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The Missing Link: Democratic Citizenship in Service Learning

A Case Study of Undergraduate Course Offerings at a Large Urban University

Michael S. Bittner

A dissertation submitted in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

University of Washington

2001

Program Authorized to Offer Degree: College of Education

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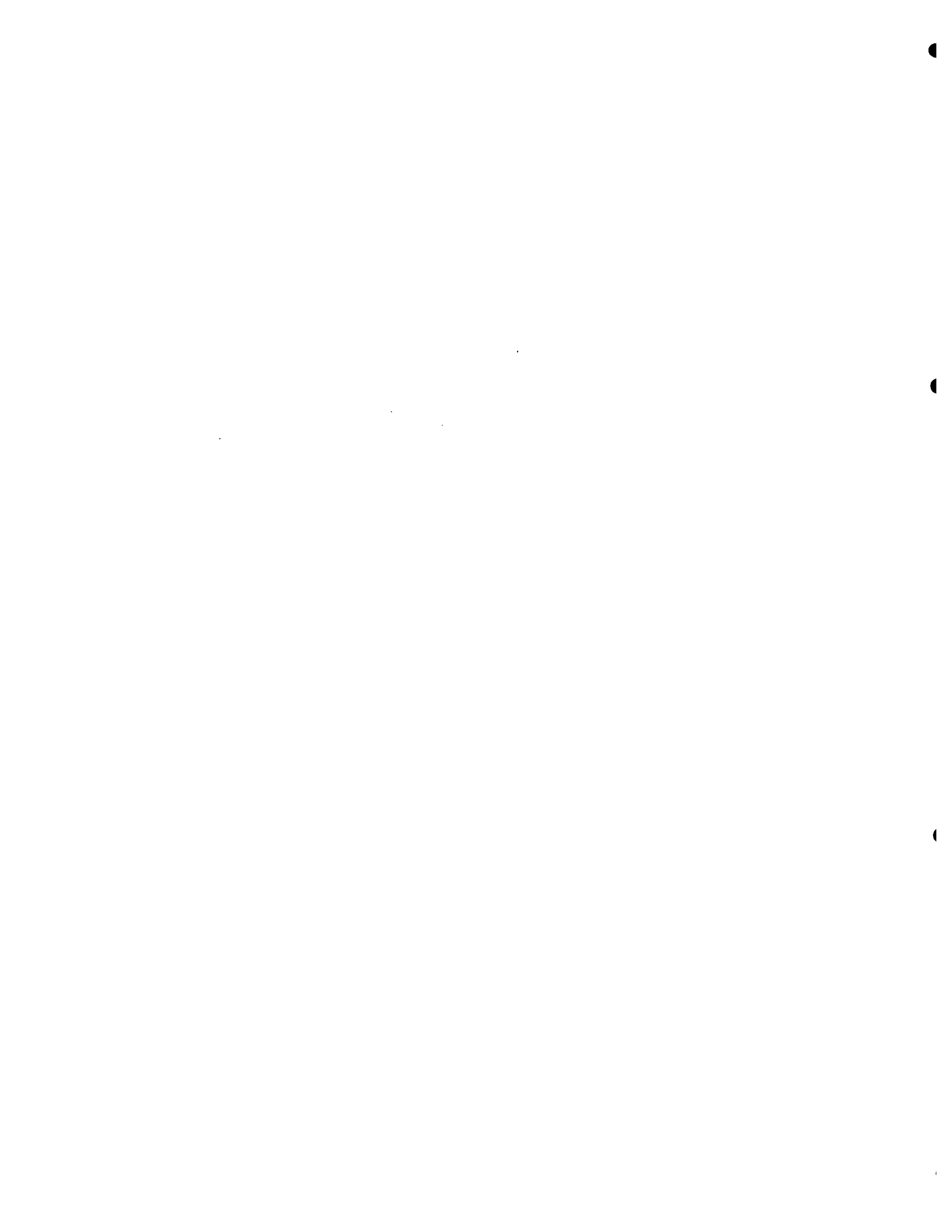

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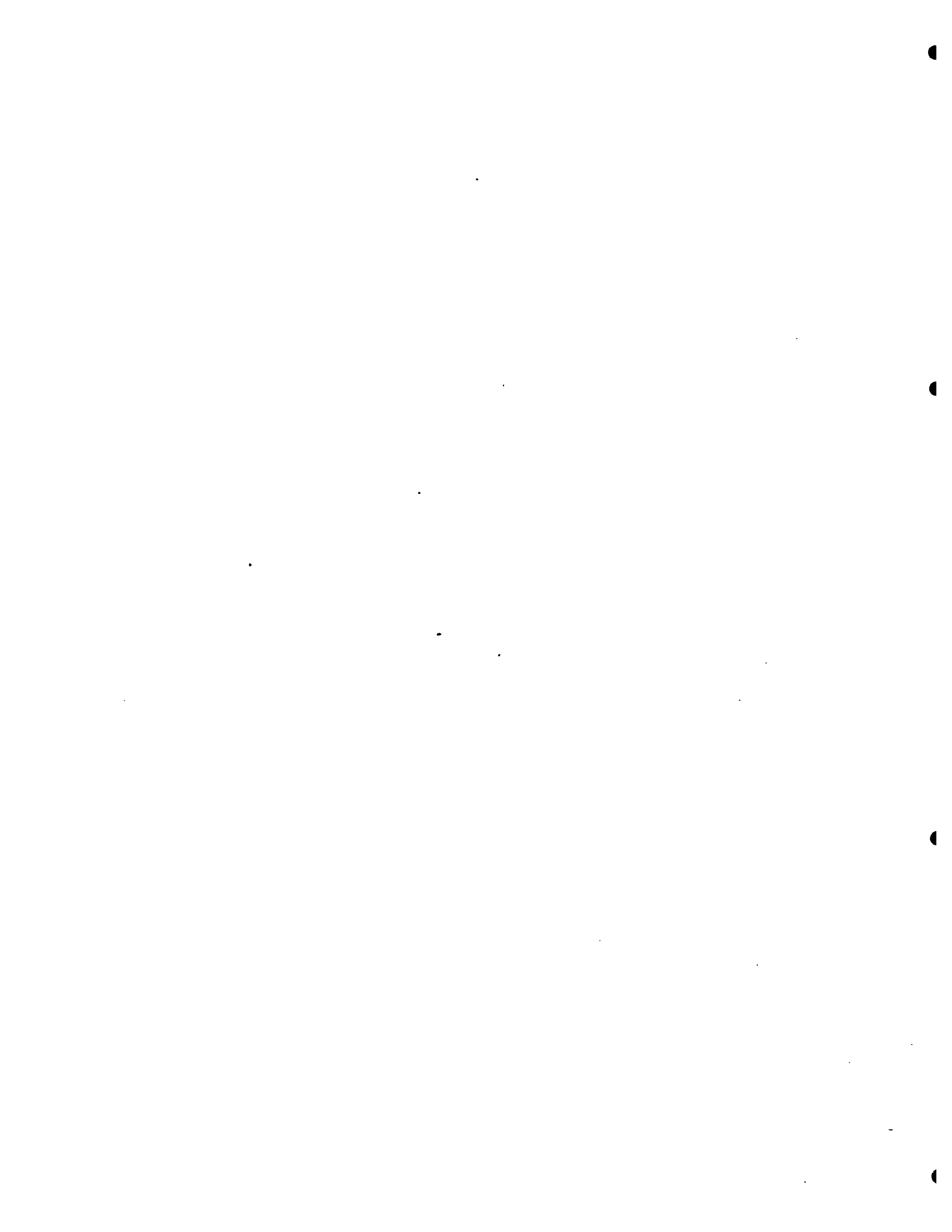

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Abstract

The Missing Link: Democratic Citizenship in Service Learning
A Case Study of Undergraduate Course Offerings at a Large Urban University

Michael S. Bittner

Chairperson of the Supervisory Committee:
Professor Emeritus Theodore Kaltsounis
College of Education

The purpose of this study was to explore a discrete set of service-learning courses to determine, (1) were they of the type conducive to fostering democratic citizens, and (2) did the coordinating center that supported service-learning advocate it for democratic citizenship. Sixteen university instructors and two administrative staff members from a coordinating center were interviewed, and documents describing the courses and coordinating center were reviewed. Drawing from the literature, a list of ten criteria for democratic citizenship was assembled, and two sets of questions—one for the instructors and another for the administrative staff—were devised to prompt the response of the participants. It was determined that: (1) the coordinating center exhibited nearly twice as many characteristics of democratic citizenship as did the instructors' courses; (2) the coordinating center and the instructors had considerable room for improvement if democratic citizenship was a motivation and a goal for the students; (3) curricular interests were the primary reason for engaging in service learning; and (4) more support needs to be provided by the coordinating center if instructors are to gain confidence, and effectively develop service learning for democratic citizenship.

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Whether in school or at home, Julie, my wife, provided unyielding support, encouragement, and companionship, ensuring that I remained focused and able to complete the degree of doctor of philosophy. No one could ask for more.

CHAPTER 1
THE PROBLEM

Introduction

Regardless of the vehicle of delivery, the constant in the literature—be it academic or lay—is the observation that young people today are both ill-prepared for functioning in a democracy and uninterested in participating on behalf of the common good. Education, regardless of level, has simply not lived up to one of its original, primary responsibilities—the preparation of active, competent, caring, democratic citizens. Educators seemingly have failed to grasp how important citizenship is to society and for learning. The parable by Papert (1993) in *The Children's Machine* is telling. He speaks of time-travelling surgeons and teachers from an earlier century who might be today visiting their respective places of work. Surgeons clearly would not be able to function for they could not comprehend the changes that have transformed the practice of modern surgery. Teachers, on the other hand, would find themselves at home in an environment that has changed little.

Papert (1993) contends that today's unchanged focus of education and method of instruction are inconsistent with the present needs of society, which has undergone change, and the development of its youngest members. The educational system fails to counter the advantages of the wealthy in educating their children, and the system is worsened by relying on a methodology that is not conducive to preparing active, competent, caring, democratic citizens. Rather, a 19th century factory model prevails in which teachers stand and deliver information in a hierarchically organized environment.

McVicker Clinchy (1997) and Csikszentimihalyi, Rathunde, and Whalen (1993) emphasize that this form of education is ineffectual because the information deemed important is not meaningful to students. The information and method of delivery do not take into account varying interests, ways of learning, and prior experiences. In addition, the three qualities of a democratic way of life—equality, liberty, and fraternity (Glickman, 1998, p. 3)—are generally absent in the educational process. The challenge for educators is to ensure that meaningful learning takes place, and that information deemed essential for student competency in the disciplines, vocations, and society is grasped by the youngest members of our post-modern world.

Preparing students for a democratic society requires a democratic education. A democratic society does not happen by chance. The strength of democracy rests upon the citizenry's possession of knowledge, values, skills, efficacy, and commitment (Eyler & Giles, 1999). The most appropriate learning environments for imparting to students the knowledge, values, skills, efficacy, and commitment that ensure the health of democracy are those that empower students in decision making, link student learning with real world issues, introduce students to diversity, and engage students in cooperative problem-solving practices. In learning environments such as these, democratic practices are modeled. However, this is the aberration, not the norm. The challenge for education is to link democracy with learning, not just with governing (Glickman, 1998). How else will students learn that: "A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience" (Dewey, 1916).

With the end of the Baby Boomer Generation in 1962 came Generation X from 1963 to 1980, and Generation Y from 1981 to the present. Since the 1960s society has undergone rapid changes, shifting from a modern conception of the world to a post-modern orientation. Witherspoon (1997) describes the post-modern world in terms of flexible structures, diffuse and fuzzy boundaries, situational leadership, and mediated communication. In this setting, the Xers view society through the eyes of a consumer (Sacks, 1999), and consumerism is the ultimate individual act to which all are entitled. Beyond purchasing goods and services, little else matters, especially attentiveness and responsibility for community.

Halstead (1999) points out that generation Xers:

> Are considerably less likely than previous generations of young Americans to call or write elected officials, attend candidates' rallies, or work on political campaigns. Furthermore, Xers general knowledge about public affairs is uniquely low; Xers are more likely to describe themselves as having a negative attitude toward America and citizenship; Xers are more materialistic and individualistic than their parents at a similar age; and Xers exhibit a general attitude of distrust of their fellow citizens, established institutions, and elected officials. (p. 34)

It is Halstead's (1999) thesis that Generation Xers have turned their collective backs on citizenship because their observation and experience have taught them that government is unable to resolve intractable problems related to their own plight or the common good. Among the failings to which they have been witness are America's high rates of child poverty, infant mortality, teen suicide, crime, family break-up, homelessness, functional illiteracy, and inadequate health care (Halstead, 1999; Williamson, 1997). Beginning in the 1980s, the United States amassed the largest debt in

the world, reduced its commitment to serving the needs of the disadvantaged and the collective whole, curtailed spending on infrastructure, facilitated urban sprawl, turned prisons into growth industries, and accepted widespread disemployment (Bellah, 1999; Halstead, 1999; Williamson, 1997). During this time, the richest 20 percent of Americans amassed vastly more wealth, while 80 percent of the population experienced a decline in real wages at or below the level in 1972 (Bellah, 1999, p. 15). Bellah (p. 20) emphasizes: "In 1995 after twenty-five years in which the profits of economic growth went entirely to the top 20 percent of the population, we have reached the high point of income inequality in our recent history and our civic life is in shambles." Since 1995 this trend has continued unabated.

Recent newspaper articles by Johnston (1999, September) and Bernstein (2000, January) reaffirm Bellah's assertion, and cast doubt on the government's interest in the general welfare of the people. The apparent indifference of government toward the general welfare of the nation appears to reinforce people's distrust of government, even though we the people form the government. Wills (1999) writes:

> The real victims of our fear [of government] are the millions of poor or shelterless or medically indigent who have been told, over the years, that they must lack care or life support in the name of their very own freedom. Better for them to starve than to be enslaved by "big government." That is the real cost of our anti-government values.

The middle class is shrinking, a permanent underclass has arisen, and the prospect for a high quality of life is in decline for the vast majority of citizens. Insecurity seethes just

behind a public facade that all is well. Efficacy and commitment to the common good are the exception rather than the norm.

It is in this supercharged environment that education finds itself beholden to and contending with a society fragmented by individual interests. According to Coplin (1999, p. 64), even university faculty members, who are generally thought to take an interest in the common good, behave in self-serving ways because of the process by which they were trained. Coplin states:

> First, they are the winners in an education system that values competition for grades rather than learning and caring. Second, they were recruited by people looking for copies of themselves. Third, as if the process leading up to their entering graduate school were not enough, getting a Ph.D. degree is all too frequently a nightmarish exercise in petty academic politics among warring faculty that creates a cynical perspective. Fourth, the Ph.D. program attracts and trains people who are so enamored of abstraction and specialization that they cannot (or will not) help students make a connection to the real world.

This, of course, begs the question. If the educators upon whom society relies are modeling behavior contrary to preparing active, competent, caring democratic citizens, what should be done? New ways of schooling need to be embraced. That is the message of the Sizers' recent book, *The Students are Watching: Schools and the Moral Contract* (1999).

No matter how much deserved, it is not enough to criticize educators for their failure to respond in challenging times to the inadequacies of schooling for democratic citizenship. Action that aligns the principles of democracy with the practice of education is needed. Gabelnick (1997, p. 30) contends that the challenge for education is to shift its paradigm "from a strategy of competitiveness to one of collaboration, from a perspective

of scarcity to one of sufficiency and inclusion, and from a stance that looks for expedient solutions to one that engages and commits to a series of values and a way of life." In essence, educators must embody and practice democracy. Other writers also point in that direction (Barber, 1998; Glickman, 1998; Kaltsounis, 2000). For instance, Kaltsounis (pp. 14-15) writes that education for democratic citizenship requires that we "maintain a classroom atmosphere in which all students feel worthy and respect each other;" "teach by example;" "practice democratic skills;" and "go beyond the classroom." Barber (p. 197) states that "to teach the art of citizenship and responsibility is to practice it." And Glickman (p. 2) emphasizes that what should define good education is "reasonable discourse and mutual problem solving among citizens." These acts and characteristics are closely related to democratic principles.

From a Jeffersonian view, democracy exists only when the people engage in both a continuous struggle and a ceaseless process that move us toward the democratic ideal of life, liberty, and the pursuit of happiness, which are central to the principles of equality, respect for diversity, responsibility for the collective welfare, protection of individual liberty, and freedom of thought. In order to obtain these ends, we must all work toward them. This endeavor requires that the people understand and embrace five elements of democratic citizenship:

Values: "I ought to do."

Knowledge: "I know what I ought to do and why."

Skills: "I know how to do."

Efficacy: "I can do, and it makes a difference."

Commitment: "I must and will do." (Eyler & Giles, 1999, p. 157)

Too often, we read or hear educators refer to citizenship values, knowledge, and skills as the essential elements of democratic citizenship. There is no question that democracy's longevity and health rest upon the values of care and responsibility, the knowledge of history and issues, and the skills to affect change. But that is not enough. Democracy also requires that people believe the individual can bring about change, and that they understand their responsibility to take action toward that change.

If people accepted their role in a democratic society, it falls on the educational establishment to prepare them and society itself to support that investment in the future. In the words of Thomas Jefferson, "I know no safe depository of the ultimate powers of society but the people themselves; and if we think them not enlightened enough to exercise their control with wholesome discretion, the remedy is not to take it from them, but to inform their discretion" (White, 1989).

Historically, the educational establishment has been vested with the responsibility to prepare students for the workplace, to use their minds in informed ways, and to be thoughtful citizens and decent human beings (Sizer & Sizer, 1999, p. 10). For some time now, the educational establishment has acquiesced to zealots who proclaim the purity of the free market. Leaders in the educational community, the government, and business,

well positioned to assure media coverage, speak of the need to improve student performance in the basics such as math, in order to ensure American business competitiveness and good jobs for students once they complete their formal schooling. This concentration on accumulation of wealth has skewed the curriculum of the schools and probably hindered "the flowering of human capacity" of which Williamson (1997) speaks. It is repeatedly demonstrated to students that success is determined by how much money one makes, and the only way to make a lot of money is to perform well on the so-called basics of reading, writing, and math. Adults crooning allegiance to the market economy as the preeminent foundation for society's existence, model attitudes and behaviors inconsistent with the principles of democratic citizenship such as social responsibility and effective participation. As a consequence, people lose sight of the fact that society depends upon other non-market values that are essential to human development and democracy, including mercy, justice, care, service, fidelity, and kindness (West, 1999, p. 11). Galbraith (1996, p. 69) emphasizes that the importance of education rests not with the "service of economics" but with the larger political and social role of society. Democracy cannot survive if people are ignorant of issues, limited in voice, non-participating, or uncaring. It is through education's role that the larger political and social role of society can be realized.

How can education play a role in the preparation of active, competent, caring citizens? The answer is through service-learning—a form of experiential learning. Service-learning stands in stark contrast to the vast majority of classrooms governed by the "information-assimilation model" described by Coleman (1977) in which students are

passive receivers of knowledge in a classroom setting. They are then expected to infer association with real world experiences (Conrad & Hedin, 1991, p. 745). Service-learning is "both a philosophy of education and an instructional method" (Anderson, 1998). As a philosophy of education, Anderson tells us that service-learning is concerned with the development of social skills and the preparation of citizens for a democratic way of life. As an instructional method, service-learning integrates service with the academic curriculum. Proponents of service-learning contend that, through the best practices of service-learning in which academic subject matter and service complement and reflect upon one another, students develop the values, knowledge, skills, efficacy, and commitment required for social responsibility and effective participation in a democracy.

In spite of the need for service-learning, in today's educational environment the movement to implement it presents a problem of congruence between means and ends. Educational practices continue to reflect a 19th century factory model in which students are thought of as products to be mass produced through one-size-fits-all approaches (Roland Martin, 1997, p. 19) and Freire's banking model in which the teacher deposits information in the "*empty*" heads of students (McVicker Clinchy, 1997). If the preparation of active, competent, caring democratic citizens is a responsibility of the educational community, then modeling 19th century factory practices or Freire's banking model interferes with the preparation of democratic citizens.

Theory and research suggest that much of what takes place under the auspices of service-learning is inadequate for preparing democratic citizens (Barber, 1998; Kahne & Westheimer, 1996; Westheimer & Kahne, 2000). It is inadequate because the

motivations of faculty members and the attendant relationships they seek derive from goals that emphasize the altruism of charity rather than goals that emphasize deep-seated social change that is central to basic democratic principles (Barber; Kahne & Westheimer; Westheimer & Kahne). Furthermore, the methodological characteristics of service-learning that are essential to preparing democratic citizens—such as structured reflection, integration of service and academics, reciprocal practices—are often absent (Wade, 1997, p. 197). As a result, students are mis-educated insofar as the intent is preparation for democratic citizenship.

Statement of Problem

Because of the confusion between *service-learning for charity* and *service-learning for social change*, there is a question as to the appropriateness of service-learning for democratic citizenship. The purpose of this study was to explore whether service-learning offered by faculty and administered by a coordinating center at a large urban university was the type of service-learning that prepares students for democratic citizenship. To the extent that service-learning is a philosophy of education concerned with the development of social skills and the preparation of citizens for a democratic way of life, it is important that the goals and motivations behind service-learning courses be identified and understood prior to informed discussion. Toward this end, the present study explored a finite number of service-learning courses, administered under the aegis of a coordinating center, to ascertain whether the aggregate of courses offered as service-learning, were proximal to the characteristics reflective of social change and, therefore,

were conducive to democratic citizenship. To achieve this objective, the course syllabi of 16 service-learning courses and the mission statement of the coordinating center were analyzed, and the course instructors, the director, and the coordinator of the coordinating center were also interviewed. A list of ten indicators assembled from the literature and prior research were applied to determine whether the courses as a group were likely to contribute to preparing active, competent, caring democratic citizens.

Selection of the indicators was the result of a review of service-learning programs; guidelines from a group of scholars on service-learning and democratic citizenship (Benjamin Barber, John Dewey, Janet Eyler and Dwight Giles, Jr., Joseph Kahne and Joel Westeheimer, Jane Kendall, and Rahima Wade); and national standards associated with service-learning (Alliance for Service-Learning in Education Reform and the National Service-learning Cooperative). Guided by Kahne and Westheimer's model of service-learning goals and motivations (1996), the list of indicators was assembled. Among the scholars and national organizations involved in advocating service-learning, a list was made of criteria that were generally held in agreement among the disparate parties, which were characteristic of service-learning goals and motivations aligned with social change, and therefore, were more conducive to the preparation of active, competent, caring democratic citizens. A list of ten indicators and four research questions follows:

Indicators for Analysis

The service addresses an actual community need, identified by a community partner;

Participation in service is a mandatory aspect of the academic course for credit;

Structured-reflection (thinking, talking, and writing about what she or he did and saw during the actual service activity and in relation to social justice and social policy) takes place regularly throughout the course;

Issues of social justice and social policy are integral to the course;

Diversity of experiences and members, is integral to the experience, to reflection, and to in-class discussion;

The concept of *care of others* is emphasized more than the concept of giving in the course;

Course content complements the service experience and service complements course content;

All parties (students, instructor, service partner, and those being served) share in determining the expectations and extent of the service experience;

Instructor/director articulates that all parties (students, instructor, service partner, and those being served) will obtain a richer understanding from each other;

All parties (students, instructor, service partner, and those being served) participate in evaluating the service experience.

Primary Research Questions

Research Question #1:

Did the winter-term course syllabi reflect service-learning for democratic citizenship?

Research Question #2:

Was the coordinating center's mission reflective of service-learning for democratic citizenship?

Research Question #3:

Did the winter-term instructors of service-learning courses, administered by the coordinating center, utilize service-learning practices that contribute to democratic citizenship?

Research Question #4:

Were there differences, and if so what were they, between the director of the coordinating center's concept of service-learning and the instructors' concepts of service-learning?

Summary of Chapter 1

In summary, the calls for education reform that may be heard from the federal to the state to the local level are not new. They are legitimate concerns about inadequacies in the preparation of children for functional lives in a democratic society. Yet, the response often mistakes success in terms of high test-scores, pursuit of wealth, or the championing of the individual rights without regard for the collective good. As a philosophy of education and a method of instruction, service learning for change offers hope in an ongoing struggle to prepare democratic citizens. The research questions in this study add to the efforts of others who have written about the importance of an

education for democratic citizenship. In Chapter 2, several theoretical models and the relevant research to this study will be presented.

CHAPTER 2
SURVEY OF THE LITERATURE

Today, one would be hard pressed to find researchers, authors, and educators who do not see service-learning as a means to prepare citizens for a functional role in a democracy (Barber, 1998; Battistoni, 1997; Clark, Croddy, Hayes, & Philips, 1997; Eyler & Giles, 1999; Giles & Eyler, 1998; Hepburn, Kahne & Westheimer (1996); Kendall, 1990; Kinsley, 1997; Mendel-Reyes, 1998; National Service-learning Cooperative, 1999; Niemi & Chapman, 2000; Newmann, 1990; Parsons, 1996; Westheimer & Kahne, 2000; Wade, 1997; Wade & Anderson, 1996; Wade & Saxe, 1996). Hepburn, Niemi, & Chapman (2000) write, "[The] use of service-learning in higher education has been promoted nationwide through such organizations as Campus Compact, American Association for Higher Education, Commission on Civic Renewal, and the Corporation for National and Community Service." Yet, agreement in principle is more common than agreement in practice. In order to provide a better understanding of the sources that structured this study, Chapter 2 is divided into two sections: (1) a review of a select group of theoretical models, and (2) a discussion of the most relevant research studies on service-learning for democratic citizenship.

Theoretical Models.

The idea of service-learning traces its origin to John Dewey and his advocacy early in the century for direct involvement of students in society. Subsequent figures, groups, and movements that advocated concepts of service-learning include William

Kilpatrick in the 1920s, the Progressives in the 1930s, the Citizen Education Project in the 1950s, Fred Newmann in the 1970s, John Goodlad in the 1980s, and Rahima Wade in the 1990s (Conrad & Hedin, 1991).

Although there exists a considerable number of definitions of service-learning, one that is both comprehensive and generally accepted in principle by proponents of service-learning is provided by the Alliance for Service-Learning in Education Reform (ASLER, 1993). ASLER (p. 1) defines service-learning as:

> A method by which young people learn and develop through active participation in thoughtfully-organized service experiences: that meet actual community needs, that are coordinated in collaboration with the school and community, that are integrated into each young person's academic curriculum, that provide structured time for a young person to think, talk, and write about what he/she did and saw during the actual service activity, that provide young people with opportunities to use newly acquired academic skills and knowledge in real life situations in their own communities, that enhance what is taught in the school by extending student learning beyond the classroom, and that help foster the development of a sense of caring for others.

Central to the definition of service-learning as a methodology is active involvement of students in real community needs, the integration of service and academic study, and involvement of students in reflection. One characteristic of service-learning that is missing in the ASLER definition is the reciprocal nature of learning (Kendall, 1990) that takes place between all parties involved in the service experience.

According to Pollack (1999) the nature of service-learning may be depicted by a triangle of relationships between three concepts: education, democracy, and service as shown in Figure 1.

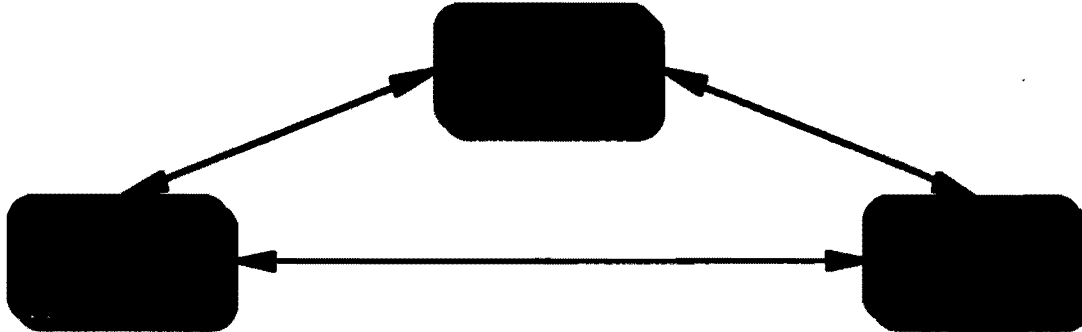

Figure 1: Historical Roots of the Triangle of Relationships for Engaging in Service-learning.

In Figure 1, Pollack explains the primary motivations for service-learning. Each concept is associated with a question found in Table 1, depicting a predisposition toward a particular view of the role of service-learning.

Table 1: The Questions in Relation to the Primary Motivations for Service-Learning.

The Relationship	*The Question*
Education ------- Service	How does education serve society?
Service --------- Democracy	What is the relationship between service and social change?
Democracy ----- Education	What is the purpose of education in a democracy?

In Pollack's words, "[The] way a college or university interprets 'education,' 'service,' and 'democracy' will have significant impact on how it understands its service mission and the types of activities it organizes to carry it out" (1999, p. 18).

Dewey (1938, p. 38) claimed that every experience was a moving force. Its value was to be judged on the basis of what it moved one toward. Dewey acknowledged that experiences can be educative and mis-educative (p. 25). An experience was mis-educative if it had "the effect of arresting or distorting the growth of further experience" (p. 25). For Dewey an experience has two aspects, the agreeableness or disagreeableness of the current situation and "the influences upon later experiences" (p. 27). Dewey criticized traditional education for failing to link what went on in the school with the students' expectations and environment. The students simply did not develop a sense of continuity between the school experiences and the experiences they were exposed to outside of school, or those they were supposed to take up as citizens and employees.

In their recent book, Sizer and Sizer (1999, p. 33) write "[The] conventional educational metaphor is one of delivery, not of constructive, generative provocation." In the Sizers' view, the educational establishment has mis-educated students rather than educated them, through the routine practice of memorization and recall, at the expense of students' own questions and interests. Hamilton (1980, p. 183) explains: "[E]xperiential learning narrows the gap between ends and means, between acquisition and application, that characterize conventional classroom learning." According to Hamilton, in experiential learning the ends are the means. Experiential learning has an immediacy of

application that provides continuity for the knowledge, values, and skills learned in the classroom.

Kendall (1990) reminds us that while service-learning is experiential in nature, experiential learning is not necessarily service-learning. The differentiation hinges on the idea that service-learning addresses some community need, whereas experiential learning need only focus on active participation. Applying geometric principles in building a kite is experiential learning, but not service-learning.

Just as service-learning is set apart from experiential learning, so too is service-learning different from community service. Whereas community service derives from a personal decision irrespective of the educational system, service-learning represents a conscious effort to integrate the service experience with the formal educational process. It is the linkage of service with academic goals and the integration of structured reflection that sets service-learning apart from community service (Wade, 1997; Kendall, 1990). Kendall adds to the distinction between community service and service-learning by pointing out that service-learning entails reciprocal learning. Community service is not integrated into the curriculum, and it does not require reflection or engender reciprocal learning. Charity, for example—one form of community service—does not involve reciprocal learning to the extent that all parties share in the decision-making process about what to learn, and then they act together to address some need. Neither does charity entail critical reflection or relate to academic coursework.

Figure 2 on page 20 offers a visual look at the relationship among experiential

education, community service, and service-learning. In Figure 2 both community service and service-learning are forms of experiential education because they involve active participation by students. Engaging in service is the basis for community service. Ensuring course content and service are complementary is the basis for service-learning.

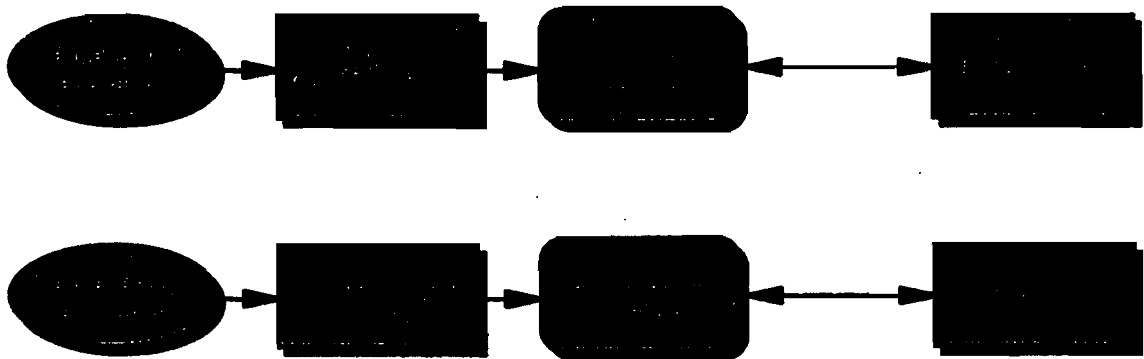

Figure 2: Relationship of Experiential Education to Community Service and Service-Learning.

While both community service and service-learning reflect parallel paths that address a societal need, the fainter line in the top relationship with arrows pointing in both directions represents the reciprocal nature of community service that may or may not take place. Charity, a form of community service, does not reflect the reciprocal nature of engagement. The heavy solid line in the bottom relationship with arrows pointing in both directions represents the reciprocal relationship between the parties to affect change. Beyond active participation and serving a societal need, the similarities between community service and service-learning take a divergent path.

Although community service and service-learning are differentiated in the literature, there remains confusion about the nature of service-learning itself. In order to clarify the relationship of service-learning to democratic citizenship, I will draw upon the theoretical work of Kahne and Westheimer (1996). They (p. 595) have developed a theoretical model that attempts to explain two different conceptions of service-learning and their relationship to education for democratic citizenship. One way to better understand Kahne and Westheimer's model is through Figure 3, portraying the paths of service-learning for charity and service-learning for social change.

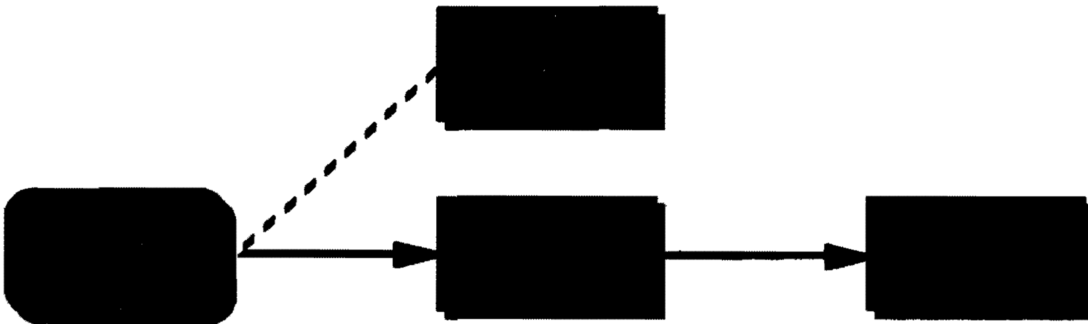

Figure 3: Relationship of Democratic Citizenship to Service-Learning for Charity and Service-Learning for Social Change.

In Figure 3, there is a hashed line running from service-learning goals to charity, and there is no line connecting charity to democratic citizenship. The nature of this depiction will become apparent. The following paragraphs will explain the motivations and the attendant relationships that may be associated with service-learning goals for charity and service-learning goals for social change.

In their theoretical model Kahne and Westheimer (1996) acknowledge the presence of two different goals of service-learning for democratic citizenship, along with associated motivations and attendant relationships. The specific attributes of their model are replicated in Table 2 on page 22.

Kahne and Westheimer's (1996) model is explained as follows: Depending upon the moral, political, and intellectual motivations of educators, two goals of service-learning are identifiable: (1) service-learning for charity, and (2) service-learning for

Table 2: Service-Learning Goals and Motivations.

Service-learning Goals	Motivations by Type of Relationships		
	Moral	***Political***	***Intellectual***
Charity	Giving	Civic duty	Additive experience
Change	Caring	Social reconstruction	Transformative experience

social change. The distinguishing characteristics of the two goals of service-learning may be viewed in terms of their relationships to society and the educational curriculum. For instance, a charitable goal emphasizes the relationships of giving, volunteering, and compassion for the less fortunate. If the goal is the altruism of charity, then the relationship to the curriculum is an isolated add-on for extra credit or an alternative experience in place of some other assignment. In contrast, a goal for social change embodies one's ability: (1) to apprehend the reality of another, (2) to know social issues,

(3) to possess skills to address issues, (4) to work to remedy the ills of society, and (5) it engages students in their world, linking their academic content with service.

According to Kahne and Westheimer (1996, p. 598), the goal of most educators involved in service-learning is one of charity rather than one of social change. It is this orientation of service-learning for charity that provokes strong opposition to the notion that through service-learning, educators are preparing citizens for a democratic way of life.

In an alternative model to that proposed by Kahne and Westheimer, Battistoni (1997) speaks of the philanthropic view (charity), the civic view (social change), and the community view as goals of service-learning. This is visually represented in Figure 4.

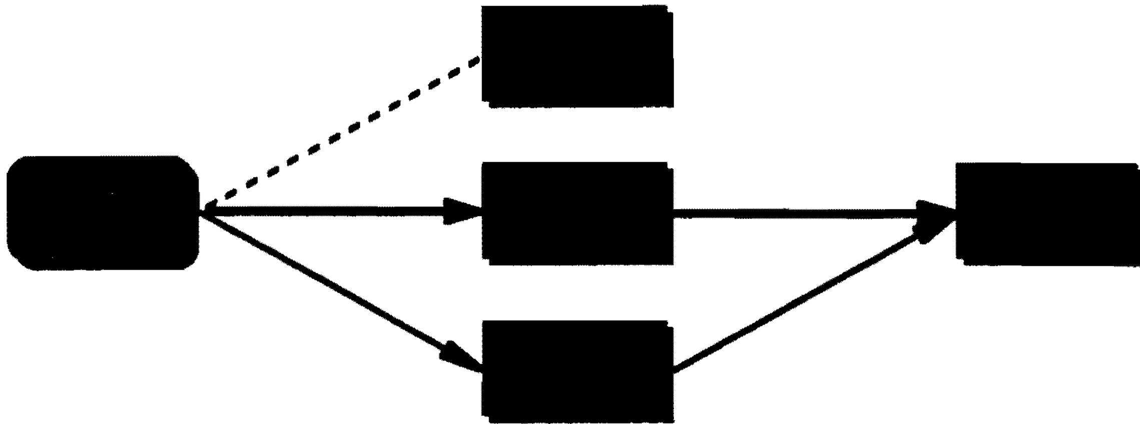

Figure 4: Relationship of Democratic Citizenship to Service-Learning for Charity, Service-Learning for Social Change, and Service-Learning for Community.

From Battistoni's (1997) perspective, a philanthropic orientation is inadequate because it does not address the larger issues confronting society. Hence, the relationship

between service-learning goals and charity is depicted by a hashed line without an arrow. The civic view, while appropriate for preparing democratic citizens, politicizes the educational process in a manner that makes it unacceptable to many schools. For Battistoni, the service-learning goal of community proves to be less provocative. To signify the less provocative aspect of the community goal, a thin black line with an arrow is used rather than a thick solid line. The goal of community involves students in relating their service to a variety of communities. Yet, this larger conception of community is not a panacea that removes politics from the educational process.

Palmer (1987) writes, "I learned that the degree to which a person yearns for community is directly related to the dimming of memory of his or her last experience with it." Facetiousness aside, Palmer, a proponent of community, points out that community is not immune from conflict, but rather is a place for "creative conflict." The differentiation Battistoni makes between a civic view (social change) and a community view may well be one of perception more than of practice. Once students commence with service-learning that entails defining communities, identifying problems, determining causes, examining existing policies, and proposing solutions, they are engaged in service-learning for social change.

Those who see the preparation of democratic citizens as stemming from service-learning, do so from the orientation of social change (Barber, 1998; Campbell, 2000; Hepburn, Niemi, & Chapman, 2000; Kahne & Westheimer, 1996; Kendall, 1990) or community (Battistoni, 1997). Service-learning for charity is not service-learning. Those who undertake educational practices reflective of charity impede the development of

active, competent, and caring democratic citizens. In order to understand why charity is insufficient in the preparation of democratic citizens, it is important to identify the critical attributes of service-learning. They are (1) reciprocal learning, (2) integration of service and academic study, and (3) structured-reflection.

Reciprocal learning involves mutual and shared construction of meaning. Reciprocal learning takes place when the parties involved in the service-learning course derive new understanding of others, of issues, and of the means to address issues. Reciprocal learning may be likened to caring, which Noddings (1992) described as: *To care* entails setting aside one's own sense "to really hear, see, or feel what the other tries to convey." Charity by nature is one-sided in which the affluent or better-off contribute to the needy and, beyond feeling better about oneself, are no more aware for the experience. Neither are the people who are being served engaged beyond minimal contact.

A second critical attribute of service-learning is the linkage of service to academic study. While charity is clearly service, it is generally treated as an add-on or alternative experience to curricular activity. As a consequence, charity represents a surface response that addresses the immediacy of need, rather than deeper consideration of societal injustices and action targeting their attendant causes.

A third critical attribute of service-learning is structured-reflection (Barber, 1998; Battistoni, 1997; Hepburn, Niemi, & Chapman, 2000; Kendall, 1990; Wade, 1997). Structured reflection is the connective process whereby one draws conclusions based upon experience. In service-learning, reflection is a conscious, structured process

thoroughly integrated into academic study. Charity may or may not involve reflection, and if it takes place, reflection is generally an unstructured experience, removed from curricular goals.

The perspective that education that supports charity rather than social change does not strengthen democratic society, rests upon the belief that charity does not convey a sense of responsibility beyond the immediacy of helping someone less fortunate. In order to provide a clearer picture of this assessment, excerpts from Barber (1998), Dewey (1916), and Williamson (1997) will be presented. In Barber's view, the altruism of charity does not convey to students the requisite "responsibility for the authority on which liberty depends" (p. 202). Participation in a democracy entails understanding responsibility vis-à-vis other citizens, not because one happens to be better off than someone else or more magnanimous at heart, but because democracy entails the ability to see another's perspective and respond in a meaningful way. Dewey (p.99) contended that: "A society which makes provision for participation in its good of all its members on equal terms and which secures flexible readjustment of its institutions through interaction of the different forms of associated life is in so far democratic." Central to Dewey's thought was the motivation for change to address issues important to the general welfare of society. Williamson (p. 68) concurs when she writes, "the purpose of political progress is to make worldly conditions reflect more and more perfectly the principles on which we are based. . . . Power should not support the status quo; it should always be cutting through yesterday's complacency to create tomorrow's safety for ourselves and our children" (p. 52).

An emphasis on charity supports the status quo—structurally and philosophically—because it fails to bring diverse groups together to learn from, and to work with, one another to eliminate the injustices that exist. While proponents of charity may acknowledge inequality and injustices within the system, they address only the immediacy of need, and imperil consideration of the causes of inequality and injustices that perpetuate the hierarchical nature of society. Proponents concerned with social change assume responsibility for societal problems, seek to understand the root cause of inequality and injustice, and work cooperatively with those in need for social justice. In this way the experience transforms one's conception of citizenship.

Whether one comes down on the side of service-learning for charity or service-learning for social change, a need exists "to [sort] out the goals and motivations that underlie the spectrum of service-learning projects emerging in schools throughout the country" (Kahne & Westheimer, 1996, p. 598). From the perspective of Barber (1998), Gamson (1997), Hammond (1994), Hepburn, Niemi, and Chapman (2000), Kahne and Westheimer (1996), the National Service-learning Cooperative (1999), and Westheimer and Kahne (2000), there is a need to identify the goals and motivations behind service-learning. After all, the goals and motivations suggest different outcomes as far as learning and democratic citizenship are concerned (Battistoni, 1997).

Relevant Research

Over the last nine years, there has been a significant amount of research conducted and articles written on service-learning. No fewer than 110 dissertations have

been completed on service and related topics, according to Learn and Serve America National Service-learning Clearinghouse at the University of Minnesota (Shumer, R.; Treacy, A.; Hengel, M.S.; & O'Donnell, L., 1999). Many more articles and books have been written during the same time frame, affirming earlier findings, challenging accepted claims, describing new insights, and making recommendations on new directions for research in service-learning.

Of the more than 110 dissertations and theses that were written in the 1990s, the Learn and Serve America National Service-Learning Clearinghouse has categorized each dissertation and thesis based on subject-heading keywords drawn from each abstract. A total of 16 categories has been identified: Adult service-learning, attitudes, civic education, community service, disciplines, diversity, assessment models, personnel, post-secondary, effects, cross-age studies, formal schooling, literature reviews, employment-related topics, program-developmental models, and youth development.

A closer look at the abstracts of the dissertations and theses assembled by the Learn and Serve America National Service-Learning Clearinghouse leaves little doubt about the need to examine faculty goals and motivations of service-learning with regard to charity or social change. They have not focused in any extensive manner on the goals and motivations of the faculty involved in service-learning. Of more than 110 dissertations and theses completed on service-learning since 1990, none specifically explored faculty goals and motivations of offering service-learning along the lines of charity and social change orientations in relation to democratic citizenship. Rather, the vast majority of studies focused on student outcomes in terms of knowledge acquisition,

increasing self-esteem, and aspects of service. In those cases where faculty members were the subject of study, goals and motivations were examined in terms of moral education (Lanckton, 1992), faculty perception of leadership (Dorman, 1997), origin of values supportive of service-learning (Arthur, 1991), the meaning the faculty constructed around service-learning (Seigel, 1995), willingness to support the service mission of the institution (Lelle, 1996), the desire for tenure (Martin, 1994), and the development of critical consciousness of being a teacher (Vadeboncoeur, 1998).

Research that examines the drive of faculty members and the goals they establish for service-learning has not been thoroughly explored. If service-learning is a means to prepare active, competent, caring citizens, then it stands to reason that the goals and motivation of the instructors who integrate service-learning into courses need to be understood along the lines that determine what is and is not service-learning for democratic citizenship. It is an appropriate starting point and one that has been overlooked in the rush to embrace service-learning.

A few studies of faculty members that were conducted in the 1990s and were not dissertations were reported in the *Michigan Journal of Community Service-Learning*. Among the researchers were Hesser (1995), Smith (1994), and Hammond (1994).

Hesser (1995) engaged in an exploratory study to discover whether the desired outcomes of a class were achieved by combining service and learning, and why faculties as a group have begun to shift from skepticism to acceptance of service-learning. In this study, Hesser relied upon interviews and focus groups of selected faculty to determine their candid assessment of student performance on desired outcomes. Hesser (p. 35)

argued that this was a legitimate methodology on the basis that faculty members are employed as professionals to assess student performance.

The criteria that ASLER (1993) has advanced for successful service-learning are similar to the student outcomes that Hesser (1995, p. 35) listed:

> Learn about culture/cultures different from their own
>
> Critically reflect upon their values and biases
>
> Improve their written communication skills
>
> Improve their oral communication skills
>
> Improve their critical thinking/analytical skills
>
> Improve their problem solving skills
>
> Understand how communities and cities work or function
>
> Increase their commitment to service after graduation.

At a time when faculty members are responding to contextual changes in teaching, Hesser (1995) has identified ten factors that explain faculty participation in service-learning:

> Increasing sophistication in theory and practice in the field of experiential education . . .
>
> The plethora of research and theory on effective teaching and learning at the post-secondary level during the 1980s . . .
>
> The emergence of the faculty development "movement" . . .
>
> A rediscovery of community service and "bully pulpit" leadership role of the college and university presidents . . .

> The growing concern about the demise of community and civic virtues . . .
>
> The parallel rediscovery and support of public and community service by major foundations . . .
>
> The emergence of a strong student voice and leadership . . .
>
> The emergence of political support from a wide range on the political spectrum . . .
>
> The emergence and reaffirmation of a corps of service-learning professionals who could and have assisted faculty in identifying and coordinating sites and relationships in the community . . .
>
> Faculty becoming experiential learners . . . (p.38).

While Hesser's (1995) study sheds light on faculty motivation for creating service-learning courses, it does not go as far as to relate the practices of faculty members, rooted in their motivations and course goals, to service-learning oriented toward the preparation of active, caring, competent democratic citizens.

Smith (1994, p. 37) conducted a qualitative study "to identify the intended student outcomes of service-learning participation, as described by 'influentials' (national policymakers, national organizations, college administrators, college faculty, and campus community service directors) who endorse service-learning as an undergraduate experience." Data were collected using a variety of means that included "semantic analysis of documents, papers, and journals, and individual and focus group interviews" (p. 37). Analysis of the findings led Smith to conclude that while individuals on the national level espouse "the theme of civic participation/citizenship as the most important student outcome of service participation" (p. 42), the faculty, staff, and administration rarely mention civic participation/citizenship as an intended outcome. As a consequence,

the students do not perceive this as an effect (p. 42). Smith concludes by encouraging people at the national level to participate in a collaborative process with others to arrive at a shared sense of the goals of service-learning, in order to realize practices that foster civic participation/citizenship.

Citing Stanton's (1990) claim that little attention has been paid to determining the faculty's role in supporting service-learning, Hammond (1994) undertook a study to identify (1) the motivation of the faculty in offering service-learning, (2) the satisfaction faculty members derive from offering service-learning, and (3) the intersection of the two. In Michigan, 130 faculty members, involved in service-learning, completed a survey questionnaire composed of 24 pre-selected motivations, which were divided into three categories: those pertaining to personal motivations, co-curricular motivations, and curricular motivations (p. 23).

The strongest motivators for members of the faculty were associated with the curriculum. Among those curricular motivations that proved to be the most motivating were "brings greater relevance to course materials," "encourages self-directed learning," "improves student satisfaction with education," "is an effective way to present disciplinary content material," and "is an effective form of experiential education" (Hammond, 1994, p. 24). Satisfaction was associated with "their academic freedom to choose service-learning," "the sense of meaning and purpose associated with their efforts," and "from the positive feedback they receive from students and colleagues" (p. 27).

Among the negative aspects that the faculty identified as inhibitors to service-learning were: "relation of service-learning to scholarly pursuits, time and task matters involved with service-learning, need to adjust to different levels of students, and challenges in evaluating student work" (Hammond, 1994, p. 27). Co-curricular motivations identified as civic education, civic involvement, moral character, employment preparation, a sense of community, development of meaningful philosophy of life, and understanding of diversity, were less influential factors in determining whether faculty members engaged in service-learning (Hammond). In conclusion, Hammond advocated for additional research along a similar vein to Eyler and Giles (1996) to discover faculty motivations and sources of satisfaction and dissatisfaction with service-learning.

In a recent book on the subject of service-learning, Eyler and Giles (1999) discuss their findings from two national studies of college students and service-learning. Fifteen hundred students from 20 colleges and universities around the country were surveyed, 1100 of which were involved in service-learning. Sixty-six of these students were selected to be interviewed at the beginning and end of a semester in which service was a component of a class, in order to assess changes in students' problem-solving and critical-thinking abilities. In addition, 67 students were interviewed to determine their experience with reflection.

One outcome of service-learning that Eyler and Giles (1999) focused on was attainment of five elements of effective citizenship: values, knowledge, skills, efficacy, and commitment. From their analysis, Eyler and Giles assert that well-integrated service-

learning contributes to attainment of these five elements of effective citizenship. The attendant characteristics of values are community connectedness, importance of social justice, and commitment to service. Characteristics of knowledge are ability to understand social problems, and cognitive development capable of dealing with ambiguity. Characteristics of skills are strategic knowledge and interpersonal skills. Characteristics of efficacy are personal efficacy and community efficacy. Characteristics of commitment are long-term continuance of service. Although Eyler and Giles see an association between service-learning and citizenship, they point out the need for longitudinal studies of the effect of service-learning on citizenship and the identification and study of more programs that articulate citizenship goals as an outcome for service-learning.

While Eyler and Giles (1999) convincingly describe learning outcomes attributable to service-learning, one question goes unanswered: What are the goals and motivations of service-learning for citizenship? Westheimer and Kahne (2000), Kahne and Westheimer (1996), Hammond (1994), and Stanton (1990) ask this question as well. If dissimilar conceptions of service result in different outcomes, then it seems prudent to identify the goals and motivations behind service-learning.

In a meta-analysis of service-learning research, Giles and Eyler (1998) specify the areas of research where consistent findings have been identified in terms of students, faculty, institutions, community, and society. They also go on to identify ten key questions in terms of outcomes that they determined have gone unanswered in the field of service-learning:

> How can service-learning enhance subject matter learning?
>
> How can we define the learning and skill outcomes that are expected in service-learning?
>
> What are the processes of effective service-learning and how do they relate to learning in general?
>
> What factors explain faculty involvement in service-learning and how are they affected by participation?
>
> How does service-learning affect educational institutions, especially in regard to higher education reform?
>
> What institutional policies and practices support and enhance effective service-learning?
>
> What elements and types of community partnerships are important for effective service-learning?
>
> What value does service-learning bring to the communities in which service takes place?
>
> What impact does service-learning have on students' citizenship roles, community service, and other forms of social participation in later life?
>
> How does service-learning contribute to the development of social capital and a social ethic of caring and commitment? (p. 65)

Although Giles and Eyler identify areas in need of additional research, their list is not exhaustive. To reiterate a need identified by Stanton (1990) and Hammond (1994), Kahne and Westheimer (1996) write: "Little attention has been given to sorting out the goals and motivations that underlie the spectrum of service-learning projects emerging in schools throughout the country." To undertake a study that sorts out the goals and motivations of service-learning projects is timely. In order for a conversation to

commence about the visions of service-learning there is a need to understand what those visions are. Is service-learning for charity, for social change, or for something else?

Purpose of the Study

The purpose of this study is to explore whether service-learning offered by the faculty and administered by a campus coordinating unit at a large urban university is the type of service-learning that prepares students for democratic citizenship. Toward this end, this study explores a finite set of service-learning courses, administered under the aegis of a coordinating center, to ascertain whether the aggregate of courses, offered as service-learning, is proximal to the characteristics reflective of social change and therefore conducive to democratic citizenship. The future of democracy may well depend upon research that seeks answers along this line of inquiry.

Summary of Chapter 2

Theoretical models and prior research provide insight on many levels of the complexities of service-learning—not the least of which is the disagreement over the definition of service-learning. Theories by Battistoni (1997), Dewey (1938), Kahne and Westheimer (1996), Kendall (1990), and Pollack (1999) have established a framework to differentiate service-learning from regular classroom learning, service, and charity. Several hundred articles and theses have been written on service-learning, yet few have touched on faculty motivations and goals for offering service-learning courses. In Chapter 3, the methodology of the present study will be described in detail.

CHAPTER 3
METHODOLOGY

This chapter includes a discussion of the research questions, the indicators for democratic citizenship, and the methodology used in the study.

Research Questions

As stated in Chapter 1 the four research questions are:

Research Question #1: Did the winter term course syllabi reflect service-learning for democratic citizenship?

Research Question #2: Was the coordinating center's mission reflective of service-learning for democratic citizenship?

Research Question #3: Did the winter-term instructors of service-learning courses administered by the coordinating center, utilize service-learning practices that contribute to democratic citizenship?

Research Question #4: Were there differences, and if so what were they, between the director of the coordinating center's concept of service-learning and the instructors' concepts of service-learning?

The exploratory nature of the questions and the research environment limited to a single, large, urban campus placed this study within the qualitative paradigm and the case-study tradition. Robson (1993, p. 52) describes case study as "a strategy for doing research which involves an empirical investigation of a particular contemporary

phenomenon within its real-life context using multiple sources of evidence." In this instance, the contemporary phenomenon was service-learning and the real-life context was the educational arena where it was planned and implemented by the faculty and a coordinating center (CC). Robson (p. 52) goes on to identify the important elements of case study by pointing out that it is:

> a *strategy*—i.e., a stance or approach, rather than a method, such as observation or interview;
>
> concerned with *research*, taken in a broad sense and including, for example, evaluation;
>
> *empirical* in the sense of relying on the collection of evidence about what is going on;
>
> about the *particular*; a study of that specific case (the issue of what kind of generalization is possible from the case, and how this might be done, will concern us greatly);
>
> focused on the *phenomenon in context*, typically in situations where the boundary between the phenomenon and its context is not clear; and
>
> using *multiple methods* of evidence or data collection.

The Purpose

The purpose of the present study was to investigate whether service-learning offered by the faculty and administered by a CC at a large urban university was the type of service-learning conducive to the preparation of students for democratic citizenship. To the extent that service-learning is a philosophy of education concerned with the development of social skills and the preparation of citizens for a democratic way of life, it is important that the goals and motivations behind service-learning courses be identified

in order for understanding to precede informed discussion. Toward this end, the study explored a finite number of service-learning courses, administered under the aegis of a CC to ascertain whether the aggregate of courses, offered as service-learning, were proximal to the characteristics reflective of social change, and therefore, conducive to democratic citizenship. To achieve this objective, the course syllabi of 16 service-learning courses and the mission statement of the CC were analyzed, and the course instructors and the director and coordinator of the CC were interviewed.

The Participants

Since service-learning courses were offered on a quarterly basis at the university, a quarter term was selected for consideration. For this quarter, 18 instructors offered 18 service-learning courses through the CC. All instructors formed the pool of potential participants. Out of 18 instructors teaching service-learning courses, 16 instructors participated in the study. One instructor originally agreed to participate and then declined because of time constraints. Another instructor did not respond to initial overtures to participate, and it was subsequently determined that the individual was residing overseas. Of the participating instructors, four were full professors, two were associate professors, two were assistant professors, three were lecturers, and five were graduate teaching associates/assistants. Regardless of their title, all individuals were the lead instructors for their classes.

The subject areas of the service-learning courses comprised one American ethnic studies course, three English courses, four geography courses, three political science

courses, two sociology courses, one Spanish course, and two women's studies courses. All courses were at the undergraduate level, ranging from 100 level to 400 level.

The coordinating center (CC) staff that participated in this study consisted of the director and coordinator. The CC "[was] established in the early 1990s to foster opportunities for students to engage in volunteer service in the community addressing contemporary issues and problems in ways that extend classroom learning, make meaningful contributions to the community, and promote development of the skills of effective citizens and leaders" (Carlson Center, 2001). During its first year of operation, the CC "began supporting individual faculty in the development of service-learning courses, building community-based partnerships, developing topical lists of volunteer opportunities for students, and supporting several student-initiated service projects." Today, the CC continues to evolve in its activities to support experiential education and service in conjunction with the research and teaching objectives of the university, while reaching out to the community.

In order to protect the participants' identity, each instructor and member of the CC staff was assigned a pseudonym. Because of the diversity of titles and levels of education among those teaching the service-learning courses, the professors, associate professors, assistant professors, lecturers, and teaching associates/assistants were referred to as instructors. Both CC staff members were Ph.D.'s. The instructors were given pseudonyms: Instructor Apple, Instructor Black, Instructor Carnation, Instructor Divine, Instructor Everglade, Instructor Green, Instructor Hibiscus, Instructor Jewel, Instructor Lavender, Instructor Maize, Instructor Ocean, Instructor Plum, Instructor Quartz,

Instructor Red, Instructor Silver, and Instructor Tropic. The pseudonyms for the coordinating center staff members were Dr. Violet and Dr. White.

The Data Sources

An effort was made to use data sources that would reveal an in-depth perspective of the faculty and CC staff motivations and goals associated with service-learning. Four such sources were viewed as essential:

Course syllabus for each participating instructors' service-learning course administered by the coordinating center and offered during the winter 2000 term;

Mission statement of the coordinating center;

Instructor comments;

Coordinating center staff comments.

Since the focus of this study was on instructors and members of the CC staff—their motivations and goals in relation to service-learning for a democratic citizenship—interviewing students was not necessary. The responsibility for designing service-learning courses rests with the professional educators who were hired to teach and manage, and who plan and implement service-learning. Ample evidence exists that what takes place in the majority of educational settings is ineffective in preparing democratic citizens (Apple & Bean, 1995; Barber, 1992; Conrad & Hedin, 1991; Glickman, 1998;). Furthermore, that which is described as *service-learning* is often not service-learning at all, and by definition not conducive to preparing democratic citizens (Westheimer & Kahne, 2000, p. 52). Understanding and describing the perspectives of

the faculty and CC staff members in light of the failure of education to prepare active, competent, caring democratic citizens offered an opportunity to assess the likelihood that education for democratic citizenship was taking place in the collective case being studied. After all, modeling democracy is a persuasive educational practice in the preparation of democratic citizens (Barber, 1998; Coplin, 1999; Glickman, 1998; Kaltsounis, 2000; Sizer & Sizer, 1999).

The Instruments

The data were generated by discussion, review of course syllabi and the CC mission, and subsequent communication in the aftermath of the interview such as email, telephone messages, and written notes. The primary instruments for collecting data were:

The instructor interview protocol.
The CC staff interview protocol.

The interview questions were developed to reveal the extent to which the instructors' and the CC staff's motivations and goals reflected practices conducive to modeling democratic citizenship. In order to determine the extent that the instructors and CC staff modeled practices of democratic citizenship, ten indicators were applied to the data. The instructors' interview protocol, and the CC staff's interview protocol provided the means to reveal the thoughts and practices of both groups.

The Ten Indicators

In order to determine whether service-learning for democratic citizenship was modeled by the instructors and the CC staff, a set of key elements from several theoretical propositions provided a comprehensive set of indicators from which to base a determination of service-learning predisposed to facilitate learning for democratic citizenship. The indicators were assembled using information from: (1) Kahne and Westheimer's model of service-learning goals and motivations (1999), (2) The National Service-learning Cooperative's Essential Elements of Service-learning (1999), (3) Rutgers University's nine governing principles of service-learning (Barber, 1998), (4) ASLER's definition of service-learning (1993), (5) Kendall's distinguishing factors of service-learning (1990), and (6) Dewey's perspective on schooling and democracy. A discussion of the relationship between democratic citizenship and each of the indicators follows.

Democracy is essentially rule by the people and respect for human rights. Democracy derives its strength and support from its ability to balance individual desires with the collective good. It is an on-going struggle between selfishness and selflessness. To be informed, to participate, and to deliberate in the formulation of policy is the essence of responsibility that coincides with living in a democratic society. Each of the ten indicators for democratic citizenship relates to one or more of the five elements of democracy: knowledge, values, skills, efficacy, and commitment.

The ten indicators, first introduced on page 12 are each discussed individually as follows:

Description of the Indicators

Indicator #1: *"The service addresses an actual community need, identified by a community partner."*

Community partner refers to an entity remote from the class where students engage in service. A community partner may be an on campus agency, a government institution, a for-profit organization, or a not-for-profit institution. From a democratic standpoint, this indicator emphasizes the importance of listening to the needs of others and a willingness to join in a collaborative response to address those needs. It does not suggest a top-down approach charity in which someone does *something for* rather than *something with* someone. Neither does it condone the determination by one group of people that another group of people needs their assistance. For instance, Kendall (1990, p. 11) quotes a disgruntled superintendent, "We don't want any more university students showing up on our doorstep saying 'We are here to help you whether you want us or not.' We have had all of this type of help we can stand."

Indicator #2: *"Participation in service is a mandatory aspect of the academic course for credit."*

Since democracy is rule by the people, all people share in the responsibility of participating to the best of their ability. Failure to participate weakens the democratic system. Not requiring students to participate in service as part of a service-learning course models behavior indicating that participation in one's community is optional. Because the fundamental nature of democracy depends on participation of the people, making participation optional threatens the foundation upon which democracy depends.

Indicator #3: *"Structured-reflection (thinking, talking, and writing about what he/she did and saw during the actual service activity and in relation to social justice and social policy) occurs regularly throughout the course."*

This indicator relates to democratic citizenship because it provides the means to mediate the experience. Without opportunities for students to discuss what takes place in the service, the learning element is compromised. Another aspect of the indicator relates to social justice and social policy. Since democracy is founded on the basis of equality, liberty, and fraternity, the extent to which social justice and social policy relate to those tenets must be considered. Democracy is a process that is always striving toward an ideal in which equality, liberty, and fraternity for all people are realized.

Indicator #4: *"The issues of social justice and social policy are integral to the course."*

Warren (1998, p. 134) defines *social justice* as "intentional steps that move society in the direction of equality, support for diversity, economic justice, participatory democracy, environmental harmony, and resolution of conflicts nonviolently." For students to realize the difference between service-learning for change and service-learning for charity, the academic content and the service experience associated with service-learning must address issues that impel students to consider social justice and social policy. That means students need to consider implications of current issues on society and responses to those issues if they are to understand what it takes to make society a better place for all people.

Indicator #5: *"The diversity of experiences and members, is integral to the experience, to reflection, and to in-class discussion."*

If students are not exposed to perspectives and circumstances that are different from those they are accustomed to, then they fail to develop an awareness of them. Ignorance of others breeds distrust and an unwillingness to work together. Democracy depends on an informed and participatory citizenry capable of deliberating together in pursuit of the goals of democracy.

Indicator #6: *"The concept of care of others is emphasized more than the giving is emphasized."*

Care is an extension of awareness. Care denotes a fundamental appreciation and understanding of another's needs and desires. "Caring is a way of being in relation . . . . (Noddings, 1992, p. 17), and possessing "the capacity to care" (p. 18). Democracy is predicated on a set of relationships among people with competing interests. A caring pathway establishes the means to see from another's perspective, unfettered by one's own predisposition. Caring reflects selflessness rather than selfishness.

Indicator #7: *"Course content complements the service experience and service complements course content."*

By definition, service-learning must entail course content and service experience that complement one another. This is important for democratic citizenship inasmuch as service-learning is the basis by which democratic citizens are prepared. If the content and the service are not integrated, then one establishes a bifurcated situation that is not conducive to preparing democratically oriented citizens.

Indicator #8: *"All parties (students, instructor, service partner, and those being served) share in determining the expectations and extent of the service experience."*

Indicator #9: *"The instructor/director articulates that all parties (students, instructor, service partner, and those being served) will obtain a richer understanding from each other."*

Indicator #10: *"All parties (students, instructor, service partner, and those being served) participate in evaluating the service experience."*

Indicators 8, 9, and 10 are related. From the perspective of democratic citizenship, they all reflect the exercise and expression of "the rights and duties of membership in an actual community" (Barber, 1998, p. 197). These three indicators reflect an appreciation of the fact that learning one's rights and responsibilities in a democracy involves multiple constituencies. The relationship is mutual and not a top-down directive. The basic tenets of democracy—equality, liberty, and fraternity—are modeled.

Selection of the Indicators

These indicators were selected because they reflect critical attributes of democratic citizenship. They form the basis of effective service-learning for democratic citizenship. Eyler and Giles (1999) emphasized in their findings that the higher the quality of the service-learning experience, the larger the effect upon the students. For this reason, the extent to which the instructors and CC staff members were building-in the

indicators of democratic citizenship established a foundation for preparing active, competent, caring democratic citizens.

For Eyler and Giles (1999), quality was determined by placement experience, application of academic coursework to the service experience, and extent of reflection. Program characteristics of placement, application, reflection, and diversity have an impact upon stereotyping and tolerance outcomes and personal development outcomes. For instance, service-learning students, (1) developed a more positive view of people with whom they interacted, (2) saw others as similar to themselves, (3) were more tolerant, (4) developed greater self-knowledge and spiritual growth, (5) found reward in helping others, and (6) viewed service-learning as useful in developing career skills (pp. 54-55). Program characteristics of placement quality affected interpersonal development outcomes. For instance, service-learning enhanced students' ability to work with others and develop leadership skill (p. 55). In terms of community and college connections, service-learning helped students feel connected to the community and encouraged development of friendships (p. 56).

In terms of academic learning, students participating in service-learning reported: (1) they learned more and were more motivated than in regular classes; (2) they developed deeper understanding of the complexity of social issues; and (3) could apply what they learned in class to problems outside of class (Eyler & Giles, 1999, p. 80). Program characteristics of application, placement, and reflection were related to reports of more learning (p. 81). The way service-learning contributed to greater understanding and application was associated with the engaging nature of the service experience, the

complexity and richness of the experience, and the chance for interactions and making a difference (p. 98).

From the standpoint of critical thinking and problem solving, Eyler and Giles (1999) found that service-learning that was (1) highly reflective and (2) designed to thoroughly integrate the curriculum and the service had a positive impact on the students' thinking and problem solving. Students in those courses were able to see consequences of actions, identify issues, and remain open to new ideas (p. 127).

In service-learning courses that were highly reflective and where the course and the service were thoroughly integrated, there was also an impact on perspective transformation (Eyler & Giles, 1999). For instance, a third of the students in these situations claimed to have gained a new perspective (p. 149). Student opinion on "the importance of social justice, the need to change public policy, and the need to influence the political structure personally" were affected by service-learning (p. 149). Also, "students who spoke most clearly in transformational terms, mentioning the importance of fundamental change . . . were those in intensive long-term service-learning programs where social transformation was an explicit part of the curriculum" (p. 149).

To reiterate what was written in the literature review, Eyler and Giles (1999) assert that well-integrated service-learning contributes to attainment of five elements of effective citizenship: values, knowledge, skills, efficacy, and commitment. Characteristics of values are community connectedness, importance of social justice, and commitment to service. Characteristics of knowledge are the ability to understand social problems, and the cognitive development that is capable of dealing with ambiguity.

Characteristics of skills are strategic knowledge and interpersonal skills. Characteristics of efficacy are personal efficacy and community efficacy. Characteristics of commitment are long-term continuance of service. Although Eyler and Giles (1999) determine that well-integrated service-learning assists in the development of citizenship, they are quick to point out that longitudinal studies that examine behaviors associated with citizenship are necessary. Furthermore, the authors claim to have found few programs that articulate citizenship goals as an outcome for service-learning.

Clearly, the organization and goals of a course have an impact on students. This is important because whatever the educators model has a dramatic affect on the students they are responsible for educating (Glickman, 1998; Sizer & Sizer, 1999).

The indicators sum up the critical attributes of democracy. Those attributes are equality, liberty, and fraternity (Glickman, 1998). Glickman goes on to define these concepts. *Equality* embraces the idea that: "Every member of society has the same power and worth in regard to influence, decision making, justice, and due process." *Liberty* means "No one is enslaved by others. All are free to form their own ideas and opinions and to act independently. There is no repression or discrimination." *Fraternity* supports the belief that "All members of society acknowledge a responsibility to participate with one another in a social contract." Glickman's list is thorough, and it captures the key concepts of which Eyler and Giles (1999) speak: Knowledge, values, skills, efficacy, and commitment. Other authors have expressed similar thoughts. Through involvement in addressing real community needs, the student experiences "the give and take of social exchanges, leading and following, winning and losing, pleasure

and pain, good companions and bad, formal and informal rules, hard work and luck" (Conway, Damico, & Damico, 1996, p. 423). From these authors' experiences, a personal stake in society is cultivated (O'Neill, 1996, p.1), and light is shed on the citizen's role of responsibility (Handy, 1998).

The Interview Protocols

The interview protocols were designed to elicit responses from instructors and the coordinating center (CC) staff that would provide a basis for determining the presence or absence of the ten indicators for democratic citizenship. The protocols were different for the instructors and the CC staff members. In both instances, the interview protocols served as guides because it was difficult to predict what would present itself in a fluid process to reveal the motivations, goals, and practices of the instructors and CC staff.

The interview protocols (see Appendix B and C) were designed to elicit responses that would reveal the motivations, goals, and practices of the instructors and the CC staff members in relation to the ten indicators for democratic citizenship. The ten indicators and their rationales were explained previously on pages 43-47. Table 3 and Table 4 relate the questions from the respective interview protocols to the indicators for democratic citizenship.

Table 3: The Indicators in Relation to the Faculty Interview Questions.

Faculty Interview Protocol	Ten Indicators
Interview Questions	**Corresponding Indicators for Democratic Citizenship**
1. What prompted you to offer a service-learning course, during winter term?	1, 4, 5, 6, 7, 9
2. What were your goals for the service-learning course?	4, 5, 6, 7, 8, 9, 10
3. How did the inclusion of service support the goals you have for the course?	4, 5, 6, 7, 8, 9, 10
4. What means, other than integrating service into your class, would enable you to achieve the goals you identify here?	7
5. How did you decide on a particular partner for the service component?	1, 4, 5, 7
6. Was service mandatory? If not, why not?	2
7. How was the service experience integrated into the service-learning course?	3, 7, 8, 9, 10
8. What were the experiences that you desire your students to have through service?	3, 4, 5, 6, 8, 9, 10
9. What did you expect the students to bring from the service experience to class?	3, 4, 5, 6, 7
10. In what way were students involved in assessing their service-learning experience?	3, 10
11. How would you characterize the interaction between the students, the community member, those upon whom the service focuses, and yourself in the service-learning course?	8, 9, 10
12. What makes a service-learning course different from a regular university course?	2, 3, 7, 9

Table 4: The Indicators in Relation to the Coordinating Center Interview Questions.

CC Staff Interview Protocol	Ten Indicators
Interview Questions	**Corresponding Indicators for Democratic Citizenship**
1. What prompted the CC to administer a service-learning program?	1, 4, 5, 6, 7, 9
2. What were the CC goals for administering a service-learning program?	4, 5, 6, 7, 8, 9, 10
3. How did the inclusion of service support the goals of the CC for the program?	4, 5, 6, 7, 8, 9, 10
4. What means, other than service, would enable the CC to achieve the goals you identify here?	7
5. What did you look for in order to determine whether or not to publicize a course as service-learning?	1, 2, 3, 4, 5, 6, 7, 8, 9, 10
6. How did you prepare instructors for offering a service-learning course?	2, 3, 7, 8, 9, 10
7. How did you decide on a particular partner for instructors' service-learning courses?	7
8. Should service be mandatory? If not, why not?	2
9. What makes a service-learning course different from a regular university course?	2, 3, 7, 9
10. What are the experiences that the CC wants undergraduate students to have through service?	3, 4, 5, 6, 8, 9, 10
11. In what ways were students and faculty members involved in assessing the service-learning experience?	3, 10
12. How would you characterize the interaction between the students, the community member, those upon whom the service focuses, and the instructor in a service-learning course?	8, 9, 10

Collection of Data

Data collection involved two steps, one generally preceding the other. The first step entailed visiting the coordinating center (CC) to acquire copies of course syllabi for each of the designated service-learning courses offered during winter quarter. Not all of the course syllabi were available. In those instances where the syllabi were not available from the files of the CC, syllabi were requested from the instructor. A copy of the mission statement for the CC was printed from the CC's Web site.

The decision to proceed with interviews only after reviewing the respective course syllabi proved to be too inflexible. In some cases, arranging interviews with instructors was accomplished before syllabi were reviewed—a logistical concern having to do with time and sensitivity to instructor requests.

Within one week of identifying the instructors of service-learning courses for winter quarter, contact was initiated via e-mail to determine willingness to participate in this study. The prepared statement is found in Appendix A.

The prepared statement and use of e-mail proved to be a highly successful means of communication. All but one instructor responded. Of the 18 instructors who replied, 17 agreed to be interviewed. One originally agreed and then declined, and one instructor never responded and is reportedly overseas. The two staff members of the coordinating center were contacted by phone, both of whom agreed to participate.

The first question asked of the participant was the first question on the respective interview protocol. From that point onward, the interviews varied, depending upon the participants' response or talkative nature. The order in which questions were asked

shifted, as did the *need* to ask certain questions. Regardless of who was being interviewed, there arose occasions when it was necessary to probe more deeply. Interviews were conducted individually and lasted anywhere from 30 minutes to one hour and 15 minutes. All conversations were recorded using a hand-size Sony cassette recorder. The interviews consisted of semi-structured, open-ended questions.

Verification of information provided during the interview was determined by comparing the printed syllabi and relevant Web materials. In addition, conversations with instructors and the CC staff provided additional means to verify accuracy of information across the parties.

Analysis of Data

The approach to analysis was quasi-judicial, which Robson (1993, p. 375) likens to judicial decisions in the "French 'inquisitorial' system" in which determinations rest upon evidence and argument. "It is an exercise in problem solving." In framing the study and the analysis, ten procedural steps of the quasi-judicial approach were applied to the present research. The ten steps as adapted from Bromley (1986) and cited by Robson (1993) follow:

State the initial problems and issues as clearly as possible.

Collect background information to provide a context in terms of which problems and issues are to be understood.

Put forward *prima facie* explanations and solutions to the problems and issues.

Use these explanations to guide the search for additional evidence. If they do not fit the available evidence, work out alternative explanations.

> Continue the search for sufficient evidence to eliminate as many of the suggested explanations as possible, in hope that one will account for all the available evidence and be contradicted by none of it. Evidence may be direct or indirect, but must be admissible, relevant, and obtained from competent and credible sources.
>
> Closely examine the sources of evidence, as well as the evidence itself. All items should be checked for consistency and accuracy. This is analogous to legal cross-examination in the case of personal testimony.
>
> Enquire critically into the internal coherence, logic and external validity of the network of argument claiming to settle the issues and solve the problems.
>
> Select the most likely interpretation compatible with the evidence.
>
> Formulat[e] an acceptable explanation [that] usually carries an implication of action, which has to be worked out.
>
> Prepare an account in the form of a report. It should contribute to 'case law' by virtue of the general principles employed in explaining the specific case."

The quasi-judicial approach provided a guide for this study and the four research questions, focusing attention on the instructors and the coordinating center (CC) staff. At a time when the educational establishment has failed for four decades to prepare people for their role as democratic citizens, it was appropriate to study those who, by virtue of their profession, are responsible for the preparation of active, competent, caring democratic citizens.

As a framework for the study and the assessment of the data, analysis was governed by seven general rules that Robson (1993, p. 377) has assembled. They were:

> Analysis of some form should start as soon as data are collected. Don't allow data to accumulate without preliminary analysis.
>
> Make sure you keep tabs on what you have collected (literally—get it indexed).

Generate themes, categories, codes, etc. as you go along. Start by including rather than excluding; you can combine and modify as you go on.

Dealing with the data should not be a routine or mechanical task; think, reflect! Use analytical notes (memos) to help to get from the data to a conceptual level.

Use some form of filing system to sort your data. Be prepared to re-sort. Play with the data.

There is no one 'right' way of analyzing this kind of data—which places even more emphasis on your being systematic, organized, and persevering.

You are seeking to take apart your data in various ways and then trying to put them together again to form some consolidated picture. Your main tool is comparison.

Prior to gathering data, a spreadsheet was created for the three sources of data: the syllabi, the CC's mission, and the instructor and CC staff interviews. The spreadsheet listed the ten indicators for democratic citizenship down the left side of the letter-size paper and the alphabetical listing of the pseudonyms for the instructors and the CC staff were listed across the top. Two spreadsheets were used, one for the syllabi and the CC mission and one for the instructor and CC staff interview responses. The completed spreadsheets may be found in Appendix D and E.

Once the data were collected, they were categorized in terms of the ten indicators for democratic citizenship—see page 12 for a list of the indicators and pages 44-47 for a description. Three readings were conducted for each source of data. Either there was evidence of an indicator's presence or there was not. Written remarks in the margins identified the areas where a presence existed. By categorizing the data in this way, it was possible to produce frequencies of occurrence for the ten indicators for democratic citizenship.

The Analysis in Perspective

Like the quasi-judicial approach predicated on problem solving, Sizer (1992) has provided an apropos characterization of teaching that bears a close resemblance. Sizer writes, "Good teachers sense when progress is being made, not so much by objective tests as by impression born of a wide variety of signals from the students. The intuitive, serendipitous, the mysterious ordering of things that suddenly makes a learner say, I see!" (pp. 191-192). Through the judgment of the teacher, learning is realized, because the teacher has paid attention to myriad information, examined sources of evidence, reflected on the relevance, and formulated an explanation that guided decision making, ultimately arriving at an appropriate course of action.

Limitations

The present study represented a snapshot of a limited number of instructors, offering a limited number of courses, coordinated by one administrative body. It was not intended to produce generalizable results to all other courses designated as service-learning. However, the process and the findings may function as a guide and barometer for examining other populations. Since service-learning courses offered under the rubric of a coordinating center (CC) made up the data, this study did not include other courses found elsewhere on the campus that were considered to be service-learning. Therefore, to imply that the service-learning courses for the winter quarter as a group reflected a campus-wide character was not possible.

Summary of Chapter 3

In summary, the present study attempted to answer four primary research questions, drawing from the qualitative paradigm in a case-study of a discrete set of faculty members and staff of a coordinating center who were involved in service-learning at a large urban university. Two interview protocols were developed and used in the data-gathering phase. Subsequently, the quasi-judicial approach was used to analyze the data. In Chapter 4, the findings will be discussed as they relate to each of the four research questions.

CHAPTER 4
FINDINGS

The findings reported in this chapter will appear in relation to each of the four research questions. They derive from the application of the ten indicators for democratic citizenship to the course syllabi and the transcribed interviews using the quasi-judicial approach. Analysis of data allowed for frequencies of inclusion to be determined for each of the ten indicators. Descriptive examples were provided to add depth to the findings in order to glimpse the thoughts of instructors and coordinating center (CC) staff.

Findings for Research Question #1:

"Do the winter term course syllabi reflect service-learning for democratic citizenship?"

When the course syllabi were reviewed in relation to the ten indicators for democratic citizenship, only three of the ten indicators were identifiable in a majority of the instructors' course syllabi. The indicator that appeared most often was Indicator #7: "Course content complements the service experience, and service complements course content." Of the 16 syllabi, 14 reflected this characteristic for a rate of 88 percent. An example reflecting the complementary character of course content and service was articulated in Instructor Divine's syllabus:

> Your service experiences will be integral to class writing assignments and discussions, as we think about the "ideology of transformation" at work in narratives about teaching . . . about the power dynamics at work in the teacher-student relationship, and about the desires at work in which your service plays

> into your role as a university student and as a teacher/tutor, and how it may transform your experience of an English class.

In this example, the instructor informs her university students in the syllabus that the act of service is integral to understanding the course of study, and the course of study is integral to examining the service experience. By juxtaposing affect on the course components, Instructor Divine established a link between theory and practice that mediates learning.

The second most prevalent indicator to be mentioned in the syllabi was Indicator #5: "Diversity of experiences and members is integral to the experience, to reflection, and to in-class discussion." Of the 16 syllabi, 12 reflected this characteristic for a rate of 75 percent. Owing to the breadth of the concept of diversity and the way different instructors viewed integration, it was common to find the syllabi peppered with references to the importance of diversity. For example, Instructor Ocean's syllabus contained the following statements:

> The perspective adopted in this course will be broadly interdisciplinary and comparative. We will draw on insights from social history, political economy, literature and feminist criticism.
>
> In this class you will be responsible for your own and your peers' learning. . . .
>
> The class will be divided into several discussion groups . . . students are advised to . . . share their ideas with the rest of the class. . . . Keep track of your experiences at your organization, analyze these experiences in the context of course material and discussions, and note transformations in your thinking over time [and service-learning].
>
> Students will make a presentation based on their experiences at their [service-learning sites].

By designing the course in a comparative way, providing voice to the students, and structuring group environments—Instructor Ocean established a foundation for exposure to differing perspectives and interaction with others who may or may not share the same perspective. This course emphasized there was simply no escaping a wide variety of interactions with others who most likely would share different views and experiences.

The third most prevalent of the ten indicators for democratic citizenship to be identified was Indicator #4: "Issues of social justice and social policy are integral to the course." This indicator was identifiable in 50 percent of the syllabi. Instructor Quartz offered the following description of her course of study:

> The meaning of family is not fixed. It varies over time, place, and culture. In order to understand these shifts, one must look beyond individualistic explanations and examine how these family changes are related to larger structural, economic, and political shifts. As sociologists, we will recognize the complex dynamics of family change and the inter-relationships between family, gender, ethnicity, social structure, and public policy. Upon completion of this course, you should have knowledge of the major trends and explanations of family change in the United States; understand the diversity of family forms in the United States; recognize the connections between individual family experiences, social structures, the economy, and the state; [and] be able to think critically about contemporary issues affecting families.

By describing the course as a study of the dynamics of change in the family and the interrelationships between society, the syllabus explicitly identifies the centrality of social justice and social policy to the course of study.

The remaining seven indicators, reflective of service-learning for democratic citizenship, appeared in less than half of the syllabi. They will be discussed in descending order of frequency of occurrence.

The fourth most common indicator identified in the course syllabi was Indicator #3: "Structured-reflection (thinking, talking, and writing about what she or he did and saw during the actual service activity and in relation to social justice and social policy) appears regularly throughout the course." Reflection alone was not enough to warrant inclusion of the indicator. Reflection had to relate to social justice and social policy considerations. Of the 16 syllabi examined, the indicator for structured-reflection was identifiable in six syllabi. Instructor Jewel described structured-reflection as follows:

> The central theme of this course is that gender identities play an important (and interrelated) role in the layout of cities and in the activities of the people that reside in those cities. . . . [T]his course gives students the opportunity to go out into their communities to better understand the kinds of issues women are dealing with and what resources are available to them. . . . Throughout the quarter, I would like you to share with the rest of the class your service-learning experience, and at the end of the quarter you will be asked to make a presentation about the experience. . . . Try to make an entry after each visit. Make a log of what you actually did and then also write down how you feel about the experience.

The course description touches on every aspect of the indicator—thinking, talking, and writing regularly about the service experience in relation to social justice and social policy as it pertains to women. Through reflection, the students related issues and resources confronting women, thus affirming the need to relate reflection to social justice and social policy.

The fifth most commonly identified indicator for democratic citizenship was Indicator #1: "Service addresses an actual community need, identified by a community partner." Two out of 16 syllabi made reference to this. Instructor Silver conveyed this, stating:

> A list of the organizations for which students may work is included in the handouts you will receive the first day of class. These organizations have links with the [university] and are specifically prepared to work with students in [this class].

By indicating that the organizations have links to the university and the organizations are prepared to work with the university students, it is explicit that real needs will be served and the needs have been identified by the organizations.

The sixth indicator to be identified in a syllabus was Indicator #2: "Participation in service is a mandatory aspect of the academic course for credit." Two out of 16 syllabi explained the mandatory nature of service. Instructor Carnation emphasized this point:

> You will be spending one day a week in a traditional classroom, one day a week in a computer lab, and two to three hours a week volunteering at elementary and middle schools. . . . This class will give you the opportunity to examine multiple educational systems and a variety of educational narratives. . . . When you chose this class, you accepted the following responsibilities. You agreed to commit to your service placement, and to recognize that the work you do there is important.

There was no mistaking service was a mandatory part of the course.

The remaining four indicators for democratic citizenship were not identifiable in any of the course syllabi. They are Indicators #6, 8, 9, and 10.

The findings for Research Question #1 are presented in Table 5.

Table 5: The Ten Indicators Applied to Winter Term Course Syllabi

Indicator Number	At a Glance: The Ten Indicators Applied to Winter Term Course Syllabi	#	%
1.	Service addresses an actual community need, identified by a community partner.	2/16	13
2.	Participation in service is a mandatory aspect of the academic course for credit.	2/16	13
3.	Structured-reflection (thinking, talking, and writing about what he/she did and saw during the actual service activity and in relation to social justice and social policy) occurs regularly throughout the course.	6/16	38
4.	Issues of social justice and social policy are integral to the course.	8/16	50
5.	Diversity of experiences and members is integral to the experience, to reflection, and to in-class discussion.	12/16	75
6.	The concept of care of others is emphasized over giving in the course.	0/16	0
7.	Course content complements the service experience and service complements course content.	14/16	88
8.	All parties (students, instructor, service partner, and those being served) share in determining the expectations and extent of the service experience.	0/16	0
9.	Instructor/director articulates that all parties (students, instructor, service partner, and those being served) will develop a richer understanding from one another.	0/16	0
10.	All parties (students, instructor, service partner, and those being served) participate in evaluating the service experience.	0/16	0

In responding to the first research question, it is helpful to envision a continuum in which the presence of the ten indicators signifies the likelihood of service-learning for democratic citizenship. The closer the frequency to 100 percent, the more inclusive are the qualities conducive to democratic citizenship. A tabulation of the extent the ten indicators was present across the aggregate number of syllabi yields a frequency of 28 percent. To the extent the aggregate number of syllabi are reflective of democratic citizenship, the answer to the first research question must be "no." The course syllabi do

not reflect service-learning for democratic citizenship. The course syllabi do, however, suggest evidence of faculty goals and objectives that are leaning in the direction of service-learning and are reflective of at least some of the central tenets of democratic citizenship.

Findings for Research Question #2:

"Is the coordinating center's mission reflective of service-learning for democratic citizenship?"

In response to the second research question, the mission of the coordinating center (CC) is reflective of seven out of ten of the indicators for democratic citizenship. Along a continuum ranging from no reflection of service-learning for democratic citizenship to high reflection of service-learning for democratic citizenship, the mission of the CC—described by its Web page and interviews with the director and the coordinator of the center—translated into a frequency of 70 percent. A discussion of the indicators follows, first those that were identified as characteristic of the center's mission.

Indicator #1: "Service addresses an actual community need, identified by a community partner" was articulated in the CC mission in the phrase "Service activities and projects respond to real needs mutually defined in partnership with representatives of community organizations." The statement identified the characteristic of real need and the community organization's role in identifying that need by use of the phrase, "in partnership with." Dr. White concurred and emphasized an additional aspect related to the complementary nature of the course content and the service.

> You are finding out what is in the community, what people are trying to accomplish and what kind of "outside help" they want or don't want. What their concerns are about training students who are only going to be there ten weeks. And over time, then, people develop strategies for responding to that and thinking about how well would I use students who are really focusing on X issue in the classroom for ten weeks. . . . My position is you start with faculty and you are in the regular curriculum and you say okay, what are you trying to teach, what are your goals, what do you want students to learn, what do you want them to know and be able to do at the end of the tenth week. Now let's back up and figure out what kind of experience would make sense and then we look to the community. In the end you end up with a mutual partnership, but we are not going to the community and saying, what kind of course would you like the university to teach. . . .

The result is a mutual response that recognizes the expressed needs of the organization and the expressed learning goals of the faculty. The relationship described by Dr. White represents an evolutionary pathway that remains true to the concept that service, while being integral to faculty goals and objectives, serves real community needs that are determined by the community organization.

With regard to Indicator #3: "Structured reflection," the mission stated, "With the guidance of their instructors, students integrate their experiences with their studies by discussing, reflecting . . . and writing." Guidelines for journal writing in relation to reflection were included along with an example of a student's reflective comments over time. Dr. Violet had this to say:

> You can't just throw the students out there to have them go and make the most of this experience. If you are going to ask them to write short papers, then give them questions, theories, a chapter that they need to comment on their service in the context of. Here is a chapter, you've read this chapter, what does that chapter say to what you are doing? Those kinds of things, so that there is some way for the student to focus all of the various things that they are getting hit with all at once that they are very unfamiliar with and they have a way of processing that. And finding what pieces are important for that question that day, and it will be a

> different question next week. If you don't give them any way to process it or to focus it, then it is just a whole lot of information. So, people can do that in different ways, by providing short papers, by having very structured sort of final projects and presentations, by having journals or field notes that they collect, they comment on and then they give back to the students while giving them direction for the next time they do it.

Since it was critical that students reflect on social justice and social policy, the CC had to offer proof that issues of social justice and social policy were critical to reflection. That proof was identifiable in both the mission statement and the conversation with Dr. White.

Indicator #4: "Issues of social justice and social policy are integral to the course," was identifiable in the mission statement in the context of public service. The full extent of the mission phrases is "to promote and support a life-long commitment to public service" and "to enhance the quality of academic programs and intellectual debate related to public service, in part by helping faculty and staff integrate experiential learning into the curriculum." Public service itself connotes community and a sense of justice. The public is the collective, the common good, and the shared place. In articulating this point, Dr. White spoke in terms of ethics and values in relation to social justice and social policy.

> It is how we choose to think about the knowledge that we either discover or create and how we choose to act on it. That it's an ethical burden. Like the student who comes back from the women's shelter and has had an encounter with one of the residents who asked her what she is majoring in and she says urban planning and the women says, "oh, you are one of those people who is going to take away affordable housing; you are going to be converting it into high end development." And that students says, "oh! bingo, the light goes on, the professional choices I make are connected to real lives." So what she learns in urban planning all has an ethical burden because she is going to act on it, she is going to make decision or

> make commitments or make arguments in favor of this or that. None of it is neutral.

Through an example, Dr. White characterized the impact of service on reflection in relation to social justice and social policy. The hypothetical student recognizes for the first time the connection between policy and people's lives. The student grasps the ethical burden associated with social justice.

Indicator #5: "Diversity of experiences and members is integral to the course" was expressed in several ways. The following phrases from the CC's web page emphasize the centrality of diversity in the service-learning experience:

> [S]tudents learn through opportunities to address unmet needs of often under-served or "atypical" clients.
>
> To [work] with members of diverse communities.
>
> [To] develop deliberative, collaborative, and leadership skills.
>
> To consider the ethical implications of the application of knowledge in professional and civic life.

The reference to others, to cooperate, and to implications of action reflect the valuing of diversity in service-learning.

Indicator #7: "Course content complements the service experience and service complements course content," is expressed in the CC's mission statement. It states that the center seeks to:

> . . . promote, organize, and support opportunities for . . . undergraduates to become actively engaged in community service work that enriches and

> invigorates their . . . education [while at the same time contributing to the] . . . advancement of the goals and programs of the community agencies."

The complementary nature between course content and the service experience is acknowledged.

With regard to Indicator #8: "All parties (students, instructor, service partner, and those being served) share in determining the expectations and extent of the service experience," the center's web page stipulated that:

> [The], service activities and projects respond to real needs mutually defined in partnership with representatives of community organizations [and service brings] students and community members together in an effort to help one another.

The key elements are "in partnership with" and "together." The degree of equality of role and opportunity is not described beyond mere involvement. Yet, the right to participate, a basic tenet of democracy, is in evidence. For this reason, this indicator was affirmed with regard to the CC's policy.

Indicator #9: "All parties (students, instructor, service partner, and those being served) will obtain a richer understanding from each other," was captured in the explanation of Dr. Violet:

> **Interviewer.** How would you characterize the interaction between the students, the community members, those who the service focuses on, and the instructor of the course?
>
> **Violet.** What I would hope, whether this is necessarily reality in all cases or not, is that it is a learning experience for everybody. That the agencies I have found have really gotten a kick out of getting the syllabus, feeling like they are participating in teaching this young person something that they find very exciting and very important. So that everybody gets to teach somebody something. So

> that the students are teaching their fellow students or they are teaching their clients about particular things, they are able to do something. . . . [T]hey are teaching the faculty member that there are other ways to learn that work more effectively for some and work just as effectively for others, that can be really reasonable and substantial academically viable options.

Dr. Violet explained the intent of the service experience as it relates to the principle parties involved in the experience. Although it remained sketchy as to whether those being served were truly factored into the process, there was a recognition that the majority of parties involved in service-learning developed a greater awareness of one another. They were the community organization members, the instructors, the students, and the clients served by the community organization.

Three out of the ten indicators for democratic citizenship were not identified in the CC's mission—numbers 2, 6, and 10.

Indicator #2: "Participation in service is a mandatory aspect of the academic course for credit," drew strong opposition:

> **White**. I really resisted any kind of requirement. If you set up a course where everybody has to do service-learning, you are going to have resistance from students, [and] it creates an extra or an additional set of problems for volunteer coordinators at agencies dealing with somebody, who really doesn't want to be there, or people who don't learn that way, who really would rather be doing something else. And this is the regular curriculum. I've also resisted having a service requirement for graduation because having a requirement sort of puts a wet blanket on students' motivations. If I'm told I have to do something, well, then I no longer need to desire to do it, I just take care of it.
>
> **Interviewer**. What strikes me is that we view ourselves here as a place that creates new information, that addresses issues and problems, and seemingly when students come in that is what we are trying to involve them in and get them to consider. And yet, we require them to take exams, write papers, do that kind of thing, why not then have some sort of a requirement either that it be research or service-learning?

> **White.** I think I take an anthropological perspective on that. That I guess codification can come at different places in a culture, it can either be the epitaph of a value system that has been around so long that it gets articulated in rules and codes and requirements, kind of legal. Or it can come early as an effort to establish values and beliefs, and I think when you do that you subvert the actual effort to develop morays.

Mandatory service was not presented as an option.

Indicator #6: "The concept of care of others is emphasized more than the concept of giving in the course," was not present in the mission of the CC. During the interview, Dr. Violet described a goal of the CC that more closely approximated a giving orientation than a caring orientation.

> **Violet.** Well, as a representative [of the CC], I think that there are larger goals. I think the larger overarching goal is citizenship in general, but participation is one part of that citizenship. And for me as the administrator of the particular program, that is the piece of it that I have latched on to and run with. But there are other things that the Center has in its mission that include and contribute toward their idea of what citizenship is, including creating critical thinkers, creating active participants. If you take a look at the mission statement on the web site, there is sort of 1,2,3,4,5 and the active participation piece is the one that I've kind of run with. So, how do I put together the participation with?
>
> **Interviewer.** Yes, you can participate, but what is it in your estimation that makes this participation achieve the goal that you have set?
>
> **Violet.** Because it puts a human face on it, so it is not abstract anymore. And so that you start to realize when you are dealing with somebody, who is right across the table from you, that these policies that you are taking a look at have an affect on real people and a life and it is not just a policy. So when you are talking about Africa and the children of Africa in a sustainable resource kind of course, that you are seeing a face to that policy and so there is sort of a human element to that. I think in order to [be] able to participate actively you can't just do things to people. People don't want things done to them. You need to figure out what people need and see how you are going to actually be able to help provide that for them as opposed to impose that on them. And if there is not a human face on it, you just impose, because you think you are right. So I think that tempers that to a certain

> extent and helps to inform that and make it more not just more human but more humane.

In essence, Dr. Violet described an attitude that values consideration of service in relation to social justice and social policy. That attitude, however, stems from one of charity (giving) rather than one of care. Dr. Violet spoke in terms of figuring out what people need before attempting to help them, and the importance of not imposing on them something the provider views as important. Her characterization reflected prerequisites of the concept of care such as recognition of understanding other's problems and not foisting solutions upon unsuspecting people. However, Dr. Violet stopped short of encompassing the central attributes of care. Care is "a way of being in relation" and the exhibition of capacity to be in relation, not a set of specific behaviors. Care is an "ethic of relation" in which the cared-for play an instrumental role in the interaction with the care-giver. In both instances, a deep relationship forms. The absence of an emphasis on the formation of a deep relationship and acknowledgement of responsiveness of the cared-for is more characteristic of giving than of caring.

Indicator #10: "All parties (students, instructor, service partner, and those being served) participate in evaluating the service experience," was not identified in the mission of the coordinating center (CC). While assessment is viewed as an important component of service-learning Dr. White acknowledged that more needed to be done:

> **Interviewer.** The faculty and the students. Does the center involve them in assessment of the overall experience in any way?
>
> **White.** There is an assessment at the end of the quarter from the agencies of the students' work, and more and more faculty have students produce papers or

> projects or reports that show how deeply they have engaged the agency or the project in the community and what the value of that is and how it connects with the other learning. But there is a lot more we can do in terms of assessment.

Assessment was not systematic or inclusive of all parties involved in service-learning.

A visual look at the findings of Research Question #2 is presented in Table 6.

Table 6: The Ten Indicators Applied to the CC Mission

Indicator Number	At a Glance: The Ten Indicators Applied to the Coordinating Center Mission	A = absence P = presence
1.	Service addresses an actual community need, identified by a community partner.	P
2.	Participation in service is a mandatory aspect of the academic course for credit.	A
3.	Structured-reflection (thinking, talking, and writing about what she or he did and saw during the actual service activity and in relation to social justice and social policy) takes place regularly throughout the course.	P
4.	Issues of social justice and social policy are integral to the course.	P
5.	Diversity of experiences and members is integral to the experience, to reflection, and to in-class discussion.	P
6.	The concept of care of others is emphasized more than the concept of giving in the course.	A
7.	Course content complements the service experience and service complements course content.	P
8.	All parties (students, instructor, service partner, and those being served) share in determining the expectations and extent of the service experience.	P
9.	The director articulates that all parties (students, instructor, service partner, and those being served) will obtain a richer understanding from each other.	P
10.	All parties (students, instructor, service partner, and those being served) participate in evaluating the service experience.	A

In responding to Research Question #2, it is helpful to consider a spread from one to ten of the ten indicators of service-learning for democratic citizenship. The greater the

number of indicators, the more inclusive the qualities conducive to democratic citizenship. A tabulation of the extent that the ten indicators were present in the mission of the CC yields an aggregate number of seven out of ten indicators present for a frequency of 70 percent. To the extent the aggregate number of syllabi are reflective of democratic citizenship, the answer to the second research question must be "to an extent." The CC reflects more than half of the indicators of service-learning for democratic citizenship. While the CC's practices more closely support service-learning for change, and hence democratic citizenship, there is room for improvement. Some aspects reflective of the central tenets of democratic citizenship are clearly absent.

Findings for Research Question #3:

"Do the winter term instructors of service-learning courses, administered by the coordinating center, utilize service-learning practices that contribute to democratic citizenship?"

When taking into consideration all ten of the indicators for democratic citizenship, only four were identifiable in 50 percent or more of the instructors' practices. On a continuum of practices for democratic citizenship, the aggregate would fall at the 40 percent level. Indicators #5 and #7 were most common in the instructors' practices. Both achieved frequency levels of 88 percent. The interviews with instructors helped to clarify the course syllabi, and in some cases contradicted what one would identify in the course syllabi. For instance, Instructor Silver described the nature of the service experience as complementing the academic content when the syllabus included the following:

> Students will have the opportunity to learn more about some of the ideas discussed [in class] by doing community service work. Students who choose this 'service-learning' component of [the class] will work outside the classroom with an agency or organization dealing with women and women's issues. The means to make the connections entail, "[writing] a short (1-2 page) paper in the second week of the quarter to discuss the service-learning work; meet with your TA and/or instructor twice during the quarter to discuss the service-learning work; keep an analytical journal about the service-learning experience; and write a paper at the end of the quarter (4-6 pages) reflecting on and evaluating the service-learning work as it pertains to the academic issues raised in [the class].

During the interview, Instructor Silver replied to my questions in the following manner:

> **Interviewer.** In terms of the class and the service-learning component, how are you integrating what [the students] are doing out in the field into your class?
>
> **Silver.** That is more complicated, again, and that takes time that I haven't necessarily invested in it. . . . I mean, I haven't thought through it well enough. . . . We didn't think through enough how the students could be using this volunteer experience to make it somewhat more relevant to the class.
>
> **Interviewer.** Okay, so would you draw upon examples of experiences [the students] have had in the field for part of your lectures?
>
> **Silver.** No, and again, we should have done that more effectively and I could have, if I had been talking more regularly to students about what they were doing.

The result was to offer an instance where the syllabi reflected a completely different characterization of what was going on. However, this proved to be an unusual case. The syllabi were generally more limited and less specific than the instructors' responses to questions.

Indicator #5: "Diversity of experiences and members, is integral to the experience, to reflection, and to in-class discussion," was characteristic of 14 out of 16

instructors' courses. Instructor Apple's motivations and goals for diversity were reflected in her interview responses. The instructor described the course with phrases such as: (1) "having the students go out," (2) "introducing students to the variety and heterogeneity of Chicano and Latino culture and theater;" (3) "we talked about issues of assimilation, immigration, we also looked at different genres of plays, comedy, performance art;" and (4) "I had given them a set of journal guidelines . . . so they have to be thinking about their service-learning position in terms of the questions that I've formed in relation to the book."

Relying on these techniques, Instructor Apple integrated diversity into the course, ensuring that diversity was integral to the experience, to reflection, and to in-class discussion. While the circumstances and content of the service-learning courses differed among faculty members, Instructor Apple's emphasis on diversity reflected the manner in which they wove diversity into their courses.

Indicator #7: "Course content complements the service experience and service complements course content" was characteristic of 14 of 16 service-learning courses. In order to be characterized as complementary, the faculty member had to make sure that the content and service were related, and then employ the means to help student's make connections. Instructor Red's course that dealt with Spanish grammar and lexicon noted that it was important that the students have the opportunity to apply the course content to the service experience. The instructor explained it this way:

> What makes it different between our class and a language class is that [the students] have to apply the skills that hopefully they are given in the classroom. Not only their language skills, but their cultural skills.

For instance, Instructor Red assigned students the task of drafting a cover letter and enclosing a resume in Spanish to the service agency where they were planning to participate. Once in a placement, Instructor Red characterized the importance of the service as follows:

> Sometimes you might speak the language perfectly . . . that as a native. And [the students] might speak the language very, very well, but culturally are autistic. . . . Meaning that kids that are autistic cannot usually be touched because they panic, so they don't allow the culture to touch them. They see culture from a distance.

In describing an outcome, Instructor Red said:

> One of the things that . . . a student learned that she didn't know [happened when] she was requesting something from me and she asked in such a way—that very polite way—that it was impossible for me [to not ask], why did you say it that way? And she said that is how they do it at the center. You know, she applied this formula and I realized that the conditional use is used to soften the petitions. To me it was like "yeah!" I mean, she could have been in the classroom for years and never made that connection you know.

Like Instructor Red, 13 other instructors emphasized that the service offered an opportunity for students to apply and reflect upon what was discussed in the classroom in relation to events outside the classroom at a service site.

Eleven out of 16 faculty members who participated in this study articulated that issues of social policy and social justice were a central aspect of their course. Instructor Divine spoke of her motivation to include social policy and social justice in relation to course goals. The instructor put it this way:

> I think [my college students] have a very limited understanding of how American society works except from their own comfort zone. And for most of the [college] students I've encountered, that comfort zone is really similar. They come from primarily white neighborhoods or schools. They come from good schools, reasonably affluent neighborhoods. And again this certainly isn't typical of all students but the students that I found in my particular courses. And so when they go to Beacon Hill or the Central District or Marshall Alternative High School, they are really thrown for a loop initially. That seems to start a process for them of thinking about abstractions like democracy, equal opportunity, public education, in a way that really doesn't happen simply by doing it in the classroom.
>
> Okay, I think my goal for my students in any teaching I do is to get them to take responsibility for their role in society, to recognize that to some extent public education is part of the project, the American project of creating a reformed citizenry. And that they have an obligation to participate in whatever way they choose. But to stay informed and to think at least about what it means to live in a democracy in a very consumer oriented society. And to also think about their obligations, and I don't mean that they necessarily have them but to consider whether they have obligations to the larger society by virtue of being part of a democracy, that they might not have under another form of government.

Instructor Divine, like the other ten instructors who made social policy and social justice an integral aspect of their service-learning course, did so because it related to course content. Yet, in some cases, such as Instructor Divine's, Instructor Maize's, and Instructor Ocean's service-learning courses, consideration of social justice and social policy was intended to effect change in the students attitude toward the common good. Instructor Ocean voiced this goal in the following manner:

> I wanted them to become sort of empowered, to realize that there is a possibility to do something about some of these problems. You don't have to go to the Third World, you need not have that kind of a romantic idea or that kind of helpless notion that well, it is over there and I can't do anything about it. So I certainly hope for people who embark upon the service-learning track that it is an empowered experience for them, we can do something about these kinds of problems and issues."

Indicator #3: "Structured-reflection (thinking, talking, and writing about what she or he did and saw during the actual service activity and in relation to social justice and social policy) takes place regularly throughout the course," was identifiable in eight out of 16 courses for a rate of 50 percent. In order for an instructor's course to be counted affirmatively, it had to adhere to every aspect of the indicator—thinking, talking, and writing regularly about the service experience in relation to social justice and social policy. Instructor Ocean offered a prime example of the way the instructors integrated structured reflection:

> What I asked the service-learning students to do . . . was . . . keep a journal of their experiences at the service-learning site. It was a double-tiered journal . . . where they would highlight the conceptual issues that we had been discussing in class or that they had encountered in the readings on one side of the journal, and then on the other side of the journal where they are recording their daily experience at the site, they tried to make sense of those experiences by using the conceptual issues. Now sometimes that was easy to do for them, sometimes it was not easy to do for them because it all depended on what they were required to do on the site on that particular day. And I collected that I think on two occasions, once in the middle of the term and then at the final. And then I also asked them to integrate their experiences at the site and the nature of the site into their final research proposal. So if a student or two were working with immigrants or at the site dealing with immigrant and refugee issues as some of them were, then I would require them to write a paper about the Third World's problems with migration, say. So their experiences then could become the basis for the kind of research they undertook in the class and the research proposal of what they wrote. So that became a second way of integrating the material into the classroom. And then we had brief presentation on the part of the service-learning students also.

In the example cited, Instructor Ocean ensured that consideration of social justice and social policy would be a part of the reflection. This is identifiable in his example of students engaged in service "with immigrants or at the site dealing with immigrant and

refugee issues," where the instructor "would require them to write a paper about the Third World's problems with migration."

The fifth most prevalent indicator to be identified was Indicator #9: "Instructor articulates that all parties (students, instructor, service partner, and those being served) will obtain a richer understanding from each other. Five out of 16 instructors discussed this for a frequency of 25 percent. Instructor Hibiscus offered this description:

> **Interviewer.** How would you characterize the relationship between yourself, the students and the community members, as you all participate in the service-learning component?
>
> **Hibiscus.** It is all about motivation is really what it is, in that the instructor can motivate, the client can motivate, the student can motivate. A set of ideas to pursue in terms of addressing certain issues about the world. And so each of our motivations might be slightly different but what we do from a participatory sense is converged on the nature of these motivations. Somehow they cross each other's paths and so we bring them together so that we can understand that we are participating here in a learning experience.
>
> **Interviewer.** And wouldn't you then contend that the learning experience is mutual between all parties?
>
> **Hibiscus.** Yes, I would say that it is a mutual learning experience among all parties.

Instructor Hibiscus described the importance of inclusivity and outlook. Members were encouraged to bring (1) their perspectives to the table and to participate in a manner that lends itself to broadening one's understanding of others, (2) see other ways of doing things, and (3) engage in mutual decision making.

Of the remaining five indicators, three (numbers 1, 2, and 8) were found with a frequency of 13 percent and two indicators (numbers 6 and 10) were absent in all 16 courses for a frequency of 0 percent.

Indicator #1: "Service addresses an actual community need, identified by a community partner" was identifiable in two out of 16 courses. In examining one of the two courses, Instructor Apple explained it this way:

> There was an individual from the . . . Allied Arts Council . . . and this person said we really would love you to somehow get involved in the . . . Valley. [The Allied Arts Council] just won this National Endowment for the Arts Fellowship and we have all these programs going on but we want to connect them to the [university]. So I was very excited about it. . . . So then I thought I'd like to go to [the Valley], I know they want me out there . . . ."

Indicator #2: "Participation in service is a mandatory aspect of the academic course for credit," was identifiable in two out of 16 courses for a frequency of 13 percent. Instructor Carnation described the importance of making the service mandatory, and at the same time some ambivalence as well, ultimately voicing support for the mandatory nature of service:

> **Carnation.** The value of making it mandatory is that everybody does it and so everyone has this extra experience that they can draw on. . . . There are some students who benefit from it more than others. I think I'd get similar results actually if it weren't mandatory as far as those students who are really interested and excited would do it anyway, and they are the ones who seem to benefit the most from it. The students who kind of just see it as something they have got to do, I think that making it mandatory doesn't do as much for them. Hearing about it in class might have as much impact on them as doing it, if they are not very inspired by it or it is just not their type of thing. But making it mandatory is nice because they all know that everyone has got to do it and so I think I get more of them out and doing it in some ways.

> **Interviewer**. And what is the value of getting them out and doing it? What is your ultimate reason for doing this? I mean, is there something beyond just getting them to think more critically?
>
> **Carnation.** I think college is a time where you really need to broaden your horizons, and I think that you can't always do that just on a college campus or in the classroom, that part of broadening your horizon is going out and seeing other places, having different experiences in the community. . . . But I know practically that it is not necessarily the same thing that a lot of my students think they should be doing in college. . . . Almost all students, this is certainly not true of everybody, come to the university after having a perhaps very limited experience in a couple of towns, a couple of schools. . . . And so it seems to me that the goal should be to promote understanding, to be able to see the many different perspectives there are on any issue, any idea, and be able to kind of see how you think and tolerate how others think. And that is very different than taking what you need to get your diploma.

Instructor Carnation's motivation for requiring service was to ensure that students are introduced to alternative ways of thinking and new experiences. The goal was to help them develop a philosophy of life rather than the narrower scope of having fun or preparing for a particular job. Instructor Carnation did not mention democratic citizenship or civic responsibility as an aspect of mandatory service, but the basis for the connection was present.

Indicator #8: "All parties (students, instructor, service partner, and those being served) share in determining the expectations and extent of the service experience," was described as an essential aspect of the service-learning course by two out of 16 instructors. Instructor Apple had this to say:

> I structured my course that each quiz and each of their assignments built into this end project of doing a presentation for the students at the high school. So there was a design to the class and the students knew from day one that we were going to have this end project and that everything that we were going to do was going to build to that end project.

As a precursor to the service-learning course, Instructor Apple had been approached by a representative of the Valley Arts Council and a Valley High School teacher to provide an opportunity for Valley High School students to interact with university students. This formed the basis for her design of a service-learning course. In that design, Instructor Apple, the Valley High School teacher, and the university students decided on the play and the logistics and elements for the presentation right up through the presentation itself.

Indicator #6: "The concept of care of others is emphasized more than the concept of giving in the course," was not articulated by a single instructor. Nearly all the instructors were motivated to introduce students to diverse experiences and members of society. However, the instructors were not motivated to pursue goals in line with the establishment of a caring perspective. Instructor Divine—who among the instructors came the closest to meeting the threshold of care—articulated certain prerequisites of a caring orientation. The following is what Instructor Divine had to say:

> I want them to have engaged with [others] at a deeper level. . . . The religious rhetoric, I can hear it come out of my mouth and I keep thinking I'm not sure you know that that is really where I am. I did actually have my students read, the first quarter, an article that has completely escaped me, that talks about the difference between a giving or an altruistic model in which those who have give to those who don't have, versus a more reciprocal model, and we talked about that. The reciprocal model is much more my ideal. Caring would be the more reciprocal model.
>
> I think that ideally the service would start to call those divisions into question. I do think there is a way in which the giving model, the I have and so I need to give back can kind of reinforce privilege and reinforce distance in some ways. . . . I come from a religious or moral tradition in which giving is important and I think it is inevitable that a little of that is going to spill over. I believe in terms of my intellectual goals for the class that a more reciprocal model is better, which is why

> I think the results have been so fabulous for the students that I have worked with in these classes. They have gotten to know these kids that they work with as real human beings and not as statistics or stereotypes or something like that. And [they] have developed a real respect for who these people are that I don't think they would have had simply reading about them as a social problem.

Instructor Divine spoke of the difference between caring and giving, acknowledging that caring (which was characterized as reciprocity) was preferable to giving, although the upbringing experienced by the instructor prompted the introduction of the concept of giving. It was the acknowledgment of giving and the one-sided emphasis on getting to know those identified as different and in need, that detracts from "being in relation" and exhibiting the capacity to be in relation (Noddings, 1992).

With regard to the Indicator #10, "All parties (students, instructor, service partner, and those being served) participate in evaluating the service experience," not one of the 16 instructors included all primary representatives in a mutual assessment. Assessment was made to varying degrees and between certain representatives, but it did not extend to all those involved or reflect the mutuality of determining the success or limitations of the service. The most often left-out entities were those being served. While students were most likely to be asked to assess some aspect of their service, the organizations in which service took place were slightly less involved in assessing the experience. The instructors were involved only in so far as they asked questions related to course content. Instructor Tropic described the extent of assessment in her course:

> I just finished reading the course evaluations, and we asked them specific questions, the service-learning people were asked specific questions to be answered on those forms, so then these were free answers. It was a question, did you do service-learning, was it worthwhile, what about your placement worked or

didn't work, would you recommend it to others, and should you have done a presentation in the classroom? . . . One of my huge concerns as we set this up, was really assessing the impact on the placement sites. I think particularly for those of us involved in women's studies with our awareness of privilege and status differences, and the fact that most of the sites that we were sending people to, there would be a difference in privilege and status between the student and client, right? The clients would be poorer, ill, old, uneducated, any very often of a different ethnicity or race from the student. Scary! . . . I wasn't sure how good the feedback would be from the placement site to the [CC] or me, saying, "hey we've got a huge problem here." I needed real assurance from the [CC] that they were going to keep track of this. And actually one of my dreams was that either a grad student or the [undergraduate assistants] would stay in contact with the sites so that they could pick up on the problem before it got so big that the world blew up.

Interviewer. Now did you have a student doing that?

Tropic. No, I didn't. And I didn't because the [CC] told me it was their job. And the [undergraduate assistants] didn't keep that close of a contact either, it was more [a staff person and the CC] itself.

Interviewer. What about the assessment? I know you talked about the students that are assessing the service experience and the relationship to the content. Do the community partners?

Tropic. Not all sites commented, and not every student was commented on. And it seemed to me, for the ones that I saw, which was a stack like this [the size of two Webster's Dictionaries], people had taken it seriously, and there were differential rating for different students at the same site.

Instructor Tropic had integrated assessment into her course. It was limited in the sense that those being served were not involved, that not all the participating organizations completed evaluations, and that for those who were involved in assessing the experience—it was an isolated experience in which those commenting did so removed from others. As a consequence, the assessment experience failed to model constructive dialogue associated with service-learning for change.

If one considers the aggregate of the faculty responses during the individualized interviews, there was a frequency of 37 percent for the ten indicators along a continuum of service-learning for democratic citizenship. That is roughly a ten-percentage-point increase over the explanatory material that the instructors provided in the written descriptions of the courses. An overall picture of the frequency of appearance of the ten indicators in Research Question #3 is displayed in Table 7.

Table 7: The Ten Indicators Applied to Faculty Practices for Winter Term

Indicator Number	At a Glance: The Ten Indicators Applied to Faculty Practices for Winter Term	#	%
1.	Service addresses an actual community need, identified by a community partner.	2/16	13
2.	Participation in service is a mandatory aspect of the academic course for credit.	2/16	13
3.	Structured-reflection (thinking, talking, and writing about what she or he did and saw during the actual service activity and in relation to social justice and social policy) takes place regularly throughout the course.	8/16	50
4.	Issues of social justice and social policy are integral to the course;	11/16	69
5.	Diversity of experiences and members is integral to the experience, to reflection, and to in-class discussion.	14/16	88
6.	The concept of care of others is emphasized more than the concept of giving in the course.	0/16	0
7.	Course content complements the service experience and service complements course content.	14/16	88
8.	All parties (students, instructor, service partner, and those being served) share in determining the expectations and extent of the service experience.	2/16	13
9.	Instructor/director articulates that all parties (students, instructor, service partner, and those being served) will obtain a richer understanding from each other.	5/16	31
10.	All parties (students, instructor, service partner, and those being served) participate in evaluating the service experience.	0/16	0

Findings for Research Question #4:

"Are there differences, and if so what are they, between the coordinating center's concept of service-learning and the instructors' concepts of service-learning?"

If one were to look at only the extent to which the frequency of indicators for service-learning for democratic citizenship was found, it is clear there were differences between the coordinating center's (CC) concept of service-learning and the instructors. The aggregate frequency of indicators for democratic citizenship for the instructors was 37 percent, whereas the CC met 7 out of 10 criteria for 70 percent. The only instructor who had integrated more indicators for democratic citizenship than the CC modeled was Instructor Apple.

For instructor Apple, it was the idea that service should be mandatory that separated her from the views of the CC. Most instructors were acquainted with service-learning through the efforts of the CC. The majority of instructors emphasized that if it were not for the CC, they would most likely not offer service-learning courses. The CC provided needed expertise, structure, and support to instructors. As a consequence, the majority of them adopted the structure of service-learning advocated by the CC. However, as has been shown, only one instructor demonstrated evidence of service-learning for democratic citizenship to the extent the CC expressed supportive views.

In accounting for the difference between the aggregate of instructors' course characteristics vis-à-vis the CC's advocacy of certain practices, it was possible that the number of experiences an instructor had teaching service-learning courses would be

reflected in the number of indicators for democratic citizenship in evidence—or at least in closer proximity to those exhibited by the CC. That was the view presented by the CC.

> **Violet.** The first time around it never works like anybody wants it to. The second time around it is better, and the third time around you've got it.

An examination of the data indicates that those instructors who had taught three or more service-learning courses had a higher frequency of indicators for democratic citizenship than did those instructors who had taught only one or two service-learning courses. However, those who had taught two service-learning courses demonstrated the lowest level of inclusion of the indicators for democratic citizenship. Thus, Dr. Violet's characterization of the process of improvement was only partially accurate, at least as far as service-learning for democratic citizenship was concerned. Since the instructors have not integrated as many of the indicators for democratic citizenship as exhibited by the CC, there exists room for improvement. Since the CC does not reflect or advocate all ten indicators for democratic citizenship, there is room for improvement.

Because the CC supported the ownership by the instructors of their curricula and their departments, there was considerable difference among instructors in the way a course was put together. The CC operated on the basis of four practices:

Determine the instructors' goals,

Identify placement sites relevant to the instructors' goals,

Support the instructors' efforts to involve students in varied activities that loosely refer to service, and

Encourage reflective work as a part of service-learning.

The nature of the coordinating center's (CC) practices enabled variations to develop for the benefit, and the detriment of democratic citizenship. Drawing on Instructor Apple, a beneficial picture was realized. The instructor "proposed something less standard," which was described as "a one-day shot at service-learning." Although characterized as a one-day shot, the scope and sequence of the course built consecutively upon each subsequent day, leading up to this one-day experience. In the end, Instructor Apple, who had never taught a service-learning course before, built-in eight of the indicators for democratic citizenship. They were all but numbers 6 and 10. Neither of the two indicators for democratic citizenship that Instructor Apple failed to include was identifiable in the CC's mission.

One of the indicators absent in the CC's mission and previously mentioned pertained to the mandatory nature of service in a service-learning course. While Instructor Apple emphasized the importance of making service mandatory, the CC did not. In fact, the primary difference between the instructors' conception of service-learning revolved around the characteristic of mandatory service in service-learning courses.

From the CC's perspective, mandatory service presented too much potential for a deleterious effect on the student. For this reason the CC chose not to advocate mandatory service. While the CC indicated that it did not discourage mandatory service, two instructors indicated that the CC did not allow mandatory service and several other instructors pointed out that the CC discouraged mandatory service. However, mandatory service was not precluded as evidenced by Instructor Apple and Instructor Carnation.

Both chose to make service mandatory in their course. In Instructor Apple's case, the choice was hers alone. In Instructor Carnation's case, the choice was related to the course number, English 121, which the English Department designated as a service-learning course. However, one of Instructor Carnation's colleagues who taught an English 121 course, offered alternatives to mandatory service even though the department stipulated that service was required in the course. In the latter course, an option of reflecting on a hypothetical case of service was allowed, which Instructor Black explained was warranted because of "real conflicts" that would cause undue hardship on students if they were to engage in service. In fact, Instructor Black just touched upon the feelings of the majority of faculty members who perceived mandatory service as an infringement upon students' rights, their time, or their other worldly duties which would result in bad attitudes toward service or grief for the instructor. Instructor Maize explained her reservations in the following way:

> I realize that they work 40 hours a week and have families and that is part of it, just a recognition that it doesn't work into everyone's schedule, because it is an extra three hours a week for them. And not all these offices are open, you know, a lot of them are only open during regular business hours. So it is not like some sites where you can do it whenever. Secondly, I wanted people to be excited about it, not it to be forced on them, but I want people to choose it and then I think when they choose it themselves they are probably more positive about the experience in part because they take some responsibility for it. Versus me imposing it on them and then they might resent it and that is certainly not what I want. I don't want them to feel that way about it.

Instructor Maize was articulating an entrenched perspective on the part of instructors.

For Instructor Apple and Instructor Carnation, making the service aspect mandatory served several purposes. First, everybody was included and able to participate

in discussions. Second, service was fully integrated into the course. Third, service broadened everyone's horizon by involving students in the community beyond the classroom.

Beyond the differences associated with mandatory service as part of a course on service-learning, the two faculty members who were most emphatic about pushing the bounds of service and academic learning acted in a manner that was what the CC had in mind all along. Dr. White described the nature of this goal:

> This is another goal of the [CC] . . . not to become the central holder or owner of all this activity but to keep fostering it and then pushing it into departments where departments own it.

Summary of Chapter 4

In conclusion, the differences between the CC's view of service-learning and the instructors' perspectives on service-learning were significant. They varied in number and degree. In two instances, the instructors made service a mandatory aspect of their course, thereby integrating an essential element of democratic citizenship that was not advocated by the CC. The CC reflected twice as many indicators of service-learning for democratic citizenship as the aggregate of the instructors. In Chapter 5 the findings will be explored more thoroughly and the implications of the present study will be discussed in relation to the institution under study and further research.

CHAPTER 5
SUMMARY, DISCUSSION, IMPLICATIONS, CONCLUSION

Summary

This study explored whether service-learning, offered by the faculty and administered by a campus coordinating unit at a large urban university, is the type of service-learning that prepares students for democratic citizenship. To the extent that service-learning is a philosophy of education concerned with the development of social skills and the preparation of citizens for a democratic way of life, it was important that the goals and motivations behind service-learning courses be identified in order to promote understanding prior to informed discussion. Toward this end, this study was carried out under the case study tradition, in which faculty members offering service-learning courses and the coordinating center administering the service-learning courses were interviewed and supporting documents were reviewed. Through the data-gathering steps of interview and document review and the subsequent stage of analysis using the quasi judicial approach, it was possible to ascertain whether the aggregate of courses offered as service learning, were proximal to the characteristics reflective of social change and, therefore, were conducive to democratic citizenship. Furthermore, it was possible to determine whether the intent and practices of the coordinating center were proximal to the characteristics reflective of social change and, therefore, were conducive to democratic citizenship.

In this study, the coordinating center, which exhibited nearly twice as many of the indicators for democratic citizenship as the instructors, was less a leader in the

implementation of service-learning in undergraduate education than one might expect. As a consequence: (1) instructors pursued a more restrictive implementation path than need be, (2) failed to see the connections between their motivations and goals and their practices, (3) missed the guidance needed to effectively assess the practice of service learning, and (4) overlooked the connection between service-learning and democratic citizenship.

While it was determined that the aggregate of service-learning courses did not reflect the number of indicators for democratic citizenship that were characteristic of the coordinating center, it was also shown that the practices of the coordinating center fell short of promoting and supporting service-learning for democratic citizenship. The instructors' and the coordinating center's primary focus was on curricular issues (Hammond, 1994), thus overlooking or not emphasizing civic education or civic involvement. Yet, cognizant that students involved in service learn more than those not engaged in service, the majority of instructors and the coordinating center staff argued against mandatory service on the grounds it might provoke dislike for service among students or inconvenience students and thereby affect course morale.

When confronted by the inconsistency in their thinking, some instructors expressed the need to rethink their position. Others explained away the inconsistency as another reflection of the complexities of the real world. Regardless of the instructor, the questions that were posed during the interview prompted reflection on some issue or level that had not been considered before. If service-learning for democratic citizenship is to be realized within the program under study, then efforts to transform the existing

educational paradigm need to be given greater stature in the advocacy, support, and care with which service-learning is practiced. To do less is to relegate the mission of education to yet another display of mediocrity, further severing the tenuous relationship among the individual, the community, and the process by which Americans govern themselves.

The remainder of this chapter interprets the findings described in Chapter 4, provides commentary on the future prospects for service-learning for democratic citizenship at the large urban university where this study took place, and concludes with a discussion of the importance of service-learning to education and society.

Discussion

In interpreting the findings, four areas of concern are considered: (1) the discussion focuses on the instructors' and the coordinating center (CC) staff's emphasis on curricular concerns; (2) the characterization of service-learning by the CC is discussed; (3) the discussion reflects on the instructors' and the CC staffs' perspective of mandatory service; (4) the extent of training and support for instructors engaged in service-learning is discussed.

In reference to the findings, two general statements are warranted:

- At no time during the interview process was the concept of service-learning disparaged by the instructors or the staff of the CC.
- The findings suggested a rich and vibrant educational environment, characterized by fluidity, flexibility, and a qualified sense of commitment to service-learning insofar as democratic citizenship was concerned.

In interpreting the reason for the favorable attitude toward service-learning by instructors and the CC staff, it stands to reason that interest and familiarity with the concept would reveal a positive orientation. In the case of the instructors, they were motivated, not coerced, to develop a service-learning course. Thus, there was self-selection. In the case of the CC staff members, they were intent upon explaining the concept of service-learning to the faculty and facilitating the implementation of service-learning in undergraduate courses. By virtue of their institutional role, it was not unexpected to learn that the CC staff members—who generally exhibited greater understanding of service-learning and advocated service-learning in undergraduate education—were associated with nearly twice as many indicators for democratic citizenship as the aggregate of the instructors. This reinforces a common-sense view that advocacy necessitates an in-depth understanding and embodiment of whatever one supports. Seven out of ten indicators for democratic citizenship were identified in the CC's mission, for a frequency of 70 percent. Four out of ten indicators for democratic citizenship were identified in the instructors' courses, for a frequency of 40 percent.

For everyone interviewed, service-learning offered hope for the ongoing challenge of improving student learning of course content. It was the narrower view of service-learning to support student learning of course content identified by Hammond (1994) that was affirmed in this study. University instructors and the CC staff were motivated first and foremost to offer service-learning courses to address curricular concerns. The curricular motivations identified by Hammond were: "brings greater relevance to course materials," "encourages self-directed learning," "improves student

satisfaction with education," "is an effective way to present disciplinary content material," and "is an effective form of experiential education" (p. 24). Co-curricular motivations pertaining to civic education and civic involvement were generally not articulated by Hammond as primary motivators or goals of the instructors of the service-learning courses.

Considering all ten of the indicators for democratic citizenship, one plausible excuse for the limited presence of the indicators for democratic citizenship in the instructors' service-learning classes was the dependence on the coordinating center (CC) for interpretation of service-learning and for support in offering a service-learning course. The CC was motivated first and foremost by curricular concerns. All but two of the instructors were engaged in service-learning because of contact with the CC and the support offered by the CC. While the CC reached out to instructors, facilitated community connections, and offered advice, the CC's role was more of a manager than a leader. Because they were acting as managers, the CC directors neglected to challenge the instructors' normal way of doing business. In those areas where the accepted practices of education were likely to be challenged, the CC downplayed integral aspects of service learning, such as mandatory service, reciprocal learning, and comprehensive assessment.

In order to address the second area of concern, it is important to understand the context within which the CC operated. Interpretation of service-learning by the CC reflected an institutional pattern consistent with the way the university described itself. In the writing of Pollack (1999, p. 12), a typology of institutional responses to service is

discussed, based upon the primary educational mission of the institution. The institution being studied here is appropriately categorized as a research university. Therefore, in Pollack's typology, the primary educational mission would be "expanding the knowledge base" through "applying knowledge to solve social problems" (p. 17). That is how the CC viewed its role.

When speaking of service-learning, Dr. White offered an interpretation of the university as service learner rather than the students as service learners. Dr. White explained:

> The more interesting possibility here is to think about the university as a service learner, rather than it's students as service learners. And once you do that, then what the university has to offer is its research strength. So the production of new knowledge, new technologies, new ways of thinking about questions or problems then has potential for serving society.

Yet, Dr. White's response, while firmly entrenched in a 19th century orientation of a research university, reinforced the notion of a disengaged institution that operates independently from the real world. In a setting variously described as hierarchical, elitist, and ivory tower, the implication or suggestion that the *institution* is a service learner, rather than its students, undermines the concept of education for democratic citizenship. It does so on the basis that democracy rests with active, competent, caring citizens, not with institutions. To understand this point it is useful to consider the 2000 presidential election. As Friedman (2000) wrote:

> The first line of the U.S. Constitution is "We the people. . . ." It doesn't say, "We the Supreme Court," or "We the Congress." It says "We the people" are the source of power and legitimacy. . . . And in thriving democracies any time that

> any player takes a key decision that ignores or evades "We the people" he violates the spirit of democracy and condemns himself to illegitimacy.

The same is true in service learning. Stating that the institution is the service learner, rather than the students, inverts the premise upon which service-learning is predicated.

To recap what has been discussed in Chapter 2, service-learning according to ASLER (1993, p. 1) is:

> A method by which young people learn and develop through active participation in thoughtfully organized service experiences: that meet actual community needs, that are coordinated in collaboration with the school and community, that are integrated into each young person's academic curriculum, that provide structured time for a young person to think, talk, and write about what he/she did and saw during the actual service activity, that provide young people with opportunities to use newly acquired academic skills and knowledge in real life situations in their own communities, that enhance what is taught in the school by extending student learning beyond the classroom, and that help foster the development of a sense of caring for others.

Noticeably absent in the ASLER definition is the idea that an institution is the service learner. ASLER states that young people are the service learners. By emphasizing that an organization, rather than the people, are the service learners, as did the CC, conveys a misguided perspective that a healthy democracy rests with organizations, not well-informed, participatory individuals. When Jefferson spoke of the people as "the only safe depositories" for democracy, he emphasized the essence of democratic government being shared by the people, not institutions. Democracy depends on the involvement of knowledgeable individuals, educated to assume an active role—not institutions seeking self-promotion as the benevolent diviners of what is best. The CC perspective relegated the preparation of democratic citizens to secondary status

characteristic of the past several decades of educational practices of teacher-centered instruction, hierarchical organization, and the separation of academic learning from the complexities of the outside world. The concept of service-learning was subverted. The university was the beneficent provider. The relationship was one of charity, rather than one of change. The primary goal of offering service-learning shifted from serving community needs through carefully designed experiences for students, to the promotion of university research activity, thus reinforcing an elitist view that the university existed as a savior to address the shortcomings of society.

More inclined to follow the path of least resistance—or in some cases no resistance—than to assume the role of leadership, curricular motivation dominated the thinking of the CC staff. Regarding the triangle of relations among service, education, and democracy (Pollack, 1999), the CC staff were most closely aligned with the traditional view of service-learning in which efforts are made to determine how education serves society, or more aptly "how research serves society."

Shifting to the third concern, the CC and the instructors shared a perspective on mandatory service that was incongruous with service-learning for democratic citizenship. Aware of the value of service, and perhaps more familiar with the literature on service-learning than the instructors, the CC staff argued in favor of voluntary service, even though a body of literature and research supports mandatory service (Barber, 1998; Eyler, Giles & Braxton, 1997; Levison, 1990; Parsons, 1996; Roschelle, Turpin, & Elias, 2000; Sax & Astin, 1997). Furthermore, the CC staff acknowledged that students engaging in service enjoy a richer learning environment, which results in a better understanding of

course content. If the primary interest in service-learning was curricular motivation, then why make *voluntary* the richest and most effective learning experience? On its face, it does not follow. Something else had to be influencing the CC's attitudes.

The influence that prompted the CC to advocate for voluntary service had less to do with learning and more to do with environmental influences of maintaining the status quo. The environmental influences that seem evident in the CC's decision not to advocate mandatory service were political and structural. From a political perspective, Dr. White and Dr. Violet explained their reluctance to support mandatory service on the basis that it created an unnecessary tug-of-war with students who did not share an interest in service. In addition, the CC staff feared the negative public relations that would result from lackluster student performance within community agencies.

From a structural perspective, the CC staff believed that too many criteria, or criteria that were too extreme, would turn instructors off to the concept *service-learning*. The CC staff explained that their goal was to foster ownership of service-learning in the departments and with the instructors. Ownership represented more of a transaction, handing off service-learning to others to do with it as they saw fit, than a transformation of the way the traditional educational paradigm was practiced. According to Witherspoon (1997, p. 61) a transformational leader strives to "creat[e] a vision; mobiliz[e] organizational commitment to that vision; and institutionaliz[e] the change effort by insuring that organizational members adopt new patterns of behavior." Lack of follow-up and failure to push for widespread change in the way students were provided with experiences placed the CC personnel's behavior in the transactional leadership role,

not the transformational leadership role. Belief that some students and some instructors would balk at the idea of mandatory service was a convenient excuse offered by the CC staff to avoid assuming a transformational leadership role.

In light of education's responsibility and its current state, it is incumbent upon educators to take a good look at their practices in relation to the preparation of active competent, caring, democratic citizens. Providing voluntary opportunities for service is not sufficient. In order to address the extent of entrenched thinking on this topic, promotion of service-learning has a long way to go if it is to become a means of education for democratic citizenship. Recognizing service-learning as a means to enhance learning course content and prepare democratic citizens, and then offering it for those predisposed to participate, reinforces the status quo. It is this inconsistency that Barber (1998) spoke of when he wrote about the necessity of mandatory service to model and prepare each successive generation of democratic citizens. He said:

> Because citizenship is an acquired art, and because those least likely to be spirited citizens or volunteers in their local or national community are most in need of civic training, an adequate program of citizenship training with an opportunity for service needs to be mandatory. There are certain things a democracy simply must teach, employing its full authority to do so: citizenship is first among them. (p. 199)

Looking to the CC as a place for advice on service-learning did not further the goal of democratic citizenship. The CC did not advocate mandatory service. Furthermore, just as the instructors demonstrated inconsistent thinking with regard to motivation and goals in view of service, the CC did so as well. The CC's Dr. White presented her perspective through an analogy:

> It would be cool if instead of having to take a comp course, writing was so integral to everything we did that you just couldn't get through here without some pretty tough demanding writing instruction connected to your major, connected to your research experience, connected to your service experience. . . . That is how I think of requirements is that they end up in some sense becoming atomistic rather than organic. Now, there are places where I think requirements make a lot of sense, and where you simply have to recuperate the history of the discipline; you need to develop the theoretical understandings and the skills in order to be able to make a contribution in that field. But in terms of the kinds of experiences that students choose to get, rather than have their citizenship requirement, I would rather that the whole institution is so suffused with that sense of what we do as having a civic impact.

Dr. White, in her analogy of writing, spoke in terms of suffusing the idea of service across the disciplines and throughout the university. In this way the CC staff member thought it would become so integral to the experience of the students that they would all be exposed to it. It is difficult to see how this would happen for three reasons: (1) the CC has conveyed to instructors the understanding that service should not be mandatory, (2) if service is not mandatory, it makes no difference whether it is dispersed across campus, students who opt not to engage in service will never be exposed to service, (3) the CC was content to allow the faculty to pursue service-learning in any direction without follow-up. It is the last point that I turn to next. Dr. White rationalized behavior consistent with service-learning for charity, which by definition is not service learning. As a consequence of the advocacy role and the message of the CC, the instructors articulated a stance in sync with the CC.

Even when the instructors acknowledged an inconsistency between their motivations and goals, and their practices to provide richer context for learning through service, it was convenient to fall back on the claim that the CC did not support mandatory

service. In addition, the instructors identified the environmental influences of politics and structure as key elements in their decision not to make service mandatory. Battling with students over a requirement and a time limitation were the two most common responses for not making service mandatory. The relationship of service to the course of study was rife with limiting consequences for democratic citizenship. In making service an option, it was suggested to students that tuning out society and not serving was acceptable behavior.

As an educator vested with the responsibility to prepare students for the workplace, to prepare students to use their minds in informed ways, and to prepare students to be thoughtful citizens and decent human beings (Sizer & Sizer, 1999), it is not sufficient to single out one fundamental element at the expense of another. In the words of Eyler, Giles, and Braxton (1997, pp. 8 & 11):

> If we hope that service-learning will contribute to students' skills and understandings, their values, their development of greater community involvement and a stronger sense of social responsibility, then we need to acknowledge that providing purely voluntary options or curricular options through a handful of professional or specialized service-learning courses will not reach the students who have the most to gain.

Failure of educators to require mandatory service raises an important question concerning democratic citizenship. If people are not prepared for service through the most extensive institution common to all, then how will they learn to appreciate the significance of informed participation and the relationship of citizenship to their lives? Fourteen out of 16 instructors made service voluntary, and the coordinating center (CC) advocated voluntary service as well. Service was generally viewed by the instructors as

complementary and so integral to the course goals that it could not be duplicated by any other means. Service was a means to involve students in the community and foster a sense of responsibility for the community. Yet, the instructors and the CC staff decided that it was better to forgo requiring students to engage in service than to enrich and enhance their learning. Service became more an add-on than an integral part of the courses. For most instructors and the CC staff, it was all right to require a test, a paper, attendance, and in-class participation, but to require service was out of the question.

As a consequence of the contradictory dispositions, the general practices of the instructors and the CC did not support democratic citizenship for change, as identified by Kahne and Westheimer (1996). Service-learning for change embodies one's ability to apprehend the reality of another, to know social issues, to possess skills to address issues, and to work to remedy the ills of society. Service-learning also engages students in their world by linking their academic content with service. Service-learning for change should be mandatory, integrated, and expansive.

One reason for the limited outlook of instructors and their failure to include more indicators for democratic citizenship was the circumscribed understanding of reflection and inclusive evaluation. On theoretical grounds, reflection and inclusive evaluation are integral components of service learning. If they are not present, service-learning cannot exist. On practical grounds, the absence or limited nature of reflection and inclusive evaluation in the service learning courses resulted in insufficient consideration of the characteristics of service-learning for democratic citizenship.

From the beginning of the interviews, there was a palpable appreciation on the part of the instructors for the opportunity to reflect on the service-learning course they taught. The instructors exhibited interest and enthusiasm in talking about their motivations and goals, and how they related to the service-learning courses they had designed and implemented. Whether or not the instructors had taught service-learning previously, delving into the rationale for their actions was taken seriously, and viewed as important to their own state of mind. Instructor Everglade articulated this sentiment:

> Oh you don't realize how important it is for us to formulate and articulate sometimes, it surely gave me lots of ideas as to what I should do to learn from the experience from last quarter, for instance. And so part of my agenda for the summer I suppose.

Following the interview, Instructor Quartz corresponded via e-mail with the following request:

> I was writing to see if I could get a copy of the transcript of my interview with you (if you have created a written transcript). It is something that will be useful for me as a update my teaching portfolio and reflect on my teaching goals and methods (I will be going on the market in the next year).

The interviews were opportunities for the instructors to reflect on their own practices vis-à-vis their motivations and goals. In a majority of the interviews, the instructors were exposed to the contradiction between course goals and actual practices because of a more in-depth consideration of service-learning than had been provided by the CC. The CC did provide the faculty with an opportunity to comment, but it was not nearly as thorough and involved as the interviews undertaken in this study. While some

instructors made a conscious effort to limit their involvement with the CC, it was apparent from the remarks and the implementation practices, that assessment and reflection of instructor practices through in-depth interviews would be beneficial and would fall outside the scope of yet another bureaucratic practice. In her interview, Dr. White acknowledged that "there is a lot more [the CC] can do in terms of assessment." Other instructors also felt that way.

Instructor Maize provided insight into instructor thinking with regard to assessment of service learning:

> I haven't heard from other professors who . . . try [to] do it. So I think there is a lack of a dialogue on it. [Dr. White] has tried to create a dialogue which is really good, and Dr. White is doing a great job, but in the end I feel a little in the dark about how other professors are doing it, and I would love to see some good examples, maybe a web site that has testimonials from professors who successfully integrated it, some suggestions, links to other sites that have suggestions or examples. Because I don't want to reinvent the wheel. . . .

Instructor Maize, who had taught four service-learning courses, wanted the CC to be responsive and proactive. Certain needs were not being met. Once instructors were introduced to the practice of service-learning by the CC, the instructors had autonomy to pursue development of a course as they saw fit. In some courses, such as Instructor Apple's and Instructor Hibiscus's, that worked well. Other instructors such as Instructor Maize and Instructor Silver had concerns about the aloofness or limited oversight by the CC.

While some instructors raised concerns about the nature of the support provided by the CC, the majority were clear about one point: they would not be engaged in

service-learning if it were not for the CC. This raises an important question. If the instructors are looking to the CC for advice, assistance, and leadership, then it behooves the CC insofar as the mission of the CC is concerned to prepare democratic citizens by modeling and advising the instructors in a manner consistent with the indicators for democratic citizenship. It is not sufficient to entice instructors to participate in service-learning, and then assume that once they get going all is well. Ongoing vigilance is imperative.

The current practice of the coordinating center (CC) is inadequate. It may be likened to allowing people to take an initial driver's test and, once they pass, never return for another exam. Or, more deleterious, an individual may purchase and use a firearm regardless of ability or knowledge of firearm storage, cleaning, and operation. In both examples, the individual and society are shortchanged. Just as harm may result from bad driving or poor firearm safety practices, insufficient attention to advising, supporting, and leading the development of service-learning leaves the preparation of democratic citizens to chance, which observation of citizen behavior shows is inadequate. Relying on the chance acquisition of the knowledge, values, skills, efficacy, and commitment that are essential to democratic citizenship deprives society of the citizenry it needs to support a democracy. Without engagement in thoughtful educative experiences, the instructors who develop service-learning courses are likely to integrate that which is most familiar to themselves, and thereby miss the opportunity and the intent of service-learning—to prepare active, competent, caring democratic citizens.

Implications for Practice at the Institution under Study

Service-learning is a philosophy and a means to prepare active, competent, caring democratic citizens who possess the requisite knowledge, values, skills, efficacy, and commitment to move society closer to the ideals upon which democracy is founded: equality, liberty, and fraternity. To the extent that service-learning reflects the ten indicators for democratic citizenship, it is re-framing the motivations, goals, and practices of educators. To the extent that service-learning fails to reflect the ten indicators for democratic citizenship, it reinforces the information-assimilation model and the *status quo* orientation of charity.

Based on the application of the ten indicators for democratic citizenship to the practices of a discrete set of undergraduate courses, and the coordinating center mission at a large urban university under study, there is room to move toward a more comprehensive modeling of service-learning for democratic citizenship. That means service-learning for change.

In order for service-learning for democratic citizenship to blossom certain things need to happen:

- The CC needs to take the initiative and advocate for and support instructor development along the line of the ten indicators for democratic citizenship.
- The instructors need to assume the leadership role in implementing practices that reflect the ten indicators for democratic citizenship.
- The CC and the instructors need to work jointly on an ongoing basis to implement practices reflecting the ten indicators for democratic citizenship and to assess the implementation.

At the center of any effort to modify current practices is the need for in-depth reflection and an invigorated interest in realizing the potential of service learning.

Implications for Research

Because of studies such as the present one, researchers continue to learn more about the motivations, goals, and practices of instructors and administrators offering service learning. In a national study by Eyler, Giles, and Braxton (1997), it was determined that students who engage in service-learning gain in outcomes associated with citizenship skills, confidence that they can make a difference, community related values, and their perceptions of social problems and social justice. Since service-learning lends itself to the preparation of active, competent, caring democratic citizens, it is vital to the educational establishment's mission to prepare students to be thoughtful citizens in a democracy and to be decent human beings (Sizer & Sizer, 1999).

Scholars and organizations—such as Barber (1998), Battistoni (1997), Gamson (1997), Hammond (1994), Kahne and Westheimer (1996), the National Service-Learning Cooperative (1999), Smith (1994), and Westheimer and Kahne (2000)—have identified a need to examine the goals and motivations of faculty members and institutions that engage in service learning. In the words of Hammond, "Continuing to discover faculty motivations and sources of satisfaction and dissatisfaction with service-learning will strengthen our efforts to advance the service-learning agenda at colleges and universities across the nation" (p. 27). Even more descriptive are Westheimer and Kahne's questions that necessitate scrutiny of faculty motivations and goals: "What kind of society does

service-learning lead students to work toward? What values do different community-service activities promote? Will a service-learning requirement teach students to work for a more responsive society or simply to accept the status quo?" (p. 32). Studies at a macro level of the nation, state, or institution need to be brought to the micro level of the department, the instructor, or the student in order to understand the potential to affect change along the lines of service-learning for democratic citizenship. That effort may best be served by looking at the local level of implementation and applying criteria such as the ten indicators for democratic citizenship. It is also warranted that longitudinal studies be conducted to determine if instructor, administrative, and student behavior changes over time are the result of efforts to prompt reflection of faculty practices in light of service-learning for democratic citizenship.

On-going efforts to discover the motivation for offering service-learning in relation to the goals and practices of service-learning courses requires in-depth analysis of those responsible for advocating, designing, and implementing service learning. Once it has been determined which indicators for democratic citizenship are in place, localized studies of student outcomes along co-curricular lines of inquiry seem appropriate. These studies may be exploratory, descriptive, or explanatory.

Conclusion

The nature of democracy requires active, competent, caring individuals. The current educational climate, punctuated by several decades of ineffective and complacent educational practices, compromises the vested responsibility of education to prepare

students for active and functional lives in a democracy. The result is an uninterested population, preoccupied with the self and consumption, rather than active in working for the public good and social change. Tocqueville (1945, p. 261) foreshadowed this state of affairs, writing "What appears to me most to be dreaded is that in the midst of the small, incessant occupations of private life, ambition should lose its vigor and its greatness; that the passions of man should abate, but at the same time be lowered; so that the march of society should every day become more tranquil and less aspiring." Brooks (2000, p. 271), a contemporary investigator of American social life, writes, "The fear is that America will decline not because it over-stretches, but because it enervates as its leading citizens decide that the pleasures of an oversized kitchen are more satisfying than the conflicts and challenges of patriotic service." Brooks' reference to patriotic service is a reference to the basic tenet of responsibility within a democracy. Patriotism, as Brooks (2000) uses it, resonates in the thinking of Navasky (2000, Debating how best to love your country). Navasky contends that "patriotism is best expressed in the struggle to make this a better place. And it is not best expressed in saluting the flag or in parades down Fifth Avenue but in writing, in marching, in suing, in voting, in going to court, whatever it takes to fulfill the promise of the Bill of Rights." Navasky's definition captures the essence of efficacy and commitment as critical attributes of democratic citizenship. Navasky also emphasizes the importance of addressing social justice through public action. Westheimer and Kahne (2000, p. 32) contend that: "If the focus on service downplays or distracts attention from systematic causes and solutions, far from helping, the current emphasis that service-learning requirements place on volunteerism may lead

students to embrace an impoverished conception of their civic potential." [As educators,] "We risk teaching students that need is inevitable, that alleviating momentary suffering but not its origins is the only expression of responsible citizenship" (p. 32). For the French sociologist, Pierre Bourdieu, it is the "set of deeply ingrained experiences that in important ways limit one's performance" (Eakin, 2001, A15). Education that limits the exposure and acquisition of specialized skills and knowledge central to democratic citizenship reinforces the status quo at the expense of social change.

In their recent book, Eyler and Giles (1999) identified the five elements of effective citizenship as knowledge, values, skills, efficacy, and commitment, which went farther than many scholars and reformers. The literature on democratic citizenship often emphasizes an incomplete set of elements of effective citizenship. That set encompasses knowledge, values, and skills, and leaves out the emphasis on efficacy and commitment. The preparation of active, competent, caring democratic citizens necessarily includes efficacy and commitment as objectives of an education for democratic citizenship. Through service learning, students become participants in education that integrates the abstract concepts of the classroom with real-world experiences.

The experience of service-learning builds cultural capital associated with specialized skills and knowledge that Bourdieu (Eakin, 2001, A15) deems critical to moving up the social ladder. For Douglas Holt of the Harvard Business School, who has interpreted Bourdieu and applied aspects of his theory to American society, experience conditions the cultural capital (Eakin, 2001, A15). From the perspective of democratic citizenship, it is the cultural capital of knowledge, values, skills, efficacy, and

commitment to social change that are the underpinnings of democratic education. Since formal education is "the most important factor differentiating those who know more about politics than those who know less" (Niemi & Junn, 1998, p. 13), will educators and administrators implement service-learning programs for democratic citizenship? The record to date has not been convincing.

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APPENDIX A
Initial Contact Letter

Initial Contact Letter

Dear ________________:

My name is Michael Bittner and I am a doctoral candidate in Education.

I am conducting a research study that involves examining the winter quarter service-learning courses offered under the aegis of the coordinating center. It is my understanding that you are offering a service-learning course through the coordinating center this quarter. For this reason I would like to interview you about your service-learning course. If you choose not to participate, this decision will not be communicated to anyone.

The interview will consist of semi-structured, open-ended questions and it could take anywhere from thirty minutes to one hour. At the time of the interview, a consent form will be provided for you to read and sign. The interview will offer you a chance to reflect upon your goals and motivation in addition to establishing a necessary foundation of understanding that precedes informed discussion surrounding the goals and motivations of service-learning for democratic citizenship.

Please indicate whether you are willing to participate with a reply email. I look forward to your reply. Once I hear back from you, we can schedule a day and time that is convenient to you. I welcome your participation in this study.

Sincerely,

Michael S. Bittner
Doctoral Candidate, Education

APPENDIX B
Coordinating Center Staff Interview Protocol

Coordinating Center Staff Interview Protocol

Date: ______________________________

Staff Member: _______________________

Interviewer: _________________________

I am interested in the coordinating center's mission to promote, enrich, and enhance undergraduate educational experiences by administering an undergraduate service learning program. This interview protocol consists of semi-structured, open-ended questions. It is designed to explore the goals and motivations behind your service learning program.

Interview Questions

What prompts the coordinating center to administer a service learning program?

What are the coordinating center's goals for administering a service learning program?

How does the inclusion of service support the goals the coordinating center has for the program?

What means, other than service, would enable the coordinating center to achieve the goals you identify here?

What do you look for in order to determine whether to publicize a course as service learning?

How do you prepare instructors for offering a service learning course?

How did you decide on a particular partner for instructors' service learning courses?

Do you feel service should be mandatory? If not, why not?

What makes a service learning course different from a regular university course?

What are the experiences that the coordinating center desires undergraduate students to have through service?

Coordinating Center Staff Interview Protocol, Continued

In what ways are students and faculty involved in assessing the service learning experience?

How would you characterize the interaction between the students, the community member, those who the service focuses, and the instructor in a service learning course?

Probe to clarify and expand as needed.

APPENDIX C
Faculty Interview Protocol

Faculty Interview Protocol

Date: ______________________________

Faculty Member: ______________________________

Interviewer: _________________________

I am interested in your decision to include service in your winter quarter course, ______________________. This interview protocol consists of semi-structured, open-ended questions. It is designed to explore the goals and motivations behind your service learning course.

Interview Questions

What prompted you to offer a service learning course, during winter term?

What are your goals for the service learning course?

How does the inclusion of service support the goals you have for the course?

What means, other than integrating service into your class, would enable you to achieve the goals you identify here?

How did you decide on a particular partner for the service component?

Is service mandatory? If not, why not?

How is the service experience integrated into the service learning course?

What are the experiences that you desire your students to have through service?

What do you expect the students to bring from the service experience to class?

In what way are students involved in assessing their service learning experience?

How would you characterize the interaction between the students, the community member, those who the service focuses, and yourself in the service learning course?

Faculty Interview Protocol, Continued

What makes a service learning course different from a regular university course?

Probe to clarify and expand as needed.

APPENDIX D
Faculty and CC Staff Interview Spreadsheet

Table D1: Faculty and CC Staff Interview Spreadsheet

Faculty and CC Staff Interview Spreadsheet									
	Presence in Instructor[1] Interview								
The Ten Indicators	**A**	**B**	**C**	**D**	**E**	**G**	**H**	**J**	**L**
Service addresses an actual community need, identified by a community partner.	X						X		
Participation in service is a mandatory aspect of the academic course for credit.	X		X						
Structured-reflection (thinking, talking, and writing about what she or he did and saw during the actual service activity and in relation to social justice and social policy) takes place regularly throughout the course.	X			X		X	X		
Issues of social justice and social policy are integral to the course.	X			X	X	X	X	X	
Diversity of experiences and members is integral to the experience, to reflection, and to in-class discussion.	X		X	X	X	X	X	X	X
The concept of care of others is emphasized more than the concept of giving in the course.				X					
Course content complements the service experience and service complements course content.	X	X	X	X		X	X	X	X
All parties (students, instructor, service partner, and those being served) share in determining the expectations and extent of the service experience.	X			X					
Instructor/director articulates that all parties (students, instructor, service partner, and those being served) will obtain a richer understanding from each other.	X						X	X	

[1] A = Instructor Apple, B = Instructor Black, C = Instructor Carnation, D = Instructor Divine, E = Instructor Everglade, G = Instructor Green, H = Instructor Hibiscus, J = Instructor Jewel, L = Instructor Lavender.

Table D1, Continued

The Ten Indicators	A	B	C	D	E	G	H	J	L
All parties (students, instructor, service partner, and those being served) participate in evaluating the service experience.									

Table D2: Faculty and CC Staff Interview Spreadsheet

Faculty and CC Staff Interview Spreadsheet Con't.								
	Presence in Instructor/CC[2] Interview							
The Ten Indicators	**M**	**O**	**P**	**Q**	**R**	**S**	**T**	**V & W**
Service addresses an actual community need, identified by a community partner.								X
Participation in service is a mandatory aspect of the academic course for credit.								
Structured-reflection (thinking, talking, and writing about what she or he did and saw during the actual service activity and in relation to social justice and social policy) takes place regularly throughout the course.	X	X		X			X	X
Issues of social justice and social policy are integral to the course.	X	X		X		X	X	X
Diversity of experiences and members is integral to the experience, to reflection, and to in-class discussion.	X	X	X	X		X	X	X
The concept of care of others is emphasized more than the concept of giving in the course.								
Course content complements the service experience and service complements course content.	X	X	X	X	X	X		X
All parties (students, instructor, service partner, and those being served) share in determining the expectations and extent of the service experience.								X
Instructor/director articulates that all parties (students, instructor, service partner, and those being served) will obtain a richer understanding from each other.								X

[2] M = Instructor Maize, O = Instructor Ocean, P = Instructor Plum, Q = Instructor Quartz, R = Instructor Red, S = Instructor Silver, T = Instructor Tropic, V = Dr. Violet and W = Dr. White of the Coordinating Center.

Table D2, Continued

The Ten Indicators	M	O	P	Q	R	S	T	V & W
All parties (students, instructor, service partner, and those being served) participate in evaluating the service experience.								

APPENDIX E
Faculty Syllabi and CC Staff Mission Spreadsheet

Table E1: Faculty Syllabi and CC Staff Mission Spreadsheet

Faculty Syllabi and CC Staff Mission Spreadsheet									
	Presence in Instructor[3] Syllabus								
The Ten Indicators	**A**	**B**	**C**	**D**	**E**	**G**	**H**	**J**	**L**
Service addresses an actual community need, identified by a community partner.					X				
Participation in service is a mandatory aspect of the academic course for credit.	X		X						
Structured-reflection (thinking, talking, and writing about what she or he did and saw during the actual service activity and in relation to social justice and social policy) takes place regularly throughout the course.								X	
Issues of social justice and social policy are integral to the course.						X		X	
Diversity of experiences and members is integral to the experience, to reflection, and to in-class discussion.	X		X	X	X	X	X	X	
The concept of care of others is emphasized more than the concept of giving in the course.									
Course content complements the service experience and service complements course content.	X	X		X		X		X	X
All parties (students, instructor, service partner, and those being served) share in determining the expectations and extent of the service experience.									
Instructor/director articulates that all parties (students, instructor, service partner, and those being served) will obtain a richer understanding from each other.									

[3] A = Instructor Apple, B = Instructor Black, C = Instructor Carnation, D = Instructor Divine, E = Instructor Everglade, G = Instructor Green, H = Instructor Hibiscus, J = Instructor Jewel, L = Instructor Lavender.

Table E1, Continued

The Ten Indicators	A	B	C	D	E	G	H	J	L
All parties (students, instructor, service partner, and those being served) participate in evaluating the service experience.									

Table E2: Faculty Syllabi and CC Staff Mission Spreadsheet

Faculty Syllabi and CC Staff Mission Spreadsheet								
	Presence in Instructor Syllabus/CC[4] Mission							
The Ten Indicators	**M**	**O**	**P**	**Q**	**R**	**S**	**T**	**V & W**
Service addresses an actual community need, identified by a community partner.						X		X
Participation in service is a mandatory aspect of the academic course for credit.								
Structured-reflection (thinking, talking, and writing about what she or he did and saw during the actual service activity and in relation to social justice and social policy) takes place regularly throughout the course.	X	X		X		X	X	X
Issues of social justice and social policy are integral to the course.	X	X	X	X		X	X	X
Diversity of experiences and members is integral to the experience, to reflection, and to in-class discussion.		X	X	X	X		X	X
The concept of care of others is emphasized more than the concept of giving in the course.								
Course content complements the service experience and service complements course content.	X	X	X	X	X	X	X	X
All parties (students, instructor, service partner, and those being served) share in determining the expectations and extent of the service experience.								X

[4] M = Instructor Maize, O = Instructor Ocean, P = Instructor Plum, Q = Instructor Quartz, R = Instructor Red, S = Instructor Silver, T = Instructor Tropic, V = Dr. Violet andW = Dr. White of the Coordinating Center.

Table E2, Continued

The Ten Indicators	M	O	P	Q	R	S	T	V & W
Instructor/director articulates that all parties (students, instructor, service partner, and those being served) will obtain a richer understanding from each other.								X
All parties (students, instructor, service partner, and those being served) participate in evaluating the service experience.								

APPENDIX F
Mock Syllabus[5]

[5] This syllabus is composed of excerpts from several faculty syllabi that were reviewed as part of this study as well as additions from the author to approximate what a syllabus might look like that reflects the ten indicators for democratic citizenship. All identifiers have been removed.

Mock Syllabus: Cultural Studies 300

Instructor:
Office:
Office Hours:
Phone:
Email:

Course Purpose: The purpose of this course is, as a survey course, to examine how social, cultural, and political constructions of gender, race, class, and sexuality shape families in the United States. Some questions to be explored: What is a family in society? How did this sense of family develop? What does it mean to be a part of a family? What are effects of social policies on families today?

Course Goals: Upon completion of the this course, you should:

- Be familiar with the sociological perspective and how it applies to families
- Have knowledge of the major trends and explanations of family change in the United States
- Understand diversity of family forms in the United States
- Recognize the connections between individual family experiences, social structures, the economy, and the state
- Be able to think critically about contemporary issues affecting families
- Have improved writing and critical thinking skills

Service Learning: This course is designed as a service-learning class. You will be expected to participate in several hours of service per week in a capacity that a community group or organization has expressed a need for help. The coordinating center has developed a list of volunteer placements for you to choose from. Your choice of a service site should reflect your interest and skills and the needs of the organization and the people being served. The coordinating center will work with you to coordinate your placement with the site.

Service Learning Rationale: Service-learning is designed to help students directly connect course information to real-world situations. Your involvement with community organizations will give you the opportunity to observe the challenges and successes of people in our communities and to reflect on your interactions with them. Through this experience you will gain new insight into the process of working within a group or organization and coming to terms with the manner in which society mediates multi-valued interests.

Placement Sites: Attached is a list of Service-Learning Placement Options from a community organizations that are seeking help and expressed an interest in working with university faculty and students. Each organization has specified the type of assistance that is needed and the time commitment.

Journal: You are required to complete weekly journal entries that reflect on and analyze your experience. Your journal should not be a personal diary or your experiences. Instead, it should be a reflection and analysis of your service. Your journal entries should connect your service experience to course content— are the experiences of the clients you serve similar to and different from the patterns we have discussed in class? How are these experiences reflective of larger social patterns?

Your entries should contain three basic components: (1) description that provides details about the organization, its clients, and your role within it, (2) reflection that notes your feelings, questions, and reactions to your experiences, (3) analysis of your observations and experiences. Make connections between individual-level experiences and social structural influences. What are the social forces that affect the individuals you are working with? Can you apply course concepts, theories, ideas to what you have observed? How does the material we have covered in class help you to understand what you have observed?

I recommend that you complete your entry as soon as possible, while your experiences and reactions are fresh. Journal entries should be 2 to 3 double-spaced, typed pages and dated by day of service.

Final Paper: In this paper, you will analyze your service experience and integrate it with course content. This paper is not a simple description of what you did. Instead, it should analyze a research question or issue, using your service experience as a case study. This paper will serve as the basis for your presentation towards the end of the quarter.

For example, you can use your experience to analyze patterns of relationships between the elderly and their kin.

Quiz Sections: A serious attempt to relate your placement site experiences to topics to be discussed in quiz sections. This relationship should be evident in your opinion papers and in your verbal contributions in the section classroom. The service-learning tutor associated with your discussion section will read your journal entries and. This person will be familiar with your placement site and will help you make connections between the site and course material.

Grades: Final Grades will be calculated as follows:

Participation 10%
Service-learning 50%*
Quiz Sections 20%
Final Paper 20%

*At the end of the quarter, each student will arrange a time to meet with the instructor, a representative from the service site, and someone served by the student to discuss the service experience.

Required Readings:

APPENDIX G
Mission Statement of the Coordinating Center and Faculty Guide

The Mission of the Coordinating Center is to

promote, organize, and support opportunities for UW undergraduates to become actively engaged in community service work that enriches and invigorates their undergraduate education.

promote and support a life-long commitment to public service.

enrich academic programs for students by bringing community resources to bear upon their educational experiences.

enhance the quality of academic programs and intellectual debate related to public service, in part by helping faculty and staff integrate experiential learning into the curriculum.

offer students opportunities to learn practical skills, to explore careers, and increase their intellectual awareness.

help students participate constructively in the civic affairs of the country, encouraging them to become effective participants--citizens--in the democratic process.

bring students and community members together in an effort to help one another.

To forward these goals, the Coordinating Center administers a number of programs including the

Service-Learning Programs linking academic projects to service.

These programs are designed to assist students in finding a variety of learning opportunities outside the classroom to enhance their overall educational experience at the university while providing valuable assistance to organizations in the . . . area.

Faculty Guide to Service-Learning

Service-Learning: What is it?

Service-learning is an active learning strategy which incorporates community-based volunteer service into academic instruction to support the learning goals of a course.

Service activities and projects are course-driven. They are determined by the faculty member's instructional goals: what students should know and be able to do as a result of successfully completing the course.

At the same time, service activities and projects respond to real needs mutually defined in partnership with representatives of community organizations.

As with other forms of experiential education, service-learning helps faculty enhance learning by:

> providing students experience practicing or applying what they learn.
>
> fostering students' understanding of the dynamic relationship between theory and practice.
>
> engaging students in identifying and solving problems.
>
> encouraging collaboration among students with community members.
>
> allowing for different learning styles and providing an alternative for students who may learn more effectively by completing project-based assignments.

In addition, service helps students learn by providing them opportunities to:

> address unmet needs of often under-served groups or "atypical" clients.
>
> gain experience working with members of diverse communities.
>
> develop deliberative, collaborative, and leadership skills.
>
> consider the ethical implications of the application of knowledge in professional and civic life.

Service-Learning: Why do it?

Studies have shown that service-learning programs found greater gains for student participants than non-participants in three major areas: [(1)] **Academic Development.** Studies have found gains in academic achievement, persistence in college (retention), engagement in coursework, time devoted to study, interaction with faculty, knowledge of a field or discipline and general knowledge, plans to pursue advanced degrees, and preparation for graduate or professional school, [(2)] **Civic Responsibility.** Students in

service-learning programs are more likely to participate in a community program, commit to helping others, promote racial understanding, and work to affect political structures, [(3)] **Life Skills.** Service learners have a more developed perception of their leadership abilities and opportunities available to them; they have a greater sense of social self-confidence, and a better understanding of the communities surrounding them. Service-learning students are more likely than non-service-learning students to be satisfied with the relevance of the coursework they complete, have a better understanding and acceptance of other races and cultures, and have more highly developed critical thinking skills.

[The information contained on these pages is taken from,]
Gray, Maryann Jacobi, Alexander W. Astin, et al. *Evaluation of Learn and serve America, Higher Education: First Year Report, Volume I.* Los Angeles: Institute on Education and Training, The Rand Corporation, 1996.

Service-Learning: How to do it?

What are your course goals? Since all of the service-learning placements are guided by the goals of your course, the first step is to consider what those goals are.

> What questions would you like your students to be able to answer by the end of the quarter?
>
> Which theories or policies would you like them to be familiar with?
>
> Is part of your course goals related to the students writing ability, critical thinking skills or computer facility?
> What would you like your students to have gained by the end of the quarter?

How can we meet those goals through community placements? Once the course goals have been identified, we should think about the kinds of experiences that will help your students reach those goals.

> Are there places that you have thought of that have programs you would like your students to participate in?
>
> Are there types of experiences you would like your students to have, regardless of the focus of the organization (places that need students to write, translate, do web development etc.)?

Or, are there certain types of organizations that you prefer to work with (political, environmental, healthcare, women's organizations for example)?

How can we make the most of the experience? The most challenging part of being a service-learning student (and instructor!) is to make clear and relevant connections between the work being performed at an agency and the questions and theories being discussed in class. We have found that incremental assignments that lead to a final project integrating the experience are the most academically effective.

How does it work? Once the placements are set for your course, we will give you the detailed listing of the sites, with the site supervisors, address, mission statement and position descriptions included. These lists will be posted on the web page for Service-Learning Courses.

On the first day of class as you introduce your course and the service-learning option to your students, we will make sure you have a short list of the service-learning sites and placements for your students to look through. They will then need to go to the website to get a detailed listing of the opportunities.

Once they have decided which service placement best meets their needs and interests, students fill out the service-learning registration form (also found on the web) and bring it to the Coordinating Center registration session held on Thursday and Friday of the first week of class.

If you would like, members of the Coordinating Center staff are available to present to the class about the site placements, although it is often more effective if the service-learning rationale and requirements are presented by you.

After the service-learning registration session, we send you a list of the students in your course who have signed up for service-learning, and a list to the community agencies telling them to expect students for an agency orientation the following week. The list of your students will include the site where they will be working over the quarter as well as the name of the position they will hold.

If you have any questions at all throughout the quarter, then be sure to give us a call . . . .

Reflective Exercises

Service-Learning Contracts formalize the learning and service objectives for the course. Students, in collaboration with their instructor and agency supervisor, identify learning and service objectives and identify the range of tasks to be completed during the service

experience. Oftentimes, a formal contract can give the student and site supervisor a chance to discuss the parameters of the students' position and the needs of the organization. The contract also allows the professor to gain an understanding of the position as articulated by the student.

Service Logs are a continuous summary of specific activities completed and progress made towards accomplishing the service-learning goals. The contact and the log can become the basis for reflection when students are asked to assess their progress towards meeting the identified objectives and identify the obstacles and supports that had an impact on their ability to achieve the service-learning objectives.

Journals. Requiring students to write journals is a common reflection activity in service-learning courses. Journals are easy to assign, yet difficult to grade, and many argue that this means of personal reflection should not be graded at all. Journals provide a way for students to express their thoughts and feelings about the service experience throughout the semester and, with guidance, journals can link personal learning with course content. A common tendency is for journal entries to become a mere log of events rather than a reflective activity in which students consider the service experience in light of learning objectives. Before assigning a reflective journal, consider what learning objective the journal is intended to meet. Journals are an effective way to develop self-understanding and strengthen intra-personal skills. Journals can also be a way to collect personal data during the quarter to be summarized in a more formal reflective paper near the end of the course. Collecting and reviewing journals at least twice over the course of the quarter helps to keep students on track, keep you informed, and make the most of the students' observations.

Personal Journal s [allow] students [to] free-write journal entries each week about any aspect of the service-learning experience. If personal journals are submitted to the instructor, students can maintain a sense of privacy by earmarking pages they prefer not to be read by anyone other than the instructor.

Dialogue Journal [*s*]are just that, a conversation the student conducts on paper about a particular question or topic. Students submit loose-leaf pages biweekly for the instructor to read and comment on. While labor intensive for the instructor, this provides continual feedback to students and prompts new questions for them to consider during the quarter.

[In a] *Highlighted Journal* before [a] student submit[s] [his or her] journal, [she or he] reread entries and, using a highlighter, mark sections of the journal that directly relate to concepts discussed in the text or in class. This makes it easier for the instructor to identify the academic connections made during the reflective process. This type of journal prompts the student to reflect on their experience in light of course content.

In a *Key Phrase Journal* . . . students are asked to integrate terms and key-phrases within their journal entries. The instructor can provide a list of terms at the beginning of the quarter or for a certain portion of the text. Students could also create their own list of key phrases to include. Journal entries are written within the framework of the course content and become an observation of how course content is evident in the service experience.

When using a *Double-entry Journal*, students are asked to write tow one page entries a week: students describe their personal thoughts and reactions to the service experience on the left page of the journal and write about key issues from class discussion or readings on the right page of the journal. Students then draw arrows indicating relationships between their personal experience and course content. Students can also see, as the right pages begin to fill, how the class material is directly related to the work they are completing. This type of journal is a compilation of personal data and a summary of course content in preparation of a more formal reflective paper at the end of the quarter.

The *Critical Incident Journal* . . . focuses the student on analysis of a particular event that occurred during the week. By answering one of the following sets of prompts, students are asked to consider their thoughts and reactions and articulate the action they plan to take in the future.

Describe a significant event that occurred as a part of your service experience. Why was this significant to you? What underlying issues (societal, interpersonal, curricular) surfaced as a result of this experience? How will this incident influence your future behavior?

Another set of prompts might include: Describe an incident or situation that created a dilemma for you in terms of what to say or do. What's the first thing you thought of to say or do? List three other actions you might have taken. Which of the above seems best to you now and why?

[In the] *Three-part Journal* students are asked to divide each page of their journal into thirds, and write weekly entries. In the top section, students describe some aspect of the service experience. In the middle of the page, they are asked to analyze how course content relates to this experience. In the bottom section, students are prompted to comment on how the experience and course content can be applied to their personal or professional life.

Reflective Essays are a more formal example of journal entries. Essay questions are provided at the beginning of the quarter and students submit two to three essays

throughout the term. Reflective essays can focus on academic connections of the experience to course content, ideas and recommendations for future action, or on personal development. The more clearly the criteria for the essay is stated, the more focused the response . . . .

Directed Writings ask students to consider the service experience within the framework of the course content. The instructor identifies a section from a book or class reading and structures a question for the students to answer. A list of directed writings can be provided at the beginning of the quarter, or given to the students throughout the term. Students may also create their won directed writing questions from the text.

Electronic Discussion Groups [may be utilized to facilitate reflection] when service-learning is an option in a course, and not all students choose to participate . . . . Through email, students can create a dialogue with the professor or the Teaching Assistant and peers involved in other service projects. Students write weekly summaries and identify critical incidents which occurred that week at the service site. Students can rotate as a moderator of the discussion. Instructors can post questions for consideration and topics for directed writings. Near the end of the term, a log of the email discussions can be printed and provide data to the group.

Structured Reflection Sessions can be facilitated during regular class time. It is helpful for students to hear the experiences of other service-learning participants. Non-participants can also see how the readings relate to particular parts of the service experience, thus bringing out another side to the class for themselves. Students listening to each other can often offer advice and collaborate to identify solutions to problems encountered.

Peer Review on the Web [via Telecommunications] is . . . a workshop that teaches instructors how to create a web page for student collaboration and peer review. A web page created with the Peer Review System allows students to read and comment on each other's work at any time and from any location. Students could post rough drafts of papers, parts of their journals discussing connections to the course material, or post class notes. Web sites could also be used to post lecture notes, overheads, review and exam questions.

The information contained on these pages is a compilation of sources including,
Hatcher, Julie A. and Robert G. Bringle, "Reflection Activities for the College Classroom" Indianapolis, IN: 1996.
Manning, Kimberley "Service-Learning in Political Science" 1998 Autumn Report.
Eyler, Janet, Dwight E. Giles, Jr. and Angela Schmiede, *A Practitioner's Guide to Reflection in Service-Learning* Vanderbilt U: TN 1996.

Assessment and Grading: We have found the most important consideration to keep in mind when assigning a grade to the service-learning student is that the student is NOT being graded on their time at the service-learning site, nor on their performance at the site. Since service-learning is an academic option, all service-learning students should be graded on the academic merit of their final projects, presentations, exams, and/or papers. The service projects serve only as the basis for the academic project, much like grading a student on a report written about a particular book, but not for reading the book itself.

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CURRICULUM VITA

EDUCATION

- **Ph.D.**, University of Washington, 2001, Curriculum and Instruction in the Social Studies
- **Graduate School Certificate**, University of Washington, 1997, Global Trade, Transportation, and Logistics
- **M.Ed.**, University of Washington, Curriculum and Instruction in the Social Studies
- **Standard Secondary Teacher Credential**, Boise State University, 1986, American Government and Social Studies
- **B.A.**, Boise State University, 1985, Political Science
- **A.A.**, College of Southern Idaho, 1983

EMPLOYMENT

- **Executive Director**, Odyssey, The Maritime Discovery Center, 2000-present
- **Teaching Associate/Research Assistant**, College of Education, University of Washington, 1997-2000
- **Swimming Instructor**, University of Washington, 1999
- **Associate Director**, Canadian Studies Center, University of Washington, 1995-97
- **Assistant Director**, Canadian Studies Center, University of Washington, 1992-95
- **Program and Outreach Coordinator**, Canadian Studies Center, University of Washington, 1989-92
- **Data Collection Supervisor/Research Assistant**, Alcohol and Drug Abuse Institute, University of Washington, 1988-92
- **Federal Investigator**, Office of Federal Investigations, 1987
- **Substitute Teacher**, Spokane and Central Valley School Districts, 1986-87
- **Substitute Teacher**, Boise City School District, 1985-86
- **Swimming Instructor**, Boise State University, 1985-86

ACADEMIC/SERVICE AWARDS

- Graduate and Professional Student Senate Outstanding Service Award, 1997-99
- Graduated Magna Cum Laude, 1985
- Political Science Outstanding Student Scholarships, 1983-85
- Union for Students in Ireland Scholarship, 1984
- Four-year Army ROTC Scholarship, 1981

PROFESSIONAL CERTIFICATES

- **Idaho Standard Secondary Certificate**, American government, history, social studies and English
- **American Red Cross Water Safety Instructor**

PROFESSIONAL ASSOCIATIONS

- American Association of Museums
- Washington Association of Museums
- Association for Supervision and Curriculum Development
- National Council for the Social Studies
- World Trade Center, Seattle

COURSES TAUGHT

- **Service Learning: Finding the Will to Nurture the Flowering of Human Capacity**, EDC&I 495, University of Washington

- **Beyond the school building: Engaging real world resources**, EDC&I 494 University of Washington

GRANTS

- **Apple Computer, Inc. New Connections Grant**, 1997-99, Co-author. $100,000.
- **U.S. Department of Education Title VI National Resource Center and FLAS Fellowships grant**, 1989-1997, Author and Co-author, $540,000-$732,000 per 3 years.
- **Canadian Embassy Grants**, 1989-1997, Author and Co-author, $3,000-$8,000 annually.

EDITORIAL POSITIONS

- **Editor**, *Voyages, The Newsletter of Odyssey, The Maritime Discovery Center*, 2001-present
- **Associate Editor**, *New Scholars, New Visions in Canadian Studies*, a quarterly monograph series, 1996-1997
- **Editor**, *canadian accents/les accents canadiens, The Newsletter of the Pacific Northwest National Resource Center for Canadian Studies*,1989-1997

PROFESSIONAL COMMITTEES/SERVICE

- **Board Member**, Ravenna-Bryant Community Association, 1999-present
- **Executive Senator**, Graduate and Professional Student Senate, 1998-1999
- **Senator**, Graduate and Professional Student Senate, 1997-1999
- **Chair**, Services & Activities Fee Committee, 1998-1999
- **Committee Member**, Services & Activities Fee Committee, 1997-1999
- **Member**, President's Student Forum, 1997-1999
- **University Representative**, Higher Education Coordinating Board's Technology Committee, 1996
- **Ex Officio Member**, Faculty Council on Educational Outreach, 1995-1998
- **Chair**, National Consortium for Teaching Canada, 1994-1997
- **Member**, National Consortium for Teaching Canada, 1992-1997
- **Ex Officio Member**, Faculty Council on Academic Standards, 1988-1989
- **Ex Officio Member**, Committee on Admissions and Academic Standards, 1988-1989

MARKETING PUBLICATIONS

- **Project Director**, Odyssey, The Maritime Discovery Center Web Site, 2001; C&I Departmental Brochures, 1999-2000; International Updates: Trends and Transitions in Your World Commercials and Videos, 1995; NCTC Brochure, 1994; Jackson School Outreach Brochure, 1994; Jackson School Outreach Poster, 1992

PUBLICATIONS

- **Student Money, Student Service: What do We Want to Support?** (1999, May 18). *The Daily of the University of Washington.* Guest Editorialist.
- **Build us a bigger endowment! The students and the state make slim cash cows** (1999, February 23). *The Daily of the University of Washington.* Guest Editorialist.
- **Evaluating web sites** (1998). With Engelmann, K., & Snodgrass, K. [On-line guide] Available: [http://weber.u.washington.edu/~sascuw/trainsht.htm].
- **Forward** to *Introducing Canada*, National Council for the Social Studies and National Consortium for Teaching Canada (1997).
- **A Writer Reads: Outreach in Action** (1996, Winter). *Canadian Studies Update*, Vol. 15 (1).

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O Canada, Center for the Study of Canada, SUNY, Plattsburgh (1992).