Offices: Alumni Science #209 Bannan #247
Home Phone: (650) 856-1786 Office Phone: (408) 554-4494
ewillemssen@scu.edu
Office Hours MWF 1-2 AS 209 & TR 1:30-3:30 B247

II Textbook:

Cole, M. & Cole, S.R. (2001). The development of children, fourth edition. New York: Worth Publishing. ISBN No. 0-7167-5141-0.

III Learning Objectives: (A) Acquire a body of research-based knowledge about development from conception through early adolescence; (B) learn how the major theories of development conceptualize developmental change; be able to apply this understanding to examples in class discussion or from your placement; (C) Learn beginning skills of careful, systematic, objective observation; (D) improve your critical thinking skills including (i) analysis of ideas, (ii) synthesis of more than one idea, fact and idea, fact #1 with fact #2, etc., (iii) application of ideas to concrete situations of parenting, teaching, or counseling practice and to policies in these areas; (E) Improve your communication skills in writing and informal (but important) speaking; (F) Improve your ability to learn together in a collaborative small group.

IV Class Meetings: This class uses an active learning pedagogy. There will be some lecture time most days and there will also be structured discussion tasks for you to work on in small groups. When we work on discussion tasks, some groups will be asked to provide a brief, 2-3-minute report out of their conclusions. The instructor will help the class synthesize these reports and form some general conclusions. Attendance and participation during class meetings is very important and contributes to your grade for the class. While it is useful, notifying me about an absence does not substitute for class participation.

V Requirements:

Reading Quizzes. Each Monday, beginning with September 29th, there will be a 20-25-minute reading quiz. This quiz will consist of 10 combination T-F, short-essay questions. For each, you indicate whether it is true or false and write one-to-three sentences to clarify your response. These quizzes count 30 points each.

Take-home examinations. The take-home midterm and final each consist of five essay questions that will be derived closely from the discussion tasks we have worked on in class. You will be asked to select three of these five and, for each selected question, prepare a three-to-five-page essay to address it. The essays will require you to select what is relevant from the class material, organize it, integrate it with you opinions and ideas, and apply it to some real-world issue or problem involving children. Collaboration is possible when cleared with me and substantially documented. **Dates are in the schedule.**

Project. Each student is to spend a minimum of 14 hours observing and/or participating in activities with one or more children or adolescents. The structuring and reporting of the project are described in a separate hand-out. Please read it carefully and note the interconnected nature of your group report. You may submit your project notebook to me for comment at any time. Please allow a day for me to review it

The Psychology Department has a partnership with the Arrupe Project, an effort by the university to help students learn from the community by working in various community agencies and bringing that experience into the classroom for reflection. We hope that the project placement learning experiences will help you become better leaders. You are encouraged but not required to do your project placement hours in one of the Arrupe agencies serving children or adolescents who are poor or otherwise marginalized.

Evaluations of Poster Reports. (See separate observational project handout for more information on these) On our last Friday of class, we will display, share and discuss each others posters. Each student is asked to submit anonymously a simple evaluation form giving feedback regarding the posters of classmates.

Critical-Thinking group Discussions. Participation in group discussions during class meetings is essential. Several activities go into the evaluation of this dimension: Attendance, participation, and short oral reports (prepared collaboratively during class time) will play a part. If for any reason, a student feels that his/her participation in this aspect of class is not being adequately reflected in the reports or group process observed by the instructor, a discussion notebook may be submitted. Ordinarily, such a notebook is not required or needed.

VI Policies, Grades, etc.

A.	<u>Grades.</u> Grades in this class will be assigned according to total points distributed as follows:	
	Best Seven Reading Quizzes (omit one)	210 pts.
	Take-home midterm and final (each 75 pts)	150 pts
	Collaborative Group Discussion	50 pts.
	Attendance (individual)	
	Participation (both)	
	Informal Reports (group)	
	Project	150 pts
	Attendance verification, 1/3.	
	Notebook , 1/3	
	Group Poster report, 1/3	
	TOTAL	560 pts

All papers other than quizzes and examinations will be assigned letter grades translated into points for purposes of end-quarter grading. Points for essay questions on examinations are essentially rating scales which take into account the course learning objectives A, B, D, and E.

B. Complaints, Discussions, and Appeals about Grades. Any student who wishes may, of course, discuss a grade with me. Please be advised that grading is not the product of negotiation between professor and student. Instead it is the professors assigned responsibility. When you plan to have a discussion about your grade, please write your concern down and submit it to me with the relevant paper(s) 48 hours or more after you received the paper. We can then make an appointment to discuss it after I review your papers and concerns. **Re-evaluation can result in an alteration in either direction.**

C. Late Papers. Late papers are penalized 10% of points per day including weekends and holidays. To be fair to everybody, no exceptions are made without a written medical excuse from a doctor who is not a relative.

D. No Make-Up Quizzes are given by me. Instead the system of dropping one takes care of the occasional problem situation. If you have several problem situations, you will need to withdraw from the class and take it at a time when you will be able to meet its requirements.

TIPS FOR HIGH POINTS ON QUIZZES

- o Read actively. Decide on important concepts yourself. Make your own summaries (very brief).
- o Use original examples.
- o Understand the difference between describing, explaining and analyzing.
- o Use memory thoughtfully:
 - do not memorize study authors or statistics per se.
 - remember key ideas and relationships.
 - do not memorize verbatim definitions. The point is, do you know what the term means?

VII. Schedule of Lecture and Discussion Topics , exams, and assignments

Mo	Day	Date	Lecture topic/due	Discussion topic	Read in text
Sept.	M	22	Intro course & group	Meeting group-mates	
	W	24	Idea of development	your OSPs development	Ch.1
	F	26	Herdity/Env. Interact	apply Scarr models to reading disability	Ch.2 to 65
	M	29	quiz 1 overview year 1		Ch.2 to end
Oct.	W	1	Newborn tests	importance of self comforting	Ch. 3
	F	3	Concept of Risk	ranking babies for risk	
	M	6	quiz 2 Early information Processing	Apply habituation-dis-habituation paradigm to tactile sense	Ch. 4
	W	8	student planning day		
	F	10	Sensory-motor develop	continue from Monday	Ch.5
	M	13	quiz 3 Attachment and self -begin		Ch. 6
	W	15	Attachment/self cont	Discuss rationale for relationship attachment and self	
	F	17	Early experience..risk and resilience	Abuse/neglect in infancy: what does it take to overcome effects?	Ch. 7
	M	20	quiz 4 catch up	finish discussions, etc.	
	W	22	Midterm due (no class; bring it to me)		
	F	24	Language	Language stimulation in toddler care	Ch. 8

			Lecture topic/due	Discussion topic	Read in text
	M	27	quiz 5 Early childhood thought	Halloween Issues	Ch. 9
	W	29	Neo Piagetians	Modifying Halloween/toddlers	
Nov.	F	31	Pro- & anti-social beh.	Projects	Ch. 10
	M	3	quiz 6	Promoting pro-social behavior in preschools	
	W	5	Day care issues	Interpret NICHD findings	Ch. 11
	F	7	Start next lecture (see below)		
	M	10	quiz 7 -Thought -middle childhood	Mixed age field trip to Wildlife rescue agency	Ch. 12

W	12	I.Q. test demo		Ch. 13	
F	14	more I.Q.	I.Q. tests in I.E.P.s		
M	17	quiz 8 Self system	Our fifth grade selfs	Ch. 14	
W	19	Adolescent transition	Parental disclosure of risk behavior	Ch. 15	
F	21	Erikson - Identity	Our identities Note: Next week is academic holiday		
Dec.	M	1	Finish discussions	Planning for posters	Ch. 16
	W	3	Poster workshop		
	F	5	Posters on Display	Evaluate Peers Posters	

The final examination is due by noon on Friday, December 12th . Project notebooks are due by 5 p.m. on Wednesday, December 10th. Bringing these items earlier is appreciated

**THE OBSERVATIONAL PROJECT REQUIREMENT
IN DEVELOPMENTAL PSYCHOLOGY I
Dr. Eleanor Willemssen Fall 2003**

- I. **GOAL.** You should learn the skills of systematic observation and gain confidence in your ability to draw conclusions from observation, and to communicate those conclusions effectively.
- II. **OBJECTIVES.** Each student will complete these activities:
1. Spend 14 hours during the quarter observing and participating in activities with a child or group of children or at a particular setting which is frequented by children (day care program, classroom, scout troop, nanny situation, athletic team being coached, etc.).
 2. Keep an observational journal which includes both a description of behavior and interpretations of it but keeps these separated.
 3. Participate in discussion of his/her own project observations and those of other classmates as they become relevant to our daily discussion topics..
 4. Participate in the preparation of a group co-operative project poster presentation (a) accepting responsibility for one or more tasks (b) providing examples from his/her own project situation to the group, (c) scheduling and attending needed preparation meetings.

III. **DOCUMENTATION, WRITTEN WORK, AND GROUP VISUAL PRESENTATIONS** These items are required:

1. An attendance verification form (See attached) for each student in which a teacher, program director, parent, etc. signs to verify student hours and gives a phone number where they can be reached.
2. An observational journal from each student:
 - A. about a page or page and a half of description for each hour (2-3 pages for a 2-hour shift) **WITH NO INTERPRETATION**
 - B. interpretive comments added later in the margin or through a coding scheme of some kind.
 - C. an over-all interpretive comment for each 1-to-2-hour visit. For this, you may select one incident to expand on.
3. A group poster presentation at term's end. Each presentation should include these components:
 - A. A behavioral (or cognitive) theme that helps the group tie the components together and form generalizations.
 - B. Several sub-themes (1 per student) to help organize the generalizations. Generalizations for each sub-theme are statements that summarize things group members have observed. (2 is a good number per sub-theme). Generalizations should be illustrated by two of the anecdotes which gave rise to them, and these should be from two different placements.
 - C. This additional resource (I) One journal article reporting a study related to theme, and comment about its connection to observations.

A critically important aspect of the poster presentations is that each group synthesizes insights from observations to form clear generalizations or conclusions.

Here is a useful format for the posters:

- A. Introduction - Describe group's placements and introduce the theme.
- B. Journal Article - brief overview
- C. Analyzed anecdotes - describe your anecdotes organized under sub-themes. Interpret them using course material, class discussion, journal article, etc. Condense these so that the observer can immediately grasp them.
- D. Organize the visual layout to visually "walk" the viewer through your report. Check out last year's posters and some in the Alumni Science Commons.

On poster presentation day, 1/2 of each group should stay by the poster to discuss it with classmates while the other half circulates to others' posters. At the half-way time, we will reverse these roles. You will do peer evaluations of the posters. There will be some class time for poster therapy and it is available by appointment.

IV. **GRADING OF PROJECTS**

The project letter grade will be based on the three components identified in the syllabus. There will be feedback sheets to go with group posters. The weights are shown in the syllabus.

IV. CONSULTATION WITH INSTRUCTOR

You are encouraged to see me during class time (when feasible) or in my office for feedback about your project situation, notes, report, etc. These consultations can be most useful if you give me your notebook to look through a little ahead of our meeting so I will have a better idea what your concerns are. Don't forget that other students and alumni from this course can be very helpful to you as well. I highly favor the co-operative group learning approach for this kind of assignment.

Student's Name _____ Student's Phone _____

DEVELOPMENTAL PROJECT PARTICIPATION VERIFICATION

Name of child or group being observed:

Name of Supervisor or Parent:

Address:

Phone:

<u>Date</u>	<u>Time Arrived</u>	<u>Time Left</u>	<u>Signature of Supervisor</u>

Social Stratification
Soc 132 Fall 2002
TuTh 8:00-9:45 O'Connor 205

Instructor: Dr. Laura Nichols
Office Hours: Wed. 1:00-2:30 & Thur. 1:45-3:00
& by appointment

Office: O'Connor 304
Phone: 551-7131
E-mail: LNichols@scu.edu

COURSE DESCRIPTION:

Welcome to this course on Social Stratification. Stratification is one of the oldest areas of study in sociology and its study fits well with the definition of sociology as taught here at Santa Clara University: *Sociology is a social science that uses quantitative and qualitative methods to analyze the relationship among individual actions, social institutions, societal forces, and social change. Sociological understanding provides us with tools for analyzing the practical impact and ethical implications of our choices and decisions in the workplace, family, and community.*"

Some of the earliest sociologists focused on trying to understand and predict the systematic causes and consequences of stratification as societies were moving from being primarily agrarian to being industrialized. This information will prove useful as we begin to look at what stratification looks like in the 21st century.

This course is organized into four major parts. In the first part of the course we will be introduced to major concepts that are used to study stratification as well as talk about what stratification and inequality look like in the world and the United States. In the second part we will focus on how sociologists understand stratification and how they do social class analysis. The third part of the course will allow you to think about and observe what life is like for those living at various levels of the stratification system. And the last part of the course will bring you back to campus to tie together everything we have learned in considering the role of education and other policies that have been proposed to deal with the causes and consequences of inequality.

Throughout the course you will be encouraged to think about stratification and inequality both from the perspective of your own life, as well as from the perspective of others with whom you share this world. By the end of the quarter you should have the tools you need to think critically about the issue of stratification and to add your own ideas and theories about how stratification works in the present day. The readings, assignments, and time spent in class are all designed so you will be able to study stratification with the competence, conscience, and compassion necessary to deal with this complicated issue which has long historical roots in sociology and real-life consequences for people living in our world today.

READINGS:

- Rothman, Robert A. 2002. *Inequality and Stratification* (4th edition).
- Kotlowitz, Alex. 1991. *There Are No Children Here*.
- *Entering the Ivory Tower: Life Histories and Experiences of First Generation College Students* at Santa Clara University.
- E-Res Articles. Password=strat

COURSE REQUIREMENTS:

- (1). **Assigned Readings.** All reading assignments are listed by topic for each class day. It is important that you read whatever is assigned for that particular class day **before** you come to class.
- (2). **Short Papers** (2). You will be asked to complete one analysis paper (3-5 pages) and one experience paper (about 4-5 pages long). The analysis paper will allow you to succinctly present information which you can then share with others in class. The experience paper will allow you to focus on and synthesize your experience with the material you are reading and discussing in class. Specific instructions for each of the papers is on page 4.
- (3). **Journal.** You will be keeping a journal throughout the quarter. There will be four parts of the journal and the journal must be kept up-to-date. Make sure that you date every entry you make in your journal and that you clearly title each entry so I know which of the four parts of the journal -- Reading Questions, Arrupe Placement, Written Assignment, or Independent Observations -- you are covering. When the journals are turned in I will be looking to see that all four parts of the journal are covered and that you are working hard to make connections between all the parts of the class. In the journals make sure that you do not just write what you observe or think but that you connect everything back to some theory, research, or information that has been covered in the readings, lecture, films, etc. More information about what needs to be included in the journals can be found on the last page of the syllabus (page 5).

(4). **Midterm and Final Exams.** There will be two exams. Most of the questions will require that you write short or medium length essays. A few short answer questions will also be included. The final will be cumulative but will emphasize material covered from the midterm.

(5). **Class Discussion and Participation.** You will be expected to participate, in a thoughtful way, to class discussions. Your comments in class should be rooted in the course readings. Because we will be dealing with some issues that often lead to intense discussions, and I encourage such conversations, it is important that all of us respect one another's perspectives as they relate to the course materials. Groupwork and in-class written assignments will also count towards participation.

Course Schedule

WEEK 1 Tu Sept. 24 Th Sept 26	STUDYING STRATIFICATION Introduction Chapter 1 and E-Res: "Blaming the Victim"
WEEK 2 Tu Oct 1 Th Oct 3	THE DEVELOPMENT OF STRATIFICATION SYSTEMS Chapter 3 and E-Res: "Class in America" and "Zavella: The Tables are Turned" Chapter 4 and E-Res: "Women, Income, and Poverty" & "Smith: Border Patrol Agent"
WEEK 3 Tu Oct 8 Th Oct 10	WAYS OF UNDERSTANDING STRATIFICATION Chapter 2 and E-Res: "Jackson: Ford Auto Worker" & "Andrews: Orthopedic Surgeon" <i>There Are No Children Here</i> (Preface and Pages 3-76)
WEEK 4 Tu Oct 15 Th Oct 17	SEEING STRUCTURE AND CULTURE <i>There Are No Children Here</i> (pp.77-198) & E-Res:"Being Black and Living" <i>There Are No Children Here</i> (pp. 199-309) Turn in Your Journal by Friday at 5:00 p.m.
WEEK 5 Tu Oct 22 Th Oct 24	DOING SOCIAL CLASS ANALYSIS Chapter 5 and E-Res: "The Growing Wealth Gap" and "Housing Crunch.." Chapter 6 and E-Res: "Chapter 2: Scrubbing in Maine"
WEEK 6 Tu Oct 29 Th Oct 31	EFFECTS OF SOCIAL CLASS Midterm E-Res: "Failing to See" & "Making Systems Visible" & "Perez: Bus Driver"
WEEK 7 Tu Nov 5 Th Nov 7	SOCIAL CLASS & INTERSECTIONS OF RACE, CLASS, & GENDER Chapter 8 & E-Res "Stack: Coming of Age" "Hong: Lost in Place" "Martinez: Technicolor" Chapter 9 and E-Res: "Workfare Street Worker" Experience Paper Due
WEEK 8 Tu Nov 12 Th Nov 14	CLASS IDENTIFICATION AND CHANGE Chapter 10 and E-Res: "Family Makes Due After Fall From Middle Class" Chapter 11 and E-Res: "Tracking" and "An Act Prohibiting Teaching Slaves"
WEEK 9 Tu Nov 19 Th Nov 21	SOCIAL CLASS MOBILITY AND THE ROLE OF EDUCATION Experiences of First Generation College Students Chapters 1, 2, 3, 7, 9 & E-Res: "Kent: The New Campus Racism" Experiences of First Generation College Students Chapters 4-6, 8,10 Analysis Paper Due
WEEK 10 Tu Dec 3 Th Dec 5	ALTERING THE STRATIFICATION SYSTEM Chapter 7 and Bring your journal to class E-Res: "Interrupting the Cycle of Oppression and "Narrowing the Income Gap" Complete Journal Due by Friday at 5:00 p.m.
FINALS WEEK	Final Exam, Thursday, December 12 at 9:30 a.m.

COURSE GRADE: Your course grade will be determined by your point score on each of the course requirements. The points possible for each course requirement are:

Experience Paper	65
Analysis Paper	50
Journal	250
Midterm	100
Final	150
Participation	35
	<hr/>
	650

If you score in the following ranges you will earn that grade. 94-100%=A; 84-89% B; 74-79%=C; 64-69%=D; Below 60%=F Pluses and minuses are at the discretion of the instructor.

PAPER TOPICS AND DIRECTIONS:

Experience Paper Due: Thursday, November 7th. For this assignment you need to take the 22 bus from Santa Clara University to Eastridge Mall. In your paper spend one page or less describing what bus(es) you took, the destination, how long it took, and make observations about the characteristics of those who rode the bus. On your Observation Log note the exact time you got on the bus, the bus number (posted inside the bus), and where you left from. (If you cannot take the bus for some reason come talk to me for an alternative assignment.)

For the next part of your paper imagine that you are a low-income single parent of small children and you have no other transportation options besides the bus. Write about what it would be like to use public transportation to drop a one-year old child at day care, a six-year old at school as well as get to your 36 hour a week job serving food in Benson at Santa Clara University. What would your day look like and how would you deal with issues such as if one of your children was ill or your work hours were changed from the day to serving dinner in the evenings? Compare what you observed on your bus experience in Silicon Valley to the conditions that were described in the book *There Are No Children Here* in terms of housing, neighborhood, race, and employment opportunities for single parents.

Finally, choose a sociological theory of stratification (from Chapter 2 and theory notes from class) that you think best exemplifies your observations. Briefly describe the theory (a paragraph or so) and then use specific examples to discuss how you saw that theory at work in your observations.

Analysis Paper Due: Thursday, November 21st. Describe your experience applying to and adjusting to college using concepts from class and examples from student's stories in the reader: "Entering the Ivory Tower". You can talk about student's stories that are similar or different from yours. Some areas to cover: Your opportunity structure as compared to student's in the reader, the intersections of race, class, gender; social, cultural, human capital; etc. Make sure you address at least 10 concepts from class and that you compare your experiences to at least three other student's in the "Entering the Ivory Tower" volume.

AREAS TO COVER IN YOUR JOURNAL:

The journals provide an opportunity for you to think about and make connections between all the different parts of the course. You need to cover the following in your journal:

- (1) **Reading Questions or Comment.** Write a question or comment on the class readings for each day that there is reading for the class. Base the question on what you read for the day. The questions can be an area of confusion in what you read or a larger question that comes out of the readings as a whole. Particularly good questions are those that relate the day's readings to something we read previously in class. Think about how the readings relate to and/or contradict one another.
- (2) **Arrupe Placement.** You will be required to do community involvement through The Pedro Arrupe, S.J. Center for Community-Based Learning. Once a week, after each time that you are at your placement write about what you observed and how it relates to something that has been covered in the class. More information about The Arrupe Center and your placement will be discussed the first day of class. The most important thing to remember when writing about your experience in your journal is to be careful that you do not just describe what you did during your placement but that you find ways to connect your observations to concepts, readings, videos, and ideas from class. (Make sure you turn in your Arrupe hours log when you turn in your final journal in Week 10.)
- (3) **Written Assignments.** You will be given assignments in class that will be written in your journal. Sometimes you will be given time in class to complete the assignment other times you will need to complete the assignment at home. Sometimes these assignments will be group-related, other times they will be individually based.
- (4) **Independent Observations.** Finally, the fourth way the journals will be used will be for you to make connections between what you are learning in class to things you observe outside of class--whether in the popular press or observations you make in your daily life. This can also include song lyrics, poems, or things you observe on television as well as

newspaper articles, etc. Be creative here. The content is up to you the important thing is to connect whatever you observe to the course. Try to write an observation about once every other week.

Remember to date and label each entry so I know that you are covering all four parts.

I look forward to sharing the quarter with you and I hope you enjoy the course!

Sociology 165 (Section 26187): Human Services
Department of Anthropology and Sociology, Santa Clara University
Fall 2002-2003

Human Services
9:55-11:40
Room 205 O'Connor Hall
Email: Mfernandez@scu.edu

Dr. M. Fernandez
Office: O'Connor 331
Phone: 554-4432
Office. Hrs: 1-2:30 p.m TuTh
OR by Appointment

Statement of Sociological Understanding

"Sociology is a social science that uses quantitative and qualitative methods to analyze the relationships among individual actions, social institutions, societal forces, and social change. Sociological understanding provides us with tools for analyzing the practical impact and ethical implications of our choices and decisions in the workplace, family, and community."

Background for the Course.

This course, offered by the Anthropology and Sociology department, will introduce you to the field of Human Services. Human Services developed in response to growing numbers of people all over the world who have needed assistance to become **self-sufficient** and live better lives, free from poverty, discrimination, oppression, harassment, crime, and other problems. In this course, we will examine varying sociological explanations for **why** people need assistance and **how** those explanations influence the social policies we formulate and service delivery models used by human service organizations. In particular, we will examine how the **human service model** with its **problem solving approach** is well suited to the goal of client self-sufficiency. We will also examine the **organization of the non-profit sector** in which human services are most often provided and the potential for partnerships with the for-profit and public sectors. These types of analyses represent the kind of work done in the field of **applied sociology**.

The role of a human service professional is best described as a "generalist." A generalist **orientation** has several dimensions. First, as a generalist, the human service worker has "the knowledge, values, and skills to **perform several job functions** in most human service settings" (Woodside & McClam, 2002, p.30). Some of the roles that a human service professional could perform include that of an outreach worker, advocate, educator, community planner, care-giver, administrator, assistant to a specialist, and evaluator. The analytic tools and skills that underlie the generalist orientation can be **useful even to the specialist**. A second dimension of the generalist role is that these roles can be **performed in a variety of settings** ranging from social service and mental health agencies to industry, military, and the government. A third dimension of the generalist role is found in the human service philosophy's emphasis on the importance of **working with the "whole person."** No matter what the specific roles performed by the human service professional, a primary focus of the human service practitioner is to assist individuals and groups solve their problems by examining the problem from the perspective of the client within the context of the environment in which the client lives. This approach is the essence of a **sociological perspective**. In this course, the sociological perspective will be examined using an ecological approach, which links the individual with the environment. The relevant environments or the ecologies often include, the society, the community, the human service agencies, the family, the social class, the ethnic culture, gender, and age of the clients. Following from the ecological perspective, the "generalist" human service professional works with a variety of other specialized professional helpers, such as physicians, psychologists, social workers, and counselors, in order to provide services to the "whole person."

Course Objectives.

Together, we will,

- (1). conduct a **historical and sociological** review of the social forces, both national and international, that have led to the development of human service programs;
- (2). undertake a **critical review of the variety of service models** that are used in the human service field, **the organization** of the non-profit sector, and **ethical considerations** that arise in service provision;
- (3). in keeping with the "whole person" approach, understand the **diversity** among clients and service providers (social class, gender, and race/ethnicity);
- (4). learn how to **integrate theory with practice**; Students will not only have the opportunity to be involved with a human service agency but also to learn from practitioners who will be invited to the class; and
- (5). address the need for and the process of **evaluating service outcomes** so as to improve services and to secure funding for the continuation of services.

REQUIRED TEXT AND READINGS

1. Marianne Woodside and Tricia McClam. 2002. Fourth Edition. An Introduction To Human Services. Pacific Grove, CA: Brooks/Cole.

2. Mimi Abramovitz. 2002. In Jeopardy: The Impact of Welfare Reform on Nonprofit Human Service Agencies in New York City. New York City: NASW and United Way. (Will be Distributed in Class).

Additional Readings **On Reserve** in ERes and Orradre Library:

- a). Robert G. Glossop, "Bronfenbrenner's Ecology of Human Development: A Reappreciation." Pp. 1-15 in Ecological Research With Children and Families: From Concepts To Methodology, edited by Alan R. Pence. New York: Teachers College Press.
- b). Fernandez, Marilyn and Laura Nichols. 1996. "Ecological Approach in Practice: A Case Study of the Ounce of Prevention Fund." Journal of Sociology and Social Welfare Vol. 23 (2): 121-141.
- c). Paul Schmolling, Merrill Youkeles, & William Burger. 1993. "Prevention in Human Services." Chapter 8, pp. 251-271 in Human Services in Contemporary America. Pacific Grove, CA: Brooks/Cole.
- d). Michael Katz. 1989. The Undeserving Poor, Chapter 1. New York: Pantheon Books.
- e). Douglas Massey & Nancy Denton. 1993. American Apartheid: Segregation and the Making of the Underclass, Pp. 130-147. Cambridge, MA: Harvard University Press.
- f). William Julius Wilson. 1992. "The Plight of the Inner-City Black Male." Proceedings of the American Philosophical Society Vol.136(3): 320-325.
- g). Peter Frumkin. 2002. "The Idea of a Nonprofit and Voluntary Sector." Chapter 1 in On Being Nonprofit: Conceptual and Policy Primer. Cambridge, MA: Harvard University Press.
- h). Peter Frumkin. 2002. "Balancing the Functions of Nonprofit and Voluntary Action." Chapter 6 in On Being Nonprofit: Conceptual and Policy Primer. Cambridge, MA: Harvard University Press.
- i). Betty Mandell and Barbara Schram. 2003. "Working with Diversity." Chapter 7 in An Introduction to Human Services: Policy and Practice. San Francisco, CA: Allyn & Bacon.
- j). Peggy McIntosh. 1992. "White Privilege and Male Privilege," Chapter 9, pp. 70-81 in Race, Class, and Gender, edited by Margaret Anderson & Patricia Collins, Belmont, CA: Wadsworth.
- k). Nilda Rimonte. 1991. "A Question of Culture: Cultural Approval of Violence Against Women in the Pacific-Asian Community and the Cultural Defense." Stanford Law Review 43: 1311-1326.
- l). Earl Babbie, 1992, "Evaluation Research." Chapter 13, pp. 345-349 in Earl Babbie, The Practice of Social Research, Belmont, CA: Wadsworth.
- m). Holly Ruch-Ross, Elizabeth Jones, & Judith Musick. 1992. "Comparing Outcomes in a State-wide Program for Adolescent Mothers With Outcomes in a National Sample." Family Planning Perspectives 24: 66-71.
- n). Douglas Kirby, Cynthia Waszak, & Julie Ziegler. 1991. "Six School-based Clinics: Their Reproductive Health Services and Impact on Sexual Behavior." Family Planning Perspectives 23(1): 6-16.

Recommended Reference

3. James W. Green. 1999. Cultural Awareness in the Human Services: A Multi-Ethnic Approach. Third Edition. Boston: Allyn and Bacon.

COURSE REQUIREMENTS

Ungraded Assignments:

- (1). Assigned readings: All reading materials are listed under the topics for each class. Read all assigned material for the day prior to class for that day. This will help you understand the material better and prepare for in-class discussions.
- (2). Community-based Learning Experience: You will be required to spend a maximum of two hours per week at a human service agency where you will be provided with opportunities **to serve, experience, and learn** about the practice of human services in organizations. You can choose from agencies that participate in the Arrupe Center for Community-based learning at Santa Clara University. A staff member from the Arrupe Center will come to the first day of class to brief us on the options available to students, the requirements, and the sign-up procedures. In special circumstances, students will have the option of substituting a human service agency of their choice under the following conditions: (a) the work the student will do involves substantial interaction with clients and a supervisor in the program; (b) before the end of the first week of class, the student provides the instructor a one-page typed description of the nature of the service the student will be engaged in at the agency and the name/telephone number of the supervisor at the agency who will supervise the work of the student; (c) the instructor approves the nature of the placement, and (d) the student makes all the necessary arrangements with the agency. Students will have to submit to the instructor their sign-in sheets from their placements along with their final paper.
- (3). Two journal submissions: During the quarter, each student will submit two journal entries on the day indicated on the syllabus. The two submissions will include your journal entries (**which should be made after every visit**) and reflections on your **personal learning experiences** at your placement agency. The format of the journal submissions and the topics to be covered will be provided. The personal journal entries will not be graded. However, they will become the basis for writing assignments, examinations, and the final term paper for the course. If you feel the need to submit your journal entries more frequently to me, please feel free to do so.

- (4). Class attendance: Class attendance is **strongly encouraged**. Regular class attendance will help you better understand the material covered in the texts and in your placement experiences. If you are sick or have a valid reason for missing a class, it is just common courtesy to let the instructor know prior to class. If you are absent on the day an assignment is due, you should make arrangements to submit the assignment before 5 p.m. that day.

Graded Assignments

- (5). Two take-home writing assignments: The purpose of the writing assignments is to train students in theoretical analyses of human service issues and their service experiences at the placements. Outlines of the format and issues to be covered in each assignment will be distributed in advance. In each of the assignments, students will apply the concepts, models, and theories about human services to a human service problem of their choice that is in the news during the year or in their placement experience. These writing assignments will not only help students understand the conceptual and theoretical issues better but will also prepare them for the final term paper. You will be required to submit your writing assignments on the day indicated on the syllabus. Any assignment submitted after that time without the prior permission of the instructor will be considered late and will be penalized 10% of the total points for that assignment per day.
- (6). One in-class mid-term examination: The mid-term will include material covered until the day of the exam. Any material discussed in class, contained in the readings, in your placement, or in your writing assignments may appear on the examination. A brief review guide will be distributed prior to the exam. **Make-up examinations will be given only under extraordinary circumstances and with prior arrangement with the instructor.**
- (7). Final examination: The final examination will be based on all the material covered since the mid-term. A brief review guide will be distributed prior to the exam. **No make-up exams will be given.**
- (8). Web-based Group presentation on Ethnically Competent Service Provision: You will choose to participate in one of four groups to do the web-based presentations on ethnic competence. Each group will develop a web-page on ethnic competence in human services, with assistance from SCU's Instructional Technology staff. An outline of the content to be included in the web-page will be provided. Each group is required to discuss the format and content of the presentations with the instructor. The dates of the group presentation are listed under the topics. A sign-up sheet will be available during the second week of class. The web-page will be shared with relevant human service agencies in the Bay Area.
- (9). One final paper: The final paper (not to exceed 15 pages, typed, double-spaced, and well-written) will be based on the student's community-based learning experiences as well as the theories, relevant research, and class-room discussions. The journal submissions and writing assignments will help the student prepare for the final paper. The topic chosen should be derived from the student's placement experience. Time will be devoted to discussing the methods of integrating the lessons learned from the community experiences, theories, and research.

Please feel free to stop by my office to discuss your placement experiences, journals, take-home writing assignments, exams, and other thoughts you have about the course. My office hours are listed on Page I of this syllabus. If my office hours conflict with your work/class schedules, we can set up an appointment to meet at another time.

COURSE GRADE

There will be a total of 1000 points for all the course requirements. The points will be distributed as follows:

2 Take-home writing assignments	200 points (100 points each)
1 Mid-term examination	150 points
1 Final examination	200 points
Web-based group presentation	150 points
1 Final paper	300 points

Total	1000 points

The final grade will be ascertained on the basis of the total points accumulated by each student for the quarter. Students who score 92% of the points are assured of an A range grade for the course. 84% of points assures at least a B range grade, 68% of points assures a C range grade, and 60% of points at least a D range grade. Cutoffs for plus or minus grades will be determined by the instructor.

TOPICS AND REQUIRED READINGS

SECTION I. INTRODUCTION TO HUMAN SERVICES

9/24 (Tu) Introduction: Syllabus, Arrupe Center placements, Applied Sociology, Assessment

SECTION II. THEORETICAL PERSPECTIVES ON HUMAN SERVICE DELIVERY

- 9/26 (Th) What are human services? National and International Perspectives.
Readings: Woodside and McClam, Chapter 1.
- 10/1 (Tu) Ecological Perspective and its Applications.
Readings: Glossop, "Bronfenbrenner's Ecology of Human Development: A Reappreciation." (**On Reserve**);
Fernandez and Nichols. 1996. "Ecological Approach in Practice: A Case Study of the Ounce of Prevention Fund." (**On Reserve**).
Supplemental Readings: Woodside and McClam, Chapter 8.
- 10/3 (Th) Additional theoretical perspectives on human service problems.
Readings: Woodside and McClam, Chapter 5.
- 10/3 **Begin preparations for Web-based group presentations**
- 10/8 (Tu) Human Services in Historical perspective
Readings: Woodside and McClam, Chapter 2.
- 10/10 (Th) Human Services Today
Readings: Woodside and McClam, Chapter 3.
- 10/10 (Th) **First take-home writing assignment due by 5 p.m.**
- 10/15 (Tu) Models of Service Delivery
Readings: Woodside & McClam, Chapter 4;
Schmolling, Youkeles, & Burger, "Prevention in Human Services," Chapter 8 (**On Reserve**).
Supplemental Readings: Woodside & McClam, Chapter 7;

SECTION III. CONSUMERS AND ORGANIZATION OF HUMAN SERVICES: THE IMPERATIVE OF DIVERSE (CLASS/GENDER/ETHNIC) PERSPECTIVES

- 10/17 (Th) The need for Human Services--Role of Poverty
Readings: Michael Katz, "From the Undeserving Poor to the Culture of Poverty," Chapter 1 (**On Reserve**);
Douglas Massey & Nancy Denton, "The Creation of Underclass Communities," Pp. 130-147 (**On Reserve**);
William Julius Wilson, "The Plight of the Inner-City Black Male" (**On Reserve**).
- 10/17 (Th) **First Journal submission due before 5 p.m.**
- 10/22 (Tu) Addressing poverty: Nonprofit Sector Organization and Challenges
Readings: Peter Frumkin. 2002. "The Idea of a Nonprofit and Voluntary Sector." (**On Reserve**)
Peter Frumkin. 2002. "Balancing the Functions of Nonprofit and Voluntary Action." (**On Reserve**).
- 10/24 (Th) **Mid-Term Examination.**
- 10/29 (Tu) Addressing poverty: Welfare Reform
Readings: Mimi Abramovitz. 2002. In Jeopardy: The Impact of Welfare Reform on Nonprofit Human Service Agencies in New York City. (**Will be Distributed in Class**).
- 10/31 (Th) Henry Holden on "Disability Awareness" Location TBA.
Readings: www.henryholden.com

SECTION IV. CROSS-CULTURAL AWARENESS IN HUMAN SERVICES

- 11/5-7 (Tu & Th) Ethnic and gender perspectives on the need for human services; competence in service provision.
Readings: Betty Mandell and Barbara Schram. 2003. "Working with Diversity." (**On Reserve**).
Peggy McIntosh, "White Privilege and Male Privilege" Chapter 9 (**On Reserve**).
Nilda Rimonte, "A Question of Culture..." (**On Reserve**).
Supplemental Reading: James W. Green, Chapter 1.

11/7(Th) Second journal submission due by 5 p.m.

11/12 (Tu) Web-based Presentations by Students:

1. Human Services in African American Communities

Supplemental Readings: Green, "African Americans, Diaspora, and Survival,": Ch. 6, Pp. 191-219.
James W. Green, Chapters 2, 3, & 4.

2. Human Services in Latino Communities

Supplemental Readings: Green, "Latino Cultures and their Continuity," Chapter 8, Pp. 253-285.
James W. Green, Chapters 2, 3, & 4.

11/14 (Th) 1. Human Services in Native American Communities

Supplemental Readings: Green, "American Indians in a New World," Chapter 7, Pp. 221-252.
James W. Green, Chapters 2, 3, & 4.

2. Human Services in Asian American Communities

Supplemental Readings: Green, "Asians and Pacific Islanders," Chapter 9, Pp. 287-319.
James W. Green, Chapters 2, 3, & 4.

11/19 (Tu) Reflections on placement experiences and final paper

SECTION V. PRACTICE OF HUMAN SERVICES: COMBINING THEORY AND PRACTICE

11/21 (Th) Practitioner Guest Speaker Series: Speaker #1 (To be announced)

11/21 (Th) Second take home writing assignment due by 5 p.m.

12/3 (Tu) Practitioner Guest Speaker Series: Speaker #2 (To be announced)

SECTION VI. EVALUATING EFFECTIVENESS OF PROGRAMS

12/5 (Th) How do we know programs are successful? Ethical Concerns.

Readings: Babbie, Chapter 13, "Evaluation Research,"(On Reserve);

Ruch-Ross, Jones, & Musick, "Comparing Outcomes in a state-wide Program for Adolescent Mothers With Outcomes in a National Sample"(On Reserve);

Kirby, Waszak, & Ziegler. "Six School-based Clinics: Their Reproductive Health Services and Impact on Sexual Behavior" (On Reserve).

12/6 (Fr) FINAL PAPER DUE BEFORE 5 P.M.

Copy of sign-in sheets from placement due along with paper.

12/10 (Tu) FINAL EXAMINATION BETWEEN 9:10-12:10 p.m.

Sociology 165: Human Services, Fall 2002-03
Dr. Marilyn Fernandez

GUIDELINES FOR FINAL PAPER

As stated in your syllabus, you are required to write a final paper based on your placement experiences as well as the theoretical/conceptual readings, class-room presentations and discussions. Your journal submissions and take home writing assignments should help you prepare this final paper; your paper is one example of how you can **synthesize and integrate** everything you have learned in this class, at your placement, and in your readings. Also, here is another opportunity for you to demonstrate **your creativity and independent thinking skills**. The paper should not exceed 15 typed, double-spaced pages. **The paper is due on December 6 (Friday), 2002 before 5 p.m. NO EXTENSIONS WILL BE PERMITTED.**

The following are some specific guidelines in preparing your paper:

1. Select a topic that is related to your placement. For example, if you worked with children, then the specific children's issues that the agency addresses could be the general topic you may choose. You may want to specify the topic further by focusing on, for example, immigrant children, bilingual education, child care, poverty, etc. You have the option of using the topic that you have been working on in the two take home writing assignments that you have completed in the class.

2. **In the body of the paper you should cover the following, at the minimum. You are, however, not limited only to these aspects nor are you limited to following the order in which the sections are listed.** Present your material in an order that will best convey your main messages.

Section I: The Research Question

Clearly define your paper topic in the form of a research question or thesis statement. Discuss the importance of the topic, how it fits into the human service discipline, and why you are interested in the topic. Make sure you define the terms you use in the title of your topic clearly. Please do not assume that the reader knows what you mean.

Section II. Conceptual Framework: What do the theories and concepts say about the thesis or the research question?

Select **at least one of the individual/cultural and at least one of the structural** concepts/theories that we have discussed in class that are relevant to your research topic. **Describe and synthesize** them and explain their relevance to the topic. Please make sure you provide appropriate references.

Section III: Empirical Evidence: What do the researchers say? What does your experience at the placement say about the thesis or research question?

A. Research Evidence

What have other researchers (between 5-8 research studies) said in the last 5 years about the research topic you have chosen? What conceptual frameworks have they used? What insights into your topic do these research studies provide? How do these insights add to the conceptual/theoretical framework you discussed in Section II.A. Please feel free to use the articles you used in your two writing assignments.

B. Experiential Evidence from Placement.

This is where you will present the experiential data that you have gathered through your observations, printed literature, interviews, etc. at your placement. You will also analyze your data using the concepts/theories you discussed in Section II.A.

- i). Describe your placement as best as you can. Explain the goals of the agency/program and the specific tasks for which you were responsible. How did your tasks fit into the overall agency/program goals? (If you are not sure, ask your supervisor).

As you write about your experience, make sure to do the following:

- Keep in mind the relevance of the data to the research question or thesis.
- Describe the process by which you gathered the data. Display and interpret your data in a systematic and orderly way. Cite your journal where appropriate. Distinguish between and make references to what you were told, your own observations, and to your own interpretation of the data. If you have access to quantitative data that are applicable to the topic, include them.
- Highlight the people and events that appear as most significant in your placement experience. Be specific; go back to your journal to see the development of events.

- ii). Apply the human service concepts/theories you discussed in Section II.A. to your practical experience. How do the concepts/theories help you understand your experience better?
- iii). Are there social location-specific (for example, race-ethnic, gender, social class, age, and immigration) issues that you have observed both in the nature of service needs and the types of services provided? Describe these issues as they relate to your placement experience.

Section IV. Conclusion and Reflections (Both Theoretical and Personal)

How would you answer the research question you stated at the beginning of the paper? Or summarize how you substantiated your thesis statement.

Also, add your own reflections, both at a personal level and from a human service theory point of view on the topic of your paper.

A. Theoretical Point of View

- i). In your opinion, how well does your empirical, both research and experiential, evidence reflect the theories and concepts of Human Services you discussed in Section II.A. How and why should the theories and concepts be modified?
- ii). How well does the agency with which you were involved meet its goals (particularly as they relate to your research topic)? Given your findings, what are some realistic suggestions for improving the services, recognizing that funding is a major constraint.

B. Personal Point of View on the Research Topic and the Placement Experience in General:

- i). What did you learn from your experience at the agency? Keep the dual focus of the Human Service discipline in mind.
- ii). What contributions were you able to make to the clients and the agency?
- iii). How did your cultural/ethnic/gender/social class backgrounds help you understand the clients and the services they need?
- iv). How did your cultural/ethnic/gender/social class backgrounds hinder you in understanding the clients and the services they need? How did you overcome these barriers?

Appendix

- a). Please include your **sign-in sheets (in lieu of consent forms)** from your visits to your placement in an appendix. If there are no sign-in sheets, please enclose a letter from your supervisor about your placement work. **Your paper will not be graded without the sign-in sheets.**
- b). Any other supporting material that is relevant to your topic.

3. Format

- a). Please use headings and sub-headings in your paper when appropriate. Make sure that your paper flows well and that there are appropriate transitions between paragraphs and between sections.
- b). For your references and footnotes/endnotes, select a style that is used in your specific discipline. Use this style consistently throughout the paper.

I LOOK FORWARD TO READING AND LEARNING FROM YOUR PAPERS

Instructor: Dr. Lucía T. Varona
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REQUIRED TEXTS:

Zayas-Bazán, Eduardo; Bacon, Susan M.; *García, Dulce. (2002) Conexiones: comunicación y cultura. Prentice Hall. Second Edition. Upper Saddle River, New Jersey 07458*

Garrard, Alison. (2002). *Workbook.* Zayas-Bazán, Eduardo; Bacon, Susan M.; García, Dulce. (1999) *Conexiones: comunicación y cultura. Second Edition* Prentice Hall. Upper Saddle River, New Jersey 07458

I. COURSE DESCRIPTION:

This is a conversation, reading, writing, and cultural understanding course, based on Experiential Learning that takes place in different agencies in the Hispanic community of San Jose and Santa Clara. This course includes a review of basic grammatical structures, introduces the reading of idiomatic Spanish, and develops conversation. Oral participation in class discussions is a fundamental part of the course, as well as participation in Reflection Sessions, which will take place every week starting the third week of classes. At the same time, this course develops writing skills through compositions.

II. PREREQUISITE: Completion of Spanish 21 or four years of high school Spanish.

III. OBJECTIVES:

- To review the fundamentals of grammar studied the previous years and to introduce new grammatical structures.
- To continue to develop and improve speaking skills, by sharing in the classroom and with the Spanish speaking community in the area by learning from the people in the community through conversations and formal presentations on contemporary issues on Spain and Latin America.
- To develop listening skills through daily conversations in class, Reflection Sessions and Community based learning.
- To develop an interest in reading Spanish through analyzing the different articles in the text book, surfing the internet in Spanish and reading newspapers in Spanish..
- To develop comprehension and vocabulary building by the familiarization with Spanish gestures and nonverbal language as well as learning new vocabulary through work in the community.
- To develop writing skills through creative compositions and essays.
- To further understanding of Hispanic cultures through the analysis of the cultural context of the people they find in the agencies they will work in the community.

IV. CLASS PARTICIPATION:

Students are expected to attend class each day and participate **ACTIVELY AND EFFECTIVELY** at each class session. This class will be conducted in Spanish. The instructor will make sure that every student is able to follow the content of every day's class and will encourage students to participate.

V. HOMEWORK AND WORKBOOK:

This class is proficiency oriented which means that students will have to read and practice the grammatical content of the course on their own. In the classroom and the community, students will practice the grammar they have studied in real life situations. It is very important that every student does the homework described in the class schedule. The workbook will be part of their homework. **Students must hand in all the exercises they have done for that chapter to the professor the day the lesson is finished.** Late work will be graded two (2) points less. *This is 20% of the grade.*

VI. COMPOSITIONS:

Students have to write four compositions in this class. Each composition has a different topic and students must follow the instructions at the end of this syllabus. *This is 20% of the grade.*

VII. COMMUNITY BASED LEARNING:

Students will enroll in the Arrupe community based learning center or any other organization that provides services to the Hispanic community. This Community Based Learning experience will consist in two hours a week of learning and sharing with people in the community who are native Spanish speakers. Students will be required to do any kind of work the agency requests.

1. ORAL PRESENTATIONS:

Students will give at least one oral presentation to class about their work in the community. During these presentations students will have the opportunity to share their experience and discuss the topics on each lesson from what they are finding in the people in the community, and from their own culture and perspective. *This will be 5 points of the grade.*

2. RESEARCH PAPER:

Students will participate in the life of Spanish speaking people in the San Francisco Bay Area, and via email with students and teachers in Guatemala. Every student will find one value that they admire of the people they have been working and will write a paper based on their observations, their research about the entire Hispanic population in the library and/or the Internet, and also comparing that value with their own culture and how similar or different the two cultures can be. The last week of classes. Students will share their final work with the rest of the class. *This will be 15 points of the grade.*

VIII. EXAMS:

There will be **one full-period** partial exam it will be 20% of the grade. *There will be 4 quizzes, one after each lesson.* They will be 20% of the grade

GRADE DISTRIBUTION:

Homework and Workbook.....	20
Compositions	4x5=20
Quizzes.....	4x5=20
Partial examination	20
Community Based Learning.....	20
Total	100

CLASS SCHEDULE

Fecha	Contenido de la clase	Tarea
Lunes, 22 de septiembre	Bienvenida explicación del curso. LECCIÓN 5: LAS RELACIONES PERSONALES	Memorizar el vocabulario en Pag. 146. Leer The subjunctive vs. The indicative in adjectival clauses. Hacer ejercicios 5-3 y 5-11
Miércoles, 24 de septiembre	El subjuntivo vs. El indicativo en cláusulas adjetivales. Hacer 5-13, 5-14, y 5-17	Leer Pag. 155 y 158-160. Memorizar el vocab. En P-g.156. Hacer ejercicios 5-20, 5-24, y 531.
Viernes, 26 de septiembre	El futuro perfecto y el pluscuamperfecto Hacer ejercicios 5-19, 5-22, 5-28 y 5-30	Leer Pag. 162-164. Hacer ejercicio 5-31.
Lunes 29 de septiembre	Las comparaciones y los superlativos. Leer Pag. 152. y hacer 5-32.	Leer Pags.168-176. Hacer ejercicio 5-43.
Miércoles, 1 de octubre	Escuchar la canción "Cartas de amor" Comentar "Cartas de amor traicionado" Comparar el cuadro de Picasso con el de Maria Izquierdo.	Escribir la primera composición.
Viernes, 3 de octubre	Entregar composición Entregar cuaderno Entregar tareas corregidas. PRESENTACIONES ORALES QUIZ 1	Memorizar vocabulario en Pag. 180. Leer Pags. 183-185. Hacer ejercicios 6-3, 6-9
Lunes, 6 de octubre	LECCIÓN 6: EL MUNDO DEL ESPECTÁCULO Hacer ejercicios 6-3 6-6, 6-7,	Leer Pags. 183-185 Hacer ejercicio 6-9
Miércoles, 8 de octubre	Explicar el Subjuntivo vs. Indicativo en cláusulas adverbiales. Conjunciones con subjuntivo o indicativo. Hacer ejercicio 6-10, 6-11 y 6-12	Leer Pags. 190-91. Memorizar vocab. Pag. 192 y estudiar Cuidado! En Pag. 193 Leer Pags. 197, 198. Hacer ejercicio 6-24. Leer Pags. 200, 201.
Viernes, 10 de octubre	Hacer ejercicios 6-15, 6-17, 6-18 Explicar Los mandatos. Hacer los ejercicios 6-25, 6-28 y 6-32.	Hacer ejercicios , 6-30, 6-35 Leer Pag. 203, Hacer ejercicios. 6-35,

Lunes 13 de octubre	Explicar el subjuntivo con ojal-, tal vez y quizá. Hacer ejercicios 6-28 en pequeños grupos.	Leer Pags. 206-212 Hacer ejercicio 6-44.
Miércoles, 15 de octubre	Escuchar la canción El cine. Los altares del día de los muertos. Oración a Marilyn Monroe.	Escribir composición.
Viernes, 17 de octubre	Entregar composición. PRESENTACIONES ORALES QUIZ 2	Estudiar para examen parcial
Lunes 20 de octubre	EXAMEN PARCIAL I Entregar cuaderno Entregar tareas corregidas.	Leer Pag. 215, 220,222-224. Memorizar vocabulario en Pag. 216. Hacer ejercicios 7-3,7-4, 7-5, 7-11
Miércoles, 22 de octubre	LECCION 7: LA DIVERSIDAD HUMANA Revisar ejercicios 7-3 al 7-5. Explicar El pretérito y el imperfecto. Hacer 7-12, 7-13 Explicar Hacer y desde en expresiones de tiempo. Hacer 7-15 y 7-16.	Leer Pag. 227, 232-235, 238, 239. Hacer ejercicios 7-21, 7-29, 7-35
Viernes, 24 de octubre	Hacer ejercicio 7-20, 7-27. Explicar Por y para. Hacer 7-31 Explicar Verbos que requieren una preposición antes de un infinitivo. Hacer ejercicio 7-36 y en grupos 7-39	Leer Pags. 242-248 Hacer ejercicios 7-41, 7-43, 7-45. 7-48, 7-50
Viernes, 27 de octubre	Escuchar la canción Dices que soy. Hacer 7-40, Comentar Imágenes, José Clemente Orozco Hacer 7-41, Comentar Tú me quieres blanca hacer 7-45 Comentar Balada de los dos abuelos, hacer 7-50	Escribir composición.
Lunes, 3 de noviembre	Entregar composición Entregar cuaderno Entregar tareas corregidas. PRESENTACIONES ORALES QUIZ 3	Leer Pag. 251. Estudiar Cuidado! Pag. 253. Hacer ejercicios 8-4, 8-5.
Miércoles, 5 de noviembre	LECCION 8: LAS ARTES CULINARIAS Y LA NUTRICIÓN. Hacer 8-6, 8-9. Hablar de la nutrición en el mundo.	Leer Pag. 256 y 257. Hacer ejercicio 8-11, 8-12.
Viernes, 7 de noviembre	Explicar El imperfecto del subjuntivo Corregir 8-11, pedir que lean 8-12 Hacer 8-13 en clase. Cuál es el problema más grande en cuanto a nutrición en Estados Unidos?	Leer Pag. 261. Memorizar vocabulario en Pag. 262 y estudiar Cuidado! En Pag. 263. Hacer ejercicio 8-16 y 8-20.
Lunes, 10 de noviembre	Nueve mitos super vitaminados Pag. 261. Corregir la tarea, Hacer 8-22, 8-23.	Leer pags. 266-268. Hacer 8-24, 8-26.
Miércoles 12 de noviembre	Explicar el condicional y el condicional perfecto. Hacer 8-25 y 8-27. Leer comparaciones, hacer vamos a conversar.	Leer indicativo o subjuntivo en cláusulas de si. Hacer 8-31
Viernes, 14 de noviembre	Explicar indicativo vs. Subjuntivo en cláusulas de si. Hacer 8-32, 8-35. Cuánto ha cambiado la forma de comer...	Leer Pags. 275-281 Hacer ejercicios 8-39, 8-40 Ver Walking in the clouds. Escribir composición.
Lunes, 17 de noviembre	Entregar composición Entregar cuaderno Entregar tareas corregidas PRESENTACIONES ORALES	
Miércoles, 19 de noviembre	No habrá clase QUIZ 4	
Viernes, 21 de noviembre	No habrá clase	

Del 24 al 28	FELIZ DIA DE GRACIAS	
Dic. 1	PRESENTACIONES DEL TRABAJO FINAL	
Miércoles, 3 de diciembre	PRESENTACIONES DEL TRABAJO FINAL	
Dic. 5	Comida para celebrar el final del curso.	
	PRESENTACIONES DEL TRABAJO FINAL	

COMPOSICIONES PARA ESPAÑOL 22
COMPOSICIÓN 1 (LECCION 5)

La familia, valores y principios que transmite.

- En un ensayo de una página desarrolle el tema de la composición.
- Encuentre una idea principal, la que quiere desarrollar más profundamente.
 - Escriba los puntos que quiere tratar. Lea los siguientes puntos porque ellos le pueden ayudar mucho en la organización de su ensayo.
 - Presente su punto de vista en un párrafo donde exprese lo que va a tratar en su composición. Diga cómo va a desarrollar su tema y exprese claramente cuáles serán sus puntos.
 - Empiece a desarrollar su punto de vista mencionando las características de alguna familia de la comunidad y las características de su propia familia. Explique que es lo que usted admira en ambas familias. Describa una familia ideal, esa que no existe pero que sin embargo todos buscamos y queremos. Use cláusulas adjetivales para sus descripciones. Recuerde que para lo real y existente debe usar indicativo y para lo ideal y lo que no existe debe usar subjuntivo. También puede usar comparativos en este párrafo cuando expresa su opinión sobre las dos culturas, la suya y la familia hispana.
 - En el tercer párrafo puede explicar algunas de las cosas en las que usted no había pensado antes de tomar esta clase. Use el pluscuamperfecto para decir lo que había o no había pensado antes de esta clase.
 - En el cuarto párrafo vuelva a repetir sus puntos de una manera más concisa, enfatice sus conclusiones y usando el futuro perfecto diga cómo será su familia para el año 2010.
 - No olvide poner al final todas las referencias o bibliografía. Es muy importante dar crédito a quien lo merece.
 - Entregue su composición a su profesora en una página escriba a máquina o en computadora a renglón doble o 1.5. Cuide que sea sólo una página.

COMPOSICIÓN 2 (LECCION 6)

Los hispanos y los medios de comunicación

- En un ensayo de una página, desarrolle el tema de la composición.
- Encuentre la idea principal, la que quiere desarrollar más profundamente.
 - Escriba los puntos que quiere tratar.
 - Presente su punto de vista en un párrafo donde expresa lo que va a tratar en su composición. Diga cómo va a desarrollar su tema y exprese claramente cuáles serán sus puntos.
 - En el segundo párrafo explique lo que usted ha observado en cuanto a la influencia de los medios de comunicación en las personas de la comunidad donde usted está trabajando. Use cláusulas adverbiales y cuide bien sus conjunciones para explicar qué hacen y cuándo lo hacen. Por ejemplo explique cuándo ven T.V. cuándo escuchan la radio, etc. Use frases como: Muchas familias ponen el televisor en cuanto llegan a casa. Estoy seguro/a que ahora las familias verán los noticieros en cuanto salgan del trabajo.
 - En el tercer párrafo explique cuáles son sus hábitos en cuanto al uso de los medios de comunicación. Use cláusulas adverbiales para explicar y apoyar su argumento diciendo cuando y con qué fin o propósito hace muchas cosas. Por ejemplo: "Pongo el televisor en cuanto llego a mi casa (habitación) para relajarme, me gusta escuchar la radio mientras manejo para no sentirme solo, nunca leo el periódico porque ... etc.
 - Al final termine dando una lista de consejos a la población hispana para que no se dejen influenciar tanto por los medios de comunicación y expresando sus esperanzas y dudas usando frases con ojalá, quizás, y tal vez.
 - No olvide poner al final todas las referencias o bibliografía. Es muy importante dar crédito a quien lo merece.
 - Lea muchas veces su composición, dejando un tiempo entre cada leída. Haga las correcciones pertinentes y entregue su composición a su profesora.

COMPOSICIÓN 3 (LECCION 7)

La discriminación femenina y la violencia doméstica.

- En un ensayo de una página, desarrolle el tema de la composición.
- Encuentre una idea principal, la que quiere desarrollar más profundamente.
 - Escriba los puntos que quiere tratar.
 - Presente su punto de vista en un párrafo donde expresa lo que va a tratar en su composición. Diga cómo va a desarrollar su tema y exprese claramente cuáles serán sus puntos.

- En el segundo párrafo usted explique como era en los tiempos de sus abuelos la relación entre hombres y mujeres, entre razas, entre generaciones.
 - En el tercer párrafo discuta lo que usted piensa sobre cómo era la vida en tiempos de sus abuelos. Use frases con Por y Para y verbos que requieran una preposición antes del infinitivo para expresar su opinión.
 - En el cuarto párrafo mencione sus conclusiones sobre estos temas y termine con una frase inspiradora para la igualdad de derechos y la convivencia pacífica.
 - No olvide poner al final todas las referencias o bibliografía. Es muy importante dar crédito a quien lo merece.
- Lea muchas veces su composición, dejando un tiempo entre cada leída. Haga las correcciones pertinentes y entregue su composición a su profesora.

COMPOSICIÓN 4 (LECCION 8)

La comida es sólo comida?

En un ensayo de una página y media, desarrolle el tema de la composición.

- Encuentre una idea principal, la que quiere desarrollar más profundamente relacionada con el tema La comida es sólo comida?.
- Escriba los puntos que quiere tratar.
 - Presente su punto de vista en un párrafo donde expresa lo que va a tratar en su composición. Diga cómo va a desarrollar su tema y exprese claramente cuáles serán sus puntos.
 - En el segundo párrafo empiece por explicar el aspecto socio-político de la comida. Diga qué es lo que usted encontró con relación a esto y diga qué imagen tendría usted de los países de habla hispana si sólo tuviera la información gastronómica que presentan las compañías de turismo o las instituciones que piden ayuda. Use el condicional para esto.
 - En el tercer haga hipótesis de cómo sería el mundo, si todos tuvieran acceso a una buena alimentación. Piense que haría usted si tuviera un cargo importante en el gobierno de un país en desarrollo. Use en este párrafo las cláusulas de si.
 - En el cuarto párrafo si quiere comente un poco el aspecto social de la comida. Por ejemplo el hecho de que se preparan para comer y las distintas costumbres que hay en cuanto a esto en las diferentes culturas. Termine con sus propias conclusiones y termine su composición con una frase inspiradora que resuma lo que usted piensa sobre este tema.
 - No olvide poner al final todas las referencias o bibliografía. Es muy importante dar crédito a quien lo merece.
- Lea muchas veces su composición, dejando un tiempo entre cada leída. Haga las correcciones pertinentes y entregue su composición a su profesora.

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**TESP 046 - Faith, Justice and Poverty
2002 Winter Quarter Syllabus**

This middle level Theology, Ethics and Spirituality course examines and interrogates the confluence of three streams of religious thought: theological notions about human community and mutual responsibility, sociological understandings of the phenomena of marginalization and injustice, and religious hermeneutics that arise out of ethical engagement in systemic responses to poverty and suffering. By juxtaposing three lines of questioning (theological, pastoral and spiritual), we will seek to understand the mutual influence of faith, understanding and praxis - religious norms and practices in dialogue with philosophical theories of justice and peace, in relation and reaction to social contexts of relative weal and woe. Our goal will be to articulate faith-inspired communal responses to various forms of human suffering. In order to do so, we will explore past and present -social realities (life-worlds) wherein the interplay of faith and reason give rise to theological debate that informs and inspires ethical praxis.

The general **methodology** of the course is based upon a process of communal involvement and personal appropriation. Classroom presentations and group discussions, the close reading of texts, and direct experiences of conversation with, and service to, 'people living in poverty' will nourish personal reflection and scholarly synthesis. This will find expression in two written essays. The textual supports for our explorations will be historical, theological and spiritual; we will read these texts through religious and sociological lenses. The people, agencies and the communities with whom you will interact in your placements will furnish you with 'oral texts' which, like the other texts, must be received, analyzed and interpreted.

A carefully selected **Arrupe Center placement** (or **SCCAP** placement at the discretion of the professor), providing **sustained direct contact** with poor, marginalized or otherwise disadvantaged people, is essential to the course. These people, in their social contexts, will be your teachers and your conversation partners; they will provide you with valuable clues as you struggle to 'make sense' of the religious texts of the course. To be understood, texts always require contexts. Since these are living 'texts', these witnesses and conversation partners are to be treated with extraordinary care and respect; the rules of discretion (basic norms of confidentiality and professional conduct), will be explained and expected. Attendance at the placement, as at class, is contractual, i.e., you are expected to fulfill the commitments that you make.

Evaluation and Grading will be based upon two written assignments (20% each), a midterm and a final examination (20% each), and class participation (20%). -All written assignments will be subject to 'blind grading'; instead of putting your name on these assignments, you will identify them with your Access Card number. By your registration and perseverance in this course, you -signal your willingness to live by University rules of academic integrity and personal responsibility as presented in the Student Handbook.

Bibliography: *Bible (NAB, NRSV, NEB, NJB)*. Dorothy Day, *Selected Writings*. Louis Fischer, *The Essential Gandhi - an anthology*. H. Richard Niebuhr, *Christ and Culture*. J. M. Thompson, *Justice and Peace*.

2002 Winter Quarter Calendar

Part I: Scripture and Social Ethics

January 8 - Introduction to the course

January 10. The radical experience of Poverty and Suffering

Required Reading:

The Book of Job Chapters 1-31, 38-42.

Nota Bene: 1.1-2.10, 42.10-42-17 is the original, ancient story; the intervening text is theological interpolation.

Recommended reading:

Archibald MacLeish, *J.B. - a play in verse*

Franz Kafka, *The Trial*

[University Convocation, Jan 15, 2002, 4:00 PM - 5:00 PM, Leavey Center
Faculty, staff, and students are invited to gather as a University community for President Locatelli's convocation address on engaged citizenship. Following the convocation, students will receive recognition for their achievements in academics, athletics, community service, and performing arts. In honor of Martin Luther King, Jr., the Gospel Choir will perform and Aldo Billingsley, SCU assistant acting professor, will deliver King's "I Have a Dream" speech.]

January 15 and 17. The state of things in the world

J. M. Thompson, *Justice and Peace*, Orbis, 1997. Pp. 1 - 178.

[Jan 21, 2002 - MLK Night: "The Solidarity of Many, for the Dream of One", sponsored by Igwebuikwe and the Multicultural Center. This annual celebration is in honor of Martin Luther King, Jr. Through a night of music, dance, and inspiration his legacy will be remembered. 7:00 PM - 9:00 PM, Mayer Theatre]

January 22. Religious Memory and Social Horizon

Required:

Exodus 1.1 - 15:27

Genesis 1.1 - 4:26

References:

"The Glossary for the Pentateuch"

<http://bible.ort.org/bible/htm/gloss/glossaa.htm>

Harper's Bible Dictionary

Anchor Bible Dictionary

New Jerome Biblical Commentary

Gustavo Gutierrez, *A Theology of Liberation* (Maryknoll: Orbis, 1973), chaps. 9-11.

Norbert Lohfink, *Option for the Poor: The Basic Principles of Liberation Theology in Light of the Bible* (The Bailey Lectures; ed. D. Christiansen; Berkeley: BIBAL, 1986).

Michael Walzer, *Exodus and Revolution* (NY: Basic Books, 1985).

[Jan 23, 2002 - Irvine Grant Open Meetings for Faculty and Staff

SCU is again eligible for a new Campus Diversity Initiative Grant from the Irvine Foundation. As part of the campus wide process for determining the components of the new grant, student, faculty and staff input is being collected through three open grant meetings. The campus community is invited to come share how they feel the university may best use these funds to advance multicultural education and promote a climate of diversity for all students, faculty, and staff. 5:00 PM - 6:00 PM, Williman Room. The meeting will be repeated on 1/24/02 at 12:00 PM.]

January 24. Institutional and Prophetic Notions of Justice

Deuteronomy 5:1 - 5:22 (the decalogue), 6:1 - 6:25 (the covenant code), 26:5 - 26:10 (the touchstone: "Remember, oh Israel...").

Isaiah Chapters 1 - 39. (Look especially at 1:1-17 [What is the nature of the sinfulness of the people?], 3:14-15, 5:8 [What are the actual social conditions of the poor?], 10:2 [What is Justice?], 29:18-19, 35:3-6 (What is the Good News for the poor?].)

[There will be a Volunteer Service Discovery Fair in the Benson Center Paseo on Monday, January 28, 2002 from 11 a.m. to 3 p.m. Jesuit Volunteer Corps, Jesuit Volunteers International, Crispaz, City Year, Public Allies, InnVision, Japan Exchange and Teaching (JET) Program, Arrupe Center, Casa de la Solidaridad, Christian Appalachian Project, Holy Cross Associates, Peace Corps, etc. are some of the organizations that will be present for it.]

January 29 and 31. The Social Ethics of the Reign of God

The Gospel of Luke, The Acts of the Apostles

First Essay Due January 31.

Part II: Political and Practical Theology

February 5. Various Christian Approaches to Social Ethics

H. Richard Niebuhr, *Christ and Culture* pp. 1 - 115

[Feb 5, 2002 "How does a Christian in the U.S. Respond to Terrorism?"

This is an breakfast with Martin Cook, Elihu Root Professor of Military Studies and professor of ethics at DCLM/US Army War College. The topic will be: "How does a Christian in the U.S. Respond to Terrorism?" 8:00 AM, Benson Parlors, repeated at 8:00 PM in Sobrato Commons.]

February 7. Several Civil Religions

H. Richard Niebuhr, *Christ and Culture* pp. 116 - 256.

Midterm exam: February 12

February 14. Radical Catholic Spirituality of Service
Dorothy Day, *Selected Writings*, Orbis, 1992. Pp. xi - 88.
[February 14, TBA -El Teatro Campesino -]

[February 14 - 22: Africaweek
2/14/02: a Film, "The Lost Boys of Sudan, in America"
sponsored by Igwebuike as part of Black History Month

Megan Milan, documentary filmmaker, will present an early version of her new documentary on the travails and joys experienced by resettled refugees from southern Sudan. These young men spent their childhood in refugee camps in Ethiopia and Kenya, and have now been in the United States for almost one year.

2/19/02 : Islam, Hawala Banking and Warlords: The U.S. War Against Terrorism and Somalia

2/21/02 : Democracy and Ethnicity in Southern Africa: Reflections on Malawi and Zambia

2/22/02 : Study in Africa: Slide Show and Buffet]

February 19. Day, pp. 91 - 184

[Wednesday February 20, 7:30 PM, Sobrato Hall: Bannan Institute sponsored Presentation by Fr. Jean-Yves Calvez, S.J. on "Christian Criticism of Societies: Is it just or unjust? Attendance strongly advised.]

February 21. Catholic Social Doctrine
D. Day, pp. 187 - 257
Special Guest lecture by Fr. Jean-Yves Calvez, S.J.

February 26. Politics and Principles
Day pp. 261 - 363.

February 28. Mohandas K. Gandhi's Satyagraha and Ahimsa
Louis Fischer, *The Essential Gandhi - an anthology*. Vintage Books, 1983, pp 3 - 83

March 5. Civil Disobedience and Divine Obedience
Gandhi, pp. 84 - 178

March 7. Personal Integrity and the Struggle for Justice
Gandhi, pp. 179 - 276

March 12. The Good Society
Gandhi, pp. 277- 369

March 14. Norms, Axioms and Action
J. M. Thompson, *Justice and Peace*, Orbis, 1997. Pp. 179 - 205.

Second Essay Due March 14

Final Exam - Monday March 18, 9:10 am.

Essays

The purpose of the essays is threefold: you should demonstrate mastery of the material, you should deal with the fundamental issues and questions raised in the course, and you should think critically about the given social reality at your Arrupe Center/SCCAP placement. The essays should be typed, have regular margins and be printed in a legible font. Spelling and grammar are the scaffolding on which you hang your ideas - if the infrastructure is weak, the weight of ideas will cause it to collapse into incoherence. Don't give me a rough draft. I am looking for clear and understandable presentations. You will need to give yourself adequate time to research, reflect, write and revise. As noted, these assignments should be identified by your Access Card number in place of your name.

The first essay, 3 to 5 pages in length, is a chance for you to begin to define 'suffering' in socially and religiously meaningful categories. The Arrupe Center placement or SCCAP involvement in which you are engaged provides a forum for significant interactions with a community of people in a state of 'suffering'. 'Pain' is a physical sensation that can be masked by drugs; 'suffering' is a spiritual or psychological human experience. As such, it has social and religious layers of meaning and interpretation. What is the nature of the human phenomenon of suffering that you encounter at your placement? Your job in this first essay is to write a definition of suffering that fits your placement.

The thought process that precedes and prepares for the writing of the essay has three parts. Begin by identifying the type of placement with which you will be dealing. Who are the people who are involved? What is suffering in this context? Is it the isolation of illness in a nursing home? Is it the powerlessness of refugee status? Is it in the experience of destitution, of racism, of mental illness? Take time to do research, marshaling information both from the literature of the agency itself and from public records and academic resources available to you at Orradre library or on-line. For example, if you are dealing with homeless families, find out how large the problem is. What are some of the typical problems of homeless families?

In a second step, examine the strategic response of the agency with which you are working. How does it address the 'suffering' which you have identified and described? What do the staff and the volunteers do to help? Do they address the sources of the suffering?

Finally, what do you think? How do you react? What is the state of your evolving impressions. Do you have any prior experience with this specific form of suffering? Do you bring a specific bias to this situation, these encounters? Were your expectations confirmed or contradicted by your first visits? What confuses you? What excites you? What are the open questions?

Having thought through these questions, now you are ready to write a draft response to the question, what is this suffering? Revise your text, then finish your essay.

The second essay, 3 to 5 pages in length, concerns the notion of justice. Here you are to identify and define justice within a culturally specific context. Ask yourself these two questions: "What is unjust/unfair about the conditions of the 'poor' at my placement? What would just and fair treatment entail?" When you look at your answers to these initial questions, ask yourself, "What is the model of justice that undergirds my judgment? Upon what standards of just treatment am I relying?" The pattern here is: observe, consider, judge **and then analyze your judgment.**

The Arrupe Center placement or SCCAP involvement continues to be the venue for meaningful interactions with people in difficult situations. The standard definition of the word 'justice' in Mainstream North American society is primarily one of just desserts: you get what you deserve. Yet who deserves to suffer? The innocent? The guilty? Are the poor either innocent or guilty? Based on the readings and on your direct experiences and observations at the placement, is the notion of 'justice' broader and more ambiguous than simply 'fair treatment'? Your task in this second essay is to write a definition of justice that makes sense against the backdrop of your experiences at your placement.

The thought that goes into the essay will again have three parts. In the first, please **describe** the 'injustice' with which your placement deals. Is it abandonment of the ill? Is it the inferior education of people from poor neighborhoods? Is it social marginalization based on ethnic status, income level, or immigrant status? Observe and inquire, marshaling information both from the agency itself and from public records and academic resources available to you in the library or on-line. For example, if you are dealing with the marginalization of the homeless, find out to what extent the rights of the homeless are respected and or violated by various sectors of society.

In the second preparatory step before you actually write your essay, **analyze** the strategic response of the agency with which you are working. How does it address the 'injustice' which you have identified? What does the staff of the agency do to combat the effects of this injustice? Do they address the sources of this injustice?

Finally, **synthesize** clearly your own criteria for naming the injustice of the situation and for evaluating the response of the agency. What are your standards for judging? What are the a priori that undergird your definitions of 'right' and 'wrong'? What do you consider to be the ideal, the just norm or standard?

Having done all this, write a draft, revise it, and then finish it.

Recommended: The de Saisset Museum Exhibitions, Jan. 12 thru March 15:

"Multiple Impressions: Native American Artists and the Print"

This exhibition presents 25 prints by 13 Native American artists who work in both figurative and abstract modes of expression. The imagery employed incorporates diverse references, from landscape and ancient rock art to popular culture. Artists represented include R.C. Gorman, T.C. Cannon, James Havard, Robert Houle, Phil Hughte, Felice Lucero, Solomon McCombs, Dan Namingha, Duane Slick, Jaune Quick-to-See Smith, Fritz Scholder, Patrick Swazo Hinds and Emmi Whitehorse. "Multiple Impressions" highlights the diversity of lithographs created by Native American and Canadian First Nation artists at the Tamarind Institute between 1970 and 1999.

"James Luna: Petroglyphs in Motion"

Describing himself as a "Contemporary Traditionalist Tribal Artist," Luna creates performance and installation works that skillfully blend native tradition and present-day American culture. Luna works with contemporary artistic tools such as video and photography, combining them with traditional Native American music and storytelling. In the process, he highlights the intersections of both cultures, emphasizing the challenge of keeping native traditions alive in today's increasingly complex society. "Petroglyphs in Motion" is a mixed media installation consisting of a video projection documenting one of Luna's performances and several photographs.

Section 5: Special Projects

- Emile McAnany - Communication
- Paul Soukup, S.J. - Communication
- Jill Goodman - English
- Hersh Shefrin - Finance
- Kristin Kusanovich - Theater and Dance

- Emile McAnany

COMM 112: Senior Thesis

John XXIII Senior Capstone Experience

In Spring Quarter 2003 I took my then Senior Thesis class of 15 students out of the classroom and off campus and into the real world. We had talked about the service learning in our department and had several courses that had incorporated Arrupe's program into given content courses such as Introduction to Interpersonal Communication, but we had not taken the leap from senior thesis to service learning.

I had had preliminary talks with Arrupe to find an appropriate format so that students could both fulfill the capstone ideal as well as serving the needs of some Arrupe partners' programs. I found Angie Pratt of John XXIII Multiservice Center through Arrupe, and we agreed on a structure to achieve both learning goals of students and real needs of the Center. The experiment went on for two quarters, Spring and Fall 2003. I had 30 students in the two classes. In spring we agreed with Angie Pratt to do things the Center needed done. We did in-depth interviews with about 10 elderly Asian participants at J23 (transcribed interview plus a 3-5 page summary by the interviewer. These would be useful for Angie as she wrote grants and reports for funders as a way of giving an idea of who participants are.) We did a survey of participants to see what of the approximately 15 services they took part in, how they liked these services and what they thought they got out of them. Some others did specialized tasks: one with video skills produced a 12-minute documentary on life at the Center; another redid the web site. In the Fall we split the group into two and sent 7 to work at Catholic Charities headquarters in both PR and Advocacy; the other 8 worked at a variety of tasks at J23: more in-depth interviews; a history of J23 for its 40th anniversary in May, 2004 (interviews, review of historical documents etc.) that resulted in a 12 page brochure with color photos and a historical summary; a 15 page grant application for new computers for their learning lab; a participatory observation of the new Advisory Board for J23 consisting of participants in the Center.

Students all had to make a number of visits to the Center and write a weekly journal about this and their project experience. This was the most valuable for me as I had honest feedback on the pluses and minuses of the experience. Overall, I think the experience was positive for students. The pluses were the contacts with the people of the Center and the feeling that students were making a contribution. The minuses were the language and cultural barriers (many elderly immigrants did not speak English well) and sometimes a feeling that as a teacher I was too scattered trying to direct two many different projects to be able to give more guidance to groups over the relatively short field work period (about 6 weeks by the time students were able to get down to work). The latter issue is a conflict between my own methods that are more ethnographic and in-depth (I asked students to observe two or three weeks to get to know the Center before starting on projects) and the demands of the quarter and for students to get a feeling that they have time to get the job done right in a few weeks. The frustration was heightened because students really wanted to do a good job because of the participants they had gotten to know. How to work that contradiction out is another question. One idea is to have the work stretched out over two quarters, but I don't know exactly how for the moment when students are already pressed for time in their schedules.

My overall assessment of the two quarter experiment: worthwhile in terms of the satisfaction of the client agency; worthwhile as a learning experience for me as a teacher; a varied response from students, but mostly a positive experience and in some cases a remaining desire to work at service for others.

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- Paul Soukup, S.J.

COMM 161B: Media and Technology in Education

During the winter quarter, my Communication media and technology in education (COMM 161B) class created their projects for community agencies. Initially working with Sacred Heart Community Services, the class members developed educational materials. The staff at Sacred Heart identified two needs: study materials for the U.S. citizenship exam and introductory materials for customer orientation at SHCS. Unfortunately, during the quarter, SHCS lost funding for their citizenship program, but the student group working on that topic elected to

continue on and, at their own initiative, contacted the John XXIII Center, who expressed an interest in using the citizenship project.

The citizenship project includes basic information about applying for citizenship, and drill and practice materials for the citizenship exam. Textual materials include questions, study hints, and answers. In addition, the project also features video clips of men and women asking the questions, much as would occur in the actual exam. To view the project, go to <http://itrs.scu.edu/students/winter04/comm161work/citizenship/welcome.htm>.

The other groups created materials for the SHCS orientation: modules on the center, on the food pantry, on JobLink, and on the clothing center. All the sub-modules link from an initial orientation. Each one features English and Spanish language materials, and integrates video and textual material.

Our department has adopted a policy that we want all of our majors to have at least two community-based education experiences: one in an introductory, lower division course, and a second in one of their more advanced, applied communication courses. And so, two hopes motivated my approach: (1) to give the students that second opportunity (beyond their introductory course) to learn from the community, in this instance in the very practical, applied sense of understanding and interacting with a "media audience" and (2) to allow them to see the value of creating a media product for a non-typical group of users. The course itself asked them to learn educational theory and software applications; the community aspect presented them the opportunity to listen to the community.

Some students gained a great deal--not surprisingly, those who kept up a consistent interaction with people at the placements. They learned to listen to the program users and found that their own preconceived ideas about audiences and patterns of media use did not hold up in the world outside the university.

Students have offered to fine-tune the projects in the first weeks of this quarter. Both are nearly done. In addition to presenting them to the agencies, we will send copies over to the Arrupe Center.

Both projects were created in such a way that they can be updated fairly easily.

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- Jill Goodman

ENGL 196: Writing in the Community

Fall term 2003, a group of Santa Clara students worked with me to teach a semester-long writing course for seniors at Downtown College Preparatory High School, a San Jose charter school that has been associated with SCU's Arrupe Center since its inception in 2000. Most of the Santa Clara students were English majors who plan to teach high school English, but some were simply interested in DCP's mission of training underachieving urban minority students for success in four-year universities. Together we taught the class every Tuesday and Thursday. The Santa Clara students sometimes taught a specific lesson (an essay, a grammar lesson, a revision session, etc.) and they always helped students individually and in small groups when we did in-class activities. They helped with college applications and computer problems, met students individually before and after class to work with them on their essays, and answered questions and helped with essays via email. During the week, the Santa Clara students and I talked about lesson plans, pedagogical issues, and particular problems some students were having. We shared our insights, concerns, and hopes.

Based on the success of fall term, the English Department curriculum committee agreed to create a new course, our first directly connected to the Arrupe Center: English 196: Writing in the Community. We plan to offer this class at DCP every fall term, and at least six faculty members have expressed interest in taking a turn teaching it.

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- Hersh Shefrin:

Finance Internship Program in Social Service Agencies

Finance and accounting majors are acquiring practical skills in corporate finance and accounting and learning to take on the responsibilities of a being a finance manager, while simultaneously being of service to society's underserved. The Department of Finance in the Leavey School of Business has been placing interns at social service agencies such as Loaves & Fishes Family Kitchen, Project Hired, Sacred Heart Community Services, the East San Jose Law Center and Catholic Charities. Collectively, these agencies provide meals, training, language skills, occupational skills, legal assistance and educational support to those in need.

The agencies have a strong need for financial expertise. Interns have been doing these agencies a true service by applying the knowledge and expertise learned in the classroom. Examples of intern projects include, for the East San Jose Law Center, the building of a financial system to enable them to monitor their grants and expenditures, for Loaves & Fishes, developing a cash budget to analyze the threat facing the agency during a down economy, and for Project Hired, assisting with account analysis and the preparation of schedules for the agency audit conducted by an outside accounting firm.

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- Kristin Kusanovich

Arrupe Dance Outreach Internship

Training for the new Arrupe Dance Outreach Internship program began in January 2004 and the first class began on April 19, 2004. I selected and trained two student interns in pedagogical methods that are adaptable to various populations in the community. We have established a connection with one of the current Arrupe community partners, Estrella Family Services in San Jose, and arranged for a 10 class spring quarter dance workshop series for their 24 kindergartners.

The students, senior Cecilia Peterson and junior Tyler Spencer, are both double majors in dance and psychology, and have been training with me throughout the winter quarter. They have successfully completed a new intensive course, Introduction to Teaching Dance, in which they were exposed to a wide range of theoretical frameworks, philosophical approaches and existing methods for teaching creative movement to children. From these sources, the students have developed their own 10-class curriculum that they will co-teach.

We are confident that participants will benefit from the opportunity to experience the joy of dance and feel the acquisition of skills, such as increased flexibility, relaxation, strength, control, self-confidence and expression. Dance Outreach student interns will be equipped to continue this work upon graduation and will be encouraged to create new venues to bring dance to underserved or at-risk populations, and to serve as mentors for future SCU student interns.

Section 6: Student feedback

- Lauren Dake, '02

“...In retrospect, one of the most important things Arrupe did for me was take me out of my comfort zone. For a school like Santa Clara, where it is easy to surround yourself by people similar to you, and professors who are willing to keep an eye out for you, Arrupe can give you a slice of reality that isn't always pretty but ideally, irreplaceable. There wasn't “one” transformative moment for me. I think the transformation started when I walked through the front door of ARIS, the AIDS Hospice, and it snowballed from there. Initially it was just the shock of seeing elderly people suffering from AIDS: people my grandparents' age debilitated not by age but by this disease. The first visits were awkward, everyone was watching TV and I didn't know how to help or what to do.

“I'll be honest. I don't think about my experience at ARIS every day or every week -- probably not even every month. But right now, two years later, writing about it, not only do a flood of memories come back to me but also many of the same feelings I had when I went twice a week. There were only six people living there at the time so eventually I discovered small things I could do for each of them; reading aloud to one woman who was blinded by AIDS, painting nails, bringing fashion magazines, practicing my broken Spanish, sitting outside in the sun... I definitely made connections with many of the people there.

“...I'm not the type of person who would ever stigmatize anyone with AIDS, but if I were, it would be impossible to after working at ARIS. My experience at ARIS, and I'm sure many other Arrupe placements, put names and faces to people that otherwise may have just been statistics. And statistics are easy to discriminate against. Overall, one of the biggest virtues of Arrupe placements is the compassion they foster. In the way of coursework and comm 141, it was a lesson in learning how to write an objective article about people I knew and cared about. It also reaffirmed the idea that giving a voice to people, who otherwise may not have one, can feel really good. It was my first opportunity to practice intimate journalism and now I'm hooked.”

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- Jelena Radovic, '04

“... The Arrupe experience has offered me a great opportunity to put in practice what we learn in the classroom. Throughout different classes, I have often learned about poverty, homelessness, and marginalized communities. Rarely, however, were we exposed to people who are living those situations in our surrounding neighborhoods. Through my Arrupe placement I was able to apply what I had learned in class to the people I met and their experiences (and vice versa). My Arrupe placement was in the Sacred Heart Community Center, where I aided people in writing resumes and computer classes (mostly in Spanish). Not only did it allow me to make a connection between the classroom and 'the real world', but it also made me realize that there is a greater complexity in our society that cannot be described and analyzed in a classroom setting.

“I did make connections with the people in my workplace, some stronger than others. Most of the people I worked with were native Spanish speakers (as I am), and the language we had in common allowed relationships to grow. My Arrupe placement enhanced my coursework because it made me realize that in our own neighborhood we can apply what we learn in the classroom. I believe this praxis experience is fundamental in gaining a greater understanding of our social reality, which many times goes unnoticed. There are certain issues that we have to learn about and realize that it is not that removed from our own lives as we may perceive it to be.”

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- Margaret Murray, '04

“... Sacred Heart Nativity School was a pleasure to go to and I really felt like I bonded with at least some of the kids and staff. It is such a unique place, I always had a warm feeling as I left. The kids are what really stuck with me. Knowing their background, and knowing what they come from, I was always stunned by how “normal” and how bright they all seemed. I guess that was a stereotype I had going into it. I would say that the pivotal moment I had during my placement was when the teacher came into the room to tell the boys that there

was a rainbow outside. I can't explain their enthusiasm and childish joy. All of them leapt out of their seats and ran to the opposite room, cramming to get a look. It just seems like all kids get excited by rainbows, no matter who they are or where they came from. Really, it broke down a lot of stereotypes that I might have had. Kids are kids no matter what.

My Arrupe placement enhanced my comm.141 experience because I felt like i was truly getting a story of some significance. ... All of the people I interviewed were so thrilled to talk to me, and talking to them was easy! That was really the one story I wrote all quarter that gave me the "journalist rush"..."

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• Yashmine Eugenio '03

"...It's been a year since I've done Arrupe and I may not remember the names and the lessons the kids at Sacred Heart asked me for help on, but I do remember their faces. The smiles and the light in their eyes that come out when things finally click -- when they get it. ... The most difficult thing about the experience was the communication barrier. I do not understand or speak Spanish and in the earlier part of my work, I focused my attention on the kids who speak English and ignored those whom I couldn't understand. Then I remembered the feeling of alienation when I came to America and I began to try harder to reach out. The things that I cannot express verbally I either acted out, drew, or asked the supervisor to translate. The experience was great for comm 141 because it was a different kind of reporting. It was intimate, and not totally just about something separate from myself. I was actually there. I was involved in it for several weeks and I knew what I was talking about versus just going there for the first time and writing down first, and probably false, impressions..."

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• Michellene Boyd, '05

"My Arrupe experience was enlightening. I have met so many wonderful people while at Casa de Clara, all of whom have changed my perception of the homeless. Sister Navarro has inspired me to become more active in the lives of homeless women. Her outlook on life in general is admirable and I consider her a role model. Despite the fact that many of the women she encounters are unable to turn their lives around she still maintains that there is hope for some and that 'some' makes all of her hard work significant."

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• Bill McCullough, '03

"... I became fluent in Spanish due to my participation in Arrupe center placements for 8 quarters, and I am now able to put that on my resume and use Spanish in my daily life. I have also gained contacts in the community that can serve as references for work. Most importantly, I was put into an environment that gave me the desire to continue teaching in the community. I have also had 3 years as an ESL teacher's aide - experience that helped me gain a job as an ESL instructor in Jalisco, México.

"... I was able to quickly adapt to culture differences while abroad because I had learned much about Mexican culture directly from the students at my ESL Arrupe placement. As a communication student who double-majored in Spanish, I was able to take experiences from both disciplines and incorporate them into work and life abroad.

"I distinctly remember one afternoon while working one-on-one with an ESL student when I was able to begin having a normal conversation in Spanish. I was really excited because it was the first time I had been able to feel comfortable speaking Spanish with native speakers. Before, I had only had the opportunity to speak Spanish with my professor. Now the community had become a classroom, and those in the community had become my teachers.

"I often spent breaks talking with the ESL students in the community. I asked them lots of questions about their experience, and they shared a lot about what it's like to live in another culture with a foreign language. Our connection was one and the same: they came to the ESL class to learn language and culture, as did I.

"... Through my experience at my Arrupe center placement, I was able to learn how to report a story accurately yet with the sensitivity necessary when discussing delicate issues. I also constantly was shown that the effects of my stories have a real impact on those who read them. My reporting had the power to reinforce or break stereotypes, and it was my responsibility to be accurate in the details while fair when it came to generalizing the situation..."

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• Paolo Posadas, '04

"...I still continue volunteering at Sacred Heart Community Center today, no longer as a requirement for a class, but out of a real desire to be a good role model to the kids at the center. I can see how excited they are every week for me to come, especially the boys, because there are never enough male volunteers. The "transformative" moment came while I was doing some investigation and interviewing for my Arrupe article. I knew the families in this San Jose neighborhood were poor, but something that surprised me was how out of sheer economic necessity, so many of these families were forced to put 2, 3, and 4 families under one roof. With the high cost of living, almost 100 percent of their incomes goes towards just paying rent, making them heavily dependent on centers like Sacred Heart for everything else. That sheer fact alone amazed me, and made me think about the continuing struggle of these families.

"... It was really interesting hearing the kids open up about their families . The continuing theme I found was how hard it was for the kids at the center to do homework at home. Many of the parents never had advanced schooling so they are at a loss in anything above elementary algebra, and most of the assignments are in English, so that makes it even harder.

"Arrupe placements do so much to pop the Santa Clara bubble. It gets students our age to develop empathy and compassion. I think first time professors should devote some time in their classes every two weeks, just to have some reflection time, to go around in a circle and have people talk about their experiences."

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• Natalie Calderon, '02

"...I completed three Arrupe placements while at Santa Clara. The first was with the Winchester Convalescent Hospital, for interpersonal communication. My job on this placement was to be a "companion" to a man in his late forties who was stuck in the hospital because he was jumped on his way home from the store one day. He was hit in his head by a crowbar and left paralyzed from his waist down and on the entire left side of his body. I used to walk beside him as he pushed himself with one arm in his wheelchair. He was very independent and didn't like for people to push him. We'd walk to Starbucks, get coffee, and chat outside for the entire two hours. I learned on the first day that he had worked with and knew my dad. It was sadly ironic... I was keeping a once perfectly healthy man company in a convalescent hospital. And lying at home in his bed was my dad -- also at one time a perfectly healthy man -- with whom I hadn't held a meaningful conversation with in years. Realizing that he knew my dad was hard for me. I think more than anything I just felt guilty. But meeting with him did help me to feel less sorry for myself and for my situation at home. This guy had nobody... I was genuinely interested in listening to what he had to say. He was unlike any person I had ever regularly interacted with before. It was great. This placement will always stand out for me.

"The second placement I did was at Downtown College Prep where I tutored ninth graders -- most of whom barely spoke any English -- in math, science, English and history. The best part about the placement was bonding with the kids. They're the kind of kids who seem really hardcore and intimidating, but once you get to know them, you learn that they're just kids and they like to have fun and laugh and be young. Beneath their ruff 'n' tuff exteriors are kindhearted, loving, needy kids.

"The last placement I did with the Arrupe Center was for an anthropology course. I was a classroom aide for an adult ESL class at Santa Clara Adult Education. There was something about working with these people that really made me happy. For a long while after this placement, I considered teaching ESL. To begin with, I was really frustrated with the teacher. She was very condescending and treated them more like kindergartners than smart, funny, interesting adults learning a new language. She, of course, didn't know all of their different languages, so her way of teaching was to speak to them slowly and then just get frustrated and give up. I tried to spend as much one-on-one time with the more troubled students as possible. I found that by just being patient with them and helping them through the words and sounds they were having problems with, they eventually were able to pick it up. The students, in return, loved me. I felt really appreciated. It was nice to know that I was really making a difference in someone else's life. I think that's the one recurring theme in all of my placements-- regardless of what I was doing or who I was working with, I was making a difference. It makes me feel good. It makes the people I'm helping feel good. It's a great, great, great feeling.

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• Christina Salvo, '05

"...Coming in to the St. Joseph Day Worker Job Center, I was very impressed with how well the workers spoke English. However, what was so impacting wasn't the fact that they impressed me, but rather that I was surprised by their skill level. In all honesty the only reason I was impressed with their abilities was because I had stereotyped them, holding them to a lowered set of expectations. This was probably the most eye opening experience of the entire placement because it showed me how indiscrete prejudices can be to their beholder. ... The experience taught me and gave to me much more than I feel I gave to it. Although I hope I remember all of the lessons I think the only real way to ensure their lasting effect is to continue to participate in situations where I am the minority whether it be a physical, cultural, biological, or social minority.

"... I will always remember Francisco. He is in his late 50s, doesn't speak English and cannot read or write in his native language, Spanish. He had his friend ask me if I would help teach him English and of course I agreed. We began by writing and then reciting the alphabet in English and then moved to numbers. While I was watching Francisco carefully write the alphabet and listening to him mumble a recitation I could not help but think that this man in his 50s is learning for the first time what kids who are 5 and 6 learn and how embarrassing it must be. Stream of consciousness then led me to consider the difference of age and gender between the two of us as well and then the fact that I was teaching him these elementary skills in my second language. But as I continued to listen to him practice his pronunciation I realized I shouldn't feel pity for this man or embarrassment for him -- rather I should be humbled with admiration for Francisco's courage and determination. Although Francisco's lack of education seems to make him as vulnerable as a child, his undaunted response to his situation is inspirational.

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• Rebecca Weisman, '04

"...At my Arrupe placement I witnessed the devastation of homelessness through attempting to help a single father find shelter for himself and his three young children. With all the major resources available our fingertips, neither my superior nor I were able to find the father an open space for the only opening we found was too far for the family, who were traveling by foot, to get to the shelter before its daily cut off time.

"Not only did this experience force me to become aware of the limited shelter space for the homeless, but the journalistic skills I learned in class helped me attempt to seek answers. In practicing investigative reporting, I longed to answer "why." Why are there so few family shelters? Why were there no family shelters for men and their children, just women and children? Why are there no emergency transportation services available to homeless?

"Though my placement is over and many of the questions that surfaced while I was there have gone unanswered, I have not forgotten the look of desperation on the father's face and the feeling of helplessness from

within me. Further, I have not forgotten the desire to understand why. To see something happen causes awareness, but to understand why something happens is the only way to spearhead change.

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- Gemma Landeza, '05

“It has been almost two years, since I began my participation in Community Based Learning, but I believe it is one of the greatest additions to the curriculum. I cannot begin to put into words everything I have learned in the community that I would not have experienced in the classroom. Honestly, it has changed my life!

“Each experience has been bi-directional, as I attempted to help in the people in each placement; however, I know that I have learned a lot more from them. In Sacred Heart Community Service, the children have taught me what it means to be Latino in the United States: the importance of family unity, how to make the best of their living conditions, and to be thankful, despite all their hardships.

“Another placement, Familias con Libros, has taught me about courage, determination, and the recognition of the importance of education. At this program, adult Spanish speakers, ranging in age from mid-20s to 60 are learning to read and write in their native language. I have so much admiration and respect for these learners, as their hope in the success of their children and grandchildren fuel their desire to overcome this major challenge.

“...In the spring of 2003, I was given the opportunity to work on a non-Arrupe, community based project with Dr. Varona. This project, along with taking Fr. Ravizza's Ethics class, really brought together the essence of my community learning experiences. It was after this experience that my insatiable desire to learn more about the culture and become more fluent in Spanish led me to pursue a study abroad program in Guadalajara, Jalisco, Mexico. Immersion in Mexico was the most difficult, yet most fulfilling experience of my life. I attended a private university in Guadalajara; I lived with a Mexican family and became part of it; and I was fortunate enough to travel to other states throughout the country. After the Mexican experience, I changed my Liberal Studies major to continue my Spanish career with the hopes of someday bridging the gap between Latinos and other cultures.

“ Last quarter, I worked in an English Language Learners class at Buchser Middle School, where the majority of the students were Latinos, as part of a requirement for my Exceptional Child course. In this course, our main focus was to learn about kids with physical disabilities: deaf, blind, mentally challenged, etc. At the same time, I saw the other extreme in the community, physically able kids who lacked the knowledge to survive in the educational world. To me, the lack of use or development of a capable mind is a far worse disability than any physical disabilities. Each day, I think of those experiences and wonder how I can try to make things better for them. Still, I have not found the answer.

“To first time teachers involved with Community Based Learning, I would like to stress that this type of learning is a powerful educational tool, if utilized the right way. In Dr. Varona's intermediate Spanish courses, we were required to write daily journals, to have class discussions about things we saw and learned at the placements, and finally to give a comprehensive oral presentation about the experience. For the most part, the requirements were the same in my education courses with Dr. Lustig. Our community participation, in both cases, was truly incorporated into the class curricula, and, I feel, it gave me ample opportunity to understand and learn the realities of the people around us. In other classes, we were only required to briefly present to the teacher, at the end of the quarter, about what we had learned throughout the quarter. This is definitely a way to discourage students about the importance of the program. I truly feel that in order for this program to succeed, every teacher who includes it in their curriculum must BELIEVE in the importance and the power of the program, communicate it to their students, and the possibilities will be endless.”

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- Nicole Resz, '03

“... I have to admit, at first, the idea of spending every Thursday night for a quarter at Sacred Heart Community Center wasn't all too thrilling. Nor did I have any idea just how important ESL classes were to the students. Nonetheless I went each week, and by the end was pleasantly surprised. The average student at the ESL classes was a far cry from the average SCU student. Rather than a middle class, 20-something living shamelessly off his parents, the average ESL student was working class, 30-something, supporting small children and extended family. As I began attending the weekly sessions and assisting the students with their written and verbal communication skills, it slowly occurred to me that they greatly needed my attendance there was one teacher to 30-plus students and each one desperately needed individual attention.

“It's hard to imagine surviving, let alone thriving, in a country whose native language you struggle to grasp, and it wasn't until ESL classes that I realized what learning English truly meant to these people. For them, it wasn't just a matter of wanting to achieve the most basic level of communication skills in order to get by in this country, but it was a matter of being able to help their children with their homework, articulating themselves at a job interview, and attending a parent-teacher conference without reservation.

“As for its correlation to journalism, Arrupe most definitely allowed me to write an honest narrative from the most candid point of view. But more importantly, it proved that writing about a subject/situation from an observation and research point of view is far less worthy than if you immerse yourself in the subject and have a first hand experience with it.”

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- Jacob David, '04

“... I worked in ESL classes for refugees at Catholic Charities to accompany an introductory anthropology class. I would say I remember more from the placement than the class. Learning about immigration, for example, became so much more real when I had direct personal contact with immigrants. I remember being struck by how people who were respected professionals in their home countries would never be given the same level of respect here, as they struggled to pronounce simple words in English. Stories of broken families, of course, were moving as well. In the midst of all of that, the spirits ranged from depressed to determined, quiet to bubbly, defying generalizations. An anthropology class can tell about cultural differences, but personal contact lets feeling in. That seems the most important, as it carries more power and will stick longer.”

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- Demetra Kalogrides, '03

“I have found my experiences with the Arrupe center to provide important supplements to my coursework. During my sophomore and senior years I spent a quarter volunteering in an after school tutoring program for low income students at Sacred Heart. Working at this placement allowed me to further develop my methodological skills (interviewing and observation) and to see concepts I had read about at work in the community. For example, I have a particular interest in the sociology of education and at my placement sites I was able to get a better understanding of the structural constraints these children faced that limited their ability for school success. I saw firsthand how difficulties with the English language can prohibit success in the American school system and how students often attribute difficulties with English as a sign of a lack of intelligence (I'll never forget a six year old telling me that his dad was 'dumb' because he had limited English proficiency). These volunteer experiences were useful in helping me develop skills with qualitative research methods and added to my knowledge of the sociology of education through firsthand experience. I was able to make connections between the experiences I had at my volunteer site, to improve my skills with research methods, and to become more knowledgeable about people in my community, particularly the disadvantaged and oppressed. I think Arrupe placements are particularly effective when used in conjunction with class discussions, journal entries, and term papers that force students to consider the relevance of their experiences to course content. Failing to provide

students with a conceptual frame for understanding and interpreting their experiences can have some adverse consequences, such as the potential for the reification of stereotypes.

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- Nicole Marciano, '04

"...I would say that my experiences with the Arrupe Center have been positive ones and the ability to work outside of the university and care for people has left the biggest impact on my life. I have worked at the Alzheimer's Activity Center. That was probably my favorite placement because I met so many people and got attached to so many. I found that my experiences really added a tangible aspect to my coursework. It helps to be able to draw in class lectures to something out in the community. I think that professors should give assignments in which they know the student will have to use lots of independent thinking and journaling to make connections as to why the Arrupe placement adds to what they are learning in the classroom.

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- Charissa Keup, '06

"My placement at the St Joseph's Dayworker Center has impacted me the most because I felt bonded with the immigrants there. The workers couldn't speak English very well and although I can understand Spanish, I can hardly speak it fluently. Together we helped each other to learn. By having conversations in the different languages, we found out about each other's lives and cultures. We shared our experiences while developing our language skills. They were just as interested in my life at the university as I was in their experiences struggling in San Jose. My placement showed me what my teacher never could explain or teach to me. I could also never get the feeling of joy that I had every time I left my placement. I felt so good about myself, a feeling I could never get from being in a classroom. Like most things in life, an Arrupe placement is what you put into it. If you give your all and try to connect with the people at your placement, the experience is incredible. I have learned so much about not only other cultures, but myself. I guess that's why I keep doing Arrupe placements even though they're not mandatory for some of my classes. They open doors to a variety of experiences and feelings that your teacher could never describe to you, ones that never leave you even when the class or placement ends."

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- Kevin Edwards, '04

"As a senior who has been challenged, stretched and pushed by Santa Clara University's many Jesuit ideals, I have become more aware of my community. Through the Arrupe Center for Community Based-Learning, I have been educated as a whole person in the case of Immersion Trips, Community-based learning classes and Arrupe Reflections. I have even discerned a vocation through this university's continual commitment to challenging each and every student before they graduate. My experience on an Immersion Trip to Mexico taught me there is great difficulty and poverty while there is an amazing wealth of beauty and hope simultaneously. My experience volunteering at Downtown College Prep Freshman year told me immediately that education was the first place to start when searching for global answers and local solutions. Through my experiences, I have sought out other opportunities on campus that push my worldview and educate my perspective to include others who weren't privileged with my white skin and my male gender. Without the Arrupe Center, I would not see the correlation between service and self-exploration. I would not have thought to give up money, social esteem and comfort to become a public high school teacher. SCU has made me think and engage in my life that few other schools, centers on campus and experiences could provide."

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• Zane Behnke, '04

"Although I have done many Arrupe placements during my time at Santa Clara University, one poignant moment stays in my mind. I have spent over two years being both a volunteer and intern at the Grail Community Resource Center. During one of my first quarters there I was tutoring a kid whose behavior was unruly at best. He would never focus on his homework and spent most of the program distracting his fellow classmates. I had very little sympathy for this kid whom I had written off as a class clown, until one day I was waiting around with him after the program for his mom to pick him up. His mom arrived disheveled and tardy as usual, toting a baby in arm and two children at her feet. When I asked my supervisor at Grail why the woman was always late she told me it was because she was a single mom who had four kids and was late everyday because she was trying to work just to support them all. I believe it was at the moment I truly stepped outside myself and was able to understand a life outside my own. From that day on I gave the child the positive attention he needed at the program and I saw him flourish into a kind, attentive student. I think that this is one of those experiences that you can only have first hand, for if someone were to tell you about it or if you were to read it in a text book, the impact would not be as strong. I also believe that this is the experience the Arrupe center is trying to illicit in each Santa Clara student and it would be a shame if s/he didn't have the opportunity to experience it."

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• Melissa Paz, '05

"I have loved each placement I have participated in through the Arrupe Center. These placements have become so important to me- I would definitely feel as though something was missing from my experience at SCU if I was not involved in this way. The Arrupe placements have enabled me to get involved off campus, in the surrounding community. Each of my experiences in the community have shaped me, and I know that these opportunities to serve and learn in the community are why I chose to come to SCU. I have learned so much from the various people I have worked with in the community. My participation in Teatro Corazon at Sacred Heart Parish especially transformed me; the people in that community truly showed me God's love. They completely welcomed newcomers, encouraged us, shared their faith and love with us, and inspired us to do the same. I felt so at home when I spent time at their parish. I feel so blessed to have had the chance to work with them- I can't wait to go back! I learned from the community at Sacred Heart, and my experience there reinforced what I learned in my Spanish and Religion classes, as well as gave me an opportunity to use what I learned to connect with the people, to understand them better. I am so thankful for that opportunity, and I feel it helped me grow to become more of who I want to be."

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• Caitlin Bristol, '05

"For the past year I have volunteered at Downtown College Prep as a teacher aid to Dr. Goodman. Dr. Goodman, an English professor at SCU, taught an English class to the bottom 15 students of the senior class at DCP this past year. I have worked closely with these students to help them write their college entrance essays and have spent many office hours working with them on their grammar and revising other essays for other classes. By working closely with the teachers, and possibly even doing some teaching of my own I will be able to gain some real life experience of what my vocation will be like. Working at DCP has enabled me to integrate my intellectual, community and personal endeavors. Intellectually I have much to learn about becoming an English teacher. But through volunteering at DCP I will gain insights and tips on teaching, grading, how to create assignments that will best serve the students, and how to attend to a classroom with students at varying levels of understanding. With regards to the community, I am literally integrating myself right into the community that is surrounding Santa Clara. DCP is about ten minutes away. And in fact, many of the students at DCP dream of being able to attend SCU. I want to become a teacher and I feel it is important to become a part of the community that you are living in. One of the biggest advantages to my time at DCP is that I am able to directly share my experience with Santa Clara University and the broader communities. I am currently taking a course on Teaching English as a Second Language that has been very helpful in my time at DCP as many of the students are non-English speakers. Also it gives me direct experience with helping students learn how to write. And it is often

through teaching that we learn the most ourselves! From this experience at DCP I hope to gain a better understanding of my vocation. I want to learn from the English teachers what works and what doesn't in a classroom. I also hope to gain a sense of community with this city. Through this program I feel my ties with the community will strengthen."

-- Caitlin Bristol, '05

Section 7: Faculty Scholarship

- Laura Nichols - Sociology

Nichols, L., Berry, J. and Kalogrides, D. (2004). Hop on the Bus. Driving Stratification Concepts Home. *Teaching Sociology: A Quarterly Publication of the American Sociological Association*, 32(3).

- Paul Soukup, S.J. - Communication

Soukup, P. The City as Your Classroom: Integrating Service Learning into the Undergraduate Curriculum. *EME: Explorations in Media Ecology*. In press.

- Lucía Varona and María Bauluz - Modern Languages and Literatures

Varona, L. T. and Bauluz, M.V. (2004). When Everyday Life Becomes the Focus of Attention in Intermediate Spanish Courses. In J. Hellebrandt, J. Arries, and L.T. Varona (Eds.), *Juntos: Community Partnerships in Spanish and Portuguese*. Boston, Massachusetts: Thomson, Heinle. American Association of Teachers of Spanish and Portuguese, Professional Development Series Handbook. Series Ed. Klein, Carol. vol.5 69-82.

Hop on the Bus: Driving Stratification Concepts Home
Laura Nichols 1, Joshua Berry, Demetra Kalogrides
Santa Clara University

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ABSTRACT

To help students see the realities of inequality and poverty we present an assignment where students take public transportation and then write about the experience as part of a three-stage process. Students are first exposed to general statistics about inequality, rates of poverty in the United States, and the daily lives of the working class and those living in poverty. Then they have an experience riding the public bus where they consider what it would be like to be a single parent whose only transportation option is the bus, make observations, and notice changing neighborhood conditions. After writing a paper about the experience, as a class students compare their own experiences with statistics on bus ridership and descriptions of how inequality differs in various contexts. A copy of the assignment and tips on how to choose an effective bus route are included.

*"If you want to find out about people spend less time in the library with Plato
and more time on the bus." Al Neuarth*

The purpose of experiential education is to combine experience and learning in ways that transform both (Carver 1996; Giles and Eyer 1994; Kolb 1984). Students have experiences outside the classroom, and these experiences are integrated into the course curriculum, enriching both the experience and the class material. Successful experiential education assignments must first provide students with the background they need to fully take advantage of the experience as well as the time and knowledge to help them reflect on what they see (Hironimus-Wendt and Lovell-Troy 1999; Hollis 2002; Mooney and Edwards 2001).

Concepts related to social stratification and inequality are demonstrated particularly well through exercises and experiences both in and outside the classroom (for examples see: Bohmer and Briggs 1991; Folse 2002; Grant et al. 1981; Groves, Warren, and Witschger 1996; Hartung 1991; Luske 1998; Manning, Price, and Rich 1997; McCammon 1999; Misra 1997; Scarce 1997; Sernau 1995; Straus 1986; Wright 2000). For classes with content on social stratification and inequality, opportunities to see the unequal distribution of resources and diverse environments allow students to consider both some of the realities of living at different points in the social class system as well as some of the structural forces behind the social class differences they notice.

In this paper we, an assistant professor and two former undergraduate students, describe an assignment that incorporates the experience of riding the public bus into course content. The purpose of the assignment is threefold: 1) to allow students to experience and consider some of the barriers that low-income people face in their everyday lives; 2) to learn more about how inequality and stratification are at work in the community in which they attend school as well as how geographical location and relative poverty affect people differently; and 3) to provide observations that students can connect to structural factors.

This assignment is appropriate for many different types of courses, especially those courses that address inequality and stratification, poverty, urbanization, community studies, and qualitative sociology. The experience of riding the bus could be used as a one-time assignment or include multiple trips. We present the assignment as we have used it: in social stratification courses as a one-time assignment that complements and enhances community-based learning. We also talk about how the assignment can be used as a stand-alone activity, instead of community-based learning, because the experience achieves many of the goals of community-based learning, is logistically easier to organize, and allows students to see the broader context in which many people in poverty must live.

TEACHING THROUGH EXPOSURE, EXPERIENCE, AND EXAMINATION

Community-based learning has been used often to illustrate concepts associated with stratification and inequality. It has been lauded as one of the most beneficial ways of developing students' cognitive skills, values and moral development, citizenship, and their appreciation of diversity, service, and social change advocacy (Marullo 1999). However, while participating in community-based learning is effective in minimizing the distance between students and the people they work with at their placement sites, the structure and requirements of typical community-based programs can result in outcomes that others have pointed to as critiques of community-based/service learning. Because most community-based learning takes place within human or social service agencies, students encounter people in a very limited context: one of being helped,

which could further perceptions that low-income people are needy and unable to help themselves (Everett 1998; Hironimus-Wendt and Lovell-Troy 1999; Strand 1999; Sullivan-Catlin 2002). Moreover, students usually drive their own cars or cars provided by the program and arrive at well-established agencies where they typically work with staff who are middle class. Community-based learning activities can also be difficult to coordinate and require a large investment of time by students (Wallace 2000). There is a need for activities or experiences that help to overcome these drawbacks of community-based learning and that allow students to be in the community and see for themselves the structural factors that contribute to stratification and inequality.

Based on past research and the advice of instructors using community-based learning and experiential education, we have developed a three-part process that brings together elements necessary for a successful experiential education assignment. Our assignment incorporates an individual experience, taking the bus, into a process by which students are first *exposed* to major issues in social stratification and inequality. Then, after making observations during their *experience* on the bus, students are given a chance to *examine* more closely how their experience and the information presented in the course coincide.

Exposure

Framing the experience using sociological concepts and ideas is a crucial component of experiential education, particularly if instructors want to guard against students "blaming the victim" and seeing only individualistic explanations for social problems (Hollis 2002; Sullivan-Catlin 2002). In the first phase of our assignment, exposure, students are introduced to the idea of social class and statistics about rates of poverty in the United States, including who--by age, race, and sex--is most likely to live in poverty. Students read about the experiences of working-class families and those who use welfare benefits as well as an excerpt from *Blaming the Victim* (Ryan 2001). We also spend a significant amount of time talking about how to study the links between individual experiences as influenced by structural factors. This is primarily accomplished and practiced as students keep a weekly journal where they are required to analyze their individual observations at their community-based placement sites and their own lives using course material. At the beginning of the quarter students are introduced to the method of observation. It is through their placement sites that students first learn how to be participant observers who can analyze people's experiences as part of a particular cultural and structural context.

Students also read Alex Kotlowitz's book *There are No Children Here*, which exposes them to structural factors that affect the lives of two boys growing up in housing projects in inner-city Chicago. The class considers and discusses the concept of relative poverty as students begin to understand the role of context in shaping life chances. We also talk about inequalities in the education system and the inability of minimum wage jobs to keep families out of poverty. As a first exposure to the reality of poverty in our geographical area, as it compares to inner-city Chicago and more rural areas, students look through the classified advertisements of the local paper and try to find employment and housing as a single parent of two with no more than a high school education. Then, based on where they find to live, students look up the achievement scores of the school(s) their children would hypothetically attend.

Experience

After being exposed to statistics about income and wealth as well as structural analyses of poverty, and after reading about families who live at various points in the social class structure, students are given a paper assignment. The assignment requires that students make observations while taking the public bus from the campus to a local mall that, although only nine miles from the university, takes students into a very different economic reality.

Students are instructed to use their observational skills and to keep field notes where they describe who rides the bus and the neighborhoods it passes through, and keep track of time and their overall experience riding the bus. A one-page observation log (Appendix A) is provided to students for this purpose. While we discuss how to be keen observers and the importance of keeping field notes, instructors who wish to strengthen this part of the preparation for the experience could have students read Berg (2001) and Baca Zinn (1979) or other readings on observation techniques, then discuss issues associated with being an insider or outsider to the community being observed as well as role play how to make observations and keep fieldnotes.

Riding the bus.

Because it is important for students to observe the neighborhoods and communities the bus goes through, they are advised to ride the bus during the day. Students are also instructed to think about the structural constraints of the bus, such as time and cost. Was the bus they caught on time, and how long did it take to get to their destination? How does the cost of the bus compare to the cost of buying, maintaining, and driving a car? Finally, to ensure that they actually take the bus, students are required to note the bus number, date, and time they rode the bus in their observation log as well as to ask for a transfer slip that they can staple to their papers.

The bus route should be chosen wisely because it is crucial to the effectiveness of the assignment. We recommend that instructors ride the bus first to make sure the route exposes students to the relevant issues of the course. We picked the route students take for our class because it stops by the university, which is located in a rather wealthy part of town, proceeds through the downtown of our nearest large city, drives through one of the poorest areas in our county, and finally stops at a local mall where students can catch a bus that brings them back to campus. The trip takes about 50 minutes each way. The

route up and back is similar so students can break up their observations, first observing on the bus and then, on the return, observing what they see outside the bus (for more suggestions on picking bus routes see Appendix B).

When the instructor initially assigned riding the bus students were required to take the bus to their various community-based learning sites. For some students this required up to three transfers and several hours of travel. While this experience better approximated what it is like to take public transportation, it made the discussion of the experience in the classroom difficult because each student had seen such different areas of the community (Carter et al. 2002). As a result, the instructor now requires that students ride the same bus line with a similar starting and ending point. This has allowed for a more systematic discussion of the geographical changes they notice. However, if the main purpose of the bus riding experience is to expose students to one of the realities of living in poverty, the assignment could be changed in ways that require students to figure out how to get from point A to point B and to take multiple buses at multiple times throughout the quarter or semester. Doing a systematic and critical examination of their experience would include how many buses were on time, the crowdedness of each bus, how difficult it is to get to their destination on time, the existence of covered shelter in different locations, etc. Such expansions of the experience would further help counter impulses of students to confirm stereotypes and/or "blame the victim."

The written assignment.

After students complete their observations, the next step is the paper assignment. In the first part of the paper students use their observation logs to succinctly describe the bus ride, including the demographics of the ridership, how long it took, changing neighborhood conditions, and any other observations they made during the trip. The second part of the paper requires students to think about what it would be like to be in the place of someone who relies on the bus as his/her only form of transportation.

For this part of the assignment students imagine that they are a low-income single parent of two small children who lives near the mall and works at the university, with no other transportation options besides the bus (for a copy of the assignment see Appendix C). The assignment not only gives students the opportunity to interpret their own experience but, equally important, allows them to consider what it is like to "walk in the shoes" of someone else. If instructors wish to emphasize this portion of the assignment, multiple bus rides at different times of the day and evening are recommended.

Given the scenario, students think about and answer the following questions: What would it be like to use public transportation to drop a one-year-old child at day care and a six-year-old at school as well as get to your 36-hour-a-week job serving food at the university's cafeteria? What would your day look like? And how would you deal with issues such as if one of your children was ill or your work hours were changed from the day to serving dinner in the evenings?

Finally, students compare what they observed during their bus experience in terms of housing, neighborhood characteristics, race, and employment opportunities for single parents to the conditions of inner-city Chicago described in *There Are No Children Here* (Kotlowitz 1991). This final part of the assignment allows students to consider how structural forces contribute to different life experiences and opportunities, with special attention to those who live in poverty. Students are also asked to turn in their field notes along with their formal paper.

Examination

Both the paper assignment and the class discussion allow students to examine more closely the connections between course concepts and what they observed on the bus. The main concepts that students observe in their experience riding the bus and then write about in their papers are issues of inequality and their observations about the intersections of race, class, and gender (see Appendix D for a full list of concepts students have observed). Students are especially adept at noticing the differences in neighborhood conditions throughout the bus ride. As the bus winds through the downtown and poorer areas of town they comment on changes in the quality of the street pavement, street signs, the numbers of stores with bars on the windows, and the increase in the number of small homes and apartments with multiple cars out front, evidence of the density of people living in single-home dwellings. They are also able to contrast what contributes to differences in living conditions for the people in our community to the inner-city environment described in *There Are No Children Here*. Because of the changing neighborhood conditions that they observe on the bus rides, most students explore how things such as housing conditions, access to types of stores, and control over one's time differ based on one's social class status.

While the paper assignment helps students reflect on and connect their experiences and observations on the bus to the course material, additional discussions in class once the paper has been turned in allow students to compare their individual experiences with one another and in light of existing data on bus ridership. Our local county transportation agency periodically surveys its riders, and the instructor presents statistics on the demographics of the ridership in our county to the class including the income levels, gender, race/ethnicity, occupations, ages, and average times a week people ride the buses so students can see how well their observations and perceptions on their individual bus rides match the overall ridership. If local data are not available, national statistics on public transportation users can be obtained from the American Public Transportation Association (2002). In presenting these data and in student discussions about how their observations did or did not match the data, the class can discuss the differences between bus rides.

At the beginning of the discussion the first comments made by students are typically remarks of surprise: surprise about the number of people who ride the bus, how different neighborhoods are close to campus, and a disbelief that some

people actually have to rely solely on the bus for transportation. Even though earlier in the quarter we discuss segregation and how it impacts the educational outcomes of the county's children, after their bus rides students are shocked about the extent of segregation in our county. The European American students almost always comment that they were the only white persons on the bus from the downtown area to the final stop, further illustrating issues of white privilege discussed earlier in the course. Students also ask about why at certain stops there are large numbers of people who get on and off the bus at one time. This provides an opportunity to talk about transfers and the time involved in taking multiple bus rides to get to one destination. Thus, we also use the discussion time to consider how easy or difficult it is to arrange one's schedule given the limitations of the bus schedule, stops, and the time it takes to ride. This gives rise to a discussion that challenges ideas about blaming the victim as students talk about the barriers that the bus creates in being able to have autonomy over one's schedule and in one's ability to add other pursuits, such as further education or job training, to one's day. We talk about the costs associated with owning or leasing a car versus the daily cost of riding the bus and why the monthly and annual bus pass, although cheaper in the long run, might not be affordable to people living on a very limited income (similar to the concept explored in the assignment by Folse [2002] "The Poor Pay More").

The instructor typically ends the discussion asking students if she should continue to use the assignment as part of the class. In the discussion and anonymous evaluations of the assignment students have shown overwhelming agreement about the value of the assignment. One student remarked in an evaluation of the experience, "(riding the bus) was a very eye-opening learning experience to see many of the concepts that we studied in class being lived out in everyday life." The phrases "eye-opening" and "reality check" are mentioned over and over again in the evaluations. Because we are primarily a residential campus, many students also comment on how nice it was to be in the "real" community, away from campus.

LEARNING OUTCOMES

The bus assignment helps students think about how structural conditions influence individual experiences and the dynamics of the intersections of race, class, and gender. This analysis is possible both for students who know the neighborhoods and/or take the bus often as well as for those students for whom it is the first time on the bus and/or in the particular neighborhoods the bus passes through. One student wrote in the evaluation, "Though I knew the neighborhood (before this assignment) I never questioned or assessed the situation of the passengers/neighborhood at a structural or cultural level but rather at an individual level." Said another student who has taken the bus often, "I have never thought so deeply about sociological concepts before while riding the bus." In the evaluations students list numerous concepts and ideas from the course that they observed on their bus rides (Appendix D).

Students are also able to make connections between the people on the bus they see wearing uniforms from places they frequent (such as fast-food restaurants, Target, and our school cafeteria) to the neighborhoods the bus passes through. The statistics and scenarios we read about and discuss in class appear to be more real for students once they see them for themselves and begin to realize the benefits of privilege. One student, who was initially nervous about riding the bus, commented, "the experience made me really see how society does have inequality and (that) many people have to come face-to-face with it every day of their lives."

On the evaluations a few students complained about the in-depth requirements of the paper and suggested instead that the assignment be solely about the experience of taking the bus. However, other students mentioned that having the parts of the assignment in their heads while riding the bus caused them to pay attention to things (such as the neighborhoods they were passing through) they probably would not have noticed had that not been part of the assignment. Because there is little time to give students in-depth instruction in how to do observations and keep field notes, the structure of the observation logs and of the assignment help novice observers focus on class concepts during the experience. It is also useful that the bus ride and assignment take place near the end of the quarter when students are more steeped in the concepts and readings about stratification.

CONCLUSION

Overall the bus assignment is a useful teaching tool as most students note that the experience allows them to "see stratification" all around them. In the final course evaluation one student wrote, "Every day I experience things that we talk about in class: in the cafeteria, on the streets, and in the classroom. This class has made me start asking *why* things are the way they are" (emphasis in original). Through a simple process of exposure, experience, and examination, the bus assignment contributes to a deeper understanding of the ways structural factors influence individual experiences and provides a broader understanding of some of the difficulties that people living in poverty face. Further, the assignment helps students from all economic backgrounds consider the many factors that influence peoples' life chances.

APPENDIX A

Observation Log

Time Caught the Bus:
Where Caught the Bus:
Time Arrived at Destination:

Date:
Bus Serial Number:
(On plaque inside of the bus.)

1. Notice the people who get on and off the bus. Based on what they are wearing (uniforms, casual/formal clothes) or what they are carrying, where might they be taking the bus to and from, and what could be their social class status?
2. Notice the ages, genders, and races of people who take the bus. Who seems to take the bus, and does this change at different points in the bus ride?
3. Notice the neighborhoods that you are passing through on the bus. How do the conditions of the houses/yards, the types of businesses and stores, the conditions of the streets, etc., change throughout your bus ride? Conjure up images you have of the Henry Horner Homes that you read about in *There Are No Children Here*. How do these neighborhoods compare? What is different about them? How do these comparisons relate to the concept of "relative poverty"?

APPENDIX B

Choosing a Bus Route

Information about public bus routes and schedules can be found through your local county transportation authority. It should be noted that trains and light rail service usually attract a wealthier ridership than does the bus. Further, in wealthy areas, bus riders are generally elderly, using the bus primarily for shopping purposes. By choosing a well-traveled bus route that passes through neighborhoods with differing economic resources the instructor can ensure that students will be exposed to a wide variety of people of different ages who ride the bus for varying purposes as well as be able to observe changing neighborhood conditions. In addition to the route of the bus, instructors should also consider issues such as times at which it runs and where students can catch the bus. In the past some students have expressed reluctance to ride the bus alone (two students stated that their parents were nervous about them taking the bus); therefore, if students are more comfortable taking the bus with another student, they are allowed to go in groups of two or three as long as they do not all sit together. There is also an alternative assignment (doing an in-depth research paper on a social problem in the county such as housing, education, employment/unemployment) if students choose not to take the bus.

APPENDIX C

Paper Assignment:

For this assignment you need to take the designated bus from campus to the end of the line and back. In your paper spend one page or less describing what bus(es) you took, the destination, how long it took, and how much the bus costs, and make observations about the characteristics of those who rode the bus (if you cannot take the bus for some reason come talk to me for an alternative assignment).

For the next part of your paper (3-5 pages) imagine that you are a low-income single parent of small children and you have no other transportation options besides the bus. Write about what it would be like to use public transportation to drop a one-year-old child at day care and a six-year-old at school as well as get to your 36-hour-a-week job serving food in the campus cafeteria. What would your day look like, and how would you deal with issues such as if one of your children was ill or your work hours were changed from the day to serving dinner in the evenings? Compare what you observed on your bus experience to the conditions that were described in the book *There Are No Children Here* in terms of housing, neighborhood, race, and employment opportunities for single parents. Make sure you staple your fieldnotes to your assignment.

APPENDIX D

Concepts/Ideas Students Mention They Noticed on the Bus Ride

Social class	Income/wealth distribution
White/pink/blue-collar	Relative poverty
Occupation	Social/cultural/human capital
Working poor	Balancing work and family
Race, class, and gender	Geographical segregation
Inequality/stratification	Feminization of poverty
Theories of stratification	Patriarchy
Marx, Weber, Durkheim	Capitalism
Social status	Opportunity structures
Life chances	Service sector
Housing conditions	Minimum-wage jobs
Housing instability/homelessness	Gentrification
Language	Post-industrial economy
Culture and structure of poverty	Privilege

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The City as Your Classroom
Integrating Service Learning into the Undergraduate Curriculum
By Paul Soukup, S.J.
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Service-learning programs have grown in popularity throughout the educational establishment, taking root in college and university programs as well as in high school curricula. In some ways, such programs seek to reverse a recent—by media ecology standards—trend in education. Well before the establishment of any educational system, humans learned through apprenticeship: children imitated adults in characteristic tasks ranging from hunting, gathering, or farming, to cooking, fabrication, or healing. Before the advent of writing, children participated with adults in hearing and singing the oral stories that made up their cultural inheritance.

With writing came what Raymond Williams terms, “the long revolution” (1975/1961)—the gradual and centuries-long transformation of human societies from oral cultures to literate ones. Part of that revolution encompassed education. In a literate society children learn from written sources and spend a good portion of their school time mastering literacy and the tools of reading and writing. And they do this in a place and in a way separate from the other activities of their societies. As early as Aristotle, schooling took place away from the usual social exchange. This tendency increased in the West through the medieval period when we find education in cathedral schools and monasteries. To be educated meant being separated from the rest of society—we still hear vestiges of this reality in phrases like “the ivory tower.” Finally, by the sixteenth century with printed resources abundant, education shifted in such a way that educational reformers looked for better ways to handle written texts. Peter Ramus’s reforms (chronicled so well by Walter Ong, 1958) manifested not only the text-centric approach to education but also the split of education from common life. This split reached its peak in the development of the German university system in which each subject occupies its own place in the university, a system adopted throughout the nineteenth century in the United States.

A reaction against such a system was not long in coming. Often attributed to John Dewey (though really a project of the whole “Chicago School”), this reform attempted to bring schooling back into the community (Menand, 2001; Stephens, 1995, p. 4). The idea of moving away from abstract learning helps to give the name to “American pragmatism,” a philosophical outlook that focused as much on practice as on ideas. Out of this reform comes everything from applied high school courses (home economics and shop, for example) to university research based in the civic community (Hull House and other settlement programs, for example).

Dewey’s concern to widen educational experience should put those interested in media ecology in mind of the similar move in communication studies, though this move tends to follow a later chronological arc. Communication itself always takes place in a social milieu and early communication studies so situated it: the Chicago School looked at communication as an organic part of an organic society—its nerves and arteries (Thornton, 1996). Dewey and Lippman’s famous debate on the role of the press similarly presumed the social grounding of communication. However, the later dominant approach to the study of media effects narrowed the view of communication. However, the later specialization in U.S. higher education—even to the creation of separate communication departments). Media ecology is itself a part of the reversal of that trend, with communication again studied in its wider social contexts. Service learning does the same thing for and with education.

This background for the service-learning movement makes it less surprising that service-learning programs should appear in communication courses, even if this occurs most often through the advocacy of individual teachers. One can get some sense of their scope from *Voices of Strong Democracy: Service-Learning and Communication Studies* (Droge & Murphy, 1999) published by the American Association of Higher Education; from the NCA website and clearinghouse (<http://www.natcom.org/Instruction/sl/home.htm>); and from Campus Compact (<http://www.compact.org>), as well as from participating schools.

Service learning refers to any number of pedagogical initiatives that place students in service to their local communities as an integral part of their educational experience. Lillian Stephens’ definition outlines the key elements of this pedagogical approach:

Service-learning is a merger of community service and classroom learning that strengthens both and generates a whole greater than the sum of its parts. Service is improved by being anchored in the curriculum and learning is deepened by utilizing the community as a laboratory for the classroom where students can test and apply their curriculum to real-life situations. (1995, p. 10)

Barbara Jacoby offers a complementary definition:

Service-learning is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development. Reflection and reciprocity are key concepts of service-learning. (1996, p. 5)

The service-learning model incorporates classroom experience, community experience, and reflection that applies classroom theory to community involvement and community reality to classroom lessons.

One motivation for service-learning components in education arises from the need to train citizens—to give students an understanding that citizenship carries a duty to express one's responsibility to the community through engagement. In some ways, the service-learning movement gives particular expression to John F. Kennedy's inaugural exhortation, "Ask not what your country can do for you; ask what you can do for your country." For this reason more and more schools, receiving moral support from (and often motivated by) the American Association for Higher Education, not only allow service-learning programs, but provide some centralized or administrative structures to coordinate service-learning enterprises.

However, traditional service-learning programs are not the only approach to student involvement with their communities. In this article I suggest that a community-based learning approach provides a helpful corrective to the service-learning model. This corrective places service learning in greater alignment with media ecology and its understanding of communication because it takes a "systems analytic" approach and consequently increases the scope of communication, allowing more voices into the educational experience. I'll first describe the traditional service-learning approach and give some examples drawn from communication studies programs. Then I will do the same for community-based learning programs.

Traditional service-learning programs or modules include a wide range of community involvement, from participating in civic affairs to building community awareness to participating in volunteer activities. Not surprisingly communication courses that feature a service-learning component usually stress an aspect related to the course, as for example, the interpersonal: tutoring, visiting older members of the community, hospital visitation, and so on. Another commonly found module has students in media skills courses apply those skills in ways helpful to the community: producing a newsletter for the Red Cross, designing posters for community events, or developing a public relations campaign for a non-profit agency.

A successful implementation of service-learning programs demands that schools and faculty agree on the pedagogical goals of the programs. An institution may encourage service-learning as a way to promote good citizenship, as a way to foster a closer connection with its community, or as a way to "educate the whole student"—teaching compassion as well as intellectual skills. A teacher may wish to employ service-learning for the same reasons or as a means to add practical or applied components to the subject matter.

The actual implementation varies. To encourage student emotional growth, institutions and faculty often require some kind of journal reflection on the service, as well as the work itself. To encourage a deeper civic commitment, some schools promote discussion groups with community members.

One good example reported at NCA meetings included having a speech class work with local girl scout groups, preparing safety presentations for the scouts. In this way, the college students acquired real world speaking skills, which demanded an awareness of their audience, and the girl scouts received important safety programming. This example also illustrates the dual payoff of service-learning activities: both the class members and the community group benefitted from the student involvement.

Another example, from my own institution, illustrates this further. The professor teaching the public relations course uses a case-study approach and has student groups work in teams to "pitch" their ideas for a campaign to a "client," traditionally a campus group. This year, a community non-profit agency approached him for help. Their board wanted them to conduct a communications audit and to develop a more comprehensive image in the community. The faculty member agreed that this could be a valid project for the course, but also realized that the agency did not even have the kind of business plan that a public relations project would demand. So he set up a prior service-learning experience for a small group of students, offering them a directed study course in which they met with the community agency officers and board representatives and walked them through the preparation of a business plan. This plan in turn formed the basis of the public relations campaign designed by the larger class. Here, too, we see the dynamics of a service-learning experience: the students enter into their local community and the learning becomes a partnership among them, their teacher, and the community members (in this instance, the community agency). The students gain very practical, applied experience in the course content; the agency gains volunteer effort; the university gains the goodwill of the community.

But this is not without its costs. The faculty member had to "guarantee" the work of the students—making sure that the project was finished and completed with a certain quality of work. Otherwise the community agency would not have gained anything. (In fact, the board expressed some reservations at committing themselves to "amateur" work until they realized that they could not afford the services of a professional group. Apparently they reasoned that the student work would do no harm and might benefit them.) The community agency committed its members to working with the students—attending meetings, providing documentation, and so on. The students spent a good number of hours off campus, participating in the community.

As things turned out, the agency was very happy with the business plan prepared by the students and welcomed more student involvement. The students have the benefit of the experience and have added this work to their own portfolios. In the service-learning model, each party gains and each party invests in the learning.

Lest these descriptions seem too rosy, we need to acknowledge some problems with the service-learning model. First, assessment poses challenges. Shall the teacher assess students on the basis of their academic work, on the basis of their involvement with the community, or on some combination? Although it is clear to all participants that students should be assessed on the basis of each of the course outcomes (theoretical knowledge, practical skills, compassion, civic awareness), few admit to knowing how to do these things. While faculty have developed assessment tools to measure academic ability or progress (examinations, papers, and so on), they are not at all sure how to measure emotional growth or civic dedication (Soukup, 1999).

Second, the community itself needs the respect of schools, teachers, and students. There is a very real danger that the students (and even the faculty) will treat the community as a kind of lab and fail to see it and its members as people and as actors with their own needs and agenda. Or, students may "parachute into" the community and never really relate to it as their own, treating it instead as a kind of exotic locale that has no hold on them. Their experience is somewhat like tourists coming to see the sights. A related danger is a kind of "expert mentality" in which the students come into a community to fix its ills and enter from a position of power, armed with their own expertise. Or, again, students may come into the community strictly as volunteers and never feel any connection with people; if they do, they may feel more pity than compassion—and the experience will leave them with a kind of gulf or disconnect. In some cases, students may feel that the school or teacher has coerced their participation. Here, too, they fail to have any meaningful experience of the community.

A third problem with service-learning programs also has roots in the community, but rather than moving from students to community, its dynamics move from the community to the students. In this situation, the community, while often welcoming students, feels isolated from or even envious of the world that the students represent. Community members may even feel some resentment towards "outside experts"—even student experts—coming from the outside.

These problems describe a dynamics of power or, better, the dynamics of disproportional power. They reflect the kind of situation to which media ecology, with its sympathy for holistic and systems approaches to communication (see for example, Krippendorff, 1986), should make us sensitive. Just as communication media—as a set of complex, integrated institutional systems—influence and reflect the whole spectrum of human living, so too do interpersonal relations. Students play an integrated role in their own university communities; even without any particular agenda, they will also play an integrated role in any community situation they enter. Applying the analytical tools of systems theory to the community and interpersonal dimensions of service learning not only reveals disproportional power but also suggests ways to balance it.

For this reason, educators have begun to and should continue to rethink the goals and approaches of service-learning programs. The more comprehensive service-learning pedagogy acknowledges the local community as an equal partner to the university and perhaps even gives it a greater priority and a more deliberate role in the educational process. Most commonly known as "community-based learning," this approach shifts the focus away from a Dewey-inspired pragmatic learning to an interactive practice that occurs in the community as well as in the classroom. Members of Santa Clara University's Pedro Arrupe, S.J., Center for Community-Based Learning describe it this way:

Community-based learning is not about service—it is about extending the university community and educational mission beyond the campus boundaries to include those voices and perspectives less represented on campus and to provide an image to topics the students may have read about in their textbooks. While in the community, students do engage in activities that are beneficial for the Community Partners; however, the students enter into this mutually beneficial relationship with the community as learners and with the community members as the teachers. This dynamic is very different from the one that ensues when the students go to the community to "do service," [a pedagogy that] starts from the service perspective. (L. Laird & M. Novak, personal communication, May 7, 2003)

Community-based learning aims to provide a context for education. Like all pedagogical theories, it has an agenda: to de-center the student in favor of the community.

Such pedagogy also demands more conscious self-reflection on the part of the student, more work to contextualize learning on the part of the faculty, and a greater commitment to serve as teachers on the part of the community members. Apart from these, community-based learning looks much like service-learning in its placements. For example, students in a community-based learning project for an interpersonal communication course might spend time at a local homeless shelter. While there, they would attend to the communicative interaction with the various people: residents, staff, and so on. While their reflection or journal would begin with the various aspects of interpersonal theory—uncertainty reduction or speech accommodation or communication apprehension—they might also find themselves, after hearing the stories of the people they meet, outraged by the social situation of the homeless. While service-learning may result in the same outrage, community-based learning goes several steps farther, aiming for a sense of solidarity.

Albert Nolan describes a developmental learning model for affective or justice education that well describes what can happen in community-based learning. Students first experience a *Compassion* stage in which they identify with those in their community placements. Reflecting on their experience, they enter into the *Structural Change* phase in which they realize that the life situations they see in community placements result from social choices made consciously or unconsciously by communities and nations. Often they resolve to work for social justice or change. The third level is *Humility* and it involves the realization that the ones who are marginalized or oppressed don't really need them to come to their rescue--they are capable of helping themselves; in fact, the students realize how much they have to learn from the poor, from the marginalized community. Finally, Nolan describes the *Solidarity* stage where students discover that all human lives are bound together. Their education belongs not to themselves but to the community (Sholander, 1994). Thus, community-based learning changes the outcome of a student's educational experience.

We can see this in several examples of community-based learning situations, all drawn from the work of my colleagues at Santa Clara University. Upper-division communication courses stress the need not only to develop the students' own voices but to enhance the voice of others. Realizing that one-way communication cannot be the ideal speech situation, the faculty design courses to include an appreciation of dialogue--even where it might not be expected, such as in a video or news writing course. Faculty encourage students to admit others' voices (and other voices) into their work and work with them to discover ways to accomplish this.

These outcomes can be met in a variety of ways. For example, the video production course requires a final project that must grow out of the students' community-based learning placement. Some students have produced documentary videos that tell the story of a particular group. One production focused on the challenges faced by San Jose's homeless. For the project a student director chose a participant-observer stance. During the project, he joined the homeless to document their typical day-to-day experiences and to let them tell their own stories. Another approach involves a "sponsored-project" like program, where the students take on a production on behalf of a community client. For example, a program that provides education for teen mothers requested a video to use as part of their application for state funding. The student production team soon ran into a conflict between how the program supervisors saw their work (and the video they desired) and how the teenage program participants saw their situation. The ensuing negotiations between the students and the agency stakeholders led to a production that enabled the more marginal teen group to tell their own stories--something that the state funding agency found compelling in the funding decision.

Journalism courses give the marginalized a voice in a different way. Students cover various community beats: the traditional ones like the city council, agencies, police, and courts; and the more marginal like homeless shelters, aid agencies, and nursing homes. By including these seldom heard voices in their sources, they develop a more comprehensive view of the news. They must confront community dynamics and community structures more deeply than they had before and ask themselves (and their readers), "who are the news sources?" and "who might be news sources?" In a similar way, other news writing classes have the students focus feature stories not on the powerful, the wealthy, or the famous, but on ordinary people. One teacher even went so far as to assign profile stories on street people in the area. Faculty argue that journalism has so long privileged certain voices that a critical evaluation must first consider other voices in order to understand the current practice of journalism. Some faculty have used the class to produce a special section of the campus newspaper on the alternative voices and alternative stories that grew out of community placements.

We still struggle with how the community might aid in teaching and in assessment. The former is a bit easier. The give and take of dialogue about student projects does give community members a say in the students' daily work. The University itself had faculty and administrators actively involved in the local community before beginning the community-based learning enterprise. They interacted with local members for two years, asking them what they would wish the University to do, how they would want interaction with students structured, and so on. The program design itself invited the local community members to participate.

The assessment question is more difficult. In the communication courses, students do show their work to community participants, but grading remains the prerogative of university faculty. At most, faculty receive assessment reports from field supervisors.

This community-based learning approach carries the more comprehensive perspective of media ecology into the pedagogical realm. In this pedagogical model students form one part of a larger system, together with faculty, the educational institution, and the community. But because we have participated in the system for so long, it is difficult to see the educational structure in the new ways that community-based learning proposes. But if media ecology, like systems theory, denotes "a point of view" (Wilden, 1979, p. 9), this point of view can allow us to explore and identify the "complex relationship between our social ideology and the contemporary discourse of science" (p. 11)--or in this case, of education. In many ways, the community-based learning approach makes the connections among school, community, teachers, and students more conscious and open to reflection, not only on the part of the students, but of the faculty and of the community as well. Such an approach also makes societal power dynamics less opaque because it treats all community members equally. It also gives the less powerful a say in the educational process.

The systems approach to communication (Krippendorff, 1979; Wilden, 1978) and its media ecology heirs, coupled with a community-based learning approach, offers students and teachers alike a deeper understanding of what pedagogy might accomplish. If we see education as—to borrow Wigand's description of systems theory—an “exchange and transactional interdependence” (1979, p. 370, italics in original), we have in effect abandoned the Sender-Message-Receiver model of communication, which, though outmoded for media studies, still remains as the ghost at the educational banquet. While some educators have tried to apply systems theory to education (Dworkin, Dworkin, & Brown, 1979), they limited its application to student-teacher interaction. The media ecology tradition invites a wider scope—student, teacher, school, community, and so on. Community-based learning shows how that might happen in practice.

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When Everyday Life Becomes the Focus of Attention in Intermediate Spanish Courses

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Service-Learning is an effective pedagogical tool that actively engages students in the learning process and bridges the gap between theory and practice while connecting the students with the community (and vice versa) to accomplish worthwhile and meaningful goals. It has the ability to energize students, faculty and the curriculum in a positive and productive way (Conville, Weintraub p4). The *Standards for Foreign Language Learning* emphasizes the importance of intertwining the knowledge of language, culture, and the need to make connections and comparisons with communities and one's own culture.

With these ideas in mind, and a "Building Partnerships through Diversity Grant", we were able to create a sequence of community based learning courses and to conduct a study on attitudes and perceptions of those students who had used service learning in their classes. We designed a set of activities to be implemented in three courses that comprised the Spanish intermediate level. All the activities were designed taking into account students' experiences in the community, where students went for eight weeks, for two hours each time. We used the textbook *Conexiones* as a guide to unify the grammatical and thematic content of all the Spanish courses taught at the same level at the Modern Language Department in Santa Clara University. Also, we used some of the readings and grammatical exercises from the textbook and other sources that best helped students in their learning process. Concurrently, another colleague taught in the traditional way, basing his course solely on the textbook *Conexiones* and mostly in class experiences. This group served as the control group for our study.

Since Santa Clara University has been using service learning for a long time (Soupkup), we used their encouragement and support by using an institution within the university, the Arrupe Center, which helped us send students to the community to get experiential learning. Usually, it is the Arrupe Center that takes care of the logistics of finding the agencies those suit professors' needs for their specific classes. In our case, it found agencies where our students needed Spanish as their main language to communicate. Our students received orientation from each agency at the beginning of the quarter. The Arrupe Center conducted a mid-quarter assessment to check whether students were finding the connection between the site where they were doing their service and the courses they were taking at the university. Furthermore, students received an attendance sheet they had to get signed every time they visited their sites. Transportation was also provided for those students who did not have a car or any means to make it on time to the community and to their classes. The Arrupe Center also provided counseling for those students who wanted to discuss their experience with well-trained professionals.

COURSE DESIGN: STRUCTURE OF THE ACTIVITIES

In order to design the content and the methodology of the courses, we realized that it was extremely important to define the goals for each lesson plan. We decided that the following objectives were needed to be present in each of the activities used in the classroom: linguistic, communicative, cultural, and community based learning objectives. The linguistic objectives were taken from the common curriculum for the Intermediate Spanish level and consisted of grammatical points that needed to be covered during the course. Communicative objectives were proficiency oriented to make sure that students used the language in a communicative fashion. Cultural objectives aimed at making students aware of the similarities and/or differences in the ways of life and in the world views among the Spanish speaking countries and the students' own cultures.

Finally, drawing from previous research (Hellebrandt and Varona; Varona, 1999a; Varona, 1999b), the community based learning objectives were divided into four different phases: descriptive, interpretive, critical and transformative. These four phases helped students and teachers focus on students' experience in the community. The descriptive and interpretative objectives were based completely on what the students were seeing and experiencing in the community and how they interpreted that reality in relation to their own lives and cultural experiences. For the critical phase, students were asked to read and listen to what other people thought about issues that were or had been present in their lives. The transformative phase of the community based learning objectives aimed at having students take practical action after informing themselves, describing, and reflecting on what others had said about the issues they were experiencing. Following is a diagram that outlines how the community based learning component was integrated in the Intermediate Spanish set of courses.

We designed a set of activities that consisted of questions that helped students achieve those objectives. Also, in each activity one grammatical point was introduced and practiced using the community experience as a context. Besides, some activities were created to include literary aspects of the language through the use of poetry, short stories, and plays in all three different courses of Intermediate Spanish. Literary work was read, analyzed, and interpreted according to the experience students were having in the community and also related to their own culture and previous experience they had on the topics. Moreover, in the third quarter, students had to give an oral presentation about one of the short stories, including information about the author, the social and cultural context of the story and the connection between the text and what they were seeing and experiencing in the community.

As homework, students had to investigate topics related to the main theme of each chapter by surfing the Internet or by visiting the library. They had to get information on those topics and relate this information to the people from different countries of origin, with whom they were working. Some of these topics were AIDS, illiteracy, poverty, human rights, domestic violence and immigration. More importantly, students had to reflect upon the connection between the issues researched and how those issues were present in the community.

When we asked our students to reflect, we were actually asking them to intertwine critical thinking and language. As Bruner refers to the thoughts of the Russian psychologist Lev Vygotsky, "language is an agent for altering the powers of thought- giving thought new means for explicating the world" and that "In turn, language (becomes) the repository for new thoughts once achieved," (Bruner, 143), we believe that students' research on topics and experience in the community exposed them to the Spanish language and a reality that in combination made their learning more meaningful and thoughtful. Also, in agreement with what Sternberg suggested, we reckon that students' learning experience within the community increased their vocabulary. More importantly, it broadened the meaning of words and consequently, of the world. At the same time, this improvement in vocabulary also increased their ability to learn in contextual situations in a more comfortable and easier way. Similarly, Bruner says that there are two modes thought, "the well-formed argument" and "the good story" (11) each of which calls upon a different vocabulary, each providing distinctive ways of ordering experience, of constructing reality. We wanted to provide both through intellectual stimuli in the form of academic questions and journal questions. Not only did students have to answer and reflect upon specific questions for each topic, but they also had to keep a journal of their visits to the community as part of their homework. In these journals, students had to reflect and constantly compare their own culture and life with what they find in the community, in the textbook, in the Internet or any other source of information. First quarter students needed to answer the questions what? why? and Now what? in their journals. Once we read their journals we made comments or wrote questions to challenge them to think more profoundly about the issues they brought up. In some cases, we also gave them the opportunity to redo their journals as long as they made use of the comments and grammar corrections. Second quarter students needed to attend a reflection group with a leader to share their journals. Students were challenged to explore the reasons why things in the community occurred the way they did even if they could not find a concrete answer to their inquiries.

We believe that, with all these assignments, we provided students with plenty of opportunities to put into practice the linguistic and cultural content acquired, as well as to further their reflective and critical thinking skills within the community context. We reckon that by doing this coursework, we implemented the recommendations of ACTFL in *Standards for Foreign Language Learning*, which maintains that "students should be given ample opportunities to explore, develop, and use communication strategies, learning strategies, critical thinking skills, and skills in technology, as well as the appropriate elements of the language system and culture" (28).

Furthermore, students had to write four compositions in the quarter. In these compositions, first quarter students focused on description. Students emphasized description of places and situations, comparisons as well as descriptions of general topics related to the topic of the lesson. Second quarter students focused on reflection. Students were given one topic per chapter to write at home. These compositions had the community as the context and reference and students had to include the discussion, the vocabulary and the grammar seen in class and the reflections made on the topic. The topics of these compositions were: La familia, los valores y principios que transmite, los hispanos y los medios de comunicación, la discriminación femenina y la violencia doméstica y ¿es la comida sólo comida?

In the third quarter, students' compositions focused on transformation and action. Throughout the whole quarter students needed to find something specific they wanted to change or improve in the community and to design an action plan to carry it out. Some examples of these action plans are PowerPoint presentations to translate into Spanish useful information that the agencies needed to provide to their Spanish-speaking clients, or to teach useful expressions and vocabulary in Spanish to help other volunteers adapt sooner to the work they had to do in the agency. Some students created web pages to teach clients of the agencies how to take advantage of the Internet to improve their chances of finding a better job or to help students in those agencies with their school homework. Some of these projects may be seen at www.itr.scu.edu/instructors/lvarona.

Compositions in the last quarter of Intermediate Spanish were thought to help students throughout the whole process of developing the action project for the community. The first composition consisted of describing the problem they found and wanted to solve. For the second composition, students needed to use a creative way (a short story, a poem or a play) to explain the connection between the action project and the community need with students' own lives and culture. Some students wrote beautiful short stories through which they explained the direct relationship between their lives and the lives of people in the community. It was easy to perceive that, at this point, students had made the connection between learning (language and culture) and living and experiencing being human beings.

The third composition was the review of the literature or sources of information about the issues they were working on. For example if they were working on translation, they had to review literature on bilingual education. Also, they had to

include their perception on the issue after their research and the steps they, as citizens, would take at a personal, institutional, and governmental level to improve bilingual education programs. If they were creating a vocabulary list for day workers, students had to consult immigration, (un)employment, and legal issues concerning day workers. Finally, in the fourth composition students explained the specific action plan to help solve the issue chosen including a set of instructions on to implement the plan. Also, the projects were presented to the entire class and the teacher and the classmates critiqued them and made suggestions. After the corrections were made, each student took his/her project to the community and presented it to the people who would give their final approval. To make sure that students made their corrections and changes, the completion of the project became their final examination.

In addition to the compositions, two essays served as part of their midterm and as the final exam for the first two quarters of this sequence of courses. For these essays, students were given various topics related to the ones seen in class. In each of these essays they not only had to incorporate their community experience and the information they had learnt from the library, and the Internet but they also had to use the linguistic content of the class.

THE STUDY

In our study we wanted to measure the attitudes and perceptions of students in all Intermediate Spanish Classes towards the community, and also how their learning experience had helped them choose their major. In each quarter we taught one section with the community based material we had developed, which served as the *sample* group for our study. Another section was taught merely based on the textbook. The students in this group served as the *control* group.

For the assessment, we used the test that California State University at Monterey Bay has created for their students. This test consists of seventeen questions that students read and answered using a scale from 1 to 6 ranging their answers from "strongly disagree", "agree somewhat", and "strongly agree". In the first part of the pretest most of the questions were related to their academic and professional issues ("I have a realistic understanding of the daily responsibilities involved in the jobs (career) in which I am interested" or "I have decided on my major"). In the second part of the pretest, the statements focused more on feelings and attitudes towards the community. Statements such as "I feel that I can have a positive impact on local social problems", or "I have very little impact on the community in which I live", could be found.

The posttest has the same seventeen statements of the pretests plus nine questions related to the role of the class in their experiential learning process. In these questions students answered using a scale from 1 to 6 starting ranging from "not much", "somewhat", and being "a great deal" the highest number. Some samples of questions varied from "to what extent has this course helped you to question the assumptions you bring with you?" to, "To what extent has this course influenced your daily actions?"

Of the 153 students enrolled in the Intermediate Spanish academic year 2001-2002, we were able to match only 46 students' pretests with their posttests. 78 students took sections that used the service-learning approach while 75 students enrolled the sections with a more traditional teaching methodology. For some unknown reason, some students had a different identification number in both tests, which made it impossible to match their pretest with their posttest. Also, only one student took the three quarters in a row of Intermediate Spanish using service-learning and only eight students took two quarters of the three quarter sequence in one year. This was due to the fact that, according to the department policy, students who take Intermediate Spanish courses are not required to take all three courses in a sequence within a particular time frame. In addition, Intermediate Spanish is also a particular set of courses that fall into a vague category because these courses are not part of the core curriculum, nor they count for a major or minor in Spanish. To such an extent, we could state that Intermediate Spanish courses only serve as a transition between the Elementary and the Upper Division levels. Besides, due to the time and amount of work that students needed to do in comparison to the ordinary courses, students were reluctant to take the courses with the community based learning requirement.

In our study, we computed three statistical measures: the mean, standard deviation and t-test for each question. Comparing the means of the pretests between the *control* and *sample* groups did not reveal any significant difference. However, we found greater differences in the means of the posttests of the *control* and *sample* groups. These variations were mostly in the last section of the test where students had to answer nine questions related to the role of the class in the improvement of the following aspects: their reflective skills, their confidence in stating their views; their willingness to be more open to hearing perspectives that differ from their own; their recognition of stereotypes; their role in helping interrupt structured inequalities in society; their awareness of ways inequality affects their daily life; their reflective skills in recognizing how age, gender, race, class, primary language, religion, and sexual identity affect the interaction among communities; and finally, the influence of this course in their daily actions.

In six out of the nine items the responses between the *control* and *sample* groups differed by one point or more. The *control* group's answers to the questions in this part of the posttest were between two and three ("somewhat") while the *sample* group's answers were clearly between the four and five ("a great deal"). The largest difference between the two

groups was in the last question: "To what extent has this course helped you to be more self-reflective?" where the numeric difference went from 2.8 to 4.7, which means moving from "somewhat" to "a great deal".

We used the Standard Deviation to see if students' answers were very polarized. We observed that in both pretests the differences were minor and only in the posttest of the *control* group we could see that items #24 ("be more aware of the ways inequality affects your daily life") and #25 ("reflect on how your own ability, age, gender, race, class, primary language, religion and sexual identity affect how you interact in communities") were above 1.5.

By examining the data of the t-test using $p = 0.003$ ($p = 0.05/n$, where $n=16$, the number of questions), we observed no statistically significant difference in the first 16 questions in all four permutations of data: *control* vs. *sample* and pre- vs. post. However, there were statistically significant differences between the *control* and *sample* groups' posttests using $p=0.006$ ($p = 0.05/n$, where $n=8$, the number of questions) in the last eight questions. These questions refer directly to the role that service learning played in students' personal changes and attitudes. In fact, four out of nine items have p values of 0.000 which proves that the use of community based learning made a statistically significant difference in the way students

The study has proven that the use of the community based learning approach to the teaching of the Spanish language and culture makes students not only more aware of the community that surrounds them but also helps them reflect and act upon issues such as stereotypes, tolerance, social inequalities and their own interaction with world communities.

Furthermore, we did perceive a general improvement in the students' language skills in the groups that used service learning. We noticed this progress by observing their use of the Spanish language in their oral presentations, informal conversation, composition writing, and their ability to understand Spanish-speaking media. At the same time, another reasonable way to enlighten this improvement is that we observed that many students who took the second quarter of intermediate Spanish, jumped to the advanced courses without taking the third and final intermediate course. Most of these students had no problem in the advanced class. And even though, we do not recommend students do this, it seems that linguistically, students who took our courses improved their language skills to a point that they comfortably fitted in the upper division courses without even finishing the intermediate sequence. Nevertheless, our observations regarding students' language skills are only that, mere observation that at this point cannot be backed up by any objective and/or statistical data.

ISSUES TO BE CONSIDERED

After the first quarter (Fall 2001) of implementing the project, it was clear to us that our first attempt had been too ambitious and that the amount of work had been too great. This fact not only explained why some students dropped the class after the first day but also the reason why students were not very eager to continue taking our courses. Consequently, in the following quarter (Winter 2002) we decided to reduce the amount of activities and investigations and the number of questions students had to answer in their reflections. Also, students demanded more grammar practice, so we allotted more time of the class to grammar explanation and changed or added new exercises. In addition, as incentive, the department of Modern Languages and Literatures decided to give an extra unit to those students who decided to do community based learning. Fortunately, the new arrangements were successful and we noticed that more students remained in our classes.

In the 2002-2003 academic year we do not offer classes exclusively with the service-learning requirement and the use of the community based component, leaving the use of community based learning as an option to the students. Students who choose not to do service-learning do not have the extra credit at the end of the quarter. They have to do their investigations in the Internet, the library and other sources to bring a more global perspective of the issues covered in the chapters. On the other hand, students, who choose to do service-learning, need to go to the community for two hours during eight weeks, use experiential learning in the community not only to reflect and keep a journal of their visits but also share their perspective with the rest of the class and receive an extra unit for their work. We believe that bringing these two different points of view to the class discussion is actually enhancing the students' knowledge and understanding of the issues brought up and debated in class.

In our first attempt of the project, we noticed also that students had problems using the grammar in their writing assignments and their grammar midterm exams. Therefore, we are actually explaining the grammar more explicitly and doing more exercises after the class discussion on the topics. In all classes, more than half of the number of students has chosen to do Community Based Learning.

CONCLUSIONS

This process has been and still is an incredible learning experience for groups, professors and students who have attended and attend our classes. There is so much richness in the people we ignore in our daily lives that only through thoroughly organized service can we learn from them. Similarly, we believe that, with this project, our classes can become a safe place where social issues can be discussed without criticizing anyone's opinion and also provide students and teachers with a great opportunity to reflect upon our stereotypes and prejudices about those different from us.

One of the most outstanding outcomes of this project has been the fact that through their experience in the community, students were able to see that the Spanish-speaking world is tremendously diverse in itself and that social problems as well as great values are found in every culture. More importantly, by comparing, analyzing and reflecting upon the complexity of different cultures, students gain a better knowledge and understanding of who they are and what they can do to help others. We have to admit that the test we used is not able to measure so many aspects of Community Based Learning that are only possible to feel in one's heart. Furthermore, we still think we have the challenge to prove how CBL impacts our Spanish students' acquisition of the language. We hope to find soon the kind of test that will help us study the relationship between Community Based Learning, and the Foreign Language Standards.

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APPENDIXES

CAPITULO 3. Los derechos humanos. (4 activities)

ACTIVITY 1

Linguistic content: Vocabulary on human rights

Cultural content: Hispanic experiences of human rights

Communicative content: Using vocabulary related violation of human rights

Community-Based Learning content:

Descriptive phase: Describe what people in the community think to live as a human being is. Be specific

Interpretative phase: What do I think?. Do they have the same/different perception of it as me?

Critical phase: What does the Hispanic community think about their human rights in America?

Transformative phase: Choose 4 Hispanic people or associations who fight for the rights of the Hispanic community or countries. Ask people in the community about them and write a list of their characteristics based on the information given.

1.- The teacher brings pictures or prompts of violation of human rights and/or of freedom in different historical times, alienated groups and/or countries. For example: slavery, indigenous people, 18th century working class, Nazis concentration camps, Kosovo, Taliban, etc.

In-groups of four, students think about the following and complete the chart:

País/Época	Deseos	Sufrimientos	Gobiernos	Prejuicios
La Esclavitud	Igualdad, privilegios, Libertad, etc	Malos tratos prohibición, abusos, etc	democracia, república, etc.	sexismo, machismo, racismo, ,etc.
Nazismo				
Indios de Guatemala				
Trabajadores del siglo 18				
Niños en el Tercer Mundo				

What they want(ed): independencía, autodeterminación, igualdad, privilegios, libertad, etc

What they suffer(ed): Censura, esclavitud, inquisición, prohibición, abusos, marginación, etc.
Type of government they have/had: democracia, dictadura, monarquía, república, comunismo, etc.
What type of prejudices there were/was: sexismo, machismo, homofobia, antisemitismo, racismo, xenofobia, etc.
Did you find any incongruent situations?. (democracy and slavery, etc)

2.- In pairs, students discuss how all these forms of violate the individual and report the conclusions to the rest of the class.

Censura: denunciar, reprobar, calumniar, etc
Dictadura: abolir, perseguir, sospechar, asesinar, torturar, fusilar, etc
Racismo: despreciar, controlar, dominar, segregar,
Xenofobia: intolerar, marginar, odiar, desprestigiar, asesinar, etc

3.- In pairs, students discuss the following questions and report the conclusions to the rest of the class

How can I describe my country or culture? Use the new vocabulary.
Are/were there any violations of human rights in my country?
Do I know a specific case that exemplifies a violation?

ACTIVITY 2

Linguistic content: Subjunctive with impersonal expressions

Cultural content: Human Rights

Communicative content: Discussing about human rights and foreign policy

Community-Based Learning content:

Descriptive phase: How are human rights violated in my center/community?

Interpretative phase: How is my life comparing to theirs?

Critical phase: What organizations are vigilant on human rights in the community?

Transformative phase: In what issues can I get involved to help the community?

Before coming to class students need to go to the community and find the answer to the questions in #1

1.- In groups of four students discuss the following questions and report the conclusions to the rest of the class

Name some violations of human rights

Think of countries where these rights are violated.

Are people for these countries in your placement?. Why did they come to the USA?.

Do they work? Where? What is their job? How many hours do they work and what is their wage per hour?

How do they get food and clothes? How many times do they eat? What do they usually eat?

Where do they live? How many people live there? How do they sleep? Describe their house.

Describe them physically. Do they have any visible health issues? What do they do when they get sick? Are they insured by their work?

Did they find in USA what they were looking for?. In what conditions?

2.- In pairs, students discuss the following question and report the conclusions to the rest of the class

Is their reality very different/similar from mine? Explain.

Then the teacher explains the use of subjunctive with impersonal expressions (and its *exceptions) by modeling how to express their emotions or opinions on the issues.

Es horrible que estas personas no tengan suéteres para el frío

No es justo que trabajen duro por poco dinero

Es indispensable que las empresas paguen más a los trabajadores

Es necesario que el gobierno ofrezca clases de inglés a los trabajadores

*Es verdad que ellos necesitan mandar dinero a sus familiares en otros países

Now, students complete the following sentences giving their opinions on the violation of human rights in the community

Es bueno que _____

Es malo que _____

Es preciso que _____

Es difícil que _____

Es importante que _____

Es una lástima que _____

Es lógico que _____

Es cierto que _____

Es dudoso que _____

After sharing some of their answers to the class and being checked by the teacher, students in pairs proceed with the following questions:

How would you truly feel if you were in their shoes?

Think of a problem, which is related to the ones we discussed, that you consider is a big deal for you. Explain why. How do you react to it?. How would they react to it?

4.- In pairs, students discuss the following questions and report their conclusions to the class.

Why do you think these people have these problems?

Where can you find more information about these problems?. Use the following impersonal expressions

Es indispensable que yo _____

Es preciso que yo _____

Es mejor que yo _____

Es importante que yo _____

Es probable que yo _____

Es seguro que yo _____

Now, they proceed answering the rest of the questions

What kind of organizations might be involved in these issues?

What are some possible solutions that society could give to these problems?

5.- In groups of four, students discuss the following questions and report their conclusions to the class.

What are the steps to be taken to implement the solutions?

What are possible barriers to the implementation of those solutions?

What would *you* do to help? What steps would you need to take?

ACTIVITY 3

Linguistic content: Reading activities on "El don rechazado" by Rosario Castellanos. The Object pronoun and the personal a

Cultural content: Violation of human rights of the Hispanic indigenous population

Communicative content: Expressing ideas about violation of human rights

Community-Based Learning content:

Descriptive phase: Communities/social classes in people's in the community home countries

Interpretative phase: What are the differences between their and your origin?

Critical phase: What social, political, linguistic, cultural and economic differences did the story reflect?

Transformative phase: What do I need to think when I relate with people from different backgrounds, classes and economic statuses?

Before doing the pre-reading activities in class, the teacher might want to ask students to go to the community and find the answer to the questions for the pre-reading activities

1.- The day before the teacher does some pre-reading activities to help students read it. The students read the short story (till pag 140) at home for the next class

A.- Pre-reading activities. The teacher asks the whole class:

What are the different names used to talk about different social classes in the Hispanic world? (indios, ladinos, gabachos, caxlán, chicanos, pochos, etc)

Which of these are the poorest and the wealthiest?. Why?

Does your culture/country have similar social strata?. And names for them?

What do you know about the Conquest of the New World by the Spaniards?

B.- *In-class activities*

1.- In pairs students describe:

Who is the narrator?. What social class represents?

The characters. What social classes represent?

The plot till pag 140

Most probably when the student narrates the plot, he/she is going to avoid using pronouns and make the narration very repetitive. Therefore, the teacher can take one of these repetitive sentences and write it on the board and explain some of the different functions of pronouns (sujeto, objeto directo e indirecto) and the forms depending on their function (ex. ella, la, le, se)

"La indita pidió a José que José ayudara a ella con su madre"

The teachers ask the student to transform it using the appropriate pronouns.

La indita LE pidió (a José) que LA ayudara con su madre.

Now, students are ready to complete the following extract of the story by using different pronouns

"Cuando se agotaron los antibióticos de la farmacia de la Misión, para no entretener ME en papeleos, fui yo a comprar LOS a Ciudad Real y LO que no pude conseguir allí fui a traer LOS hasta Tuxtla. SE LO digo, no para que ME haga usted un elogio que no ME interesa sino porque ME comprometí a no ocultar LE nada".

Now, in pairs, students do the following exercises to practice the pronouns more

Imagine and narrate the end of the story. Use the pronouns
Explain why you think that is the appropriate end.

2.- In groups of four students discuss the following questions and report the conclusions to the rest of the class
What is the author trying to say in her writing?. (til pag 140)
Read the end of the story
Was the end surprising?. Explain
What is the author trying to say with that ending?

C.- *Post-reading activities*

In groups of four students discuss the following questions and report the conclusions to the rest of the class
Does some people's behavior in the community seem illogical to you?
Can you think of a reason for that behavior?
What would you do next time you encounter yourself in a situation like that?

ACTIVITY 4

Linguistic content: Reading activities on the Spanish press article " 17 inmigrantes en una madriguera". Gustar and similar verbs

Cultural content: The immigrants' violation of human rights

Communicative content: Expressing likes and dislikes about immigrants' violation of human rights

Community-Based Learning content:

Descriptive phase: Describe about immigrants in the community

Interpretative phase: How do you feel away from your home, culture, family, etc?

Critical phase: What are the American Immigration laws?

Transformative phase: How could I help an immigrant with their immigration paperwork?

Before doing the pre-reading activities in class, the teacher might want to ask students to go to the community and find the answer to the questions for the pre-reading activities and question # 3 (about Visas)

1.- The day before the teacher does some pre-reading activities to help students read it. The students read the press article from the Spanish newspaper El Pais at home for the next class.

A.- *Pre-reading activities.* The teacher asks the whole class:

What is an "inmigrante"?

What is the stereotype of an "inmigrante"?

Do you know any Hispanic immigrant?. Describe him/her.

Why did he/she come to the USA?

What kind of jobs did they have in their home country?. And in the USA?

What were there expectations when they came to the USA?

B.- *In-class activities*

1.- In pairs, students discuss the following questions and report the conclusions to the rest of the class

Where did the piece of news take place?. Is this an urban or an agricultural place?

Whom does the article talk about?

Explain what happen.

2.- In groups of four students discuss the following questions and report the conclusions to the rest of the class

What is a "madriguera"?. Who usually lives there?. And in the article?

What is these immigrants job?. In what condition do they work?

What kind of people are these immigrants?

What kind of problems do they have?

What were their expectations when they arrive to the First world?

To introduce the grammar about Gustar and similar verbs, the teacher tells the class:

A mí no me gusta la situación de estos inmigrantes pero esta noticia me interesa mucho

And then he/she asks several students in the class: ¿Y a tí te interesa?. Por qué?

Then, the teacher proceeds:

A mí me encanta España (where the event happened), ¿y a tí?. ¿Y después de escuchar esta noticia?

The teacher writes on the board the student's sentence (ex. A mí no me encanta España ahora) and asks students about the structure of these kinds of verbs to make sure that they understand it. Also, the teacher asks students to tell him/her other verbs similar to gustar o encantar (caer bien/mal, hacer falta, molestar, fascinar, impresionar, etc) and writes them on the board.

Now, individually, students write sentences about the news using the verbs written on the board. The teacher should make sure that they use all pronouns (me, te, le, les, etc)

Me molesta oír estas noticias

A España le hace falta cambiar la ley de Extranjería.

Los jefes de estos inmigrantes me caen mal

A los inmigrantes les falta una vivienda digna

C.- *Post-reading activities.* In groups of four, students discuss the following questions and report the conclusions to the rest of the class

Are you surprised to see this situation happening in a European country?

Do you think that something like this could happen in the USA, the land of freedom, opportunity and equality?

What do you know about the situation of immigrants in the community?

How could I help an immigrant with their immigration paperwork?

3.- Students need to research in the internet/community about the following before coming to class

What is a Visa and a status?. Find the main types of status (F-1, J-1, H-1, etc)

What is the green card?. What are the different ways to get one and what are the requirements?

What are the requirements to get the American citizenship?

Also,

Ask a Hispanic person in the community, who has a green card or the American citizenship, to tell you about his/her ordeals to get it.

Figure 1

COMMUNITY-BASED LEARNING INTERMEDIATE SPANISH		
First Quarter <u>DESCRIPTION</u> Awareness	Second Quarter <u>REFLECTION</u> Consciousness	Third Quarter <u>ACTION</u> Transformation
ANALYTICAL PROCESS Descriptive phase Interpretative phase Critical phase Transformative phase	ANALYTICAL PROCESS Descriptive phase Interpretative phase Critical phase Transformative phase	ANALYTICAL PROCESS Descriptive phase Interpretative phase Critical phase Transformative phase

Figure 2

Question #	# 18	# 19	# 20	# 21	# 22	# 23	# 24	# 25	# 26
Posttest Control (of averages)	3.159	2.886	3.227	3.500	3.864	3.386	3.659	3.773	3.045
Posttest Sample (of averages)	4.468	4.745	4.000	4.511	4.936	4.383	4.532	4.766	3.894
Standard Deviation Control	1.275	1.450	1.097	1.171	1.488	1.434	1.656	1.626	1.257
Standard Deviation Sample	1.248	1.093	1.383	1.300	1.342	1.190	1.349	1.127	1.272
t-test	0.000	0.000	0.002	0.000	0.000	0.001	0.011	0.003	0.003

Section 8: Selected Resources

Service-Learning At-A-Glance: Selected Resources

edited from *National Service-Learning Clearinghouse*, November 2003.
For additional resource lists on these and other service-learning topics visit the National Service-Learning Clearinghouse Website at
<http://www.servicelearning.org>

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A resource for service-learning faculty in all disciplines, published in the Fall, Winter, and Spring. Articles address democratic citizenship, education reform, civic renewal and the transformation of higher education. <http://www.compact.org/publication/reader-backissues.html>
- Michigan Journal of Community Service Learning. Jeffrey Howard, Editor. Ann Arbor: OSCL Press. Each issue has a variety of peer-reviewed articles related to research, pedagogy, and theory relevant to service-learning. <http://www.umich.edu/~mjcs/>
- National Society for Experiential Education Quarterly
Articles from the field of experiential education, including research related to the effectiveness of experiential education techniques, are featured in this quarterly journal. Service-learning is one of the many experiential education methods featured in this journal. <http://www.nsee.org/>