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*Through an understanding of the concept of servant-leadership, administrators can integrate community-service opportunities for all student organizations with the aim of emphasizing the advantages of nonhierarchical over hierarchical and power-oriented leadership models.*

New Directions for Student  
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### The Integration of Service Learning into Leadership and Campus Activities

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For years, student-affairs divisions of universities and colleges have supported students who pursue a portion of their education through non-academic learning opportunities; this participation has often, if not always, included involvement in student organizations and clubs. Also, in the past ten to fifteen years, many institutions of higher education have started to recognize the importance of intentionally developing opportunities to enhance leadership among their student populations. However, these leadership programs have often only taught students in leadership positions, through skill development, how to effectively manage student organizations. Historically,

leadership skills were once thought a matter of birth. Leaders were born, not made, summoned to their calling through some unfathomable process . . . [At that time, leadership theory] saw power as being vested in a very limited number of people whose inheritance and destiny made them leaders. Those of the right breed could lead; all others must be led. Either you had it or you didn't; no amount of learning or yearning could change your fate [Bennis and Nanus, 1985, p. 5].

Nicoll (1986) writes that today,

our newest and best approaches to leadership . . . are still rooted in Newton's hierarchic linear and dualistic thinking . . . To our detriment, we still see a leader as one person, sitting at the top of a hierarchy.

determining, for a group of loyal followers, the direction, pace, and outcome of everyone's efforts [p. 30].

The authors of this chapter support a new definition of leadership that challenges every individual, whether or not in a traditional leadership position, to find a way to make a positive difference in the world. By developing and demonstrating qualities of care, courage, ethical sensitivity, responsibility, and the ability to empower others, each person has the potential to have the same impact that is generally assigned to a "leader." It is this form of "leadership" that institutions of higher education need to facilitate in all students, not just in a select few.

By linking community-service and leadership-development opportunities, members and leaders of student organizations can develop themselves as *servant-leaders*, a concept developed by Robert Greenleaf (1977). Greenleaf wrote *Servant Leadership* to express his wish that those who lead first serve.

The servant-leader is servant first . . . It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve—after leadership is established. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature [p. 13].

Greenleaf goes on to explain that the servant-leader works to serve other people's needs in order to help them grow as persons, to "become wiser, freer, more autonomous, more likely themselves to become servants" [pp. 13-14]. Rather than being demeaning, servant-leadership can be a means of mutually enhancing and empowering all members of an organization, including the group's leader.

By challenging students to develop themselves as servant-leaders, students will learn more than formulas for success. By learning about leadership through community involvement, students have the opportunity to observe a diversity of leaders at work and ask themselves such questions as: How does a person who is homeless mobilize other homeless people to work for change? How does a pregnant teenager overcome many obstacles to be an effective role model for her child? Why does a fifteen-year-old gang member have such a strong, loyal following? What does this teach me about leadership and responsibility in my own life? For what purpose is leadership? For whom is leadership?

Greenleaf (1977, p. 4) asserts that ". . . we live in the age of the anti-leader, and our vast educational structure devotes very little care to nurturing leaders. . . . If there is any influence, formal education seems to discourage such pursuits . . . educators are avoiding the issue when they refuse to give the same care to the development of servant-leaders as they do to doctors, lawyers, ministers, teachers, engineers, scholars." If educators are to play a critical role in the development of ethical, responsible citizens, we cannot discuss the concept of leadership unless we discuss the concept of service.

This chapter outlines strategies for integrating student service in the community with student activities and leadership programs, which include integrating campus activities and leadership programs, integrating leadership into community-service groups, integrating the community into service-learning programs, and finally, applying the Service Learning Model to campus activities. Such a systematic approach is based on a model developed by McManamon, Rice, and Wilson (1988).

### Integrating the Servant-Leader Concept into Leadership Programs

By incorporating community service and leadership development for all students involved in campus activities, students will have the opportunity to challenge the traditional assumptions often made about leadership. Also, they will be better prepared to address the difficult issues of leadership and responsibility in their careers, families, and communities during and after their college experience.

*The Role of a Campus-Based Leadership and/or Community Service Office.* Building community-service opportunities into existing leadership programs does not need to be difficult or expensive. Many campuses have employed full-time staff members to coordinate traditional student-leadership programs or community-service programs. Some colleges and universities, such as Albion College and Seattle University, have hired professionals to develop and coordinate programs that teach the servant-leader concept. A variety of staff members providing leadership development, advisement for student groups, and support for community-service programs can offer an excellent opportunity for collaboration between faculty, staff, and students to raise awareness of, and possible solutions to, issues facing the surrounding community.

The mission of many student organizations includes providing service to the community outside the campus. Such community-service student organizations might include agriculture organizations that provide emergency aid to farmers, sports clubs that assist high school students in developing athletic competencies, or fraternities or sororities that match

each member with a child in the community. It is critical that students be aware of, and have available to them, campus resources that can assist them in setting up these types of long- and short-term projects. Appropriately trained and funded community-service and leadership educators can play a valuable role in providing opportunities for students to discuss what they have learned about themselves and the various models of community leadership they have witnessed (Delve, 1989).

### Integrating Community-Service and Leadership Programs

There are many opportunities for leadership programs to incorporate community-service experiences into their design. It is critical that these programs be open to all students and not limited to those in traditional leadership positions. Through service-learning opportunities, students can recognize the effect and the difference they can make by serving others and, conversely, allow themselves to be affected and served by the community.

*Retreats and Workshops.* Many campus-activities offices hold annual retreats, seminars, or workshops. Some of these are for students involved in a variety of campus activities, while others are for more specific populations such as African American students, women, emerging leaders, returning students, international students, and so on. There are many opportunities to incorporate the servant-leader concept into these programs, including workshops on how to get students involved in the community and guest speakers who address the connection between leadership and service.

Creighton University begins their annual leadership retreat with a community-service project. What students learn from this becomes a springboard for discussions throughout the retreat.

In addition to workshops on leadership styles, motivation, and communication, the leadership programs at Southern Illinois University at Edwardsville and North Carolina State University offer several two-hour modules that focus on issues related to community service and ethical development.

At these retreats and workshops, experiential games can challenge students to explore issues of the community. In playing "The Game of Life," students at Ithaca College take on the roles of people who are members of homeless, elderly, disadvantaged-youth groups, and power groups. Each participant plays the game as if he or she were a member of that group. The dialogue that results helps students better understand the perspectives of oppressed populations and challenges them to explore their own values. Likewise, the University of Minnesota's YMCA staff

also encourages students to discuss a variety of challenging community issues through a similar game, "The Game of Integrity."

*Orientation Programs.* Other ways to develop student leadership and civic responsibility may come through orientation programs. For instance, at Azusa Pacific University, through its Bridges Program, student-orientation leaders experience a seven-day plunge into urban life. Working on the premise that "by exposing students to human need and the paradox of that need in a land of plenty . . . their assumptions about others [will] be challenged" (Bunker, 1989, p. 1), students go to San Francisco or Los Angeles to work in soup kitchens and shelters, participate in cleaning and building projects, and assist other service agencies. Additional activities include an opportunity for students to experience what it means to be without practical necessities: During the urban plunge, students are provided with limited financial resources for a day and are told, via a scavenger hunt list, to find food and social services in the city. Ample opportunities exist for students to reflect on their experiences through group discussions and journal writing.

*Credit and Noncredit Leadership Courses.* Both credit and noncredit courses can provide opportunities for community involvement. Seattle University offers a leadership course where students are challenged to examine their values as they relate to "global realities and local community needs." The University of Vermont includes a panel discussion of community leaders in its leadership course. Such courses also provide an excellent opportunity for students involved on campus to become involved in a course-long community-service project. The class time provides a chance for students to reflect on their experience and discuss its relation to leadership.

The University of Minnesota offers an intense program where 50 students are matched with community or campus leaders. Among other things, the student and mentor meet weekly to discuss the realities of leadership in careers, personal lives, and community involvement. Together, mentors and students participate in two community-service days that emphasize the role of service and leadership.

*Recognition.* Recognition of students who are involved on campus and in the community is a critical component of servant-leadership programs. The University of Vermont's monthly leadership newsletter includes a regular section highlighting student organizations and individual students who are serving the community. The Office of Community Service Activities at the University of Minnesota presents the Community Service Award, which is presented at the President's Annual Leadership and Service Awards Program. The Campus Compact, a national organization of university and college presidents that seeks to stim-

ulate student participation in voluntary community service (Brozan, 1987), each year recognizes five student leaders through their competitive "Student Humanitarian Award." Recipients of the award are able to donate \$1,500 to a program in which they are involved.

*"Greek" Organizations and Campus Activities.* No chapter on campus activities and community service would be complete without mentioning the long history of philanthropic activities sponsored by fraternities and sororities. As Schmidt and Blaska (1977) describe,

Greek members themselves see a variety of functions served by their organizations: a home-away-from-home, a place to learn leadership behaviors, an environment for close personal relationships, a milieu of scholastic achievement, [and] a force for community service . . . [p. 164].

Indeed, while many "Greeks" appear to prefer a more nondirect approach to community service (away from the site and the population served), their often creative philanthropic efforts have raised much needed money and awareness for excellent causes. For example, in addition to widely publicized dance marathons and walkathons, some fraternities like Sigma Phi Epsilon at Northern Kentucky University have dribbled a basketball for 18 miles to raise funds for the American Heart Association. The Kansas State University Greek community's "Operation Turkey" raised money and food to donate to a community holiday-food program.

In an effort to have a long-term impact in the community, a member of the Sigma Pi fraternity at Ball State University founded "Greek Vision" in 1986. The "Vision" proposes that each fraternity and sorority in the U.S. and Canada raise dues each month by one dollar. Those extra monies (an estimated \$5 million) would be donated to " . . . projects that support a holistic approach [to combat the lack of] food, clothing, shelter, education . . . for immediate relief and for long-term development which [would] work toward a long-term solution to the problem[s]" (Swickard, 1988, p. 13).

Historically, black fraternities and sororities have chosen projects that engage them directly with people in the community. At the University of Maryland, College Park, the Pan Hellenic Council sponsored "Adopting a High School Class," where students assisted the admissions office in its efforts to recruit minority students to college. For two of its community-service activities, Alpha Phi Alpha at the University of Maryland, College Park, provided tutorial services for an elementary school in Washington, D.C., and sponsored "Project Alpha"—a teenage-pregnancy-prevention program for males.

### Leadership Development for Community-Service Students

While stimulating a sense of responsibility for the greater community should be an important aspect of all leadership programs and campus activities, it is equally necessary to provide training specifically for those who lead community-service organizations. Students who lead groups that work outside the confines of the "ivory tower" inevitably face different moral, ethical, and cultural issues from those who lead more traditional campus-based groups. These students need the opportunity to develop their leadership skills and styles in order to serve effectively not only the student community but the nonacademic community as well.

*Retreats.* At Georgetown University, students organize and run the annual Volunteer and Public Service Center Leadership Retreat. Using the theme "From Charity to Justice," students focus on traditional leadership issues, topics of racism and classism, the role of reflection and education in volunteering, and what it means to be a leader in community service. Each year, the Campus Outreach Opportunity League (COOL) offers a weekend-long national conference featuring speakers, workshops, and an opportunity for students to learn from each other about community-service activities at other universities. Through conferences, newsletters, and various resource books, COOL has established itself as a vital source of information for students and administrators who seek to start and develop service organizations on their campuses.

*Courses.* Even though retreats can be effective in developing leadership capabilities and a sense of civic responsibility, enhancing those skills over a semester-long class can be as, if not even more, effective. For instance, the University of Minnesota's YMCA offers the Metro Internship Program. As stated in the program description, the for-credit program places 25 to 30 students in a ten-week seminar on ethics, leadership, and power in organizations; the seminar is then followed by a full-time, ten-week internship. Metro's purpose is to "have students ask themselves what constitutes right action in the economic, political and social contexts of work, and then test their work with ethical leaders" (Morton, 1988, p. 1).

The University of Vermont's Center for Service-Learning designed a for-credit course in community-service leadership. Through ongoing community service, students were involved in applying the concept of servant-leadership to their own roles as leaders.

*Orientation Programs.* Orientation programs can be an excellent way to introduce students to a new or deeper understanding of community service. Freshman Orientation to Community Involvement (FOCI) at Georgetown University matches two groups of ten selected freshmen

with upperclass leaders, just prior to new student orientation, to explore the needs of Washington, D.C. When freshmen receive their FOCI application they learn that Georgetown places a high priority on community service. For three days, students either paint or refurbish a community agency. Throughout the week, the freshmen, upperclass leaders, and campus and community leaders engage in a series of discussions to explore the problems of the urban poor and to exchange ideas on social responsibility. Many of the freshmen who have participated in FOCI have gone on to become leaders in many of Georgetown's community-service programs.

### Involving Community Leaders in Service Programs

Learning about leadership should not be initiated and managed solely by the institution. Often, the people who know most about the community, those who actually live and work in it, are neglected resources of valuable information.

**Training.** The community can serve as an obvious resource in training and orienting students to the work they will face when they volunteer. Agency supervisors are often very happy to come to campus to educate students about tutoring, health care, or homelessness. These community leaders can also begin to dispel any false assumptions students may have about the community and area of town where they will work.

**Invited Speakers.** Leadership and civic responsibility are often developed through critical analysis of current issues. Ohio Wesleyan University sponsors "The National Colloquium: Linking the Liberal and Civic Arts." The colloquium runs throughout the academic year and brings speakers to campus to address controversial public issues. Likewise, Stanford University sponsors the "You Can Make a Difference" Conference, which annually encourages students to reflect on a particular topic of need and interest to the community. Planned and implemented by students, the Conference encourages students to become knowledgeable in one social area so that they can make choices on how to be effective citizens for change.

**Cross-Cultural Exchanges.** A challenging way to engage students in work with community leaders is through an international, cross-cultural experience. At Westmont College in Santa Barbara, California, Potter's Clay offers over 350 students an opportunity to spend their spring break working in teams with community and church leaders in Ensenada, Mexico. Potter's Clay was developed to expose students to a third-world culture. In addition to leading vacation Bible schools and evening church services with the assistance of local pastors, students also provide manual labor to construct simple buildings and sponsor basketball and soccer teams to play with local teams. The program has grown so popular that

community leaders from the United States now join the students to serve in Mexico. Similar domestic programs at many universities include spring-break programs in Appalachia and Texas.

**Community Fairs.** An effective way to break down the barriers that may exist between campus and community is to invite community-service agencies to recruit volunteers during the same fair at which student organizations are trying to recruit new members. At The Catholic University of America, agencies from around Washington, D.C., are invited to participate, along with student organizations, in the annual Organizations Fair. Through this and the direct contact with leaders from a variety of agencies, students see that being involved in the community is legitimate, institutionally supported, and co-curricular.

### Application of the Service Learning Model

Once one has an understanding of the Service Learning Model, its applications to campus activities and leadership development become evident. Group activities, already described in this chapter, parallel phases one and two, exploration and clarification, and provide a structure that will encourage a student to identify with a particular student organization while also providing a needed service to the community. As students become confident as individuals and with their place in a group, they may be ready to accept a more traditional leadership role within an organization. As leaders and visionaries, such students will experience phase 3, realization, by recognizing their connection with the community and the implications for the campus organization.

Once these leadership qualities have been nurtured, students may experience phase 4, activation, by starting their own organization to meet a particular student and community need. Finally, students who have overcome many obstacles and challenges in their community-service efforts and who have matured as a result of those experiences, may be ready to internalize their experiences and apply them to a life outside the campus. This may come in the pursuit of traditional and nontraditional leadership positions within the community. In addition, students who have experienced service-learning programs within their universities may subsequently be better prepared to serve their communities as agents of change whether they direct a homeless shelter, sit on the board of a health clinic, tutor an illiterate adult, or mentor a child.

### Conclusion

It is important to remember that leadership does not always have to follow the traditional power-oriented model to which many of us have become accustomed. As Greenleaf (1977) often suggests, being a *servant-*

leader is the source of true empowerment for all people. Moving a student from an understanding of charity to an understanding of justice often requires a parallel move from the group to a sense of individualism that then translates back to the group and community. It is through this movement that students mature and develop as "whole people" committed to the betterment of the society of which they are a part.

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