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*A theoretical framework, from which service-learning interventions can develop, enhances students' educational experiences, fosters values development, and encourages responsible citizenship. This chapter presents a developmental model for the delivery of community-service interventions and concrete examples of students involved in service learning.*

New Directions for  
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## Promoting Values Development Through Community Service: A Design

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Human society has become technologically complex, resulting in heightened global interdependency. However, rather than observing an era of collaboration and cooperation, we have witnessed a rise in individual and societal egocentrism (Newman, 1985). Because global interdependency and such egocentrism are incompatible, the following challenge is before us: to acknowledge the relationships in our world and to dissolve the artificial barriers that support mutual isolation and excessive competition. In the educational sphere, actively involving students in their communities in order to develop in them a better understanding of the needs and realities of the world around them is a fundamental step required to make these changes. In his ground-breaking book *When Dreams and Heroes Died* (1980), Art Levine supports this view, recommending that in order to combat apathy and emphasize civic responsibility, public service has to receive a higher priority in the colleges and universities.

The inevitable and exciting task of introducing students to active citizenship begins with preparing educators. Serious consideration must be given to how educators can initiate programs and respond to students' developmental abilities to enter into public service. Historically, within the student-development profession, educators have grounded their work in theory; Perry, Kohlberg, and Gilligan have provided much of the ethical and moral base for understanding and developing programs and policies to support and challenge college and university students. However, though there have been calls for the integration of theory into prac-

tice (Knefelkamp, 1984), more attention needs to be given to the systematic translation of these models into actual program designs. When students return from serving food in a soup kitchen, tutoring an illiterate adult, or spending the night at a shelter for battered women, their experiences are rarely responded to in a structured and challenging manner.

The Service Learning Model was developed in response to the needs of such students with the recognition that involvement in community service is symbiotic with values development.

### Overview of Student-Development Theory

As we begin to explore ways in which service-learning programs might develop and expand on our college and university campuses, it is important to review the existing developmental paradigms that offer the requisite theory base. Specific models of student development can assist in intervention design by providing detailed descriptions of students at identifiable developmental stages. These stages, when translated into means of structuring environments, promote the desired qualitative changes outlined in a program's goals. In exploring service learning as an intervention in student development, authors of three values-oriented paradigms are of particular note: William Perry, Lawrence Kohlberg, and Carol Gilligan.

**Perry's Cognitive-Developmental Model.** Based on interview research with Harvard and Radcliffe students in the 1950s and 1960s, Perry (1970) developed a cognitive-developmental model outlining an individual's intellectual and ethical development through nine stages. These stages, or positions, imply growth from simple dualism (positions 1 and 2), through multiplicity (positions 3 and 4) and relativism (positions 5 and 6), to commitment within a relativistic framework (positions 7 through 9).

More specifically, individuals at positions 1 and 2 support the notion that knowledge is absolute. There is a right answer to every question. Individuals at the next two positions have a multiplistic approach to knowledge. Questions that once had only one right answer now may have many answers. All viewpoints seem valid. Individuals at positions 5 and 6, the relativist stages, assume that knowledge is contextual and that each component of knowledge is a piece that fits into a larger whole. The move from multiplicity to relativism is critical, for it is a move from the cognitive to the ethical realm of development. In the final three stages, individuals have established their identity in a pluralistic world. Their actions and beliefs are integrated, yet the students have an appreciation for the diversity of their surrounding world.

**Kohlberg's Moral Development Model.** Lawrence Kohlberg (1975) provides a model that outlines three levels of moral development: the pre-conventional, the conventional, and the post-conventional. In the pre-

conventional level there are two stages. The first stage identifies a person's motivation for obeying rules as the avoidance of punishment, a belief in the power of authority, and the search for gratification. The second developmental stage, the instrumental-relativist stage, describes morally correct behavior as that which satisfies one's own needs; consequently, much effort is spent in manipulating others in order to achieve one's goals.

Stage three, the interpersonal-concordance stage, begins the conventional level of moral judgment. An individual's peer group assumes increasing importance. The individual begins to move from a self-centered viewpoint to adopting opinions that please others and result in the approval of the larger group. Stage four, the "law-and-order" stage, takes the conventional level of moral judgment a step further: individuals believe that social order should be maintained at any price.

Stages five and six outline the post-conventional level of moral judgment. While individuals in stage four perceive law and order as paramount in importance, those in stage five understand that laws may be unfair or unjust and may need to be changed through appropriate channels. People in stage six assume universal moral judgment. The respect for the dignity of the individual becomes critical and must be defended over and above any existing law. Civil disobedience may result from adopting this high level of moral judgment.

**Gilligan's Model of the Development of Women's Moral Judgment.** Carol Gilligan (1982) looks at moral development as gender specific. While previous theoretical models were developed from a male perspective, they were considered not to be specific to gender. Gilligan studies the difference between male moral development, which is generally seen as rationalistic and individualistic, and female moral development, which is viewed as embedded in relationships. Her theory is a three-level model including two significant transitions between levels. It contributes significantly to the practical application of student-development theory.

Level 1 represents an orientation toward individual survival. At this stage the focus is pragmatic and on the self. A feeling of powerlessness is sensed by the individual and relationships are seen as painful. The transition from level 1 to level 2 is characterized by moving from selfishness to a sense of responsibility to others. During this time, one redefines the meaning of self-interest. Attachment and connection to others becomes important, and there is an increasing ability to see one's limitations and self realistically.

Level 2 represents a morality of goodness as self-sacrifice. At this stage, society's values are adopted, acceptance by others becomes of the utmost importance, and there is a tendency to hold others responsible for the choices they make. Protecting dependent and disenfranchised individuals, avoidance of self-assertion, and fear of abandonment are issues facing the person at this level. The transition from level 2 to level 3 is

characterized as moving from goodness to truth. At this point, there is a questioning of the logic of self-sacrifice. Moral actions are no longer based on what other people think but on the realities of intention and consequences.

Finally, level 3 also represents the morality of nonviolence. Here, there is a reconciliation of the diverse concepts of selfishness and responsibility through an understanding of one's self and a redefinition of morality. Nonviolence (not hurting others) is fundamental; caring becomes a universal obligation.

Perry, Kohlberg, and Gilligan contribute significantly to the design of a values intervention for students by providing descriptive models of identifiable degrees of moral and ethical development. Unique to the Perry model is his articulation of the alternatives to moral development: temporizing, escape, and retreat (p. 177). These alternatives to development may occur when there is either an overload or a prolonged lack of challenge within the environment. Kohlberg provides the values practitioner with ways of analyzing an individual's relationship to rules and authority, including both obedience and civil disobedience. Gilligan raises the important issues of gender and transition and provides insight into how these two variables significantly affect an individual's development and thereby necessitate different intervention methods. She also legitimizes the universal concept of caring, a concept that becomes critical as our world continues to become smaller, with fewer resources to share among an increasing population. All three models recognize that individuals approach new experiences at different developmental stages, and they allow for the entrance of individuals at the phase that accurately balances the challenges and supports needed to promote their further development.

*Key Issues in Designing Developmental Interventions.* Theoretical models provide a general framework from which to develop programs and policies. Identification of the variables that move students along their developmental journeys is critical to their individual growth. To begin, since students are greatly affected by their environment, it is important for student-development specialists to consider the interaction of people with their environment (Walsh, 1975). Lewin's seminal work in this area (1936) provides us with the idea that an individual's behavior ( $B$ ) is a function ( $f$ ) of the person ( $P$ ) and his or her interaction with the environment  $B = f\{P \times E\}$ . This equation provides student-development specialists with the opportunity to design ways of manipulating variables of the equation in order to yield a learning outcome. Results, however, depend on maintaining the delicate balance between the challenges and supports available in any given student's environment (Sanford, 1966). For qualitative change to occur, there must be a significant challenge to the individual student. That challenge stimulates the student to develop

new ways of conceptualizing and responding to environmental cues. Should that challenge prove overwhelming, necessary support systems must be in place to prevent retrenchment, stagnation, or desire for escape. As an individual engages in more complex behavior, development occurs.

### Descriptive Variables of the Service Learning Model

The proposed Service Learning Model includes five phases of a student's development that result from the student's engaging in certain kinds of service-learning interventions (see Table 1). Four key variables apply to this model: intervention, commitment, behavior, and balance. Each variable has two descriptive classifications.

*Intervention.* Reflecting on Lewin's equation of behavior as the function of the individual's interaction with the environment, we can see that it is important for student-development specialists to delineate the nature of the interaction of the student in a community-service program with the client population. Intervention, the first variable of the model, has two classifications: *mode* and *setting*. The mode refers to whether the student engages in a service-learning activity individually or as a member of a group. The setting is characterized by the individual's relationship to the client population. The *indirect* setting describes the intervention where participants are physically distant from the service site and the population being served. The *nondirect* setting involves an individual in the actual environment of the population being served, but not in direct contact with the client population. Finally, the *direct* setting involves face-to-face interaction with the service population either at the service site or in another setting.

*Commitment.* The second variable of the model, commitment, focuses on the service-learning activity. Classifications of this variable are *frequency* and *duration*. Frequency refers to how often the student engages in the activity. Duration of commitment, however, not only specifies the long-term or short-term nature of the commitment but also indicates where that commitment is found. For example, a student may feel a commitment to a student group, a service activity, or a service site.

*Behavior.* The student's behavior is the model's third variable. The first classification of this variable is *needs*. Needs refer to the psychogenic motivations students have for engaging in service-learning activities. All behavior occurs in an attempt to meet needs (Murray, 1938). The second classification, *outcomes*, describes possible effects upon completion of the service-learning activities.

*Balance.* Balance is the Service Learning Model's final variable. It relates to the importance of Sanford's work mentioned earlier and underscores the dynamic nature of the learning experience. For development to occur in a period of equilibrium, tension-inducing stimuli must be intro-

Table 1. Scheme of the Service Learning Model

<i>Developmental Variables</i>	<i>Phase 1 Exploration</i>	<i>Phase 2 Clarification</i>	<i>Phase 3 Realization</i>	<i>Phase 4 Activation</i>	<i>Phase 5 Institutionalization</i>
<i>Intervention Mode</i>	Group	Group	Group Individual	Group Individual	Individual
<i>Setting</i>	Nondirect Indirect	Nondirect Indirect Direct	Indirect Direct	Indirect Direct	Indirect Direct
<i>Commitment Frequency</i>	One time	One time to a number of activities or sites	Consistent	Consistent	Consistent
<i>Duration</i>	Short-term	Long-term to group	Long-term to activity, site, or issue	Lifelong to issue	Lifelong to social justice
<i>Behavior Needs</i>	Participate in incentive activities	Identify with group camaraderie	Commit to activity, site, or issue	Advocate issue	Promote values
<i>Outcomes</i>	Feeling good, personal satisfaction	Belonging to the group	Understanding activity, site, or issue	Changing lifestyle	Living out values

Table 1. (continued)

<i>Developmental Variables</i>	<i>Phase 1 Exploration</i>	<i>Phase 2 Clarification</i>	<i>Phase 3 Realization</i>	<i>Phase 4 Activation</i>	<i>Phase 5 Institutionalization</i>
<i>Balance Challenges</i>	Breaking into involvement cycle	Choosing from multiple opportunities Dealing with group dynamics	Confronting diversity Breaking from group	Questioning authority Adjusting to peer reaction	Living consistently with values
<i>Supports</i>	Activities, nonthreatening, structured	Group setting, identification Activities, structured	Personnel service coordinators, supervisor, volunteers	Partners, clients, volunteers	Community Inner peace
<i>Goals for Transition</i>	From individual to group	From group to site, issue, or activity	From group to site, or issue to community	From activity, site, or issue to community	From community to society
	Charity				Justice

duced. These *challenges* serve as the first classification. In turn, *supports*, the second classification, empower the individual to act on these challenges. The student eventually arrives, slightly changed, at a new state of understanding. Knefelkamp contributes to the further understanding of the challenge and support concepts in her work on developmental instruction (1974). Experience and diversity are the two elements she outlines that contribute to challenge. Two other elements, structure and personalism (personal attention to the needs of the learner), serve as components of support. These elements are key tools for the service-learning practitioner when designing developmental interventions for the student.

### The Service Learning Model: A Description of Its Phases

What follows are explanations of the five phases of the model, including descriptions of each variable and classification (see Table 1).

**Phase 1: Exploration.** One way to understand the exploration phase is as a time for the "bright-eyed and bushy-tailed," eager to explore new opportunities. During this period, new volunteers are excited by the many opportunities they encounter, are generally naive about the problems facing others, and may be looking for an opportunity to "help" or get involved. They have yet to connect psychologically or emotionally with any one group on campus or with any population or issue in the community.

**Intervention.** The individual either identifies an opportunity to participate at a service site but does not interact with the site population (nondirect) or supports charitable activities on campus (indirect).

**Commitment.** The involvement by students is infrequent; typically, it is limited to one time only (frequency). Consequently, their total service involvement is short-term (duration). The commitment can be to the experience, the group sponsoring the activity, or the issue to which the activity is directed. Generally, that commitment is not a conscious one.

**Behavior.** The kinds of activities in which the student participates are based on clearly identifiable needs. As examples, a student might be responding to the potential status derived from participation in an activity or a T-shirt to be received after participating or contributing. However, the overlying outcome is the personal satisfaction the student experiences from having participated in the activity.

**Balance.** The challenges a student faces in phase 1 generally relate to breaking into the involvement cycle. The uncertainty of the activity or the issue being addressed may be of some concern. In order to reach a balance, opportunities to get involved must have structure and must clearly outline what is expected of the student. The nonthreatening nature of the activity serves as a support in this initial phase.

**Phase 2: Clarification.** During the clarification phase, sometimes perceived as "the salad bar approach," students begin to explore the various opportunities and make critical decisions about where they will exercise their community-service energies. In their attempt to select a specific campus peer group, they also have an opportunity to investigate a variety of volunteer options. Through the diversity they experience with friends and at the placement sites, the students begin to clarify what is important to them.

**Intervention.** The student participates in a service activity via a group with which he or she is beginning to identify. Service is either nondirect, indirect, or direct.

**Commitment.** The student engages in a single experience with the group at a number of sites. An example of such activity is a series of service projects required by a fraternity or sorority. A long-term commitment is made to the group.

**Behavior.** The service activity helps confirm identification with the group. The feeling of camaraderie and belonging reinforces repeated engagement in the group's activities. As a result of the allegiance to the group, the individual is accepted by the group.

**Balance.** The challenges at this stage involve eliminating options and choosing between service opportunities. Also, students become aware of previously unrealized internal dynamics and possible conflicts within the group. The supports include the security of being with a group, a sense of identity resulting from affiliation with the group, and continued structured activities.

**Phase 3: Realization.** The realization phase is often a favorite for educators. During this period, the student generally becomes aware of what the service-learning experience is all about. With the exclamation "Aha!," students realize how the seemingly diverse aspects of their community service all fit together. Usually through a profound transforming experience, the student is able to grasp a larger truth for himself or herself; as a result, students become focused on a particular population or issue and more confident in their beliefs. At this phase, the concept of reciprocal learning becomes clearer to the student.

**Intervention.** The student may continue to volunteer with a group (one that now focuses on a particular service site or activity) or independently. In either instance, the intervention may be direct, indirect, or a combination of the two.

**Commitment.** The student volunteers consistently and frequently and offers a long-term commitment to the site, the activity, or the issue.

**Behavior.** The student begins to focus involvement on the particular activity, site, or issue. As a result, students' awareness and understanding of the service site is heightened. Consistency is prompted by their interest in the work they are doing and the excitement that results

from its perceived relevance to their lives, whether their life is oriented to their academic or professional career, to religion, or to a form of humanism.

*Balance.* The challenges involve confronting the diversity of people and environments with which the student interacts. Between the clients, other volunteers, and the staff, the student is exposed to different cultures, subcultures, communication styles, and lifestyles. In addition, the student is often confronted with the politics affecting their service work or within the service agency. The campus volunteer coordinator provides supports through structured reflective activities and individual advising and counseling. On-site supervisors and other volunteers also provide support. The excitement of this stage feeds the individual's involvement. Given that one's excitement at times can override one's ability, the coordinator needs to monitor the student's potential for burnout.

*Phase 4: Activation.* The activation, or "question authority," phase is an exciting time to witness a student's development from cognitive bystander to full participant in the discussion of the larger and more complex questions of racism, classism, and economic injustice. The student may now feel a strong sense of solidarity for the population with which he or she works and may become an advocate on its behalf. The activist may represent all spectrums of cognitive development, and the public service coordinator or a faculty member has the challenging task of encouraging students to develop a more complex reasoning ability. Students begin to recognize the reciprocity between serving and learning as they receive more from their service than they are giving.

*Intervention.* The student is involved directly in the community and/or is intently working on a particular issue in an indirect capacity. Most likely, students will continue their direct contact with the client population. The intervention may be with a group that works together in dealing with a community issue or issues, or independently.

*Commitment.* The student volunteer consistently offers a lifelong pledge to the issue or issues with which he or she identifies. His or her participation is constant.

*Behavior.* The student's lifestyle changes to reflect his or her commitment, and the result is a considerable amount of time spent in the community where he or she is serving. It is likely that the student will develop friendships within the served community and with other volunteers. The student advocates issues relevant to the community with which community members identify. The student is motivated by the injustices he or she witnesses. This may result in resistance to and challenge of the college or university representing "the system"; the student may then retreat or temporize in his or her development.

*Balance.* Challenges are posed by society's response and reaction to the issues raised, by what the student learns in class, and by the concept of the college or university as an intellectual sanctuary where questions about issues of justice are constantly being asked. Because students exhibit their commitments through their appearance, lifestyle, and verbal and written expression, they might be challenged by the reactions of their peers. Their supports are now largely garnered from other students and community members who share similar commitments and concerns. Campus volunteer coordinators assist by offering their time and support and by listening to the problems experienced by the student. This support helps to offset potential burnout, temporizing, or escape.

*Phase 5: Internalization.* The internalization phase describes those few students who fully integrate their community-service experience into their lives and, as a result, make lifestyle and career decisions consistent with the values gained from such experience. Sometimes envisioned as the "Mother Theresa" or "Ghandi" phase, these students are no longer content with seeing their work in the community only as a function of their school experience. They take steps to make lifestyle choices that incorporate community values.

*Intervention.* In the final stage of the model, the student is involved in community service both directly and indirectly.

*Commitment.* Students strive to live a life integrated with their service work; their commitment is consistent, and they pledge a lifetime to the pursuit of social justice in society.

*Behavior.* The student promotes his or her values in everyday life and consciously integrates those values into his or her being.

*Balance.* The challenges posed to the student are those that relate to trying to live a consistent lifestyle. Of concern are issues regarding allocation of one's money and resources to effectively reflect one's commitments and choice of a career consistent with one's values. The supports come from the sense of community students derive from their commitment to public service and the sense of inner peace that goes hand in hand with living one's principles.

### Phase Profiles, Developmental Parallels, and Goals for Transition

Mentioned earlier was the importance of relating program models to developmental theory. What follows is a journey through the Service Learning Model that outlines sample student profiles, goals for students, and developmental transitions to advanced service-learning phases. Parallels with other developmental paradigms are also described and presented in Table 2.

**Table 2. Comparison of Student-Development Theory with the Service Learning Model**

<i>Service Learning Model Phases</i>	<i>Perry</i>	<i>Kohlberg</i>	<i>Gilligan</i>
Phase 1: Exploration	Dualism Position 1: Authority and absolutes are undifferentiated and therefore unquestioned.  Dualism Position 2: Issues are perceived as black and white, right or wrong. No gray. Knowledge is absolute. Right answers are in the authority's domain. Multiplicity is perceived but suspect and opposed.	Preconventional Stage 1: Punishment and Obedience. Avoids punishment, achieves gratification. Little sense of moral connectedness. Defers to power.  Preconventional Stage 2: Instrumental Relativist. Self-centered relationships with others and environment. Manipulation of others in order to obtain rewards.	Level 1: Orientation to Individual Survival Pragmatic focus on self. "Should" and "would" interchangeable. Subject vs. citizen, lack of power sensed. Only responsible to self. Relationships seen as painful.
Phase 2: Clarification	Multiplicity Position 3: Variety of answers. More gray, no wrong opinions. Opens door to learning to distinguish ways of believing and judging. All opinions are valid.	Conventional Stage 3: Interpersonal Concordance Conforming to good boy/nice girl stereotypes—approval seeking. Good behavior is that which pleases others. Conformity to majority opinion.  Conventional Stage 4: Law and Order Doing one's duty. Authority is always right. Maintains social order for order's sake. Rules separated from feelings of approval.	Transition 1: Selfishness to Responsibility Redefines self-interest. Attachment; connection to others becomes important transition variable. Ability to see self and limitations realistically. Disparity seen in "would/should." Enhancement of self-worth.

**Table 2. (continued)**

<i>Service Learning Model Phases</i>	<i>Perry</i>	<i>Kohlberg</i>	<i>Gilligan</i>
Phase 3: Realization	Multiplicity Position 4: Individual begins to see differences between unconsidered belief and a considered judgment. Relativism is perceived.	Postconventional Stage 5: Social Contract "Right"—individual rights, human dignity. Emphasis on set rules reached by consensus. Laws exist to protect these rights.	Level 2: Goodness as Self-Sacrifice Adopts societal values. Acceptance by others paramount. Needs for security. Holds others responsible for the choices he or she makes. Assertion dangerous—immoral in its power to hurt, leads to abandonment. Choosing between dependence and care leads to frozen judgment and activity. Desires to protect the dependent and unequal.
Phase 4: Activation	Relativism Positions 5 and 6: Knowledge is contextual and relative. Almost too much gray. All answers are valid. Resists decision making, closing options. Moving to "6" leads to realization of need to choose. Authorities once again are valued, this time for their expertise, not position.	Postconventional Stage 6: Social Contract (continued) Unjust laws must be changed through consensus and rational deliberation.	Transition 2: Goodness to Truth Questions logic of self-sacrifice. "Selfish" reappears as transition variable. Moral action no longer based on what others think but on realities of intention and consequence.
Phase 5: Internalization	Commitment in Relativism Positions 7-9: Affirms self and responsibilities in a pluralistic world. Has come to terms with self. Established identity. Commitments such as religion, career, partnership in life's experience. No longer "fence sitter." Action is integrated with self.	Postconventional Stage 7: Universal Ethical Rules followed are more subjective and abstract. Concerned with justice, reciprocity, equality, and individualism. Decisions of conscience based on high value of human life, equality, dignity.	Level 3: The Morality of Nonviolence Reconciles diverse concepts of selfishness and responsibility through self-understanding and morality definition. Nonviolence (not hurting) is premiere. Care is a universal obligation. Issues: self-worth in relationship to others, claiming power to choose and assuming its responsibility.



**Phase 1: Exploration**

*Nondirect.* Sarah, a student at Wye College, participates in an organized campus program sponsored by a campus group. The organization has assumed the task of painting the local soup kitchen. Sarah does not interact with the target population; rather, she participates in a function that peripherally affects that population. Her motivation is the material gain—a T-shirt, which she receives on completion of the project. She also has gained a sense of personal satisfaction as a result of her actions. Sarah's previous involvement with social issues has been limited.

*Indirect.* Jim, a student at Zee College, joins his residence-hall-floor members in sponsoring representatives for a dance marathon fundraiser for cancer research. His participation is limited to collecting money and attending the marathon. Jim and most of his floor members are motivated by the potential prestige of being recognized as the first-place team if they raise the most money. The pizza party for the winning team is an additional motivator for Jim and his floor. Their previous involvement with social issues has been limited.

*Developmental Paradigm Parallels.* According to Perry. Sarah and Jim can be defined as dualists. Sarah is comfortable in the soup-kitchen setting. She is there only to paint. She knows how to do the task, and it is clearly defined. Sarah does not have to think about more perplexing issues, such as why a soup kitchen even exists.

Jim is also satisfied with his situation. He does not think about how the money might be used for cancer research; rather, he focuses on how to contribute to making his team number one. Developmentally, although Sarah and Jim are reaching out to others by "getting involved," they find reassurance doing so in a safe, nonthreatening environment amidst a group of peers where the questions are simple and the answers readily available and absolute.

*According to Kohlberg.* Sarah and Jim can be seen in the preconventional stage. Sarah is painting the soup kitchen because she knows she will receive a T-shirt in return, not because she necessarily feels a commitment to the soup kitchen or to the hungry. Jim fares much the same way as Sarah. He is raising money for cancer research because he knows that he might be in the first-place team. Both Sarah and Jim are instrumental-relativists: They participate in their respective service activities because they know they will get something in return; that is, a material gain or a good feeling.

*According to Gilligan.* Sarah's orientation is to her own individual survival. She views her participation as an individual way to accomplish something. Her focus is not on how to get to know other people with whom she is painting or to meet the people who will benefit from the painting. Rather, Sarah's participation in the service activity is self-serving. She wants to accomplish a task and ultimately be rewarded.

*Goals and Means for Transition.* In order for Sarah and Jim to move from the exploration to the clarification phase, their awareness of the various campus community-service groups needs to be heightened, perhaps through an organization fair. Colleges and universities must also ensure that many structured service activities are available, both outside the classroom and integrated into the curriculum, and that personal follow-up contacts are made to students like Sarah and Jim who were previously involved. Increasing the number of opportunities, varying the ways to access opportunities, and encouraging group activities will enhance the possibility that Sarah and Jim will move along their developmental journey.

**Phase 2: Clarification**

*Nondirect.* Pete joins the service fraternity, Alpha Phi Omega, and participates in the organization's activities. He is responsible for participating in ten service projects. One in particular involves preparing bulk mailings to raise money for construction of a low-income, senior-citizen housing unit. Pete's previous experience with volunteering is minimal and limited to indirect and group activities.

*Indirect.* Caroline belongs to a sorority that sponsors testing for sickle-cell anemia. During the drive, these women escort students through the testing process. While their assistance is critical, the activity is a service with an indirect focus. Caroline is motivated by the group's expectation that she actively participate. Her previous experience with volunteering is minimal and limited to indirect or group activities.

*Direct.* David and Keesha belong to the Recreation Club, which sponsors an annual "Special Olympics" service project. Although officers of the Recreation Club plan and organize the event, David and Keesha's involvement is direct and limited to the actual day of the event. David is a "hugger," that is, a volunteer offering encouragement to participants after each competition, and Keesha is a "timer," that is, a volunteer keeping record of participants' performance in timed events. Their motivation comes from the expectation by the group that they participate. Also, the competition with the other organizations affiliated with the same national event serves as a motivator. The National Special Olympics Committee will give recognition and present a trophy to the campus club that plans and implements the best program. David's and Keesha's previous experience with volunteering is probably minimal and limited to indirect or group activities.

*Developmental Paradigm Parallels.* According to Perry. Pete, Caroline, David, and Keesha can be seen as viewing their worlds as multiple and diverse. Each of them is in contact with an increasingly varied set of people. They know that social problems exist and that there are many ways of addressing them, whether it is housing for senior citizens, testing for sickle-cell anemia, or providing recreational activities for the devel-

opmentally disabled. All four of these individuals realize that there are many ways to address social problems.

*According to Kohlberg.* The four students are at the conventional level, both at the interpersonal-concordance and law-and-order stages. The "good boy, nice girl" stage is evidenced by their participation in their respective service activities. They are committed to identifying with and seeking approval from the group; consequently, they are less involved in the actual issue targeted by the activity. Their participation is also consistent with Kohlberg's "law-and-order" orientation. Because they must participate in the group's service projects, they do not question the benefits or problems inherent in those projects.

*According to Gilligan.* Caroline and Keesha are involved in their respective service activities because they are committed to their group's obligations. They feel as though they "should" be involved in their organization's service activities, yet proceed cautiously because they realize their personal limitations. Caroline's and Keesha's association with their respective organizations serves to enhance their feelings of self-worth and sets the stage for embracing a societal value of goodness.

*Goals and Means for Transition.* For Pete, Caroline, David, and Keesha to develop from the clarification phase to the realization phase, several challenges and supports will be necessary. Both inside and outside the classroom, these students will need to be exposed to more information about the issues related to their service activities. For instance, as Pete takes on the role of organizer for one of the Alpha Phi Omega service activities, he will need to meet with people who work closely with the service issue and discuss their needs and how best to structure the activity. It will be important for him to read about the community with which he will be working. Caroline will also need to feel safe in the knowledge that she has the support of the campus health and counseling centers to discuss some of the issues she is now grappling with as she learns more about the problems associated with persons who have sickle-cell anemia. David and Keesha might walk into the campus-activities office to reserve a meeting room for their Special Olympics committee. In approving the room request, the campus-activities coordinator might take the opportunity to suggest and encourage an educational program prior to the event on the issues and problems connected with the developmentally disabled.

#### *Phase 3: Realization*

*Indirect.* Maria volunteers in a campus organization engaged in research on hunger and spends a consistent number of hours per week (three to five) at the office, interacting with other volunteers, full-time staff, and professionals. Maria is motivated by the research findings and continues her commitment to the eradication of hunger and its related problems. Her previous experience with social-justice issues has largely been indirect.

*Direct.* Kwon enjoys working with children and chooses to tutor weekly in the afternoons at a local elementary school. Over time, he becomes increasingly interested in and involved with the process of tutoring as well as with the life of the child he assists. The site supervisor provides individual supervision in the form of site orientation, student assignments, and occasional tutoring workshops. Kwon participates in monthly seminar support-sessions for all campus tutors, sponsored by the campus public-service center. Kwon is motivated by his faith, his career interests, and a sense of commitment to the child and to the site.

*Developmental Paradigm Parallels.* *According to Perry.* Maria and Kwon can be viewed as realizing there is a difference between an unconsidered belief and a considered judgment. Developmentally multiplistic, Maria begins to realize that there are many reasons for hunger and what her responsibilities are. Kwon begins to see that the need for tutors goes beyond the classroom and reaches into the home and community in which the children live.

*According to Kohlberg.* Having reached the postconventional stage, Maria and Kwon believe in a concept of citizenship that includes a moral obligation to end hunger and educate our youth, respectively.

*According to Gilligan.* Maria has a need to be involved in a program that protects those who are not treated fairly—in this case, the hungry. It is important for her to be accepted by society, and she sees her involvement in a vital social issue as an answer to her need for acceptance. By creating a supportive environment, the people she works with in the hunger-education organization fulfill her security needs.

*Goals and Means for Transition.* Critical to the transition from the realization to the activation phase is the need for structured reflection on and clarification by the students of the feelings caused by their experiences and the knowledge they are gaining that relates to the site community. For Maria and Kwon to move from realization to activation, they will need to make a conscious decision to focus on their respective activities and be prepared for the challenges of diversity they will face in the future. Maria needs to be encouraged by the campus volunteer coordinator, the site supervisor, or a professor to take the next step and get involved in a direct-service activity. Kwon, through classes and seminars, may come to see the connection between poor education and economic inequities. Courses on issues of oppression should be offered to reinforce and enhance the students' understanding of the connections between forms of social injustice. The campus public-service coordinator should provide regular debriefing group-support sessions so that Maria, Kwon, and others like them have an opportunity to discuss their experiences and accompanying thoughts. Only then will Maria and Kwon be ready to move on to the next phase.

*Phase 4: Activation*

*Direct and Indirect.* Carlos and Sherry work with the Hispanic-refugee population as volunteer legal aides. Carlos is interested in the legal profession as well as in the economically disadvantaged Hispanic community. Sherry is nearly fluent in Spanish and has an interest in issues regarding political refugees and political asylum. Carlos and Sherry have become attached to their volunteer work and frequently socialize with the largely Hispanic staff and volunteer team. In addition to their weekly activities of securing information from their clients and performing legal research, Carlos and Sherry are advocates, not only for their clients, but for the Hispanic population whom they have come to perceive as victims of the inequities associated with their daily lives.

*Developmental Paradigm Parallels.* According to Perry, Sherry and Carlos are in Perry's relativism stage. They recognize that the expertise of the agency supervisors is critical to the positive outcome of their clients' cases. Sherry and Carlos have a difficult time choosing between the many options that seem "politically correct" for overcoming problems they witness in society. Through the challenges of other volunteers and staff members as well as the client population, Sherry and Carlos have come to feel empathy for refugees as a whole, rather than just for their own clients.

*According to Kohlberg.* Having reached Kohlberg's postconventional stage, Sherry and Carlos are enlightened to the fact that some laws regarding refugee status are unfair; therefore, they feel a responsibility to work toward changing those laws. They accept the moral obligation to change that which is unjust.

*According to Gilligan.* Sherry's involvement in Hispanic-refugee issues results from her personal acknowledgment of injustices and not from expectations imposed by others. She does not view her participation at the Hispanic-refugee center as self-sacrificing but rather as necessary. While she is committed to her involvement, Sherry toys with the thought that she might be doing this work because of her interest in improving her Spanish. She grapples with issues of selfishness.

*Goals and Means for Transition.* In order for Sherry and Carlos to move from the activation to the internalization phase, it is critical that their involvement not result in retreating or temporizing. Their participation away from the campus might cause them to view the college or university as the "ivory tower" and to question its value. It is also possible that students will be swallowed up by a particular site or issue and become unable to witness or empathize with related injustices. Therefore, it is important that those individuals with whom Sherry and Carlos now socialize and interact help them understand that the process of change involves many factions, that no one institution is solely to blame, and that many injustices are connected.

Because negative peer reaction against them may be strong, the campus should provide support for students like Carlos and Sherry through workshops, support groups, and individual counseling sessions. Residence-hall floors that focus on community service can also provide Sherry and Carlos with an environment that helps them come to terms with their own anger toward the social system and achieve a more balanced perspective.

With opportunities to engage in advocacy activities, through research and verbal and written exchanges, the goal is for the student to replace individual-community issues with a recognition that injustices are connected and adversely affect the well-being of all. Hence, the student understands the need for a commitment not only to the immediate community but to the overarching society as well.

*Phase 5: Internalization*

*Direct and Indirect.* Emma is an older student, with much exposure to communities and their issues. She spent two years in an underdeveloped nation, providing needed technical assistance. She returns to school to pursue a degree in a field that will allow her to help change policy, to work directly with needy populations, or to do both. She is involved with civic and student organizations that promote social justice. Emma is motivated by the integration of social issues into her daily life and has been exposed to a diversity of issues related to community and societal problems.

*Developmental Paradigm Parallels.* According to Perry, Emma is firmly engaged in a commitment to Perry's relativism stage, Emma has established her identity as one of helping others both directly and at the level of social organization. She has learned how to integrate her values through her career, educational, and social pursuits. As a result of her diverse experiences, Emma recognizes the pluralistic nature of the world and understands how she can best play a role to effect positive change.

*According to Kohlberg.* Having experienced poverty firsthand, Emma has come to terms with established rules that are often subjective and abstract. In her attempt to live according to a universal ethical principle, Emma sees her immediate community as only a microcosm of global society. Emma brings to her career and social choices the filter of conscience, placing a high value on human life, equality, and dignity.

*According to Gilligan.* Emma can be seen as striving to live out the altruistic components of Gilligan's "morality of nonviolence" by critically reflecting on her experiences in a developing nation and on what she will subsequently do with that experience. Realizing that she also receives both emotional and spiritual benefits from her community service, Emma gains an ability to reconcile diverse concepts of selfishness and responsibility within herself. Through self-understanding and a rede-

definition of morality, Emma is able to identify her own view of reality and responds accordingly.

### Caveats for Consideration

The Service Learning Model provides faculty, student-affairs professionals, and students with a framework to plan service-learning programs. When using the model, however, it is important that the interventionist be aware of some fundamental assumptions and limitations of the model.

#### Assumptions

*Evolutionary.* The Service Learning Model is evolutionary in nature; that is, the final phase described (internalization) is not an end to itself. Rather, phases of the cycle are revisited throughout an individual's life, given the situations and events presented and chosen.

*Not Age Specific.* The interventionist should not rely on age as a factor when determining appropriate strategies for involving students in service-learning activities. Program planning should be based on the student's level of community-service experience and political and social awareness. For example, a freshman who tutored an inner-city child for two years while in high school may require the challenges and supports of the realization phase, while a senior who has never been involved in community service would probably require the preliminary exposure of the exploration phase.

*Learning Through Service.* The Service Learning Model assumes that learning will be achieved by both the student and the client population. In order to ensure this, direct intervention, educational programming, faculty involvement, and opportunities for reflection by students are necessary. Typically, the concept of reciprocal learning (when the student and the client learn from one another) becomes evident at the realization phase, resulting in student and client empowerment.

*From Charity to Justice.* In order for empowerment to occur, service-learning programs must move beyond a focus on charity, such as dance-marathon fundraisers and holiday visits to nursing homes. Programs that focus only on charity delay a student's success at empathizing with the service population. Without that empathy, the student will not come to recognize the members of the client population as valued individuals in the larger society, as well as sources for new learning. As a result, the student will miss an opportunity to learn significant lessons from the members of the client community, individual development will be thwarted, empowerment of both the student and the client blocked, and ultimate societal justice forfeited.

#### Limitations

*Research.* To date, the Service Learning Model has not been empirically tested to determine its application across cultures. Given the cultural, racial, and ethnic diversity of students, the varying levels of exposure to social and political issues, and the different ways of perceiving ethical and moral questions, it is important that the student-developing professional be aware of the potential need to manipulate the critical variables of the Service Learning Model for individual students. Assessment instruments like Rest's (1974) *Defining Issues Test*, which assesses the application of Kohlberg's paradigm, need to be designed and used by the student-affairs practitioner to monitor student movement along various developmental dimensions over time. These data can be used to clarify the benefit of planned interventions and validate the Service Learning Model.

#### Conclusion

Today's colleges and universities affect a significant percentage of our population. They can provide environmental challenges and supports that have the potential to encourage responsible citizenry and community leadership, resulting in a more equitable society. Through college- and university-supported service-learning opportunities, students will develop a better understanding of and care for their fellow human beings and thereby become more accepting of our global interdependency.

The Service Learning Model offers a foundation from which to develop service-learning programs. While theories, paradigms, and conclusions are vulnerable in that there are exceptions to every rule, the Service Learning Model has been utilized with success by a number of colleges and universities. Institutions of higher education that have embraced the model as a means for furthering their service-learning programs include Stanford University, Georgetown University, the University of Maryland, College Park, and Creighton University. Although anecdotal data strongly support the Service Learning Model, a tremendous need remains for empirical research. Toward that end, preliminary research findings seem to echo the phases of the Service Learning Model (Schmidt-Posner, 1989).

With strong data supporting the Service Learning Model, it is likely that more institutions will consider service-learning programs as a viable means for values development. Consequently, we challenge researchers and practitioners to join forces in the exploration and implementation of the Service Learning Model. We hope the results will promote more responsible citizenry and advance a path toward a more just society.

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