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Service Learning's Influence on Multicultural Goals: Among Elite High School Girls: An Interpretative Case Study

Gina Miller Blackburn
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**SERVICE LEARNING'S INFLUENCE ON MULTICULTURAL GOALS
AMONG ELITE HIGH SCHOOL GIRLS:
AN INTERPRETATIVE CASE STUDY**

Gina Miller Blackburn

**Submitted to the faculty of the University Graduate School
in partial fulfillment of the requirements
for the degree
Doctor of Philosophy
in the School of Education,
Indiana University**

August 2002

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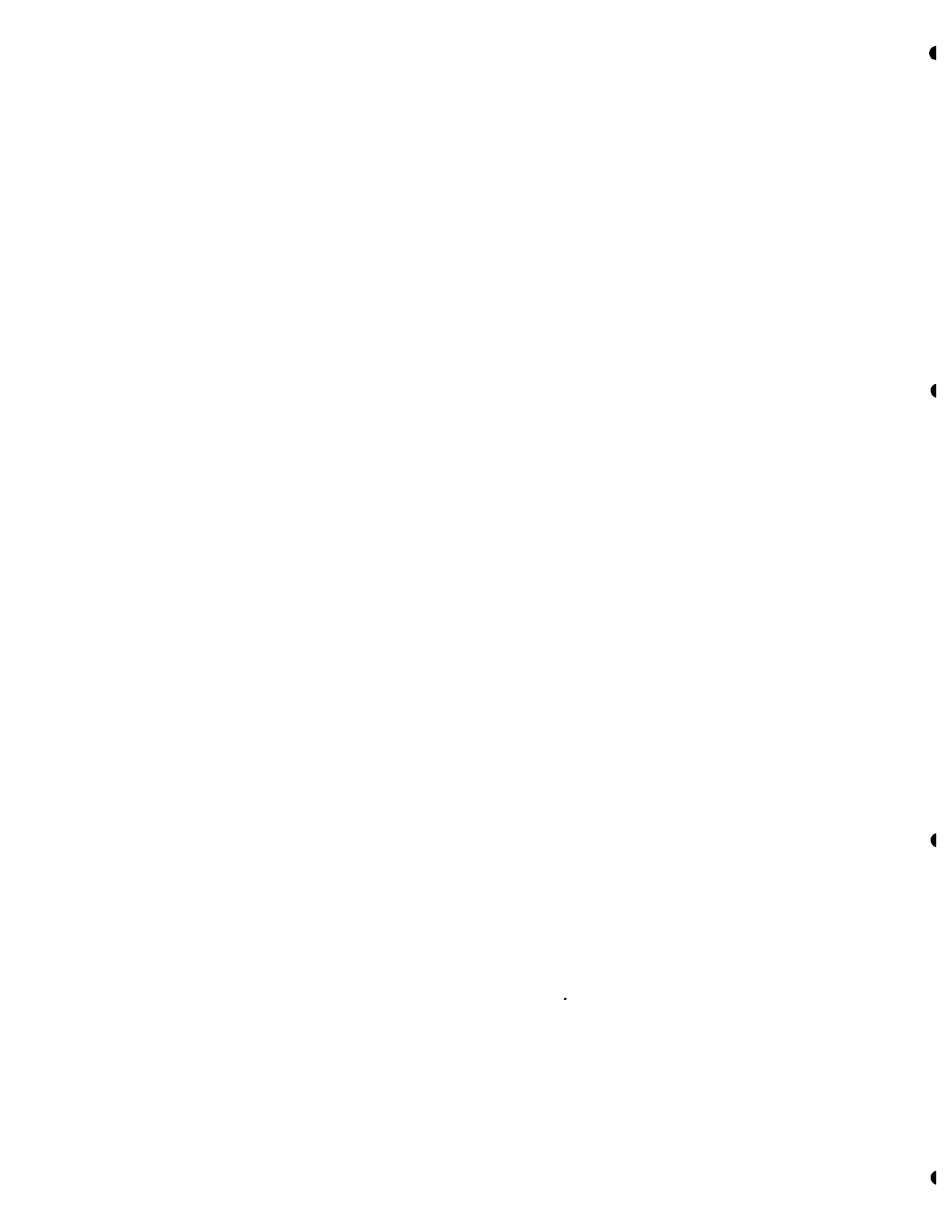
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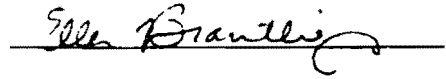
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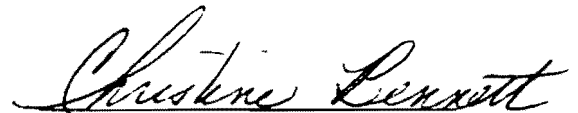
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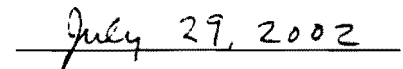
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For Diane Marie Foglio Miller

The one who taught me to dream.

And

Robert Lewis Miller

The one who showed me how to get there.

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* All proper names from the study have been changed to provide anonymity.

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when I was a child by making me believe I could do anything, and despite the debilitating effects of Alzheimer's Disease, she continued to encourage me to the very end. Somehow the only sentence she can speak is "I love you," and that is enough. I thank my father for the encouragement he gave me as well, especially as Mom began to decline, and for the wise advice he offered. He became my best friend during these trying years. I am blessed to have them both for my parents.

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Abstract

This qualitative study was designed to explore the experiences of high school girls in a service-learning class that I co-taught with my husband, Jeffrey Stephens, an economics and World Civilizations teacher at the Bayou School. I observed the participants during their three-week service class entitled *The Economy's Impact Upon Its Citizenry* when they served at a Salvation Army community center and during their class discussions. I also interviewed all of the students before the class began, three times during the class, and twice after the class was over. The students kept journals throughout the class and wrote a case study on their experience with one of the community center's senior citizens, which I examined for emerging themes and patterns. I have described the girls' experiences with their service-learning class. I have also discussed how the participants worked toward or did not work toward the six multicultural goals (Bennett, 2000) Stephens and I used as a framework for organizing the class. Additionally, I share the girls' philosophical orientations about service (Boyle-Baise, 1998b) and how these beliefs influenced the meaning they gave to their experiences at the service site.

After analyzing and synthesizing the data, I found that all the participants were moved by a new social consciousness they gained from the service learning class. This was not one of the goals of the class, but I believe it should be added to Bennett's (2000) list of the six goals for a multicultural curriculum. I also found a strong connection between the girls' motivations to serve, their philosophical beliefs about service, and the meaning they gave to their service experience in this class. I assert that educators should give students the choice to serve, instead of requiring it. Teachers may then ask the students why they chose to serve, which will help the teacher understand from which

philosophical orientation the students are working. Understanding the students' beliefs about service is important in getting them to move beyond charitable notions of service toward service that attempts to transform society.

Table of Contents

| | |
|--|-----------|
| CHAPTER ONE: INTRODUCTION | 1 |
| Statement of the Problem | 5 |
| Purpose of this Study | 6 |
| Research Questions | 6 |
| Overview of the Chapters | 7 |
| | |
| CHAPTER TWO: REVIEW OF THE RELATED LITERATURE | 9 |
| What is Service Learning? | 9 |
| Structures of Service Learning | 10 |
| Academic Effects of Service Learning | 11 |
| Philosophical Rationale for Transformative Service Learning for Multicultural Values | 14 |
| <i>A Need for a Reconstructionist Curriculum</i> | 14 |
| <i>The Problem of Imposition</i> | 17 |
| <i>Who are the Decision-Makers?</i> | 21 |
| <i>Social Reconstruction For Today</i> | 24 |
| <i>"The Economy's Impact Upon Its Citizenry"</i> | 25 |
| <i>As a Social Reconstructionist Curriculum</i> | |
| What is a Multicultural Curriculum? | 25 |
| Types of Multicultural Curriculum | 28 |
| The Effectiveness of Bennett's Framework Over Other Models | 34 |
| Studies on Multicultural Curriculum | 36 |
| <i>Multicultural Curriculum Effects on Students</i> | 36 |
| Conceptual Framework | 41 |
| Summary | 42 |
| | |
| CHAPTER THREE: RESEARCH DESIGN | 44 |
| Methodology | 45 |
| <i>Assumptions and Rationale for a Qualitative Participatory Interpretive Design</i> | 45 |
| <i>Setting</i> | 46 |
| <i>Role of the Researcher</i> | 46 |
| Personal Position and Perspectives of the Researcher | 47 |
| Program Description | 49 |
| Ethical Considerations | 51 |
| Data Collection | 52 |
| Data Analysis | 53 |
| Verification Steps | 55 |
| Limitations | 56 |
| | |
| CHAPTER FOUR: THE BAYOU SCHOOL AND THE WORTHINGTON STREET COMMUNITY CENTER | 58 |
| Down on the Bayou | 58 |
| The Bayou Brat? | 59 |

| | |
|--|------------|
| “Dead White Guys” and Rigor | 62 |
| The Bayou Bubble | 64 |
| A Row Up the Bayou | 65 |
| CHAPTER FIVE: FIVE GIRLS AND A SERVICE CLASS | 69 |
| Sarah | 70 |
| Jaclyn | 76 |
| Zoey | 79 |
| Penelope | 83 |
| Jennie | 87 |
| Aly: Participant Who Dropped Out of Study | 90 |
| White Privilege and Altruistic Service | 91 |
| CHAPTER SIX: WORKING TOWARD SIX MULTICULTURAL GOALS THROUGH SERVICE LEARNING | 93 |
| Multiple Perspectives | 93 |
| Cultural Consciousness | 97 |
| Intercultural Competence | 99 |
| Combating Racism, Sexism, and Other Forms of Discrimination | 103 |
| Raising Awareness of the State of the Planet and Global Dynamics | 110 |
| Developing Social Action Skills | 113 |
| CHAPTER SEVEN: THE CONNECTION BETWEEN STUDENTS’ MOTIVES TO SERVE AND THEIR PHILOSOPHIES ABOUT SERVICE | 124 |
| What Motivates the Students to Serve? | 124 |
| Why the Different Responses to Their Experiences? | 138 |
| CHAPTER EIGHT: <i>THE ECONOMY’S IMPACT UPON ITS CITIZENRY</i>: LESSONS FOR NEXT YEAR | 142 |
| The Class Readings | 142 |
| The Class Discussions | 143 |
| <i>Stereotyping</i> | 145 |
| The Service | 147 |
| The Participants’ Case Study Project | 147 |
| Economics | 149 |
| CHAPTER NINE: CONCLUSION | 151 |
| An Extended Service Learning Experience | 151 |
| Interacting with a Different Group | 152 |
| A Multicultural Experience? | 154 |
| Community Commitment | 158 |
| Now that the Bubble is Burst. . . | 159 |
| Future Research | 160 |
| APPENDIXES | |
| Appendix A: Concept Map of the Study | 162 |

| | |
|---|------------|
| Appendix B: Course Syllabus | 163 |
| Appendix C: "Literature as a Stone Wall" | 166 |
| Appendix D: Boyle-Baise's Philosophical Orientations Framework | 167 |
| Appendix E: Motives to Serve Addition to Boyle-Baise's Framework | 168 |
| Appendix F: Bennett's Six Goals as Experienced by the Participants | 170 |
| Appendix G: Interview Questions | 174 |
| Appendix H: Human Subjects Consent Form | 177 |
| | |
| REFERENCES | 179 |

"Multicultural education research involves committing your action as a scholar within the language of possibilities, a language that provides understanding and enlightenment and leads to the construction and/or reconstruction of hope and agency for all people."
(Grant & Tate, 1995, p. 161)

CHAPTER ONE:

INTRODUCTION

The first time I walked into the elementary classroom where I once sat as a fifth grader I noticed Brian, an African American boy, sitting in the back corner of the room. Because my role as a high school cadet teacher was not clearly defined, I situated myself next to Brian. He caught my attention, despite his seemingly invisible position in the classroom, because he did not have his book open and was instead trying to get the attention of students around him. When I tried to get Brian to listen to Mrs. Delks' lesson, he resisted with several angry mumbles that I could not interpret. Brian continued to rant over his disgust with the book, the lesson, the teacher, the class and anything else he could think of while I cleared his desk of the books so that he could see I was only interested in listening to him. After he ran out of steam, Brian settled down. Somehow that small exchange sparked a relationship between Brian and me that we continued to build on for the next three months. I asked Mrs. Delks if Brian and I could go to the library when I came to the school so I could work with him one-on-one. During these tutoring sessions I learned that Brian's home life was very different than my own. Mrs. Delks had already informed me that she had heard that when Brian went home after school he could hear gunshots outside on almost any given night. In talking with Brian, I learned that already at the age of 11 he was part of a gang. Brian also confided to me that

he and two other boys in the gang broke into a house and were later caught. However, Brian insisted that he did not take anything. It seemed that he added this information about his innocence so that I would not be too disappointed in him. As our relationship grew, it became clear that he wanted to please me. Even though I was only a senior in high school, I did realize that what I could do for Brian was limited. I did not feel like I could be a true role model for Brian because I was a white girl from the other side of town. I was concerned about Brian's future, so I asked my friend Leonard, an African American student from Brian's home community, to come and talk to Brian about getting involved in more positive activities. I also took Brian to watch Leonard run in his track and field meet after school one day. When I went away to college, I promised Brian that I would come back and visit him when I was home on breaks. I left him with a gift, a sweatshirt that I thought he would like. I did in fact visit Brian twice during my college vacations, and both times he was wearing the sweatshirt I had given him. My heart smiled that he remembered me and cared enough to wear my gift. But my heart also lurched a bit at the thought that maybe he was wearing the sweatshirt all the time because he had little else to wear. It did look worn. My heart also sank when I tried to think ahead about what might eventually happen to Brian. Even though he had been promoted to sixth grade, he was still getting into trouble and still not succeeding in school. The last time I came to see Brian, the dean of students told me that he switched to an inner-city middle school. That is when I lost touch with Brian.

That senior-year cadet teaching service learning experience was life changing for me. Until that semester, I had not taken learning seriously. I knew that I wanted to go to

college and I thought I wanted to be a teacher, but something inside me told me I really would not get there. I was a C student; my high school classes seemed unrelated to anything worthwhile or important until Cadet Teaching. I think that my personality already had a social activist side, but until I became a cadet teacher, I had no outlet for my desire to get involved. When I learned about injustices in history class, I became upset and ardently vocal, but I also felt helpless. What was I supposed to do to correct injustices that occurred 50 years ago?

When I was interacting with Brian, I became connected with a child who lived a very different life than I did. I saw my way of life as the way a student's life should be and his life as problematic. I wanted to help him become happy and fulfilled, but I did not know what to do to help him succeed. Now as an educator, I realize that that answer could never be found as long as I was looking at Brian as the problem. "*Brian was misbehaving.*" "*Brian was failing in school.*" "How could we help *Brian* get A's?" "How could we keep *Brian* out of the principal's office?" It never occurred to me as a high-school senior to question the culture of Brian's school and its contrast to Brian's home culture. It also did not occur to me to question the reasons for Brian's lack of preparation for school or the legitimacy for his anger and subsequent disruptions. Of course, I definitely did not consider the governmental and economic policies that impacted on Brian's learning experiences.

Now, after several years in college classrooms as a student and in k-12 schools as a teacher, I have come to believe that both service learning and multicultural education have promise for creating thoughtful future leaders who can help America live up to its

democratic ideals. Social action is an important aspect of both service learning and multicultural education (Bennett, 1986; Gay, 1994; Grant & Tate, 1995; Sleeter, 1987). But service learning and multicultural education must not be limited to accessing information. Instead, service learning and multicultural education must be accompanied by analysis of and reflection on one's personal circumstance and the circumstances of others. It is likely that, like I was, many high-school students are burning with concern for others and for justice. It is up to educators to get them to move beyond emotional reactions and to teach them how to analyze problems within their social, political, and economic situations.

My inspiration for this study came from my own experiences as a teacher in predominantly Caucasian schools. The ideas I formed from these experiences have been informed by my graduate coursework in multicultural education, curriculum theory, and middle school curriculum. In recent years, I have found promise in service learning as a means of bringing students from the majority population into meaningful contacts with people that they view as different from themselves. As I read about service learning's best practices (Kahne & Westheimer, 1999), I reflected on my own experience with service learning as a high-school student and on how it might be improved for future students.

In this study I describe the experiences of five service-learning participants. I follow the five private high school girls through their service-learning activities and their class discussions about it during their three-week, sixty-hour economics class. I describe their preconceptions about race, culture, and social class before they were involved in

service learning and their final understandings after their experience was over. I focus on the meanings the girls created from their experience, including their initiatives to analyze their experiences and solve social problems at the site where they engaged in the service learning. This study itself encouraged the participants to reflect on their service experiences and to address the harder questions about their service and those who were served. Accordingly, this study examines the possibilities for using service learning to reach multicultural goals, including developing social action skills.

Statement of the Problem

Friere (1970) contends that a revolution must come from the oppressed people, not from the power holders. I agree that the oppressed are the ones who know what they need. But I believe another effective way to distribute power to the oppressed is by persuading the power holders to recognize their privilege and share their power. One solution rests with educating the young. If American schools teach the future power holders to critically examine their society for the justice it proclaims to value, then they may become adult citizens who work for social justice. It seems that it would be more promising to persuade young people of privilege to share their power with logical arguments for justice than it would be to make attempts to force them to give up their power. As an example of informed persuasion, this study examines two teachers' attempt to lead five future power holders to question their city's policies on poverty by exposing the students to people of low incomes through service learning.

Purpose of this Study

The purpose of this interpretative case study was to explore the learning experiences of five female private high school students during a service-learning class entitled *The Economy's Impact Upon Its Citizenry* (See Appendix B for course syllabus). In this study, I examined the interactions of five middle- to upper-class girls and populations they worked with in a service-learning project at a Salvation Army Community Center Senior Citizen Program. I also followed their journey toward questioning current policies on poverty and the effects of the policies on their served populations. Information gathered from the study was used to describe the connection between service learning and multicultural values and the factors that influenced or hindered multicultural growth in the students. I also found that the students' motives to serve correlated with their views of service and of society. Further, this study may be used to guide other educators in leading service-learning experiences that are informed by best practice.

Research Questions

Important questions to guide this study included:

1. How do high school students respond to extended service projects?
2. How do high school students interact with the served population?
3. What happens to students multiculturally when they participate in this service?
4. What happens to students' sense of community commitment as a result of participating in this project?

This participatory interpretive case study focuses on the experiences of five female private high school students who participated in a service-learning project. From analysis of students' journals, interviews with them, and observations of them, I share themes that emerged (Creswell, 1998). An additional research question, "How do the students' motivations to serve reveal their beliefs about service, their role as the server, and the nature of the served population?" emerged from the data. It is hoped that the report of these themes will help the reader to better understand how students experience this educational program.

An Overview of the Chapters

In Chapter One I have described briefly the emphasis of this study as well as the central questions around which it is organized. Chapter Two begins with the definition of service learning from which I am working. I then explain how a social reconstructionist curriculum philosophy may provide the rationale and foundation of an educational program that includes service learning and multicultural goals. Next, I give a brief overview of different theories about what a multicultural curriculum should include and the current research on how multicultural curricula affect students. A rationale for why Bennett's (2000) framework for a multicultural curriculum best served as a framework for my research and analysis of this study follows the multicultural curriculum overview. I conclude the chapter with a conceptual framework describing how this study demonstrates how service learning might augment a multicultural curriculum by bringing students into contact with people of different backgrounds from them and thus giving students a fuller understanding of their own society and their social responsibility to it.

Chapter Three includes the design of the study and the ethical considerations. In Chapter Four I describe *The Bayou School, the private high school that the participants attended at the time of the study, and the Worthington Street Community Center, where the participants served. In Chapter Five, I give a description of each participant, her background with service, and her pre-class definitions of poverty, middle class, and upper class. Using Bennett's (2000) six multicultural goals as a framework, I describe how the participants changed multiculturally or did not change as a result of the class in Chapter Six. I discuss the participants' positions on Boyle-Baise's philosophical orientations chart and how these positions illustrate their experience with the class in Chapter Seven. In Chapter Eight, I share the observations and insights of an economics instructor at The Bayou School and the primary teacher of the service-learning class, Jeffrey Stephens. In Chapter Nine, I draw conclusions about my work with Stephens and his students and make recommendations for the improvement of a service-learning class that has multicultural values as its goals.

* All proper names have been changed to ensure anonymity.

CHAPTER TWO: REVIEW OF LITERATURE

Before discussing how I have conceptualized service learning by its connection to the social reconstruction curriculum theory, it is important to understand the common definitions of service learning.

What is Service Learning?

The Commission on National and Community Service has defined service learning as a method “under which students learn and develop through active participation in thoughtfully organized service experiences that meet actual community needs and that are coordinated in collaboration with the school and community” (National Community Service Act of 1990). Service learning should be integrated into the students’ academic curriculum or should provide structured time for students to think, talk, or write about what they did and saw during the service activity. The service should provide the students with opportunities to use new skills and knowledge in real situations in their communities. Finally, the service should enhance what is taught in school by taking what students learn in the classroom and expanding it into their community. Service learning should foster a sense of caring for others (National and Community Service Act of 1990). Goodman, Baron, Belcher, Hastings-Heinz, and James (1994) suggest that reflection should occur throughout the service project, not only at the end of it. They found that consideration is most useful when integrated into the service activity.

Waterman (1997) states four benefits of service learning. Service learning can enhance the traditional in-school lessons by linking book ideas with actualities in the

community. Service can promote personal development by exposing students to challenges. Service learning activities can also foster civic responsibility and other citizenship values by showing students that their own actions count and are needed. The community benefits from their service as well. Kielsmieir (2000) proposes other assets of service learning, "Because students involved in service-learning are expected to solve tangible problems and share responsibility for teaching, they discover for themselves key elements that are largely missing in the school reform debate: meaning and purpose" (p. 652).

Structures of Service Learning

Service learning usually is organized in one of three ways. It may be an elective class that students take separate from their academic classes, usually during their senior year of high school. Schools may have service learning as a curricular requirement; i.e. students must complete forty hours of service before they graduate. Unfortunately, this often is a requirement that is not accompanied by any reflection or analysis of the service activity. Finally, service learning may be incorporated into an academic course. For example, a social studies class studying world hunger may serve at a local food pantry or soup kitchen. The experiences they have in the field will enhance their discussions and learning in the classroom. Most of the existing literature on service-learning projects investigates programs of the third structure.

Many articles and books have been devoted to the study of service learning, but none have systematically shown how service learning contributes to multicultural values.

It is important to examine, though, the studies that do mention the effects service learning has on students.

Academic Effects of Service Learning

Scales (1999) studied three schools in Kentucky, Massachusetts and Missouri during the 1996-97 school year to examine the effects of service learning and the reasons for those effects. His findings revealed that many positive effects of service learning result from providing students with ample reflection time. He also found that changes were necessary if service-learning programs were to be influential on academic attitudes, behaviors, and outcomes. He recommends inclusion of five factors in all service-learning programs:

1. Programs should contain more than thirty hours of service and connected learning activities, preparation, and reflection.
2. Only teachers with prior training in service learning should conduct programs.
3. Programs should be fully integrated in all subjects.
4. Programs should articulate academic achievement as a goal.
5. Additional planned student-parent activities should be included in programs.

Moore and Sandholtz (1999) studied ten different service-learning projects using quantitative and qualitative data. An attitudinal survey consisting of thirty-five questions was given to 172 students at the conclusion of their service-learning projects. The survey's five main categories were academic success, community pride, future planning, school socialization, and self-perception. The authors critiqued the ten projects on the basis of four design features: duration, focus of the project, location, and personal

contact. Then they attempted to pinpoint the influence of these design features on student attitudes in each of the five categories from the survey.

The results of their study provide several important findings regarding the four design features of duration, focus of the project, location, and personal contact. Service-learning projects of longer duration that emphasize service with a learning component (as opposed to learning with a service component) and that put students in direct contact with the service population off campus yield higher attitudinal scores on student surveys. The authors concluded that “it may be difficult, if not impossible, to demonstrate a direct causal link between service learning and academic achievement, but programs that increase intrinsic goal setting, interest, self-efficacy, and locus of control can, in the long run, have a positive effect on academic achievement” (p. 495).

In an experimental study on a sizeable undergraduate political science course conducted by Markus, Howard, and King (1993) two of eight discussion groups were randomly chosen to be community service groups. Students in these two groups were required to perform twenty hours of service over a thirteen-week period at a community agency selected from a designated list of agencies. Students in the other six groups had no service requirement. There were no other distinctions made between the student groups as all students in all eight sections attended the same lectures and were given the same readings, tests, and grading criteria.

Students in the service groups indicated that the course had improved or reinforced their plans to aid and serve others, to give to charity, to be more selfless, to be socially responsible, to accept and value others, and to change the world. Additional

findings showed these same students were more likely to affirm that they had reached their potential in the course, to specify an ability to apply course principles, and to form overall ideals in this field.

Average course grades were higher for students in the service groups (7.47: B+ to A-) compared to students not in the service groups (6.42: B to B+) with a statistically significant difference of $t = 2.66, p < .01$. The study revealed, "The kinds of service activities in which students participate should be selected so that they will illustrate, affirm, extend, and challenge material presented in readings and lectures. Time in class meetings should be set aside regularly for students to reflect upon and discuss what they learn in the community" (p.417). Markus, Howard, and King did not share how the students were graded.

All of these studies seem to have a confidence in student survey; it appears to be their primary data collection method. More studies need to be conducted on service learning using interviews so that educational leaders and scholars may get a fuller sense of how students really experience service learning.

In Chapter Six, I share how service learning can be used to work toward multicultural goals. Service learning can be used to encourage students of privilege to connect with others so that they may have a fuller view of their society and work toward affecting positive change. Students' motivations to serve reflect their current beliefs about their role as servers, their vision of society, and their beliefs about the served populations. Teachers must consider the students' motivations to serve in order to push

them toward a more social reconstructionist service experience. Chapter Seven describes the participants' motivations to serve and their related philosophical beliefs about service.

Philosophical Rationale for Transformative Service Learning for Multicultural Values

The need for students to have a multicultural service experience that is integrated into their regular education has a basis in Counts' (1932) "social reconstructionist" curricular philosophy. Both Counts' (1932) and Friere (1997) as well as other current scholars (Bruner, 1984; Walsh, 1996; Peterson, 1999) provide a basis for conceptualizing service learning for multicultural values as part of a social reconstructionist philosophy.

A Need for a Reconstructionist Curriculum

The fact that George Counts (1932) was writing during the Great Depression gave emphasis to the notion that schools are an untapped social resource in our country. He describes America as,

...a society that manifests the most extraordinary contradictions: a mastery over the forces of nature, surpassing the wildest dreams of antiquity, is accompanied by extreme material insecurity; dire poverty walks hand in hand with the most extravagant living the world has ever known; an abundance of goods of all kinds is coupled with privation, misery, and even starvation; an excess of production is seriously offered as the underlying cause of severe physical suffering; breakfastless children march to school past bankrupt shops laden with rich foods gathered from the ends of the earth; strong men by the million walk the streets in a futile search for employment and with the exhaustion of hope enter the ranks of

the damned; great captains of industry close factories without warning and dismiss the workmen by whose labors they have amassed huge fortunes through the years; automatic machinery increasingly displaces men and threatens society with a growing contingent of the permanently unemployed. . . (p.34)

Counts believed that schools could be a place to solve these social ills. He felt that teachers should unite, define their stance, and take action by educating the youth of America in true democratic ideals that had been deserted with the rise of the industrial age.

Congruent with the time in which Counts was writing, while contemporary America is experiencing a low unemployment rate and a fair amount of economic prosperity for many citizens, an impoverished class still exists. Schools are still perpetuating a social class division with homogenous grouping and selective SAT testing. Society still values and awards particular kinds of knowledge and devalues other kinds of knowledge and services that are as necessary as those that are socially and economically valued. The American community has social contradictions such as citizens with debilitating injuries, illnesses, or physical or mental impairments are left mainly to fend for themselves as they are excluded from the work force because being a part of it would mean they would lose their health care benefits.

Knowing that in a democracy all of the schools' students are the future leaders of America, it only makes sense that educating them about society's problems will ensure

that they will attempt to solve these problems when they become those leaders or possibly even while they are still students. Walsh (1996) contends,

In order to make a difference, schools, educational programs, administrators, and teachers must grapple with what it means to prepare students for a social world that is clearly unequal—a world in which race, ethnicity, and class largely determine one's options and possibilities at birth and in which schools tend to produce compliant consumers rather than critical thinkers and citizens (p.224).

Peterson (1999) concurs that teaching becomes critical only when teachers connect students' experiences to social issues instead of simply creating student-centered classrooms. It is then that teachers "locate (themselves) and (their) students in history" (p.xiii).

If the United States is going to truly follow the democratic ideals it espouses, then social reconstruction needs to be the central purpose of schools. As Counts observed decades ago, "If life were peaceful and quiet and undisturbed by great issues, we might with some show of wisdom center our attention on the nature of the child. But with the world as it is, we cannot afford for a single instant to remove our eyes from the social scene or shift our attention from the peculiar needs of the age" (p.32). Student-centered methodologies have been one of the foci of recommended curricular programs since Dewey's Lab School in the 1920's. Yet, by focusing on children rather than actual social problems, there seems to be no clear social goal of education. This is not to suggest that

the students' needs should be ignored. A social reconstructionist curriculum should still be developmentally appropriate for the students.

The Problem of Imposition

Why then have schools not adopted a social reconstructionist philosophy of education? Counts shared his social reconstructionist ideas seventy years ago, yet few schools have incorporated his principles in their curricula. Peterson (1999) looks to Sizer for the answer to this conundrum, "Sizer also found that the theme of social class was absent from the secondary curriculum, despite the massive impact of economic status on learning. The broad exclusion of the subject of class—as well as gender and race bias—reveals the politics of the status quo dominating curriculum" (p.viii). This answer to the absence of class issues in curriculum seems sensible. Those who control the curriculum, from state legislators who adopt testing mandates to local school board members, administrators, or teachers, are in a class position that has the system already working for them. Because they are in positions of power, it seems unlikely that they would recognize let alone attempt to criticize and subsequently destruct the system that gave them that power. If young people are exposed to the hardships of those who do not benefit from the current distribution of resources (status and goods), and if they are taught to empathize with these others because of the contact that service learning allows, then, perhaps they would choose to give up some of their own power for the sake of realizing their latent democratic ideals. Allport (1954) explains, "To be maximally effective, contact and acquaintance programs should lead to a sense of equality in social

status, should occur in ordinary purposeful pursuits, avoid artificiality, and if possible enjoy the sanction of the community in which they occur” (p. 489).

These educational leaders who hold social power often hide behind the excuse that it is not their place to impose their values and beliefs on students. Friere (1970) argues that dialogue cannot be one person giving their ideas to another or an exchange of ideas to be “consumed” by the discussants. He claims the discussants must both be committed to the “naming of the world” and the search for truth, not to imposing their own truth on the other (p.77). The social reconstructionist curriculum will not “impose its own truth” on the students. Instead, it will give students opportunities to seek the current truth about the society in which they live and attempt to change that truth for the betterment of the people. Friere would agree with this notion. He maintains,

... true dialogue cannot exist unless the dialoguers engage in critical thinking—thinking which discerns an indivisible solidarity between the world and men and admits of no dichotomy between them—thinking which perceives reality as process, as transformation, rather than as a static entity—thinking which does not separate itself from action, but constantly immerses itself in temporality without fear of the risks involved (p.81).

The social reconstructionist curriculum acknowledges the ever-changing nature of reality and the potential for social justice that is currently unfulfilled. In order for the students to see this principle and to see the need for change, certain educational

opportunities must be chosen for the students, which one must consider an imposition because the students are not creating the curriculum themselves.

Counts responded to teachers' reservations about imposition, "To the extent that (teachers) are permitted to fashion the curriculum and the procedures of the school they will definitely and positively influence the social attitudes, ideals, and behavior of the coming generation. In doing this they should resort to no subterfuge or false modesty" (p.28). It is my belief that all schools impose; it is the nature of the structure of adult teachers and students who are children. Deciding to allow students to choose what they learn is in itself imposition because someone outside of the students, the curriculum organizer, decided on that curriculum. Counts wanted teachers to recognize that they cannot avoid imposition, and so they should be deliberate and careful in what they are imposing. The democratic values that America proclaims to hold should be impressed upon the students by having them scrutinize the institutions by comparing present phenomena to these ideals. Counts did not have a specific agenda that he wanted endorsed through the schools, and he did not want teachers to have a particular program either. He clarified,

This does not mean that we should endeavor to promote particular reforms through the educational system. We should, however, give to our children a vision of the possibilities which lie ahead and endeavor to enlist their loyalties and enthusiasms in the realization of the vision. Also our social institutions and practices, all of them should be critically examined in the light of such a vision. (p. 37)

Clearly, the social reconstructionist curriculum does not call for propagating a particular program that may fall in contrast with a student's or his/her family's beliefs, but instead dedicates itself to the purpose of making social institutions work for the masses by teaching students to examine these ideas in light of the universal democratic notions America values.

Today's educational scholars (Bruner, 1984; Walsh, 1996) agree that teachers cannot help but impose their values on students. These are common values, though, to Americans, and it works with the assumption that America has a common vision as well. Walsh (1996) affirms,

. . . it helps make clear that as teachers we are not neutral transmitters of knowledge—that our personal, social, and cultural beliefs, values, and backgrounds and our teaching are intimately connected. Central to this process of reflective thought is an examination of our own understandings and vision of schools and society. Whether we consciously think about it or not, we all do have our own, and to some extent shared, understanding and visions. (p.225)

Teaching is not an objective occupation in which teachers can simply leave their values at home. Teachers cannot stay uninvolved or impartial when educating youth.

Bruner (1984) agrees that the nature of teaching suggests a lack of objectivity and, indeed, an imposition of values, “. . . the medium of exchange in which education is conducted—language—can never be neutral . . . it imposes a point of view not only about the world to which it refers but toward the use of mind in respect of this world” (p. 8).

The social reconstructionist curriculum, though imposing by choosing opportunities for students in which they can examine their community, does not set a political or economic platform that guides the education of the students. The students are free to come up with their own belief systems and their own solutions to the problems they find. It is the school's job, however, to give them a chance to develop informed opinions through exposure, action and reflection.

Who are the Decision-Makers?

Service learning can be part of the school program of students from dominant or from oppressed classes. So, another important aspect of service learning connected to social reconstruction that must be considered is related to the question of who decides what changes are needed to make this a more just society: the oppressed or the powerholders? I think that Friere would probably focus on the oppressed because he (1970) adamantly asserts that the oppressed are the only ones who can know what change needs to take place, for it is their needs that are being ignored. He explains,

The oppressors are the ones who act upon men to indoctrinate them and adjust them to a reality which must remain untouched. Unfortunately, however, in their desire to obtain the support of the people for revolutionary action, revolutionary leaders often fall for the banking line of planning program content from top down. They approach the peasant or urban masses with projects which may correspond to their own view of the world, but not to that of the people. (p.83)

For example, an oppressor group of missionaries may travel to a Palestinian camp and set up a school for the children. This sounds generous and productive, but if the Palestinians were asked what they needed, education would fall behind food and jobs because their permanent unemployment rate is at 65%. The missionaries are imposing their own values and ideas about lifestyle on a community that has a very different situation than what exists in their own society. The missionaries would accomplish more, according to Friere, by going to the Palestinians and asking them how they can help them gain the power they need to affect change in their society, and help them to find solutions to the problems that create such a high unemployment rate. This community's oppressive structures need to change; the structures are defective, not the people.

This sense of going to the oppressed to have them identify their needs represents an important paradigm shift from the power-holders trying to change the oppressed group to the power-holders using their power to help the oppressed attain the power they need to change their society for the betterment of their people. The problem is what does the dominant group do when the oppressed group is not aware of their oppression or is not willing to fight for a societal change? Friere (1970) suggests that when the masses need a particular change, but they are not aware of this need, the power-holding group should just wait until they recognize this need. He explains, "We should not make the change until, through our work, most of the masses have become conscious of the need and are willing and determined to carry it out" (p.83). This suggests, still, some imposition. The fact that he says the power-holders "through our work" will lead the masses to see the recognition of their need is imposing their own view of what the oppressed group needs.

The idea of consciousness-raising is relevant to the social reconstructionist curriculum in two ways. First, some of the students who will be educated in a social reconstructionist curriculum will be from the oppressed group. The social reconstructionist curriculum, though, is not imposing a particular reform, so this oppressed group may shed light on their needs for the students from power-holding families, but the teacher will not tell the oppressed students what their needs are. Again, the teacher's role is to simply find opportunities for the students to examine the social institutions of their community and their effects on the masses. For Friere, service learning might be used with historically marginalized students to raise their consciousness about how they are oppressed and what they can do about it. I believe, however, that service learning based on goals of social reconstruction can also help students from power-holding classes be aware of how others are oppressed and what they can do to contribute to more democratic ideals. This study observes female students of privilege during their own conscious-raising experience with service learning.

The concern of the oppressors imposing their worldview on the oppressed is also germane with regards to social reconstruction because the students, some of whom may be from the dominating class, will be examining the social constructs that create social ills for some classes. It will be tempting or even natural for these young people to impose their own worldview and connecting solutions on the group that is oppressed by such constructs. The teacher must then teach the students to view the social institutions from multiple perspectives, including those of the oppressed class. The students must learn to go to this group to learn what they need in order to have power or position in society.

The solutions the students create, then, will come from the people who are directly and negatively affected by society's establishments. This must be a part of the social reconstructionist curriculum if change is going to be genuine and substantial.

Social Reconstruction For Today

An example of a social reconstructionist school is located in a small town, Ibillin, Israel. Its founder, Father Elias Chacour, created this school to educate his fellow Palestinians because they had no right to an education in their society. He allows any youngsters to attend his school; Muslim, Jew, Christian, anyone who is "born a baby" may come. He teaches his students that Israeli Jews and Palestinians must learn to live and work together, or they will both perish. When asked if he influences PLO leader Yasser Arafat, or the Israeli Prime Minister, Ehud Barak, Father Chacour shook his head. "Why would I waste my time with them? The hope is with the future generations. I talk with the young people who will one day grow up to be leaders of peace. This is our only hope" (Conversation, 3/24/00). Chacour is trying to change the fate of his people by educating the young to examine their society and find alternative solutions to their pressing problem.

Chacour understands the power of education to change the world as George Counts did decades ago. It is time, then, that schools embrace a curriculum that serves a definite, substantial purpose. Instead of preparing students for a particular place in society that may not even be there for them when they seek it, schools must prepare students to be the creators of a more just society.

“The Economy’s Impact Upon Its Citizenry” as a Social Reconstructionist Curriculum

Stephens planned his course *The Economy’s Impact Upon Its Citizenry* in an effort to guide his students toward viewing America’s economy from the perspective of the economically disadvantaged. He wanted his students to learn to question economic policies that affect citizens in poverty. He also was hoping that by becoming personally acquainted with individuals who are living with low incomes the students would empathize with them and want to see the economy from their perspectives. Additionally, Stephens hoped the girls would recognize and question their privilege. Stephens’ ultimate goal for the students was that they would be moved to act on any injustices they may have witnessed through their connections with the culture of poverty that they observed.

A social reconstructionist curriculum is one that tries to reconstruct society. Consequently, it is important for the service learning curriculum to reflect the realities of that society and to nurture values of diversity, equality, and justice in the students. It is necessary, then, to review past advances in and other foci of multicultural curricula before discussing its contributions to a service-learning program.

What is a Multicultural Curriculum?

A form of multicultural education, intergroup education, can be traced as far back as the 1920’s. The intergroup education movement was a response to the need to help recent immigrants adjust to their new lives in America and to improve human relations among diverse groups (Banks, 1996). The program lasted until the 1950’s when assimilationist notions began to gain momentum. Multicultural education is the result of the civil rights movement of the 1960’s. It was originally an effort to combat racism in

schools during this volatile time. It then developed into a school reform movement devoted to issues of race, ethnicity, gender, socioeconomic class, language and disability (Grant & Tate, 1995).

Throughout the last several decades, theorists have tried to create a working definition of multicultural education. Defining this field would make discussions and subsequent advancements clearer. Social justice and social action have been a part of this discussion for almost thirty years. Bennett (2001) describes a 1974 study on the impact of a high school government curriculum that included social action. Bennett (1986) articulated six goals for a multicultural curriculum, including social action. Sleeter (1989) also is a major advocate to include in the aims of a multicultural curriculum cultivating in students the value of social justice, which translates into teaching social action skills. Gay (1994) echoed Sleeter's call for social action in a multicultural curriculum. She claimed, "Multicultural education rejects the notion that our cultural standard and source of knowledge is universal and absolute. Instead, it promotes an ethos of critical analysis that subjects all canons of knowledge to thoughtful and thorough interrogation" (p. 44). Gay went on to explain that multiculturalism is "education for freedom" which "liberates" its participants from the "shackles of oppression, exploitation and ethnocentrism" (p.45). Multicultural education does this by instilling in citizens a commitment to justice and by cultivating skills that assist them to live well in a multicultural community that promotes "democratic living" (p.45).

Gay identified several principles of a multicultural education:

1. Teaching styles match the learning styles of different ethnic individual and cultural groups.
2. Education helps students accept their ethnicity as an essential component of their personal development.
3. Knowledge about cultural, racial, and ethnic diversity is needed for citizenship in a democratic and pluralistic society.
4. Students should be taught an ethic of social justice for culturally diverse groups and individuals.
5. Multicultural content, experiences, and perspectives improve learning for culturally different students.
6. Students learn about the contributions that diverse groups and individuals have made to humankind and culture in the United States. (Gay, 1994, p.47)

Gay (1994) contends that it is the job of schools to socialize its students to participate in the society in which they live. This means that their education should reflect the realities of that society. Since the American society is diverse, the curriculum and school culture should mirror that diversity. Gay also believes that schools must “ensure that all students have the right to freedom, justice, dignity, and unrestricted participation in all dimensions of the educational process” (p. 55). Although Gay does not include social action in her definition of a multicultural education, she believes social justice is an important goal.

Sleeter and Grant (1994) clarify that social action advocates do not expect students to rebuild society. Instead, they see schools as connected with other institutions, “either working with most institutions to reinforce inequality or working with opposition movements to institute change” (p. 228). Social action educators view the school as a place to prepare a “socially active citizenry” (p. 228). Grant and Tate (1995) also showed their support for a multicultural education that promotes social justice later in the decade. Nieto (1996) maintains that schools need to welcome discussions on social justice. She

writes, “These discussions might center on concerns that heavily affect culturally diverse communities—poverty, discrimination, war, the national budget—and what students can do to change them” (p. 317). Nieto explains that because these concerns are pluralistic in nature, they must be addressed in a multicultural way. In service learning, students will study these problems through readings, discussions, and through interactions with people who are directly affected by the social problems. They will work with these people as partners in addressing the problems that are affecting their community by implementing community service projects.

Even after Bennett, Sleeter and Grant, Gay, Grant and Tate, and Nieto advanced the field of multicultural education, other theorists still view it as simply an attempt to develop relationships between those of different cultures. Mehan, Okamoto, Lintz, and Wills (1995) asserted that multicultural education helps students to understand different racial, ethnic, and religious groups so that they will develop positive relations in a diverse society. Despite the advances Bennett (1986), Sleeter (1989), and Gay (1994) have made in the field, other scholars still neglect the social justice component of a multicultural curriculum.

Types of Multicultural Curriculum

Educators and teacher educators have focused on a variety of methods to educate students to be multicultural citizens. Mehan et al. (1995) believe that multicultural education is a way to challenge the assumptions and biases that the White American culture promotes. Gay (1994) sees a multicultural curriculum as one that tries to “center” the students in their own culture, and so the students should experience cultural examples

from different ethnic groups (p. 43). She sees this as still problematic in practice, though, because the examples teachers often use are superficial and obvious aspects of a culture.

Sleeter (1989) notices the tendency of teacher educators to help their students understand multicultural concepts by having them examine their own ethnic cultures. Teacher educators also generally have their students analyze textbooks for bias and teach the future teachers to develop curricula that include people of color and women. They also learn to use a variety of culturally relevant teaching methods. Sleeter affirms the social action principle needed in a multicultural education by claiming, "As we enter the 1990s, the field must develop in ways that are consonant with its original mission to challenge oppression, and to use schooling as much as possible to help shape a future America that is more equal, democratic, and just, and that does not demand conformity to one cultural norm" (p. 63). She does not, though, suggest a means of teaching tomorrow's teachers how to use multicultural education to do this.

After reviewing multicultural education literature, Gibson (1984) identified four approaches to multicultural education in the United States, and then she added a fifth.

1. Education of the culturally different or "Benevolent Multiculturalism" attempts to equalize educational opportunities for culturally diverse students.
2. Education about cultural differences or "Cultural Understanding" tries to teach students to value differences and to understand what culture is.
3. "Education for Cultural Pluralism" advocates preserving culture in the American society.
4. "Bicultural Education" seeks to make students competent in two different cultures.

Gibson, coming from an anthropologist perspective, sees all four of these approaches as problematic because they limit education to formal school instruction and leave it to the school to socialize the students in two or more cultures. Her fifth approach to a multicultural education she calls, "Multicultural Education as the Normal Human Experience" (p. 111). She claims this approach does not restrict the child's education to just the school. Gibson explains the practical implications for this approach for teachers, "Given that individuals can and normally do develop competencies in multiple cultures, the question for educators is how best to create learning environments that promote rather than inhibit the acquisition of multicultural competencies" (p. 114). While Gibson's ideas make sense, I do not see the four approaches she identifies as "inhibiting" students from developing multicultural proficiencies. I wonder if she began to provide examples of curriculum that "promote" these competencies if they would look similar to some of the current approaches she mentioned are being used in America today.

Sleeter and Grant (1987) also identify five approaches to multicultural education in the United States, but possibly because they are curriculum theorists, their approaches are more specific than Gibson's. Their five approaches are:

1. **Teaching the Culturally Different:** This type of multicultural education tries to make students of color more academically successful by designing culturally relevant education programs.
2. **Human Relations:** This is a kind of "sensitivity training" in which students are taught "We are all the same because we are different" (p.55).
3. **Single Group Studies:** Multicultural education of this kind teaches about the history of oppression and the current oppression of a certain group while celebrating the group's achievements in the face of that oppression.

4. **Multicultural Education:** This is an attempt to redesign the school to make it model an ideal diverse and equal society.
5. **Education that is Multicultural and Social Reconstructionist:** In this type of curriculum the students learn directly about political and economic oppression and are taught social action skills.

The first two approaches to multicultural education neglect the institutional obstacles that continue to oppress certain groups. While the third approach delves into one group's experience with oppression, it ignores other groups' difficulties in the American society. Multicultural advocates tend to promote the fourth type, but it does not encourage students to step outside of their classrooms and into their community to attempt to make life in their society more just.

Bennett (1990) identified six goals to a multicultural, social reconstructionist curriculum. Developing multiple perspectives, strengthening cultural consciousness, strengthening intercultural competence, combating racism, sexism, and other forms of prejudice and discrimination, increasing awareness of the state of the planet and global dynamics, and building social action skills may all be met most effectively through transformative service learning activities.

Bennett's six goals come out of four core values: responsibility to a world community; acceptance and appreciation of cultural diversity; respect for human dignity and universal human rights; and reverence for the earth. Bennett identifies these values in democratic documents such as the Universal Declaration of Human Rights, Declaration of Independence, the Bill of Rights, and the U.S. Constitution. The reverence for the earth value comes from the Native American philosophy that "all things in the universe are interdependent" (p. 302).

Bennett's core values are the foundation for the six goals of a comprehensive multicultural curriculum. Developing multiple perspectives, strengthening cultural consciousness, strengthening intercultural competence, combating racism, sexism, and other forms of prejudice and discrimination, increasing awareness of the state of the planet and global dynamics, and building social action skills should be a school's goals when developing a multicultural curriculum.

Developing multiple perspectives is Bennett's first goal. Bennett (1999) asserts that most of what students learn in their history texts and classes is embedded in the Anglo-Western European bias. This bent has become hegemony in America, so students do not even question it. They accept the historical events represented in their books and classes as fact and pass them on to their children. Bennett demands that past and current national and world events must be understood from a variety of national and ethnic group perspectives. Both minority and non-minority views must be considered when students are interpreting these events.

Bennett's second goal, cultural consciousness, is similar to the first, but embraces a broader range of perspectives. Based on the work of Robert Hanvey's *An Attainable Global Perspective* (1975), Bennett defines cultural consciousness by two dimensions: global perspective and cross-cultural awareness. Hanvey writes that global perspective is "the recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world profoundly different from one's own" (p. 4). If students are cross-culturally

aware, then they are aware of the diversity of ideas and practices that are found in human societies all over the world. They can compare these ideas and practices and recognize how the ideas and ways of their own society may be viewed from other perspectives. Bennett (1999) asserts that because the world is becoming increasingly smaller, cultural consciousness is a necessary “ingredient in mediating cultural conflicts along the ‘fault lines’ that separate the world’s seven or eight main civilizations” (p. 313).

Intercultural competence moves from the cultural consciousness skill of identifying world views of cultures different from one’s own, to understanding of and developing empathy for other cultures. An interculturally competent person can look at a different culture’s practice, however different it may be from his/her own practices, and say, “If I were a person in that culture, I would participate in that practice as well.” Gudykunst and Kim (1984) define an intercultural person as, “[One who] possesses an intellectual and emotional commitment to the fundamental unity of all humans and, at the same time, accepts and appreciates the differences that lie between people of different cultures” (p. 230).

While students are working with people from different cultures and are learning to examine the social ills that put some groups at a disadvantage, it is hoped that they will then be moved to fight racism, sexism, and prejudice. These are in fact some of the very problems that oppress particular groups. The students, then, after identifying the source of the problems, will find ways to combat them. This goal focuses on diminishing negative attitudes and behaviors that are based on gender bias and racial and cultural misconceptions. The goal emphasizes debunking myths and stereotypes about groups

different than one's own. The students and teacher should stress basic human commonalities in an effort to reach this goal (Bennett, 1999).

Hanvey (1975) defines global perspective as "an awareness of prevailing world conditions and developments, including emergent conditions and trends, e.g., population growth, migrations, economic conditions, resources, and physical environment, political developments, science and technology, law, health, inter-nation and intra-nation conflicts" (p. 6). Bennett (1999) believes that students will be motivated to participate effectively and responsibly in the world community once they have knowledge and understanding of the problems facing the global ecosystem. "Think globally, act locally" is a way to move toward Bennett's sixth goal. The objective of the social action goal is to impart in students the knowledge, attitudes, and skills that are needed for active civic participation. Students are to develop decision-making skills, be able to find alternative choices for themselves and public policy-makers, as well as reflect upon the consequences of their choices.

The Effectiveness of Bennett's Framework Over Other Models

While other curriculum theorists have contributed to adding a multicultural design to curricula, Bennett's framework includes the important values and skills that a person living in a diverse society needs. Gay's (1979) "Integrative Multicultural Basic Skills Curriculum Design" does not actually identify the multicultural skills students need. Instead, she puts the general term "skills" at the core of her framework, and has all of the parts to a curriculum working out from "skills" (e.g. content, teaching behaviors, learning activities, evaluation) and then has an ostensible rim that bounds these all together,

multicultural resources. While multicultural resources are indeed helpful and even essential to a multicultural curriculum, they cannot be its essence. Any good educational curriculum specifically identifies what it is actually aiming to accomplish. What are the students supposed to do, think, value as a result of this curriculum?

Banks' (1977) ethnic studies curriculum reform also attempts to change an Anglo-American focus and perspective to a multiethnic one, but again he neglects to identify what he believes students should be able to do and know in order to be more multicultural. His "Multinational Model" is the ultimate goal of a curriculum. In this model, the students view a social or historical event from a variety of national perspectives. While the students will hopefully learn to look at events and situations from several diverse perspectives, this is only one of Bennett's six goals. Also, Banks' model seems to be geared toward the social studies even though multicultural education can effectively be integrated across all of the disciplines. Therefore, while Gay's and Banks' models have moved the field of education forward to a more multicultural curriculum, Bennett's six goals of a multicultural curriculum best guided the research question, "Under what conditions, if any, does service learning have a connection to multicultural values in high school students?" since she has identified what a curriculum should articulate as its multicultural values. When analyzing the data from my study, I looked for evidence of these goals.

In order to better understand the different ways teachers work toward these goals, it is useful to discuss the types of multicultural curricula researchers have identified in American schools. These types of multicultural curricula are reflected in a variety of

ways in the studies that have been conducted on multicultural education's influence on students.

Studies on Multicultural Curriculum

In their review of multicultural curriculum studies, Grant and Tate (1995) found that the research tends to center around four topics: curriculum and text materials, pre-service education, practicing teachers and teacher-student relations. Little research exists on multicultural curriculum effects on students. Grant and Tate mentioned none and identify it as a need. Mehan et al. (1995) found none, and I have found mostly studies with pre-service teachers as the target population. Very few studies exist that look at how secondary students are affected by a multicultural curriculum. This is definitely a hole in the research that needs to be filled so that the field can gain legitimacy and subsequent support in secondary schools.

Multicultural Curriculum Effects on Students

Bernier (1995) studied 1500 middle school students (84% Caucasian, 10% Spanish-speaking, 6% African American or other cultural backgrounds) in order to see if two different multicultural strategies he planned would increase the students' cultural understanding and decrease their prejudicial attitudes. The two strategies he and his colleagues implemented were human relations training for fifty of the students in order to form a cultural awareness group and a twelve-session multicultural curriculum that would be taught to the other 1450 students outside of the academic curriculum. The cultural awareness group went to a two-day workshop in order to be trained. When they returned they spent the multicultural class time creating two-scene plays that dealt with

discrimination and prejudice problems on their own campus. The rest of the student population had a new activity each of the twelve weeks dealing with a variety of multicultural issues. Bernier included staff development on multicultural education so that the teachers would be ready to lead the activities each week.

Bernier found a 42% increase in the cultural understanding of the cultural awareness group, according to a pre- and post-test comparison. The curriculum raised the cultural understanding for the student population to a total of 72%. The cultural awareness group also experienced a decrease in prejudice of 40.7%. Bernier felt that this result is more important because "raising cultural awareness is merely the presentation and recall of factual information, but reducing prejudice is a change in attitude" (p. 35). In addition to these successful results, Bernier reports that many staff members further developed the ideas of the curriculum into their own academic curricula. Most staff members conveyed that their own cultural awareness had been improved by this initiative. The administrative staff also noticed an increase in student reports to teachers concerning racial remarks and incidents. The administrators assumed that the amount of incidents did not increase, but that the more positive climate encouraged students to come forward instead of accepting intolerant actions.

Bernier decided from his results that his program needed greater in-service training so that teachers would know better how to deal with the discussions that came from the activities. The teachers also wanted other issues examined more closely, like the relationships between male and female students and students with disabilities.

Additionally, Bernier believed that students needed more opportunities to investigate various cultures. He suggested guest speakers from a local university as a resource.

Sparks and Vernez (1993) compared two different courses on multicultural education in order to see which was more effective. They looked at 228 pre-service teachers who were of different races, socio-economic statuses, and levels of their education. The students were divided into four groups: 1. Students taking a multicultural education class; 2. Students taking the field experience that is a part of that class; 3. Students taking a physical education class that integrates lessons in multicultural education; 4. Students student teaching in the physical education major. The guiding question was which approach offers the best way to provide critical multicultural information to the students: 1. a general approach in which all teacher education students are required to complete one class in multicultural education that is taught in the education department, or 2. an approach in which the multicultural information is integrated into a required discipline course, in this case a physical education course. While the general education course used readings, role playing, and videotape analysis to develop students' multicultural and multiethnic awareness, gain insight into cultural conflict, and "examine the dynamics of diverse cultures" (p.7), the physical education course focused on the importance of culture in the evolution of physical education. They also looked at the relationship between sex roles, minority influence, and socioeconomic classes and the social system of sports. The field experiences of two groups of students gave them interaction with diverse student populations.

Sparks and Vernez (1993) concluded that the attitudes of the pre-service teachers regarding multicultural issues could be enhanced both through discipline-specific coursework and a course specifically for multicultural education. They also found that the field-based groups for both the physical education class and the multicultural class did not have a significant increase in multicultural attitude between their pre- and post-test. Sparks and Vernez proposed that this may be because students tend to have varied experiences in field-based settings. As many service-learning scholars have noted (e.g., Goodman et. al, 1994), a service project needs to have time built in for reflection in order to have a lasting impact. Perhaps if these field experiences would have included a debriefing and reflection component in the program the students would have made more strides in their multicultural attitudes.

Other programs use projects to teach students multicultural values. Sosin and De Lawter (1999) studied the effects of having their elementary and secondary teacher education students make a multicultural calendar. They found that having the students create this artifact “cultivated (their students’) understanding of multicultural curriculum as the formation of a global perspective” (p.6). The students’ hegemonic views of time, culture, knowledge and values are revealed in this project. By creating the calendars, the students begin to think about “cultural and personal markings of time and how they impact on teaching” (p.14). Although Sosin and De Lawter leave out of their study a detailed description of the project and the methodology they used to measure its success, they still claim the calendar project was an effective means of “call[ing] into question [future teachers’] goals, their understanding of culture and diversity, and their

conceptions of teaching. . .” (p. 14). The theory that a project such as this can help students question their existing paradigms is a promising one.

Grant and Tate (1995) identify many areas of multicultural education research that need to be developed. Equity, power and justice need to be addressed in the research questions. They would like to see the relationship between power and race, class and gender examined through the textbook analysis studies instead of just focusing on whether or not a certain group is represented fairly or suitably. More studies that investigate the multicultural nature of science, math, and technology need to be done. Grant and Tate are also concerned about the methodology practices of the current research in this field. They identified four inclinations that they saw as problematic:

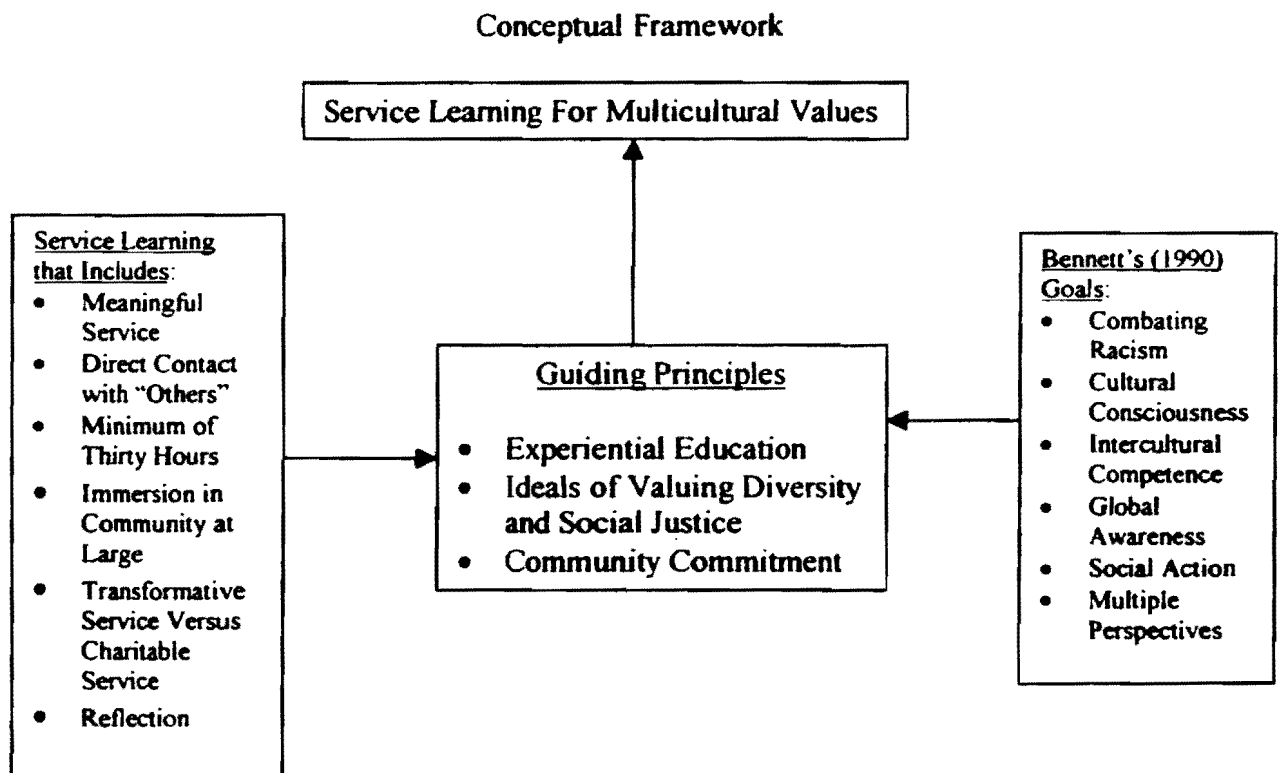
1. No replication of studies were done.
2. The researchers studied their own students.
3. There is a tendency for multicultural education researchers to neglect previous research related to the area of investigation which causes a disconnect in the field.
4. Many of the studies neglect to describe their methodology. (1995)

Although it is important to explain clearly and thoroughly one’s methodology when sharing his/her research and it is also important to connect one’s work to the existing research, it is not necessary or even beneficial to avoid studying one’s own students. Action research has yielded important findings for the education field (e.g., Goodman et. al, 1994). Replication is not as prized today because generalizability is not necessarily a goal for a qualitative researcher doing an interpretative study. As Wolcott (1990) observes, trying to persuade distracts the researcher from truly understanding what

he/she is researching. If the studies are rich enough in description, the reader can decide for him/herself what he/she wants to generalize or apply to his/her own situation.

Conceptual Framework

Service learning that works toward multicultural goals is based on three principles: (a) experiential education; (b) ideals of valuing diversity and social justice; (c) community commitment. While participating in well-prepared, meaningful service-learning activities, students will learn to combat prejudice and discrimination; they will begin to develop multiple perspectives; they will strengthen their cultural consciousness; and they will become more aware of the state of the planet and other global issues.



In order for the students to get the most out of a service learning experience, the service must meet a real community need. The students should perform the service in

their community for at least thirty hours instead of by staying on the school campus. The service should bring the students into direct contact with people who they view are different from themselves. By including reflection and analysis about the service, students should be guided toward having a “transformative” service experience instead of a charitable one. This means that the students will try to get at the deeper social issues that create the need for the service. Once they have identify these societal problems and/or injustices, the students will seek to solve them. Service learning that puts students in direct contact with the served population can be a natural way to cultivate students’ social action skills. Using service learning can be a means of guiding students toward a critique of their society. A service learning experience that not only includes these characteristics but also works toward Bennett’s six multicultural goals are grounded in an experiential curriculum that values diversity, social justice, and community commitment.

This study observes how high school girls of privilege experience service learning. Because as Brantlinger, Majd-Jabbari, and Guskin (1996) have found, the middle class tends to avoid questioning their privilege and/or rationalizes it, it is important to guide middle class youth to question their position through contact with those who do not enjoy such advantage. Service learning that espouses multicultural goals, including social action, is a means to do this.

Summary

Kielsmeier (2000) asserts, “The service learning of today has new leadership and is driven by a multicultural point of view and by a movement toward national ‘citizen service,’” (p.655) yet little research addresses this multicultural view of service learning.

Billig's (2000) study found that few researchers have studied any of service learning's effects in middle or high school students. Scales (1999) discusses the academic impact service learning has on students, but does not mention the effect it has on their multicultural development. LeSourd (1997) explains that this research is lacking because "Positive social contact between diverse groups, primarily in the course of servers providing assistance to the group perceived to be in need, is treated as an assumed (service learning) project component" (p. 158). The research has demonstrated that several characteristics must be included in a service project if it is going to be transformative and meaningful for the servers. The project should continue for at least thirty hours, should include reflection, and should include direct contact with the served population off campus. While there are several options for a multicultural curriculum, one that is social reconstructionist will guide students toward an insightful critique of society and will encourage them to act socially for change. Service learning that is reflective and tied to a real social need with those who have the need may be socially reconstructive.

Studying Stephens' class *The Economy's Impact Upon Its Citizenry* attempted to explore how service learning affects multicultural values in students of privilege. It is hoped that through the subsequent findings, educators may be encouraged to integrate service into their academic courses in an effort to guide their own students toward appreciating diversity and acting on social injustices.

CHAPTER THREE:

RESEARCH DESIGN

Observing how service learning affects high school students' multicultural values may lead to more schools recognizing the potential of this program to empower students to change their community. Important questions to guide this study include:

1. How do high school students respond to extended service projects?
2. How do high school students interact with the served population?
3. What happens to students multiculturally when they participate in this service?
4. What happens to students' sense of community commitment from this project?

In order to observe students' multicultural development, I used Bennett's (2000) six goals of a multicultural curriculum as the framework. While Bennett's goals were themes I looked for in the students' journals, in discussions, in interviews, and in their interactions at their service site, I also was open to emerging themes that came from these sources. (See Appendix A for concept map of study.) The question "How do the students' motivations to serve reveal their beliefs about service, their role as the server, and the nature of the served population?" emerged from the data. I discuss this question in Chapter Seven.

Methodology

Assumptions and Rationale for a Qualitative Participatory Interpretive Design

A qualitative study was judged to be most appropriate for this type of research because human beings are complicated, and so to study them one must observe their complexity in natural contexts. Qualitative research “builds a complex, holistic picture” (Creswell, 1998) thus accounting for the wholeness of the subject. It was also important to this particular study to use qualitative methods because I could see how the students created meaning from their service experience. Seeing the students in their natural setting experiencing the program helped me to obtain a more realistic picture as well (Creswell, 1998). Huberman and Miles (1994) assert that qualitative studies are appropriate for finding causal relationships. They explain, “[qualitative studies] can look directly and longitudinally at the local processes underlying a temporal series of events and states, showing how these led to specific outcomes, and ruling out rival hypotheses” (p. 434). A qualitative study can help explicate the relationship between service learning and multicultural values and possibly even why this relationship exists.

The qualitative design selected for this research was a participatory case study. This participatory interpretive case study (Levinson, 1998) examines the experience of five private high school students participating in a service-learning project. The study was “participatory” because I worked with the five students’ teacher to develop the curriculum for the course and I participated in the service alongside the students and primary teacher. A case study was the most effective means of describing in detail the students’ experiences. By analyzing students’ journals, interviews with them, and

observations of them, I was able to share themes that emerged (Creswell, 1998). These themes helped us to better understand how students experienced this educational program.

Setting

The Bayou School at the time of the study included students from the upper-middle class and were predominantly white with few Hispanic students, despite the high population of Hispanics in the community surrounding the school. Chapter Four gives a detailed description of The Bayou School, its culture, and the Salvation Army community center where the students served. Because I had no control over which students elected to take the class that was studied, the research population was a convenience sampling (Creswell, 1998).

Role of the Researcher

I was a participant observer by taking the role of the teacher's consultant and teaching partner in the project. In addition to co-teaching the course studied, I was a substitute teacher at The Bayou School throughout the school year of study. I also co-sponsored the community service club after the course studied was finished. During the same term as the class studied, I took a class on Chinese culture and language taught by another Bayou School teacher. Before the project began, I assisted the teacher in changing his current economics curriculum to include a "transformative" service learning project. The teacher, Jeffrey Stephens, who is also my husband, learned to use reflective journaling, pertinent readings, class discussions, and a project to make his service-learning class transformative.

After analyzing the data with Stephens, together, we determined what changes needed to be made in his program for next year (See Chapter Eight). I also participated in the service with the students. This helped me to create a rapport with the five case study participants and gave me access to direct observation. Because I had this rapport with the participants, the in-depth interviews I conducted with them in an attempt to understand the meaning they gave to their service experience provided particularly candid and detailed narratives. I also reviewed their journals to analyze their reflections on the project.

Personal Position and Perspectives of the Researcher

Because this study was interpretive, it is important that I state my background and subsequent biases. I would consider myself to have been in the lower-middle class growing up. There were times when my father was laid off, and with five children to feed, we went without many luxuries. Still though, I never went to bed or to school hungry. I got new clothes at the beginning of every school year. By the time I was old enough to go to college, my parents were both working, and I went to the college I chose with a small scholarship. I was fortunate to be educated with children of color during my late elementary years. In the fourth grade, my township school was ordered to desegregate, so students from the inner-city schools were bused to my school. I remember there being a lot of hype over this change. When I came home from school that first day of desegregation, my brother told me the KKK was at his middle school. Three of my best friends that year were Corky, Shannon, and Phylis, all African-American girls from the inner city. It bothered me that they could not come over and

play; my dad said they lived too far away. By the time I reached high school, I had few friends of color. Now looking back through my educator's lenses, I understand why. I was in the college-prep track, while my African-American classmates were in the low track classes.

I saw the injustices of homogenous grouping again as a teacher in Port Allegany, Pennsylvania. I taught the "practical English" class. All of my students in this class were poor. Some came to school without coats in the dead of winter. I gave them all anonymous Christmas gifts because I was pretty sure some of them would not get anything at home. These students were not of a low ability level though. On the contrary, some of them seemed more capable than their peers who were in the college prep tracks. None of my students in the college prep sections, by the way, appeared to be from the low socio-economic class. When I talked of this social class consistency in my tracked sections, my colleague, who was also a parent of a student in that grade, said, "Oh, that's because when the kids were in kindergarten they had a placement test. This test didn't really test their academic ability though. It asked them questions like, 'Set a table correctly.' Well, if their parents work the night shift at the factory and they don't have a family dinner, they might not know that answer." Although not all of the schools I have experienced are this blatantly discriminatory, there is a strong tendency to perpetuate the social class division of our country through tracking and selective testing. For example, at another public high school in Indiana where I taught, one of my advisees was discouraged from taking the SAT. When I questioned the counselor who told him she did not want him to take it, she explained that the state looks at the school's average

SAT scores when recognizing schools for excellence. She was afraid this average student would lower the school's average score.

From these kinds of experiences of contact with diverse individuals and of noticing the bias against them, I have created my social justice worldview. I believe that America can make it possible for all its citizens to have dreams and pursue them. Schools are an effective institution through which to work toward this goal because those people leading schools have such an influence over what opportunities young people receive. Also, the school is an institution that has access to almost all of the country's citizens. If schools are deliberate in integrating ideas of social justice and social transformation in their curriculum, if its leaders make it their goal to teach young Americans to make their society more just, then America might reach its democratic ideals. I also believe that there is a constructed reality, one that a person creates with his/her own experiences, and a reality that exists independent of any one individual, one that includes social structures that oppress some populations while freeing others. It is important, then, to attempt to understand one's experience or "reality" of a given phenomenon as well as note the reality that this person must work within. Qualitative inquiry is the best method for doing this.

Program Description

This service-learning project was the centerpiece of an elective class titled "The Economy's Impact Upon Its Citizenry" that was offered during the 2002 January term at The Bayou School, an elite private college preparatory high school in one of the nation's top five largest cities. During the "January term" students each select up to four classes.

The teachers create a curriculum for a class or classes they would like to teach based on their own interests. The classes do not have to have anything to do with their typical teaching discipline. The only real requirements for a class are that it be both “academic” and “enjoyable” to both the teachers and the students. Teachers may make their classes last for as many as three class periods if they can justify the need for this extra time. Students taking a three-period class, then, would only take two classes during the January term. Most of the seniors at The Bayou School use their January term to do an internship in a career they are looking into. Other students, mostly juniors, go on a mission trip for the three weeks. Groups for the January 2002 term went to China, Mexico, and Eastern Europe.

Students in “The Economy’s Impact Upon Its Citizenry” class spent four hours a day four days a week for three weeks serving at a Salvation Army community center program for senior citizens in which the seniors receive free breakfast and lunch and spend the time in between the two meals socializing with one another. In addition to helping the senior citizens create crafts to take to a nursing home they visit regularly, the students used this time to try to get to know some of the center’s clients. Stephens and I also accompanied the students as they toured the neighborhood where the community center was located with the Meals on Wheels delivery man. The students delivered the meals to the clients’ doors. The students, Stephens, and I also went with the senior citizens when they visited a local nursing home to deliver Valentine crafts that we made together and when the senior citizens took a field trip to the Salvation Army Thrift Store and Walmart. Before we were introduced to the senior citizens at the community center,

we toured the adjacent subsidized apartments where many of the senior citizens lived. As a class assignment, they conducted a case study on one of the clients, using information they gathered from conversations with the client and from other printed sources. The students' studies focused on describing the client's present life situation, why they were in this situation, and what society might be able to do about improving their circumstances. The students presented their findings to the class at the end of the three-week course. The students also kept a reflective journal throughout the experience. The journal was not graded so that the students would feel that they could be open about their experiences and thoughts. Students also had relevant readings that were centered around the history of homelessness in America, policies on poverty, existing welfare programs, and different viewpoints on the issue related to their service-learning site. (See Appendix B for course syllabus.) The three days the students were not at the community center were spent discussing their experiences and the readings, and researching for their case study.

Ethical Considerations

In December, the primary teacher Mr. Stephens and I met with the parents and students who chose to take this class. We explained the nature of the class and the study. The students signed a consent form for me to study the class for my dissertation. (See Appendix H for consent form.) The students were under 18 years of age, so their parents signed the consent form as well. I have ensured confidentiality by changing their names in the written report and locking the file cabinet where I have stored the data collected.

Because Mr. Stephens did not read the journals, I assume that the problem of students writing what they perceive the teacher wants to hear was minimized.

Data Collection

Data was collected throughout the service-learning project (three weeks) and six weeks after the project ended. I was present at all of the class meetings and the service site experiences so that I could observe the participants each day of their experience with this class. Procedures for collecting the data included the following:

1. I took observation notes as a participant observer during class discussions. The discussions occurred once a week. These notes included a description of the content of the discussion, direct quotations of students' comments that stood out to me at the time, my impressions of students through my observations of them, and my reactions to what was happening during the discussion.
2. I collected participants' journals and papers from the course at different points in time during the study and I collected them for long-term use at the end of the study.
3. I conducted semi-structured, open-ended interviews of the five participants before the service project began in order to access their prior beliefs, throughout their service experience, at the end of the experience, and six weeks after it was over.
4. I asked the participants for clarification or additional information as I worked with the data during and after the project.

5. In addition to periodic participant checks, I shared with them a draft of preliminary findings in order to ask for feedback about what I had written up to that point.

Most of the interviews I conducted were semi-structured. The first interview was before the service experience began. (See Appendix G for interview questions.) Other semi-structured interviews were conducted throughout the service experience in order to understand the meaning the participants were giving to various aspects of their project. Finally, I interviewed them six weeks after the project was over to see if they still felt the same way about their experience and to see if they had changed any aspect of their life as a result of the experience. Informal interviews also occurred when the opportunity arose so that I could find further information from the participants that I may not have been looking for when I designed the initial interview questions.

Data Analysis

To facilitate the storage, retrieval, and organizing of the immense amount of data I acquired throughout the study, I used a computer program called Filemaker Pro. The program allowed me to create “cards” of information that have multiple headings or codes. So, when I wanted to see all of the data under a particular code, I was able to access it. I was also able to call up all of the data from a given participant.

Huberman and Miles (1994) identify three processes to data analysis: data reduction, data display, and conclusion drawing. In consideration of these processes, I used the following steps to analyze the data of this study:

1. The data was already reduced somewhat by my selection of the framework, research questions, and data collection methods.
2. Before conducting a biweekly interview, I read the full text of each of the participant's journal entries to help me create an understanding about that participant's experiences and perceptions so far.
3. I coded the interviews according to themes that emerge, behaviors, or other ideas using Filemaker Pro.
4. I kept a reflexivity journal in which I noted my intuitions and "subjective I's" (Peshkin, 1988).
5. I also kept a methodological diary in which I entered what processes I was going through daily to keep track of my data collection.
6. As I reduced the data through coding, I began to look for patterns and themes. I then began to cluster these patterns in order to attempt to develop theories from them.
7. I displayed these clusters and other relationships among the data in a concept matrix using Bennett's goals as a framework (See Appendix F). These visuals also helped me to begin to develop conclusions from the data.
8. I compared my five participants to one another in an effort to draw conclusions about the commonalities and idiosyncrasies of their views.

9. I triangulated the data periodically by checking participants' statements with their actions in the service setting, class discussions, and their journal entries.
10. I kept my eyes open to a negative case and followed them up. Mr. Stephens was also on the look out for negative cases. We discussed any students or experiences that seemed to run contrary to the experiences of other students.
11. I followed up any kind of surprise that occurred in the data (Huberman & Miles, 1994) with additional interviews and/or observations.
12. I checked the conclusions with my participants and included their perceptions of the conclusions in the final written report.

Verification Steps

Creswell (1998) defines verification as “a process that occurs throughout the data collection, analysis, and report writing of a study. . .” (p.194). Most of my verification steps do occur throughout the collection and analysis stages of the study. Even though this is an interpretative case study, care was taken to ensure some level of generalizability. I triangulated the data in order to check a perception I had of an event. I also did “member checks” to attempt to validate the data and my interpretations of it with the participants (Flick, 1998). My reflexivity journal helped me to check my subjectivity and alert the reader if it found its way into the analysis. I identified negative cases, and I used them to re-examine my analyses. Finally, the rich description I used lets the readers make their own decisions about generalizability (Creswell, 1998).

Limitations

There may be a number of limitations that I should address. The sources of data are mostly student-generated, so I had to work from the assumption that the participants were telling the truth. I took a number of precautions such as, not grading their journals, assuring them that what they said in interviews would be confidential and I would use pseudonyms in my report, and I got to know them well through lunch conversations and by serving alongside them to establish rapport. Life events other than the service-learning experience may have had an impact on the students' changes in personal and social development and on how they perceive service-learning concepts. This, of course, cannot be controlled but may only be diminished somewhat by using detailed interviews that give the participants a chance to discuss other experiences they were having outside of the economics class at the time.

The fact that I am married to my co-teacher, the principal teacher of the class that I studied, may also be a limitation. While I assured the participants that Mr. Stephens would not be reading their journals and that he would not have access to any of the interview tapes or transcripts, the fact that I am his spouse may have kept them from sharing some of their opinions about him and the class. The anonymous course evaluations the students filled out weeks after the course, though, did not yield any data that was contrary to what the participants gave me through their interviews, journal entries, and other assignments.

Another limitation exists because my presence at the service site and in the class discussions may have modified what the students would normally want to say. I tried to

limit this by triangulating the data and by spending enough time with them in observations and interviews so that they would feel comfortable and become genuine around me.

My own biases must also be recognized. I have been a proponent of service learning since I was exposed to it as a high school senior twelve years ago, and I have been an advocate of multicultural curriculum since I entered the teaching profession eight years ago.

CHAPTER FOUR:
THE BAYOU SCHOOL AND THE WORTHINGTON STREET COMMUNITY
CENTER

Down on the Bayou

The Bayou School is nestled behind a tree line on a major thoroughfare of one of the country's largest cities, Harris. Gated communities that include multimillion-dollar mansions, one in which even a former United States President resides, surround it. Because The Bayou School is a private preK-12 organization, the wealth of its neighborhood is not necessarily indicative of the wealth of its students. Many students have long commutes to school. One student I talked with drives in from forty-five minutes west of the city, so most mornings it takes her over an hour to arrive to school.

One cannot help but assume that, despite the lacking property tax revenue, the school is wealthy. As soon as visitors exit the busy street to pull into The Bayou School's parking lot, a cordial guard at his post booth stops them. If he does not see their Bayou School parking tag, even if he recognizes them, he takes down their name and license plate number. After this formality, the campus welcomes the visitors, and in view are three buildings, two of which look new, and a construction site where an auditorium is about to be finished. Behind the school buildings, there is appropriate space for extracurricular activities. Students use the wooded area overlooking the bayou that lies behind the playing fields to engage in biological studies and for artistic inspiration.

I was troubled when I walked into The Bayou School for the first time. I had just taught two years at a boarding school with exemplary facilities and military-style

discipline, so when I saw kids sitting against their lockers (some of which were hanging open) on the carpeted hallways, I was aghast. The place looked a mess! When the principal, Mr. Duncan, gave me a brief tour of the school, students were again “hanging” out in the cafeteria. I asked if they were allowed to be there. “Oh yeah, of course. If it is their free period, they can go to the cafeteria, the student center, outside, the library. Anywhere as long as they aren’t bothering classes.” This student freedom again disrupted my prior schemata of what it meant to be in a school, this time from my public school experience. If students were not taking a class, they were to be in a study hall supervised by a teacher. If they were out in the halls, they must have a pass. Those concepts had been drilled into me since I was a public school student years ago. So it took me some time to adjust to the seeming chaos in the building. Once I acclimated myself to the different school environment and the lack of a school uniform, I found the atmosphere to be relaxed and trusting. Mr. Duncan noted that the lockers did not have locks. “We don’t need them. We have good kids here,” he explained. As one can expect in any high school, the students decorate the walls and windows with their own graffiti dedicated to the week’s sporting events. Individual lockers also were garnished with colorful posters and streamers, either celebrating a birthday or encouraging tonight’s win against the archenemy, First Baptist.

The Bayou Brat?

Mr. Duncan also pointed out that the parking lot is full with Sport Utility Vehicles, even though the city’s geography does not include a single hill and it does not snow there. He explained that most of the Bayou students are well off, and the SUV’s are

a popular choice for them. Admissions Director, Barbara Stern, supported Duncan's assessment with the statistics that out of the 502 students at The Bayou School, only 25 receive ninety percent or more financial aid. This kind of financial aid is only awarded to families of four whose combined family income is between \$25,000 and \$50,000 a year. The school costs \$12,000 a year for each student. Stern also described the economic status of most of the families at the upper school as middle to upper middle class (Email Correspondence with Barbara Stern, January 2002).

While the participants of this study admitted that they were at least middle class and had access to most things that they wanted and everything they needed, they did not like to dwell on it. During the many hours I spent with the girls and the several hours I spent in The Bayou School as a substitute teacher, I never witnessed conversations that focused on possessions or wealth or privilege. One participant enjoyed showing everyone the kind of truck she had when we would pass one on the road, but I assume that is quite typical of a sixteen-year-old who is excited about the new rite of passage she had reached: earning a driver's license. Typically conversations that I overheard as a substitute teacher and as a researcher centered around assignments, teachers' expectations, high school sporting events or drama productions, where they were hoping to go to college, and favorite television shows or movies. These topics were not any different than the ones I engaged in myself as a lower-middle-class teenager.

As a matter of fact, I noticed in their school newspaper that the Bayou students as a whole seemed more grounded in meaningful formal conversations than I had been as an adolescent. The holiday issue of the paper included front page stories with titles like,

“Bayou Community Participates in Mayoral Campaign,” “Swim/Walk-a-thon Raises Money for Special Olympics,” and “Rogers University Professor Discusses Islam to Students in Wake of September 11 Attacks.” Accompanying a fall student production of Steven Dietz’s *God’s Country*, a play about the white supremacist movement, was a special edition school paper entitled, “What is tolerance?” Some of the articles dealt directly with the play, but others delved into tough issues about racism still alive in today’s America. “A Decade of Hate” tracked hate crimes of the past ten years in the United States. Another article titled, “What You Didn’t Learn in History” examined how textbooks from 1946 and 1999 described events in American history. The reporter then interviewed the history department head for his perspective on the events and of the limited view of the textbooks (Clawater, 2001). One article revealed racial profiling traditions in the city. The back page of the issue was dedicated to how The Bayou School deals with diversity. In the first article, “Bayou Not Always Open to Diversity,” the author goes back in Bayou history to before blacks were even allowed to attend the school. While the Board of Trustees finally voted to remove the official procedure of denying blacks entrance in the 1960’s, the first black student did not arrive until 1971. The principal at that time said that the racism that the female black student endured was “isolation.” Even though she enjoyed participating in formal school activities with her seemingly accepting peers, she had “no extended social activity” (Huber, 2001).

In the second article on the back page the authors admit that Bayou still socially isolates its students of color. The upper school has 15 Asian, 22 African American, 27 Hispanic, 13 Middle Eastern, and five multi-racial students out of 502 students (Email

Correspondence with Admissions Director, Barbara Stern, January 2002). Reporters Labanowski and Beckworth interviewed several students who have to deal with being one of a small percentage of minority students. The problems these students identified included student stereotyping, difficulty dating since interracial dating is not popular in the Bayou community, the burden of being seen as representatives of their entire race, living in two different cultures, and being isolated from people with whom they can identify. One student the news article quoted said, "There are absolutely no advantages to being black at Bayou . . . Being a minority at Bayou is an obstacle I face every day at school." Although, the article clearly revealed many substantial problems with race relations at their school, the reporters did not offer any possible solutions or call for any reparative action to deal with this social problem.

"Dead White Guys" and Rigor

The Bayou School has the reputation in its city of being one of its best schools, second only to an Episcopal school on the other side of town. Bayou educates political leaders' descendants and children of leaders in the city-wide community. Even though the private school does not require teachers to be certified by the state, the teachers are revered for their expertise in their discipline areas. The teachers also are able to give the students more attention because of the lower student-teacher ratio (17 to 1) and tutoring time at the beginning of every school day.

According to participant Jennie Smith, The Bayou School teachers expect much more from their students than at her previous private school, possibly too much in her opinion. She feels she rarely has any down time, and she often pulls all-nighters to get all

of her studying in. She admitted, though, that her workload could be the result of her taking so many honors classes and two languages (1/7/02 INT).

In addition to the rigor that exists at many private schools, Bayou also is typical of private schooling for its focus on classical education. All of the participants explained that the only access they had to other cultures in their freshman year at Bayou was studying the ancient Greek culture. They recalled that at The Bayou Middle School they also studied the Hispanic culture when they studied their state's history.

While the freshman English class includes reading literature from ancient Greece, the elective freshman history class surveys the history of ancient Greece and ancient Rome. The sophomore history survey class, "The Modern World", focuses on the development of Europe, but it also presents the China, Japan, Africa, the Middle East, and Latin American. During their junior year, the students study American history, and they learn about American government and economics during their senior year. This curriculum leaves the students with little experience with other cultures' contributions to the world community as well as minimal exposure to multiple perspectives on historical events and conflicts.

The Interim Term, a three-week period in between the two regular semesters, is a unique feature to The Bayou School's curriculum. During this term, the school day is only four class periods long, each class lasting an hour and ten minutes, as opposed to the traditional seven-period schedule that the students are used to during the regular semesters with periods lasting 45 minutes. Students choose any four class periods based on what attracts them from the course descriptions that are published in the late fall.

Teachers create these descriptions to entice students to take the course that they developed based on their own interests. The courses the teachers create do not have to be relevant to their discipline area. For example, as a spouse and substitute teacher, I was able to take a class this Interim term in Chinese culture and language, taught by a math teacher who is Chinese. Teachers also have the flexibility to make their class last up to three class periods if they can demonstrate a need for the extended time. Stephens was able to secure three periods because he was taking his students into the city everyday to serve at the community center. His colleague was able to use two class periods because his class watched movies about the Middle Ages everyday. While the hands-on and less-serious classes were surely appealing to the students, many of them opted for classes that would help them prepare for the SAT or with study skills that they felt they were lacking. All in all, it seemed that this term encouraged creativity and enthusiasm among its faculty and students. The teachers with whom I spoke informally throughout the fall raved about the Interim term and shared with me that they were looking forward to it.

The Bayou Bubble

The participants seemed to have mixed emotions about the climate among students at The Bayou School. While sophomore Penelope felt that the students were closer there because they had been together so long and also believed there were not any groups who were antagonistic to other groups (1/7/02 INT), Jennie, who was a freshman, found that her class did not “gel” like other classes (1/7/02 INT). She said she heard a lot of people in her grade saying they were leaving the school after this year to go to boarding schools because of their dissatisfaction with the social climate at Bayou.

Penelope may feel an intimacy among her classmates that Jennie does not feel because she began her schooling experience at The Bayou School, and Jennie was only in her fourth year there. During my time as a substitute teacher at Bayou and after listening to the participants' discussions with one another on the car rides to the service site and during lunch, I did not notice the kind of behind-the-back-talking that has always been prevalent among the teen girls I knew when I was both a teacher and a high school student myself. When the participants were talking about another girl, they were praising her, not condemning her. One assumption that might be made from this congenial atmosphere that I noticed is that the students at The Bayou School typically really like one another. Another possible explanation is that these participants who chose service learning for Interim were taught that gossiping and criticizing others is rude and wrong. That the five participants did not know one another enough to trust each other with these kind of "confidences" is another more cynical, yet still possible rationale because three participants were new to the school and two were in a different grade level from the other girls.

A Row Up the Bayou

The service component of Stephens' class *The Economy's Impact Upon Its Citizenry* took place at a Salvation Army community center which was adjacent to a three story HUD-subsidized and Salvation Army-managed apartment building. The community center facility includes a gym, a chapel, a large multi-purpose use room, a kitchen, several small classrooms, and office space. Senior citizens are present on weekdays from 8 am until noon. Some walk over from the apartments next door or drive

there, while others are provided round trip transportation via a Salvation Army van. The majority of the seniors in regular attendance are Spanish speaking. In the afternoons, area school children come to the center to participate in after-school activities, playing games, or doing homework. On Sundays, Salvation Army church services are held in the chapel.

The center is located only about five to ten miles from downtown. The surrounding neighborhoods were small but well-built and well-maintained homes decades earlier. But with the passage of time, many are in need of paint and repair. Urban sprawl and flight to the suburbs have left the area forgotten by many and home to the lower socio-economic class. Many of the area's residents are people of color and the elderly.

Seniors at the community center are welcome to morning coffee, a continental breakfast, and conversation. Brief exercise and dance are generally part of the day's program, which concludes with lunch. All meals and activities are free of charge. The center's director of the senior program, Stella, is loving, generous, and tireless, but greatly overworked. Besides driving a van to pick up those needing transportation, Stella opens the facility, makes the morning coffee and breakfast, supervises the kitchen staff (who are there fulfilling court-mandated community service sentences in lieu of harsher penalties), collects food donations and shops for the kitchen, coordinates the preparation and delivery of a Meals on Wheels program, and oversees the morning's activities.

The community center is a one-story building of pale tan brick. A black wrought iron fence, which gives both a sense of security and a concern for why it is present,

surrounds its parking lot in back. The main entrance into the back led to a check-in counter with the gym to the left and all other facilities to the right. Heading down the hallway to the right, the multi-purpose room was the first room on the left, directly across from the kitchen. The room had gray-topped round tables and beige metal folding chairs on one side and two covered pool tables on the other side. There were two entries into this linoleum-floored room.

As we walked into the center for the first time, I noticed the senior citizens stopped what they were doing to smile warmly at their new visitors. The seniors seemed fairly well groomed. A few of the women and one of the men were very well dressed; their outfits were well coordinated and complete with accessories. But the majority of the seniors were more casually dressed, and their clothes did not always match in color or pattern. A number of men sat at the tables along the wall, sipping their coffee but saying very little. A small group of one woman and two men enthusiastically played dominoes at the back table in the corner. At other tables, several women were engrossed in a variety of crafts: one knitted caps, one crocheted clothes for dolls or covers for toilet paper, and one did needlepoint. Other seniors were engaged in conversation, while others read the paper or worked crossword puzzles. This was the daily routine that we witnessed upon our arrival each morning.

The seniors who attend daily make crafts to sell to each other in order to raise money for a monthly lunch at an area restaurant. Other simpler crafts are also made for less fortunate senior citizens in a nearby nursing home, which community center seniors

visit monthly. Thus, those being served by Salvation Army are also serving. This was an eye-opening revelation for the girls participating in the study.

In many ways, students at The Bayou School were like students at schools all across the nation, whether public or private. They were busily engaged in the process of trying to grow up faster than what time and society allowed. They were concerned with dating relationships, wearing the “right” clothes, friendships, sports, and other extracurricular activities in addition to the endeavor of academic learning. But the lack of greater ethnic diversity at the school and the economic status of many of the students’ families accounted for differences that distinguished them from a number of their peers at other schools. In many respects, they were living their lives in a “bubble,” as participant Jennie observed (1/7/02 INT), that shielded them from societal pressures, problems, and ills. The majority status that they enjoyed in their school setting protected them from feelings of alienation due to race. But a small number of students of color at The Bayou School did not live their lives in such a bubble. They had experienced the separation too often resulting from race. They were keenly aware of the injustice of alienation due to race. So within the school community, the majority of students were living in a “bubble within a bubble.” These students lived their larger existence rarely touched by many of society’s problems, and at the same time, they lived a smaller existence within the school community which failed to be cognizant of the feelings of alienation due to race experienced by some of their own classmates. Stephens hoped that visiting the community center everyday for three weeks would help the girls try to push through the Bayou Bubble to explore what really existed in their local community.

CHAPTER FIVE:

FIVE GIRLS AND A SERVICE CLASS

Stephens was surprised when he received his class roster a few weeks before the interim term began. He expected a small class since the juniors went on trips to other countries and the seniors interned, but he did not expect that he would have only girls in the class. Shortly after the study, we both became co-sponsors of the school's community service club, and forty percent of the members were boys. When we took club members to serve at a homeless shelter two months after the interim class, a third of the members who participated that day were boys. Stephens believed that the absence of boys in the class was in essence a coincidence. Enrollment is always low for the interim classes, and since his class was three periods long, fewer students would take it because of scheduling conflicts with other classes they wanted or needed to take (3/15/02 INT).

In order to become acquainted with the five participants of this study, I have included a description of their personalities, their hobbies, their families, their career goals, why they chose Stephens' service learning class, their prior experience with service, their experience with diversity, and how they differentiate between three socio-economic classes: lower, middle, and upper. Before sharing the background and past experiences of the five participants, it may be helpful to compare their grade levels and how long they had attended The Bayou School at the time of the study.

| Name | Grade Level | Years at Bayou | Past Community Service? |
|-------------|--------------------|-----------------------|--------------------------------|
| Sarah | 9 | 9 | Yes |
| Jaclyn | 9 | .5 | Yes |
| Zoey | 9 | .5 | Yes |
| Penelope | 10 | 11.5 | Yes |
| Jennie | 9 | 3.5 | Yes |

Sarah

Sarah was a freshman at The Bayou School, but she had been a student there since the first grade. She described herself as “kind of shy and quiet,” but she said she talked with people once she got to know them (12/18/01 INT). I noticed her shyness during the class trips to the community center. The other girls spent time talking about sports, mostly soccer and volleyball, and movies and television shows they had seen. Sarah did not seem to contribute to these conversations. She answered other girls’ questions and my questions as well, but I never heard her offer her thoughts when they were not solicited by others. Sarah explained that it takes her time to get to know people, so she usually just listens to the conversations until she feels comfortable enough with the group to jump in.

When Sarah was not studying, she spent her time horseback riding, playing field hockey, and learning karate and dance. She also enjoyed spending time sketching fashion designs and doing other artwork. She enjoyed poetry and writing as well. Sometimes her journal entries would have sketches of women in fashionable clothing

posing like models. Her close circle of friends at The Bayou School included two Asian girls and two Caucasian girls. Sarah is African-American.

Sarah felt that her family had a strong relationship compared to other families. She lived with her mother and father and younger sister. Her younger sister also went to The Bayou School at the time of the study, but she was in the middle school. Her mother was a psychologist until Sarah was born, then she “retired” (12/18/01 INT). At the time of the study, her parents both owned an “income diversification business.” Sarah described the purpose of the business as, “. . .[to] show [people] how you can be working your job and then make other money so they are basically teaching other people how to make money” (12/18/01 INT). Sarah was interested in becoming a fashion designer and a model while she would own a corporation that buys and sells corporations on the side.

When I asked Sarah why she chose to take the class *The Economy's Impact Upon Its Citizenry*, she explained,

I just like service projects and this one looked like it was very involved with the actual people. And what I like best is not when you are just giving food to people because what I have learned about homeless people is that they don't necessarily need food but they just need someone to talk to them and that is why I really prefer to do this project because it seems like one where we will get interaction with them. (12/18/01 INT)

When recounting her previous service activities, Sarah said she went to a nursing home with her ballet class to perform and with her choir to sing for the elderly. She also visited a nursing home to spend time with family who lived there and friends they met when

visiting family. In another service program, Sarah prepared lunches and took them to homeless people. She also served at a daycare for homeless children. For student council, where Sarah was the community service officer, she brought donated books to a Harris Independent School District (HISD) elementary school and read to the children (12/18/02 INT).

When I asked Sarah what kinds of lessons or experiences with diversity she had had at The Bayou School, she said she found more diversity in her interactions with classmates than with curriculum material. She learned about the Hispanic culture in seventh grade when they learned Mexican history, but in ninth grade the only other culture she was learning about was the Ancient Greek culture, and this was by reading *The Odyssey*. She was not taking a history class during the year of the study, but if she had it would have focused on the Ancient Greek and Roman world and continued chronologically until the founding of Europe. Even though the majority of the students at Bayou were Caucasian, Sarah believed that they had just as much diversity as other schools who may have a different group as the majority. She explained that “there were opportunities for it here just like everywhere else” (12/18/01 INT).

During the last interview of the study, I asked Sarah if she felt like she was a multicultural person. She responded,

Well, I thought I was able to live in both cultures, but my dad kind of teases me about acting white and stuff, and I know he’s just playing with me, but my cousins do the same thing to me, so now I’m beginning to wonder, ‘cause my parents. . .my dad is always like, “I’m going to have to

drop you off in [the inner city] one day so you can learn how to be black,” and all this kind of stuff, so I don't know it depends. I could interact with black people who go to Bayou, and I thought I could interact with all white people, but my parents kind of seem to think that I'm kind of stuck in this culture now. (3/7/02 INT)

Sarah used her recent service experience at Salvation Army to counter her dad. She felt that she proved that she could interact with those of another community because she became good friends with the Hispanic people she served (3/7/02 INT).

Sarah also had limited experience with those of a different socio-economic class than the class she was from. Still, though, she came up with definitions for three social classes: poor, middle class, and wealthy. She said,

I guess the poor has less money but probably because they have less education about money, and I think that the middle class have a little more education than the poor but maybe better advantages and I think that the rich have a lot more education about money but probably advantages too because a lot of people have had the same amount of chances and a lot of people like J.P. Morgan have come from poor to rich so I guess the difference between classes is how much financial education they have (12/18/02 INT).

She was not sure which category she would place her own family in because she “had nothing really to compare it to” since everyone she knew was basically from the same kind of background. Sarah had a strong opinion of why the poor are poor going into the

study. She felt that her parents agreed with her political ideas, but she claimed she did not get the ideas from them. She believed she developed them on her own through her studies. For example, in eighth grade she wrote a paper on Reaganomics. She explained,

I think tough love is a better alternative. I did a report last year on Reaganomics, and I think he did really well because he, everybody said he was so tough, but poverty went down to an almost all-time low, and more African-Americans had more jobs than ever, and everyone complained about it because they had to work hard, but everyone was also successful, and sometimes on a sporting team, it's the hard coach who pushes, and it's the hard teacher that makes you learn, and a hard government that makes you have money. (1/23/02 INT)

Sarah went on to explain specifically what she admired about Reagan's plan:

Well, for welfare, he had "work or else," which I think it is good because if you can work, you shouldn't have somebody else going to work everyday, and then you get their check when you can work. He also did a lot with birth control, not so much cutting it down, but he made it so that if you have an illegitimate child, then you can't get as much support. You don't get rewarded for doing the wrong thing. (1/23/02 INT)

A "Reaganomics" view about policies on poverty could also be seen in Sarah's comments during class discussions. After Jennie asked if the senior citizens at the community center were at the poverty level, Sarah said, "If the economy is good, just because these people are at the bottom doesn't mean they're in poverty. They may still

have what they need. Cost of living should be considered. . . Not to sound cold-hearted, but it's not society's job to give them [people of poverty] a quality life. That's part of being poor. I mean, we don't have them live in trash, but. . ." (1/16/02 OBS). Sarah also read the book *Rich Dad, Poor Dad*, by Robert T. Kiyosaki, which focuses on the need for financial literacy among the poor and middle class. This idea was a theme in several of Sarah's comments in class and in interviews with me.

Considering Sarah's father's observations about Sarah's lack of connection to the African-American culture, one may ascertain that she lives as a "white, middle class" teenager. Kenny (2000) explains France Winddance Twine's findings in "Brown-Skinned White Girl" (1997),

To be white in [Twine's] study is to be color blind, race neutral, and/or to conceive of oneself as racially invisible; it is to possess a certain "purchasing power" or access to the material privileges commensurate with a white middle-class lifestyle; it is to see oneself as an individual rather than as a member of a racial or ethnic community; it is to feel comfortable around white-skinned, middle-class people, to not feel (racially) self-conscious or to engage in self-censorship. (p.26)

Whiteness is more than a biological trait, according to Twine, it is a cultural practice. Although Sarah did share experiences her father had that were different than the white, middle class experiences of her classmates and their families, she seemed to be coming from much the same cultural background, the Bayou "bubble," as Jennie described it, that the other participants were working from.

Jaclyn

When I first met Jaclyn, she reminded me of a prettier Drew Barrymore. She enjoyed dressing in the latest fashions, and no matter how uncomfortable the clogs or sandals seemed to be, if they looked good, she struggled with them the entire day.

Shyness seemed to come over Jaclyn if she was not with a good friend. She was talkative and friendly to everyone when she was with Zoey, but once they were separated at the community service center, she became reserved (1/9/02 OBS). Jaclyn described herself,

And I guess I am real patient, I have to be because I have 4 brothers and I am very easy-going, I don't get very frustrated easily, I'm very, "Okay, just you know. . ." I think having a big family helps with that. I don't know, I'm very outgoing. People will say, "But you are so shy during class." I just know when I can have fun or not have fun, time to be serious.

. . . (1/7/02 INT)

When Jaclyn was not working or enjoying her family, she was involved in sports. She explained,

. . . I am a big athlete. I have been on the swim team since I was little, and then I started doing soccer and softball, and when I was old enough, volleyball, and I love that because I play club volleyball so I have my club volleyball friends and my school friends. I think there are only two people on my club volleyball team that go to the same school, so we all have fun together. (1/7/02 INT)

What seemed to separate Jaclyn from her classmates was her family's current economic circumstances. Both her parents lost their companies: her mother lost her bakery, and her father lost his construction company. At the time of the study, her father was working for a construction company, and her mother was managing the bakery she once owned. Jaclyn described most of her classmates at The Bayou School as being from the upper class, while she considered her family to be from the middle class or possibly even the lower class since losing the family businesses (1/7/02 INT).

Jaclyn seemed to enjoy her family. She illustrated, "... it is just I have a great family, and we have fun together, we're a crazy family, they're funny, and outgoing and fun to be with" (1/7/02 INT). She is a middle child, with two half brothers and a half sister older than she is and two brothers younger than she.

Jaclyn's patience helped her during a service experience she had over the summer. She worked at a school and community for children and adults with mental retardation. She described,

My best friend's brother is retarded, and I have been around him my whole life, and ... her grandmother started Briarwood, I don't know if you have heard of it, it is a school for the mentally retarded and they can't be in a normal school, and Brookwood, it is like a community where the retarded people would go when they are too old for Briarwood. . . They go and they work and they get money. And so I have grown up with that, and I've gone to Briarwood and I got to work with these twins with autism and I had so much fun with that and so I am thinking about going into that,

working with the mentally retarded and handicapped and because I just had so much fun with it and you just really appreciate them. . . . It just I don't know, it's like, it's the feeling like you are, like there are people who can't help themselves, and if you can help them then you should whenever you can, help them feel better about themselves or just to have a friend or you know. . . . (1/7/02 INT)

Jaclyn thinks she would like to work with people with special needs at a place like Briarwood when she is finished with school. It seemed that before the class began that Jaclyn's commitment to service was out of altruism. She believed in charity. As she said, ". . . there are people who can't help themselves," and she wanted to be a person who could help them. She chose to take Stephens' class so that she could help people. It made her feel better. Before the class began, she had not considered an alternative to this way of thinking, service that is transformative. Chapter Seven describes Jaclyn's reaction to the possibilities of changing society through service.

Jaclyn considered diversity a "normal everyday thing." She explained that she is around diverse groups all the time including her uncle who is quadriplegic, her best friend's brother who has mental retardation, and her good friends who are black. Jaclyn believed that diversity was something that people should get used to.

Differentiating between socio-economic classes was easy for Jaclyn. She explained the differences,

I think the upper class people, a lot of them, live in Royal Highland here in Harris, and they live in these huge houses, and for them money is no

object, and they have five different cars, and just like whatever they want they get, and I think like middle class is just the everyday working people that have to work for their money just like the lower class, and they [the poor] are sometimes going month to month without like paying like waiting for the paycheck to pay the bills and that is all that they have. The upper class most of them have a lot of money, either coming from their parents, or trust funds, or just made a lot of money. Like in the lower class, they have to month by month wait for the check to come so they can pay their bills and some people can't even get jobs and those people are just feeding off of the government, and so I think the middle class, they don't have all of the things that the upper class people have, and they have to work hard, but they aren't as bad off as the lower class. (1/7/02 INT)

Jaclyn's major change in her family's income seemed to make her more understanding of economic difficulties than her classmates. She understood the concept of "negative cash flow" and "living from check to check" because even if her own family had not experienced that drastic of a change in resources, they were trying to get by on less than they were accustomed to. Jaclyn also seemed more sensitive than most people to the "underdog." She cried once when I was talking with her because she was trying to discuss how inspired she was seeing the senior citizens who did not have many resources reaching out to others to help them (2/12/02 INT).

Zoey

Zoey described herself as outgoing and open to others. She explained,

I'm pretty outgoing, and I really like to be around people like gregarious, that's one of my vocabulary words, and I like to hear what other people have to think like some and how people express themselves like I like going to art museums a lot and stuff like that. I like to write a lot like poetry and stuff like that and I like to go to nursing homes and stuff like that because I like to talk to people about how they view everything in the world and their different perspectives. (1/7/02 INT)

Zoey's demeanor reminded me of my own somewhat. She seemed to constantly be in a hurry and a bit tense. When describing her interactions with the senior citizens early in the service project, she said, "...I guess when I first went there, I was like, 'Yeah, I'm just going to talk to them. You know, get what I need to know and leave'" (2/11/02 INT). I don't think, though, that this statement reflects an insensitivity in Zoey, but it does demonstrate her fast-pace, which can sometimes result in missing out on opportunities for deep connections with others. Zoey described herself as busy as well, but she felt that this service experience helped her with it. She said,

I learned I have a lot more patience than I thought I did, and um, I guess yeah, usually I get real like flustered and start like fidgeting and stuff, but talking to them, I don't know, it really helped me because I had to like talk softly and you have to listen, so I don't know, so I really learned patience and stuff like that. (2/11/02 INT)

At the time of the study, Zoey and Jaclyn were close friends. Both of them were new to The Bayou School, and they both played volleyball. In addition to playing on the

school volleyball team, Zoey was a member of the school's spirit club and the community service club. She also played club volleyball.

Zoey was the only participant in the study to have gone recently to a public school. When her parents divorced, her mother moved to the city while her dad stayed back in the suburb where she grew up. Zoey decided to live with her mom and go to a private school for the first time in her life. She has one brother who is in the sixth grade and lives with their dad (1/7/02 INT). Zoey's mother was a partner in a computer consultant company and her dad was the vice president of sales and marketing for a major gas company at the time of the study.

Zoey shared that she planned to be a teacher when she is finished with school. She chose to take Stephens' class because she liked talking to other people and "hearing what they have to say" (1/7/02 INT).

As a part of the community service club, Zoey brought a Christmas gift for a family the club adopted. She did not get to meet the family though. She just brought the gift in to the club sponsor for it to be given to the family. Zoey participated in other service projects before coming to The Bayou School. As a part of the National Junior Honor Society, she visited a nursing home where they served the residents food and visited with them. Zoey met a woman who lived through three centuries. She said she was in really good health for being 100. Zoey said, "She was born before the turn of the century in the 1800's and she lived this amazing life and she has seen all these people, and it was just real cool to talk to her" (1/7/02 INT). Singing at the nursing home with

her school's choir and cleaning up a highway were other service projects Zoey was a part of (1/7/02 INT).

The lack of diversity at The Bayou School was a change from Zoey's public school experience. She elucidated,

There isn't much diversity here at Bayou. I guess there is a lot of, there are more Jewish people than I have ever met, I guess. That's not a problem for me, but there were no Jewish people at my old school so that is changed. But diversity like races there's not a lot of that, but at my old school white people were a minority, so that's a big change. (1/7/02 INT)

Zoey, like Sarah, seemed to have trouble deciding to which social class she would categorize her own family. She thought her dad was probably in the middle class, and at first she said she thought her mother was as well. After considering it for a moment, though, she decided that maybe her mother belonged to the upper-class, even though they did not spend a lot of money on possessions (1/7/02 INT). I wondered if Zoey might be in the upper economic class because she talked about having a personal trainer for weight lifting and exercise at the city's exclusive resort country club.

When I asked Zoey to define three basic economic classes: poor, middle, and upper, she explained,

Well, lower class, I guess they go from people who don't have money at all like they lived in shelters to people that maybe didn't go to college or something and they have to be like a waitress or something like that or people who work in the office something like that. Middle class would

probably be most people in the suburbs or middle-class and that's most of the population and the upper class are people who make a lot of money and have big houses I guess. (1/7/02 INT)

I asked Zoey what kinds of jobs the middle class hold, and she said that they have jobs like a teacher or an engineer, "the jobs that (most) people hold today" (1/7/02 INT).

Since Zoey said that most people are middle class, I also wanted to know what kind of possessions they do not have that maybe the upper class do. "Well, like here everyone has a cell phone and maybe in the middle class they wouldn't have or everyone in the family wouldn't have one. And I guess cars they wouldn't have a Porsche. In the upper class they would have really nice cars" (1/7/02 INT).

Penelope

Penelope was one of two tenth graders to participate in the service-learning class being studied. The other tenth grader, Penelope's friend, dropped out of the study after the class was over. I teased Penelope during the class that she reminded me of "Judge Gray" on the television show *Judging Amy*. They have the same big smile and big, soft eyes. They are also both naturally pretty.

During the five interviews I gave Penelope, she was often smiley and a bit giggly. "This is going to sound strange, but. . ." seemed to be a popular phrase with her (1/7/02 INT). Even Penelope's choice of a pseudonym, Penelope, made the two of us laugh. She described herself as, ". . . pretty relaxed and sort of I let things go. I mean I care about things but also its not a big deal. I sort of have to let it go, I don't know, I guess I'm

probably obnoxious but when I'm with my friends, I try to make people or the mood lighter because sometimes it can be a little dismal" (1/7/02 INT).

I noticed when I was substitute teaching that Penelope was in honor's classes. This is not something that she bragged about during her time in the service class, nor did she even mention it in any of her interviews.

Penelope was not only busy with her difficult academic schedule, she also participated in several extra-curricular activities. She played both school and club soccer, field hockey, and she ran track. She was hoping to play sports in college.

In addition to having a brother in college, Penelope had a sister who was a senior at The Bayou School at the time of the study. Her mother was a nurse and her father was "like a consultant or something" (1/7/02 INT). Penelope explained that she did not understand her father's job.

"I kind of want a farm," Penelope replied when I asked her what she wanted to be when she finished school. Seemingly embarrassed, she explained,

I mean, I don't really like the city, and the people I most admire are my grandfather and my uncle, that sounds strange, but they are farmers, and I know they sort of they've got bad parts of their personality, but I mean, and I don't want a job where I sit behind a desk everyday. And it would sort of make me feel like I was giving, I don't know it's strange. . . I mean I like working with, I mean I've gotten to where I used to just like the cattle part, but now I like the crop part. I don't know it's pretty strange.
(1/7/02 INT)

Penelope chose Stephens' class because she really wanted to do a service class, and her friend wanted her to choose his over serving at an inner-city charter school.

Reflecting on her past service experience, Penelope said,

[I've never done a service project that was] four hours a day for three weeks. Just little stuff. Stuff with my church. My church has a habitat. It's in the backyard of Ellis Field. Homeless people live there so that they can get back on their feet, and then, huh, I haven't done anything there for years, I mean we just helped sort of some of my friends were in charge of it, so we just sort of did little jobs out there, and then we served meals and stuff like that. (1/7/02 INT)

At Christmastime the year before the study, Penelope worked at the habitat. They gave the kids and adults backpacks and a meal. Penelope also was a member of the school's service club. She cleaned up a beach and dropped off presents in housing developments for Christmas. They also went to a place called Star Home, where beaten women and mothers and their children stayed. They worked with the children. Penelope described how these service experiences made her feel,

After every one you feel better about yourself because you feel like you are helping people. You are giving something. You're spending time doing something that is worthwhile instead of just watching TV, which is what I do most of the time. Even though when I'm getting in the car to go there, you know, I'm thinking, "I don't really want to do this," I mean sometimes it's sort of tedious just standing around or walking around, but

it's enjoyable afterwards because you feel like you actually have done something. (1/7/02 INT)

Penelope's experience with diversity was limited, in her opinion, because The Bayou School was predominately white, middle class, and Christian. She explained,

In our grade, there are probably about ten or fifteen people who aren't Caucasian, upper-class or middle class. There are ten or fifteen people who are minorities. There are probably only thirty people who aren't Christian. It doesn't give you an understanding of how things really are. I mean until about seventh grade I thought the rest of the world was Episcopalian too, then we were talking about it, and I found out only four percent are. (1/7/02 INT)

Penelope had a small amount of contact with people of different backgrounds than hers in club soccer. She explained that one team she was on included a girl from Argentina and two English girls whose father and mother were from Australia and Thailand (1/7/02 INT).

The upper class, according to Penelope, tend to live in big homes and everyone in the house has their own car. The middle class live in smaller houses and have only two or three cars in the family. The lower class only have one car (1/7/02 INT). Penelope went on to describe the lower class,

So lower class, if you are upper lower, like close to middle class, you might have a house, but if you are lower lower class, you have next to nothing, and then that's really, we were reading, I think it was in English,

actually it was an essay or something, it was talking about how they have no hot water. It was in the seventies, I think, no hot water, um, she dropped out of school because kids would make fun of her because she never had clean clothes, or new clothes or anything, so she always felt bad for her kids, and then she saved up like the exact amount of money it cost to buy a thing of Vaseline, but then the price had gone up two cents. And that made me appreciate more because each little penny was budgeted, I mean now I feel bad if I am throwing things or losing things, I have trouble keeping track of things, but I mean it makes me realize how fortunate you are. . . I know in the lower class not everyone is like that, I mean some people have a car, they might even have two or something, but they have to work for that. They're usually working one or two jobs, and it's not always a nice job, but I mean, and the kids sort of have to be responsible for themselves. (1/7/02 INT)

Penelope seemed to be the most pensive of the students in this class. The other girls seemed to know where they stood on the issues discussed in class, but Penelope was constantly working through the complexities of the issues.

Jennie

Jennie had been in The Bayou School since sixth grade. She was a freshman at the time of the study. Her mother was the school psychologist, and her sister was a seventh grader at the school. Jennie found the school to be exceptionally stressful. She admitted, though, that it could be stressful because she was taking two languages and honor classes.

She said that there are many nights that she doesn't get any sleep because she has so much homework (1/7/02 INT).

Jennie was talkative, confident, and friendly with everyone she was around during the class. While she and Sarah seemed to "pair off," she talked often with all of the girls. She described herself as hard working, explaining that she goes the extra mile on tasks. She said she had high expectations for herself. On a personal level, she said she was good at keeping secrets. Jennie played volleyball for the school, and she enjoyed dance, especially jazz. Sometimes after school, she worked out and ran (1/7/02 INT).

Like all of the girls in the study, Jennie had a close relationship with her family. She enjoyed spending her free time with her mom and her sister. Her parents were divorced, and she did not see her dad very often even though he lived in the same city. In addition to being The Bayou School's psychologist, Jennie's mom had her own practice. Her dad used to have an oil business, but he retired. After a while, he became bored and got involved in investments. He also spent his time as the chairperson of a board to better the city. She said this board, "tries to encourage the public schools and really poor places in [the city] and trying to raise standards" (1/7/02 INT).

At the time of the study, Jennie wanted to be an attorney, but she also wanted to be in business, so she was hoping to combine the two.

Jennie was attracted to Stephens' class because she likes working with people. Most of her prior service experience involved building or refurbishing homes. She worked for Habitat for Humanity one summer, and she participated in a project with her

school where they painted people's houses if they could not afford to paint them themselves.

The Bayou School needs more diversity, according to Jennie. She asserted,

I think definitely a large part of this school and getting to know everybody you see there really aren't a lot of people who aren't like white. I think there needs to be more so that we have more diversity, but I don't see very many, especially in middle school, there were like two people, and I think it is important to interact with them and see like that they are people too.

(1/7/02 INT)

Jennie's definition of economic classes was similar to her classmates. She explained that people in poverty were barely getting by, and they may not even have a home. She said that if they had a home it was a "shack" (1/7/02 INT). The middle class had all of their necessities, but they still had to work for them and for things that they wanted. She said that the upper class had all of their necessities too and things they wanted. The middle class was not struggling as much as the poor, and the upper class did not have to struggle at all. Jennie felt like her family was probably in the middle class compared to the rest of the nation. She explained, "Well, I heard there's like there are 2% of the people in the nation who have what they need and more and stuff, and I have things I want, so I guess, I really have no idea. I mean it could be middle class. I don't think I am poor because I have money and stuff I need, but I don't know" (1/7/02 INT). Jennie admitted, though, that compared to the rest of the world, she was upper-class. She said,

To the world, I would say upper-class, like probably everybody here (The Bayou School) would be considered upper-class compared to the world like especially compared to the really poor countries like I guess you've seen Afghanistan on television and there are people who are starving and stuff, so compared to them we are pretty lucky. (1/7/02 INT)

Jennie seemed to create the closest bond with one of the senior citizens than any of the other girls did. Georgia was a younger senior citizen who was bilingual and claimed to have had a professional job at a local hospital before she had to retire in order to battle stomach cancer. Just about everyday, Georgia gave Jennie small gifts: costume jewelry, crocheted coasters, safety pins with beads on them, and a book on speaking Spanish. Jennie asked Mr. Stephens what she should do when Georgia gives her gifts. He said that he thought most of the time she just needed to accept the gifts, but he added, "You handled it well today when you told Georgia that you would look at the book when you came back next time instead of taking it with you" (1/14/02 OBS).

Aly: Participant Who Dropped Out of Study

Aly, the other tenth grader who took the class and was in the study throughout the class, would not respond to my attempts to meet with her for interviews after the class was over. She also did not do the journal assignments that I reviewed for analysis. Aly also missed several class periods during the term, so perhaps she did not feel a genuine part of the class as the other girls did. This disconnectedness may have made her less committed to being a participant in the study. Another possible reason that Aly did not finish the study was the time commitment. When I scheduled interviews with the girls, I

told them I could interview them any time they wanted me to: before school, during their free period, during lunch, after school, in the evening. But no matter when they were interviewed, it took time, usually about half an hour. All of the girls seemed busy with their difficult coursework, sports, and other activities. Aly was having trouble transitioning to The Bayou School academically (12/18/01 INT), and she played on the soccer team. This probably consumed her free time, making it hard for her to take time out to meet with me.

White Privilege and Altruistic Service

All five of the girls were from at least the middle class. If they were from the upper class, they were uncomfortable admitting it. All of them knew what they wanted to do when they grow up: a farmer, a teacher, a lawyer, a model, and a special needs professional. Everyone also had prior experience serving their community, and most of these experiences included serving people of low economic statuses. They all seemed to have served in the past out of a sense of charity and altruism. The fact that all of the girls described themselves as being from the middle class correlated with Proweller's (1998) observation that "the middle class seems to feel that it represents everyone, everywhere" (p. 69). She explains how Americans tend to believe that the middle class is a "*universal class*" with "*universal membership*" (p.69). All of the girls' definitions of middle class were broad enough to include them and their community. Only Jaclyn, who witnessed a sudden change in her family's financial condition, considered that her family may be lower middle class. Believing that most Americans are middle class makes it possible to

avoid guilt and consciousness-raising. If it is only a limited few who are living with low incomes, it is not a problem society needs to prioritize.

The notion of minimalizing differences could also be seen in the girls' views about racial and ethnic diversity. Although a few of the girls called for increased diversity at The Bayou School, they wanted it so that they may see that "we're all human" (Jenny, 1/7/02 INT). Jaclyn also tried to diminish the differences that accompany race and ethnicity declaring, "You get to a point where it's just like they are just like you, and it's no big deal" (1/7/02 INT). When I was interviewing each girl for the first time, I caught myself hoping that they would discuss how most of the Hispanic people associated with The Bayou School were employed by the school in unskilled labor jobs. I also hoped that they would mention how people stood on the medians of busy intersections seeking hand-outs in their community. To me, these were definite examples of their own experiences with diversity in their community, but none of the girls brought up these trends. Kenny (2000) asserts, "The moment one calls attention to privilege it begins to unravel" (p. 33). Stephens hoped that his class would encourage the students to reflect on their own position in society in order to become more conscious of the positions of others who were not privileged. Despite their common backgrounds, each girl's experience with this service class was unique to her classmates' encounters.

CHAPTER SIX:
WORKING TOWARD SIX MULTICULTURAL GOALS THROUGH SERVICE
LEARNING

In order to situate this study within the current literature on service learning's influence on the multicultural goals that Bennett (2000) articulates, I have studied the research that has been done on each of her goals with regards to service learning. I then placed findings from this study in the context of this existing research. Murray and Rath (1994) compared a review of literature to a stone wall. Using that metaphor, "Literature as a Stone Wall" (Appendix C) illustrates the holes that still exist in a new field that brings service learning and multicultural education together. Perhaps these "blocks" of the wall are missing because these goals go less noticed than the reducing prejudice and combating racism goal, which is more popular. Still, though, educators are engaging their students in service learning that seeks the global awareness goal, but previous to this study no one has systematically researched the impact on students within such a program.

Multiple Perspectives

Weah, Simmons, and Hall (2000) believe that because service learning is experiential, motivating, and engaging, the students are moved to go beyond their own perspectives and learn about others' views. They go on to explain that service learning gives students an organized opportunity to think about and discuss their concerns and confusions about the challenges of race, culture, and other differences. Service learning can be a method for teaching students to view events and circumstances from several

perspectives. Many American colleges are also using service learning to nurture values of diversity in their students.

Barton (2000) conducted a case study on pre-service science teachers where she had the eight participants teach science collaboratively to homeless children after school. Barton examined how community service learning could address the multicultural dimension of science education. She found that through this experience the pre-service teachers became aware of how their beliefs about science, schooling, society, and themselves impacted their relationship with the children. Pre-service teacher Tammy wrote in her journal,

In the lesson (about our trip to the park), we were supposed to ask our group about their feelings on nature. The origin of this question is so science-centric. It assumes that the students have feelings for nature and recognize their attraction to nature, if they have such an attraction, as feeling. Here, the direction has been constructed by the teacher. The question could have just as easily have been 'What do you feel about Newton's theory of relativity?' Both of these questions are at equal risk for sounding foreign. (p. 816)

Tammy now looks at her lessons through the eyes of her students, recognizing that their experiences with the topic could be different from her own.

Kahne and Westheimer (1999) note that the reflective stage of service learning can contribute to developing multiple perspectives. They assert, "Structured, informed, and systematic analysis of service experiences from a variety of ideological positions will

not ensure critical thinking in the strong sense, but such reflection should make that outcome more common” (p. 37). Kahne and Westheimer give no reasons as to why this reflective activity connected to service does not “ensure critical thinking in the strongest sense” (p. 37). They do not even define “strong.” They also do not give any examples of classroom activities or programs that produce more critical thinking than service learning.

The five participants of this case study revealed that once they began to build relationships with people they would not normally mix with, they started to see things from their perspectives, as different as these were from the views their parents raised them with. Even though the girls’ intimacy with the clients varied, they all began to realize that all people have their own contextual perspectives, and that these views are as legitimate as their own.

Sarah Brown, the only African-American participant in the study, was raised with the idea that drugs are destructive and those who abuse drugs belong in jail. According to Sarah, her father grew up in a tough neighborhood, and he was the only one of his six friends who is not either dead or in jail. He is a successful businessman and has a healthy family life, including a wife and two daughters. Sarah was the only participant to declare a political party sympathy: republican. After Sarah interviewed Eduardo, one of the Hispanic clients at the community center, her “cut and dry” approach to social problems began to soften a bit:

One of the things that he changed my opinion was he [Eduardo] says that if people are on drugs, they should go to a hospital and not jail, and I always thought they needed to go to jail. But he made sense because he

said if you go to jail, you associate with more criminals and then you just want it more so he really made sense to me and changed my opinion about people who do drugs. (1/18/02 INT.)

Sarah also began to consider Eduardo's perspective when she thought about the economy's effect on low-income senior citizens. She wrote, "Now, whenever I think of the economy, I will think of Eduardo" (1/25/01 JOURNAL).

Before the participants went out to the service site for the first time, they were asked to look at eight different pictures of eight people from different ethnicities, ages, sexual orientations, or socio-economic statuses. The participants then wrote down what they thought that person's day-to-day life was like. Zoey was the only participant who was not uncomfortable describing people based solely on a snapshot of them. The other participants felt they were being forced to stereotype. Instead, Zoey stated, "(The activity) really helped me organize my thoughts on different kinds of people" (1/7/02 JOURNAL). By the end of the service experience, though, Zoey appeared to be willing to see people who are different than she is as valuable. "I think if more people went out to the service site and saw, they'd be like, 'Now I know that they are out there. I'll think about it the next time.' Like when I vote or something, and there is a law . . . that is being passed, or something, I'll think about that" (2/11/02 INT). Zoey continued to explain,

Um, I guess I don't know like, when I first saw them, they were just kinda like people, you know, or people we were going to serve, but now that I know their background and their stories behind them, it's like I know what brought them here, and that just gave me a new perspective on like how

not that, I guess, I look at it now as not as much as they don't have this but what they have gained. Because they all started out at such a lower income as even what they have now. (2/11/02 INT.)

Penelope found that despite the language barrier she began to consider her new friends' lives when she tried to make sense of the world around her. On the last day of the service experience, she wrote in her journal, "Just spending time with our served people and playing games with them changed my perspective on everything" (1/25/02 JOURNAL).

Looking at the world from a different vantage point is something that most schools already try to do through literature, history, and writing activities, but getting to know people who live lives very different from the students brings these new viewpoints alive for them.

Cultural Consciousness

Service learning that exposes students to cultures with which they would not normally have contact helps students attain the cultural consciousness goal when the students are led to examine the new culture and their own through the new culture's perspective. In her review of the current research on service learning, Billig (2000) observes, "Service learning has a positive effect on students' interpersonal development and the ability to relate to culturally diverse groups" (p. 661). She also found that students who participated in service learning felt more comfortable communicating with ethnically diverse groups.

Silcox (Qtd. in LeSourd 1997) studied a program in which a group of American high school students traveled to Russia to work with Russian teens in an urban environmental monitoring project for three weeks. The goals of the program were for the students to learn more about environmental education through experiential learning and to build interpersonal relationships with students of a different culture. The post-test findings found an increase in both groups' awareness of environmental issues and their view of their potential as agents of change, but neither group increased their cross-cultural tolerance. Perhaps the students needed debriefing and instructional activities in addition to their fieldwork to guide them toward an acceptance of the cultural diversity with which they were faced. They also may have needed more time with the Russian students in order to build a strong positive relationship with them.

This goal, though, was one that all of the girls reached to some degree even if they missed out on becoming personally close to the clients because of the language barrier. Jennie's awareness of a culture different than the one she grew up in can be traced throughout her service experience. Before the class began, she wrote in her journal, "(I think my community) is in a 'bubble'-sometimes I don't think that we see how most people actually live. Many of the people in my community are so fortunate to have all the necessities without having to work hard or work at all. But not only do we have the necessities, we also have things we just want, not that we need, but things that we want. I think that this experience will be an eye-opener for many of us, including myself" (1/7/02 JOURNAL). Jenny was already conscious of her sense of privilege compared to others in society.

“By the end of the three weeks, I hope to better understand the lives of these people and be able to have interesting conversations with them” (1/8/02 JOURNAL).

“Before this community service project, I really couldn’t fathom what or how the lives of those in poverty actually were” (Then she crossed “were” out and wrote in “are”). (1/15/02 JOURNAL)

“I have learned and seen that many people do not live as those at Bayou who live in a ‘bubble.’ The Meals on Wheels was really a growing experience that I will never forget. I will be forever grateful for this amazing experience that I will cherish forever” (1/25/02 JOURNAL).

The idea of “cultural” consciousness can be a bit prohibitive in that if the students decide the people at the community center are from a different “culture” (even though they do have their own culture), then they may be less likely to take social responsibility for their situation. These people were in fact members of the students’ local community. The students often spoke of never seeing this part of the city before and of understanding for the first time that these people really exist, even though the community center was less than twenty minutes away from The Bayou School. Instead of calling this new awareness “cultural consciousness,” “social consciousness” may be a more inclusive label.

Intercultural Competence

Nel Noddings (1992) writes that people tend to rely on absolutes or an “ethical calculus” when forming opinions about world affairs. She asserts people start by assuming that all people seek freedom or happiness and that everyone has a right to those

things. Schools tend to evaluate situations at a distance through textbooks, journals, and videos, but this leaves people unaware of the needy's real concerns. For example, those who people want to help attain freedom may just want to eat or live free of fear. They may have a different definition of freedom and happiness. Some well-intentioned teachers and students will take the side of the persecuted. They then try to better the oppressed's condition (according to their own definition of what would make it better). Noddings states,

One purpose of global education and multicultural education is to supply students with knowledge of other people and their customs. We suppose that knowledge will reduce misunderstanding, stereotyping, and the almost instinctive fear of strangers. But knowledge alone is unlikely to establish caring relations. . . Knowing something about other cultures is important and useful, but it is not sufficient to produce positive relationships. (p. 113)

Noddings says that when people try to care at a distance they do not treat the care-receivers as individuals. People caring for strangers may also assume that the cared-for want to live exactly as they do—that they want the same worship, customs, work, and education. The intercultural competence goal means that the students take the time to understand and empathize with other cultures, instead of “caring at a distance” through their own worldview. Using service learning to bring students into continual contact with an oppressed group helped these students to see things from the oppressed's perspective so that they

are not too quick to make assumptions about what they need and want. Sarah compared this service experience with others she had had in the past:

This class allowed us to develop relationships with the people whom we served. I got to know Eduardo very well and long-term involvement is something many service projects don't address. Also, when you get to know someone the experience has more import than when you just see their face once. (1/25/02

JOURNAL)

Sarah said earlier in the class that going to the service site gave a "face" to the statistics that they read or heard about in the classroom activities (1/18/02 INT). She also believed that the only way a person could change her mind about social issues was to actually experience the issue first hand. She explained, "I think that the only thing that can change your attitude is just actually being around the people and getting to know them and getting to talk with them" (2/7/02 INT).

Stachowski and Mahan (1998) surveyed 109 students who did their student teaching either on an American Indian reservation or in an overseas nation. They concluded that important lessons these student teachers learned did not only have to do with their classroom lessons, but also they came from their interactions with the broader community. They quoted one student, Ed:

Cultural immersion rocks the free world! Living, breathing, eating, and laughing with Navajos opened up tremendous avenues of cross-cultural understanding. I had a chance to learn a lot about the Navajo world, and

people here learned more about the Anglo ways. Whether we like certain aspects of one another's culture is irrelevant. Cultural immersion allows one to realize that people are the way they are for valid reasons, no judgment attached. (p. 157)

Why did Ed broaden his cultural perspective while the high school students on the Russia service trip did not? Ed was probably immersed in the culture for a longer time, an entire semester, while the high school students only had three weeks for their cultural experience. The student teaching program also required the students to submit reflective essays where they were to identify the local attitudes, cultural values, and important issues they encountered during their experience. This important activity seemed to be absent in the service trip to Russia.

While the participants of my study did develop empathy for the senior citizens' culture, some of the participants expressed their lack of complete understanding of the culture because they only saw the senior citizens at the community center. When Jaclyn was trying to imagine how senior citizen Carolina would respond to Jaclyn's problem statement that senior citizens in this community need to feel safe in their homes, she struggled. Jaclyn reflected,

...I don't know the neighborhood real well. Like the people who live in subsidized housing, I think they are pretty safe. Because they have the door that can't be opened unless you have the card or someone opens it for

you, but other than that, I don't know about a normal home in that neighborhood. (1/23/02 INT.)

Jennie had a similar problem when she tried to consider an alternative to the Meals on Wheels program because she had never been in any of the clients' homes, so she did not know what resources they had or did not have:

Um, uh, maybe well, it just kind of depends on how disabled they are, um, maybe buy them groceries or have them purchase. I guess purchase them groceries that are like easily made. See, I don't know how much these people have. I don't know if they have a microwave or not." (1/23/02 INT)

Perhaps if the students spent time with the clients outside of the community center in their homes and with their neighbors they would have felt like they had a fuller understanding of their culture.

Combating Racism, Sexism, and Other Forms of Discrimination

Service learning brought the students to the oppressed. These two groups were then able to get to know each other. Together, they were able to examine and act on social constructs that keep these two groups from having equal opportunities. Noddings asserts, "Again, there is no fully adequate substitute for direct contact. If our knowledge comes only from books and lectures, it is easy to sentimentalize the (oppressed) and suppose that we need only avoid 'prejudice'" (p. 124). Students who participate in service learning have the chance to practice respect for diversity when they deal with tensions and conflicts that arise among people of different cultures (Weah, Simmons, Hall, 2000).

Before their service learning experience, most of the students already were aware of the concept of “stereotyping.” Even though they were cognizant of this behavior, by the end of the experience, they identified it as a positive change that they had made as a result of the class. Sarah explained her change in perspective,

People who're in need are willing to help themselves, and a lot of people in the media who can't speak to them. Like when you listen to Al Sharpton, I don't know, he sounds like they won't help themselves and you have to go and do everything, and when you actually interact with the people that he is supposedly speaking for, it's like they can help themselves, and you just have to meet them half way. You don't have to go in and do everything, and they may be incapacitated to do everything, but they're not powerless and those senior citizens can do something about their situation. (2/7/02 INT.)

Jennie had a preconception about elderly people. By the last week of the class, she questioned her previous stereotype of them. “Oh, and I am losing my idea of kind of like stereotypes that all older people are like grouchy and grumpy and they just like to sit there. I mean a lot of them do, I mean like they can't move a lot, but I know one person at my table she gets up and dances all the time” (1/23/02 INT.).

Penelope's preconception about poor people came from seeing people on the busy streets in her community asking for money:

When you see somebody on the street, you think, “Oh, they must feel sorry for themselves, or something,” but they don't. . . They [The senior

citizens] can't obviously better their financial situation, but they aren't bringing it out on everybody else. "I'm gonna just make everybody else's life miserable." (1/18/02 INT.)

Jaclyn seemed to have the same expectation about the senior citizens that Jennie had. After getting to know them, though, she changed her mind. She explained,

I thought that they would just be bitter and not social. But they are actually the most giving, happy people I have ever met. They help each other out and give you things and want to make gifts for people to make them feel better. I thought at first we would be helping them and teaching them things. But they help others so much and have taught me so many things. (1/16/02 JOURNAL)

Jaclyn also humbled herself by learning that she could learn from people who may not have the same resources she had. She had the idea that she was coming to the service site as the superior to the subordinate, but she found that she was actually on equal footing with the senior citizens.

In Barton's (2000) science pre-service teachers' service learning at a homeless shelter case study, Arzfan discussed how he had come to examine his beliefs about science, children, and society, and how that influenced his intentions:

My main preconception I had when I went to the shelter was that the things that we talked about would be more perfectly made real. (I thought) it was just a matter of having the right intention. Well it's not just that that matters, but a big part of it is having thought about it and to have been

critical in thinking about how you want something to go, or how you wanted this lesson to go. . . I think another very important change that took place was my idea of, umm, see I used to see these kids as violent because of their parents, I used to really blame the parents for their actions. And now, I'm beginning to see there are other causes that might be at play. You know what Michelle was stating that kids are kids and kids will fight no matter where they come from. . . . You know Carleen's mother was really special. She was a very wonderful woman and she sort of broke my stereotype of this woman who beats up their kids. (Barton, 2000, p. 816)

Arzfan learned from the children and adults at his service site, and he began to challenge his preconceptions about homeless people. Barton reflected that her study demonstrated that this service project gave the pre-service teachers "opportunities to explore education in out-of-school settings, develop relationships with children and families in non-school contexts, learn about children as children rather than as students, develop ties with the community, develop social and interaction skills, and gain greater awareness of other cultural and social norms and values as well as their own beliefs, strengths, and weaknesses" (p. 817).

Boyle-Baise's (1998a) interpretive case study on 65 pre-service teachers observed the students' experiences participating in an eight-week service-learning activity as part of their multicultural education class. She found that while these students tended to have "increased tolerance, especially a willingness to work with youth who are culturally diverse or living in poverty," they did not begin to critique the community in an effort to

understand the complexities of injustice and/or act socially to affect change (p. 58). This study gives testimonies of individual participants, but due to the fact that she has 65 participants in a case study, the reader does not get to watch the development of any one participant's attitude. This study often uses the word "many" when referring to a number of participants who experienced something or felt a certain way, but the reader has no idea how many "many" represents.

From her work with pre-service teachers, Boyle-Baise (1998b) found it "taxing for (them) to recognize their privilege" (p. 11). Consequently, they fail to critique society and recognize discrimination and other injustices that necessitate change. These missed opportunities arise from their views of service learning as charity rendered towards those less fortunate. This presents a significant problem for multicultural education as their perspectives "can advantage the giver and humble the receiver" (p. 6). Such ideas distract from actions that would redress unjust society by giving impetus to "a sense of giving, but leaves(ing) deficit views intact" (p. 6).

Pre-service teachers at Michigan State University are offered a course titled, "Human Diversity, Power and Opportunity in Social Institutions." These typically white middle-class students are placed in an urban service site. As part of the class, they each must write a case study on a child or adult that has a substantially different background than their own. Weah, Simmons, Hall (2000) affirm, "This work challenged the students to face their own perceptions, biases, stereotypes, and fears about issues of diversity and social inequalities" (p. 675).

In a quantitative study conducted by Burns, Certo, and Storey (1999), service learning was shown to positively change high school students' attitudes towards high school students with severe disabilities. Their methodology consisted of two separate experimental groups of twelve students each and a control group of twelve students. Members of the first group were volunteers in a semester-long service-learning project to work on a community garden on the school grounds. Eight students with intellectual disabilities ranging from moderate to severe also participated in the project. A second group of students took part in a service-learning project assisting ten students with disabilities ranging from moderate to severe in their involvement in a two-day Special Olympics event. The control group of students had no interaction with students with severe disabilities. Pre- and post-testing was conducted to ascertain initial and subsequent student attitudes towards students with disabilities. Their findings revealed that significant positive attitudinal changes occurred with those students whose service learning included shared duties by all participants. Students in the second experimental group who had served at the Special Olympics had no statistically significant change in attitude. Students in the control group who did no service learning involving students with severe disabilities also did not have a statistically significant change in attitude. The study was limited by its failure to account for the differences in time (two days versus one semester), which may have contributed to the attitudinal differences among the three groups. Still, though, the theory that when two groups of different backgrounds or circumstances work together they begin to accept each other is a promising one that merits further research.

In their quantitative study on service learning, Blyth, Saito, and Berkas (1997) found that service learning causes students to become familiar with people they would not otherwise get to know. They assert, "These results are encouraging because positive relationships and getting to know other people in new ways and in new contexts is helpful in an era when too many youth are isolated from adults and people who are different than they are" (p. 45). Students must get to know personally a variety of cultures in order to understand the interconnectedness of our earth, of all of humanity, and of our institutions. Only then can students begin to examine our struggle to create a just society and join in that fight.

While the high school students on the *The Economy's Impact Upon Its Citizenry* class were able to identify their privilege, they still had trouble working beyond the charitable view of service because they did not recognize racist policies and practices in their community. Instead, the students often had fatalistic reasons for poverty. They communicated how grateful they were for being so "fortunate," "lucky," or "blessed." (Sarah, Jennie, Penelope, Jaclyn, Zoey, INT. and JOURNALS) Zoey said, "I guess life gives you whatever, you know, they give you different cards and everyone lives just totally different lives" (1/7/02 INT). On the same day, she went on to explain this fatalistic view of poverty in her journal. She wrote, "Unlike other schools, our community is filled with people who have been blessed by the ways of the economy. Due to this fact, the students in our community are able to do things that many other students at other schools are not able to do" (1/7/02 JOURNAL). Just like the deficit view of Boyle Baise's pre-service teachers, the fatalistic view is detrimental to social progress

because those in a position to affect change believe people are fated to live a particular existence, and they accept the status quo, feeling “that’s just the way things are.” Those who hold this view may not feel empowered to make a difference. *The Economy’s Impact Upon Its Citizenry* needs to get beyond charity service and include tools for empowerment. Bringing in local politicians, social workers, and advocacy groups to speak to the students may give them direction toward how they can take a stand toward social injustices and change.

Unfortunately, the students of *The Economy’s Impact Upon Its Citizenry* did not appear to “fight” racism or other prejudices. The concepts “racism” and “prejudice” did not come up in their class discussions about their service experience or about economic policies affecting people of low socio-economic statuses. This may be why they did not voice a new commitment to fighting prejudice in their community.

Raising Awareness of the State of the Planet and Global Dynamics

Prior to this study, there existed no systematic study that traces the effects of service learning on the participants’ global awareness. I did find, however, a description of a service program that tries to cultivate this consciousness in the students. Sharing this program description may help the reader to see the potential for using service learning for this goal.

Parker, Soto, and O’Brien (1997) organized a long-term service-learning program in Dade County, Florida that concentrated on preserving endangered rain forests. They named their program *Our Forest, Their Forest*, after Aldo Leopold’s phrase *Act Locally, Think Globally*. Parker was acting out of the belief that children will better understand the

characteristics and ecology of a tropical forest eco-system if they could compare it to a local forest eco-system that they could experience first-hand. This program not only enhanced student learning of science, social, and environmental concepts, it also resulted in the preservation of about 1,600 acres of rain forest in Costa Rica.

In an effort to raise money to save the rain forest, students used "environmentally sound" fund raising. This idea was a blend of Leopold's *Act Locally, Think Globally* and Parker's *Our Forest, Their Forest*. This kind of fund raising developed projects that had more positive environmental impacts in the local area than traditional fund raising events. The funds were then used to save a tropical eco-system in Central America. For example, a group of middle and high school students removed invading exotic vegetation from a natural coastal eco-system on Key Biscayne. It was a "clean-a-thon" in which students collected pledges for the amount of hours they worked removing the exotic vegetation. They also raised funds through recycling programs and by selling environmentally produced rain forest products and recycled paper products. Students and teachers also worked with a local nursery to design and implement an *Our Forest, Their Forest* program at several middle schools. They planted butterfly gardens and/or native hardwood eco-systems on the school grounds. They then gave parents and teachers an opportunity to "adopt" a tree at the retail price. They had already made arrangements with the nursery to buy the trees at wholesale, so the net proceeds went to the Children's Rain Forest organization.

The participants of my study had only a vague conception of their global community both before and after Stephens' class. Zoey did not even consider that other

people on this planet may view the global community different from her. She wrote in her journal, "My global community is the same as everyone who lives on earth. Describing my global community is difficult because I have nothing to compare it to" (1/10/02 JOURNAL). Jaclyn was able to reflect on other peoples' views of the world, but again only vaguely. She wrote, "Our global community is kind of apart. Some people help certain people and others help only themselves" (1/11/02 JOURNAL). Jennie had this same obscure description of her place in the global community:

To the world I would say upper-class, like probably everybody here (The Bayou School) would be considered upper-class compared to the world like especially compared to the really poor countries like I guess you've seen Afghanistan on television and there are people who are starving and stuff, so compared to them we are pretty lucky. (1/7/02 INT.)

As unclear as Jennie's depiction of her global community was, she still was conscious of the difference in resources of places outside of the United States. In another journal entry, Jennie described her own local community without identifying any needs. She did not consider the entire city her community, but only the area within about ten miles of her home. Jennie also again spoke generally of the global community, saying that she is very fortunate compared with the rest of the world (1/9/02 JOURNAL).

Sarah's perception of the global community was also vague but optimistic as well. She wrote in her journal, "Our global community is a diverse institution. Mostly, people have a sufficient amount of money and are healthy. But some people live in poverty" (1/10/02 JOURNAL).

This goal was neglected in this service learning class. Although Stephens did discuss global economics with Afghanistan as an example, it was clearly not enough to give these students a rich understanding of the dynamics of global connectedness and their effects on the local community. Again, the class would have benefited from having guest speakers from various social agencies or who were political leaders discuss the interconnectedness of the community's agencies and the local, national, and global communities' responsibilities to social justice.

Developing Social Action Skills

Billig (2000) found in her review of current service-learning research that high school students who participated in service learning cultivated "sophisticated understandings of sociohistorical contexts, were likely to think about politics and morality in society, and were likely to consider how to effect change" (p.661).

Claus and Ogden (1999) maintain that service learning is an extremely effective way to cultivate social action skills in students. They state, "Service experience, when set in a framework of substantive reflection, can also motivate and empower young people to think critically about their world and to act on it with a growing sense of purpose, agency, and optimism" (p. 1). Claus and Ogden have found that service learning contributes to a clear sense of identity, self-worth, efficacy, and belonging in students. It also motivates them to work toward important social change. They insist, "(service learning) has the potential to serve as a strong antidote to the disconnectedness so often associated with adolescence in the postmodern world" (p. 1).

In discussing service learning for young adolescents, Joan Schine (1999) points out the natural tendency for young people to begin questioning the world around them. She says, "As (the students) advance in school, and as their own worlds expand, students' questions and concerns embrace issues of social justice, inequities of opportunity and resources, racial harmony and intergroup conflict—in short, the issues that responsible citizenship requires us all, young and old, to confront" (p. 16). It is clear, then, that service learning gives students a chance to explore these real concerns, the concerns they find important *themselves*, first hand. Schine goes on to explain how students can become change agents through service learning,

Just as the academic disciplines promote sequential learning, adding complexity as the learner's competence develops, participation in service and community improvement can challenge young people to increase their capacity to serve, to demonstrate caring, and to develop and act on their vision of a better society (p. 21).

Kahne and Westheimer (1999) would agree with Schine. They believe that service learning should not just be a touchy-feely activity of altruism. Instead, it must be an attempt to change the status quo. They declare, "Citizenship in a democratic community requires more than kindness and decency; it requires engagement in complex social and institutional endeavors. Acts of civic duty cannot replace government programs or forms of collective social action. Citizenship requires that individuals work to create, evaluate, criticize, and change public institutions and programs" (p. 34). They explain that service learning that focuses on charity might raise students' self-esteem,

give them a view of scholastic abilities in real-life situations, and put them into new experiences, but service should be taken a step further. A transformative vision should be the focus instead of a charitable one. “. . . it is the combination of service and critical analysis, not either by itself, that is most likely to promote interest in and insight into these complex social issues” (p. 35-36). Maybach (quoted in Weah, Simmons, & Hall, 2000) observes that students who participate in some kind of service learning are often led to focus on the *cause* of an intervention; the effects are rarely studied. Young people must learn to ask Why? Why are the people they are serving in a situation in which they need this service? What social constructs create such a need? How can we solve this problem?

Nadine Cruz (1990) rightly would agree with Kahne and Westheimer on the use of service learning for solely charitable purposes. She explains,

. . . service can be a disservice to communities. What does it mean to do service out of a missionary narcissism or at least a narrowly defined rescue effort? Charity and philanthropy have a place in the world. But to conflate charity and philanthropy with solving social issues is not the same. It is a disservice to both students and community. I don't despise service, but I despise using service in a glib and superficial way. (p. 54)

If service can be used to transform society, instead of maintaining the status quo as charity service does, then it is important to observe students who do try to affect change through service.

Noddings (1992) asserts that service learning gives students the opportunity to be involved on a political level. She says, "(Students) need to be involved in a personal, concrete way, and they need to know how to vote and which groups deserve support" (p. 135). She goes on to express that students should be involved in direct, hands-on environmental projects. "Just as they should participate in care of the young, aged, and disabled, so they should contribute to cleaning up streams, planting trees, and maintaining gardens in parks and school yards" (p. 136). She would also agree with Kahne, Westheimer, and Schine in that she believes service should be accompanied by critical examination. She explains, "In their classes devoted to centers of care, students should have opportunities to discuss their service projects, the needs of organizations they serve, and the conflicts that arise in the operation of these services" (p. 136).

The case study requirement for *The Economy's Impact Upon Its Citizenry* pushed students to identify a social problem and create a solution for it. They first had to interview their favorite senior friend at the community center several times in order to learn about their life experiences and to find out what he/she thought needed to change to make their community more just and equitable. The students were encouraged to use the problem that their senior friend identified, research the problem, and research a solution to the problem.

Jennie was able to brainstorm ways in which community center senior, Georgia, could address the need for more subsidized housing because she located the city councilman who listed urban housing as a focal issue for him. She said, "Oh yeah. Um, I guess, I think she could petition the like city councilman, I think his name is Gerald Kahn,

I think is his name, and um, I think she could get other people to do that, and um, tell him what the situation is, and then see what he does from there. If he does respond well, then push it further. . .”(2/12/02 INT). Jennie also mentioned that she planned to send around a petition at her school in order to show Kahn that many people believe in the need for more subsidized housing.

Sarah identified the need for better educational opportunities for people of low incomes in her case study. We discussed what she would be willing to do to try to address this problem herself and what Eduardo, her senior citizen friend, could do himself to work for change:

G: Okay, have you thought about what you might do to get the ball rolling on that idea?

S: Maybe talk to senators or mayors or whatever public service people we have access to and see if they can implement some of the plans.

G: Have you considered doing that, or how do you feel about that?

S: I'd like to do it, I don't know who my specific congressman is, but if I figure that out I'd like to email them and show them what we have.

G: What tools would you say that he [Eduardo] would have to take action toward the problem of senior citizens of low income? I mean as a group. Not just for himself, but maybe if he were to try to affect change for more senior citizens?

S: Well, I think that when you are a part of a group, you can better express your group's needs instead of someone speaking for the group, which is

somewhat condescending, and you can also communicate with the people who have the problem to the people who can solve the problem, and a lot of the people are bilingual, and so that can help because maybe you don't get heard because you don't speak the same language and they can help with that. (2/7/02 INT.)

Sarah's case study provided a solution to the problem of education among low-income students, sharing Eduardo's ideas as well as her own. She stated,

Eduardo thinks that it is the responsibility of those who have an education to help others. Therefore, this study suggests the following plan. It should be the responsibility of society to provide four-year academic scholarships to prominent colleges to poor, but dedicated students each year. However, students who received these scholarships would be obligated to spend four years as civil servants working in the public school sector carrying out the following plan. First, they must communicate to parents the value of education. Since these students would be returning to their own communities, they would best know how to reach the people. Secondly, they would find a way to incorporate financial literacy into the curriculum. Thirdly, they would be counselors as part of their job description. Fourthly, they each would pick freshmen students and act as his or her mentor throughout the students' high school career. The mentored students would then be eligible for one of the above mentioned scholarships. Only by educating the poor can poverty be fought. And only by the educated

poor sharing their knowledge can prosperity be found. ("Education and Opportunities" 1/25/02)

Jennie also produced a plan of action for the problem she identified, the need for subsidized housing. In her case study, "The Struggle and Fight to End Poverty," Jennie wrote,

Through my experiences with these people at the center, I have found that social gatherings and association with younger people is very special and important to them. I strongly believe that we as a society need to petition those in charge of funding projects such as subsidized housing in the city of Harris. However, I think that these projects need to be very well thought out. For example, if city councilman Gerald Kahn, who is in charge of low income housing, was petitioned and agreed to fund a project or multiple subsidized housing projects, then planning the location of these facilities would be very important. These facilities would need to be in a high-density community that has easily accessible transportation. This solution could potentially take care of two major problems, an inadequate amount of subsidized housing and also isolation of the elderly. (1/25/02)

Jennie's plan of action was specific, even noting the particular council member who should be involved in the solution to the problem. Although Sarah did not know of a politician or educational leader to contact to share her ideas, she too came up with a specific solution to a difficult problem in her society.

Not all of the students came up with solutions in their case studies. Penelope had a solution, but it was not one that encouraged independence or economic freedom. She said, "I believe the best way to solve this problem [elderly people who are below the poverty line] is to have stronger families" ("The Lack of Economic Support Given by the Government," 1/25/02). She went on to say that communities should have more family activities so that families will bond. She also said that the children must see their parents helping their parents in their old age. Then they will do the same when their parents are older. Penelope did not address how these families could end a cycle of poverty or why they may be impoverished to begin with. More guidance early on on this project may have helped her to ask difficult questions about her community and how it was serving the senior citizens at this center.

Zoey and Jaclyn also did not create a new solution to an economic problem of the elderly. Zoey's solution was one that was already in place, the Head Start program. She believed that if Head Start existed when her senior citizen friends Marianne, San Jacinto, and Pearl were younger, they would have stayed in school and had a more successful life. Jaclyn lamented the fact that President Bush cut subsidized housing programs, but she did not seem to know how to voice her objection to this decision. In an earlier interview with Jaclyn, she claimed that she had more power than the senior citizens because she had personal connections to the President through her classmates who were his family members. Still, though, she did not suggest a way to communicate with the President, or any local political representatives for that matter, to share her position on subsidized housing. Again, if Jaclyn and Zoey would have been given direct access to local

politicians and advocates they may have found it more realistic to contact them to try to affect change in their local community.

Richardson (1998) describes a service-learning project tied to a unit on Latin America that begins to work on students' social action skills. After investigating a problem that students have chosen, they will attempt to address or solve the problem. The following suggestions are given to the students:

1. Write letters to the county council, the state general assembly, and the U.S. Congress.
2. Testify before the state general assembly.
3. Create a public awareness campaign.
4. Contact community organizations that help with out-of-state aid.
5. Organize bake sales, car washes, fairs, etc. to raise money to send to schools, churches, and/or hospitals in Mexico. (p. 3)

While this project is an example of "caring from a distance," it is still teaching students to examine social problems and encouraging them to take action to implement solutions.

This program would be more effective if the students were able to actually go to Mexico to study the culture and to learn from that community what their social concerns are. The students could then work with the Mexican community to solve the problems the way the Mexican people believe would be appropriate and most beneficial to them.

Another helpful example of teaching students social action through service learning comes from the Academy of Science and Foreign Language Middle School in Huntsville, Alabama. During a field trip to a nineteenth century historical cemetery, an eighth grader asked, "Are there any African-Americans buried here?" The answer, to the students' surprise, was that this was a "whites only" cemetery. The students then visited

Glenwood Cemetery, where the African-American citizens of this community were buried. The students were shocked to find the cemetery vandalized and full of unmarked graves. The cemetery also had poorly kept records of who was buried where. In response to this injustice, the students created the Alabama African American History Project, replacing or repairing 166 headstones. They also asked state legislators to change a state law that related to preservation of cemeteries (Kielsmeier, 2000).

In a case study of 24 pre-service teachers who participated in a service experience as a part of their multicultural education class, Boyle-Baise and Kilbane (1999) found that the students reported self-growth in dealing with their own biases and by learning new teaching strategies, but they did not really end up understanding the community or question the inequality that was a part of it. The students tended to choose “safe” options when they were serving. These options included keeping the comments they offered the youngster positive, responding to the children instead of initiating interactions, and staying focused on the task at hand. Boyle-Baise and Kilbane found that they chose the “safe” way because they were either unsure about interacting in a cross-cultural experience, it was the easier thing to do, or because they needed explicit instructions about what to do and they then felt the need to stick with those instructions (p. 12-13).

The researchers identified several suggestions for others who are organizing a service program that aims for the social action goal. They felt that in their own program the students needed more connections with the families and more in-depth knowledge of the communities. The tendency to “play it safe” should be questioned during the reflection discussions in the course. The notions of “teacher as helper” or “service as

benefaction” also need to be troubled during these discussions. The teacher educators need to explain the different orientations for service learning (see Appendix D) and to encourage the students to work within the orientations most suitable for the goals of the course. Finally, the short duration of the service project (twenty hours) is not enough to foster the needed genuine connections with the community and families that will lead to deeper reflections on the students’ own views (p. 25-26).

While not all of the Bennett’s (2000) goals were reached by all of the participants in this study, all of them did progress multiculturally within a few of the goals (See Appendix F). Seeing where the girls fell short of the combating prejudices, global awareness and social action goals helped both me, the researcher, and Stephens, the teacher, to see what changes need to be made to the course curriculum for next school year. I describe these improvements for next year’s class in Chapter Eight.

CHAPTER SEVEN:
THE CONNECTION BETWEEN STUDENTS' MOTIVES TO SERVE
AND THEIR PHILOSOPHIES ABOUT SERVICE

Boyle-Baise (1998b) identified five philosophic orientations with which pre-service teachers come into a service experience (see Appendix D). All teachers must be aware of their students' existing beliefs in order to structure their service and class experiences to give them the best opportunity to grow multiculturally from the service experience. An emergent question that came from the data of my study was, "How do the students' motivations to serve reflect their views on society, their role as servers, and the nature of the served population?"

What Motivates the Students to Serve?

Another piece to consider in the students' preconceptions about service is why they choose to serve. Boyle-Baise's students were required to participate in service as a part of their class, but the students in this study were taking an elective class. They chose this service learning class over courses like learning to play bridge, videography, and movies about the Middle Ages. Understanding why they wanted to serve reflects their beliefs about their society. For example, Sara believed, "It is . . .our responsibility to serve the elderly because they are responsible for the society in which we live" (1/8/02 JOURNAL). Jennie was motivated to serve by the interesting people she met:

Um, yeah, I guess I've gotten greater, I feel it's a good thing. I don't feel obligated. It's not that I should do this, I mean I should do this, but not that isn't the reason I will do it in the future. I've got other community service

ideas in my mind that I can do in future years, but um, I don't know it is just really enjoyable to work with these people and kind of see what their views are and how they live and see that they are really cool people to talk to. (1/16/02 INT.)

Penelope also chose to take this class because she enjoyed doing service in the past. "I really wanted to do it because I really enjoy doing them (service projects)" (1/7/02 INT.). Jaclyn was in the National Charity League with her mother, so she was also attracted to the class because of the service component. She believed she had an obligation to serve and that it would be fun. Zoey wanted to participate in service to talk to other people who she would not normally get to know and "hear what they have to say" (1/7/02 INT.).

By the end of the three weeks, some of the students had new reasons to serve. Sarah said that she would choose to serve in the future so that she could see a part of the city she had never seen before. She also wanted to give her power to those who do not have it (3/7/02 SURVEY). Jennie wanted to serve to change society and meet people who are different from her (3/7/02 SURVEY). Jaclyn still believed service was an obligation, but she also wanted to change society and give her power to those who didn't have any through service (3/6/02 SURVEY). Penelope decided after this class that she had an obligation to serve, but she also would serve in the future so that she could see a part of the city that she hadn't encountered before and meet new people that she would otherwise never meet. Penelope did not believe that she could change society through service before the class began, but she considered it one reason that she would choose to

serve in the future (3/7/02 SURVEY). The motives to serve that these girls considered may fit in with Boyle-Baise's philosophical framework. (See Appendix E.)

Questioning why students choose to serve can give the instructor a hint as to what the students' beliefs are about society and service. The instructor may then structure her service-learning experience in such a way that the students will grow toward the radical democratic or post-modern philosophy of service.

Appendix E displays the "motives to serve" that coincide with Boyle-Baise's philosophies of community service learning. The "Functional/Spiritual" philosophy belongs to the person who serves predominately because it makes them "feel good" or they enjoy themselves. They spend the time volunteering, so they feel better about themselves. Giving to those in need makes them feel like they are a "good" person. They are being selfless for the moment. This corresponds with the "Functional/Spiritual" philosophy because it also leaves deficit views unaltered and does not question society's inequalities. In addition to Boyle-Baise's observation that those who prescribe to this philosophy see society as "harmonious" and "industrious," they may have a fatalist view of the world. This also leaves little room for progress. The fatalist shrugs her shoulders and sighs, "That's just the way things are. There is nothing we can really do about it." It is important for the teacher of a "Functional/Spiritual" student to not only guide her to a critique of the social structures affecting the service site, but also to lead her to the tools to address the obstacles to equality.

Penelope and Zoey seemed to ascribe to this philosophy. Speaking about prior service experience, Penelope wrote, "I have served meals to underprivileged people

through my church, which was tedious at the time, but afterwards I felt better about myself" (1/7/02 JOURNAL). Penelope often referred to how "lucky" she felt for the economic class she was in. She learned from serving others that she should not take things for granted:

I guess it started in English last year, but it's gotten stronger every since then. I mean I don't take as many things for granted. When you see people who have next to nothing, it makes you realize how lucky you are. When I find a quarter sitting around, I don't just leave it there anymore. I put it in my little thing where I keep all my quarters. (1/18/02 INT)

When we went to Wal-Mart, it made me realize how fortunate I am. Few of the men and women bought a lot at either the Salvation Army Store or Wal-Mart. . . Watching all the men and women shop makes me realize how lucky I am. (1/22/02 JOURNAL)

Sort of my perspective of how I thought of things. I mean you know things like this exist, but like you see them in movies, or you see them in other places, but it's not the part of Harris that is on the news everyday, you know, and it's sort of you're losing your sense of I mean you know it's there but you never've seen really poor people. And you're losing the sense of how many numbers there are, how many there really are, but you're gaining an appreciation for how you live, or like how fortunate you are. You look at yourself and you think, "Oh, my gosh, I can't believe I do

this," and "I can't believe I care that much about having this one pair of shoes," I mean like the brand, this exact type. (1/23/02 INT)

Penelope was able to leave a service site without questioning concepts of "equality" and "justice" because she believed that those she served were fated to hold a lower social and economic position in society. She felt that those who she served had enough. After visiting the nursing home in a low-income neighborhood, she wrote, "It is sad that the members don't get many belongings in their room, but they are getting a good place to live. They get food, a clean bed, and help with their needs. I think this could be improved, but it is alright for now" (1/18/02 JOURNAL).

These "minimal standards" appeared again in her journal after the class went on a shopping trip to Wal-Mart and the Salvation Army Thrift Store with the senior citizens. She wrote, "...they may not be getting new clothes, but they are in good shape, well-made, and very useful to the buyers" (1/22/02 JOURNAL).

When Penelope was sharing with me about her prior service learning experiences, she explained that she felt the poor children she was serving had enough to be happy. She shared,

And when we were playing with the kids, um, they seemed like they were safe and they were so happy there, at least it seemed like they felt they were safe. I'm not sure if it was just because we were there, but I mean they don't have big houses, but they have big areas where they can go play. I didn't realize how many kids there were, but at least it was

comforting that they at least, at certain shelters, that they had a place to go, so then that was nice. (1/7/02 INT)

Penelope's optimistic reaction to her served populations' circumstances may be her way of distancing herself from them, similar to how Boyle-Baise's students distanced themselves from their served children by keeping them at arm's length.

Zoey also participated in service activities because they were fun and they made her feel good about herself. As I shared in the preceding chapter, Zoey also mentioned that she believed poor people were poor because of the "cards" they were dealt, and that she felt "fortunate" to have been given a better hand (1/7/02 INT and JOURNAL). Zoey was also planning to keep her served people at a distance, but by looking at her interaction with them as a task to accomplish. She explained,

Well, they enjoyed talking to me, so that was good. Instead of just going and serving food and stuff, I actually like talked to them and listened to them, and I guess when I first went there, I was like, "Yeah, I'm just going to talk to them. You know, get what I need to know and leave." But really it was like more, I really got to know them and talk to them, and stuff like that. (2/11/02 INT)

Neither Zoey nor Penelope delved into the current circumstances of the senior citizens they served in their case study project. Zoey did make a connection between their economic situation and their lack of education, but her solution was not an answer for them, and neither was Penelope's solution. This made it easy for both of them to skirt over issues of justice and equal opportunities. If Stephens and I had been more involved

in their case studies earlier in the course, we could have guided them to a more transformative service experience.

The “obligation” motive is part of the liberal philosophy of service. A person with this motive to serve likely sees society as just and democratic. This person considers service as a way to participate in her/his community. It is her/his “civic responsibility” (Boyle-Baise, 1998). While this person may advocate equality and justice, she/he is likely to believe that all Americans are born with equal opportunities and access. This philosophy especially may be accompanied by a deficit view of those from low incomes. A person with the “obligation” motive progresses away from the egocentric motive of “feeling good about oneself” to the notion that it is her/his job to contribute to her/his community in some way.

Sarah is an example of this philosophy even though she was one of two students who was moved to social action from her experience at the community center. Still, Sarah worked from the position that people must “pull themselves up by their bootstraps” and take advantage of the opportunities America is giving them. She explained her stance during her first interview,

I guess the poor has less money but probably because they have less education about money, and I think that the middle class have a little more education than the poor but maybe better advantages and I think that the rich have a lot more education about money but probably the same advantages because a lot of people have had the same amount of chances and a lot of people like J.P. Morgan have come from poor to rich so I

guess the difference between classes is how much financial education they have. (12/18/01 INT)

After a class discussion where Sarah read a local news article about the poverty rates in her city, she was incredulous about the severity of the problem. Sarah wrote in her journal,

I don't think as many matrilineal families as they claim are poor. I think that is a scheme to get more public housing. I don't think that 14% of all Harris families live in poverty. I think we should say no to public housing and try to get people back on their feet. I don't believe that four out of every ten matrilineal families in San Antonio are poor. Also, I think that the median household income numbers are deflated. I don't think that the formulas for who gets public assistance should be as cut and dry. If the median income goes up, then capable people will get public assistance.

(1/9/02)

After getting to know the man she interviewed for her case study, Eduardo, though, Sarah seemed to form a more complex opinion of the problem of poverty. She considered,

Well, Eduardo was telling me that there is a need for education and more options in the community. . He was saying that if people don't get an education, then there are no jobs. And he was a painter after his other jobs, and he was saying that they even need a high school diploma to paint. He was saying there needs to be more money options, more scholarships and more counselors to actually care about the students so that the students can

go to college, and then they have more jobs that they can see. (1/18/02

INT)

The following week, Sarah continued referring to her friend Eduardo when she shared her opinion on poverty:

Well, having little education is a problem because it leads to having lower opportunities. The person I am interviewing, he is 72, but the problem, he got his education over a long time ago, but he has grandchildren he is raising. And their education, he says, isn't much better than his. They have more of it, but his grandson is 19, but he didn't have very good counselors when he was in high school. He said the counselors were drug addicts, and so they couldn't help him. Then he is putting one grandson through college, but there are not enough scholarships available. . . He can't get a good job without a college education, and he says even now, he used to be a painter, and he said now you need to have a high school diploma to paint, and so he lost more jobs later on in life because he didn't get that (diploma), so you really do need an education." (1/23/02 INT)

It seems that through her friendship with Eduardo, Sarah began to realize that children do not have an equal opportunity for a good education, which translates into fewer opportunities. Despite this new understanding, Sarah was still suggesting that people completely controlled their circumstances at the end of the service experience. Six weeks after the service experience, Sarah still believed that those in her city and nation that are poor are so because they have not taken advantage of the opportunities they have in front

of them. She felt, though, that people from other countries were poor mostly because they were not given equal opportunities (3/7/02 SURVEY). Demonstrating again Sarah's complex stance about poverty, she said also six weeks after the service experience that she would choose to serve in the future so that she could see a part of the city she had never seen before and so that she could give her power to those who are not empowered (3/7/02 SURVEY). Because Sarah's development in her economic perspective was complicated, it was difficult to categorize her in one of the philosophies of service learning. Although she definitely came into the experience as a "Liberal," her desire to "hear" Eduardo and work with him as an equal and her idea for those in poverty to help each other out of poverty place her in the "Post-Modern" philosophy. Still though, I kept Sarah in the "Liberal" philosophy because she ended the experience continuing to feel that people are not affected by outside forces or are "unencumbered actors" (Boyle-Baise, 1998b). The fact that Sarah did not come to understand oppression as a result of this service experience does not appear to be because of the class discussions, readings, or the experience. Instead, it seems that she adopted the "pull yourself up from your bootstraps" notion from her own father's experiences. Remember, he survived a difficult childhood. He did not have the privilege of a top education at an exclusive private school, and yet he made it. It would probably take Sarah more close-contact experiences with oppressed people in her community for her to truly believe that some people are fettered by social constructs.

Students who hold the "Communitarian" philosophy of service would likely be motivated to serve by the promise of meeting new people. They believe in building a

sense of community and tend to find common interests, experiences, and characteristics in those people they meet, even if they are from a different background and/or circumstance. While this philosophy could be promising because the “Communitarian” works toward common goals in the community, oppression may still be overlooked if the dominant group decides what is the “common good.” While none of the girls in Stephens’ class may be ascribed to this philosophy completely, Jaclyn may have started out with it at the beginning of the class. Having fun and meeting new people were Jaclyn’s motivations for signing up for Stephens’ class (3/6/02 SURVEY). She also seemed to prefer to find the common threads in people different from her instead of thinking about their differences. Jaclyn, describing her experience with people of different backgrounds than she, said, “Well, I play club volleyball and in that there are a lot of different kinds of people, um, and I have two girls that are on my team that are African-American and I love them to death. I mean I don’t even see a difference. You get to a point where it’s just like they are just like you, and it’s no big deal” (1/7/02 INT). By the end of the service learning experience, though, Jaclyn understood that recognizing differences was important because some groups do not have the same opportunities as she (3/6/02 SURVEY). Jaclyn also changed her motivations for serving by the end of the class. She said that she would serve in the future not only so that she could meet new people and because she felt obligated to, but also so that she could give her power to those who were oppressed and change her community (3/6/02 SURVEY).

Jaclyn’s change in motivation and her new perspective on people of poverty placed her in the “Radical Democratic” philosophy. The “Radical Democrats” tend to

serve so that they can affect change in their community. They believe their society is democratic but that it has social injustices that need to be addressed. They work with other groups to fight the oppressors. Jaclyn showed she believed the senior citizens were being oppressed after she toured the neighborhood of the community center with Meals on Wheels. She explained:

Oh yeah, my dad recently got into the HUD program, and it is a government thing and he was building subsidized housing, and he was getting started last May. He was getting ready to build all of these subsidized housing [projects] for HUD, and when Bush took office, we think he was just trying to get a handle on everything, he stopped all the HUD projects, which is subsidized housing. And my dad put a lot of money into it and hired a lot of new people and added on to his office, and that just all went down the drain, and it affected, he lost his company, so that affected his company. Not only does it affect his company, but it affects these people. I don't think he realizes, I don't think George W. realizes what he did, because I think it is amazing, what they're doing, the low-income people having a nice place [Booth Subsidized Apartments]. I mean it is small, but it is a place to be and have your friends there. I don't think he realizes what he did. (1/15/02 INT)

About two weeks after the class was over, Jaclyn was still angry with President Bush for cutting the subsidized housing funding. She shared a dream she had, “. . . Just being there with them and seeing it first hand, definitely Meals on Wheels. I had a dream last

night that I took the President to Meals on Wheels to show him what it's like because that's the only way you can understand is to see it first hand" (2/12/02 INT).

Jaclyn wanted to see the senior citizens get more subsidized housing, but she did not believe they could do it on their own. She elucidated,

I don't think it is a problem they could solve because it takes us reaching out to them because we have contacts that would help. I don't know I don't wanna say they aren't motivated because Georgia says there is a long wait list, but I just don't know if they have the means to take it where it needs to go. (2/12/02 INT)

Even though Jaclyn was aware of political injustices toward the senior citizens she met and even though she said she would participate in community service so that she could work toward change in her community by giving some of her power to those who do not have it, when she was asked if she would work to help the senior citizens get more subsidized housing, she admitted she would not. She explained that it was not because she was not motivated to do so or that she does not have the tools or information to make a difference, instead she felt that she has a more "passive" personality type. She feels strongly about issues and empathetic toward the people at the service site, but she is not an assertive person. She described herself as shy until she gets to know people or unless she is with her friends (3/6/02 INT). Jaclyn clarified why she would not become socially active as a result of this service experience,

I think I am motivated now, but I'm kind of . . . if I had my mom helping me with these things, I'd get it done. I am more like my dad, more passive,

I guess. I have all these feelings, and you know, I think that it's wrong and they should be helped, but I don't have the, like I guess the temperament to call someone up and tell them that I'd, you know. I'd get my mom involved and get her to do something about it. (3/6/02 INT)

Perhaps if Jaclyn had teamed up with a classmate who was also involved with the lack of subsidized housing problem, she would have felt comfortable communicating with public officials about the need for a change. She also may have been willing to communicate with the public officials via e-mail if she had been encouraged to do so by her instructors.

Boyle-Baise's (1998b) final philosophic orientation, Post-Modern, best describes those people who gravitate toward service as a means to give their power to those in society who are ill-served or not heard. These people seek to hear those who are marginalized by society, and once they discover what that group needs, they work with them to get it. Jennie became a Post-Modern through the close relationship she built with Georgia, a senior citizen at the service site who was on a long waitlist for a subsidized apartment. Initially, Jennie volunteered for community service because she felt she "needed" to since she had everything in life she needed and others did not (3/7/02 SURVEY). By the end of this class, though, she said she would participate in service in order to try to change society. Jennie wrote in her journal,

Another need which Georgia believes is not well provided, is subsidized housing just like the William Booth Apartments next door to the center. By listening to Georgia talk about these needs, issues made me think, these are not just the needs of Georgia alone, but rather of many people

around the world. I think we (the people of this world) must address these issues and with persistence search for the solutions to these needs.

(1/18/02)

Jennie was not “all talk and no show” either. In her last interview, six weeks after Stephens’ class ended, she had talked to the school principal about letting her go in front of the school at an assembly to ask her classmates to sign a petition that she would present to a City Councilman asking for more subsidized housing (3/7/02 INT). Jennie also explained that a large part of her case study, including the problem she addressed came from Georgia. She took Georgia’s concerns and brainstormed what needed to be done to work on them instead of coming to Georgia with her own ideas of how to change Georgia’s life for the better.

Why the Different Responses to Their Experiences?

It seemed that Sarah and Jennie had a richer, more moving experience than their classmates. Even though Sarah seemed to stay at the Liberal philosophy toward service, she definitely questioned her existing worldview, especially that which pertained to poverty in America. Why, then, did the three other students not feel moved to act on the problems they identified during their service experience? Jennie was able to build a trusting, open friendship with Georgia quickly because Georgia was bilingual and social. Georgia wanted the opportunity to share her experiences and concerns, so interviewing her for the case study was natural for Jennie. Sarah was a shy, quiet girl, but she took her academic assignments seriously. When she was assigned the task to interview one of the senior citizens for a case study, she began the assignment immediately by asking the

senior citizens who they thought would be someone who would like to talk about their experiences. Once Sarah got to know Eduardo by formally interviewing him, she became comfortable around him, and they considered each other friends. By the last week of the service project, I saw Sarah hug Eduardo and other seniors hello and good-bye (1/21/02 OBS). Eduardo was also bilingual. Both Jennie and Sarah attributed Georgia and Eduardo respectively to their enlightened views on poverty.

Zoey was most moved by her interview with San Jacinto, a Korean War veteran. Instead of focusing on his homelessness as a child or his poverty as an American veteran, she chose to group San Jacinto with two other senior citizen women who also had little education. Perhaps by interviewing two more people, Zoey avoided getting to know one person intimately enough to want to completely understand his life and the injustices that he encountered along the way. While unequal educational opportunities is an important issue for people of low incomes, Zoey did not think critically about the issue in her case study. Instead, she discussed what is already being done to address the problem, the Head Start program. Conceivably, Zoey would have been more invested in the problem and in the senior citizens at the center if she had considered other possible solutions to the problem herself. As Zoey's teachers, Stephens and I should have guided her toward this kind of deliberation.

Both Penelope and Jaclyn cited language barriers as their central reason for not formally interviewing a senior citizen for their case study. Penelope said, "Well, the person that I am interviewing I play checkers with. He doesn't speak much English, so I mean, we don't really understand each other. We understand each other, but we don't talk

very much about other stuff because we don't know how to" (1/18/02 INT). She did not end up interviewing this man because of the language barrier, and yet he is who she had the best rapport with. This kept Penelope from really listening to a senior citizen of low income's position on the economy and how it affects him.

Jaclyn also felt most connected to a senior citizen who did not speak English. She explained,

. . .this one lady sitting next to me she cannot speak English at all (giggle), and I can barely speak Spanish, and she and I have so much fun playing checkers together, and she just has fun with having somebody to do something with. She is real active, and she is real like has to do something at all times. (1/23/02 INT)

Since Jaclyn could not communicate with her well enough to interview her, she had to write her case study based on her conversations with the woman at her table who spoke English, Carolina. Jaclyn was not at all comfortable interviewing Carolina, though, because she felt like Carolina sometimes became defensive, as the following exchange reveals:

J: When we went to the nursing home, she (Carolina) said something, I don't remember what it was, but I felt bad when she asked me that. Like something like, it was kinda weird. It was kind of like I was being rude because we wanted to see. Oh, she asked why we went. I said I guess we just wanted to see where we were taking the hearts [the crafts that the

students helped the senior citizens make to take to the nursing home], or something like that. She was like, "Oh really, why?"

G: So she might have been a little defensive about why we were there?

J: Yeah, yeah. I like her, and she is really sweet, but I am not comfortable asking her questions like that. . . (1/23/02 INT)

Jaclyn was also not comfortable asking someone she did not know well questions at all. She felt she was being "nosy." She explained, "I'm a very outgoing person, but I don't want to be too nosy and I'm not a nosy person at all and I don't want people to think that. . ." (3/6/02 INT). As a result of Jaclyn not being able to interview the senior citizen she felt closest to, she did not get to hear a senior citizen's view on their struggles with finances and what they would like done about it. Both Penelope and Jaclyn may have been more willing to act on an economic problem on their behalf if they had had this opportunity.

CHAPTER EIGHT:
THE ECONOMY'S IMPACT UPON ITS CITIZENRY: LESSONS FOR NEXT
YEAR

While both Stephens and I found the class to be successful in promoting the students' multicultural growth and in giving them learning experiences that will be lasting, we believe that many problems need to be addressed in the curriculum and in the structures of the class for next year so that students will progress even further in their multicultural goals.

The Class Readings

We found that the readings that we somewhat rashly selected were inaccessible to freshmen and sophomores in high school, and the data they revealed needed to be updated. Stephens reflected, "I think some of those things, with more research, we can find readings that are more current. The newspaper articles on poverty in Harris really struck a chord with them, not only because they were about Harris, but because they were current."

I responded, "Well, I think now with the new census we'll start seeing more current articles. I think that was the problem with the articles we found: they were using figures from the 1990 census, so the data was outdated" (3/15/02 INT).

Stephens also decided that next year he would give the students questions to guide their reading. He also would ask them to generate a question from the reading. I agreed and added that maybe he could have them consider the implications of the reading's thesis and maybe the implications of the reading on their own case studies (3/15/02 INT).

Sarah questioned the statistics in the Harris articles about poverty. Perhaps it would be worthwhile for the students to investigate data that is cited in local articles that cite local statistics. Students then may learn to be both critical and when appropriate accepting of data they read.

The Class Discussions

While Stephens found the discussion that centered around themes that the students identified at the service site worthwhile, I felt that this discussion did not accomplish its objectives. Stephens first had the students brainstorm the themes they noticed at the site that could be considered subthemes of the themes community, service, and culture. The class period ended before Stephens could go on to have the students take the themes the students created and make “problem statements” out of them (Friere, 1970). This would have helped them to consider the service site with a social critical perspective. For example, the students identified the theme “Free Lunch.” If they had learned to develop problem statements, they may have come up with the problem statement, “Why do these senior citizens need a free lunch?” From this problem statement, the students would begin to delve into the political and societal realities of the senior citizens’ financial situations and may then uncover injustices or problems that they could address.

Both Stephens and I felt that the main problem that prevented us from guiding the students in this direction on a regular basis throughout the class was the fact that they only met in the classroom for instructional time once a week for four hours. This was the best structure for the service site because the senior citizens spent Wednesdays playing

bingo. Stella, the senior program organizer, insisted that the seniors would only find us to be disturbing during their serious bingo time. Consequently, we spent those days in the classrooms debriefing, reflecting, and learning. Stephens explained the problem with that format, "I think that it sets a heavy premium on that time and getting a lot done. Plus it is a long time to wait to talk about what they are experiencing" (3/15/02 INT). Aly, the student who dropped out of the study, also mentioned to us that these four-hour class periods were too long to be sitting in the room discussing poverty and the readings. "Plus I think too doing it on a more regular basis instead of just once a week causes them think about it more. It's easier for them to make connections than waiting a whole week. And it kind of let's them off the hook if that's the only day they have to think about it. Then they don't have to think about it anymore until next week," considered Stephens (3/15/02 INT).

Stephens was also concerned that there was not enough connection between the class discussions and the major project of the class: the case study. He wanted to think about how he could guide the students in writing a critical case study. I suggested that maybe if he used small group discussions instead of whole class discussions more, then the students could help one another with their case study topics. He could give the small groups the task of applying what the class just talked about or read about to their case study. Also, he could have the small groups help each group member come up with questions that get at social inequities or problems that impact the person they are interviewing for the case study. They could also help each other brainstorm solutions to these problems.

It was important to Stephens to begin the class with a discussion about the difference between the income of someone close to the poverty line and his/her real expenses. He illustrated this by taking an annual income that was just above the poverty line that was stated in the local newspaper and having the students subtract the monthly expenses they identified: rent, childcare, health insurance, car insurance, car payment, utilities, food, car maintenance. He said that this would hopefully show the students that there really is a substandard indicator for what we consider enough to live on. I suggested to him that maybe next year he could give each student or small group of students a life scenario and their monthly expenses and have them use the want ads or other resources at their disposal to find a job that will pay them enough to cover their monthly expenses. Stephens agreed that this would help the students understand current costs for necessities, something they have never had to consider before. He added that maybe he could give them a few websites for housing and the other necessities and have them not only locate a job, but also a place to live, insurance, childcare, and a car payment that would all fit in their budget (3/15/02 DNT).

Stereotyping

The class's first assignment was to look at photos that Stephens put on the overhead and to write about what they thought the person's life was like. The photos included people who were Hispanic, wheel-chair bound, African-American, Asian, senior citizens, homosexual, poor, and/or powerful. Stephens originally thought the activity was a good way to see what kind of stereotyping "baggage" the students were bringing with them, but after I told him that the students on the whole wrote in their journals that they

felt uncomfortable stereotyping these people, he agreed that maybe this was not the best way to get at what their current stereotypes were. We debriefed,

G: I don't know, it wasn't what I envisioned the activity would be.

S: Wasn't that what we were trying to get at, their stereotypes?

G: Well, I was trying to see what their pre-existing stereotypes were, but I don't think that that activity did that because they *had* to do it. They may not normally think that when they see that person, but we were making them think that.

S: Okay, yeah, I see.

G: Although, what I did notice was that all of the girls had stereotypes about people with physical handicaps. For Carole, with her in a wheelchair, every one of them, including one who had an uncle who was quadriplegic, every single one of them said that she was dependent on her family, she might have a job but she worked out of the home, they had her as a hermit, and completely dependent. So, that was interesting.

S: Well, we would have to come up with other ways then to give them situations to see if they were, if those stereotypes did exist. Maybe stories. I don't know.

G: They came to us with concepts of stereotypes already. They were somewhat aware of their own tendency to stereotype. Some of them talked about the stereotypes they had about senior citizens before the class. They

talked about stereotypes with other things. The word came up often.

(3/15/02 INT)

The Service

Stephens was especially concerned about the actual service the students participated in at the community center. He felt like maybe the students did not feel they really contributed much because they did little more than fellowship with the senior citizens. I shared with Stephens, though, the girls' unanimous opinion that they felt their service was worthwhile. Penelope said of their contributions, "After every time, it felt like you brightened their day, 'cause you did something to help out. . . It was just like little things, and you could tell it made them happier. . ." (3/7/02 INT). This reassured Stephens, but he still felt that the students got more out of the experiences they had on the Meals on Wheels tour, the visit to the nursing home, and the field trip to the Salvation Army thrift store. He explained,

From the standpoint of stereotypes, or understanding the situation when you see someone who likes something for six dollars, but six dollars is too expensive, or when you see the condition of some of the homes the people have to live in, those kinds of things. . . I don't know, those experiences were more, more came out of them than just being there everyday with the seniors at the community center. (3/7/02 INT)

The Participants' Case Study Project

The case study seemed to be instrumental in helping the students develop their multicultural values. The two students who conducted in-depth interviews with a senior

citizen, Sarah and Jennie, got to know their interviewee better, they listened to that person's perspective, and they both even came up with their case study problem statement from their interviewee's identification of the problem, whereas the other students just picked a problem themselves and may not have even consulted a senior citizen for the case study at all. This again seemed to be in part because the person that the girls felt most comfortable with did not speak enough English for them to be able to interview them.

Stephens reflected that he would like to give the students more guidance on the case study next year. He felt that only two of the students, again Jennie and Sarah, "thought things through and came up with something that was quality interaction" (3/7/02 INT). Meeting for instructional time only once a week and waiting until the second week to assign the case study were contributing factors to this low success rate on the assignment, according to Stephens. I suggested that maybe he could have the problem statement due after the first week, and then he could check it to see what they are planning to do with it and if they are getting critical enough. He could also encourage them to get the problem statement from the person they interview. Let the served people tell them what problems need to be addressed. Then the following Wednesday Stephens could have the solution due so that he could again see if it is appropriate and feasible. I explained, "Penelope's solution was to have stronger families. That is not something you can legislate, so how is she going to affect change in regards to that?" (3/15/02 INT).

Economics

Stephens wants to create a stronger economic connection for the class next year as well. He plans to give them a general background of economics, including the circular flow of the economy, who are the participants of the economy and the interactions between them, where money comes from, where it goes to, and then maybe more economic issues on poverty and more statistics. He wants them to better understand the causes of poverty. He would like them to discover the details of the causes of poverty themselves after he gives them some of the general causes (3/15/02 INT).

I reminded Stephens of our original plan to have speakers come in and talk with the students about poverty policies. We lost this plan again because we were only meeting away from the service site once a week. I shared with Stephens information from my interviews,

Jennie's father is the president of a committee whose task is to make Harris a better city, or something general like that. Right now, they are working on standards in the Harris public schools to make the schools stronger. Jennie said he would love to come and speak to your class, so he would be good to speak because he is doing all of this as community service. (3/15/02 INT)

Stephens also thought someone from the local housing authority could give insights on what the situations and circumstances are and who gives assistance. I suggested a local politician also could guide the students toward social action. Stephens said that he could

even require as part of the case study that they must either write a letter to a politician or write a letter to the editor of the city's newspaper (3/15/02 INT).

Although Stephens and I were both pleased with the first year of this service learning class's effects on its students and the senior citizens at the community center, we still saw work ahead to make the program have more of an influence on the students' multicultural values and commitment to community. Stephens reflected that more planning and researching on his part for the class and its assignments and more deliberation about the service site would make next year's class be more productive and run more smoothly (3/15/02 INT).

CHAPTER NINE:

CONCLUSION

An Extended Service Learning Experience

Even though the service class studied was only three weeks long, the students considered the time they spent at the sight as significant compared to their past service experiences where they visited the service site a few times, just once, or even not at all. Jennie explained the difference between this class compared to her past experiences,

I get to know them (the senior citizens) better as people, and for me, when I get to know someone better, I feel better about serving them because I feel like I know them. Because sometimes like when we were doing PSI [another service project] last year where we painted houses, we never talked once with the people, and I didn't even know their names, I didn't know how many people there was. It was kind of, I really enjoyed painting their house, but I didn't really know anything about them, so I didn't appreciate it as much. (1/23/02 INT)

Sarah echoed this appreciation for the extended time she had with those she was serving. She reflected,

This class allowed us to develop relationships with the people whom we served. I got to know Eduardo very well and long-term involvement is something many service projects don't address. Also, when you get to know someone the experience has more import than when you just see their face once. (1/25/01 JOURNAL)

The girls valued their time at the service site and found the service worthwhile. Although Stephens showed concern over the perceived value of the service they gave to the senior citizens, that is, the need for simple companionship, the girls all believed that this service was in fact needed. Sarah said, "I think that we need to interact with people who are older than us, and they need to interact with people who are younger than them, and that makes it worthwhile" (3/7/02 INT). Jennie expanded on the theme of isolation among senior citizens in her case study. Her proposal was to build subsidized apartments for the elderly close to schools so that the senior citizens could volunteer at the schools, giving them much needed interaction with young people (1/25/02 DOC).

The girls in this study clearly found getting to know people different from them as one of the greatest benefits of this class. They valued the time they were able to spend with their new friends and the time they spent on their "field trips" (e.g. Meals on Wheels, the nursing home, subsidized apartments, and Salvation Army thrift store). Just as other researchers have found (Moore & Sandholtz, 1999) duration, distance, and contact were significant factors in the students' experience with this service class.

Interacting with a Different Group

While the students questioned their previous stereotypes about senior citizens, none of them felt they had any stereotypes about Hispanics. They also did not consider Hispanics to be a part of their community, even though the people working with the school's construction project and continuous maintenance of the school were predominantly Hispanic. The students also did not question why Hispanics were such a

large percentage of the school's manual labor while the faculty and administration included no Hispanics.

This consideration might have been carried over to the service site with a correlation between the education of the senior citizens and their ethnicity. The students then could have asked the senior citizens how they felt society viewed them and their people. They could have asked them if they felt their heritage had anything to do with their opportunities or lack of opportunities in America. Neglecting the race issue and its connection to poverty may have kept the students from understanding their new friends' lives and experiences on a deeper level. Subsequently, the students also did not acknowledge the impact racism has on equal opportunities for citizens even today.

Stephens and I missed this opportunity to guide the students toward a critical analysis of their community's racist traditions and current policies. An activity in which the students find the demographic statistics of their community and ask questions about the information may give them a more critical eye at the service site.

The difference in language also kept the students from completely comprehending what it was like for the senior citizens to live in their city with their limited resources. All of the girls voiced some amount of frustration with not being able to communicate with all of the senior citizens. Jaclyn and Penelope were not able to talk with or interview the people that they had the best rapport with. As a consequence, neither of them progressed to empathizing and/or deeply caring about their new friend. This also stopped them from considering what issues senior citizens of poverty must contend with and what they as young citizens could do to help them.

A Multicultural Experience?

Because Penelope and Jaclyn did not delve into their senior friend's lives and difficulties, they did not reach Bennett's sixth goal, social action. It can be assumed, then, that while the interview/case study project was effective in getting students to that goal (as illustrated in Sarah and Jennie's experiences), it is imperative that the students find an interviewee that they really like and feel comfortable with so that they are able to and want to understand things from their perspective and take that understanding and use it as inspiration for social action.

The multicultural concept that the students seemed to all gain from this experience and value was social consciousness. This is not one of Bennett's six goals, and I did not feel comfortable categorizing it under another one of her goals. While the goal cultural consciousness includes becoming aware of other cultures, social consciousness is becoming more aware of one's own culture and community. The participants did not know this part of their community until the service experience. They saw poor people in their city on the nightly news, but they had never been face to face with people living in those circumstances, even though they were just fifteen minutes from their home. Social consciousness is an important step toward social action. The students must first acknowledge and come into close contact with their community, be it local, national or global, before they can begin to even want to affect change. As Jaclyn shared, ". . . Just being there with them and seeing it first hand, definitely Meals on Wheels. I had a dream last night that I took the President to Meals on Wheels to show

him what it's like because that's the only way you can understand is to see it first hand" (2/12/02 INT).

The still-existing holes in the connection of service learning and multicultural goals are apparent when studying the chart, "Participants' Experience with Bennett's Multicultural Goals and Social Consciousness" (Appendix F). In some instances, the students felt they had already reached the goal that we saw little development in. For example, Penelope felt that she was already conscious of the Hispanic culture because she had been on trips to Belize and Guatemala and her father and his friends enjoyed talking about their experiences there. Penelope also felt culturally conscious because of her exposure to a variety of other cultures in her volleyball club.

Some of the girls felt that they had not reached the goal intercultural competence. This is evident by their admitting that they do not know what the senior citizens' homes are like or that they would not feel comfortable spending a weekend in their senior citizen friend's home. Jennie, Zoey, Penelope, and Jaclyn were not interculturally competent. Perhaps if they had had the opportunity to visit with their senior friends at their home on a few occasions, they would have felt more competent in the Hispanic, lower-income culture.

Global awareness was another goal that needs more evidence of its cultivation through service. While most of the girls felt they were more globally aware as a result of the service experience, Stephens and I felt that their awareness was superficial. Discussions and activities more focused on global issues would yield increased development in this area. Jaclyn's comment as seen in Appendix F under global

awareness illustrates this need for more depth on this goal. Her life-long desire to spend money each month on countries around the world who are impoverished is charitable, but not transformative. It would keep her at a safe distance from critiquing the injustices and shortcomings of our world community.

Although all of the participants shared their immediate plans to continue to be committed to service, Penelope and Jaclyn admitted that they would not get involved in any political action to try to solve the social problems the class uncovered through the service. Penelope realistically cited her overloaded academic schedule as her primary reason for not pursuing social action. Jaclyn felt that she did not have the personality of a social activist. Perhaps if Stephens and I would have given them more direction and support during the class to solve the social problems they identified, they would have felt more empowered to have acted even after the class had concluded.

The girls' motives to serve reflected their views of society and service. Stephens and I were able to connect their philosophical orientations to deficits in their multicultural development. Zoey seemed to be a fatalist. If she had been pushed to consider the discriminatory practices and policies of her community that affect the senior citizens, then she may have deserted her belief that the seniors were "fated" to live a life of poverty. She may then have moved toward the "Radical Democrat" or "Post-Modern" philosophy of service. Penelope was a minimalist. She hid behind the belief that the people she has served have what they need, and that is enough. Perhaps if Penelope would have become more interculturally competent, if she would have built close enough relationships with the seniors to empathize with them, she would have wanted higher

standards of living for them. Sarah believed that people were born with equal rights and opportunities. She did learn that opportunities were not always equal because children do not all get a quality education, but she still believed that people could and should rise above this obstacle. Like Zoey, if Sarah would have examined the discriminatory practices that are still used in her community, she may have better understood the complexities of social class. Although Jaclyn believed in working with the served population, she assumed they were just like her. She admitted that she did not know what their homes were like, evidence that she was not completely interculturally competent. If she had been given more opportunity to understand the lives of those she served, she would have seen that they have their own culture, their own needs and wants. She may then have empathized with them enough to be moved to help them attain the life they wanted for themselves. Because Jennie had a close relationship with her case study interviewee, she was able to empathize with her. Jennie wanted to understand Georgia's life and the hardships she endured. Jennie viewed her community through Georgia's eyes and found that it was not just. She was then moved to act on Georgia's behalf to affect change. Georgia became Jennie's primary teacher for this service learning class. She pushed Jennie to hold a "Post-Modern" philosophy of society and service. Although it is clear from the students' philosophical beliefs about service that the teacher must push the students toward developing their multicultural goals, Georgia's impact on Jennie's development is evidence that the service experience itself is the principal agent for attaining a social reconstructionist philosophy of service.

Community Commitment

Even though all of the girls demonstrated a desire to participate in more community service in the future, it is difficult to genuinely assess if this is a direct result of the studied service class because they had already shown an interest in service when they chose to take the class. The girls' plans to serve in the future differed as much as their experiences with the service project did.

Sarah viewed service as an obligation to society instead of as just another way to spend her time as a result of the study (3/7/02 INT). She also learned from the service that if there is a problem in the community there is "something she can do about it" (3/7/02 INT). When Sarah is an adult, she would like to live in Hawaii and help the Hawaiian people. She said, "I'd like to go and help the Hawaiian people who keep getting their land stolen from them to have legal rights, and I think if you were part of a corporation you can do that because they have more power and you can vote on things better" (3/7/02 INT). At the time of the study's conclusion, Sarah was scheduled to spend her summer serving at the same community center with the same senior citizens as we did in the class. She elected this site for her school requirement for service.

When I asked Jennie how she responded to global community matters since the studied service experience, she shared,

I want to explore different cultures and see where the different problems are and try to see and like. . .see what I can do to change it. This summer I am going to Africa, to Tanzania for over a month and I'm going to work to help build and kind of like get schools running again and work to improve

irrigation systems that may have diseased water. . .and work on road systems and help families in Tanzania who are really poor and try to help them get back on their feet.(3/7/02 INT)

Jennie also plans to affect social change as a lawyer in New York when she is grown.

She considered,

. . .maybe if I get to be a lawyer that wins a lot of cases then maybe I can kind of do pro-bono a lot and people who are in, I guess abusive situations, like maybe work situations, or being mistreated because they are poor, maybe help them, um, I guess help win a case that will change that, and then I'd like to visit centers like we were in and interact with people. I think interacting is very important. (3/7/02 INT)

Sarah and Jennie were not the only participants who had immediate plans for serving their community. At the time of her last interview (3/12/02), Zoey had already applied to be a candy-striper at a local hospital for the summer. Penelope also had already begun another service project. She was a volunteer assistant coach for a soccer team for four and five-year-olds (3/7/02 INT). Jaclyn did not share any immediate future plans for community service, but she said she would like to work with mentally handicapped people for her career.

Now that the Bubble is Burst. . .

Because all of the participants found that becoming aware of their local community was an important benefit of their service experience, this should be a goal for any secondary multicultural curriculum (See Appendix F). The students not only need to see

their whole community, but they need the opportunity to become an active part of it. Service learning clearly is a means for them to do that.

Secondary educators also need to give students ample opportunities to *choose* to serve. Once the students have made that important step toward community commitment, teachers need to ask them why they chose to serve. This can serve as a springboard to conversations about charity versus transformative service or altruism versus social activism. If students never get beyond charity, their society will also never progress beyond the status quo toward justice.

Future Research

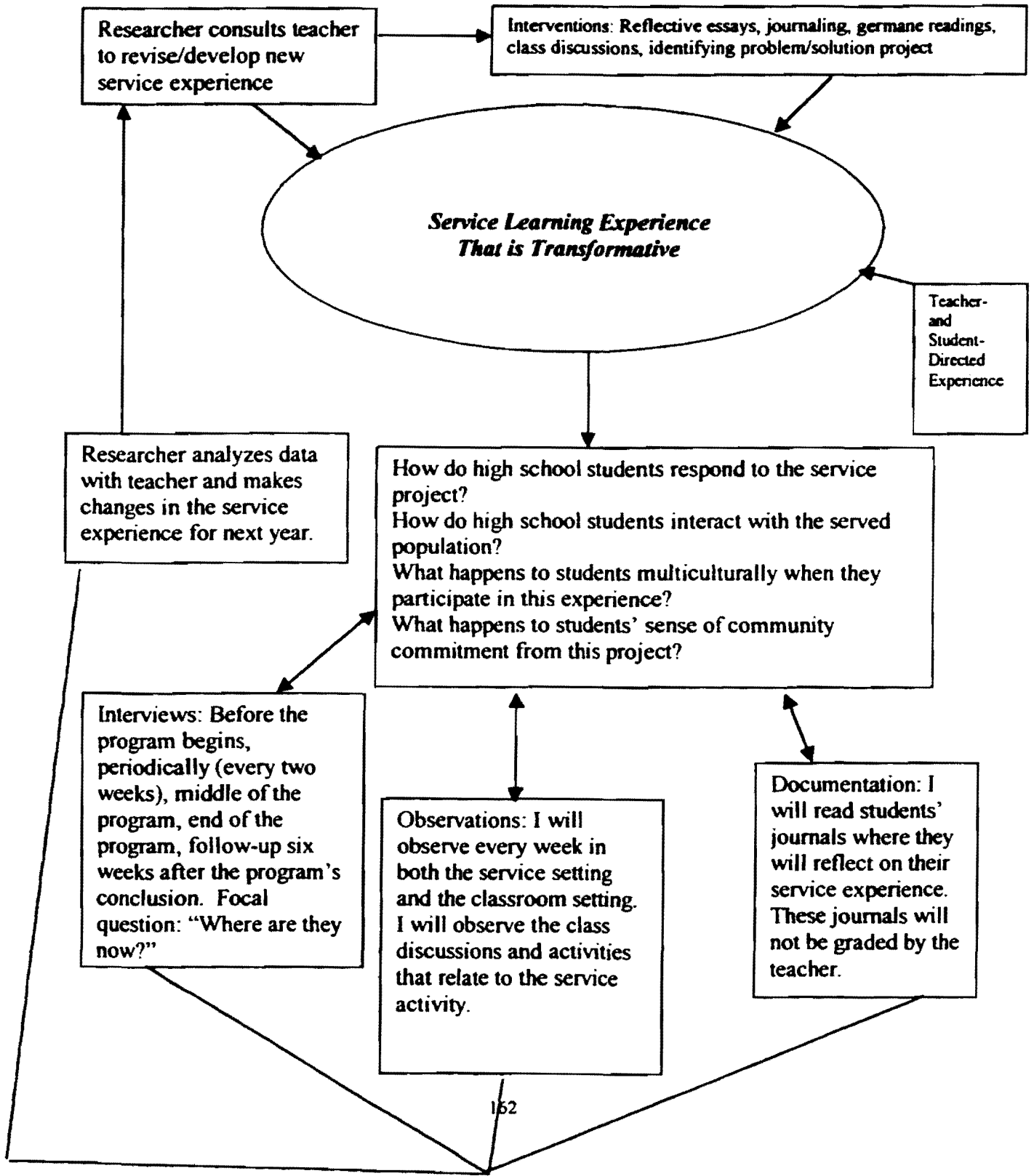
The field of service learning is still in need of qualitative research that shows how students truly experience it. The marriage between service learning and multicultural education is even more a frontier of promise and needed research. Curricularly, the field would benefit from research that shows what happens when teachers share the multicultural goals that they want their students to strive toward through the service experience. This study was an example of how naturally the social studies are augmented through service learning and multicultural education, but what other subject areas lend themselves to service and multicultural values more than others? For example, are the sciences more equipped to study the state of the planet aspect of the global awareness goal than literature classes? If so, what kind of service projects would expand this understanding?

This study was limited because only girls signed up for Stephens course. Much more needs to be learned about how boys experience a service learning for multicultural

values curriculum. What service experience are boys more drawn to? The field needs to understand this if educators are going to try to get students to choose to serve. This study was also limited by the girls' common social class: middle to upper class. Learning how students of traditionally oppressed groups experience service learning could hold promise in possibly empowering them. It would also be beneficial to see what happens to their multicultural values as a result of the service experience.

This study is filled with hope at a time when the world needs it desperately. Already, one of the six girls who took the class is stepping into the global arena. If it is true that power is still inherited in America, then the focus should be turned toward educating for social justice those young people who are the heirs. Harold Rugg said decades ago, "The world is on fire, and the youth of the world must be equipped to combat the conflagration." Service learning is the means for the youth to garb themselves in their indispensable multicultural values and skills.

Appendix A: Concept Map of Study



Appendix B
The Economy's Impact Upon Its Citizenry Syllabus
January Term 2002
Instructors: Mr. and Mrs. Blackburn
Room: Lib U
Home Phone: 713-914-0436 (Before 11:30 Please)

Course Description: The class will spend three periods each day serving people of low incomes through a local subsidized housing project for the elderly, disabled, and handicapped. In addition to daily activities at the service site, students will write a case study on one individual they get to know at the site. The case study will be a description of the individual's views about how they are affected by our national economic system. Weekly readings and reflective journaling will assist the students in this case study and in internalizing this experience.

Daily Schedule:

Week One

- Monday: Writing Exercises to Reflect on Past Experiences and Notions and Anticipate Service Experience, also Class Discussion
✓ **Homework: None! Get a good night's sleep for tomorrow's work.**
- Tuesday: Serve at the Subsidized Housing for the Elderly
✓ **Homework: Journal Entry- Describe what you see your role as server is at this site. Why is your role important? Why is this service needed?**
- Wednesday: Serve at the Subsidized Housing for the Elderly
✓ **Homework: Reading #1 and #2 from Packet. Take notes on reading so that you will be ready to discuss it on Monday.**
- Thursday: Serve at the Subsidized Housing for the Elderly
✓ **Homework: Journal Entry- Describe your local community. Describe your national community. Describe your global community. How do you think your served person would describe his/her local, national and global communities?**
- Friday: Serve at the Subsidized Housing for the Elderly
✓ **Homework: None! Be ready for discussions on Monday! Feel free to write in your journal about any personal experiences you have had so far at the service site.**

Week Two

- Monday: Journal Entry in Class. React to last week's reading. Read "The Capitalist System Solves Poverty" from *Opposing Viewpoints*.

Class Discussion of Reading and Experiences so far. Students will receive Case Study Assignment that is due a week from Friday.

✓ **Homework: None for tonight!**

- Tuesday: Serve at the Subsidized Housing for the Elderly
✓ **Homework: Journal Entry: After your discussion with your served person, what was different about what you thought would be their view of their communities and what their perception actually was? What did you learn from this?**
- Wednesday: Serve at the Subsidized Housing for the Elderly
✓ **Homework: Read First Two Chapters of *Sharing the Pie*.**
- Thursday: Serve at the Subsidized Housing for the Elderly
✓ **Homework: Journal Entry: What is your definition of need? What are some of your needs? How do you think your served person would respond to this question?**
- Friday: Serve at the Subsidized Housing for the Elderly
✓ **Homework: Journal Entry: After your discussion with your served person, what was different about what you thought they would say about their needs and what they said? What did you learn from this?**

Week Three

- Monday: Journal entry. Discuss last week's reading. Read "Poverty in America" from *The Economics of Public Issues*. Discuss. Each student will read a different reading about different populations affected by homelessness or poverty. Share with the class. Go to computer lab if we have time.
✓ **Homework: Work on Case Study.**
- Tuesday: Serve at the Subsidized Housing for the Elderly
✓ **Homework: Work on Case Study.**
- Wednesday: Serve at the Subsidized Housing for the Elderly
✓ **Homework: Work on Case Study.**
- Thursday: Serve at the Subsidized Housing for the Elderly
✓ **Homework: Finish Case Study. Be ready to share it with the class tomorrow.**
- Friday: Celebration. Share case study findings. Discuss experience. Final Journal Entry.

Grading Policy:

Journal Entries: 10 points each for completion. **Not graded for content.** 80 pts.

| | | |
|--------------------------------|---|-----------------|
| <u>Discussions:</u> | 10 points each for participation. | 30 pts. |
| <u>Service:</u> | 10 points for each day of attendance and participation | 110 pts. |
| <u>Case Study:</u> | 100 points. Requirements will be passed out later in class. | 100 pts. |
| Total Points for class: | | 320 pts. |

Bibliography:

Brouwer, Steve. (1998). *Sharing the Pie: A Citizen's Guide to Wealth and Power in America*. New York: Henry Holt and Company.

Coates, Robert C. (1990). *A Street is not a Home: Solving America's Homeless Dilemma*. Buffalo, NY: Prometheus Books.

Miller, Roger LeRoy, Daniel K. Benjamin, and Douglass C. North. (1996). *The Economics of Public Issues*. New York: HarperCollins College Publishers.

Polakow, Valerie. (1993). *Lives on the Edge: Single Mothers and Their Children in the Other America*. Chicago: The University of Chicago Press.

Opitz, Edmund A. (1988). "The Capitalist System Solves Poverty." *Poverty: Opposing Viewpoints*. St. Paul, Minnesota: Greenhaven Press.

☺ We are happy that you chose this class, and we hope you have a rewarding experience!

Appendix C:

**LITERATURE ON SERVICE LEARNING'S INFLUENCE ON
MULTICULTURAL VALUES "STONE WALL"**

| | | | | |
|--|--|--|--|--------------------------|
| | Barton (2000) Case Study Pre-Service Science Teachers After-School Program for Homeless Children | | | Multiple Perspectives |
| Silcox's Study Cited in LeSourd (1997) High School Students Spend Three Weeks with Russian Students Working on Environmental Project | | | | Cultural Consciousness |
| | Stachowski & Mahan (1998) Surveyed 109 Student Teachers Placed on American Indian Reservation or in an Overseas Nation | | | Intercultural Competence |
| Barton (2000) Case Study Pre-Service Science Teachers After-School Program for Homeless Children | Boyle-Baise (1998) Interpretive Case Study Multicultural Ed. Class with 8-week Service Activity | Burns, Certo, Storey (1999) Quantitative Study High School Students' Attitude Toward MH Students after Service Learning Activity | | Combating Racism |
| | | | | Global Awareness |
| Billing (2000) Review of Research: High School Students More Likely to Consider How to Affect Change | Boyle-Baise, Kilbane (1999) Pre-Service Teachers Service with Multicultural Ed. Class | | | Social Action |

**Appendix D:
Philosophical Framework of Community Service Learning**

| Philosophy | Sense of Self | Vision of Society | Goal of Service Learning | (Mis) Match with Multicultural Education |
|--------------------------|--|---|--|--|
| Functional/ Spiritual | Individualist Instrumental Humane | Harmonious Industrious | Provide charity for less fortunate. Redress problems through volunteerism, foster altruism | Stimulates giving, but leaves deficit views intact, glosses over problems of inequality. |
| Liberal | Autonomous Rational Civic | Rights Based Principled Justice Participatory Democracy | Assume civic responsibility. Work toward justice as equal rights and opportunities, promote civic participation | Rights-based arguments assist equality, but treats people as unencumbered actors, actually social location affects rights. |
| Communitarian | Collective Collaborative Democratic | Communal Pragmatic Progressive | Communicate with others, develop common interests, work toward common goals, build consensual community | Community-building is a goal, but commonality may mask diversity, common good may reflect dominant views. |
| Radical Democratic | Diverse Activist Political Coalescive | Pluralistic and democratic (use democratic processes to advocate for social equality) | Use rights to fight discrimination, discover equivalent struggles across groups, coalesce to improve social welfare, foster change | Complementary, dominance challenged, multiple views of freedom encouraged, multicultural education as social movement |
| Post-modern | Relational Empathetic Border-crosser | Pluralistic Decentered Humanistic | Empathize with others as equals, foster dialogue across differences, collaborate, construct connections | Demystifies differences, builds trusting relationships, develops caring self, but must really "hear," work with others |

(Boyle-Baise 1998b)

**Appendix E:
Philosophical Framework of Community Service Learning with Motive to Serve**

| Philosophy | Motivation to Serve | Sense of Self | Vision of Society | Goal of Service Learning | (Mis) Match with Multicultural Education | Participant |
|--------------------------|--|--|---|--|--|--------------------|
| Functional/ Spiritual | Feels Good to Help/It is fun | Individualist Instrumental Humane | Harmonious Industrious | Provide charity for less fortunate. Redress problems through volunteerism, foster altruism | Stimulates giving, but leaves deficit views intact, glosses over problems of inequality. | Zoey |
| Liberal | Obligation | Autonomous Rational Civic | Rights Based Principled Justice Participatory Democracy | Assume civic responsibility, Work toward justice as equal rights and opportunities, promote civic participation | Rights-based arguments assist equality, but treats people as unencumbered actors, actually social location affects rights. | Penelope Sarah |
| Communitarian | Meet different people. Hear their stories. | Collective Collaborative Democratic | Communal Pragmatic Progressive | Communicate with others, develop common interests, work toward common goals, build consensual community | Community-building is a goal, but commonality may mask diversity, common good may reflect dominant views. | Jaclyn |
| Radical Democratic | Affect change. | Diverse Activist Political Coalescive | Pluralistic and democratic (use democratic processes to advocate for social equality) | Use rights to fight discrimination, discover equivalent struggles across groups, coalesce to improve social welfare, foster change | Complementary, dominance challenged, multiple views of freedom encouraged, multicultural education as social movement | |

| | | | | | | |
|-------------|---------------------------|--|---|---|---|--------|
| Post-modern | Give power to ill-served. | Relational Empathetic Border-crosser | Pluralistic Decentered Humanistic | Empathize with others as equals, foster dialogue across differences, collaborate, construct connections | Demystifies differences, builds trusting relationships, develops caring self, but must really "hear," work <i>with</i> others | Jennie |
|-------------|---------------------------|--|---|---|---|--------|

(Adapted from Boyle-Baise, 1998)

**Appendix F:
Participants' Experience with Bennett's Multicultural Goals and Social
Consciousness**

Statement reflects lack of connection between service and multicultural goal.

Statement reflects service contributed to her development of multicultural goal.

| | Penelope | Zoey | Jemie | Jaelyn | Sarah |
|---------------------------------|---|--|--|--|---|
| Social Consciousness | <p>"Especially the Meals on Wheels, just seeing everything. I mean, I don't want to sound snobby or anything, but you don't drive through the Heights normally, of the Northside of town. You don't drive through there because it is sort of characterized as like a, it is not a "slum" necessarily, but it is characterized as more of like a ghetto or something, not someplace you want to drive through. So it is opening my eyes." 1-23-02 INT</p> | <p>"Um, I guess, just that there's more than like what people think. I guess. People tend to just be looking around them, they don't really like. I don't know. I think if more people went out to the service site and saw, they'd be like, "Now I know that they are out there. I'll think about it the next time." Like when I vote or something, and there is a law or something that is being passed, or something, I'll think about that." 2-11-02 INT</p> | <p>"Um, well, I know I've been in, I've been talking more with people about it, and I guess like sharing my experience, and they are kind of like shocked by it. Like I was talking about Meals on Wheels and stuff, and like where we did it, and they were like, "Houston has a part of town like that" and I was like "Yeah." And I guess it kind of surprised them to see what is out there, and maybe that will make them realize that we need to help and it's fun to help." 2-12-02 INT</p> | <p>"I don't really know if I changed my opinion, but it has affected you know like seeing it first hand. It is more real. And just realizing that, "Wow, it is really out there." And it's not just people telling you about it. Like yesterday we were going back to school, and under a bridge, it looked like four or five beds underneath an overpass, and then there was a clothing line, and you just see all of these homeless people under the bridge. It is so much more than you would see in Memorial." 1-15-02 INT</p> | <p>"Well, really that there's so much more of the need than you realize on the surface and that we interact with people kind of gives us a face to all the statistics." 1-18-02 INT</p> |

| | Penelope | Zoey | Jennie | Jaclyn | Sarah |
|---|--|---|--|---|---|
| Combating racism, sexism, other forms of prejudice | <p>"When you see somebody on the street, you think, 'Oh, they must feel sorry for themselves, or something,' but they don't. They understand. They can't obviously better their financial situation, but they aren't bringing it out on everybody else." " (1/18/02 INT)</p> | <p>"Well, most of them are Mexican or Hispanic, and a lot of people don't speak a lot of English, and it's hard for them to get a job, and education, so that is probably, I mean, I was talking to one guy on Monday about how he lived in basically a cardboard box on Buffalo Bayou, and you really a lot of stuff like that, and how they were doing anything to just get by. I guess if you don't have an education, or if your parents don't have an education, then you really can't." " 1/15/02 INT</p> | <p>"Oh, and I am losing my idea of kind of like stereotypes that all older people are like grouchy and grumpy and they just like to sit there. I mean a lot of them do, I mean like they can't move a lot, but I know one person at my table she gets up and dances all the time." 1/23/02 INT</p> | <p>"I thought that they would just be bitter and not social. But they are actually the most giving, happy people I have ever met. They help each other out and give you things and want to make gifts for people to make them feel better. I thought at first we would be helping them and teaching them things. But they help others so much and have taught me so many things." 1/16/02 JOURNAL</p> | <p>"I kind of expected maybe poor people to be more unhappy than they were or maybe more how they're portrayed in the media. They're portrayed in the media as, almost always wanting something. And they were pretty self-sufficient and willing to do things for themselves, so I think that there is a distortion. And I guess I realize they're more self-reliant, and they're a lot more educated. Just because someone hasn't been in college or high school, and maybe they just have a second-grade education. Maybe that is their school education. They may have actual more of an education." 2/7/02 INT</p> |
| Cultural Consciousness | <p>P. Actually I haven't, but I've been to Guatemala, Belize. I've been around there. We've spent quite a while in Guatemala and Belize. And it's not so much from going there, but from my dad just talks a lot about it. Then, huh, he'll have people who, not necessarily who are from there but who live there, like I don't know, that's really how I get my exposure to that culture." 1/23/02 INT</p> | <p>"I think I am (a multicultural person) 'cause I really don't think any less of other cultures or races or ethnic backgrounds." "</p> | <p>"I have learned and seen that many people do not live as those at Bayou who live in a 'bubble.' The Meals on Wheels was really a growing experience that I will never forget. I will be forever grateful for this amazing experience that I will cherish forever." 1/24/02 JOURNAL</p> | <p>"A multicultural person is a kind of understanding of the different cultures, and how everybody is and not criticizing it but accepting it. I think I am a multicultural person because of all the different people that I meet everyday and playing volleyball with different people." 1/23/02 INT</p> | <p>What subthemes did you find? "Learning other cultures is a good one. We learn Spanish a lot definitely. And also learn how other people view things and families, and other things like that." 1/23/02 INT</p> |

| | Penelope | Zoe | Jennie | Jaclyn | Sarah |
|---------------------------------|---|---|--|---|--|
| Intercultural Competence | "I think coming from the outside into any neighborhood it would take them a while. I don't think I could fit in in a weekend, but maybe a couple of weeks cause it takes a while for you to get to see beyond all these differences." (3/12/02 INT) | | "Um, uh, maybe well, it just kind of depends on how disabled they are, um, maybe buy them groceries or have them purchase it, guess purchase them groceries that are like easily made. See I don't know how much these people have, I don't know if they have a meter wage or not." (2/23/02 INT) | "I don't know the neighborhood real well. I like the people who live in subsidized housing. I think they are pretty safe. Because they have the door that can't be opened unless you have the card or someone opens it for you, but other than that, I don't know about a normal home in that neighborhood." (2/23/02 INT) | "I think I'd enjoy (staying with Eduardo for the weekend) very much. I like him a lot, so it'd be easy to spend time with him, and we've talked a little about it, and he's known most of his neighbors for years, so it sounds like it would be a fun community to visit." (3/7/02 INT) |
| Global Awareness | "We watched it (a movie) in Spanish class last year, and you saw what they lived like in some little town in Mexico and you just didn't believe it and now I really do believe that that happens." (3/7/02 INT) | "... in America we have so many opportunities, so many job opportunities in Africa and in some places in Europe, they don't have big companies, they don't have a lot of McDonald's or Wal-marts you can just go work in, so they have to do like hard labor for like pennies." (3/12/02 INT) | "I want to explore different cultures and see where the different problems are and try to see what I can do to change it. This summer I'm going to Africa, to Tanzania for over a month and I'm going to work to help build and kind of like get schools running again and work to improve irrigation systems that may have diseased water." (3/7/02 INT) | "I've always dreamt that when I am very rich that I could go to see them once a month, and take like two thousand dollars a month and buy food and take it to different people in the world who would need it." (3/7/02 INT) **Charmaine's translation | "There's definitely an element of personal responsibility to (global problems), like we should be doing something because these people are in trouble. It's so easy to get desensitized, but then you get interaction through the service and you realize that it is poor people and then you're not desensitized anymore cause it affects you." (3/7/02 INT) |
| Social Action | "... what is the social problem she identified in the interview and take a little time and commitment right now, I just don't have it. ... trying to get my commitment to schools is not enough." (3/7/02 INT) | G: Do you plan to serve your community in Seattle? (When she grows up) Z: Yeah, I think I'm already serving, you know teaching the kids. I've always wanted to be a teacher, but now I really want to. (3/12/02 INT) | "Um, okay, I just knew there was a real big need for people to serve, but especially after Meals on Wheels and stuff. I kind of I guess it made me realize more that I could do something even outside of this service that I could make a difference, and it's not just like giving money and stuff. People, we need more people to do like what Stella (Senior Citizen Center and Meals on Wheels Director) does and stuff." (2/12/02 INT) | "I think I am motivated to do more service because I've identified it as a problem and I think I could do more helping me with these things. I'd get it done if I am more like my dad. I'm more passive. I have all these feelings and I think it's wrong and they should be helped. But I don't have the temperament to call a meeting up and call them." (3/7/02 INT) | G: Okay, have you thought about what you might do to get the ball rolling on that idea? S: Maybe talk to senators or mayors or whatever public service people we have access to and see if they can implement some of the plans. G: Have you considered doing that, or how do you feel about that? S: I'd like to do it, I don't know who I specific congressman is, but if I figure that out I'd like to email them and show them what we have. (2/7/02 INT) |
| Multiple Perspectives | "Just spending time with our served people and playing games with them changed my perspective on | "Um, I guess, just that there's more than like what people think, I guess. People tend to just be looking | "Um, that they really are in need. It's not just something that people are making up, and that they | "Okay, um, I think that they have problems along the line with their low income. I mean some of | "Now, whenever I think of the economy, I will think of Eduardo." (1/25/01 JOURNAL) |

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|--|-------------------------------------|---|---|---|
| <p>Multiple Perspectives Continued</p> | <p>everything " 1/25/02 JOURNAL</p> | <p>around them, they don't really like I don't know I think if more people went out to the service site and saw, they'd be like, "Now I know that they are out there I'll think about it the next time " Like when I vote or something, and there is a law or something that is being passed, or something, I'll think about that 2/11/02 INF</p> | <p>really, really appreciate people taking the time to come out and meet with them and talk with them and especially like the older people I think they are kind of isolated, and that would be really hard, and we need to do a better job of like bringing them into the community because we learn a lot from them, and they could learn a lot from us 2/12/02 INF</p> | <p>them do have that And I don't, there are problems, I think I have this thing about safety I get scared real easily about being home alone I'm afraid someone is going to break in And I can only imagine, I mean, we have an alarm and locks on all our doors, but some people may not even have locks on their doors That would scare me to death 1/23/02 INF</p> |
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Appendix G: Interview Questions and Schedule

First Interview (Conducted either before semester or first day of class)

1. Tell me about your service experience so far.
2. How would you describe the person you are serving?
3. What kind of interaction, relationship, or rapport do you feel you have with the person you are serving? (How do you get along with this person?)
4. What, if anything, do you have in common with this person?
5. What have you learned from the service project?
6. Do you think this service is worthwhile? Why or why not?
7. How are you different from the served person?
8. Why do you think the served needs this service?
9. What kind of feelings went through you during your first service experience in this class?
10. What else would you like to share with me about your service experience?

Second Interview (Conducted during second week of course, week of Jan. 14)

1. How would you define culture?
2. Describe your culture.
3. What has your service project been like lately?
4. Describe your perception of your served population's culture.
5. Do you perceive any connection between his/her culture and his/her circumstance?
6. What kinds of things have you reflected on from this project?
7. What kinds of patterns, observations, or themes have you noticed?
8. Have you learned anything new?
9. Have you changed your view on anything?
10. What else would you like to share with me about your service experience?

Third Interview (Conducted during the last week of course, Week of January 21)

1. In what ways have the class discussions affected your perceptions or experiences with the service site?
2. In what ways have the class readings affected your perceptions or experiences with the service site?
3. Your class has brainstormed several themes that you have observed in your service experiences. What themes do you agree exist? What evidence do you have for their existence?
4. What themes do you not think really exist that your classmates identified? Why do you think they don't exist?
5. Has your relationship with your served person changed at all? Why or why not?
6. What are you gaining from this experience?
7. What are you losing from this experience?
8. What themes or patterns that you have noticed could be phrased in a problem statement?

9. How do you think your served person would view these themes? Why?
10. What solutions do you think they would suggest for these problems?
11. Do you agree or disagree with their perspective? Why or why not?
12. How do you feel you are contributing to the service project?
13. What else would you like to tell me about your service experience or the class discussions or readings?

Fourth Interview (Conducted week after class, week of February 2)

1. How do you think your served person would feel about your involvement in solving the problem?
2. How do you think the served person could resolve the problem him/herself?
3. What tools do they have or not have to take action towards these problems?
4. What else would you like to tell me about your service experience or the class discussions or readings?
5. How has your perception changed toward those you are serving?
6. What do you think accounts for this change?
(If you have no attitudinal change in this regard, what do you think explains this?)
7. How has your perspective changed towards your role at the service site?
8. What have you learned about your community from this experience?
9. What have you learned about yourself from this experience?
10. What have you learned about those in need of service from this experience?
11. What else would you like to tell me about your service experience or the class discussions or readings?

Fifth Interview (Conducted second week in March, six weeks after end of class.)

1. How much of your views on social/political issues would you say come from your parents' or family's views?
2. Tell me about your service experience as a whole.
3. How would you describe the person you served?
4. What, if anything, did you have in common with this person?
5. Do you think this service is worthwhile? Why or why not?
6. How are you different from the served person?
7. What kind of feelings went through you during your first service experience in this class?
8. How do you think you would feel spending a weekend in your served person's home and neighborhood?
9. What other problem statements did you identify from this experience? What answers did you come up with for them?
10. What kinds of competing factors contribute to these problems? What factors make this problem hard to solve?
11. What do you plan to do to solve any of these problems?
12. In what ways did your cast study person contribute to your case study?
13. How has last semester's service experience remained with you?

14. Do you think differently as a result of the service experience? Why or why not?
15. Have you done anything to solve the problems you identified from that service?
16. Has your commitment to community changed in any way?
17. How do you perceive people of different backgrounds from you when you first meet them?
18. Is this different than how you responded to people before last semester's service experience?
19. When you hear of a problem in your community, do you respond differently to it as a result of this service experience?
20. How do you respond to problems in our national community?
21. How do you respond to problems in our global community?
22. Do you interact with people different from you more often now?
23. What do you want to be when you get out of school?
24. Where do you plan to live?
25. Do you plan to serve the community? If so, how?
26. Do you stay in touch with the person you served? Why or why not?
27. How does last semester's service experience affect your relationships with your peers and family? What kinds of conversations have you had with your parents about the service experience?
28. As a result of this service experience, do you respond any differently to racist actions, comments, and/or other prejudices?
29. What do you think it means to be a multicultural person?
30. Do you think you are one? Why or why not?
31. What did you struggle with during the service experience?
31. What else would you like to tell me about your service experience or the class discussions or readings?

Appendix H: Human Subjects Consent Forms

Study # 01-451

INDIANA UNIVERSITY – BLOOMINGTON INFORMED CONSENT STATEMENT

"Service Learning's Influence on High School Students' Multicultural Values: A Case Study"

Your child is invited to participate in a research study. The purpose of this study is to learn about how high school students experience service learning, the meaning they give to their experience, and what happens to their multicultural values as a result of the service learning experience.

INFORMATION

All of the students in the January term economics and service learning class will be studied if they have turned in this consent statement. The students will be interviewed four times, once before January term begins, twice during January term, and once several weeks after January term is over. Each interview will take approximately one hour. The interviews will take place during the students' study halls, before or after school, or any other free time they have available. Your child and I will discuss his/her experience with the class in a quiet place in the school library. The entire class will be discussing the service experience and writing journal entries on it. I will observe the class discussions and collect the participating students' journal entries. All students will receive credit for doing the entries without being formally graded on them. I will also observe the class at their service site. I will study the participants' other assignments (e.g. research project) dealing with the service project. I will tape record the interviews and class discussions if I have the approval of everyone in the room. All participants in the study will be made aware of the research topic and questions. No identifying information will be attached to my data collection, and the students' names will not be used in the final report. The students' grades in this class are in no way tied to their responses to the project or whether they are a part of the study or not.

RISKS

The participants may lose study hall time or time outside of the school day in order for the researcher to conduct the four interviews that last approximately one hour each.

BENEFITS

The participants will be led toward critically reflecting and making meaning from their service experience. It is hoped that the experience will then become more meaningful and lasting to them.

Subject's Initials: _____

CONFIDENTIALITY

The data will be reported with pseudonyms. All documentation and data in my possession will be kept in a locked fire cabinet. Individual responses will be noted in the final report, so pseudonyms will ensure confidentiality for the students. All documents, tapes, and computer disks will be kept in the locked file cabinet for five years. I may refer to these tapes when writing future papers on this subject. The tapes are for my use only and will not be played for a public audience.

CONTACT

If you have questions at any time about the study or the procedures, you may contact the researcher.

Gina Miller Blackburn, at 2222 Westerland Avenue, #136, Houston, TX 77063 .
(713) 914-0436, ginablackburn@hotmail.com.

If you feel your child has not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact the office for the Human Subjects Committee, Bryan Hall 110, Indiana University, Bloomington, IN 47405, 812/855-3067, by e-mail at iub_hsc@indiana.edu.

PARTICIPATION

Your child's participation in this study is voluntary; he/she may refuse to participate without penalty. If your child decides to participate, he/she may withdraw from the study at any time without penalty and without loss of benefits to which he/she is otherwise entitled. If your child withdraws from the study before data collection is completed his/her data will be returned to him/her or destroyed.

CONSENT

I have read this form and received a copy of it. I have had all my questions answered to my satisfaction. I agree to take part in this study

Subject's signature _____ Date _____

I agree to allow my child, _____, to take part in this study.

Parent's signature _____ Date _____

Investigator's signature Gina Miller Blackburn Date _____

Constructed October 1, 2001

IRB Approved **OCT 03 2001**
Approval Date: _____
Expires: **FEB 28 2002**

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Teaching Experiences

- Higher Education
 - Associate Instructor August 1998-July 1999
Indiana University Bloomington, IN
 - E310: Legal and Ethical Issues in Education
 - M401: Field Experience/ Seminar for Elementary Education Majors
 - Member of The Events Taskforce of the Diversity Committee
 - Secondary Education
 - Humanities Instructor August 1998-June 2001
The Culver Academies Culver, IN
 - Elected Member of the Executive Committee
 - Member of the Disciplinary Committee
 - Assistant Golf Coach
 - Co-Sponsor of the Culver Asian Student Association
 - English Teacher August 1996- July 1998
Whiteland High School Whiteland, IN
 - Member of the Committee to Explore the Team Teaching Concept

- Founding Coach of the Girls' Golf Team
- Member of Two Performance Based Assessment Committees
- Cheerleading Coach-One Year
- English Teacher January 1995-June 1996
Port Allegany Junior/Senior High School Port Allegany, PA
- Founding Sponsor of the Peer Facilitating Program
- Chosen by Superintendent and Principal to Represent the Faculty on a committee to create the school's mission statement
- Cheerleading Coach
- Founding Poetry Slam Coordinator

Certifications

- Indiana Professional Teaching License: English, communications, theatre, speech/debate
- Indiana School Administrator License
- Indiana Superintendent's License- Pending

Presentations

- "Service Learning's Influence on Multicultural Values: A Review of Literature." Dogwood Conference. Emory University, February 2001.
- "Positions on the Preservation of Indian Culture in Indian Schools: 1869-1909." Journal of Curriculum Theorizing National Conference. Dayton, OH, October 1999.

Publications

- "Service Learning's Influence on Multicultural Values: A Review of Literature." Dogwood Review of Educational Studies. Atlanta: Emory University, In Press.

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