National Louis University
Digital Commons@NLU

Dissertations

6-2011

LISTENING TO THE COMMUNITY: AN APPRECIATIVE CASE STUDY OF SERVICE-LEARNING INITIATIVES WITHIN A HIGHER EDUCATION INSTITUTION

Matthew Price McCrickard
National-Louis University

Follow this and additional works at: https://digitalcommons.nl.edu/diss

Recommended Citation

McCrickard, Matthew Price, "LISTENING TO THE COMMUNITY: AN APPRECIATIVE CASE STUDY OF SERVICE-LEARNING INITIATIVES WITHIN A HIGHER EDUCATION INSTITUTION" (2011). *Dissertations*. 47.
https://digitalcommons.nl.edu/diss/47

LISTENING TO THE COMMUNITY: AN APPRECIATIVE CASE STUDY

OF SERVICE-LEARNING INITIATIVES

WITHIN A HIGHER EDUCATION INSTITUTION

Matthew Price McCrickard

Adult and Continuing Education

A Critical Engagement Project

submitted in partial fulfillment

of the requirements for the degree

Doctor of Education

College of Arts and Sciences

National-Louis University

June, 2011

Listening to the Community: An Appreciative Case Study
of Service-Learning Initiatives within a
Higher Education Institution

Matthew Price McCrickard

Certification:

In accordance with departmental and University policies, this Critical Engagement
Project (CEP) is accepted on behalf of Matthew Price McCrickard in partial fulfillment of
requirements for the Doctor of Education (Ed.D.) degree from the College of Arts and
Sciences, National-Louis University in Chicago, Illinois.

Thomas W. Heaney, Ph.D.   March 31, 2011
Primary Advisor

Randee Lipson Lawrence, Ed.D.   March 31, 2011
Committee Member

LuAnnette T. Butler, Ed.D.   March 31, 2011
Committee Member

DEDICATION

This Critical Engagement Project is dedicated to Bonnie Mixon McCrickard whose love, support, and encouragement has seen me through two graduate programs and whose innovative approaches to serving others and dedication to community engagement have been standards toward which to strive.

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

ABSTRACT

Service-learning has become a prevalent topic of discussion on college and university campuses across the United States. Students engage in internships, service activities, and mission trips to far-away places as well as neighborhoods down the street in order to gain experience and apply what they are learning in a realistic setting. The purpose of this study was to identify ways a higher education institution listens to the voice of the community in which it resides throughout its implementation of service-learning initiatives. The concept of power, as described by Lukes (2005), provided the primary theoretical framework for this case study informed by Appreciative Inquiry. Data were collected through interviews with community partners who had collaborated with the university in service-learning activities, as well as university students, faculty, and members of the senior leadership team. Additional data were collected through observations and review of institutional artifacts. The findings of this study indicated that service is an integral part of the curricular and co-curricular offerings of the institution examined. Using the major classifications of discover, dream, design, and destiny found in Appreciative Inquiry, the overarching themes which emerged from the study included issues of building trust, ameliorating misunderstandings, fulfilling both community and institutional missions, and recognizing that service is a part of a democratic society. Examining community voice in service-learning relationships is important because power and influence exerted by members of the academy could thwart the citizens they purport to serve. The findings of this study illustrated examples of positive town-gown

relationships whereby institutional constituents and community partners created

collaborative experiential learning which fostered benefits on multiple levels. Issues such

as sustainability, applying research to practice, honoring individual and collective

strengths, and adaptability to democratic social change were described as tenets of

effective service-learning as well as suggested as the ideals adult educators should seek to

incorporate into their daily practice.

CHAPTER ONE

INTRODUCTION

On January 20, 2009, President Barack Obama, a former urban community organizer, took the oath of office for the highest position of national service in the United States of America. President Obama pledged to maintain, uphold, and support the laws of the nation and protect its citizens from harm, both foreign and domestic. To date, only 44 individuals have experienced first-hand the substantial responsibilities this oath requires; however, the citizenry of a democratic society share in these responsibilities of leadership albeit on a more individualized and community scale. Like many of his predecessors, President Obama (2009) used his inaugural address to call on American citizens to pick up the mantle of national service. Moreover, he declared his inauguration day to be a National Day of Renewal and Reconciliation and through this proclamation called "upon all of our citizens to serve one another and the common purpose of remaking this Nation for our new century" (The White House, 2009).

Service-learning mantras are being espoused throughout the modern academy, and many colleges and universities across the United States have incorporated community outreach, service initiatives, and experiential components into core curriculum and co-curricular activities. Students throughout the nation are engaging in internships and mission trips to far-flung cities and villages as well as neighborhoods down the street in order to take what they are learning in the classroom to these places, while hopefully learning from those whom they are seeking to serve. Higher education institutions increasingly partner with community organizations to find and fill perceived

gaps in the community and seek to better society for all. Numerous college presidents have affiliated their institutions with Campus Compact, a national coalition comprised of more than 1,100 colleges and universities "committed to fulfilling the civic purposes of higher education" (Campus Compact, 2011).

In addition to educational institutions, many civic groups and national service organizations seek to promote the betterment of society and provide opportunities for the citizenry. Gastil (2004) suggests that adult educators should seek to understand the influences of education on political engagement and public involvement. Since its inception during the 1960s, the Volunteers in Service to America (VISTA) program has implemented and promoted initiatives with hopes of bringing about social change such as eradicating poverty, creating opportunities, and providing educational experiences (Sagawa, 2007). These VISTA volunteers are essentially adult educators, perhaps without degrees or formal credentials in the field, working within a community to achieve the community's goals related to literacy, employment, community building and economic development. This focus on community economic success is in keeping with Lindeman's (1926) statement that "the aim should be, not to teach adult students that, e.g., a subject called economics exists and needs to be studied, but rather that there are economic factors in his [sic] total situations and that he [sic] must somehow come to know how to deal with these if his [sic] total situations are to emerge as progressive sequences of living" (p. 48).

My interests regarding service-learning initiatives in higher education settings stem, in part, from my own experiences serving as an Americorps*VISTA prior to embarking on a career in higher education. The VISTA program shifted under the

Americorps umbrella during the early 1990s with the passage of President Clinton's

national service and volunteerism legislation and was named the Americorps*VISTA

program (Sagawa, 2010). During the early 1990s I began to shift the focus of my career

from working in industry toward a path of serving others which better fit my

understanding of active citizenship and connected my work with a broader society.

Sagawa (2010) indicates that many young adults in the United States pursue national

service opportunities to gain professional experiences and build upon their commitments

to community. This was true in my case. Through my Americorps*VISTA service I

conducted training programs as a part of the federal Welfare to Work initiatives that

focused on community education and job skills development for adults who lived in a

rural southern state. I discovered that working with learners was extremely fulfilling, and

so shifting into the education field was a natural transition at the conclusion of my

service-year. I have worked in universities or other educational settings ever since.

     Many colleges and universities seek to obtain funding through Learn and Serve

grants administered by the federal Corporation for National and Community Service

(CNS), the same governmental agency that sponsors the Americorps*VISTA program.

The institution I examined for this case study has applied for Learn and Serve grants and

is in the early stages of hosting VISTA volunteers in conjunction with its state Campus

Compact project. The institution has utilized VISTAs to liaise among academic

departments, community organization partners, and service-learners from across the

campus.

     This Critical Engagement Project was a case study through which I continued to

ponder issues central to any service-learning relationship – communication, power,

negotiation, compromise, outcomes, sustainability, and community engagement. Although any of these issues could be singularly explored in service-learning discussions, I was most interested in how service-learners and members of the broader community find equilibrium among the concepts in their collaborative efforts to identify and reach common goals. Applying my earlier experiences as an Americorps*VISTA to my work in higher education, I found myself wondering how service-learners are perceived as they leave the confines of the academy and enter neighborhoods and communities.

Statement of the Problem

The literature related to service-learning in higher education is increasingly acknowledging that community voice has not been adequately considered by academic decision makers and students who seek to engage with community partners through experiential and service-learning initiatives. Tolendano and Lapinid (2010) contend that educator focus on community perspectives is "a commonly neglected dimension in service-learning pedagogy" (p. 41). If individuals subscribe to the cliché that knowledge is power, then it is important to evaluate the relational power differentials which may exist between constituents of a college or university and the citizens of the community in which the institution is located. Furco (2002) suggests that in situations in which mutual understanding exists between institution and community that favorable outcomes may be sustained and that individuals working from both sides can learn from the other and work toward ongoing relationships as well as broader social change. Furco's ideas about sustainability and relationships within service-learning seem to fit in accord with my philosophy of practice.

According to Verjee (2010), university mission and community goals can be opposing forces and difficult for educators and community leaders to align without each clearly understanding the perspectives and motivations of the other. Educators should involve the community in every aspect of the creation, development, implementation, and assessment of service-learning curricula so as to realize the rich learning opportunities outside of the classroom and address needs as defined by the community (Toledano & Lapinid, 2010). Justice-oriented educators should continually ask themselves, as well as their students, whom does their service-learning benefit and whose interests are being served (Verjee, 2010). The community has answers to these central questions, so educators should remain attuned to the community's voice.

Shannon and Wang (2010) describe their place as scholars in a campus and community relationship by asserting, "We are not merely located in our community. We are members of our community. As such we have a vested interest in the well-being of our community." (p.108). Power (2010) presents a similar viewpoint and suggests the benefit of most service-learning relationships is to enhance the community in meaningful and educational way. Based on these ideas, it is no wonder that misunderstandings arise when educators neglect to acknowledge that they are part of the same community in which they are deploying their students.

Instances of collaborative goal setting, cooperative teaching and learning, and unified assessment of outcomes are often overlooked in the service-learning literature because many authors seem to want focus more predominantly on what is broken rather than what is possible (Toledano & Lapinid, 2010). Collaboration and reciprocity are neither new nor convoluted tenets related to community engagement or service-learning,

however they are sometimes presented as overcomplicated or even unattainable (Godfrey, Illes, & Berry, 2005). This study presents appreciative examples of several constituents affiliated with a higher education institution who have committed themselves to seeking out and understanding the community's voice in their development of relationships and implementation of service-learning.

Purpose of the Study and Theoretical Framework

The purpose of this Critical Engagement Project was to identify the extent to which a higher education organization listens to the voice of the community in which it resides, and explored the role of community in the implementation of service-learning initiatives. The pseudonym Koinonia University was used for the purposes of describing the institution and articulating the findings of this study. The term *Koinonia* is a biblical term of Greek derivation generally used to describe community, communication, or contribution ("'Koinonia' as used in the New Testament," 1892).

This study also provided an avenue through which I sought to better understand my own practice as an adult educator as well as recognize the ways in which I, in conjunction with the institutions I serve, seek out community participation in the fulfillment of educational mission. I believe raising awareness regarding the need to regularly and carefully listen to community partners is essential to ethical practice and a part of the overarching mission of any democratic institution. Seeking to understand the community's perspective fosters credibility and is invaluable to relationship building (Sagawa, 2010).

Adult educators and the learners with whom they work should seek to recognize and reflect upon the messages the community conveys in service-learning relationships in

an effort to better understand the needs of the community, and to recognize the many strengths present in communities which may be built upon to serve the greater good. This study provides adult educators with several appreciative examples of how practitioners working in higher education settings engaged their communities in meaningful and productive ways when power imbalances existed between academic bureaucracies and communities they hoped to serve. It is not meant to be an all-encompassing treatise on either service-learning or community engagement. This study includes examples of appreciative practices educators have incorporated to critically assess and understand power differences in relationships and purposefully listen to the communities in which they have served.

Research Questions

This research was a case study informed by Appreciative Inquiry and was guided by the following questions: (1) How do the various constituents (faculty/staff, students, and community members) perceive and define the power that is in play and their role or relationship to it?, (2) What are the types of power-related messages (i.e., social, political, or economic) the community seeks to convey to the university?, (3) How do community members know they are or are not being heard by the university?, and (4) How do messages from the community influence the actions, decision-making processes, policies, or culture of the higher education organization? I conducted a single-case design containing multiple units of analysis which examined service-learning initiatives at a medium-sized regionally accredited private university in the southeastern United States.

Commitment to Serve and to Learn

According to Merriam (2009), "the researcher is the primary instrument for data collection and analysis" in any qualitative research project (p. 15). As such, I believe it is important that I provide a brief description of who am I as a researcher and to acknowledge the lenses through which I have approached this study (Creswell, 2007). This section provides some background information about my educational philosophy, my interest in the concepts of power and community voice, and the influence of my national service experience on my work as an educator.

Part of my responsibility to adult education and the learners whom I serve is to continually explore who I am, articulate my commitments, and profess what I intend to do with them – allowing me to radically reflect on these issues and decide for myself how to serve a broader community rather than any sequestered subset. Exposure to a variety of sometimes contradictory ideas offered by diverse voices is the catalyst for my exploration of my own philosophy of adult education which frames my interactions with learners, colleagues, and the field of adult education. Throughout my doctoral study, I have been drawn to the works of Dewey, Lindeman, Freire, and others who continually challenge their readers to look beyond their sense of reality or the philosophical pigeonholes where they may have placed their focus of practice. I must regularly reassess my ways of thinking and venture beyond my zone of comfort in search of personal and intellectual growth in areas that I might not have explored otherwise.

Although I have increasingly examined the world through a more critical lens, I have incorporated a more humanistic philosophy in my practice and believe that all persons have the ability and desire to grow themselves and contribute to their society.

Rager (1999) suggests that most current adult educators take an eclectic approach to educational philosophies. I agree, and categorize myself as an eclectic as well because my practice is informed by aspects of the liberal, behaviorist, humanistic, and critical philosophies.

Although I could have easily framed this project in a more behaviorist or critical manner to address the issues of power and community voice, I believed that approaching a case study from a more positive and humanistic framework has, in the end, articulated positive outcomes that can assist practitioners with understanding and redressing imbalances that might exist between the institution and the community in which they have established service-learning relationships. I believe identifying the social, economic and political problems that exist in an area of practice is vitally important to my ongoing development as an adult educator. However, this sort of analysis does not have to come from a deficits-based orientation and perhaps it can be even more cogent from an appreciative viewpoint.

I have reflected upon on Elias and Merriam's (2005) idea that "all philosophies include social and political dimensions" (p. 10) as I thought about the relationship between my current area of practice in higher education and the topic of power and community voice. I have witnessed and often questioned the seemingly dichotomous ideas of charity and change (Westheimer and Kahne, 1994, as cited in Ward, 1997) as they relate to service-learning initiatives in my area of practice and presented this study as an example of how communities and educational institutions can establish meaningful and collaborative relationships.

This study provided an opportunity for me to critically reflect upon my previous understandings of power, community voice, shared governance, and collaboration as I sought to better understand my connections to these tenets as well as how I connected with my communities of practice. O'Sullivan (2002) reminded me that I am part of a larger community and not isolated from the world. As such, I believe it is important that adult educators acknowledge and articulate the frame of reference from which they approach their practice, engage in research, or connect with learners. Learning is much more than an intellectual exercise for me; it spans the fabric of all of my previous understandings to shape my present interactions with and perceptions of others as well as influence how I will respond to future relationships.

My experience serving as an Americorps*VISTA within a state social services agency was the catalyst which began shaping my current understanding of social justice and the importance of community. I met many individuals whose culture, lived experiences, and perceptions of political issues differed greatly from my own. Reflecting back on these experiences and the influences of my graduate education in the fields of communication, public administration, counseling, and adult education, I recognized a dichotomy between the more Jeffersonian idea of democracy and government that I learned in public administration courses versus democracy contributing to social change that I learned in social psychology and adult education coursework. Simply put, I have become increasingly aware of the difference between democracy as a founding principle for the United States versus democracy as the pragmatic voice of people expressing their desires about how to live, work, and play. The opportunity for my continual growth takes place within these competing tensions, and I must be open to the challenge.

Recent literature is beginning to draw connections between university students seeking service opportunities through Corporation for National and Community Service programs in connection with higher education institutions. I can attest that my national service experience as a VISTA profoundly shaped my understanding of one's need for connection with community, the value I placed on experiential learning to provide context through which to apply and better understand my prior formal learning, and my desire to connect service and learning within my professional work and avocations. My experience as an Americorps*VISTA taught me that volunteers and others working in service capacities should partner with communities to build capacities and chart courses so as to create sustainable change following the conclusion of a volunteer's term of service or beyond the lifespan of the sponsoring program or organization collaborating with the community. These ideas are in keeping with the sustainability which should result from effective service-learning.

The gentleman who served as my mentor and supervisor throughout my VISTA service, a longtime civil servant himself, once lamented about government officials who came uninvited to his own hometown during his teenage years saying essentially "I am from the government, and I am here to help." My mentor described these officials as interlopers who interjected themselves into his community's neighborhoods and organizations whose members were neither keen on their presence nor accepting of their uninformed perceptions of what the community supposedly needed. The stories that my mentor shared with me more than a decade ago about the community's voice continue to inform my practice as an adult educator as well as shape the manner in which I have

sought to engage the community and collaborate with others to identify and work toward common goals.

The theologian Frederick Buechner (1973) indicates that an individual's call to serve humanity converges at "The place where your deep gladness… and the world's hunger meet" (p. 95). For me, it seems that Buechner's idea is echoed in what Elias and Merriam (2005) suggest about the fields of philosophy, religion, or theology being interconnected. In this sense, I perceive theology as more related to a healing of the soul, and philosophy more of an endeavor to seek a better understanding of the soul or social interactions among many souls – in essence finding understandings within community.

I appreciate the metaphor that Palmer (1998) uses when he asserts that "teaching is always done at the dangerous intersection of personal and professional life," since some of my roles, as well as those of any service-learner, can be dichotomous and seemingly counterproductive. I have found myself metaphorically standing in the middle of several busy intellectual thoroughfares where my roles of citizen, learner, researcher, administrator, and adult educator competed for my attention. Through a holistic understanding of the connectedness of these roles, I have avoided becoming compartmentalized and have remained open to new ideas and to new relationships. Allowing these divergent perspectives to converge provided opportunities for personal growth and expanding professional competencies. Scholarly publications as well as countless articles from the popular press are fraught with reminders about how social, political, cultural, and economic otherness impedes building relationships and communities. I must look well beyond myself in order to cultivate a sense of community and find ways to contribute toward feeding the world's deep hunger.

According to Tisdell and Taylor (2001), "one's educational philosophy is imbedded both in what *one believes* about teaching and learning, and *what one actually does* in their practice (p. 6) [emphasis maintained from original]. All too often it seems that educators and learners are complacent with allowing journals or textbooks to define their beliefs and actions without asking any questions or seeking to balance the writings against their lived experiences. I have always wondered if those faculty members who seem comfortable with lecturing for many consecutive years from the same yellowed and tattered notes are stuck in some paradigmatic quagmire, or whether they have merely found it acceptable to profess one thing and believe another. I believe resolving theoretical and practical contradictions for ourselves is part of the educative process, and, as Rager (1999) suggests, we should not become so overly involved that we do not use time to express our beliefs through our actions.

Advocating for broad access to education has always been a principle I have maintained throughout my work in universities. I believe it is incumbent upon all educators, regardless of academic ilk or professional pedigree, to assuage any sort of social, political, or economic barrier which impedes learners from seeking to advance their sense of intellectual growth or search for knowledge – whether inside or outside of a formal educational setting. I believe ignoring community voice constructs such barriers to the educative process. As an educator who is involved in service-learning efforts, I must attend to the needs, perspectives, and suggestions of community partners in all aspects of my practice.

Looking Ahead

I offer through the next chapter a review of pertinent literature related to power, service-learning in higher education contexts, and community voice in order to place this Critical Engagement Project in the context of recent scholarly discourse. Following the literature review, I will describe the case study methodology and introduce the research participants who offered robust narratives to illustrate their service-learning engagement with communities. Through the final chapters, I offer the findings and analysis of this study as well as respond to the four primary questions which guided my research.

CHAPTER TWO

REVIEW OF THE LITERATURE

This chapter will explore selected literature within the overarching context of service-learning as related to its implementation within higher education settings. This review will also examine issues of power as a theoretical frame and the inclusion of community voice in current service-learning practice. The primary strands of this review provide perspective from which to recognize discrepancies in power between educational institutions and the communities they purport to serve, the need for interconnectedness and inclusivity to enhance both communication and learning, and the role communities can play in creating, implementing, and evaluating service-learning practices in higher education.

The major adult education concepts of transformative learning, reflective practice, and issues of power are common theoretical ideas in contemporary discussions of higher education. Colleges and universities across the United States boast the accomplishments of graduates and how the educational enterprise contributes to the economic and social stability of cities, states, nations, and the world. Benson and Harkavy (2000) suggest that modern postsecondary education in this country has undergone three distinct stages since the emergence of a German model of higher education at Johns Hopkins University in the late 1800s. During the mid 1900s, institutions increasingly focused on their respective research agendas and promoted vast expansion in the sciences and access to higher education (Stubblefield & Keane, 1994). Benson and Harkavy (2000) pinpoint the late 1980s as the "emergence of the democratic cosmopolitan civic university, a new type of

university engaged in the advancement of democratic schooling and practical realization of the democratic promise of America *for all Americans*" [emphasis in the original] (p. 48). American institutions championed democratic ideals long before the end of the twentieth century; however what the authors suggest is that a modern college or university should not be a distant place where the learned sequester themselves from the masses, but rather a place where active collaboration with community interests yields benefits for all involved. This idea seems to be predominant throughout much of the service-learning literature.

Perhaps individuals outside the academy might consider institutional mission statements to be a broad metric upon which to gauge the level of contribution made to communities because the mission statement proudly proclaims ideals such as a dedication to transforming the world, the intent of producing scholar-citizens, and the protection of democracy. Ayers (2005) takes a more critical view arguing that mission statements are merely feel-good neoliberal discourse designed "to reflect ideologies of groups with unequal power resources" (p. 534). However, Scott (2006) purports that an institution's mission is not necessarily synonymous with a grandiose mission statement built around the triune of teaching, research, and service; although the mission statement may provide insight about issues of political importance and the geographical reach the institution seeks to maintain. Boyer (1996 as cited in Kasworm, Sandmann, & Sissel, 2000), states "Increasingly the campus is being viewed as a place where students get credentialed and faculty get tenured, while the overall work of the academy does not seem particularly relevant to the nation's most pressing civic, social, economic, and moral problems [p. 14]" (p. 459). Two years earlier, Boyer (1994) offered an editorial to scholars and higher

education administrators in the weekly publication *The Chronicle of Higher Education*

suggesting that a "new American college" dedicated to social justice issues, provide an

integral teaching role, and support of relevant research on societal convergences with the

education enterprise. Essentially, Boyer (1994) suggests that the new American college

place great emphasis on what he calls "the scholarship of service" (p. A48). Faculty

members within most every level of postsecondary education have taken notice of

Boyer's call incorporating civic participation and forms of service-learning into their

discipline-specific curricula and contributions to the literature.

As indicated above, the following review of the literature focuses on the concepts

of service-learning in an adult or higher education context. Specifically, issues related to

the history and theoretical framework for service-learning, concepts of position and

power related to learners, institutions, and communities, as well as community voice and

participatory involvement will be explored. The body of literature regarding experiential

and service-learning is replete with numerous other contexts such as those within primary

and secondary schools, international programs, or volunteer-based organizations. Since

the primary purpose of this research study is to identify the extent to which higher

education organizations listen to the voice of the community in which it resides, the

service-learning literature examined herein focuses on college or university programs and

their relationships with communities.

Service-Learning

Researchers and education practitioners have devoted increasing attention to the

study of service-learning during the past two decades as evidenced by the continuously

growing number of journal articles, books, conference papers, and internet resources on

the topic. Many authors suggest the basic premise behind service-learning date back to John Dewey's assertion that education should take place through personal experience (Clark & Young, 2005; Rocheleau, 2004; Cummings, 2000; Hatcher and Bringle, 1997; Kleinbard, 1997) or through community engagement models promoted by Jane Addams through her Hull House (Daynes & Longo, 2004; Zieren & Stoddard, 2004). Authors also highlight the significant influence African-American educators and social scientists such as Ida B. Wells-Barnett, George E. Haynes, and W.E.B. DuBois have had in shaping the inclusion of experiential learning or other service components in formal learning settings long before the term service-learning became fashionable (Stevens, 2003). Speck (2001) contends that the early 1990s was the genesis for service-learning as a focused topic within mainstream education discourse. The practice of service-learning has now become so commonplace within the modern academy, educators and practitioners, such as Chapdelaine, Ruiz, Warchal, and Wells (2005), have crafted codes of ethics to help guide learners and faculty who seek to engage their communities in this form of experiential education. These codes pattern the best practice models from several social science and healthcare fields such as social work, counseling, etc. and emphasize the first ideal in any form of human service – do no harm.

Definitions

Definitions of service-learning provided in the literature are numerous and vary somewhat across academic disciplines and sub-disciplines; however most include broad descriptors of experiential education coupled with transformative learning and reflective practice. Stoecker and Tryon (2009) provide a skeleton definition suggesting that service-learning is "any student performing any service for credit," an idea they purport was

crafted by a community group with whom they had been brainstorming (p. 12). More

comprehensive definitions are readily present in scholarly writings and McClam,

Diambra, Burton, Fuss, and Fudge (2008) suggest the definition of service-learning

offered by the National Service-Learning Clearinghouse and the one codified in federal

legislation through The National and Community Service Trust Act of 1993 (P.L. 103-

82) are the two most often cited in recent literature. The Act states:

> (23) Service-learning.--The term 'service-learning' means a method--
>> (A) under which students or participants learn and develop through active participation in thoughtfully organized service that--
>>> (i) is conducted in and meets the needs of a community;
>>> (ii) is coordinated with an elementary school, secondary school, institution of higher education, or community service program, and with the community; and
>>> (iii) helps foster civic responsibility; and
>> (B) that--
>>> (i) is integrated into and enhances the academic curriculum of the students, or the educational components of the community service program in which the participants are enrolled; and
>>> (ii) provides structured time for the students or participants to reflect on the service experience.

Similarly, the National Service-Learning Clearinghouse (n.d.) proffers that service-

learning is "… a teaching and learning strategy that integrates meaningful community

service with instruction and reflection to enrich the learning experience, teach civic

responsibility, and strengthen communities." Both of these definitions express, at least in

theory, a dedication to community interests, the need for learners to critically reflect on

their interactions and experiences with those being served, and taking an active role in the

process of learning; all of which are bulwarks of adult education. Other scholars'

definitions help illustrate these major tenets.

Although this study focuses primarily on service-learning initiatives within higher educational settings, it is worth noting that a dichotomy seems to exist regarding how the field is conceptually defined depending on whether the focus is related to primary, secondary, or other educational settings. Scholars who publish on service-learning related issues within primary and secondary educational fields seem to include hierarchical and pedagogical tenants within their definitions such as connections to school board policies or state certification requirements (Scales & Koppelman, 1997), whereas higher and adult education applications use more andragogical descriptors related to student growth or commitment to external groups and speak to transformations that take place within students, the community in which they serve, faculty members, and the academy itself (Clark & Young, 2005). Butin (2005) even goes so far as to assert that "service-learning is an existentially dangerous endeavor" because participants who are fully engaged in the process must think well beyond the traditional constraints of classroom learning in order to make meaning from worldly situations and environments that cannot be easily packaged into a conventional lesson plan (p. ix).

As a part of their discussion of reflection being an integral part of service-learning, Hatcher and Bringle (1997) state "[w]e define service-learning as a type of experiential education in which students participate in service in the community and reflect on their involvement in such a way as to gain further understanding of course content and of the discipline and its relationship to social needs and an enhanced sense of civic responsibility" (p. 153). This definition is indicative of a conceptual leaning toward Dewey's (1916) overarching premise that education should, at least in part, be a social undertaking to prepare learners to engage in lifelong and civic-minded participation in

democratic discourse. Other definitions provided in the literature relate to these central ideas.

Sheckley and Keeton (1997) describe a similarly prescriptive definition of service-learning, but suggest that the concepts can better be described as a theoretical model. Their definition states that "service-learning can be loosely defined as an educational activity, program, or curriculum that seeks to promote students' learning through experiences associated with volunteerism or community service" (p. 32). "It [service-learning] is a practice and teaching philosophy seeking to partner community and academe for community betterment" (Stevens, 2003, p. 25).

Historical and Theoretical Frameworks of Service-Learning

The theoretical underpinning for recent discussions of service-learning is often associated with David Kolb's (1984) stage-model of experiential learning which includes the examination of concrete experience, reflective observation, abstract conceptualization, and active experimentation (Miller, 2000). Steeped in Piagetion constructs of human development, Kolb's model illustrates a transition in thinking based upon learning from experiences. Concrete experience relates to one seeking out unfamiliar experiences, reflective observation incorporates the ideas of evaluating situations from multiple perspectives, abstract conceptualization suggests that one is capable of adapting behavior based on what has been learned through experience, and active experimentation occurs when one applies the stages in her or his life experience (Merriam, Caffarella, & Baumgartner, 2007). Kolb would say that learning takes place through the process of critical reflection (Lowery, et al., 2006). The reflective component of experiential learning appears in many of the recent definitions of service-learning

previously described. Although Kolb's model may seem to be a comprehensive illustration of the stages an individual goes through when processing an experience, Miller (2000) cautions that it may be oversimplifying the realistic complexities of life.

Furco (1996), Worrall (2005), and others examine experiential learning through Sigmon's typology of service and learning which textually illustrates issues of context and relationship in the evaluation of service-learning. Sigmon (1994) specifically describes the pairing of the two words with the following emphasis:

- service-LEARNING – learning goals primary, service outcomes secondary

- SERVICE-learning – service outcomes primary, learning goals secondary

- service learning – service and learning goals completely separate

- SERVICE-LEARNING – service and learning goals of equal weight and each enhances the other for all participants

Both service-LEARNING and SERVICE-learning illustrate an imbalance between the goals of educators and students and the community in which they profess to serve. To Sigmon, service learning is the dichotomous pairing of an educational experience and a service project; whereas the use of SERVICE-LEARNING denotes an inextricable linkage between community and the educational institution where both sides are working toward common and mutually beneficial goals.

Many authors, through their discussion of the philosophy and educational theory that undergirds service-learning, suggest the pedagogy may be categorized into three primary emphases: (1) offering aid to the community through learning activities, (2) promoting democratic ideals through civic involvement, or (3) contributing toward social justice. Morton (1995) uses the terms charity, project, and social change to describe the

categories. Nine years later, Speck and Hoppe (2004) edit a volume adding to the ongoing discourse regarding service-learning theory in which they and their contributing authors label the three primary emphases the philanthropic model, civic engagement model, and communitarian model. The various monikers used to describe the three separate ideas are mostly synonymous. Although Morton (1995) posits that students engaged in service-learning activities generally prefer one of the aforementioned models over the other two, research conducted by Bringle, Hatcher, and McIntosh (2006) suggests that an individual's depth of involvement in conjunction with interest in a particular model has more of an influence on the type of model employed rather than student preference alone.

Perspective also plays a central role in how one chooses to approach service-learning. Butin (2005) proposes the technical, cultural, political, and postmodern as conceptual models of service-learning and outlines the primary descriptors of each. The technical conceptualization model highlights the many instructional methods employed in a service-learning activity as well as the effectiveness of relationships between the learner and members of the community in which she or he engages. The second model Butin offers is cultural conceptualization which encourages practitioners to seek a better awareness of cultural influences on individuals and the learning process and promotes inclusivity, diversity, and democratic participation both within the learning community and beyond. Thirdly, Butin's political conceptualization "is focused on the promotion and empowerment of the voices and practices of disempowered and nondominant groups in society" (p. 91). Understanding the power imbalances which inevitably exist between different constituencies are of great significance to anyone connected to a service-

learning activity. The fourth conceptualization that Butin proposed relates to postmodernism. Power relationships are also scrutinized in this conceptualization; however it focuses more directly on the epistemology of service-learning addressing the essential questions regarding how one knows what they know, how relationships between server and served are created, maintained, or dissolved, and how goals are established. He contends that the cultural and political conceptualization receives the most attention both in the literature as well as in practice (Butin, 2005).

Higher Education Contexts

Service-learning, and other university and community partnerships, can and should be of benefit to all involved. Students have the opportunity to couple their studies with practical experiences in which to offer future employers or from which to continue their studies, faculty have a spectrum upon which to introduce the theories of their disciplines, the community has a regular supply of learners upon which to inculcate the realities of the world, and the institution has the opportunity to offer its diverse resources in an effort to be a corporate member of a broader community. Each of these facets provide each of the various parties an opportunity to learn, grow, connect, and strengthen its relationship with the other integral parts of its environment toward a positive outcome for all. Representatives from any of these four sample positions could question the motives of the other three arguing that they are selfishly predisposed to their own interests; however it seems the reality is that their relationships are all symbiotically intertwined.

Mitchell (2008) purports that increasing attention is being paid to service-learning activities that specifically seek social justice outcomes. She contrasts the ideas of

traditional service-learning with critical service-learning whereby the former focuses more heavily on the outcome of individual student growth while the latter looks more closely at the convergence points between learner, community, and social change. Mitchell (2008) offers perspectives from both community and classroom in throughout her discussion of social change, redistribution of power, and relationship building stating that these areas are most prevalent in the service-learning literature. She suggests that social change is difficult to bring about; however, it is possible to achieve through the reflective and conscious efforts of members from both the academy and the community working to achieve common goals.

In keeping with the idea of working to achieve common goals, Sandy and Holland (2006) conducted focus groups within several California communities and found that individuals served by college students engaged in service-learning shared many of the same goals as faculty members regarding their desire to provide a challenging learning environment for the students. Although the various parties were coming at the same issues from divergent starting points, the authors indicate that community partners served as consultants through the invaluable recommendations they had for improving collaboration and achieving effective learning outcomes for the student participants. Sandy and Holland (2006) introduce their paper by quoting one of the community partners they interviewed which demonstrates type of shared vision and ownership that can be achieved by those engaged in service-learning: "I think a great partnership is when you stop saying MY students. They're OUR students. What are OUR needs? We share these things in common, so let's go for it" (p. 30). The authors indicate that there remains a dearth in the literature about community members' perspectives of service-learning in

the scholarly literature although academicians are beginning to take notice and offer writing that is less one-sided.

Worrall (2007) conducted a case study whereby she sought to hear from members of a dozen different community groups affiliated with a service-learning center at DePaul University. She indicated the university acquired much information from students engaged in service initiatives including their reports about the perspectives of the community. Rather than relying heavily on the subjective reports offered by the university's learners, they wanted to gather primary information directly from community members because "community experience is critical in the service-learning enterprise" (Worrall, 2007, p. 5). The results of this case study showed that numerous participants identified positive attributes about the community engagement processes at DePaul such as valuable education opportunities offered to students and the community, the positive establishment of trust among all involved, and the institution's ability to proactively respond to potential conflicts.

Higher education faculty can have an impact on the incorporation of service-learning activities across their campuses or the partnering with such organizations as Campus Compact or the Corporation for National and Community Service. However, one should examine the altruistic as well as the self-serving motivations for faculty participation. The results of an empirical study conducted Antonio, Astin, and Cress (2000) indicate that junior faculty members on campuses are likely to be more committed to incorporating service-learning and other experiential methodologies into their courses than their more senior and tenured colleagues. Although approximately 80 percent of all faculty indicate that they participate in service activities, only approximately three

percent require a service aspect as a part of their courses (Antonio, Astin, & Cress, 2000). Notably, their study shows that of the faculty who incorporate service into their pedagogy, the vast majority are women.

Zlotkowski (1998) created a service-learning conceptual matrix with hopes that faculty could graphically plot their levels of engagement against an expertise focus versus common good focus on the x axis and student focus versus sponsor focus on the y axis. The origin of the two coordinating axes is labeled service-learning with the entire matrix illustrating the various emphases that can be maintained in a service-learning relationship. Zlotkowski (1998) labeled the four resulting quadrants values development, pedagogical strategies, academic culture, and community partners. Points graphed within the values development quadrant denote positive emphasis on both the common good and student foci. Positive emphasis on both student focus and expertise focus would result in a point being plotted in the pedagogical strategies quadrant. High expertise and sponsor foci would be plotted in the academic culture quadrant, and high sponsor and common good foci would be plotted in the community partners quadrant. Instead of recognizing service-learning as merely placing university students within a community organization for to assist toward the attainment of a given goal, faculty, students, and community members must recognize that any engagement has contextual variables and political motives attached to it (Zlotkowski, 1998).

Many colleges and universities establish facets of their service-learning programs in conjunction with Campus Compact, Learn and Serve America Higher Education (LSAHE), Americorps, or other formalized federal, state, or local initiatives in order to bring widespread resources to bear as well as utilize best practice models. The RAND

Corporation commissioned a study in 1999 to specifically evaluate the effectiveness of LSAHE programs had on direct services offered as well as capacity building and sustainability on local levels (Gray, Ondaatje, & Zakaras, 1999). This study found that the majority of resources expended in LSAHE programs during the late 1990s were dedicated to "building institutional capacity for community service than to offering direct service to the community" (p. v). A positive correlation was found between level of student participation in service-learning programs and the student sense of civic responsibility; however they did not report finding a correlation between level of participation and increases in overall academic performance. Their findings indicate that service-learning programs assist community service agencies to expand their coverage areas and often can lead to expanded services.

Traditional versus Critical Service-Learning

Through her meta-analysis of recent literature, Mitchell (2008) describes two mostly divergent perspectives within scholarly discourse related to service-learning. Essentially she "was challenged by an unspoken debate that seemed to divide service-learning into two camps – a traditional approach that emphasizes service without attention to systems of inequality, and a critical approach that is unapologetic in its aim to dismantle structures of injustice" (p. 50). These two varying perspectives relate to a traditional ideology of education that seeks to lead learners toward increased civic-mindedness contrasted with a more critical ideology which encourages students to look at learning within broader social contexts, seek to question their motives and those who demonstrate influence over educational processes, and challenge the hegemonic barriers which prevent those who are allegedly being served in service-learning relationships

from participating in or questioning the process. Examining service-learning through a critical lens allows practitioners to focus not only on the attainment of prescribed outcome measures, but more importantly the sustainability and potential social impact the process has made on both the community and those affiliated with an college or university.

Service-learning praxis allows for the exploration of central questions about the contexts in which learning is to take place, the many competing political interests among learners, faculty, institutions, and community members, and relationships forged between communities and academies of higher learning (Leeds, 1999). Changing paradigms from traditional pedagogical methods whereby learners are expected to receive their education in a linear manner to dynamically engaging intellectual constructs from both within the schoolhouse as well as in the community as classroom setting is essential for the success of service-learning initiatives (Moon, 1994). Service-learning delves much deeper than mere volunteer activities or a short-term internship experience; it provides learners with opportunities to ask difficult questions about their own core belief structures and the political or social influences exerted on the institutions in which they are studying. Schools cannot adequately provide comprehensive education covering all aspects of the liberal arts and sciences or social justice issues; however marginalized segments of society must somehow be provided with a venue and a voice in order to contribute to learners' education throughout the educational process instead of either not at all or some point long after graduation day (Moon, 1994). "Participating in service-learning not only provides a context for experiencing these practices [understanding issues, seeing different perspectives, making decisions with others, emphasizing listening, and sensing that

participation matters], but also provides a context for achieving specific academic goals associated with traditional subject disciplines and intellectual skills" (Moon, 1994, p. 118).

Lowery, et al. (2006) seek to conceptualize service-learning within higher education contexts through a multi-layered logic model whereby a complex array of inputs, interventions, and outputs are identified and subsequently analyzed for points of friction, overlapping processes, or integral collaborations by learners and their community partners. Looking at such things as assets versus needs, reflection and reciprocity, linkages and incentives, this logic model depicts ways in which effective service-learning opportunities could be constructed in keeping with institutional mission and community expectations, the importance of critical reflection by both faculty and students, and the multiple settings in which service-learning may be undertaken. Specifically, Lowery et al. (2006) suggest that the theoretical perspectives of social constructivism as well as moral and civic virtue be explored in the context of service-learning. Critical reflection promotes learners broadening their perspectives through a better understanding of societal influences on community members with whom they have been engaged. Moral and civic virtue suggests that higher education institutions contribute to their students' development as active participants in democratic processes as well as ongoing civic engagement throughout adulthood.

Service-Learning Outcomes

Numerous quantitative as well as qualitative studies have sought to determine the civic and pedagogical outcomes service-learning has on the community, learners, and institutions (Simons & Cleary, 2006). "Viewed from the perspective of outcomes (student

and community), [service-learning] becomes the impetus for American higher education to examine both the methods and goals of a broad range of activities in higher education" (Thomson, Smith-Tolken, Naidoo, & Bringle, 2008). Adult educators should expand their understanding of service-learning beyond methods of practice and theoretical underpinning to also become conversant with potential outcomes in order to determine if they are in keeping with goals of democratic social change or whether they merely maintain an unproductive status quo between educational institutions and the community.

Questions related to what results emerge from engagement, who is responsible, who benefits, and which aspect of institutional mission (i.e., teaching, research, or service) may take precedence during the activity are all central to analyze outcomes and effectiveness of service-learning (Holland, 2001). Moreover, one should accurately distinguish between those activities that should best be categorized as student volunteerism from those engagements that are altruistic, balanced, and have a legitimate service-learning orientation recognizing that both types of work may be valuable depending on specific contexts, but goals and outcomes are assessed differently (Maran, Soro, Biancetti, & Zanotta, 2008). Looking only at individual learner outcomes and not more comprehensive successes or failures is likely to shortchange the many other constituents who are party to service-learning relationships. Service-learning can contribute to the academic and civic development of students while empowering both students and community to coalesce toward the attainment of common goals; however it is generally not a simple, efficient, or even comfortable process (Perry & Katula, 2001).

Milofsky and Flack (2005) remind practitioners that service-learning initiatives can yield a positive outcome on student recognition of the humanness of members of

society who differ in significant ways from themselves, their ability to implement classroom knowledge in real-world settings, and develop socially. However the authors purport that the positives may only be an ephemeral outcome once students return to their usual routines upon the conclusion of the experiential engagements (Milofsky & Flack, 2005). It is less likely that the sorts of positive outcomes listed above will emerge if academic partnerships with the community are not forged with genuineness or if students do not have adequate time to overcome perceived barriers, engage in reflection, and achieve a cognitive transformation (Ward, 1997).

Camino (2005) encourages practitioners and students to achieve outcomes of shared power and voice within the communities in which they are collaborating. She presents a case study whereby youth, adults, and members of the community worked together utilizing critical reflection methods led alternatively by each subset to better understand the perspectives of the other. She reports "These reflections provided a space and framework for honest dialog through which community youth and adults were able to further learn about and from each other" (Camino, 2005, p. 5). In this sense, achievements can be measured regularly throughout a service-learning encounter and not just upon its conclusion.

Power

"Fearful that I might abuse power, I falsely pretended that no power difference existed between students and myself. That was a mistake. Yet it was only as I began to interrogate my fear of 'power' – the way that fear was related to my own class background where I had so often seen those with class power coerce, abuse, and dominate those without – that I began to understand that power was not itself negative. It

depended on what one did with it" (hooks, 1994, p.187). Through these statements, bell

hooks is encouraging teachers at all levels to acknowledge the many issues of power that

flourish within the educational realm. Her use of the word *power* in this context is similar

to someone describing a weapon that is not inherently dangerous by itself; but when

power is mishandled or wielded recklessly by someone seeking dominion over another it

can prove perilous to all involved. Many variables come into play when examining power

in social contexts much like a physicist calculating power as a combination of the

variables force and distance. Although the physicist's variables are measured as tangible

quantities, much of the same nomenclature such as force, power, acceleration, time,

distance, and so forth are applicable to the social scientist's evaluation of how individuals

or groups interact with and toward another. The social scientist is likely to incorporate

additional terms such as coercion, persuasion, domination, politics, context, and justice

into her analyses of power relationships.

Definition

The social science literature is filled with many meanings for the concepts related

to power and how it is exercised by individuals and groups. That being said, power

should be considered an imprecise term because it is both contextually based and

subjective to the individuals who are seeking to describe it (Wartenberg, 1990). There are

individuals who possess inordinate amounts of economic, political, or social power for

themselves; however the majority of power is exercised by groups of individuals who

have coalesced either formally or informally to work toward seemingly common

objectives (King, 1987). It is unlikely that groups or communities maintain the same

goals or objectives across the board which means that although conflicts may exist

between or among parties due to perceived differences, they may recognize that they would achieve stronger linkages working together than they would apart from the other (Attwood, 2006).

Michel Foucault is often cited as a major contributor to the ongoing theoretical discussions related to power and social discourse. According to English and Irving (2008) "Foucault's basic theory of power (1977) has four main aspects: (a) power is pervasive and is capillary or operates at the extremities, (b) power is always connected to resistance, (c) power operates through disciplinary practices or techniques that give rise to self-surveillance, and (d) power is productive (good or bad), not repressive" (p. 270). Various contributors to the service-learning literature address several of the aspects contained in Foucault's theory of power. Foucault suggests that power does not have to be employed overt terms to influence social groups, but rather it can be wielded in understated manners and be equally effective (Brookfield, 2005).

Other authors, including Lukes (2005), focus their attention on the concept of power and its use by some to either overtly or covertly manipulate others so as to achieve some form of political objective. Specifically, Lukes (2005) maintains that forms of power may be classified as one-, two-, or three-dimensional depending on the complexity of an issue at hand or the interactions between controller and controlled. He suggests that one-dimensional power is limited to those instances whereby variable B, whether person or group, is influenced by variable A due to some real or perceived authority or supremacy exhibited through the behaviors of A. Essentially,

> power is exercised when A participates in the making of decisions that affect B. Power is also exercised when A devotes his [sic] energies to creating or reinforcing social and political values and institutional practices that limit the

scope of the political process to public consideration of only those issues which are comparatively innocuous to A. (Bachrach and Baratz, 1970 as cited in Lukes, 2005 p. 20)

According to Lukes, two-dimensional power differs from the aforementioned since it relates more on social nuances of overt or covert control of situations and political agendas rather than blatant and direct influence of individuals. These first two dimensions are connected with visible conflict among individuals or groups, whereas Lukes says the three-dimensional view of power relies more readily on the influence of any potential conflict that rumbles in the background of a social setting.

Power and Service-Learning

Issues of power are inherent in any evaluation of education and higher education is not insulated from concepts of dominance, authority, and influence (Cunningham, 1993). Many within the professoriate work within institutional structures that place a much greater emphasis on research and publishing than on instruction or collaborative interactions with students. The publish or perish aspects of the education enterprise have become increasingly commodified as a result of fierce competition for large research grants which enhance individual or institutional reputations, or from a more micro-perspective leads faculty members to more stable work environments following their being awarded tenure. Faculty have a responsibility to recognize the power they possess within the collegiate setting and engage students through ethical research and pedagogical practices (Morris, 2007).

Numerous discussions of power are interspersed throughout the service-learning literature and the depth to which the concept is described directly corresponds with the theoretical framework from which authors offer their perspectives. Some argue that

service-learning experiences provide a well educated and privileged segment of society the opportunity to interact with marginalized populations which creates and maintains an unbalanced relationship between giver and receiver (Henry, 2005). Power possessed by those in privileged positions must be wielded with compassion and understanding rather than in a dictatorial or overshadowing manner (Hanh, 2007).

Watt, Higgins, and Kendrick (2000) describe power relationships that exist between communities and authority organizations that seek to exert control over them. They hoped to develop a method through which a Council in Scotland could positively connect with community partner groups through open dialogue instead of using arbitrary or dictatorial means. The authors cite Arnstein's (1969) ladder of participation as a seminal work in the field of community empowerment and indicate three overarching categories: non-participation whereby citizens are controlled by authority, degrees of tokenism in which influencers seek to placate the citizenry into perceiving their needs are heard, and degrees of citizen's power which result in a share of control by both parties. Although this model is now forty years old, it remains pertinent to discussions of citizen empowerment.

Understanding issues of power is central to any analysis of service-learning because one must be able to evaluate the multi-layered and dynamic relationships between various constituencies including faculty and student, the institution and the community/neighborhood, within and between specific colleges or departments within the learning community, and so forth in order to understand how goals are created and outcomes achieved. Perceptions of power relationships are inevitable in any analyses of service-learning. "The entire system of oppression and discrimination within which

service-learning exists includes not only the higher education institutions that control it and the nonprofit organizations that mediate it, but also the structure of the power in society that circumscribes it" (Lin, Schmidt, Tryon, & Stoecker, 2009, p. 134). Students who engage in critical reflection as a part of their service-learning may better identify these power differentials, ways they contribute toward sustaining them, or ways they may ameliorate an unbalanced relationship (Hatcher & Bringle, 1997). Additional information about critical reflection related to service-learning engagement will be presented in a later section of this chapter.

In her doctoral research, Shaver (2003) contrasts various forms of power related to politics, resources, and force in a context of human resource development. She states "[f]ew authors discuss politics in relation to the *personal* politics of trainers themselves and how their politics combine with organizational politics to affect facilitation" (p. 30). The same idea likely holds true as related to how individual students' or faculties' politics or perceptions of power combine with the institutional politics of their college or university. Power may not come across as an open display of brute force or overt coercion, but rather it may manifest through an individual quietly manipulating a setting to achieve a political objective (Etzioni, 1993). Questions asking about student and faculty motivation to participate in service-learning abound in the literature. Although discussions of power are ever present, it seems questions remain about the specifics regarding the many political drivers that influence participants to engage in service-learning activities. The increases over the years of young people taking active roles in civic activities have caused Brooks (2007) and others to critically speculate about

whether they are engaged because of civic-mindedness or are they padding their resume for college entrance or broaden experiences in order to find success in the job market.

Social Justice and Service-learning

Social justice hinges, in part, on issues of power, privilege, oppression, and learning (Lechuga, Clerc, & Howell, 2009). However, there remains a dearth of information in the literature to guide practitioners toward effectively and ethically engaging the community in a manner that is entirely detached from power (Bickford & Reynolds, 2002). As such, one may wonder if higher education, and more specifically an experiential activity such as service-learning, is only an effort to continue the education of an already educated segment of society all the while ignoring the needs of marginalized populations (Cunningham, 1993). Learners who participate in service-learning activities but refrain from accepting the many lessons made available to them by the citizen whom they will encounter in the community are denying themselves a depth to their meaning making that can only be obtained outside of a textbook.

Adult educators who are working in community organizations or within the academy have a responsibility to promote a democratic balancing of power among the various constituents participating in service-learning activities. Kiely, Sandmann, and Bracken (2006) caution that much of the literature related to service-learning has focused on student learning outcomes, but that adult educators can contribute to the ongoing discourse adding their theoretical expertise regarding such concepts as critical reflection and transformative learning. Working from within community organizations or among individuals from different backgrounds is not the same novel or unusual experience for an adult educator as the literature indicates for others who approach their scholarship

from other disciplinary perspectives. As such, adult educators have a unique philosophical and theoretical perspective from which to assist service-learning educators, students, and community members to address and learn from the inevitable tensions that may result from scholarship of engagement (Kiely, Sandmann, & Bracken, 2006).

Many consider higher education institutions as integral parts of the national fabric which contribute not only to the individual development of its students as active citizens and contributors to society but also locations of technological breakthroughs which enhancing the lives of all humankind on a macro level as well as places for social dialogue which contribute to social change. Marullo and Edwards (2000) pose six probing questions in order to explore the contributions institutions can make toward a transformation to achieve social change and empower students to be effective change agents. Their questions about teaching and learning are as follows:

1. Does the community service work undertaken by students in their service-learning classes empower the recipients?
2. Are students required to examine whether and how their service work helps to address the root causes of the problem?
3. Does the service-learning encourage students to see that the shortcomings of individuals in need are not the sole cause of the problems that service-learning activities attempt to address?
4. Are the institutional operations of the university-community partnerships organized in such a way as to support and sustain the collaborative efforts of faculty, students, and community members?
5. Does the university-community collaboration build community, increase social capital, and enhance diversity?
6. Do educational institutions operate their community partnership programs in accord with social justice principles?

I have included these questions because the context and expanded answers of each are important when examining institutional transformations that may lead toward a social justice focus, but also because the authors utilize a closed-ended framing as a starting

point to expand their discussion rather than remaining on a cursory level. Each question is appropriate for further review from a power perspective.

Social justice is "whereby society is constantly striving for equality, inclusion, peace, and active participation" (Einfeld & Collins, 2008, p. 105). Marullo and Edwards (2000) contrast the ideas of charity and social justice throughout their article, and they ask the aforementioned questions with the hope of identifying first if the institution is holding up its end of a service-learning relationship, and second what are the deeper power issues that impact that relationship or whether there is any resistance between the parties involved. It is also important for service-learning educators to recognize those instances where issues of power are challenged either directly or indirectly through the community's voice or actions (English & Irving, 2008).

Wade (2001) offers eight characteristics which she indicates are essential to a comprehensive process of educating for social justice. Specifically, she indicates that social justice education should be student-centered, collaborative, experiential, intellectual, analytical, multicultural, value-based, and provide students opportunities to become activists as a part of their learning.

There is a fine distinction between the experiential learning act that offers a learning experience to students providing services within community organizations and the activity that is condescending to the community members for which the learners purport to be serving (Pompa, 2002). For Pompa (2002), "the crux of the problem revolves around power issues. If I 'do' for you, 'serve' you, 'give to' you—that creates a connection in which I have the resources, the abilities, the power, and you are on the receiving end" (p. 68). Service-learning is often a misnomer for activities better described

as volunteerism or charity work; but, if learners engage their communities with open minds, open hearts, and a willingness to enter into both learning and service with their community mentors instead of for them or despite them, then opportunities exist for transformative learning to occur. "Service-learning pedagogy has the power to turn things inside-out and upside-down for those engaged in it" (Pompa, 2002, p. 75). The question is whether or not students and faculty are willing to acknowledge the power position from which they engage the community, critically reflect on their service-learning experiences, and remain open to any resulting change. Unfortunately, some only engage in service-learning for self aggrandizing reasons or to fulfill a curricular check box rather than for intellectual engagement through collaboration with others (Sethuraju, 2006).

Researchers and practitioners interested in experiential learning are increasingly seeking to understand issues of power between higher education institutions and the communities for whom they profess to serve (Camacho, 2004). This sort of institutional reluctance to incorporate community voice into service-learning programs has made interactions distorted at best since those affiliated with the academy have only been able to offer interventions based on their perceptions of the community rather than support the inclusiveness that a true democratic educational process would require. Camacho (2004) opens her dialogue about power and privilege in service-learning by describing the concept of reciprocity as it applies to both the college and the community organization. In essence, the reciprocity she explains might accurately be described as the maturation of the playground construct of sharing, because each side has a valuable resource to offer the other. Camacho speaks of a "touristic gaze" as the manner in which a privileged group may cast their eyes upon a marginalized group essentially dehumanizing the

members and preventing them from having any influence on their situations. Service-learning is about creating rapport, finding commonalities, and achieving mutually agreed upon goals and not about placing rifts between dissimilar groups in an effort to polarize perceptions and irreparably fracture relationships (Skilton-Sylvester & Erwin, 2000).

Much is written in the literature about the power higher education institutions possess and the political, economic, and social influences schools can bring to bear in a community. Miller (1997) examined the perceptions individual students had regarding their influence on the pedagogical processes in which they were engaged and how they could contribute to the community. Surprisingly, the results of Miller's pre-test post-test design indicated that students reported a decrease in their sense of power following their engagement in service-learning activities. Miller stated that the decline might be attributable to student maturation and coming to the realization that a relatively small number of learners working in relative isolation on large-scale systemic social issues for only a semester are working against potentially insurmountable odds of reaching success in such a limited amount of time. Adult educators can assist service-learners in recognizing that, like in community organizing, groups of learners working with community partners can achieve sizable goals through small incremental steps.

Critics of the charitable and philanthropic models of service-learning examine the acceptance of the pedagogy by wealthy donors, corporate sponsors, and politically attached institutions as embracing the status quo by privileged or learned groups (Robinson, 2000). Teachers, learners, and community members often view teaching and learning as disparate processes which result in imbalances in power differentials among the parties as well as the discounting of experiential learning (Curry & Cunningham,

2000). Service-learning advocates proselytize that theirs is a methodology of civic minded partnering; however Robinson (2000) suggests that in practice service-learning practitioners do not actually challenge hegemonic assumptions or upset political functionaries within their institutions in a manner that could result in actual advances for the community. He states that most institutions miss the spirit of their missions to prepare students to engage the world and advocate democracy and justice by not preparing students to be activists in the pursuit of both knowledge and justice.

Bickford and Reynolds (2002) echo the sentiment of incorporating the idea of activism into service-learning programs so as to move beyond the practice of one-sided volunteerism to a more socially cognizant learner who increases her or his own sense of critical consciousness throughout the process. Students engaging in critical reflection have the opportunity to challenge the values they bring to service-learning situations, examine power and social responsibility, as well as recognize how their formal learning can connect within real-world contexts (Hatcher & Bringle, 1997). One may wonder if the original sin for power in a service-learning context rests in the fact that students are obtaining academic credit for their participation in the community; therefore their motive may not be primarily altruistic, but rather a self-serving practice moving them closer to graduation requirements (Bickford & Reynolds, 2002).

Community Voice

Service-learning is an excellent opportunity for academic infrastructure to incorporate community voice into its pedagogical processes (Camino, 2005). Shaw (2008) contends there is not one succinct definition of community because the term is as varied as the individuals who seek to define them or of whom they are comprised. Mayo

(1994, as cited in Shaw, 2008) states "it is not just the term that has been used ambiguously, it has been contested, fought over and appropriated for different uses and interests to justify different politics, policies and practices (p. 24). Forces that compete between these various perspectives influence perceptions of power, solidarity, and the direction in which a community progresses. Seeking to identify the interrelatedness of such things as politics and practice through the perspectives of my participants will likely clarify overt and covert power and provide important contextual information.

According to King (1987), concepts of power and communication are connected based on societal influences, the often oppositional relationship between the individual and community expectations, and the forms of dialog that either contribute to social conflict or resolution. Based on this premise, squelching community voice through either straightforward or covert means would be a profound exertion of influence over an entire segment of society. Freedom of speech is a constitutionally protected bulwark upon which the United States was founded and argued as a right of all citizens; however, it seems all too often voices are either ignored altogether due to political haymaking or placated with hopes of no one noticing inattention.

Community Defined

Throughout his book on community, Block (2008) describes the potential for transformation that a segmented community can achieve and what it means for positive growth for its citizens. He offers a central theme that the individuals who are the community, whether a small group with similar goals or a geographically defined town or city, have the power to construct a positive place that is of benefit for all. He suggests that democratic society is only formed when its members are connected and share a

common "sense of belonging" (p. 9). Block (2008) contends that communities are built in small incremental steps where by each individual makes small positive improvements to her or his own realm as well as within their dealings with those around them. He purports that it is through these small sorts of change that larger and more systemic change comes about.

Laverack (2001) poses such questions as whether community should be described as more of a concept or a process and seeks to find answers related to the organizational aspects of community empowerment. Like other authors who state that the idea of community is difficult to clearly define, Laverack (2001) indicates that finding one definition for community empowerment is equally elusive but necessary to explore in community development processes. As a part of his discussion about the organizational pieces of community empowerment, Laverack lists such things as individual control, social capital, community cohesiveness, politics and other contextual issues. He says these pieces "represent those aspects of the process of community empowerment that allow individuals and groups to organize and mobilise [sic] toward social and political change" (p. 135). Understanding the organizational components and their influence on change will be an important part to include in my case study of a higher education institution.

Community Voice and Service-Learning

Little is known to date about community perceptions of service-learning (Stoecker & Tryon, 2009). Studies which seek to incorporate issues related to community voice are beginning to emerge in the service-learning literature which perhaps is beginning a pendulum shift away from institutional priorities more toward the needs and wishes of

the community. Ignoring an individual's voice through either overt or covert means is fundamentally a marginalization of the liberties of input over one's own experiences. Gray (2000) urges campuses to "send a message" (p. 21) regarding their desire to include service-learning in their academic programming; however it is equally important that campus constituents be willing to listen to the important messages that communities are desperately trying to send to them.

Issues of voice and other forms of communication between institutions and the community are not adequately addressed in much of the prominent literature about service-learning (Tryon, Higendorf, & Scott, 2009). "Some adult educators (Sheared, Freire, hooks, Bounous) [parenthetical appears in the original] have suggested that one way to change the ways in which we begin to share power and control with others is through the use of dialogue" (Sheared & Sissel, 2001, p. 333). Increasingly, examples are emerging in the literature where direct quotes from faculty, community members, students, and organization representatives are incorporated into the discourse so as to provide readers with additional context and firsthand perspectives from participants (Worrall, 2007; Boyle-Baise, et al., 2001).

Boyle-Baise, Epler, McCoy, Paulk, Clark, Slough, and Truelock (2001) pose a vital question about the inclusion of voice in service-learning—*where's the community?* Their answer to this seemingly simple question begins with scholars placing greater emphasis on the communities they are seeking to research using voice as a primary method of analysis rather than other research modalities. Diverse perspectives coupled with authentic and valued community partnerships provide rich data from which to address a multitude of research questions (Boyle-Basie, et al., 2001).

Dardig (2004) describes the need for institutions to move beyond the typical placing of students in community settings for short periods of time and calling the process experiential learning or establishing community relations. She makes her point by highlighting the establishment of an interdisciplinary service-learning course at a university whereby students are not only exposed to community settings from the vantages of their own areas of study, but also by interacting with students and faculty of multiple disciplines in order to explore multiple facets of issues through dialogue with members of the community. All of the students read the same materials and participated in the same organizations, but the diversity of their academic areas of study not only provided community organizations with many resources from which to draw upon during the partnership, it also provided the students opportunities for rich discussions and reflections from social, scientific, educational, economic, and political perspectives (Dardig, 2004).

Peer partnerships, reciprocity, and mutual involvement toward common goals are integral parts of collaborative learning (Saltiel, 1998). Although Saltiel is essentially discussing adult learning taking place in literacy programs, many similar contentions are presented in the service-learning literature which focuses on community voice. Some scholars examine the relationships that exist between the concepts of commitment, communication, and compatibility as related to communities and the voices of the members therein (Hidayat, Pratsch, & Stoecker, 2009). Are learners and the institutions from which they are dispatched committed to understanding and accepting the community as it is rather than where they believe it is or should be? Are they willing to engage in two-sided, honest, and open communication with members of the community?

And, are they able to facilitate an effective fit with the community organizations with which they hope to partner? Hidayat, Pratsch, and Stoecker (2009) conducted a study in which they explored commitment, communication, and compatibility and found that community organizations were, for the most part, dissatisfied with their interactions with higher education institutions and often felt left out of the process of goal setting, assessing needs, or seeking to educate learners. Some of the organizations they sought to interview were so dissatisfied that they would not participate in the study, and others "had such a negative experiences with service-learning that not only did they not want to talk about it, but they wouldn't even consider any further trials with the practice" (Hidayat, Pratsch, & Stoecker, 2009, p. 159). As such, if service-learners do not actively seek to understand and respect the members of the community with whom they hope to engage, then there may become a dearth of community-based organizations willing to provide access to their facilities, clients, and practitioners.

"Nothing kills democracy or transformation faster than lip service" (Block, 2008, p. 136). Block is essentially saying that action, commitment, and true belief in support of a cause are all required from an individual who seeks to collaborate with and contribute towards the success of a community. Community means more than geographic location or particular demographics of the population; it is a realistic and holistic environment whereby individuals can learn from others, offer what they know, and connect resources with needs (Dardig, 2004). It is definitely possible for a higher education institution to collaborate with the community in which it resides; however one must understand the success of these sorts of partnerships vary by context as well as by the players involved

and that learning may take place regardless of whether the engagement was entirely successful (Maurrasse, 2001).

Freire (1970) speaks to the dehumanization of marginalized groups and individuals by oppressors who seek to exert varying forms of dominion over them. Marginalization precludes the voices from the members of these groups from being heard thus permitting those in power to squelch any resistance and advance their own agendas (Mott, 2006). Mutual partnership and ongoing open communication between service-learners and community members and organizations helps to alleviate marginalizing actions and assist both sides with developing a better awareness of their own motives, needs, fears, and expectations as well as those from the other half of the relationship (Tryon, Hilgendorf, & Scott, 2009). Honoring voices and actively pursuing linkages within the community provide service-learners the chance to enhance their cultural awareness, find compromises from many opposing viewpoints, and challenge personal assumptions that are contrary to social justice (Swaminathan, 2005).

Hearing Community Voice through Critical Reflection

One comes to any service-learning engagement having amassed volumes of experiences that shape intra- and interpersonal interactions and communication with others and the ways of categorizing stimuli encountered from the environment. Any of these experiences might be ignored or disregarded as merely an occurrence from a daily routine or something that happened in the past if examined in isolation. Although not particularly an easy task, one can evaluate these experiences en masse to understand how they create or preserve our social and cognitive underpinnings, which in turn influence the manner in which we learn and the ways we approach relationships. Many scholars

devote their research attention to concepts related to critical reflection and transformative learning to illustrate how individuals, and more specifically educators, approach their craft or the views they have on the world around them. Schugurensky (2002) cautions that one should not "conflate critical reflection and transformative learning" because the two, although related concepts, can be distinguished by ideological principles, based on situational context or whether the focus is more on an individual or on a more global perspective (p. 61).

Transformative learning has become the predominant theory of both research and practice in the study of adult education during the past two decades (Schugurensky, 2002). Extensive discussions of this theory and its implications to educators' practice may be found in such works as Brookfield (1995), Mezirow (1990), and O'Sullivan, Morrell, and O'Connor (2002). These authors each present a unique viewpoint regarding critical reflection with topics of their discussions ranging from practical recommendations for educators working to better reach learners to detailed analyses of learning theories in a myriad of settings.

Brookfield (1995) explains the overarching concepts of critical reflection early in his text and provides several "lenses" through which one can find meaning within her or his teaching: autobiographies as teachers and learners, students' eyes, colleagues' experiences, and theoretical literature (p. 39). Instead of providing a single and succinct definition for the theory, Brookfield uses numerous personal reflections about his own biases, perceptions, and teaching experiences to expound upon the understandings he has gleaned through the process, as well as to describe the resulting refinement of his teaching methods and interactions with others. He reminds us that one can be reflective

without being critical, and elaborates that critical reflection begins when we seek to understand the influences of power on education and probe our assumptions and the reasons behind our methods of practice. Perceptions of power between learner and educator remain a central theme throughout his book.

In contrast to Brookfield's conversational tone, Mezirow (1990) remains theoretically-oriented throughout his text, building upon the concepts of learning, critical reflection, and transformation. He suggests that critical reflection should "refer to challenging the validity of presuppositions in prior learning" through questions about how we have come to understand individuals, ourselves, and our environment (p. 12). Based on my experiences as an educator and as a learner, it seems these presuppositions include our biases in every form, our understandings of the world or our ways of knowing, misconceptions or misinterpretations, or the manner in which we filter information. Mezirow (1990) suggests that people are likely to ameliorate any uncomfortable meanings derived previously through one's experiences by blocking cognition and perception, two terms which a layperson might substitute with thinking and believing, when these actions threaten one's core belief systems. He purports that reflection must focus on these uncomfortable thoughts and beliefs in order for an individual to recognize any significance or modify behavior.

O'Sullivan, Morrell, and O'Connor (2002) present numerous examples of authors who utilize critical reflection to identify those aspects of themselves that shape interactions with or learning from others. O'Sullivan (2002) speaks to the importance of recognizing context as a part of the reflection process so as to understand how one relates to self and to the learning community, but also to seek to identify those global influences

that inevitably contribute to the ways in which individuals learn. The author states that all

persons have an innate desire to understand how they fit into the world as well as how the

world fits with them as an individual and once this interconnectedness is recognized,

reflection may begin to take place. He goes on to say that modern society has replaced

valuing the importance of the individual in cultures across the world to ritually

emphasizing the manipulation of international economic forces thus focusing on the

divergent instead of the inclusive. O'Sullivan (2002) argues that the focus of a reflective

society must return to quality of life issues including diversity and inclusion, education,

and citizens who remain vigilant towards politics and commerce.

Learning from experiences in community settings requires learners to reflect on

their encounters, seek to integrate and interpret their own beliefs and assumptions in the

context of their learning, and identify any changes to their fundamental belief systems

(Fiddler & Marienau, 2008). Early in his book on critical reflection and teaching,

Brookfield (1995) states that reflection is based largely on understanding how

assumptions are created and maintained in addition to figuring out how the various

systems in our environment influence the manner in which we engage life. "The nature of

the community service experience also is integral to promoting self-authorship. Without

tapping into students' meaning making through active reflection, students are left to come

up with their own analysis that may serve to reinforce inaccurate information and

stereotypes" (Jones, Gilbride-Brown, & Gasiorski, 2005, p. 18). Reflection provides the

space for students to better understand their own beliefs and assumptions, but more

importantly it provides a channel through which they can hear the voice of the

community – if they allow themselves to hear it.

Brody and Wright (2004) examined whether expanding the self was a chief motivating factor for students to engage in service-learning activities. They found that self expansion is correlated with other motivating factors such as self-worth, social, and career enhancement. Through social interaction and ongoing reflection, learners can enhance the learning they derive from service, gain a better awareness of situations which differ from their own, and grow as individuals (Brody & Wright, 2004).

How does one go about formally incorporating reflection into a service-learning experience? Bringle and Hatcher (1999) offer specific guidelines for educators who seek to employ when promoting student reflection in their courses. First, the authors suggest that educators provide a direct linkage between their course and the service activities to be performed. Second, expectations should be discussed openly and agreed upon at the onset of the engagement. Third, encourage reflection at all stages of the service-learning program to promote students to ask questions of themselves and challenge assumptions they may have established which are in contrast to the realities in which they are working. Fourth, the authors suggest that ongoing feedback be provided so that students are continuously receiving information about their performance and also engaging in dialogue with their mentors regarding their reflections. Finally, Bringle and Hatcher (1999) suggest that educators provide students with a safe environment in which to explore and possibly adjust their personal values.

Summary

This review of selected literature has explored issues regarding community engagement and service-learning within a higher education context. Specifically, issues of power, inclusion of community voice, reflective practice, and examining service-

learning through the lens of appreciative inquiry. These primary strands provide a theoretical underpinning for the central purpose of this project, which is to identify the extent that higher education organizations listen to the voice of the community in which it resides as a part of its service-learning initiatives.

CHAPTER THREE

METHODOLOGY

Introduction

Qualitative research methods afford investigators the opportunity to analyze complex social issues within a natural environment rather than through replication within a sterile laboratory (Marshall & Rossman, 2006). Broadly defined, qualitative research is:

> … a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. (Denzin & Lincoln, 2005, p. 3)

The characteristics of qualitative research include data collection in a natural setting, researchers are viewed as key instruments to the research as they interpret meaning, multiple sources of data are generally utilized, data are interpreted through inductive means, participants' meanings are honored, and issues are viewed holistically (Creswell, 2007).

Denzin and Lincoln (2005) use the metaphor of patchwork quilting to describe how qualitative methods may be effectively used in conjunction with one another to address research questions and derive meaning from social issues. The purpose of this study was to identify ways a higher education organization listens to the voice of the

community in which it resides throughout its implementation of service-learning initiatives. The guiding questions included: (1) How do the various constituents (faculty/staff, students, and community members) perceive and define the power that is in play and their role or relationship to it?, (2) What are the types of power-related messages the community seeks to convey to the university?, (3) How do community members know they are or are not being heard by the university?, and (4) How do messages from the community influence the actions, decision-making processes, policies, or culture of the higher education organization? This Critical Engagement Project was a case study informed by Appreciative Inquiry that identified ways a higher education institution listens to and acknowledges the voice of the community in which it resides. I conducted a single-case design containing multiple units of analysis which were examining service-learning initiatives at a medium-sized regionally accredited private university located in the southeastern United States.

Case Study Design

Yin (2009) purports that case study methods provide researchers an excellent framework from which to address explanatory research questions such as *how* or *why*. Other qualitative research methods may be better suited to address different types of primary research questions that deal primarily with *what*, *when,* or *who*. Since the overarching purpose of this study was to explain how the higher education institution has interacted within its community as well as to determine reasons why constituents have placed value on service-learning initiatives, Yin's premise suggested that case study was an appropriate method to address the questions I was posing.

As an educator who has worked the majority of his career within higher education institutions, I am interested in exploring social and political issues related to town-gown relationships such as the inclusion of community voice in policy making as well as the impacts political issues have on educational outcomes for college students and the needs of the community. Stake (2005) articulates a rationale for examining a single case because the case is deemed important in some way or has relevance to the practice of the observer. Specifically in his discussion of intrinsic studies Stake states "It [the case] is not undertaken primarily because the case represents other cases or because it illustrates a particular train or problem, but instead because, in all its particularity *and* [emphasis in the original] ordinariness, this case is itself of interest" (p. 445).

The university setting that comprised this case was a bounded system with many interwoven individuals, policies, and relationships with community partners all working as cogs in the same machine with the university itself providing a form of context. Stake (2005) describes an instrumental case study as being cogent "if a particular case is examined mainly to provide insight into an issue or to redraw a generalization. The case is of secondary interest, it plays a supportive role, and it facilitates our understanding of something else" (p. 445). A particular case may or may not be representative of other cases dealing with the same sorts of issues. This study fit within the broad category of instrumental case study in that, although the university was the case under examination, it was the issues of community voice and service-learning related to the case in question that were the crux of the purpose of this study. Moreover, the recent service-learning literature seems to provide generalizations about power differentials between privileged

learning institutions and the community partners they purport to serve. This study also examined issues related to the generalizations which appear in the literature.

Case studies may be crafted as single-case or multiple-case designs depending on the research questions being asked or social settings in which the research is taking place. The single-case design allows a researcher to look at one or more issues within a single context. Multiple-case designs provide researchers the necessary framework from which to explore multiple cases within several different contexts.

For the purposes of this study, I conducted research on a single case – the medium-sized university in a southeastern city – and the broad context in which I examined the case was its service-learning relationships within the community. Embedded within this case were multiple units of analysis such as individuals (i.e., community partners, students, faculty, and administrators), groups comprised of class sections and faculty committees, relationships, artifacts, and institutional policies related to service-learning considering that a comprehensive review of all aspects of the university would be an overwhelming undertaking and outside the scope of this study.

Appreciative Inquiry

Higher education institutions are fraught with critics of the degree programs and curricula offered, academic and financial policies implemented, as well as the manner in which colleges and universities or their agents interact within a broader social construct. Some argue that the commodification of postsecondary education in the United States during the past century has weakened its ability to effectively educate students, conduct research for the benefit of the citizenry rather than a selected few, or provide an individual student with anything more than a myopic overview of a few subject areas

(Bok, 2003). Through a book entitled Declining by Degrees, also presented as a television documentary by the same name which aired on public television, Hersh and Merrow (2005) suggest that colleges and universities across the country continue to lower academic standards in an effort to streamline the awarding of a baccalaureate degree to students who are impatiently awaiting entry to the professional workforce. Although the number of critics of modern higher education might equal the sum of faculty, students, alumni, and community members, colleges and universities arguably have an important place in society and contain many positive attributes at both the micro- and macro-levels.

Numerous social, economic, educational, and political dilemmas exist at all levels within the field of higher education; however there are methods other than those for critical analysis of problems that can be used to evaluate opportunities, potential, and interconnectedness by focusing on the positive aspects of the system. Appreciative inquiry (AI) is one such method that seeks to use a "new lens for seeing old issues" (Busche & Kassam, 2005, p. 164). AI was originally developed by David Cooperrider as a part of his doctoral research at Case Western Reserve University during the mid 1980s.

Cooperrider, Whitney, and Stavros (2008) offer the following definition of Appreciative Inquiry:

> …the cooperative co-evolutionary search for the best in people, their organizations, and the world around them. It involves the discovery of what gives "life" to a living system when it is most effective, alive and constructively capable in economic, ecological, and human terms. AI involves the art and practice of asking questions that strengthen a system's capacity to apprehend, anticipate, and heighten positive potential. (p. 3)

The major tenets of AI seem to be closely aligned with brief solution-focused counseling methods that I used extensively during my previous work with adolescents and their families in a community mental health center, as well as in my current work with

university students. Educators who seek to answer positive and solution-oriented questions are better able to foster a collaborative learning environment, maintain positive relationships with other learners, and remain open for personal and organizational growth (McCrickard, 2007).

Appreciative Inquiry can be effectively utilized within higher education settings and among student affairs professionals to seek out optimal development opportunities for systems and organizations (Lehner & Hight, 2006). Additionally, Lehner and Hight (2006) suggest that the need for change is inevitable in educational settings and practitioners should purposefully adopt change whenever it will improve an organization and offer broader opportunities for student growth or achievement. Kong (2005) describes five generic processes of appreciative inquiry which are positive focus, finding positive moments, sharing of stories, creating shared images of the future and using innovation to create that future. If one adopts the ideas of constructivist theories that suggest that one acquires knowledge in large part based upon personal experiences, it would seem that exploring these various aspects of AI would assist any researcher with understanding the influences of shared experiences within organizations and other social structures.

Dunlap (2008) offers a brief overview of the principles and assumptions of AI and includes two different descriptions of the four-part guiding model of the process. The eight principles and assumptions of AI she includes are: (1) the constructionist principle suggesting that knowledge is socially constructed, (2) the principle of simultaneity which states that "inquiry and change are not separate" (p. 25), (3) the poetic principle which suggests that an organization's story is ongoing, (4) the anticipatory principle meaning

the perceptions of the future will evolve into goals, (5) the positive principle suggesting

that positive focus will lead to positive actions, (6) the wholeness principle stating that

there is strength in collaborations, (7) the enactment principle which states that each

individual may contribute to the positive actions, and (8) the free choice principle

whereby organization members have the freedom to engage in the positive change.

Moreover, Dunlap (2008) outlines the original 4-D Model of AI (discovery,

dream, design, and destiny) that Cooperrider conceived as well as the somewhat

synonymously developed 4-I Model (inquire, imagine, innovate, and initiate) that others

have subsequently offered. All of these various perspectives of AI provided a framework

from which to assess the community's attitudes and judgments regarding the initiatives

taken by the university to collaborate, provide service-learning offerings, as well as listen

to those outside of academe. AI, as a multifaceted conceptual lens, provided not only a

place from which to ground this study but also identified directions in which the

community could expect the university to proceed in future service programs. According

to Faure (2006), change "arises not from a desire to move away from an unsatisfactory

present but from a deep yearning to reach an inspirational vision" (p. 22). If change is

inevitable for the university, then one must seek to understand potential new discoveries

regarding inspirations and shared visions among its various constituencies. This study

provided such an opportunity.

The appreciative approach allowed for a broader base from which to examine

service-learning at the university and address my primary research questions. The case

study method allowed for a review of historical context, political workings of both the

university and the community, as well provide the specific voice of numerous players

involved in the relationships that have been established to date. Moreover, a case study informed by Appreciative Inquiry provided some basis from which to look forward to new opportunities to strengthen future relationships with community partners.

Participants

A list of faculty members who taught courses specifically categorized by Koinonia University as containing service-learning components during the 2009-2010 academic year (August 2009 through May 2010) was compiled from the publically available online course schedule published on the institution's website. Letters of invitation to participate in this study were emailed to the 19 faculty members who were identified as teaching service-learning courses. Four faculty members responded favorably to the request to be interviewed.

The length of service the four faculty members have rendered to the university ranged from two to nearly 20 years with an average of approximately seven years. The respondents included one African-American male and three Caucasian females. The academic disciplines represented included business, humanities, physical education, and interdisciplinary studies.

Additional participants were identified through a snowballing method in which the faculty who agreed to be interviewed provided the names of university administrators, students, and community partners whom they believed had an interest in service-learning at the institution and were willing to participate in this study. The names of three specific members of the university administration were suggested by the faculty members interviewed. As such, I emailed letters of invitation to these three administrators and all agreed to be interviewed. These administrators were comprised of two members from the

President's cabinet and a staff member charged with coordinating campus wide service-learning efforts. Their length of service to the university ranged from 16 to nearly 30 years with an average of approximately 23 years. This segment of participants was comprised of an African-American female, a Caucasian female, and a Caucasian male.

Faculty members and administrators provided the names of 14 students who have been engaged in service-learning initiatives during their enrollment at the university. Letters of invitation were emailed to each of these students. Two students agreed to be interviewed and 12 did not respond to the invitation. The faculty members and administrators also suggested that I make contact with staff from two community organizations who have maintained longstanding service-learning collaborations with the university. I sent letters of invitation to six community organization staff members, and two agreed to participate in this project.

The following information provides demographic and background information regarding the eleven participants who responded favorably to my invitation to be interviewed. Pseudonyms were used throughout to preserve confidentiality and not compromise participant identity. The descriptions of these service-learning participants and advocates were categorized under the headings of community partners, students, faculty members, and university administrators.

<u>Community Partners</u>

Martha, a Caucasian female in her early 40s, has two decades of professional experience with a local affiliate of a national nonprofit organization which offers a wide array of educational and health-related services to individuals across the lifespan. She has authored books on the topic of service-learning programs for high school and college

students from the perspective of community organizations and routinely speaks with groups of students throughout the year. She collaborates with educators from many area secondary and postsecondary institutions, including those from Koinonia University.

John, a Caucasian male in his late 30s, has worked professionally within nonprofit and religious organizations for more than a decade. He currently directs educational and outreach efforts for a growing local nonprofit organization primarily serving economically marginalized young adults who are successfully engaged in high school, college, or other academic efforts despite ongoing social pressures from peer groups to leave school and engage in counterproductive activities. He has been in his current position for approximately two years. John holds a graduate degree in theology from a prestigious divinity school and uses ministerial and educational terms when describing his engagement with the community.

Students

Lucas, a 20-year-old Caucasian in his junior year, transferred a year ago from a state flagship university in order to study English at Koinonia University. He is currently enrolled in a service-learning course to fulfill a general education requirement toward his Bachelor of Arts degree. He indicates that volunteering has been an important part of his extracurricular activities throughout high school and college, but that this course is his first experience with service-learning.

Paul, a 50-year-old African-American who served in the United States Marine Corps, recently began his college career at Koinonia University and is pursuing a degree in religion. In addition to pursuing an undergraduate degree, Paul works full time as a support staff member at a large organization and serves as a minister at a small inner-city

church in the community. Through his ministerial work, Paul has led numerous service projects in recent years and has assisted faculty in service-learning initiatives since enrolling at Koinonia.

<u>Faculty Members</u>

Marion is a faculty member on the tenure track holding the rank of assistant professor in the physical education department. She is in her early 50s and has worked predominantly in student affairs roles at several universities across the country prior to accepting a teaching position at Koinonia University several years ago. She has taught at the institution for five years. Marion also serves on the board of directors of a local nonprofit organization which provides resources and assistance to homeless and underemployed populations throughout the region.

Anne is in her second decade of teaching at Koinonia University and for more than half of her tenure collaborated with teachers in a service-learning partnership at a nearby public elementary school. She is Caucasian and in her mid-50s. She has been an active proponent for service-learning throughout the campus and has served on numerous steering committees encouraging the implementation of community engagement across the curriculum. She has consulted with many of her colleagues who are new to incorporating service-learning into their classes.

Grant joined the faculty of Koinonia University approximately four years ago to create and direct a center dedicated to community engagement and to teach interdisciplinary courses focused on social issues. He is in his mid-50s and is among the growing number of African-American professors joining the faculty of Koinonia University. His graduate education focused on education practice and philanthropy. In

addition to his teaching responsibilities, Grant consults with numerous nonprofit

organizations across the nation in the areas of fundraising and development as well as

community involvement.

Claire, an accounting professor in her early 40s, engaged in service-learning

efforts during her own college career and states that she is dedicated to sharing these

types of experiences with her undergraduate and graduate students so as to remind them

of ethical and professional responsibilities they have to promote a common good. She

began teaching at Koinonia University more than nine years ago and has maintained an

active role in faculty governance, including serving as president of the faculty senate.

Claire is Caucasian.

University Administrators

Mitchell came to Koinonia University more than 15 years ago from a large

national nonprofit organization where he worked in community outreach efforts and

collaboration with many college and university personnel throughout the area. He directs

an academic center dedicated to service-learning issues and functions as a clearinghouse

for both community organizations and university faculty members seeking to match

themselves for future projects. Mitchell is a Caucasian in his mid-40s who holds a

masters degree from a large research institution in the mid-Atlantic area of the United

States. He reports through an associate vice president for academic affairs to Sarah, the

vice president for academic affairs.

Sarah serves Koinonia University as its vice president for academic affairs. She

has amassed approximately 30 years of service to the institution having been promoted to

positions of senior leadership from the faculty ranks. Sarah is a soft-spoken scholar in her

late 50s and is Caucasian. She began teaching humanities courses at the institution soon after earning her doctoral degree and was one of the first faculty members to partner with community organizations so as to enhance the classroom experiences she offered to her students.

Diane is an administrative vice president whose responsibilities include community relations and the auxiliary services offered by the university. She has been affiliated with Koinonia University for more than 20 years and was the first African-American appointed to a senior leadership position at the university. Diane is from the local community and expresses a commitment to students and faculty from all of the academic disciplines represented at the university forging effective service-learning relationships with members of the community. She holds a doctoral degree in education from a prominent university.

Table One: Information about Participants

Participant	Service-Learning Connection	Demographics	Affiliation or Academic Department
Anne	Faculty	Female – mid 50s Caucasian	English
Claire	Faculty	Female – early 40s Caucasian	Accounting
Diane	Administrator	Female – mid 50s African-American	Senior Leader
Grant	Faculty	Male – mid 50s African-American	Interdisciplinary
John	Community Partner	Male – mid 30s Caucasian	Local Nonprofit
Lucas	Student	Male – early 20s Caucasian	English
Marion	Faculty	Female – mid 50s Caucasian	Physical Education
Martha	Community Partner	Female – early 40s Caucasian	National Nonprofit
Mitchell	Service-Learning Director	Male – mid 40s Caucasian	Academic Support
Paul	Student	Male – early 50s African-American	Religious Studies
Sarah	Administrator	Female – late 50s Caucasian	Senior Leader

Data Collection Strategies

Several data collection strategies were employed to examine this case from multiple perspectives as well as to optimize the likelihood of obtaining rich descriptions of the overall scope of service-learning taking place within the university setting and the types of activities in which learners and community partners were engaged. Details

regarding the qualitative data collection tools such as interviews, document review, observations, and field notes utilized as a part of this study are provided below.

Interviews

The primary data collection method I used was open-ended interviewing with the participants who agreed to participate in this study. Fontana and Frey (2005) indicate that interviewing is an effective method for researchers to gain a better awareness of the contextual understandings of participants and to gather rich in-depth data for analysis. Specifically for this study, I conducted interviews lasting approximately one hour with members of the university's senior leadership team who have regularly interfaced with community organizations and have been instrumental in the implementation of service-learning at the institution, faculty who taught service-learning courses during the 2009-2010 academic year, students who have engaged in service-learning, and members of community organizations who have partnered in some service-learning capacity with the university. Depending on participant preference, interviews were conducted either in the participant's on-campus office or in a conference room located in the university's main library building. Interviews with the community partners were conducted in their respective agencies.

The interview questions posed to participants related directly to the primary guiding questions of this study and were couched in an open-ended manner in an effort to obtain the participants' perceptions of institutional and community strengths as well as their opinions regarding the degree to which the community has a voice in the university's service-learning programs. The same questions were asked to each participant. According to Merriam (1998), semistructured interviews allow researcher

and participant to collaboratively shape the direction in which an interview progresses. Transcriptions were compiled from each of the interviews or focus groups and analyzed for any emerging themes and other patterns related to my central research questions.

Questions were framed in an effort to follow Cooperrider, Whitney, and Stavros' (2008) guide for appreciative inquiry interviewing and included the broad areas of experience of or with the organization, strengths, shared ownership, cooperation, and empowering people. The following are some examples of the interview questions posed to research participants:

- What experiences have you had with service-learning at the university?

- What were the most important factors that made service-learning beneficial; and whom were they benefiting?

- What is the most important achievement that has been attained through service-learning initiatives at the university?

- What organizational factors or interpersonal relationships fostered service-learning?

- How would you describe the relationships between the various players (faculty, students, community) related to service-learning at the university? How are tensions alleviated?

- What is the common mission that unites the university with the community? When is power shared?

- When the university and the community are most cooperating, what does that look like?

- How does the university listen to the community throughout its various service-learning processes?

- How would you describe the sorts of messages that are conveyed between the institution and its community partners?

- What qualities are necessary for collaboration, shared power and mutual respect between the university and the community?

Additionally, at the conclusion of the interview, each participant was asked a final open-ended question about whether I may not have asked a question about an issue they deemed as instrumental to our conversation. Transcripts of each interview were compiled and provided to the respective participant for her or his review and approval as a form of member checking. This provided a measure of validity and permitted participants with the opportunity to confirm or clarify their prior statements or add any contextual information they perceived as necessary.

Document Review

A basic Google search of the terms "[institution's name] University" and "service-learning" conducted in early April 2010 yielded more than 4,400 hits which indicated a sizeable body of written artifacts that could have been examined as a part of this study. However, for the purposes of this study I focused only on artifacts such as the university's official service-learning website and appending pages, minutes of service-learning committee meetings, academic catalogs, quarterly reports, official announcements from senior leadership, course syllabi, and the like published by faculty members or the university as a whole in an effort to identify recurrent themes relating to

the acknowledgement of community voice within service-learning initiatives or as a part of university-community relationships.

Using Yin's (2009) six sources of evidence in case studies as a guide (documentation, archival records, interviews, direct observations, participant-observation, and physical artifacts), I gathered various forms of institutional artifacts and began to look for the types of messages the university was communicating through them and began to compare this information with transcripts compiled from the interviews I conducted for this study. Contrasting artifacts with the messages conveyed by interviewees provided me with additional context, historical information, and a broad idea of a timeline regarding when campus service-learning initiatives started and how they evolved during the past decade.

Observations

One of the faculty members who I interviewed as a part of this study invited me to accompany her service-learning class when it met with its community partner organization for the first time. This initial meeting lasted approximately two hours in duration and I maintained an observer on the periphery throughout their meeting. Her students talked in a classroom setting with a group of men at the organization who were in the process of transitioning from their residential life skills program back into their home environments. Observing this event provided additional context from which to look at my case and a specific example forming about how relationships are key to service-learning as the literature suggests.

Additionally, I had the opportunity to observe six university-level faculty committee meetings during the fall 2009 and spring 2010 semesters in which topics

related to incorporating service-learning into specific courses from multiple disciplines were discussed among the members. These meetings provided me with insights about the types of pedagogical priorities the faculty members placed on service-learning initiatives as well as ideas about how service-learning was being conducted in their respective academic departments.

As an observer who did not want to overtly influence the dynamics of these meetings, I chose to sit in a location that would demonstrate that I was not an active participant in the group. I was formally introduced as a doctoral student invited to observe the proceedings in each of these meetings. No one vocalized any concerns regarding my presence nor did they seem reluctant to participate in the activities of the group.

Field Notes

Field notes were compiled during all phases of this study so as to document my reflections from examining artifacts, interviewing participants, and ongoing readings related to my topic. These notes provided a medium through which I could record my thoughts, questions, and initial ideas about analysis which are all contextual information that provide richness to qualitative research. Although Marshall and Rossman (2006) caution that "field notes are not scribbles," I developed a consistent system of categorizing my researcher-generated data so that it could also be analyzed for consistent themes which emerged from my own thought processes. My field notes included short bullet points jotted into a notebook in order to help me recall something about which I had been reading, however most entries were clearly articulated narratives regarding my

perceptions of interviews conducted, social factors considered, and early ideas about recurrent themes that seemed to emerge from participants and worthy of analysis.

Data Analysis

Using each of the data collection strategies listed above, I compiled a case study database (Yin, 2009) comprised of the transcripts of all 11 participant interviews, field notes written throughout the study, and the various institutional artifacts I collected such as websites, minutes from committee meetings, and academic catalogs. I initially categorized data using the four major tenets of Appreciative Inquiry: discovery, dream, design, and destiny, and then developed subcategories under each. According to Merriam (2009) a constant comparative method of data analysis allows researchers to examine similarities and differences among data and characterize categories. This early process of analysis served as a starting point for discerning the impact of community voice in service-learning initiatives at a basic content level.

Merriam (2009) indicates that participant stories convey rich and illustrative information about their lived experiences. Using narrative analysis, I combed through each interview transcript to identify themes from participants' stories and organized them into categories. I also categorized the themes derived from institutional documents as well as from my field notes. Next, I looked for themes across each of the categories as well as those themes which were isolated to only one area. Comprehensive details regarding the analysis of data in this Critical Engagement Project are contained in the chapter on analysis.

Creswell (2007) recommends that qualitative researchers utilize at least two methods to demonstrate validity in their studies. As such, I have utilized member

checking and triangulation. I provided each participant with a copy of her or his transcript

to validate the correctness of the record and confirm its contextual accuracy. This, along

participants reviewing drafts of my writing, enhanced the dependability of data and the

fidelity of my analysis and interpretation.

Additionally, I triangulated the multiple sources of data collected so as to ensure

the interpretation of themes and to counterbalance researcher bias. Comparing and cross-

checking data among various sources enhances overall trustworthiness and is considered

a best practice within qualitative research (Merriam, 2009). Triangulation provided me

with a method through which to distinguish what was data or a category from a

misunderstanding or an inference (Wolcott 2009).

Summary

This Critical Engagement Project was a case study informed by Appreciative

Inquiry that identified ways a higher education institution listens to and acknowledges the

voice of the community in which it resides. I conducted a single-case design containing

multiple units of analysis which were examining service-learning initiatives at a medium-

sized regionally accredited private university located in the southeastern United States.

The units of analysis were derived from reviewing documents and other artifacts,

observing events such as meetings or service-learning activities, and conducting

individual interviews. Each of these activities provided data from which to examine

social issues rather than attempt finite explanations of complex social phenomena from

mathematical modeling. Stake (2005) suggests that case study methodology is beneficial

because it is better to study a "specific, unique, bounded system" than attempt to take a

shotgun approach to seeking explanations to broad societal contexts (p. 445). Qualitative

methods such as case studies allow the researcher options for both breadth and depth in discussion and analysis of the issues being examined.

CHAPTER FOUR

FINDINGS

Introduction

This single case study focused on service-learning programs conducted by the

students and faculty of a regionally accredited medium-sized private non-profit higher

education institution located in a southeastern capital city in the United States. Koinonia

University is the pseudonym used to label the institution studied. This chapter will

include a description of Koinonia University as well as present the themes which

emerged from participant interviews and review of various institutional artifacts.

Concepts related to the four primary research questions will be addressed under the four

categories of Appreciative Inquiry – discover, dream, design, and destiny.

Description of the Institution

Standing proudly atop a hill near the heart of a large southern city, Koinonia

University distinguishes itself amidst a backdrop of residential neighborhoods and several

cottage businesses. The campus itself is speckled with mature trees and well manicured

flower gardens, buildings contrasting traditional and modern architectural styles, as well

as a structure listed on the national registry of historic places. Although concrete

sidewalks and a few asphalt service roads officially connect these various buildings to

one another, an observer can see that repeated foot traffic has carved straight lines into

the plush lawns. These dusty pathways obviously denote the apocryphal ways in which

inhabitants travel about this stately academic village. Koinonia's outward appearance

suggests that the administration is seeking to strike a balance between green spaces and

the necessary infrastructure to educate, house, feed, and entertain the several thousands of students who attend this institution.

The city skyline is dotted with signs of construction and growth, however most prevalently in the downtown central business district. The cranes which tower over the campus seem to denote that the university is doing its share to keep pace with the urban sprawl of the region. Parking facilities filled nearly to capacity, the several large-scale construction projects underway, and dozens of young adults congregating outside of the admissions office waiting for campus tours indicate that continued institutional growth must be a well articulated goal among the senior leadership's current list of priorities.

Bells ceremoniously chime the top of each hour throughout the day and occasionally offer a few bars of a melodious hymn or classical arrangement as students migrate between classes. Voices from groups of people talking blend with the faint whispering sounds emitted by the large decorative water fountains in the center of campus as well as with the occasional whir of an electric golf cart shuttling resources from place to place across the physical plant. These sounds remind me of my own college days at another institution and may be similar to those of other campuses throughout the country.

The local newspaper describes an occasional skirmish between the university and a small group of its neighbors due to their increasing frustration regarding the increases in traffic volume, construction noise, and students blocking driveways in their quest to park as close as physically possible to their respective classrooms or residence halls. Overall, there appears to be a congenial coexistence between the various university constituents and the families whose homes are the demarcation point between campus and

community. During each of my visits to the university, I always observed students, faculty, and staff strolling down residential sidewalks campus toward nearby businesses and restaurants. I also observed individuals and couples, perhaps those who live in the neighborhoods adjacent to the university, scattered mostly across the periphery of the campus pushing children in strollers, quietly reading underneath patio umbrellas outside campus eateries, or walking into buildings where athletic events were being played or where lectures were being offered by scholars or community leaders.

The university examined for this study has experienced steady growth in undergraduate and graduate headcount during the previous decade and the student population has expanded by nearly 40 percent since the 2004-2005 academic year. During the 2009-2010 academic year, the time frame of this study, the university served more than 4000 undergraduate and 1000 graduate students. Based upon what I learned from talking with faculty and staff members, they anticipate the student body will steadily and continually grow during the foreseeable future despite stagnate economic conditions in the national and regional economies.

According to ethnicity data published by the university's institutional research office, approximately 84 percent of learners reported themselves to be White Non-Hispanic, five percent reported themselves as African-American, three percent reported themselves as Asian or Pacific Islander, two percent reported themselves as Hispanic, less than one percent reported Native American, less than one percent reported multi-ethnic, and three percent did not report ethnicity. Female learners comprised nearly 60 percent of the student body. The numbers of undergraduate students within each

classification level were almost equally balanced among the first year, sophomore, junior, and senior categories.

Nearly 300 scholars comprise the full-time instructional faculty of whom there is nearly an equal balance of women and men with women faculty outnumbering their male colleagues by only one faculty member. The aggregate data regarding faculty demographics published by the institutional research office states that more than 11 percent of the full-time instructional faculty "are members of minority groups" without delineating any further details. The university employs nearly an equal number of part-time faculty to supplement its instructional mission. More than 56 percent of the part-time faculty members are women, whereas the remaining 44 percent are men. Approximately 6.25 percent of part-time instructional faculty members "are members of minority groups." The student to full-time faculty or full-time equivalent ratio was approximately 12:1 during the 2009-2010 academic year.

Prelude to Service-Learning

More than a decade ago, as the concepts of service-learning were becoming more prevalent in the research literature, several faculty members at the university began to postulate how classroom learning could be enhanced by inviting their students to apply what they have learned in the classroom in community settings. According to several of the on-campus participants with whom I spoke, a couple of professors from the English Department contacted teachers and administrators at a nearby grammar school to discuss potential areas in which they could partner as well as identify common goals for the learners of all ages. They established a "buddy program" whereby a university student partnered with an elementary school student to study poetry, write short stories, and

research topics in the library. Sarah offered some institutional history regarding the buddy program, "This project has been sustained in various forms since 1998. We still today have classes in first- and third-year writing that tutor the [elementary school] students, so it's one of our longest standing service-learning partnerships." The project is recognized across campus as the precursor for formalized service-learning initiatives at Koinonia University and continues to be a well-established offering within the undergraduate curriculum.

Subsequent to the initial implementation of service-learning programs, the faculty senate created a standing committee comprised of professors who had developed service-learning courses and their colleagues who were interested in doing so. The committee's central charge was to become a think-tank of sorts promoting the expansion of community engagement across the curriculum as well as for the committee membership to serve as resources for their colleagues who were reshaping traditional classroom offerings into more experiential service-learning partnerships. Participation on this committee was soon recognized as institutional service creditable toward faculty tenure and promotion. Moreover, the university administration supported the work of this committee and broader community engagement through increasing budgetary earmarks specifically designated for the expansion of service-learning efforts and for faculty's professional development in this area.

The university also tapped a longtime staff member to become the Director of Service-Learning whose responsibilities include such things as liaising with community partners, hosting service-learning experts on campus for various symposia and other gatherings, and coordination with the campus' teaching center and instructional

leadership to sustain service-learning discussions among the faculty. Additionally, the Director serves as a clearinghouse to prevent unnecessary overlapping of programs or multiple academic areas seeking to contact the same community organization at any one time.

Many of the same faculty who engaged in the initial foray into service-learning continue incorporating experiential learning into their practices as well as conversing with their colleagues across campus about current literature regarding experiential learning. These individuals also encourage junior faculty to become involved in service-learning and find other ways to embody the culture of service the university promotes. When describing this culture of service, Diane states that "It's interwoven into our vision, our values, and our mission."

Convergence of Classroom and Community

I met with the participants of this study in faculty offices, nooks and crannies within nonprofit organizations, classrooms, conference rooms, and the university library; the places where these individuals work with and engage their community. One of the participants, a faculty member in the health sciences, invited me to tag along with her class at the beginning of a semester as they met for the first time with clients at a local shelter. This certainly provided me with an opportunity to witness firsthand the initial establishment of collaboration between university students and those served by a community agency. Marion greeted agency workers and clients by name as she walked into the classroom at the shelter and settled herself atop a folding table which was located to one side of the room. She informally made several introductions and then she, like I, remained a spectator as the group wrestled with the initial stages of group dynamics. I

saw before my eyes the initial convergence of classroom and community where long uncomfortable silence and palpable differences among the group began to shift into a conversation and the search for commonalities. At first, the university students seemed sheepish and surprised when the men from the shelter answered their questions and then immediately followed up with poignant questions of their own zeroing in on the heart of their desire for the experience to not be a one-sided conversation.

Although our afternoon began with prolonged periods of awkward silence, the meeting quickly evolved into a two hour exchange about healthy living and wellness regimens in the context of a sober lifestyle. The supposed service-recipients at the agency were doing most of the teaching by sharing their lived experiences, talking about a newfound appreciation regarding power relationships, and their desire not to be guinea pigs of a scientific experiment. They wanted the context to be an exploration of better living for all. Their topic was certainly appropriate for everyone in the room regardless of institutional affiliation, socio-economic status, level of education, or other distinction. Marion described the exchange as an opportunity for the men from the agency to assume the role of teacher and expert while also learning from their university student counterparts. She described a level of spontaneity to the relationship, the value personal interaction adds to learning, and the necessity of genuineness in order to build relationship. "It's obviously not scripted and the students see that." She went on to say, "You can't fool [the men at the agency] and the [university] students see if they are fake; they'll know they're a fake on the first visit" [and jeopardize the ability to connect with their community partners]. Genuineness is a theme I would hear repeated by all of the participants throughout my work on this study.

Common Understandings about Service-Learning

One of the initial questions I posed to each participant related to their respective definitions of service-learning as well as to comment on the relationships that are established between students, faculty, and community partners throughout experiential engagements. Each of the participants readily described their respective views on the connections between the concepts of service and learning as they pertain to fostering a sense of community, promoting opportunities for individual reflection and growth, and enhancing the overall educational experience for students and community partners alike. I perceived from their stories and descriptions that, although from differing perspectives, each participant seemed to share a common understanding of the possibilities for service-learning, their connection to service-learning relationships, and central need to engage in the process in a sustainable manner.

The community partners spoke of service-learning squarely in terms related to the missions of their respective nonprofit organizations and suggested that the relationships formed between university students and the service recipients of their agencies removed barriers and offered insights that might not have otherwise been possible. When describing the benefits of service-learning for both the high school age youth his agency serves as well as the university students partnering with his staff, John, one of the program managers stated that "[service-learning] gives them a new avenue for exploring how to learn" and suggests that this form of engagement allows learners to "see a world outside of their own." This theme was woven throughout our discussion and John returned to the idea toward the end of our time together. "It's an opportunity for students to give to the community in a way that helps them to understand the depth of what

they're doing." The relationships formed provide all involved with a clearer understanding of context from which to inform or perhaps challenge the realities they have constructed for themselves from prior learning.

Another community partner, who in addition to her role as a senior program administrator at a large national nonprofit organization has authored a book on service-learning programming from the community agency perspective, described the interconnectedness of service and learning. Martha said, "I always say it's a 50-50 split. It's a 50 percent emphasis on service and it's a 50 percent emphasis on what you're learning throughout the whole process about yourself, about the community, about the values, about what's next." Later in our discussion, she differentiated the perceptions related to power of those working directly within communities with university students and faculty who approach service-learning from a more academic frame of reference. "It's more about how the community defines service-learning and how the university defines service-learning." Martha distinguished that the two organizations may have very different motivations driving their interest in service stating that the university wants to relate the experiences to learning outcomes, whereas an agency may place a greater emphasis on serving its clients and may be "a little more concerned about building the life skills" instead of focusing on academics. She said, "Not that those two things don't connect, they're just framed differently."

Martha later described how differing perspectives shape how one views the focus of service-learning. "You're still both emphasizing [community] voice and reflection, but academia is looking at how does this tie into [subject matter] whereas [community members are] looking at how does this tie into that spirit of service." She suggested that

service-learners on both sides of the relationship likely say to themselves that "you're going to be involved in service because you've seen you can make a difference." The distinctions Martha drew between the two perceptions of service-learning caused me to think about issues of power, the influence context has on how individuals make inferences and draw meanings, as well as how a seemingly straightforward textbook definition can be as complex as the society in which it is framed. According to Martha, community members may want to "focus more on how do you connect with meaning and purpose and connect with others" than perhaps some from within academia who focus more on theory than on relationships.

The students who participated in this study focused their definitions in more concrete terms describing the pragmatics of how their classes partnered with members of the community to reach prescribed goals. Their descriptions echoed the idea that service-learning provides students a rich and purposeful way to apply learning and relate to real people in a real environment rather than dealing with contrived hypothetical examples in a laboratory or other artificial setting. Each student spoke of how their service-learning experiences created a milieu through which they could explore how they fit into the world beyond the classroom, how they could use their talents and abilities for the betterment of others, as well as recognize and reflect upon the need to appreciate the differences among members of the community with whom they interact in the classroom and beyond.

Faculty and administrators from the university offered more theoretical definitions for service-learning which were in keeping with those presented in the literature. For example, Mitchell indicated that, from his perspective as director of

service-learning programming, engagement should "address a genuine community need" that is "well thought through by the community and tying the service that's designed to address that need to the curriculum so the students are actually doing something relevant to the course." He went on to incorporate the need for sustainability and reflection into his definition. "And of course you have to reflect, to draw those points of convergence between what you're experiencing out in the real world or you know reading in the textbook or hearing a professor talk about in the class."

I sought to understand how the actions taken by various constituents in service-learning relationships (i.e., community members, agency staff, students, faculty, academic administrators, etc.) shared or balanced power. I identified that participant responses as well as messages gleaned from institution artifacts could be categorized into three primary themes: building trust between the community and the students or faculty from the university, fostering open communication, and removing any real or perceived barriers to sharing power or maintaining a positive service relationship. Sarah offered her perspective as chief academic officer and provided a succinct definition which speaks to her understanding of the type of balancing that must take place in service-learning initiatives. She stated "It is truly, it is a learning experience that balances; more than balances – integrates – those two words [service and learning]. It is a service experience that contributes to learning a classroom topic or issue particularly within an academic-setting." Sarah went on to explain the relationship of the academic setting to the community, "Those two terms have to be integrated because if the service is a vehicle for the learning it needs to be connected to something the student is working on [in the

community] as part of the class, and if the learning is connected to the service the service likewise has to be appropriate."

Appreciative Inquiry

One of the community partners applauded the use of AI as a part of this study and suggested that discovering the many positive ways service-learning is implemented between the university and local agencies is useful in determining what works well and capitalizing on those aspects to make processes better. John said, "I like what you're doing including appreciative inquiry because [it involves] listen[ing]." He then listed several questions adult educators would want to ask themselves in any community engagement process. "What do you value about this part of the community when it's at its best? What do you value from your experiences [in the community]?" John went on to say in a rhetorical sense, "well here's what I value and why I like it and then you're asking that person, listening to them and going well you like this part and I like this part, they might be different, but they're both valuable to us." Dialoging with the community to identify their needs is an essential part of effective service-learning or any genuine building of relationships. John insisted that collaboratively asking "how do we then make our community the best that it can be?" is the central theme to any university-agency relationship and offered "I mean it's storytelling and listening and that's what I appreciate about [collaborative engagement through service-learning]."

Although the university has not formally engaged in an Appreciative Inquiry regarding its implementation of service-learning courses or the assessment of community partnerships, I found that many of the themes which emerged from this study could be categorized into discover, dream, design, and destiny. The following are several

appreciative examples illustrating how participants describe service-learning at Koinonia University and how they view the influence of community voice on the process.

<u>Discover</u>

Discover is the first step in Cooperrider's Appreciative Inquiry process, and as such I sought to discover instances when the community has had a strong presence at the planning table with their university partners who are developing and implementing service-learning courses. Additionally, I wanted to identify areas in which participants perceived the university to be undertaking service-learning initiatives in a positive manner with a high level of collaboration between the partnering organization and university constituencies. My conversations with participants yielded many instances of how relationships had been established, nurtured, and sustained between the community and the university.

Practitioners who seek to implement an Appreciative Inquiry start the process by looking for positive examples of how their organization is meeting the objectives it has set for itself. Koinonia University has effectively engaged the community, fostered an environment of service, and incorporated experiential learning into its curricular and co-curricular programming. I found that these examples spoke to the institution's overall culture, constituents' desire to look beyond the university, as well as decision makers' attitudes regarding how service-learning fits into a comprehensive liberal arts education. The following sections of looking outward, liberal arts education, and service-oriented institutional culture will provide examples of discoveries and elucidate participant perceptions regarding service-learning connections.

I discovered that the university is engaged in a variety of service-learning endeavors which transcend the academic disciplines represented on the campus and course delivery methods. It seemed that many faculty members have sought to define community more broadly than just adjacent neighborhoods recognizing national and international opportunities for service-learning. Some faculty members have adapted service-learning tenets to their mission trips and study abroad experiences. Other faculty members have infused national level service-learning components into domestic study through internships in Washington, D.C. or other parts of the country and other study excursions which took students to both rural and urban areas of the nation. A couple of faculty members creatively designed a service-learning summer bus tour in which nearly 40 students covered 80 percent of the United States in the course of approximately a two month time period. Through this summer-long experience, the faculty conducted class sessions and facilitated reflective discussions while on the bus en route to their next destinations where the group met up with community partners whom the faculty had collaborated to craft service experiences that would address community needs and expose the students to a myriad of social, political, and economic issues and a grass roots local perspective.

Service-learners were able to study contemporary issues of Americana in the communities in which they were taking place. Students shared real-time reflections through online postings that connected them with friends and family at home as well as creating a record for future reflection. One student noted "the text book is the people and places we visit" as she described her participation in service projects alongside community members throughout the country. These experiences reminded students of

their place in a broader community and issues such as poverty, immigration, and civil rights are contextual for person, place, and time.

Many of the participants began their discussions of service-learning at Koinonia University by describing areas ripe for continued growth and evolution in order to fully meet community goals and expectations. However, they each were able to quickly turn their foci to examples they recognized as particularly meaningful for students and community partners. "We have to look at our community partners as co-learners," said Grant, a faculty member who teaches in an interdisciplinary degree program. Grant went on to describe how the university seeks to place students with organizations and within areas of the community they may not have experienced before so as to broaden the students' perspective as well as provide the community partner with students who are eager to learn and implement new ideas. He described how the focus must be on the community needs. "I don't go in and tell the agencies you've got to have a student doing [service-learning just] because we're in a partnership with that nonprofit agency. It's about what their needs are at the time." Grant outlined a value-added approach to service-learning that he incorporates with his students whereby the institution provides the community with more than they expect to receive in an effort to promote good will and not leave an agency empty handed when they may be depending on a continuity of university learners once an academic term comes to a close. Through these actions he is demonstrating to his students his commitment to continuity, sustainability, and successes in the community.

Many of my participants connected the concepts of service-learning with a Christian call to service which ties to Koinonia University's historical affiliation with a

mainline denomination as well as to its modern faith-based ecumenical mission. According to Mitchell, one's desire to develop or enroll in service-learning courses is "a sense of calling that people have and it's not it's not just a desire to do things in the community for the sake of doing things in the community." Purpose-driven ideals to serve, whether Christian or otherwise, contribute to the manner in which university and community constituents interface with one another and seek to understand multiple perspectives. One of the senior leaders also used the concept of individual calling as she described how the institution encourages new students to participate in service activities. Diane stated, the "[campus-wide orientation event where university administrators and student leaders welcome new students to the campus prior to the fall semester] that we have on that Sunday where we're calling students to go forth and to serve puts them in a mindset of [looking beyond themselves]." Additionally, Lucas offered his perspective as a college junior who transferred to the university last year, "I think the fact that we're a Christian university and that part of being Christian is helping other people. I think it's a pretty big role to actually get involved with your community and actually help out."

John suggested that despite Christian or other spiritual ideals which may promote religiously affiliated institutions to become engaged in service-learning, other organizational commitments encourage conversations among constituents. "I also think [religiously affiliated institutions] have a more holistic view which I think is kind of what you're really getting at when you ask that question [about higher education institutions listening to their community]." He suggested that universities are actively engaged with their communities and faculty, staff, and students are conversing with community counterparts because they, on some level, understand they are members of the community

in which they are seeking to serve. "And so I think they do a good job because I think they're already listening to community in that sense because they want to equip their college students for life, not just a career."

I recognized a distinction in the manner in which these participants described serving *the* community rather than serving *in the* community. It seems this may be more than mere semantics, but rather a commitment to become a part of a community, acknowledge a personal or idealistic connection, and accept ownership of and responsibility for positive outcomes. Communication was a central theme of these findings and was described as important by essentially all of the participants. Moreover, institutional artifacts such as minutes of service-learning committee meetings described ways in which university students and faculty wanted to strengthen information sharing with their community counterparts and the university service-learning website used various visual methods to communicate institutional goals and offered links whereby community members could make contact with university personnel.

A business professor echoed the idea that Koinonia University allows faculty and students the freedom to innovate as they teach, study, and collaborate. Claire said "we allow people to try" and offers some context about how culture and university governance structure directly influences the level of entrepreneurship which may be exhibited in developing positive service-learning experiences. She suggested that at Koinonia University "the best part of being at a private school is that you're not part of that political structure where you have to get curriculum approved by people that are so far removed from you that they're evaluating an abstract idea without the person behind it and what you can do." Creative ideas in one academic unit can become the foundation for

other creative ideas across the campus. Claire agreed that the university culture is such that just about anybody in the hierarchy can be the catalyst for the university to make a radical shift if there's a better way and an entrepreneurial spirit may be seen at all levels.

Martha, a program director at a large national nonprofit organization, indicated that she recognizes that the university is doing many things well in its efforts to be an effective service-learning partner with her agency. She said, "And so I think they [university faculty and administrators] do a good job because I think they're already listening to the community in a sense because they want to equip their college students for life; not just a career." In discussing how the university has infused service-learning opportunities throughout the curriculum she said, "You've got this passion and vigor [when you are a college student] and you're spreading your wings and you're idealistic and it's a great live world, campus laboratory [to explore social issues]."

Looking Outward

I sought to identify ways in which constituents outside of the academic community recognize whether they possess influence on the service-learning relationship, an ability to shape institutional priorities, or participation as co-educators with members of the professoriate. Mitchell suggested that service-learning is defined by participatory action that goes well beyond a mere intellectual activity. "It's deeper than that," he says referring to the intellectual activities associated with community collaborations. He keenly asserted that the community will know when they are being heard by the university constituents when it is apparent that the university's motives and actions show that they are, in fact, part of the community.

> We want to help the community and we want to learn, but it's out of a kind of
> passion for, a sense of calling, a sense of purpose that this is the right thing to do;
> not just because people will pat you on the back for helping in the community or
> because there have been studies that show you're going to learn more by
> engaging, but it comes out of an inner sense of purpose, of value, of the worth of
> the individual, the worth of the community, the worth of being a part of
> community.

Mitchell's passionate description of how academics can demonstrate to the community

their commitment to sustainability and success resonated throughout our conversation

and suggested to me that service-learning proponents from both sides of the relationship

should recognize that they are citizens of the same community.

Comments I received from Marion echoed this basic sentiment that service-

learning must place as high a priority on relationship as it does on the intellectual

engagement, however she emphasized the need for institutional follow through and action

rather than offering empty rhetoric. The academic institution's credibility and reputation

in the community is reliant in large part to "the organization or the site know[ing] they

can depend on you." Marion used several metaphors to describe the trust relationship that

must be established in order for members of the community to recognize their sharing of

power and ability to shape campus policy or actions. Some of these metaphors were a

shared journey, dancing, family members sitting and talking, and graduating in the

academic sense as well as delineation between a place of powerlessness and the strengths

of shared power. Although very conversational throughout our time together, Marion did

not appear to use metaphor as a colloquial tool. Rather, she seemed to use the literary

devices to illustrate the ease at which her students and their service partners could interact

when they look beyond stereotypes, positionality, or marginalization and accept each other as human.

According to Grant, one of his students broadened her own sense of humanity through service-learning. "She found out they're just people, just like all the rest of us." This attitude was a recurring attitude expressed in many different ways by each one of the participants using their own vernacular and suggested that a community can perceive themselves to be a valued part of a service-learning relationship when university partners recognize them as co-learners, equally necessary to success, and appreciated contributors throughout the process.

Feedback is a necessary part of any communication process. Providing the community a direct channel through which to offer feedback to its academic partners provides a formal and structural opportunity with which to elaborate on any informal messages that may be communicated. Claire described a methodology the university's service-learning committee has sought to enhance in order to consciously incorporate community voice into ongoing discussions of evaluation and enhancement taking place on campus. She stated that it is important for community members to evaluate the effectiveness of service-learning relationships from their perspectives in order to better the process for all involved. Sometimes "well-meaning people tried their best and it didn't work according to the community partner," Claire said, and suggested that it is incumbent upon faculty members to take deliberate measures to guarantee that community members can offer feedback in evaluative strategies.

Paul, a 50-year-old college freshman who entered the university during the current academic year, suggested that members of the community and the agencies and

organizations through which they contribute must be willing to express their needs or expectations to their university partners. During our conversation, Paul alluded to the cliché of actions speaking louder than words in the context of institutional coursework, service-learning experiences, and outreach efforts being tailored in accordance with the priorities established by the community partners. He emphasized that both parties should be open with the other, create conducive environments where meaningful and realistic conversations may take place about community needs, expectations, and the level of collaboration that is mutually acceptable.

Using the governmental response on the Gulf coast during the aftermath of Hurricane Katrina as an example, Paul explained that the community may have many forms of substantial or overwhelming needs that remain undetected by the higher education institutions which purport to be its collaborator. He suggested that both sides, whether Gulf coast residents who interact with governmental officials or local community members forging relationships with university administrators, must be open to communication and prepared to respond. "It kind of goes back to that power struggle thing that sometimes [the institution] as a whole can be ready to respond to the community, but if the community's not saying anything they don't have anything to respond to. It takes a coming together."

Another example illustrating how community members may recognize they are being heard by university constituents comes in the form of transformative learning described by service-learners. Each of the participants whom I interviewed for this study expressed stories which included aspects of their or their students' lives which had been

altered as a result of their service-learning experiences as a whole or more specifically by individual community members with whom they had contact.

Grant offered a story describing a student from one of his interdisciplinary studies courses who expressed extreme skepticism of service-learning and distrust of the marginalized individuals with whom she would be interacting throughout the semester. The student took the professor's class only to fulfill a degree requirement and opted to participate in a large inner city food pantry. Grant said, "she starts out really blasting me" in her initial reflective essay describing the work she was doing within her placement as "a waste of her time." In an effort to ameliorate some of her cynicism, an astute program director within the agency where she was serving paired this young woman with a retired gentleman who had been volunteering each week with the agency for more than 30 years. "And then all of a sudden," Grant said, "her paper changes, transitions" into a robust description of what she has learned from her volunteer mentor about sorting food, logistics and supply chain management, as well as abrupt lessons in her own positionality and the worth of service-learning for herself as well as for those whom she served. Members of the community can recognize when their university constituents experience changes in attitudes such as the one presented in this example and show sustained commitment to collaborative service-learning.

Anne described a longstanding relationship forged between the English department's faculty and the teachers and librarian at an elementary school located a few blocks from the university. Many of the participants have described this project as likely the first specifically called service-learning at the university as well as the longest single project with the same group of partners. College students have formed reading

partnerships, co-authored poetry and short stories, and collaborated on numerous artistic and literary projects for more than a decade with the elementary school students. Faculty from both institutions have committed to ensure that activities occur both after school as well as when parents and older siblings may participate and events happen on both of their campuses rather than the university constituents only visiting the elementary school.

Marion sat diagonally across the corner of a large conference table from me and leaned forward and plainly said, "We don't go in as experts. We go in as fellow strugglers because everybody struggles with healthy living." The context of her message directly related to a discipline specific service-learning course; however the idea of somehow relating with the community while claiming to possess more information is worth exploring. The service-learning course Marion taught was on the topic of healthy living which was tailored to the specific needs of each member of the combined group. When asked to describe how she balances real or perceived power issues among the various constituents, Marion offered, "one of the powerful things the students have is tested knowledge." She suggested to her students that they "approach it more as being more as fellow strugglers rather than that we're a group consulting with them." According to Marion, the power difference between the college students and the men who are in recovery from varying forms of addictions can be palpable. She talked about the men her class meets, "They're not around their families. In some cases they have annihilated almost the relationships with family so they're at a low status power-wise in terms of personal resources, fiscal resources." She described presuppositions many of her students have written about in their reflection papers regarding power and how they began to understand the perspectives of those whom they wish to serve. "Well the

[university] students, they see the contrast because their whole lives have been laid out for them and now they realize that could all slip away quickly." Marion further justified her statement with "But they're trained as planners" and described how the students share some of their planning expertise with the men in the program while learning from the men about situations and lived experiences they may only have read about in textbooks.

Several of the participants talked about learning experiences whereby they were reminded by their community colleagues that integral knowledge could be amassed outside of the sometimes confining theoretical realms of academia. According to Lucas, the community can identify their influence with the institution though ongoing involvement and "since they actually care to require service-learning." He went on to discuss how other institutions within the region, including the one from which he had transferred, seem to focus more of their institutional attention on athletic rankings, students engaging in social excesses, or maintaining their research status. These participants were expressing the differences between service-learning rhetoric and realistic collaborative engagement with community partners to make both the community as well as the institution better places. Their descriptions seemed to illustrate that members of the community can easily identify one from the other.

Once a level of trust is established between institutional players and the community, both sides may become less guarded with the other and provides an opportunity to evaluate what is really going on in the community as well as seek to identify and understand any needs which may exist. Assessment may be "a maturing thing," according to Claire, and enhances the level of dialogue regarding whether service-learners are meeting program goals or if communication remains open within the town-

gown relationships. Claire suggested that recognizing the strengths or the weaknesses of the people or organizations involved is not easily discernable in newly formed service-learning relationships. Service-learners, agency staff, community volunteers, and others affiliated in service activities hopefully evolve and mature as a result of their collaborative work in the community and creation of rich shared experiences. She described a reflective moment when she recognized that her students have truly heard their community partners and sought to incorporate service into their lives outside of college. "The best ah-ha moment is to hear from [my students] the next year and the next year and years on saying 'I've been a volunteer for five years and I did it on my own without course credit or I just like doing it."

Many participants described the need for the university to maintain a visible presence in the community in order to actively convey and reiterate the message that the local economy, social and political issues, individual relationships, and community life are integral to the university's mission and fit squarely within its ethos. Remaining within the ivory tower of academia "kind of keeps us cocooned," said Claire, "[and communicates] that you have to come to us and we're creating this barrier for you to come to us. I think our students benefit more by being in the community." Other participants shared a similar sentiment. Both the chief academic officer and the vice president spoke of the importance for universities to even look beyond their local communities recognizing institutional impact on state, national, and international communities. Sarah described several examples of meaningful service-learning that was taking place in neighborhoods adjacent to the campus, but she also described projects students and faculty were undertaking that impacted broader communities. Sarah also

shared her vision for where the university could expand service-learning, "I would like to see some of our service-learning take the model that's a little bit more [community development focused] which is not just the kind of face-to-face relational service-learning but the service-learning that creates genuine economic change." Sarah then listed several examples with economic tentacles which lessen rifts between the haves and those with lesser resources. "For instance, getting a grocery store in the food deserts. Well that may not be day in and day out working with kids, but it's understanding the economics of food distribution." She wants to ensure that students understand that there is more to service-learning than volunteering or making a donation to a community group. "So some things like that maybe are not the sweet side of service-learning where you're working with a little kid, but you're genuinely trying to leverage political interest."

Service-Learning and a Liberal Arts Education

Koinonia University prides itself on being a teaching-focused comprehensive liberal arts university through external communication to attract students as well as within internal discussions among its faculty and staff. The institution has experienced dramatic growth during the last decade and has added additional major areas of study and degree programs at both the undergraduate and graduate levels throughout this period of expansion. These new academic programs, along with the general education core and the programs offered by the institution for many years, have been embedded with experiential learning requirements which may be fulfilled through participation in service-learning. Based upon the faculty discussions I observed during curriculum committee meetings and the remarks of several who participated in this study, faculty spend a great deal of time discussing such topics as what they hope a degree from the

institution means, the epistemology of service, and reflecting upon their efforts to be effective teachers who model connections of learning and service through their scholarship.

Reflecting upon their connections of teaching and service is a positive way that professors at Koinonia University evaluate their contributions to the community and the many ways they promote relationships with their community counterparts. Anne, one of the English faculty, described a three pronged approach to reflection that she shares with her university students as they embark on connecting with students and teachers at a nearby elementary school. The first is "to describe the site and some incident at the site and to place it within its context," the second is "to connect it to coursework," and through the third she asks "how do you see the service experience connecting to your personal life and has it changed your perspective on [the school and the students'], primary education?"

The participants described how reflection goes well beyond merely looking for an educational return on investment, but rather it is a commitment to understanding the needs of the community throughout the development and implementation of service-learning experiences. Grant indicated it is much more than that. "My thing is they [students] get the practical experience and learn something but they also have to fulfill a need for that community partner and see, we have to look at our community partners as co-learners." He went on to illustrate an impact service-learning can have on strengthening students' awareness on issues of importance within their communities. "I kind of push them beyond their comfort level, not pull them, but if they have never seen a homeless person, [I tell them] you might not want to take [my service-learning course]

because you're going to see a homeless person and other persons too, [and come up with] solutions we can come up with to address the issue of homelessness and things of that nature."

Grant also shared his perspective about what it means to study at Koinonia University. "I'm trying to tell [my] students how they're bringing a different skill set to the workplace when they graduate from here." He described the programs, financial allocations, and endowed professorships related to service-learning at several prestigious universities and then said, "they have tons of money, they've got an endowed chair… hey, we don't have an endowed professorship, we don't have that, but we know with the connections we have in this community and access that we have 750 plus nonprofits that are members of [a local nonprofit organization consortium] we can give students some valuable real life experiences." Faculty at any institution would likely purport that the education they offer is unique and positively influences the future successes experienced by their students. The faculty at Koinonia University believes the institution is a special place with a curriculum that sets itself apart from peer universities because of purposeful service touch points beginning in the first year through graduation.

Service-Oriented Institutional Culture

The university seemed to be doing particularly well at maintaining a cultural focus on service and seeking to remain dedicated to fulfilling its published mission to be transformative in the world through serving others. Many of the participants identified the president and other cabinet members as being influential tone setters who search for opportunities to contribute to the broader community. The president, who came to the university approximately a decade ago, having come up through the faculty ranks as a

business professor and various administrative leadership posts at other institutions, has

garnered unwavering support from students, faculty, staff, and the board throughout his

tenure. His entrepreneurial spirit and desire to match university resources with

community and regional needs has captured the attention of numerous governmental and

civic organizations resulting in the university receiving national recognitions as well as

the president himself being named a citizen of the year by the statewide press. The

president and senior leadership encourage students, faculty, and staff at all levels of the

organization to serve others and to identify innovative ways in which to expand learning

beyond the confines of the university's footprint.

When asked to describe how senior leadership listens to the community, Diane

offered the following from her perspective as one of the institution's vice-presidents:

> I think we hear it through our provost's council and then of course our provost
> brings it to the senior leadership table. We hear it from our president being out in
> the community and then bringing those ideas back and then us determining how
> we as an institution might be able to form some type of alliance with an
> organization or a community group or a particular person or a particular cause or
> what have you. We hear it [directly] from the community sometimes… and then
> from there they start to ask questions about the what if questions. Well, what if we
> were able to do this or that? So we hear it from that perspective and we actually as
> senior leaders – being out in the community, are actually knowing the community
> or knowing someone who's affiliated, we hear about those needs and sometimes
> bring those back. So as an institution of higher learning we're always looking for
> ways that we can advance the cause of education and sometimes education
> doesn't come wrapped in a pretty discipline, if you will, but it comes with more
> practical experience.

Another concept which ties back to Christian mission comes up in the discussion as

Diane stated, "Our students are learning the importance of sowing and reaping." She

suggests this cultural ideal is manifested through the institution not trying to pattern its

efforts around what other peer institutions are doing, but rather to ask "how can we do this and how can we impact the greatest amount of people not just on [Koinonia]'s campus but throughout the community."

The university fosters a culture of inclusivity among its colleagues which positively influences service-learning as well as a desire to improve connections between institution and community. Sarah described what she and the other members of the president's cabinet have recognized, "one of the things we've found here, is [that] we gain strength and the whole interest in service-learning gains impetus because faculties talk to each other. Different disciplines." Sarah cited several concrete examples of people and interdisciplinary projects which have been successful and went on to say, "So the more we talked about this among ourselves as faculty, the more other faculty wanted to join in and a conversation developed and people were willing to try because there was somebody else out there who could say here's the roadmap."

Community members recognize when the institution fosters a commitment to service as well as a desire to collaborate instead of attempts to siphon community resources or dominate goal setting efforts. These efforts can be understood as formally designed service-learning courses or through more informal structures. University constituents and the members of the community organizations with whom they partner should understand the differences between volunteering and service-learning. One of the community partners has written a book on how individuals in the helping professions can implement service-learning experiences into their work with young people. Martha talked "about moving from service to service-learning" and how this seemingly straightforward evolution in thinking is relevant to university service-learning and more complex than it

may appear on the surface. She indicated that students and faculty with whom she has engaged from Koinonia University, along with many other affiliates from area colleges and universities, have recognized the differences between merely offering one's time as a volunteer versus one becoming part of community, deeply reflecting upon service and the connections with members of the community, and then using what has been learned from the experience to shape understanding as well as future interactions.

Marion described how she cautions her students to look beyond stereotypical ideas about serving others and the motives that might influence the stereotypes. She suggested that student groups offering a few hours of work in a soup kitchen or similar one time activities were well-intentioned and worthwhile gifts, but these endeavors alone should not be understood as acts of service-learning. Rather, she purported, it is important to have an inclusive culture whereby it is understood that the community should be involved in the decision making and planning for service-learning. "Students and faculty have to take their mind off of what they would like to do and look at instead what's needed and how can we [identify needs as understood by our community partners]?" Marion quickly rattled off a list of questions that she and her students discuss as they begin to dialogue with community partners and think about how they can connect with the men whom they will be serving. "Is that needed?" and "Why don't we figure out what's missing?" along with "It takes putting our thing aside and saying to a partner what are the holes you just don't have the staff to address? Or what are things you wish you could get at, you just don't have the staff to do or the time?" Contrasting the relative ease of volunteering to the complexities of matching resources to community needs, this professor seemed to believe that the latter provides richness to the learning experience

and contributes to her students being able to positively influence their peers back on campus as well as contribute to the overall institutional culture.

Based upon the messages conveyed by several of the participants, faculty members at Koinonia University seek to actively participate in scholarly organizations and conferences in their effort to benchmark best practices and understand the service-learning conversations taking place in the academic literature. Since the initial impetus for service-learning at the university began more than a decade ago, university administration provided seed money for faculty professional development, inviting service-learning experts to campus, and amassing a library of service-learning materials in the university teaching center. Institutional curiosity coupled with faculty desire to implement research based service-learning contributes to a cultural bulwark of helping others which imbues across the student, faculty, and administrator ranks.

According to Mitchell, outside experts provide insiders with perspectives they might not otherwise have recognized. He offered an example where a nationally recognized service-learning expert visited campus and consulted with faculty regarding the types of messages central to fostering relationships with community partners. He described what he learned from the expert regarding the importance of using appreciative language throughout the process of developing community partnerships. "It's so important to use language that enhances rather than detracts from the relationship." Without using the specific concepts of Appreciative Inquiry, he talked about the significance a positive outlook can have on identifying strengths, establishing relationships, and building upon successes which are central to sustaining effective service-learning relationships. Although the following is a rather lengthy quote from

Mitchell, I believe the affirmative questions he posed along with the epistemological

returns on investment he explored are worthy of examining in an unabridged form.

> Looking at assets rather than deficits and thinking about the resources that people bring to the table rather than what do they not have, but what do they have and what can they bring to the table. Just that mindset, just thinking about it that way really shapes and I think colors the interaction. If you're looking for deficits it's pretty easy to find those, we look for those all the time. Well, I didn't like that, they didn't have this or you know, you go to a restaurant, well they didn't have that on the salad bar, I didn't like that. You know, I really enjoyed this other stuff that they had. We tend to look for the negative things. I don't know if it's human nature or we've been conditioned that way or what but when you go to it with a positive, what resources do we have, what assets do we have, and looking at it from a democratic standpoint rather than a hierarchical standpoint of what do you think about this? What's your role? Not here's what we're going to do but here's what we, here's what we see, here's what we are dealing with, what do you see? What are you dealing with? Let's negotiate and see how we can come up with a way to address those things that we see that are issues or challenges that we have in our community before us. I think that – that's harder. It's always harder to try and negotiate to work with somebody else than to just say okay I'm going to do this. But my experience has been that it's usually worth it and that you usually get a better result if you go to that effort. And it's still easier to just say well I'm just going to do this because it is, but when you do take the time it's probably like most things in life where you know, if you slap something together it may work but it's not that great but if you take some time to really invest in it and do it right then it's something you're proud of. It may last a little longer and give you a lot more satisfaction in the process.

These are only a few of the discoveries constituents at Koinonia University have

identified through their work in the community. The next section will apply the second

stage of Appreciative Inquiry and present several of the dreams participants spoke of

regarding how they could continue expanding their service-learning efforts and better

connect with and listen to their community partners.

Dream

  Cooperrider's second stage suggests that individuals should open their minds to

the possibilities of reaching their individual and organizational capacities if

unencumbered by any financial, social, or political barriers. Dreaming or hypothesizing

about favorable processes or outcomes provides participants with the freedom to think

about how they might experience their learning community, workplace, or other

environment as someone who has fulfilled their potential and how these settings would

be different as a result. I asked each participant to describe the characteristics of an ideal

service-learning relationship supposing the institutional constituencies as well as their

community counterparts were operating at peak efficiency, implementing best practices,

and democratically balancing power. Additionally, I reviewed the minutes from several

meetings which documented progressive conversations among faculty service-learning

committee members regarding the directions in which the institution would like to

expand service-learning opportunities despite budgetary, personnel, or other constraints.

  Each of the participants in this study offered ideas about how service-learning

relationships could be maximized if there were no budget restrictions, personality

conflicts, or any other impediments to connecting university constituents to the

community. Based on the future orientation of these ideas as well as their potential for

positive contributions to service-learning at Koinonia University, I categorized them as

dreams in the sense of an Appreciative Inquiry. Some of the participants spoke about

members of specific community organizations with whom they hoped to forge a

relationship or develop a collaborative project, while others spoke more theoretically

about what service-learning could be if all participants allowed themselves to ponder about the future.

Be Not Afraid

Marion dreamed of a time when a broader cadre of faculty at the university will act upon incorporating service-learning into more of their courses. She advised her colleagues to "maybe not to be afraid of it," because developing a service-learning plan and fostering relationships with knowledgeable colleagues in the community is not as difficult as it might seem. She couched her discussion in terms of creating sustainable long-term relationships within the community. "A faculty member needs to get a long view and say okay, especially if they're tenured, okay well I'm going to be here for 15 years, what could [I do]? What organization makes a lot of sense?" She dreamed of faculty looking for and acting upon opportunities in the community which are ever present if members of the university look beyond the walls of the academy.

Her colleague Grant suggested that faculty and administration should not be afraid of utilizing their scholarly research abilities to contribute data to the community as well as to assess the overall effectiveness of the service-learning initiatives from their perspective. According to this professor, members of the university should introspectively evaluate their motives to determine why they are engaging in service-learning, whether they are truly partnering with the community, and whether their work is mutually beneficial throughout the process. "I think we'll probably be doing more [service-learning], increasing hours, we'll probably put more emphasis on assessment, too, because we really want to know if service-learning is working." Others echoed that sentiment as well.

Service-learning is continuing to become a specifically articulated institutional goal at Koinonia University and is now codified by senior leadership in their strategic planning for at least the next five years. When describing how service-learning has shifted from an academic and curricular priority to also becoming a budgetary priority of the institution, Diane articulated how the members of the president's cabinet are dreaming about ways to grow resources so as to adequately fund service-learning initiatives. "How do we get donors for service-learning projects that we have – how do we get the word out that we need endowed funds in order to sustain and create some of these service-learning projects that we'd like to have over the course of the next 20 years?" She said that financial priorities such as these must come from the president and he remains steadfast in committing university resources toward the fulfillment of service-learning goals.

This vice president also mentioned increases in non-financial resources in her list of dreams regarding service-learning at Koinonia University. "I think the three constituent groups of any college campus should be involved in service-learning – faculty, staff, and students." Diane also expressed a belief that ideally, examining how service-learning fits into the overall success of the institution is key and that it must remain at the forefront of institutional discussions.

Recognizing there are other ways in which the university can position itself to better listen to the community and engage in meaningful service-learning experiences, faculty and students posit the expansion of service even within courses already designed to interface with community partners. "Service-learning should be the biggest part of the class," according to Lucas, the English major, because it affords students the

opportunities to dream beyond textbooks, term papers, and grades more toward the creation of lasting relationships and changes in attitudes among all involved. Claire described the entrepreneurial culture at Koinonia University which fosters thinking outside of the proverbial box and suggests "if you have an idea then great, try it!"

Later in our discussion Claire elaborated that when new ideas are implemented that "you might spark other ideas and collaboration" which might not otherwise have come to fruition. She went on to say "Other universities have their own benefits, but I think ours has created this entrepreneurial idea, academic idea – try it! I think it is the best thing we do." Her colleagues agreed, including Diane who indicated that thinking about ways in teaching, learning, and community engagement "would mesh to make us even more fortified as it pertains to [us continuing to be] a strong liberal arts institution with a service-learning component that's second to none."

Those affiliated with service-learning at Koinonia University are trying to surmise what a culture of service will look like not just within the institution itself, but rather within higher education in general. "I think we're without excuse on a university campus for anyone not to know anything [about service] because we're the academy and we have a responsibility and an obligation to help people to know and to learn," said Diane. Faculty members have been trying to think creatively about what service-learning could become if they continue to look beyond regimented disciplinary confines. Faculty members in business have partnered their students with Internal Revenue Service officials to offer tax consultation and assistance to community members as well as figured out applied ways to teach financial theory through the management of micro-loans provided to communities who want to work with higher education students.

Fearlessly and purposefully embedding service-learning experiences into academic areas which might not otherwise be considered viable is clearly a dream at Koinonia University.

Overcome Stereotypes and Healing Histories

Recognizing that the institution has experienced periods of distrust by members of the community as a result of misuse or misrepresentations related to power and privilege, the senior leadership team and faculty have been working diligently to earn trust, overcome stereotypes, and continue to promote healing in the community. The university is physically located on a hill which overlooks several urban neighborhoods which have not seen the same level of economic growth as other parts of the city. As such, administrators spoke of their hope of a more collegial relationship with neighbors and a less distinguishable us versus them concept from either the community or the university constituencies. Sarah acknowledged the types of tensions which have been prevalent in the university's relationships and then spoke of her dreams about how the university could more in touch with community needs from her perspective as vice president for academic affairs. She added:

> Now I do know that there is inherently this question of power and privilege because we do have resources. And there also have been questions in service-learning literature about racial disparities. Most of the service-learning [students] are from affluent white universities and I think all of that still needs to be sifted through and thought through. And I'm sure we've been guilty of some of that. Sort of valuing the service above the partnership, and I guess what I see is the way universities need to work to be attentive to issues like that is to start with a partnership and out of which will grow the service. If you start saying, we all need to have an investment in an immediate neighborhood in the city or whatever, that we aspire to goals of healthy citizens of healthy communities, that sort of thing. And I don't mean just physical help, that we will commit ourselves to doing that but we'll commit ourselves to doing it through partnerships out of which we grow

service projects rather than, and partnerships means dialogue and it means understanding the goals that each has.

Grant hoped both the community and the university constituents can work toward a mutual understanding of the other's perspectives and not have to concern themselves with issues of power. He asserted, "we really do a whole lot in this community that people don't hear about," which is something he describes as providing resources for community initiatives without detracting from efforts from nonprofit organizations by seeking any media attention or other accolades. He expressed a belief that the university is genuinely interested in being a part of the community and that is one of the reasons he wants to affiliate himself with Koinonia University. Grant said, "I can't work for an organization that's self-serving" and goes on to say "I think that we try hard to do things that are right in the community." He indicated that the academy should strive for a balance between what is best for the community and what serves the institution. "I would hope that we would not be [in the community] trying to serve our good instead of serving the good of the community." He wanted university constituents to think creatively about how to balance power, hear the community, and provide meaningful educational experiences for all involved.

Americorps*VISTA and Learn and Serve Programs

As a former Americorps*VISTA volunteer, I was interested to learn that the university is looking at ways to broaden its implementation of programs sponsored by the federal Corporation for National and Community Service. The institution has applied for several Learn and Serve grants as well as placed a VISTA volunteer to coordinate, in part, service-learning initiatives offered through the university ministries office. Sarah

indicated that "we haven't gotten very far down the road with that, but maybe having the one [VISTA volunteer] through university ministries will get us started." Seeking innovative partnerships with community organizations on the local level as well as with state, regional, and national organizations whose missions are to embolden local organizations seems to be a direction the university is heading in its broader service-learning initiatives.

Although the university's individual foray into seeking federal Learn and Serve grant funding has been hit and miss to date, faculty continue to identify ways in which to tap into these types of resources in order to enhance offerings for its students and the community members whom they serve. The university has experienced great successes partnering with other local universities in broad-scale Learn and Serve initiatives as well as through affiliations with Campus Compact. Martha, one of the community program directors who participated, stated that she is also introducing university students to programs she is developing through funding obtained from both state- and federal-level governmental resources including those from the Corporation for National and Community Service. Through these service-learning efforts forged through nontraditional funding streams, educators and community partners may introduce students to governmental policies, planning for sustainability, data collection and interpretation, and many other pragmatic aspects of community development efforts that are required to apply for, utilize, and sustain governmental funding.

Establishing and Sustaining Trust

The majority of the participants in this study suggested that community and institutional players must recognize that community voice is rich and that community

agencies as well as the community as a whole possesses its own body of knowledge from which to teach students and others affiliated with higher education institutions who are working in neighborhoods, civic organizations, and non-profits. Marion suggested that community members "have been sitting on a reservoir of intelligence [read information] they've never tapped into yet" and that these data provide numerous success stories as well as supporting evidence which can demonstrate the usefulness of service-learning relationships with higher education as well as provide valuable lessons to students from virtually every academic discipline. The academicians and students who participated in this study expressed their interest in fostering effective relationships and sharing power among all involved.

Service-learning initiatives take various forms each semester at Koinonia University depending on requests from the community or projects implemented by faculty sponsors. One example occurred when Marion collaborated with a local agency which provides food, clothing, shelter, and education programs for women and men who are homeless or do not have any support systems. She knew from the onset that building rapport among all involved would be essential for the project to be successful, but she knew these community partners would be excellent teachers for her class because they opted to participate on their own and immediately began to mentor the students using stories from their experiences.

Marion encourages her students to enter into their new relationships with respect, realistic expectations for the process, and a genuine desire to collaborate with the agency constituents to develop the meaningful healthy living plans which are the service-learning goals for this partnership. The students are also exposed to the realities of the society in

which they study. "So a [university] student who comes from privilege and probably money sees well these men are so much like my neighbor. Or, that guy looks like a guy I went to high school with – that guy I did go to high school with or whatever. And [the university students] start to see the results of foolish decisions. And it wasn't that real to them before." Although the men are required to be in the agency's program, participation in the service-learning activities in conjunction with Koinonia University is optional. According to the professor, "[The program residents are] all encouraged at the [program], they're all encouraged to participate, but I've met all of them before. They have known me so they're trusting me that it's going to be fun and positive and interesting and that they'll benefit and they do." It should be noted that Marion has volunteered at the agency for many years and has participated in holiday activities there in conjunction with members of her faith community.

Relationships, if allowed to form in an organic way, can become a strong way for two disparate groups to find a common language, recognize each other as peers, and that the process may provide an opportunity for transformative learning to take place. Lucas described his perspectives as third-year student about engaging the residents in a service-learning opportunity and his own shifts in thinking about the men he met once a working relationship had been established. "It's enlightening that these guys are just, they seem like normal men." He seemed to describe this understanding as a transformative moment within his service-learning experience. "One of the biggest things for me was just seeing how normal people just could actually have a lot of problems in their lives. So that is a big thing. Teaching us – I mean really developing a plan for them and developing a plan for us at the same time is a big learning experience." Collaboration and building

multifaceted relationships through service-learning can lead to changes in attitudes and influence future interactions both inside and outside of the classroom.

As Grant succinctly put it regarding the manner in which he views the members of the community with whom he collaborates in service-learning activities, "we have to look at our community partners as co-learners." Grant amassed nearly two decades of experience in various leadership positions within area nonprofit organizations prior to entering the professoriate. He readily and conversationally used terms such as consultant, partner, and budding grant writer as synonyms for student and interchanges the words partner and resource to describe both his students as well as the members of community organizations with whom his students are collaborating.

Grant described a recent conversation with an executive director of an area agency who thanked him for helping the agency on multiple levels during the previous academic year. Describing the situation Grant said, "Last year the [threefold success] was that [the agency] came to class to speak, they were a service-learning site, and they were an internship site." He indicated the importance of sustaining relationships between various university constituents and members of partnering agencies and creating opportunities in which networking may take place both on campus and in the community. In addition to regularly inviting directors and program staff from local agencies to speak in his classes and offer lectures to other campus audiences, Grant hosts an annual luncheon whereby his service-learning students, the various community groups, and the broader university constituencies may debrief the experiences gleaned that year, dialogue about future projects, and network to establish new partnerships. "So, I think that one of the things [I've learned] over the years is that we need to listen to, like we're doing,

listening to our community partners and look at them as co-educators. And they have the same level of input that I have and the same level of… I don't want to call it power… but influence that I have, they have too because [one] cannot do service-learning if you don't have willing community partners."

Another example of the many constituents seeking to balance the power between institution and community is the broadening the varieties of contact that students and faculty have with the community around them. Mitchell, who directs the service-learning center, spoke of a renewed dedication to incorporating issues of interest to the community into the curriculum as well as major organizational assets the university has created to ensure that it was able to have an awareness of the important topics that were being discussed in social groups. He referenced many specific resources the university has committed to ensure it is engaged with community constituencies. "I think we have revitalized [an emphasis on the importance of service-learning]… we've put the wheels in motion with the institutionalization process, last year we opened the Center for Social Entrepreneurship and Service Learning and have a full time service-learning director position. We're in the process of revitalizing and revamping the service-learning committee, a faculty committee, and I think it's going to be a lot more active because, I think partly because of the vision that we have – renewed emphasis on engagement in the community." Mitchell also spoke of the university creating an office specifically for the purpose of community relations and hiring individuals who have deep roots within the community to staff the office. He said, "I think that gives us a great resource to work [with] service-learning, the partners there, but other aspects of contact with the community that's going to strengthen our ability to do service-learning and to do it well

as we learn more about who we're actually already working with and how we might be able to collaborate and the right hand now knows what the left hand is doing and so maybe they can help. Or vice versa." In addition to removing the many barriers which can hinder establishing relationships between community partners and the university, he is providing an example of a way in which faculty and staff work from within the institution to restructure processes and hierarchies in an effort to lessen the chance that bureaucratic barriers from within the university impede service-learning opportunities from flourishing.

When speaking of the ways the university students and faculty established meaningful relationships with school children and their families Anne said, "So I think when we actually get the community members interacting, get them on campus, I think it's then that we see that the connection is happening. I mean they then look at [Koinonia University] as not just that place up the road … I think they see us as genuinely caring, I hope, about what we're doing in the community." She described welcoming the community to campus as well as being gracious partners when engaged in the elementary school as ways in which both sides can reciprocate the roles of host and guest, increase the visibility and understanding of issues important to both sides, as well as seek to balance power among all involved.

Sarah suggested that the university has sustained longstanding relationships in the community and that, as both a member of the senior leadership team and as a long-time faculty member, she has worked diligently within the president's council as well as the faculty ranks to balance power issues and distinguish the differences between providing service and forming alliances with members of the community to reach common goals.

She suggested that the university should do both, but these actions do not necessarily need to be mutually exclusive, however issues of power should be identified and evaluated throughout the process. Sarah went on to explain several resources the university taps into in an effort to better balance power differentials including the faculty's desire to include service-learning in the curriculum, the wide array of service experiences students bring with them to the university, and the implementation of formal structures within the institution such as a center for service-learning. Speaking directly regarding her appreciating student strengths she indicated, "We do have students who come to [the university] genuinely interested in service and most of them with significant service experience. I don't know if that's because of this generation or if it's the particular group of students we attract to [the university] but they're predisposed – many of them have experience… they see it as good, they see it as valuable."

Balancing power and other resources was brought up by Paul, in the contexts of his various roles as undergraduate student, bi-vocational minister, and support staff member within a large organization. "Those who have less can find themselves in a power struggle with those who have more." Paul went on to describe how those who may have less financial resources have a wealth of other resources that can be of great benefit to service-learners or others working in any collaborative way. "I think that at some point those who have the resources can join forces." He described the strengths of joining forces to reach a common goal. "I mean the service-learning project that my team did – I saw it [collaboration] happen. I saw people just jump on board and so [alleviating] that power struggle, I think, just takes a coming together – a meeting of the minds as some would say." Paul also described balancing power in terms of finding ways to ameliorate

the fear of communicating between contrasting groups. "Those who have less or who don't have anything, they shouldn't be afraid to approach those that do have resources." Based on this idea, building relationships is a two-way process.

<u>Design</u>

The third stage of an Appreciative Inquiry is the design phase whereby one seeks to develop structures and strategies in which to implement the ideas conceived as a part of the dream stage. Through this section, I will offer several examples in which participants described the efforts of Koinonia University to fully implement service-learning initiatives which incorporated community voice. The main points which will be presented are related to the university's mission, community feedback, moving beyond the familiar, as well as evaluative processes which have been beneficial.

Fulfilling Institutional Mission

Service is an integral part of the Koinonia University's curricular and co-curricular offerings which seems to be in keeping with its institutional mission statement and historical affiliation with a mainline Christian denomination. During the academic year reviewed for this study, numerous student- and faculty-led service projects and experiential learning activities were undertaken by various university constituents; however, 18 faculty members offered 24 sections of courses that were specifically identified as having service-learning components which deployed 376 students into the community to partner with agencies and non-profit organizations. These courses were from the following academic disciplines: communication studies, English, environmental studies, media studies, management, physical education, interdisciplinary studies, sociology, Spanish, accounting, education, and entrepreneurship.

The institution seeks to instill a mindset of serving others upon its student body from the initial days of the freshman class arriving on campus for the fall semester. The entire first year class, almost a thousand strong, gather en masse on an athletic field during the first full day on campus. Introductions and mingling with administrators, faculty, and fellow classmates precedes welcoming remarks by several officials including the university president and the Dean of Students. During these remarks, students are encouraged to immerse themselves in scholarly pursuits, find creative ways in which to share their personal gifts and talents, and to actively serve the community throughout the time they are pursuing their respective degrees. Buses line the inner roadways of campus the next morning to dispatch the newly minted university students to virtually every district of the city where they are introduced to and serve alongside numerous community partners in a daylong service project.

Additionally, one need only open the undergraduate bulletin to find references to service listed in the institution's mission, vision, and values statements, requirements for experiential and service-learning courses in the general education curriculum and many academic majors and minors, and expectations for service components in the university's co-curricular programming. Mitchell, the Director of Service Learning, offered his perspectives regarding why the university places great emphasis on service and increasing attention on service-learning opportunities, "one of the real strengths [is] the sense of calling that people have and it's not just a desire to do things in the community for the sake of doing things in the community." He went on to say, "It's not just a desire to oh, well, service-learning is a great pedagogy and so we're going to use that. So, people realize and recognize that, but I think that one of the real strengths is that people

are involved in service-learning." Mitchell expressed a belief that students, faculty, and staff "really have a heart for making a difference in the community and for learning." He went on to say that those "who are engaged in service-learning do so out of a deep sense of calling to give back to the community, helping our students to realize the importance of being an active member of the community. It's not just a knowledge thing. I think there is a real sense of it being from the heart." Other participants echoed this same sentiment regarding the institution having a supportive culture of faculty and staff engaging the community via service-learning throughout every aspect of the curriculum. The use of the term *calling* in this context was likely connected to organizational culture as well as to the institution having historical ties to a Christian religious denomination.

Claire indicated that she incorporates service-learning into her accounting courses as an extension of her own undergraduate experiential learning experiences and because she wishes to purposefully ask students to engage themselves with members of the community not only to gain experiences working with people but more profoundly to build a sense of professional responsibility among her students which they in turn will carry into their lives beyond graduation. This is in keeping with the university's mission statement which proclaims in part that graduates will engage and transform the world through service.

Institutional Understanding

Diane stated that Koinonia University must understand the community's point of view in order to effectively implement service-learning relationships. She used "public-private marriage" as a metaphor to describe the manner in which the university and the community collaborate to identify common goals and address needs. We talked in detail

about a current project the university is undertaking with leaders in a nearby neighborhood. Diane described community perspectives that came to senior leaders' awareness during the early design phases of the project. "But you know, as we began to talk [with our community partners] we found that some did not believe that [the project] was an enhancement by any stretch of the imagination. They thought it to be a subtle overtaking of their community." It seemed that studying historical contexts as well as understanding the community's perspective are both integral aspects of designing service-learning projects. Diane went on to further illustrate her point,

> [Our neighbors] have flashbacks of urban renewal and gentrification and were very leery and there are some that still are leery. Not as many as at the very beginning but there are some who still feel like that this is the privileged Caucasian institution that sits on the hill that looks down on the underprivileged and the big fish always eats up the little fish and so they really did not want any part of it. So we've had to begin to educate because obviously the trust really can't begin, we can't begin to even experience the level of trust that we'd like to until we're actually able to be in the community.

Building trust, enhancing levels of engagement and collaboration, and acknowledging the need to overcome real or perceived instances of oppression have been echoed by many of the participants as they seek to describe a balance of power in the design or enhancement of service-learning.

Access to the university and the resources therein is a critical component to effective service-learning collaboration. According to John, one of the community participants, "I think we need more access to universities. We need access to the knowledge that is there, we need access to resources whether that's materials or just conversations with people." John described the abundance of diverse research, financial, and intellectual resources that are available on most college and university campuses that

would be great assets to organizations within the community if sustainable relationships could be established. "Universities should start looking at how to invest some of their resources into the fabric of the community itself, to the structure of the community."

Purposefully Move Beyond the Comfort Zone

As a community program director for many years, Martha indicated that colleges and universities should encourage students to move beyond the intellectual safety nets of the campus to converse with diverse groups of people in what she repeatedly calls the "real world." She suggested that many faculty are "getting some real life people into the classroom," to enhance opportunities for students to understand community perspectives from persons with lived experiences. Martha suggested that students, faculty, and nonprofit administrators may not "naturally run into the same [professional] circles" and that they should purposefully find ways to desegregate themselves by co-hosting professional meetings, working on action research projects, or at least finding some time to talk about opportunities for future collaborations.

Lucas expressed a belief that "if you're going to make service-learning a part of class I think you should make that the biggest part of the class" instead of interspersing service projects into what is otherwise a conventional university course. He suggested that faculty may sometimes be reluctant to give up classroom contact with their students, but asks why professors do not seem to want to move beyond this paradigm because learning takes place in the community. Lucas said about the class components of service-learning, "you still need the class time to really discuss what you are going to do" but engagement allows for more time to develop deeper relationships and from the relationships students have more ideas of what the community is thinking about.

Koinonia professors are indeed talking about innovating their design and implementation of service-learning opportunities in the community. Minutes of recent service-learning committee meetings suggest that discussions are going in the direction of inviting increasing numbers community members onto campus to participate more fully in the academic process. According to the minutes, "students leave their comfort zone opportunities to experience cognitive dissonance – which is fertile ground for teaching and learning." One of the learning goals the institution has set for itself is to become "responsibly engaged with the larger whole" incorporating myriad perspectives. These minutes indicated a committee which understands that service-learning "has a positive effect on the students' sense of social responsibility" and offers an opportunity for a "stronger presence in the [local] community."

Evaluative Processes

Many of the participants indicated that institution officials as well as community partners should design evaluative strategies through which to measure learning outcomes, assess the extent to which goals have been met, and to define evidence based priorities for moving forward. John offered his perspective on the need for academicians and practitioners to design common nomenclature for evaluative purposes. "We use the SPF process [strategic prevention framework] to actually guide the students to understanding why the community issues are there in their neighborhood and what they can do to address those." He went on to explain that the strategic prevention framework is utilized by many community organizations, especially those receiving federal grant funding, to assess community needs and capacities, plan goals and objectives, develop strategies for implementation, and define how these will all be evaluated. "There's a plethora of

opportunities for us to creatively engage university students with our [constituents] to explore how service-learning can be a viable opportunity."

Destiny

The final stage of an Appreciative Inquiry seeks to identify what an organization's destiny could be if it was reaching its maximum potential. The following describes several examples I heard from participants as they described their perspectives about enhancing service-learning at Koinonia University and better incorporating community voice. Participants spoke in terms of sharing, participation, community, and democracy as they pondered what service-learning should become in the future. It is interesting to note that these concepts fit very well with biblical use of the term *koinonia* and connect with the historical Christian affiliation of the university.

Understanding the "Prophetic Voice" of the Community

John, having been theologically trained and knowing the historical denominational affiliation of the university that is the focus of this study, incorporated spiritual context in his description of community voice. "How the university will thrive will depend on the community itself and the community around it, so investing more resources into the neighborhoods and being more of a prophetic voice to the community, to the political structure, to our mayor's office, you know." He went on to suggest that universities "can prophetically engage issues that our community faces, and we need those voices without being worried about [political or economic repercussions from those in power]."

Participants identified that voices from community constituents are central to any effective service-learning relationship and that communication should flow in both

directions. Both Martha and John offered their perspectives as community partners on advancing future service-learning initiatives to include meaningful ways in which to share student perspectives with community organizations following the conclusion of student placements. Feedback such as this could afford community organizations with opportunities to understand whether the messages and lessons they hoped to convey to students were, in fact, recognized and understood as well as provide better insights about what students had been reflecting upon while engaged in service. John suggested that the themes and undercurrents within community voice can be contextually compared to the sorts of scholarly discourse prevalent in the academic literature.

Similarly, Martha described the formal channels through which she seeks to offer her voice, and those of the clients whom her agency serves, to the students, faculty, and staff of educational institutions. She and a colleague authored a book on faith-based service-learning which she encourages university partners to include as a part of class reading lists and to incorporate the themes and activities into assignments and discussions. In describing how she hoped to balance power relationships in service-learning Martha offered, "it was more about language and just communicating that the importance of tapping into the power of individuals and the power of group when you get together to do something and then how you harness all of that to go and do good in the community and oh, by the way, when you're in the community there's more power out there." It seemed what these participants were telling me is that the destiny for service-learning is to blend the discourse so that academia may inform the community and the community may inform academia such that communication and learning may be a seamless and synergistic process for both sides of the relationship.

Institution is the Community and the Community is the Institution

Paul suggested that the destiny of successful service-learning is closely associated with constituents within colleges and universities reminding themselves that they and their respective departments should be an ongoing and active part of community life. He said, "I just believe that [Koinonia University] just can't let the fire go out." Paul went on to suggest that consistency, involvement, and commitment are essential components of successful service-learning as any institution evolves with the communities in which they reside. "You can do a project for a season, and that's a good thing, and then there's a season for something else, but as long as [members of academia] stay consistent, continue to walk the streets, get involved with the community and stay involved they won't let the relationship with the people die out."

"I think we have revitalized" said Mitchell as he describes renewed commitments to the needs and interests of the community. According to Mitchell, this revitalization will include more institutional resources being dedicated to teaching faculty how to constructively and appropriately conduct service-learning based on current literature and best practices and a "renewed emphasis on engagement in the community." He indicated senior leadership, the faculty service-learning committee, and faculty engaged in service-learning courses are continually discussing ways in which the university can best contribute resources and focus attention toward understanding community goals. Mitchell suggested the institution should learn from community partners and create a destiny of continued meaningful dialogue with diverse groups from the community. "Contact with the community – that's going to strengthen our ability to do service-learning and to do it

well as we learn more about who we're actually already working with and how we might be able to collaborate."

Wide ranging service-learning activities connects the classroom to the community because, as Anne, Claire, and Grant suggested, the community is the classroom. Grant expressed an understanding of the community's value to his students and stated his willingness to offset class contact time in favor of engagement. "I'm all in favor of students doing service-learning even if I have to cancel some classes so they can be out there doing it." He went on to say, "they really need to be out there learning" as he points toward his office window which faces the neighboring community.

Service is a part of Democratic Life

I appreciated the depth of Mitchell's description of how service-learning should be democratic and institutional players should ask many open-ended questions to their community partners to learn about their needs. He suggested that university constituents should remain open to applying institutional resources to fill community need:

> What resources do we have? What assets do we have? And, looking at [service-learning] from a democratic standpoint rather than a hierarchical standpoint of what do you think about this? What's your role? Not here's what we're going to do, but here's what we see, here's what we are dealing with. What are you dealing with? Let's negotiate and see how we can come up with a way to address those things that we see that are issues or challenges that we have in our community before us. I think that's harder. It's always harder to try and negotiate to work with somebody else than to just say okay I'm going to do this, but my experience has been that it's usually worth it and that you usually get a better result if you go to that effort.

"We know there's a power differential out there," said Diane, "and we want to try to push that aside." She described the democratic change that takes place when the

institution purposefully engages with community partners and shares equally with them in the educative process. She stated, "we can't begin to even experience the level of trust that we'd like to until we're actually able to be in the community." Listening to community dialogue, involvement in solving community issues, and offering campus resources all promote a sense of sharing related to both resources and commitment.

Martha provided her insights regarding an informed citizenry needing to be dedicated to their respective communities as well as how this ideal fits with service-learning. Although a rather lengthy quote, I want to conclude this chapter with Martha's descriptions of power, community, and democratic inclusivity that she believes must be present in effective service-learning.

> It [is] more about language and just communicating that the importance of tapping into the power of individuals and the power of group when you get together to do something and then how you harness all of that to go and do good in the community and oh, by the way, when you're in the community there's more power out there. A big thing that we try to emphasize is not doing *for*, it's doing *with*, which is a common part of service-learning. Because it's not I have spare time. I'm going to go do this for this person because that person lives in the community and they know the issue and they live with it and so they're a resource. Service-learning breaks down a lot of divisions if it's done well, and facilitated well, to encourage young people to really spend time building relationships with the people that you're working with or the people at the agency where you're serving to learn more. None of us has the whole answer and so we really do, instead of trying to come in being the expert all the time, we need to come in, just be more curious to learn and see what all the pieces are. With knowledge and with understanding, and all of that, your power increases and you can solve things. But we don't do that very well as a society or agencies or anything.

Balancing power through democratic means helps ensure that all voices are heard and that service-learning may be accomplished in an ethical and effective manner. Koinonia University has created innovative academic programming in socially-oriented disciplines

as well as through interdisciplinary studies which provides students with diversity of experiences and better understandings of community contexts. The university seemed to be augmenting its efforts to engage the community through service-learning in the general education curriculum, community participation in faculty service-learning committees, and by creating academic centers which focus on community relations and service-learning.

Summary

The various constituents affiliated with Koinonia University seemed to understand that service-learning does not take place in a vacuum, but rather it is an opportunity to engage the community for mutual learning and benefit. Fostering open communication, building trust, and balancing power in service-learning relationships such as the examples offered in this chapter are all integral parts of students and faculty successfully hearing and learning from voices within their community. The next chapter will summarize what I have learned from this research as well as offer several suggestions for future research and describe various implications adult educators should consider as they practice in community settings.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

Introduction

The participants in this study offered many insights and perspectives which I have been processing through the filters of my own experiences and understandings while undertaking this project. Whereas the initial chapters of this document presented discourse which is prevalent in the literature, descriptions of the case study methodology and Appreciative Inquiry, as well as some of the narratives and ideas offered by my participants; this final chapter provides a summation of what I have learned, information about who I am becoming as an adult educator. I offer several recommendations for educators to consider as they develop service curricula and conduct future research related to service-learning. If, as the literature suggests, service-learning is a dynamic interaction between those within the learning community and those within a broader community, then it is prudent for adult educators to have the acumen to foster open and honest communication, implement effective collaborative strategies, and develop cultural awareness and mutual respect among all involved.

One must remain cognizant that the effectiveness and sustainability of service-learning depends heavily on fostering and supporting the relationships developed between community and institutional constituents (Jacoby, 2009). Through this study, I have learned that service-learning cannot be developed through boiler plate methodologies and that educators must have a flexible mindset with which to approach community issues rather than seek to impose pedagogical mores and academic traditions

onto external organizations or individuals. How one fosters and supports a service-learning relationship may be viewed differently by all parties involved and depends heavily on political motivations, language, perception of social issues, and sincerity toward finding commonalities (Tryon, Hilgendorf, & Scott, 2009).

I believe educators pragmatically implementing service-learning in higher education contexts, as well as the service-learning process itself, can be described as continually evolving works in progress. Seeking to fully comprehend the divergent social dynamics and innumerable priorities of the various constituencies involved in service-learning relationships could be mind-numbing for even the most seasoned and well intentioned educator. I am reminded of a descriptor Lindblom (1959) used to describe how governmental functionaries make best efforts to find compromise among political players regarding the implementation of public policies. Essentially, Lindblom indicates that these functionaries are "muddling through" difficult and complex situations with hopes of identifying effective strategies with which to maximize favorable outcomes for the majority of those involved. It seems individuals engaged in service-learning initiatives, whether students, faculty, or community partners, are muddling their own ways through tangled and complex social environments replete with political, economic, and educational differences of opinions and varying understandings depending on which side of the power fulcrum one resides.

The concept of power, as described by Lukes (2005), provided the theoretical framework for this study and offered a context through which to examine relationships between an institution and members of its surrounding community. Issues such as motivation to participate in experiential learning programs, identification of mutual

understandings between academics and community members, and expectation of success in lieu of expecting complacency or distrust all come into play in power-related discussions and are readily described in the literature addressing service-learning in higher education contexts. The participants in this study each described issues related to power in some manner throughout the narratives they offered; however, I found it quite interesting that those employees or enrollees most directly affiliated with the university seemed less likely to use the term "power" explicitly than the community partners whom I engaged in conversations. Perhaps the academicians with whom I spoke are less accustomed to critically reflecting upon their respective practices in terms of marginalization versus emancipation than are the community partners who serve outside of the ivory tower and must confront the realities of the community where they find them. Perhaps this is an area of professional growth and a topic of future scholarly inquiry for these academics.

Throughout the duration of this study, I reflected upon my own understanding of power and the associated social consequences of disregarding its influences in educational contexts. Hanh (2007) opens his treatise on power by suggesting that "our society is founded on a very limited definition of power, namely wealth, professional success, fame, physical strength, military might, and political control" (p. 1). The metrics he offers apply to both the individual as well as to the contexts of communities and bureaucracies. The concepts which emerged in response to the four central questions guiding this study indicate that the community can influence an educational bureaucracy and contribute to student learning as well as effect ongoing commitment to community service.

Central Questions Guiding This Study

When does the community have a strong presence at the planning table?

Based on the responses from participants, the answer to this question seems to vary among individual programs within the institution or the specific relationships which have been formed. However, it seems there are numerous instances when faculty and administration at Koinonia University utilized the input from community members in the design, implementation, and evaluation of service-learning courses and other academic programming related to internships or other experiential learning in community settings. Strong presence at the planning table correlates positively with the strength of interpersonal relationships between faculty and their community partners or the strength of commitment to the missions of the community projects or sponsoring organizations. Relationships of substantial duration as well as those formed more organically appear to result in community members having more input than those formed by faculty seeking to match a community partner based upon pedagogical connections with subject matter.

What types of power-related messages does the community seek to covey?

Community partners want to be heard and participate more fully in student success through service-learning initiatives. They do not want service-learning to be some ephemeral act that is connected only to institutional goals. These messages include conveying that service-learning should be a sustainable way to contribute toward meeting the needs defined by the community and that members of the academic learning community should recognize they are citizens within the broader community and are stakeholders in building a stronger community for all involved.

I have heard stories from each of the participants that echo the concepts that Enloe (2009) presents about service-learning enhancing student commitments to active citizenship beyond college. He purports that students who are active in the learning community may be those who are active members of the larger community and that educational institutions have a responsibility to encourage students to become actively involved in their respective communities. It seems that the manner in which Koinonia University has embedded service-learning options into both its general education curriculum as well as many academic majors demonstrates a commitment to exposing students to a wide array of academic experiences that intersect with the community. The community partners, students, faculty members, and administrators whom I interviewed all described how engagement with members of the community provided more robust learning opportunities and promoted a sense of cooperation, civic interest, and understanding.

How do community members know they are being heard by the university?

Participants reported that community partners and their service recipients are sensitive to whether higher education institutions are engaging the community for altruistic reasons or for those which best match the political or economic objectives of the academy. When the institution's strategic visioning deviates from that of the overall community, there is likely a rift in trust among collaborators resulting in opportunity costs. Koinonia University, like any large bureaucracy, devotes much attention toward strategic planning years into the future, while community partners with whom the institution interacts rarely work on the same timelines, have the same level of resources,

or have the same processes for input from constituents. According to the participants, it is when the university incorporates aspects of their community partners' mission statements and goals into at least short-range plans the community can begin to witness their influence on the bureaucracy.

Additionally, universities in collaborative relationships with the community should strive to provide open feedback whenever proceeding with actions that are contrary to what the community wants. For example, John described an institution (not Koinonia University) that recently purchased real estate to expand its campus footprint. "Everything is green and beautiful on [the campus side of the street], but then you go a block down and it's just destroyed. I think the community sees that clearly and understands where funds are invested or why they're invested." Whenever decisions are made that do not align with what the community wants, then university constituents should follow up with the community to explain why decisions were made and seek to maintain an open and ongoing dialogue.

How do messages from the community influence the higher education organization?

Members of the faculty and senior leadership described many ways that messages they perceived from the community influenced their course development, strategic visioning of the institution, the types of collaborations sought after, and the budgetary allocations devoted to service-learning. Each vocalized that community influence and impact may be present, however they admitted that the university may not always do an adequate job in demonstrating the level of influence to the broader community. It seems that the organization empowers faculty, staff, and students at all levels to seek out

intersections between learning and citizenship through scholarship, extra-curricular activities, and service-learning experiences. When the members of the university allow themselves to be deployed into the community, they can share their experiences with others and enhance the reach community members may have in communicating their messages to the institution.

Shifting the power away from the academy and more toward the community leads to evolving conversations as evidenced by Koinonia University's participation in Campus Compact, a national organization promoting community involvement by colleges and universities through service-learning. The stereotypical academy is steeped in tradition and slow to respond. According to participants, Koinonia University does not fit within this stereotype because constituents at all levels are constantly talking about ways of making a difference in the community or of matching institutional resources with a stated community need. These are evident by evolutions within the curriculum in recent years as well as the inclusion of service-learning in the top five areas for institutional focus between the years 2010 and 2015.

Limitations of this Study and Opportunities for My Future Research

Since this case study looked at service-learning relationships fostered within one higher education institution, these findings may not fully explain connections and rapport which may exist between other colleges and universities and their respective communities. It would be worthwhile to identify the beliefs and perceptions of constituents within community organizations regarding the messages they believe that higher education institutions are seeking to convey to them in service-learning contexts. Whereas this study looked at issues related to the community's voice influencing higher

education, my future studies, as well as those of other researchers, might explore whether or how community voice and power evolves throughout the duration of a service-learning experience.

I delineated in the review of the literature several examples of how service-learning is defined in academic contexts and theoretical discussions. I believe strands of future research should focus on how the community defines service-learning, what goals and motivations community organizations have for service-learning, as well as whether they perceive that the process is worth the expenditure of community resources. I am interested in examining what motivates the various constituents to participate in service-learning and intend to incorporate these questions into my future analyses. Much has been written about the benefits students and the academy receive from service and experiential learning; however there seems to be a dearth of information highlighting the depth of learning and other related benefits experienced by community organizations and the individuals whom they serve. I hope to fill some of these gaps in the literature in the future.

As Merriam (1998) suggests, case studies and other forms of qualitative research are informed in great part by the understandings and perceptions of the investigator. The concept of subjectivity has certainly received vast amounts of attention in methodological discussions and can be described as both a blessing and a curse depending on one's theoretical viewpoint. I do not view the appreciative nature of this study as a limitation. However, I do recognize that issues of power and marginalization in higher education service-learning relationships could be analyzed through a more critical lens. Although strengths-based and solution-oriented analyses seek to identify and capitalize upon what

is working well within organizations, these methods do not ignore problems which exist, shift away from areas worthy of reengineering, or overlook the quandaries prevalent in any institution. Future researchers may opt to approach a case study of service-learning using critical theory or from a less purposefully appreciative vantage to amend the framing of the research questions used for this study to corroborate the findings or perhaps contradict them.

Several participants voiced their suggestions about valid questions that should be asked relative to the effectiveness and appropriateness of service-learning initiatives between higher education and the community. Recognizing that some of these questions do not specifically parallel the purpose of my specific study, I still want to incorporate them into this section so as to honor my participants' contributions as well as provide future researchers noteworthy examples from which to develop ongoing analysis. A couple of my participants advocated for researchers to focus on the power of the purse through evaluating institutional priorities measured by budgetary allocations to service-learning projects or fundraising efforts to strengthen community goals. Other participants focused on their perceptions of specific areas for growing and improving the service-learning initiatives at Koinonia University, but suggested that faculty across the institution should incorporate service-learning concepts into their own research scholarship and purposefully collaborate with community partners in authoring books, articles, and conference presentations so as to break down some of the invisible walls which compartmentalize academia from the so-called real world. Additionally, participants suggested that researchers look at the characteristics of faculty members who are involved with community organizations beyond institutional service and tenure

requirements and seek to model these pro-community behaviors through service-learning. What characteristics do these faculty members possess and what do they offer to the learning community that their colleagues may not?

Implications for Adult Education Practice

Adult educators are interested in promoting a sense of community in an effort to recognize the value and worth of all individuals, foster open and democratic dialogue, and provide opportunities for individual learning and growth. Examining community voice in service-learning relationships is important because power and influence exerted by members of the academy could easily silence the citizens they purport to be serving. The findings of this study illustrate examples of positive town-gown relationships whereby institutional constituents and community partners have created collaborative experiential learning which benefits learners on multiple levels. Issues such as sustainability, applying research to practice, honoring individual and collective strengths, and adaptability to democratic social change are tenets of effective service-learning as well as ideals that many adult educators seek to incorporate into their daily practice. This study provides adult educators with an appreciative approach through which to think about equitable and meaningful ways to engage communities when power imbalances exist between bureaucracies and communities served.

Adult educators have a responsibility to remind their colleagues that the community has its own body of evidence, data collection methods, and literature to support its practices. One of the bulwarks of adult education practice is ongoing and open dialogue with multiple viewpoints from multiple constituency groups within a community. Scholars seeking to incorporate service-learning into their syllabi should

seek out best practices as evidenced by successes the community has achieved and those identified within the institution. Identifying and implementing best practices is a common theme in most discussions held on the Koinonia University campus, and seems to tie directly to an aspect of institutional culture. Recognizing best practices in a service-learning context is a logical extension of the community-based participatory research which is already utilized by many faculty members across the institution.

Perceptions and Personal Impact

The findings of this study reaffirm my belief in the resourcefulness of communities and their abilities to contribute to student learning. Moreover, these findings reaffirm my commitment to ensure that community voice resonates on college campuses in such a way so as to be able to influence the development, implementation, and assessment of service-learning. I believe educators should foster opportunities to listen as well as advocate on behalf of others whose voices may be squelched by established practices or powerful interests. Educators should move beyond political theatrics and the associated rhetoric from within the academy to openly and honestly collaborate with those outside of traditional learning communities to understand a realistic world rather than one merely constructed from the hypothetical or theoretical. Voices from community partners offer forms of clarity and insight that may not always be found within lofty academic circles.

I heard from the university students whom I interviewed examples of how their understanding of the community had been shaped through their service-learning interactions. Their stories reminded me of experiences I gained nearly two decades ago while serving as an Americorps*VISTA volunteer and the evolution of my thinking

based upon exposure to new perspectives offered by individuals with whom I had previously had very little in common. While serving as a VISTA, I witnessed the paradoxical relationship between political rhetoric and the social realities that suppress many individuals' potential due to financial struggles, lack of community infrastructure, or a legislature which casts a blind eye in favor of more politically lucrative policy making. These experiences markedly transformed my outlook on the world, and thanks to a mentor who gave of himself to ensure that I was regularly learning and growing outside of my comfort zone, I would have a frame of reference from which to understand the transformations the participants of this study would later describe.

I believe the term *engagement* has numerous politically-informed connotations depending on the perspective of the players involved. On the one hand, engagement might reference the relationship between adversaries jockeying for a form of superiority; on the other hand, the term speaks to forging and sustaining a relationship filled with mutual respect or a lifelong commitment. Koinonia University specifically incorporates the term engage in its published institutional mission statement encouraging students to interact in meaningful ways with a broader world beyond themselves and to develop a commitment to learning that continues long after graduation day. Based on the institutional culture I have examined throughout this study, I believe the majority of the individuals affiliated with Koinonia University view the concept as more than a mere axiom, they describe engagement as a commitment the institution hopes students will have while pursuing their degrees and well beyond. I understand engagement to be a powerful connection with broader world and hope it is an antonym for forms of self-absorption and competition that sometimes infiltrates higher education.

Based the understandings I have gleaned from this study of positive examples at Koinonia University of institutional players hearing the voice of the community in service-learning practice as well as its evolving culture dedicated to cultivating lasting and reciprocal relationships with community partners, I want to offer several recommendations that faculty and students should consider as they develop future service-learning relationships. These recommendations include utilizing appreciative methods to set priorities and evaluate outcomes, using academic skills to formally study the ways in which the university hears and attends to community voice, and incorporating the tools used by the community when evaluating how it listens to itself. The specifics regarding how these various recommendations might be implemented should be negotiated between all involved in the service-learning relationship.

<u>Implement an Appreciative Inquiry Summit</u>

The findings from this case study demonstrate many examples of effective communication taking place within service-learning contexts. However, broader understanding of what works well between Koinonia University and its community partners would enhance current service-learning practices as well as provide a stronger foundation upon which to forge future relationships with community partners. I believe senior leadership and the service-learning committee would benefit from implementing a full-scale Appreciative Inquiry Summit. An AI Summit is one or more events created by an organization to bring internal and external constituents together to create a process for change by discovering organizational strengths, dreaming about what future successes might look like, designing ways to incorporate change into organizational culture, and implementing the designs (Ludema, Whitney, Mohr, & Griffin, 2003). Bringing internal

and external stakeholders together through an AI Summit would build upon the momentum already gained through effective service-learning initiatives, create a better understanding across the organization of the need to engage with community partners, and imagine the potential that could be reached going forward. It is evident that many constituents within Koinonia University, as well as within organizations with which it has formed partnerships, are already having ongoing conversations related to discover, dream, design, and destiny; however developing a more purposeful infrastructure through which to tie these conversations together would benefit all involved. An Appreciative Inquiry summit between campus and community could provide just such a forum and provide opportunities to identify examples that could be replicated and benchmarked based on the successes in incorporating community voice into campus discussions of service-learning or strategic planning activities focused on community relationships.

Translate Listening Theory to Listening Practice

Numerous academic disciplines such as communication studies, counseling, social work, education, and others within the helping profession introduce learners to the importance of and techniques for listening. For example, Watson (1993) writes on the topic of listening and feedback in the context of interpersonal communication suggesting that clear communication is based on an individual attending to a message, perceiving the manner in which it is conveyed, interpreting its meaning, assessing the importance, and responding to the sender. Isaacson, Dorries, and Brown (2001) suggest that Burke's pentad can be effectively utilized in service-learning processes to identify underlying messages and interpret meaning from all parties. According to the authors, Burke's pentad includes the evaluation of the scene where communication or action takes place,

the act that takes place, the agents or persons involved, the agency or means of delivery, and the purpose of the action. There are, of course, countless other examples of scholarly theories which could apply to discussions related to service-learning or community voice. I believe the individuals at Koinonia University, as well as academics in general, who are seeking to engage the community in service-learning efforts would benefit from translating the theories professed within the classroom into listening practice in their efforts to communicate with and understand members of the community.

Solution-Focused Service-Learning

According to Fitzgerald, Murrell, and Newman (2001), the generative and affirmative aspects of Appreciative Inquiry are closely aligned with solution-focused therapy used in counseling psychology. The strengths-based concepts championed by these methods have been articulated using similar terms albeit primarily in different contexts. AI methods are often used to identify strengths in systems or organizations, whereas solution-focused counseling methods are generally used to assist individuals with identifying their own strengths and capitalizing upon them as resources. Steve de Shazer pioneered the use of Brief Family Therapy in the early 1980s as a radical shift away from psychotherapeutic methods that focused entirely on defining problems (Trepper, Dolan, McCollum, & Nelson, 2006). David Cooperrider developed AI as a part of his doctoral research on solution-oriented organizational change in the mid-1980s (Cooperrider, Whitney, & Stavros, 2008).

Solution-focused methodologies in the helping professions rely in part on asking what DeJong and Berg (2002) call *miracle questions* which presuppose that everyone has within themselves untapped solutions to obstacles in life. Miracle questions are often

used as starting points from which to imagine possibilities and identify potential paths toward reaching those possibilities. This solution-oriented method "requires [individuals] to make a dramatic shift from problem-saturated thinking to a focus on solutions" (DeJong & Berg, 2002, p. 85). The literature suggests that problems arise when colleges and universities overlook opportunities to include community members in strategic planning or do not incorporate the community's voice into decision-making. Miracle questions could provide students, faculty, and administrators an innovative approach to think about their practices related to community voice and work from a presumption that they already have the tools necessary to foster open communication with neighbors as well as community organizations. An example of a guiding miracle question Koinonia University could ask itself regarding service-learning could be if, in an ideal sense, we could fully hear and understand what the community seeks to convey to us how would we engage the community differently than we do at the present time? I believe members of the university community should ask themselves this miracle question as well as many others related to honoring community voice.

Appreciate Practical Wisdom

Data collection and interpretation strategies depend heavily on the types of questions being asked and for whom the results may be packaged. Although assessment and reporting methods may vary between how a community partner presents information to a potential funding source or governmental agency and how an academic might present similar data for publication in a refereed journal, finding commonalities among the jargon used, the appreciation of both qualitative and quantitative data, and even seeking out opportunities co-authoring in both the scholarly and professional press allow for an

overlap between town and gown and honors the credibility of the work of community partners. Martha described how the book on community engagement and service-learning that she co-authored with a colleague was developed and has been on the reading lists of the faculty members with whom she has collaborated. Anne and her university students collaborated with their partners at an elementary school to create a book of short stories and poetry which described the relationships they had established and what they had learned throughout the service-learning experience. Their book documented their many success stories in narrative form and provided the students' parents, university and school administrators, and other readers with insights regarding service-learning in the learners' own words.

I believe the faculty at Koinonia University would do well to remember that incorporating the types of evidence-based practices utilized by community partners into the academic implementation of service-learning provides students with context and a forum for practical application of what they are learning in the classroom. Moreover, their appreciating the practice wisdom of community partners provides additional applied tools to enhance scholarly inquiry and offers a tangible way to better understand and respect the needs of community partners with whom they are working. Additionally, it provides all involved with forms of data needed for continued grant funding, legislative support, and measuring academic or program effectiveness.

The community partners who participated in this study each suggested that planning and assessment efforts are a necessary part of successful community engagement as well as educating college and university students. John, one of the community leaders who participated in this study, indicated that he has adapted the

measures contained within the Strategic Prevention Framework (SPF) guidelines in his work with service-learners because it invites learners, the individuals his agency serves, and the community to a planning table where all have equal voice. According to John, the SPF model allows him and the faculty with whom he works to continuously assess needs and capacities, plan goals and objectives, evaluate strategies for implementation, and build upon sustainability and increased cultural competencies. By utilizing the methodologies already in place within community organizations and the communication strategies community members use to constantly receive feedback from constituencies, academics could use common vernacular with their service partners so needs and goals do not get somehow lost in translation or overlooked altogether. I would recommend that service-learners at Koinonia University deepen their understanding of planning and assessment tools such as the SPF model that community partners are readily using to guide their practice and build coalitions within the community because they are in keeping with the overarching tenets of building relationships through service-learning endeavors.

Critical Reflection

Much of the literature related to service-learning practice speaks to the importance of students and faculty critically reflecting upon their service experiences as well as deriving an understanding of what they have learned in or from the community (Murphy, Tan, & Allan, 2009). Several of the students, faculty, and community partners who participated in this study described critical reflection as an integral part of their respective service-learning experience. For example, Grant shared a story about the depth to the reflections one of his once-skeptical students offered regarding her experiences at a

local food bank. He indicated his student started out questioning the rationale behind

service being a part of her curriculum, but she later described how her experiences in the

community resulted in her changing majors in preparation for a career in the social

sector. John indicated that his experiences as an agency director, educational experiences,

and relationships with faculty and students all inform his reflections regarding his work

in the community. He asks his service-learners to share their reflections as a part of their

weekly debriefings at the agency and he also takes on the same written assignments for

himself as a way to be more participatory with the university students.

Faculty would do well to continue promoting the use of critical reflection by their

students, as well as themselves, so as to move beyond a cursory review of situations and

recognize context, meaning-making, and locus of control related to community

engagement. Exploring the differences contained within the reflections offered by

students, community partners, and faculty throughout the process could easily promote an

additional dimension of community voice in service-learning initiatives.

Surprises

Throughout my undertaking of this study, many surprises emerged which became

catalysts for my reflections on power and community voice as related to service-learning

in higher education. The following are examples from these surprises and describe some

of my reflections to them. I believe each of them enhanced my understanding of service-

learning and the constituencies involved.

Martha, one of the community partners, rattled my unintentional misconception

that a textbook would be written by someone inside the academy. She brought a copy of

her book to our interview and as soon as she held it up I became aware of the paradigm I

found myself and immediately understood that who better to author a textbook on community-level service-learning than someone from the community. Martha described how she and her co-author parsed their book into sections that extend beyond the basic "how-to," but explain levels of participation and engagement with the community. She outlined strategies through which university partners could progress toward a deeper level of connection from a preliminary or beginner project. I was not only a researcher talking with her about service-learning; I was her student listening purposefully so as not to miss any part of the lesson.

Stereotypes allude that many college students want to follow paths of least resistance and not add work to their respective course schedules. This was not the case among the two students who participated in this study. Both Lucas and Paul indicated that, although service-learning was a component of their degree requirements, they both had engaged in service activities prior to enrolling in college as well as subsequently to their enrollment in a service-learning course.

I was also surprised by the number of examples my participants offered regarding how they each incorporated community voice into their service-learning activities. Much of the service-learning literature examined for this study indicated that community voice is often overlooked or tapers off after the initial phases of a relationship (Tryon, Hilgendorf, & Scott, 2009). My participants offered numerous appreciative examples of how they were each working diligently to establish relationships between community partners and the university. They recognized that they may not be reaching their full potential in that regard; however they outlined the significance of meaningful relationships and described how they were working with that goal in mind.

Summary

The purpose of this study was to identify ways a higher education institution listens to the voice of the community in which it resides through the implementation of service-learning initiatives. Educators have a grand opportunity to collaborate with members of the community to enhance the educative value of the courses they are teaching, develop innovative relationship to provide meaning and context to illustrate academic theory, and build capacity instead of reinventing the wheel each semester with each successive cadre of students. Carl Rogers suggests that an individual is her or his own best expert. I believe this idea can be extrapolated to the community having a clear understanding of what it needs without the encumbrances or interpretations of higher education. That is not to say that higher education institutions cannot or should not seek to dialogue with diverse groups within the community, but rather academics must remain steadfast to honoring the gifts of otherness instead of the traditions of the academy.

AFTERWORD

Who am I becoming? This question has occupied a great deal of my attention throughout my doctoral study; and although answers are becoming clearer with passing time, complete answers remain somewhat elusive as I continue to reflect and grow as an educator. Much of my reading as well as various discussions among my cohort members have centered in some form around how individuals live within a tension between power and powerlessness and sometimes maintain multiple identities through connections with both sides. I am able to apply that idea directly to my own practice in that, on the one hand, my position within the university comes with certain administrative influence over both students and faculty, but on the other hand, certain constituencies may view my role as merely a behind-the-scenes functionary which is external to the academic relationship. Realistically, there is some truth in both perspectives.

Bingman, White, and Kirby (2001) describe a segment of adult education taking place with an Appalachian community, and although I neither work directly in the area of basic adult literacy nor currently live in Appalachia, I resonate with their ideas because my parents were reared in communities in Virginia and West Virginia within the Appalachian Mountain range. "Who are you? and Where are you from? are defining questions in the Appalachian region placing people by family and community" (Bingman, White, & Kirby, 2001, p. 158). I spent many summers visiting my maternal grandparents in southwest Virginia often wondering why kids on the playground and even some close relatives found it necessary to remind me "you ain't from around here." They were indeed correct. I was not from around there and it did not matter that I visited

their town several times each year or how much I wanted to be an insider; they perceived me to be a foreign visitor who did not share place or class despite my having familial connections to culture with them. Do educational institutions or the students and faculty therein communicate messages such as these or convey a sense of otherness to community members?

The contrast between perceived insider versus outsider has been a running theme in much of the literature surrounding service-learning as well as within some of my discussions with participants. Instead of shying away from issues of difference, adult educators should embrace them as opportunities for growth. Moving beyond looking for in-group or out-group descriptors is an especially difficult task because it seems most individuals prefer to gravitate toward the familiar. Familiarity is a comforting thought, but it is essentially reinventing the wheel. Differences can be the catalysts for growth, the starters of conversation, and the opportunities to recognize the values of a heterogeneous society.

My area of practice is unfortunately replete with examples of opposing voices expressing political or social ideologies. Examples could include student affairs units versus academic departments, proponents of quantitative methodologies contrasted with those who favor holistic qualitative research designs, as well as academic areas that generate significant revenues for the institution versus those that only break even or perhaps cannot fully recoup their expenditures. As a result of my ongoing studies in adult education, I am becoming more attuned to recognizing these sorts of behaviors as political pandering and labeling them as such instead of accepting them as truths just because they come from the mouths of scholars. My experiences working for several

universities suggest that if one listens attentively to the underlying conversations taking place among colleagues on an American college campus, it is quite easy to hear varying expressions of political bravado interspersed with messages about the academy being the victim of legislative, donor, or community oppressors. Does my experience illustrate a mere form of playground gossip, or does it provide some anecdotal evidence to support Sissel and Sheared's (2001) discussion of hegemony within the field of education? I am continuing to explore this question and hope the latter is not the case.

Throughout the undertaking of this study I have had ample opportunities to reflect upon my own commitments as well as consider who I am becoming as an adult educator. Critical reflection is appropriate not only in my consideration of service-learning issues, but it is an equally beneficial opportunity for growth in other aspects of my life as I seek to understand how my biases and assumptions inform my practice, my beliefs, and my hopes for the future. One can gain insight and formulate ways to grow intellectually and socially through thoughtful and purposeful consideration of interactions beyond the self with a broader community (O'Sullivan, 2002). Like service-learners who are open to learning from the communities whom they serve, I understand the benefits of open dialogues with those who have different life histories than my own and those who can expose me to issues that both identify and challenge the schemata that undergird my belief systems. Shifting one's paradigms is much more than a cliché; it is an academic and interpersonal goal that continues to evolve and shape my work as an adult educator.

Using the tenets of Appreciative Inquiry as a guide, I want to continually examine who I am becoming as an adult educator. Strengths-based and solution-focused understandings of my commitments as an educator enhance my ability to fully recognize

when I may not be engaging with the community or if I misunderstand the messages they are intending to convey to me. Discovering my strengths as an adult educator, dreaming about what I could be, designing a journey of learning to reach my dreams, and identifying my destiny of serving others provide me with an evolutionary opportunity to remain faithful to my work.

I remain committed to the belief that philosophies of collaborative, transformative, and experiential learning are essential for members of a university community to stimulate their intellectual growth and bring about a more shared balance within scholarly relationships. I recognize the need for interconnectedness across all divisions within academia to foster learning and eliminate actual or perceived barriers within the institution or between the institution and the community that may stifle success.

I find myself becoming increasingly more outspoken when injustices become apparent – hopefully not in a judgmental manner, but rather I hope my methods connote my true sense of curiosity about how decisions have been made, who was included in the process, and were all voices heard. The questions I am asking others stem from the questions I am asking myself: what are the tensions in my practice? How do they play out? What assumptions do I bring to my practice? As a part of his essay on The Democratic Conception in Education, Dewey (1916) suggests democracy is an ability to honor differences among people and the need to assuage social or cultural barriers to learning. I am not asking necessarily for a mea culpa from myself or others regarding the barriers to which Dewey alludes, but I am hoping to receive clarification about whether the democratic social process educators profess to hold dear in the academy is being

honored at all stages and with all constituents. I have always pondered these types of questions, but now more emboldened by what I have learned and who I am becoming as an adult educator I am much less reticent to openly ask tough questions of myself and others.

I believe one cannot adequately explore topics related to power without an understanding of relationships and the fact that learning takes place within real social contexts fraught with the types of politics which emerge whenever people are gathered together. My experiences in higher education settings suggest that many institutions continue to subscribe to the top down ideas of pedagogy in education. My chosen area of practice in adult education allows me to not only learn about the sharing of knowledge in both formal and informal settings, but also asks that I regularly rattle my own assumptions about the world, continue to shape my own identity as an educator, and look beyond the status quo to honor people instead of only systems or processes.

REFERENCES

Antonio, A. L., Astin, H. S., & Cress, C. M. (2000). Community service in higher education: A look at the nation's faculty. *The Review of Higher Education, 23*(4), 373-398.

Arnstein, S. R. (1969). A ladder of citizen participation. *Journal of the American Institute of Planners, 35*(4), 216-224.

Attwood, G. (2006). Adult education and social capital: supporting communities in the context of HIV/AIDS. In S. Merriam, B. Courtenay, & R. Cervero (Eds.), *Global Issues and Adult Education: Perspectives from Latin America, Southern Africa, and the United States* (pp.295-306) San Francisco, CA: Jossey-Bass.

Ayers, D. F. (2005). Neoliberal ideology in community college mission statements: A critical discourse analysis. *The Review of Higher Education, 28*(4), 527-549.

Benson, L., & Harkavy, I. (2000). Higher education's third revolution: The emergence of the democratic cosmopolitan civic university. *Citiscape: A Journal of Policy Development and Research, 5*(1), 47-57.

Bickford, D. M., & Reynolds, N. (2002). Activism and service-learning: Reframing volunteerism as acts of dissent. *Pedagogy: Critical Approaches to Teaching Literature, Language, Composition, and Culture, 2*(2), 229-252.

Bingman, M. B., White, C., & Kirby, A. R. B. (2001). Communities in the classroom: Critical reflections on adult education in an Appalachian community. In V. Sheared, & P. A. Sissel (Eds.). *Making Space: Merging Theory and Practice in Adult Education.* Westport, CT: Bergin & Garvey.

Block, P. (2008). *Community: The structure of belonging*. San Francisco: Berrett-Koehler Publishers, Inc.

Bok, D. (2003). *Universities in the marketplace: The commercialization of higher education.* Princeton, NJ: Princeton University Press.

Boyer, E. L. (1994, March 9). Creating the new American college. *The Chronicle of Higher Education,* p. A48.

Boyle-Baise, M., Epler, B., McCoy, W., Paulk, G., Clark, J., Slough, N., & Truelock, C. (2001). Shared control: Community voices in multicultural service learning. *The Educational Forum,65,*(4), 344-353.

Bringle, R. G., & Hatcher, J. A. (1999, Summer). Reflection is service-learning: Making meaning of experience. *Educational Horizons*, 179-185.

Bringle, R. G., Hatcher, J. A., & McIntosh, R. E. (2006). Analyzing Morton's typology of service paradigms and integrity. *Michigan Journal of Community Service Learning, Fall,* 5-15.

Brody, S. M., & Wright, S. C. (2004). Expanding the self through service-learning. *Michigan Journal of Community Service Learning*, Fall, 14-24.

Brookfield, S. D. (1995). *Becoming a critically reflective teacher.* San Francisco, CA: Jossey-Bass.

Brookfield, S. D. (2005). *The power of critical theory: Liberating adult learning and teaching.* San Francisco, CA: Jossey-Bass.

Brooks, R. (2007, July). Young people's extra-curricular activities: Critical social engagement – or 'something for the CV'?. *Journal of Social Policy, 36*, 417-434.

Buechner, C. F. (1973). *Wishful thinking: A theological ABC.* New York: Harper Collins.

Bushe, G. R., & Kassam, A. F. (2005). When is appreciative inquiry transformational?. *The Journal of Applied Behavioral Science, 41*(2), 161-181.

Butin, D. W. (2005). Preface: Disturbing normalizations of service-learning. In D. W. Butin (Ed.), *Service-Learning in Higher Education* (pp. vii-xx). New York: Palgrave Macmillan.

Butin, D. W. (2006). The limits of service-learning in higher education. *The Review of Higher Education, 29*(4), 473-498.

Camacho, M. M. (2004). Power and privilege: Community service learning in Tijuana. *Michigan Journal of Community Service Learning, Summer,* 31-42.

Camino, L. (2005). Youth-led community building: Promising practices from two communities using community-based service-learning. *Journal of Extension, 43*(1). Retrieved from http://www.joe.org/joe/2005february/a2.php.

Campus Compact. (2011). Who we are. Retrieved February 4, 2011, from http://www.compact.org/about/history-mission-vision.

Chapdelaine, A., Ruiz, A., Warchal, J., & Wells, C. (2005). *Service-learning code of ethics*. Bolton, MA: Anker Publishing Company, Inc.

Clark, C., & Young, M. (2005). Changing places: Theorizing space and power dynamics in service-learning. In D. Butin (Ed.), *Service-learning in Higher Education* (pp. 71-88). New York: Palgrave Macmillan.

Cooperrider, D. L. (1986). *Appreciative inquiry: Toward a methodology for understanding and enhancing organizational innovation* (Unpublished doctoral dissertation). Case Western Reserve University, Ohio.

Cooperrider, D. L., Whitney, D., & Stavros, J. M. (2008). *Appreciative inquiry handbook*

for leaders of change (2nd ed.). Brunswick, OH: Crown Custom Publishers, Inc.

Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approaches (2nd ed.).* Thousand Oaks, CA: Sage Publications, Inc.

Cummings, C. K. (2000). John Dewey and the rebuilding of urban community: Engaging undergraduates as neighborhood organizers. *Michigan Journal of Community Service Learning, Fall,* 97-109.

Cunningham, P. (1993). Let's get real: A critical look at the practice of adult education. *Journal of Adult Education, 22*(1), 3-15.

Curry, R. M., & Cunningham, P. (2000). Co-learning in the community. *New Directions for Adult and Continuing Education, 87*, 73-82.

Dardig, J. C. (2004). Urban connections: a course linking college students to the community. *College Teaching, 52*(1), 25-30.

Daynes, G., & Longo, N. V. (2004). Jane Addams and the origins of service-learning practice in the United States. *Michigan Journal of Community Service Learning, Fall,* 5-13.

DeJong, P., & Berg, I. K. (2002). *Interviewing for solutions (2nd ed.).* Pacific Grove, CA: Brooks/Cole.

Denzin, N. K., & Lincoln, Y. S. (2005). The discipline and practice of qualitative research. In N. K. Denzin and Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research (3rd ed.)* (pp. 1-32). Thousand Oaks, CA: Sage.

Dewey, J. (1916). *Democracy and education: An introduction to the philosophy of education.* New York: The Macmillan Company.

Dunlap, C. A. (2008). Effective evaluation through appreciative inquiry. *Performance*

Improvement, 47(2), 23-29.

Einfeld, A., & Collins, D. (2008). The relationships between service-learning, social justice, multicultural competence, and civic engagement. *Journal of College Student Development, 49*(2), 95-109.

Elias, J. L., & Merriam, S. B. (2005). *Philosophical foundations of adult education (3rd ed.).* Malibar, FL: Krieger Publishing Company.

English, L. M., & Irving, C. J. (2008). Reflexive texts: Issues of knowledge, power, and discourse in researching gender and learning. *Adult Education Quarterly, 58*(4), 267-283.

Enloe, W. (2009). Living democracy daily: service-learning and active citizenship. In J. Strait, & M. Lima (Eds.), *The future of service-learning: New solutions for sustaining and improving practice* (pp. 206-218). Sterling, VA: Stylus Publishing, LLC.

Etzioni, A. (1993). Power as a societal force. In M. E. Olsen & M. N. Marger (Eds.), *Power in modern societies* (pp. 18-28). Boulder, CO: Westview Press.

Faure, M. (2006). Problem solving was never this easy: Transformational change through appreciative inquiry. *Performance Improvement, 45*(9), 22-31.

Fiddler, M., & Marienau, C. (2008). Developing habits of reflection for meaningful learning. New Directions for Adult and Continuing Education, 75-85. doi:10-1002/ace.297

Fitzgerald, S. P., Murrell, K. L., & Newman, H. L. (2001). Appreciative inquiry – the new frontier. In J. Waclawski & A. H. Church (Eds.), *Organization Development: Data Driven Methods for Change* (pp. 203-221). San Francisco: Jossey-Bass.

Fontana, A., & Frey, J. H. (2005). The interview: From neutral stance to political involvement. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage Handbook of Qualitative Research (3rd ed.)*. Thousand Oaks, CA: Sage.

Friere, P. (1970). *Pedagogy of the oppressed.* New York: Continuum.

Furco, A. (1996). Service-learning: A balanced approach to experiential education. In The Corporation for National Service (Ed.). *Expanding Boundaries: Service and Learning.* Washington, DC: Corporation for National Service.

Furco, A. (2002). *Self-assessment rubric for the institutionalization of service-learning in higher education.* Berkeley, CA: University of California, Berkeley.

Gastil, J. (2004). Adult civic education through national issues forums: Developing democratic habits and dispositions through public deliberation. Adult Education Quarterly, 54(4), 308-328.

Godfrey, P. C., Illes, L. M., & Berry, G. R. (2005). Creating breadth in business education through service-learning. Academy of Management Learning & Education, 4(3), 309-323.

Gray, M. J., Ondaatje, E. H., & Zakaras, L. (1999). *Combining service and learning in higher education: Summary report.* Santa Monica, CA: RAND.

Gray, M. J. (2000, May/June). Making the commitment to community service: What it takes. *About Campus,* 19-24.

Hanh, T. N. (2007). *The art of power.* New York: Harper Collins.

Hatcher, J. A., & Bringle, R. G. (1997). Reflection: Bridging the gap between service and learning. *College Teaching, 45,* 153-158.

Henry, S. E. (2005). "I can never turn my back on that": Liminality and the impact of

class on service-learning experience. In D. Butin (Ed.), *Service-Learning in Higher Education* (pp. 45-66). New York: Palgrave Macmillan.

Hersh, R. H., & Merrow, J. (2005). *Declining by degrees: Higher education at risk.* New York: Palgrave Macmillan.

Hidayat, D., Pratsch, S., & Stoecker, R. (2009). Principles for success in service learning – the three Cs. In R. Stoecker & E. Tryon (Eds.), *The Unheard Voices: Community Organizations and Service Learning* (pp. 147-161). Philadelphia, PA: Temple University Press.

Holland, B. A. (2001). A comprehensive model for assessing service-learning and community-university partnerships. *New Directions for Higher Education, 114,* 51-60.

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom.* New York: Routledge.

Isaacson, R., Dorries, B., & Brown, K. (2001). *Service learning in communication studies.* Toronto: Wadsworth Group.

Jacoby, B. (2009). Civic engagement in today's higher education: An overview. In B. Jacoby & Associates (Eds.), *Civic engagement in higher education: Concepts and practices* (pp. 5-30). San Francisco: Jossey-Bass.

Jones, S. R., Gilbride-Brown, J., & Gasiorski, A. (2005). Getting inside the "underside" of service-learning: Student resistance and possibilities. In D. Butin & Associates (Eds.), *Service-learning in higher education: Critical issues and directions* (pp. 3-24). New York: Palgrave Macmillan.

Kasworm, C. E., Sandmann, L. R., & Sissel, P. A. (2000). Adult learners in higher

education. In A. Wilson & E. Hayes (Eds.), *Handbook of Adult and Continuing Education* (pp. 449-463). San Francisco: Jossey-Bass.

Kiely, R., Sandmann, L., & Bracken, S. (2006). Overcoming Marginalization and Disengagement in Adult Education: Adult Educators' Contributions to the Scholarship of Engagement. Paper presented at the Adult Education Research Conference, Minneapolis, MN.

King, A. (1987). *Power & Communication.* Prospect Heights, IL: Waveland Press.

Kleinbard, P. (1997). Youth participation: Integrating youth into communities. In J. Schine (Ed.), *Service Learning: Ninety-sixth Yearbook of the National Society for the Study of Education* (pp. 1-18). Chicago: University of Chicago Press.

Kolb, D. A. (1984). *Experiential learning: Experience as a source of teaching and development*. Inglewood Cliffs: Prentice-Hall.

"Koinonia" as used in the New Testament. (1892, April). *Old and New Testament Student, 14*(4), 248.

Kong, L. (2005). Immigrant civic participation and leadership development in citizenship schools: A research study using appreciative inquiry. Retrieved May 3, 2009 from http://www.instituteforcommunitylearning.org/research_outline.htm

Laverack, G. (2001). An identification and interpretation of the organizational aspects of community empowerment. *Community Development Journal, 36*(2), 134-145.

Lechuga, V. M., Clerc, L. N., & Howell, A. K. (2009). Power, privilege, and learning: Facilitating encountered situations to promote social justice. *Journal of College Student Development, 50*(2), 229-244.

Leeds, J. (1999). Rationales for service-learning: A critical examination. *Michigan*

Journal of Community Service Learning, Fall, 112-122.

Lehner, R., & Hight, D. L. (2006). Appreciative inquiry and student affairs: A positive approach to change. *College Student Affairs Journal, 25*(2), 141-151.

Lin, C., Schmidt, C., Tryon, E., & Stoecker, R. (2009). Service learning in context: The challenge of diversity. In R. Stoecker, & E. Tryon (Eds.), *The Unheard Voices: Community Organizations and Service Learning* (pp. 116-135). Philadelphia, PA: Temple University Press.

Lindblom, C. E. (1959). The science of "muddling through." *Public administration review, 19*(2), 79-88.

Lindeman, E. C., (1926). *The meaning of adult education.* Montreal: Harvest House.

Lowery, D., May, D. L., Duchane, K. A., Coulter-Kern, R., Bryant, D., Morris, P. V., Pomery, J. G., & Bellner, M. (2006). A logic model of service-learning: Tensions and issues for further consideration. *Michigan Journal of Community Service Learning, Spring,* 47-60.

Ludema, J. D., Whitney, D., Mohr, B. J., & Griffin, T. J. (2003). *The Appreciative Inquiry summit: A practitioner's guide for leading large-group change.* San Francisco: Berrett-Koehler Publishers, Inc.

Lukes, S. (2005). *Power: A radical view.* New York: Palgrave Macmillan.

Maran, D.A., Soro, G., Biancetti, A., & Zanotta, T. (2008). Serving others and gaining experience: A study of university students participating in service learning. *Higher Education Quarterly, 63*(1), 46-63.

Marshall, C., & Rossman, G. B. (2006). *Designing qualitative research (4th ed.).* Thousand Oaks, CA: Sage Publications.

Marullo, S., & Edwards, B. (2000). From charity to justice: The potential of university-community collaboration for social change. *American Behavioral Scientist, 43*(5), 895-912.

Maurrasse, D. J. (2001). *Beyond the campus: How colleges and universities form partnerships with their communities.* New York: Routledge.

McClam, T., Diambra, J. F., Burton, B., Fuss, A., & Fudge, D. L. (2008). An analysis of a service-learning project: Students' expectations, concerns, and reflections. *Journal of Experiential Education, 30*(3), 236-249.

McCrickard, M. P. (2007). Adapting solution focused advising: Effective communication strategies for registrars. *The SACRAO Journal,* 20, 20-23.

Merriam, S. B. (1998). *Qualitative research and case study applications in education.* San Francisco: Jossey-Bass.

Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation.* San Francisco: Jossey-Bass.

Merriam, S. B., Caffarella, R. S., & Baumgartner, L. M. (2007). *Learning in adulthood: A comprehensive guide (3rd ed).* San Francisco, Jossey-Bass.

Mezirow, J. (1990). How critical reflection triggers learning. In J. Mezirow & Associates (Eds.), *Fostering critical reflection in adulthood* (pp. 1-20). San Francisco: Jossey-Bass.

Miller, J. (1997). The impact of service-learning experiences on students' sense of power. *Michigan Journal of Community Service Learning, Fall,* 16-21.

Miller, N. (2000). Learning from experience in adult education. In A. L. Wilson & E. R. Hayes (Eds.), *Handbook of adult and continuing education, New ed.* (pp. 71-86)

San Francisco: Jossey-Bass.

Milofsky, C., & Flack, W. F. (2005). Service-learning as a source of identity change in Bucknell in Northern Ireland. In D. Butin (Ed.), *Service-learning in higher education* (pp. 157-172). New York: Palgrave Macmillan.

Mitchell, T. D. (2008). Traditional vs. critical service-learning: Engaging the literature to differentiate two models. *Michigan Journal of Community Service Learning, Spring*, 50-65.

Moon, A. (1994). Teaching excellence: The role of service-learning. *Michigan Journal of Community Service Learning, 1*(1), 115-120.

Morris, L. V. (2007). Faculty power and responsibility. *Innovative Higher Education, 31,* 247-249.

Morton, K. (1995). The irony of service: Charity, project and social change in service learning. *Michigan Journal of Community Service Learning, Fall,* 9-32.

Mott, V. W. (2006). Is adult education an agent for change or instrument of the status quo?. In S. B. Merriam, B. C. Courtenay, & R. M. Cervero (Eds.), *Global issues and adult education: Perspectives from Latin America, Southern Africa, and the United States* (pp. 95-105). San Francisco, CA: Jossey-Bass.

Murphy, T., Tan, J., & Allan, C. (2009). Service-learning and the development of critical reflexivity in teacher education in the United Kingdom and Republic of Ireland: Emerging paradigms. In J. Strait, & M. Lima (Eds.), The future of service-learning: New solutions for sustaining and improving practice (pp. 137-154). Sterling, VA: Stylus Publishing, LLC.

National Service-Learning Clearinghouse. (N.D.). *What is service-learning?* Obtained

online from http://www.servicelearning.org/what-service-learning December 10, 2009.

Obama, B. (2009). Inaugural Address. Retrieved January 20, 2009, from
http://news.yahoo.com/s/ap/2009120/ap_on_go_pr_wh/inauguration
_obama_text/print.

O'Sullivan, E. (2002). The project and vision of transformative education: Integral transformative learning. In E. O'Sullivan, A. Morrell, and M. O'Conner (Eds.), *Expanding the boundaries of transformative learning* (pp. 1-12). New York: Palgrave.

O'Sullivan, E., Morrell, A., and O'Connor, M. (2002). *Expanding the boundaries of transformative learning.* New York: Palgrave.

Palmer, P. J. (1998). *The courage to teach.* San Francisco: Jossey-Bass.

Perry, J. L., & Katula, M. C. (2001). Does service affect citizenship?. *Administration & Society, 33*(3), 330-365.

Pompa, L. (2002). Service-learning as crucible: Reflections on immersion, context, power, and transformation. *Michigan Journal of Community Service Learning, Fall*, 67-76.

Power, A. (2010). Community engagement as authentic learning with reflection. Issues in Educational Research, 20(1), 57-62.

Rager, K. B., (1999). Our philosophy: Are we really too busy to talk about what we believe?. *Adult learning, 11*(2), 20-22.

Robinson, T. (2000). Dare the school build a new social order?. *Michigan Journal of Community Service Learning, Fall,* 142-157.

Rocheleau, J. (2004). Theoretical roots of service-learning: Progressive education and the development of citizenship. In B. W. Speck & S. L. Hoppe (Eds.), *Service-learning: History, theory, and issues* (pp. 2-22). Westport, CT: Greenwood Publishing Group, Inc.

Sagawa, S. (2007). *Serving America: A national service agenda for the next decade.* Washington, DC: Center for American Progress.

Sagawa, S. (2010). *The American way: How national service & volunteers are transforming America.* San Francisco: Jossey-Bass.

Saltiel, I. M. (1998). Adult students as partners in formal study. *New Directions for Adult and Continuing Education, 79*, 13-21.

Sandy, M., & Holland, B. A. (2006). Different worlds and common ground: Community partner perspectives on campus-community partnerships. *Michigan Journal of Community Service Learning, Fall*, 30-43.

Scales, P. C., & Koppelman, D. J. (1997). Service learning in teacher preparation. In J. Schine (Ed.), *Service Learning: Ninety-sixth Yearbook of the National Society for the Study of Education* (pp. 118-135). Chicago: The University of Chicago Press.

Schugurensky, D. (2002). Transformative learning and transformative politics: The pedagogical dimension of participatory democracy and social action. In E. O'Sullivan, A. Morrell, and M. O'Conner (Eds.), *Expanding the boundaries of transformative learning* (pp. 59-76). New York: Palgrave.

Scott, J. C. (2006). The mission of the university: Medieval to postmodern transformations. *The Journal of Higher Education, 77*(1), 1-39.

Sethuraju, N. (2006). Speaking truth to power. In B. T. Johnson & C. R. O'Grady (Eds.),

The spirit of service: Exploring faith, service, and social justice in higher education (pp.175-190). Boston, MA: Anker Publishing Company, Inc.

Shannon, J., & Wang, T. R. (2010). A model for university-community engagement: Continuing education's role as convener. The Journal of Continuing Higher Education, 58(2), 108-112.

Shaver, S. P. (2003). *Organizational power and politics: More than meets the eye in program planning.* (Unpublished doctoral dissertation). National-Louis University, Chicago, IL.

Shaw, M. (2008). Community development and the politics of community. *Community Development Journal, 43*(1), 24-36.

Sheared, V., & Sissel, P. A. (2001). What does research, resistance, and inclusion mean for adult education practice?: A reflective response. In V. Sheared & P. Sissel (Eds.), *Making space: Merging theory and practice in adult education* (pp. 326-336). Westport, CT: Bergin & Garvey.

Sheckley, B. G., & Keeton, M. T. (1997). Service learning: A theoretical model. In J. Schine (Ed.), *Service Learning: Ninety-sixth Yearbook of the National Society for the Study of Education* (pp. 32-55). Chicago: The University of Chicago Press.

Sigmon, R. (1994). *Linking service with learning.* Washington, DC: Council of Independent Colleges.

Simons, L., & Cleary, B. (2006). The influence of service learning on students' personal and social development. *College Teaching, 54*(4), 307-319.

Sissel, P. A., & Sheared, V. (2001). Opening the gates: Reflections on power, hegemony, language, and the status quo. In V. Sheared, & P. A. Sissel (Eds.). Making Space:

Merging Theory and Practice in Adult Education. Westport, CT: Bergin & Garvey.

Skilton-Sylvester, E., & Erwin, E. K. (2000). Creating reciprocal learning relationships across socially-constructed borders. *Michigan Journal of Community Service Learning, Fall, 65-75.*

Speck, B. W. (2001). Why service-learning?. *New directions for higher education, no. 114,* 3-13.

Speck, B. W., & Hoppe, S. L. (2004). *Service-learning: History, theory, and issues.* Westport, CT: Praeger.

Stake, R. E. (2005). Qualitative case studies. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage Handbook of Qualitative Research (3rd ed.)*. Thousand Oaks, CA: Sage.

Stevens, C. S. (2003). Unrecognized roots of service-learning in African American social thought and action, 1890-1930. *Michigan Journal of Community Service Learning, Spring,* 25-34.

Stoecker, R., & Tryon, E. A. (2009). Unheard voices: Community organizations and service learning. In R. Stoecker & E. A. Tryon (Eds.), *The unheard voices: Community Organizations and service learning* (pp. 1-18). Philadelphia, PA: Temple University Press.

Stubblefield, H. W., & Keane, P. (1994). *Adult education in the American experience: From the colonial period to the present.* San Francisco: Jossey-Bass.

Swaminathan, R. (2005). Whose school is it anyway?: Student voices in an urban classroom. In D. W. Butin (Ed.), *Service-learning in higher education* (pp.25-44). New York: Palgrave Macmillan.

The National and Community Service Trust Act of 1993 (P.L. 103-82).

The White House. (2009). A National day of renewal and reconciliation. Retrieved
     January 22, 2009, from http://www.whitehouse.gov/blog/a_national_day
     _of_renewal_and_reconcilliation.

Thomson, A. M., Smith-Tolken, A., Naidoo, T., & Bringle, R. (2008, July). Service
     learning and community engagement: A cross cultural perspective. Paper
     presented at meeting of the International Society for Third Sector Research,
     Barcelona, Spain.

Tisdell, E. J., & Taylor, E. W. (2001). Adult education philosophy informs practice. *Adult
     learning, 11*(2), 6-10.

Toledano, L. S., & Lapinid, M. R. C. (2010). A neglected dimension in service-learning
     pedagogy: Developing projects from the perspective of rural community
     stakeholders. Education Research for Policy and Practice, 9, 41-57.

Trepper, T. S., Dolan, Y., McCollum, E. E., & Nelson, T. (2006). Steve de Shazer and the
     future of solution-focused therapy. *Journal of Marital and Family Therapy, 32*(2),
     133-139.

Tryon, E., Hilgendorf, A., & Scott, I. (2009). The heart of partnership: Communication
     and relationships. In R. Stoecker & E. Tryon (Eds.), *The Unheard Voices:
     Community Organizationa and Service Learning* (pp. 96-115). Philadelphia, PA:
     Temple University Press.

Verjee, B. (2010). Service-learning: Charity-based or transformative? Transformative
     Dialogues: Teaching & Learning Journal, 4(2), 1-13.

Wade, R. C. (2001). "…And justice for all": Community service-learning for social

justice. Retrieved from http://www.ecs.org/clearinghouse/29/13/2913.htm.

Ward, J. V. (1997). Encouraging cultural competence in service learning practice. In J. Schine (Ed.), *Service learning: Ninety-sixth yearbook of the National Society for the Study of Education* (pp. 136-148). Chicago: The University of Chicago Press.

Wartenberg, T. E. (1990). *The forms of power: From domination to transformation.* Philadelphia, PA: Temple University Press.

Watson, K. W. (1993). Listening and feedback. In L. L. Barker, & D. A. Barker (Eds.), *Communication (6th ed.).* Englewood Cliffs, NJ: Prentice Hall.

Watt, S., Higgins, C., & Kendrick, A. (2000). Community participation in the development of services: A move towards community empowerment. *Community Development Journal, 35*(2), 120-132.

Wolcott, H. F. (2009). *Writing up qualitative research (3rd ed.).* Thousand Oaks, CA: Sage.

Worrall, L. S. (2005). *Discovering the community voice: The community perspective of the service-learning program at DePaul University* (Unpublished doctoral dissertation). University of Pennsylvania, Philadelphia, PA.

Worrall, L. (2007). Asking the community: A case study of community partner perspectives. *Michigan Journal of Community Service Learning, Fall*, 5-17.

Yin, R. K. (2009). *Case study research designs and methods, (4th ed.).*Thousand Oaks, CA: Sage.

Zieren, G. R., & Stoddard, P. H. (2004). The historical origins of service-learning in the nineteenth and twentieth centuries: The transplanted and indigenous traditions. In

B. W. Speck, & S. L. Hoppe (Eds.), *Service-learning: History, theory, and issues* (pp. 23-42). Westport, CT: Praeger Publishers.

Zlotkowski, E. (1998). A service learning approach to faculty development. In R. Rhoads & J. Howard (Eds.), *Academic service learning: A pedagogy of action and reflection* (pp. 81-90). San Francisco, Jossey-Bass.