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Service-Learning in Social Work Education: Building Democracy through Informed Citizenship

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Service-Learning in Social Work Education:

Building Democracy through Informed Citizenship

A Dissertation

Presented to

The Faculty of the Graduate School Of Social Work

University Of Denver

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Ryan Tolleson Knee

August 1999

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ABSTRACT

Longitudinal studies spanning the last three decades have indicated that incoming college students have become increasingly concerned with individual gain, competition, and materialism. This, coupled with 1996's lowest voter turnout in 70 years and declining levels of participation in civic groups are indicators that citizens are relatively uninterested in, or lack the capacity to engage in activities that strengthen the democracy. To address this concern, faculty in social work education have been encouraged to reconsider traditional pedagogy and structure curricula so community service is combined with structured reflection; commonly known as service-learning. Undergraduate social work programs typically offer community service experiences and immerse students in experiential learning opportunities through the practicum during the senior year. However, service-learning is being integrated into new and existing courses, allowing students direct exposure to diverse populations and practice opportunities much *earlier* in their education. The social work field has underscored the importance of building a strong democracy and an engaged citizenry to build stronger communities, and service-learning has been viewed as a potential venue.

This study utilized a quasi-experimental comparison group design to determine whether undergraduate students enrolled in a semester-long introductory social welfare course who participated in service-learning acquired attitudes and skills that supported citizenship, a respect for diverse populations, and leadership abilities more readily than their nonparticipating peers. A pre and posttest was administered while mean score differences between and within groups were measured by employing the independent and paired t-tests. The outcomes supported service-learning as a medium to foster leadership abilities and stronger affiliations with local citizens and community-based organizations. The results also have important implications for integrating theory with practice.

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Chapter I

Introduction

The purpose of this study was to test through scientific research whether or not service-learning pedagogy fostered attitudinal and skill changes on four variables (i.e., citizenship, respect for diversity, leadership ability, and perception of the learning experience) that supported the study's emphasis on strengthening this nation's democracy. Service-learning (S-L) is defined as pedagogy that stimulates learning by actively involving students in organized service experiences that address community needs (Giles & Eyler, 1994). The approach is distinguished by guided reflection, a process that encourages students to critically analyze their experience through small group discussions or by maintaining a journal or writing a paper (Burns, 1998; Giles & Eyler, 1994). To analyze the impact of S-L, the study implemented a pre-test, post-test quasi-experimental comparison group design and constructed an instrument to measure the civic attitudes and skills of students enrolled in *Introduction to Social Welfare* at The University of Montana - Missoula.

There were two primary reasons for this study. The first was to foster civic skills and attitudes among students enrolled in an introductory social work course at a major university. Recent data have indicated that

incoming college students in the United States possess fewer pro-social values and are less willing to promote social reform than any entering class in 30 years (Sax, Astin, Korn, & Mahoney, 1997). The second reason was based on criticisms recently rendered against higher education suggesting that campuses throughout this nation have neglected their public service mission by insufficiently preparing students to be informed and active citizens (Bok, 1990; Boyer, 1990; Newman, 1985).

An alternative purpose for conducting this study was to explore the implications of S-L in social work education. Social work has not only established itself as an academic discipline woven into the fabric of higher education, but as a profession with a longstanding history of promoting democracy by empowering citizens to be contributing members of their communities through education and training (Austin, 1986; DuBois & Miller, 1996; Fisher & Karger, 1997; Specht & Courtney, 1994). Because of this historical commitment, it is critical that social work educators continue to investigate ways to promote civic values among undergraduate social work majors and non-majors in an effort to build democracy. Furthermore, many undergraduate social work programs have come to rely on the practicum as the student's only integrative community-based educational experience and offer it during the student's

final year. By denying students opportunities for hands on, community-based learning *earlier* in their education, educators may actually be restricting student learning and limiting the development of new skills. As a result of this shortcoming, the field must explore S-L as a mechanism to help students learn firsthand about the social problems and communities they are being trained to transform and consider its merits for cultivating citizenship *earlier* in their academic careers.

Social learning theory was established as the study's conceptual foundation and provided an explanation for attitudinal and skill changes as applied to S-L pedagogy and this cohort. The theory is a developmental stage model that specifies how maladaptive perceptions of reality can be modified through social interactions and conscious reflection. It was selected because it contained aspects of cognitive, behavioral, and learning theories and had promise for informing practice as applied to S-L pedagogy and social work education.

S-L pedagogy was selected because it had the potential to integrate multiple aspects of community-based learning (i.e., practica, cooperative education, and volunteer experiences) that have had a historical presence in social work education. S-L paralleled these experiential approaches by intentionally involving students with diverse people and situations to dispel fears, reduce negative stereotypes, and

promote socially responsible behaviors (Boyer, 1990; Newman, 1985). The pedagogy's integration of experiential and civic education also had important implications for reinforcing values fundamental to social work education and practice by enhancing organizational capacity through student service and by instilling an ethic of civic responsibility to reinforce values inherent in a democracy (Addams, 1910; Richmond, 1897).

Building democracy. Democracy has been described as "a way of life as well as a form of government" (Merriam, 1934, p.xi). As a form of government, this nation's vision of democracy has relied on entrusting social and political decision-making to its citizens and elected officials (Barber, 1992; Merriam, 1934). Former President Lincoln defined the quintessential attribute of a democracy during the Gettysburg Address by highlighting the importance of developing "a government by and for the people" (Lincoln, 1993, p. 147). The Declaration of Independence also conceived critical elements of a true democracy by stating "that all men are created equal...endowed by their creator with certain unalienable rights" (Jefferson, 1993, p. 35).

While political leaders bestowed noble verbiage for an idealistic form of governance, their propositions have proven to be largely unattainable. Thomas Jefferson and the authors of the Declaration of Independence, for example, failed to promote a true democracy by

refusing to extend equal rights to women while continuing to enslave people of African ancestry (Barber & Battistoni, 1993). Furthermore, since the vast majority of this country's citizens have come to resent voting and paying taxes, and become disillusioned with the influence of special interest groups and political action committees, the responsibilities of political decision-making have fallen on elected officials (Barber, 1992; Fisher & Karger, 1997). Unfortunately, civic skepticism has become so widespread that it has systematically displaced many citizens from fulfilling the responsibilities of citizenship (Etzioni, 1993).

Democracy 'as a way of life' has remained far more enigmatic and difficult to define or to potentially attain. Furthermore, only a handful of United States citizens have been educated to understand how society has oppressed and disempowered certain groups (i.e., women, people of color) and been provided the values and skills needed to help ensure that *all* citizens are guaranteed liberties inherent in a true democracy (Barber, 1992; Lappe' & DuBois, 1994). Lappe' and DuBois (1994) have encouraged citizens to produce a "living democracy" (p. 3) by becoming engaged decision-makers in their homes, places of employment, and within their neighborhoods and communities. This "living democracy" also commands citizens to be informed about public matters and to fulfill such civic responsibilities as volunteering, developing neighborhood

associations, and striving to live in reciprocity with diverse groups. The authors also contend that one of the best ways to realize a "living democracy" is for academic institutions to assume a leadership role by educating students about the nature of society and to impart the skills required to be actively engaged citizens (Barber, 1992; Dewey, 1916, Lappe' and DuBois, 1994).

Threats to democracy. Individualism is viewed as one of the greatest threats to fostering a democracy (Tocqueville, 1957). Despite this nation's willingness at the turn of the century to form and maintain mutual alliances with its neighbors, these associations slowly dissipated as the government expanded and socio-economic disparities between classes widened (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985). Beginning in the 1980's the nation's citizenry became increasingly individualized and democracy weakened as people became more competitive (Lappe' & DuBois, 1994; Parks Daloz, Keen, Keen, & Daloz Parks, 1996). The country's narrowing focus on independence and private wealth also became normative during this decade as citizens discouraged one another from developing cooperative alliances and from leading public lives (Fisher & Karger, 1997; Parks Daloz et al., 1996). Widening economic gaps also fueled contempt between the rich and poor while the middle class grew envious of the wealthy and resented paying

taxes to support the poor (Bellah et al., 1985). These economic disparities coupled with a growing focus on self-fulfillment fostered an unwillingness to pursue a lifestyle that encouraged a sense of community or a commitment to others (Bellah et al., 1985; Parks Daloz et al., 1996).

Individualism and the desire to lead a private life evolved as an epidemic, symptomatic of a postmodern lifestyle as

> members of the middle class, harried by downsizing, resentful of taxes, pressed to speed up work, and frazzled by lack of time at home, [lost] their connection to those poorer than themselves. They began to resent government and deny responsibility for others" (Swidler, 1997; p. 3).

Economic disparities between social classes remained the primary culprit although personal safety and government scandal also cultivated cynicism and a collective retreat from behaviors that could have promoted democracy (Parks Daloz et al., 1996; Swidler, 1997).

The proliferation of individualism has also been recognized as self-defeating and potentially betraying one's basic need for social contact and the pursuit of individuality (Newman, 1985; Swidler, 1997). Parks Daloz et al. (1996) suggested that private and public lives need not be incompatible, and could support the need for independence and social responsibility. Rhoads (1997) supported this claim by stating that "our existence is one of interdependence and that the struggle to build community reflects the interconnectedness that we already have but also

feel a need to strengthen." The need for community, however, has come at a time when the world has become "more fragmented and diverse than ever before" (p.10).

The possibility of realizing a living democracy in the United States continues to be threatened by individualism despite agreements to expand global trade, establish stronger market relationships between countries, and encourage the public sector to develop collaborative partnerships with other community-based organizations and private businesses (Parks Daloz et al., 1996). Perhaps a living democracy is unimaginable in a nation that depends on a capitalist economy and breeds a culture of mass consumerism, competition, and private wealth. These values contradict the virtues of a living democracy and have fueled a growing sense of entitlement to the liberties inherent in a democracy and an unwillingness to assume even the most basic responsibilities of citizenship (Etzioni, 1993). Furthermore, cynicism regarding political decision-making and apathy regarding one's capacity to influence social change has countered opportunities for civic renewal (Barber, 1992; Barber & Battistoni, 1993).

To build democracy it is critical that citizens of the United States realize that civic acts involve more that donating unfashionable clothes to a local Goodwill or volunteering to shuttle neighborhood children to and from sporting events. To effectively build democracy civic responsibility

must embrace values that encourage diverse groups to live in reciprocity and involve an active commitment to improving the lives of the *entire* community, especially those citizens who have been traditionally denied civic membership (i.e., the poor, people of color) (Swidler, 1997).

This nation's proclamation of being the world's preeminent democracy must also be challenged when its social institutions (i.e., schools, corporations, governmental bodies) have condoned racism and sexism and systematically denied equality among its citizens (Kozol, 1991; Parks Daloz et al., 1996). As citizens continue to collectively retreat from leading an engaged public life and sell off its decision-making power to government officials, the nation's capacity to build a living democracy remains doubtful.

To cultivate democracy citizens must embrace democracy as a way of life and actively support it as a form of government. By reluctantly engaging in such fundamental civic responsibilities as voting and paying taxes while fortifying private lives, true democracy is undermined and increasingly perceived as a government responsibility (Lappe' & DuBois, 1994). Informed citizenship is a precursor to building democracy and demands citizens to assume responsibility for leading public lives and making informed decisions (Barber, 1992).

Democracy is a dynamic and evolving process that seeks out the creative talents and energies of its citizens (Lappe' & DuBois, 1994). Citizens must be willing and able to communicate their concerns and collectively solve problems with diverse groups, while listening to various opinions, negotiating, making compromises, and thinking critically (Lappe' & DuBois, 1994). This must include representation and action from *all* citizens so that the needs of multiple constituencies are considered and informed decisions are reached.

The proliferation of individualism, cynicism, and apathy are the principal threats to building democracy in the United States (Rhoads, 1997; Swidler, 1997). New standards of citizenship must be established and academic institutions should assume leadership in providing this country with a citizenry that is capable of building democracy.

The future of democracy in the United States. A survey commissioned in 1997 by the Higher Education Research Institute at the University of California, Los Angeles has indicated that the future of democracy in the United States is in jeopardy. The survey has been employed for 30 years to measure civic attitudes and behaviors of incoming college students. Over the previous two years, results indicated that students were less willing to lead socially and politically active lives, to address the needs of oppressed groups, and to live in reciprocity with

diverse populations (Sax, Austin, Korn & Mahoney, 1997). The survey also indicated that 74 percent of the nation's incoming class believed that "keeping up with political affairs was an unimportant goal in life;" compared with 43 percent in 1966. And students between the ages of 18 to 21 years were the least likely to vote, had less desire to "influence the political structure," were less willing to "participate in a community action program" and were less "committed to influencing social values" than previous classes (Sax, et al., 1997). These students were also more concerned with personal gain, materialism, and competition than any other entering class in three decades (Sax et al., 1997).

The future of democracy in the United States could be jeopardized by a growing sense of entitlement, a demand for rights and services, and an unwillingness to support a local or international community (Etzioni, 1993). A 1989 study of high school graduates commissioned by the People for the American Way indicated that:

> although they clearly appreciate the democratic freedoms that, in their view, makes theirs the 'best country in the world to live in,' they fail to perceive a need to reciprocate by exercising the duties and responsibilities of good citizenship" (Etzioni, 1993; p. 3).

The study found that a mere 12 percent believed voting was a behavior of good citizenship and the vast majority thought that what made the country great was "individualism and the fact that it [was] a democracy and you [could] do whatever you want[ed]" (p. 4). Entitlement, absent of

responsibility, has become expected by the vast majority of college students entering post-secondary education directly from high school (Etzioni, 1993; Sax et al., 1997).

A final factor challenging the future of democracy in the United States include indications that today's students are less respectful of diverse groups, evidenced by increases in hate crimes against people based on race, gender, or sexual orientation (Pence, 1991). Sowell (1993) indicated that "increasing hostility toward blacks and other racial minorities on college campuses has become so widespread that the term 'the new racism' has been coined to describe it" (p. B5). Sax et al. (1997) also found that incoming students were less interested in promoting racial understanding than previous classes.

One explanation for the growing focus on self-fulfillment and private prosperity has centered on parental influence and the baby boomer's preoccupation with consumerism and amassing private wealth (Barber, 1992). Easterlin and Crimmins (1991) commissioned two surveys from 1974-1986 that indicated a pervasive desire to refine one's standard of living during a time period recognized by wage stagnation relative to increases in taxation and inflation. The resulting deficit conveyed a perception of economic deprivation and nurtured an insatiable appetite for

private wealth among the parents of today's incoming students, and by the students themselves (Easterlin & Crimmins, 1991).

Barber (1992) proposed that the media has also had a tremendous impact on young adults, convincing them that the government has wasted taxpayer revenue and that politicians have become preoccupied with sexual infidelity and immoral indiscretions. Furthermore, the media has promoted consumerism and self-indulgence among young adults through targeted marketing and advertising campaigns (Broder, 1997).

In his book *Why Americans Hate Politics* E.J. Dionne (1992) made a compelling argument against politicians, claiming that they have jeopardized this country's democracy by polarizing people and by discouraging public involvement in political decision-making. Once politicians distinguish their personal values and political stances such as pro-life or pro-choice, or for supporting or refuting the death penalty, the public adopt similar polarized views, making it troublesome to respect opposing values or opinions.

The collective retreat from pro-social values and behaviors evidenced among today's young adult has presented new challenges to the future of democracy in the United States. There are relatively few institutions whose central purpose is to promote democracy through education and formal training. And although higher education has been

strongly encouraged to provide the necessary training and education, it has also been criticized for repeatedly failing to prepare an educated citizenry (Bok, 1990; Boyer, 1990; Newman, 1985).

Higher education's role in promoting democracy

A primary mission of higher education has been to build democracy by preparing citizens to be informed and engaged members of society (Bok, 1990; Boyer, 1990). The nation's first universities were developed in direct response to needs expressed by local citizens (Boyer, 1990). The original charters of Yale and Harvard universities reflected a commitment to civic skill training to build a stronger democracy and address local concerns (Bok, 1990; Brubacher & Rudy, 1997). Public service was the centerpiece of institutional commitment, as a community-based curriculum was highly valued. Scholars in philosophy, economics and ethics adopted curricula that exposed students to the 'poor and otherwise deprived' and encouraged them to reflect on their experiences to promote learning and cultivate citizenship (Addams, 1910; Bok, 1990; Boyer, 1990; Harkavey & Puckett, 1985; Newman, 1985).

Dewey (1916) was perhaps the strongest advocate for building democracy through education and proposed a community-based pedagogy designed to foster it. Dewey (1946) implied that higher

education had a responsibility to nurture the "Great Community" which was characterized by strong public associations. He suggested that this civic affiliation was an instinctual and basic part of human nature and provided the ingredients for an optimal intellectual, moral, and emotional life (Dewey, 1946). The success of Dewey's vision of the "Great Community" hinged on the premise that the "school itself shall be made a genuine form of active community life, instead of a place set apart in which to learn lessons" (1900, p. 27). Dewey (1946) criticized higher education for neglecting to integrate the political and social ingredients of democracy into the educational experience to arouse an understanding of, and passion for, cultivating democracy through informed citizenship. In Dewey's (1900) view,

> When the school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest and best guarantee of a larger society which is worthy, lovely, and harmonious (p. 44).

Dewey (1933) introduced a model for experience-based teaching that 1) exposed students to novel "situations" in their environment; 2) encouraged them to critically observe the experience; and 3) required that they reflect on their observations through small group discussions or written record. He referred to this process as interactive exchange, characterized by a self-sustaining process of inquiry, epistemology, and

reflection. The purpose of the 'exchange' was to stimulate a curiosity to learn while generating an insatiable thirst for discovering new knowledge (Dewey, 1933). The model's success was dependent, in part, on the instructor's ability to offer social experiences that stimulated interest, "had intrinsic worth, presented problems to awaken new curiosity and created a demand for information, while covering a time period sufficient to foster intellectual development" (Dewey, 1933, pp. 217-218).

One of Dewey's ulterior motives was to cultivate socially responsible behaviors among students. Dewey (1916) theorized that civic involvement would build democracy, and empower students, as future citizens, to communicate and collectively solve 'perplexities' to stimulate intellectual learning and help them become informed decision-makers.

The oppressive nature of higher education. Despite the original mission of higher education and a widespread commitment to prepare a socially responsible citizenry, campuses have been accused of weakening this country's democracy by poorly educating and training students for a civic life (Bok, 1990; Boyer, 1994; Newman, 1985; Walshok, 1995). The former president of Harvard University, Derek Bok (1990), supported this by indicating that the majority of post-secondary institutions did "their least impressive work on the very subjects where society's need for greater knowledge and better education [was] most acute" (p. 122).

One explanation for higher education's retreat from its public service mission has hinged on sciences' contribution to winning World War II (Walshok, 1995). The invention of the hydrogen bomb produced a widespread perception that scientific research and experimentation was the quintessential element of academic scholarship (Walshok, 1995). Subsequently, grant funding for scientific study flourished and the benefits of private research eventually overshadowed those generated from teaching and public service (Bok, 1990; Boyer, 1990). Consequently, higher education's academic reward structure was modified to reflect research as the most coveted form of academic scholarship (Boyer, 1994; Euster & Weinbach, 1983; Gibbs & Locke, 1989; Walshok, 1995).

As faculty recognized the economic rewards of scientific research, pedagogy soon became compartmentalized and finely tuned to a lecture and listen format (Bok, 1986; Boyer, 1990; Freire, 1974; Walshok, 1995). Unfortunately, this pedagogy protected students from the real world and imparted a set of non-transferable skills that were obsolete in the workplace and counterproductive to maintaining relationships that required basic interpersonal and communication skills (Boyer, 1994). By collectively isolating students from diverse people and situations, many of their fears

and negative stereotypes were also reinforced (Boyer, 1994) while their knowledge, previous experiences and idealism were devalued (Taylor, 1994; Torre, 1994).

Freire (1974) criticized higher education for adopting a teaching and learning paradigm that was oppressive and stifled student learning. He referred to the lecture and listen model as "banking education," characterized by an expert bestowing his or her knowledge upon a passive group of students who were conditioned to listen meekly. The process replicated the oppressive forces of society as students were rarely challenged to think critically and expected to passively accept society as unchangeable "storing the deposits entrusted to them" (Freire, 1974, p. 60).

The lecture and listen format also perpetuated a sense of powerlessness by rewarding them for conforming to the oppressive nature of their educational experiences (Barber, 1994; Freire, 1974; Taylor, 1994). From the time students entered the classroom, a hierarchical imbalance transpired between professor and student, or expert and novice, and instilled a sense of powerlessness (Parks Daloz et al., 1996). Also, by being conditioned as passive listeners, students were rarely empowered to believe that their actions could impact or change their environment (Freire, 1974). Unfortunately, students have been

conditioned to accept the fixed nature of society and ill-equipped to appreciate the significance of exercising such basic civic acts as voting or paying taxes (Barber & Battistoni, 1993; Sax et al., 1997). Astin (1991) supported this contention by recognizing that students became increasingly disillusioned with the political process and were less willing to vote or exercise other forms of empowered behavior as their academic career progressed. Unfortunately, the culminating effect has been marked by a generation of citizens who perceive themselves as unable to change the oppressive and unjust forces of their lives (Barber, 1992; Freire, 1974; Sax et al., 1997).

In their book *Women's Ways of Knowing* Belenky, Clinchy, Goldberger, and Tarule (1986) claimed that higher education has also been oppressive to women, undermining the freedoms and liberties supposedly guaranteed in a democracy. By failing to recognize alternative ways of understanding, many instructors have dismissed knowledge based on insight acquired through personal experiences or the emotional significance of certain events. Rational and logical arguments based on positivist research, statistical data, and professorial lecturing has frequently silenced young women, dismissing their intelligence and learning styles and systematically disempowered them (Belenky et al., 1986).

Jacob (1957) offered a Marxist interpretation on the oppressive nature of higher education based on five studies completed between 1950-1956. Jacob suggested that higher education reinforced a classist society by training rich students in elite universities for well-paying professions; preparing middle class students in state colleges for middle income careers; and giving the lower classes short course training to assure their subordination in high stress and low-paying jobs. The norms of higher education supported societal values and failed to produce students who could promote democracy, having been indoctrinated into passively accepting society as fixed (Jacob, 1957).

Bowles and Ginitis (1976) supported Jacob's conclusions by suggesting that social class decided one's entitlement to the liberties of democracy since financial wealth determined the institution students could attend, and the socio-economic values they were conditioned to adopt, perpetuating the economic stratification of classes. Higher education reinforced these divisions by erecting socio-economic barriers that precluded an economically disadvantaged student from attending an elite university and by encouraging the upper class to seek a private or Ivy League education.

Marx (1884) suggested that in order to change the nature of oppressive institutions and become fully free, marginalized groups needed to raise their level of consciousness and engage in social action. Similarly, he proposed that members of the ruling class, or in this case professors and administrators, deny neutrality and search their own conscience to promote social justice and change alongside the oppressed; suggesting a community-based and social action approach to learning characterized by a reciprocal teaching and learning paradigm between students, instructors, and local citizens (Marx, 1844).

The oppressive nature of higher education can be overcome and a "living democracy" potentially realized if students are provided experiences that allow them to directly confront the oppressive forces of their environment (Barber, 1994; Dewey, 1916; Freire, 1974). Freire (1974) proposed that the liberation and empowerment of students could occur only if they engaged in dialogue and action with people of difference, for "only... in their communion, in their praxis, can this theory be built" (p. 186). Giroux (1988) supported this by proposing that if instructors adopted experience-based pedagogy students could become actively empowered as critical thinkers, engaged learners and advocates for building democracy.

The future of this nation's democracy will depend, in large part, on the willingness of higher education to afford opportunities for students to become engaged in local problems through direct service and provide a forum for critical discourse (Dewey, 1916; Freire, 1974; Newman, 1985; Parks Daloz et al., 1996).

Social work's attempts to promote democracy

Social work was formalized as an academic discipline in 1903 when Graham Taylor of Chicago Commons Settlement House and Julia Lathrop of Hull House developed the Institute of Social Science, which was later known as University of Chicago's School of Social Administration (Austin, 1986, p. 2). Mary Richmond (1917) influenced the initial curriculum believing that 'learning by doing' was critical to obtaining a well-rounded education. As director of Baltimore's Charity Organization Society, Richmond (1897) implied that practical field experience guided by theory would facilitate a comprehensive understanding of the systemic nature of social problems. Her conviction to applied learning also propelled her to oppose the field's decision to formally affiliate with higher education, fearing that the community-based training model would be reduced to a theoretical curriculum (Richmond, 1897).

The field's commitment to applied community-based teaching and learning continued throughout the early 1900's as community organizing was being formally integrated into the curriculum. Dewey (1916) and other proponents of the settlement house movement influenced a curriculum that encouraged social change and democratic reform through citizen empowerment (Austin, 1986).

When the doors of Hull House opened in 1889 one of its primary missions was to mobilize the latent passions of local citizens and to promote social justice by addressing the needs of Chicago's struggling immigrants (Abbott, 1952; Linn, 1968; Pumphrey & Pumphrey, 1961). Addams (1910) proposed that Hull House also become the educational and cultural center for students in the social sciences and encouraged University of Chicago professors to require their students to dwell amongst the poor. Students in residence were instructed to center their involvement with local citizens around three basic principles: the first was to generate support for a social democracy in a classless, quasi-capitalist state; the second focused on living in reciprocity with diverse groups; and the third encouraged students to educate and promote cultural events to people whom were denied these resources (Abbott, 1952; Linn, 1968; Whitaker & Frederico, 1990).

Addams observed the students' interactions with the residents and recorded them in an essay entitled "The Subjective Necessity for Social Settlements" as published in *Twenty Years at Hull House* (Addams, 1910). Addams described the students' disconnect between classroom instruction and their interactions with the residents as a "fatal want of harmony between the theory of their education and their lives and a lack of coordination between thought and action" (p. 115). Addams noted that through their interactions with the poor, students were inspired to lead a "higher civic life" that gave "tangible expression to the democratic ideal" (p. 116). Addams also suggested that "the desire for action, the wish to right wrong and alleviate human suffering haunt[ed] them daily" and that by residing in reciprocity with the poor, the experience combined intellectual curiosity with spiritual desire allowing students to live out the "fullness of their humanity" (p. 118).

As anecdotal evidence amassed supporting community service as a medium to promote learning and to enhance civic skills, student-based houses, or university settlements, were established throughout the nation (Holden, 1922; Picht, 1916). The university settlement became a living laboratory to promote "Residence, Research and Reform" as students assumed such humble tasks as bathing infants and burying the dead (Holden, 1922; Linn, 1968). By living among the poor, however, students

also realized the complex and systemic nature of poverty. Students watched young children work alongside their parents under perilous conditions and beg for food while industrialists amassed vast fortunes under the protection of a capitalist system (Addams, 1910). These lessons were poignant and inescapable, emblazoning a passion for social justice and democratic reform as students helped draft stringent child labor laws and advocate for more suitable living conditions (Abbott, 1952; Addams, 1910; Holden, 1922).

One of the foremost values Addams, and the other leaders of Hull House conveyed to the students, was to reconsider negative stereotypes directed toward the residents by understanding the reasons behind their current situations (Addams, 1910; Linn, 1968). Students were encouraged to seek mutual interests and pursue reciprocal relationships based on the unconditional acceptance of personal differences (Addams, 1910; Holden, 1922). Students were also challenged to place themselves above the religious and language differences that were driving wedges between neighbors, and neighborhoods, and to "devote themselves to the duties of good citizenship and to the rousing of social energies which too largely lie dormant in every neighborhood given over to industrialism" (Addams, 1910, p. 126).

As practice and theory evolved as the cornerstone of social work education, Bertha Reynolds (1942) was one of the first educators to synthesize theory and practice through conscious reflection. Reynolds proposed that small group discussion be employed to produce dialogue and to encourage students to confront and lessen their prejudices, so non-judgmental behaviors and practices could evolve. She also promoted the "writing notebook" as a catalyst for reflective thought by integrating classroom lecture, textbook readings, and direct experiences, and believed that written record allowed students to weigh the value of their observations (Reynolds, 1942). This attentiveness to personal observation and the social interactions of others was encouraged so students could select the best words to express their thoughts and compare them with larger social problems and issues (Reynolds, 1942).

Jane Addams' settlement house model for teaching and learning together with the contributions of Mary Richmond (1897) and Bertha Capen Reynolds (1942) paved the proverbial highway for social work educators who were equally committed to experience-based teaching and learning. Furthermore, the Hull House focus on democratic reform combined with Dewey's (1946) "Great Community" formed the foundation for building democracy through education.

Citizen Empowerment. The profession's concern with promoting democracy through citizen participation and an empowerment-based model of social reform has remained a central theme of community-based social work education and practice since the turn of the century (DuBois & Miley, 1996; Gutierrez, 1995; Homan, 1999) and has been preserved through volunteer opportunities, cooperative education experiences, and the practicum (Austin, 1986; Harkavey & Puckett, 1995; Wodarski, 1986). The empowerment model has recognized that once people feel a sense of worth and personal control, they believe that their actions are capable of improving their lives and the lives of their neighbors (DuBois & Miley, 1996; Gutierrez, 1995). Private citizens have formed the nucleus of natural helping networks and when linked with neighbors, have constituted one of the most politically and socially powerful groups in society achieving modest "social reforms through civic participation" (Wireman, p. 276).

Less emphasis, however, has been placed on pedagogy specifically focused on empowering students by combining community-based experiences with structured reflection in core courses (Walden & Brown, 1985). Furthermore, many of the field-based experiences (e.g., volunteer and cooperative education experiences) have been poorly linked to curricular objectives (Taylor, 1994; Torre, 1994). This has not been the

case with the undergraduate practicum, however, as students are typically concurrently enrolled in an integrative seminar and provided opportunities to synthesize the theory of their previous three years with field-based experiences during their final year (Schneck, Grossman, & Glassman, 1991; Walden & Brown, 1985). By relying primarily on the practicum as the synthesizer of theory and practice during the final year, however, students have had limited opportunities to learn from diverse people and situations or to obtain a contextual framework to link concepts presented throughout their undergraduate education (Harris & Myles, 1995; Raymond, 1996).

Scholars in social work education have recently revisited pedagogy that acknowledge aspects of adult learning theory, empower students to become leaders, and integrate theory with practice *earlier* in a student's academic career (Raymond, 1996; Taylor, 1994; Torre, 1994). Educators have considered the significance of empowerment theory and how students can be empowered through their academic experiences and, in turn, gain the capacity needed to empower clients (Taylor, 1994; Torre, 1994). The 1994 Education and Research for Empowerment Practice conference challenged contemporary social work pedagogy and identified teaching methods designed to empower students to become effective community leaders and practitioners. One of the conference's primary

issues focused on the field's disregard for problem-based and applied learning as a technique to connect theory with practice. Recommendations centered on encouraging educators to adopt reciprocal teaching and learning partnerships with students and to engage them in mutual relationships with diverse populations much *earlier* in their education (Taylor, 1994; Torre, 1994). Another suggestion emphasized pedagogy that centered on "local self-reliance, direct democracy and experiential learning" at the local level (Torre, 1994).

Bristol University, located in the United Kingdom, designed an empowerment pedagogical model entitled Enquiry and Action Learning (EAL) which evolved from concerns that the confidence and idealism incoming students initially possessed soon evaporated once faculty failed to recognize and build on their existing skills and knowledge or provide stimulating learning experiences (Taylor, 1994). EAL encouraged instructors to eliminate the institutional hierarchy between professor and student by creating a reciprocal teaching and learning paradigm (Taylor, 1994). EAL also focused on student-centered, problem-based learning and structured reflection exercises to synthesize observations and experiences (Taylor, 1994).

A study conducted by Richan (1994) analyzed the impact of the field-based practicum as a medium to empower students and assess its

capacity to empower clients. The findings suggested that when a reciprocal partnership evolved between the student and instructor, a parallel process developed between student and client. Huff and McNown Johnson (1998) supported the findings after studying the impact of traditional pedagogy (i.e., lecture, exams, and papers) against a more empowering approach (i.e., learning contracts, formative evaluations, and narrative evaluations) for graduate level social work students. The outcomes also indicated that a problem-based and hands on approach to teaching and learning allowed students to perceive themselves as empowered and to share their power with others. One caveat to the study's outcomes, however, was that the researchers relied on a relatively small sample size (n= 46) and an instrument that had not been pilot-tested for reliability or validity.

Despite the profession's consideration of empowering pedagogical paradigms, many of the field's foremost leaders have criticized social work educators for neglecting the profession's commitment to democratic social reform through citizen participation (Epstein, 1995; Specht & Courtney, 1994). In their book *Social Work and Community in a Private World*, Fisher and Karger (1997) implied that the field's future was inextricably linked to cultivating an engaged citizenry that actively addressed the needs of those people forced by the dominant culture to experience

themselves as oppressed, marginalized, and different. The primary mechanisms identified to advance social change were to reconsider traditional social work practice and for educators to adopt pedagogy that endorsed citizenship training by aligning curricular objectives with community needs. Finally, the authors proposed that in order to cultivate democracy, social work educators must teach students to understand their civic responsibilities and provide them with the skills needed to lead socially and politically active lives (Fisher & Karger, 1997).

Epstein (1995) reinforced the salience of a more prominent community-based curriculum by stating that "academic social work should change its curriculum to reflect true social need" (p. 289). Chase Goodman (1985) advocated for similar changes by challenging educators to design an undergraduate curriculum that equipped private citizens with the skills and values needed to become increasingly committed to local concerns and to live in reciprocity with their neighbors. Theilen and Poole (1986) offered compatible advice proposing that schools of social work also teach leadership skills to empower students to become civic leaders and to foster the involvement of local citizens as a venue for social change.

At the 1995 Midwest Deans and Directors Leadership Retreat, the Council on Social Work Education's (CSWE) recommendations were

examined which underscored a curriculum that advanced strategies for alleviating the social and economic injustices that impacted traditionally oppressed populations (CSWE, 1992). Attendees concluded that a classroom-based, lecture and listen pedagogy was largely incapable of meeting the policy guidelines, and that new methods, ones that directly involved students with diverse populations *earlier* in their academic careers, would help students to attain the values and skills needed to promote social reform (Raymond, 1996). S-L and other forms of experiential education were highlighted as methods to help attain the new standards (Raymond, 1996).

This nation's potential to build democracy depends, in part, on the capacity of social work education to align pedagogy with local needs to empower a socially responsible and active citizenry. Unfortunately, only a handful of social work scholars have empirically researched and advanced knowledge on the subjects of civic altruism, imparting empathy, and citizenship training, and have neglected to align and integrate their teaching and research activities with local needs (Chase Goodman, 1985; Epstein, 1993; Specht & Courtney, 1994).

Chapter II

Review of the Literature

Service and service-learning

Service has been defined as a "process of integrating intention with action in the context of movement toward a just relationship" (Cruz, 1994). The Random House College Dictionary offered a more generic definition describing it as "work done for others" (Stein, 1984). In the context of building democracy, this *work* might range from such charitable acts as feeding the hungry or sheltering the homeless to peace-keeping military operations that engage young men and women in war (Myers-Lipton, 1994). The *others*, however, typically include people who have been marginalized or otherwise oppressed by the forces of their environment (Morton, 1995).

Service has been inspired through federal legislation crafted specifically to promote democracy. William James (1915) proposed that a corps of young people be enlisted to combat injustice and war and be exposed to the conditions of poverty to inspire them to abolish it. Franklin Delano Roosevelt's Civil Conservation Corps, formed, in part, to "perform useful public work" and build civic pride (Roosevelt, 1933). The Peace Corps was also developed to instill a sense of civic democracy and to

promote freedom and peace beyond the nation's borders. And most recently, the AmeriCorps and Learn and Serve programs were instituted under the Community Service Trust Act (1993) to enhance skills of citizenship and to cultivate an ethic of service among young adults (Clinton Address, March 1, 1993).

The Community Service Trust Act, signed by President Clinton on September 21, 1993, also set aside funds to galvanize S-L pedagogy by entrenching public service and critical reflection into the classroom experience. Central to the legislation was the need to reinvigorate a sense of community and reinforce the principles of a democracy among a new generation of learners (CNCS, 1992). The Act also adopted the following definition for S-L:

> an educational methodology under which students or participants learn and develop through active participation in thoughtfully organized service which: is conducted in and meets the needs of a community; is coordinated with an elementary and secondary school, institutions of higher education, or community service programs; helps foster civic responsibility; and is integrated into and enhances the academic curriculum, or the educational components of the community service program; and provides structured time for the students to reflect on the service experience (Community Service Trust Act, Section 12511, 1993).

Alternative definitions of S-L have included promoting the common good at the expense of personal advancement (Giles, Honnet, Migliore, 1991). Nathan and Kielsmeier (1991) referred to S-L as social action integrated into the classroom to enhance communication, critical thinking,

and problem solving skills. Burns (1998), on the other hand, defined it as "an interdisciplinary instructional strategy that facilitate[d] the development of knowledge and skills while helping students understand and accept civic and social responsibility" (p. 38).

S-L has utilized the practical aspects of public service and combined it with reflection to instill academic integrity. The process, however, should also involve an assessment of current community needs, and a clearly planned and well-structured set of mutually defined responsibilities so students clearly understand and are able to address the problem through planning, research, direct action, or problem-solving (Burns, 1998). The defining feature of S-L has also encompassed the critical reflection of one's actions in the community with course concepts. Each of these defining aspects are critical, because if one is excluded students are typically engaged in community service and volunteerism (Burns, 1998), limiting learning opportunities (Mezirow, 1991).

S-L's defining features and underlying values parallel elements of experiential education, civic education, and academic learning (Giles & Eyler, 1994b). Similar to S-L, experiential education has also encouraged student involvement in uncommon experiences that utilize multiple senses (Giles & Eyler, 1994b). Both pedagogies also recognize the instructor as a facilitator of the learning process, encouraging students to reflect on their

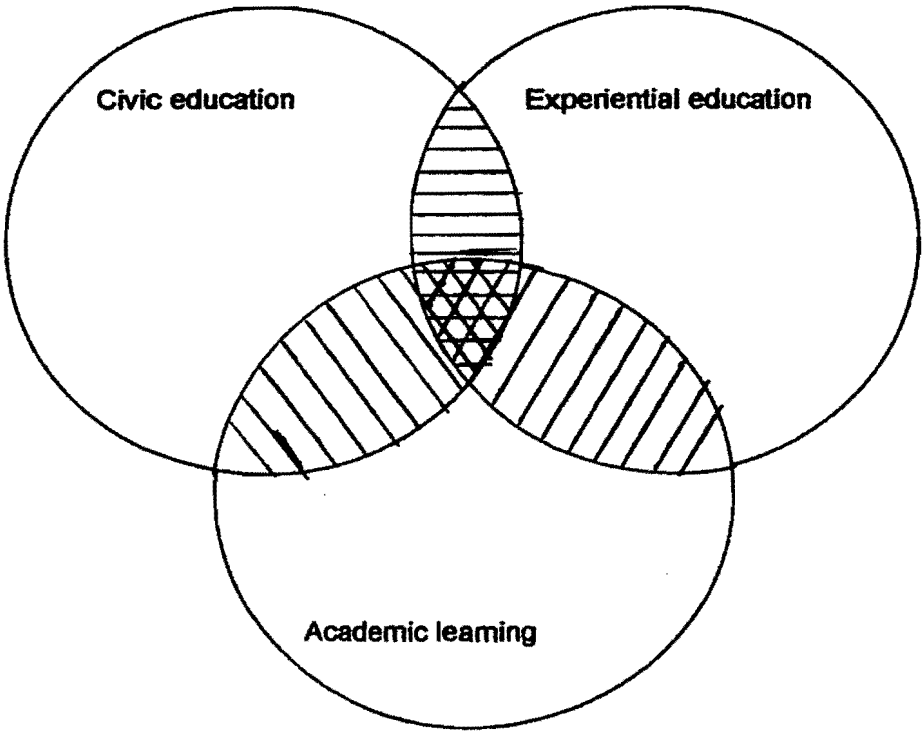
experiences by discussing their interpretation of events and any emotional reactions that result from it (King, 1988).

The components of civic education that parallel S-L center on acquiring knowledge of the economic, social, and political nature of a democracy (Merriam, 1934). Similarly, both attempt to cultivate student appreciation of the profession's responsibility to build democracy through socially responsible and civic acts (Giles & Eyler, 1994b).

Although the ingredients of an academic education are defined primarily by each institution, some of the common features include a multicultural understanding of society specific to culture, race, and gender differences; and a set of transferable skills that involve the ability to think critically and express ideas through writing and public speaking (Brubacher & Rudy, 1997). The figure below illustrates how each educational paradigm overlaps to shape S-L pedagogy.

Figure 1

Curricular aspects of S-L



Service-learning concerns. S-L proponents claim that the socially interactive and intellectually reflective nature of S-L can prepare students to be better citizens while simultaneously addressing the needs of community-based organizations (Astin, et al.,1996; Giles & Eyler, 1994; Eyler, Giles & Braxton, 1997; Markus, Howard, & King, 1993). Furthermore, previously oppressed groups of people can adopt

empowering behaviors by teaching students about the complex and systemic nature of social problems and its impact in their lives (Boyer, 1994; Morton, 1995; Rhoads, 1997).

S-L also has the capacity to disempower society's poor and oppressed, and undermine reciprocity if the service experience originates from a paternalistic view of charity (Morton, 1995). Similar to Addams (1910), Morton (1995) suggested that the cultivation of prosocial and civic values depended, in part, on the instructor's ability to challenge paternalistic tendencies of the helping relationship by encouraging students to seek mutual interests with the people served and to unveil the reasons behind their current situation. For S-L to support reciprocity and equality between the student and service recipient the relationships should also rest on a shared sense of mutuality between instructor, community practitioner, agency client and student (Rhoads, 1997). By reciprocally sharing a sense of power between these parties, hierarchical imbalances that potentially impede the student and client are dismantled, reducing the inclination to disempower others (Park Daloz et al., 1996; Taylor, 1994).

Instructors utilizing S-L pedagogy are encouraged to serve as mentors and facilitators of learning to cultivate new knowledge and skills in an environment of trust that allow students to identify current values and consider adopting new ones (Parks Daloz et al., 1996; Rhoads, 1997).

The impact of S-L is also dependent on an instructor's ability to offer challenging community service experiences that are well-structured and expose students to diverse people and situations (Boyer, 1994; Parks Daloz et al., 1996; Rhoads, 1997). The student's responsibilities should be mutually defined and parallel course objectives and values intrinsic to the academic discipline. The student's community-based supervisor should be included as a partner in the learning process and be cognizant of the course objectives while having an opportunity to evaluate how they apply to the needs of the organization (Rhoads, 1997).

Reflection. Critical reflection has been identified as "the most critical and defining element of service-learning" (Bringle and Hatcher, 1995, p. 115). Empirical research has also confirmed that structured reflection is the variable most responsible for cultivating changes in civic skills and socially responsible attitudes among student participants (Batchelder & Root, 1994; Hedin & Conrad, 1990).

Reflective activities often involve small group discussions, written journal assignments and term papers, each carefully designed to stimulate critical thinking and encourage students to consider their current perceptions and values, reflect on their experiences, and synthesize theory with practice (Delve, Mintz, and Stewart, 1990; Eyler, Giles, & Schmiede, 1996; Reynolds, 1942). One of the distinguishing features of

structured reflection is a synthesized understanding of larger social issues and the systemic influences of individual struggles (Giles & Eyler, 1994b; Eyler et al., 1997). To stimulate synthesis students should be challenged to not only critically examine the observed and recorded event they participated in, but be provoked to speculate about it, connect it to macro-level problems, and integrate it to the theories and concepts being presented in class (Rhoads, 1997).

Finally, instructors are encouraged to initiate discourse that will transcend the abstract exchange of ideas about oppression or discrimination and adopt a "dialogue of difference" to directly challenge current assumptions, beliefs, and prejudices (Parks Daloz et al., 1996). The dialogue can also be enhanced by inviting marginalized groups (e.g., gay students, Native Americans, people with disabilities) to class and have them describe the systemic and societal influences of their lives (Parks Daloz et al., 1996).

Establishing a theory base

Critics have referred to S-L as "fluff" because it has lacked a well-established theory base (Giles & Eyler, 1994b; Markus et al., 1993). The absence of a conceptual framework, coupled with its classification as a subset of experiential education has marginalized S-L's academic integrity

and resulted in it being frequently categorized as a movement (Moore, 1988). S-L's focus on action-based teaching and learning has also diminished its concern for empirically measuring outcomes through scientific research or theory testing (Howard, 1993; Moore, 1988), reinforcing the demand for a theoretical foundation to build knowledge (Giles & Eyler, 1994b).

Theories are a conglomeration of concepts or propositions that explain and predict certain phenomena and their interrelationships (Compton & Galaway, 1984). A theory's value is typically measured by its capacity to generate consistent predictions and for building new knowledge through research (Greene & Ephross, 1991).

Stage theories contain a set of categories that are frequently rank-ordered and based on linear progression (Weinstein, Rothman, & Sutton, 1998). Their linear nature has generally assumed that as one progresses from one stage to the next, the behavior, attitude, or other variable being observed will be better integrated or achieved (Greene & Ephross, 1991). Empirical research is commonly used to test stage theories and to assess an individual's behavioral and attitudinal changes over time (Weinstein et al., 1998).

There are several psychological and educational stage theories that attempt to clarify the developmental transformation of the self in the context of one's current reality, but few that recognize the progression as it has occurred in the context of social interactions and critical reflection (Giles & Eyler, 1994b; Rhoads, 1997). It is also widely accepted that one of the primary ways people secure new perceptions of their world and develop new attitudes and skills is through social experiences (Bandura, 1962; Erikson, 1959; Gilligan, 1992; Goldstein, 1981). Information obtained in the context of social interchanges can shape an understanding of the world, and define one's attitudes, behaviors, and values within it (Dewey, 1916; ; Erikson, 1959). A new social experience may solidify, or alter current assumptions depending on the nature of the interaction, the emotional significance attached to the event, and whether the actor chose to reflect on the activity in the context of a current set of values and assumptions (Delve et al., 1990; Dewey, 1916; Erikson, 1959;).

Alfred Bandura's (1962) theory of social learning has been recognized as the foremost explanation of the effect the social environment has on human behavior. Bandura broadened learning theories advanced by Pavlov (1928) and Skinner (1938) after observing how behavior was learned through social interactions. One of his primary

assertions was that children, after observing the actions of others, were able to replicate modeled behavior without having to practice it (Bandura, 1962).

Howard Goldstein (1981) was one of many social learning theorists to follow Bandura's lead. Goldstein's assertions paralleled many of Bandura's, lending support to the thesis that knowledge obtained through social experiences would cultivate a new set of behaviors and skills. However, Goldstein's theory was influenced by cognitive theory and relied on a set of linear phases that were typically experienced as perceptions were being challenged and new behaviors emerged. Goldstein's (1981) theory centered on the modification of maladaptive behaviors and changing current perceptions by engaging in social experiences with diverse people and through conscious reflection.

One of Goldstein's (1981) premises was that as social experiences challenged existing perceptions, people accommodated them into an existing reality. As this conscious tug of war unfolded, the process encouraged new perceptions and behaviors. Consistent with Addams (1910) and Dewey (1916), Goldstein (1981) implied that people required new information before forming alternative perceptions and values. Goldstein (1981) also claimed that previous assumptions could be challenged only if the learner was willing to engage in, and be influenced

by, novel experiences. The potential to be influenced was dependent, in part, on the social and cultural context of the experience and the learner's social and cultural background. Similar to Dewey (1916), Goldstein (1981) suggested that learning would be maximized if the experience fell outside of one's current reality, and was an experience that involved the learner with a diverse blend of people and events.

Goldstein (1981) identified three developmental phases that the learner typically experienced as new perceptions and behaviors emerged. The initial stage was characterized by the relative permanence of a *self-conception* and described as simply *being* (p.184). In this stage the learner had little knowledge of his or her own values and beliefs. Although the person possessed certain perceptions and values, he or she was unable to recognize, or critically reflect on them. The second stage moved beyond undivided self-absorption to a more conscious process of *perceiving self or knowing* (p. 190). This stage was characterized by a process of internal reflection based on the consideration of new information and knowledge. Although new perceptions were not capable of being fully formed at this stage, current values could be questioned as previous assumptions were challenged by new information.

The integration of new knowledge and formation of new attitudes and behaviors characterized the final stage. This phase was identified by its evolution toward the *intentional self*, or *becoming* (p. 186) characterized by the acquisition of new attitudes and behaviors. During this stage, Goldstein claimed that old perceptions became obsolete and were no longer suitable given the influence of new experiences and a broadened sense of reality obtained through social interactions.

Goldstein's (1981) social learning theory also had potential for predicting behavioral and attitudinal changes experienced by college students engaged in S-L. The transformation of perceptions and a student's sense of reality have modified the behaviors and attitudes of students enrolled in introductory courses (Delve, et al., 1990; Giles & Eyler, 1994). A common example has included students' initial perception that welfare mothers were lazy or possessed a poor work ethic – a view frequently obtained through such secondary sources as glamorized media portrayals, peers, or family members (Zastrow, 1996). By working directly with welfare mothers, and perhaps their children, previous assumptions and values were directly challenged as students obtained direct and factual information through observation and from developing relationships with the mothers and children. The effect has often resulted in attitudes

that reflect a more realistic understanding of the systemic nature of poverty and oppression (Astin, Sax, & Avalos, 1996; Eyler et al., 1997; Giles & Eyler, 1994).

Delve et al. (1990) identified a transformative process which replicated Goldstein's (1981) as college students acquired new values and attitudes following their participation in a S-L experience. The authors' initial phase mirrored Goldstein's first stage of "perceiving self" and termed it *clarification* (p. 18), as the learner considered personal values and beliefs toward a marginalized group of people or an organization that served the poor. The authors recognized an evolution toward *realization* (p. 19), which Goldstein (1981) dubbed "becoming," as the student became cognizant of the needs of the population served and was less self-absorbed. New information challenged students to consider previous assumptions in the context of larger social problems (i.e., poverty, hunger) through such reflective activities as small group discussion or guided journaling. Once new discoveries or realizations were made, students often questioned government-imposed solutions and policies designed to alleviate human suffering and promote social justice. Similar to Goldstein (1981), the author's final stage recognized the process of *internalization* (p. 19) as old values were discarded and new ones were integral with the student's choice of language, tolerance for difference, and overall attitude.

Identity and role theory. Social learning theory is dependent on the developmental phase of the learner and external reinforcers that help mold new behaviors and attitudes (Greene & Ephross, 1991). Identity theory can provide a framework for understanding human development and value formation during adolescence and young adulthood (Erikson, 1959). Role theory can explain the social position of the learner and how social experiences and environmental sanctions influence behavior. Because this study's respondents were incoming college students with a median age of 21, attention was given to identity formation and the significance of the environment when assuming new roles and behaviors.

Erikson (1959) suggested that once young adults transition from adolescence they have affirmed a sense of identity and seriously considered either living in "true mutuality with others" or dwelling in relative isolation (p. 95). The social relationships young adults' form with diverse people is critical in determining one's capacity to live in communal reciprocity. It has also been suggested that a young adult's behavior is the byproduct of identity and that "involvement in activities, in organization and with role partners ... [supported] the person's identity" (Burke and Reitzes, 1991; p. 245). The statement implied that new behaviors could emerge only if future roles paralleled current values or were reinforced by people in the immediate environment. It is also critical that young adults

possess a relatively firm sense of identity both within and independent of their peer group so that the group's response to new roles does not confine one's desire to assume new risks (Burke & Reitzes, 1991; Erikson, 1959).

Role theory has supported identity theory by suggesting that environmental reinforcers will influence one's current and future behaviors (Greene & Ephross, 1991). Role taking is a skill learned in early childhood and consistently adopted only if the behavior is positively rewarded (Mead, 1934) as young adults frequently select new roles based on the perceived benefits of the acts and whether it will improve self-esteem (Rosenberg, 1986). New behaviors can evolve if a feeling of mastery and control over internal reactions appear probable and when individuals perceive a level of personal competence.

To linearly transition through the stages of social learning it is critical that positive reinforcement be utilized to encourage new roles. Parks Daloz et al. (1996) identified the value of an open and non-threatening atmosphere that simultaneously challenged student assumptions while supporting new roles and behaviors. Equally important was for the instructor to serve as a mentor to reduce possible threat and to appear supportive of new roles (Rhoads, 1997; Taylor, 1994).

The evolution of the intentional self and the internalization of new perceptions can emanate from expanding one's current reality by obtaining factual and reliable information. Goldstein's theory of social learning and the developmental process proposed by Delve et al. (1990) grounded the study's conceptual base. Identity and role theories were also integrated as they applied to the respondents' capacity to acquire new behaviors and be influenced by positive reinforcement.

The following section critically examines previous research conducted in the S-L field. Specific attention has been given to outcomes generated during a single semester, and skill and attitudinal variables that support a commitment to building democracy. The section also identifies and nominally defines the variables that were selected for this study and reviews the corresponding scientific research.

Empirical support

The values, skills, and attitudes that were operationalized for this study include *citizenship, a respect for diversity, leadership ability*, and *perception of the learning experience.* There were two reasons for selecting these variables. The first was based on the literature's affirmation that reciprocity among and between diverse groups of people could be maximized, and a democracy realized, if people possess a

willingness to engage in civic matters and actively support equality and justice (Lappe' & DuBois, 1994; Parks Daloz et al., 1997). The second reason centered on S-L's capacity to enhance each variable over the course of a single semester (Eyler & Giles, 1994; Eyler et al., 1997; Kendrick, 1996; Morton, 1995). Studies have confirmed that students participating in S-L perceive themselves as being more connected to their community, to value service, to endorse systemic approaches to social problems, believe that communities can solve their own problems, and possess a greater appreciation for diverse groups than non-participants (Eyler et al., 1997; Kendrick, 1996; Myers-Lipton, 1994). In a quasi-experimental study of 3,450 students from 42 colleges, S-L participants obtained greater mean score differences on every variable that measured civic responsibility (e.g., voting, helping others), a respect for diversity, and life skills (e.g., communication skills, public speaking, leadership abilities) over the course of a single semester (15 weeks) averaging between 20 and 35 hours of service. Furthermore, as the duration of service increased the changes became more prominent (Astin, et al., 1996).

Citizenship. Responsible citizenship has been consistently recognized as a skill essential to building democracy (Eyler et al., 1997; Myers-Lipton, 1994; Sax et al., 1997). Citizenship has been defined as a process in which one becomes responsibly connected to the community

and society through acts of compassion and a desire to live in reciprocity with diverse people (Lappe' & DuBois, 1994; Mead, 1967). Responsible citizenship also includes a willingness to work for positive change on behalf of marginalized and disempowered groups of people in one's local community. Finally, citizenship involves an appreciation of the interdependence of all people, recognizing the importance of incorporating a sense of concern for the rights and welfare of others (Mead, 1967; Myers-Lipton, 1994).

In a study of 1500 students from 20 different institutions Eyler et al. (1997) concluded that a single semester S-L experience in which students averaged 35 hours of service was sufficient for producing significant changes in: *Citizenship confidence* (p. 7) (personal efficacy in affecting community issues, a belief that the community itself can be effective in solving its problems & feeling connected to the community); *citizenship values* (p. 7) (career serving others, volunteering time, being wealthy); *citizenship skills* (p. 7) (communication, critical thinking, political action); and *perceptions of social justice* (p. 7) (conceptualizations of social issues, how problems can be addressed through empathy and multiple points of view) among undergraduate students in multiple disciplines. Similar support was also found for a more intensive S-L experience that was longer in duration (Myers-Lipton, 1994).

Despite empirical support for fostering citizenship and socially responsible behavioral and attitudinal changes during a semester-long S-L experience, Smith (1994) suggested that most students failed to extrapolate their service experience to social responsibility or citizenship. Students she interviewed were oblivious to the instructor's primary goal of enhanced citizenship. As one student noted, " I see citizenship as a duty - I see service as a religious or personal duty. I never made a connection of service to citizenship at all" (p.40). Rhoads (1997) supported the findings and concluded that most students also failed to make a connection to macro-level social issues (e.g., poverty, world hunger) and frequently acquired paternalistic notions of service, viewing their service as charity and doing 'good deeds' for the poor or otherwise deprived.

The outcomes validated the importance of not assuming that students will attribute their service experience to the broader implications of citizenship or cultivate mutual helping relationships without the instructor's guidance.

Respect for diverse populations. Morris (1990) defined a respect for diversity as validating and honoring "other people's ways of knowing, letting their human experience, their literature, stories, and music speak to us [and] that we must work to ensure that [their] voices are expressed and heard in the democratic system" (p. 523).

Students frequently enter higher education with a set of values and assumptions based on knowledge derived from such secondary sources as friends, family, or the media (Barber, 1992; Rhoads, 1997). Rarely do the perceptions arise from direct contact with the people the negative value is affixed toward (Compton & Galaway, 1989). Furthermore, those who have been the least oppressed tend to assign the highest regard to the qualities they possess and project less desirable traits to the most marginalized citizens (Compton & Galaway, 1989). This could be cataclysmic if the prediction is realized that racial minorities will constitute 40% of the population by the year 2020 (Manoleas, 1994). This demographic metamorphosis, combined with studies indicating that people are more likely to voluntarily associate with their own racial class, or individuals otherwise perceived as similar to themselves, has underscored the value of teaching respect (Etzioni, 1993; Schwartz, 1993).

A respect for diversity has remained a central component of social work education and practice. The CSWE has consistently recommended a multicultural curriculum in both undergraduate and graduate programs while the National Association of Social Workers (NASW) Code of Ethics has highlighted the importance of non-discriminatory practice and equal treatment of clients despite age, sexual orientation, race, or religion

(NASW, 1980). Van Soest (1995), however, has questioned whether schools of social work actually include diversity training in the curriculum and implied that many fail to adhere to the CSWE's recommendations.

Empirical research has supported single semester S-L experiences as sufficient to improve one's respect for diversity (Astin et al., 1996; Koppi, 1992) along with stronger indications over a longer period of time (Myers-Lipton, 1994). Equally important, is a discovery by Myers-Lipton (1994) indicating that one's respect for diversity will actually decrease over time in the general student population, emphasizing the importance of a multi-cultural education.

Leadership ability. Hackman & Johnson (1991) proposed that leadership was one of the "least understood" (p. 4) but most critical skills needed to foster social change. Although the attributes of an effective leader are inconsistently defined, the literature recognized well-rounded communication skills as one of the most fundamental (Sax et al., 1997). This includes the ability to listen to and understand the perspective of diverse people, speak before public audiences, and engage large groups with confidence and assertiveness (Hackman & Johnson, 1991; Myers-Lipton, 1994; Stogdill, 1948).

Concepts imbedded in empowerment theory also parallel many of the assertions formed to advance leadership skills. Proponents of empowerment

theory suggest that once people become aware of their own resources and assets they are more capable of exercising power and control in their environment (Miley, O'Melia, and DuBois, 1995). Suggestions have also been advanced that social work educators help students recognize their assets and empower them to develop as effective leaders, so they are capable of sharing their opinions and beliefs in public dialogue (DuBois & Miley, 1992). Once empowered, students are more able to empower the disenfranchised and promote social change strategies that promote democracy (DuBois & Miley, 1992; Miley et al., 1995).

In order for students to become effective leaders they must share a sense of commonality with diverse groups and build a skill and knowledge base by experiencing the lives of the people who live in circumstances far different than their own (Fielder, 1967). Studies measuring leadership have found S-L pedagogy to be an effective medium for fostering new skills during a single semester (Astin et al., 1996). The acquisition of the skills also appear to have implications for future involvement in public service programs and for obtaining positions of leadership (Rauner, 1995).

Overall perception of the learning experience. The study's final variable was designed to measure possible differences between groups in how they perceived their respective learning experiences. The statements were divided into two categories focusing on student perception of

learning (e.g., application of classroom concepts, motivation to study, work up to potential) and the applicability of the experience beyond the classroom (e.g., perceptions as a contributing member of society, helping someone in need, contributing to the goals of the organization). Previous studies have indicated inconsistencies in student perception of S-L as students enrolled in separate introductory social science courses differed in their ability to apply concepts beyond the classroom, perform up to their potential, and master course content (Markus et al., 1993; Miller, 1994).

A critical component of this variable is the respondents' perception of affiliation with other people. One of the primary reasons people have collectively disconnected from their neighbors is because the disenfranchised have become less able to view themselves as members of society and been denied 'civic membership' (Brabson, 1975; Mead, 1934; Swidler, 1997). To be capable of civic involvement it is essential that citizens perceive themselves as contributing members of the community (Mead, 1934).

Brabson (1975) studied the civic behavior of volunteers in an urban neighborhood and discovered that those citizens who volunteered in a neighborhood organization were more committed to the welfare of their neighbors and viewed the neighborhood more positively than those without the association. Similar studies measuring the impact of S-L on

one's level of community commitment supported the findings, indicating that participating students were more connected to the community and more likely to adopt prosocial attitudes than their non-participating peers (Eyler et al., 1997; Koppi, 1992).

Research limitations. Many of the empirical studies in S-L were initially anecdotal, theoretical and focused on secondary school students (Conrad & Hedin, 1992; Miller, 1994). Outcome variables were also somewhat confined to student enthusiasm for S-L and data that quantified the pedagogy's positive impact on grades or course satisfaction. Relatively few controlled studies were conducted which isolated S-L as the variable responsible for change, limiting the growth and acceptance of S-L pedagogy (Gray, 1996; Myers-Lipton, 1994).

Research initiated during the last five years, however, has crossed a myriad of disciplines and been widely focused depending on course objectives and researcher interest (Gray, 1996; Rhoads, 1997). Outcome variables have ranged from improved moral behavior (Boss, 1994) to the acquisition of critical thinking skills (Cooper & Julier, 1995; Giles & Eyler, 1994). The central focus, however, has encompassed attributes under the rubric of building democracy through socially responsible skills, values, and attitudes (Eyler et al., 1997; Myers-Lipton, 1994, Rhoads, 1997, Smith, 1994). Research designs have been primarily quasi-experimental

because of the difficulties in higher education to randomly assign students and refuse the treatment method to certain students (Gray, 1996). Samples have also been primarily obtained through self-selection, resulting in S-L groups being composed of students with stronger civic values than those in the comparison groups (Barber, Higgins, Smith, & Ballou, 1996).

Alternative designs have assigned all enrolled students to S-L, and comparison groups have been obtained through convenience sampling, also resulting in non-equivalence between groups (Myers-Lipton, 1994; Forte, 1997). While some researchers have controlled for the differences between groups through statistical analysis (Myers-Lipton, 1994; Sax et al., 1997) others have not addressed possible differences (Forte, 1997).

A similar limitation has been relatively small sample sizes, frequently ranging between 20 and 40 students (Gray, 1996). This has produced limited statistical power to detect small, or even medium differences between experimental and comparison groups. Additionally, women have been over represented in experimental groups, and average higher pre-test scores than males (Barber et al., 1996). In an undergraduate social work course, for example, Forte (1997) obtained a relatively small sample size (n=20) and had an overabundance of female participants (n=19), limiting the generalizability of the results beyond the study or gender.

The problems of self-selection, non-equivalence between groups, and the over representation of Caucasian, middle-class females attending somewhat prominent institutions have become perennial (Barber et al., 1996). Researchers are often unable to utilize random sampling or are unwilling to control for the non-equivalence between groups through statistical analysis, limiting the internal and external validity of the study (Barber et al., 1996, Myers-Lipton, 1994; Sax et al., 1997).

A final limitation is that the majority of studies have been quantitative, perhaps limiting the depth of discovery and explanations to substantiate outcomes (Smith, 1993). Although Gray (1996) recognized the loss of student voice as a prospective knowledge gap, she also highlighted the significance of seeking "concrete evidence of service-learning's impacts on student achievement, cost effectiveness, or benefits in relation to other types of programs or interventions" (p.31) as a way to validate S-L, particularly in academic disciplines that have not empirically studied it.

The present study

Social work education has been designing curricula to build organizational capacity and preserve the democracy since its inception at the turn of the century (Austin, 1986). Undergraduate schools of social

work have integrated community service into existing courses by offering volunteer and cooperative education opportunities and relied on the field-based practicum as a culminating educational experience. The goals of S-L pedagogy parallel these initiatives but lack a substantial empirical base in social work education to support claims in alternative disciplines that S-L can impart the democratic values of citizenship, a respect for diversity, and leadership ability (Barber et al., 1996; Eyler et al., 1997; Myers-Lipton, 1994; Sax et al., 1997).

The purpose of this study was to utilize scientific experimentation to build new knowledge and inform practice in social work education by ascertaining whether S-L pedagogy could cultivate civic attitudes and skills among college students enrolled in *Introduction to Social Welfare (Social Work 100)* at The University of Montana - Missoula. The primary purpose of the course was to teach students to identify contemporary social problems (e.g., homelessness, poverty), consider the societal forces that help shape them (e.g., capitalism, political ideologies), analyze the policies designed to alleviate them (e.g., Social Security), and understand the roles a social worker might assume to address the needs of the populations typically affected. S-L was offered as an option to generate knowledge in these areas, and alternatively, to impart the values of citizenship, a respect for diversity, and leadership abilities.

Goldstein's (1981) social learning theory provided the conceptual framework to recognize the dynamic nature of perceptual and behavioral change through social interactions. The theory provided an explanation for the inter-relationship between a person's desire to understand self in the context of a current reality. Its applicability to this study is particularly relevant since it recognized the changing nature of self in the context of an evolving reality based on social experiences and reflective thought.

The dynamic nature of society demands that social work education remains progressive and continually builds new knowledge to improve teaching and learning (Fisher & Karger, 1997; Specht & Courtney, 1994). Economic and political forces have forced the field to re-examine social problems and the role citizens might assume to promote democracy by becoming active and contributing members in their communities. Student involvement in local concerns initiated at the outset of one's academic experience can provide a forum for critical reflection on the nature of society, and the systemic influences of social injustices, while challenging current values and assumptions. Furthermore, relationships formed between students and diverse groups of people, cultivated in a non-threatening atmosphere, can encourage discourse critical to building democracy.

There are two fundamental questions that this study attempted to answer. First, is S-L pedagogy capable of imparting values central to building democracy among students enrolled in an introductory social work course? And second, if S-L can impact civic values, which attitudes and skills are most susceptible to change?

A quasi-experimental comparison group design was implemented to address these questions. Equivalence between groups was measured by implementing an independent samples t-test to determine mean score equivalence on individual items at pre-test. Attitudinal and skill changes were measured on each of the study's four major variables by conducting a paired t-test to calculate group mean changes.

Hypotheses

It was hypothesized that the students who engaged in the S-L course would obtain greater mean score changes from pre to post test. The following hypotheses were tested to determine whether these outcomes were supported.

Hypothesis I

> Students participating in the S-L option will experience significant skill and attitude changes that support civic responsibility; the students who do not participate in the S-L option will not experience significant change.

Hypothesis II

Students participating in the S-L option will experience significant changes in their respect for diverse populations; students who do not participate in the S-L option will not experience statistically significant changes.

Hypotheses III

Students participating in the S-L option will experience significant mean score changes in leadership ability; students not participating in the S-L option will not experience statistically significant changes on this variable.

Hypotheses IV

Students participating in the S-L option will value their learning experience by obtaining higher mean score changes; students not participating in the S-L option will not experience statistically significant changes.

Chapter III

Method

An experimental design was selected for this study for three reasons. First, experimental methods are commonly adopted to scientifically test the effect of an intervention on the behaviors, skills, and attitudes of research participants (Rubin & Babbie, 1995). Second, experimental approaches are able to quantify relationships between independent and dependent variables, while determining the probability of a causal relationship. And finally, an experimental design is best suited to objectively analyze the effect of S-L, which was particularly important since the course instructor also served as the researcher.

One of the most salient features of the experimental design is that sampling involves randomly assigning participants to an experimental or control group (Rubin & Babbie, 1995). Randomization was not possible, however, since this study took place at The University of Montana - Missoula and institutional policies prohibited withholding treatment from research participants. Consequently, a quasi-experimental approach was adopted which allowed participants to choose between participating in S-L (S-L group) and an alternative option (comparison group). Although the design limited the study's internal validity, it provided support for

scientifically describing the relationship between the independent variable (S-L) and each of the dependent variables (i.e., citizenship, respect for diversity, leadership ability, perception of the learning experience).

Participants and Procedure

The participants in this study were college students who enrolled in *Introduction to Social Welfare (Social Work 100)* between fall 1995 and spring 1998 semesters. One section was offered each semester with an average enrollment of 38 students. Combined, the sections accounted for a sample size of 208 students, 45 in the experimental group and 163 in the comparison group.

On the first day of class the instructor distributed the syllabus and presented an overview of the course. The value of student input and classroom discussion and debate was emphasized to promote dialogue. Students were also forewarned that the instructor was conducting a study concurrent to the course and that their participation in the study was optional and not connected to their grade.

On the second class day, the study was explained in greater detail, emphasizing the focus on analyzing the impact of different teaching and learning methods. Students were once again informed that their participation was voluntary and that they would not be penalized for

refusing to participate. Students were also advised that their responses on the pre and post-tests were confidential and not connected to their course grade to reduce the likelihood of a social desirability effect. After being verbally informed of the study's purpose and their right to refuse cooperation, a copy of the consent form was distributed (see Appendix A). The form described the potential hazards of participating in the study, the limits of confidentiality and how the data would be handled. Once the students read the form and chose whether to participate or not, the instrument was distributed. Finally, the students were informed that the instructor would leave the room while they completed the survey and that he would return for the documents at the end of the class period.

Service-learning group. Students who selected the S-L option were required to complete a minimum of 30 hours of community service at a local organization (e.g., Big Brothers/Sisters, Riverside Nursing Home) over 15 weeks and remain accountable to the organization's director and to the course instructor. Sites were selected based on the student's area of interest and the instructor's experience working with the organization. Once the student had selected a list of potential sites, the options were discussed with the course instructor to omit agencies that had previously failed to provide adequate supervision or afford opportunities to work with agency clients or on a community-based project.

The student then proceeded to schedule an interview with the agency supervisor. If the student was approved, both the student and supervisor outlined their responsibilities and signed a contractual agreement (see Appendix B). After the agreement was signed, the instructor reviewed the responsibilities to ensure that each participant had direct contact with clients (e.g., mentoring an at-risk student, socializing with the elderly) or participated in the development of a community service project (e.g., fund-raising, organizing an educational workshop).

The supervisors were selected based on their interest in providing supervision and their willingness to support the course's curricular objectives. Supervisors were asked to meet weekly with the student to address any concerns and provide feedback to the student to augment classroom instruction (see Appendix B). Supervisors were contacted by the instructor and notified of the student's co-curricular involvement and the course's learning objectives. Contact between the supervisor and instructor also occurred if it appeared by reading the journal that the supervisor failed to assign the student tasks that included direct involvement with clients, or the implementation of a project that would directly impact the community. If the supervisor was unable to reassign the student to responsibilities that afforded direct contact or had a direct

impact on the welfare of the community, the student was required to find an alternative placement. (Note: .09% of the students were reassigned).

Because the participants were allowed to self-select, the sites were highly variable as over 60% students worked with "at-risk" youth in school settings, youth homes, and youth agencies; 18% worked alongside persons with disabilities in sheltered workshops, special education classrooms, and daycare settings; 12% worked with the elderly in nursing homes; 6% worked with refugees; and 4% served in other social service agencies (e.g., churches, homeless shelters, soup kitchens). Student responsibilities also differed within sites depending on the organization's needs and the skills and interests of the student. A total of 37 participants worked directly with agency clients while seven others worked on projects that had a direct impact on the community.

S-L participants were required to maintain a written record of their observations and submit them to the instructor on a bi-monthly basis. The S-L experience and journal assignment accounted for 30% of the overall grade. A total of seven entries were required and graded from 14-20 points based on their overall quality. The most basic entry (14-16 points) included simple observations and was characterized by repetitions heard during classroom lecture or small group discussion. An improved entry (16-18 points) described observations from a subjective perspective but

failed to integrate them with larger social problems. For example, students might understand that because of illiteracy, their client was unable to obtain a job, but neglected to mention how illiteracy might be connected to poverty, or perhaps mental illness. The best journal entry (18 -20 points) captured situations from multiple perspectives and compared them with the broader implications of poverty, oppression, or social injustices.

The quality of each entry was also determined by the student's ability to address questions posed by the instructor. The questions challenged students to critically examine how the population being served might be treated unjustly, oppressed by certain societal practices or social policies, or considered at high risk for future problems (e.g., disease, delinquency, illiteracy).

Comparison group. Students not choosing the S-L option constituted the comparison group and were required to read a book (listed below) and complete a seven page paper that addressed how marginalized groups were impacted by issues of oppression and discrimination. A handout was provided one week prior to the assignment's due date to help structure the paper (see Appendix C). The book was selected to ensure that it was consistent with the course objectives and paralleled the experiences of the S-L participants. Two

books written by the same author were selected and required on alternating semesters. The title of each book is listed below followed by a brief abstract.

Kozol, Jonathon (1991). *Savage Inequalities.* New York: Crown.

An ethnographic report of the unjust educational opportunities afforded to inner city youth focusing on the harsh differences between urban schools and ones located in suburban neighborhoods. The author questioned the constitutionality of school financing based on neighborhood property taxes.

Kozol, Jonathon (1995). *Amazing Grace.* New York: Crown.

A vivid illustration of an inner city New York neighborhood overlooked by government leaders. Citizens residing in the area received poor health care and inconsistent public services (i.e., garbage, fire police protection). Children in the neighborhood described the dilapidated and unsafe housing conditions, high crime rates and drug-related problems. Amidst the overwhelming environmental challenges Kozol captured the resilience of the human spirit.

Thirty-four percent of the respondents in the comparison and S-L groups were volunteering at the time of pre-test. Students who were volunteering and interested in participating in the S-L experience were asked to find an alternative placement to provide opportunities for new learning. Participants who were unwilling to discontinue their volunteer activities, and those who did not want to utilize their service experience for the S-L option, comprised the comparison group. (Note: the number of students who were volunteering at the time of pre-test and continued as volunteers was not monitored).

Small group discussion. Students in both groups were required to critically reflect on the concepts presented during classroom discussion and in the textbook readings, while integrating their service experiences or Kozol's book through small group discussion. An alternative purpose of the group was to hone interpersonal and communication skills, giving students opportunities to present their ideas to peers and listen to opposing opinions.

The class was randomly divided into four equal groups and each group received a list of questions and issues to guide their discussion. The groups were not separated by S-L participation to preserve the fidelity of the intervention and maintain the journal as the primary reflective component. Two facilitators were selected before each small group meeting to help members remain focused and on task. An example of the questions and statements specific to the topic of discrimination is listed below.

Sexual Discrimination.

1. Identify three ways people in this society discriminate against others because of gender, comparing your experiences with ideas presented in the book.
2. Compare and contrast the traditional sex-role stereotypes for males and females in our society.
3. Do you believe sex-role differences in our society are based primarily on socialization patterns or upon biological differences between males and females? Present your reasons.

4. What types of community-based programs would you recommend to reduce or eliminate sexual discrimination?

The facilitators were also responsible for maintaining a written record of the group's responses. On the following class day, facilitators reported the group's responses to the class as the instructor encouraged students to consider the issues in greater detail.

Course objectives. The primary purpose of the course was to promote student understanding of 1) the nation's social problems (e.g., poverty, mental illness, crime); 2) how traditionally oppressed populations were effected by them; and 3) how the social work profession has intervened at multiple levels (micro, mezzo, and macro) to help alleviate them. To complete the course objectives (see Appendix D), students were required to read one chapter each week from Zastrow's (1996) *Introduction to Social Work and Social Welfare* (6th ed.) textbook. Each chapter presented a specific theme (e.g., health care, mental health, education) and the instructor coordinated classroom discussions and lecture with each chapter (see Appendix E for a description of each topic area). Additionally, the instructor offered multiple activities to facilitate learning (see Appendix F).

Table One outlines the structure of the course and the requirements for the S-L and Non S-L groups.

Table 1

Comparison of class format

Medium	Group S-L	Group Non S-L
Class	a. lecture/discussion b. small group discussion c. videotapes/guest speakers	a. lecture/discussion b. small group discussion c. videotapes/guest speakers
Text	a. *Intro to Social Work & Social Welfare*, 6th ed. by C. Zastrow	a. *Intro to Social Work & Social Welfare*, 6th ed. by C. Zastrow b. *Savage Inequalities* or *Amazing Grace*, by J. Kozol
Community Service	30 hours	None
Assignments	journal - critical reflection/ integration of course concepts/ service experience (bi-monthly assignments)	term paper – critical reflection/integration of course concepts/text
Outcome Measures	a. civic attitudes(pre & post test) b. course concepts 1. examinations (3) 2. journal 3. attendance 4. final examination	a. civic attitudes (pre & post test) b. course concepts 1. examinations (3) 2. term paper 3. attendance 4. final examination

Measures

A 57-item quantitative instrument entitled *Attitudes Regarding Civic Involvement and Skill Development* (see Appendix G) was designed specifically for this study. The instrument's first ten questions requested such demographic information as age, gender, and ethnicity. A total of 47

statements were developed and separated into the categories of *Community Life*, *Personal Characteristics*, *Activities and Interests*, and *Course Perspectives.* Individual statements measuring the dependent variables *citizenship, a respect for diversity, and leadership ability* were randomly placed in each of the first three subscales while the final variable, *perception of the learning experience* was contained primarily in the final subscale. A 5-point Likert scale rank ordered responses to each statement from "strongly agree" to "strongly disagree."

The statements were based, in part, on Myers-Lipton (1994) Civic Responsibility and Locus of Control subscales; the University of California Los Angeles (UCLA) Higher Education Research Center's Student Information Form (SIF) and College Student Survey (CSS); and the Whitman Center Measure.

Myers-Lipton's subscale on Civic Responsibility included such attributes as one's a) concern about problems and issues in the community, b) the belief that taking action will have an effect on society and, c) acting on those concerns for the benefit of the community (p.112). The second component of the author's subscale centered on the respondents' locus of control. The subscale measured the participants' perceptions about whether or not their actions would have an impact on society. Many of the subscale's statements were included under the major

variable *citizenship* while statements contained in the subscale on locus of control were included under the major variable *leadership ability*. The coefficient theta for Myers-Lipton's (1994) subscale was .53 indicating a poor to average level of reliability. Because of this low score, many of the statements were reworded.

The Higher Education Research Center's Student Information Form (SIF) has been used for 30 years to measure the social values and attitudes of incoming students. The form is distributed annually to 2700 higher education institutions and used to track longitudinal trends among this cohort (Astin et al., 1996).

The College Student Survey (CSS) is also administered annually to students nationwide. It has been matched with the SIF as a post-test to assess undergraduate achievements and to pinpoint possible changes in social values and attitudes while determining the impact of specific events on attitudinal and behavioral changes. Both scales have been widely accepted in higher education and have high levels of validity for predicting a student's propensity for attending graduate school.

Two of the surveys' subscales that helped operationalize this instrument included civic responsibility (i.e., willingness to help others and engage in volunteerism or work for a community service organization) and

life skill development (i.e., critical thinking skills, interpersonal skills, leadership capacity, and level of self-confidence).

The Walt Whitman Center for the Culture and Politics of Democracy at Rutgers University developed the Whitman Center Measure to evaluate the impact of service-learning. Barber et al. (1997) developed 18 separate subscales to measure such variables as civic capacities, views of democracy, racial tolerance, and degree of alienation from local government (p. 11). The subscales' levels of reliability ranged from .70 to .90. The civic skills subscale was used to formulate statements that related to the major variable *citizenship* and included respecting the views of others, identifying social issues and concerns, and taking action to solve them. This subscale also contained a series of statements that corresponded to what other scales defined as leadership and included: the ability to speak in public, knowing who to contact to get things done, the ability to lead a group, and communicating ideas to others (p.18). Consequently, many of these statements were duplicated under the major variable *leadership ability*.

Statements that were duplicated or reworded for this instrument were matched with each of the four major variables. A test-retest procedure was conducted to analyze the reliability of the major variables. A factor analysis was also conducted to determine whether the

measurements overlapped or could be combined into fewer and more basic statements to maximize the coefficient theta scores of each subscale.

Citizenship. The dependent variable *citizenship* was measured by a series of 17 statements that quantified the respondents' commitment to and involvement in the local community and to address issues by volunteering or paying higher taxes. Two of the variable's statements were duplicated from Myers-Lipton's (1994) subscale on civic responsibility and three items were reworded. Five statements were reworded from the College Student Survey subscale on civic responsibility and four statements were duplicated from The Walt Whitman Measures' subscale on civic skills.

The statements selected for the variable *citizenship* obtained a coefficient alpha of .67, which is slightly below the standard level of acceptability at .70. It is quite common, however, to utilize subscales below .70 although the chances of making a Type II error are greater and need to be considered during final analysis. Each of the statements included under the major variable *citizenship* is listed below.

Community Life

Statement #

2. I feel a sense of kinship (belonging) with the Missoula community.
3. I have a pretty good understanding of the important social issues (i.e., crime, poverty, etc.) that confront our society.
4. We do not have enough organizations for doing good in the community.
5. The social needs of citizens are the responsibility of themselves and their families-not the community.
7. Community service is a responsibility all people should share.
12. Each of us can make real progress only when the group as a whole makes progress.
13. Only those who have a lot of time should assume the responsibility for participating in community service programs.
14. There are plenty of ways for people like me to have a say in what our government does.
15. Voting is the only obligation that I have as a member of the community.
16. I don't think there is anything I personally can do to help those in need.
17. What is good for the community is good for me.
21. Persons receiving public assistance should be required to perform volunteer work.
22. All good citizens volunteer.
23. It is the responsibility of the whole community to take care of people who are in need of help.
24. Community improvements are fine, but only if they don't increase taxes.
26. I feel I am a productive member of the local community.
29. Every United States citizen has an equal opportunity to live a good life (i.e., access to an education or employment).

Personal Characteristics

1. Volunteering for community service is just not for me.

(Response options: Strongly agree, agree, neutral, disagree, strongly disagree)

Respect for diversity. The major variable *respect for diversity* contained a total of nine statements and centered on the respondents' perceptions of diverse groups of people and their willingness to be influenced by and live in reciprocity with them. Myers-Lipton's (1994) subscale on tolerance for racial prejudice and the Walt Whitman Measures' subscale on Deepening Racial Tolerance were utilized to

conceptually define respect for diversity. However, both subscales centered primarily on discriminatory practices and attitudes projected toward African Americans and other racial groups. Since opportunities for multi-racial interactions in this rural setting were limited, none of the statements were duplicated and new statements were developed centering on diversity as it applied to the poor, aged, and homeless.

The coefficient alpha for *respect for diversity* was .63 indicating an average to poor level of reliability. Similar to the variable *citizenship*, this score was below the standard level of acceptability (.70) and increased the probability of a Type II error. Each of the statements included under the variable *respect for diversity* is listed below.

Community Life
Statement #

9. The more you separate people by race the less social conflict you will have.
10. People who are poor are not that different from me.
19. I feel I can learn something from people who are different from me.
25. Most volunteer work is done by women.
27. People on public assistance generally do not have a strong work ethic.

Personal Characteristics

2. I would be apprehensive to volunteer to help the homeless because they are so different from me.
7. I am not that interested in learning about other traditions and the ways of life of other cultures.

Activities & Interests
During the past semester I have participated in activities in which I:

6. learned more positive ways of relating to others.
8. was helped to feel more comfortable with people different from myself.

(Response options: Strongly agree, agree, neutral, disagree, strongly disagree)

Leadership ability. The major variable *leadership ability* contained a total of 12 statements and focused on the respondents' internal locus of control, communication skills, and willingness to actively participate in community activities to solve local problems. Two statements were duplicated from Myer's-Lipton's (1994) Locus of Control subscale, two were duplicated from the SIF's Life Skills subscale, and three were reworded from the Walt Whitman Measures' Leadership Activity subscale.

The coefficient alpha for *leadership ability* was .75 indicating an average to good level of reliability. Each of the items included for the variable is listed below.

Community Life
Statement #

1. I frequently discuss public issues (i.e., politics, social problems, etc.) with others.
6. The world is run by a few people in power, and there is not much the little person can do about it.
8. Communities would function more smoothly if each person would mind his/her business and let others take care of their own problems.
11. More and more I feel helpless in the face of what is happening in the world today.
18. I feel comfortable participating in political activities (i.e., rallies, marches) that address the social problems of our country.
20. It is important to inform yourself from more than one source on public issues.
28. Sometimes I think the concepts I learn in the classroom have little relevance to the real world.

Personal Characteristics

3. If I can, I generally avoid taking classes that require a lot of public speaking and class discussion.
4. I find it very hard to talk in front of groups.

5. I rarely volunteer my opinion in classroom discussions.
6. I have a clear sense of my professional goals.
8. I am gaining confidence in my ability to speak in public.

(Response options: Strongly agree, agree, neutral, disagree, strongly disagree)

Perception of the learning experience. The final variable contained a total of nine statements and was included to measure possible differences in the respondents' overall *perception of the learning experience*. The variable was also included to determine whether there was a significant difference between the S-L participants and the non-participants with regard to their motivation to learn, accomplish personal goals, and on their perceived level of affiliation with the service recipients and organization they served.

The coefficient alpha for this variable was .82 indicating a strong level of reliability. Each of the items included in *perception of the learning experience* is listed below.

Activities and Interests

During the past semester I have participated in activities in which I:

1. helped someone in need.
2. contributed to the goals of an organization I believe in.
3. achieved an important educational or job-related goal.
4. used skills or talents important to me.
5. achieved an important personal goal.
7. made an important difference in someone's life.
9. applied concepts/information learned in the classroom.
10. felt motivated to study.
11. acquired practical knowledge that I may use when I am no longer a college student.

(Response options: Strongly agree, agree, neutral, disagree, strongly disagree)

Chapter IV

Results

Data analyses involved the generation of descriptive data on nominal measures and an independent samples t-test (two-tailed) to measure mean differences between the S-L group and comparison group. While the literature suggests the use of a one-tailed test when the hypotheses are directional, the two-tailed test was selected to detect possible differences in either direction. Levene's F-test for equality of variances was administered to determine the appropriate t statistic and paired t-tests were conducted to analyze mean score differences within groups from pre to post-test on the study's four major dependent variables and each individual item.

Demographics and descriptive characteristics of the sample population

There were a total of 208 respondents, 155 females and 53 males that participated in the study. The experimental and comparison groups were relatively homogenous, as females comprised 73% of the experimental group and 75% of the comparison group. Similarities were also observed with respect to age as respondents' ranged from 17 to 53 years with a median age of 21 and a mean of 24. The groups' homogeneity was most

prominent with regard to ethnicity, as 86% of the experimental group was Caucasian compared with 88% of the comparison group. Although the spectrum of diversity was limited, it was representative of The University of Montana (UM Facts, 1997-98) as the total sample included 186 (90%) Caucasians, 15 (7%) Native Americans, 6 (3%) Asians, and 1 (.005%) African American.

Freshmen and sophomores comprised the majority in both groups as 28 (64%) individuals were in the experimental group and 127 (76%) students were in the comparison group. Students averaged 14 credits ranging from a low of 3 to a maximum of 21. A total of 25 majors were represented with 94 (45%) individuals being social work majors. Table 2 provides the frequency distribution and percentage of students and classifies them by major.

Table 2

Majors

Major	N	%
Biological Sciences (biology, pre-med)	5	3
Business Administration (management, acctng.)	8	4
Education	4	2
Fine Arts (art)	3	1
General Education	48	24
Health Sciences (Phys. thrpy, nursing)	2	1
Social Sciences (sw, psych., soc.)	132	65

To detect possible differences between groups students were also asked to provide their reason for enrolling in the course as illustrated in Table 3.

Table 3

Reasons for registering

Reasons	S-L Group N	S-L Group % of all reasons	Non S-L group N	Non S-L group % of all reasons
Learn Career Options	24	18	104	19
Just Curious	18	13	87	16
Required for Major	25	19	85	16
Help Others	19	14	78	37
Learn New Skills	18	13	76	14
Apply Acquired Skills	19	14	74	14
Get Work Experience	11	8	40	7
No Special Reason	0		4	.7
Total	134		548	

The independent samples t-test scores found significant differences between groups in the number of years in school ($t = -2.704$, $p < .007$) and whether or not the course was required for their major; including both social work majors and non-majors (nursing, education) ($t = -2.478$, $p <$

.014). In both cases the S-L group had higher mean scores indicating it was comprised of students who had been in school longer (m=2.21; SD=1.15) and were more likely to be enrolled in the course because it was required (M=.57; SD=.50).

Possible differences between groups based on such pre-existing civic behaviors as volunteering, status as a registered voter, and voting behavior were also analyzed. Thirty-four percent of the respondents in each group were volunteering at pre-test (t= -.425, p< .672). Ninety-six (67%) of the respondents in the comparison group were registered to vote compared with 25 (57%) in the S-L group (t=1.54, p<.128). Voting behavior during the previous year contradicted normative statistics for voting among this cohort although no differences were noted between groups (t= -.865, p<.389). Nationally, a mere 26% of students voted in the 1996 national election (Broder, 1997) compared with 92 (56%) in the comparison group and 22 (49%) in the S-L group.

Determining Group Equivalence

Levene's F-test for equality of variances was administered using pre-test scores to calculate the range of responses on each statement and to determine whether there was a statistical difference between groups. Similarly, the test was administered to determine the appropriate t-value

for each individual statement based on their similarities. The results are presented in table 4.

Table 4

Equality of variances

variable	S-L group Mean	non-S-L Mean	t	df	sig
Descriptive Statistics					
Years of schooling	2.21	1.75	-2.704	203	.007
Why did you register for this course?					
Required for my major (no=0; 1=yes)	.57	.36	-2.478	207	.014
Don't know/no special reason (no=0; 1=yes)	.00	2.42	2.019	164	.045
Citizenship					
I don't think there is anything I personally can do to help those in need. (low =1; high = 5)	4.36	4.64	-2.462	194	.015
Respect For Diversity					
I feel I can learn something from people who are different than me. (low =1; high = 5)	4.74	4.56	-2.240	65.57	.028
During the past semester I have participate in activities in which I:					
Was helped to feel more comfortable with people different from myself. (low =1; high = 5)	4.21	3.88	-2.393	146	.018
Perception of the Learning Experience					
During the past semester I have participated in activities in which I:					
Helped someone in need. (low =1; high = 5)	4.23	3.78	-3.034	89.97	.003

*p<.05

The findings indicated significant differences on seven statements. Because equal variances were not assumed on these items the more conservative of the two t-values was used to calculate statistical significance when measuring the equality of the means.

An independent samples t-test was conducted to analyze pre-test mean scores to determine equivalence between groups on each of the study's four major variables. No significant differences were found on any of the four variables indicating that the groups were equivalent and able to be compared.

Testing the main hypotheses

The paired samples t-test was administered to test the null hypothesis of "no differences" between pre-test and post-test mean scores for both groups on each of the major dependent variables to determine support for the main hypothesis. The hypotheses for each major dependent variable and the results of the paired t-test are highlighted below.

Citizenship.

Hypothesis I

Students choosing the S-L option will experience significant skill and attitude changes that support civic responsibility; the students not choosing the S-L option will not experience significant change.

Findings from the paired t-test failed to support a significant difference within the S-L group or the comparison group on the major variable citizenship. The outcomes resulted in a failure to reject the null hypothesis. Table 5 outlines the groups' levels of observed changes.

Table 5

Pre to post test group mean changes in citizenship

Variable	pre mean	post mean	t	df	Sig (2-tailed)
Citizenship (low=1; high =5)					
S-L group	3.67	3.76	-1.955	26	.061
Non S-L	3.62	3.72	-1.943	39	.059

* $p<.05$

Respect for Diversity.

Hypothesis II

Students choosing the S-L option will experience significant changes in their respect for diverse populations; students not choosing the S-L option will not experience statistically significant changes on this variable.

Results from the paired t-test indicated that the major variable did not experience statistically significant mean score changes within the S-L group. The test, however, confirmed statistically significant changes from pre to post-test for the comparison group as illustrated in table 6 below.

Table 6

Pre to post-test group mean changes in respect for diversity

Variable	pre mean	post mean	t	df	Sig (2-tailed)
Respect for Diversity (low =1; high = 5)					
S-L Group	4.20	4.25	-.747	30	.461
Non S-L Group	4.04	4.16	-2.30	39	.027

* $p<.05$

In light of these outcomes the null hypothesis failed to be rejected as support was not provided for significant mean score changes in the S-L group and a significant change was observed in the comparison group.

Leadership Ability.

Hypothesis III

Students choosing the S-L option will experience significant mean score changes in leadership ability; students not choosing the S-L option will not experience statistically significant change on this variable.

Mean score changes analyzed within the S-L were statistically significant while there were no observed changes in the comparison group. Results from the paired t-test are presented in Table 7 below.

Table 7

Pre to post-test group mean changes in leadership ability

Variable	pre mean	post mean	t	df	Sig (2-tailed)
Leadership Ability (low =1; high = 5)					
S-L group	3.61	3.75	-2.373	28	.025
Non S-L Group	3.47	3.54	-1.344	36	.187

*p< .05

These results allowed the null hypothesis to be rejected while support was provided for the main hypothesis.

Perception of the Learning Experience. The final hypothesis considered possible differences within groups in the way the learning experience was perceived. This included both an academic component (i.e., application of classroom concepts, motivated to study) and items related to students' sense of kinship to the clients and organization served.

To determine whether the independent variable (S-L) influenced change the following hypothesis was developed.

Hypothesis IV

Students choosing the S-L option will value their learning experience by obtaining higher mean score changes; the students not choosing the S-L option will not experience statistically significant changes on this variable.

The paired samples t-test observed a statistically significant change on the major variable and no change in the comparison group when comparing pre to post-test mean score changes as illustrated in Table 8.

Table 8

Pre to post-test group mean score changes in perception of the learning experience

Variable	pre mean	post mean	t	df	Sig (2-tailed)
Perception of the Learning Experience (low =1; high = 5)					
S-L Group	4.08	4.41	-2.373	28	.025
Non S-L Group	3.93	4.08	-.580	37	.566

*p<.05

The findings allowed the null hypothesis to be rejected lending support for the main hypothesis.

Chapter V

Discussion

The purpose of this study was to determine whether students who enrolled in an introductory social work course and who participated in S-L would obtain greater mean score changes in *citizenship, respect for diversity, leadership ability,* and *perception of the learning experience* than their non-participating peers. A cognitive-based social learning theory was applied to determine whether perceptions were modified, and if a new set of attitudes and skills were imparted through community service and critical reflection. Identity and role theories were also considered to account for the developmental and social needs that were unique to this population. A quasi-experimental pre-test post-test comparison group design was implemented to empirically measure whether social learning theory was supported and to analyze the influence of role and identity theories. The results of the study have significant implications for social work education and practice and for building democratic values among college students.

Significant Findings

Support was provided for the hypotheses stating that the S-L group would experience greater mean score changes on the major variables *leadership ability* and *perception of the learning experience.* An analysis of these variables' individual statements suggest that S-L pedagogy is an effective mechanism for linking classroom concepts with the real world; instilling greater confidence in public speaking; and strengthening alliances between students, and the organization and its clients. Tables 9 and 10 highlight these outcomes.

Table 9
S-L group pre to post-test group mean differences in leadership ability

Variable	pre mean	post mean	t	df	Sig (2-tailed)
Leadership Ability (low =1; high = 5)	3.61	3.75	-2.373	28	.025
Sometimes I think that the concepts I learn in the classroom have little relevance to the real world. (low =1; high = 5)	3.64	4.05	-2.073	36	.045
I am gaining confidence in my ability to speak in public. (low =1; high = 5)	3.78	4.03	-3.873	34	.000

*p< .05

Table 10
S-L group pre to post-test group mean differences in perception of the learning experience

Variable	pre mean	post mean	t	df	Sig (2-tailed)
Perception of the Learning Experience (low =1; high = 5)	4.08	4.41	-2.373	28	.025
During the past semester I have participated in activities in which I:					
helped someone in need. (low =1; high = 5)	4.22	4.51	-3.260	34	.003
contributed to the goals of a group of organization I believe in. (low =1; high = 5)	3.79	4.32	-2.336	34	.026
applied concepts/information learned in the classroom. (low =1; high = 5)	3.82	4.48	-4.456	34	.000

*p<.05

The statistically significant changes observed under the variable *leadership ability* parallel similar studies conducted by Astin et al. (1996) and Eyler et al. (1997) as S-L participants obtained greater confidence in their communication skills, capacity to interact with diverse groups, and internal locus of control.

Significant changes under the variable *perception of the learning experience* provided additional support for studies in the field of social work, suggesting that participation in community service strengthened one's attachment to the people, organization, and neighborhood served (Biddle & Biddle, 1979; Brabson, 1975; Mead, 1934; Wireman, 1987). This finding is valuable since one's commitment to the community's welfare in the future is dependent on acquiring a sense of affiliation with others (Mead, 1934; Wireman, 1987).

Two separate statements under the variables *leadership ability* and *perception of the learning experience* reinforce S-L's capacity to link classroom concepts with the real world. These outcomes were consistent with findings obtained by Markus et al. (1993) who randomly assigned students enrolled in an introductory political science course to control and experimental groups. The finding is especially valuable since the integration of theory through direct, hands on learning and critical reflection is recognized as one of the highest forms of learning (Knowles,

1975; Parks Daloz et al., 1996). It is imperative that students utilize multiple senses to make meaning of classroom material (King, 1988), to accommodate multiple learning styles, and to help synthesize its relevance to broader social issues (Parks Daloz et al., 1996, Taylor, 1994). A study conducted by Eyler et al. (1997) found that those students who engaged in S-L appreciated the complex nature of social problems and placed less blame on individuals for their current predicament than non-participants.

The hypothesis supporting the major variable *citizenship* was not accepted and contradicted studies concluding that S-L effectively transferred civic skills and attitudes following a S-L experience (Astin et al., 1996; Eyler, 1997; Myers-Lipton, 1994). There are two possible explanations for this outcome. The first reason could be that the S-L participants failed to translate their service experience to active citizenship. The primary purpose of the journal was to have students describe their subjective experience and to integrate their observations with such broader social problems as poverty, mental illness, and illiteracy. The purpose was not to have them consider issues specific to citizenship which Smith (1994) and Rhoads (1997) believed was critical to help foster skills and attitudes that paralleled citizenship (e.g., responsibility toward others).

The second explanation is grounded in the variable's coefficient alpha score of .67. This relatively low level of reliability might have jeopardized the accuracy of the responses. To help guarantee that the results are reliable it is critical that the study be replicated under the same treatment conditions. Table 11 outlines the two statements under the variable *citizenship* that had statistically significant differences.

Table 11

S-L group pre to post-test group mean differences in citizenship

Variable	pre mean	post mean	t	df	Sig (2-tailed)
Citizenship (low =1; high = 5)	3.67	3.76	-1.955	26	.061
Each of us can make real progress only when the group as a whole makes progress. (low =1; high = 5)	2.86	3.22	-2.409	35	.021
I feel I am a productive member of the local community. (low =1; high = 5)	3.33	3.83	-4.583	35	.000

* $p<.05$

The statement " I feel I am a productive member of the local community" supported a similar item under the major variable *perception*

of the learning experience indicating that S-L not only strengthened one's sense of kinship with the people and organization they served, but also the local community.

The hypothesis stating that the S-L group would experience a greater change in *respect for diversity* was not supported although a significant change on the two statements "people on public assistance generally do not have a strong work ethic" (t =. -4.209; p< .000) and "during the past semester I learned more positive ways of relating with others" (t=-2.163; p<.038) were observed. The findings provided additional support for S-L's capacity to help students understand the systemic nature of personal difficulties. The change on the first statement, however, was unexpected since the S-L group had a relatively high mean score (M=3.55;SD=.90) at pre-test.

An unexpected outcome was that the comparison group experienced a significant change in *respect for diversity* and four individual items observed similar changes as presented below.

Table 12

Comparison group pre to post group mean differences in respect for diversity

Variable	pre mean	post mean	t	df	Sig (2-tailed)
Respect for Diversity (low =1; high = 5)	4.04	4.16	-2.296	39	.027
I feel I can learn something from people who are different than me. (low =1; high = 5)	4.61	4.78	-2.206	41	.033
Most volunteer work is done by women. (low =5; high = 1)	3.29	2.88	2.473	41	.018
People on public assistance generally do not have a strong work ethic. (low =1; high = 5)	3.76	4.14	-2.568	41	.014
I am not that interested in learning about other traditions and the ways of other cultures. (low =1; high = 5)	4.35	4.61	-2.892	41	.006

*p<.05

There are four possible explanations for the observed changes. The first is based on the integrative aspect of the writing assignment, which when combined with Kozol's books required students to struggle with the oppressive and inhumane treatment of such diverse groups as African Americans, the poor, and inner-city children. The reading exposed them to the daily lives of inner-city residents and provided a

comprehensive narrative that could have helped students, who currently reside in a rural state with limited racial diversity, to understand and appreciate that the residents' problems did not stem from immoral behavior, laziness, or any other commonly held misconception. Conversely, the S-L group had limited opportunities to engage with diverse groups. Nearly 50% (n=22) of the participants worked with at-risk youth in their school setting, limiting their exposure to and understanding of how one's social environment could affect current difficulties.

A second plausible reason is that a high percentage of the non-participants (34%) were volunteering at the time of pre-test. Perhaps once their current volunteer activities were combined with the course material and Kozol's book it gave them a combined experience that was more extensive, and exposed them to a wider array of diverse populations and situations than the S-L participants. (Note: the percentage of non-participants who continued to volunteer following pre-test was not monitored).

The third possible explanation may result from the low coefficient alpha (.63) on this variable. Because of this low level of reliability, it is critical that the experimental conditions are replicated and the study repeated.

The final explanation is that the changes simply occurred by chance. With a probability level of .05, combined with a relatively small sample size (S-L group), it is possible that the change was an improbable occurrence.

Significance of the Results

There were two fundamental questions that the study attempted to answer. The first centered on S-L's capacity to impart values central to building democracy. And the second was concerned with determining which attitudes and skills were most susceptible to change. The results provide partial support for S-L's capacity to strengthen democratic values by modifying attitudes and skills on the variables *leadership ability* and *perception of the learning experience.* Specific attitudes and skills centered on an enhanced sense of affiliation with those served and for viewing S-L as an effective mechanism for integrating classroom concepts with the real world. It is important to note, however, that while there was verification for S-L on the major variables, *leadership ability* and *perception of the learning experience*; it did not support the variables *citizenship* or *a respect for diversity.* Since the findings on the latter two variables contradict similar studies, it is important to replicate the study to analyze the consistency of these results.

The findings also have meaningful implications for social work education and for cultivating democracy through community involvement. The results suggest that S-L pedagogy can serve as a mechanism to strengthen the civic connection between students and society, while effectively building a bridge between the abstract and theoretical content of the classroom and the real world. This association is especially meaningful given recent evidence that young adults are more disconnected from society than previous generations and are more concerned with living in a democracy than exercising civic responsibilities to help strengthen it (Etzioni, 1993; Sax et al., 1997). It is critical that social work educators and community-based practitioners synchronize their endeavors to reinforce this affiliation and to help ensure that future generations build democracy by creating social alliances with diverse groups of people.

Paradoxically, since the results indicated that S-L was not effective for cultivating a *respect for diverse populations* the conditions of the S-L group should not be duplicated if this is a primary course objective. Preliminary findings suggest that the integrative aspects of Kozol's books coupled with the writing assignment may produce the desired effect. Since the profession's Code of Ethics and national association continually underscore the value of building respect for diverse populations, perhaps

the comparison group's treatment condition should be replicated in classroom settings to cultivate a greater respect for others.

The results also provide modest support for educational reformists who contend that higher education should embrace S-L pedagogy as a mechanism to educate and train students to be better citizens. The results of this study, however, may limit the scope of reform to leadership ability, integrating practice and theory, and building alliances between students, agency clients, and the organizations served.

Limitations of the Study

The primary limitation of this study centered on intervention fidelity and the homogeneity of the independent variable (S-L option). The consistency of the S-L option was dependent on the 1) number of hours and weeks served, 2) weekly supervision, and 3) consistency of the service experience. The S-L participants were required to complete a minimum of 30 hours averaging two hours weekly over 15 weeks. Despite the requirement, some students completed 60 hours and the full 15 weeks, while others completed 30 hours over a 12-week period. As a result, the duration of the experience was inconsistent.

A similar set of inconsistencies occurred at placement sites. Students selected their site based on personal interest and whether the

agency supervisor selected them. Experiences ranged from teaching young children how to communicate to socializing with elderly clients in a nursing home. The participants' responsibilities were also inconsistent within sites depending on the organization's needs and the skills and interests of the student.

Another threat to intervention fidelity focused on the consistency and quality of supervision. Agency supervisors were oriented to the student's co-curricular objectives and signed a contract indicating that they would provide weekly feedback to augment student learning. Despite their initial agreement to provide supervision, some of the S-L participants noted in their journal entries that their supervisors neglected to give them consistent feedback or connect their service with course objectives. Other participants described contrasting experiences as one supervisor held bi-monthly sessions for mentors to discuss their concerns, provide insight into their students' academic and social challenges, and connected their experiences with such broader issues as school funding for special needs students.

Another methodological concern revolved around the interactions that took place between the S-L participants and non-participants during small group discussions, and while interacting with agency clients, supervisors, and the instructor. The interactions were not controlled and

varied significantly from small group to small group and from student to student based on group dynamics and the desire of each party to form a relationship. Similar to hours' served, service site, and supervision, the interactions were highly variable and potentially jeopardized the homogeneity of the service experience and the intervention fidelity.

There are six additional limitations to the research design. The first was the sample size of the S-L group (n=44). A larger sample would have reduced errors in statistical analysis and observed prospective changes between the two groups with greater precision. Chmura, Kraemer & Thiemann (1987) indicated that to achieve a power level of .8 at a significance level of .05, 393 participants are required in each group to measure small effects, 64 participants are needed to measure medium effects, and 26 are required to measure large effects. Consequently, only medium to large effects were observable.

A second limitation was the quasi-experimental comparison group design and the researcher's decision to allow students to self-select. The design controls for such threats to internal validity as history and maturation since each group member experiences a similar set of events over a 15-week period. In this study, however, the researcher's failure to monitor the ongoing volunteer efforts of the non-participants introduces an extraneous variable that may have produced a dissimilar set of events for

members of the comparison group. The design also controls for testing although the threat was somewhat limited because of the time between pre and post-tests (approximately 14 weeks). Statistical regression is also controlled by this design although no extreme scores were observed at pre-test. The design, however, failed to control for selection bias and mortality. As a result, selection bias was controlled by analyzing pre-test mean score differences and controlling for the differences during final analysis. Mortality was controlled by asking participants to include the last four digits of their social security numbers and their birth date to match pre and post-tests. The mortality rate was extremely low for this group (2.2%) since the participants were also registered for credit in the course.

A third limitation was the possibility of researcher bias. The researcher, who was also the course instructor, could have influenced a social desirability effect. To control for this, it was explained that their pre and post-test scores had no bearing on their grade. The researcher could have also generated an interactional effect by giving preferential treatment to the S-L group and by encouraging behavioral and attitudinal changes through personal contact and by the questions posed in the journal assignment. To minimize possible manipulation of the data the researcher hired an outside person to enter both pre and post-test statistics.

A fourth limitation involved the reliability of the subscales. The instrument was designed specifically for this study and would benefit from further testing. Also, by improving the reliability of the *citizenship* subscale (a=.67) and *respect for diversity* subscale (a=.63) there would be less chance of a Type II error.

A fifth limitation involved the external validity and restricted generalizability of the findings. The sample was predominantly comprised of Caucasian female students (73%) in their first or second year who were enrolled in an introductory social work course and attending The University of Montana - Missoula. To generalize beyond the sample population and geographic setting it is critical to conduct similar studies in undergraduate social work courses in post-secondary institutions throughout the country.

The study's final limitation involved the study's focus on immediately recognizable changes. It is critical that the long-term impact of S-L be analyzed by conducting follow-up studies at six-month, one-year, and two-year intervals to analyze the sustainability of the changes.

Recommendations for future research

It is imperative that future research improve the fidelity of the intervention by 1) strictly adhering to the 30 hour, 15 week S-L experience;

2) developing a training and orientation program for supervisors to reinforce consistency in service experiences; and 3) limiting the number of service learning sites. These steps should also improve the consistency of interactions between S-L participants and the agencies' supervisors and clients while improving the homogeneity of the S-L experience.

Future research should also include ethnographic inquiries that accentuate student voice and pinpoint explanations for the changes observed in this study. Furthermore, it would be helpful to ascertain which aspects of S-L (i.e., community service site, reflective component, or supervision) were most influential. Potential methods might include a content analysis of student journals or a series of open-ended interviews. Although the social work literature indicated a strong correlation between a sense of communal affiliation and an increased commitment to public service in the future, focus group interviews could assess the validity of this assertion and specify how the experience impacted the participants' civic attitudes and behaviors.

It would be equally beneficial to structure a series of interviews at one year intervals to ascertain the longevity of one's involvement in and commitment to their local neighborhood or community. Although a longitudinal approach would seriously jeopardize the internal validity of the

study, it would be valuable to discover the impact of major life events and social experiences on the evolution of civic involvement.

Since there are an increasing number of studies that have measured the impact of service-learning on student development, it is essential that research be conducted to analyze the impacts of experiential education (e.g., practicum, service learning, volunteerism, cooperative education) on building organizational capacity. Perhaps organizations value these educational approaches differently or have a limited understanding about how students can be utilized to help build capacity in new and creative ways.

Implications for social work education and professional practice

Scholars in the field of social work education must continually scrutinize how teaching can be improved to simultaneously address the educational needs of students and to build democracy. Jane Addams and Mary Richmond's commitment to citizen empowerment and civic reform centered on imparting a specific knowledge base and set of skills by intentionally placing students with society's most marginalized groups of people to help them understand the reasons for their predicaments and to help address the most pressing social problems of the 20th century.

Scholars in social work education should replicate their efforts in the 21st century by developing creative solution-based partnerships with community-based organizations that provide opportunities to build democracy through informed citizenship. Community-based organizations have become increasingly resource deficient making it critical to build organizational capacity for today and promote civic involvement and social change for tomorrow. To address the organization's evolving need areas through academic channels the field should consider aligning itself with Boyer's (1997) notion of the "engaged" or "public scholar". Public scholars can actively address the needs of their respective communities by initially identifying local concerns and by developing a teaching and research agenda to help solve them.

Undergraduate social work education has become increasingly dependent on the practicum as the experiential component to bridge years of theoretical material with the real world. Instructors should resist sheltering students from the communities they are being trained to transform by educating them to be informed citizens with the skills needed to actively engage in community reform.

The results of this study suggest that by involving students in S-L *earlier* in their academic careers that leadership abilities can be enhanced and stronger affiliations can be cultivated between students and their

society. The social work profession was founded on community-based pedagogy that instilled values and attitudes that underscored citizenship and civic reform. Scholars in the field of social work education should consider realigning their teaching and research priorities with local needs. The history of the profession supports it and the future of the democracy demands it.

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Appendix A

Consent Form

Thank you for considering to participate in this research study. It is important that you fully understand the nature of the study and verify your consent in writing before proceeding. The study asks you to consider your level of community involvement and your attitudes about diverse groups of people. The questionnaire should take approximately 15 to 20 minutes to complete.

Your responses will be used to help complete a research dissertation being conducted by Ryan Tolleson Knee, Ph.D. (cand.). Once all of the information has been collected, the final document will be submitted to the University of Denver Graduate School of Social Work for review. It is possible that your responses may be used in future publications but your identity will remain confidential. The researcher is the only person with access to the questionnaires and each will be coded and identified by the last four digits of your social security and your date of birth. There are two exceptions to the promise of confidentiality. If information is revealed concerning suicide, homicide, or child abuse and neglect it must be reported to the proper authorities. In addition, should any information contained in this study be the subject of a court order or lawful subpoena, the University of Denver might not be able to avoid compliance with the order or subpoena.

By participating in the study you will have an opportunity to reflect on your role as a citizen and consider the skills you possess to engage in civic affairs. The information you provide is important to advance the field of social work practice.

There are some risks that accompany your participation in the study. Some of the items in the questionnaire ask you to consider your level of personal comfort in social situations that may be stressful or result in feelings of anxiety. If these feelings do arise you have the option to skip the item and proceed to the next question. Similarly, if you feel too uncomfortable to proceed you are free to quit at any time.

The researcher is available to discuss any discomfort, which may arise from participating in the study. He may be contacted at (406) 243-4228 or, if you wish, you may contact the researcher's dissertation chair, Ruth Parsons, at (303) 871-2919. If you have any concerns or complaints about the way you were treated during the study please contact Dr. James Moran, Director of the Institutional Review Board for the Protection of Human Subjects at (303) 871-2928 or you may write him at the University

of Denver Graduate School of Social Work, Graduate School of Social Work, 2148 South High Street, Denver, CO 80208.

I have read and understood the foregoing descriptions of the research study. I have asked for and received a satisfactory explanation of any language that I did not fully understand. I agree to participate in this study, and I understand that I may withdraw my consent at any time. I have received a copy of this consent form.

Participant _____ Date _____

Appendix B

Student/Organization Contract

AGREEMENT BETWEEN STUDENT AND ORGANIZATION

STUDENT: "As a service-learning option for Social Work 100, I agree to spend at least 30 hours at the agency named below, this academic semester. I understand that I will also be given an opportunity to learn about the agency or organization goals and services provided while working directly with the client group served."

Description of the activities and hours committed to those activities:

Activities
Approx. Hours

Academic Semester and Year of this contract:_____
Signature of Student_____
Address of Student_____
Phone Number of Student_____

ON-SITE SUPERVISOR: "As a supervisor for volunteers in my organization, I agree to provide explicit feedback regarding the quality and quantity of volunteer services to aid in student learning at least once each week, and to assist the student in identifying the learning opportunities inherent in their activities."

Signature of Supervisor _____
Name of Organization_____
Address_____
Phone Number of Supervisor _____

Appendix C

Outline for Term Paper

Kozol, Jonathon. (1995). Amazing Grace. New York: Crown Publishers.

The paper is to be a minimum of seven pages and a maximum of eight double-spaced, with one inch margins. The paper should be written in a clear and concise manner, absent of grammatical and spelling errors. It is equally important to present your thoughts and analysis in a well-organized and logical fashion. This will help to ensure that there is a smooth flow from one sentence and paragraph to the next.

Review the statements below and address each of the points in your paper. You are encouraged to integrate concepts presented in class and your textbook whenever possible.

1. Provide a one-page summary of the book.

2. Identify and describe the ways we, as a society, contribute to the current welfare of these people.

3. Briefly describe the social environment in which you were raised and contrast it with the children in the book. What is the significance of the differences, if any?

4. If you were one of the children described in the book, what could you do to keep yourself from continuing the generational cycle of poverty common among these families? Scrutinize how realistic your plan is and outline the barriers that may prevent one from accomplishing it.

5. Select what you consider to be the two biggest injustices inflicted on these people. State how these problems might be rectified given the resources currently available in this country.

6. Summarize any final thoughts or comments you have about the book.

Appendix D

Course Objectives

- Write an accurate and concise explanation of the historical development of modern concepts of financial assistance, private philanthropy, and institutional provision for disadvantaged/oppressed populations;

- Analyze selected social issues, policies, or programs in terms of need, target populations, and service delivery systems;

- Demonstrate an accurate understanding of economic security programs, their organization, and target populations;

- Describe existing services in child welfare, adult protection, health, youth and adult corrections, chemical dependency, aging, and physical and mental disabilities;

- Understand forms of discrimination and prejudice in our society in relation to ethnicity, gender, age, and sexual orientation and provide accurate definitions of institutional racism, ageism, and sexism, as well as identify and describe oppressed populations;

- Demonstrate an understanding of social problems in the international context, particularly with respect to problems experienced and services provided for displaced populations; and

- Define and describe generalist social work practice, the development of the social work profession, and the values of the profession.

Appendix E

Topic Areas

The Purpose of the Social Work (weeks one and two)

Overview of the profession's endeavors to alleviate human suffering, promote social justice, and create positive social change. Presentation of the history of the profession, focusing on the limits of private benevolence and the need for government assistance.

The Ecological Perspective (weeks two and three)

Brief overview of ecological theory emphasizing the responsibilities of communities and for all citizens and for all citizens and all to accommodate for one another through personal responsibility and the development of new resources and services.

Poverty (week four)

A presentation of the root causes of poverty, the policies designed to alleviate poverty, and difficulties poverty presents to children and families.

Family Problems (week five)

Focus on systemic conditions that impact families with an emphasis on poverty. An introduction proposed to explain the prevalence of child abuse/neglect, divorce, and domestic violence.

Prejudice, Oppression and Discrimination (week six)

Emphases on ways traditionally marginalized groups have been and are currently being treated because of gender, race, and disability. Societal responses and accommodations made to integrate them into society were also considered.

Sexism/Domestic Violence (week seven)

Oppressive and discriminatory societal practices against people based on gender. An emphasis placed on media portrayals of women's bodies, aggravating ongoing difficulties with body image and self-esteem.

Emotional Disorders/Mental Illness (week eight)

A systemic focus on people's emotional well being is contrasted with a medical model depicting mental illness as an intrapsychic condition. Society's acceptance of emotional disorders and the need for a quick fix were also considered.

Drug Abuse (week nine)

Theories were presented to help explain abuse, treatment and prevention strategies. Similarly, "America's War on Drugs" was critically examined and compared with European approaches that focus on rehabilitation rather than punishment.

Crime and the Justice System (week ten)

Theories were presented to help explain criminal behavior. The nation's "get tough on crime" approach to law and order and its impact on crime was critically reviewed along with the problems of prison overcrowding and corporal punishment.

Public Education (week eleven)

Access to a "quality" education was discussed with regard to one's personal wealth and school choice. Similarly, the nature of property taxes used as a way to finance school systems was examined and alternatives considered.

Elderly (week twelve)

The implications of an aging society were discussed with regard to problems in the health care and Medicare system. Similarly, under utilization of the elderly as a resource to address other social needs (e.g., illiteracy, and childcare) were considered.

Health Care (week thirteen)

The two-tier approach of delivering health care was examined. The expense of care was considered for those people who must decide between receiving care and ensuring that their basic needs (i.e., food, shelter) are met.

Disabilities (week fourteen)

An introduction was given to the most common types of disabilities and the social implications of a disability. The Americans with Disabilities Act was discussed and its effectiveness carefully considered.

Generalist Practice (week fifteen)

The final theme summarized the roles, values and knowledge base of a generalist practitioner. The skills required for generalist practice were also discussed.

Appendix F

Curricular Activities

- Actively contribute to the classroom and small group discussions

The class format was very interactive, relying less on lecture and more on discussing personal values, insights, and experiences that either support or refute the point assumed by the instructor. The impetus to rely less on lecture and become more of a facilitator of knowledge and ideas was shaped by suggestions made by Daloz Parks et al. (1996) and Boyer (1994) who emphasized the importance of the instructor becoming a mentor and facilitator.

- Watch three videotapes

Our Families, Our Future (innovative preventive approaches to prevent dissolution of the family)

America's War on Drugs (CNN special - critical evaluation of America's punitive approach into dealing with drug abuse)

When Billy Broke His Head (PBS documentary illustrating the effects of a traumatic brain injury)

- Observe two panel presentations

Pre-release Center (parolees released to the community described their history and the process of rehabilitation.

People with a disability (people who had successfully accommodated physical and/or cognitive limitations)

- Be responsible for information presented in lectures

Included, but not limited to, an overview of the social problems addressed and the services provided by the social work profession; a framework for understanding the historical trends in social welfare; an understanding of the impact of values and attitudes on the definition of social problems and on designing potential solutions.

- Participate in S-L or complete the term paper option

The final requirement of the course was to participate in the S-L option and complete a written journal or read Kozol's book and prepare a seven-page term paper.

APPENDIX G

ATTITUDES REGARDING CIVIC INVOLVEMENT AND SKILL DEVELOPMENT

Thank you for taking the time to fill out this survey concerning your attitudes about civic involvement and personal skill development. We are interested in gaining students' perspectives regarding community life. We hope to use the information gained from this survey to help make your university experience more relevant to your future community and work life.

1. **Today's date:** _____/_____/_____
   Month / Day / Year

2. **Date of Birth:** _____/_____/_____
   Month / Day / Year

3. **Last 4 digits of your SSN:** ____ ____ ____ ____

4. **Course Title:** _____

5. **Instructor:** _____

6. **Gender:**
   - ☐ Female
   - ☐ Male

7. **Class:**
   - ☐ Freshman
   - ☐ Sophomore
   - ☐ Junior
   - ☐ Senior
   - ☐ Graduate Student
   - ☐ Other: _____

8. **Major:** _____

9. **Minor:** _____

10. **Credit Hrs** (current credit load): _____

Which one of the following categories best describes your racial or ethnic origin:

- ☐ White (not Hispanic)
- ☐ Black/African American (not Hispanic)
- ☐ Native American/American Indian
- ☐ Hispanic/Latino
- ☐ Asian/Pacific Islander
- ☐ Alaskan Native
- ☐ Other:

_____

Why did you register for this course?

[Check all that apply]

- ☐ It was required for my major
- ☐ To help others/community service
- ☐ To get work experience
- ☐ To learn about career options
- ☐ To learn new skills
- ☐ To use/apply acquired skills/knowledge
- ☐ Curiosity/see what course was about
- ☐ Don't know/no special reason
- ☐ Other:

_____

- ☐ Other:

_____

- ☐ Other:

_____

Do you currently volunteer for any non-profit social or service organization(s)?

- ☐ No
- ☐ Yes

- ☐ Yes ☐ If yes, did you vote:
  - ☐ Once in the last four years.
  - ☐ Twice in the last four years.
  - ☐ Three times in the last four years.
  - ☐ Four or more times in last four yrs

Are you now a registered voter?

- ☐ No

Please indicate how strongly you agree or disagree with the following statements (by circling the appropriate response on the right).

COMMUNITY LIFE	strongly agree	agree	neutral	disagree	strongly disagree
1. I frequently discuss public issues (i.e., politics, social problems, etc.) with others.	SA	A	N	D	SD
2. I feel a sense of kinship (belonging) with the Missoula community.	SA	A	N	D	SD
3. I have a pretty good understanding of the important social issues (i.e., crime, poverty, etc.) that confront our society.	SA	A	N	D	SD
4. We do not have enough organizations for doing good in the community.	SA	A	N	D	SD
5. The social needs of citizens are the responsibility of themselves and their families – not the community.	SA	A	N	D	SD
6. The world is run by a few people in power, and there is not much the little person can do about it.	SA	A	N	D	SD
7. Community service is a responsibility all people should share.	SA	A	N	D	SD
8. Communities would function more smoothly if each person would mind his/her business and let others take care of their own problems.	SA	A	N	D	SD
9. The more you separate people by their race the less social conflict you will have.	SA	A	N	D	SD
10. People who are poor are not that different from me.	SA	A	N	D	SD
11. More and more I feel helpless in the face of what is happening in the world today.	SA	A	N	D	SD
12. Each of us can make real progress only when the group as a whole makes progress.	SA	A	N	D	SD
13. Only those who have a lot of time should assume the responsibilities for participating in community service programs.	SA	A	N	D	SD

COMMUNITY LIFE	strongly agree	agree	neutral	disagree	strongly disagree
14. There are plenty of ways for people like me to have a say in what our government does.	SA	A	N	D	SD
15. Voting is the only obligation that I have as a member of the community.	SA	A	N	D	SD
16. I don't think there is anything I personally can do to help those in need.	SA	A	N	D	SD
17. What is good for the community is good for me.	SA	A	N	D	SD
18. I feel comfortable participating in political activities (i.e., rallies, marches) that address the social problems of our country.	SA	A	N	D	SD
19. I feel I can learn something from people who are different than me.	SA	A	N	D	SD
20. It is important to inform yourself from more than one source on public issues.	SA	A	N	D	SD
21. Persons receiving public assistance should be required to perform volunteer work.	SA	A	N	D	SD
22. All good citizens volunteer.	SA	A	N	D	SD
23. It is the responsibility of the whole community to take care of people who are in need of help.	SA	A	N	D	SD
24. Community improvements are fine, but only if they don't increase taxes.	SA	A	N	D	SD
25. Most volunteer work is done by women.	SA	A	N	D	SD
26. I feel I am a productive member of the local community.	SA	A	N	D	SD
27. People on public assistance generally do not have a strong work ethic.	SA	A	N	D	SD
28. Sometimes I think that the concepts I learn in the classroom have little relevance to the real world.	SA	A	N	D	SD
29. Every United States citizen has an equal opportunity to live a good life (i.e., access to an education or employment).	SA	A	N	D	SD

PERSONAL CHARACTERISTICS:	strongly agree	agree	neutral	disagree	strongly disagree
1. Volunteering for community service is just not for me.	SA	A	N	D	SD
2. I would be apprehensive to volunteer to help the homeless, because they are so different from me.	SA	A	N	D	SD
3. If I can, I generally avoid taking classes that require a lot of public speaking and class discussion.	SA	A	N	D	SD
4. I find it very hard to talk in front of a group.	SA	A	N	D	SD
5. I rarely volunteer my opinion in classroom discussions.	SA	A	N	D	SD
6. I have a clear sense of my professional goals.	SA	A	N	D	SD
7. I am not that interested in learning about other traditions and the ways of life of other cultures.	SA	A	N	D	SD
8. I am gaining confidence in my ability to speak in public.	SA	A	N	D	SD

ACTIVITIES AND INTERESTS **<u>During the past semester</u>,** **I have participated in activities in which I:**	strongly agree	agree	neutral	disagree	strongly disagree
1. ...helped someone in need.	SA	A	N	D	SD
2. ...contributed to the goals of a group or organization I believe in.	SA	A	N	D	SD
3. ...achieved an important educational or job-related goal.	SA	A	N	D	SD
4. ...used skills or talents important to me.	SA	A	N	D	SD
5. ...achieved an important personal goal.	SA	A	N	D	SD
6. ...learned more positive and enjoyable ways of relating to others.	SA	A	N	D	SD
7. ...made an important difference in someone's life.	SA	A	N	D	SD
8. ...helped me feel comfortable with people different from myself.	SA	A	N	D	SD
9. ...applied concepts/information learned in the classroom.	SA	A	N	D	SD
10. ...felt motivated to learn/study.	SA	A	N	D	SD
11. ...acquired practical knowledge that I may use when I am no longer a college student.	SA	A	N	D	SD