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# Self Service: Self-Concept Enhancement in High School Students in a Service Learning Program

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# SELF SERVICE:

## SELF-CONCEPT ENHANCEMENT IN HIGH SCHOOL STUDENTS IN A SERVICE LEARNING PROGRAM

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# ABSTRACT

This study attempted to answer the question of whether participation in a high school service learning program can be linked to increases in measures of self-esteem in students. Proponents of service learning claim that it is a valuable means of engaging students, increasing comprehension, and fostering citizenship, but the positive psychological effects are often overlooked.

The Rosenberg (1965) Self-Esteem Scale was used to measure self-esteem levels. Personal interviews were also conducted and coded categorically into scales for self-values of competence, self-determination, personal unity, and moral worth. This coding was done according to a framework created by Gordon (1982). The results were then compared cross-sectionally between the newest cohort of students at the Eagle Rock School and those students who had been at the school the longest.

A positive correlation was found to exist between higher measures of self-esteem and the length of a student's participation in a residential high school's service learning program. Gender differences in self-esteem measures are discussed. In addition, evidence of the self-reported value changes in veteran students is used to support the self-esteem data.

A review of relevant literature on the topics of adolescent identity, self-concept theory, and service learning pedagogy will be discussed as a foundation for the research conducted. Erikson's (1950) theory of the adolescent identity crisis within the eight stages of development across the life span is discussed with regards to self-concept and self-esteem development and its possible support of service learning ideologies. Conclusions are drawn that combine the ideas presented in the literature review and the results of the empirical study. Suggestions for further research are made.

**I pledge my honor that this paper represents my own work in accordance with University regulations:**

# ACKNOWLEDGMENTS

When this thesis appeared as a little speck on the horizon of my mind, I never would have guessed that it could turn into a project of this size. Without the help of some very special people, it never would have and I will always be grateful to them.

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"Education is an eduction, the art of educing or bringing out what is latent in a person. In its early forms, the word was used of basic physical nurturing, bringing out the undeveloped powers of the physical body, and could even be applied to animals. In its deepest form, education is the art of enticing the soul to emerge from its cocoon, from its coil of potentiality and its cave of hiding. Education is not the piling on of learning, information, data, facts, skills, or abilities–that's training or instructing–but is rather a making visible what is hidden as a seed.

Deep education entails an emergence of character and personality... To be educated, a person doesn't have to know much or be informed, but he or she does have to have been exposed vulnerably to the transformative events of an engaged human life."

-Thomas Moore in the introduction of his book,
The Education of the Heart

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# INTRODUCTION

In 1993, President Clinton made service learning a national issue. In his efforts to improve America's educational system, he drafted the National and Community Service Trust Act of 1993, which was passed on September 21. This legislation was responsible for creating the Corporation for National Service, an umbrella organization dedicated to creating service opportunities for people of all ages through three components: *AmeriCorps*, *Learn and Serve America*, and *National Senior Service Corps*. In a press release from the office of his press secretary in July, 1995, President Clinton cited this Act as a piece of his "landmark legislation," one of several initiatives put in place to provide all Americans with the benefits of a quality education. These initiatives ranged from funding for Head Start programs to increased student loans. But most importantly, President Clinton recognized the educational and civic value of engaging American citizens in service. When he initially introduced the legislation at a speech at Rutgers University on March 1, 1993, President Clinton stated:

> National Service will be America at its best—building community, offering opportunity, and rewarding responsibility. National service is a challenge for Americans from every background and walk of life; it values something far more than money. National service is nothing less than the American way to change America.

This is not to say that President Clinton was responsible for the creation of service learning. He can only be credited with bringing it to the national level. This trend in progressive education has existed as a grass-roots effort for the better part of this century and service learning has evolved from the influences of several

pedagogical ideologies. John Dewey may be the individual most frequently associated with the development of service learning because of its close ties to experiential education. However, service learning goes beyond Dewey's efforts to combine learning with authentic experiences (Kunin, 1997).

America today is looking for a way to reinvigorate its school systems. For many, service learning appears to be a way to do just that. It has become highly regarded for its abilities to "enhance student learning" (Sheckley and Keeton, 1997, p. 32), foster cross-cultural understanding (Ward, 1997), make students aware of their civic responsibility (Lisman, 1998), and generally prepare citizens for life in the twenty-first century (Kunin, 1997); all of which have become necessary goals for education at the end of the millennium. The appearance of service learning on the forefront of American pedagogy may be a result of its success in these areas, or it may be due to President Clinton's campaign for education reform. But before we can accept it as the ultimate form of education for the twenty-first century, we need to understand why it works.

Richard Lipka (1997) is not willing to accept these claims as the only source of validation for service learning. He states that instead of conclusive research, "educators must resort to assumption, estimation, and intuition." (p. 56) He criticizes the existing research for its lack of consideration for long-term effects and because of its one-dimensionality, which emphasizes only the positive aspects that the educators and researchers set out to find. James Krug (1991) agrees with this need for research. He emphasizes the need to look at the effects of service learning programs that

include extended student involvement, instead of only seeing what changes might occur in several weeks.

That is the reason for this research. This study is an attempt to look at specific changes in a high school population that has been involved in an extensive service learning program over several trimesters. It does not focus on the traditional, broad concepts of academic motivation and achievement or civic responsibility, but instead examines the possibility that participation in such a program can change the way that the students see and value themselves. Adolescent self-esteem is a popular topic in modern psychology and has been found to be related to several of the more general aims of the service learning pedagogy. By localizing the subjects' self-concepts and self-esteem in this study, it will hopefully be possible to provide a substantial argument for why some of these larger ends (such as student motivation or academic achievement) may be achieved.

The hypothesis being presented by this study is that students' measures of self-esteem will be positively correlated with longer involvement in the high school service learning program. This was tested using the Rosenberg (1965) Self-Esteem Scale and personal interviews with each of the 28 subjects. Subject responses were coded and analyzed according to "new student" and "old student" cohorts, as well as by gender.

The experimental group for the study was made up of students who had been involved in the school's program for a minimum of four trimesters. This cohort of "veteran" or "old" students provided a sample of students whose scores and responses

would reflect any changes that involvement in the service learning program might elicit. The data of this experimental group were contrasted with those of the control group, comprised of members of the group that had entered Eagle Rock at the beginning of the trimester during which research was conducted. It was assumed that this "new" sample could provide a general baseline of student attitudes when they first enroll in the school's program.

It is also important to clarify the differences between "self-esteem" and "self-concept" as each is being defined for the purpose of this study. In literature these terms are often defined similarly or even used interchangeably. This study drew a distinct line between the two, according to the definition provided by Beane and Lipka (1986):

> *Self-concept* is defined here as the description an individual attaches to himself or herself. The self-concept is based on the roles one plays and the attributes one believes he or she possesses (p. 5).
>
> *Self-esteem*, on the other hand, refers to the evaluation one makes of the self-concept description and, more specifically, to the degree to which one is satisfied or dissatisfied with it, in whole or in part...Self-esteem judgments are based on values or value indicators[1] such as attitudes, beliefs, or interests (p. 6).

The line between these two concepts will become clearer as they are developed within the structure of the research. Each should be regarded as equally important, although self-esteem is obviously a function of the adolescents' self-concept.

This paper will first introduce the focus of this study: Eagle Rock School. In an attempt to explain the school's unique character, a description of its population, its

[1] A third term, "self-value," will also be used in the paper, although it is not a generally accepted term in this field of research. I intend the term to convey the idea of these values that are the basis for self-

service learning program, and its general values system is provided. Next, the second chapter will present a full review of the literature on the topics of adolescent identity self-concept theory (including both self-concept and self-esteem), and service learning, in order to introduce the reader to the ideas essential to the research. The third and fourth chapters will explain the details of how the research was conducted, how each component of data was analyzed, and the results of that data analysis. Finally, the paper will conclude with a discussion of the conclusions that may be drawn from the data presented, in combination with the previously discussed literature and theories.

esteem judgments. They will be discussed in more detail during the methodology chapter in reference to Gordon's (1982) coding framework.

# EAGLE ROCK

Introduction- *Why Eagle Rock?*

Eagle Rock School was selected as the site for the research for several reasons. Foremost, the school has made a name for itself as an environment of progressive education catering to adolescents designated "at risk." The value of community service is inherent in the school's philosophy and the curriculum incorporates service learning into every department.

Another reason for conducting the research at Eagle Rock is the self-contained structure of the school and the comparable experiences of each student. The students live together in six houses on campus with only limited access to transportation off campus. Each student is held to the same expectations: serving on a kitchen patrol (KP) team, finishing weekly housecleaning chores, participating in morning exercise every morning, going to all of their classes. Even though variations in the individual experiences and backgrounds of each student can not be controlled for, these similarities in the students' daily life make it possible to consider the data reliable.

Finally, the school was chosen as the site for the research because of the school's commitment to providing a "proving ground" for this type of education. The professional development center that exists within the school works to publicize the worth of a school based on experiential education and service learning, and therefore was interested in research that would examine the significance of its pedagogical approach.

School Description

Eagle Rock opened its doors in 1994 as a school for students who were not able to achieve success in traditional academic settings. It is not a treatment center or

correctional facility; students choose to come to Eagle Rock because they want to go to high school. The school operates year-round on a trimester schedule, with each trimester broken down into two six-week blocks. Because of financial support from the American Honda Corporation, the school is able to operate at no expense to the students.

New students are brought into the community three times a year, at the beginning of each trimester. In order to recruit students, Eagle Rock depends on word-of-mouth within communities, school districts and court systems. As a prospective student, each individual must complete a lengthy process of interviews, paper applications, and school visits. After being accepted, each student must sign a contract agreeing to participate in the community according to the rules. If at any point during a trimester a student's behavior is found to be in conflict with the school's guiding principles, he or she may be asked to leave. There are set criteria for how a student may reapply to return to the school after time away.

School Population

Eagle Rock's facilities have the capacity to function with a student body of 96. However, the school was built with the intention that it would grow to that size over time. In the six years that it has been open, a gradual increase in staff size and cohort size has allowed the school to reach approximately 70 students.

Eagle Rock strives to construct a student body that is representative of the racial composition of the United States. The racially diverse student body includes a mixture of Caucasians, African Americans, Asians, Hispanics, and Native Americans, as well as combinations of backgrounds that do not easily fit within these labels.

Approximately half of the students are drawn from Colorado, while the other half includes students from most of the United States.

Unlike other schools, an Eagle Rock student's age is not always correlated with his or her standing in the school. A student may enter at any time before his or her nineteenth birthday, therefore students' ages at matriculation have varied from 13 to 18 in the past. Without a set time frame for completing graduation requirements, the community is not stratified by clear grade levels. Students of all ages are mixed within each class and cohort.

An "Individualized Learning Plan (ILP)" is developed for each student. This ILP is created when a student first arrives, with credit given for high school work that was successfully completed at previous schools. In order to graduate, a student must accumulate a set amount of credit in the normal academic subjects on their ILP. Credit cannot be earned simply by attending classes or by getting a good grade on a test. Instead, credit at Eagle Rock revolves around "Presentations of Learning (POLs)," wherein students must give oral presentations about what they have learned. These presentations may be given in front of a peer group during class or in front of a larger group of community members and guests at the end of each trimester. Progression at Eagle Rock is measured by how much of a student's ILP is filled in, not by time spent at the school.

In addition to an academic section of their ILP, an Eagle Rock student is required to complete an equally important section, titled "Personal Growth." The personal growth section includes such things as "character development" and "leadership." The inclusion of such graduation requirements is further evidence that Eagle Rock is committed to its students' emotional development as well as their academic achievement.

Service Learning Program Description

Because service is such an intrinsic part of the school's foundation, it is challenging to characterize the service learning program within Eagle Rock School. From the moment students step on campus as a prospective until the day that they graduate, they are constantly expected to participate in the service activities that make it possible for Eagle Rock to be as self-sufficient as it is. There are also opportunities, both voluntary and required, to go out into surrounding areas and perform a large variety of community services.

There is a general baseline of expected service activities that every student must perform in order to continue being a student at the school. It would be impossible to identify each of these demands, as they are both constantly changing and also ingrained features of the school's daily activities. For example, a student must serve on a kitchen patrol (KP) team which will cook and clean up for several meals each week. Students consider KP to be a normal function of their daily lives and often do not regard it as a "service." Other typical expectations for service participation would be: "Graduate Work Day," when the entire student body and staff is hired out in the community to raise money for a scholarship fund; house chores, in which each student is responsible for a certain task in house clean up, as well as nightly clean up of common living spaces; and on-campus service, in which a few times per trimester each academic class will spend their class period performing necessary campus service, such as trail maintenance or brush removal.

Another aspect of the service program is the service learning classes, which are offered every trimester. These classes incorporate a full range of academic subjects to be studied alongside of performing service. This means that a math class may study geometry by building a playground in a nearby town center. A science

class may restore a building at a local ranch to be used as a nature center and environmental education resource for the community. These classes have no limits on what they might study or what they might do.

During the trimester in which the research took place, a class titled "Build it for Judy" was going on. The class was constructing a one-room school-house in the center of campus, which had been designed as part of the original plans and was now being built by staff and students in the memory of a well-loved faculty member who died suddenly in the summer of 1997. Service learning classes successfully incorporate a range of academic subjects, in the midst of undertaking often enormous projects. In addition, students come away with a variety of vocational skills, which could be anything from plumbing to architectural design.

Often other classes that are not designated specifically service learning incorporate service as part of the lesson plan. For example, at the time of the research an English course in children's literature spent the morning at a local library reading aloud to young children. As stated previously, service is a thread woven into every part of the Eagle Rock community.

Two positions exist on the faculty specifically for service learning staff. There is one instructional specialist (head teacher) and an intern who are responsible for organizing and overseeing service activities, both on campus and in the greater community. In addition to these two positions, every person on staff is expected to be actively involved in the service program as much as possible. Because most classes at Eagle Rock are team taught, it is easy for staff to combine the resources of the service learning program and academic departments.

Finally, the service program extends to voluntary opportunities to serve the Eagle Rock community and beyond. These might be on-going projects or one-time

opportunities. Such opportunities, especially those which allow them to get off campus, are extremely popular with the students. When asked who would be interested in serving Thanksgiving dinner at a local soup kitchen, the hands of practically every student who expected to be on campus went up. Saturday morning classes, which are organized in a seminar format around a certain theme, often include on-going service projects that have also been popular with the students.

Values System

Life at Eagle Rock does not focus solely on the classroom. Although the academic requirements are rigorous, any student or staff member would be sure to tell you that Eagle Rock is not only a school, it is a living community. The lines that distinguish the classroom from everyday life are often hazy. The school strives not only to make these young people into successful students, but also responsible citizens. For this reason, Eagle Rock depends on a strong values system. As the goal of the school states, "An Eagle Rock student has the desire and is prepared to make a difference in the world."

As a means towards this goal, the school has devised a model for behavior around an equation that is often heard around campus: *8+5=10*. This equation is meant to stand for the eight "themes", five "expectations", and the ten "commitments" that each student agrees to live by when they enroll at the school.[2] The eight themes provide the focus of a majority of the school's activities. They are centered around two ideals: individual integrity and citizenship; which Eagle Rock strives to foster in its students. Whereas the themes provide a framework for the development of the school's curriculum and schedule, the five expectations provide a

[2] For a complete diagram of the equation, see Appendix A.

more personal challenge, which each student must pursue as an individual. These expectations are not explicitly built into the school's structure, but are encouraged as values that should be developed while at the school. Finally, the sum of the equation is found in the ten commitments, which are the set guidelines towards which each Eagle Rock student must strive. Successful adherence to these commitments constitutes a large part of the "personal growth" requirements for graduation from Eagle Rock.

One of the first things that students are expected to learn after arriving on campus is the *8 + 5 = 10* equation and its significance. Because it is so clearly laid out for new students, the values system represented by the equation provides a quick and comprehensive point of reference on which students can base their behavior. Everyone, from the newest student to the head of school, is held up to the expectations set forth in the equation, which creates a sense of equality and autonomy within the community.

## Conclusion

Eagle Rock's unique structure and progressive curriculum fit the requirements of this study. There are few schools in this country where such a rigorous and well-developed community service program exists. In addition to the inclusion of service learning, the study benefited from the school's diverse population and inherent values system. This provided a subject pool that was able to represent a larger population of students and who were also accustomed to evaluating their personal values.

# LITERATURE REVIEW

Because of their popularity and importance in today's society, the themes of this study are represented by extensive literature. For this reason, the literature review will be organized, by theme, into three separate sections. These areas are the adolescent identity, self-concept theory, and service learning. A review of each of these themes will provide a clearer picture of the knowledge that both provides a foundation for the study and also supports its outcome.

## Adolescent Identity

It is important to understand what is currently known about adolescent psychology and the unique societal status of the age group when examining the impact of a high school program. Despite the complexities and inconsistencies associated with the years of adolescence, research on the subject must focus on finding patterns and coherence within the study populations. Theories will be discussed under two themes. First, both the societal and developmental roles of the adolescent will be considered. Second, current psychological interpretations of adolescence will be reviewed.

### *The Role of the Adolescent*

Adolescence is traditionally a time when the world of the child is slowly reconstructed into that of an adult. The consequent changes can make the interim period concurrently exciting and overwhelming. All aspects of the teen's life are affected: their physical appearance, their relationships with parents and friends, their sexuality, the expectations held of them at home and at school. Each of these factors undergoes tremendous amounts of change during the stage of development labeled "adolescence."

With maturity comes a new set of expectations. These expectations are both internal demands that one has for the self as well as external demands that are being placed on the individual by parents, teachers, friends, and others. The socio-cultural view would argue that adolescence is a product of, and actually defined by, this change of expectations (Kroger, 1996). According to this theory, our society and culture has allowed this life stage to develop and expand as the transition between childhood and maturity has become less abrupt. For example, the increasing need for a college education in today's work force has placed a new importance on the preparation in high school; whereas in the past, a young person would have been able to, and also might have needed to, enter a trade before finishing their high school education.

Within North American culture, John Mitchell (1992) has identified something he labels the "youth paradox"(p. 199), which dictates many of the circumstances of the adolescent. This paradox is the idea that although the teenager is expected to "find" their self as a newly-developed social, sexual, dynamic being; they are not given the chance to participate in meaningful activities or rewarding academic pursuits. Perhaps the age of adolescence is a social construct, but the needs of the expected development have not yet been embraced to allow adolescents to easily come into their own.

Another problem faced by the adolescent is defined by Morris Rosenberg (1965) as "status ambiguity:"

> In some ways he [sic] is treated as a child, in other ways as an adult. He is thus unclear about his social duties and responsibilities just as he is unclear about his social rights and privileges (p. 4.).

Trapped between the dependence of childhood and being recognized as an adult, the adolescent must constantly define his or her boundaries, pushing towards independence. The behavior and attitudes of parents, teachers, and peers fluctuate as much as those of the stereotypically temperamental teenager.

Not only must the adolescent come to terms with his or her changing role, there is also the matter of a changing perspective. An expanding view of the world and the self makes the individual aware of the future. Suddenly the need for a "life plan" enters the picture (Erikson, 1950). Along with this shift in focus, questions of agency, ability, and self-worth arise. Facing the need to determine the possibilities for the future, adolescents must examine their professional talents, interpersonal skills, and moral standards. An ongoing assessment of such personal values without a chance to test their potentials can leave adolescents without a sense of security or fulfillment (Rosenberg, 1965). Achievement is given new weight in academic, social, and personal realms because they suddenly reflect the individual's ability to perform in the future.

Adolescence is not limited only to these intangible transformations. The physical changes of the adolescent body are a defining characteristic of the period. The beginning of adolescence is often marked by the onset of puberty. The adolescent identity is closely tied to this natural realization of maturity. The metamorphosis from child to adult is concurrently physical, intellectual, and emotional (Mitchell, 1992). This physical development is often associated with the exploration of human sexuality, another marker of the adolescent identity. The exploration of adolescence encompasses sexual experimentation, investigation of gender roles, and interpersonal relationships.

These various aspects of the adolescent's role set the stage for the next theme to be discussed: the psychology of adolescence. These external pressures and changes created by an ambiguous status in society and a growing body can be seen as the root cause of the internal struggle which is often associated with adolescence. The comprehensive restructuring of the individual's world and their sense of purpose within it has substantial effects on his or her psyche.

*The Psychology of the Adolescent*

More than just a product of culture or defined status in society, adolescence is an important step towards psychological development and independence. One of the first and most influential writers on this subject is Erik Erikson. His theory shapes modern popular thought, which cites an internal identity crisis as the underlying motivation for the normal behavior of adolescence. Erikson's theory will first be explained as the framework for further discussion of the adolescent psychology.

In his book Childhood and Society, Erikson presents his conception of the "Eight Stages of Man" from which the theory of the adolescent crisis is formed.[3] Through the practice of psychoanalysis, Erikson is able to arrive at an estimation of the successful path of Freud's idea of "ego" from birth to maturity, in which the teenage years occupy a significant place. Theoretically, each of these stages must be successfully completed before an individual is capable of entering the next stage of development. This idea echoes the previous assumption that a successful adolescence is the result of finding one's way from childhood to adulthood.

The first stages of man, according to Erikson (1950), happen in early childhood and are related to the baby's digestive and excretory control, similar to Freud's ideas of oral and anal stages. During the first stage, "trust versus basic mistrust," the mother's role as provider, as well as other external sources of stimulation, create a sense of trust in the baby as he or she learns to expect and depend on their existence. In the second stage the child learns self-control, through exercising control over the bowels as well as other aspects of life. The child must negotiate between feelings of "autonomy," when successfully in control of the self, and "shame or doubt," when such control is not achieved. The third stage, labeled "initiative versus guilt," is the stage where the active

[3] For a complete review of the theory, see Part 3, Chapter VII of Erikson's (1950) Childhood and Society.

impulse of the child is first acknowledged. In this stage, the child's awareness of their own and other people's genitals contributes to a developing sexuality which both Erikson and Freud consider to be instrumental in the initial development of individuality.

The fourth stage, centered around the theme of "industry versus inferiority," is especially important because it lays the foundation for adolescence. Erikson considers the mastery of tools and skills, which is the fundamental process of this stage, to be the end of childhood. The child begins to define himself or herself in the sense of accomplishment that he or she derives from productivity. By looking outside of the "womb of his family" (Erikson, 1950, p. 227), the child is able to find a new sense of his or her skills and tools in the greater world. Looking beyond the family and the self allows the individual to compare his or her own abilities with those of others, giving society and its standards a new importance. Developing a satisfactory sense of industry is critical if the young person is to avoid feelings of inferiority. Such inferiority can lead the individual to avoid challenging situations.

It is Erikson's fifth stage that accounts for the behavior and psychology of the adolescent. Labeled "Identity versus Role Diffusion," this stage focuses on the individual's need to define himself or herself in their own eyes and the eyes of others. More than just a sense of ability within greater society, adolescents must find a sense of worth and affiliation within their external environment. Erikson considers the physiological changes that have already been discussed to be a catalyst in the adolescent's psychological development. An awareness of how they are seen as a physical being is translated into a concern for how they are perceived as a social being.

An important part of this process is the demonstration of consonance between the individual's self-perception and greater society's perception of the individual. The adolescent needs to find an agreement in what they expect of the self and what they

perceive to be expected of them. If the two identities lack continuity, the adolescent will alter their actions to fit the external expectations, thereby forsaking true identity.

Erikson discusses this threat of identity abandonment as "role diffusion." Doubt in the accuracy of their own perception causes young people to exhibit the stereotypical behavior of preconceived identities. Such overidentification is illustrated in the popularity of adolescent cliques. Although frequently manifested in overidentification with a social identity, it should be understood that role diffusion is often caused by a lack of identity in a different sense, such as occupational or academic expectations.

Erikson's theory provides a traditional psychoanalytic explanation for many aspects of contemporary adolescent behavior. The roots of stereotypical actions of adolescence can be traced back to the struggle to first define one's worth (the fourth stage) and then one's identity (the fifth stage) within society. This task of adolescence—the "evolution of the 'I'" (Kroger 1995, p.174)—calls for the individual to take a much different role in their development, thus a difference can be seen in the actions of childhood and adolescence. The distinction is in the change of orientation from the passivity of childhood to the need for action in adolescence. In order for an adolescent to develop clear boundaries of identity, those boundaries must be actively searched for and tested (Wexler, 1991).

This action is most frequently exhibited in experimentation. The adolescent is expected to explore the possibilities of the future identity. The experiences of adolescence give the individual a first-hand understanding of "social roles, interpersonal relationships, political ideologies and with the self and its swirl of perplexities" (Mitchell, 1992, p.125). The sense of agency developed in this stage allows adolescents to confidently face the major life changes which will start the next stage of life, such as starting a career, getting married, and forming political and moral standards. For this

reason, experimentation is considered a necessary, although often misunderstood, process of adolescence (Mitchell, 1992). Just as fantasy play is considered an intrinsic necessity of young childhood, the adolescent must find ways to try on the many hats of maturity before actually accepting their responsibility.

Teenagers are frequently characterized as self-absorbed and apathetic towards those people and things that once filled their world. This can be explained as another factor of the individual's developmental needs within Erikson's hypothesis. As stated, the adolescent now needs to look beyond the microcosm of childhood. Measures of worth and ability are no longer based on parents and family. The main concern is the self and how it is presented in the eyes of society. Reaching out in this way without the support of the family system often leaves the adolescent feeling vulnerable. This sense of vulnerability can cause the individual to over-present the self through "self-centeredness, self-aggrandizement, arrogance, and self-inflation" (Wexler, 1995, p.30). Furthermore, the preoccupation with determining an identity can easily be interpreted as narcissistic (Wexler, 1995).

*Conclusion*

These brief summaries of today's role of the adolescent and Erikson's theory of identity development in adolescence provide a clear understanding of the importance of the self-concept in this stage of life. As the young person struggles to find a clear picture of the self in the context of society, their own construction of the self and its many complexities is central to a healthy development for the future. Without the strong foundation of a well-developed sense of self, the adolescent will struggle to accomplish the many tasks laid out in Erikson's "Eight Stages of Man" while also feeling comfortable with their socio-cultural role.

Self-Concept Theory

Self-concept theories and those theories related to other dimensions of the "self" are inherently difficult to define or discuss (Mruk, 1994). This is because of the nature of the object—or cognitive construct—being studied. The "self" is central to human experience; we can not separate our*selves* from our experience in order to examine it with absolute objectivity. This limitation must first be recognized before an attempt is made to review what is known or understood about human self-concept and its related entities.

As was first explained in the introduction of this paper, a specific definition is being used for self-concept throughout this work. Beane and Lipka (1986) made a clear distinction between the complex personal identity of the self-concept and its by-product of personal judgments, often labeled "self-esteem." To review, the definitions being used are:

> *Self-concept* is...the description an individual attaches to himself or herself. The self-concept is based on the roles one plays and the attributes one believes he or she possesses (p. 5).
>
> *Self-esteem*, on the other hand, refers to the evaluation one makes of the self-concept description and, more specifically, to the degree to which one is satisfied or dissatisfied with it, in whole or in part...Self-esteem judgments are based on values or value indicators such as attitudes, beliefs, or interests (p. 6).

According to this theoretical outline, it is possible to conceive of the self-concept as the actual phenomenon, with self-esteem presenting itself as one of its measurable indicators. For this reason, this literature review will focus largely on the existing interpretations of self-concept. The extensive literature that exists on self-esteem and its empirical examples will only be discussed as correlated evidence for manifestations of self-concept.

*Rosenberg's Influence and Theory*

There are several reasons why the discussion of literature relevant to this study should focus on the ideas of Morris Rosenberg. Foremost, he was responsible for creating the self-esteem scale that was administered. His ideas obviously shaped the creation of the standards by which self-esteem is being measured; therefore, it is sensible for those same ideas to be provided as a backdrop for self-concept theory. Additionally, a majority of Rosenberg's work on the topic of self-concept focused on similar populations of adolescents. Many people have written on different aspects of self-concept, but few have focused as specifically on the development of self-concept in adolescence as Morris Rosenberg.

Beyond defining the term, Rosenberg (1979) attempts to clarify self-concept by providing the substructures of its content and dimensions. He breaks down the content of self-concept into three components. These are social identity elements, dispositions, and physical characteristics. The social identity elements consist of such things as classifications according to race, ace, religion, status, and so on. These classifications expand and become more complex as the individual matures and involves himself or herself in a larger society. These groupings provide the individual with memberships, through which a sense of belonging is developed within the self-concept.

An individual's dispositions are the more abstract "tendencies" (Rosenberg, 1979, p. 15) that further reveals his or her character. These tendencies can range from political attitudes to athletic abilities. Rosenberg (1979) makes an interesting distinction between these first two components of self-concept content in stating that the individual often

regards the social identity components as only the "social exterior" of identity, while the dispositions are often considered the "'real me.'" However, Rosenberg explains that an individual is more "*certain*" of traits in his or her social identity than these tendencies of the "real me." That is to say, a person is less likely to question the claims of their social identity than of their personal dispositions; a man *knows* he is a father, but he *thinks* he is a good golfer.

The contemporary catchphrase of "body-image" is included in Rosenberg's (1979) explanation of the physical characteristics component of the self-concept. Throughout his extensive attempt to interpret the self-concept, Rosenberg emphasizes that it is a means of objectifying the individual's existence as a "self" (Mruk, 1995). Accordingly, Rosenberg accents the use of "physical characteristics" instead of "body-image" as a way to "stress our interest in the physical self as a perceptual object (Rosenberg, 1979, p. 17)." It seems as if Rosenberg, writing two decades ago, was aware of the problematic inability of the individual to accurately perceive the reality of their appearance, which is evidenced in the contemporary plague of eating disorders.

Because of its complexities, the whole of self-concept is greater than the sum of these pieces (Rosenberg, 1979). In order to grasp the greater picture, it is important to account for the relationships between each of the components. Rosenberg argues that it is not sufficient to look at the components as individual requirements: "Some elements of an attitude structure are central, others peripheral; some congeal into larger wholes (as in types), others are detached, standing in splendid isolation (Rosenberg, 1979, p. 17)." He goes on to admit that little is known about this underlying structure of the attitude, but

perhaps that is only because each individual's self-concept is built around its own subtleties.

*The Social Construction of the Self*

Rosenberg's (1979) development of the self-concept does not depend solely on personal perception. One reason for the complexity of self-concept is its location at the intersection between the personal and social realms, which Rosenberg combines in his ideas of "perception" and "reflection." Self-concept fuses that which we know about ourselves and that which we know about others. Charles Cooley and George Herbert Mead are credited with the major theories of the social aspects of the self-concept. The popularized term, "looking-glass self" was developed by Cooley to convey his theory that individuals are unable to perceive themselves directly and instead must look in the 'mirror' of others (In Beane and Lipka, 1986). By interpreting what they see in the beliefs and actions of others, individuals can attempt to put together a picture of themselves (In Rosenberg, 1979). Mead (1934) agrees with Cooley in his clear explanation of this theory:

> The individual experiences himself as such not directly, but only indirectly, from the particular standpoints of other individual members of the same social group, or from the generalized standpoint of the social group as a whole to which he belongs (Mead, 1934, p.138).

Another important player within the construct of self-concept is introduced in Cooley's looking-glass self. When we look to others for a sense of ourselves, we come to value the opinions of some people more than others. These people whose actions or opinions are considered more meaningful than others have been labeled "significant

others" within the literature on the topic. It is traditionally assumed that these significant others are those in roles that demand authority, respect, or trust, such as parents, teachers, siblings, or friends (Rosenberg, 1979). In childhood, the role is likely to be filled by a parent or teacher, while the shift in focus during adolescence may cause the significance to be transferred to the peer group or members of the opposite sex (Beane & Lipka, 1986).

*Self-Concept and Behavior*

Self-concept is a complex entity, shaped by the opinions and actions of others, but this does not account for its popularity as a subject within the discipline of social psychology. What makes the self-concept so important is the influence it has over behavior. Human experience is directly governed by the terms in which the self is perceived; therefore, the self-concept can be considered the primary filter for every event in our lives.

An illustration of this hypothesis is the popular psychological phenomenon of the *self-fulfilling prophecy*. Covington (1992) is able to provide numerous versions of the same story within the academic setting. If a teacher expects a student to do poorly, the teacher will act differently towards that student. The student will pick up on this discrepancy in the teacher's actions and alter his or her own actions to match the teacher's (the *significant other*'s) expectations. Rodgers, Smith, and Coleman (1982) are able to provide further empirical evidence that performance in the classroom is strongly tied to the student's self-concept. When assigned to a specific achievement group, as is done in

school "tracking" systems, the student's self-concept and achievement were both related to their assigned standing.

Mruk (1995) actually defines self-esteem as a self-fulfilling prophecy occurring within the individual. The person makes a self-esteem judgment about the self (i.e. I am not musically talented) thereby changing the self-concept. The person's actions will subsequently be altered to fit the new self-concept (i.e. not trying to learn to play the piano). This pattern can be repeated at all levels of the self-concept, from the mundane to the extreme.

Especially relevant to this study's population is the role of the self-concept in socially deviant behavior. Mruk (1995) provides a clear review of the research that has tied the issues of self-esteem and deviant behavior together. One of his first points, however, is that the direction of the relationship cannot be clearly determined. We must ask whether low self-esteem is a product or the cause of such behavior. Mruk discusses the possibility that deviant behavior is not only an outlet for the negative affect associated with low self-esteem, but also an alternative way of expressing competence and membership. Rosenberg (1979) discusses the risk of "role engulfment" (p. 19) within deviant identities, when an individual becomes consumed with their label as a criminal or otherwise 'bad' person, making it the center of the self-concept, and acting accordingly.

These examples illustrate self-concept's support for the psychological term of "paradoxical effect," in which a behavior is contingent upon the response it elicits. As explained by Mruk (1995, p. 81):

> On the one hand, our self-esteem depends upon the degree of worthiness and competence with which we comport ourselves in regard to the challenges of life.

> On the other hand, our ability to behave as worthy and competent persons is also influenced by the level and quality of our self-esteem.

This pattern of codependency can be used to demonstrate how the behaviors of juvenile delinquents are interconnected with self-esteem. It can also provide the hope that, if given the chance to reinforce positive behaviors, these same individuals might benefit exponentially.

*Self-Concept Development*

The final area of self-concept theory that deserves explanation is its development in adolescence. Erikson's (1950) theory of identity development, which was outlined earlier in the chapter, provides a sensible framework for this topic. Each of the stages of development, with its corresponding cognitive and emotional abilities, has an equivalent level in the development of self-concept. For example, the point at which children are able to master their own behavior (requiring competence) and evaluate their own performance (determining self-worth), they are capable of creating a self-concept (Mruk, 1995). This corresponds with Erikson's stage of "industry versus inferiority" during late childhood.

The next stage of development, titled "identity versus role diffusion" in Erikson's scheme, further defines the self-concept within a greater context. Much of what has been previously reviewed as the adolescent's role in society demonstrates this need to clarify the boundaries of the identity and establish a working self-concept. Rosenberg (1979) discusses this process as the testing of "self-hypotheses." The exploration and

experimentation of adolescents is an attempt to try out the roles, traits, and abilities seen in others in order to discover the possibilities for the self.

There is evidence that gender differences exist in this process of identity development and self-concept formation. The research into these gender differences of self-concept has centered around the distinction between the "masculine" self-concept, based on agency, and the "feminine" self-concept, which focuses on communality. Agency emphasizes the individual's perceived ability to control for future success. Communality, on the other hand, centers around the derivation of a sense of worth from the ability to interact positively with others. A debate has emerged over whether positive self-esteem depends on a masculine (or agentic) self-concept, regardless of gender. Stein, Newcomb, and Bentler's (1992) longitudinal study provides conclusive empirical evidence that although positive self-esteem in adulthood is correlated to masculinity for both genders, during development females depend on communality for a positive self-concept, especially during adolescence. Chubb, Ferman, and Ross (1997) provide additional evidence that female self-esteem in the high school years is significantly lower than their male peers.

Mruk (1995) provides a clear explanation of the three types of possible problems that can be encountered during self-concept development. The first is closely related to Erikson's idea of the necessary order of progression. Each developmental stage plays into the next, causing problems to arise if one aspect of a child's self-concept formation is deficient. Mruk provides the examples of behavioral disorders, learning disabilities, and

adverse living conditions impeding the development of the sense of competence or worthiness, thereby obstructing the creation of a positive self-concept.

The second possible scenario proposed by Mruk (1995) is the problem of the child's natural competencies differing from those tested in his or her developmental environment. This can often occur at school, where a set standard of academic subjects is used to judge (and grade) a child's abilities. The child's exceptional talents may go unnoticed because of a learning disorder or attention deficit, causing the entire self-concept to suffer.

The final problem in development addressed by Mruk (1995) is the possibility that the child's personal values may not agree with the societal norms. When the expectations and rewards of a young person's environment do not agree with those inherent in the individual, the ensuing frustration and confusion can negatively affect the self-concept. Difficult circumstances, such as a divorce in the family or moving to a place away from friends and familiar values, can leave the child or adolescent without the sense of security in his or her own values. Because values are the basis for all judgments of the self-concept, a general sense of instability may result.

In total, the complex entirety of the self-concept cannot be understood. Instead, it is worthwhile to concentrate on these aspects of the concept that can be explained and examined. The theories that have been reviewed here within the content, social structure, and development of self-concept should be considered particularly relevant to the adolescent population being addressed. Many challenges of adolescence are related to the formidable task of testing, exploring, and establishing a healthy self-concept.

Service Learning

Service learning means many things to many different people. As it gains popularity, the definition for service learning must expand to include the many possible manifestations of the same basic ideas. Without giving a long list of examples of service learning in practice, an attempt will be made to define the term and give a general outline of the thoughts and reasoning behind it. This reasoning will be broken down into three groups: philosophical, educational, and psychological. Each school of thought adds a different perspective to the argument for service learning, but there are points where the ideas overlap and intersect.

At a conference of the National Society for Experiential Education, Carol Kinsley, the director of the Community Service Learning Center, defined service learning as:

> [The] educational *process* that involves students in service experiences with two firm anchors: First their service experience is *directly* related to academic subject matter; and second, it involves them in making positive contributions to individuals and community institutions.
> [Service learning] is a way for students to both *com*plement and *im*plement their learning (Kinsley, 1994, p. 41).

This comprehensive description captures the defining characteristics that make service learning both popular and practical. Its pedagogy allows academic subjects to be brought to life in realistic settings. By looking beyond the classroom, teachers are enabling their students to contribute to society.

The National Service Learning Cooperative provides a similar definition to Kinsley's:

> Service learning is a teaching and learning method that connects meaningful community service experience with academic learning, personal growth, and civic responsibility (Kunin, 1997, p. 154).

This definition attaches the important aspects of personal growth and civic responsibility, onto Kinsley's ideas of meaningful service and authentic learning. Of course, there are many and varied definitions to fit the needs and demands for every program that considers itself a member of this progressive school of teaching.

*Philosophical Reasoning*

From the philosophical standpoint, service learning is a way to instill traditional values and morals in young minds. Ward (1997) draws upon the classical Judeo-Christian teachings of the Ten Commandments and the Golden Rule to support the argument for such progressive forms of education. These religious messages emphasize the need to contribute to the greater society in which we live. Although, service learning is not traditionally rooted in such religious thought, it provides an interesting background for the moral and ethical philosophies that are frequently used to endorse it.

The development of moral and ethical values in today's youth is especially important because of certain circumstances within modern society. The structures within communities that have traditionally been responsible for fostering such development (e.g. churches or community centers) are facing new challenges that make them less effective in transmitting these values (Carter, 1997, p. 75). Service learning can not only instill such values, but also puts them into action (Varlotta, 1997).

Educational institutions, beyond meeting the traditional academic standards, need to be concerned with preparing citizens for the twenty-first century. Battistoni (1997)

maintains that this type of education introduces young minds to the "ethics of service"(p. 150). This line of argument claims that getting young people involved in active citizenship in school will provide them with the framework for participation in civic responsibilities later in life.

Along with introducing students to the value of active citizenship, it can be asserted that service learning imparts a sense of community. Lisman (1998) states that the "civic erosion" (p. 31) in today's society is a factor of the lack of a sense of the public, which he claims can be reawakened through the efforts of community service. If this is true, the involvement of school-aged children in service will allow a stronger sense of public to develop. Just as in the other examples of philosophical reasoning, this idea is derived from the ideal that combining learning with service will allow for a greater common good to be attained.

*Educational Reasoning*

In addition to all of these greater philosophical ends, service learning is fundamentally a means for *education.* Without the justifications of its abilities to increase civic responsibility, the educational yields in themselves should provide sufficient rationale for service programs. "Education" in this section will not be limited to the traditional standards of academic content, but instead will be expanded to include the professional training and social development that is often overlooked in educational institutions.

First of all, the premise of experiential education, from which service learning originates, must be defined and discussed. Generally regarded as the originator of experiential learning as a pedagogical approach, John Dewey wrote extensively on educational theory. Particularly useful is his explanation of the transactional nature of experience in his book Democracy and Education:

> The nature of experience can be understood only by noting that it includes an active and a passive element peculiarly combined. On the active hand, experience is *trying*—a meaning which is made explicit in the connected term experiment. On the passive, it is *undergoing*. When we experience something, we act upon it, we do something with it; then we suffer or undergo the consequences. We do something to the thing and then it does something to us in return (In Garforth, 1966, p. 13).

This understanding of experience directly influences Dewey's conception of effective pedagogy. He expected students to go beyond the mental exercises of studying a subject and become directly involved with it—to *act*, to *do*, to *undergo the consequences*. Both ends of the transaction are utilized to reinforce what is being learned. The student must be aware of not only their own action, but also the responses their actions provoke (Carver, 1997).

Dewey's claim for the importance of experience in education can be constructed around two premises. The first is the idea of the "principle of interaction." The internal factors of human experience, such as attitudes, values, and beliefs, shape the way an individual experiences his or her external, or "objective," environment. The interaction between these two factors creates an interesting variable in the facilitation of learning. The second of Dewey's premises is his idea of the "principle of continuity," which states, "'every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after'" (In Carver, 1997, p. 144.)

The framework of human understanding is built on experience; conversely, each experience will provide a context for future experiences. This continuous relationship between experience and understanding is constantly played out in educational settings (Carver, 1997).

Dewey used such arguments to call for change in the education system in his writing (Dewey, 1940; See also Archambault, 1964; Garforth, 1966; Olafson, 1977). These calls for reform are what led the movement of progressive education towards experiential education in its modern form, engaging the classroom in real world issues. Service learning is one aspect of this on-going evolution of America's classrooms. Educational standards are beginning to consider what our students should be able to do, instead of only being concerned with what they should know (Carter, 1997). The practical learning that can occur when service learning takes students outside of the classroom will provide them with valuable experiences of actually *doing*, instead of only *knowing.*

Service learning depends on more than a reformation of the classroom's standards. The entire pedagogical perspective must be changed. Teachers in this realm of progressive education must consider the facilitation of learning as their primary task, instead of focusing on their responsibilities to convey knowledge. This attitude shift fosters the cooperative efforts that are imperative in service learning programs (Lisman, 1998).

Despite its relatively amorphous organization,, service learning is capable of integrating the needs of a traditional curriculum. Service learning courses can be

carefully designed to incorporate specific academic content, while maintaining authentic service opportunities. A challenge of integrating service learning into the curriculum is finding ways to do this that are appropriate and feasible. Matching the needs of the students with the needs of the greater community is complicated, but far from impossible. Kinsley (1994) was able to list multiple examples of success in this area: a civics class helping immigrants pass their citizenship tests, chemistry students monitoring water quality and pollution levels, performing arts students entertaining residents at a home for the elderly.

On top of the obvious academic gains that such experiences would provide, learning can happen outside of the curricular aims. Dewey termed this "collateral learning;" the unexpected knowledge that students can take away from experiential education opportunities (Carver, 1997). Those students in the civics class may learn about world geography from the immigrants, in addition to American government; the chemistry students may discover something about freshwater biology, in addition to chemical compounds; the performing arts students may develop a new respect for the elderly while finding ways to make them smile.

*Psychological Reasoning*

With regards to this study, the psychological reasoning built into the ideals of service learning is perhaps the most important of the three being reviewed. Service learning intentionally incorporates a holistic approach to education. As was mentioned previously, it demands a shift in focus away from the teacher towards the student (Carver,

1997). This student-centered approach that has become popular in progressive education allows the pedagogy to emphasize the personal growth and psychological well-being of its students.

Allowing students to learn in an environment that does not focus on the authority of the teacher or the importance of a textbook can create important changes in classroom psychology. When students sense that the teacher is concerned with their personal welfare and interested in finding ways to facilitate (instead of force) learning, they are allowed to take ownership over what they are learning and experiencing. By making them aware of their role in their own learning, students are driven to engage themselves further (Lisman, 1998).

Identity development, an issue that has been thoroughly reviewed in this chapter, can be a natural product of the service learning process. As specified by Zeldin and Tarlov (1997), "young people demonstrate a positive identity when they have a sense of personal well-being, and a sense of connection and commitment to others" (p. 175). If this can be expected to be true, the connection and commitment of providing a valuable service to others will obviously enhance the young person's identity. Additionally, a sense of competence or ability can be developed through the possibilities service learning provides for experimentation with different roles and responsibilities (Schine, 1997b). Students might get involved in a program that allows them to explore a possible career or personal issue that interests them (Lisman, 1998). The experimentation that is inherent to adolescence is given a rewarding outlet.

The completion of the service work can often be more valuable to the participant than the recipient. This is because of a service learning program's abilities to intentionally generate success for its students. If effectively created, a program will place its students in roles that allow them to affect change over the lives of others (Schine, 1997). This introduces the young person to a sense of competence and self-worth, two self-values that will be discussed in detail later in the paper.

*Conclusion*

The empirical evidence that supports service learning does not favor one of these three perspectives more than the other. Because of its nature as an educational approach, service learning is often examined from the academic point of view, but this focus does not do justice to the other goals of service learning (Schine, 1997). Just as the pedagogy resists being defined in certain terms, the research on service learning can not be limited to statistical evidence of increases in student learning or apprehension.

Beyond academics, service learning has been proven as an agent of change within schools and within students. These changes in the individual can range from the development of a sense of moral character to the decision to enter a career related to a service experience. Service learning provides countless opportunities to reintroduce reality to our children's education (Pardo, 1997).

Perhaps that is why service learning is enjoying its present popularity as a component of school reform. Educators are looking for ways to reach out to their students

and prepare them for the twenty-first century. The gains that have been made by service learning in such a variety of domains indicates that it is worth noticing.

The connection that service learning has forged between the other topics of adolescent identity and self-concept theory should be clear. Each of these three main themes of the literature contains ideas that are essential to the hypothesis of this study. Without an understanding of the theories that outline the foundation of this research, there is no context in which to place the results and conclusions.

# METHODOLOGY

Research Design

This study examined the relationship between participation in a residential high school's service activities and measured changes in self-esteem and selected self-values. By comparing the cross-sectional data of self-esteem measurements and interview responses of students who had been at the school for at least four trimesters with those of students who had been at the school for one half of one trimester, the study sought to examine the changes in self-esteem and other values elicited through participation in the school. The following hypothesis was tested:

> Hypothesis Ø: There is no difference between the self-esteem and other self-reported values of the individuals who had participated as students for four or more trimesters and those individuals who had been students for one half of one trimester.

Student self-esteem was the main focus of the study. By using the combination of a well-established self-esteem questionnaire and a more personal interview format, it was possible to collect data that was both quantitative and qualitative. The correlated self-reports of value changes that will also be discussed are used only to enhance the measurable data for self-esteem.

Twenty-eight students participated in the study. Student participation was completely voluntary, which had two consequences. The first is that the results are possibly biased because of student self-selection. Because there was no control for who was a participant out of each sub-group in the school population, it might be argued that the self-esteem results are positively skewed. Another consequence of the volunteer structure is that it was not possible to get everyone who was eligible for the study to participate. However, approximately 40 percent of all students (78 percent of those eligible) did agree to take part.

A cross-sectional analysis was performed on the data in order to compare two groups. The first group, which provided the baseline standards, was made up of the newest students on campus. The second group was comprised of a variety of veteran students. The differences between these two groups are considered to be the due to changes caused by participation in the school's service program. The data were also analyzed for differences along gender lines.

This chapter will include descriptions of each part of the research design: the sample population, data collection procedures, and data analysis techniques.

## Population

### *School Population*

At the time of the research, the school was operating with approximately 68 students. In order to enroll as a student, individuals must complete an extensive application process, which includes at least two interviews and an on-campus visit as a prospective student. Therefore, it should be understood that the population from which the research participants came was somewhat selective and self-selected, as they had chosen to apply to the school and had also been accepted.

At the time of data collection, students ranged in age from 15 to 20. Because of the allowance for students to enter the school at any age and progress at their own rate, this range of age was spread out among the cohorts. Older students were not necessarily those closest to fulfilling the graduation requirements.

As always, the student body at the time of the study was representative of an uncategorizable variety of ethnic backgrounds. A majority of students come from Caucasian, African American, and Hispanic backgrounds. Because of the constant flux of students in such a small school, it would not be appropriate to break down the

ethnic composition of the school into statistics, or analyze the data by ethnic categories.

*Sample Population*

In order to participate in the study, a student had to be a member of the most recent cohort of students entering the school or in a cohort that entered the school at least four trimesters ago. For the test group, the length of participation in the school ranged from four trimesters to eight and one-half trimesters (mean=5.93, median=5.5).

The ethnic composition of the sample group was comparable to that of the larger school. The representation of students was as follows: 43 percent Caucasian, 29 percent African American, 21 percent Hispanic, and less than eight percent of other ethnicities (Asian and Navajo). It should be noted that students' ethnic backgrounds were not considered when each was asked to participate. This equal representation was only by chance.

With service activities extending over such a broad range of opportunities, it would be impossible to classify and quantify each student's involvement. The research, instead, assumes that students average the same amount of participation over time. This assumption allows the study to calculate service involvement to be exactly proportional to the amount of time spent at the school. Although it would have been ideal to control for this variable in some other way, the study compensates for this by allowing its subjects to remain in an authentic environment and continue with the service that is part of their daily life.

Instrumentation

All data were collected during personal interviews with each subject. During these interviews, two instruments were employed: the Rosenberg Self-Esteem Questionnaire, to be filled out by the student, and nine open-ended questions divided into two sections, to be answered verbally by the student and recorded by the interviewer.

*Rosenberg Self-Esteem Scale*

The Rosenberg self-esteem scale was the primary instrument for data collection in the study. The scale is a 10-item Guttman scale, in which the subjects are instructed to circle the answer closest to how they are feeling about themselves at the moment they complete the survey. The four possible answers were: *strongly agree*, *agree*, *disagree*, and *strongly disagree*. Two sample questions from that scale are: "On the whole, I am satisfied with myself"; and "At times I think I am no good at all."[4]

The questionnaire was created in 1965 by Morris Rosenberg as a means of scaling self-reports of self-esteem in adolescents. Rosenberg devised the scale in order to meet certain criteria, which he identified in his own research: "(1) Ease of administration... (2) Economy of time... (3) Unidimensionality... [and] (4) Face validity." (Rosenberg, 1965, pp. 16-7). These considerations, as well as its reproducibility and scalability, made the survey appropriate for this study.

[4] For a complete copy of the scale, see Appendix b.

*Interview Questions*

The interview questions were developed by the researcher specifically for this study. The interview took place in three sections. The first section was the administration of the Rosenberg scale and the second and third sections consisted of two sets of questions to be answered verbally by the subject and recorded by the interviewer.

The first of these questions (section two of the interview) was introduced as a completely open-ended question. The interviewer said only the following: "Tell me about yourself. You can tell me as little or as much as you would like." No other prompts were given, so that the subject would not be influenced in how they should answer the question. This question was posed not only to learn about the subject, but also to see what he or she chose to share with the interviewer. This could provide indicators about the subject's perceived self-values.

The next section consisted of eight questions about life at Eagle Rock. They were as follows:

1. Describe your involvement in service since your arrival at Eagle Rock.
2. Describe the most important event in all of your service activities. *(This question was not limited to experiences while at Eagle Rock; new students often cited events prior to enrolling.)*
3. Do you think that you have changed because of your involvement in service activities? If yes, how?
4. How has service changed the way that you feel about school?
5. Do your best to describe your role in the Eagle Rock community. *If a student hesitated, the following leads were provided:* Do you see yourself as a leader? Do you get along with your peers? teachers?
6. How close are you to others in the community? Describe the relationships that you would consider most important to you.

7a. How have you seen yourself change since you first came to Eagle Rock?
b. Have you noticed changes in your motivation? values? happiness?

8a. When do you expect to graduate from Eagle Rock?
b. What do you think your biggest obstacle will be in reaching that goal?
c. What do you plan to do after graduating?

Each was posed exactly as written, with 7 a/b and 8 a/b/c each being asked separately as soon as the previous answer was complete. These questions were developed to provide indicators of values and perceived changes in self-concept and personal values.

Procedure

Data were collected at the school during two weeks in November 1998. Students identified as members of each cohort were asked to participate on a voluntary basis. Appointments were scheduled outside of class times for the students to meet with the researcher on their own time. Students who missed appointments were asked to reschedule once, but were no longer asked to participate if they happened to miss two appointments. It should be noted, however, that this only happened on one occasion, and the students were exceptionally reliable in keeping appointments.

*Interview Procedure*

All of the interviews followed a set procedure. The interviewer had a typed copy of this procedure to refer to throughout the interview, in order to confirm that each participant would be asked the same questions in the same order. Interviews were conducted in a private conference room provided by the school.

When a student entered the room, they were first thanked for coming and were again reminded that their participation was completely voluntary and they could

choose to leave or have their interview removed from the record at any time, which would not affect their standing as a student in any way. Next, a brief explanation of the research was given. The students were told that the point of the study was to determine if the service that they were performing as part of the school was affecting the way that they viewed themselves and their world. It was explained that these interviews would provide the primary source of information on the topic, therefore open and honest answers would be appreciated. Then each student was asked if he or she had any questions and if they were willing to continue.

Next the format of the interview was explained to the participants. They were told that the interview consisted of three parts: first they would be asked to complete a ten-question survey, then they would be given a chance to tell the interviewer about themselves, and at the end they would be asked eight open-ended questions about life at Eagle Rock. It was made clear that the interviewer would be writing down everything that they said, so that a record of the interview could be kept.

At that point, the interview began. First, subjects were given the Rosenberg questionnaire, on which they were told to circle the answer closest to how they were feeling "at this very moment." The interviewer stepped out of the room and gave the student as long as necessary to complete the survey. When that was finished, the interviewer returned to continue with the second part of the interview. Again, the participant was given as much time as needed to answer the question. When the student signaled that they were finished, the interviewer then proceeded with final part in which the eight questions were asked.

When the students were done with these questions, they were told that they had completed the interview. They were thanked again for their participation and asked what name or alias they would liked to be called if they were to be referred to

in a write-up. It was asked if they had any questions which could be answered at this point and were encouraged to ask questions at any time in the future. These interviews lasted approximately 25 minutes on average.

## Data Coding and Analysis

### *Rosenberg Self-Esteem Survey*

The Rosenberg survey was analyzed as a four-point Likert scale. According to the "direction" of the question (in which the appropriate answer for positive self-esteem varied evenly throughout the survey), the answers were assigned a value of one to four, with one corresponding to positive self-esteem and four corresponding to negative self-esteem. Any unanswered questions were not included. Calculations could then take place to determine each subject's individual average, each question's average, and group averages.

Analyses were conducted according to a combination of several variables. The first variable was the cross-sectional comparison of old and new students. Thereafter, the data were grouped according to gender, race, varying lengths of time at the school, and several combinations of these variables, in order to search for any significant differences within the data. The complete data will be discussed in the next chapter.

### *Interview Answers*

First, it is important to outline Gordon's (1982) coding categories which were used to quantify the answer each subject provided to the question: "Tell me about yourself." The question was intentionally vague in order to allow the subject free choice in what they did or did not share. It is very similar to the survey question on

which Gordon based his categories, in which subjects were asked to provide multiple statements about themselves that would answer the question "Who am I?" The framework was an effort to combine the work of several researchers who had used the same "Who am I" protocol but had not used the same methods of analysis.

Gordon's complete scheme was developed into 29 dimensions within eight categories.[5] This allowed for practically every self-descriptive statement to fit easily into at least one dimension. For example, Gordon differentiated between "ascribed characteristics"(p. 14), into which a person is born and cannot change and "roles and memberships" (p. 15), the groups with which a person can choose to identify. Gordon included such things references to name, age, or race as ascribed characteristics, while he chose to group such things as political affiliation, occupational role, and social status as roles and memberships.

This study used only one of the categories designated by Gordon. This was done in order to specifically examine the subjects' answers with regards to self-values within their self-concept. Gordon titled the category being used as "Four Systemic Senses of Self"(p. 17). Gordon's definition of these four senses of self provides the delineations for the each of the four dimensions within the category. The dimensions were as follows:

The Sense of Moral Worth (p. 17)
The Sense of Self-Determination (p. 18)
The Sense of Internal Unity (pp. 18-19)
The Sense of Competence (pp. 19-20)

Gordon draws an interesting parallel between each of these senses of self and a corresponding feature of Talcott Parson's theory of action. This theory argues that in order for an individual to function and survive, he or she must find a way to solve

[5] For a full review of Gordon's method, please see his chapter, "Self-Conceptions: Configurations of Content," in Rosenberg and Kaplan's (1982) book, Social Psychology of the Self-Concept.

four problems: "adaptation, goal-attainment, integration, and pattern maintenance" (p. 17). It is possible to see that these senses of self are the individual's way of monitoring success in each of Parson's four areas of action, with moral worth corresponding to individual pattern maintenance, self-determination as goal-attainment, unity as integration, and competence as adaptation. These parallels will be clearer when each of the senses of self has been defined.

As the first dimension of the category, "sense of moral worth" is described as the individual's ability (or sense of ability) to maintain patterns of behavior and belief. These patterns are prescribed by cultural or societal norms specific to the individual's environment. Adherence to these systems of standards contributes to the subject's overall sense of his or her ability to live within the boundaries of society, which is the essence of moral worth. In order for a statement to be grouped into this dimension, it must indicate that the subject understands and conforms to a pattern. Gordon gives examples of this dimension as references to the following: "self-respecting," "honest," "responsible," "sin" (p. 17).

The second dimension is "sense of self-determination," which is similar to the idea of agency. Gordon makes it clear that this idea does not hinge upon an individual's actual abilities; instead it is his or her "*sensed ability* to select one's own goals and determine their relative priorities, initiate and vigorously pursue necessary lines of action, and act with freedom from control by others (p. 18)." This combines the ideas of agency and internal locus of control that were previously discussed as important parts of a positive self-concept. Gordon draws on these concepts to create a dimension that correlates with the individual's need to set and achieve goals in order to survive. In his chapter, Gordon lists the following as acceptable references: "trying to get ahead," "ambitious," "deciding things for myself" (p. 18).

"The Sense of Unity" is Gordon's third dimension of a systemic sense of self. In general, this may be considered one of the most ambiguous classifications in the paradigm, but it is especially relevant to the study's population of adolescents. In fact, Gordon calls upon Erikson's idea of "ego identity" in order to clarify his own theory. The many elements of an individual's identity must be in congruence in order to achieve a sense of unity within one's personality. Parson's idea of integration within his action theory calls for integration at every level; the elements of the individual must agree, just as the individuals within a group, and groups within society, find a way to live together peacefully. Differences are allowed, and often embraced, at each of these levels; integration is only a factor of whether some sort of agreement can be reached which includes all of the pieces. Gordon uses this to define the sense of self, which allows the individual to accept his or her own inconsistencies and fit them together into a *unified* sense of self. Examples of this sense include references to: "whole person," "mixed up," "ambivalent," "straightened out now" (p. 19).

Finally, Gordon's "sense of competence" completes the category. This is the point where the person's perceived abilities are considered important. Robert White's definition of competence is used to clarify the concept:

> I therefore introduce competence to describe a person's existing capacity to interact effectively with his environment. *Sense of competence* describes the subjective side of one's actual competence. (In Gordon, 1982, pp. 19-20.)

From this definition, it can be seen that this sense of competence does not depend solely on one's physical abilities, but is more comprehensive. The corresponding need for adaptation places an importance on the individual's overall ability to physically, mentally, and emotionally adjust to the demands of one's environment. Gordon's varied examples of appropriate references illustrate how this dimension

covers many different types of abilities: "intelligent," "talented," "creative," "always making mistakes" (p. 20).

Each of these definitions provided references for categorizing the subjects' answers. Each transcript was read and each statement was determined to fit in no dimension, one dimension, or multiple dimensions of Gordon's category. In the case of fitting no dimensions, the statement was disregarded and not entered into data calculations. If it was relevant to one or more definitions, the statement was analyzed further.

This further analysis consisted of scaling the answer within each relevant sub-category. A five point scale was created, with values assigned from negative two through positive two (-2, -1, 0, 1, 2). Statements qualified as a negative two if they went *directly against* the concept of the dimension. Those statements that could be interpreted to go against the concept, but did not explicitly illustrate such actions or beliefs were assigned a negative one. On the other hand, those statements that included a reference to an explicit fulfillment of a sub-categorization were assigned a positive two, while those that only implied compliance with the definition were assigned a positive one. For example, in the sub-category of sense of moral-worth, the statement: "I feel that I am a very self-motivated person" received a positive two; "I'm a caring person" received a positive one; "I'm kind of close-minded" received a negative one; and "I have a problem with pre-judging people" received a negative two.

When all answers had been coded, each individual was given a score for each of the four dimensions. This score was an average of the values assigned to all

relevant statements. If a subject had not included any statements relevant to a particular dimension, a zero was assigned. From these numbers, averages could be determined for the dimension, the individual, or the population group. These findings will be discussed in the "results" section.

# RESULTS

Overview

The data collected in this study supports the initial hypothesis that extended involvement in a high school service learning program would be correlated with higher levels of self-esteem in students. By comparing each group's average score for each of the survey's ten questions, an overall pattern of higher self-esteem in veteran students is easily seen. A similar pattern can be seen when average scores are compared between genders, with males achieving higher levels of self-esteem. Additionally, differences in the self-values of moral worth, self-determination, personal unity, and competence reflect these same differences between the groups of new and old students.

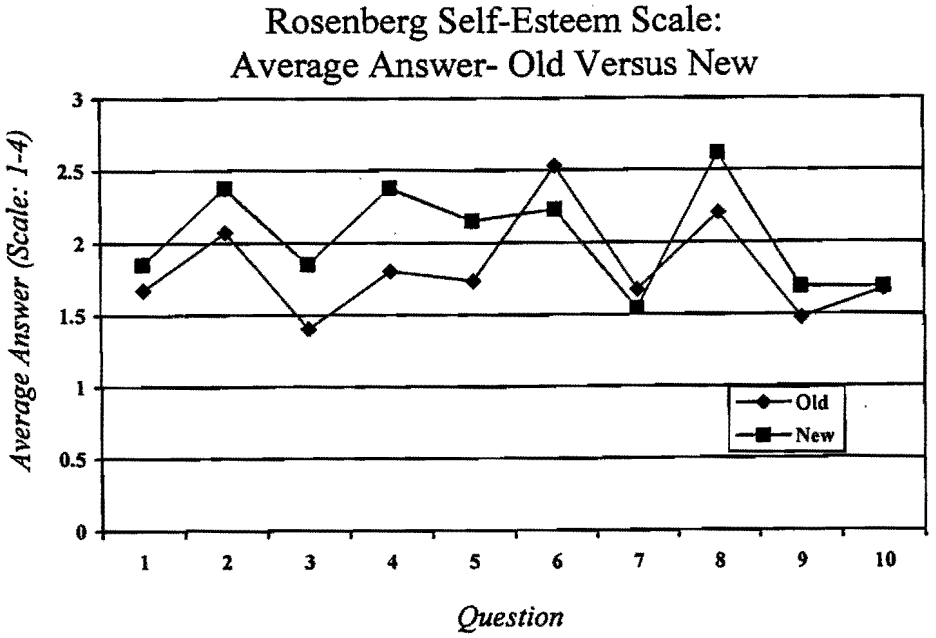
Rosenberg Self-Esteem Scale[6]

The Rosenberg survey provided a chance to compare the groups of new and old students over the ten questions, as well as between the total average score of each group. These total average scores, which counted each individual's score on each of the ten questions equally, provide a representative view of the differences between the two groups found in the data. The composite score for the new group was 2.04[7] and the old group was 1.82. A *t*-test on these averages shows that this difference achieves marginal significance, which could probably be enhanced if a higher number of subjects was used.

[6] For a complete table of student answers on the Rosenberg Scale, see Appendix C.
[7] It is important to remember that higher scores on the Rosenberg scale will represent lower levels of self-esteem (e.g. this score of 2.04 reflects lower measures of self-esteem than the following 1.82).

When each question is analyzed independently, the differences between groups are more pronounced, with a majority of the questions achieving at least marginal significance. Questions three and four exhibit the strongest significant differences, with *t*-test scores of 1.802 and 2.126, respectively ($p > .05$, $df = 26$). The scores for questions two, five, and eight all provide marginally significant differences. Again, the fact that the differences are only marginal may be a factor of the small sample size. It should be noted that scores on question six provides a significant difference ($p > .05$) in the opposite direction of what was hypothesized.

**FIGURE 1**

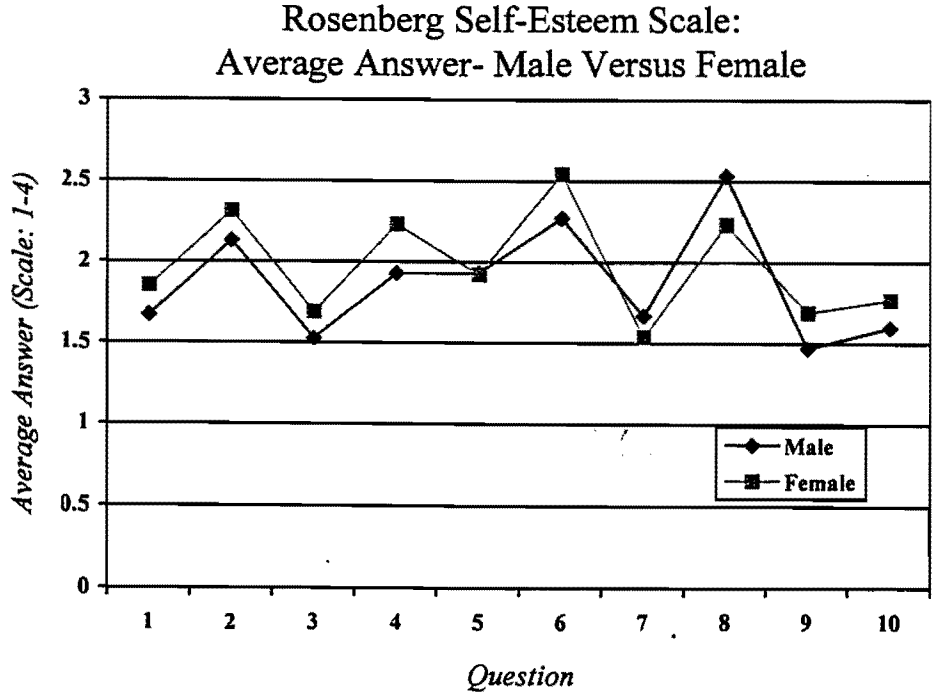



The most important evidence provided in the study's results appears in the comparison of self-esteem scores of new and old students. The pattern that shows up in Figure 1, as scores are compared across the ten questions of the survey, makes the difference in scores between the two groups clear. The answer averages in Questions

1, 2, 3, 4, 5, 8, 9, and 10 all follow similar trends, where the margin of difference between the two groups are proportional (mean=.37; median=.42). The differences in questions seven and ten are virtually non-existent.

When graphed, the gender differences of average scores on each Rosenberg question closely resemble the pattern of the differences between genders. Although these differences do not achieve significance, it is important to notice that there is a consistent trend of higher self-esteem measures in the male subjects than in their female counterparts. The overall group averages reflect this direction with a value of 1.87 for males and 1.98 for females. Figure 2 illustrates the total averages for each question according to gender.

**FIGURE 2**



The scores for each question can also be broken down according to genders within both old and new groups, which creates four categories of data. The scores for each of these gender- and cohort-specific groupings can be seen in Table 1. The trends of higher self-esteem in males and old students, which can be seen in the lower rows of the table, are also reflected in the numbers for the more specific groupings. It is important to note that when the data are divided into these groups, the gender differences in the new group of students becomes more pronounced, while the gender differences in the old group virtually disappears. This is seen best in the set of total averages for each sub-group.

**TABLE 1**

**Rosenberg Self-Esteem Scale:**
**Question Averages by Gender, Group, and Specific Groups**

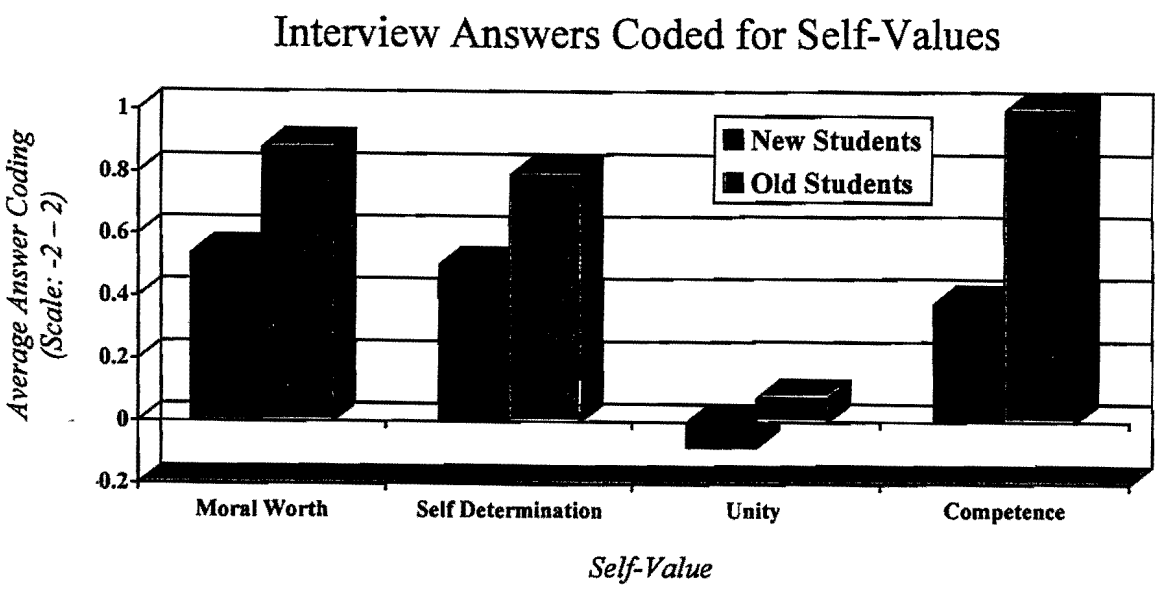
| | | Q1 | Q2 | Q3 | Q4 | Q5 | Q6 | Q7 | Q8 | Q9 | Q10 | Average |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Gender: | Male | 1.67 | 2.13 | 1.53 | 1.93 | 1.93 | 2.27 | 1.67 | 2.53 | 1.47 | 1.60 | 1.87 |
| | Female | 1.85 | 2.31 | 1.69 | 2.23 | 1.92 | 2.54 | 1.54 | 2.23 | 1.69 | 1.77 | 1.98 |
| Group: | Old | 1.67 | 2.07 | 1.40 | 1.80 | 1.73 | 2.53 | 1.67 | 2.20 | 1.47 | 1.67 | 1.82 |
| | New | 1.85 | 2.38 | 1.85 | 2.38 | 2.15 | 2.23 | 1.54 | 2.62 | 1.69 | 1.69 | 2.04 |
| Specific Groups: | | | | | | | | | | | | |
| | Male Old | 1.67 | 1.83 | 1.17 | 1.50 | 1.83 | 2.33 | 1.83 | 2.33 | 1.50 | 1.67 | 1.77 |
| | Female Old | 1.67 | 2.22 | 1.56 | 2.00 | 1.67 | 2.67 | 1.56 | 2.11 | 1.44 | 1.67 | 1.86 |
| | Male New | 1.67 | 2.33 | 1.78 | 2.22 | 2.00 | 2.22 | 1.56 | 2.67 | 1.44 | 1.56 | 1.94 |
| | Female New | 2.25 | 2.50 | 2.00 | 2.75 | 2.50 | 2.25 | 1.50 | 2.50 | 2.25 | 2.00 | 2.25 |

Self-Values in Student Interview Answers

Figure 3 provides a clear picture of the differences that appeared in student's self-descriptive responses in the second part of the interview. The framework used to quantify this data was composed of four self-values: moral worth, self-determination, personal unity, and competence. Because of the way the data were calculated, higher scores in these categories are a factor of two variables: they were represented in the

responses of more students and they were represented more positively in the responses of these students. A difference was found between the scores of the old and new students in each of the four categories, however the size of these differences varied. Possible explanations for these variations in differences will be discussed in the next chapter.

**FIGURE 3**




Related Findings

One component of the interview format was not coded into quantitative data: the final eight questions. Instead, the students' answers for these questions will only be used to further qualify the statistical support for the hypothesis. The student's candid answers to these questions offer a valuable voice of experience to the arguments presented in the literature and previous research. Most of the issues brought up repeatedly by the students will be discussed in detail in the "conclusions"

chapter. However, several of these themes are important to include as relevant results because of their repeated appearance in subjects' answers.

One area in which many students agreed was the relationship between service learning involvement and motivation or achievement. When asked what the biggest change they could see in themselves because of their participation in service, several students directly cited their work ethic or motivation in class. Others were less specific with regard to academics, stating that service made them aware of what they were capable of doing in general.

Service learning's ability to allow students to explore and experience new opportunities was also frequently expressed in the interviews. Several students mentioned that they had cultivated valuable relationships with staff, fellow students, and members of the outside community during service activities. Others referred to new ways of thinking or living that they had been introduced to in service settings. Most importantly, the largest number of students acknowledged that learning new ways to help others was the part of service that they valued most.

Along the same lines, many students indicated that service and active citizenship had become an integral part of their lives. Several made reference to their plans to continue their involvement in service after they left the school's program. Many of the students recalled how court-ordered service was the only way they had been involved in their communities prior to Eagle Rock, but all were willing to change that in the future.

Finally, one recurring theme that kept appearing in students' answers was their insistence that service had not *changed* who they were. Instead, they explained that their involvement in the school had allowed them to *develop* into their potential. The students were obviously concerned that their previous identity should not be

abandoned, but instead it had expanded because of their exposure to such a wide variety of opportunities. The implications of each of these results will be fully discussed in the next chapter.

# CONCLUSIONS

## Overview

As the last chapter illustrates, the hypothesis of the study was confirmed. Veteran students were found to have higher levels of self-esteem and demonstrated more positive self-concepts in their self-descriptions. Beyond proving the hypothesis to be true, these data further contribute to the development of the framework of service learning pedagogy. With empirical evidence indicating that participation in service learning programs can enhance self-concept, the arguments for the expansion of such programs can be grounded in the real-life example of Eagle Rock School. These arguments will be developed here within a discussion of the reviewed literature, the results, and their possible relationships in the future of service learning.

## The Evidence of "Enhancement"

In order to make a valid case for service learning, it must be clear what is meant by self-concept "enhancement." Without putting the data in a clear context, the statistical references and reported numbers mean little for the argument. The first step is to discern how improvements in self-esteem and self-values can be related to a universal enhancement of self-concept. From there, it will be easier to understand how the patterns and trends of the data fit into the greater picture of this research.

### *Clear Pattern of Improvement*

The pattern found in the comparison of old and new student average scores on the Rosenberg Self-Esteem Scale (Figure 1) was the most important for substantiating

the hypothesis. This pattern demonstrates that although the average scores of each group differed an average of .22 points (in a four-point scale) on each question, the correlation between scores are clear. Because the differences in scores across the ten questions were so similar, it can be inferred that the improvements in self-esteem were universal and not just concentrated in one area of the survey.

Question 6, however, goes against the predominant trend of the survey answers. The question, "I certainly feel useless at times," does not appear to deviate from the standard themes of the survey. In fact, internal reliability was considered and tested for when Rosenberg (1965) was designing the survey. The differences in average scores must be due to another factor. Perhaps it is the value put on humility within the school's culture or an aspect of the community that makes "uselessness" more salient in the lives of the veteran students.

The traditional gender differences in adolescent self-esteem scores also appeared in both new and old student samplings. However, it appears that over time, the strength of that difference can be minimized. The self-esteem difference between genders in new students (.31) is pronounced, while it is almost neutral in the veteran group (.09). The implications of this finding are encouraging for the school's program and for service learning in general.

*Difference of Values*

The coding of self-values, as previously stated, were performed to supplement the findings of the Rosenberg Scale. Their quantitative interpretation of student self-

descriptions exhibited the self-value changes that should be expected when self-esteem is improved. Gordon's (1982) framework provided four "systemic senses of self" that were used to define categories of self-values. These self-values were considered to be important elements of the basis for self-esteem judgments. Within each of these values, a clear difference existed between new and old students; however, the strength of the difference varied between categories.

The lack of unity within both groups of students is noticeable. All other values were positively represented in the student answers, but unity was found to be minimal for veteran students and negative for new students. This discrepancy supports Erikson's idea of the adolescent identity crisis. According to his theories, this lack of unity is a consequence of a general sense of disparity between internal ideals and external expectations.

Moral worth, self-determination, and competence were found to be represented more positively in the answers of veteran students than new students. This indicates that students are entering the program with lower levels of these basic self-values, which could account for the differing levels of self-esteem. The development of a sense of self—the fundamental process of adolescence—is portrayed by the change in representations of these self-value categories between groups.

## Making a Case for Service Learning

This combination of both increased self-esteem and positive changes in self-values create a valuable affirmation in the case for service learning. Proponents of

the pedagogy are looking for empirical evidence of the benefits that they believe service in school can provide (See Krug, 1991; Lipka, 1997; Lisman, 1998). If used correctly, these results can help do just that.

*Leveling the Playing Field*

One of the most remarkable trends in these data is the variation of gender differences between new and veteran students. Possible explanations for the trend could come from several directions. In the first place, it is possible that female participants of service learning are starting with lower levels of self-esteem, which would make them more responsive to the positive influences offered by service learning.

However, it is also possible that service programs deserve more credit in this diminishing gender difference. As expressed by Schine (1997a), it is agreed that one of service learning's greatest assets is the ability it provides for students to relate on an equal level. This "equalizing" factor would allow female students the opportunity to see themselves on an equal level with their male counterparts, which has not always been possible in traditional school settings (Orenstein, 1995). This possibility would also benefit the minority populations that are often found to be at a disadvantage in school.

*Serving Its Students*

It has already been mentioned that service programs are often considered to help the participants as much as the recipients and these results show one example of how that might be true. The self-esteem scores and self-value codings are only the raw evidence of what benefits such programs may hold for their participants. Beyond raising a value on a self-esteem survey, service learning programs, such as Eagle Rock's, can be expected to benefit its participants in many ways.

Above all else, Eagle Rock School is concerned with providing its students with a safe and healthy community in which to live. By doing so, they are able to create an environment that fosters personal development. Beane and Lipka (1986) referred to the importance of basic human needs in the development of a strong self-concept. They drew upon the five needs set forth by Maslow (1970) in the following order of their importance: physiological needs, safety needs, love and belonging needs, esteem needs, and self-actualization needs. Just as is proposed in Erikson's theory, each need must first be met before subsequent needs can be considered. This is why basic comfort and safety must precede the service programs that give students the opportunity to fulfill the succeeding three needs.

Another noticeable aspect of the Eagle Rock culture is the overwhelming sense of high expectations. Students are urged to accept nothing but the best from themselves and everyone around them. Disciplinary action is taken as quickly as possible when necessary, giving the message that inappropriate behavior will not be accepted. A student council is in place to manage minor disciplinary actions, which

makes students accountable to their peers instead of the traditional authority figure. All of these factors play a role in the atmosphere of high expectations. As illustrated by Rodgers, Smith, and Coleman (1982), student performance is proportionate to what is expected of them. Therefore, schools like Eagle Rock are giving their students the ability to succeed by expecting them to do so.

Often service learning can provide situations that allow students to live up to these high expectations. Without an opportunity to live up to high standards, it is possible that students would only become overwhelmed by external expectations and self-handicap to avoid the challenge. Instead, Eagle Rock provides its students with the opportunity to test and meet the standard. Success is noted and rewarded, often in the venue of service learning activities. The completion of each major service project is celebrated by a ceremony to highlight student achievement. Everyday accomplishments are acknowledged in community gatherings or interpersonal interactions. This need to recognize and enable success should always be considered in the design and implementation of service learning programs. Without careful planning, the pedagogy might fail to produce such admirable results.

Again it is Dewey who is able to provide a final explanation of the value of the service learning curriculum. His ideas shaped the pedagogical framework and called attention to a very important point that experience, as both a process and an outcome, is the center of all learning (Carver, 1997). Service learning's importance is directly derived from Dewey's concept. The pedagogy succeeds because of its ability to appreciate both viewpoints. The *process* of Eagle Rock's service program is in the

actual performance of service. Students gain from their exposure to new environments, people, and challenges. The *outcome* is in the resulting feeling of accomplishment that students gain from seeing what they have done, who they have helped, and what they have learned along the way.

Future Considerations

The questions which remain unanswered by this study hopefully will initiate further examination of such an interesting and current topic. First of all, service learning participation appeared to have more dramatic results in the self-esteem of female subjects than the males. This may have been a product of the initial difference between male and female self-esteem scores in the new students or it may be indicative of a greater impact of self-concept enhancement in the female participants. This line of study needs to be examined with a greater sample number to determine the reproducibility and strength of these results.

Another trend shown in the results that would be worth further examination is the lack of unity appearing in new and old student self-descriptions. While the rest of the self-values in the framework appeared positively, the ending values for the unity coding were almost non-existent. With further empirical evidence in this same direction, a strong argument for Erikson's adolescent identity crisis could be made. This might indicate a weakness of the service learning curriculum, showing that while the other values were enhanced over time, participants' unity went unchanged.

With regards to the positive evidence reported in the results of this study, much can be done to strengthen the understanding of the connection between service learning and self-concept enhancement. While this study obviously pointed in the direction of supporting its hypothesis, the data were only able to show statistical significance in a few areas. By refining certain aspects of the research design, the significance of the results might be strengthened in two ways. Foremost, the subject size should be increased in order to examine self-concept patterns in a larger group of students. Additionally, a longitudinal design would allow the results to be more specific in determining the developmental patterns of the self-concept during participation in such a program. By dividing the subjects between the two groups and comparing them cross-sectionally, a point or pattern of development may have been lost.

Although this study was successful in its objective of examining an important aspect of service learning, the research in this area is only beginning. Often in a field as relatively new as service learning, the questions raised by the research are as valuable as its answers.

# APPENDIX A
## Eagle Rock's "8 + 5 = 10"

| Eight Themes | Five Expectations | Ten Commitments |
|---|---|---|
| *Individual Integrity*<br>• Intellectual Discipline<br>• Physical Fitness<br>• Spiritual Development<br>• Aesthetic Expression<br><br>*Citizenship*<br>• Service to Others<br>• Cross-Cultural Understanding<br>• Democratic Governance | • Developing an Expanding Knowledge Base<br>• Communicating Effectively<br>• Creating and Making Healthy Life Choices<br>• Participating as an Engaged Global Citizen<br>• Providing Leadership for Justice | • Live in respectful harmony with others<br>• Develop mind, body and spirit<br>• Learn to communicate in speech and writing<br>• Serve the Eagle Rock and other communities<br>• Become a steward of the planet<br>• Make healthy personal choices<br>• Find and develop the artist within<br>• Increase capacity to exercise leadership for justice<br>• Practice citizenship and democratic living<br>• Devise an enduring moral and ethical code |

**8 + 5 = 10**

# APPENDIX B
## Rosenberg Self-Esteem Scale

Please circle the answer closest to how you are feeling right now.

**On the whole, I am satisfied with myself.**

*Strongly Agree* *Agree* *Disagree* *Strongly Disagree*

**At times I think I am no good at all.**

*Strongly Agree* *Agree* *Disagree* *Strongly Disagree*

**I feel that I have a number of good qualities.**

*Strongly Agree* *Agree* *Disagree* *Strongly Disagree*

**I am able to do things as well as most other people**

*Strongly Agree* *Agree* *Disagree* *Strongly Disagree*

**I feel I do not have much to be proud of.**

*Strongly Agree* *Agree* *Disagree* *Strongly Disagree*

**I certainly feel useless at times.**

*Strongly Agree* *Agree* *Disagree* *Strongly Disagree*

**I feel that I'm a person of worth, at least on an equal plane with others.**

*Strongly Agree* *Agree* *Disagree* *Strongly Disagree*

**I wish I could have more respect for myself.**

*Strongly Agree* *Agree* *Disagree* *Strongly Disagree*

**All in all, I am inclined to feel that I am a failure.**

*Strongly Agree* *Agree* *Disagree* *Strongly Disagree*

**I take a positive attitude toward myself.**

*Strongly Agree* *Agree* *Disagree* *Strongly Disagree*

# APPENDIX C
## Student Answers to Rosenberg Self-Esteem Scale

| Number | Gender | Group | Q1 | Q2 | Q3 | Q4 | Q5 | Q6 | Q7 | Q8 | Q9 | Q10 | Individual Average |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | female | old | 1 | 2 | 1 | 2 | 1 | 3 | 1 | 2 | 1 | 1 | 1.50 |
| 2 | male | old | 2 | 3 | 2 | 3 | 3 | 3 | 3 | 3 | 2 | 2 | 2.60 |
| 3 | male | new | 2 | 2 | 2 | 3 | 1 | 2 | 2 | 1 | 1 | 2 | 1.80 |
| 4 | male | old | 2 | 2 | 1 | 1 | 2 | 2 | 1 | 2 | 2 | 2 | 1.70 |
| 5 | male | new | 2 | 3 | 3 | 3 | 2 | 3 | 2 | 4 | 1 | 2 | 2.50 |
| 6 | female | old | 1 | 1 | 1 | 1 | 1 | 3 | 1 | 2 | 1 | 1 | 1.30 |
| 7 | male | new | 1 | 3 | 1 | 2 | 4 | 2 | 1 | 2 | 2 | 1 | 1.90 |
| 8 | female | old | 1 | 2 | 1 | 2 | 1 | 2 | 2 | 1 | 1 | 1 | 1.40 |
| 9 | male | new | 1 | 2 | 1 | 2 | 1 | 2 | 1 | 2 | 1 | 1 | 1.40 |
| 10 | female | old | 1 | 1 | 2 | 2 | 1 | 2 | 2 | 1 | 2 | 2 | 1.60 |
| 11 | male | old | 2 | 1 | 1 | 2 | 3 | 3 | 2 | 3 | 2 | 2 | 2.10 |
| 12 | male | new | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 3 | 1 | 1 | 1.90 |
| 13 | female | old | 3 | 2 | 2 | 3 | 2 | 2 | 2 | 3 | 1 | 2 | 2.20 |
| 14 | female | old | 1 | 3 | 1 | 2 | 1 | 3 | 1 | 2 | 1 | 1 | 1.60 |
| 15 | male | new | 2 | 2 | 1 | 2 | 1 | 2 | 1 | 3 | 2 | 1 | 1.70 |
| 16 | female | old | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 2 | 2 | 2 | 2.30 |
| 17 | female | old | 2 | 3 | 1 | 1 | 2 | 3 | 1 | 3 | 2 | 2 | 2.00 |
| 18 | male | new | 1 | 2 | 2 | 2 | 2 | 2 | 2 | 3 | 1 | 2 | 1.90 |
| 19 | male | new | 1 | 2 | 2 | 2 | 3 | 2 | 1 | 3 | 2 | 2 | 2.00 |
| 20 | female | old | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 2 | 3 | 2.80 |
| 21 | female | new | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 4 | 2 | 2 | 2.50 |
| 22 | female | new | 2 | 1 | 1 | 2 | 2 | 2 | 1 | 2 | 1 | 1 | 1.50 |
| 23 | male | old | 1 | 2 | 1 | 1 | 1 | 2 | 2 | 3 | 1 | 1 | 1.50 |
| 24 | male | new | 3 | 3 | 2 | 2 | 2 | 3 | 2 | 3 | 2 | 2 | 2.40 |
| 25 | male | old | 2 | 2 | 1 | 1 | 1 | 2 | 2 | 2 | 1 | 2 | 1.60 |
| 26 | female | new | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 2 | 2 | 2 | 2.30 |
| 27 | male | old | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 1 | 1 | 1 | 1.10 |
| 28 | female | new | 3 | 3 | 3 | 4 | 3 | 1 | 1 | 2 | 4 | 3 | 2.70 |
| Question Average | | | 1.75 | 2.21 | 1.61 | 2.07 | 1.93 | 2.39 | 1.61 | 2.39 | 1.57 | 1.68 | 1.92 |

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