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In 1995 Kapi'olani Community College was awarded grant funds to integrate service into the multicultural writing curriculum. This service learning program focuses on service as the civic responsibility of an educated citizenry and explores how values of service are reflected in contemporary Hawai'i's multicultural society.

Integrating Service into a Multicultural Writing Curriculum

Robert W. Franco

In 1986, the American Association of Community Colleges brought together nineteen distinguished leaders in higher education to produce *Building Communities: A Vision For a New Century*. Their mission statement focused on excessive fragmentation, cultural separation, and racial tension in local communities across America. It emphasized that many neighborhoods and families had lost their cohesiveness and that an atomistic individualism was on the rise (Commission on the Future of Community Colleges, 1988).

Today, within these communities, neighborhoods, and families, growing numbers of youths are in "serious jeopardy from multiple risks" (Ianni, 1994, p. 8). These risks include poverty, child abuse, school failure, substance abuse, gang violence, early and unprotected intercourse, and teenage suicide. The data are staggering. The Carnegie Council on Adolescent Development estimates that about seven million youth between the ages of ten and seventeen are confronting one or more of these risk factors in their daily lives (Dryfoos, 1990). In 1989, the Fordham Institute reported a decline of almost 50 percent in the social well-being of children and youth in the 1970s and 1980s (Jennings, 1994). One to One Partnerships focused on the increasing number of socially and economically disadvantaged young people and reported that one million children drop out of school each year, 1.5 million run away from home annually, and that American industry will spend \$2.5 billion annually on remedial education (One to One Partnerships, 1994).

The authors of *Building Communities* addressed partnerships for learning and emphasized the obligation of America's community colleges to serve a diverse student population, to solve the dropout problem, and to help students succeed in higher education. They asserted a powerful role for community colleges in

shaping the American future: "As partners in a network of institutions they can help the least advantaged move into the mainstream of American life, serve students of all ages, and provide education, civic empowerment and social integration for a growing number of citizens" (Commission on the Future of Community Colleges, 1988, p. 10).

While the authors of *Building Communities* were deliberating, a national coalition of college and university presidents was also recognizing the need to educate students for civic responsibility through engagement in community service. They created *Campus Compact: The Project for Public and Community Service* and asserted:

Working with people from different backgrounds and experiences fosters an appreciation for pluralism in our society, openness to new ideas, and a thoughtfulness about social, political, economic and ethical issues. Community service is at once humbling and empowering. . . . When community involvement has been integrated into academic study, we also find that we have added a new vigor and purpose to our faculty's teaching and our students' learning: service enhances the primary mission of the university. [President's Statement, June 1991].

America's community colleges must reach out to their communities, create working partnerships with service agencies, and develop learning experiences beyond the classroom. However, if building and serving communities is to be fully integrated in the community college, then service concepts, values, and practices must be integrated into classroom teaching and curriculum development. Integrating service learning into the curriculum will contribute mightily to its sustainability. Ben Barber speaks eloquently of the relationship between civic democracy, service, and teaching: "The literacy required to live in civil society, the competence to participate in democratic communities, the ability to think critically and act deliberately in a pluralistic world, the empathy that permits us to hear and thus accommodate others, all involve skills that must be acquired. Excellence is the product of teaching and is liberty's measure" (Barber, 1992, p. 4).

The Needs of the Community and the Community College: A Local Perspective

Kapi'olani Community College (KCC) is one of seven community colleges that, together with an employment training center, make up the community college system of the University of Hawai'i. KCC's primary service area is in east Honolulu; however, students from throughout O'ahu and the Neighbor Islands are generating growing enrollment demand. In 1987, enrollment at Kapi'olani was just over 5,300, whereas fall 1995 enrollment topped 7,700. The college's diverse population of Native Hawaiians, Pacific Islanders, Asian, and European Americans reflects the wider demography of contemporary Hawai'i.

In fall 1993, remedial and developmental English students constituted nearly 12 percent of the total student population. Within this population there are students with a tremendous diversity of historical and cultural experience. We find local-born Native Hawaiians, European Americans, and Asian Americans, as well as recent immigrants, who may have graduated from or dropped out of local high schools with very limited English skills. We also find a growing number of immigrants recently arrived from the Philippines, Vietnam, Laos, Western and American Samoa, and other Pacific Island societies. The vast majority of these students are confronting the multiple risk factors identified above as they adapt to a new campus and community. Many of them "possess the unique inner strength and resources to take on these individual and collective human struggles alone, while others may have a family member or teacher, a church or social agency providing support" (Ianni, 1994, p.13). Inner strength and social support play a crucial role in the academic success of all students.

Kapi'olani is developing a service learning program designed to integrate service learning into three well-established and faculty-driven cross-curricular emphases—Writing Across the Curriculum (WAC), Thinking and Reasoning (TRE), and Kapi'olani's Asia-Pacific Emphasis (KAPE). Service learning will provide a bridge linking faculty learning communities committed to these emphases. This new faculty community will contribute to the long-term sustainability of service learning at Kapi'olani.

The service learning program's mission is to build on the unique cultural capabilities of students in our diverse population and create stronger social support systems for individuals confronting multiple risks. We need to "recast risks to be feared into challenges to be faced" and see to it that no one faces them alone (Ianni, 1994, p. 20). Through community service and thoughtful reflection, students will help develop communities in east and central Honolulu, and empower themselves. As students, staff, and faculty explore service learning in the curriculum, they will discover a multiplicity of community service concepts, values, and practices useful in building a civil, multicultural public.

Program Implementation

In January 1995, Kapi'olani was named an AACC Learn and Serve College and awarded grant funds to begin integrating service into the multicultural writing curriculum. A minigrant proposal entitled "Palolo Pride" was funded by the Campus Compact Center for Community Colleges (CCCCC), and another minigrant entitled "Multicultural Readings" was funded by Hawai'i State Campus Compact.

On January 15, spring semester began and fifteen KCC faculty had completed their first syllabus revisions with service learning statements. Students were to provide at least twenty hours of service, maintain a journal reflecting on their experiences, and compose reflective essays in class. They would receive credit toward their course grades for service and reflection. Most of the students'

service was coordinated through the Palolo Interagency Council, a network of forty-five agencies and organizations serving low-income families in Palolo Valley; the Rainbow Ohana Coalition, which provides drug prevention education for immigrant and refugee youth; Helping Hands Hawai'i, which coordinates volunteer services on the island of O'ahu; and Project Dana, which provides respite care for the elderly, as well as numerous clinics, hospitals, and schools.

The first set of integrated service learning courses follow a curricular track leading from remedial and developmental to college-level English. In ENG 9V and 21V (Remedial Reading), ENG 102 (College Reading), ESL 130 (College Composition for ESL students), and ENG 100 (College Composition), students are involved in reading, writing, and mentoring activities with at-risk youth from Palolo Homes, a low-income community of two thousand people in east Honolulu. The instructors for ENG 9V and 21V and ENG 102 used Hawai'i Campus Compact funds to purchase and establish a multicultural children's library. This is currently being used in a new Saturday morning reading program at Kaimuki Library. The ESL 100 service learning students are immigrant students who have successfully followed an ESL track to a college-level composition course. These students produce a newsletter entitled "Palolo Pride" (initially funded by CCCCC), which is used as an effective networking tool by Palolo agencies and for reporting on other service learning activities and community events in east Honolulu. ENG 100 students, after receiving training from the Center for Oral History at the University of Hawai'i, Manoa, collect life histories of elderly residents of Palolo Valley, and compose these into essays that value and validate the lives of their informants.

The second set of integrated courses enables students to complete their social science area requirements with a strong service learning experience. In Anthropology 200, Cultural Anthropology, a required course for KCC nursing students, service learning is integrated into the existing fieldwork requirement. Students work in the Fetu Ao Samoan HIV/AIDS prevention education program and operate an HIV/AIDS Hotline at the Waikiki Health Center. In Sociology 218, Social Problems, students serve at nonprofit organizations dealing with homelessness, hunger, spouse abuse, or drug rehabilitation. In Sociology 231, Juvenile Delinquency, students work with the Adult Friends for Youth and provide gang prevention education for fifth graders who will soon transfer to junior high school. In Psychology 170, Psychology of Adjustment, students work through the Rainbow Ohana Coalition, or at day-care, low-intensity mental health clinics.

A third set of integrated courses will enable students to complete humanities area requirements with a strong service learning orientation. Students in Philosophy 102, Asian Traditions, and Philosophy 250, Ethics in Health Care, will provide volunteer service in community organizations and reflect on the philosophical basis of service and ethics in various Asian traditions. In History 152, World Civilizations, students will provide service in local homes for the elderly. These students also collect, reflect upon, and compose multicultural stories based on oral historical interviews with respected elders.

Service learning is also being integrated into our honors seminar, Honors 150, Global Village or Villages: Communication, Technology and Multiculturalism. Phi Theta Kappa students will complete their service requirement by working on the Polynesian Voyaging Society's Multimedia Education Project. This project explores Polynesian sailing techniques and traditions and will produce curriculum materials for KCC's Hawaiian language program and the public schools. Native Hawaiian students in second-year Hawaiian language courses are currently providing service to the Native Hawaiian preschool language-immersion programs.

Botany, nursing, and respiratory therapy professors have also integrated service learning opportunities into their course syllabi. Students in Botany 105, Ethnobotany, and Botany 130, Plants in the Hawaiian Environment, will provide service at the Lyon Arboretum. In Nursing 253, Mental Health/Psychiatric Nursing, students will provide services in family shelters, elderly long-term care facilities, disabled children's hospitals, and hospice care. Dozens of students in respiratory therapy courses serve at asthma camps, teach about tobacco use and cancer risks, and educate about the effects of HIV/AIDS on the respiratory system.

In spring 1996, with new funding from Hawai'i State Campus Compact, we will initiate a program entitled "Service and Science: Visions of Enrichment in Palolo Valley." Faculty teaching anatomy and physiology, astronomy, oceanography, botany, math, and business computing will have their service learning students involved in enrichment tutoring at Jarrat and Kaimuku Intermediate School. This tutoring will involve homework, library research, and field trips.

Our service learning model builds on three multicultural components. First, students learn to work across cultures in Honolulu neighborhoods. Second, the elderly they serve have the wisdom of the ages. Third, by working with younger adolescents and children, they are like older brothers and sisters teaching their younger siblings. These latter two components model the enculturation and socialization processes found in Native Hawaiian, Pacific, Asian, and in fact, all human cultures.

As of January 1996, we have at least one faculty member from every liberal arts and vocational education department practicing service learning. By May 1996, more than six hundred students will have learned and served in Honolulu's neighborhoods and communities. These students will have worked across cultures, generations, and genders, and they will have written substantial reflective journals based on their service experience. They will have learned from the elders and taught the younger generations useful educational and life lessons.

Service Learning to Explore America's Communities

In March 1995, Kapi'olani was named a mentor college in the National Endowment for the Humanities/AACC project "Exploring America's Communities: Quest for Common Ground." This project is part of the larger NEH

national initiative, "A National Conversation on American Pluralism and Identity." As participants in this project, Kapi'olani faculty will share their experiences developing the college's international/multicultural Asian-Pacific emphasis. We will also share our most recent development—the integration of service learning into the Asian-Pacific multicultural curriculum—and how we use critical reflective writing to explore Honolulu's neighborhoods and communities.

Ethnicity is a major concept for exploring the history and character of American communities. Ethnicity, like the concepts of race and nationality, is always a boundary-marking concept; that is, it is an oppositional category. Culture is another concept useful for exploring the character of our communities. Within a population, in a bounded geographic area, culture is those essential shared values, beliefs, and norms that are communicated from generation to generation. Culture is not an oppositional category; it is specific to a place and changes over time.

The Native Hawaiian experience provides an excellent example of the important difference between ethnicity and culture as concepts for discussing the character of American communities. About A.D. 100, human beings arrived on these islands. Over the course of the next seventeen hundred years, they adapted an environmentally sensitive and politically complex society. At the heart of ancient Hawaiian culture were such concepts and values as *'ohana*, extended family; *aloha*, welcome, kindness, love; *ali'i*, chiefs of many hierarchical statuses; *ahupua'a*, land division with shared resources from the mountains to the sea; *lawelawe*, to serve, work for, minister to, attend to, to treat, as the sick.

These central cultural concepts and values were developed in deep, rich agricultural valleys and managed by a chiefly structure that by the end of the nineteenth century approached the complexity of a state system. Individuals living in these valleys probably perceived their identity as family members within a system of related chiefly families.

In 1778, Captain James Cook arrived at Hawai'i Island, and asked, "What is the name of this island?" The people replied, "Owhyee." Cook wrote back to England and reported that the name of these islands was "Owhyee," and the inhabitants became "Hawaiians." At this exact point, people living the *'ohana-ali'i* culture of these islands became an ethnic group, categorically different from Cook's British crew. The "Hawaiians" needed a concept to categorically distinguish themselves from these newcomers, so they called them "haoles." *Ha* means "without," and *ole* means "breath." The newcomers were speaking a different language and thus were without "voice." The first people of these islands developed a culture unique to this place, and that culture developed over time. From 1778 to the present, the terms *Hawaiians* or *Native Hawaiians* have been used to refer to all the native people of these islands. *Hawaiians* is an ethnic term, categorically opposed to the ethnic term *haole*. *Haole* was later changed to *Caucasian*, a race-based term adapted from *Caucasoid*.

Thus, from a social science perspective, it is important to distinguish people practicing *'ohana-ali'i* culture in the many valleys and islands of this arch-

ipelago from "Native Hawaiians," an ethnic concept rooted in the European contact experience and growing stronger in the context of European-American oppression.

Today, Native Hawaiians have developed a culture, largely shaped by traditional values, ethnic opposition, and economic and political exploitation. They are now actively building their communities, and they are looking to pre-ethnic cultural values to provide direction in this rebuilding. KCC, through its curriculum and its service learning program, can encourage Native Hawaiian students to develop values of service (*lawelawe*) to help build their communities.

In contemporary Hawai'i, we have ethnic opposition, most strikingly in two areas: in the relations between Native Hawaiians and other groups, and in ethnically rooted youth gang activity. Nevertheless, compared to many states and nations, Hawai'i is a relatively successful multicultural society. Many of the peoples and cultures of contemporary Hawai'i have service values that provide clear direction in community development. Many communities have used their traditional family values to build diverse and distinctive communities with the spirit of *aloha*. In sum, our ethnic groups are not all "in opposition" to one another. We can understand and appreciate cultural values emerging from different traditions.

Conclusion

At Kapi'olani, our service learning program focuses on service as the civic responsibility of an educated citizenry; it explores Asian and Pacific traditional (pre-ethnic) values of service and how those values are reflected in contemporary Hawai'i's multicultural society. This exploration is of great relevance for American communities in other states where ethnic opposition as well as atomistic individualism is resulting in levels of community fragmentation and crisis that blur, even blind, any vision of civic democracy. Over the years, in African-American, Hispanic, Asian-American, and Pacific-American communities, traditional or pre-ethnic service values have, to some degree, been displaced by the experience of subservience and servitude. Today, for some individuals, service-sector employment works against the formation of an empowering concept of service for civic democracy. All communities have their own strengths—in particular, pre-ethnic service values—with which to build themselves, and through this community development they can make greater contributions to building an American civic democracy with civil diversity.

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