The Pennsylvania State University

The Graduate School

College of Education

FACULTY CONCEPTUALIZATIONS OF GLOBAL SERVICE-LEARNING:

ENVISIONING CHANGE, DOING DAMAGE, AND THE ROLE OF IDENTITY

A Dissertation in

Curriculum and Instruction

by

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Submitted in Partial Fulfillment
of the Requirements
for the Degree of

Doctor of Philosophy

May 2014

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ABSTRACT

In higher education, the number of service-based courses and student experiences has increased considerably over the past few years, especially those with the purpose of developing global citizenship skills (Bringle, Hatcher, & Jones, 2010; Hunter, White, & Godbey, 2006). Indeed, advocates claim that service-learning facilitates two long-standing goals of higher education: to prepare students for citizenship and the ability to understand and appreciate other cultures (Bringle et al., 2010). However, much of the service-learning research remains evaluative in order to defend the legitimacy of the practice rather than investigate how the pedagogy works (Billig & Eyler, 2003). Also, while faculty members often drive the design, implementation and assessment of service-learning courses, very few studies on service-learning practitioners in higher education have been conducted. This study found evidence from faculty reflection sessions of how service-learning practitioners at a large mid-Atlantic university conceptualize their service-learning practice conducted both domestically and abroad. Identifying the conceptualizations and understanding the differences among them provides insight into the motivations, theories and goals that inform service-learning practice. Specifically, this study shows that faculty value global service-learning as a method for creating personal and social change, have concerns about negatively affecting students and communities, and that their personal identities shape their service-learning theory.

Keywords: global service-learning, faculty, motivations, critical reflection, community impacts, identity

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Chapter 1

Introduction

Purpose of Study

The purpose of this study is to further understand how faculty member

participants conceptualize their service-learning practice. Conceptualizations, or one's

perspective of service-learning, may include the motivations, assumptions, theory and

goals of the practitioner. Faculty typically initiate and drive the process of creating and

maintaining service-learning courses (O'Meara, 2010; Zlotkowski, 1998). Also, faculty

motivations such as teaching, research, and personal objectives determine the design of

service-learning courses, yet are seldom accounted for in service-learning research

(Hammond, 1994). Thus, a faculty member's conceptualization of service-learning

influences every aspect of service-learning programming. These influencing factors can

include terms they use to describe their practice, perspectives on the host community, and

the faculty's relationship to various programmatic factors. Also, since it is viewed as an

institutional innovation, or pedagogy outside of traditional instructional methods, the

practice of service-learning often reflects the attitudes and beliefs of the faculty who

conduct it (Palmer, 1987). Observing the various objectives and motivations of faculty

recalls the broader questions that consistently plague the service-learning field: is service-

learning a pedagogy, a philosophy or just an educational trend? Among a myriad of

possibilities, does it deepen critical consciousness, hone altruistic qualities, and alleviate

social problems or rather provide voyeuristic opportunities of the cultural other while

masquerading as academic rigor? According to Butin (2007), identifying the

conceptualizations and understanding the differences among them may provide a way to

answer these queries.

Study Overview

For this study, seven faculty members at a large mid-Atlantic university met

together for five monthly discussion sessions from August to December of 2012 to

critically reflect on their service-learning practice. After interviewing potential

participants in a pilot study from July of 2011 to January of 2012, seven were selected

based on shared characteristics of community-based practice and their interest to

participate. Participants represented seven different academic fields: nursing, education,

sociology, geography, landscape architecture, agriculture, and engineering. Six out of

seven of the participants speak more than one language; three were born outside of the

United States; and two of those three identified as racial minorities when in the United

States. At the conclusion of the study, final interviews were held from December 2012 to

July 2013 to probe deeper into topics discussed during sessions with individual

participants.

During the sessions, I used readings and questions to semi-structure discussions

and prompt reflection (Glesne, 2011). Multiple sessions over a time period of six months

were meant to allow participants to identify, articulate, and construct their own

conceptualizations of practice while remaining within the practical context of their

surroundings and decision-making processes (Dewey, 1933; Kolb, 1984; Schön, 1983).

Gathering together regularly over time is also meant to foster relationships between

participants and is essential to facilitating critical reflection (Peters, Grégoire, &

Hittleman, 2004) . A grounded theory analysis (Charmaz, 2011; Glesne, 2011) was then

used to identify themes salient to faculty during these sessions and relevant to the

research questions. Specifically, this study aimed to examine:

1) How do faculty members at a particular university conceptualize their practice of immersive service-learning?

2) What do the stories and discussions of practitioners reveal about their theoretical approach to this work?

3) How do critical reflection sessions influence their conceptualizations?

Researcher's Epistemology

As a social scientist, I believe the goal of research is to understand human ideas,

actions, and interactions by accessing others' interpretations of a social phenomenon

(Glesne, 2011). I aim to deepen the understanding of how people make meaning from

objects, events, surroundings or experiences. I believe there is no direct understanding of

the world as it is always interpreted through the mind; thus, our perspective of what

constitutes truth and knowledge remains subjective. Reality is continually and socially

constructed. Therefore, the responsibility of the researcher is to enlist "tactful

thoughtfulness, situational perceptiveness, discernment [and] deep understanding" of a

particular phenomenon (van Manen, 1990, p. 75). I view the research process as

qualitative or descriptive in nature, serving as a quest to explore and identify patterns

rather than reduce data to a rule or particular norm (Glesne, 2011). I also view

relationships and stories as not only valuable data, but also what makes up our very human essence. For instance, sharing one's experiences not only illustrates one's relationship to the world, or in this case a participant's relationship to their service-learning practice, but rather this relationship actually constitutes the very self or who the participant is (van Manen, 1990). I am concerned with studying language and dialogue, or how meaning is constructed and interpreted among participants since knowledge is a medium of the symbolic domain (Habermas, 2005). This is done through the study of contextual variables such as setting, situation, audience and points in time. Therefore, by analyzing observations, facilitating reflection and transcribing dialogue between participants over time, this study aims to explore how participants construct their perspectives on service-learning practice.

Summary of Previous Research

Although most of the service-learning research focuses on student learning and outcomes, a small body of literature on service-learning faculty in higher education does exist. These studies have addressed topics such as institutional factors, faculty motivations, and faculty identity. For instance, research shows faculty often experience tension between university and community goals due to a difference in values and expectations (Bringle et al., 2010; Crabtree, 2008; Kiely, 2005; Morton, 1995; Stoecker & Tryon, 2009; Zlotkowski, 1998). Faculty also often experience a lack of logistical, fiscal, and pedagogical support for conducting community-based courses and projects (Eyler et al., 2001; Holland, 1997; Zlotkowski, 1998); including how community-

engaged scholarship is not always valued in the promotion and tenure process (O'Meara, 2009; Zlotkowski, 1998). As to why faculty conduct service-learning, studies have found they believe it to be an optimal teaching strategy in that it strengthens the relevancy of course content (Hammond, 1994) promotes problem-solving and critical thinking skills (Hesser, 1995) and enhances the quality of student learning when compared to classroom-based teaching (Hesser, 1995; Welch et al., 2011). Faculty have also reported being motivated by the desire to cultivate students' citizenship skills and developing community relationships that help ease town-gown tensions (Welch et al., 2011; Zlotkowski, 1998). Finally, a few studies have addressed service-learning faculty and identity. These have shown the practice of service-learning to be more common among faculty who are lower track, belong to a racial minority group, or work at religious or private institutions (Antonio et al., 2000; Baez, 2000).

Problem Statement

I designed this study to respond to two needs: to contribute more qualitative data to the existing body of service-learning research on faculty and to fulfill a direct need at the institution where the study was conducted. First, recent literature on service-learning research challenges the field to consider more fully community needs and the affects of community-based programming (Crabtree, 2008; Erasmus, 2010; Grusky, 2000; Illich, 1990; Prins & Webster, 2010;Stoecker & Tryon, 2009). For instance, service sites abroad may become "small theaters that recreate historic cultural misunderstandings and simplistic stereotypes" which then "replay the huge disparities in income and opportunity

that characterize North-South relations today" (Grusky, 2000, p. 2). The very little research that does involve service-learning community partners either addresses student perspectives (Eyler, Giles, Stenson, & Gray, 2001) or collects feedback on service-learning programs from community organization partners (Stoecker and Tryon, 2009). How faculty members perceive service-learning communities has not been researched. This area is worthy of study because, as mentioned, faculty typically initiate and drive the process of creating, maintaining, and assessing service-learning courses (O'Meara, 2010; Zlotkowski, 1998). Therefore, one objective of this study was to provide a unique investigation into how both the community and the effects of service-learning programming are perceived among faculty participants.

Secondly, much of the service-learning research remains evaluative rather than qualitative. As mentioned, research efforts in service-learning are most commonly conducted in order to defend the legitimacy of the practice rather than investigate how the pedagogy works (Billig & Eyler, 2003; Kiely & Hartman, 2010). Recent scholarship challenges service-learning research to move beyond the study of frequency and rate of a particular phenomenon to address social issues pertinent to both students and communities (Erasmus, 2012; Kahn, 2010; Kiely & Hartman, 2010). This research study provides an in-depth qualitative analysis of faculty members engaging in a process of critical reflection in action (Schön,1983) and dialogue over time (Kolb, 1984); thus, the experiences and stories that convey values, skills and theory of the practitioners can be known (Forester, 1999). The goal here is to enrich the understanding of what informs the service-learning practice of the participants rather than evaluate or legitimatize the practice of service-learning.

Finally, no current structure at this particular institution exists to support service-learning faculty. During the pilot phase of this study, I learned that many faculty members experience a contradiction between the institutional expectation to conduct community-based courses and a lack of logistical, fiscal or structural support. This study, therefore, aimed to create an informal mechanism for developing relationships and sharing of resources between faculty members who may not otherwise coalesce.

Before proceeding further, I will set forth definitions of terms used in this study for clarification. Specifically, the definitions for the terms service-learning, reflection, critical, and community are established below.

Defining Service-learning

Originally coined in the 1960s, service-learning is described as consisting of three integral parts: service, learning, and reflection (Furco, 1996; Sigmon, 1996). How each component is defined and how they serve the greater purpose of education varies considerably throughout the field. For instance, there is much debate as to whether service-learning is an educational practice, philosophy or pedagogy (Deans, 1999; Giles & Eyler, 1994; Varlotta, 1997). According to the National Service-learning Clearinghouse (2011), service-learning consists of a "teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities;" service-learning students "use what they learn in the classroom to solve real-life problems" and

become "actively contributing citizens and community members through the service they perform" (n. p.).

During initial interviews, I took note of the various program components and descriptions each faculty member used to describe their practice. After taking these factors into consideration and reviewing the various definitions provided in the literature, I determined the following definition of service-learning to be the most appropriate for this study:

A course-based form of experiential education wherein students, faculty, staff, and institutions a) collaborate with diverse community stakeholders on an organized service activity to address real social problems and issues in the community, b) integrate classroom theory with active learning in the world, c) gain knowledge and skills related to the course content and advance civic, personal, and social development, and d) immerse themselves in another culture, experience daily reality in the host culture and engage in dual exchange of ideas with people from other countries (Kiely, 2005, p.3).

This definition of service-learning aligns with programmatic aspects faculty described during initial interviews, including immersion in another culture or region, active learning, and exchanges with those who are cultural different from their students. Therefore, this definition proved to be the most appropriate to describe the type of programming conducted by all of the study participants.

Defining Reflection

Each participant also described integrating some type of student reflection into their service-learning experiences. As the researcher, I asked participants to reflect upon their practice throughout the interviews and sessions. Therefore, a brief exploration of the term reflection is necessary for this study. According to the National Learn and Serve Organization, reflection may include "acknowledging and/or sharing of reactions, feelings, observations, and ideas" and can happen through "writing, speaking, listening, reading, drawing, acting" and other various ways (n. d., p. 1). Reflection is also cited as what differentiates service-learning from acts of volunteerism, charity, community service, internships or field-based projects (Bringle & Hatcher, 1996; Furco, 2007; Jacoby, 2009). Mezirow (1990) distinguishes reflection from other higher-order thinking skills in that it involves active evaluation on behalf of the participants; reflective individuals do not only become meta-cognitive, or aware of how they think, but are able to judge their own assumptions, thinking habits, and problem-solving abilities. Critical reflection is used not only to avoid misconceptions in the future, but also to analyze one's previous habits of thinking (Mezirow, 1990). Also, one participant expressed the desire to improve his ability to facilitate student reflection in his service-learning course. Therefore, the purpose of facilitating reflection among service-learning faculty was two-fold: to allow practitioners to examine their own theory and practice and to provide reflection activities that may prove useful to the participants in their own teaching.

While reflection remains an integral aspect of service-learning, it is also a highly contested concept within the field of education; therefore, it is valuable to briefly explore

these critiques. First, the process of reflection assumes a belief in rationalism, or a universal truth existing toward which students may be guided (Hanvey, 1982; Kolb, 1984; Mezirow, 1980). The historical roots of this belief can be traced back to Dewey's experiential learning theory, which is often used to justify the use of reflection in service-learning (Deans, 1999; Giles & Eyler, 1994; Kiely, 2005; Kolb, 1984). Dewey's theory is akin to the scientific method as students progress through stages of suggestion, intellectualization, hypothesizing, and reasoning through this process; they then test the truth of what they learn through experimentation in future real-world situations (Dewey, 1933). Reflection is the "conscious and voluntary effort to establish belief upon a firm basis of evidence and rationality" which is what distinguishes reflection from other more "inferior" forms of thought (Dewey, 1933, p. 9). However, post-structuralist scholarship criticizes rationality since it falsely assumes the existence of universal truths and may in fact reinforcing dominant paradigms and ways of thinking (Foucault 2012; Foucault, 1987). Rationalism can no longer be considered a "self-evident political act against relations of domination" but may in fact be another way in which dominant norms are reinforced (Ellsworth, 1994, p. 304).

For the purpose of defining reflection for this study, I draw from several scholars who have responded to these critiques (Habermas, 1984; Howe, 2001; Jordi, 2011) . First, the conceptualization of reflection can be expanded beyond that of a cognitive experience. For example, Jordi (2011) emphasizes the importance of embodiment in reflection; thus, moving reflection beyond that of a rational analytical process to include non-cognitive activity such as imagination, emotion and intuition. Habermas (1984) describes rationality as including communicative action which he defines as a process or

speech act rather than a product. Communicative action is the shared and universal attempt of individuals to understand through the use of language (Habermas, 1984). This sense-making of our surroundings is a core aspect of being human and therefore the inherent state in which we live (Habermas, 1984). While a universal agreement upon what constitutes truth may not exist, the belief in the process of pursuing a common understanding remains universally-shared and significant. Therefore, rather than being made of a particular truth, rationality could be defined as the effort or process service-learning participants engage in to make sense of our experiences. It could very well be this type of rationality, the act of truth-seeking innate to our human condition, which gives reflection in service-learning its value. This perspective helps the service-learning field separate rational reflection that works toward one discernible truth from that in which participants engage in a collective and universal process of truth-finding. Therefore, I view the role of rationality in reflection to be a collaborative act of dialogue and sense-making with others rather than a one-directional quest for truth.

Defining Critical

There are several ways the term critical is used and contested throughout service-learning programming and within the broader field of education (Brookfield, 2000; Cooke & Kothari, 2001; Ellsworth, 1994). In this study the term critical was used to describe both the type of reflection participants were asked to engage in during sessions and the research methodology from which the study was designed. The purpose of critically reflecting was to give participants the opportunity to consider questions such as

'What for?' and 'Who benefits?' from their service-learning programming (Peters et al., 2004, p. 6). This kind of reflection aims to provide an opportunity to potentially uncover assumptions or common wisdom taken for granted or viewed as beneficial. Since critical reflection is a social endeavor and therefore grounded in collaboration (Brookfield, 2000), this study assumes that by gathering practitioners together to discuss their perceptions of concepts such as community, change, and service-learning practice, that new insights may be found that can then deepen one's own understanding of teaching and learning. In addition, by describing the study as critical research, I intended to conduct a study that allows for self-reflection among both participants and myself as the researcher (McTaggart, 1997).

Defining Identity

Once this study was underway, participants considered how their work intersects with various self-described identities such as nationality, ethnicity or profession. The topic of identity warrants closer study in service-learning research as it is often a focal point of service-learning practice. For example, due to its literal and metaphorical "border crossing," service-learning is often considered to be a "site of identity construction, destruction and reconstruction" (Butin, 2003). For the purpose of this study, I describe identity as the memberships individuals use to describe themselves. Drawing from critical theory, I believe identity is not a fixed aspect of an individual, but rather continuously dynamic and susceptible to external influences such as the expectations of others (Bettie, 2002; Delgado & Stefancic, 2012; hooks, 1994). For instance, identities such as race,

gender and class are not categories, but rather "axes of social organization that are shifting and fluid," each temporary due to historical and contextual factors (Bettie, 2002, p. 53). How participants described their identities during reflection sessions and how these then inform their service-learning practice will be explored further in the data analysis chapter.

Defining Community

Establishing a definition for community is also important for this study. The ways communities are depicted or conceptualized varies considerably throughout the service-learning literature. For example, service-sites are described as place-based, or determined by the region or country where the service is taking place (Bringle et al., 2010). A recent survey of terms used to describe community members in service-learning syllabi included: "disadvantaged," "under-served," "marginalized," "the poor" and "those struggling against deprivation" (Compact 2010). Others define community as interest-oriented or a group whose members share the same interests or goal, allowing there to be a mixture of both regional community members and university students, faculty and/or staff in that community (Hartman, 2008; Stoecker & Tryon, 2009). Lastly, communities in service-learning have been described as "democratic bodies," or those who have been traditionally underserved in society are considered insiders while those within higher education are considered outsiders (Weisman & Longacre, 2000; Varlotta, 1997).

The communities where study participants conducted their service-learning experiences included: schools, community organizations, non-profits, hospitals,

community centers, orphanages and government offices. All seven participants conducted service-learning projects in communities abroad and one coordinated additional domestic programs in urban communities. A total of fifteen local communities and eight countries were represented, with three participants coordinating programs in more than one country. Community members with which faculty and their students interacted included: students, teachers, government officials, hospital staff, street children, cooperative business organizations, entrepreneurial youth, business owners, tribal leaders and the public at large. I constructed participants' conceptualizations of community from both their responses when asked to explicitly define these terms and from more implied notions I inferred from the data. The analysis section explores these ideas further. For the purpose of this analysis, I employ the term community and host community to refer to the geographical location where the practitioner described the service-learning experience is taking place (Bringle, et al., 2010). I use the term Global South to indicate areas of the world commonly identified as third world or developing and Global North to indicate areas typically referred to as first world or developed.

In sum, this chapter has provided the purpose and rationale for this research, an overview of the study, a brief introduction to related literature, and conceptual frameworks for how the terms service-learning, critical, identity, and community will be employed hereafter. The following chapter explores more in depth the pre-existing studies on service-learning and faculty in higher education. In the third chapter, I describe the methodology and methods of the study, including how I structured and collected data from a pilot phase, initial interviews, five reflection sessions, and final interviews. The third chapter also introduces the participants in this study and describes each step of the

grounded theory analysis process employed. The data analysis section in chapter four

presents the three theoretical codes that resulted from the analysis: how participants

envision change, concerns for doing damage, and perceptions of identity. The discussion

section then uses current literature to apply the analysis findings specifically to the

research questions for this particular study. I then conclude with an exploration of how

these findings could support service-learning faculty practice and research in the future.

Chapter 2

Literature Review

This chapter first describes the conceptual framework of service-learning, including historical influences and ways the term is currently employed in higher education today. The subsequent section provides a deeper exploration of the topics addressed in previous research specifically with service-learning faculty, including institutional factors, motivations and identity. Finally, I discuss the methodological approach of these previous studies to demonstrate the value this study provides the service-learning field.

Theoretical and Conceptual Frameworks of Service-learning

As mentioned previously, service-learning was coined in the 1960s to describe efforts to connect experiential activities with education curriculum. Practitioners and scholars alike have cited a wide range of theorists to support their rationale of service-learning, including John Dewey, Kurt Lewin, Paulo Freire, and David Kolb (Deans, 1999; Jacoby, 2009; Kahne & Westheimer, 1996; Speck & Hoppe, 2004). Depending upon the orientation of the scholar, inspiration for service-learning can be found in historical events such as Dewey's progressive education era, the land-grant university Morrill Act of 1862, Roosevelt's call to volunteerism, and the Civil Rights movement (Deans, 1999; Kahne & Westheimer, 1996; Speck & Hoppe, 2004). This multiplicity of

theoretical and historical origins has both enriched and splintered the service-learning community. As some scholars contend, there are more fractured than shared aspects of service-learning that has contributed to the lack of coherent conceptual frameworks in the field (Giles & Eyler, 1994). This may be due to the fact that service-learning also draws from several disciplines, including education, psychology, social work, philosophy, and political science among others (Billig, 2003; Speck & Hoppe, 2004).

As for the purpose of service-learning, objectives vary considerably throughout the literature. Some scholars emphasize the significance of community work, claiming authentic service-learning occurs only when both the provider and recipient benefit from the service being conducted (Furco, 1996). Other goals include developing awareness and skills for social justice or activism; this is defined as using knowledge and analytical skills in school to identify ways in which society and social institutions can treat people more fairly and humanely (Cipolle, 2010; Kahne & Westheimer, 1996). Becoming increasingly common in higher education, service-learning is said to facilitate several aspects of a university's mission, including: proving academic rigor; increasing student motivation and retention; moral, personal, and civic development; increasing communication skills; democratic skill building; and developing global awareness and altruism (Bringle, Hatcher, & Jones, 2010; Campus Compact, 2010; Cipolle, 2010; Giles & Eyler, 1994; Jacoby, 2009; Kahne, & Westheimer, 1996; Speck, B. W., & Hoppe, 2004). Faculty members who conduct service-learning represent a myriad of fields, do so for a wide range of personal and professional reasons, and work in communities both domestic and abroad (Antonio, Astin, & Cress, 2000; Holland, 1997; O'Meara, 2010;

Zlotkowski, 1998). Now I turn to explore further the research conducted specifically with service-learning faculty in higher education.

<center>**Previous Research on Faculty in Service-learning**</center>

As mentioned, most of the available service-learning research focuses on students and student learning outcomes. However, a small body of literature on service-learning faculty does exist and can be categorized into the following areas: institutional factors, motivations, and identity.

Institutional Structures

The majority of faculty studies focus on institutional structures and how they support or restrict faculty members' ability to conduct service-learning (Chadwick & Pawlowski, 2007; Eyler, Giles, Stenson & Gray, 2001; Frank, Malaby, Bates, Coulter-Kern, Fraser-Burgess, Schaumleffel, 2011; Hammond, 1994; Holland, 1997; Welch, Liese, Bergerson, & Stephenson, 2011). Service-learning continues to be viewed as a pedagogy that runs counter to the traditional and cultural ways of higher education institutions (Deans, 1999; Holland, 1997; Palmer, 1987; Zlotkowski, 1998; O'Meara, 2009). Faculty often experience a lack of logistical, fiscal, and pedagogical support for conducting community-based courses and projects (Eyler et al., 2001; Holland, 1997; Zlotkowski, 1998); including how community-engaged scholarship is not always valued in the promotion and tenure process (O'Meara, 2009; Zlotkowski, 1998). For instance,

community-based education such as service-learning is widely considered by faculty to

be a discretionary activity taken on in addition to a traditional workload and unaccounted

for in academic reward systems (O'Meara, 2009; O'Meara, 2010). One of the most

common dilemmas service-learning faculty experience is a consistent tension between

university and community goals (Bringle et al., 2010; Crabtree, 2008; Kiely, 2005;

Morton, 1995; Stoecker & Tryon, 2009; Zlotkowski, 1998). For example, the fixed

structure of the academic semester does not always permit the time necessary for students

and faculty to acclimate to a new environment, develop relationships, and design,

implement, and complete community projects (Bringle et al., 2010; Stoecker & Tryon,

2009; Zlotkowski, 1998). Also, the time faculty spend developing partnerships in

communities may limit the time available for academic responsibilities such as

publishing and assessing student learning (Bringle et al., 2010; Zlotkowski, 1998; Welch,

Liese, Bergerson & Stephenson, 2011).

Faculty Motivations

Following institutional factors, a small body of literature addresses the various

motivations for faculty who conduct service-learning (Abes, Jackson, & Jones, 2002;

Antonio, Astin, & Cress, 2000; Clayton, Bringle & Hatcher, 2013; Driscoll, 2000;

Hammond, 1994; Hesser, 1995; Holland, 1997; Jaeger & Thornton, 2006; O'Meara,

2010; Palmer, 1987; Welch et al., 2011; Zlotkowski, 1998). One of the strongest

motivating factors is that faculty believe service-learning to be a more effective pedagogy

when compared to more traditional forms of teaching and learning (Hammond, 1994;

Hesser, 1995; Holland, 1997; Welch et al., 2004). For instance, Hesser (1995) found that 83 percent of faculty who conduct service-learning believe the approach to be more effective in promoting problem-solving and critical thinking skills and enhancing the quality of student learning when compared to classroom-based teaching. Another study compared the perceived challenges and advantages of service-learning between faculty and administrators at a single university (Welch et al., 2011). Results showed faculty value service-learning for its ability to enhance a "sense of citizenship" among students, or allows students to see how a "small group of informed people can make a difference" (Welch et al., 2011, p. 32). Faculty also reported an appreciation for the reciprocal nature of service-learning, or how the lines between student and teacher are blurred and the ability to ease town-gown tensions (Welch et al., 2011). Faculty surveyed in a similar study reported high satisfaction with service-learning as it increases opportunities to promote self-learning, provides a sense of purpose for learning, and enhances relevancy of course content (Hammond, 1994).

Another study aimed to measure faculty beliefs, behaviors, and personal commitment to service-learning by surveying 33,986 faculty at 403 institutions (Antonio et al., 2000). This study collected self-reported information including the number of hours faculty spend in the community, community-engaged students they advise, and required or optional community-based projects they assign. To measure personal commitment to service-learning, faculty reported the extent to which they believe undergraduates should be prepared for responsible citizenship and if service-learning should be a graduation requirement. The study found service-learning faculty to be

motivated by humanistic orientations, or values such as racial understanding, helping others in difficulty, and environmental awareness (Antonio et al., 2000).

Motivation studies have also worked to analyze the language faculty use to describe their practice of service-learning (O'Meara & Niehaus, 2009). Collecting 109 essay entries from a national service-learning faculty award competition, O'Meara and Niehaus (2009) analyzed the rhetoric faculty used to describe their motivations and practice. The study confirmed previous research findings: most of the nominees were motivated to provide students applied learning opportunities in real-world settings and over half viewed service-learning as a way to shape students' moral and civic dispositions. In addition, thirty percent of the nominees were motivated by personal commitments to social causes and thirty-six percent viewed service-learning as a way to carry out their university's mission. The study also found faculty positioned themselves as the ones who "light the fire" or spark awareness in students, resulting in what the authors argue to be a "quieting of other discourses" such as student and community voices (O'Meara & Niehaus, 2009, p. 28). According to the authors, this indicates that service-learning is often an "unintentional privatization" or linked directly to individual faculty without which the project, course or program would not take place (O'Meara & Niehaus, 2009, p. 29). The authors conclude that the rhetoric found in these essays mirrors the frequently unbalanced relationships between universities and communities in service-learning and demonstrates how faculty view service-learning as more about sharing expertise than learning from the community.

Faculty Identity

Identity, which is intertwined with personal and pedagogical motivations, also

proves to be a significant factor among service-learning faculty. Studies have shown the

practice of service-learning to be more common among faculty who are lower track,

belong to a racial minority group, or work at religious or private institutions (Antonio et

al., 2000; Baez, 2000). Faculty in social work, ethnic and women's studies, health and

other professional training fields are more likely to be involved in service-learning than

those in science, technology, math, and English (Abes et al., 2002; Antonio et al., 2000;

O'Meara, 2010). Also, women faculty are five times more likely to teach community-

based courses then men (Antonio et al., 2000).

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Contributions of This Study

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These studies provide insight into the personal and professional motivations of

service-learning faculty as well as the characteristics of faculty involved. They

generously answer the question: "Who conducts service-learning?" by presenting the

number of faculty involved and the various groups they belong to. The questions of

"What?" is also addressed, as what personal and professional beliefs these faculty ascribe

to are illustrated. However, the question of how and why remain unanswered. For

example, how the faculty member's motivations, values, and beliefs developed and

eventually informed their service-learning practice remains unknown. Also, while it is

clear service-learning is more common among minority faculty, the reason for this

involvement among this particular group of faculty is not known. This critical and

qualitative study, therefore, aims to answer these questions by providing semi-structured

reflection for participants (Glesne, 2011; Peters, et al., 2004) and analyzing the personal

stories and experiences (Forester, 1999) they report as informing their service-learning

practice.

  To conclude, this chapter has provided an overview of the theoretical and

conceptual frameworks that inform service-learning as well as previous research on the

institutional factors, motivations, and faculty identity. The qualitative and critical

approach of this study provides new insights for the field of service-learning by moving

from the *who* and *what* questions to answer *how* and *why*. I now turn to describe further

the methodology and methods of this study.

Chapter 3 Methods and Methodology

As mentioned, the purpose of this study is to further understand how faculty member participants involved in service-learning conceptualize their practice. Conceptualizations, or one's perspective of service-learning, may include the motivations, assumptions, theory, and goals of the practitioner. Faculty motivations such as teaching, research, and personal objectives determine the design of service-learning courses, yet are seldom accounted for in service-learning research (Hammond, 1994). Thus, a faculty member's conceptualization of service-learning can influence every aspect of service-learning programming. To review, the research questions for this study include:

1) How do faculty members at a particular university conceptualize their practice of immersive service-learning?

2) What do the stories and discussions of practitioners reveal about their theoretical approach to this work?

3) How do critical reflection sessions influence their conceptualizations?

For this study, I have employed a qualitative and critical approach to investigate these questions further.

The Purpose of a Qualitative Approach

The purpose of a qualitative study is to create a thick and rich description of how particular faculty explain their experiences in service-learning (Geertz, 2002; Glesne,

2011;). Rather than capturing generalizable or replicable data, a qualitative approach

allows for a "tactful thoughtfulness, situational perceptiveness, discernment [and] deep

understanding" (van Manen, 1990, p.75) to more fully know a participant's orientation to

their own work. Over the course of five monthly meetings and through semi-structured

interviews, participants shared stories, experiences and inquiries concerning their practice

of service-learning. The process of telling one's story serves as a potentially useful entry

point into the values, skills, and practice of educators and elucidates theory through the

lived experiences of practitioners themselves (Forester, 1999). This sharing is also

believed to be a fundamental aspect of reflection (Peters, et al., 2004). Since learning is a

social endeavor, this study also created opportunity for co-constructed qualitative data

between participants and the researcher through continued dialogue over a period of time

(Vygotsky, 1978).

As mentioned, qualitative methods also allow research to move beyond answering

questions of who and what to investigating queries of how and why. This is accomplished

by starting with the experiences as shared by participants themselves, thus elucidating

valuable data that may otherwise go unforeseen by the researcher. For example, most of

the previous service-learning faculty studies have been conducted through quantitative

methods such as closed surveys. This method presents participants with pre-established

choices from which they select their responses; leaving the findings of the study to

remain within the scope of the researcher's perspective. For instance, while research

findings may show women faculty to be five times more likely to conduct service-

learning then men (Antonio et al., 2000), the possible connection between the woman's

identity (be it being female or some other identity) and how those identity experiences

inform her motivation to teach service-learning remain unknown. By honoring participants' stories, experiences, contexts, and explanations (Geertz, 2002; Glesne, 2011), qualitative studies give researchers an opportunity to investigate how faculty perceive their own service-learning practice and why their practice is perceived in this particular way.

To identify evidence of the participants' conceptualizations, a grounded theory approach was used to code and analyze data collected during interviews and reflection sessions (Glaser & Strauss, 1967; Glesne, 2011). Grounded theory analysis aims to discover theory by generating "conceptual categories or their properties" from evidence found in the data; this evidence is then used to illustrate the concept (Glaser & Strauss, 1967, p. 23). This method of analysis is unique to the research on service-learning faculty as many of the previous faculty motivation studies have used a deductive analytical approach. For example, studies have applied theories from psychology, organizational psychology, and human development to analyze faculty motivations (Clayton et al., 2013). Applying pre-existing theories to analyze motivations is useful as it enables researchers to discern the extent to which data does or does not fit into a present concept. Employing a grounded theory analysis provides insights particular to the study participants because the theory is derived directly from participant data rather than imported from outside sources. Thus, data significant to the research questions that may otherwise fall outside the scope of current analytical frameworks may be accessible.

The Purpose of a Critical Approach

In addition to qualitative, this study is also developed from a critical methodology. Critical approaches also aid in identifying assumptions that may in reality support structures that do harm to us or others (Peters, et al., 2004). Critical research works to not only deepen understanding of phenomena, but also question and potentially uncover assumptions or common wisdom taken for granted or viewed as beneficial (Carr & Kemmis, 1986; Freire, 2003). In addition to collecting and interpreting data, critical research provides opportunity to consider historical, cultural, and social factors that may intersect with the study or the phenomenon being addresses (Carr & Kemmis, 1986; Glesne, 2011; Kemmis & Mctaggart, 2000). Findings during the pilot study and initial interviews revealed opportunities for a critical approach. For example, several participants from a wide variety of disciplines had either not considered or spoke of feeling inadequate to assess the impact their program had on communities outside of the university, a common weakness in service-learning programming (Crabtree, 2008; Erasmus, 2010; Grusky, 2000; Illich, 1990; Prins & Webster, 2010; Stoecker and Tryon, 2009). Indeed, the most recent scholarship concerning service-learning research in higher education challenges academics to conduct research responsibly (Kahn, 2010; Kiely & Hartman, 2010). This includes employing methodologies that may not only collect valuable data for other practitioners, but also embody a more collaborative and critical approach to honor all stakeholder perspectives and the process of co-constructing knowledge (Erasmus, 2010; Kiely & Hartman, 2010). A critical approach provides participants with the opportunity to identify key stakeholders and determine to what

extent they are or are not involved in the service-learning programming, be it design, implementation or assessment. Therefore, a critical study may provide opportunity for practitioners to be aware of or respond to areas of need within their service-learning courses.

Thirdly, a critical approach aligns with the participants' teaching aspirations and could fill a gap in practice identified by faculty. For instance, during the pilot study, two participants expressed a desire to support students in their critical thinking, which they defined as examining one's world view and how it is influenced by historical and social contexts. However, the participants believed they lacked the skill they saw necessary for facilitating this kind of learning. Therefore, this study aimed to offer participants example materials and techniques that they may utilize in their respective service-learning courses. For example, I intentionally chose reflection questions and activities from service-learning teaching materials so faculty could experience learning techniques from the field. A critical methodology provides a research structure sympathetic to the practice of service-learning; experiencing a model of critical reflection with peers could aid faculty in facilitating this process with students. This becomes especially significant for faculty involved in community-based learning for the purpose of addressing social issues. Indeed, research has shown that faculty experience more self-efficacy in facilitating student discussions about issues such as race and poverty after being a part of a faculty learning community that discusses how to approach these issues (Clayton et al., 2013).

In addition, a critical approach views the research process as valuable in and of itself (Glesne, 2011; McTaggart, 1997). Semi-structured reflection activities provided opportunity for each participant to analyze the values, beliefs, and motivations that

inform their service-learning involvement and to apply the relevant content of the

sessions to their own practice (Kolb, 1984). Multiple sessions over time allowed

participants to identify, articulate, and potentially reconstruct their conceptualizations

while remaining within the practical context of their surroundings and decision-making

processes (Dewey, 1933; Kolb, 1984; Schön, 1983). Relevant readings, questions, and

input from other participants served as critical mediating factors to stimulate reflection

throughout the sessions (Peters et al., 2004; Vygotsky, 1978). Also, reflection is one of

the components that differentiates service-learning from acts of volunteerism, charity,

community service, internships or field-based projects (Bringle & Hatcher, 1996; Furco,

2007; Jacoby, 2009); so the reflection process modeled during the sessions could

potentially be useful to participants' own teaching and learning.

Other methodologies would prove limited in their ability to support the goals of

this research. For instance, a technical study would strive to objectively capture data via

normed instruments secured by the researcher (Phillips & Burbles, 2000) and may not

necessarily permit researchers and participants to co-construct knowledge as the study

progresses. Technical studies also rely on distance between the researcher and

participants to control for bias and maintain neutrality (Phillips & Burbles, 2000). A

critical perspective views all research methodologies as inherently political and

participants and their social context inseparable, thus, rendering neutral research

impossible (McTaggart, 1997; Waldstein, 2003). This study is concerned with

practitioners and how they conceptualize their work, which includes the setting where the

service-learning is taking place. A qualitative method that acknowledges the role of

context therefore, is necessary for conducting this research. A critical approach also

allows for an exploration of the social meanings that make up the reality of the study

participants (Carr & Kemmis, 1986).

In addition to advantages, it is also important to acknowledge the potential

drawbacks of a critical methodology. As several scholars contest, critical approaches are

not neutral or value-free, but may indicate a certain ideology on behalf of the researcher

or practitioner (Brookfield, 2000; Cooke & Kothari, 2001; Warren, 1998). Ideology

consists of the "values, beliefs, myths, explanations, and justifications that appear self-

evidently true and morally justifiable" for that particular individual (Brookfield, 2000, p.

45). For instance, a methodology that strives to expose the unjust or oppressive dominant

paradigms infers that such structures presently exist. However, I would argue that no

research methodology is value-free and that the strength of a critical study is self-

examination. As Butin (2007) asserts, criticality entails the "radical undecidability that all

conditions are open to contestation and reconstruction" (Butin, 2007). Indeed, a critical

methodology allows *every* aspect of an experience to be questioned including the

researcher herself (McTaggart, 1997).

Study Context

This study site was chosen for several reasons. First, the study setting is within a

university where service-learning is viewed as a method for carrying out the institution's

mission (Taskforce Charge, 2011). Secondly, I had familiarity with the particular

university context and developed relationships with several potential participants. This

familiarity provided access to potential participants and the study to be built upon a foundation of pre-established rapport and trust; both of which strengthen validity in qualitative research (Glesne, 2010). These relationships also enabled me to learn about the needs of faculty conducting service-learning. While valued by the university leadership at this particular institution, there is currently no formalized source of support for the unique needs of service-learning programming. Forming reflection sessions created an informal community of practitioners seeking collaboration and resources.

During the summer and fall of 2011, I gathered the names of potential participants through various methods. First, I secured lists of service-learning faculty from the university's Center for Sustainability and Study Abroad Office which maintain contact information for those teaching service-learning, experiential learning and international or immersive courses. Faculty directories for the main campus and several branch campuses were also reviewed. Those faculty members who responded to invitations to participate also recommended other practitioners who may be interested. Twenty potential participants were contacted. Once Institutional Review Board approval was secured, five pilot interviews were conducted in fall 2011 and the need for and interest in this kind of study among potential participants was established. During this pilot study and with the assistance of committee members, I further developed the techniques of interviewing, transcribing, analyzing data, and reviewing relevant literature. A list of research participants for the study was finalized by the spring 2012, at which point initial interviews began. A total of eleven interviews were conducted and signed consent forms were collected from those not involved in the pilot phase. Out of these eleven, seven participants were chosen based on their interest, availability, and shared characteristics of

their programming. Initial interviews ended in August 2012 and five monthly reflection sessions were held from August to December of 2012. Final interviews were conducted from December 2012 to June of 2013, based upon the availability of each participant.

During initial interviews, participants used several terms interchangeably to describe their practice, such as project-based learning, applied learning, experiential learning, community-based learning, and service-learning. To ensure consistency, I confirmed that each participant could agree that their program could be described by the following description of service-learning:

A course-based form of experiential education wherein students, faculty, staff, and institutions a) collaborate with diverse community stakeholders on an organized service activity to address real social problems and issues in the community, b) integrate classroom theory with active learning in the world, c) gain knowledge and skills related to the course content and advance civic, personal, and social development, and d) immerse themselves in another culture, experience daily reality in the host culture, and engage in dual exchange of ideas with people from other countries (Kiely, 2005).

In addition to currently conducting a community-based program that aligned with the above definition, I confirmed each participant was both interested in participating in a reflection group and available to do so on a regular basis. In addition to being willing to attend sessions, each participant met the characteristics recommended for conducting focus group-type studies (Northcutt & McCoy, 2004). For example, each was information rich or possessed knowledge and experience with service-learning as described above,

had the ability to reflect on prompts and communicate their reflections with others, and were committed to the time necessary for conducting the study (Northcutt & McCoy, 2004). This process resulted in a total of seven participants enrolled in the study, each briefly introduced below.

Study Participants

Richard

Richard is in the field of geography and has been teaching for about seven years. She describes his courses as "community-based experiences" that help students learn about issues such as privilege, poverty, racism, and culture (reflection session 1, September 7, 2012). Richard works collaboratively with other faculty to design and co-teach courses that take students abroad for 3-4 weeks. She has facilitated service-learning courses in three countries located in the Global South, including his native country. She also expressed a passion for making community-based courses available to more students and earlier in their academic careers. As a result, his classes include students from various levels and majors. This passion to create more learning opportunities in communities has also guided his career aspirations. For example, he describes seeking out non-tenured position after his graduate studies since "there's no way the typical faculty member trying to get tenure is going to be able to do service-learning properly" (reflection session 4, November 7, 2012).

Linda

Linda has been teaching Landscape Architecture since 1989 and has taken on both teaching and administrative positions within the field. Teaching both undergraduate and graduate students in this major, he facilitates service-learning projects in various local communities. In Linda's courses, the service-learning experience is often the central aspect around which the rest of the course is built. For example, course objectives listed on his syllabus include: "to introduce students to the concepts of community-based design/planning, community engagement, and service learning/public scholarship and the relationship between these concepts" and "to help students develop an understanding of the role of community engagement in landscape architecture, architecture and planning praxis." To identify potential community projects for his courses, Linda uses his own connections with communities or pre-established university centers located throughout the state that enable community members to approach the university with project ideas. As an administrator, Linda has also overseen Landscape Architecture service-learning courses that took place in a country in the Global South.

Rebecca

Rebecca, who has been teaching for over 33 years, works in the field of education. For the past 10 years, she has facilitated an immersive teacher training program in a country located in the Global South were she traveled and lived previously. During the immersive experience, the student-teachers live with host families and teach English in local schools. The purpose of the course is to tend to the cultural and linguistic

awareness of the teachers so that they may effectively teach diverse students. Participants in his course include enrolled university students and adult learners who teach locally. Rebecca developed the idea for the course with community members who were seeking increased opportunities to teach local children English. Rebecca also expressed enthusiasm for participating in this study. During the initial interview, she expressed excitement about connecting with other service-learning instructors as it would "minimize the isolation involved in this work" (initial interview, January 14, 2012).

Sam

Sam works in the field of sociology and has been teaching for 20 years. Hhe taught her first service-learning course in 2006 that took undergraduates to Central America. He was invited to co-teach this course because he had travel experience in the host country. Since then he has remained committed to community-based learning as it provides students with reasons to "step out of their comfort zones" (initial interview, July 12, 2012). His current service-learning program works to support economic development among orphaned children and youth in a country in the Global South. Sam demonstrates a personal commitment to the community members involved in his service-learning program. For instance, when describing accomplishments they have made through the project he brightens with pride. Hhe has also offered to be the education sponsor for one of the community members. During the initial interview, Sam expressed enthusiasm for and interest in participating in this study. He said he was curious to "see what these groups generate" and "what your findings are" (initial interview, July 12, 2012).

Charles

Charles, who works in agriculture, has been teaching since 2000, and co-teaches the previously mentioned economic development service-learning course with Sam. Charles said that accepting the offer to teach this course was an easy decision for him since he felt a personal commitment to "making a difference" in the host region prior to being involved (initial interview, June 14, 2012). Like Sam, Charles expressed pride when speaking about what the community members have been able to accomplish since the partnership began four years ago. Hhe also demonstrated personal interest in supporting the community members by maintaining contact through regular phone calls, Skype meetings, and in-person visits; traveling to attend conferences abroad with the community members; and sponsoring the education of community members. Charles reported being motivated to participate in the reflection sessions by a desire to improve the course. During the initial interview, hhe described the feedback on student evaluations from the previous year as "quite negative" and how he "would like to do a better job next time" (initial interview, June 14, 2012).

Jasmine

Jasmine has been teaching various service-learning courses for five years. Currently she takes engineering students to Central America to work on energy and projects for community centers and schools. Throughout the study, Jasmine spoke of the importance of preparing students for cultural experiences and ensuring they conducted themselves respectfully. At the time of this study, Jasmine was also involved with a

university-wide initiative to generate a list of immersive courses being conducted either domestically or abroad. In addition to teaching this service-learning course, Jasmine is responsible for interviewing faculty who teach other service-learning courses in other departments. This allowed her to speak about not only her experience, but also the broader landscape of service-learning at the same university. Jasmine had also already formed connections with two of the other participants because of serving in this administrative capacity. She often expressed gratitude for the group discussions and readings after meetings and via email.

Cindy

Cindy has been teaching since 1991 and works in the field of nursing. Like Richard, Cindy uses the term community-based learning or embedded programs to describe her courses. In 2005, Cindy began taking nursing students to hospitals and care centers abroad for one week to complete required practicum credits. Locations have included three countries in the Global South and one in the North. Cindy has formed connections through these programs that have resulted in reverse programming, or the hosting of students from abroad at her home university. Cindy's responsibilities have shifted recently so that she now initiates and coordinates new embedded programs rather than teaching those established. She is currently considering two more sites in two new countries for future programming.

Table 1. Study participants at a glance.

This table gives a snapshot of the participants in the study. The Service-learning Goals and Espoused Values column will be explored in the subsequent Data Analysis chapter.

Participant Pseudonym	Academic Field	Students Taught	Service-learning Goals	Espoused Values
Richard	Geography	undergraduate, graduate	address privilege, poverty, racism, and culture	"learning as a development tool"
Linda	Landscape Architecture	undergraduate, graduate	applied learning, community-awareness	student advocacy, "solidarity" with community
Rebecca	Education	undergraduate, graduate, adult learners	address cultural and linguistic inequalities, personal and professional student development	develop "student self-awareness and interculturality," which cannot be developed without interaction
Sam	Sociology	undergraduate, graduate	exposure to others, challenging students' comfort zones	"improved student learning"
Charles	Agriculture	undergraduate, graduate	"economic development in developing world," enriched student learning	"make a difference by transferring knowledge and skills" to community
Jasmine	Engineering	undergraduate	students build relationships, develop humility	"reciprocal action" between students and community to problem-solve
Cindy	Nursing	undergraduate	professional training, cultural sensitivity	"creating life-changing experiences" for students

In addition to information provided in the table above, the academic rankings of the seven participants included: four tenured faculty members, including one with outreach responsibilities, one pre-tenure track faculty member, one fixed-term instructor position and one administrative position with some teaching duties. Six out of seven of the participants speak more than one language; three were born outside of the United States; and two of those three identified as racial minorities when in the United States. The purpose of sharing this information separately is to protect the confidentiality of the study participants.

Data Collection

Data for this study was collected from a number of sources. Orally communicated data from initial and final interviews and the five monthly reflection sessions was recorded, transcribed and analyzed. In addition, I made observations of and took notes on participant utterances, pauses, and interactions during interviews and sessions. I noted the degree of engagement and interaction of each participant, including their attention to one another, interest in the topic at hand, and when they challenged, posed queries or expressed empathy for one another. As I transcribed data, I made note of everything audible--the pauses, laughter, and off-topic conversation to capture the study context and interactions fully. Written data was also collected from responses to prompts and exercises conducted during sessions. For example, participants were asked to write personal goals during the second session and to create a partnership timeline during the fourth session, each of which was collected for analysis. I also provided each participant

with a bound journal at the second session to capture reflections and questions that developed between sessions. In response to a participant's request, I provided a printed list of writing prompts to stimulate thinking along with the journals (Appendix G). As the sessions progressed, I added to this list to help extend the topics of discussion after the session had ended. While these journals were not collected, participants referred to their entries during discussions and final interviews.

Finally, I maintained an on-going record of my own reflections by continuing a researcher journal that I began when developing the research proposal for this study. While this was not a formal source of data, this journal did help to process what I was learning between sessions and inform my decisions on how to structure the subsequent sessions (Glesne, 2011). It also helped me to develop sensitivity toward my own subjectivity and possible bias throughout the study (Glesne, 2011).

In effort to make the research process more participatory, I also invited participants to contribute to the structure of the study. For example, I asked each to identify topics they would like to discuss during initial interviews, at the end of each session, and by email in between sessions. Participants also negotiated where meetings were to be held, the length of meetings, and the choice of discussion questions. During initial and final interviews and the final reflection session, I shared the research questions for this study and then asked for participants to contribute their own. The purpose was to honor participants as not only as sources of data, but also people capable of dialoging with the researcher and negotiating the study (Friere, 2003; McTaggart, 1997). Participants also conducted member checks (Glesne, 2011), or reviewed my analysis of their words for validity. During final interviews, for example, I reviewed pieces of my

grounded theory analysis with the participant who produced the data and asked if the analysis aligned with their interpretation of the data. I expand more on this idea in the establishing validity section below.

Initial interviews

I completed the initial interviews by individually interviewing the remaining five participants since two of the participants had already been interviewed during the pilot phase. Each interview lasted about sixty minutes. I chose to use a focused interview structure that intentionally encourages retrospective inspection (Glesne, 2010) or strives to move the interviewee from general responses to more specific and detailed information concerning their experiences with service-learning (See Appendix B). These interviews also deepened my understanding of each practitioner and the nature of his or her work. For example, I asked participants to describe the service-learning experience to me as if I were a student interested in enrolling in the course. The purpose of this question was to first learn more about each individual program but also to have participants articulate their practice. Participant descriptions of what they do and the inferences drawn from those descriptions provides insight into why they do what they do, which may prove more useful in revealing one's motivations and values than espoused theory (Peters et al., 2004). From this description I was able to gain insight into the ideas and theory that informs each participant's service-learning practice.

In addition, I asked each participant to identify issues, challenges or anything else that they would like to address at the reflection sessions. In addition to this list, a

preliminary grounded theory analysis of initial interviews revealed potential session

topics implicit in the data. By combining these lists, I identified the following potential

session topics: how to best prepare students for immersion experiences, best practices for

facilitating student learning and post-trip reflection, strategies for program evaluation,

and determining community impacts. I then consulted several resources from the fields of

service-learning, anthropology, and adult education to find ways to structure the first

reflection session (Bringle & Hatcher, 1995, 1996; Brunner & Guzman, 1989; Campus

Compact, n.d.; Dettwyler, 1993; Howard, 2001; Norberg-Hodge, 2009, Peters et al.,

2004). Similar to the interview structure, I designed the sessions to promote discussion

about practice rather than theory. This was to derive insights from how participants

explain their work rather than espoused motivations, values, and theory (Peters et al.,

2004). In other words, having study participants describe what they do may prove more

accurate in showing what informs their practice than what theory or philosophy they

explicitly state informs their practice. I also reviewed the syllabi, course listings, and

publicity materials for each of the participants' courses to become familiar with the

content and framing of the course.

Reflection Sessions

During the fall of 2012, a total of five monthly reflection sessions were held

ranging from one hour to one hour and a half. Due to health issues, Jasmine was not able

to join the first session and participated by Skype during the second session. Due to

scheduling conflicts, the third sessions was split into two meetings to allow all

participants to attend a session on each topic. Richard was scheduled to attend the Oct.

24th session, but was unable to do so. Finally, Cindy was not able to attend the fifth

session. At the beginning of the final interview with her, I posed the discussion questions

from the session and shared what participants had discussed during the session with her.

For convenience, the topic, dates and participants for each session are indicated in the

table below.

Table 2. Overview of Reflection Sessions.

This table conveys the dates, topics, and participants for each of the five reflection sessions held

from August 2012 to December 2012.

Reflection Session and Topic	Session Date	Participants
Session 1: Identifying Conceptualizations using Butin's Framework	September 7, 2012	Richard, Rebecca, Cindy, Charles, Sam, Mathew
Session 2: Personal Goals	September 7, 2012	Richard, Rebecca, Cindy, Charles, Sam, Mathew, Jasmine
Session 3: Student Pre-Departure Preparation	October 12, 2012	Cindy, Charles
	October 24, 2012	Rebecca, Sam, Linda, Jasmine
Session 4: Partnership Timelines	November 7, 2012	Richard, Rebecca, Cindy, Charles, Sam, Mathew, Jasmine
Session 5: Revisiting Previous Questions	December 5, 2012	Richard, Rebecca, Charles, Sam, Linda, Jasmine

Similar to a focus group, explicit group interactions produced data potentially

unavailable in an individual interview setting (Flick, 2000, Northcutt & McCoy, 2004).

For instance, interaction between participants can enrich data, provide additional stimuli

for discussion, give the researcher more insight into the norms and expectations of a

particular group, and give the researcher access to multiple perspectives simultaneously

(Glesne, 2011). In addition, group interactions can help a qualitative researcher determine

how to pursue a finer line of inquiry with participants in subsequent individual interviews

(Glesne, 2011). Group sessions also provide a setting that fosters and considers

relationships, which are highly valued in qualitative research (Glesne, 2011). During

sessions, I followed optimal facilitator functions (Northcutt and McCoy, 2004) by

proposing an agenda and steps for discussion process, managing the discussion,

developing participant-to-participant and participant-to-researcher trust and rapport,

maximizing participation, maintaining a balance of silence and discussion, and displaying

a sense of humor (Northcutt and McCoy, 2004).

Reflection session 1

After reviewing various resources both in and outside of the service-learning field

(Bringle & Hatcher, 1995, 1996; Brunner & Guzman, 1989; Campus Compact, n.d.;

Dettwyler, 1993; Howard, 2001; Norberg-Hodge, 2009, Peters et al., 2004), I decided the

purpose of the first session would be two-fold: to begin developing rapport between

participants (Glesne, 2011) and to the process of asking them to think about their own

approach to service-learning. Prior to the first session, I asked participants to read two

articles that outline various motivations and goals of service-learning faculty (Butin,

2003; Davis, 2006). The purpose of these readings was to provide participants with an

entry point into describing their own service-learning practice. The discussion question

for the session was: "What is your conceptualization or perspective on this kind of

teaching and learning?" To spark discussion, I shared transcription excerpts from initial

interviews with each participant and asked them to self-identify their own

conceptualizations and describe them to a partner (See Appendix A). I also provided each

participant with a chart that summarizes the conceptualizations used in the Butin reading

for reference (Appendix I). Each pair then reported out to the group how they would

describe their conceptualizations and their reactions to the activity. Some found the

exercise difficult due to the esoteric-nature of the conceptualization descriptions. Others

reported that they had not considered their own perspective on service-learning prior to

the exercise. This confirmed for me the idea that facilitating a process to support

participants in developing an understanding of their own conceptualizations rather than

asking them to choose from a pre-existing framework could prove valuable. At the end of

the session, participants decided to extend the meeting time from one hour to one hour

and a half to allow for more discussion. Another participant suggested additional time be

spent discussing the personal goals that motivate each participant.

Reflection session 2

After the first session, I transcribed, analyzed and created a journal entry about the data from the first session and reviewed the data from initial interviews. Due to participants' difficulty in working with the conceptualizations from Butin and the request to discuss personal goals more in depth, I decided to focus the second session on personal goals. I also realized that while I had gained familiarity with their courses during initial interviews and previous contact, the participants still needed time to know each other and their respective programs. I provided the discussion question: "What are your personal goals for conducting service-learning?" Participants were given time to write and then share their responses. The purpose was to provide a question rather than an established framework of choices as I did during the first session to help identify what informs one's conceptualization. Also, first writing the responses allowed participants more time to process their ideas individually before articulating them to another person. Discussion came with ease and each participant was able to articulate individual goals. This led to more story sharing and the rapport among the participants. Participants also shared more about their respective service-learning courses. I then collected the written personal goals for data analysis. At this point, I also decided to provide participants with a journal and writing prompts to facilitate and capture reflections between sessions.

Reflection session 3

Prior to the third session, I again reviewed the data from initial interviews and the previous sessions to determine what topics were of interest to the participants or warranted more discussion. I decided to structure the third session around the question of how to best prepare students for immersive experiences as this was a common concern during initial interviews. Participants had articulated frustration with how to ensure students were prepared for different settings and conducted themselves respectfully in communities. First, I sent participants two readings that portrayed first-hand accounts of faculty working in communities abroad (Dettwyler, 1993; Norberg-Hodge, 2009). To begin the session, I posed: "How do you prepare students for immersive experiences?" so participants could hear ideas for preparation techniques from one another and reflect upon their own strategies. I then gave a summary of each reading and asked for participants' reactions to the readings. This fostered a discussion on interactions while abroad for both students and faculty. Secondly, I facilitated a memberships exercise in which participants listed groups they felt they were a member of and how those memberships influence their interactions with service-learning partners (See Appendix F). Before conducting the exercise, I asked participants if they would prefer I describe the exercise or if they would like to experience the activity. Each expressed interest in participating in the activity. The purpose of this exercise was to model an example activity participants could conduct in a pre-departure orientation for students What I didn't anticipate was how this activity would result in a robust discussion about participants' own identities and how they play a role in their service-learning practice. Participants were able to articulate how they identify or are identified by others while

working in communities and how the expectations of these identities support, challenge, and conflict with their service-learning conceptualizations. At the conclusion of the session, the generated lists of memberships that showed how each participant identified were collected for data analysis.

Reflection session 4

After the third session, I again transcribed, analyzed, and reviewed the available data and decided to structure the fourth session around the topic of community impacts. During the fourth session, I asked participants to draw a time line to illustrate significant points in their relationships with community partners and discuss these with the group (See Appendix E). While I was interested in exploring community impacts and knew that to be a salient topic from the initial interviews, I also wanted to allow for data concerning relationships outside of my own conceptualization of partnerships to arise. Therefore, the more open activity of drawing a time line would be like casting a wider net to potentially capture unanticipated information about community partners. Indeed, this led to a discussion of who or what makes up a community, significant incidents in relationships, and how or if participants ascertain service-learning impacts in a given community. Also, due to the different academic backgrounds represented, the participants had an opportunity to hear how discipline-specific theoretical frameworks and arguments were applicable to community-based learning (Waldstein, 2003). For example, Linda and Sam were able to suggest community development models relevant to service-learning from landscape architecture and sociology that other participants had not learned of previously.

Reflection session 5

To prepare for the fifth and final session, I analyzed the data from session four and reviewed the data and notes from the previous sessions. I collected three questions participants had posed earlier but for which time had not allowed further discussion. These questions explored the challenge of balancing both student learning goals and community projects simultaneously, how to address change with students, and how to assess community impact of service-learning (Appendix G). Prior to the fifth session, I emailed these questions to participants to consider. I also sent an article on the types of service paradigms in service-learning to help stimulate responses to these questions and prepare for the discussion (Morton, 1995). To begin the session, I presented these three questions and gave the participants the option of choosing which one they would like to discuss or adding additional questions to stimulate discussion. Participants decided to discuss each question one at a time without adding their own questions. Several referred back to the reading to emphasize, challenge or support the ideas discussed. The session concluded with one participant suggesting the idea of continuing to meet the following semester.

Final Interviews

Upon the conclusion of the reflection sessions, I held final interviews from December 2012 until June 2013. Conversation developed easily during these interviews as I was able to take advantage of the rapport already established with the participant.

After reviewing transcripts from each initial interviews and all five sessions, my research

journal, grounded analysis codes, and memos, I developed a set of interview questions

(See Appendix C). The purpose of these questions was to probe deeper into previously

collected data and allows participants to reflect upon their experience in the study

(Glesne, 2011; Peters et al., 2004). These final interviews also gave participants

opportunity to speak more intimately with me as they were conducted individually

(Glesne, 2011). As mentioned previously, I also used time during the final interviews to

member check (Glesne, 2011) or review pieces of my data analysis with the participant

who produced the data. This allowed participants to contribute to the analysis as well as

help ensure the validity of my interpretations.

Grounded Theory Analysis Process

This section describes my process of data transcription, grounded theory analysis

and how data validity was established. Directly following each interview and session, I

transcribed the data using Dragon NaturallySpeaking software, a speech recognition

program that is trained to transcribe spoken data. This process entailed listening to the

interview or session recording and then speaking the data into a microphone for the

computer to then process into a word document. This not only provided a more efficient

method of transcription, but also offered a new perspective on the data itself. For

example, the act of repeating the actual words of the participants evoked thoughts,

emotions, and insights that may not have been produced via typing (Glesne, 2011).

Indeed, I felt I could access more of the character and quality of what was being said as I re-voiced the participants' thoughts, ideas, reactions, and questions myself.

Open Coding

To identify evidence of the participants' conceptualizations, I used a grounded theory analysis to code and interpret data collected during interviews and reflection sessions (Glaser & Strauss, 1967; Glesne, 2011). Grounded theory aims to generate theory by creating "conceptual categories or their properties" from evidence found in the data; this evidence is then used to illustrate the concept (Glaser & Strauss, 1967, p. 23). I began the analysis process by open coding or examining the data line by line and naming segments with a label to simultaneously categorize, summarize, and account for each piece of data. As I coded, I aimed to move beyond concrete statements in the data to make analytical interpretations or "get a sense of the participant's story" to create the "bones of the analysis" (Charmaz, 2011, p. 48). The purpose of coding openly is to strive to illuminate the participant's meaning or intention rather than seeing what it is that I as the researcher would like to see in the data. I attempted to check my own assumptions by keeping a self-reflective memo (Glesne, 2011; Strauss & Corbin, 1998), reviewing the coding process several times, and asking: how do participants view their own situations? as I coded each line (Charmaz, 2011). This process built the analysis step-by-step and provided a way for me as the researcher to "learn about the worlds of the study participants" (Charmaz, 2011, p. 51). The code labels were derived directly from the data itself by inductive coding (Glaser & Strauss, 1967; Glesne, 2011) and new data was

either placed into an existing code or a new code was created (Flick, 2002). I also created

an outliers code to capture irrelevant data (Glaser & Strauss, 1967; Glesne, 2011). I read

each piece of data several times during separate sittings and tracked general themes,

questions and ideas in the separate memo. This process revealed whether the data was

properly categorized, should be moved to another code or if a new code altogether was

necessary. As needed, I also included the dialogue from other participants that preceded

and followed the data to maintain the integrity of context. Grouping data this way helped

me to understand how the group interaction during that session played a role in what was

shared. I then compared, contrasted, and sorted the data in each code until all the data

was accounted for. Once the empirical limits of the data were reached and the properties

of each category could no longer develop, data saturation occurred (Glaser & Strauss,

2009; Glesne, 2011) resulting in a final list of 27 codes. This coded data was then

grouped into analytical units, or theoretical codes allowing for a deeper entry point into

analysis.

Theoretical Coding

Within the process of grounded theory analysis, there are several options available

for the second coding stage. For example, researchers may choose to conduct axial

coding to identify core codes (Strauss & Corbin, 1998) or theoretical coding to create

coding units or "families" (Charmaz, 2011, p. 63). I chose to conduct theoretical coding

that simultaneously moves the original codes closer to one another to show the

relationships between those codes and toward an evolving theory (Charmaz, 2011). For

example, theoretical codes help tell an analytical story that is more coherent, adds

precision and clarity to the coding system, and maintains the integrity of the initial codes

(Charmaz, 2011). Through this process, three theoretical codes emerged: envisioning

change, doing damage, and identity. For example, the theoretical code envisioning

change is supported by data in both the initial codes 'how to address issues of power with

students' and 'teaching about misconceptions/perspective of others.' To better organize

the data, each code was then placed into one of three domains: faculty, pedagogy, and

community. The purpose of this was two-fold: to provide easier access to the data under

each code via a broader category and to group those codes that did not fall into one of the

three theoretical units into a broader category. This provided a global categorization for

each code and a way to represent all the data collected during the study. Table 3 below

illustrates the codes that emerged from the data, beginning with the initial codes on the

left, subsequent theoretical codes that developed from these original codes, followed by

one of three broader domains to improve code organization on the right.

Table 3. Complete chart of grounded theory codes.

Initial Code	Theoretical Code	Domain
Participant values/characteristics	Envisioning change	Faculty
Objectives/course goals, espoused or inferred	Envisioning change	
Motivations for doing service-learning	Envisioning change	
What faculty value in a host community	Doing damage	
How participants define culture	Identity	
Defining social change vs. small, attainable objectives	Envisioning change	
Participant's identity/nationality/race	Identity	
Sources of support		
Personal misconceptions/biases/prejudice (self-reported)	Identity	
How to teach culture/challenges	Doing damage	
Course design (what students are doing or supposed to be doing)		Pedagogy
Student feedback/assessment (formal or informal)		
How to address issues of power with students	Envisioning change	
Service-learning as an alternative to traditional classroom teaching	Envisioning change	
Teaching about misconceptions/one's perspective of others	Envisioning change	
Best teaching practices/lessons learned		
Evaluating student learning		
Student preparation	Doing damage	
Lack of training/confidence in service-learning/teaching		
Continuity/sustainability of program	Doing damage	Community
Ascertaining Community needs	Doing damage	
Challenges outside of university structure		
Institutional/logistical barriers		
Challenges with community-bases partnerships	Doing damage	
Learning from the community/collaboration		
Community perceptions of participants and students/power	Identity	
Community connectors/partners		
Outliers		Outliers

For the final stage of the analysis process, I placed all of the data for each of these

domains into three separate word documents and organized the data within each for

consistency. For example, the data from each participant was placed together under their

pseudonym and organized two ways: chronologically by data collection method (initial

interview, sessions one through five, and final interview) and by point at which the

utterance was made during each of those sessions. This was to preserve the order of the

data as it was produced. Organizing data chronologically and by person also helped me to

see what a participant said over time and to take note of any repetition or changes in the

data for that particular person. Each of the three theoretical codes was then viewed in

light of the research questions for this study. By investigating the data under the

theoretical codes of envisioning change, doing damage, and identity, I was able to deepen

my understanding of each participant's conceptualization of service-learning.

In addition to conceptualizations, I was also interested in learning if and how

these critical reflections sessions influenced participants' conceptualizations. As

mentioned, the dialogical process of sharing stories may facilitate reflection and assist

participants in understanding their own theories and motivations (Peters, et al., 2004).

Since the influence of these sessions did not arise as a theoretical code but was one of the

initial research questions, I reviewed all of the collected data to identify reactions to the

sessions from participants, be they explicit or implied. I also took notes on how

participants reacted to the sessions throughout the process, if they seemed enthusiastic,

open to sharing, or more reserved or resistant. I also asked specifically how the sessions

influenced their service-learning approaches or practice during the final interviews

(Appendix C). Thus, I have included in the findings section below how participants

responded to the study, including the individual interviews, group discussions, readings, and discussion questions in order to answer this research question.

Establishing Validity

In qualitative studies, validity is established by ensuring the data is as trustworthy as possible (Glesne, 2011). Rather than confirming the data to be true, qualitative researchers strive to capture data that can be trusted. This is due to the fact that finding truth may not always be possible since truths are subjective and socially created. Trustworthiness in this study was achieved through triangulation and member checking. As Glesne (2011) suggests, the more data collection techniques employed, the richer the qualitative data and more complex the findings. Triangulation, or the use of three data collection techniques, was used to ensure data trustworthiness: researcher's observations, recorded data from interviews and sessions, and document collection. Participants were observed during sessions, interviewed before and after the sessions, and submitted written responses to prompts and exercises conducted during the sessions throughout the study. Data from each participant's initial interviews was analyzed alongside that of reflection sessions and final interviews (Flick, 2009). As mentioned previously, I conducted member checks by sharing interview transcripts and analyses with participants during final interviews (Glesne, 2011). It is worthy to note the subjectivity that is possible throughout this process due to the nature of human researchers and participants. For instance, there may not be a way to preserve the meaning of an utterance since as soon as

we attempt to observe something, the meaning is changed (Northcutt & McCoy, 2004). As a qualitative researcher, I believe there is no way to neutrally interpret a phenomenon; therefore, even when participants analyze their own findings, the meaning will remain subjective and situational (Northcutt & McCoy, 2004). Therefore, the process of asking participants to check the data analysis remains valuable as it allows me to see to what extent my interpretation aligns with the participant's (Glesne, 2011). In addition, this provides a mechanism that points to a more collaborative research process (McTaggart, 1997) and may create more opportunities for participant reflection (Glesne, 2011).

Finally, it is important to note one's own subjectivity in the research process. From my experience teaching service-learning courses, I came to this study with both a commitment to the practice and a moderate dose of skepticism. Therefore, I aimed to check for my subjectivity through prolonged and persistent engagement with participants over time and by maintaining a journal to reflect on my own influence on the study (Glesne, 2011). Subjectivity can be defined as the influencing values or motives of the researcher or "a particular sub-set of personal qualities that contact with the phenomenon being studied releases" (Peshkin, 1988, p. 17). It acts like "a garment which cannot be removed" from the researcher (Peshkin, 1988) and is often a part of the values and motivations that drive research studies to begin with (Peshkin, 1988). However, researchers may be able to recognize when subjectivity is at play by "observing themselves in a focused way" (Peshkin, 1988, p. 17). For example, I made note of the visceral reactions I experienced during the study in my researcher's journal, be it during the design, facilitation or analysis stage of the study. I recorded at which points I experienced emotions such as excitement or frustration, felt inclined to take on more of a

teacher role than facilitator role during sessions, and felt a participant gave a "right" or "wrong" answer. Maintaining a sensitivity toward these times provided a window into how my own interests and values, helping to monitor my own assumptions, biases, and tendencies that may influence the research process (Glesne, 2011).

To conclude, this chapter has justified the qualitative and critical methodology of this study, introduced the study participants, and described the data collection and analysis process. Now I turn to present the participants and analysis findings in more detail.

Chapter 4

Data Analysis

The purpose of this data analysis is to glean evidence from reflection sessions and interviews of each participant's conceptualization of service-learning. As defined previously, one's conceptualization consists of the objectives, goals, assumptions, or theory, be it espoused or tacit, that informs their service-learning practice. A grounded theory analysis was employed to elucidate articulated or implied aspects of each participant's conceptualization. Data was collected from every stage of the study, including the pilot phase, initial interviews, reflection sessions, and final interviews. In this chapter I explain the three emergent theoretical codes: envisioning change, doing damage, and identity and participant descriptions of how these each inform their service-learning conceptualizations. Since envisioning change is the first section, I have created separate sections for each of the seven participants as a way to introduce each one individually.

Envisioning Change

All of the participants shared the objective of creating some sort of change through the vehicle of service-learning. Terms participants used to describe their work in communities included: service-learning, action research, advocacy, community-based

learning, social change, community change, asset mapping, democracy-building, public scholarship, and community outreach. Participants discussed what constitutes change, the appropriate processes for change, how it occurs for students and communities and the degree to which change could take place in service-learning programming, be it among students or in communities. Although the participants shared change as a common goal, how they defined change and how it should be accomplished within the setting of service-learning varied considerably. Below, I set forth each participant's view of change and how they believe change may be operationalized through service-learning practice.

Richard: Learning as a development tool

Throughout the interviews and reflection sessions, Richard frequently articulated the goal of changing student perspectives and attitudes. He describes his service-learning approach as "looking at learning as a development tool" where the development occurs among students (reflection session 3, October 24, 2012). During the third reflection session, Richard shared a story of how he uses opportunities in the host community to challenge and potentially change student perceptions. During an immersive experience, he brought students the animal that was designated to be the meal that evening. When the students reacted warmly to the animal, he began a discussion about consumption and food sources. Richard asked the students: "Where does your food come from? Your iPod? Where does your waste go?" When students expressed resistance to learning about these processes, Richard stated:

'Right now I'm okay with the fact that you don't want to go there, but if nothing

else I want you to know that you do not want to go there'. . .that actually opened

up a really good conversation. 'Yes it's uncomfortable. We don't have to talk

about what's uncomfortable. But be aware of the fact that you are uncomfortable.'

And that seems to work really well rather than forcing them to talk about

something they don't want to talk about. And really wrestling with the privilege

came in. A lot of the conversation turned to privilege (reflection session 3,

October 24, 2012).

For Richard, causing students to reconsider their beliefs, attitudes and opinions is a

valuable outcome of community-based learning. First, Richard provides an opportunity

for the students to learn about where their meal will come from while immersed in the

host community. When this causes dissonance, Richard asks the students to notice their

discomfort which leads to a discussion on privilege, one of Richard's articulated learning

objectives. This shows how Richard views experiences in the community as useful entry

points into complex social topics that may spark a change in a student's perspective.

During the discussion, Richard points to the discomfort and explains to the students: "that

was the beginning of realizing our worldview and how we perceive things" (reflection

session 3, October 24, 2012).

Richard also demonstrated a strong motivation to develop service-learning

courses specifically for first-year students during the first reflection session. The purpose

of these service-learning courses would be for students to "recognize that they don't have

to wait until they graduate before they can contribute to society, but there are ways in

which they can contribute now in a meaningful way" (reflection session 1, September 7,

2012). First, this illustrates his belief that service-learning courses allow students to make valuable contributions to society; and, secondly, that these opportunities should be available earlier in their academic careers.

In addition, Richard expressed concerns about service-learning as it carries assumptions about a student's role in the host community. For instance:

> Just by the fact that we are going to [a Global South country] sends this saving the world mindset that were going to help rather than we are going to learn. If [the instructor] doesn't put it in context, and we see the thatched roofs and no indoor plumbing, it kind of reinforces the idea of 'This community needs help' and 'We need to do something about this' (reflection session 4, November 7, 2012).

In this quote, Richard expresses how the idea of traveling to a global south country may reinforce a "saving the world" attitude among students. This demonstrates Richard's conviction that service-learning is different from helping and that countering this assumption by "putting it in context" is the responsibility of the instructor. During a discussion about community impacts, Richard asserted that change should "remain a responsibility of the community." He asserted, "it's the helping part I have difficulty with. Even if you think [the service-learning project] is helping, I don't think it is helping. It still is handouts" (reflection session 4, November 7, 2012). This further illustrates Richard's objection to the service aspects of community-based courses, as they could in fact become a form of charity regardless of their original intention. In sum, Richard believes the purpose of service-learning is to provide opportunities for challenging and changing students' perceptions; other forms of change outside of student learning remains a responsibility of the community.

Linda: Solidarity with the community

Linda uses terms such as social justice, student awareness and exposure to others when describing change in service-learning programming. She is driven by the desire to offer students more than just the applied practice opportunities already available in her field. She describes Landscape Architecture as having a "long tradition of exposing students to real life situations, but often that is seen as an extension of their professional role" which ignores important issues such as equity and the environment. She aims to also develop "student advocates for community members who are in less privileged places" (reflection session 1, September 7, 2012).When describing her service-learning objectives, Linda spoke of valuing the applied practice for students, but also "building awareness" of both social problems and cultural differences. For instance:

> [I]n our work we certainly do the technical, but there is some amount of cultural [learning] just because you have to confront those culture differences. [sic] The kinds of things we deal with are symptoms of the larger [social] problem. I want [students] to get more of an awareness of those problems (reflection session 1, September 7, 2012).

In this quote, Linda describes how service-learning not only satisfies the technical needs of her field, but also creates opportunities for students to encounter "cultural differences" when working with members of the public. Also, he sees service-learning as a way for students to "get more of an awareness" rather than just tend to the "symptoms of social problems" which, in her view, is the typical approach in the field (reflection session 3,

October 24, 2012). During a subsequent session where participants discussed their views

on change in communities, Linda explained what she meant by awareness:

> [Working in the community] does confront [the students] with lots of issues.
>
> When you think of development, do these people really need a house? And a
>
> house of the standards of the US? And if that is so, they are never going to get it
>
> for many, many decades. What are the other ways we can deal with it? And also
>
> issues of--really do they need that? Especially now when we are thinking in terms
>
> of sustainability and environmental responsibility" (reflection session 3, October
>
> 24, 2012).

This quote demonstrates how Linda sees service-learning as facilitating student

awareness so that they may question and consider alternatives to the current development

approaches in their field. Linda views the service experience, especially in an

international setting, as an opportunity to "confront" students with significant questions

applicable to their work as future designers. She believes differences in culture and

expectations could cause students to question their assumed standards of housing and

development.

In addition to awareness, Linda includes caring and action as a part of her service-

learning student objectives. She believes service-learning may serve as a form of

advocacy, or enable students to use their profession to create solidarity with others and

inevitably act on their behalf. Unlike Richard, Linda believes that "leaving behind a

positive contribution" in the host community is "essential" in service-learning, no matter

"how small and even if it is unrelated to course objectives" (reflection session 4,

November 7, 2012). Using Morton's (1995) model, participants were asked to identify

which service paradigm their course or programs may align: charity, project-based or

social change. During the discussion, Linda suggested a different approach: rather than

choosing a paradigm, one may start with the service-learning course and ask which aspect

of the experience aligns with which paradigm. In other words, one service-learning

experience may involve all three approaches. In contrast to Richard, Linda suggested that

social change is inextricably connected to charity and that it is difficult to carry out social

change without also providing charity. While they both share a commitment to change,

Linda believes charity and social justice are two sides of the same coin and may co-exist

as simultaneous objectives in a service-learning experience. Also, some faculty may have

only a charity paradigm within which to work. Linda explains: "I personally feel

depending on where you are in an institution, what class you are teaching, that the charity

paradigm might be the only thing available to you" (reflection session 4, November 7,

2012). In a subsequent session, Linda voiced frustration with the academic process of

studying poverty without doing something about it, claiming that even small actions can

make a difference: "even if you just change one life, it speaks volumes" (reflection

session 5, December 5, 2012). This demonstrates Linda's belief in service-learning as not

only an applied learning opportunity for students but also a form of advocacy.

Rebecca: Developing interculturality

Similar to Richard and Linda, Rebecca describes change in service-learning as

"shifting student awareness," but she believes it is more for the expressed purpose of

changing attitudes toward others who are culturally different. The learning objectives for

her course include: developing global consciousness, self-awareness, cultural awareness, and the "active recognition and dismantling of cultural stereotypes," (initial interview, January 14, 2012). she believes community interactions uniquely facilitate this shift causing students to re-examine current values and possible commitment to new beliefs about others. Immersive international experiences in her course provide a chance for students to develop this awareness. As she describes, "the idea is to get students out of the school context but also learn about things they might not be exposed to." For instance, these first-hand experiences develop an "embodied or gut feeling" in teachers for what it is like to be immersed in a foreign language, allowing them to potentially empathize with their students (initial interview, January 12, 2012). An essential aspect of the program, according to Rebecca, is living with a host family. This allows teacher participants to "build empathy for what it was like to be in this learning space" as a language learner, a kind of learning Rebecca believes to be "very personal" and "really critical" for teachers who will work with culturally and linguistically diverse students (initial interview, January 12, 2012).

Rebecca also uses the term interculturality to explain this goal of shifting student awareness. She describes interculturality as "a concept that takes into account the history and the social factors" of a situation (initial interview, January 12, 2012). Rebecca draws a distinction between interculturality and intercultural competence that is achieved more by "training the individual to be able to interact well with others." In contrast, interculturality is "more of a collective issue around society" that is "not located in this one person" (initial interview, January 12, 2012). According to Rebecca, community-

based learning such as cultural immersion is one vehicle by which educators may develop student interculturality.

During a discussion about change, Rebecca describes her goal of education as synonymous with social change. For instance:

> When you think about social change, it's really about individuals creating social change and for individuals to act they first have to be aware of something. And to be aware of something they have to try to understand it [by] locating themselves in a social or historical situation. The only way you do that is through education and through experience. And that's what we do in universities. So in some ways to me everything we do is social change. That's what learning is about (reflection session 4, November 7, 2012).

According to Rebecca, change begins with individuals understanding their own relationship to a social or historical situation through experiences; and, these experiences are what higher education should aim to provide. Whileshe believes social change entails action, first education must support students in understanding or "locating themselves" within their social situations. This is how awareness may develop and eventually lead to "individuals creating social change." This perspective contrasts with that of Linda and Richard, as Rebecca does not draw a distinction between change among students and change in communities. For Rebecca, education, learning and social change are in fact tantamount; each of which begins with student awareness that immersion experiences can help to develop.

Sam: A critical skeptic

Sam is similar to Rebecca in that he describes change as involving the "potential

shift in self-awareness for students and opportunity to readdress social power" (initial

interview, July 12, 2012). During his initial interview, he asserted: "I want to introduce

[students] to the world outside of [this U.S. state]. In my perspective, that's the primary

goal of the program." Sam says he is not exactly sure what service learning is, but

believes that moving students out of the classroom to "experience something a little

different than what they might otherwise would get" is extremely valuable (initial

interview, July 12, 2012). According to Sam, service-learning "gets students to look

around in the world" rather than "just reading from the book;" since it leads to improved

learning opportunities over a traditional classroom setting, Sam believes "any service

learning project is a good idea from my perspective" (initial interview, July 12, 2012).

As to what may result in the host community remains secondary for Sam. For

example: "I think it's beneficial for [students] and if they can have a positive impact

there--all the better. But that's not my primary goal" (reflection session 4, November 7,

2012). Placing community outcomes second to student learning is not due to a program

preference for Sam, but rather a necessity due to the social and economic reality in which

these communities exist. Describing himself as a "critical skeptic," he believes that

individual efforts to develop communities are continually restrained by broader social

and global economic systems (reflection session 5, December 5, 2012). During the final

reflection session, Sam expressed reservations as to the capacity service-learning classes

have in creating change within these broader systems. For example, when speaking

about community impacts, he explains:

> I don't think that our class is going to make a difference in [the host community]
>
> at large, it's not going to change the dynamics and it certainly won't change the
>
> global neoliberal development system that is and has essentially destroyed much
>
> of [the region]. So what role can I play in social change in that context? And what
>
> is my responsibility as a faculty member to try to empower a student to somehow
>
> make a difference in that? [In class] we point out the failures or the privileges. So
>
> what will [the students] do with it? I don't know. I don't know *what* to do with it.
>
> How would we somehow use a service learning project to make the kind of
>
> change that we're talking about? (reflection session 5, December 5, 2012).

In this quote, Sam expresses doubt that service-learning could create community change

due to the broader socio-political global constraints within which the service-learning

course and the community exist. Then he asks how he as an instructor can support

students to "somehow make a difference" considering those circumstances. While he sees

service-learning fostering student awareness of broader economic structures, he questions

the extent effective change is possible in communities. During the final interview, Sam

continues this point by explaining that one of the business models her course supported

"has taken off, which indicates some success and [that the] business skills and plans are

probably useful. But how useful? I don't know. There is no substitute for the World Bank

to leave the [host country] alone" (final interview, July 25, 2013). This shows that while

Sam believes his service-learning course results in positive community outcomes such as

business development, no effort could be as beneficial as removing restrictions currently

imposed by the larger global economic structure. This, therefore, demonstrates Sam's perception of what kind of change is realistically possible through a service-learning project. Finally, Sam also described a tension he experiences between the expectations of academia and the community members involved in her service-learning course:

> [There is] something [Richard] said that helped me reframe what I was thinking about: this notion of learning versus helping. It's a tension in the faculty in our project and it's a tension on the ground [in the host community]. The tension in the faculty is that [Charles] wants to help. That's the primary reason as to why this came up a couple of sessions ago. Whereas my thought is we're there for the learning purposes of [this university's] students and hopefully some learning can also go on there. But that's a whole other kind of issue. My issue is we want to learn, but the people running the [organization] want us to help so--why come here if you're not here to help? (reflection session 4, November 7, 2012).

This quote demonstrates the espoused tension Sam experiences between facilitating learning for her students and responding to the expectations of community members. Although Sam values all of the possible outcomes: student learning, community learning and "helping" in the community, he sees a tension between learning and helping that occurs among both the faculty and community members with whom he works. In sum, Sam demonstrates a belief in service-learning as a useful learning tool for student learning but exercises skepticism as to how effective the practice can be at bringing about change in host communities.

Charles: Make an impact

In contrast to Sam's motivations, Charles is first and foremost driven by a personal goal of making an impact in the communities where the service-learning is taking place. For example, during the initial interview, Charles commented:

My personal goals are to impact the lives of the [people in the community]. It's really the most important [thing]. That's why I have been involved. If that is not there, then I'm not really that interested in taking a trip for our students to get exposed to cultures (initial interview, June 14, 2012).

This shows how Charles espouses the goal to "impact the lives of the people" through service-learning and how for her it is prioritized over other possible goals such as exposing students to culture. Without this goal, Charles is "not really interested" in being involved in community-based programming. Charles reiterated this when he explicitly disagreed with Sam's skepticism during the fifth session. He was confident that through their program faculty and student efforts created broader change in the host community. For example, Charles explained how the course supported community members in developing a democratic process that in turn increased economic and social development of the region. When Sam expressed doubt that the projects had any impact, Charles addressed Sam directly by asking: "Don't you think that we are actually contributing to social change?" He continued by explaining:

We are not in the driver seat but we assist because they have formed a[n] [sic] organization [sic] which will hopefully develop [sic] and they learn how to basically govern the organization. They become more aware of how democracy

works, so I assume it will also have its implications for them and working in the society. And they are also engaged in elections (December 5, 2021).

This shows how Charles believes the service-learning course he co-teaches with Sam is making a lasting impact in the host region. He explains how working with students and faculty has created support structures for democratic practices and organizations for building business capacity. These, according to Charles, "will hopefully develop" and have "implications" in the future for the community members.

Charles also spoke of how students can benefit from efforts to improve communities through service-learning. He explained how her course gives students a chance to "actively contribute to doing something about poverty" (initial interview, June 14, 2012). This happens, according to Charles, by the direct "transfer" of materials to from faculty and students to community members such as money, building supplies, technology, and technical skills (initial interview, June 14, 2012). Charles's learning goals for students include an understanding of the agricultural, economic and social environment, experiences of local street children, and the culture and history of the region. While he describes service-learning as "not the most efficient method" for alleviating poverty, he does see it as a viable way to provide economic development (reflection session 2, September 27, 2012).

One way Charles illustrated how her service-learning course offers unique opportunities for students to make a difference in the host community was by comparing it to other service-learning courses. During the initial interview and reflection sessions, Charles mentioned other service-learning courses at the same university that work in the same community. He described these courses as having "less opportunity for authentic

engagement" with community members and are "less effective" than her course (initial interview, June 14, 2012). According to Charles, this was due to the fact that other service-learning programs focus more on "sight-seeing" than "trying to make a difference" in communities (initial interview, June 14, 2012). Charles also views positive student learning outcomes and community benefits in service-learning as inextricably linked to one another. For instance:

> We also have to think about if we are having a positive impact on the people we work with. If that impact is not there, I think our service-learning classes will also wither. They will become obsolete. Our undergraduate students are actually doing these classes because they want to make that impact (initial interview, June 14, 2012).

According to Charles, those who facilitate service-learning programs must not only consider student learning outcomes but also community impacts. Unlike Richard and Sam, he views student and community outcomes as co-existing and interdependent. If students are not able to see the benefits of their efforts in communities, than the demand for these courses will cease to exist. Charles is not only strongly motivated to teach service-learning for the purpose of creating community change, but also believes student learning is contingent upon those positive community outcomes.

Jasmine: Relationship building

Jasmine shares Charles's commitment to service-learning in that the purpose is for students to solve problems in host communities. However, while this may be the

original goal of her engineering service-learning courses, Jasmine says the experience becomes more about personal connections as the course progresses. For example, the purpose of her class is to "serve a community" so that "the students [are] able to work but also hopefully [sic] establish a relationship with someone who wasn't like them" (initial interview, November 10, 2011). Jasmine describes this as "reciprocal action" where students need to be "open to a mutual give-and-take" with community members (initial interview, November 10, 2011). Part of the purpose is to "expose students to dilemmas and think of ways to deal" with them through hands-on learning and discussions (reflection session 3, October 24, 2012). Service-learning is an improved method for preparing students for future professional work; and, this is a more significant outcome than problem-solving for Jasmine. For example, the students may not solve the community dilemma or even enjoy the process, but they have "acted as a unit or as a body of people who are really trying to understand what's going on in the world besides their own culture. And that in and of itself is a valuable lesson for the student" (reflection session 3, October 24, 2012).

When asked to describe the service paradigms employed in her course, Jasmine offered a different perspective from the other participants by deferring to the community members: "In some way we need to find out from our host communities how they see us aligning with them." (reflection session 4, November 7, 2012). Jasmine emphasized the importance of listening when in the host community, which applies to both faculty and students. When in dialogue with community members, sensitivity to the perspective of others is also essential. For example, in communities, "not everybody wants their problem solved and not everybody sees something as being a problem" (initial interview,

November 10, 2011). This is why, according to Jasmine, both instructors and students must "have an acute understanding of the culture and the people" and be aware that any solution proposed may feel "imposed" in the community (initial interview, November 10, 2011). When discussing how to approach issues of injustice in communities with students, Jasmine believes the purpose of service-learning is to "expose students to dilemmas" so that they may "explore various ways to react to social needs" (reflection session 4, November 7, 2012). In sum, Jasmine is motivated by community problem-solving, but also values relationship-building opportunities that develop between students and community members in service-learning.

Cindy: Planting seeds of awareness

Much like Richard, Linda, and Rebecca, Cindy views community engagement as a catalyst for changing student thinking. Objectives listed on her course syllabi for these courses include: introducing students to a different culture and language, assessing a new community, and providing services for the public via volunteering. In the host community, students collect information about the problems or needs of the area by taking photos and conducting internet searches. They collect what they find into individual scrapbooks which are then presented to the next class the following semester. In teaching these kinds of courses, Cindy describes what she does as "planting seeds of awareness" about things such as race and poverty in students that may grow in the future (reflection session 3, October 12, 2012). For example, when describing what she has observed from interacting with students in her courses, Cindy comments: "they've sort of

missed what's going on in their own backyard. They're not very worldly and that's part of the purpose of what [I am] doing. Some of that might take years of to develop with more exposure" (reflection session 3, October 12, 2012).

Cindy also believes there is a lack of courses that address these issues. While he does not see herself as an expert with the content, she remains highly motivated to teach this type of course because students "might not get it elsewhere" (reflection session 3, October 12, 2012). Cindy's involvement in service-learning is also motivated by a desire to expose students to different cultures. Like Jasmine, Linda and Rebecca, Cindys sees this as a valuable and integral part of professional training for undergraduate students in nursing.

During the first session, Cindy stated that this was the first time she had considered her own perspective on community-based programming and how it may influence her practice. He stated, "I don't look at my own conceptualization in a structured way. It just sort of appears that we do this. There's no real systematic plan" (reflection session 1, September 7, 2012). During the final interview he expressed appreciation for having the space and time to consider how he approaches community-based programming and how he would like to improve the relationships he creates in communities.

In sum, all of the participants in this study espoused motivation to carry out service-learning to create change. Participants described change in two domains: changing how students perceive themselves and others and change created in host communities. Examples of changing student thinking included creating and drawing attention to discomfort, increasing awareness of social issues, explicitly addressing topics

such as privilege, developing interculturality, and advocating for and building

relationships with community members. In addition, service-learning was seen as a

vehicle for change or problem-solving in host communities. For instance, students and

faculty provide support and leverage for economic and democratic development, skills

and capacities perceived as otherwise inaccessible to community members. While

participants agree change is a central goal, the process by which their programs attempt

to create change is not free from drawbacks or challenges. Indeed, participants articulated

several risks involved in conducting service-learning, including causing harm to either

students or community members. This leads to the next pattern code identified in this

analysis: doing damage in service-learning.

Doing Damage

The second theoretical code which emerged from the grounded theory analysis

was the concern among participants that their service-learning program would result in

some form of damage. Damage was mentioned in regards to community impacts but also

doing damage to students. Examples of service-learning damaging communities either

observed by participants or anticipated as possible during the course included: waste left

behind, culture eradication, the spread of capitalism and Euro-centric values, students

using drugs with community members, and romantic relationships developing between

students and community members. Participants also talked about doing damage to

students when discussing their lack of confidence when teaching certain topics in service-

learning.

The degree to which participants were aware of how their service-learning programs influenced communities or felt responsible for ascertaining this influence varied considerably. Sam, Jasmine, and Charles demonstrated a high level of sensitivity for a program's ability to negatively affect host communities. This was most apparent when they spoke of student perspectives and behaviors. For example, during the initial interview, Sam described previous students who disobeyed rules at the host organization and got some of the community members "into trouble" which Sam described as "unfortunate" (initial interview, July 12, 2012). Later, while trying to articulate her perspectives on service-learning, Sam commented: "I'm always saying I don't want to do more damage," (reflection session 5, December 5, 2012). When asked about how he learns of community impacts, Sam said it is by "anecdotal ways" or stories he hears from students and the community and added that he would like to make this more formal (reflection session 5, December 5, 2012). This illustrates Sam's concern for how his program is affecting the host community and desire to do so in a more structured way.

Jasmine also indicated her concern for negative community impacts when she described how she emphasizes the importance of listening to community members with students prior to traveling to the service site. For instance:

> Realize that you may have knowledge, you may have technical skills and you may be great working with kids, but you really have to listen to what a community wants. [sic] You may have spiritual values or social values or even political values that are totally in line with all these things [in the community], but if you don't really listen to what people are asking you, you shouldn't take your baggage over there (initial interview, November 10, 2011).

In this quote, Jasmine makes a distinction between students' skills and knowledge from an ability to listen, which for her is a critical component of effective service-learning. Even if students go into a community with a high level of sensitivity, according to Jasmine the opportunity to "negatively influence" the community remains. This shows that although students may be skilled or see themselves as similar to the people in the communities where service is taking place, Jasmine remains concerned about potential damage students' "baggage" may create. During a discussion about the effects of service-learning, Jasmine reported experiencing a lack of confidence in how to assess community impacts:

> I don't personally have that confidence that what I'm doing is the right thing all the time. It feels like the right thing. I don't feel like I'm negatively impacting people, you know, and so I kind of (pause)--the way that I evaluate whether or not I've done the right thing is through my personal way of evaluation which probably, I'm sure that's not the best way to do it, but I don't know (initial interview, November 10, 2011).

While Jasmine is concerned about the affects of service-learning, she reports a lack of confidence in her ability to evaluate how her service-learning course has affected the host community. When pressed to explain what constitutes her personal way, Jasmine expressed uncertainty and was not able to explain this idea further.

Charles also spoke of harming communities in service-learning programs. During the initial interview, he expressed surprise that "students could do so much damage" during the service-learning trip (initial interview, June 14, 2012). However, in contrast to Jasmine, Charles believes the community needs are so extreme that any attempt at

improvement is worth the potential risks involved. For example, during a discussion about the impact of conflicting values in a host community, Charles agreed that students could be "messing up in the community," but conducting service-learning is "better than doing nothing at all" because "the problems of poverty are too critical to not do anything" (reflection session 5, December 5, 2012). Charles believes that potential negative outcomes are not reason enough to eliminate service-learning programs since the degree of need that exists in communities is so severe.

Rebecca shared the same conviction as Charles when he described potentially doing damage to students in her community-based course. He spoke of how the possible negative outcomes were worth the risks involved when teaching about white privilege and racism. During the fifth session, he comments:

> I also don't think I'm very good at this at [teaching] this white privilege and racism stuff. I feel like I often have the thought: 'Okay, am I doing more damage?' [sic] but then I stop and say: wait a minute. If I'm not doing it and no one else is doing it, then how can I put myself down, right? (reflection session 5, December 5, 2012).

This quote shows Rebecca believes addressing racism with students is important; however, she does not feel adequately prepared to teach about it and fears she may be "doing more damage" to students. This demonstrates Rebecca's willingness to risk potential negative outcomes to address issues she believes students need to know. Similar to Charles's stance on community impacts, Rebecca believes that even approaches that involve potential damage are worth doing because the need for this kind of programming is so great.

During the discussion about how to prepare students for travel, Rebecca explained how the idea of doing damage, especially in non-western societies, may stem more from one's "intellectual baggage" than reality (reflection session 3, October 24, 2012). Rebecca asserts:

> [T]hat whole idea of [sic] these primitive people from non-western societies are a certain way and we're going to do damage by coming into contact just comes from a place of not really having had experiences with other cultures and understanding what culture is. It's a very common view. [sic] It's very difficult--very, very difficult not to fall into that trap (reflection session 3, October 24, 2012).

Here Rebecca asserted her belief that the idea of doing damage in a non-western community because the people are more primitive is false and stems from a lack of experience with culture. She first points out how contact between western and non-western societies being viewed as inherently detrimental is a commonly held assumption. She also acknowledges how it is very easy to "fall into that trap" or believe that idea. Rebecca then explains how she believes this notion originates more from a lack of experiencing and understanding culture. As to how one might address this assumption with students, she continues by explaining: "It's hard, especially when you're preparing students to go to a certain place, it's hard to avoid doing that completely. I don't know if there's any way to do it intellectually unless [students] begin to look at their own culture first and could say something about that" (reflection session 3, October 24, 2012). Here Rebecca suggests that the only way she can think to overcome this misconception is to have students turn inward and become aware of their own culture. This quote shows how

Rebecca believes self-awareness plays an important role in how we think about our influence in other communities.

Richard reported that he doesn't have time to think about community impacts since much of his energy has been spent on identifying potential program sites, convincing the community "we were not there to do research" and responding to "university needs" to implement the course (reflection session 5, December 5, 2012). During the reflection sessions, however, he did demonstrate a concern for doing damage in communities by describing how prioritizing academic gains may result in negative outcomes in the host community:

> It's not so much having value as it is not causing harm. I think that often I've seen that play out in a way--whether it's sending in your broader impact component for your [grant] proposal or you want to have a really good presentation about what your program is all about--you want your value to be so high in this [academic] community that you create a lot of harm in another community, rather than trying to balance them off. How the community is perceived--I'm thinking a lot about that now (reflection session 5, December 5, 2012).

Richard described how he is motivated not so much by creating something valuable for the university but rather keeping what is valued in academia in check so that efforts to gain this value do not result in damage in the community. He used the example of gathering information to satisfy grant requirements in the academic sphere that may "create a lot of harm" in the community where that funded program is taking place. He indicated the importance of trying to make them equal, or "balanced them off" so that harm is not created. This tension of balancing university and community expectations is

very prevalent in the service-learning field. As mentioned, research has found tensions between university values and community outcomes as one of the most common dilemmas service-learning faculty experience (Bringle et al., 2010; Crabtree, 2008; Morton, 1995; Kiely, 2005; Stoecker & Tryon, 2009; Zlotkowski, 1998).

Linda also expressed concern for how her service-learning course affected the host community, but she was more concerned about not having any impact at all than doing damage. She stated that the course is "so much of a transformative experience for us but what about them?" (reflection session 3, October 24, 2012). This inability to make any impact, according to Linda, is due to several factors. It may be that a 15-week semester is not enough time to transfer the skills and techniques the community needs or that her students are not able to transfer these skills as they are learning them as well. She has now asked the community to identify "one thing that you can't do that perhaps we could do, [sic] something as small as a map of businesses downtown" (reflection session 3, October 24, 2012).She continues to explain that she will have the students complete this task "even if it is not connected directly to what we are doing there, so we can leave that one small thing" (reflection session 3, October 24, 2012). This illustrates Linda's commitment to providing some sort of service to the community where the service-learning is taking place, even if is very small and outside the parameters of her course.

In contrast to the other participants, Cindy commented on how community impacts was not something she had thought about previous to the sessions. Cindy described her courses "more as study abroad than service-learning" since "it's a learning experience for the students, but I'm not sure that we give back much to the community" (final interview, December 6, 2013). She also voiced a desire to move her courses more

"in the direction of service" so that the course could be more of a "mutual exchange rather than a one-side agenda" (final interview, December 6, 2013). While discussing the kind of impact her program had on the community, Cindy responded:

> I don't know what kind of imprint we leave behind there. [sic] Is it better that we didn't go at all or is it that one week is better than nothing? They have to decide that one I guess--the community themselves (final interview, December 6, 2013).

This excerpt shows how Cindy is uncertain of how to know the community impacts of her program and he assumes the community will evaluate impacts themselves. Later on in the interview, Cindy suggests: an instructor would know if he or she "made an impact if you were invited back. You know that: 'When are you coming again?' If someone said that, then we left some sort of positive mark" (final interview, December 6, 2013). This demonstrates Cindy's assumption that if students were asked to return to a community, then the program was of benefit to the community. This also shows her belief that it may be the role of the community to decide if the service-learning experience was of benefit or not rather than the university.

In sum, participants represented a wide spectrum of concern for doing damage in both host communities and with their respective students. Concern for community damage ranged from highly concerned to believing impact assessment is the responsibility of the community. Some felt the importance of conducting service-learning outweighs the potential risks involved for both students and communities. This is relevant because faculty often drive the creation, implementation, and assessment of a service-learning program (O'Meara, 2010; Zlotkowski, 1998). Therefore, ascertaining participants' perspectives on how their programs affect students and communities may

illuminate how community impacts are or are not valued in service-learning

programming. I now turn to present the third and final theoretical code found through the

grounded theory analysis: the role identity plays in a participant's conceptualization of

service-learning.

Faculty Identity

In addition to envisioning change and doing damage, the personal identities of

each participant and how these identities shaped their decisions and values in service-

learning emerged as a theoretical code during the analysis process. Again, I define

identity as categories that overlap, are flexible and dynamic, and continue to be

constructed (Weiler, 1991). Categories such as race, gender, and class are not fixed, but

rather "axes of social organization that are shifting and fluid," each temporary due to

historical and contextual factors (Bettie, 2002, p. 53). During the fourth session, I

facilitated a memberships exercise that addresses identity (Appendix F). During initial

interviews, several participants' expressed interest in learning how to better prepare

students for cross-cultural interactions during immersion experiences. I created this

exercise in response to this interest, to stimulate discussion, and model an activity

participants could use with their own students. At the beginning of this activity, I defined

identity as the memberships to which individuals say they belong. I distinguished this

from the concept of image which is the memberships others have projected upon them. In

this analysis, I use the term identity to describe the memberships with which faculty self-identified, such as race, culture, native country, native language, and academic status.

During the sessions participants used terms such as multi-lingual, multi-cultural, non-western, a visible minority and their respective nationalities to describe their own identities. The data analysis showed a relationship between participants' experiences with identity, be it self-described or projected from others, and their conceptualizations of service-learning. For example, during a discussion about international service-learning, Linda, who is not native to the U.S. and a self-described racial minority, asserted: "I certainly think that visible things, especially cultural, play a pretty important role in service-learning. Maybe that's the way I feel over here because I'm visibly different" (reflection session 4, November 7, 2012). Linda first articulates an espoused value for visible differences such as culture in service-learning, as they can play an "important role." Then he attributes this belief as possibly due to her experiences in America where he is visibly different from others as opposed to her home country. This demonstrates how Linda's personal experience as someone visibly different has influenced what kinds of experiences within service-learning he holds as valuable. Her life experiences as a visible minority have caused him to value the important role culture can play for students in service-learning.

Richard also spoke of how experiences with identity and its correlating expectations have caused her to consider her philosophy of service-learning. He explained the challenge of holding memberships in the host community and the university community simultaneously while leading a service-learning trip with students in her native country. He describes an experience interacting with community members:

I said: I'm here as [university] faculty, not as a [native to the host community].

My responsibilities are to the students. So, when you're trying to get that hook up

and trying to get me to get you into [the university]--it's a space that I'm in now:

What is my philosophy? What am I actually trying to do? [It's a challenge] really

being able to really define what you do. How you see yourself as close to what

you do as possible rather than seeing yourself one way, but in reality doing

something completely different? (reflection session 4, November 7, 2012).

This excerpt illustrates how Richard's identity and the expectations it entails sparks her to

discern her purpose in leading service-learning courses. While conducting a service-

learning program in her home country, Richard first described how he encountered

people who ask her to act on their behalf because he is a native who is affiliated with the

university. This then causes her to articulate her responsibility to her students and

question what he is "actually trying to do" and by describing this consideration as "It's a

space that I am in now," it can be inferred that he was not considering her philosophy

prior to this situation. Maintaining the simultaneous expectations of two identities--one as

a faculty member and one as a community member, challenges him to "really define"

what he does when leading service-learning courses. Defining his philosophy also causes

him to consider a potential disjuncture between how he describes his practice and how it

works in reality.

Rebecca also spoke of how identity posed challenges when interacting with

community members. She found it difficult to manage the expectations placed on her due

to her status as an American. For instance, when discussing interactions with community

members, Rebecca commented: "Being American is a big thing, because there's a very

historical relationship with America [and the host community]. Many people just idolize [America] completely. So there are a lot of different things that make that very hard" (initial interview January 12, 2012). This shows Rebecca's belief that being American inherently creates a power dynamic when working in the community; thus, making service-learning partnerships in this region challenging to navigate.

Rebecca also speaks of identity when she describes the challenges she faces in teaching students about racism in her course. As mentioned earlier, she finds teaching students about racism very challenging, but believes "very strongly" that instructors need to "deal directly with the issue" when "working with teachers preparing to work with immigrant learners in higher education" (initial interview January 12, 2012). However, this is particularly difficult for Rebecca because she has never been trained in how to teach racism and because "I don't feel like I have a lot of experience either in my own life" (initial interview January 12, 2012). While addressing racism is an explicit learning objective in Rebecca's course, the lack of life experience with this issue leaves her feeling ill-prepared to teach about it. It proves interesting to contrast Rebecca's statement with that of Linda. Linda asserts her life experiences as a racial minority causes her to value cultural interactions in service-learning. Rebecca shares this value as cross-cultural interactions are a central aspect of her course. However, unlike Linda, he doesn't draw this value from life experiences with race, as they have, in fact left him ill-prepared to teach about racism.

Sam also described challenges with community perceptions of her identity. When working with local community members, he comments: "Being a professor, they admire you so much. They just: 'Prof, prof.' And I just: 'I don't know anything'" (reflection

session 3, October 24, 2012). Like Rebecca, Sam finds it difficult to respond when status

is awarded to him due to his identity expectations. On the other hand, Sam described how

he and his students are able to take advantage of their perceived status in the community

for the benefit of those they are serving. For instance, Sam explained how students invite

local leaders and politicians to support the organization where they conduct their service.

According to Sam, "you make these connections [with community leaders] because

you're an outsider and they otherwise wouldn't care about [the organization's clients]. But

because you're an American--they care. . So these are just little anecdotal ways that we

make slight differences" (initial interview, July 12, 2012). This demonstrates that while

Sam is at times uncomfortable with his identity expectations in the field, he also sees how

identity creates valuable leverage for the benefit of those he is serving. Having

Americans involved in the project attracts more local resources to the service site, which

is one of Sam's expressed service-learning goals. Thus, this illustrates how Sam sees his

identity and community members' expectations of his identity as a tool to achieve his

service-learning goals.

Charles did not comment on the role identity plays in his service-learning work,

but he did describe feeling "at home" when in the host community (reflection session 3,

October 12, 2012). Also, he identified himself by using his ethnicity and native country,

which is located outside of the U.S. in the Global North, and as a "global citizen" because

"I love to be around people from other places" (reflection session 3, October 12, 2012).

Cindy also did not give evidence as to how her experiences with identity have

shaped her conceptualization, but she did comment on the being aware of her identity

when leading trips abroad. When interacting with community members in the Global

South, she said: "their feeling about me was vastly different from how I see myself" as that they were "basing it on television" (reflection session 3, October 12, 2012). When discussing student preparation, she described emphasizing safety with students because of their identities.She mentioned having strict rules about dress "in a country where it's predominantly Black" because she and the students "really stick out" (reflection session 3, October 12, 2012).

In sum, participants described the role their identity and perceptions of their identity played during their interactions in the field with community members and students. For some participants, these situations informed their conceptualizations by presenting challenges, reinforcing their teaching values, and prompting an examination of their purpose in leading service-learning courses. To conclude, envisioning change, doing damage, and faculty identity developed as three theoretical codes through a grounded theory analysis. This analysis illustrates how faculty perspectives on and/or experiences with change, community impacts and identity inform their service-learning practice. The following discussion explores how these findings are relevant to the service-learning field by applying this analysis more closely to the research questions for this particular study.

Chapter 5

Findings

To review, the research questions for this study include: 1) How do faculty members at a particular university conceptualize their practice of immersive service-learning? 2) What do the stories and discussions of practitioners reveal about their theoretical approach to this work, be they espoused or tacit? 3) How do critical reflection sessions influence their conceptualizations? The following discussion explores responses to these queries based on the data of this study.

Conceptualizations of Service-learning Practice

First, each participant expressed a value for change, be it described as social change, self-awareness, developing interculturality, building empathy, economic development or democracy-building. However, participants differed as to their main purpose in conducting service-learning. For example, Rebecca, Cindy, Sam, Jasmine and Richard saw the main purpose to be increasing student learning and awareness. Their focus remained on how field experiences serve as a catalyst for changing student perspectives. Charles and Linda, however, viewed service-learning more as a community problem-solving tool. For Charles, service-learning is a way to improve the economic and

social conditions in the Global South. For Linda, working in communities will prepare

students to be professionals able to act on behalf of those communities. While both

expressed a commitment to student learning outcomes, the original impetus for their

involvement was to potentially create change in communities.

In addition, these variations in motivation speak to the multiple perspectives

participants have not only toward teaching, but also the larger purpose of education. For

example, Linda and Rebecca believe that addressing social inequality falls under the

purview of the university and service-learning is one avenue for carrying out that

responsibility. Meanwhile, Cindy, and Richard are more interested in exposing students

to cultures and community issues so that they cultivate sensitivity toward others into their

own professional practice and personal lives. More specifically, Linda places a premium

on community development while Cindy prioritizes student learning. These differences

indicate the various perspectives participants have not only on their work in their

respective fields, but also how they see their work supporting their broader vision of the

university and the mission of education in general. Rebecca viewed social change and

education as synonymous concepts, inextricably linked to one another; whereas, Cindy

emphasized how service-learning helped him to achieve her goal of preparing students

for their professions. Therefore, while all study participants believe in community-based

pedagogies such as service-learning, the broader university goal that it supports varies

depending upon the participant.

One explanation for these variations in educational goals and the purpose of

community-based learning may be due to the professional and educational background of

the participants. For instance, Rebecca is trained in the social sciences whereas Cindy's

background is in nursing; therefore, Rebecca's social goal of tending to student awareness and Cindy's more technical objective of professional training are logical when considering the goals of their respective fields. The current research that has studied connections between service-learning faculty and their academic background has identified the more commonly represented fields among service-learning faculty (Abes et al., 2002; Antonio et al., 2000; O'Meara, 2010). This tells us the number of service-learning faculty from each discipline. However, how a faculty member's background shapes their service-learning goals has not been studied. This could be a topic for future research to investigate further.

How participants conceptualize their work also involved various degrees of concern for doing damage in host communities. For example, Jasmine, Sam, and Charles demonstrated a strong concern that some student assumptions or behaviors would result in negative impacts in the host community. This shows that they each perceive communities as vulnerable to harm via service-learning, be it students bringing unintentional cultural baggage, as was the case for Jasmine, or committing deliberate acts of misbehavior, as it was for Charles and Sam. As far as ascertaining community impacts, Sam reports knowing about program influences anecdotally. Jasmine described her evaluation method as having a feeling that the course is not a negative influence. Both Sam and Jasmine expressed being open to ideas as to how to bolster their efforts to assess community impacts. Linda, on the other hand, reports having a formalized community assessment mechanism in place. This shows that concern for community impacts does not always translate into assessing impacts; and that faculty may benefit from increased support in this area.

Also, the degree to which a participant believed he or he could control community impacts varied. For example, Richard viewed the reduction of negative impacts as potentially managed by keeping his academic values in check, while Cindy considered the community responsible for assessing impacts, be they positive or negative. These findings are significant because the current service-learning literature calls for an increase in efforts to assess community impacts (Billig & Eyler, 2003; Erasmus, 2010; Kahn, 2010; Kiely & Hartman, 2010; Kiely, 2005). This study shows that first, not all participants view the assessment of community impacts as their responsibility. Also, although some participants expressed a concern for doing potential harm in communities, they were also clear that the informal methods they currently use could be improved.

In addition, this study presented a new perspective on community impacts which is that the potential benefits of service-learning outweigh the potential risks. Charles and Rebecca, for instance, believe service-learning poses risks to both community members and students. However, conducting this kind of community-based programming is worth these risks as the social needs such as poverty and racism are too severe. In other words, the need to address these social issues through community-based education outweighs the potential damage that may result either among students or in communities. This is significant because it illustrates first how strongly driven participants are in carrying out this work, but also adds another dimension to the discussion surrounding community impacts. The topic of community impacts does not just involve the two choices that are typically presented in the literature: either service-learning impacts are assessed or they are not; but rather faculty are deeply driven to teach these courses regardless of whether the outcomes are known, unknown, negative or positive.

Lastly, participants described how experiences with identity have shaped their service-learning values. Participants' categories of identity were highly contextual in that they were magnified or diminished depending upon the setting and interactions. For instance, the expectations placed on Richard while working in his home country forces him to consider his service-learning philosophy, a consideration he may not have had to make given a different setting. Participants also described how the same identity can prove to be an advantage or a challenge. For example, Sam spoke of how being an American allowed him to leverage resources and achieve his service-learning goals while working in the community. Rebecca described how the status assigned to her as an American made it more challenging to work with community members.

Also, data from this study illustrates one of the ideas in the literature which links service-learning motivations with faculty's personal experiences with race. For example, Linda states her value for intercultural service-learning as connected to her personal experiences as a racial minority, but then adds that "maybe that's the way I feel over here because I'm visibly different." Given a different context where she is not visibly different, she may not have the same experiences nor hold to the same value as a service-learning practitioner. After observing higher numbers of non-White faculty involved in service-learning than White faculty, one study suggested that non-White faculty are more likely to engage in service-learning due to their personal experiences with race and racism in society (Antonio et al., 2000). Since Linda articulates a connection between her service-learning values and the treatment she received from being a racial minority, she exemplifies this possibility.

This study is also relevant in that it reveals how participants define and describe their own identities, which is a unique contribution to the literature. The significance of this comes to light when the findings are juxtaposed to those of previous faculty identity studies. As mentioned earlier, there are a few studies on service-learning faculty that have considered identity (Antonio, Astin, &Cress, 2000; Baez, 2000). However, these studies researched the level of involvement in service-learning by certain groups of faculty, not how the role of identity may shape faculty members' values in service-learning. For instance, the previous studies measured the level of commitment to service-learning and then grouped these participants based on prescribed identities such as women, non-White professors or faculty of a particular ranking. However, re-defining identities as not fixed, but rather temporary, dynamic, and continually constructed, may change the outcomes of the study. Honoring the ways faculty describe their own identities themselves rather than using pre-established categories provides new possibilities for defining identity as well as understanding how it influences service-learning practice. For example, participants in this study self-identified as: native member of the host community, multi-lingual, multi-cultural, visibly different, non-western, professor, and American. Also, Richard spoke of how maintaining the identity of a native host community member and university representative in the field caused him to further question his intentions with service-learning. Rather than speaking as a representative of a group identified by a researcher, he is able to identify himself as he chooses, resulting in a description of multiple identities and how they inform his conceptualization. Thus, starting from the perspective of faculty themselves allowed not only identity to become a salient theme, but also show

how faculty experience multiple and contextual identities and how these influence their service-learning values and motivations.

Theoretical Approaches Revealed

The second research question for this study asked: What do the stories and discussions of practitioners reveal about their theoretical approach to this work? The data from this study revealed evidence of two values that inform the participants' service-learning practice: a value of experiential learning and institutional transformation. I explore each in turn below.

Experiential learning: A shared value

Regardless of differences in conceptualizations, each participant conveyed a strong commitment to a more inside-out approach to teaching and learning, or the idea that learning begins by encountering something through lived experience (Dewey, 1993). Participants described utilizing the two approaches that make up experiential theory: those experiences outside of the classroom that allow students to experiment with course theories (Kolb, 1984) and those that create a question to which instruction may then respond (Dewey, 1993). While each course is designed by different discipline-bound factors, each participant believes service-learning facilitates a testing out of course material, or what experiential theory describes as a direct encounter with the phenomenon being studied (Kolb, 1984). Indeed, service-learning has been viewed as a "testing

ground" for the theories of various fields and disciplines (Billig & Eyler, 2003, p.68).

This was the case for each participant in the study. As Rebecca stated: "In my mind, you

don't learn how to be intercultural by sitting in the classroom. You have to do it to some

degree." (reflection session 1, September 7, 2012). This illustrates a value for

experiencing a phenomenon outside the classroom in order to fully learn about it. In

addition, Richard spoke of how observing racial expectations of others while in the field

creates experiential learning opportunities.

> Whenever I'm in the field with students it is always fascinating to watch them
>
> clue in to the process of 'Yep, that's my professor.' And you see people do a
>
> double-take, like: 'You're all white and he is black--and he's in charge?' Much of
>
> that plays out and it really gives students an insight. Some of them take pride in it.
>
> [sic] They really realize how I'm being treated and how they're being treated.
>
> People assume who I am, so I might be the driver. So, there's a number of
>
> situations that can come up that are really cool learning moments because then I
>
> don't have to say it. They are actually seeing something play out in that sense.
>
> They actually experience it (reflection session 4, November 7, 2012).

Richard describes how his students observe the surprise of community members when

they see someone of her race is leading the class in the community. Observing this

expectation "gives students an insight," according to Richard, and some become proud of

the fact that he is their teacher. Richard says learning results from this observation

because the students are "actually seeing something play out" rather than having her

explain something to them. This demonstrates the value he places on student experiences

in the field as they provide "really cool learning moments" otherwise unavailable via mere explanation.

While each participant expressed a value for experiential learning, how participants reported coming to this appreciation for experiential learning varied considerably. With the exception of Rebecca, each of the participants reported acquiring an appreciation for experiential learning through practice. For example, after leading a service-learning course and observing the effects, they described it to be a more effective pedagogy when compared to traditional classroom teaching. Of these participants, many described a lack of knowing the theory or scholarship that supports this approach to learning, but were convinced of its merit due to their own experience with it. In contrast, Rebecca named experiential learning as an explicit part of her academic background and articulated several theoretical justifications for using it from her field; experiential theory influenced the original design and implementation of her service-learning course. While the pedagogical vehicle of experiential learning was a shared value, Rebecca came to that value by way of academic background, whereas the other participants' value for service-learning was a direct result of first-hand experience with teaching these types of courses.

A value of institutional transformation

As mentioned, study participants articulated a motivation to bring about change with their service-learning courses. Participants aimed to transform students and/or communities by developing awareness, cultural understanding or the ability to unpack previously held beliefs. Indeed, transformation is often cited as an explicit or tacit goal of

service-learning programming (Adams, Bell, & Griffin, 2007; Butin, 2007; Crews, Weigert, & Crews, 1999; Jacoby, 2009; Kiely, 2005; Mitchell, 2007). In addition to transforming students and communities, there is evidence in this data set that shows faculty perceive service-learning as a tool for also transforming the *academic institution* in which they work. Three ways participants believed service-learning could transform the university are explored below: transforming teaching, improving interdisciplinary endeavors, and positively influencing the practice of other faculty.

First, several participants relayed how the practice of service-learning transforms their teaching. For example, Charles originally found teaching to be difficult and "tedious;" he described "looking out into a sea of blank faces" when he first began as an instructor (initial interview, June 14, 2012). With service-learning, Charles described students as much more engaged since they interact with people to achieve "real-life goals" (initial interview, June 14, 2012). Richard also viewed community-based courses as improved methods for teaching and learning. For example, service-learning creates "the space where it lowers the [teaching] challenge for the faculty" (reflection session 1, September 7, 2012). Due to more opportunity for interaction and knowledge application, he explains, the need for faculty to "regularly motivate or incentivize students" decreases (reflection session 1, September 7, 2012). The service-learning literature also speaks of this value among faculty members; research has found that faculty see service-learning as a way to improve their teaching and provide optimal student learning opportunities (Abes, Jackson, & Jones, 2002; Hammond, 1994).

In addition to pedagogical value being added, other participants asserted how community-based learning may expose the weaknesses of our higher education

institutions. By contrasting service-learning to a more traditional classroom setting, Jasmine indicates the need for transformation in education:

> [M]ost faculty realize that learning doesn't stop in the classroom. I think most people realize that. But not everybody is brave enough to say that [sic] and not everyone's brave enough to or even have the time to do something with that statement--to take it to the next step and say: Okay, so if learning doesn't stop in the classroom than what can we do? How can we apply this knowledge? [Admitting this] might mean that maybe our schools are failing us (initial interview, November 10, 2011).

According to Jasmine, learning happens both inside and outside the structure of the classroom. She believes acknowledging this may also mean questioning the capacity current schooling has to achieve its mission. She asserts that "doing something about this statement" requires courage and time. It can be inferred here that Jasmine believes in a need for institutional change in schools; and, recognizing ways to teach and learn outside of the classroom may provide the education reform needed to keep schools from failing. This is similar to the claim Billig and Eyler (2003) make, in that service-learning may not only provide alternative teaching and learning methods, but in the process work to expose the "present pedagogical deficiencies" in higher education (p. 65). Indeed, the literature describes a conflict of goals existing between traditional classroom teaching and service-learning due to the inherent values of each: the former has historically been individualistic, competitive and structured while the later tends to be more cooperative, student-driven and more subjective (Palmer, 1987).

Secondly, data in this study shows how participants believe service-learning could provide universities with a learning model more conducive to interdisciplinary and collaborative work. As Sam discussed:

> The structure of academia runs counter to that of service-learning. In order to really problem solve, you have to be interdisciplinary and work with a team. I think for too long we've convince ourselves that academia's an individual effort and it's not (final interview, July 25, 2013).

Sam sees service-learning as simultaneously contrary to the culture of the university and yet exemplifying a model that is closer to how academia genuinely functions due to how the share an interdisciplinary nature. One example of this is the need for interdisciplinary collaboration he believes necessary for problem-solving. This demonstrates how Sam sees service-learning potentially transforming and thus improve academic endeavors.

Thirdly, evidence from this study shows some participants see service-learning as an method for institutions to better understand how students learn; thus, potentially transforming the practices of other faculty. For instance, Richard developed a service-learning freshman course for the explicit purpose of providing a type of learning he feels is otherwise lacking in higher education:

> I started to see students who had gotten sucked into the 'Here, you teach me. I look at the syllabus. [sic] Finished that class, finished that class.' The critical thinking was not there. So we started thinking about: How can we actually get students before they even get into the system? (reflection session 1, September 7, 2012).

By describing his desire to give students opportunities to think critically through service-learning, it can be inferred that Richard believes that the current schooling structure does not do this. Richard continues to explain that "we could then be a resource for other programs and faculty" to further "know how students think critically." He believes that engaging students in community-based learning is not only good teaching, but may also serve as a model for other instructors by demonstrating to faculty how students think. In Richard's conceptualization, service-learning is not only an improved teaching method for students, but also a platform for showing other faculty and the institution how current education practices are deficient. According to Richard, service-learning provides an avenue for institutions to understand how students learn and potentially transform current practices in academia.

Service-learning as a method for transforming teaching and learning practices has been explored in the literature. However, the research on service-learning's ability to transformation institutions is very limited, found in older publications and remains within the scope of the traditional university structure (Howard, 1998; Palmer, 1987). For instance, service-learning as a counter-normative pedagogy is described as reinventing the classroom by using more inquiry and student-centered methods that connect to the service experiences which may result in "reformatting norms, roles, and outcomes of the classroom" (Howard, 1998, p. 7). Other studies have measured the extent to which service-learning is a part of an institution's mission or policy (Holland, 1997; Ward, 1996). However, these studies originate from the perspective of implementation, or ask how service-learning is or is not institutionalized as a part of the current university structure. How service-learning has influenced or changed the institutional structure

remains in question. As Holland states, it is evident now that faculty involvement in

service-learning has "real but poorly understood impacts" on institutional structures,

policies resources, and decisions (1997, p. 2). Also, studies have found institutional

inconsistencies or disconnects between the rhetoric of expressed institutional goals and

actual pedagogical occurrences in individual courses (Holland, 1997). Service-learning as

a transformation tool within the university remains an understudied topic within the field

(Braxton, Luckey, & Helland, 2002). Data from this study demonstrates how teaching

service-learning courses has both helped faculty identify a need for institutional change in

education and is viewed as a method by which that change may be conducted. As

illustrated here, starting with the faculty member's conceptualization in research may

allow intended impacts beyond these traditional institutional domains to be realized.

The Influence of Critical Reflection

As mentioned previously, the process of interviewing or eliciting the stories of

practitioners may serve as a form of reflection by assisting participants in understanding

their own theories and motivations (Peters, et al., 2004). This section reviews how

participants responded to the study, including the individual interviews, group

discussions, readings, and discussion questions. This description is by no means

comprehensive or necessarily accurate as situational factors and expectations influence

participant behavior (e.g. – the desire to appear polite, performing in front of a group of

colleagues, etc.) (Glesne, 2011). However, as I argue previously, one goal of this study

was to provide a reflective practice potentially valuable to participants. Therefore, to not include observed and reported participant responses to the study would leave a gap in the study findings. While an incomplete picture, this section collects together perceived responses to provide some orientation as to how participants experienced the study.

First, several participants articulated an appreciation for the chance to reflect upon their service-learning experiences. At the end of her initial interview, for example, Sam said: "Thank you for speaking with me. It was like therapy. It gave me a chance to talk through my experiences and feelings" (July 12, 2012). Others expressed gratitude for opportunities to discussion service-learning with other practitioners, claiming they stimulated new ways of thinking, established relationships and brought about new insights concerning their work. For instance, Sam reported forming a "renewed appreciation" for Charles who "identified with a different service-learning paradigm" (final interview, July 25, 2013). He believed they brought different perspectives that complimented each other. During a discussion about service-learning goals, Charles and Sam are able to articulate their different theoretical stances and how these determine their different approaches to service-learning. Charles states:

> "I think we are there to help empower the [community]. That's the goal and that's what service-learning should be all about--to empower and cause social change. So I do see that strongly as personally being a part of service-learning" (reflection session 5, December 5, 2012).

To this, Sam responded: "I agree and I would love to think that we're doing that, but Richard Rorty has the concept of the liberal ironist. We talk about irony--"

Charles interrupts him by saying: "You are cynical because you are a social scientist," at which point there is laughter in the room. Sam responded: "The liberal in me wants to make social change, the ironist in me realizes--you're just a classic liberal technician, I am a social ironist. You're the positivist. I'm always saying I don't want to do more damage. There's that element too."

This discussion illustrates how challenging each other to speak about their personal motivations for conducting service-learning, Sam and Charles articulate the different theoretical approaches that influence their service-learning involvement. And, as Sam mentioned in his final interview, this causes her to gain an appreciation of Charles's motivations. This shows how participating in dialogue can prove to benefit service-learning practitioners.

During the final interview, Cindy also expressed how the sessions changed her perspective on how he conducts her programs. and how the sessions helped to inform her practice: "It was nice to be able to think a bit more concretely about what kind of planning we actually do. It introduced some concepts that I hadn't considered before" (final interview, December 6, 2012). Cindy continued to describe specifically how the experience may support her next steps in developing service-learning courses in the future:

> You've helped open my eyes a bit more about our next conversation [with potential service sites]. When we come over [to the host community we can ask]: 'What can we do for you?' And that it can be that rather than: I found this [potential site] on the Internet. We can arrange this. So we can take a different

spin on it next time. I think that's something really positive that came out of it for me (final interview, December 6, 2012).

Cindy describes how the sessions helped him to think about how to initiate partnerships so that they "can take a different spin on it next time," or may be more receptive to the needs of the community in the future. He sees this as a positive outcome from the sessions. While revisiting her service-learning goals during the final interview, he stated: "[our course] started off very one-sided and it's evolving;" it is "more about our objectives and our agenda, so that's something we really should look at and try to change" (final interview, December 6, 2012). This shows how Cindy viewed her participation in the study as positively influencing her service-learning practice.

Other participants commented on how the sessions fostered beneficial connections between participants. For instance, during the final session, Richard expressed her appreciation for the camaraderie that developed between her and the other participants. He commented: "This is so cool. Can I tell you--I'm happy to come to these things and talk with people who wrestle with the same things I wrestle with and actually care" (reflection session 5, December 5, 2012). He then posed the idea of participants continuing to meet as a group the following semester to which Rebecca, Jasmine, Linda, and Sam expressed interest. Mathew also expressed interest in continued collaborations: "I would love to see some cross-fertilization happening because I don't have as many like-minded people surrounding me where I am" (reflection session 5, December 5, 2012). Examples of meaningful connections forming were also reflected in participants' behavior. After the first session, Rebecca and Richard met separately to learn more about each other's service-learning courses. During the second session, Cindy, Charles, and

Sam exchanged contact information to discuss possible future collaboration between their students and programs.

Charles and Jasmine mentioned how they would consider using the readings from the third reflection session to help prepare students before the service-learning experiences. They described how the ideas raised could support students in thinking critically about their own behavior in a new setting and culture. For instance, Charles commented, "I think you stirred up some emotions with these papers," and "these could actually be something that I could give to our students to read. That's good." Charles also expressed appreciation for our interaction during the initial interview. For example, he stated: "it was very interesting to talk with you. It has helped me to reflect again about my own involvement" with the course (initial interview, June 12, 2012). During the sessions, however, he voiced having difficulty with the participatory aspects of the study. After the third session he said, "I thought you had goals for us, but now you want me to have goals. I am still wrapping my head around this study." Afterwards, he sent me an email asking how many more times the group would meet as he wanted to "wrap this up-- time is limited" (personal correspondence, October 26, 2012). When I explained two more sessions remained, he agreed to complete her participation in the study but did not express interest in continuing to meet with the group the following semester.

Lastly, Rebecca spoke of how she anticipated the sessions would help to quell feelings of isolation she experiences from being involved in this work. For example, when discussing the challenges she experiences when teaching about racism, she stated: "I've never really been with other colleagues where we've talked about it. I've always done it on my own-- it's the isolation thing again" (initial interview January 12, 2012).

After the first session, Rebecca expressed gratitude to me for creating the opportunity for him to "talk with such interesting people" (reflection session 1, September 7, 2012). This demonstrates another positive outcome of the study as reported by a participant. To conclude, some participants reported benefiting from the critical aspects of the study as they stimulated new insights into their service-learning practice; others were grateful to be able to form connections with other service-learning faculty.

As mentioned earlier, another critical aspect of this research was inviting participants to contribute their own research questions to this study. During the final session and final interviews, I shared the research questions for this study with participants and asked for them to contribute their own. During the final interview, Sam offered: "Do we even have a theory of service-learning? Do we think of this in any kind of abstract or thoughtful way? Or is it just hodge-podge or terribly implicit?" He explained further that while a universal theory may be challenging to identify or develop due to the interdisciplinary nature of service-learning, it may prove beneficial by providing a common ground for practitioners. Finally, while no identifiable actions were taken by participants to indicate a restructuring of systems , be they in the field of service-learning or higher education, participants did have an opportunity to analyze the institutional system in which they work and found solidarity during the sessions. Faculty agreed that the university needs to support this work on many levels and reported finding collegiality in that shared belief.

Recommendations for Supporting Service-learning Faculty

Since I believe the data of this study is closely intertwined with the particular setting in which it was constructed and collected, I would hesitate to make recommendation as to how findings could transfer to other settings. I am able, however, to set forth ideas on how to support service-learning faculty in this setting based on the reflections of study participants. Then members of other institutions and communities could determine what recommendations based on these finding could or could not apply to their particular situations.

First, each participant reported a need for increased institutional support, be it for travel, planning logistics or financial assistance for students. According to Jasmine, only students of a certain financial ability can afford to participate in service-learning which results in a more economically-homogenous class. He commented that "if [this university] really wants to create a learning laboratory for students, let's talk about everybody. Let's really talk about *everybody*--not just [those who can participate] because [they] happen to have a whole lot of money" (initial interview, November 10, 2011). I can say with confidence that this need is not unique to this setting, as a call for increased institutional support for service-learning faculty is well-documented in the current literature as mentioned earlier.

Participants also described a need for more educational training. For instance, Sam believes he could be better prepared to teach service-learning courses and for teaching in general. During the initial interview, he commented:

> We're not trained in service-learning [and] professors aren't trained in teaching, right? I never had a course in teaching. So we're kind of thrown into the deep end. I don't know of any of my colleagues who've taken a class on the theory of teaching or practice or anything like that. [sic] I don't really know what I'm doing in either teaching a regular class or service learning. It's just jump in the deep end and see what happens (initial interview, June 15, 2012).

Cindy also commented on the need for more teacher training in higher education. She described how a professor's lack of training in education and overly-developed expertise may pose a risk when conducting service-learning. During the final interview, she stated:

> Think about it--there are so many professors [sic] who've never taken a course in curriculum. They've done research [sic] but they can't teach, and they can't write a lesson plan, and they can't put together a syllabus. There's a group of folks that are just so smart that they make no common sense decisions. So those are probably not the people who should be taking students abroad (final interview, December 6, 2012).

According to Cindy, many professors have not had formal training in education. Also, while research and intellectual expertise are valued in academia, these qualities may in fact hinder a professor's ability to conduct service-learning.

During the initial interview, Charles also mentioned the importance of certain skills when discussing what makes a service-learning program happen. But for Charles, it is less about training and more about personal qualities. For instance, effective service-learning is "not something that you can really institutionalize at the university because it's really the faculty member's personality that makes that happen" (initial interview, June

14, 2012). According to Charles, faculty have to have an "inner kind of urge and motivation" and it is "more interpersonal skills" that support them in this kind of work (initial interview, June 14, 2012). Charles continues to explain that it is a "challenge because in the university culture, [these skills] are not really stimulated" (initial interview, June 14, 2012). This shows Charles's observations of how the personal skills and qualities of faculty, which he sees as not necessarily nurtured in academia, are what make service-learning possible.

These findings are especially relevant considering the increased interest in supporting engaged scholarship both at this particular university and other higher education institutions (O'Meara, 2010). Indeed, while service-learning has been shown to facilitate effective teaching (Bringle & Hatcher, 1996; Bringle et al., 2010), only twelve percent of faculty members in higher education conduct service-learning (Bringle et al., 2012). Therefore, it is valuable to explore ways to improve support for faculty interested or involved in community-based learning. This study shows that one way to bolster service-learning practice is to provide faculty with pedagogical support. Participants reported they could benefit from exposure to and practice with reflection strategies, assessment tools, and a place to process their own experiences and ideas such as reflection sessions. Networking and community building among faculty could also decrease the feelings of isolation as was reported by participants. Since community-based teaching and learning is dependent upon concepts such as reflection, relationships, self-awareness and collaboration, faculty development that incorporates these concepts into its practice could also make current service-learning practice more robust.

A second recommendation is for institutions to expand promotion and tenure criteria to honor community-based engagement. There are several higher education institutions that have successfully integrated community engagement into the reward systems for tenure-track faculty (Jameson, Clayton, Jaeger, & Bringle, 2012; O'Meara, 2010). Service-learning has been an acceptable way to fulfill not only teaching expectations but also scholarship in higher education. Faculty members have reported that this has helped to eliminate one of the institutional barriers to conducting community-based learning (O'Meara, 2010).

There is also considerable discussion in the service-learning field and at this particular university on making community-based learning scalable, or more accessible to students and conducted by more faculty members (Jameson, Clayton, Jaeger, & Bringle, 2012). Ideas for increasing service-learning courses have included implementing policies requiring faculty to teach service-learning courses. However, data in this study suggests that faculty are intrinsically motivated to conduct these types of courses, or, as Charles mentioned, it is part of one's personality. If this is the case, institutions may not have success in requiring faculty to teach service-learning, especially if this teaching is not honored by the promotion and tenure process. Universities may need to look more at faculty member's personal values and how they influence their pedagogy. For instance, institutions that value change, transformation or experiential learning could aim to understand a faculty member's orientation toward these values perhaps as early as the hiring process. Studies have shown that early career faculty entering the academy have an increasing interest in community-engaged scholarship (Antonio, Astin, & Cress, 2000; O'Meara, 2005; O'Meara & Jaeger, 2006). Considering a faculty's orientation toward

this kind of pedagogy as they look to join an institution could be another way to ensure

more faculty are intrinsically motivated to conduct service-learning courses.

Chapter 6

Conclusion

There are several limitations to this study. First, the legitimacy of this data may be suspect since these conceptualizations are derived from reported experiences that may be inconsistent creations of the practitioner participant (Peters et al., 2004). Given another meeting time or context, the stories and experiences expressed may be different or expressed differently. Also, there is postmodernist scholarship which strongly doubts any reliance upon logocentricism, or the idea that truth in dialogue waits to be discovered (Brookfield, 2000). Rather than conducting a quest for universal truths, this study strives to showcase the various approaches, theories and stories of service-learning practitioners, be they complex, ambiguous or self-contradictory. This study and its contribution to the service-learning scholarship will posses as much truth as the reader should choose to derive from it. In addition to the data findings, the critical methodology of this study aimed to provide value for participants during the research process. For example, the study did serve at times as a platform for dialogue, reflection and relationship building, each of which were reported as valuable by both the researcher and participants.

Also, this study relies on self-reported data that includes espoused theory, or theory that participants claim supports their work. As mentioned earlier, practitioners are not always able to describe what they do and espoused theory may not necessary align with theory in practice. According to Schön (1983), skillful knowing-in-action may "reveal a knowing more than we can say," or show what might otherwise remain tacit knowledge (p. 51). Thus, this study is limited in that it relies on what participants report

to be true about their experiences in service-learning. As Schön (1983) asserts, when reflecting in action, a practitioner becomes a researcher in the context of practice, freed from established theory and techniques and able to construct a new theory to fit the unique situation. Thus, a future study to contrast espoused theory with observations made during practice, be they by the researcher or the participants, may help illuminate how the participant's espoused theory does or does not align with his or her theory-in-action.

Finally, further research on community conceptualizations will provide more insight into how and why community assessment is or is not conducted. The community conceptualizations in this study illustrate the complexity involved in how participants view communities and assessment approaches. For instance, does it suffice to balance community impact with academic values to prevent doing damage or do service-learning programs need more formalized assessment methods? Do communities have the capacity to speak for themselves when it comes to how they have been affected by service-learning? If so, how do we know we have the capacity to hear that feedback? Also, participants questioned who or what makes up the community to begin with. Answers to these questions will determine how the field decides to move forward with this current debate.

This study created a space for practitioners at a large mid-Atlantic university to reflect upon their own service-learning conceptualizations. A grounded theory analysis found envisioning change, doing damage, and identity as salient aspects of participants' service-learning values, motivations, and theory. For instance, the visions for creating change among students and in communities were closely tied to each participant's view of the wider purpose of education. Participants also expressed concern for negatively

influencing host communities, be it environmentally, culturally or socially. This involved balancing tensions between academic and community values such as student learning and community outcomes. Thirdly, this study found participants' experiences with identity to be relevant in shaping their conceptualization of service-learning. Identity and the expectations these identities created in the field shaped the values participants' reported as influencing their service-learning practice. For example, participants drew connections between their experiences with other's perceptions of their identity and why they feel committed to community-based learning. This study also provides evidence of how participants describe identities themselves which challenged the traditional ways identity is defined in previous service-learning faculty studies.

In addition, evidence of two emerging theories was found: a shared value among participants for experiential learning and viewing service-learning as a form of institutional transformation. These are relevant findings as they give insight into what kinds of experiences inform participants' beliefs, values, and motivations. In addition to expressing a preference for experiential methods in their own courses and observing how they improve student learning, participants also indicated service-learning as an avenue for institutional change in higher education. Also, most of the service-learning research on institutional outcomes examines aspects already within the realm of the university structure itself. Service-learning as a transformation tool within the university is an understudied topic within the field. Therefore, while service-learning remains touted as potentially transformational for students and communities, the potential for service-learning to transform the academy remains far less addressed. Finally, the reflective process of sharing stories and co-construction of knowledge provided a space for an

interdisciplinary group of faculty to develop relationships and examine their own

educational theory and practices. Participants reported thinking about topics for the first

time and found wisdom in the experiences shared by others; thus the process of the study

also proved valuable. It is my hope that this research stimulates further investigation of

these topics with faculty in higher education and inspires further contributions to the

service-learning field.

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Appendix A

Transcripts for Session 1

When asked about the goals or objectives of the course, here are your paraphrased responses:

Linda
- At the very lowest level, it is some exposure to what kind of impact we in the design field can have with issues related to social justice and inequity. Also, have students maybe re-think their role in society: what do we as architects in society?
- One of my big things is also really grappling with issues of community. So, when they go and work in community, I want them to at least get a sense of what did they leave behind in the community.
- I'd like students to: effect change in the community--rethink their role in society. I want them to see many of the things we deal with are a symptom of the problem.
- I want them to get more of an awareness. Why is it that in some communities they don't have parks or they have parks that are pretty terrible and other communities have parks that are well tended and have the services and programming?

Charles
- Doing the research and developing materials the students are actually helping to implement-- it gives them a lot of satisfaction.
- The highlight of the whole experience is getting to know the [community members] and starting to grapple with poverty and the issues that are related and what we can do about it. I want them to ask: What can my contribution be to alleviate poverty? I think a lot of the students and, well, we all are grappling with those issues. I think they have to be ready to be taken out of their comfort zone.

Rebecca
- Earn a certificate in teaching; have some expertise or knowledge about how to work with English learners in classrooms
- Develop a sort of embodied or gut feeling for what it is to be immersed in another language when you don't speak it and also become a lot more aware--very directly, with what some of the processes are that you're up against or you go through or teachers provide for you in language learning
- Build empathy for what it was like to be in this learning space; that is really critical
- Become aware of a monolingual stance and ideology, that there are other viable or natural alternatives, that our brains are well set up to do code switching effectively and that it's not a deficiency at all
- Understand the issue of immigration from a different perspective than say most of us here on the receiving end
- Develop more of a global perspective and a global consciousness in a sort of critical consciousness

- Awareness of social structures and the attitudes and the history that came before us, the reasons why we are in any group that we are
- Learn as much they possibly can about what is [the host country], how does it relate to other countries in the region and who are the people there
- Help students to deal directly with the issue of racism

Jasmine
- the project should serve a community
- the students should be able to establish a relationship with someone who wasn't like them, work side by side with electrical contractors and work with community members. They would also share information, or exchange information to have reciprocal action.
- The project would advance both engineering students at [the university] and the electrical contracting industry. The students could also do a service project together that could benefit the community of [site].
- flexibility in your life to realize that you have expertise but expertise is one element in problem solving
- problem solving and addressing social issues are very complex so you really need to take yourself out of your own comfort zone out of your space and put yourself in the place of someone else
- to know how to apply, how to locally in your mind know what you're trying to accomplish but apply it in the context of where you are; to be really, really open to a mutual give-and-take
- to be emotionally prepared and know how to in a smart way respond to your failures and your accomplishments
- it takes is a lot of thoughtfulness, reaching out to people and just taking time to know what they want and understand what they accept
- We wanted to show how to reduce energy first, and then secondly we would have a system that could provide energy through a renewable source.

Cindy
- I would want them to know a great deal about the history of the country, about racism, about the languages, and tribal practices such as those of the herbal healer
- I'd like to expand my own personal growth by traveling to other countries
- Also, for students, I'd like to take them out of the box and expose them to something new

Sam

- You'll learn a certain amount about [host country] and the work that we've done in the past but we will encourage you to use your skills to develop your own projects and we will help you to pull them off

- Basically introduce the students to something other than central Pennsylvania and secondary, hopefully, we can do this while helping some people a little bit; my main goals is to just get the students out of the classroom, out of the state, out of the country; I think it's beneficial to them and if they can have a positive impact there, all the better--but that's not my primary goal
- Any service learning project is a good idea from my perspective. I think there are some benefits from getting out of the classroom and out of your comfort zone that enhances education.
- I do field trips--whatever I can do to get students to look around in the world is a better way of educating than just reading from the book
- The fact that these students are there giving some affection to children who really don't get it I think is a plus
- The course also provides opportunities for research for graduate students here

Appendix B

List of Participants' Personal Goals (Session 2)

Rebecca

- Overcome or investigate the difficulty of sustaining or 'cementing' intercultural learning without time with students post-experience....is there a way to extend the program to achieve this....which would mean redesign of program model and curriculum, I think?
- Allowing local community to become equal partner in the experience---hearing their goals, needs, desires
- How to continue research on the program during my already too full life (time, money, resources, collaboration)
- Clearly articulating the work involved in these types of program to the outside world (ie administration)
- How to involve interested faculty in the learning experiences

Cindy

- To learn a bit more about my own motivation for being part of this group (study abroad meets our strategic goals for the School of Nursing (SON), but why am I interested?)
- To better assess "success" on the student end as well as the abroad destination—ie what outcomes constitute success?
- To absorb what other faculty find as successful tools for working in a community
- A deeper understanding of why we even offer abroad opportunities in the SON
- To learn ways to move away from an abroad model to a more community-based model
- Make our programs more robust
- Work on 1-2 realistic goals/objectives that are more outwardly focused
- Utilize a formal measurable outcomes based assessment tool

Sam

- I would like to learn some strategies for better preparing students before departing.

- I would like to figure out a way to have student reflection after returning from the field experience.
- Figure out a better way to discern the abilities and skills of our students at the beginning of the class so that they can be guided better.

Appendix C

Pre-session Interview Questions

1. Describe this course/program. How long have you been teaching/involved with it? How is it that you became involved in this work?

2. What role do you play in this course/program (teacher, leader, learner, other?)

3. What are a few of the goals you hope to achieve with this program? What will students be able to know, do or believe after they complete the program?

4. What are some of the challenges you face in coordinating this program?

5. Are there any specific themes or issues you would like to discuss during the faculty sessions next fall?
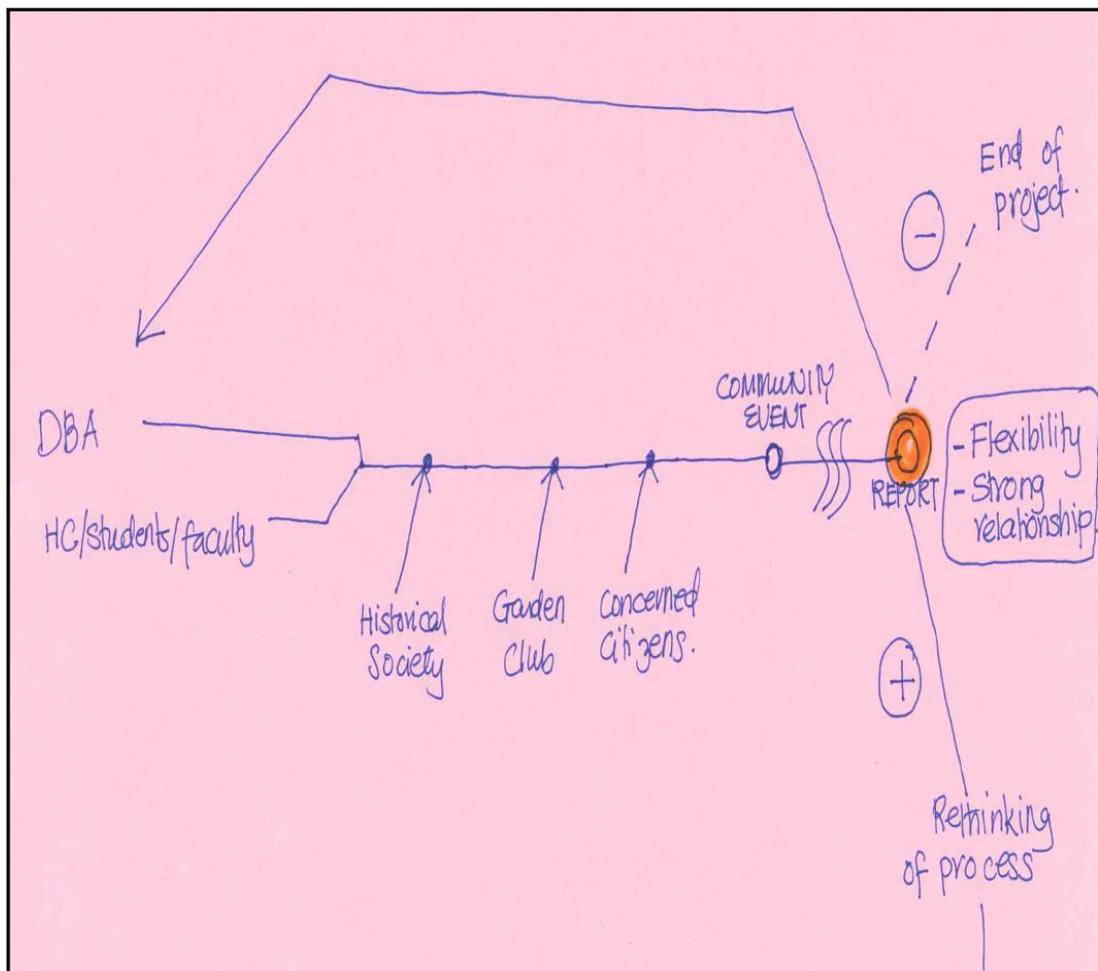
Appendix D

Post-session Interview Questions

1. What was helpful to you during these reflection sessions? What was not helpful?

2. Have you experienced any changes in the way you view your *practice* of community-based work?

3. Have you experienced any changes in the way you view your *theory* of community-based work?

4. There are three research questions I hope to address with the data from this study. They are: 1) How do faculty members at a particular university conceptualize their practice of immersive service-learning? 2) How do critical reflection sessions influence their conceptualizations? 3) What do the stories and discussions of practitioners reveal about their theoretical approach to this work? In addition to these three questions, are there any other research questions you think service-learning researchers should be asking? (These don't necessarily need to relate to the scope of this particular study).

5. Can you make any predictions as to how these sessions and/or connections made with other faculty through these sessions may impact your future community-based work? If so, please explain.

Thank you again for taking the time to participate and offering your contributions to this study.

Appendix E

Example Timeline

Appendix F

Memberships Exercise

Purpose: To help students gain greater insight into their own identity and how others may perceive them as outsiders going into a new community. This can also be revisited once students return from an immersive experience to see if and how they have changed. This activity may also serve as an introduction to the codes of conduct or behavior expectations during an immersion experience.

1. List your memberships: We all have memberships or belong to certain groups. Make a list of which groups you belong to. (they can identify memberships as they like).

    Example: family, school, hometown, education, religion, sex, heritage, race, language, sport, fraternity/sorority

2. Now guess the memberships of a partner. You can choose what you want to share from this list. Have participants share this list and see if they were able to make correct guesses.

3. Go back to your list about yourself. Which of these are visible and which are invisible? Give time to do this and then have a few students share. Recognize that these are highly debatable. Can you see that someone is a certain religion or belongs to a certain fraternity? Can you see what kind of education they have? This can segue into deeper discussion of race, class and gender.

Describe: identity vs. image: identity – things that make up who I am vs. image – how others perceive me.

Discussion questions:

1. Which memberships are a part of your identity? Which are a part of your image?

Discuss how people's assumptions are shaped by their own experiences. Think of how someone can see your image and make assumptions about your identity or values.

2. What memberships do we all share? Human race, earthlings, made of star dust. While it is interesting to learn about the differences between cultures, don't lose sight of the similarities.

3. What are the things that shape our assumptions about others? What are some memberships others may assume we have when we are in a new community?

Discuss: personal experiences, friends, family, culture and media all influence our assumption about others. Did any of these things play a role in making your list about your partner?

Appendix G

Journal Writing Prompts

General Reflection Questions:

- Reflect on the faculty session discussion. What new information did you learn? What surprised you? What do you want to learn more about? How does what you discussed relate back to or inform your community-based practice or research?

- Revisit one of your personal goals for these sessions. Brainstorm possible next steps for reaching this goal. You may find it useful to create a timeline to organize these steps. Then make a list of resources available and resources needed in order to accomplish this goal.

Questions concerning practitioner perspectives:
- Which conceptualization of this work do I identify (technical, cultural, political, post-structural)? How does this conceptualization influence my practice?

Questions concerning program development and pre-departure preparation:
- How does my program prepare students for immersive experiences?

- How do we address issues such as community, identity and differences in cultural perspectives?

- How do we enable students to understand their roles and behave responsibly when entering into a new community?

- What lessons have we learned which would be valuable to other practitioners?

Appendix H

Reflection Questions for Session Five

1) When discussing the community, we talked about the importance of minimizing harm and maximizing value to make an impact. How do you know what kind of impact has been made?

2) We discussed the importance of aligning our values with that of the community. How can we know that we know the values of the community?

3) How do you balance the goals of fostering student learning and providing help in a community?

4) How do we address not only poverty and need but also power and privilege?

Appendix I

Chart of Conceptualizations

Conceptualization:	Values:	Practice:
Technical	Improvement, solutions, progress, efficacy, quality, sustainability	Service-learning will improve the students' education and academic achievement as well as develop students morally; there is a trajectory of progress and service-learning helps us to move along this trajectory.
Cultural	Border crossing; difference/memberships matter: race, gender, class, age	Service-learning will expose our students to diversity and social issues otherwise not attainable in a traditional classroom setting.
Political	Power, reflection, reframing	As we do service, we need to ask: Who benefits from service-learning? Will conducting service-learning reinforce positions or notions of power, privilege and poverty? How does service-learning affect many different types of groups, not just my group?
Post-structural	There is no coherent universal truth or idea of social justice or improvement toward which we can work.	These classifications/borders (race, gender, sex, age, served/server) exist, but more importantly, where do they come from? How does the membership of people involved in service-learning change depending upon the context or their role? How are memberships being constructed, deconstructed and reconstructed in service-learning?

Adapted from: Butin, D. (2003). Of what use is it? Multiple conceptualizations of service learning within education. *The Teachers College Record, 105*(9), 1674–1692.

Curricula Vitae

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- Facilitated reflection sessions during 3-week immersion experience to support cross-cultural and transformative learning in Nyeri, Kenya
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- Researched student learning and community impacts through quantitative and qualitative methods

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- Created class activities and field study projects appropriate to graduate-level coursework