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The Unheard Stories of Service-Learners: An Exploratory Study of the Assumptions of Race, Identity, and Privilege within the Service-Learning Experience

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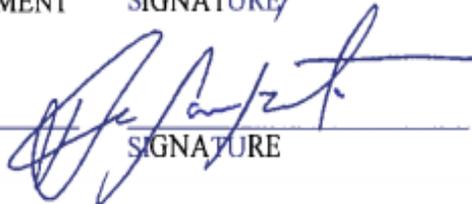
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Abstract

Service-learning has become a powerful pedagogical practice in Higher Education. Yet many of its practices have been premised on the idea that participants are white and serving a community unlike their own. Research suggests that the perspectives and identities of students of a diverse background participating in service-learning experiences may be unheard and/or misunderstood. Through a qualitative exploratory study, this study examined the perspective of nonwhite students. Four students from two higher education institutions selected to participate in a set of longitudinal, semi-structured, in-depth interviews in order to better understand their perspectives and experiences in their service-learning field site. Service-learning experiences are currently reinforcing the negative assumptions of the practice, but through this study, the stories and voices heard will hopefully change the assumptions and stereotypes to be more positive and accepting of all participating. Upon conclusion of this research study, it has been determined that more work needs to be done to prepare and educate the field of higher education and the effects of service-learning for diverse students. Recommendations for moving beyond this study would be to open the participant pool, expand the amount of higher education institutions that have students be interviewed, and begin creating orientation workshops to educate what it's like for a student to serve a community like their own.

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Introduction

In many ways, service-learning is a powerful pedagogical practice that has transformed higher education. As one of a few "high impact" practices, service-learning has been shown to enhance student outcomes across a range of academic, social, and cultural variables and has made "engaged learning" an assumed and expected part of the college experience. Eyler and Giles (1999) found that "participation in well-integrated and highly reflective service-learning courses [is] a predictor of increased complexity in analysis of both causes and solutions to social problems." Service-learning has become an integral component of the educational experience, and the benefits of it are numerous. Service-learning seeks to promote the combination of curriculum based learning with meaningful service to the community. Eyler (2002) goes on to talk about the characterization of service-learning and how it's "about doing, about action, about learning from experience, and using the knowledge and skills learning ... about knowledge in use, not just about acquiring and being tested on facts." It is through this experience of service-learning that students of all ages have been able to step outside their comfort zone and serve their local communities through meaningful work.

Yet there are two key problems with this perspective. The first is the basic demographic facts that the majority of today's college students are in fact not "traditional." Rather, "the new student majority" is primarily older, potentially part-time students, attending two-year institutions, and much more racially and ethnically diverse than traditionally assumed. The second is that this discourse – of the white privileged students helping the non-white non-privileged community – assumes and perpetuates a

"white savior complex" mentality of moral and cultural "uplift," for both the students engaged in such practices and the community being served.

This focused on students that self-identify as a race other than white to give them the opportunity to share their experience, whether positive or negative, within service-learning. It's important to remember how one's cultural competence also plays a role in how people are able to interact effectively with people of different cultures. Cultural competence for someone who identifies as a diverse race is going to have a better understanding of cultural competence, thus increasing their chance of connecting with the people they are serving with at their service site. For a person who has less cultural competence, it is going to impact the way in which they experience service, how they interact with others, and how others view them. Cultural competence within the field of service-learning in higher education can play a big role in one's overall experience. The role of participating in service-learning can play a lasting impact on a multitude of people. The most important aspect of service-learning that is overlooked more often than not is how the service-learners personally identify themselves. Yes, the majority of those who do service-learning seemingly look the same, but most of them self identify in different ways. Self identity can play a role in how students experience service-learning and how they interact with those they are helping. It is the problematic assumptions of service-learning that have come about that needs to be addressed. Those who are coming from disadvantaged backgrounds and are serving the disadvantaged are going to experience service-learning differently than someone of a privileged background. This situation – of non-white, non-privileged students engaged in service-learning to "uplift" the very community from which they came – complicates the traditional service-learning

story. It calls into question the power dynamics, the values, and the assumptions

embedded in a discourse that offers a feel-good story of success for the white majority

race. The perspective of service and service-learning has the dominant view from the

white perspective, but people are forgetting about everyone else who is not white and

participating in service-learning.

    Service-learning is not just for those who are privileged, it is something that

people of all backgrounds can and should be doing despite the negative assumptions or

stereotypes that may come with participating in it. Randy Stoeker argues in his book

"The Unheard Voices, Community Organizations and Service-Learning," that service-

learning has become an institutionalized practice in higher education where students are

sent out to disadvantaged communities to help organize communities. But while the

students gain from their experiences, Stoeker asks if the community gains anything, thus

giving voice to the voiceless communities that are served. Through Stoeker's argument of

unheard voices, this study focused on service-learners of diverse backgrounds to

understand their experiences and unheard voices. It was important to hear from diverse

students personally about their experiences because their stories will help change the

perspective and education of service-learning to everyone involved. Through this study,

the unheard voices of service-learning students were heard, understood, and collected to

help better the field for future service-learners.

    The overall issue with service-learning is that people are looking at the act of

service through a white perspective, rather than those who are serving. Service-learning is

about the service, not who is doing the service. Those who identify as a race other than

white have unheard stories voices and are unprepared for their service-learning

experiences, something that needs to be changed. Service is premised on the idea that those who serve are white and privileged, but that is not the case. With the change in demographics, service-learning needs to be more inclusive of all those that serve, no matter the racial identity. The better prepared and informed all of the stakeholders of service-learning are, the more stories and voices will be heard and understood. This research study helped shed light on what it's like for a diverse student in a higher education institution to participate in service-learning and serve in a community like their own, going against the norms and perspectives that service-learning currently holds. In a day and age where diversity and inclusion are hot button topics within the field of higher education, it is not something that is focused on in the field of service-learning. This research study aimed to be the navigator in a research process that needs to continue on by extending the number of universities and participants, as well as the level of contact with each participant. Service-learning needs to shift their frame of mind from focusing on serving and promoting diversity and inclusion within the service site, but rather promote diversity and inclusion within, starting with the diverse participants.

Literature Review

Service-learning has become a "high impact" practice within the field of higher education. "Service-learning is embraced as both a mechanism for community engagement and high-impact pedagogy across institution types and disciplines at undergraduate and graduate levels" (Felten and Clayton, 2011, 76). Service-learning combines learning within the classroom and service out in the community for a greater overall academic experience. The power of service-learning helps students to learn about new communities, whether or not it is similar to their own. As the demographics of higher education diversifying, the demographics of students and those participating within service-learning has also diversified. The issue that lies within the changing demographics of service-learning is how students of the non-dominant race experience service-learning. Students who identify as a diverse background experience service-learning differently than their white counterparts, but their stories and experiences are unheard and misunderstood.

Service-Learning is Great

Research has shown how positive service-learning is to the learning experience. The mission of service-learning is to integrate student's learning within a class curriculum out into the community to serve the actual needs of community members and also provide structured time to think, talk, and write about the experience through a reflection period. Many service-learning programs operate in a three-step process. The first step tends to be an orientation and/or preparation period to become acclimated with the local community and to learn about their needs. The second step is where the students

go out to do active service by immersing themselves within a school or organization to address a specific issue. The last step is probably the most important step, where students take the time to reflect on their experience of classroom learning and service and how what they have experienced can help them grow and shape their thinking into a more actively and engaged community member. When service-learning is performed through this three step process, the experience tends to be more positive and beneficial for all those involved, not just the student.

Service-learning has been deemed as an experience that can be helpful in many ways. Astin, Vogelgesang, Ikeda, & Yee (2000) point out 11 critical positive effects participating in service-learning can have on a person. The 11 positive effects include better academic performance with higher GPA's, writing skills, and critical thinking skills, greater values in commitment to activism and to promoting racial understanding, better self-efficacy, stronger leadership skills like leading activities, higher rated leadership ability, and interpersonal skills, a greater choice of careers, and also more likely to participate in service after college. These 11 different aspects of a person are able to grow because service-learning is something that is supposed to challenge a person and put them place of discomfort which then in turn forges growth. To become comfortable with something, discomfort has to be felt first because that is when a person is challenged to make a decision by growing from an experience or letting the experience defeat them. Service-learning is not meant to be a self-serving activity, but a growing experience for all parties involved.

Although service-learning has numerous benefits, there are new issues that are surfacing within the field. Service-learners who identify as a student of color, or any

other race/ethnicity than white are experiencing service in a different way than their white counterparts. The issue here being that their voices and stories are unheard which are aiding the negative assumptions that come with their personal identities as service-learners, and is an issue that needs to be addressed. This notion is contributing to the issue of assuming white privilege amongst service-learners and that those serving are not part of the community. According to Stoeker (2009), he talks in great depth in his book about how community organizations within service-learning have unheard voices that needs attention. Along the same lines, through Stoeker's argument of unheard voices needing to be heard, students of color who do service in communities of color will be interviewed in-depth. The premise that there are unheard voices in the field of service-learning needs to be changed, and that is what this study is going to do.

Service-learning aims to combine students' curriculum in class with out of the classroom service experience. "A service-learning curriculum must enable all students to move from where they are to a place across the bridge; they must be able to describe and make sense of the journey in a meaningful way" (Jones, 2002). As Jones states, service-learning is a journey that needs to be carefully taken. The better the preparation, the better the experience, and the better the reflection, the more likely the student is to grow from participating. It's a journey with many steps that need to be taken carefully and meaningfully for the most positive outcome. Service-learning can and has numerous benefits and outcomes, but only if the process is taken with care.

Service-learning in large part is about purpose and intentionality. The purpose of service-learning is to broaden students' experience outside of the classroom, and the intentionality behind the service that is done can impact the way one views their personal

experience within service-learning. "Service should be about working *with* others rather than just *for* them. Service in the highest sense goes beyond meeting individual needs to empowering others to work on their own behalf" (O'Grady, 2014). It's important to remember the difference between volunteering and doing service. Volunteering is a single act that does not encompass the academic, service, and reflection trilogy like service-learning does. It's easy to lose sight of the meaning of service and it's purpose, but through proper preparation and reflection, it can be done well and meaningfully.

Another aspect of service-learning that should not be overlooked is the meaning. People do volunteer work because they enjoy it and it makes them feel good. But when it comes to service-learning, "Service for an ideal will of necessity take us beyond the "feel good" nature of helping others to wrestling with pervasive, difficult issues at the societal level that cannot be changed quickly or understood easily" (O'Grady, 2014). Dealing with societal issues, especially ones that hit close to home can be challenging, but also the most rewarding in the end. It takes a while to find a place of comfort, but through discomfort, one can grow and pass their knowledge on of what they have learned and experienced. Not all service-learning experiences should be difficult or hard to experience, but it is the ones that are that tend to promote the most growth.

Students who come from a background of marginalized, non-majority, non-dominant races experience service-learning differently than those of the non-marginalized, majority, dominant races. The similarities that the marginalized students and the communities they are serving are much greater than of their non-marginalized counterparts. Identities of service-learners play a role in the way they participate, experience, and reflect on their experience. Comparing a student who is white, middle-

class, and male vs. a woman of color, lower middle class, and speaks the language of the people they are serving, the woman of color is going to better connect with the community served than the male who feels out of place. The way students self-identify are an important aspect to take into account because it changes the way one experiences service-learning.

New research has also revealed that service-learning is also premised on a very particular set of identities of those who participate and whom they are helping. There has been an exponential growth in student' participation in service-learning in last few decades, but at the same time, there has been a new concern of whether or not participation in service-learning is really helping students gain a better understanding of their role as a community member and as civically engaged citizens. Worse off, stereotypes of those who serve has become a facet of service-learning. Service-learning began as a way to combine service and learning, thus enhancing and transforming both together, but over time has become looked at as something "privileged" students do because they can. The issue of students helping those "less privileged" has been looked upon as the stereotype of "white savior complex." Generally, most students who participate in service-learning from the outsider's perspective looks like a student of privilege, white, and middle-classed. This might be true for some people who are participating in service, but that's not the goal nor mission of service-learning.

Shift in Demographics within Higher Education

The demographics of students in higher education have dramatically changed since service-learning first began. A term that encompasses this idea is "the new student

majority" or the "massification of higher education." As research has shown from The

National Center for Education Statistics (NCES), there has been a drastic shift in gender,

race, and ethnicity in post-secondary education. According to NCES, there has been a

shift in enrollment of racially diverse students who made up 15.7% of the population of

higher education in 1976 to 42.4% in 2015. Research has also shown that "service-

learning remains overwhelmingly White sand Female" (Pearl & Christensen 2017). With

the shift in racial make up in higher education, it is more important than ever to

understand cultural competence the student population, especially in the field of service-

learning.

The biggest enrollment changes to look at are the decrease in white majority and

increase of all other races throughout the years. In 1976, white students made up 84.3%

of the population, but now in 2015 have dropped down to 57.6% of the student

population (NCES, 2016). On the flip side, students who identified as a different

race/ethnicity than white made up only 15.7% of the population in 1976, but in 2015

jumped up to 42.4% of the student population. Students of color made up 9.6% in 1976,

but now make up 14.1% in 2015 (NCES, Table 306.10). Although this statistic isn't a

profound improvement, it shows that the field of higher education is moving in the right

direction of diversifying their demographics of students.

Looking at the shift in demographics of students is important, because that means

the student majority of those participating in service-learning is also shifting. Being

aware of race and cultural backgrounds is an important aspect to include into the

curriculum of service-learning courses, whether though group discussion, reflections, or

class readings. Race plays a major role in how one perceives themselves, much less how

others perceive them. Being able to understand one's race can help better identify how and where a student fits into a community that they are serving in. Students who take a service-learning class that incorporates the three aspects of preparation, service, and reflection tend to have a more wholesome, positive service experience than those who miss out on a step. It's important to cater to all of the needs of service-learning students, no matter their demographics.

When looking at the statistics of students at community colleges, they too have shifted from a higher white majority to a lower white majority and a higher percentage of students that identify as a different race/ethnicity. Looking at the College Board's Research Brief from 2016, they show the breakdown of students' demographics at community colleges from 2014 in different capacities. As noted before, in the earlier years of higher education, the white race was the majority race in all higher education institutions. Currently, the College Board has shown that at community colleges, white students only make up 39% of the student enrollment and students of color make up 44% (CBS, 2016, Table 1). This breakdown of percentages shows that community colleges are more diversified in their demographics. Having a larger pool of demographics also means that each student is more likely to identify themselves in one or more different ways which can promote diversity both in and outside the classroom.

As service-learning is shifting in the identity of participants, it is important to remember the overall purpose. "Potentially service-learning may do more harm than good. It may suffer from benefaction: People with more to give to with less, service starts in privilege and ends in patronage" (O'Grady, 2014). The demographics of students in higher education have shifted which should then change the way people look at why

service-learning needs to be done and how the stereotypes that people have of service-learners is not true, or at least not anymore. Service is not meant to do harm to those that are served, but to help in a manner that will lift them up and give them the support to continue on. Service-learning especially is not about privilege and needs stop being thought of as that. Service-learning is an experience open to all, meant to create stronger ties to communities, and requires no age limit or experience level to be able to participate.

Specifically, college students who participate in service-learning are assumed to be part of the "dominant" majority i.e., white, middle-class, and young; and those they help are the non-white, non-middle-class, and non-dominant (Butin, 2006). Research talks about those that serve tend to be in the "dominant" class.

> "One cannot help but notice, for instance, that the primary recipients of community service are those who society has deemed disadvantaged in some way, be it through their social class, race, ethnicity, ability, or any combo of these. Those who do community service at colleges and universities, on the other hand, are generally young people who have more advantages than those they are serving" (O'Grady, 2000).

The issue here being that there is little research that talks about those who are part of the "non-dominant" class what it's like to serve a community similar to their own. The background in which a student comes from plays a role in how they experience service-learning. Service-learning is becoming a more diverse field. More higher education institutions have increased their number of diverse students, as well as have integrated service-learning as a requirement for classes, thus widening the pool of students that are now participating in it than ever before. With institutions increasing their level of involvement within the field of service-learning, it is important to better prepare students

and all those involved to help prepare students for the best possible service-learning experience.

Service-learning research focuses highly on student outcomes and to a lesser degree, environmental factors, but there is a dearth of research that shows why students enroll in service-learning courses in the first place. As Pearl and Christensen, 2017 say, having "an understanding of the inputs, including motivational factors, can lead to clear connections between processes and outcomes." Service-Learning, as a co-curricular model focuses on the integration of learning in the classroom with hands on service outside in the community. Service-learning that is done in conjunction with course outcomes helps promote a greater overall service experience.

Issues with Service-Learning

A term that is important to note in the field of service-learning is critical race theory. It is theorized that critical race theory investigates the paradox of how racism still persists even though it is almost universally condemned by state policies and the norms of society (Harris, 2012). This term is important to relate to service-learning because of the dramatic shift in demographics in higher education and how race is a taboo topic that is still not looked upon equally by all. This ideology plays a role in how students are viewed as participating in service-learning, especially the students who identify as a different race/ethnicity than white. It was long ago stereotyped that the people who did service were affluent, white, young students, but that is not the case any more. It's important to take into account of how critical race theory is playing a role in those that are doing service.

The term "white savior complex" is used to describe a white person going to help a non-white person with some contexts perceived to be self-serving. People who do service-learning who do not identify as the people they are serving with can create situations of discomfort, avoidance, and negative experiences if ill prepared. If a student who does not identify as those they are about to serve and prepares well and enters with an open mind, they are more likely to have a positive experience than those who do not. Assumptions that white people do service-learning because of their privilege is not an assumption that people should have. Service-learning attracts students of all races, and should prepare students of all races to understand who they are and the communities they will be serving. The white savior complex

To understand race, Harris (2002), expands upon the term. They talk about how racism is an endemic and deeply engrained in the American life. Racism has not and is not an isolated topic that only affects one group of people. Racism is something that affects everyone, and until it is something that is fixed, it will continue to be problem, especially in the field of higher education, and most especially in the realm of service-learning. It is a positive thing that the demographics of higher education are shifting, but what needs to happen next is how students of different races besides white are perceived. Although people have stereotyped the white race as dominant and successful, it does not mean that people of other races cannot be dominant and successful as well.

Another term to be aware of in the field of service-learning is white privilege. Ann Green, 2001, expands on idea and how as a service-learning teacher has seen the personal effects of racism and white privilege. "Race and class affect some of my service-learning students, and [we] discuss how teaching about race, particularly

whiteness within the course, made it easier for students to talk with one another about race and class and to problematize their own agendas for social justice." Implications of white privilege are crucial when it comes to teaching a service-learning course. If a professor is best prepared to confront the issue and create a space to allow students to talk about their personal experiences, then that will thus allow students to have a better overall experience with service-learning. Another way to look at white privilege is like it's a knapsack. McIntosh, 1990, defines white privilege as "an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks."

White privilege is problematic in the world of service-learning because it assumes that if someone is of a certain race, they are not able to do something before they even try. When it comes to service-learning, many people see service as a thing to do "to help the poor," but forget about the learning or reflection. Race is a factor that affects the way students experience service-leaning. Green, 2001 states that, "race does matter, and to think about the ways that race facilitates and limits the work that can be accomplished at the service-learning site." Race is a factor that ultimately will determine what kind of experience a student has with service-learning before they even begin their service-learning experience.

For students and adults to become fully aware of their identity, Jackson and Hardiman (1982), created the Social Identity Development theory that contains five stages that a student must go through for proper identity development. The five stages are naïve/no social consciousness, acceptance, resistance, redefinition, and internalization. As they say, even though each stage is important for identity development, there are

times in which a person can overlap in different stages at the same time. In the first stage,

naïve/no social consciousness, agents from birth to early childhood naively operate from

their own needs, interests, and curiosity about social group differences and break rules

and push boundaries of social identity membership. This phase helps the person to learn

and adopt an ideology about their own and other social identity groups. In the next phase,

acceptance, this is where people "accept" their identity, the superior groups, and the

inferior groups. They passively or actively accept the identities based on if they

consciously and intentionally believe in the dominant belief system. In the next phase,

resistance, this is where the person has an increased awareness of oppression and the

impact it has on people. It's common for people to develop anger towards other agents

and their identity in this phase because of the way social factors are beyond the control of

one person. People enter this phase asking themselves, "Who I am not," and leave the

stage to enter the next stage of redefinition through the question of "Who am I?" This

phase of redefinition is where people begin to redefine the social group identity in a way

that is independent of social oppression and stereotyping of targeted groups. This is

where people begin to feel pride for their social identity group and gain a sense of

personal esteem. A person is no longer in this stage and moves to the final stage of

internalization when they begin to contemplate the implications that their newfound sense

of self has for their life. The last stage of internalization in the social identity

development theory is where the person begins to incorporate the identity they have

developed into their everyday life. This phase is the hardest phase to get to because a

person, depending on their identity they have developed can unconsciously remain in the

acceptance and resistance phase based on what the dominant social groups are telling

them and how they have experienced oppression. Each person follows these steps of social identity development, but each journey through the steps is different, resulting in different identities formed of selves and others.

The social identity development theory is integral to the service-learning experience because each student that is participating in service-learning is in a different phase of the development theory which can impact the way they view or experience service-learning. "White students may be more likely to enroll in service-learning courses as a result of their dominant status in society" (Pearl & Christensen, 2017). Whereas students of color might be more likely to enroll in a service-learning class because they can closely identify with those they are serving and that creates a sense of comfort in a sense for them than those serving in a community that is different than their own.

Methods

This exploratory qualitative research study examined the perspectives of "non-dominant" college students engaged in service-learning experiences. Through in-depth and longitudinal interviews, this research examined how these students – several of whom attend a traditional four-year institution and several of whom attend a two-year community college – make sense of their experiences serving a marginalized community. "The primary aim of in-depth interviewing is to generate data which give an authentic insight into people's experiences" (Crouch, 2006, 485). The IRB approval letters to run the study at Merrimack College and Middlesex Community College are included in the appendices. Please see Appendix E for the Middlesex Community College IRB Approval Letter, and Appendix F for the Merrimack College IRB Approval Letter. The Consent form that all of the participants filled out can be found in Appendix C: Research Study Consent Form.

Research Design

The goal of this research was to better understand the role of race, identity, and privilege in service-learning in order to better support the service-learning experiences for all students. Hennick et al. (2011), says that the goal for qualitative research is to provide in-depth understanding of the research issue that embraces the perspectives of the study population and the context in which they live. As such, issues of validity are more appropriately discussed as trustworthiness and reliability as the dependability of the researcher and the findings. In terms of applicability, the following strategies of reflection, following protocols, and purposive sampling will be followed. As Kvale

(2009) says, "a qualitative research interview attempts to understand the world from the subject's points of view, to unfold the meaning of peoples' experiences, to uncover their lived world prior to scientific explanations," which was the overall purpose of this research study.

This study was a qualitative study, which allowed the researcher to broadly examine people's service-learning experience in detail by using a specific set of research methods. Research done by Hennick, Hutter, and Bailey, (2011) shows that one distinct feature of qualitative research is that the approach allows the researcher to identify issues from the perspective of the study participants, and understand the meanings and interpretations that they give. Specifically, this study conducted qualitative, exploratory, narrative interviews. As Stebbins (2001), says, an exploratory research design is beneficial in a qualitative research study because it allows lengthy amounts of field work to be done that gives way to clarification and understanding of the overall research. Narratives interviews were conducted in this research study to allow for in-depth responses from each participant. Please refer to Appendix A for Interview One Questions, and Appendix B for Interview Two Questions. As Rubin and Rubin (2012) say, "in-depth interviews are beneficial for many reasons. They can help reconstruct events researchers have never experienced, they can challenge long-held assumptions, they allow researchers to explore complex, contradictory, or counterintuitive problems, and they also examine the complexity of the real world by exploring multiple perspectives towards an issues." All of these benefits will allow the researcher to gain in-depth knowledge and understanding of marginalized service-learners serving in communities like their own.

Interviews

   This study used the following methods to gather data, including longitudinal, in-depth interviews. As Crouch (2006) says, "In an in-depth interview, the researcher's discretion with respect to the conduct of the interview is part of an open-ended mode of inquiry which can produce great richness of material if the researcher is responsive to cues as they occur in the course of the interview" (page 487). Interviews were the main method for this study because is what allowed the participants to be able to best share their experience without a time restraint or discomfort of being in a focus group. Longitudinal, in-depth, semi-structured interviews were conducted with the participants over a period of time to allow for collection of data to be found on specified conditions of change. Wengraf, (2001) says that the depth of the interview questions is what allows for the depth of the answers from the participants. As he says, "semi-structured interviews are designed to have a number of interviewer questions prepared in advance but such prepared questions are designed to be sufficiently open that the subsequent questions of the interviewer cannot be planned in advance but must be improvised in a careful and theorized way." Semi-structured interviews were beneficial, especially in this study because most participant's responses could not be predicted. The questions that were asked during the interviews were asked in a manner to help portray specific themes that correlated with each service-learner.

   After each interviewee was interviewed twice, the process of transcribing and coding took place. All of the interviews were recorded to ensure the quotes used from each participant were as accurate as possible. After each interview was conducted, I sat down and listened back through the interview, typing up what was said by the

interviewee and me. This process was done to make sure everything that was said was

documented, and that any information I used later on would be accurate to what was said

and concluded by each participant. Once each interview was transcribed, I went back

through each transcription to begin creating my codes and themes for the findings

section. The first time I read through the transcriptions, I picked out key words and

phrases that aligned with previous literature and to each interviewer. I wanted to see what

ideas and themes were consistently being talked about across the board, and tried to

create codes from what I could find. The process of coding my interview transcriptions

was important. According to Saldana, (2015), "In qualitative data analysis, a code is a

researcher-generated construct that symbolizes or "translates" data and thus attributes to

interpreted meaning for later purposes" (page 4). Coding my interview transcripts is what

allowed me to find the key themes that appeared throughout each interview.

     After finding the main ideas from each interview, I complied some of the ideas

together to create the final themes that encapsulated the overall research study and

interviews. Once the themes were created, I analyzed each of them to tie the findings

back to the literature review, as well as to look at what can be done in the future to

improve the overall experience of service-learning for students of all races, a process

called triangulation. The coding that I ended up using followed the pattern of hierarchical

coding. Rubin and Rubin (2012) talk about how "hierarchical coding organizes the codes

in groupings that move from less inclusive categories to more inclusive " (page 200),

allowing for a separation of information for the findings. Beyond the process of

transcribing and coding is where I went into talking about my findings and how what I

found could help spur further research within this topic; race, privilege, and power's role right one's service-learning experience.

Confidentiality and Anonymity

To protect each participant's confidentiality and give them anonymity, participants in this study have been given a gender-neutral pseudonym. The only identifying qualities of each participant that has been made accessible to the readers are each participants race, the school they attend, and their school year. All other information has been protected or changed so that they cannot be determined by what they said. Direct quotes were used from each participant in the findings section, but none of the quotes used have identifying markers that will make it known to who the participant really was. It was important to me that the participants felt safe sharing their stories with me, and to make sure I could keep their trust, I made sure to keep them anonymous throughout this research study. Please see Appendix D: Pseudonym Chart to see the participants' identities and schools they attended.

Limitations

There were many limitations to this research study, including but not limited to interviewer bias, self-reporting data, positionality, timing of the study, number of participants, as well as the limitation that this research study cannot extend beyond the population of people in the same way that quantitative studies can. These limitations

played a role in how the research study was conducted, how the results from the

interviews were collected, and how to move beyond this study with future research

studies. Other limitations of this study cultural and other type of bias (researcher role and

positionality), formation of research questions in interviews, and choice of data collection

methods. This study was conducted solely on the premise of identity, and that theme

alone brought about different inherent or unconscious biases. The topic of this study

needed to be treaded lightly because it's a study that isn't being run to make the

participants feel inferior or marginalized, but as a space to share their story with no

judgment or inferiority. It will be very important that there are no explicit biases, whether

from the researcher or participant, because the biases will affect the way the interviews

will be conducted which could be an issue. These limitations are important to pay

attention, but so long as they are addressed, should not negatively affect the study.

Nevertheless, even taking in the aforementioned limitations, this study is feasible and will

offer an important contribution to credibility, trustworthiness, and applicability. The

limitations will be addressed in the following manner to insure that the data collected and

analyzed is valuable. It is important to note that since this was a qualitative exploratory

study, the research goal was not to insure validity and reliability, but rather look at the

applicability of the personal anecdotes of the participants and use them for reference

while trying to guide the field of service-learning down a more inclusive and open

manner.

　　　　Timing and recruitment of students from both colleges to volunteer for this study

was another limitation. Since there was no incentive to participate in this study, it was

very difficult to get students interested to talk about their experiences. Between the two

schools, about 40 students were contacted to participate in the study, and four students responded back with interest, thus making the response rate 10%. The students that chose to participate in this study all wanted to share their story in a way that would most help benefit the future of service-learning, but even that incentive was enough for most of the students that I reached out to. If there was more time, I could have interviewed each student at least a third time to really dig into his or her race and service-learning experience. Being limited to such a small pool of participants and number of interviews hindered the results that could have been found.

Positionality

Another limitation was positionality and interviewer bias. As a person whose positionality has affected their service-learning experience due to being of a diverse race, interviewer bias thus can and does lead to self-reported data. Although effective, Crouch (2012) says, "the interviewing process can be limited by interviewer bias, variability of rapport, and especially from an empiricist perspective, validity issues relating to the interpretation of the interview material" (page 486). Having a research study only containing interviews can be limited based on the interviewer bias. Interviewer bias can influence the way in which respondents view or answer a question, thus distorting outcome of the interview, and affecting the overall findings of the study.

As the primary researcher, my positionality played a role in this study. I am an Asian student who has experienced the assumption of others wondering why a non-white student was participating in service-learning. I knew coming into my research study that my positionality was going to affect the way in which I approached my research. As a

seasoned service-learning student, I have experienced first hand what it's like to identify

of a diverse race and serve a community unlike my own. The positionality I hold has

fueled my passion to want to research this topic of diversity within service-learning.

Another limitation of the study was the process of interviewing. As the primary

researcher role, my positionality ultimately played a role in how students viewed the

study and their decision to participate or not. My positionality allowed for the students to

engage in a discussion not otherwise discussed in a safe and open manner, thus helping

further a new field of research for diverse service-learning students.

Findings

During the course of this service-learning research study, collaboration with

service-learning students at institutions with a co-curricular service-learning model was

interviewed. Several themes emerged from this study ranging from power, privilege, and

identity, to assumptions, appearance, and racism. All of the themes that emerged helped

encompass the overall focus of this study, being the role of how race, identity, and

privilege play a role within a diverse student's service-learning experience. The process

of this study, the key themes that emerged, the interviewers, and how my positionality all

played a role in this study are discussed further in this section.

Interviewees

As explained previously, each interviewee was reached out to via email and was

asked to volunteer to participate within this study. Each participant willingly gave their

time to share their service-learning experiences. Each participant disclosed information

about how their race affected their service-learning experiences. For anonymity reasons,

each participant's name has been changed, but I was able to take the information and quotes they shared to help deepen the context of this research study. All of the interviewees were open to talk about their past experiences because they also had the ultimate goal of wanting to help better the field of service-learning to be more inclusive and be looked at through the lens behind the white person's perspective. Each interviewee will be introduced to the readers in a manner that will shed light on their race, identity, and service-learning experiences but in a manner that keeps their name and gender anonymous for anonymity reasons. Each interviewee had the opportunity to talk in depth about their service-learning experiences, how their race affected their experience, and even talked about future recommendations they had to improve service-learning experiences for students of diverse backgrounds.

Morgan

One participant identified as Middle-Eastern and attended the traditional two-year community college that I conducted this study at. This student will be referred to as Morgan. Morgan was a student that was new to the field of service-learning as of this semester of college. They were in enrolled in a couple of courses that offered the option to integrate service with her classroom learning and jumped at the chance. Morgan was a student who identifies as Middle Eastern coming from Armenian/Lebanese decent. Morgan was unique to the other interviewers because of their appearance. Although Morgan identified with a diverse background, they physically appeared white which affected interactions with people and students at their service site. Something that Morgan pointed out was that although people changed the way they interacted with them,

once they saw or heard their name, people changed their perspective. Morgan said, "Names play a role in how people perceive each other." This was an interesting finding because Morgan was the only person to bring up the impact that a person's name has when interacting with others.

Morgan's service-learning experience was done at an elementary school which played an impact on her experience. Children are more accepting and inclusive of people, and although they may question a unique name, they do not usually change the way they interact with others based on their identified race. Morgan's experience was unlike the other interviewees. Although Morgan grew in a diverse area, their physical appearance was not cause for discrimination. Morgan had an overall positive experience with service-learning because they did not have to worry about people outwardly treating them differently. Due to their perception of race, Morgan said that they "did not see people based on their race." Morgan said they focus on the person they are talking to or serving in a manner where race plays no role. Morgan did talk about how through their service experience, they were worried about how others perceived them because they "didn't want to be seen as a person with the upper hand." Service liked talked about previously is presumed on the white perspective, not from the lens of the diverse participants. Morgan had the similar concern that because they looked white, they were going to be stereotyped in a manner that would be negative due to privilege and power that allowed them to be able to participate in service-learning. Although Morgan had some trepidations about service-learning, they talked about how positive their overall experience was. Morgan was able have a new experience, learn new things, and enjoy what they were doing, all while applying what they were learning to their classroom lessons.

Alex

The other student that participated in the study that also attended the two-year

community college was a student who identified as being Hispanic/Latino. This student

will be referred to as Alex. Alex's race they identify with is Dominican Republic. They

were born and raised in the D.R. then moved to the U.S. when they were five. Something

that Alex talked about was that although they were of a diverse background, they moved

to a town that was also culturally rich with diversity. At one of their service sites, Alex

explained "there's a lot of minorities there, so maybe it's easier for students to talk to me

because I'm also of a minority. Looking like the people I was serving helped me connect

better with them." Alex talked more about how their experience within service was

unique to the sites they worked at. One site was demographically mainly white and they

stood out because of their race, but at their other site, it was rich with diverse students

and volunteers. Because Alex has had multiple service-learning experiences, they were

more open and understanding to any and all experiences that were going to come their

way. Alex said, they "had no negative perceptions [of service-learning] and went into the

experience with an open-mind." Keeping an open-mind was important to Alex to make

sure they were going to be learning and experiencing as much as possible.

Due to Alex's outward appearance of being Hispanic, they talked about how they

have been personally affected by peoples perceptions and reactions to them being of a

diverse race. They talked about how power, privilege, and identity shaped their

experiences. Alex defined privilege in the context of service-learning as "affecting the

way people are able to learn and resources made available to them based on their race."

Alex also defined identity as "knowing who you are being comfortable with who you are,

thus allowing you to be more able to put your whole self in what your doing for others."

In terms of understanding service-learning from the standpoint of being a student from a

diverse background, Alex talked about how appearance assumptions can really affect

one's experience. Due to their outward appearance of being Dominican but looking

Black, people treated them differently than they would have if they knew Alex was a

white service-learning student. Alex said that although "race affects everyone…being a

minority has made it easier to attain some things in their life." Although being diverse

can have some perks, Alex talked about how people assumed they were a certain race and

treated them negatively due to their assumptions.

Alex has had an overall positive experience with service-learning, but they

attribute that due to the diverse area they grew up in and the places they served. Alex did

not shy away from saying that they have experienced discrimination, assumptions, and

racism in their life due to how they look. Racism has played a major role in their life, but

due to having similar races to those they served, it was not something that they had to

worry about. The overall message that they are taking away from their service-learning is

finding the balance between selflessness and selfishness, and how finding the right

balance between the two can help them see a new perspective of those they are serving,

whether or not they are of a similar race. Serving a community similar to their own made

it easier to connect to the people, but when serving a community unlike their own, it was

a lot harder to connect and engage with others. Alex said they would have liked to

connect with others on a deeper level, because it would have helped strengthened her

overall experience at the site she was most diverse in. Something that Alex also talked

about was how beyond her service-learning course, no one had ever asked her what her

service-learning experience was like, and if anything, how as a diverse student, how they portrayed the experience and what they would change to help the diverse students have better service-learning experiences. They were grateful to have the opportunity to share their story because no one had cared enough to ask or listen about their experience.

Sam

A student from the four-institution who identifies as Biracial will be referred to as Sam. The higher education institution that Sam attends is located in an affluent area and attracts a dense population of a majority race, making it more difficult for students of diverse backgrounds to feel rooted, immersed, as a part of the overall school community. Sam identifies as biracial because they are half black and half white, her descendants coming from Jamaican, Chinese and European backgrounds. Due to their diverse combination of races, their outward appearance is a mixture of their ancestors, making it more difficult to quickly identify their race. Sam talked from the beginning about how their race affected their service-learning experience. Sam said that their "race had an impact on their service-learning experience because it shaped the way they perceived the people they were serving, and it also shaped how the people they were serving perceived them. Their service site had a large number of diverse races, which made it easier to relate to some of the people there. Sam also said that race was important when looking back on their service-learning experience because "due to their diverse background, it made them more relatable to the few people of color they were serving with because they looked like them." Sam said they had an overall positive experience with service-learning.

Appearance assumptions were something that Sam said that they have always had to deal with. Many people assume Sam is Hispanic, and even try to speak Spanish to them, even though they do not identify or connect with that culture. Even with people assuming their race, Sam enjoyed being able to serve a diverse group of people at their service site. Sam also talked about how power, privilege, and identity has played a role in their service-learning experience, and something that stood out was that Sam said that "they are more confident in their identity because of their service-learning experience due to having to talk to so many people about their race." Although people have always questioned Sam's appearance, it wasn't until at her service-learning site that they became confident in the way they explained who they really were to other people. Being confident in their identity allowed for Sam to better understand people of other races that they were serving at their service site. Sam says they now have a more open-mind because of everything that they experienced during service-learning. Instead of making assumptions of people they do not understand. Sam says they are now more open and understanding of people they are unlike.

Something else Sam talked about was how they have experienced that people tend to have negative assumptions towards them due to being biracial. Sam defined race as "how you identify yourself based on how you look at yourself, and it matters because it shapes how people view each other." Whether people mean to or not, they make assumptions of people they cannot or choose not to relate to. Sam talked about a story of a friend that they had. This friend was afraid of black people. Sam thought it was really strange that they were so outwardly afraid of an entire race of people, so Sam brought the friend to their house so the friend could meet black people firsthand and learns that there

was nothing to be afraid of. When the visit was over, the friend still had the same mindset that black people were bad and that they were not going to change how they felt about them. Sam couldn't believe that even after meeting black people and getting to know them that the friend was still so sure about her dislike for an entire race of people. This was an experience that Sam talked about as being important in their life because no matter how hard you try to make someone like you, people are going to have personal bias that you cannot change. The person has to be willing to change their perspective of other, you cannot change how they view people they are not similar to.

Something that Sam recommended to help foster better service-learning experiences for diverse students was to better educate people of all races on topics that do not relate to them. People are very set in their ways of living, and if they are not willing to learn something new on their own, they must be educated in a context that will help them better understand why diversity matters and how to be inclusive to all people, no matter their background, race, or identity. This is something that Sam said their college is working towards, but there was more work they believed their institution could be doing, especially for the group that they are a part of that requires service-learning from all of their students. Sam had a positive experience with service-learning, but definitely believed there was more that could be done to help change the perspective and assumptions of those who do service-learning, thus promoting a better overall service-learning experience.

Jamie

The other student from the four-year institution will be referred to as Jamie. Jamie self-identifies their race as Hispanic-Latino because they were born and raised in El Salvador. Jamie was a student who had the most to share about their identity and how it affected their service-learning experience. Just for some background information, Jamie grew up in El Salvador, then moved to the Bronx, New York when they were fifteen to help their family out financially. Jamie knew that they could not live in El Salvador and make the money that was needed to help sustain their family, so they moved to New York for a new life. Race has always played a role in Jamie's life due to their appearance and accent that they have. Jamie said that "people were more welcoming to due to their identity because they knew Spanish and could speak to those they were serving in their native language, thus giving Jamie a commonality and basis of understanding to the people they were serving.

Jamie started off service-learning with an unstructured perception of how what they were doing was going to affect those they were serving, and how their race was going to be a large factor as well. Through their service-learning experience though, Jamie said that they "were able to grow personally by learning and becoming more aware of the inequities and injustices others suffer, thus them how to best help others when they were in need. Jamie also said that they were more comfortable with serving people they were similar to, but it was harder for them to connect to others they were not similar to. This statement made by Jamie goes to show how important it is for people to understand the impact race and identity can play within a service-learning experience, whether from the server side or the recipient side.

When Jamie was asked about how power, privilege, and identity play a role within the service-learning experience, they talked about how each word has personally affected them in different ways. Jamie defined privilege as being "having the right to do something, whether that be education, voting, or something else." Privilege is what controls someone's ability to do something, held by the power of someone else's authorization. Jamie said that identity was important with service-learning experiences because, "it impacts service in the way in which different identities come together to serve; it is not about any one race, but as a community and as a whole." The transition of life after moving from El Salvador to New York, then to the college have all been drastic transitions. Jamie has experienced first hand discrimination because of their race. Jamie explained a story that they have been rejected from jobs multiple times because of their accent. The jobs thought that they would not be able to perform tasks as well as someone who didn't have an accent, so Jamie was not chosen for the job.

Jamie has gotten used to people's inability to view all races as equal. Jamie said "diversity helps people realize their differences from other cultures and to learn from each other, thus making a community." It's because of Jamie's diversity people treat them differently, some times in a good way, and some times in a bad way. As we talked more, Jamie and I talked about how racism has been such a prominent issue within our society recently. Jamie believed stated that they believe racism occurs because "people of the majority culture do not want to accept people of other culture and view them as unequal." In many aspects, racism was not an issue at their service site, but it was something Jamie has experienced enough to know that it an issue that needs to be dealt with and changed. Jamie may be an immigrant from another country, but that does not

mean that they are no capable of holding a good paying job, pursuing education, or serving others.

Key Themes

Identity

One of the main themes that emerged from all of the interviews was identity and how if has affected all of the service-learners service experiences, whether in a positive or negative manner. Throughout this study, students were asked about how their racial identity played a role within their service-learning experience. Students were interviewed over a period of time, allowing them to evolve their answer as they experienced service-learning. Some students said that "identity matters because it can shape the way your look at yourself and how you view other people." Identity plays a role in your outward appearance, thus shaping and impacting the way others view them, whether or not it correlates with the way they identify.

It was determined that most students began their service experiences feeling uncomfortable about being different, but eventually "became more confident in their identity." For the students that had positive service-learning experiences because of their identity, they said that, "it was easier to connect to people of similar races." As talked about before, places students tend to do their service-learning in diversity rich areas, thus putting some, but not all students in a situation where they served people of similar races and identities to their own. For students that are serving a community like their own, they are able to connect and better understand those who they are serving, but for those serving a community unlike their own, struggle with assumptions from their constituents.

For the student Morgan, who identifies as Middle Eastern, they outwardly appear as white but do not identify that way. Morgan talked about how the way she appeared to others was important to her because she knew that people would assume things of her because of the way she looked and she didn't want to be seen as a person with the upper hand in a service situation. Assumptions play a role in how Morgan experienced her service-learning because even though she identifies as one way, people viewed and treated her in a different way.

The issue that comes with identity is the assumptions that people hold over certain races. One student mentioned that they were worried about going into their first service-learning experience because they were worried that they were not going to fit in with those they would be serving. This person went on to describe that due to their race, people have always made assumptions about them and has made it difficult to have interactions with people different than them due to their outward appearance and language barrier. They went on to describe that when someone hears their accent, they begin to assume that due to the accent, they are unable to understand English well and thus discriminate towards them. This person has lost out on multiple job opportunities due to the assumptions people have made about their identity and language barrier (Jamie, personal communication). Assumptions make it very hard for people of diverse backgrounds to be able to interact with "the majority race" due to their lack of education and understanding of the identity.

Privilege

Privilege was also a powerful theme throughout this study. Privilege in the sense of the students being able to participate in service-learning, the role of privilege in a less

affluent area, and how privilege effected each service-learning student. Most of the students attributed their ability to participate in service-learning due to some kind of privilege. Privilege was talked about as "having the needed resources to do and live how you want without negative impact." This notion encapsulates how service-learning is viewed at as a whole. The notion of privilege works in tandem with the concept of power. Those who have the privilege to live life in a manner with access to rights and advantages also shows the power that is at hand. Power is instilled into people that have privilege, and vice versa. In the case of service-learning, it is viewed that the people serving (service-learning students), have the upper hand with power and have the privilege to serve those they are helping, while those being served do not have the power to serve themselves in a manner where they do not need help from others. There is always going to be a power dynamic between those serving and those being served, but it is something that needs to not hold so much value in the overall service-learning experience. Although someone may be empowered to participate in service-learning, does not mean that they have the privilege to live a lavish lifestyle like people may assume they have.

　　　In my time spent with each interviewee, they all at one point talked about the importance of privilege and service-learning. Privilege tends to create negative stereotypes of people and assumes that people of the higher class are automatically able to be the server, rather than the served. All of the service-learners felt privileged to have the experience to participate in service-learning, giving them the opportunity to step outside of their comfort zone and learn something new. In one sense, it was a privilege for each student to go out and serve a new community, as well as being a student of a diverse background, but their privilege has not always been a positive experience in their

lives. Yes, Morgan, Sam, Jamie, and Alex were all privileged to attend an institution that allowed them to participate in service-learning, but at what cost? Unlike their white counterparts, these four students did not have the privilege to have a positive service-learning experience from start to finish. Each student at one point or another experienced something that made service-learning not the most positive experience.

Privilege has played a role in each of the four interviewees lives in different ways. Morgan has been privileged to look the way they do because they outwardly appear as white, most people do not question their race until someone sees their name. Morgan's family has suffered from war, heartbreak, separation, and emotional pain due to their race. Morgan may never fully experience what her ancestors have experienced, but Morgan will still experience a form of discrimination and racism that people hold towards those who identify as Middle-Eastern due to the assumptions of people of that race. Sam has had the privilege to live in place that has promoted education and health throughout their whole life. Sam, although not white, still has the privilege to attend a college that will help better their education and prepare them for a future career.

Diversity

Another key theme that emerged from the interviewing process was the concept of diversity. All of the participants of this research study identified as race other than white. But most notably, all of the research participants served a community of diverse people at their service sites. This theme is key to the findings because something that each participant said one way or another was how due to their diverse backgrounds, they were able to connect on a deeper level with the diverse people they were serving at their sites. Even with the diversity, community and connections were made because of the

understandings of each other's diverse races. In the field of service-learning, diversity creates divides between races. The concept that all those who participate in service-learning are serving a community unlike their own is not true. Nowadays with the shift in demographics in higher education, more service-learning students than ever are identifying as a diverse background and serving communities like their own. But since service is premised on a white perspective, their stories are going unheard. They are serving and experiencing service-learning differently than their white counterparts, but no one is willing to here their stories. I found that speaking to the research participants, they all had a lot to say about their service experiences, something that they've never had the time to share. No one up until now gave them the time to hear their stories, but that needs to change. Their stories are just as important and need to be heard like their white counterparts. Diversity should not change the way someone is viewed or heard.

Discussion

According to the findings of this research study, much of the findings correlated to the key literature from my literature review. With Stoeker's unheard voices argument, it was prevalent throughout this study that the participants had unheard voices that needed to be heard. Having unheard voices hindered the participants' abilities to have an overall positive experience because no one took the time to hear or understand their experiences. Similarly, O'Grady (2014) talked about how "Service should be about working *with* others rather than just *for* them. Service in the highest sense goes beyond meeting individual needs to empowering others to work on their own behalf." In a setting where everyone should feel empowered by the service that is being done, service-learning is not promoting that aspect. The research that has been done to show the level of differing experiences of service-learning is very dependent on one's race and identity.

Although one of the key themes that was found in the study was how diversity builds community that was not something that I found in the literature that I read. I believe that diversity brings about stories and experiences for people that may not otherwise know or understand, thus creating a new community. In the day and age which higher education is moving towards, colleges are becoming more and more diverse with each passing academic year. This motion towards inclusion and diversity on college campuses will allow for a greater, richer community to form, but only if all stakeholders are well prepared and educated about those involved. This is a motion that needs to take place within the field of service-learning as well, something that is not focused on or taught about. Students of diverse races experience service-learning differently, and always will until the perspective of service is shifted to be a more inclusive experience.

Conclusion

Through the key themes that were found from the interviews, it can be concluded that students of diverse races are not adequately prepared for service-learning due to the assumptions that those who serve are white and privileged. All service-learning students need to be better adequately prepared for the community that they are about to serve, whether or not they are similar to that community. Students of diverse races participating in service-learning tend to serve a community like their own, allowing them to better connect with those they serve and have a better understanding of the community, but also have negative experiences due to being viewed like those being served. Service-learning needs to be more inclusive for all those who serve, giving the students resources to understand what it might be like to serve a community similar to their own.

The findings and key themes of this study really resonate with my personal experiences within service-learning. From my perspective, I can say that the field of service-learning as a whole is not doing a great job to prepare students for their experiences, much less those of a diverse race serving a community similar to their own. I believe that the findings to this study are just the beginning of what could really change the name and face of service-learning. If people were to first sit down and really listen to everyone's service-learning experiences, people would learn how unequal and unprepared people really are for their experiences. The key themes found in this study shed light on the larger issue of inclusivity as well as the language that is used to talk about service. The overall premise and perspective of service-learning needs to shift before any change can be made to one's service-learning experience.

Future Research

       This exploratory study is one that needs more research. Now that I know what I know from conducting this study, there is a lot that could be done to deepen the research and understanding of this topic. With the concerns of my study in mind, I am thinking this topic is something that could college communities together through diversity and inclusivity talks and workshops. Although this study was done focusing on the field of service-learning, the overall topic of power, privilege, and race play an impact in any and all experiences. This topic could be researched further in different fields, whether through social work, counseling, teaching, or something else. The future research of this overall topic is applicable to many fields, experiences, and stories, all of which have unheard stories that need to be heard and understood.

Recommendations

       The purpose of this research study was to show that service-learning students of diverse races have unheard stories. This study was conducted to gain a better understanding of the role of race, power, and privilege within service-learning. Results showed that service-learning needs to change its perspective of those who serve to those they serve and how to prepare for that experience. It would be interesting to look at how just taking part in the action of service-learning is a privilege in itself. It is a key factor in students' experiences, but it was not a topic that was touched upon during the interviews. If there was funding for this study, this study could expand to interview more participants, survey all of the participants, and have a greater pool of results.

       This study was more of a preliminary study with results that are not totally conclusive due to the small participant pool. Although the results from the study pointed

in the right direction, there needs to be more research done to be more conclusive with the findings. What I found is just a tidbit of what happens in service-learning experiences of diverse students. I would recommend taking this research study to larger, diverse colleges and try to get as many participants as possible to make the findings more diverse. Another recommendation I have for someone who wants to continue this research study would be to also begin the study with a survey that all participants have to take before being interviewed. The survey would be helpful because it can help gauge what topics to talk about in the interviews, as well as quantitative data. As wonderful as qualitative data is, qualitative data is more impactful and measurable. Between hard numbers from surveys and personal anecdotes from interviews, that could lead to deeper results and better further research. I definitely recommend this topic is researched further and many higher education institutions. The more institutions that have this research done at their school, the more awareness and understanding of the issue at hand will grow. There is a lot of potential for this research topic, I'm hoping that this study is not the end of the research that can be done.

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Appendices

Appendix A: Interview One Questions

1. Tell me about your experience in service-learning at Merrimack College/Middlesex Community College.
2. How do you self-identify your race?
3. Do you believe your race has/had an impact on the site you serve(d) at? Why or why not?
4. What service site were you at? How did you get placed there?
5. What did you do at your site?
6. How did you feel while serving there?
7. Tell me about a moment while you were at your service site that stands out to you. What made it stand our?
8. Tell me about the perceptions you had about service-learning before starting.
9. How did you prepare to take part in service-learning?
10. Was your service-learning experience required or optional? Co-curricular or extracurricular?
11. How did those perceptions change once you started?
12. Did the way you experienced service-learning change the way you self-identify?
13. How has your perception of self and of service-learning changed since participating in service-learning?
14. Sample Question: "How has participating in service-learning affected the way you view your community?'"
15. Have the assumptions of service-learning impacted the way you experience(d) your service? Why or why not?
16. What are you perceptions of how the following play a role in service-learning?
    a. Privilege
    b. Power
    c. Identity
17. How has service-learning shaped your experience in college?
18. Would you participate in service-learning again? Why or why not?

Appendix B: Interview Two Questions

1. What is your perception of race and why does it matter?
2. What aspect of your race makes you the most proud?
3. In what ways does your race impact your personal life? Service experience?
4. What is the racial demographic like at Middlesex/Merrimack? What is it like at your service site?
5. What do you think is the "campus climate" for students of diverse backgrounds at Middlesex/Merrimack? (in general? In specific spaces: Classrooms? Dining halls? Dorms? Student orgs? Library? Athletics? Other campus spaces?)
6. Would you characterize your school, community and service site as an "integrated" or a "segregated" place – or something different from either of these?
7. Have you ever seen or experienced a situation that might have been "racially charged" or created discomfort or anger around race? If so, how did people react?
8. Have you ever felt "different" in a group setting because of your race/ethnicity? How did this affect you?
9. Do you feel conscious about your race or ethnicity at school or at your service site? Why or Why not?
10. Do you ever feel like you might be acting unfairly toward somebody because of his or her race?
11. How would you define discrimination?
12. Do you feel conscious about discrimination?
13. Have you ever experienced a situation where your "race" or background seemed to contribute to a problem or uncomfortable situation?
14. Have you ever been discriminated against because of your race in general? At school? At your service site?
15. Does race or ethnicity enter in your process of making important or daily decisions? If so, how?
16. If you could change one thing at your school, community, or service site related to race, what would it be? (and, how might that be done?)
17. Do you think that the campus climate or experiences related to race are similar to, or different from what's happening in your home community?

Appendix C: Research Consent Form

Title of Study: The Unheard Stories of Service-Learners: An Exploratory Study of the Assumptions of Race, Identity, and Privilege within the Service-Learning Experience

Investigator: Joy Faith Krefft, Merrimack College/Middlesex Community College

IRB Number: IRB-FY17-18-130

Introduction
You are being asked to be in a research study of the impact of racial identity on service-learning experiences. You were selected as a possible participant because you meet the inclusion criteria of self-identifying as a race other than white and are taking or have taken a service-learning course. Please read this form and ask any questions that you may have before agreeing to be in the study.

Purpose of Study
The purpose of the study is to better understand the service-learning experience of students of color. This study specifically, will look at how the way students self-identifies play a role in how they experience service-learning.

Description of the Study Procedures
If you agree to be in this study, you will be asked to do the following things: participate in three to five separate interviews. The interviews will last 30-60 minutes. The interviews will be audio recorded for better transcriptions, but then deleted immediately. Topics that will be discussed in the interviews include identity, service-learning experiences, the identity development scale, and level of comfort and understanding within their service-learning experience.

Risks/Discomforts of Being in this Study
The interviews may produce feelings of discomfort, but they are not intended to create any physical or emotional harm. The purpose of the questions is to get to know you and your story and make sure that the information shared is portrayed correctly after all of the data is collected. There are no reasonable foreseeable (or expected) physical, psychological, or emotional risks with participating in this study.

Benefits of Being in the Study
The benefits of participation are that the study participants will be able to reflect upon their service-learning experience. Upon completion of the study, participants will also have access to the final study.

Confidentiality
The records of this study will be kept strictly confidential. Research records will be kept in a locked file, and/or all electronic information will be coded and secured using a password-protected file. With audiotapes, only the principal investigator and the faculty advisor will have access to them and will be destroyed after the information has been transcribed. We will not include any information in any report we may publish that would make it possible to identify you. Anonymity will be made for each participant in the final study so that no information about a specific participant will be identifiable to that participant.

Payments or Compensation
No payment will be given for participating in this study.

Right to Refuse or Withdraw
The decision to participate in this study is entirely up to you. You may refuse to take part in the study *at any time*. Your decision will not result in any loss or benefits to which you are otherwise entitled. You have the right not to answer any question, as well as to withdraw completely from the interview at any point during the process; additionally, you have the right to request that the interviewer not use any of your interview material.You will have the right to a member check and make sure that the quotes used from your interviews are right and are portraying the right message.

Right to Ask Questions and Report Concerns
You have the right to ask questions about this research study and to have those questions answered by me before, during or after the research. If you have any further questions about the study, at any time feel free to contact me, Faith Krefft at krefftj@merrimack.edu or by telephone at 774-454-0650. You may also contact my Merrimack College faculty supervisor of this research*, Dan Sarofian-Butin at SarofianButd@merrimack.edu or at 978-837-5075.* If you like, a summary of the results of the study will be sent to you. If you have any other concerns about your rights as a research participant that have not been answered by the investigators, you may contact the Chair of the Merrimack Institutional Review Board at 978- 837-5280 or by email at irb@merrimack.edu. If you have any problems or concerns that occur as a result of your participation, you can report them to the Chair of the IRB at the contact information above.

Informed Consent
Your signature below indicates that you have decided to volunteer as a research participant   for this study, and that you have read and understood the information provided above. You will be given a signed and dated copy of this form to keep, along with any other printed materials deemed necessary by the study investigators.

Subject's Name (print):   _____   Date: _____

Subject's Signature: _____   Date: _____

Investigator's Signature: _____   Date: _____

Appendix D: Pseudonym Chart

Pseudonym	Race	School Year
1. Jamie	Hispanic	Junior
2. Paige	Biracial	Freshman
3. Morgan	Middle Eastern	Junior
4. Ruth	Hispanic	Sophomore

Appendix E: Middlesex Community College IRB Approval Letter

Middlesex Community College

Bedford Campus • 591 Springs Road • Bedford, MA 01730-1197 • 781-280-3200
Lowell Campus • 33 Kearney Square • Lowell, MA 01852-1987 • 978-656-3200

2/28/2018

Jennifer Luddy
33 Kearney Square
Lowell, MA 01852

RE: File # 2018-03

Dear Faith,

The research protocol for "The Unheard Stories of Service-Learners: An Exploratory Study of the Assumptions of Race, Identity, and Privilege within the Service-Learning Experience" has been determined to be Exempt under 45 CFR 46.101(b)1. The purpose of this letter is to notify you that the above referenced research protocol has been reviewed and approved by the Middlesex Community College IRB.

Continuing review and a final report are not required for Exempt research. Please notify the IRB Chair of any changes in your research protocol, unexpected adverse events, and also, if you decide not to continue or postpone your research project.

Our best wishes for continued success with your research.

Sincerely,

Jennifer Luddy

Jennifer Luddy
IRB Chair
Dean of Research and Planning

Appendix F: Merrimack College IRB Approval

Date: 5-11-2018

IRB #: IRB-FY17-18-130
Title: The Unheard Voices of Service-Learners: An Exploratory Study of the Assumptions of Race, Identity, and Privilege within the Service-Learning Experience
Creation Date: 1-13-2018
End Date: 2-16-2019
Status: Approved
Principal Investigator: Joy Krefft
Review Board: Merrimack IRB
Sponsor:

Study History

Submission Type	Initial	Review Type	Expedited	Decision	Approved

Key Study Contacts

Member	Joy Krefft	Role	Principal Investigator	Contact	krefftj@merrimack.edu
Member	Dan Sarofian-Butin	Role	Co-Principal Investigator	Contact	butind@merrimack.edu
Member	Joy Krefft	Role	Primary Contact	Contact	krefftj@merrimack.edu