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Best Practices in Service-Learning at Christian Private Liberal Arts Colleges and Universities

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Best Practices in Service-Learning at

Christian Private Liberal Arts Colleges and Universities

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In Partial Fulfillment of the Requirements for the Degree
Doctor of Education
Institutional Management

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by

Regan Harwell Schaffer

December, 2002

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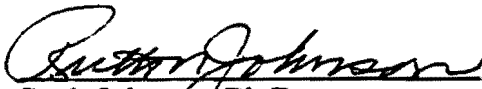
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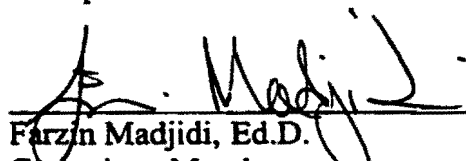
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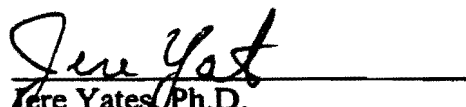
DOCTOR OF EDUCATION

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TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

DEDICATION

I dedicate this dissertation and the fulfillment of this degree to my parents, Dillard and Jolene Harwell, who by their unfailing love, dedication and belief in my abilities have served to enable me to reach many goals beyond my expectation. Your commitment to me, to one another, and to God has influenced my life greatly and I am thankful for the seeds of faith you instilled in me. I pray that this study will provide a tool that will serve to sow seeds of faith in others.

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To the countless friends and family members along the way who have lifted me up with your prayers and support....thank you. I am especially grateful to Dr. Jeff Banks, the faculty and staff of the Business Administration Division, the members of my small group bible study, and the encouragement of a host of other people who have inspired me in my journey to finish this degree.

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ABSTRACT

The purpose of this study was to develop a working definition of service-learning, identify the best practices of service-learning in the Christian college context and based upon that information develop a model that could be replicated at similar colleges and universities. To address the research questions, the researcher performed a descriptive study which incorporated the following: (a) examination of the findings of unpublished data from a survey on service-learning at 90 Christian colleges and universities and notes from a conference on service-learning at faith-based institutions; (b) conducting a thorough review of the literature on service-learning and the mission and purpose of Christian higher education; and (c) interviewing practitioners from seven Christian colleges or universities that met prescribed criteria for best practices in service-learning. A content analysis was performed with the use of an inter-rater that resulted in a comprehensive definition of service-learning, key elements of best practices in service-learning and a model which incorporates eight guidelines for Christian colleges and universities to use in developing a service-learning program.

The comprehensive definition incorporated characteristics from previous definitions, but included an added component of institutional support for service-learning. The best practices in service-learning in Christian higher education corroborate this finding and included the following key elements: Institutional Support, Mission, Definitions and Guidelines, Academic Validity, and Faith and Learning Tool. The model for designing a service-learning program at a Christian college builds further upon the definition and best practices and includes eight guidelines: (a) examine the mission, (b) enlist others, (c) establish a definition, (d) educate and train, (e) develop community

partnerships, (f) pilot test, (g) reflect and evaluate, and (h) gain institutional support. The guidelines, which make up the model, are meant to address both the philosophical and practical implications in designing an effective service-learning course and program in a Christian institution. The data from this study strongly suggest that Christian colleges and universities should be using service-learning as a means of furthering their faith-based mission through the curriculum.

Chapter 1

Introduction

Given their mission and philosophy, Christian colleges and universities should be institutions that use service-learning as a means to benefit the greater society and produce graduates committed to lives of service. As this chapter argues, service-learning has been proven effective in meeting many of the objectives of Christian education but yet many Christian colleges and universities are either not using it or doing so scantily. Furthermore, Christian colleges and universities could be poised to be the leaders among colleges and universities in the field of service-learning because of several unique traits.

To begin, Christian colleges and universities often see their mission as developing students holistically: academically, emotionally, and spiritually while equipping them to be contributing members of society. First, the Christian institution as a member of academia should maintain as its primary purpose the development of intellectual growth among its students (DeJong, 1992). Second, the emotional well-being of the students should also be considered. Christian institutions must also be concerned with the affective domain of personality, psychological health, self-esteem, and maturity that are part of the emotional development of the student (Sandin, 1982). Third, the distinguishing mark of the Christian college or university is the interest and emphasis upon the spiritual development of the student (Smith, 1996). As Sandin (1982) stated, "the concerns of the Christian college in the area of theological knowledge, values clarification, and spiritual development inspire the hope that the education offered is something finer, more holistic, and more inclusive than is available at other types of institutions" (p. 44). Finally, the Christian college or university should prepare students

to be active and engaged members of society (Benne, 2001). DeJong (1992) explained more fully when he stated, "the responsible citizenship advocated by church-related colleges seeks to pursue understanding across human, geographical, and cultural boundaries by shaping attitudes and behaviors that make for world peace" (p. 25). Holmes (1975) elaborated further: "the Christian college embodies a strategy for Christian involvement in the life of the mind and the life of a culture" (p. 116).

Service-learning fits the paradigm of the Christian college or university for several reasons. First, it is an effective learning tool as demonstrated in numerous studies which has shown positive outcomes in students' GPA, writing skills, critical thinking skills and understanding of course content (Astin, Vogelgesang, Ikeda, & Yee, 2000; Driscoll, Holland, Gelmon, & Kerrigan, 1996). Second, service-learning enables students to participate in service to those in need, which is an integral component of the Christian faith (Longstroth, 1987), and reflect upon their experience in a manner, which encourages emotional and spiritual questioning and growth (Eyler & Giles, 1999; Fenzel & Leary, 1997). Gordon Smith (1996), in his research on spiritual formation in the academy, stated:

> Spiritual formation happens when there are activities designed for specific ends in the formation of character that complement the formal academic program. Spiritual formation within the academic setting is most effective when the classroom is both affirmed and complemented, and where vital elements of the spiritual life are nurtured, taught and encouraged in settings other than the classroom. There is nothing quite like service to test the inner person and potentially inform not only our spiritual growth but also the classroom. There is a

strong awareness of the interconnection of field experience with classroom

reflection. (p. 3)

Third, service-learning prepares students for citizenship and social responsibility.

Alexander Astin (1993) stated that service-learning is the most effective means of

educating students "who understand and appreciate not only how democracy is supposed

to work but also their own responsibility to become active and informed participants in

it" (p. 24). Due to the reciprocal nature of service-learning, the participants develop a

deeper understanding of social issues and how values, beliefs, and norms are socially

constructed (Jacoby, 1996). Service-learning provides a venue for students to integrate

Christian thought and action.

In addition, Christian institutions possess many attributes that naturally foster an

environment for easy integration of service-learning, including: an emphasis on teaching

over research, smaller class sizes, and a values-centered curriculum and co-curriculum

(Bayless, 1997; Bringle, Games, & Malloy, 1999). This structure allows for close student

and faculty relationships that can be enhanced through the collaborative process inherent

in service-learning while also creating a dynamic holistic learning experience for all

involved. Finally, Christian colleges and universities should be recognized as religiously

affiliated organizations that express their faith commitment through serving others

(Benne, 2001; Holmes, 1975). Arthur DeJong (1992) articulated this concept more

clearly when he stated:

> Community service is a fundamental component of responsible citizenship. A
>
> Christian view of life ostensibly leads to a visible commitment to one's neighbors.
>
> Rooted in a vision of the Kingdom of God, religiously affiliated institutions

exhort their participants to be humble in sharing with and caring for other persons.

(p. 24)

Service-learning requires the university community to work in partnership with the greater community to address the needs of both parties thus developing an important and necessary relationship based on service.

Aside from the traits that make service-learning a useful tool, Christian colleges and universities should engage in service-learning as a means of partnering with secular institutions in recognizing the value of moral development and community service. Too often secular and Christian institutions of higher education have existed in a tension of the Christian institutions focused on the moral development of the student and the secular institutions on the academic development (Wolfe, 2000). The service-learning pedagogy allows for all institutions of higher learning to meet on common ground, regardless of their motivation for using service-learning, and recognize the value each contributes to society by placing an emphasis on both service and academics.

Background and Definition of Service-learning

The concept of pairing community service and academic learning has been around since John Dewey and his theory of democratic education, but the term "service-learning" was not coined until the 1960's in an attempt to give a name to a community service program students were involved in in the state of Tennessee (Harkavy & Benson, 1998, p.11). Through the 1970's programs began to develop that attempted to link service and learning but under terms such as field work, experiential education, and internships. It was not until 1985 when Campus Compact, a coalition of college and university presidents committed to helping students develop the values and skills of citizenship

through public and community service, was formed that the term service-learning became more universally recognized in conjunction with programs at colleges and universities (Jacoby, 1996). In 1990, the Commission on National and Community

Service in an attempt to bring uniformity to the meaning of the term, defined service-learning as follows:

> Service-learning is a method: (a) under which students learn and develop through active participation in thoughtfully organized service experiences that meet actual community needs and that are coordinated in collaboration with the school and community; (b) that is integrated into the students' academic curriculum or provides structured time for the student to think, talk, or write about what the student did and saw during the actual service activity; (c) that provides students with opportunities to use newly acquired skills and knowledge in real-life situations in their own communities; and (d) that enhances what is taught by extending student learning beyond the classroom and into the community and helps to foster the development of a sense of caring for others. (National and Community Service Act of 1990)

Jane Kendall (1990), an educator and researcher in the area of service-learning, further clarified the definition by stating that six attributes were necessary for a course to be recognized as using service-learning. According to Kendall, a course was a service-learning course when:

> (1) the students provided meaningful service; (2) the service that students provided meets a need or goal of some kind; (3) members of a community defined the need; (4) the service provided by the students flows from course objectives;

(5) service was integrated into the course by means of an assignment(s) that required some form of reflection on the service in light of course objectives; and (6) the assignments rooted in service were assessed and evaluated accordingly.

(p. 4)

Though Kendall's six attributes are widely recognized, her definition is not absolute and as of 1990 over 147 variations of definitions of service-learning existed (Eyler & Giles, 1999, p.3). Consequently, the term service-learning as used at the time of this study was considered new and in the process of being clearly defined.

Since the service and learning are balanced, the term service-learning is hyphenated (Sigmon, 1994). This indicates that equal emphasis is placed on both the service and learning while the hyphen represents the reflection component that is necessary for the two to connect (Eyler & Giles, 1999). Though not all practitioners provide the hyphen, it is used throughout this study.

Problem Statement

Since the relationship between service-learning and the mission of the Christian colleges and universities is apparent, why are many Christian institutions not embracing service-learning as a priority within their curriculum? The reasons for this has included: lack of resources in conjunction with low administrative and faculty support (Wutzdorff & Giles, 1997, p.115) and many people within these institutions not being knowledgeable about service-learning and thus not recognizing the effectiveness of the pedagogy for Christian institutions in particular (Eby, 1996; Oats, 1995). Of those that have used service-learning in their curriculum, the number of classes and opportunities has been significantly lower than that at secular institutions (Wutzdorff & Giles, 1997). It has been

surprising, considering the mission of Christian colleges and universities, that Christian institutions have not been demonstrating a greater commitment to service-learning within their curriculum than secular institutions (Caron, 1999).

To further complicate matters, since service-learning is a relatively new field and not clearly defined, many at both Christian and secular institutions have been using the term service-learning as an umbrella term for programs that are actually internships, field work, or volunteer efforts (Eyler & Giles, 1999; Howard, 1998). In such cases the accomplishments of the programs have been hindered in terms of potential effectiveness since they did not encompass the attributes proven necessary for a service-learning course to meet its intended goals and impact student learning (Mintz & Hesser, 1996). It may be that many have not understood the difference between service-learning, volunteer work and internships and as a result were unaware of the guidelines for effective service-learning program quality. Another reason could be that given limited resources, institutions were not able to educate and train faculty and staff who could develop a service-learning program that maintains academic rigor while integrating quality community service (Morton, 1993; Singleton, Hirsch, & Burack, 1999).

While Christian colleges and universities have had a presence in the service-learning community, on the whole they have not been considered leaders in this area (Caron, 1999; Scheuermann, 1996). However, several Christian institutions have embraced service-learning and can serve as models for those institutions that desire to integrate service-learning into their curriculum (Benne, 2001; Zlotkowski, 1998b). Therefore, it is helpful to identify these institutions and the attributes that have enabled them to have a successful service-learning program that both addresses their Christian

mission and maintains academic integrity within the service-learning practitioner community.

Purpose

The purpose of this study incorporated three components. The first was to articulate the distinct benefits of service-learning to Christian colleges and universities thereby providing a clear rationale for those Christian institutions that wish to either start a service-learning program or strengthen an existing service-learning program at their institution. Second, since service-learning has many definitions and characteristics, a subsequent component was to identify a working definition and set of attributes that have proven to be effective and useful according to the research and practitioners. This component included identifying the distinguishing characteristics for a service-learning program designed specifically for the Christian college context. Finally, since effectual programs at Christian institutions already existed, the final component was to name several such "best practices" and discuss their programs. The culmination was a comprehensive definition of service-learning, examples of private Christian liberal arts colleges and universities who exemplified "best practices" in service-learning and a working model for designing service-learning in the Christian college or university context.

Research Questions

For the purpose of this study, the following research questions were addressed:

1. What might be a comprehensive definition of service-learning?

2. What are the best practices of effective service-learning programs at private Christian liberal arts colleges and universities?

3. Based on the best practices discovered in Research Question Two, can a model be developed to design an effective service-learning program at private Christian liberal arts colleges and universities?

Significance of the Problem

Many educators in Christian higher education have agreed (Appendix C), Christian colleges and universities should be using service-learning to further promote their mission. However, if they are going to engage in service-learning, Christian institutions need to design programs that are legitimately seen as service-learning based upon the attributes recognized in the research and by practitioners. If they do not develop service-learning with these specific guidelines in place, they weaken the effectiveness of the service-learning experience for all involved and further exacerbate the stereotype of Christian institutions not maintaining the highest academic standards as those of other colleges and universities (Hughes & Adrian, 1997; Sandin, 1982; Wolfe, 2000). Christian colleges and universities need to be educated and given the resources for developing service-learning on their campus and in their curricula. Therefore, the intention of this study was to develop a definition and guidelines for effective service-learning at a Christian institution and to identify existing programs at Christian colleges and universities that exemplify such attributes.

Limitations

The limitations of this study were predicated upon the relative newness of the field of service-learning and the resulting lack of coherence:

1. There was no current existing database of accurate information regarding the status of service-learning at Christian colleges and universities. Several different

groups were in the process of collecting this information, including the author of this study, but no central database existed at this time. Consequently, finding not only those institutions using service-learning but also the person who was most informed regarding service-learning at each institution was a challenge.

2. The term service-learning means different things to different people. Many were doing something similar to service-learning such as field work, experiential education, or internships and conversely many were doing service-learning but did not know it by this term. Consequently, there may have been practitioners at various colleges actually doing service-learning but calling it by another name and thus were difficult to identify.

3. Many service-learning practitioners start on their own before a department or office is established to support service-learning efforts on any particular campus. Thus a college may have someone using service-learning, but the administration or individual contacted may have not been aware of activity in this area.

4. The researcher assumed that faith-based or Christian colleges or universities *were* interested in the spiritual development of their students.

Summary and Organization

This study of service-learning in the Christian college or university context was organized into five chapters. Chapter 1 has provided a brief overview of the mutually-beneficial relationship between service-learning and Christian colleges and universities that has not been fully utilized among the Christian higher education community. It included background information, a statement of the problem, the purpose of the study, research questions, the significance of the study, limitations and finally, a summary and

organization of the study. Chapter 2 reports the finding from the review of the literature, including the mission and purpose of Christian colleges and universities, the attributes of effective service-learning programs, and the ways in which these two entities can work together. Chapter 3 presents the methodological approach of the study, including the research design, population and sample selection, description of the data capture instruments, and procedures for collecting and storing the data. Chapter 4 contains the results and analysis of the data for the study. Finally, Chapter 5 presents the interpretation of the results including a comprehensive definition and set of guidelines for designing effective service-learning in the Christian college context.

Chapter 2

Literature Review

Overview

It is surprising, considering the mission of Christian colleges and universities, that

Christian institutions have not been demonstrating a greater commitment to service-

learning within their curriculum. Christian colleges and universities have often seen their

mission differently than that of secular institutions in that they are interested in the

spiritual development of the student as well as academic, emotional, and social. Finally,

service-learning and the Christian college constitute a mutually beneficial relationship.

Christian colleges possess the mission and attributes that could easily facilitate the

development of service-learning on their campuses; conversely, service-learning is a

useful tool that would assist the Christian colleges in fulfilling their unique mission.

The Mission of Christian Colleges and Universities

There is no consensus on the mission among those institutions that see themselves

as Christian colleges or universities (Oats, 1995; Parkyn & Parkyn, 1996; Smith, 1996).

Each may see its mission differently through the eyes of a denominational relationship,

church creed, or historical interpretation. Even those Christian colleges and universities,

which are rooted in the same denominational faith, may differ from one another in their

purpose and subsequent mission as a Christian institution (Hughes & Adrian, 1997).

Many have stated that the mission of the Christian college is to integrate faith and

learning in order to assist students in both their spiritual and intellectual development

(Fisher, 1995; Holmes, 1975; Hughes & Adrian, 1997; Sandin, 1982;"Why Christian

Colleges," 1999; Wolterstorff, 1988). Some have said that the role of the Christian

college or university is to be a Christian presence in the lives of its students and the greater community, but not necessarily to develop the Christian faith within either. Still others have said that the purpose of the Christian college is to integrate faith and learning in the classroom and campus culture so that faith development is an integral part of the students' experience as they search for truth (DeJong, 1990, 1992; Fisher, 1995; Garber, 1996; Holmes, 1975; Parkyn & Parkyn, 1996; Smith, 1996; Wacome, 1991).

While the role and purpose may vary, several core characteristics have been shared by Christian colleges and universities and are interspersed throughout Christian campuses. The characteristics have been a concern for: (a) intellectual growth; (b) the social, physical and spiritual development of the student; (c) the institution's mission having meaning and value throughout the organization; and (d) the interest in developing within the students a desire to be responsible citizens (DeJong, 1992, p.24-25). These core characteristics, though not unique to Christian colleges and universities, have rarely been found in concert at secular institutions, and thus differentiate Christian institutions in higher education. The first, and most obvious characteristic, has been the intellectual growth of the student (DeJong, 1992; Holmes, 1975; Sandin, 1982; Shipps, 1992). While the development of the intellect could be considered a universal characteristic of all institutions of learning, Christian colleges and universities have been accused of compromising intellectual growth for the sake of moral or spiritual development of the student (Sandin, 1982; Smith, 1996). Indeed, Christian colleges and universities have been described as "anti-intellectual" (Mouw, 2000). But as Highfield (1995) argued, being a Christian institution should not hinder its pursuit of the highest academic standards for its students. Intellectual development at a Christian institution should guide

students to seek truth and develop a worldview cultivated from a Christian perspective (Benne, 2001; Holmes, 1975; Shipps, 1992). The universality of truth is that all truth comes from God and thus there is nothing to fear by seeking it (Holmes, 1975; Sandin, 1982; Shipps, 1992; Smith, 1996). David Wacome (1991) stated, "to articulate the mission of Christian higher education is to ascertain what that truth is and to speak it in the context of higher education, letting our research, teaching and administration be shaped by it" (p. 39). All humanity is created in the image of God and thus God is revealed through humanity and God's truth "extends beyond the perspective of the one, and is not limited even to the perspective of the whole" (Parkyn & Parkyn, 1996, p.4). This truth can be revealed through challenging students' attitudes, behaviors, and perceptions as they struggle to develop their own understanding of what is true (Highfield, 1995; Holmes, 1975). Parkyn and Parkyn (1996) supported the assertion that in the Christian context the pursuit of truth "involves the intellect; so the pursuit of truth must be intellectually coherent. It involves the spirit; so the pursuit of truth must be spiritually sensitive. And it involves the social context; so the pursuit of truth must be socially alert" (p. 4). Christian colleges and universities should not shield students from the world, but expose them to the realities of the world and assist them in developing an understanding of their role (as Christians) in the world (Highfield, 1995; Holmes, 1975; McNeel, 1991). The truth has nothing to fear from examination, even within the Christian context. This has been the basis for the Christian faith and should be the basis for Christian institutions.

The second characteristic described was the social, physical, and spiritual development of the student (DeJong, 1992). The intellectual pursuit of truth is what

shapes the social, physical, and spiritual development as these elements work together to develop the values and beliefs that shape the behavior of the student (McNeel, 1991; Parkyn & Parkyn, 1996). This characteristic represents a holistic perspective of education and the Christian institution's mission to develop the mind, body, and spirit. The social development deals with not only the students' understanding of themselves, but also of others. This includes exposure to and understanding of people of various races, ethnic backgrounds, socioeconomic levels, religions, and cultures -- all of whom were created in God's image (DeJong, 1992). Christians, and all people, need to interact with people who hold different viewpoints and beliefs than their own. After all, Christ commands us to love our neighbor as ourselves, which would assume openness to others (McNeel, 1991; Wacome, 1991).

Purposeful activities, both curricular and co-curricular, should be designed to provide exposure and the development of relationships across cultures (DeJong, 1992; Wacome, 1991;Wolterstorff, 1988). Nicholas Wolterstorff (1988) stated this more clearly when he asked, "Can we assume that students will somehow find out for themselves how to love as Christians in society and will act on what they have learned?" (p.42). This has been a special need for Christian colleges and universities, who have tended to be homogeneous in race, culture, and religion with students who have had little cross-cultural interaction (Fischer, 1999; Gardner, 1998; Guthrie, 1992; Olsen, 1997; Sandin, 1992). In addition, social development is also concerned with students' possessing self-esteem, confidence, and a strong sense of personal identity that enables them to develop relationships with other people both similar to and different from themselves (DeJong, 1992). Equipped with these attributes, students are able to develop more fully in other

areas of their lives and begin to develop a worldview based upon their faith and values (Wolterstorff, 1988).

The physical development of the student is important because of the link between body, mind, and spirit in each human (DeJong, 1992). Co-curricular and curricular activities should provide opportunities for students to develop their physical health in conjunction with their spiritual and emotional health. Physical health is often seen as something that is taught about but not emphasized as a necessary tenet of the purpose of Christian education. However, as Christians our bodies are temples that should be treated as such and often are not (New International Version Bible (NIV), 1995, I. Corinthians 6:19). In a time when college students in particular struggle with eating disorders, drug and alcohol abuse, and sexual promiscuity, the Christian institution should recognize the need to address the fact that the physical well-being of a student is tied to the emotional, social, and spiritual well-being of a student (DeJong, 1990; Garber, 1996). Resources including exercise facilities, counseling, and curricular and co-curricular education regarding physical development should be available and an integral part of the students' education (DeJong, 1992).

Spiritual development as a priority is an attribute unique to faith-based colleges and universities. Nonetheless, there has been criticism regarding Christian institutions' success in developing in their students a sincere religious perspective from which to view the world (Dirks, 1988; Marsden, 1994; McNeel, 1991; Olsen, 1997; Smith, 1996). The spiritual dimension is concerned with the students' development of faith as well as an awareness and demonstration of love, joy, peace, patience, and humility; all fruits of the spirit (Sandin, 1982). This recognizes the need to cultivate Christian values through

which the student comes to an understanding of himself and the standards by which he will live his life (Highfield, 1995; Sandin, 1982).

Spiritual development cannot be compartmentalized and simply relegated to the religion department or classes. Spiritual development must take place throughout the curriculum and co-curriculum, just as with the social and physical development of the students (Holmes, 1975; McGrath, 1988; Sandin, 1982;). Classroom studies can provide dialogue and application of how one's faith shapes his vocation (Smith, 1996). More focused spiritual development activities have included worship services, Bible studies, fellowship and prayer, chapel, formal study of religion, and other activities that take place on campus (Benne, 2001; DeJong, 1992; Slosberg, 1997). However, often the compartmentalization of the spiritual development of students has happened when faculty or others feel that they are not informed or do not want to carry the responsibility for developing the spiritual life of their students. They prefer others more knowledgeable or experienced to design programs to meet this need. However, spiritual and moral development has been fostered in environments where students were challenged philosophically and emotionally and where they had seen the relevance of faith in their everyday lives (McNeel, 1991; Parkyn & Parkyn, 1996). Indeed, the classroom context has proven to be one of the most fruitful environments for spiritual formation because of its ability to integrate faith and life (Smith, 1996).

The third characteristic of Christian colleges and universities is that the mission of the institution has meaning and value to all people within the organization. The mission statement is the foundation upon which the Christian college determines its destination. Consequently, each word of the statement must have meaning and value to all who are

part of the institution and provide the foundation to shape all decisions made in regards to

the present and future of the college or university (Holland, 1999). Most Christian college

and university mission statements have consisted of the same elements: statements on

Christian heritage, teaching, research, and service (Holland, 1999; Hughes & Adrian,

1997). The Christian college or university brings meaning and value by ensuring that the

institution as a whole (faculty, staff, and students) is an expression of Christian faith

(DeJong, 1992). This expression should be the foundation for intellectual growth and the

social, physical, and spiritual development of the students. Though people may disagree

with these characteristics on some level, most would agree that the one main tenet of

Christian higher education has been the development of students who live lives in service

to others (Eby, 1996; Fisher,1989). Consequently, the service aspect should be integrated

into the campus culture and curriculum as a means of addressing the mission of the

Christian institution of higher education. Bringle and Hatcher (2000) in their research on

higher education, state that institutions should intentionally clarify their mission so that

there is "congruence between mission and practice...examining how the curriculum can

better reflect community engagement and investing in infrastructures that supports

community engagement" (p. 2).

The fourth and final characteristic of a Christian college or university has been

that of responsible citizenship. The Christian college or university has a responsibility to

produce graduates who are competent and responsible citizens working as agents for

peace, justice, and goodness in society (DeJong, 1992; Fisher, 1995). Benjamin Barber,

in *An Aristocracy of Everyone*, would argue that the mission of every university is to

teach citizenship and that this can be accomplished through community service (Cohen &

Kinsey, 1994; Glassick, 1999). Service is Christian faith in action and service to the community is a fundamental basis of citizenship and should be an integral part of the students' experience while at the Christian institution (Eby, 1996; Longstroth, 1987). A Christian worldview recognizes a need to love their neighbors and reach out to the poor and disenfranchised (McNeel, 1991; Wacome, 1991). Christian educators cannot assume that students will develop this perspective or service ethic by osmosis if the student claims to be a Christian, but instead should be provided opportunities, or even requirements, to serve in the community (DeJong, 1992). Community service is a response to the mission of the Christian college or university: the need for students to act upon their faith, the call for Christians to serve, and the need for the university to reach out and interact with the community. Community service is at the core of the Christian college or university and should be a priority within the organization (DeJong, 1992; Eby, 1996).

Service-learning: An Introduction and Definition

Service-learning has been proven an effective tool for integration of the four characteristics of the Christian college or university, which are a concern for: (a) intellectual growth; (b) the social, physical and spiritual development of the student; (c) the institution's mission having meaning and value within the organization; and (d) the students' desire to be responsible citizens. This unique pedagogy has increasingly been recognized as an effective academic endeavor that enables students to grow not just intellectually, but holistically (Eyler & Giles, 1999; Shumer, 1994). Ironically, service-learning has been most widely used in secular institutions which have recognized its effectiveness in increasing civic responsibility and moral development in their students;

Service-learning 20

something that once was left to the interest of faith-based institutions (Caron, 1999;

Zlotkowski, 1996).

In order for service-learning to be effective as a pedagogical tool, a proper

working definition must be established. Definitions of service-learning vary, but several

characteristics were consistently recognized in the research literature (see Appendix A) as

necessary components of a service-learning course (Eyler & Giles, 1997; Howard, 1998;

Kendall, 1990; Sigmon, 1994; Weigert, 1998; Zlotkowski, 1999). In evaluating 70

research articles or texts on program characteristics of effective service-learning, fifteen

characteristics were evident in no less than 10% of the 70 articles as outlined in both

Table 1 and Figure 1. However, seven characteristics emerged as significant and were

identified in at least 30% of the literature as key components. The fifteen characteristics

are listed in Table 1, with the seven significant characteristics in bold. The frequency and

percentage of each characteristic's presence in the literature is also identified.

Table 1

Characteristics of Effective Service-learning Programs or Courses

Factor/characteristic of effective service-learning:	f $(n=70)$	%
1. Reflection: Oral and Written	43	62
2. Service is tied to course learning objectives	39	56
3. Service performed is applicable and meaningful	28	40
4. Community defines need and is involved in the learning/teaching	24	34
5. Institutional support of service-learning (staff, resources, etc.)	23	33

(table continues)

Factor/characteristic of effective service-learning:	f (n=70)	%
6. Assessment/evaluation of student learning and program	23	33
7. Service meets a need within the community	22	31
8. Monitoring by university personnel	11	16
9. Relationship: Students build relationships with community members	10	14
10. Placement and service quality	10	14
11. Duration: Several interactions over time	10	14
12. Faculty: Students able to work closely with faculty	10	14
13. Diversity: Students work with people from diverse groups and backgrounds	9	13
14. Intensity: Length of each service experience	7	10
15. Orientation of students and community members	7	10

Note. Each characteristic is numbered in correspondence with the characteristic numbers in Figure 1.

Figure 1 summarizes visually the significance of the seven key characteristics. Furthermore, it should be noted that the literature often described these characteristics as working in concert together; each characteristic serves to collectively create an effective learning experience for the student while also providing appropriate service within the community.

The seven key characteristics outlined in Table 1 and Figure 1 are described more
fully in the literature. To begin, the first essential characteristic cited most often (62%)
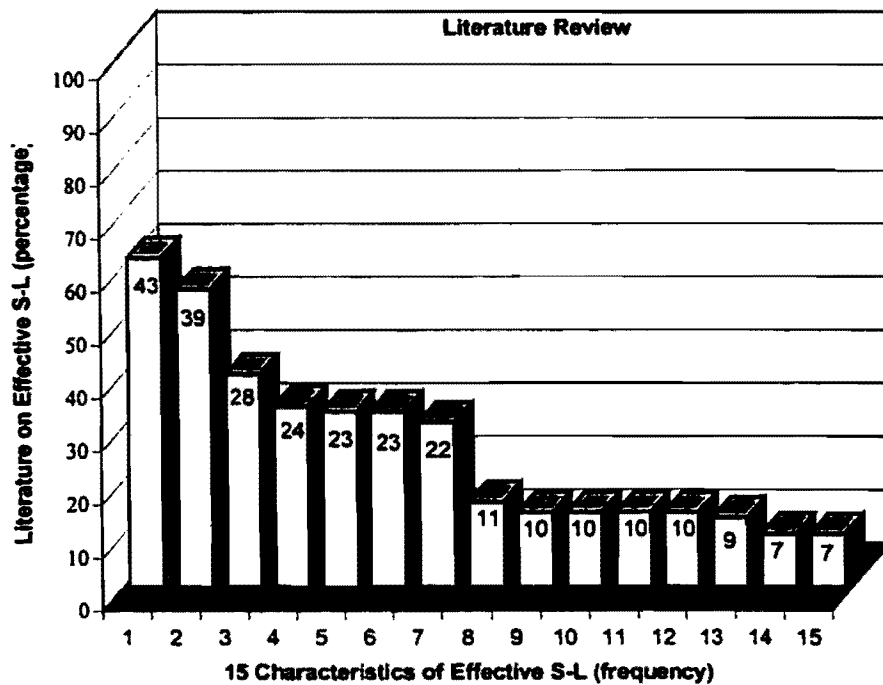
Figure 1. Fifteen characteristics of effective service-learning. Corresponds with
Table 1 and lists the frequency and percentage of each attribute (1-15) present in
the 70 articles examined.

was that the service is integrated into the course by means of an assignment(s) that

requires some form of reflection on the service in light of course objectives (Caron, 1999;

Eyler & Giles, 1997; Gray, Ondaatje, & Zakaras, 1999; National Community Service

Act, 1991; Sax & Astin, 1997; Zlotkowski, 1999). The literature was consistent on this

characteristic of service-learning; that the students do not just provide service but are

involved in a variety of assignments that enable them to connect their service experiences

directly to the course content (Cooper, 1998; Enos & Troppe, 1996; Jacoby, 1996;

Mabry, 1998; McEwen, 1996; Mintz & Hesser, 1996; Morton, 1996; Sax & Astin, 1997;

Weigert, 1998; Zlotkowski, 1998b).

Waterman (1997) clarified this emphasis on connections stating that reflection is

not concerned with only what happened in the service experience, but why the particular

service activity is a manifestation of the course theories or content. The reflection thus

should require that the students reach an "explanatory level of analysis" through the

reflection activities in which they participate (p. 7). The reflection assignments vary but

often include written journals or papers, class discussions, assigned readings that require

some form of response, drama, art, or a variety of interactive activities (Cooper, 1998;

Eyler & Giles, 1999; Weigert, 1998). If the service activity is not related to the course, it

is difficult to design assignments and reflection activities that integrate the service and

the learning. Furthermore, McCarthy and Tucker (1999) and Welch (1999) emphasized

that reflection should be conducted before the service begins, during the service

experience, and after the service is concluded taking place intermittently throughout a

course semester. Not only is reflection itself important, but the frequency and duration is

a determining factor in the depth of knowledge gained by the students from the service

(Astin et al., 2000; Eyler & Giles, 1997; Welch, 1999). Janet Eyler further magnified this

factor in a study where she found that extensive reflection is necessary if students are to

transfer learning from the curriculum to use in a new task or setting (Waterman, 1997).

Essentially, reflection is what connects the service and the learning.

The second characteristic mentioned in 56% of the literature stated that the

service provided by the students flows from course objectives (Astin et al., 2000; Bringle

& Hatcher, 2000; Cleary & Benson, 1998; Eyler & Giles, 1999; Howard, 1998;

Zlotkowski, 1998b). Service-learning gains its academic credibility based upon this tenet

that the service must be tied to the learning objectives of the course (Enos & Troppe,

1996). If it does not, it is volunteer work and not service-learning (Wutzdorff & Giles,

1997, p. 109). Alan Waterman (1997) clarified this distinction when he said:

> In volunteer service there is no explicit focus on the education value to be gained
>
> through involvement in the particular projects. In the case of service-learning, the
>
> projects are designed, enacted, supervised, and evaluated with the educational
>
> benefits of the experiences as one of the consciously held goals [of the service].
>
> (p. 3)

The challenge for faculty is to translate those learning objectives, which can be very

abstract, into concrete activities that could be performed in the community (Weigert,

1998). Once the learning objectives are determined, an appropriate service site needs to

be located whose needs coincide with the course. This is crucial to the effectiveness of

service-learning as a pedagogy and consequently requires careful planning and open

communication between the service-learning practitioner and the community

organization that will be the service site.

   Forty percent of the articles indicated that the third characteristic of an effective

service-learning course is that the students in the course provide meaningful service at

their placement site (Astin et al., 2000; Eyler & Giles, 1997, 1999; Howard, 1998;

Schneider, 1998; Waterman, 1997; Weigert, 1998; Zlotkowski, 1998b). This implies that

the students are involved in activities where they can interact with other people, provide

assistance to or for someone, or participate in a project that requires initiative, critical

thinking or problem solving (Blythe, Saito, & Berkas, 1997; Eyler & Giles, 1997; Mabry,

1998; Sax & Astin, 1997). The students should not be doing menial tasks such as stuffing envelopes or answering phones for the majority of their service experience. Instead, thoughtful consideration should be given to meaningful tasks that provide relevance to the course content and is of value to the service site organization. This characteristic is not important only in terms of the service being related to the learning, but students are more likely to serve again in a situation where they feel their service made an impact and was needed rather than trivial or unnecessary (Mintz & Hesser, 1996).

The fourth and seventh characteristics, though presented somewhat out of order, are discussed together since they both focused on the community aspect of service-learning. These two characteristics encompass the belief that both the institution and community are teachers and learners, givers and recipients, and have something to gain from each other (Gugerty & Swezey, 1996). Consequently, the fourth characteristic cited by 34% stated that members of the community define the need and the seventh characteristic cited by 31% was that the service the students provide meets a need or goal of some kind (Astin et al., 2000; Claus & Michel, 1999; Howard, 1998; Murphy, 1999). This is not to say that faculty members do not have a voice, as they usually know the appropriate activities, parameters, and preparation needed for their students (Weigert, 1998). Instead, what these characteristics emphasized was that there is a relationship between the university practitioner planning the service-learning course and the community member who is to be the recipient of the service (Eyler & Giles, 1999). The two work together to achieve reciprocity; "the development of an intentional relationship based on joining resources to meet one another's needs" (Gugerty, & Swezey, 1996, p. 104). In the literature, it was important that the service-learning course was a

collaborative process where the community and service-learning practitioners together discuss what the community needs and if the particular course and its content was best suited for a service-learning relationship (Caron, 1999; Rockquemore & Schaffer, 2000; W.K. Kellogg Foundation, 2000).

This is an important consideration, especially for Christian colleges and universities. It is easy for Christian institutions to develop the "Messiah-complex" that they must save the community and thus will only provide service that is evangelical in nature (Weigert, 1998). The goal of the Christian college or university should not be to serve only those organizations that are Christian or to make judgments that the type of services needed are Bible classes or teachings on Christian morality. Instead, service should be directed for the "common good" as an outpouring of the Christian mission of service at Christian institutions (DeJong, 1992; Tice, 1999). If this characteristic is overlooked it can lead to strained relationships and nullifies many of the overarching principles inherent in community service (Weigert, 1998).

The fifth characteristic mentioned by 33% of the authors recognized that effective service-learning is found at institutions whose leadership provides support (Caron, 1999; Mintz & Hesser, 1996; Singleton et al., 1999; Swezey, 1990; Ward, 1996; Zlotkowski, 1999). This characteristic means that the administration provides resources such as staff, funding, training, and encouragement of faculty and staff to use or develop service-learning courses. More so, faculty are rewarded in the rank, tenure and promotion process for their effective use of service-learning and are supported in their scholarship and teaching in this area.

The sixth characteristic also recognized in 33% of the literature was that the assignments rooted in service must be assessed and evaluated accordingly (Astin et al., 2000; Claus & Michel, 1999; Eyler & Giles, 1999; Garman, 1995; Holland, 1999; Howard, 1998; Singleton et al., 1999; Weigert, 1998; Zlotkowski, 1998b). The students must be assigned a grade for the learning, not the service (Sigmon & Colleagues, 1996). Service-learning is most effective when it is fully integrated into the course and students are held accountable for the cognitive thoughts and connections made between the course content and their service activity (Rockquemore & Schaffer, 2000). In addition, the community organizations should give feedback to the students on the quality of their work as part of the learning process (Weigert, 1998). This increases accountability from all parties in the service-learning relationship and further solidifies the partnership between the college practitioner and the community organization.

Each of the seven characteristics discussed have been consistently recognized as essential elements of a service-learning course (Astin et al., 2000; Eyler & Giles, 1999; Howard, 1998; Kendall, 1990; Weigert, 1998; Zlotkowski, 1998b). However, in previous definitions or models of effective service-learning all of the characteristics but number five, institutional support, were included in some format. The research reveals, nonetheless, that institutional support is a significant attribute.

Table 1, which was seen previously and documented in Appendix A, and Figure 1 demonstrate the consistency of these seven specific attributes being mentioned as necessary for an effective service-learning course and program. Removing even one of the characteristics bolded in Table 1 potentially impacts the effectiveness of the service-learning and may render the experience something other than what the literature defines

as service-learning. That is, field work, experiential learning, or volunteer work have been called service-learning when indeed they were not (Eyler & Giles, 1999; Gray, Ondaatje, Fricker, & Geschwind, 2000; Howard, 1998; Sax & Astin, 1997; Sigmon et al., 1996; Wutzdorff & Giles, 1997). Furthermore, later in this chapter, these same seven characteristics are identified as necessary components for effective service-learning outcomes (Astin et al., 2000; Eyler & Giles, 1999; Zlotkowski, 1998b). This factual support was the basis for integrating Kendall's definition of service-learning in this study. As stated in chapter one, her definition said that a course is recognized as a service-learning course when:

> (1) the students provide meaningful service; (2) the service that students provide meets a need or goal of some kind; (3) members of a community define the need; (4) the service provided by the students flow from course objectives; (5) service is integrated into the course by means of an assignment(s) that requires some form of reflection on the service in light of course objectives; and (6) the assignments rooted in service must be assessed and evaluated accordingly." (1990, p.4)

While each attribute of Kendall's definition was supported in the literature, the characteristic of institutional support is also significant. With a clear definition of service-learning identified, understanding how to effectively put this definition into practice in a Christian college to achieve the intended outcomes of service-learning is essential.

Service-learning: Expected Outcomes

Based upon the defining attributes mentioned previously, research indicated many positive outcomes of using service-learning. To begin, numerous studies acknowledged a wide range of positive outcomes of service-learning on students. A growing body of

research indicated that service-learning impacts positively those students who participate academically, personally, socially, and spiritually. Several studies noted that service-learning has a positive effect on students' personal development in areas of efficacy, personal identity, spiritual growth, and moral development (Astin & Sax, 1998; Astin, Sax, & Avalos, 2001; Driscoll et al., 1996; Eyler & Giles, 1996).

Personal efficacy can be described as the belief that one person can make a difference in the lives of others or in the world. According to Eyler and Giles (1999), strong personal efficacy is a "powerful predictor of active citizenship participation, the ability to act effectively and sustain purposive action in the face of obstacles, and is associated with identity development" (p. 38-39). Efficacy is developed when students realize that the service work they are performing is not just for a grade, but will also help someone else in the process. This explains why emphasis is placed upon the service activity having meaning, requiring problem-solving and challenging the students to develop a critical perspective. The students should be given the opportunity to realize that their work is connected to their studies, and also can solve real problems and make a positive contribution to society (Astin et al., 2000; Morton, 1993).

Students involved in service-learning have also shown an increase in personal identity or self-knowledge. Eyler and Giles, in their 1999 study of over fifteen hundred college students from over twenty institutions, found that 38 % of the students they surveyed felt that knowing themselves better was among the most important outcomes of the service-learning experience; 78 % placed this as either very or most important (p. 35). Service-learning enables students to gain confidence in themselves and what they believe as they apply what they are learning to an activity in the community and consequently see

the impact they can make within an organization (Blyth et al., 1997; Conrad & Hedin, 1982). Furthermore, students find that they begin to clarify their beliefs and values when interacting in service because they must determine their own worldview (Shumer, 1994). This coincides with the connection between service-learning and spiritual development of students (Eby, 1996; Fenzel & Leary, 1997). While spiritual growth is often not considered the most important outcome to students, Eyler and Giles (1999) found that 20 % of students selected spiritual growth as the most important thing they learned and 46 % selected it as very or most important (p. 36). Many students saw service as a natural outpouring of their faith (Driskill, 1999; Eby, 1996) and found that they struggled to reconcile their faith perspective with the realities they were encountering in their service experience (Rockquemore & Schaffer, 2000; Stanton, Giles, & Cruz, 1999). Sharon Parks (1986) provides models for development of faith and spirituality and felt that the connections between service and learning provide an important link in fostering students' journeys of faith as they attempt to make meaning of their experiences. Parks affirmed the relationship of service and reflection in promoting faith and spirituality in college students (McEwen, 1996). Indeed, through the service experience students begin to recognize their beliefs and may be challenged to reconsider their beliefs in the context of their experience. This realization is usually gradual and aided by the reflection activities, but is a consistent and effective outcome nonetheless (Eyler & Giles, 1999; Swezey, 1990).

Service-learning has also been recognized for increased moral development in students (Astin & Sax, 1998; Eyler & Giles, 1997; Gorman, 1994). According to McEwen (1996), development represents a "redefining of the self in more complex and

more distinct ways, yet at the same time putting all the parts together in an integrated fashion" (p. 56). She goes on to use Lawrence Kohlberg's theories to define moral development as "the process and structures of moral reasoning, not with the moral action itself or with the content of moral judgment. Moral action represents a behavior, an outcome of moral reasoning" (McEwen, 1996, p. 63). Not surprisingly, parallels have been drawn between Kohlberg's theory of moral development and the development of spirituality. "Kohlberg's highest level of moral development appears to include elements of God's justice matched with mercy and compassion" (Dirks, 1988, p. 326). This reinforces the relationship between spiritual development and service-learning. McEwen (1996) recognized that the relationship of moral development to service-learning is important because moral dilemmas are likely to arise from students' involvement in service and during the reflection process. Students working in real-world settings applying their knowledge begin to experience and often question how they as individuals fit in society in terms of contribution and role (Shumer, 1994). Reflection should be such that the students are encouraged and allowed to wrestle with issues of integration of one's values and faith with one's role in the community and with life. Through such experiences, significant changes take place in moral reasoning, as well as ego development and lessening of prejudice in students (Alexander, 1977). Mosher (1977) concluded that moral development could be increased by service-learning programs, especially those that emphasize oral reflection on moral issues in conjunction with the service experience. The growth is in the reflection; the provoked cognitive dissonance and the stimulation of maturity through the service and subsequent learning (Dirks, 1988).

Studies have shown that students involved in service-learning demonstrate an increase in interpersonal development, their ability to work with others, leadership and communication skills (Astin & Sax, 1998; Dalton & Petrie, 1997). These attributes can be considered "life skills" worthy of emphasis as part of the holistic development of a student (Gray et al., 1999). Eyler and Giles (1999) found in their study that 40 % of the students reported that learning to "work with others" was among the most important thing they learned from service-learning, and 81 % ranked it as most or very important (p. 44). As mentioned previously, the impact of working in a real-world setting where students must demonstrate responsibility and knowledge while working collaboratively with a community organization is a powerful and effective environment for interpersonal development (Driscoll et al., 1996). Leadership skills are developed as students work with others and must take responsibility for their actions in the service they are providing (McCarthy & Tucker, 1999). Often students in service-learning courses who are usually quiet or passive in class become verbal and active as a result of their service-learning experience (Dillon & Van Riper, 1993). This is dependent on the quality of the service-learning experience in meeting the characteristics mentioned earlier in this chapter, but is also a learning outcome that is difficult to achieve in a traditional classroom setting (Eyler & Giles, 1999). However, since students in service-learning courses often are required to collaboratively problem-solve, be responsible and accountable for their work, and assume roles and communicate with others, as a consequence they become more confident in these areas compared to students who do not participate in service-learning experiences (McCarthy & Tucker, 1999).

Service-learning has also been shown to positively affect the students' sense of social responsibility, citizenship and personal commitment to service (Astin, Sax, & Avalos; 2000; Batchelder & Root, 1994; Bringle & Hatcher, 2000; Eyler & Giles, 1999; Mabry, 1998). A recent Rand report on Combining Service and Learning in Higher Education (Gray et al.,1999) found "a strong correlation between student participation in a service-learning course and civic responsibility, especially the self-reported likelihood that students will continue to do volunteer work and will take an active role in helping address societal problems" (p. 8). Through the service experience students reported feeling connected with the community and recognized the responsibility they have to be a contributing member (Eyler & Giles, 1999). This should come as good news to educators as one consistent reason faculty have given for their decision to integrate service-learning into their courses is that they wish to increase the civic responsibility and citizenship of their students (Myers-Lipton, 1998; Parker-Gwin & Mabry, 1998). Furthermore, as the students become more connected with the community they are able to see service as a means of meeting community need and are more likely to volunteer on their own once they graduate taking on a service ethic of their own (Astin et al., 2000; Driscoll et al., 1996). A consequence of this relationship between the community and students in service-learning is that such experiences reduce negative stereotypes, build greater appreciation of other cultures, and develop tolerance in the students (Nnakwe, 1999). Chickering (1977) indicated that "service-learning improves sensitivity to moral issues, helps students overcome negative stereotypes that often act as a barrier to interacting with other people, and puts them in the position to actively care for the welfare of another person" (p. 3). Through the service experiences and reflection students must come to

grips with their own views and biases as they interact with those different from themselves economically, socially, ethnically, and or religiously (Eyler & Giles, 1999; Rockquemore & Schaffer, 2000).

Finally, service-learning has been increasingly recognized as an effective pedagogical tool for engaging students in academically rigorous work both in and out of the classroom (Eads, 1994; Eyler & Giles, 1997; Zlotkowski, 1999). In terms of learning outcomes, both students and faculty report that service-learning has a positive impact on students' academic learning (Astin et al., 2000; Astin & Sax, 1998; Driscoll et al., 1996). A 1993 study at the University of Michigan concluded that "students involved in service learning were significantly more likely than others in the same class [without service-learning] to report that they had performed up to their potential in the course" (Cohen & Kinsey, 1994, p. 5) Typically, service-learning courses demand more time from students and more writing which may account for the increased learning (Gray et al., 2000). Students who participate in service-learning are able to understand that learning is more than the acquisition of knowledge or theories, but the ability to understand the subject matter and be able to apply it (Eyler & Giles, 1999). In addition, students are able to apply their learning and thus see greater relevance of the course content therefore relating what they have learned in the classroom to their experiences in society (Gray et al., 1999). More specifically, service-learning participation has an impact on such academic outcomes as demonstrated complexity of understanding, problem analysis, critical thinking and cognitive development (Batchelder & Root, 1994; Eyler & Giles, 1999; Eyler, Root, & Giles, 1998). The service-learning setting allows for the students to make the connection between their course content and the service they are providing. Again,

the program characteristics must be such that create an environment to foster critical thinking and cognitive development (Eyler & Giles, 1999; Rockquemore & Schaffer, 2000).

In a 2000 study by Learn and Serve America, the results indicated that the student response to a service-learning course was more positive and effective when certain conditions were in place such as the seven characteristics mentioned previously in this study. Students must see the value of the service, its relationship to the course objectives, and find meaning through the reflection in order to achieve the outcomes discussed previously. The Learn and Serve study essentially stated that not all service-learning courses are created equal and thus if a course is lacking in a specific area it may adversely affect the outcome for the students, community, and or the faculty (Gray et al., 2000). Finally, an additional outcome was that both the students and faculty who participate in service-learning classes enjoy the courses and feel that the experience had a positive impact on their learning and teaching (Krystal, 1999; Nnakwe, 1999). The importance of this dynamic cannot be overlooked when in reality many faculty and students have a less than positive experience in the classroom rooted in frustration or apathy. A classroom where all parties, the faculty and the students, come prepared and excited to interact together can be a powerful learning opportunity for all.

Service-Learning and Christian Colleges and Universities

The role service-learning could play in facilitating Christian colleges and universities in fulfilling their mission is obvious. When reconsidering the characteristics of a Christian institution of higher education, service-learning is a natural fit in terms of holistic learning outcomes. First, Christian colleges and universities have a concern for

the intellectual growth of the student, in particular the search for truth. The pursuit of truth, as stated earlier in this chapter, should be intellectually coherent, spiritually sensitive, and socially alert (Parkyn & Parkyn, 1996). Service-learning is intellectually coherent as it allows students to connect the theories and concepts they are learning in the classroom to experiences in their community where what they have learned can be tested and applied. This application is intentionally designed to meet the course objectives and maintain academic standards often equal to or surpassing the standards of a traditional class experience (Cohen & Kinsey, 1994; Gray et al., 1999). The second characteristic of Christian colleges and universities, which is three-fold, is a concern for the social, physical, and spiritual development of the student. The social development of students includes exposure to and understanding of people of different backgrounds (DeJong, 1992), purposeful activities designed to develop relationships across cultures and increase self-esteem, confidence, and sense of personal identity (Fenzel & Leary, 1997; Wolterstorff, 1988). Service-learning courses can be designed to ensure that students interact and develop a relationship with people who are different economically, racially, ethnically, or religiously. Consequently, students involved in service-learning have demonstrated reduced negative stereotypes of others, a greater appreciation of other cultures, and tolerance of those different than themselves (Nnakwe, 1999). Students engaged in service-learning have also shown increased self-esteem and understanding, personal efficacy, and confidence (Astin et al., 2000; Conrad & Hedin, 1982).

The Christian institution's concern for the physical development of students includes ensuring that they understand that their physical well-being is tied to their emotional, social and spiritual well-being (DeJong, 1992). The community organizations

that work with service-learning students can be, and often are, social service entities that assist people who have experienced physical problems such as eating disorders, drug or alcohol addiction, or physical abuse and have developed emotional, social or spiritual difficulties as a consequence. The students' interactions with people experiencing such challenges can be a time of mutual growth and introspection. This illustrates the importance of the coordination of service-learning to meet the specific learning objective of a course and to potentially have a lasting impact on the students involved (Eyler & Giles, 1999).

The spiritual development of the student has also been a concern of the Christian college or university. Spiritual development is the cultivation of Christian values through which the students can come to an understanding of their faith and which standards they will live by. Furthermore, the spiritual dimension is concerned with developing in students an awareness and demonstration of the fruits of the spirit (Sandin, 1982). Service-learning challenges students to consider what they believe as they confront situations and people that may question their motives or beliefs. Such philosophical and emotional challenges foster spiritual growth (Smith, 1996) and studies have shown that service-learning impacts spirituality and allows for students to make the connection between their personal faith and values and their service to the community (Eby, 1996; Stanton et al., 1999). The reflection component allows for dialogue not only about the course content and service activity, but also about humanity, God, faith and justice, which engages those involved in developing a worldview and faith perspective (Swezey, 1990).

The third characteristic of a Christian college or university has been that the mission of the institution has meaning and value to all people within the organization. The Christian institution of higher education brings meaning and value by ensuring that the institution as a whole is an expression of Christian faith (DeJong, 1992). Service is often at the heart of the mission of Christian colleges and universities (Holland, 1999; Hughes & Adrian, 1997). Subsequently, service should be at the heart of the curriculum and co-curriculum as well. Service-learning allows the campus community to embrace their mission of service and be recognized by the public as a university or college that lives the faith-based calling it has of its people. Service-learning, more so than volunteer efforts, provides the link between the mission of the institution and the experiences of those involved. The reflection creates an opportunity for dialogue regarding what it means to be a Christian institution.

The fourth and final characteristic of a Christian college or university is that of preparing students to be responsible citizens working as agents for peace, justice, and goodness in society (DeJong, 1992; Fisher, 1995). As stated earlier, there is a strong correlation between student participation in a service-learning course and civic responsibility, especially the self-reported likelihood that students will continue to do volunteer work once they graduate from college (Astin, Sax, & Avalos, 2000). Service-learning allows students to gain a critical perspective regarding their community and the inequities and challenges within any society. As students develop this insight through their service experiences, they have shown increased social responsibility and confidence in their ability to recognize such problems and take ownership as citizens in attempting to solve such problems. In effect, they become active citizens.

These are not the only reasons why Christian colleges and universities should be using service-learning. Other research has found that students engaged in service-learning report stronger faculty relationships than those who are not involved in service-learning (Astin et al., 2000). Students stated they are "less bored" in service-learning classes and are interested in the course content (Eyler & Giles,1999). Service-learning students have also reported that they are extremely satisfied with their college experience and research has indicated that being involved in a service-learning course early in the students' academic career increases the likelihood that those students will graduate from college (Astin & Sax, 1998; Gray et al., 1999). The students, however, are not the only people to gain from service-learning. Studies also support the benefits to faculty in terms of teaching satisfaction in the classroom and relationships with students (Eyler & Giles, 1999). Many faculty feel that service-learning invigorates their usual course content and brings an interactive learning environment to the classroom (Krystal,1999). Faculty also report a broadened research agenda based upon their service-learning that allows them to keep current on issues related to their teaching subject through their interaction in the community (Ikeda, 1999). In addition, relationships between students and faculty have been enhanced through the collaborative process inherent in service-learning (Eyler & Giles, 1999). These additional outcomes should be an incentive to Christian colleges and universities since they are often small-sized, student-centered, teaching institutions where faculty desire and are expected to have a personal relationship with their students (Bayless, 1997). Service-learning fosters such relationships among faculty, students and the community. Service-learning enables the community to be partners in the teaching and learning creating a mutually-beneficial relationship based on service and respect

(Bringle et al., 1999). Fundamentally, service-learning has been considered a relevant and useful tool to aid Christian colleges and universities in fulfilling their mission while developing meaningful relationships with their students and the community.

Why then are there not more Christian colleges and universities embracing service-learning in their curriculum? Several barriers, real and imagined, have existed. The first is that faculty have felt the greatest burden when contemplating using service-learning (Caron, 1999; Zlotkowski, 1998a). In her study of numerous faculty and institutions, Elaine Ikeda (1999) found six consistent barriers to faculty using service-learning: (a) the time required for planning a course and facilitating the service experience; (b) logistical details (contacting agencies, overseeing service, tracking hours and placement, etc.); (c) lack of ability to see the connection of their course content to service; (d) fear that students will do inconsequential work at their service site; (e) giving up control of the classroom (to community agency);and (f) not being comfortable dealing with the community agencies. This is consistent with other research (Zlotkowski, 1998a).

Another barrier has been lack of administrative or institutional support. This lack of support takes on various descriptions: little or no formal encouragement from the administration to faculty to integrate service-learning into their courses; few resources to aid faculty in coordinating their service-learning or to teach them how to properly design and evaluate a service-learning course; and inconsequential recognition of service-learning as a criteria for rank, tenure, and promotion within the institution. It should be no surprise that a research study of institutional support and service-learning found that the greatest commitment to service-learning occurred when it was explicitly linked to the mission and thus made a priority within the institution (Wutzdorff & Giles, 1997).

Furthermore, those colleges and universities who have been considered "leaders" in the field of service-learning have well-developed service programs that are either coordinated or sponsored by the institution. Most of these schools are small, 4-year liberal arts colleges who have had service as one of the key components of their mission and are similar to the demographics of Christian colleges and universities described earlier (Bayless, 1997; Caron, 1999; Hinck & Brandell, 2000). Astin (1996) reinforced this importance in his research. His studies have shown that those colleges or universities that value student development, are committed to developing a sense of community among students and faculty, and that have faculty who are encouraged to engage in community service are more likely to have their students not involved in just volunteer work, but also in service-learning (Hinck & Brandell, 2000).

A final challenge or barrier has been the lack of knowledge or understanding of exactly what service-learning is and how it can best be effectively used. Over 147 definitions of service-learning have been documented (Eyler & Giles, 1999). Standard guidelines and characteristics are being developed which were discussed previously in this chapter. The challenge has been educating administrators and faculty to the benefits of service-learning and then how to design, implement, and assess service-learning to ensure that the potential outcomes are achieved. Further, Christian educators are in need of an example to guide them from start to finish with an emphasis upon the faith development potential components of service-learning. In particular, Christian colleges and universities need a specific model with outlines guidelines designed to fit their needs and maximize the learning and developmental outcomes of their faith-based mission.

Summary

This chapter has explored the literature on two powerful partners in the holistic development of students: Christian higher education and service-learning. The literature recognized four core characteristics of Christian colleges and universities: a concern for (a) intellectual growth; (b) the social, physical and spiritual development of the students; (c) that the institution's mission has meaning and value throughout the organization; and (d) developing within the students a desire to be responsible citizens. However, the literature also chastised Christian higher education for compromising academic rigor for moral or spiritual development, lack of diversity, and minimal emphasis across the curriculum on spiritual growth.

Conversely, the literature also recognized seven core characteristics of effective service-learning as evidenced in Figure 1 and outlined in Table 1. Those core characteristics are: a) reflection is utilized, b) the service is tied to course learning objectives, c) the service provided is meaningful, d) the community defines the need, e) the institution demonstrates support of service-learning, f) the students are assessed for learning; and g) the service meets a need. The literature also revealed the positive impact service-learning designed using these characteristics has on the students, including an increase in academic learning, social responsibility, spiritual growth, and understanding of diverse people. Interestingly, each of these positive outcomes addressed areas where Christian colleges have been accused of being weak demonstrating a need for service-learning in Christian institutions. The shortcomings, however, of service-learning are also evident in the literature which recognizes over 140 definitions of service-learning and yet

studies illustrate that unless a program is designed using specific characteristics, its

effectiveness as a learning and service tool is diminished greatly.

Chapter 3

Methodology

Introduction

As discussed in the previous chapters, service-learning is an excellent means for

Christian colleges and universities to enrich their mission while also engaging their

students in an academically challenging pedagogy. Faith-based institutions, on the whole,

have as part of their mission to seek ways to integrate faith and learning in their

curriculum and the literature is clear in its evidence that service-learning could be a

viable tool for achieving this purpose. Since the relationship between service-learning

and the mission of the Christian colleges and universities is apparent, why have many

Christian institutions not embraced service-learning as a priority within their curriculum?

An effective pedagogy that is service-based is a valuable resource and yet appears to have

been ignored at many Christian institutions. Therefore, the purpose of this study was to

develop a working definition of service-learning, identify the best practices of service-

learning in the Christian college context and based upon that information develop a

model that could be replicated at similar colleges and universities.

This chapter outlines the method by which the researcher achieved the stated

purpose. This includes an overview of the problem and subsequent research questions

along with the data capture and analysis. In addition, a detailed explanation of each step

of a three-phased research process is addressed highlighting the steps the researcher took

to achieve the intended outcome of this study.

This was a descriptive study using analysis of various data to examine the topic

researched. Vogt (1993) defined descriptive research as "procedures for summarizing,

organizing, graphing, and, in general, describing quantitative information" (p. 67). This study required information to make decisions about the current status of service-learning at Christian colleges and universities and then determine attributes of such programs/courses that were proven to be effective.

This study focused on two essential elements of research: identifying the core characteristics shared by Christian colleges and universities in relation to their faith-based mission and defining and outlining the characteristics of effective service-learning courses. Once these two elements were identified, an argument was made that service-learning could be a useful tool for Christian colleges and universities to fulfill their faith-based mission while achieving their educational goals and aspirations as an institution.

To determine the foundation for the development of the study, the researcher began with data from an unpublished survey called Christian Colleges and Universities Service-learning Data Collection form (Schaffer, 2000; Appendix B) to gain a clear perspective of the current status of service-learning at Christian colleges. The researcher then conducted an extensive review of the literature which focused on the following: identifying the mission and purpose of Christian colleges and universities; defining and establishing criteria of effective service-learning courses; and demonstrating how service-learning can effectively be used as a strategy for Christian colleges and universities in advancing their faith-based mission through their curriculum.

Restatement of the Problem

It is surprising, considering the mission of Christian colleges and universities, that Christian institutions on the whole have not been demonstrating a greater commitment to service-learning within their curriculum than secular institutions. The relationship

between service-learning and the mission of the Christian colleges and universities was evident, however, many Christian institutions were not embracing service-learning as a priority within their courses. Yet, Christian institutions desire resources that will enhance their academic standards and the spiritual climate of their campus which service-learning has been shown to improve. While Christian colleges and universities had a presence in the service-learning community, many were not using service-learning and few were considered leaders in this area at the time of this study.

To further complicate matters, since service-learning is a relatively new field and not clearly defined, many at both Christian and secular institutions are using the term service-learning as an umbrella term for programs that are actually internships, field work, or volunteer efforts (Eyler & Giles, 1999; Howard, 1998). While such programs are important, their ability to increase student learning and personal development is hindered if the program does not incorporate the program characteristics of effective service-learning consistently found in the research literature (Mintz & Hesser, 1996; refer to Table 1).

Restatement of the Purpose

The purpose of this study incorporated three components. The first was to articulate the distinct benefits of service-learning to Christian colleges and universities thereby providing a clear rationale for those Christian institutions that wish to either start a service-learning program or strengthen an existing service-learning program at their institution. Second, since service-learning has many definitions and characteristics, a subsequent component was to identify a working definition and set of attributes that have proven to be effective and useful according to the research and practitioners. This

component included identifying the distinguishing characteristics for a service-learning program designed specifically for the Christian college context. Finally, since effectual programs at Christian institutions already existed, the final component was to name several such "best practices" and discuss their programs. The culmination was a comprehensive definition of service-learning, examples of private Christian liberal arts colleges and universities who exemplified "best practices" in service-learning and a working model for designing service-learning in the Christian college or university context.

Restatement of the Research Questions

For the purpose of this study, the following research questions presented in Chapter One were addressed:

1. What might be a comprehensive definition of service-learning?

2. What are the best practices of effective service-learning programs at private Christian liberal arts colleges and universities?

3. Based on the best practices discovered in Research Question Two, can a model be developed to design an effective service-learning program at private Christian liberal arts colleges and universities?

Sources of Data

The nature of the three research questions in this study required three different sources of data collection that incorporated similar analysis procedures. To clarify, each question and procedure is summarized in Table 2, followed by a detailed explanation of the procedures used.

Table 2

Procedure for Data Capture and Analysis of Research Questions 1 through 3

Research Question	Data Capture Instrument	Method Used To Analyze Data	Statistical Methodology Utilized
1.) What might be a comprehensive definition of service-learning?	Literature review	Themes were identified and plotted on a matrix; Pareto chart	Frequency Distribution Percentages (%)
2.) What are the best practices of effective service-learning programs at private Christian liberal arts colleges and universities?	Christian Colleges and Universities Service-learning Data Collection Form; Notes of comments made by participants at the Strengthening Service-learning at Faith-Based Colleges conference; Interviews of five to ten practitioners from colleges and universities that meet the prescribed criteria for "best practices" in service-learning according to the literature.	Content Analysis Qualitative Analysis	Frequency Distribution Percentages (%)
3.) Based on the best practices discovered in Research Question Two, can a model be developed to design an effective service-learning program at private Christian liberal arts colleges and universities?	Data collected for Research Questions #1 and #2	Content Analysis	Frequency Distribution Percentages (%)

Data collection for research question number one was a thorough review of the literature on service-learning. In particular, attention was given to research that outlines specific guidelines and practices that produce effective results when using service-learning. Data collection for research question two includes the results of the Christian Colleges and Universities Service-learning Data Collection Form, notes from the Service-Learning at Faith-Based Colleges conference and interviews with those Christian colleges and universities who met the criteria outlined by the researcher and were recognized as having developed an effective service-learning program. Data collection for research question number three was based upon the findings from research questions one and two.

Data Analysis

While Table 2 has mentioned the proposed analysis, this section intends to further describe the analysis conducted for each of the research questions to clarify the researcher's intentions. The data collected for all three research questions was a tally, or record of frequency distribution, of the number of responses to each particular question. More formally, Vogt (1993) defined frequency distribution as "a way of presenting data that shows the number of cases having each of the attributes of a particular variable" (p. 94).

Qualitative analysis was also used "to discover patterns, ideas, explanations, and understandings" of how the respondents viewed their use of service-learning as a means of fulfilling their Christian mission (McMillan, 1996, p. 239). The credibility of this analysis, however, was based upon support in the research and among other practitioners regarding the content and its validity.

Content analysis was used to describe and "systematically organize" (Vogt, 1993, p. 45) the data collected. A Pareto chart was used to graphically summarize and display the relative importance of the differences between groups of data gathered. In both the Christian Colleges and Universities Service-learning Data Collection Form and interview instruments used for this study, the researcher allowed for open-ended responses to several of the questions. Where appropriate, these open-ended responses were analyzed using content analysis to look for similar themes, attributes or clusters of data. While the frequency distribution provided quantitative data, the "cross-case" content analysis provided data from the various schools surveyed and interviewed that were used to provide a narrative set of guidelines and discussion regarding the research topic (Merriam, 1998).

In a cross-case analysis, the data is displayed visually through a use of matrices in addition to the descriptive analysis (Merriam, 1998). To do this, once all of the data was collected and the interviews transcribed, an open-coding system was used to facilitate the cross-case content analysis. In this process an inter-rater was identified (see Appendix I) who with, but independent of, the researcher read through the data several times noting observations and major ideas. In particular, the researcher and inter-rater noted patterns in the data and grouped those patterns into themes in accordance with the research questions (Merriam, 1998). The researcher and inter-rater then developed a technique for coding and sorting the data and broke the data into appropriate categories and matrices. The two compared themes and reached consensus on the categories and matrices that were used to develop the aforementioned model for designing an effective service-learning program, which is found in Chapter Five of this study.

Three-Phase Approach

This analysis of the research questions took place using a three-phase approach. Each phase represented a stage in the development of the instruments used and the data collection for this study. In addition, information gathered in each phase informed the next phase of the study.

Phase One: Research Question One

Research Question 1: What might be a comprehensive definition of service-learning?

A thorough literature review was conducted to identify the attributes of service-learning proven to effectively impact students, faculty, the academic institution, and community. Emphasis was not given to course or major specific service-learning, but instead to service-learning programs and strategies proven effective and applicable for any course topic or major. A matrix was developed that provides a graphic representation of the frequency with which each particular attribute of service-learning was identified as a necessary characteristic (see Appendix A). A Pareto chart, frequency counts and percentages were used to report the data.

In addition, the researcher also examined the literature on the faith-based mission and purpose of Christian colleges and universities. The findings informed the data collection and analysis process for research questions two and three.

Phase Two: Research Question Two

Research Question 2: What are the best practices of effective service-learning programs at private Christian liberal arts colleges and universities?

The second phase contained research question two. It included the findings of unpublished results of the Christian Colleges and Universities Service-learning Data Collection Form (Schaffer, 2000; Appendix B) and feedback from participants at the Strengthening Service-Learning in Faith-Based Colleges conference. Due to her experience with service-learning at a Christian university, the researcher was asked by the Strengthening Service-Learning in Faith-Based Colleges conference organizers to conduct two round-table discussions on the topic of Faith Development and Service-learning at Faith Based Institutions with the attendees of the conference in June 2000. This informal dialogue of two groups of twenty people each enabled different faculty, staff and administrators from Christian colleges and universities to share the current practices at their respective institution. The researcher took notes on the comments that were made in the discussion to further inform and provide background on the current practices of service-learning at faith-based institutions (see Appendix C).

In addition, data was derived and analyzed from the Service-Learning at Christian Colleges and Universities Program Interviews (see Appendix D) of seven Christian colleges and universities that met selected criteria. The population for the interviews was identified from a pool of participants from the Christian Colleges and Universities Service-learning Data Collection form, attendees of the Service Learning at Faith-Based Colleges conference, and published research on Christian institutions and service-learning. However, the subjects selected for the actual interview process were those Christian colleges or universities from the pool that met the following criteria: (a) have an established service-learning program at their institution which has at least one full-time staff person (who was the contact for the interview); (b) the service-learning program

must have utilized at least six of the seven characteristics identified in the literature as necessary for effective service-learning programs (see Figure 1; Appendix A); and (c) the service-learning program must have been cited or recognized for its effectiveness outside of the college or university (through participation in a research study or cited in a service-learning or Christian higher education publication).

Content analysis, frequency counts and percentages were used to report the data. The open-ended responses from these interviews were analyzed using content analysis to determine any reoccurring themes and inter-relatedness. The analysis clearly indicated the best practices of service-learning at current Christian colleges and universities.

Phase Three: Research Question Three

Research Question 3: Based on the best practices discovered in Research Question Two, can a model be developed to design an effective service-learning program at private Christian liberal arts colleges and universities?

This phase incorporated findings from Phases One and Two in designing an effective model for use in the development of service-learning at Christian colleges or universities.

Interview Protocol

The interviews focused on identifying two sets of attributes at each institution: (a) those attributes that enabled each Christian college and university to meet the criteria recognized in the research as necessary for service-learning to be effective, and (b) those attributes that enabled each Christian college and university to effectively use service-learning as a means to assist it in fulfilling its faith-based mission. To obtain this information, a semi-structured interview was conducted. The interviews were designed to

provide specific examples of the definitions and guidelines each institution used in designing an effective service-learning course and/or program that could be replicated at other institutions wishing to start or strengthen a service-learning program.

The colleges or universities interviewed were selected based upon the criteria described in Phase Two in this chapter and interviewed by telephone. Once verbal permission was given by the identified party to be interviewed, a letter confirming the date and time of the interview and a copy of the interview questions were mailed to each individual (see Appendix E). In addition, each interviewee was asked to supply any supplementary material regarding his or her service-learning program.

The researcher used a speaker phone and tape recorder to record the telephone interviews. During the interview, the researcher also took notes and the recorded content from each interview was transcribed and analyzed to examine "patterns, categories and themes" in a descriptive manner (Creswell, 1994). After the transcription process was completed, each interviewee was given a copy of the researcher's transcribed notes from the interview and given an opportunity to edit or clarify any of the content data. After analysis, the researcher displayed the appropriate content from the interviews in various charts and graphs that showed the relationship among categories of information and categories by interviewees (Creswell, 1994). This data was compared with the literature review and serves to provide specific definitions and guidelines for practitioners of service-learning at Christian colleges and universities.

Interview Instrumentation and Validation

The structured interview schedule was designed to address research question two while also gathering enough data to determine specific program characteristics that

enhance service-learning in a Christian college context and aid in the model for research question three. The researcher developed a structured interview schedule with 10 open-ended questions and two Likert-scale questions (see Appendix D) in which the questions were general enough to gather the potentially relevant data needed. Both the researcher and person being interviewed had copies of the interview schedule to refer to in the interview process. Consequently, the questions were designed to guide the discussion and allow for the interviewee to elaborate where needed, but provided the specific information needed through the Likert-scale questions (see Appendix D, questions three and four) and the more focused open-ended questions (see Appendix D, questions one, two, five, six, ten, and eleven).

In order to determine the content validity of the Service-Learning at Christian Colleges and Universities Program interview questions, a professional Panel of Experts was selected to review, revise and edit the items contained in the interview in the interview questionnaire. The Panel of Experts was specifically identified and selected based upon the following criteria: (a) knowledge or expertise in the area of service-learning and/or faith and learning in a higher education context; or (b) experience as a service-learning practitioner at a Christian college or university. The researcher solicited assistance from six different individuals who met the criteria but only three volunteered to serve on the Panel. Information regarding the Panel of Experts can be found in Appendix F.

Once each panelist agreed to serve as a reviewer, he or she was given an overview of the research literature and purpose of the intended study along with handouts for future reference. A cover letter was developed and mailed to each individual selected to serve

on the Panel (see Appendix G). Each individual's task was to read, edit and examine the aforementioned questionnaire instrument in order to provide input and to make suggestions and recommendations to the researcher. More specifically, the Panel of Experts was asked to determine if the items contained in the questionnaire met the intended objectives and were relevant to the study's second and third research questions. In addition, the members of the panel were encouraged to give suggestions or feedback for improvement on the wording or content of the questionnaire. After receiving written and oral feedback from the Panel, changes were made and the final interview schedule was titled, Service-Learning at Christian Colleges and Universities Program Interview (see Appendix D).

Human Subjects

A protection of human subjects permission form (see Appendix H) was given to each interviewee. A procedure governing the protections of human subjects was followed.

Summary

This study was designed to be a tool to inform and assist Christian colleges and universities in either starting a service-learning program or strengthening an existing service-learning program at their institution. In order to do this the researcher first identified a comprehensive definition and attributes of service-learning, then identified "best practices" based upon findings at Christian colleges or universities and then developed a model which encompasses a set of guidelines that can effectively be used in the Christian college context.

Through use of frequency distribution, percentages, a Pareto chart and content analysis, the researcher clarified the validity of the problem and identified key attributes and programs. Furthermore, seven Christian colleges or universities that effectively used the identified characteristics of service-learning were interviewed and their programs explained. In Chapter Five, a definition of service-learning is identified along with examples of "best practices" and a model for effectively using service-learning at a Christian college or university.

Chapter Four

Findings

This chapter addresses the results from phases one and two of the research study.

It also discusses elements from these phases that will be instrumental in phase three of

this study which culminates in the development of a model for service-learning.

Definition of Service-Learning

To answer research question one, the researcher conducted a thorough review of

the literature, which was discussed in detail in chapter two. As stated in the methodology,

the researcher examined 70 research articles or texts on program characteristics of

effective service-learning in which fifteen characteristics were identified numerous times

throughout the literature. However, in order for a characteristic to be considered

significant it had to be identified in at least 30% of the 70 articles examined (see

Appendix A and Figure1).

The findings of the literature review identified seven significant characteristics.

The first essential characteristic cited most often (62%) was that the service was

integrated into the course by means of an assignment(s) that required some form of

reflection on the service in light of course objectives. The second characteristic

mentioned in 56% of the literature stated that the service provided by the students flows

from course objectives. Forty percent of the articles stated that the third characteristic of

an effective service-learning course was that the students in the course were provided

meaningful service at their placement site. The fourth characteristic cited by 34% stated

that members of the community define the need and 33% of the authors in the literature

recognized institutional support as the fifth characteristic of service-learning

effectiveness on a college campus. The sixth characteristic recognized in 32% of the literature was that the assignments rooted in service should be assessed and evaluated accordingly. Last, but not least, the seventh characteristic cited by 31% was that the service the students provided met a need or goal of some kind. Figure 1 and Table 1 (found in Chapter Two) summarized the number of articles that considered each of the program characteristics as an essential attribute for effective service-learning and clearly indicates the seven core characteristics most often named in the literature.

Best Practices

In order to address Research Question Two, the researcher used findings from the Christian Colleges and Universities Service-learning Data Collection Form, notes from the Strengthening Service-learning at Faith-Based Colleges conference, and interviewed seven practitioners from Christian colleges and universities that met the prescribed criteria. The results outlined in this portion of this chapter pertain to answering Research Question Two: What are the best practices of effective service-learning programs at private Christian liberal arts colleges and universities?

Service-learning Survey

The Christian Colleges and Universities Service-learning Data Collection Form (Appendix B) was conducted in 1999 and the results represented 90 Christian colleges and universities from a population of 239 institutions surveyed. Gleaning the data from the literature review, the researcher was able to examine the responses to the form and identify institutions that appeared to meet the prescribed criteria for effective service-learning practices. Of the 90 respondents, however, only 68 were actually using service-learning and therefore were able to answer the survey in full. Interestingly, of those 68

respondents, only 28% (19) of the institutions had a full-time staff or faculty position

dedicated to coordinating service-learning on their campuses. Twenty-six percent (18)

had guidelines in place to assist faculty in designing service-learning courses and 44%

(30) indicated they met at least six of the seven characteristics of effective service-

learning as outlined in the literature. It was noted, however, of those 44% the number of

classes actually using service-learning ranged from one to 104 with a mean of 16 courses.

Some institutions may have had a full-time staff person in place but had only a few

courses using service-learning while others appeared to have had very limited resources

but numerous courses in place. Finally, it was noted, that when asked if service-learning

could be used to integrate faith and learning in the classroom 98% (67) responded yes.

Service-learning Conference

At the Strengthening Service-learning at Faith-Based Colleges conference in June

2000, the researcher conducted two round-table discussions on service-learning at

Christian colleges and universities. This informal dialogue of two groups of 20 (total 40)

people each enabled different faculty, staff and administrators from Christian colleges

and universities to share the current practices at their respective institution. The

researcher took notes on the comments that were made in the discussion to further inform

and provide background on the current practices of service-learning at faith-based

institutions (see Appendix C).

While the results did not focus on effective practices of service-learning per se,

the findings did reveal implications for service-learning practices within the Christian

college context that were considered when developing the model. Two common themes

were identified from the comments. First, that the faith-based mission was the impetus

for the service and provided an opportunity for those involved, particularly the students, to see the connection between their faith and service. The following comments expressed this concept more clearly:

- We want to make connections to faith – the reflection, the service…it should tie to our faith and why we as Christians (in our case) serve others.
- We need to see the world as a "suffering world" and we worship a "suffering savior".
- We take the concept of faith and enlarge it by what we do, by the service we perform.
- Service-learning allows us to help our students to not compartmentalize their faith, but to see it as an integral part of what they are learning and who they hope to become.
- The service may be of a spiritual nature at our institutions…the act itself may focus on helping people in their spiritual needs, not just physical or emotional.

The second theme was the need for administrative support if service-learning was to grow and become an integral part of the curriculum. The comments, unfortunately, indicated that a lack of support serves as a barrier. Such examples include:

- The problem is that the faculty and staff in my office are excited about and using service-learning. But the Dean and Administration don't see its purpose.
- A few people are [committed to using service-learning] – some of the creative faculty are doing great work with it, but I only have a few faculty willing to commit to it and to give it a try. It's not supported on our campus.
- I'm frustrated by the lack of interest and support. I wish my Dean was here now to hear what people are saying about service-learning. He doesn't know the potential of it and its ability to work in our curriculum.

Service-Learning Interviews

Mechanics. To identify seven subjects that would meet the prescribed criteria the researcher began by reviewing the findings of the Christian Colleges and Universities Service-learning Data Collection Form and research studies from the literature review. While there were numerous Christian colleges and universities that had an established service-learning program with a staff person and whose program met at least six of the

characteristics of effective service-learning, very few had been recognized in the literature or a research study as among the best in service-learning. However, the researcher was able to identify nine Christian colleges or universities that met the prescribed criteria: (a) had an established service-learning program at their institution which had at least one full-time staff person (who was the contact for the interview); (b) the service-learning program utilized at least six of the seven characteristics identified in the literature as necessary for effective service-learning programs (see Appendix A; Figure 1); and (c) the service-learning program was cited or recognized for its effectiveness outside of the college or university (through participation in a research study or cited in a service-learning or Christian higher education publication).

Once each college or university was identified, the researcher attempted to communicate with the contact person from each institution first via electronic mail and then by phone. Seven institutions agreed to be interviewed, one declined, and one did not respond even after numerous requests by the researcher. A matrix identifying each institution, its qualifications to be in the study, and the documented attempts at contact is located in Appendix J. A profile of the mission statement and religious affiliation of each institution is found in Appendix K.

Data collection and analysis. The researcher was able to schedule and conduct seven interviews during the months of August through October, 2001. Each subject was fully informed as to the purpose and process of the interview, given a copy of the interview schedule prior to the interview, and told that the interview would be tape recorded (Appendix E). The recorded responses from each subject were transcribed and each person interviewed was given an opportunity to edit his or her comments to ensure

that the information was accurate. Based upon the feedback, the transcriptions were revised and the name of each institution was removed for confidentiality. Once the revisions were completed, copies of the transcript and interview schedule were given to the inter-rater for content analysis. The researcher and inter-rater agreed that a theme would be identified if it were specifically stated by at least two of the seven institutions interviewed. The researcher and inter-rater each conducted their own content analysis after which they compared notes and reached consensus on common patterns, categories and themes. The Likert-scale questions from the interviews were stored in a database for further analysis between each of the schools.

The remainder of this chapter focuses on the responses of the interviewees representing the seven Christian colleges or universities. The results for each question from the Service-Learning at Christian Colleges and Universities Program Interviews are presented according to the themes, patterns, and clusters identified in the content analysis. Matrices and tables are used to facilitate the "cross-case" analysis and key phrases from the transcripts are used that capture the essence of the theme or pattern. Many of these phrases are quoted in this section. Conclusions and recommendations for a model in designing effective service-learning at a Christian college or university are discussed in Chapter Five.

Interview Question One: *What is your institution's definition of service-learning and what attributes or characteristics do you feel are necessary for service-learning to be effective?*

The raters identified in the content analysis six themes, which were mentioned by at least 40% of the responses to question one. As Table 3 outlines, the themes were: (a)

academic learning; (b) serves a community need; (c) community partnerships; (d) civic responsibility; (e) integration of faith and learning; and (f) reflection. The first theme revealed in the content analysis by 86% of the respondents, stated that the service-learning must be tied to course learning objectives. Six of the institutions interviewed mentioned this specifically. Phrases such as "conscious learning and educational growth process," "meaningful community service experiences with academic learning," "relationship to an academic course," and "service integrated with conceptual content of a course" clearly demonstrated that service-learning was seen as an academic venture where the students learn and apply what they are doing to a curricular concept. This was the key element that differentiated service-learning from volunteer work.

Table 3

Responses from Interview Question One

Themes	f $(n=7)$	%
Academic Course	6	86
Serves Community Need	5	71
Community Partnerships	5	71
Civic Responsibility	5	71
Integration Faith & Learning	4	57
Reflection	3	42

The second theme identified by 71% of the responses, was that the service performed by the students must meet a legitimate need within the community. A respondent articulated this well when he said, "And by service, we tend to define that in

terms of relating to some disadvantaged population, and as providing some kind of benefit to and for them." The third theme identified by 71% of the respondents, was community partnerships. This theme encompassed the reality that service-learning is not just about the students going out into the community but that the community is engaged in the design of the service experience and a partner in the learning and teaching dynamic. It also recognized that the service should be designed to bring about change in society which the students or institution alone cannot accomplish. This sentiment was reflected in the following comments from the interviews:

> If we are going to work to promote social and economic justice, we want to understand that it has to be done in partnership with others. It can't just be done by ourselves. We need to be in partnership with the larger community. It's connected to other sort of educational goals.

Another respondent stated, "our definition incorporates the students, faculty, community partners and staff working together, responding to community needs as identified by the community."

The fourth theme of civic responsibility, also stated by 71% of the respondents, was most readily identified with any volunteer or service-learning efforts. Nearly all of the respondents had the words "civic responsibility" as part of the mission or purpose. statement of their service-learning office as seen in phrases such as "developing responsibility as citizens" and "meaningful service experiences with the development of civic responsibility."

Given the mission of the Christian college or university, it was fitting that many practitioners believed the impetus for service-learning was to allow the students and the

institution to integrate their faith with the service and subsequent learning. Four of the institutions mentioned the integration of faith and learning, which was identified as the fifth theme, as a key attribute of service-learning at a faith-based institution. This sentiment was reflected in the following comment:

> In the context of the academic setting we want our students to integrate their Christian faith with learning and service-learning fits right in because it helps students understand the call, understand the faith, and understand the academic discipline through their faith.

Finally, the sixth theme found was that the students must participate in some form of reflection on their service-learning experience. While only three colleges or universities commented on this item directly, all of them identified reflection as a necessary component of service-learning, which is explained later in this discussion. However, for this particular question the schools simply mentioned reflection as a part of the process. In many cases, reflection was a "given" almost as clearly as "service" when discussing service-learning.

Interview Question Two: *How is service-learning differentiated from volunteer work (community service), internships and field study?*

In response to this question, several institutions did not have "field study" and definitions varied as to what was meant by field study, volunteer work and internship. For instance, many said that they would identify an internship and field study as the same activity. This coincides with the literature review on the challenges of identifying one universal definition of service-learning; the same holds true for other terms as was evidenced by the responses to this question. This was where the interview process was

helpful, because the researcher was able to clarify with the interviewee where needed. However, as a result, field study was not examined as its own variable as too many of the institutions did not have a separate field study area outside of an internship. The outcome as seen in Table 4, indicated five succinct themes regarding how the institutions differentiated between volunteer work, internships, field study and service-learning.

The first, and perhaps most profound theme, was that the principles of service-learning should be integrated into volunteer work, internships and field work. Each of the

Table 4

Responses from Interview Question Two

Themes	f $(n=7)$	%
Service-learning principles should be integrated in all (3) areas	7	100
Internships focus on career exploration	6	86
Volunteer service is not tied to a class	5	71
Volunteer service is voluntary	4	57
Service-learning always has reflection	4	57

respondents expressed this opinion in their interview (Table 4). Many respondents talked about the importance of reflection in processing volunteer work, internships and field study if applicable. This sentiment was evident in the comments by the following respondent, "We hope that there's a learning component in everything that we do, a reflection component" and another, "We assume that learning is happening whether it is named [service-learning] or not; might be a little loose and little more vague in the volunteer domain, but we can make some connections there and build on naturally

occurring energies and so on." Other areas from service-learning that were applicable to volunteer efforts, internships and field study were found in three areas: (a) the partnerships with the community; (b) ensuring that the students were performing meaningful work; and (c) assessment of the work and the learning. It appeared that the academic credibility fostered in the proper design of service-learning courses was beneficial in other areas as well.

The second theme indicated by 86% of the answers stated that internships are differentiated from service-learning by an internship's focus on activities that are designed for career exploration. At all of the institutions, except for one, an internship was required for each major. A respondent clarified this well when he stated,

> [Internships] are all required by a discipline or major in order to gain academic experience and mastery in that particular discipline. So it is required. So in order to be a social work major or to graduate [with a degree] in social work, you have to have an internship. There are very specific criteria, specific standards that are required by the accrediting bodies.

The third theme identified stated that volunteer work was differentiated from service-learning in that it was not tied to a class. Many of the respondents discussed that their campus may have required a certain number of volunteer hours to graduate or the various clubs, ministries and organizations on campus may have had volunteer requirements but were all co-curricular and not tied to a specific course or major.

The fourth theme simply indicated that volunteer work was differentiated from service-learning in that it is truly voluntary. Fifty-one percent of the respondents mentioned this theme. In many cases, students who wished to participate in traditional

volunteer work may have used the volunteer or service-learning center staff to assist them in identifying ways through which to volunteer. The fifth and final theme stated that while some form of reflection may take place in an internship, volunteer work or even field study, it should always take place in service-learning. While only four institutions stated this specifically, when examining the responses on the whole each respondent at some point in the interview stated that reflection was the key component of service-learning.

Interview Question Three: *The service-learning research literature consistently focuses on seven attributes of effective service-learning courses. Please identify to what extent your institution attempts to integrate each of these attributes into your service-learning courses. The seven areas are: (a) assessment/evaluation of student learning and program; (b) community is involved in the teaching/learning process; (c) reflection: oral and written; (d) service meets a need within the community that is defined by the community; (e) service performed is applicable and meaningful; (f) service is tied to course learning objectives; and (g) institutional support of service-learning.* Each institution answered each question on the following scale: Never, Sometimes, Often, Always and Don't Know.

Table 5 outlines the prevalence of each attribute in the service-learning programs at the colleges interviewed. One limitation was the interpretation of the word "always" as well as the respondents' interpretation of the intent of the service-learning program verses reality. For instance, one institution stated that it was expected that reflection *always* takes place in a service-learning course, but reality was that it *often* takes place as indicated by the score in Table 5.

The first attribute stated that the college or university provides support through staff, resources, training and other means. This was the only attribute where all seven respondents (100%) stated that institutional support was *always* present. By nature of each respondent being a full-time faculty or staff person responsible for service-learning on their respective campuses, indicated support by their institution. The varying degrees of support shown by each institution are outlined in detail in the results for Interview Question Four.

Table 5

Responses from Interview Question Three

Attributes	Never f	Sometimes f (%)	Often f (%)	Always f (%)	Don't Know f
Institutional support	0	0	0	7 (100%)	0
Assessment	0	1 (14%)	1 (14%)	5 (71%)	0
Reflection	0	0	2 (29%)	5 (71%)	0
Service meets a need	0	0	2 (29%)	5 (71%)	0
Service is applicable and meaningful	0	0	3 (43%)	4 (57%)	0
Service tied to course objectives	0	2 (29%)	1 (14%)	4 (57%)	0
Community Involvement	0	2 (29%)	2 (29%)	3 (43%)	0

The institutions interviewed also embraced the second attribute, assessment, as a necessary component for program evaluation and to provide data for grants and funding.

The office overseeing service-learning in five of the seven schools (representing 71% of the respondents) instigated the assessment itself ensuring that it *always* takes place. Several indicated that their institution had designed an assessment tool and worked with the faculty to disseminate it to students to gather the data necessary. However, many also stated that the faculty would design their own assessment tool to be used in conjunction with the service-learning staff tool so that the faculty could assess more specifically according to the course. One respondent discussed the challenge of this process with faculty:

> Our goal would be that every faculty member would assess [service-learning], I mean, they obviously grade the students, but that they would also work and make sure that the service learning truly connects with the course as well as evaluate the experience.

Not surprisingly, nearly every person interviewed stated that their institution could improve in this area whether it be the tool itself or the assurance that all students, faculty and community agencies involved were given the opportunity to assess the program and its effectiveness. Regardless, the responses indicated that a person must be responsible for seeing that assessment happens or it easily can be lost in the process.

The third attribute was reflection. While each respondent said that reflection should take place, 29% could not always guarantee it did take place. A few schools had hired staff (both student and professional) who would work with faculty to design appropriate reflection tools and then either facilitate the reflection portion themselves or partner with the faculty to ensure that the reflection component did take place. The fourth attribute stated that the service the students perform meets a legitimate need in the

community that is defined by the community. The literature review elaborated on this aspect, which essentially cautioned practitioners from arbitrarily assigning service projects without assessing the scope and need of the service. Furthermore, the community should have a voice providing insight while also accepting or desiring the service. A respondent spoke passionately about this issue when she said,

> We're not just looking at needs of communities, we're looking at their assets. We're trying to join our assets, we're not just going out saying, "what do you need?" We're saying, "We're in the same neighborhood, we know you have a ton to teach us, and how can we work together?"

As a result, 57% said this attribute was *always* present while the remaining 43% said it *often* happened.

The fifth attribute stated that the service performed must be applicable and meaningful for both the students and the community organization. This implied that the students were involved in activities where they could interact with other people, provide assistance to or for someone, or participate in a project that required initiative, critical thinking or problem solving. One respondent clarified how his institution defined meaningful this way:

> We make it very, very clear that part of our call to serve is not to just give a hand-out, or to patronize people, but to really see them as partners, and sharing together in the process. This is what makes the service meaningful.

While four of the institutions interviewed felt that the service provided was *always* meaningful and applicable, three stated that this *often* happens citing the reality that not all of their service experience placements worked out to perfection. Further, many stated

that in order for the service to be meaningful, the relationship with the community partner must be established so that expectations can be determined. This pointed to the need for a staff position for the precise purpose of ensuring that the service performed was applicable.

The sixth attribute stated that the service should be tied to course learning objectives. As established in chapter two, service-learning has gained its academic credibility based upon the tenet that the service must be tied to the learning objectives of the course. Again, 57% of the institutions interviewed stated that in service-learning the service was *always* tied to the learning goals of a class. A respondent described how her university ensured that this connection always happened:

> Our coordinator is always asking, modeling, and challenging the faculty to design their syllabus very clearly so that is shows how service-learning is tied to the course. We host lunches and have discussion groups with six to eight faculty and work on revising their syllabus. We send them reading material before hand and include experienced [service-learning] faculty and faculty members who are new. [This includes] a discussion from the experienced faculty about how they have [made the connections between the service and learning in their syllabi] and challenge the new faculty to do the same.

One school said that this took place *often* noting that they may have had some classes where the service design was poor and didn't really connect to the learning objectives of the course. Two schools stated that the service-learning was tied to course objectives only *sometimes*, stating that they believed service-learning could take place outside of a course and didn't necessarily have to be tied to the curriculum (Table 5).

Finally, the seventh attribute speaks to the importance of the community being involved in the teaching and learning process by assisting in the design of the service to ensure it meets the intended goals. Again, answers varied, but the recognized importance of this attribute was stated by all those interviewed (Table 5). One college ensured that this relationship was *always* in place by hiring a full-time staff person whose sole purpose was to build relationships with community organizations and provide intentional means for dialogue and interaction between the college and community. Another respondent said that the level of commitment by their institution to the community ensured this relationship. He explained:

> We feel we have been pioneers in developing intentional partnerships with the urban community. What I mean is that the college has made a commitment that they are going to be working in the community for the long haul. We bring in community resource people into the classroom who also help provide the training and teach. [To facilitate this process] we have a full-time coordinator who coordinates the urban community and campus partnership.

A respondent who indicated this attribute takes place *sometimes,* indicated that community involvement happens on a continuum. Many times faculty coordinated their own service-learning and therefore may have not made the intentional connection with the community, or conversely the community partner doesn't intentionally involve itself with the faculty.

Interview Question Four. *What type of support does your institution demonstrate towards service-learning efforts on your campus? Indicate all that apply.* Eight descriptors were given and space provided for additional comments.

The first area of support was that the college or university funded and provided space for an office or department to support service-learning on campus. All of the respondents had such an office (see Table 6), though nearly all of them were housed with either other volunteer or community service organizations or as part of a larger center on social issues and or service. One institution benefited from having space in two areas as explained:

> We actually have two areas, one at the university center for the students associated with our program and then one in an academic building that [includes] a fairly big conference room, a very small office, my office, reception area, and then we have a hall with computers and student leaders and resources for our programs such as America Reads.

The second area of support, also found at each institution, was the provision for salary for at least one full-time staff member who was responsible for the oversight of the service-learning program. In two of the cases the full-time staff member was also the Director. The third area of support found at all seven of the institutions was funding (Table 6). Funding refers to financial support for training and workshops to educate faculty and

Table 6

Results from Interview Question Four

Themes	*f* (*n*=7)	%
Office or Department on Campus	7	100
Full-time Staff	7	100
Funding	7	100

(table continues)

Themes	f $(n=7)$	%
Part-time Staff	6	86
Stipends	6	85
Memberships to Outside Organizations	6	86
Full-time faculty	5	71
Rank, Tenure and Promotion Consideration	5	71
Required	0	0

staff on service-learning. Examples of funding included 1-3 day workshops, stipends for

faculty who create a course using service-learning, fees for prominent guest speakers on

the topic, mentoring programs between faculty, and numerous others. One respondent

described the extent of the type of funding at her institution:

> The college also provides, besides this whole center that's fully outfitted with
>
> computers and office space and all that stuff, they also provide a fleet of cars,
>
> called Job Transportation Service, that can drive students to their service learning
>
> places. The transportation support is just an incredible help. So, students--if they
>
> drive their own car, they can get mileage reimbursement and, if they don't have a
>
> car, they can use Job Transportation to get a ride right to the door of where they're
>
> working.

The key at each institution was that the funds were available and used to create a dynamic

and effective means of educating faculty and the staff who coordinate service-learning of

the philosophical and pedagogical implications of service-learning. Many respondents

said their workshops were essential to the success of their program because they ensured

proper exchange of knowledge and established expectations on issues such as meaningful work, reflection and assessment.

The fourth area of support mentioned by 86% of the respondents was funding for part-time staff. Among those interviewed, part-time staff included students and regular employees. The number of part-time positions at each college ranged from ten to zero and one college had 20 student workers per semester while another had a staff of 40 student workers. What was common among all interviewed was the provision of full-time staff, an office or department on campus, and funding to run the program (Table 6).

The fifth area of support mentioned by 86% of the respondents was funding specifically for faculty stipends. Each of the institutions with funds for stipends use the money to provide incentives through cash or reassigned time for faculty to adapt or create service-learning at their institutions. Several mentioned that faculty would not take the time and effort to integrate service-learning if the stipend was not available.

The sixth area of support was membership or affiliation with organizations that support service-learning on college campuses. All of the respondents except one are members of several national organizations (Table 7). The most popular organization was the Council of Independent Colleges (CIC). While the main focus of CIC was not service-learning, the organization had put forth many initiatives to fund and encourage service-learning on college campuses. Four respondents stated that their program would not be where it was at the time of the interview without the assistance of the second most frequent organization mentioned, Campus Compact, a national organization with local chapters. The third organization mentioned often was the National Society of Experiential Education (NSEE). This organization has encouraged activities not only in service-

learning but experiential education through volunteer work, internships and field study.

Other memberships noted were American Association of Higher Education (AAHE),

Partnerships for Service-Learning (PSL), and Campus Outreach Opportunity League

(COOL).

Table 7

Organizational Memberships of Schools Interviewed

Themes	f (n=7)	%
Council for Independent Colleges	7	100
Campus Compact	6	86
National Society for Experiential Education	5	71
Campus Outreach Opportunity League	2	28
Other	2	28

The seventh type of support found at five of the institutions was provision for a

paid faculty member to be on staff (refer to Table 6). At 71% of the institutions

interviewed, a faculty member was the Director and had at least one full-time staff person

under his or her supervision. The staffing ranged from nine full-time staff to one, with the

mode being two and the average three. Five of the schools had at least one full-time

faculty member on staff, and one university had three.

An eighth area of support was that faculty who were using service-learning were

given recognition in the rank, tenure and promotion process of the institution (as seen in

Table 6). Again, the responses varied because the rank, tenure and promotion (RTP)

process varied from school to school, however, 71% of the institutions do factor service-

learning into some aspect of the RTP process. At some institutions, the rank, tenure and promotion process was college-wide and consequently there was one universal criterion. At others, the criteria could vary from department to department and therefore in some cases service-learning was considered in only some departments on a given campus. For example, at one institution the college of business was very involved in service-learning. Therefore, service-learning involvement was weighted heavily in the RTP process. Most, however, said that service-learning was not so clearly defined. The respondent from a college explained:

> We have three criteria that we go after: teaching, scholarship, and service. And
> in the part of the service column we have included service-learning, the first go-
> round (during our pre-tenure phase). The second go-round (actually applying for
> tenure), we have also institutionalized service-learning and all those three criteria.
> However, service-learning is not required and therefore some may not find this
> portion applicable.

Many of the institutions discussed this teaching, scholarship and service model. While one college interviewed has integrated service-learning into the process, most had not recognized service-learning on such a formal basis. A respondent articulated why this was the case:

> In practice if a faculty member does service-learning, it would affect the rank and
> tenure on two levels. One, it's part of their teaching, and if it is quality and
> contributes to good teaching, then it would certainly be in their benefit. The rest
> would be kind of case by case, and if they can demonstrate that they really are
> doing reflection and scholarship related to it, then it would probably count. And it

would count in a general way towards good will and community service. So my sense is that it is a positive factor.

The concept of a case-by-case basis seemed to resonate with each institution. No one institution had a model of service-learning being a formal part of the rank, tenure and promotion process.

Finally, the ninth area of support was that the institutions required all students to take at least one service-learning course in their major. None of the institutions interviewed had this requirement on their campus. However, four campuses stated that they were moving in the direction of requiring at least one service-learning course per major but that the entire campus must support the idea before it could happen. Two campuses stated they already have majors (education, sociology) that do require a service-learning course to obtain the degree that will serve as a model for integration into the other majors at their campuses.

Interview Question Five. *What department is responsible for service-learning on your campus? Is oversight responsibility assigned to the academic, student affairs or another area within your institution? Are there any strategic partnerships in place to link service-learning within your institution?*

Seven themes emerged that incorporated all of the responses from this three-pronged question. The first theme identified by 86% of the respondents, as seen in Table 8, was that the funding for their service-learning programs came from the Academic Affairs arm of the institution. The philosophical reasons for the funding and oversight being in Academic Affairs came from the belief by the respondents that service-learning is an academic pursuit through which students learn by serving. Moreover, if it is to gain

academic credibility from faculty, it needs the support of the Academic Affairs

administration.

While the second theme in terms of frequency of responses has to do with

partnerships within the institution, it is more appropriate to discuss the third and fourth

themes now as they demonstrated clearly the view that service-learning was an academic

effort more so than a student affairs activity. As outlined in Table 8, all of the institutions

Table 8

Responses from Interview Question Five

Themes	f (n=7)	%
Academic Affairs Funding	6	86
Partnerships with other campus Departments or Boards	5	71
Academic Affairs	4	57
Dual Reporting	3	43
Internal Board or Committee	3	43
Student Affairs	1	14
Student Affairs Funding	1	14

either fell under Academic Affairs (theme three) or dual-reported (theme four) to both

Academic Affairs and Student Affairs. Indeed, many of the respondents reported directly

to the Provost or Dean under Academic Affairs and since several of the Directors were

also on the faculty this further facilitated the relationship. One respondent explained:

> We officially fall under Student Life Division, but academically based service-
>
> learning is really supported in conjunction with academic affairs in the provost's

office. So, under the provost office, the Dean for Instruction works closely with the Service Learning Center [and other faculty] to form a loose functional team, but it's got really strong accountability.

Returning to the second theme, five of the institutions (representing 71%) had strategic partnerships with others organizations on campus which enabled the staff who supported service-learning to be involved in decision-making on various levels within the institution. Examples of such partnerships included relationships with campus ministries, departments on social justice, volunteer centers, centers on teaching and learning, and any department on campus that promoted community service or pursued interests related to teaching.

The fifth theme stemmed from three institutions (43%) which used an internal board to assist in strategic planning and assessment of service-learning efforts on campus. In each of the three instances, the internal board consisted of faculty, staff, students and in some cases community members who discussed the direction of service-learning on campus and in the community. One college had a large committee that met once each semester and described the committee representatives as follows:

> We have six to eight representatives from each of our major student groups. So we have students like [student body] president, representatives from the [service-learning] program, and other leaders who are involved in the University Ministry. We have community partners, a good cross-section of partners. We have faculty, and the faculty are by position, brought on. For example, the chair of the experiential education committee, the chair of the committee on teaching, and the

faculty liaison. Each of these committees sends a representative to be on our committee so we have strong faculty representation.

Finally, the sixth and seventh themes, each garnering representation from one institution, were funding from Student Affairs and funding from both Academic Affairs and Student Affairs. These findings further communicate that the greater emphasis upon placement of service-learning was seen in the Academic Affairs division over the Student Affairs division of the institutions interviewed.

Interview Question Six: *What guidelines does your institution use when designing a service-learning course? How do you communicate those guidelines?*

Each person interviewed had his or her own vision for what guidelines should be in place in a service-learning course. Interestingly, only five of the schools had these guidelines in writing and of the five, three said that faculty are free to coordinate their own service-learning and therefore may not follow any of the specific guidelines. The reasoning was that faculty want their academic freedom in designing their own classes and therefore many respondents were willing to wait for natural conversations to take place where they could communicate guidelines in a non-authoritarian manner to faculty. However, one respondent felt strongly that guidelines must be in place. She explained her reasoning as follows: "I think it's for the best interest of the course, the students and the outcomes, and also based upon liability issues, we follow the guidelines." Others took a proactive approach by using stipends to encourage faculty to attend service-learning workshops or simply stated that their office would only provide support to faculty who have attended a training seminar on service-learning. One institution took a reactive

approach and had no guidelines in place and only responded to faculty who inquired of his office for assistance.

Table 9 outlines six key guidelines represented among the seven institutions. Some institutions differentiated slightly on their guidelines, however these six themes were consistently mentioned by at least five of the seven respondents. All of the guidelines were directed towards the faculty member or person coordinating the service-learning component with a faculty member.

The first, and most often cited (86%), guideline stated that the faculty member should communicate with the staff of the service-learning office or department on campus. Actually, according to the respondents, this communication should take place before, during and after the semester when the service-learning course is taught so that the staff can assist with the various guidelines. Of all of the guidelines, the respondents felt this was most important because it provided an opportunity for the service-learning

Table 9

Responses from Interview Question Six

Themes	F (n=7)	%
Communicate and coordinate with service-learning office	6	86
Identify specific learning objectives of course	5	71
Identify community agency to partner with	5	71
Communicate expectations with community partner	5	71
Design specific reflection assignments	5	71
Evaluate or Assess Program	5	71

staff to communicate the guidelines and assist the faculty. Since the faculty may never communicate with the staff, no relationship can be developed through which to ensure guidelines are being met. Communicating the guidelines to faculty and ensuring they are followed posed a unique challenge at some institutions. All of the respondents stated that they had no way of guaranteeing that all of the guidelines were being followed with each faculty member. However, as will be explained in Table 10, several had established ways of communicating their guidelines and means of trying to ensure that the guidelines were satisfying the needs of the faculty, students and community partners.

The second guideline mentioned by 71% of the respondents, stated that the faculty member should begin by identifying a course that has learning objectives that could be met through some form of service. Once the learning objectives are clarified and potential service is identified, an appropriate service site must be determined. This coincides with the third and fourth guidelines (both also mentioned by 71%) which are to identify and develop a relationship with a community partner to establish needs and expectations of both parties. From this discussion, the appropriate service project can be designed that will fit with the learning objectives outlined. The fifth guideline required the faculty member to design appropriate reflection activities that enabled the students to reflect on their service experience and connect their service with their course learning objectives.

The sixth and final guideline mentioned by 71% of the respondents was that the service-learning class and placement site be assessed. Usually the service-learning office staff provided assessment tools to be used, but faculty designed their own tools as well.

Regardless, the respondents felt that assessment of the learning and of the service were both necessary to ensure quality.

Table 10 illustrates four themes identified from the respondents in regards to how each communicated their guidelines, which was the second portion of interview question six. The first means of communicating the guidelines was through face-to-face discussions with faculty and community members. Each of the respondents (100%) talked about the effectiveness of this approach because it could be as informal as two people meeting in the hallway and having a discussion about classes, which leads to talking about service-learning. On the other hand, the discussions could be a formal meeting where a faculty member makes an appointment with the service-learning staff to discuss a specific class. Either way, the dialogue and sharing of ideas is important. A

Table 10

Responses to Second Portion of Interview Question Six

Themes	f (n=7)	%
Service-learning staff meets with faculty	7	100
Workshops and Training	6	86
Assess Academic/Learning Goals	5	71
Written Guidelines	4	57

respondent explained this dynamic in the following statement:

> [We try] only to encourage [the faculty]. There's not a heavy hand [that says] you
>
> have to prove [that you are doing service-learning correctly] to us. We try to
>
> support and help them to do it, giving examples of other people that have done it,

connect them with other people whose discipline is similar, and then say, now these organizations would work best in trying to meet the goals for this particular class, and then help them think through the question, 'what are you trying to do with the service-learning component that really supports the theoretical content of the class?'

The second means, used by 86% of the seven institutions, was workshops or training opportunities on how to design and effectively use service-learning. The workshops varied in scope, but several mentioned that the workshops should illustrate for faculty the effectiveness of service-learning. This is best demonstrated by the following comment:

> The faculty take a curriculum development workshop, and it's interesting, the faculty designed it so that they have a one-day, full-day workshop, that has an experiential component where they go out into the community, drive through the areas [where we have students involved in service-learning], so they can see not only where we go, but what we do. And so as they drive past each site there is a listing of which courses that semester have students working there and what they're doing. We have a reflection time after the tour and the faculty start to discuss the possibilities for their own course.

The workshops discussed were often very creative. Some institutions incorporated speakers who were experts on the topic of service-learning; faculty mentors from their own institution who shared their experiences with service-learning and agreed to mentor a new faculty member; students who discussed their experiences; and community partners who talked about service-learning from their perspective.

To encourage participation in the workshops or training seminars, several institutions offered stipends and reassigned time to faculty who attended the workshop, integrated service-learning into a course, and then agreed to discuss their experience with other faculty or to be a faculty mentor in the future. A respondent described her program:

> We offer stipends for $250. Faculty members take the curriculum development workshop and receive $125 [the first half of the funds] and then they get the other half of the $250 by attending faculty/student/leader lunches, workshops, and faculty discussions during the first semester they use to incorporate service-learning.

The respondents talked about the importance of getting faculty who are using service-learning to talk with other faculty members. Therefore, several had created venues for this conversation to take place and worked this sharing element into their workshops. As one respondent stated, "one passionate faculty member can do more recruiting of other faculty than all of my staff, guest speakers, and community members combined. Faculty need to hear the legitimacy of service-learning from other faculty members who have done it."

A third means of communicating the guidelines and attempting to ensure they were followed was through assessment of the program. This is different than assessment of learning, though that is equally important, but 75% of the respondents discussed the need to assess the overall effectiveness from the student, faculty and community partner perspectives. Therefore, many of the institutions had evaluation forms they provided to students, faculty and community members asking each for feedback regarding the outcome of the experience. The questions were designed to solicit feedback on the

guidelines that were hopefully followed. The respondents stated that if guidelines were not being followed, it became evident when they received the feedback from the evaluations at which time they could discuss the outcome with the faculty member. One institution went so far as to provide a written summation of the evaluations and suggestions for improvement to each faculty member using service-learning.

The fourth and final means of communicating the guidelines, stated by 57% of the respondents, was through written documentation. Each of these respondents articulated specific guidelines for faculty and community organizations and provided these guidelines either in the form of a handbook or on their web page. The other three respondents either did not have formal guidelines in place or had not written formal guidelines at the time of the interviews.

Interview Question Seven. *How does service-learning tie to the religious-affiliation (mission statement) of your college or university?*

While the content analysis revealed five themes regarding how each institution tied their religious faith and service-learning, the emphasis of each institution on being "true" to its mission was most prevalent (see Table 11). Several subjects specifically discussed their mission as being the basis for their desire to incorporate service-learning in the first place and all respondents (100%) agreed that their mission served as the motivation to continue to provide means of serving the community and integrating their faith with their practice. The language of the mission statement and subsequent commitment to the statement were key components and the foundation of the seven programs interviewed. Appendix K provides the religious affiliation and mission

statement of each school interviewed. Examples of the service commitment language was seen in the following excerpts from the mission statements of each school:

1. Committed to belief in God. Students challenged to develop knowledge, values, and skills to enrich their lives and to prepare them for careers which will provide service to their global, civic and faith communities.
2. Integrate Christian faith into every area of life; and to nurture every person toward Christian maturity in scholarship, leadership, and service.
3. Nurture future leaders in service to the world by providing high quality educational opportunities, which are based in the liberal arts and shaped by the faith and values of the Christian Church.
4. Educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
5. Through our learning, we seek to be agents of renewal in the academy, church, and society. We pledge fidelity to Jesus Christ, offering our hearts and lives to do God's work in God's world.
6. To help build the church and improve society worldwide by promoting the development of whole and effective Christians through excellence in programs of Christian higher education.
7. The University seeks to cultivate in its students not only an appreciation for the great achievements of human beings but also a disciplined sensibility to the poverty, injustice and oppression that burden the lives of so many. The aim is to create a sense of human solidarity and concern for the common good that will bear fruit as learning becomes service to justice.

The language from each mission statement serves as the basis for service-learning at each institution and the other four themes identified were each in some way representative of the mission statement as well (Table 11). Many of these themes are similar, but yet the respondents differentiated between them allowing for separate themes to emerge.

The second theme stated by six of the respondents (representing 86%) was simply that service-learning was tied to the religious-affiliation of the institution through the very act of service itself. While other themes revealed more intentional motives tied to service,

Table 11

Responses from Interview Question Seven

Themes	f (n=7)	%
Service is part of the mission	7	100
Through service itself	6	86
Theology of service	6	86
Community orientation	5	71
Reflection integrates faith	4	57

this theme recognized that the experience of serving others through service-learning was an important act. This was evident in the following statement by a respondent, "We want our faculty and everybody within [our institution] to take seriously that service is a part of all of our lives." Another respondent described it this way:

I feel like we've got to develop the mind and we do that very well, I think, but we've also got to develop the heart, being that's such a huge part of who we are as humans, and for us to learn to give and to be willing to serve others in some way that's beneficial to them, is really a part of what makes life on earth meaningful.

The third theme indicated that through service-learning the theology of service can be explored. Six of the respondents discussed this theme and talked specifically about ways that their institution integrated theology into courses other than religion or bible classes through the use of service-learning. One such example was from a sociology course as described by the faculty member:

Specifically what I did in class in my Principles of Sociology class was to use two passages [from the Bible] and then the Lord's Prayer, that little phrase "Thy will be done on earth as it is in heaven." And I said that we want to work to make the world the way God would want it to be. And service-learning is one component of that, so is studying sociology.

Others stated that their theological perspective was simply to model Jesus Christ and to allow that model to be discussed in connection with the service-learning.

The fourth theme identified by 71% of the respondents stated that service-learning was tied to the mission of each institution through the relationships developed with the community. This sense of community was not just partnering with the community in designing service-learning courses, but helping the students to see that they were part of the community and to develop a commitment within students to be contributing members of their respective communities. This was seen in the following response:

We cannot expect our students to excel in learning by sitting in class. We integrate Christian faith into every area of life. So we are looking at not only the personal life, not only the professional life, but also their social life. We want them to think about giving maybe an hour a week, two hours a week, five hours a week, as part of that social functioning. We want them to be contributing members of the community.

Another respondent used statements such as "making social structures right" and "serving the common good and serving society" in describing this theme of community. Essentially, many institutions felt that their faith required them to reach out and serve the

community and that service-learning allowed their students to engage in such an activity and hopefully develop an affinity for such behavior.

Four respondents stated that they tied service-learning to their faith heritage through the reflection activities used in their service-learning courses. As a result, the fifth and final theme identified by 57% of the responses was reflection on faith. In such cases the reflection activity, whether it was oral or written, specifically asked students to draw upon their personal faith or elements of the faith-tradition of the institution when articulating their response for the reflection exercise.

Interview Question Eight: *In what ways do you feel service-learning is a tool for integrating faith and learning at your college or university? Which attributes listed in question three, if any, does your institution use to integrate faith and learning?*

Question eight was a two-part question. The first part revealed two themes related to Christian behavior and society as seen in Table 12. The second part stated specific ways in which service-learning was used to intentionally integrate faith and learning. However, one limitation of this question was that the respondents did not always directly answer the question. Both raters noted that the responses appeared to be limited in depth and scope. One reason may have been that many of the responses in the previous questions (especially question seven) touched on the issue of faith and learning and thus the respondents may have chosen not to elaborate in answering this question knowing they had previously discussed an issue.

Two major themes were identified in responses to part one of question eight (Table 12). The first theme identified by 86% was that service-learning integrates faith and learning by illustrating that Christians should be involved in bringing about social

change (Table 12). This theme builds upon the former; someone cannot initiate change in society without first being engaged in society. Six respondents discussed this issue of social involvement and differentiated it from engagement in terms of seeing a problem in society and being willing to initiate means of addressing the problem and trying to bring about a solution. A respondent explained this perspective in the following:

[We are] trying to help students recognize and relate to all people as made in the image of God. To bridge the barriers that exist, social and economic and religious and cultural barriers. To try to look at the kind of problems that we face in this society and see them as part of a bigger [problem]. They are not little simplistic solutions to the issues we face in the culture. So we want our students to understand the broader context and causes that exist in the world. We want to participate fully in society for the purpose of trying to bring transformation and change [and] renewal.

Another respondent described this societal perspective as "practicing justice and mercy in our community." However, respondents did state that institutions should caution their students on the need for Christians to "not have all the answers" but to "walk humbly" when addressing issues of concern in society.

Table 12

Responses from Interview Question Eight

Themes	f (n=7)	%
Social Change	6	86
Engagement in Society	4	57

The second theme, identified by 57% of the respondents, stated that service-learning integrates faith and learning by communicating that Christians are engaged in society. As one respondent stated, "our faith compels us to go and work beyond the walls of the institution." Another respondent talked about the importance of helping students to make this connection:

> We walk a fine line here because sometimes students will say, well, I'm already busy and you're trying to make me feel guilty that I should be out doing something. But we really emphasize that as Christians and as followers of Jesus, we really need to follow his example and the example we have from scripture is a pretty glaring one, that he was out there serving others and showing compassion and showing love, so we need to be the hands and feet of Jesus today.

Respondents discussed their mission and the desire to prepare students to "go out into the world and put their faith into practice" and to be "servants in the community." Service-learning provides an opportunity for students to be engaged in society and to further recognize that they must live out their faith rather than compartmentalize it to worship practices.

The second part of this question asked which attributes of effective service-learning (mentioned in interview question three) did their institution use to facilitate the integration of faith and learning. Table 13 identifies the three themes found in the content analysis.

The first theme identified by every respondent was reflection. Each respondent mentioned ways in which reflection, both oral and written, was used as a means for faculty to integrate faith and learning through their use of service-learning. Typically, the

Table 13

Responses to Second Portion of Interview Question Eight

Themes	*f* (*n*=7)	%
Reflection	7	100
Learning Objectives	7	100
Service Location	3	43

reflection activity required the students to seek connections between their faiths and the service and learning they were experiencing. At one college, the faculty required several of the reflection activities to take place in small groups where the students dialogued with their peers on a given topic such as, 'As a Christian, why do you serve?' and 'How is your service different from someone else who serves because it makes him or her feel good?' The reflection also asked students to articulate service from a biblical perspective or a faith orientation. Another college mentioned asking students to discuss service as an act of worship and yet another respondent asked students to reflect on faith and career orientation. One respondent explained: "We tend to be very intentional about the theological underpinnings [of service-learning]" and another said, "[We] try to help our students recognize and relate to all people as made in the image of God. This can be done through the reflection on the service." All of the respondents felt that through the types of questions asked, service-learning can be a tool for the incorporation of faith and learning in any class regardless of discipline.

The second theme also identified by all of the respondents was that the service-learning should be tied to the learning objectives of the course. Interestingly, the respondents discussed the fact that as Christian institutions it is assumed that all classes

are interested in developing a Christian worldview – whether overt or not - and therefore

could address the issue of personal faith in some form. However, reality was that only

portions of classes are designed with the development of a Christian perspective in the

content area as a course learning objectives. Therefore, the comments regarding this

theme are tied to classes that have development of a faith perspective as a stated learning

goal. For instance, one university has a series of social concerns seminars that are 1-credit

courses in Theology and are cross-listed with numerous other departments. They had a

theme that was theologically oriented but was focused on the integration of faith

questions and included service-learning to fulfill many objectives of the course. All of the

respondents had courses at their institution, which had as their learning objectives the

development of a Christian perspective of service to society creating an opportunity for

the use of service-learning to incorporate faith and learning.

The third theme identified by 43% of the respondents was the service location

(Table 13). Three respondents felt that the integration of faith and learning could take

place through the service location, in particular those organizations that are faith-related,

used in a service-learning class. A respondent explained: "Some other things we've done

to integrate the faith dimension is we work intentionally with faith-based, most often

Catholic institutions. That's a wonderful way for students to relate to our Catholic

identity." Other reasons for using faith-related organizations were that service needs may

include teaching scripture or conducting a Bible club, which required the students to draw

upon faith principles. However, the three institutions that mentioned this attribute each

stated that service to faith-based organizations should not be the only type of

organizations used in service-learning courses. They recommended that such organizations be an option used in an appropriate course setting.

Interview Question Nine: *In what ways could (or perhaps should) service-learning be different at Christian colleges and universities than at secular institutions of higher learning?*

Three themes emerged from the responses to interview question nine (Table 14). The researcher and respondents acknowledged that these answers were mere assumptions and that a person teaching at a secular institution could be motivated by his or her faith to use service-learning and conversely not all faculty at a Christian institution are acting in faith. With that said, the first theme identified by all of the interviewees was that service-learning was different at Christian institutions because of the faith environment. Naturally, the faculty, students and administration at a Christian college or university should be aware of the mission of the organization and may have chosen to be part of the institution because of the faith connection. One respondent explained:

> I think we have the advantage of coming from a faith tradition, that we are all servants of Christ, we are all serving humanity across the border of all the differences that can exist. More for the sake of serving people and living out of our faith than anything else.

As a result, it should be rather easy to encourage the use of service-learning in a Christian community. To illustrate, several schools mentioned verbal and written support of service-learning by their President, Provost or other administrators; others mentioned the freedom to openly explore faith questions and activities; and several stated the commitment by the campus to model Christ in the community through service to others.

As a result, the respondents believed that service-learning should be widely accepted and encouraged on a Christian college campus because of the faith environment.

The second theme identified by 71% of the respondents was that the motivation behind the desire to use service-learning *may* be different at Christian institutions than

Table 14

Responses from Interview Question Nine

Themes	f (n=7)	%
Faith Environment	7	100
Motivation	5	71
Social Change	4	57

secular institutions. One respondent framed his answer this way:

> The motivation is there to bring glory to God and not necessarily to ourselves and
>
> to our institution. I think the motivation that we are to make a difference in this
>
> world somehow, whether that's in the life of a small child, helping them to do
>
> better in school, or someone that's suffering in a hospital. In some ways, as
>
> believers, we are to be lights, and so – I think the motivation is based on our faith.

Another respondent explained, "we are less about 'civic responsibility' and more about fulfilling 'God's kingdom' – our motivation and desire is from a different place and thus it is different."

The third theme identified by 57% of the respondents was that Christian colleges or universities should be interested in promoting positive change in society. As mentioned in the discussion of interview question seven, Christian institutions should be

involved in promoting justice and helping to solve problems in society. While the respondents reiterated their comments regarding social action, two respondents also cautioned Christian colleges and the role they play in this area. The first stated the following:

> The Christian community is accused of just trying to save souls and not really bringing any lasting societal change, and I think we have a responsibility as a Christian college to have a different vision than just personal salvation. That's a very important piece, but it's much bigger - transformation of society is also part of our calling.

The other respondent had this comment:

> I think the weakness of some Catholic colleges and universities in this area is that because it's [the Christian mission and practice] so seamless, you can go from the university mission statement to the idea of service that we forget that the good arguments from colleagues at other secular places are forced to use arguments of civil democracy and the need to be responsible citizens of a democracy. You don't find us articulating those things anywhere near as well as we do the faith reasons for getting involved in this kind of work. And I think that's a loss; I think we need to do both.

It appeared that for some respondents social change should also encompass civic responsibility and that the change should not necessarily be only related to faith issues.

Interview Question Ten: *What would you recommend a Christian college or university do first to start a service-learning program?*

Eight themes were identified from the content analysis of the responses as seen in

Table 15. While many of the themes could be considered a first step, in reality many of

the themes worked in conjunction with others. However, the first and probably most

important theme identified by 71% was to review the mission statement. As discussed in

the results for interview question seven, the mission statement was the foundation for the

institution and often had an emphasis upon service. A respondent explains, "Give

opportunity for people to articulate how service-learning fits into that particular mission

statement. Because for the sake of sustainability and institutionalizing service-learning

and making it as a culture of service, then we really have to start from there."

The second theme identified by four of the respondents was to begin by looking at

existing service or volunteer activities on campus and work with the people involved in

those activities. Each of the four respondents said their service-learning program grew

Table 15

Responses from Interview Question Ten

Themes	f ($n=7$)	%
Mission	5	71
Existing Programs	4	57
Dialogue	4	57
Involve Others	4	57
Partner with Community	4	57
Just Do It	3	43
Ensure Academic Connection	3	43
Workshop	3	43

out of an existing volunteer effort already in place on their campus. This lead to the third theme identified by 57%, which was to begin a discussion with others on campus that are interested in service and volunteer work. Again, several respondents said that there was much discussion on topics such as the identity as a Christian institution and the purpose of the mission statement, which informed the college's decision to instigate service-learning in the curriculum. One respondent said, "Get people who are interested and get them talking." The fourth theme also builds from the previous two and that was to involve others in the process. Four respondents spoke to this issue specifically. A respondent explained her reasoning on this issue:

> Make sure you foster key alliances or partnerships with people and within the institution that will help you connect to other people. Decide who do you need to get on your side. [Perhaps you need] one of the academic deans or somebody that is in academic administration to recognize that [service-learning] is a valid pursuit.

Essentially, to begin a program relationships will need to be developed with faculty, administrators, and staff who have a heart for service and an understanding of the various components of service-learning.

The fifth theme identified by 57% was to develop community partnerships. The four respondents who mentioned this theme stated the need to justify and clearly identify the need for service-learning through developing an understanding of the community and gaining its perspective. Further, to give credibility to the service-learning appropriate service activities must be designed thus making the community partner aspect an important piece of the puzzle. One respondent's recommendation explained:

> It's important that you have good strong relationships with the larger community. Foster relationships with community organizations where there can be good communication, good dialog, and you can plan together what you're going to do in terms of building a service-learning program.

The sixth theme identified by 43% (refer back to Table 15) was to "just do it," or in other words, if even one faculty member showed interest in service-learning then move forward and do it. One respondent suggested, "Start with one class or one faculty member. Find a course that you could work with first – try it out and give it a pilot test for a semester." Another respondent echoed this suggestion:

> I don't see this mass change of heart among faculty, so what we're trying to do is just do it one by one, and trying to hook up one professor with one service-learning [course] and make that work and use that as an example.

The emphasis of these responses was to start small.

The seventh theme also identified by 43% was that in order to gain faculty support, the academic component of service-learning must be fully explained. Often it was easy to focus on the faith-related component, civic engagement or even the service in service-learning and forget the pedagogical implications for learning. A respondent addressed this issue: "Keep in mind that for faculty you have to communicate the academic side to service-learning – they need to see that it is academically sound." Another respondent supporting this sentiment said:

> You have to encourage strong academic connections. There has to be faculty members in different disciplines that recognize that this is a tool to help them to do their job better. They can be a more effective teacher. They can be a more

effective scholar. They can be a stronger community partner by engaging in this
kind of pedagogy.

The final theme identified by 43% was that to start a service-learning program the
institution should host a workshop or send faculty to training in the area of service-
learning. Several of the respondents used this approach in the beginning stages of their
program and continued to offer workshops and training on a yearly basis. The respondent
from one college explained their approach:

> The way to really sell it [service-learning] to the faculty is to do faculty
>
> development workshops and start with a small number. Advertise it and accept six
>
> faculty members. Let them apply to participate and they get a stipend to
>
> participate and they have to produce a measurable outcome. They have to design a
>
> course and submit it by some designated date, to prove that they've got some
>
> reflective work and rethinking and redesigning the course, or else creating a new
>
> course, that has a service-learning component.

Other respondents suggested inviting a faculty member from a college of similar faith
background to conduct a workshop for faculty. A few had hosted a speaker who was an
expert in the area of service-learning who could not only discuss design but scholarship
implications for faculty. Ideally, however, an institution interested in starting a service-
learning program would initiate a combination of the seven areas outlined in Table 15.

Interview Question Eleven: *What would you recommend a Christian college or
university do to ensure quality and growth of an existing service-learning program?*

The responses to this question varied greatly as seen in Table 16. However, when
conducting the content analysis the raters agreed to include those themes that were

identified by at least two of the respondents therefore providing seven suggestions for ensuring quality and growth of an existing program.

The first theme identified from 57% of the interviews was that those involved in service-learning practice self-reflection. The concept of self-reflection was stated most often by the respondents (see Table 16) and appears to indicate that quality only comes

Table 16

Responses from Interview Question Eleven

Themes	f $(n=7)$	%
Engage in Self Reflection	4	57
Secure Faculty Buy-In	3	43
Strategically Plan	3	43
Devise Guidelines	2	29
Include Community Partners	2	29
Secure a Staff	2	29
Determine Assessment	2	29

with continual reflection on the process, motivation, outcome and the varying elements that make up service-learning. Statements such as "dialogue and sharing will ensure quality because each will hear what the other is doing and begin to gauge the caliber of their own work" and "we reflect on what we've done and we get faculty and students and some of our community members to participate in reflective groups which is very positive," demonstrated the various people involved in the reflective process.

The second theme identified in 43% of the responses was to secure faculty buy-in not just to service-learning, but also to the design and reflection tools that ensure a quality

service-learning experience for all involved (Table 16). One respondent shared a story, which explained her reasoning for this suggestion:

> [I have] a very, very dear colleague who was one of the instigators of the service-learning community who is a very busy woman who does all sorts of research and writing and so forth, but she's never gotten herself to a [service-learning] development workshop. And her students complain. Because they know she's conscientious about what she's teaching which is very heavy content with a poorly designed service-learning component. I finally called her and said, you know, until we meet, I think maybe it might be a good time to take some time off from integrating service-learning. Because as much as you're dedicated and care about service, there's some theory that is needed too. She, in the conversation, got the message.

A different respondent reiterated this point as well: "You need faculty buy-in. It's important for [faculty] to go to things like service-learning conferences and to see people around the country and what they are doing and to look at the good principles for practice for service-learning."

The third theme identified by 43% of the respondents was for an institution to strategically plan their service-learning program. The respondent from one university explained herself:

> I think that the quality is only worked on when we really try to walk the talk and demonstrate the integrity and intent ourselves, and really try to hear, bring structure into the curriculum development, structure in the students you're

training, structure in how we deal with the community partners. Careful planning

and being dedicated to continuing improvement.

A different respondent also supported planning and stated that they created a strategic

plan every three years. She explained:

> We rethink our mission. Not so much the mission of the college, but what is the
>
> mission of our service-learning program within the broader mission of the school
>
> and where do we want to adjust it. Where do we want to tweak things?

Essentially the respondents stated that for service-learning to maintain quality,

expectations need to be established and assessment needs to be planned.

The fourth theme identified by 29% stated that to ensure quality, guidelines for

service-learning need to be articulated that will provide guidance to faculty, community

members and students. The respondent from one college explained her viewpoint, "Come

up with standards – this can help ensure quality. Then have a consistent stance. Know

why you are doing service-learning and for what purpose and make that clear to those

involved." An additional respondent provided further insight:

> Be really careful to construct guidelines and expectations in a very positive way,
>
> saying if [the faculty] are going to do this then we need you [to follow these
>
> guidelines]. It is about the importance of our students having a quality experience
>
> with reciprocal learning for our community partners.

The fifth theme that emerged from 29% of the responses was that it was important

to include the community partners in the creation and evaluation of the service-learning.

A respondent from one college talked about the importance of the community in ensuring

quality:

[We] are interested in ongoing conversations about service and service-learning and the challenges related to ethics, challenges related to the history, challenges related to the future plans of socio-economic patterns in our communities and how we as a Christian institution should deal with those issues. There are factors that bind us together because we have a common purpose.

Another respondent encouraged the development of "authentic partnerships – that they are real, that they are reciprocal, and that they are long-term."

The sixth theme identified by 29% that was useful in ensuring quality was to secure a staff. Two institutions discussed the inability to provide well-coordinated service-learning, organize workshops and maintain relationships with faculty, students and community partner without a staff. One interviewee said, "I think you do need at least one person really consistently paying attention, like a service-learning coordinator. Someone who has had a lot of experience already with the community and is interested in justice issues not just volunteerism." Another respondent suggested, "Get a person who is knowledgeable about service-learning to provide faculty support and feedback. That person should call upon experts to give factual support and rationale for correctly implementing service-learning into a program." As the comments suggested, a knowledgeable staff person ensures quality through consistency and credibility.

Finally, the seventh theme identified by 29% was assessment. This included finding a viable assessment tool and then using it. The respondent from one college interviewed emphasized this in her comments:

I think you have to continually keep your finger on the pulse and make sure you're evaluating and never resting on your laurels and assuming you've arrived.

> To keep a program dynamic, it's going to keep changing. You need to keep
>
> evaluating and keep changing, getting feedback from all different kinds of places.
>
> I think you would want evaluations from faculty member, you want evaluations
>
> from academic administration, you want it from community groups, community
>
> members, and students.

The respondent from another university supported the use of assessment, especially as a program develops. She said:

> To get some of the quality strategies, assess more of the qualitative effects as
>
> opposed to what we've been doing in the beginning, which was look at how our
>
> logistics were going. As [any teacher knows], you can prepare for a lecture, give
>
> it and it is fabulous and the content is wonderful, but if the seats are hard or it's
>
> cold, what do people talk about? We have to look at all aspects of our service-
>
> learning.

Summary

This chapter represented the data used to answer research questions one and two and provided the basis for answering research question three. To summarize, seven characteristics were identified that will be effective in formulating a comprehensive definition of service-learning. Next, the results of the Service-learning at Christian Colleges and Universities form and notes from the Strengthening Service-learning at Faith-Based Colleges conference were examined to assist in identifying the "best practices" in service-learning among Christian colleges and universities. Finally, the results of the Service-learning at Christian Colleges and Universities Program interviews were reported. The seven subjects represented colleges or universities that met the

prescribed criteria and the results were presented in both tables and narrative format. The

results provided numerous guidelines for use in addressing research question three, which

is explained in detail in the following chapter.

Chapter 5

Summary, Recommendations and Conclusion

Summary of Results

This study was designed to be a tool to inform and assist Christian colleges and universities in either starting a service-learning program or strengthening an existing service-learning program at their institution. Three research questions enlightened this study:

1. What might be a comprehensive definition of service-learning?

2. What are the best practices of effective service-learning programs at private Christian liberal arts colleges and universities?

3. Based on the best practices discovered in Research Question Two, can a model be developed to design an effective service-learning program at private Christian liberal arts colleges and universities?

To address the research questions, the researcher did the following: (a) examined the findings of unpublished data from a survey on service-learning at Christian colleges and universities; (b) studied notes from a conference on service-learning at faith-based institutions; and (c) conducted a thorough review of the literature on service-learning and the mission and purpose of Christian higher education. The methodology culminated with interviews of practitioners from seven Christian colleges or universities that met prescribed criteria for best practices in service-learning. A content analysis was performed with the use of an inter-rater and the findings were presented in Chapter Four. With the results tabulated, a summary was made of the data and conclusions were drawn

to address the research questions. The following sections summarize the key findings and the conclusion provides a model, per the request of research question three.

A Comprehensive Definition of Service-learning

The primary phase of the methodology enabled the researcher to address the first research question based upon the literature review and subsequent studies in program development for service-learning. As stated in Chapters Two and Three, the researcher examined 70 research articles or texts on program characteristics of *effective* service-learning in which seven characteristics were deemed "significant". In order for a characteristic to be considered significant it had to be identified in at least 30% of the 70 articles examined (see Appendix A and Figure1). The researcher also considered the findings of the surveys, notes and program interviews of best practices in service-learning when formulating a response to the research question. What resulted was the following comprehensive definition. Effective service-learning takes place when: (a) the service is tied to the learning objectives of a course; (b) the community is involved in the teaching and learning process; (c) the service performed by the students meets a need that is identified by the community;(d)guided reflection, both oral and written, is required of the students;(e) the service performed is meaningful and appropriate for the course;(f)there is assessment and evaluation of student learning and the service-learning program; and (g) the institution (college or university) provides support and incentive for service-learning.

This comprehensive definition integrated previous explanations proposed by Howard (1998) and Kendall (1990) in Chapter Two of this study, but incorporated an added dimension of institutional support. This seventh characteristic of institutional support was not only prevalent in the literature review, where it was stated by 33% of the

sources, but also in the program interviews. As this chapter later explains, the responses in this area were significant and considered a necessary attribute in order for an institution to truly be able to have an effective service-learning program. However, while this attribute is important, it is also unique in that it does not impact the design of a service-learning class. Philosophically, yes, if funding and resources are available then staff and training will be in place to improve the design of a service-learning class; but of the seven characteristics this is the one that could come after a class is designed and in progress. Therefore, this comprehensive definition differentiated itself in that it clarified the unique attributes of a service-learning class while emphasizing that service-learning programs must have resources in place and administrative support in order to be effective.

The program interviews with practitioners from Christian colleges and universities with best practices in service-learning corroborated many of the characteristics used in this definition. For instance, 86% of the respondents stated that the service should be tied to the learning objectives of a course (point 1 in the definition) and 71% stated that the service should meet a community need and that the community should be involved in the process (points 3 and 4 in the definition; Table 3). Reflection was mentioned by 42% of the respondents (point 4 in the definition; Table 3) and much discussion was given to the importance of designing purposeful service and the crucial role of institutional support (points 5 and 7 in the definition; Table 6). Forty-three percent discussed the importance of meaningful work and ensuring that the service provided connections to the course content (point 5 in the definition; Table 15). As a result, the comprehensive definition was supported by the literature review and the comments from

the program interviews. Furthermore, it indicates that designing an effective service-learning component in a class is not enough, but the college or university administration must embrace and support service-learning so that resources are available to ensure success.

Best Practices of Service-Learning

The second phase of the methodology was designed to address the second research question and included data from numerous sources:(a) unpublished results of the Christian Colleges and Universities Service-learning Data Collection Form; (b) feedback from participants at the Strengthening Service-Learning in Faith-Based Colleges conference; and (c) results of the Service-Learning at Christian Colleges and Universities Program Interviews (see Appendix D). While the results from each were presented in Chapter Four, five key elements of what constituted "best practices" are discussed here. Fifty percent or more of the colleges or universities included in the program interviews mentioned each of these elements. The elements are presented in no particular order and include the following:

- Institutional Support

- Mission

- Definitions and Guidelines

- Academic Validity

- Faith and Learning Tool

Institutional support. One of the first attributes that enabled those colleges interviewed to be among "the best" was the institutional support for service-learning on their respective campuses. In these situations, institutional support included funding for

an office, staff, and training as well as advocacy of service-learning by upper administration. In the program interviews, all (100%) of the respondents stated they had institutional support, which was defined as: operational funds, office space, salaries for at least one full-time staff person and resources for training and workshops (see Table 6). When asked in the interviews about the prevalence of such support, all seven respondents stated it was "always" present and discussed the verbal, financial, and philosophical support of service-learning as discussed in Chapter Four.

This coincides with the literature review and program interviews. Thirty-three percent of the articles discussed the importance of institutional support in the health and success of a service-learning program (Appendix A). Ed Zlotkowski (1998) and others (Caron, 1999; Mintz & Hesser, 1996; Ward, 1996) discussed specifically in their research the need for the leadership within a college or university to embrace the philosophical and pedagogical reasons for service-learning as a means to be a force for positive change in the campus culture and community. This form of headship provides the practical resources of facilitating the growth of service-learning on a college campus. Aside from operational and staffing funds, institutional support also included: formal encouragement from the administration to the faculty to integrate service-learning into their courses; resources to aid faculty in both coordinating their service-learning and teaching them how to properly design and evaluate a service-learning course; and recognition of service-learning as a criteria for rank, tenure, and promotion within the institution. This type of support was found in some form at all of the institutions interviewed. Such support legitimized the academic component of service-learning and further communicated its importance within the curriculum and co-curriculum. Not surprisingly, the research found

that if the cornerstone of institutional support was lacking, service-learning remained

dormant or nonexistent on campuses. As a result, this attribute was included in the

comprehensive definition of effective service-learning practices stated previously.

Mission. Coinciding with institutional support was the importance of the mission

statement of the organization being an impetus for action. The language of the mission

statement and subsequent dedication to the statement were key components of the seven

programs interviewed. When asked what they would do first if they were to start a

service-learning program at their college, 71% said they would examine their mission

statement because typically at a Christian institution emphasis has been placed on faith

and service (Table 15). This corresponds with the literature review, which indicated that

most Christian college and university mission statements consisted of the same elements:

language on Christian heritage, teaching, research, and service (Holland, 1999; Hughes &

Adrian, 1997). Since each word of the statement should have meaning, the mission is a

powerful advocate for designing opportunities that engage students and the campus

community in fulfillment of the mission. Furthermore, the literature showed that the

greatest commitment to service-learning occurred when it was explicitly linked to the

mission and thus made a priority within the institution (Wutzdorff & Giles, 1997). The

congruence between a mission focused on faith-based service and practice was a

foundational component for those colleges considered having best practices since it

empowered service-learning to be a tool in fulfilling the mission.

Definitions and guidelines. While the definitions and guidelines for service-

learning have varied greatly, the programs that were effective had some form of

definition or set of guidelines to direct their service-learning efforts. When asked to state

their definition of service-learning, the content analysis identified several themes that institutions used when defining service-learning at their college or university. These were outlined in Table 3 and were used to inform the reasoning for the comprehensive definition given at the beginning of this chapter.

The research did reveal that a definition or set of guidelines is needed to clarify the difference between service-learning and other forms of volunteer work (Table 4). More important, however, was that the interviews and literature review both indicated that in order for service-learning to be effective as a pedagogical tool, a proper working definition and/or guidelines must be followed (Astin et al., 2000; Eyler & Giles, 2000; Zlotkowski, 1998b). For example, 71% of the respondents interviewed had a definition, written guidelines, and assessment tools designed to assess the effectiveness of the service-learning on their campus. As a result, the service-learning staff was able to ensure the quality of the service provided, that learning took place, and that the service-learning met the intended objectives because guidelines were clearly communicated. Definitions and guidelines are not used for only assuring quality, but also to educate. Eyler and Giles (1999), found in their extensive research, that one of the barriers to faculty using service-learning was simply not knowing what it is or how to effectively use it.

While determining a definition is helpful in educating people to what service-learning is, the research revealed that there is a greater need for guidelines on how to properly design service-learning. Service-learning can be defined many ways, but if it is not designed effectively then it will not meet the intended purpose or learning outcomes. For example, creating a service-learning course and not tying the service directly to the

learning objectives of the course will likely reap different learning outcomes than had the service been designed to connect to the objectives of the course. Likewise, for the students to synthesize the service and learning, some form of reflection is needed. If the students do not reflect, they often will not make the connections between their action and learning. This calls practitioners of service-learning to ask, "what is my purpose in using service-learning?" If the purpose is to create a learning and service opportunity, then clearly, explicit guidelines must be followed to ensure that the service-learning is designed appropriately.

Academic validity. Typically, what differentiates service-learning from other forms of experiential learning or volunteer work is its connection to course learning objectives. Further, what naturally attracts faculty to using service-learning is the academic and moral growth students experience while involved in service-learning. Enos and Troppe (1996) discussed this in their research, stating that service-learning gains its academic credibility based upon the precept that the service must be tied to the learning objectives of the course. As a result, the emphasis upon service-learning being an academic pursuit is part of the proposed definition stated earlier in this chapter and has been included in other definitions of service-learning (Kendall, 1990; Howard, 1998; Wingspread, 1989; Table 3). In fact, six of the seven colleges interviewed by the researcher have their service-learning program funded by the Academic Affairs portion of their institution and four of the seven report directly to the Chief Academic Officer (Table 8). But unless the academic component to service-learning is communicated and integrated, it is difficult to comprehend why faculty and the institution should consider service-learning in curricular planning and pursuits.

The academic component, nonetheless, is also debated. Two respondents interviewed by the researcher felt that service-learning could take place in many venues, not just the classroom and therefore the connection to course learning objectives was not always necessary (Table 5). Indeed, an argument can be made that people learn in all situations and that if the service is meaningful, serves a purpose and allows those involved to reflect upon what they have learned through their service that perhaps they have taken part in service-learning. Nonetheless, when asked to elaborate, those interviewed agreed that an ideal setting for service-learning is the classroom but that the principles of service-learning could be applied both in and out of the classroom. The research indicated that if faculty are to embrace service-learning, they must see the validity of the learning component and understand that the greatest learning takes place when there is an intentional connection between the service and learning objectives (Astin et al., 2000; Morton, 1993).

Faith and learning tool. The facet of this study that perhaps is most interesting for Christian colleges and universities is the relationship between service-learning and the integration of faith and learning. As the literature review accounted, most Christian colleges and universities have as a primary interest creating a campus culture that combines the acquisition of knowledge and the faith development of the student (Appendix K). The faith-based mission of Christian colleges calls them to this endeavor and yet it is a combination that has been addressed in a fragmented fashion through the curriculum and co-curriculum (Dirks, 1988). This faith perspective is concerned with the students' development of faith as well as an awareness and demonstration of love, peace and humility: all fruits of the spirit (Sandin, 1982).

As discussed in Chapter Two, service-learning is able to challenge students to consider what they believe as they confront situations and people that may question their motives or beliefs. Such philosophical and emotional challenges foster spiritual growth (Smith, 1996) and studies have shown that service-learning impacts students' spirituality and allows for them to make the connection between their personal faith and values and their service to the community. Therefore, it is not surprising that so many of the respondents in both the unpublished survey (98%) and the formal interviews (100%) believed that service-learning can be used as a tool for integrating faith and learning in the classroom (Table 11). This coincides with the research that found that Christian colleges want to challenge students to draw parallels between what they experience in the world and how their faith calls them to respond (Appendix C).

When discussing how service-learning may be a tool for faith development, many of the respondents in the interviews pointed to the act of service itself. Service is Christian faith in action and service to the community is a fundamental basis of citizenship and should be an integral part of the students' experience while at the Christian institution. However, many institutions stop here and believe that simply engaging the students in community service is integrating faith development. The literature and respondents felt that service alone is not enough and that spiritual development is fostered in environments where students are challenged philosophically and emotionally and where they can see the relevance of faith in their everyday lives (McNeel, 1991; Parkyn & Parkyn, 1996).

This is where the academic and reflection components play a role. The academic component addresses issues of everyday living and decision-making. The reflection

component allows for dialogue not only about the course content and service activity, but also about topics that engages those involved in developing a worldview and faith perspective. Fifty-seven percent of the respondents pointed to the reflection component, coupled with the service, as an opportunity to not only challenge the students philosophically but theologically. Many practitioners created reflection activities and assignments that engaged the students in application of their faith to the course content as well as personal reflection on the relationship between the service, course concepts and their belief system. The various components of service-learning (as seen in the definition) create a rich environment for issues of faith to be nurtured in a course that may not typically be faith-related and therefore generate an even deeper learning opportunity.

A Model for Christian Colleges and Universities

Research question three required the researcher to design a model of service-learning specifically for Christian colleges and universities based upon the findings of the review of the literature, unpublished survey and conference notes, and program interviews. What resulted were eight guidelines that form a model intended to aid in the development of a service-learning program or for use in evaluating an existing program. Many of the guidelines in the model coincide with the five key elements of "best practices" outlined previously, but provide them in a context for overall service-learning program effectiveness. Each guideline in the model builds upon the previous; however, if colleges are already engaged in service-learning the model can be used to assess current practices or in accordance to the specific needs of a campus. Further, the guidelines are meant to address both the philosophical and practical implications in designing an effective service-learning course and program. Each guideline is based upon research and

proven effectiveness with consideration given to the distinct mission and purpose of Christian higher education. As a result, the following eight guidelines are recommended as a model for designing an effective service-learning program at a Christian college or university:

- Examine the Mission

- Enlist Others

- Establish a Definition

- Educate and Train

- Develop Community Partnerships

- Pilot Test

- Reflect and Evaluate

- Gain Institutional Support

Examine the mission. Christian colleges are called to a unique mission that is interested in the holistic development of the student. The mission of Christian colleges and universities should shape not only the motivation behind wanting to serve, but provide learning opportunities that will challenge and develop students academically, socially, and spiritually. According to the respondents from the Christian colleges and universities interviewed, service-learning naturally tied to the religious-affiliation of the institution through the very act of service itself (Table 11). This was perhaps the most consistent theme identified by 71% of the respondents. Therefore, the first guideline is to examine the mission statement of the institution and determine how the college or university is fulfilling the mission through the curriculum and co-curriculum. As noted earlier, most likely the mission of the Christian college includes an emphasis on

acquisition of knowledge, Christian living and service. Questions to consider when reviewing the mission statement include:

- What is the purpose of our mission?

- How is service developed in the students?

- What intentional activities or experiences are available that will ensure that the students develop a Christian worldview that includes service to others?

- How is faith development explicitly addressed?

- Are only voluntary service and spiritual activities provided?

- What does the mission statement call the college or university to expect of its student's, campus community and relationship to others?

- As a Christian institution, what is our social responsibility to our community?

These are not questions that can necessarily be answered by one person, but perhaps should be the impetus for dialogue with others who may be supportive of service-learning. Through examining the mission and asking these questions, the philosophical reasoning and efficacy of service-learning should be evident and a shared vision can be developed. Records should be kept on the outcomes of these discussions and used in shaping the program and assessing its effectiveness. Ultimately, it is the mission statement that in many cases provides the justification for service-learning and the commitment needed to see an effective program develop.

Enlist others. Most service-learning programs start with a few people who have a heart for service and want to combine it with a love for learning. Therefore, in starting a service-learning program proceed by soliciting the support of others through current programs already in existence. Many of the respondents interviewed said they developed

their program by dialoguing with faculty, staff and students who were already a part of a service club, certain majors, or other volunteer organizations on campus. This is the group of people who should be part of the discussion on the mission and purpose of the institution. Moreover, these people may already have contacts in the community and a willing desire to assist in the design or implementation of a service-learning course. This group does not need to be large, but it is important to bring them together and have an open discussion and start to develop interest and support with people who already are committed to the same principle of service.

Once these partnerships begin to develop, recruit people from this group to serve as an advisory board to assist in fulfilling the subsequent guidelines. This board should also be representative of people who may not be currently involved in service, but may be an untapped resource. The advisory board should include faculty from each of the academic divisions, students, and key staff and community members who can provide visibility of the effectiveness of the service-learning program while offering valuable insight and feedback. The program will need longevity beyond the initial people involved in its development. An advisory board can provide the sustenance needed to aid in the growth and commitment of service-learning on campus and in the community. Finally, the members of the advisory board can also be allies when the time comes to solicit institutional support for funding, office space, training and other needs.

Establish a definition. Earlier in this chapter the researcher provided a comprehensive definition of an effective service-learning class and program. As argued previously, a definition serves to educate, clarify and communicate the components of an effective service-learning course. Further, a definition will provide the outline for

strategic planning and program assessment. Therefore, it is crucial that a definition is established that represents sound principles for designing an effective service-learning program as opposed to just another service opportunity. It should also embody the mission and unique purpose of the institution and therefore may not be exactly the same as the definition at another institution.

The challenge is determining what definition a college or university will use and then providing guidelines to insure correct and consistent implementation of service-learning throughout the institution. This is where an advisory board, even in its initial stages of formation, can be of greatest assistance. Together the advisory board can revisit previous conversations regarding the mission, adopt a definition and establish written guidelines for designing, implementing and assessing service-learning. Further, the members of the advisory board can communicate the definition and guidelines to their various constituents establishing a baseline expectation for service-learning at their particular college or university. Finally, as stated earlier, a definition provides vision and a foundation from which to strategically build a service-learning program.

Educate and train. Once interest has been developed and a definition established, those involved need to be educated and trained. Forty-three percent of the respondents in the interviews moved the faculty from *interest in* service-learning to *implementation of* service-learning by hosting a workshop on campus. Even if only a few faculty are interested, if these individuals can implement effective service-learning classes and have a positive experience they will recruit more faculty in the future. In many cases, the institutions interviewed hired an outside consultant for their first workshop introducing service-learning to their campus. At a few colleges, the consultant spent 1-2 days

educating the participants to exactly what service-learning was, and was not, and how to design, implement and assess an effective service-learning program. It should be noted, however, that those involved in the initial planning of service-learning should not forget that faculty are also interested in the philosophical reasons for using service-learning. Therefore, it is worth spending some time discussing the theoretical and theological reasons for using service-learning at a Christian college or university and the personal impact upon faculty as well as students. Explanation of how service-learning can be used as a tool in the integration of faith and learning, particular in a class where such a connection is not so obvious, is also appropriate during the workshop. This is the setting to garner additional support and a shared vision for the potential impact service-learning can have not just in the classroom with the students, but also in the lives of the faculty and community.

Regardless of format, as stated earlier, research showed that lack of information on how to design a service-learning program is one of the greatest barriers to faculty involvement. Further, institutional support is much easier to obtain with proven results that service-learning is an effective pedagogy and a means for furthering the Christian mission. But to do this, faculty and staff need to be properly educated and trained so that in the future they can conduct the workshops and training to their own colleagues, community partners, and interested staff.

Develop community partnerships. The community organizations that receive the service by the students are a very important partner in the learning process. As discussed in Chapter Two, it is imperative that people from the community are involved in the process on two levels: identifying the need and designing appropriate service activities.

In order to do this, partnerships need to be developed with people in the community. This can be achieved by enlisting the assistance of those on the advisory board who already have relationships in the community. For example, if the volunteer center already works with several social service organizations, ask for the names of the individuals at those service locations and make initial contacts. These people will already know the college or university, its mission, and hopefully will have had a positive relationship with the students. If they do not have appropriate service needs, they can provide other contacts.

The community partners should also be educated and trained as to what service-learning is and what their role is in ensuring that a program is effective. As stated in Chapter Two, service-learning is different than volunteer work and may require different expectations of the community organization especially if they are used to working with students in simply a volunteer status. It is important that this differentiation is clearly communicated and the established definition and guidelines explained. Perhaps the community partners can participate in a training workshop with the faculty. Regardless, some venue for education, training and dialogue should be established, as the community partners must be able to discuss their needs and how service-learning classes might address those needs. Ideally, the faculty members themselves would gather with the community partners and discuss their learning objectives to see if there is a need within the community that could connect the learning and service. This could take place during a combined workshop and together the faculty and community members could clarify their roles in designing and implementing an effective service-learning course. With time, those community partners who have a consistent relationship with the college or university should be invited to serve on the advisory board. Eventually, the goal is to

create true partnerships with the community based upon mutual understanding, purpose and service.

Pilot test. As the previous guidelines come to fruition, it is time to pilot test a service-learning class. Repeatedly, when asked about the best way to get a service-learning program started, the respondents interviewed stated to start with one class or one faculty member. While the temptation is to jump in and pilot a class immediately, it is better to work through the previous guidelines – especially in regards to mission and training - before doing so. The ultimate purpose for piloting a class is to establish a foundation from which to learn and grow. Therefore, a solid foundation built around a clear definition, a mission-driven purpose, an effective design, and community need establishes a solid benchmark from which to ensure some level of success.

The pilot is not only a test of the service-learning program, but of the sincerity of purpose and commitment of those engaged in the design and implementation of service-learning. Service-learning is not contained in a classroom environment where the only implications of a poorly designed pilot program are the disappointment of the faculty and lack of learning for the students. Service-learning has the potential to impact people's lives, both in the community and within the institution, by the quality and attitude of those providing the service. Therefore, the pilot course must be designed responsibly. It is not worth the risk to pilot an inadequately planned program that either demeans the act of service or lessens the academic validity of service-learning. Instead, the pilot should represent the best efforts of those involved in the planning with the intention of creating an outstanding first impression to the college and community about the legitimacy and power of service-learning.

Reflect and evaluate. Just as reflection and assessment are key components of an effective service-learning class, they also are essential components in designing a service-learning program. The reflection process actually should begin during the first guideline when discussions take place regarding the role service-learning plays in fulfillment of the faith-based mission. The process of reflection and evaluation should continue more formally with the pilot class or courses and be a regular part of a service-learning program. Further, as noted in Chapter Two, it is through reflection that cognitive and moral development takes place, as those engaged must connect the service and the learning. Therefore, it is an important tool for those involved in the design and implementation process.

One means of reflection is self-reflection on the process. Self-reflection often deals more with the intangible and a change in perspective or attitude based upon what is being experienced. While the faculty member and students are more directly involved in the service-learning, it is still valuable to allow those who have supported the development of the course or program to reflect on the process. This reflection can take place through informal meetings, reflection activities by those involved, and continual dialogue on the process and if it is meeting its intended purpose. This is especially important when conducting a pilot test of a service-learning course. Is the course impacting those involved as expected and does this alter the motivation or purpose? Further, what impact is this having on the faculty member? Has the service component been effective in meeting community need and connecting with the learning objectives of the class? The reflection process invites discussion on topics that can shape the direction of the service-learning program, but also can serve as a means of evaluation.

The evaluation process tends to focus on the more tangible aspects of service-learning. It often includes determining if the learning objectives of a course have been met through the service, assess actual student learning, and measure the impact the service has on the community. Again, this is also an important aspect of the pilot program. To evaluate the process it is helpful to keep samples of students' work, especially any written work that would document a continuum of thoughts or growth. Exams, projects, and any evaluation tools should be kept for documentation. The community member(s) should evaluate the process, both in written and oral formats, as well. Based upon the reflection and evaluation process, those involved can make the appropriate changes and determine the direction for a strategic plan for the institutionalization of a service-learning program at a particular college.

Gain institutional support. While the design and implementation of a service-learning class can be accomplished with few resources, if service-learning is going to grow on a campus it must have greater fiscal and verbal support. Reality is that financial support rarely comes without proof that the investment will reap positive outcomes. Indeed, most institutions researched found they gained institutional support (as mentioned previously in this chapter) *after* they had proven that service-learning could be an effective tool on their campus. This underscores the need to implement the previously stated guidelines as a means to be prepared and provide a strong argument for institutional support. Each guideline is a step towards this ultimate goal by: beginning with the mission, enlisting support, establishing a definition, providing training, identifying community partners, pilot testing a course and through reflection and evaluation creating a strategic plan for service-learning. The demonstrated interest, effort,

and dedication inherent in the fulfillment of these guidelines serves to communicate the depth of commitment by those involved. This commitment combined with the emphasis upon the connection between service-learning and the faith-based mission could potentially serve as a catalyst for gaining support. While institutional support may happen gradually, it should be a pursuit nonetheless to ensure quality and sustainability of service-learning.

Recommendations for Future Studies and Actions

This has been a comprehensive study of service-learning, Christian higher education and the relationship between the two. The following recommendations are based upon the findings, conclusions and review of literature in this study:

1. Further assessment is needed on the relationship between faith development and service-learning. While there is support that some form of faith or spiritual development does take place through service and service-learning, there has been no formal study. This study discusses the role of reflection, service location, and the service itself in shaping the faith development of students, however more information is needed. For instance, to what extent exactly is faith developed and which strategy is most effective? Variables such as program design, faculty influence, course, type of service performed, and type of reflection would be worth investigating. This would aid greatly in further design of a service-learning model specifically for faith development.

2. Through the research, several people from Christian colleges and universities expressed interest in having a professional meeting or conference where those interested or engaged in service-learning could meet and present papers. Versions

of such gatherings have taken place, but with limited attendance. Creating a professional organization for Christians in service-learning may foster more institutional support and provide venues for scholarship and collaboration.

3. A complete database of faculty and staff engaged in service-learning at Christian colleges and universities needs to be developed and housed at an institution or through a website accessible to service-learning professionals. In conducting research for this study, it was very difficult to identify people at Christian colleges and universities who were actually using service-learning. The researcher has a current database, but it needs to be reviewed, updated and expanded.

4. If this study was to be replicated or furthered, site visits to each campus should also be included. The site visits would allow for interviews with faculty, students and community members while also providing insight on the classroom dynamics and relationship with the community. Feedback from students in the form of reflection assignments and insight from community members in terms of the effectiveness of the service-learning would also be valuable.

Conclusion

What is the role of Christian colleges and universities in our society? The faith-based mission of Christian higher education calls for an expectation to produce students who in some form emulate the Christian mission. Christ said, "Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave. Just as the Son of Man did not come to be served, but to serve" (NIV, 1995, Matthew 20:27). Christ also talked of taking care of the hungry, thirsty, strangers, and those in need. If the Christian colleges wish to produce graduates that exemplify the Christian

mission, how are they preparing students to do so? Just as Christ was a powerful influence on the world, Christian colleges and universities are in a position to be of great influence in their communities and more so in the lives of their students. The faith-based mission of service gives Christian institutions not only the freedom, but also the obligation, to engage their students in academic development and spiritual, emotional, and moral growth. Service-learning is a tool that can facilitate this process while engaging in Christ's command to serve.

This chapter concludes this study on best practices of effective service-learning at Christian colleges and universities. It has provided the rationale and a model for effective use of service-learning at a Christian college or university. As outlined in the research questions, the researcher has identified a comprehensive definition of service-learning, key elements of best practices in service-learning at Christian colleges and universities, and provided a model using eight guidelines for use in designing a service-learning program. The model suggests that designing an effective service-learning class is not enough, but that the leadership within the administration needs to make service-learning a priority. For the most part, the colleges and universities considered "best practices" have followed the eight guidelines outlined and therefore demonstrated their effectiveness.

Finally, as the research confirms, service-learning is a venue by which Christian colleges and universities can address both the academic and faith development equally well using a pedagogy that is respected as a credible learning tool and means of bringing about positive change in the community. Nicholas Wolterstorff (1988) challenged Christian educators to examine their purpose and practice when he asked, "Can we assume that students will somehow find out for themselves how to love as Christians in

society and will act on what they have learned?" This study hopes to provide the same

challenge by calling Christian colleges and universities to action.

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Appendix A

Factors / characteristics of effective service-learning identified in the "literature" (*service-learning related texts only)	Reflection: Oral and Written	Service tied to course learning objectives	Service performed is applicable and meaningful	Community defines need and is involved in learning/teaching	Assessment/evaluation of student learning and program	Institutional support of service-learning (staff, resources, etc.)	Service meets a need within the community	Monitoring by university personnel	Duration: several interactions	Faculty: Students able to work closely with faculty	Placement and service quality	Students build relationships w/community members	Diversity: Students work with people from diverse groups & backgrounds	Intensity: length of each service experience	Orientation of students and community members
Astin, A.W., 1993	1	1													
Astin, A.W., 1996	1	1													
Astin, A.W., Sax, L.J., 1998	1	1													
Astin, Sax, & Avalos	1														
Astin, Vogelgesand, Ikeda & Yee,2000	1	1	1			1	1			1			1	1	1
Benne, 2001						1									
Blythe, et al, 1997			1												
Bringle, Games & Malloy,1999		1		1		1	1			1					
Bringle & Hatcher, 2000		1		1											
Caron, B., 1999	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Chickering, 1977															
Claus,J & Michel,T., 1999	1	1	1			1	1			1	1	1			
Cleary, C. & Benson, D.E., 1998	1	1				1	1								1
Cohen, J. & Kinsey, D.F., 1994	1														
Conrad & Hedin, 1982			1												
Cooper, D.,1998	1														
Dalton & Petrie, 1997															
Driscoll, Holland, Gelmon, & Kerrigan, 1996	1														
Eads, S.E., 1994	1	1	1	1			1				1	1	1		
Eby, J.W., 1998	1	1	1	1	1	1	1	1							
Enos & Troppe, 1996	1	1										•			
Eyler, J. & Giles, D.E., 1996	1	1	1	1	1					1	1		1		
Eyler, J. & Giles, D.E., 1997	1	1	1	1	1		1			1	1	1	1	1	1
Eyler, J. & Giles, D.E., 1999	1	1	1	1	1		1	1						1	
Fenzel, L.& Leary, T.P., 1997	1	1					1							1	
German, B., 1995		1		1		1	1								
Glassick, C.E., 1998	1	1	1	1			1	1	1		1				
Gray,Ondaatje,Fricker,Geschwind, 2000															
Gray,Ondaatje & Zakaras,1999	1	1		1	1	1				1	1			1	1
Gugerty & Swezey, 1996				1			1	1							
Holland, B.A., 1999		1		1	1	1	1								
Howard, J., 1998	1	1	1	1	1		1								
Ikeda, E.K., 1999							1								
Jacoby, B., 1996	1														
Kendall, J., 1990	1	1	1	1	1		1								
Kraft, R.J. & Krug, J. 1994	1	1													
Lynton, E.A., 1995	•														
Mabry, 1998	1		1												

Factors / characteristics of effective service-learning identified in the *literature (*service-learning related texts only)	Reflection: Oral and Written	Service tied to course learning objectives	Service performed is applicable and meaningful	Community defines need and is involved in learning/teaching	Assessment/evaluation of student learning and program	Institutional support of service-learning (staff, resources, etc.)	Service meets a need within the community	Monitoring by university personnel	Duration: several interactions	Faculty: Students able to work closely with faculty	Placement and service quality	Students build relationships w/community members	Diversity: Students work with people from diverse groups & backgrounds	Intensity: length of each service experience	Orientation of students and community members
McCarthy & Tucker, 1999	1							1							
McEwen, M.K., 1996	1	1	1					1					1		
Mintz & Hesser,1996	1	1	1	1	1	1	1	1		1		1	1	1	1
Myers-Lipton, 1998			1			1				1				1	
Nat'l Comm Serv Act,1990	1		1	1											
Parker-Gwin & Mabry, 1998	1	1	1			1	1					1			
Rockquemore & Schaffer, 2000	1	1	1				1			1		1	1	1	
Sax & Astin, 1997			1										1		
Schine, J., 1997		1	1			1	1		1						
Schneider, M.K., 1998															
Sigmon, R. & Colleagues, 1996	1			1											
Sigmon, R., 1994															
Singleton, Hirsch, & Burack,1999		1	1		1	1	1								
Stanton, Giles, & Cruz,1999	1														
Swezey, E.D., 1990	1			1		1	1				1	1	1		
Tice, T.N., 1999		1		1	1										
Ward, K., 1996						1									
Ward, K., 1998	1	1			1	1									
Waterman, A.S., 1997	1	1	1												
Weigert, K.,1998	1	1	1	1	1		1	1							
Welch, 1999	1									1					
Wingspread, 1989	1														
W.K. Kellogg Found, 2000		1		1		1	1			1				1	
Wutzdorff & Giles, 1997		1				1				1					
Ziolkowski, E., 1996		1				1									
Ziolkowski, E., 1998b (Ed.)	1	1	1		1										
Ziolkowski, E., 1998a				1		1									
Ziolkowski, E., 1999	1	1	1	1	1	1	1	1		1					
TOTAL:	**41**	**38**	**27**	**23**	**23**	**23**	**21**	**10**	**9**	**10**	**9**	**10**	**9**	**6**	**6**

Appendix B

Christian Colleges and Universities Service-Learning Data Collection Form

1. Your name: _____ Title: _____

Email: _____ Phone: _____ Fax: _____

University/College: _____

Mailing address: _____

Web address:_____

2. What kind of experiential education does your university/college use? <u>Check all that apply</u>.
_____ service-learning
_____ internships
_____ volunteer opportunities
_____ field work
_____ Other. Please describe. _____

3 Does your university/college currently integrate community service-learning (community service tied to course objectives) into your curriculum?
_____ yes _____ no (skip to question 11)

4. Approximately how many courses in the 1999-2000 academic year integrate service-learning into the curriculum? _____

5. Who coordinates (between the faculty, community agencies, and students) the service-learning classes on your campus? <u>Check all that apply</u>.
_____ The faculty members themselves
_____ A full-time staff person whose sole responsibility is service-learning/volunteerism
_____ A full-time staff person whose partial responsibility is service-learning/volunteerism
_____ A part-time staff person
_____ Other: Please describe _____

Who should be contacted to discuss service-learning on your campus (if other than person filling out survey)?
Name: _____ Phone: _____ Email: _____
6. Does your campus have a document which outlines specific guidelines for courses to be recognized as service-learning? _____ yes _____ no

7. Please put a check next to the attributes you feel <u>must take place</u> in order for a course to be recognized as a service-learning course at your institution. Check all that apply.
_____ Service must be tied to learning objectives of course.
_____ Service is provided to non-profit, church or government service organizations.
_____ Service provided in response to community need
_____ Reflection component: papers, journals, oral and written responses, etc.
_____ Students earn a grade that reflects their service-learning work and reflection
_____ Other: Please describe._____

8. What is your faculty/university's motivation for integrating service-learning into the curriculum?
Check all that apply.

_____ To increase civic awareness
_____ To create a partnership between university/college and the community
_____ To integrate faith development and learning in the classroom
_____ To promote service among our students
_____ To tie classroom learning with our institutional mission statement
_____ To integrate another learning method into the classroom
_____ To increase community awareness in our students
_____ Other: _____

9. What percentage of courses offered at your university/college emphasizes the integration of faith development and learning across the curriculum?

_____ 0% _____ 5-10% _____ 15-25% _____ 50% _____ 50-75% _____ close to 100% _____ 100%

10. Based upon your experience with service-learning, do you believe it could be used to integrate faith development and learning in the classroom across the curriculum?

_____ Yes   _____ No

If yes, how do you see integration taking place? Check all that apply.

_____ Through the reflection journals, papers, discussion
_____ Through the service-learning community organization
_____ Through the type of class taught (Religion, Social Work, Etc.)
_____ Through the service itself
_____ Through requiring all students take a service-learning course
_____ Other: _____

11. What are the obstacles to your institution integrating service-learning in your curriculum?
Check all that apply.

_____ No person to coordinate
_____ We don't know how to get started!
_____ Our location makes it difficult to reach community agencies
_____ Service-learning is too time consuming
_____ Our curriculum does not have room to incorporate service-learning
_____ We don't know enough about service-learning to create interest
_____ Other: _____

12. Would you be interested in participating in further research of the role of service-learning in the integration of faith development and learning in the classroom?

_____ Yes   _____ No

13. Would you be interested in receiving a free copy on Best Practices for Service-Learning at Christian Colleges and Universities?

_____ Yes   _____ No

Thank you for your assistance!
Please return by May 23rd to:
Pepperdine University, Business Administration Division, Malibu, CA 90263
Fax: 310-XXX-4696   Phone: 310-XXX-7458

Appendix C

Notes from Focus Group Discussions at the
Strengthening Service-Learning at Faith-Based Colleges conference

June 2-4, 2001, at Messiah College.

The following questions and summary of answers/discussion noted below:

1. What is the distinction between academic service and community service?
   - Reflection
   - The students are volunteering with no connection to academics
   - There really isn't one...all service can be tied to academics and life
   - I'm still figuring it out. I think it is the intentionality of academic service, the planning and preparation to see that the service is related to a class and that the reflection is tied to the learning objectives of the class as well.

2. How can we specifically address the spiritual element of service? How do Christian institutions look differently than secular institutions in their service-learning?
   - Are we supposed to look different?
   - We want to make connections to faith – the reflection, the service...it should tie to our faith and why we as Christians (in our case) serve others.
   - We need to see the world as a "suffering world" and we worship a "suffering savior"
   - We take the concept of faith and enlarge it by what we do, by the service we perform.
   - Service-learning allows us to help our students to not compartmentalize their faith, but to see it as an integral part of what they are learning and who they hope to become.
   - Yes, we should look different...at least I would hope. We are interested in the spiritual side of our students and our motivations for service may be different.
   - The service may be of a spiritual nature at our institutions...the act itself may focus on helping people in their spiritual needs, not just physical or emotional.
   - Our motivation may be different. The service is a response of faith.
   - This is a touchy subject on our campus. Depending on who you ask, some would say that our role is to try to develop the faith of our students, but others say that is the role of the chaplain and religion faculty. I would have a hard time selling this concept of service-learning as faith development on my campus – some faculty have no intention of using it for that purpose even though our roots are tied to the Christian church.
   - From our conversation, it seems like we [Christian or faith-based colleges] are not doing near as much as what they are doing at other state schools or places like Vanderbilt. We still have so much to do!

3. Is service-learning being embraced on your campus? To what extent?
   - Yes! The problem is that the faculty and staff in my office are excited about and using service-learning. But the Dean and Administration, they don't see its purpose.
   - No...I'm just learning about it at this conference.
   - Yes... well, we are doing service. Is it service-learning? That is what I'm trying to figure out.
   - A few people are – some of the creative faculty are doing great work with it, but I only have a few faculty willing to commit to it and to give it a try.
   - Not really...not compared to what I've seen here and heard from others. I thought we were doing a lot, but now I see we are not. Also, we haven't worked through all of the details, the community partnership element and assessment. We still have so much to learn!
   - I don't think embraced is the word for it. It is growing at a grass roots level – I hope we get to a point where we would think we were embracing service-learning.
   - I'm frustrated by the lack of interest and support. I wish my boss was here now to hear what people are saying about service-learning. He doesn't know the potential of it and its ability to work in our curriculum.

Appendix D

Service-Learning at Christian Colleges and Universities
Program Interview

College or University: _____

Name of Interviewee: _____

Title: _____

Purpose: The purpose of this study is to assist Christian colleges and universities in either starting a service-learning program or strengthening an existing service-learning program at their institution. Since service-learning has many definitions and attributes, the first purpose is to identify a working definition and set of attributes that have proven to be effective and useful according to the research and practitioners. This includes identifying the characteristics for a successful service-learning program designed specifically for the Christian college context.

Second, since quality programs at Christian colleges and universities already exist, the purpose will be to identify several such programs and discuss practices from these existing programs that could be used in starting or strengthening a service-learning program at a Christian college or university. **Your institution has been selected because it has an effective and flourishing service-learning program *and* demonstrates a strong commitment to its faith-based mission.** Thank you for sharing your insight and practices for the benefit of other Christian colleges and universities.

Directions: Please read over the following questions and be prepared to discuss them during your telephone interview with Regan Schaffer, which will take place on (date) at (time).

1. What is your institution's definition of service-learning and what attributes or characteristics do you feel are necessary for service-learning to be effective?

2. How is service-learning differentiated from:

- volunteer work (community service)

- internships

- field study

3. The service-learning research literature consistently focuses on six attributes, listed below, of effective service-learning courses. Please identify to what extent your institution attempts to integrate each of these attributes into your service-learning courses:

	Never	Sometimes	Often	Always	Don't Know
a) Assessment/evaluation of student learning and program	___	___	___	___	___
b) Community is involved in the teaching/learning process	___	___	___	___	___
c) Reflection: oral and written	___	___	___	___	___
d) Service meets a need within the community that is defined by the community.	___	___	___	___	___
e) Service performed is applicable and meaningful	___	___	___	___	___
f) Service is tied to course learning objectives	___	___	___	___	___
g) Institutional support of service-learning (staff, resources, training, etc)	___	___	___	___	___

4. What type of support does your institution demonstrate towards service-learning efforts on your campus? State (check) all that apply:

Office, department, or center for service-learning on campus ___

Full-time staff support ___

Full-time faculty support ___

Part-time staff support ___

Consideration given for rank, tenure and promotion to faculty who participate in service-learning ___

Funding for training and workshops for faculty and staff ___

Stipends to encourage faculty development of service-learning classes ___

All students required to take at least one service-learning course in their major ___
Other:

_____ ___

5. What department is responsible for service-learning on your campus? Is oversight responsibility assigned to the academic, student affairs or another area within your institution?

6. What guidelines does your institution use when designing a service-learning course? How do you communicate those guidelines and ensure that they are being followed?

7. How does service-learning tie to the religious-affiliation (mission statement) of your college or university?

8. In what ways do you feel service-learning is a tool for integrating faith and learning at your college or university? Which attributes listed in question three, if any, does your institution use? (during interview provide matrix of six and code according to each institution)

• Do you have an example of a class where this is taking place? Describe in detail.

9. In what ways could (or perhaps should) service-learning be *different* at Christian colleges and universities than at secular institutions of higher education?

10. What would you recommend a Christian college or university do first to start a service-learning program?

11. What would you recommend a Christian college or university do to ensure quality and growth of an existing service-learning program?

12. Additional Comments. Please state any other *insights, comments* or *recommendations* for Christian colleges or universities interested in starting or strengthening a service-learning program at their institution.

Appendix E

Service-Learning at Christian Colleges and Universities Program Interviewee

Confirmation Letter

Date

Name
College or University

Dear,

Thank you again for your willingness to share your insight and experience with me as part of my doctoral dissertation. As you may recall from our conversation, I am conducting a study of effective models of service-learning for Christian colleges and universities. You have been selected because your college or university has an effective and flourishing service-learning program *and* demonstrates a strong commitment to your faith-based mission. My intention is to use the content from each of my interviews as models for how to start or strengthen a service-learning program at a Christian college or university.

I have enclosed a copy of the interview schedule I will be using in our interview. Please look over the questions and be prepared to discuss them in detail. I will take notes during our interview and shortly thereafter provide you a typed transcript of your responses for you to edit or give feedback. If you have any literature or program guides regarding your service-learning program, please bring those with you to the interview. **This letter serves as confirmation that we will be meeting on (day), (date), at (time) for a one hour interview.**

If you have any questions regarding the interview schedule, our appointed meeting time, or any other aspect of our interview, please do not hesitate to contact me at 310-506-XXXX or 310-506-XXXX. I know how valuable your time is and will respect your schedule by beginning and ending on time. More so, I appreciate your giving of your time to assist me in my research and to share your service-learning practices for the benefit of other Christian colleges and universities.

Best wishes,

Regan H. Schaffer
Doctoral Candidate

Enclosure

Appendix F

Panel of Experts

1. Jen Skaggs
    Asbury College
    Coordinator for Community Service Learning
    One Macklem Drive
    Wilmore, KY 40390-1198
    jen.skaggs@asbury.edu

Jen Skaggs has her Bachelors degree from Taylor University and a M.S. in Student Development from Miami University, Oxford OH. She currently serves in the Center for Outreach and Community Service Learning and has extensive experience in the volunteer and community service arenas. Asbury College is a private, liberal arts Christian college.

2. Richard Hughes
    Pepperdine University
    Distinguished Professor of Religion
    24255 Pacific Coast Highway
    Malibu, CA 90263
    Richard.Hughes@pepperdine.edu

Richard T. Hughes directs the Pepperdine University Center for Faith and Learning. A scholar and classroom teacher for over thirty years, Hughes has published extensively in two areas: (1) American religious history and (2) the relation between Christianity and American higher education. He obtained his B.A., Harding University; M.A., Abilene Christian University; Ph.D., University of Iowa.

3. Brad Dudley
    Pepperdine University
    Service-learning Coordinator
    Pepperdine Volunteer Center
    Malibu, CA 90263
    Brad.Dudley@pepperdine.edu

Brad Dudley serves Pepperdine University as its Service Learning Coordinator. His office provides resources and support to around 70 classes, distributed across all of Pepperdine's academic divisions, each academic year. Additionally, Brad teaches in the Religion Division where he utilizes service-learning in his "History and Religion of Ancient Israel" class. He has spoken on this particular course design at both regional and international conferences, as well as having recently contributed a chapter on the subject of "Using Service-Learning to teach Hebrew Bible" to the AAHE series on service-learning in the disciplines. Brad is currently completing a Ph.D. in Old Testament under Leslie Allen at Fuller Theological Seminary

Appendix G

Cover letter to Panel of Experts

May 14, 2001

Dear _____,

Thank you again for agreeing to assist in the validation process for my research. As you may recall from our email conversation, I am conducting a study of effective models of service-learning for Christian colleges and universities. The people I will be interviewing have been selected because their college or university has an effective and flourishing service-learning program *and* demonstrates a strong commitment to their faith-based mission. My intention is to use each of these institutions as models for how to start or strengthen a service-learning program at a Christian college or university.

I am conducting this study as part of my dissertation for my doctoral degree in Institutional Management at Pepperdine University. The information and data for this study will be gathered through telephone interviews and the interviewees will have a copy of the interview questions to view during our conversation. Since I want to obtain the most relevant and valid data possible, I sincerely request your participation in the assessment of the content validation of the interview schedule, entitled Service-Learning at Christian Colleges and Universities Program Interview, prior to my use of the instrument. The instrument is designed to obtain the following information:

1. To identify the attributes that enable each Christian college and university interviewed in meeting the criteria recognized in the research literature as essential elements to produce effective service-learning outcomes (see interview schedule for criteria).
2. To identify the attributes that enable each Christian college and university interviewed to effectively use service-learning as a means to assist it in fulfilling its faith-based mission.
3. To articulate appropriate definitions and guidelines to be used in designing an effective service-learning course and/or program at a Christian college or university.

As you review the instrument items, please examine and determine the following considerations:

1. Whether each item on the instrument will fulfill the objectives stated above.
2. Whether the questions and terms are understood.
3. Whether the instructions are clear.
4. Whether there are questions I should ask, but have not.
5. Whether you have any suggestions for improvement of the format or/and wording of the instrument.

I am asking that you assist me by providing me feedback as objectively and completely as possible by writing or typing your comments and recommendations directly under each interview question. You may also write comments on a separate sheet of paper or within the body of an email if you wish. Once you have completed your review of the attached instrument, please immediately return it to me via email or fax no later than **June 1, 2001**.

Thank you for taking the time to conduct this content validation for my study. Your feedback is greatly appreciated. Please do not hesitate to contact me if you have any questions or concerns. I look forward to your response and will share the results of my study with you upon completion.

Gratefully yours,

Regan H. Schaffer

Phone: 310-317-XXXX
Cell: 310-458-XXXX
Fax: 310-456-XXXX
Regan.Harwell.Schaffer@pepperdine.edu

Appendix H

Human Subjects Permission Form

Date:

To: Name, Title

From: Regan Schaffer, doctoral candidate

I, _____, hereby agree to participate in the doctoral research project entitled, Best Practices of Service-Learning at Christian Colleges and Universities, being conducted by Regan H. Schaffer, doctoral candidate at Pepperdine University.

The purpose of this study is to gather service-learning practitioner feedback regarding service-learning programs at Christian colleges and universities. I understand that my participation is "voluntary" and that I am free to withdraw from participating in this study at anytime.

I understand that any possible risks associated to me with this study are minimal.

I understand that my interview will be tape-recorded and that I will receive a copy of the transcript and have an opportunity to edit my comments.

I understand that the information that I reveal in this interview will be printed in Ms. Schaffer's dissertation. I understand that I may not receive any direct benefits from participating in this study, however, participation may help Christian colleges and universities to create or improve a service-learning program at their institution.

Date: _____   Signature: _____

Please return to: Regan Schaffer, Pepperdine University, Malibu, CA 90263
Fax 310-456-XXXX

Appendix I

Inter-rater Profile

The following individual was identified by the researcher and approved by the

dissertation Chair to serve as a inter-rater on the content analysis of the Service-Learning

at Christian Colleges and Universities Program Interviews.

Dr. Jonathon Roberts

Education:

Pepperdine University Graduate School, Culver City, CA
    Doctor of Education, Institutional Management, 1999 Graduate
    Master of Science, Administration, 1994 Graduate

Pepperdine University, Seaver College, Malibu, CA
    Bachelor of Arts, Spanish & Liberal Arts, 1992 Graduate

Employment:

January 2001 – Present   Harding University   Searcy, AK
- Director of Financial Aid
- Manages all aspects financial aid

Feb, 2000–Dec. 2000   USA Group   Encino, CA
Account Executive, Higher Education
- Promoted USA Group's Student Loan products and services to members of the financial aid community.
- Developed technical solutions and strategies to automate loan processing in a wide variety of higher education settings.

1999–Feb, 2000   Pepperdine Graduate School   Culver City, CA
Manager of Enrollment Services
- Hired and supervised staff in the areas of Recruitment, Admissions, Financial Aid, and Records; increased staff morale through team building activities.
- Increased office productivity and improved student service by implementing school software package and by providing training for existing technologies.

Appendix J

Interviewee Contacts for Best Practices in Service Learning

Criteria:
A) Has an established service-learning program at their institution with full-time staff person who can be interviewed
B) Service-learning program utilizes at least six of the seven characteristics identified in the literature
C) Service-learning program must be cited or recognized for its effectiveness outside of the college or university

School	A	B	C	Contact Attempts	Outcome
Augsburg College	Ms. Mary Laurel True	Web	Zlotkowski, AAHE	Email 8/9	Participant
Bethel College	Dr. Vincent Peters	Web	AAHE	Email 8/9	Participant
Calvin College	Dr. Gail Heffner	Form; web	Bennes	Phone 7/27; Email 8/9	Participant
Messiah College	Dr. John Eby Agape Center	Form; web	CIC, Boyer Institute	Phone 7/27; 8/28 Email 8/9; 8/24	Participant
Notre Dame	Annie Cahill Dr. Jay Brandenberger	Web	Bennes, AAHE	Email 8/9; 8/21 Email 9/11; 9/24	Participant
St. Olaf College	Dr. Gary Anderson	Web	AAHE, Bennes	Email 8/21; 9/20; 10/1 Ph 9/20	No response
University of San Diego	Dr. Judy Rauner	Form	AAHE	Email 8/9	Participant
Valparaiso University	Jennifer Jones-Hall, Greek & Vol. Programs	Form	Bennes, AAHE	Email 8/9, 8/28, 9/20 Ph 9/20; 9/24	Non-participant
Wheaton College	Dr. Timothy Sisk	Web	Bennes	Email 8/9; 8/28	Participant

Appendix K

Profile of Christian Colleges & Universities Selected

College/University	Mission and Religious Affiliation
Augsburg College Minneapolis, Minnesota	The mission of Augsburg College is to nurture future leaders in service to the world by providing high quality educational opportunities, which are based in the liberal arts and shaped by the faith and values of the Christian Church, by the context of a vital metropolitan setting, and by an intentionally diverse campus community. *Religious Affiliation*: Evangelical Lutheran Church
Bethel College, St. Paul, Minnesota	Bethel College is a Christian learning community committed to pursue and practice what is true; to excel in its educational programs; to collaborate as partners in learning; to integrate Christian faith into every area of life; and to nurture every person toward Christian maturity in scholarship, leadership, and service. *Religious affiliation*: Baptist General Conference
Calvin College Grand Rapids, Michigan	Calvin College is a comprehensive liberal arts college in the Reformed tradition of historic Christianity. Through our learning, we seek to be agents of renewal in the academy, church, and society. We pledge fidelity to Jesus Christ, offering our hearts and lives to do God's work in God's world. *Religious Affiliation*: Christian Reformed Church
Messiah College Harrisburg, Philadelphia	Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society. *Religious Affiliation*: Anabaptist, Pietist and Wesleyan traditions of the Christian Church
St. Olaf College Northfield, MN	St. Olaf College strives to be an inclusive community, respecting those of differing backgrounds and beliefs. Through its curriculum, campus life, and off-campus programs, it stimulates students' critical thinking and heightens their moral sensitivity; it encourages them to be seekers of truth, leading lives of unselfish service to others; and it challenges them to be responsible and knowledgeable citizens of the world. *Religious Affiliation*: Evangelical Lutheran
University of San Diego San Diego, California	The University of San Diego is a community of scholars committed to the pursuit of truth, academic excellence, and advancement of knowledge in liberal arts and professional programs. Independent and comprehensive, the University of San Diego is dedicated to providing a value-based education to all students in its College and Schools. A Roman Catholic institution, the University is committed to belief in God, to the recognition of the dignity of each individual and to the development of an active faith community. It is Catholic because it witnesses to and probes the Christian message as proclaimed by the Catholic Church.

	The University welcomes and respects those whose lives are formed by different traditions, recognizing their important contributions to our pluralistic society and to an atmosphere of open discussion essential to liberal education. As a community the University is committed to collegiality, shared decision-making and academic freedom. Education at the University is holistic, offering opportunities for intellectual, physical, spiritual, emotional, social, and cultural development. Students are challenged to develop knowledge, values and skills to enrich their lives and to prepare them for careers which will provide service to their global, civic, and faith communities. *Religious Affiliation*: Roman Catholic
University of Notre Dame South Bend, Indiana	The University of Notre Dame is a Catholic academic community of higher learning, animated from its origins by the Congregation of Holy Cross. The University is dedicated to the pursuit and sharing of truth for its own sake. As a Catholic university one of its distinctive goals is to provide a forum where through free inquiry and open discussion the various lines of Catholic thought may intersect with all the forms of knowledge found in the arts, sciences, professions, and every other area of human scholarship and creativity. The intellectual interchange essential to a university requires, and is enriched by, the presence and voices of diverse scholars and students. The Catholic identity of the University depends upon, and is nurtured by, the continuing presence of a predominant number of Catholic intellectuals. This ideal has been consistently maintained by the University leadership throughout its history. What the University asks of all its scholars and students, however, is not a particular creedal affiliation, but a respect for the objectives of Notre Dame and a willingness to enter into the conversation that gives it life and character. Therefore, the University insists upon academic freedom which makes open discussion and inquiry possible. The University prides itself on being an environment of teaching and learning which fosters the development in its students of those disciplined habits of mind, body and spirit which characterize educated, skilled and free human beings. In addition, the University seeks to cultivate in its students not only an appreciation for the great achievements of human beings but also a disciplined sensibility to the poverty, injustice and oppression that burden the lives of so many. The aim is to create a sense of human solidarity and concern for the common good that will bear fruit as learning becomes service to justice. Notre Dame also has a responsibility to advance knowledge in a search for truth through original inquiry and publication. This responsibility engages the faculty and students in all areas of the University, but particularly in graduate and professional education and research. The University is committed to constructive and critical engagement with the whole of human culture.

	The University encourages a way of living consonant with a Christian community and manifest in prayer, liturgy and service. Residential life endeavors to develop that sense of community and of responsibility that prepares students for subsequent leadership in building a society that is at once more human and more divine.
	Notre Dame's character as a Catholic academic community presupposes that no genuine search for the truth in the human or the cosmic order is alien to the life of faith. The University welcomes all areas of scholarly activity as consonant with its mission, subject to appropriate critical refinement. There is, however, a special obligation and opportunity, specifically as a Catholic university, to pursue the religious dimensions of all human learning. Only thus can Catholic intellectual life in all disciplines be animated and fostered and a proper community of scholarly religious discourse be established.
	In all dimensions of the University, Notre Dame pursues its objectives through the formation of an authentic human community graced by the Spirit of Christ.
	Religious Affiliation: Roman Catholic
Valparaiso University Valpariaso, Indiana	Christ College, the honors college of Valparaiso University, is a community of faculty and students that integrates fields of study, inspires love of learning, and enriches Christian moral and intellectual life through independent thought and collaborative inquiry. *Religious Affiliation*: Independent Lutheran
Wheaton College Wheaton, Illinois	Wheaton College exists to help build the church and improve society worldwide by promoting the development of whole and effective Christians through excellence in programs of Christian higher education. This mission expresses our commitment to do all things - *"For Christ and His Kingdom."* *Religious Affiliation*: Evangelical Christian