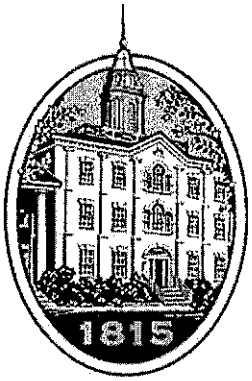
Allegheny College Students in the Context of Community Development



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Pledge

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At a local, national, and global level Allegheny College students actively participate in the communities that they live in. College sponsored service-learning opportunities provide students with the ability to engage in community development work, from a single day to multiple years. However, this student engagement has different levels of efficacy and impact, especially when one considers how the identity of a college student can be interpreted through multiple lenses.

As a result, this project used individual interviews to examine how well Allegheny students were prepared to participate in community development work and what their experiences were. From these interviews, it became evident that students felt adequately prepared to do professional tasks and think critically, but did not feel well-equipped to face issues of global identity and to create structural social change. By combining interview results with the wider realm of academic research on service-learning, a series of recommendations was provided to Allegheny College's Center for Experiential Learning (ACCEL) along with two training modules. These modules address preparatory gaps in global identity and social change.

Contents

Chapter 1: Introduction 1

Chapter 2: Methods 12

Chapter 3: Service-Learning 16

Chapter 4: Interviews 26*

Interview One: Bill 27

Interview Two: Sam 30

Interview Three: Kelly 35

Interview Four: Emily 38

Interview Five: Chris 43

Chapter 5: Discussion 48

Chapter 6: ACCEL 57

Appendix 1: Interview Questions 1

Appendix 2: Community Partner Assessment 4

Appendix 3: Training Modules 8

References: 40

Glossary:

ASB: Alternative Spring Break

ACCEL: Allegheny College Center for Experiential Learning

AVSL: Allegheny Volunteer Service Leader

COPC: Community Outreach Partnership Centers

CSSL: Core Student Service Leader

IMF: International Monetary Fund

ISL: International Service-Learning

MADD: Make a Difference Day

MSID: Minnesota Studies in International Development

SFS: School for Field Studies

UNDP: United Nations Development Program

USAID: United States Agency for International Development

VESA: Values, Ethics, and Social Action

Chapter 1: Introduction

Although there has been a revival in service-learning and civic engagement on college campuses in recent decades, this revival is not without deep historical roots. At its inception, American democracy was built on the idea that a proper functioning government relies on the consent of the governed and that education plays a fundamental role in molding people into proper citizens and the shaping of public opinion (Zieren & Stoddard, 2004). Until the Progressive Era, American colleges played the role of "conservators of knowledge and transmitters of mostly foreign culture" through the legacies of European civilization transplanted into the New World (Zieren & Stoddard, 2004). During the Progressive Era the service function of universities gained validity as colleges and universities became more prominent in community life and enrollment grew rapidly and doubled from 1890 to 1910 to over 355,000 students (Zieren & Stoddard, 2004). The large growth in enrollment also resulted in curriculum diversification that prepared graduates for in all sectors of society, including social work (Saltmarsh & Zlotkowski, 2011).

Today civic engagement, community engagement, and service-learning are prominent buzzwords at many institutions of higher educations. Administrators and faculty see such involvement as something in which all stakeholders benefit; students develop practical skills and connect theories to reality, the community gets necessary support to meet real needs, and the school strengthens its own connection to the community. Yet, community work is not limited to the collegiate level and at the national level President Obama has championed the importance of community service as one way Americans can "make this country stronger" (AP, 2009). Still, institutions of higher education are considered bulwarks of social responsibility and pillars in their local communities, making them prominent stakeholders in community development.

Through its new strategic plan, *Combinations 2020,* Allegheny College succinctly details its civic engagement goals, stating that, "Allegheny's mission is straightforward and essential: to prepare young adults to excel as citizens of a diverse, interconnected world" (2012). In order to foster engaged citizenship and a global perspective among the student body, this strategic plan looks to improve its community work and to have all students study away from campus, which may include more participation in international service-learning projects. Also, through its

strategic plan implementation, Allegheny College will create the "The Gateway and Academic Commons" which seeks to build off the success of ACCEL and combine civic engagement, U.S. diversity, and internationalism into one place.

This push for civic engagement is not without precedence, as in recent years Allegheny College has worked hard to improve its community work. In 2012 more than sixty percent of students at Allegheny College completed approximately 60,000 hours of community service and in recent years the college has trained more than 80 student service leaders per year, what will later be called Core Student Service Leaders (CSSLs), for continuous site work and project leadership with an agency partner (Allegheny College, 2013). A 2012 study completed by Siena College professors found that Allegheny College students performed higher levels of service and when compared to other colleges and the college received one of the highest institutional scores (Johnson & Levy, 2012). More recently, Allegheny College was named to the President's Higher Education Community Service Honor Roll, which recognizes colleges and universities that, "work on community problems and set students on a path for lifelong civic engagement". (Center for National and Community Service, 2013). According to an Allegheny College news release, this award is the highest honor a college or university can receive for its volunteering, service-learning, and civic engagement commitment (Allegheny College, 2013).

With such strong foundations and an accompanying institutional push for even stronger civic engagement it is essential for Allegheny examine its current work. My project assists Allegheny with this necessary self-reflection by studying how students believe the college's current civic engagement efforts succeed and/or fail. To do this I conducted five interviews with Allegheny students involved in community development work and connected their interviews to the wider literature about student community development work.

At this point I will provide some context about what student community development work opportunities are available through Allegheny College (see table A & table B):

Type	Commitment	Length	Brief Description	Number of Participants
Bonner Program	-8-10 hours per week during the semester -35-40 hours per week during a summer term	-Varies in length -Minimum of one academic year or a summer session -Maximum of a four-year commitment	Bonners are part of the national AmeriCorps Program and receive a stipend for their work and participate in leadership development training series	~60
Davies Program	-8-10 hours per week during the semester -35-40 hours per week during a summer term	-Varies, 300 hours and above	Davies Leaders work to complete a project at a local non-profit agency	~10-15
Allegheny Volunteer Service Leader (AVSL)	-2-5 hours per week	-Dependent on the individual	Students passionate about community involvement who are matched with an agency. Recruits volunteers and plans programming.	~25
Alternative Spring Break	-8 hours per day	-1 week	Week-long, issue-focused trips. Students have worked with organizations like Habitat for Humanity and work on projects within a day's drive	+60
. Work Study	-Varies -Up to 10 hours per week	-Varies in length	Many community partners use Allegheny work study students to complete their programming. Examples include Computer Literacy Tutors, America Reads Tutors, and Creating Landscapes tutors	+30

Table A: Local Opportunities
Retrieved from: http://sites.allegheny.edu/commservice/community-service/programs/

Program	Place	Length	Brief Description	Number of Participants
University of Minnesota Studies in International Development (MSID)	-Ecuador, Kenya, India, Senegal	-One semester to an entire academic year	Students take classes for 8 weeks on international development-related topics and then spend an additional 8 weeks at an internship site	-Varies each semester and academic year. -~5-10 per semester
Arava Insitute for Environmental Studies	-Israel	-One semester to an entire academic year	-Students study environmental problems, conduct problem- solving research, and participate in a weekly peace-building and leadership seminar	-Varies each semester and academic year. -~1-5 per semester
School for Field Studies (SFS)	-Costa Rica	-One semester to an entire academic year	-Students learn about sustainable development and environmental issues. Students complete a research project which can include community based research projects	-Varies each semester and academic year. -~1-5 per semester
-EL Trip	-Nicaragua	-6 weeks	-Students work with Project Chacocentre, a resettlement program to move impoverished families from garbage dumps	-~20
Bonner Summer Away	-Anywhere besides Allegheny College and the immediate surrounding area	-5-8 weeks	Bonners who participated in the program during their sophomore year complete internships at different community development organizations, nationally and internationally.	~10-15

Table B: International Opportunities
Retrieved from: http://sites.allegheny.edu/offcampus/

As one can see, students can get involved in community development at a multitude of levels, from one day of service to a multiyear commitment. The three most prominent short-term service-learning opportunities are Make a Difference Day, Alternative Spring Break, and Service Saturdays. Make a Difference Day (MADD) is a national day of service where community members across the country come together to volunteer. Locally in Crawford County, Make a Difference Day is a successful project and in recent years expanded its activities to 150 projects with 1,500 volunteers, many of whom are college students (United Way of Crawford County, n.d.). Allegheny's Alternative Spring Break (ASB) is a weeklong service-learning trip commitment where students work on issue-based projects. Finally, Service Saturdays are once-a-month days of service where students complete community projects based on different needs (Community Service & Service Learning, n.d.).

Beyond short-term occasions, continuing community development positions are also available. The three most prominent long-term positions are Davies Leaders, Bonner Leaders, and Allegheny Volunteer Service Leaders (AVSLs) and these three programs make up Allegheny's Core Student Service Leaders (CSSLs). CSSLs work at a site for multiple semesters, attend frequent meetings to discuss community issues, and participate in a developmental training program structured to build the skills necessary to move from basic direct-service volunteering to more sophisticated forms of service-learning such as program leadership (Gilbert, Johnson, & Plant, 2009). There are an extensive amount of trainings in the developmental training program that seek to build practical skills, have students reflect on current work, and push students to confront issues related to their site such as poverty.

These are not the only positions available and other long-term community development opportunities can be committed volunteers or students in work-study positions. These two groups work consistently at different service project sites throughout Meadville like the Meadville High School or the Creating Landscapes Learning Center. Similar to CSSLs, these students work multiple times a week at the same site, but unlike CSSLs, they are not primary leaders at their sites and do not go through a rigorous developmental training program.

It is important to note that service-learning and civic engagement are not topics limited to volunteer or paid off-campus positions, as students can participate in service-learning through academic courses. The Values, Ethics, and Social Action (VESA) program is an interdisciplinary academic program that allows students to engage in the community and act as responsible

citizens (Martin & Weisman, 2012). Students who minor in VESA are required to take six courses, have an internship or service-learning leadership experience, and participate in a reflection seminar.

Allegheny students also participate in community development work beyond the borders of Meadville and Crawford County. For example, through a partnership with University of Minnesota, Allegheny students participate in Minnesota's Studies in International Development (MSID) Program in Kenya, Ecuador, Senegal, and India. MSID's curriculum combines development theory with field experience and students from a variety of disciplines explore complex community problems as well as the social and economic realities of international development (University of Minnesota, n.d.). Additionally, the School for Field Studies (SFS) in Costa Rica and the Arava Institute for Environmental Studies in Israel are international programs that focus on sustainable development through directed research and have a partnership with Allegheny College. MSID, SFS, and the Arava Institute are all Allegheny-sponsored international development related programs, but students can also study international and community development through non-sponsored programs.

Likewise, the Bonner Program has an international community development component. Unique to Allegheny College its Bonner Program has a "Summer Away" component where after their sophomore year, Bonner Leaders work five to eight weeks at different internships across the country or around the world. They are required to do work outside of the immediate region surrounding Crawford County; in the past Bonner Leaders have worked nationally in places like Washington, DC and Montana and abroad in countries like Ghana and India

Successful Service-Learning

At the local and international level Allegheny College participate in community development through service-learning. Before delving into the debate on community development, it is necessary to define what community development is. For this paper, community development is defined as both a process and a product and an integrated approach that identifies a problem, builds community capacity around the problem, and addresses the problem (White, 1998). Additionally, community development does not solely focus on material resource development, like economic growth or on systems addressing community needs like

health services (White, 1998). Instead, community development considers a gamut of social, environmental, cultural, economic, and health concerns.

Although this will be the working definition of community development for this paper, it is still important to note that scholars consider the concept of 'community development' ambiguous, and subsequently, is a constant cause of debate (McMichael, 2011; Devereux, 2008; White, 1998; Jones, 2003). Nevertheless, no matter how an individual defines community development it plays an integral role in government, non-governmental, and individual policy-making and action. Allegheny College guides its practical community efforts by its own definition of development.

With Allegheny College's strategic plan it identifies its conception of community development by describing its relationship with the wider community as follows:

> "Allegheny's success has been intertwined with the wellbeing of our local community since the College's inception. Both must be successful if either is to thrive. We will join with other community organizations and the local government to support efforts to develop and sustain thriving residential neighborhoods, invigorate the business sector, expand experiential learning opportunities, and increase the city's attractiveness" (2011).

Therefore, it appears Allegheny College defines community development at a local level as strengthened communities, economic growth, and a robust partnership between the College and the community.

Community Development Context

It is still important to discuss community development in such a wealthy country as contrary to images of an elite, prosperous American society, areas of the United States face enormous issues with poverty and inequality that are more commonly associated with the 'Global South'. For example, the United States incorrectly maintains an illusion of widespread affluence but according to the GINI ranking, which is a collaborative income inequality ranking between the United Nations, the World Bank, the CIA, and the Organization for Economic Development, the United States is the forty-second most unequal country in the world in terms of

income distribution. Additionally, thirty-three percent of Americans are in or near poverty (Crawshaw, 2011).

At a more tangible, local level the census statistics for Meadville are disheartening. According to the 2010 Census, twenty two percent of Meadville's population lives below poverty line compared to twelve percent for the rest of Pennsylvania. Additionally, about twenty five percent of children in Crawford County live below the poverty line and the median household income for Meadville is $38,616 (U.S. Census Bureau, 2011) whereas Allegheny's cost for tuition and fees for 2013-14 is $49,020 (Allegheny College, n.d). The large financial cost of Allegheny College juxtaposed against the economic issues in the area may cause students to face challenges of an insider-outsider dynamic when participating in service-learning.

Paradoxically, even with domestic problems of poverty and inequality, international development has become a common focus of Western nations, including the United States. An enormous number of international development organizations exist today, with estimates from 40,000 to over 70,000 organizations worldwide (Easterly, 2006). Some of these organizations, such as the United Nations Development Program (UNDP), the World Bank, International Monetary Fund (IMF), and the United States Agency for International Development (USAID) appear ubiquitously around the globe. The stated goal of many of these international development organizations is to help, assist, and develop impoverished people, communities, and countries (USAID, 2012; UNDP, n.d.; IMF, n.d.). To illustrate, the UNDP website says that the, "UNDP is…an organization advocating for change and connecting countries to knowledge, experience, and resources to help build a better life" (UNDP, n.d.). Although these organizations may appear separate from Allegheny College, students may work with these development organizations through direct internships or study abroad experiences. At the very least, large international organizations like the World Bank direct global development policy, which influences the projects Allegheny students participate in.

Current State of College & Community Development Work

This project examines the role that college students play in community development internationally and domestically and their ability to address community problems through a variety of methods. At a national level, college students predominately participate in community development through service-learning classes, which are courses that include community service

in their curriculum, and volunteering (Corporation for National and Community Service, 2006). Service-learning is the most commonly used phrase to describe college students participating in community development projects. Internationally, college students participate in community development through international service trips and internships.

Several scholars highlight both the benefits and problems that result from college students doing community service (Sabia, 2008; Milbourne, 2009; Devereux, 2008). For example, Debra Sabia points out the benefits of participation, saying that college students who participate in community service better connect their education to the wider world and will be more active citizens in the future (2008) while others feel that college students do not properly understand the community context to work effectively (Eby, 1998). Another scholar, Peter Devereux, points out that international community service trips, which often include college students, are not always beneficial (2008). He argues that the international community work can provide little benefit and instead promote selfish, imperialistic sentiments among privileged individuals if not done carefully but on the other hand, service trips can be straightforward and provide necessary technical assistance (Devereux, 2008).

Jones & Abes (2004) highlight the growth of compassion among college volunteers who participated in a college course with a community service component and found that the compassion developed from participation was enduring and important in the construction of the volunteer's identity. Another study found that students who participated in service learning showed increases over the semester in civic action engagement as well as personal assessments of skills such as leadership and problem-solving (Moely et. Al, 2002). Astin and Sax (1998) found "that participating in service during the undergraduate years substantially enhances the student's academic development, life skill development, and sense of civic responsibility."

Service-learning opportunities also exist abroad and no matter its benefits or problems international service-learning opportunities are growing rapidly. Nationally in the 2010-2011 academic year, 270,604 U.S. college students studied abroad for academic credit and the number of students who study abroad has tripled over the past two decades (IIE, 2011). Many study abroad programs include service opportunities and while many studies point out the student benefits of studying abroad, few studies focus on the role of college students' in international community development. Still, Hadis discusses that many studies show that students who participate in study abroad experiences acquire global-mindedness, grow intellectually, and

develop personally (2005). Finally, Dolby found that beyond 'encountering another world' and 'learning about a different culture' studying abroad offers students the potential to better understand oneself and to develop personal identity (2004).

Contribution:

This project examines how well Allegheny College students are prepared to participate in community development work and how their experiences are similar or different to the wider academic literature around service-learning. As the college looks to expand its community service outreach and influence, it is essential to see where students succeeded and struggled. Domestically, Allegheny College has spent a lot of resources on service-learning through courses, work study positions, and policy. Therefore my project examines if, according to students, those resources are being spent well or in what ways Allegheny College can improve its civic engagement.

Additionally, Allegheny through its strategic plan, Combinations 2020, will require students to study away and looks to improve its community development work (2011). Since school-sponsored international service trips to Nicaragua and Alternative Spring Breaks (week-long service trips around the Eastern United States may count for this study away requirement enrollment in ASBs or international service trips could expand. My interviews can help the college expand these programs effectively.

Little literature can be found about college students doing community development work abroad. Although many scholars identify the benefits of study abroad, most do not discuss community development projects that college students participate in. Instead, a large portion of the literature focuses upon language development and personal skill development (Dolby, 2004; Hadis, 2005; Freed, 1995; Brecht et. al, 1995; Engle & Engle, 2004). Also, community development literature focuses on how professional community development actors (e.g. USAID or a national government) behave, succeed, and fail but do not discuss the role of students as prominent actors. Therefore, my research looks to add insight about students and international service-learning. Finally, I constructed two training modules to address gaps that students noticed in their preparatory trainings, social change strategy and international issues of identity.

Purpose Statement:

The purpose of this project is to understand the experiences of Allegheny College students who participate in community development both domestically and internationally. Specifically, this study used interviews with five current students to identify where they felt Allegheny College prepared them well and/or poorly to participate in community development work. I made recommendations to the school from the collected results regarding the ways to improve its trainings and I created a training module for ACCEL that ACCEL staff can use to better prepare students.

Limitations of Contribution:

This study provides an incomplete picture of service-learning at Allegheny College by interviewing a single group of stakeholders. The exclusion of community members, site supervisors, professors, and other stakeholders prioritized student voice. While this may provide an imbalanced perspective on community development, Allegheny College's primary mission, discussed in the introduction, is student development. As a result, it was necessary to focus limited energy and time on students.

Chapter 2: Methods

Overview of study:

I conducted five semi-structured interviews and then contextualized interview results within service-learning and development theory literature. Interviews were compared and contrasted along major themes (e.g. identity) that arose. Finally, a series of recommendations and two training modules were created for ACCEL. The training modules were based on what gaps in preparation students noticed.

Choice of Study Design:

For this project my main method of data collection was semi-structured interviews with Allegheny College students. Unlike surveys where specific, detailed questions are determined beforehand the semi-structured interview allows two-way communication and is the approach that most appropriately gathers information, "concerning interviewee's personal beliefs, considered opinions, and insights" (Connell, Lynch, & Waning, 2001). Semi-structured interviews provide reliable comparable qualitative data because participants are able to discuss topics in detail and in depth (Cohen & Crabtree, 2006). Also, bias is reduced through semi-structured interviews as the interviewer has a few standardized questions but the interviewee is able to answer in most appropriate way for them. General, relevant question topics are identified beforehand but not all questions are created ahead of time. In contrast to semi-structured interviews, structured interviews with inflexibility can prevent an interviewer from following up on responses or seeking an elaboration on answers. Within the semi-structured interview aatechnique interviewers have the ability to pursue insights and to shift the interview to their own interest (Connell, Lynch, & Waning, 2001). Additionally, when individuals are interviewed personally they can become more willing to discuss sensitive information (Case, 1990).

Interview Questions:

Interviews were centered on interviewees' experiences with community development work. The interview questions (*see Appendix 1*) were centered on four key, but general, themes; background of the person, preparatory work before community development, community development experience, and reflection. In addition, I used the probing technique to follow up on

participant responses for further clarification or for more details. I used standard probes to stay neutral but gather further information without biasing answers (Harrell & Bradley, 2009). See the table below for different probing techniques:

Type of Probe	Method
Repetition Probe	Repeat the question
Echo Probe	Repeat the last thing interviewee said
Bait Probe	Attribute controversial views to other, unnamed individuals
Silent Probe	Remain quiet for interviewee to continue
Uh-huh Probe	Continue with narrative because of affirmative comments
Tell-me More Probe	Explicitly ask for more detail

Table C: Probing Techniques (Bernard, 2006; Harrell & Bradley, 2009)

The probing technique was used carefully as there was the potential likelihood that an "I don't know" or an incomplete response does in fact mean that the interviewee does not know. By asking a probing question the participant may have felt pressured to create an answer. Yet, probes such as the bait probe can be essential and baiting can be used to imply that the interviewer already knows information that an interviewee may initially hesitate to divulge (Bernard, 2006).

For interview protocol I used the inverted funnel technique. This questioning approach starts with closed, specific questions (e.g. background questions) and builds up to more open questions (Harrell & Bradley, 2009; Camino & Payne-Jackson, 1995). This approach allowed participants to become comfortable with the interview format before I asked more pointed questions. This was the most appropriate protocol to follow as the participants were generally unfamiliar with formal interviews and it allowed participants to become comfortable before potentially intimate or personal questions were asked.

Participants:

I interviewed five students chosen for the following criteria:

1. In the most general sense, participants had basic knowledge of service-learning
2. Participants were students who did community development work both domestically in Crawford County and internationally through a study abroad program or an internship.
3. Interviewees were seniors in standing. Seniors are the most effective in reflecting upon their entire college experience and the role that community development played within it. They could provide insight and connections other grade levels could not.
4. Consideration of ACCEL staff suggestions. ACCEL recommended some students to interview so that I interviewed people beyond personal relationships.

Before each interview I summarized the research's purpose and why I felt the participants were to important interview so that they were primed to connect responses to my research topic. Then I reviewed the expected length of the interview and how interviews would be used to evaluate Allegheny College's service-learning programming. I did this initial introduction to set up to ensure a strong rapport with the participant before the interview started.

I conducted one preliminary student interview to become comfortable and familiar with the process and to examine question structures so that the following interviews would provoke relevant, meaningful responses. The preliminary interview results were not used in final data analysis.

I used a digital audio recorder to record each interview and I took infrequent notes. Following each interview I elaborated upon my notes and wrote down main points or themes of discussion. Next I used computer software to transcribe the audio recording of the interview. Once transcription was complete I summarized each interview into the four question categories; background, training, experience, and reflection and compared and contrasted what interviewees said.

Analysis and Final Product:

To analyze each interview I considered what topics were common in multiple interviews and what comments were isolated to a participant. Then responses were connected to the wider literature and a series of recommendations were made and shared with ACCEL.

Finally I created two preparatory training modules for ACCEL to use. These trainings address deficiencies Allegheny College students noticed in the preparatory work.

Limitations of Research Design:

This research is constrained by the amount of time in which it can be completed. For this project I will only interview five students for analysis. Five students are only a small sampling of students who are involved in community development work and it remains difficult to extrapolate from such a small sample size. This prevents me from making more confident generalizations. However, the purpose of this project can still be met through five interviews. They will still provide a basic understanding of successes and failures that Allegheny College needs to recognize as it seeks to implement its strategic plan. Furthermore, by including interviewees that ACCEL suggested make the project most relevant to their needs.

Interviews are also intrinsically limited. Interviewees may have incomplete memories or may be uncomfortable sharing personal details. Because of this, I sought to seek to establish a strong rapport with each participant.

Chapter 3: Service-Learning

Historical Context

Historically, service-learning owes it start to the work of Jane Addams and John Dewey. In the Progressive Era at the turn of the 19th century, Jane Addams and the settlement house movement pushed the general community to address the destructive forces of capitalism and offer poor laborers and immigrant's support and assistance to enhance social mobility (Saltmarsh & Zlotkowski, 2011). Additionally, through her work Addams, "helped to define the new field of sociology, introduce scientific method into philanthropy, and invented a model of what would become the modern nonprofit human service organization" (Saltmarsh & Zlotkowski, 2011).

John Dewey was a close friend of Addams and shared similar concerns about capitalism and was critical of private, charitable responses to human suffering (1908). As unchecked capitalism created the need for charity, Dewey advocated the need for social reform and believed that a strong connection between education and community life could create the popular democracy necessary to enact effective social policy (Saltmarsh & Zlotkowski, 2011). Along with William James, another Progressive Era philosopher, John Dewey developed the intellectual foundations of service-based learning (Saltmarsh & Zlotkowski, 2011). Since these early, Progressive Era foundations service-learning and civic engagement experienced recent revivals in the 1960s, 1980s, and today. The 1960s provided young Americans opportunities with the ability to make change and work on social issues through activist education with the civil rights movement, the establishment of the Peace Corps in 1961, and the creation of Volunteers in Service to America (VISTA) in 1965 (Corporation for National Service, n.d). Then in 1969 different committed higher education and community service organizations came together and created a series of principles that still guides service-learning and civic engagement today (Corporation for National Service, n.d). The three principles this group established are:

1. Encouragement of students to participate in community service and meaningfully connect this service to academics
2. Schools and other invested community development actors (e.g. government) should provide funding and opportunities for student interested in service-learning
3. All stakeholders work together to plan, develop, and run service-learning programs

With a national initiative to promote service among undergraduates, the 1980s experienced a revival of service-learning and campus-wide service. These national initiatives included the Campus Outreach Opportunity League (1984), the National Association of Service and Conservation Corps (1985), the National Youth Leadership Council (1982), and Youth Service America (1985) (Corporation for National Service, n.d). Formed in 1985, Campus Compact, one of most prominent and long-lasting service-learning organizations, is today a coalition of 1,200 colleges and universities committed to the civic engagement purposes of higher education (Campus Compact, n.d.). Governmental policy was also instrumental to this rebirth, evident in the National and Community Service Act of 1990 and the National Service Trust Act of 1993. Combined, these two pieces of legislation have provided millions of dollars to support service-learning opportunities and ensured service-learning and civic engagement as national priorities (Kahne & Westheimer, 1996).

Now, the Corporation for National and Community Service characterizes the current civic engagement and service-learning push as the 'fourth wave' of civic engagement and characterizes it as a, "push toward a fully-engaged university as a whole: active, vibrant partnerships of scholars, as well as students and citizens who have the support and resources to achieve phenomenal things in education and in transforming communities nationwide" (n.d.). Many colleges and universities have invested human and social capital into service learning pedagogy and community-based educational experiences for students. Furthermore, the philosophy of civic engagement has moved from the implicit assumption of college's civic purposes to explicit and intentional action (Furco, 2010).

With this current revival a large portion of college students have participated in community development in recent years. According to the most recent statistics forty-four percent of college students volunteers engage in 'regular' volunteering in 2005, which is defined as volunteering twelve or more weeks a year with their main organization (Corporation for National and Community Service, 2006). Also, programs dedicated to encouraging students and faculty members to collaborate with community members expanded with the establishment of federal programs starting in the late 1990s, which were created to assist college and universities in addressing local, societal issues (Hollan 2001; Furco, 2010). One such program was the United States Department of Housing and Urban Development's Community Outreach

Partnership Centers (COPC) program. A program that operated from 1993-2008, COPC supported the development of regional partnerships between higher education institutions and nearby communities (Cherry and Sheffer, 2005). With such societal support civic engagement became a primary goal for many colleges and universities (Furco, 2010). For example, Harvard University, a well-known and highly respected academic institution in the United States, concludes its current mission statement as follows: "Harvard expects that the scholarship and collegiality it fosters in its students will lead them in their later lives to advance knowledge, to promote understanding, and to serve society" (Harvard University, 2010).

Current Terminology

'Service-learning' is a common term used to describe the relationship between higher education and community development. Unfortunately, with such widespread use of the word there is no unified definition. Traditionally, service-learning was characterized as experiential education focused on "reciprocal learning" where both parties, students and the community, would learn from the experience (Sigmon, 1994). Furco built off of Sigmon's earlier definition to describe service-learning as wide combination of experiential education endeavors, internships, volunteering, community service projects, and field studies (1996). In his definition of service-learning all groups involved in service-learning benefit and there is a positive, mutual relationship between community actors and university actors (*see Figure 1*). Other scholars explicitly include academics into service-learning and Hatcher & Bringle (1997) concocted one of the most widely used and comprehensive definitions service-learning as a:

> "Course-based, credit-bearing educational experience that allows students to (a) participate in an organized service activity that meets identified community needs and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility."

Similar to Bringle and Hatcher, Rosing et al (2010) define service-learning as "a pedagogy that engages students in service with underserved, marginalized and/or oppressed communities as a means to contribute to community development while these students learn about concepts, theories, and methods that are embedded within a course curriculum."

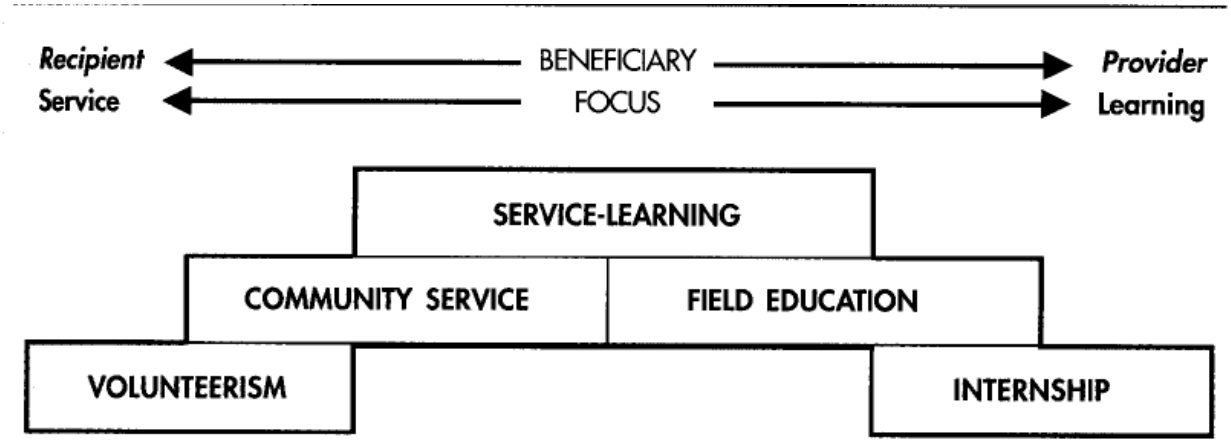

Figure 1: Furco's Service Learning

However, these definitions do not fit at Allegheny College since there is often not an explicit academic component to service activities like the Bonner Program. Instead, Allegheny College's service-learning is better described by the Corporation of National and Community Service's definition. According the Corporation, "Service-learning is 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" (n.d.). Although not academically-based, trainings and reflection are present in all of the Allegheny's CSSL Programs and provide an important learning experience.

Beyond service-learning civic engagement is another important term to define. While a generalized term, civic engagement can be defined as the central goal of service-learning and is active participation in your community to make a positive difference (Ehrlich, 2000). At the collegiate level civic engagement is both the present and future goal of service-learning. Service-learning provides students the opportunity to practice citizenship, participate in a community, and cultivate democratic principles such as fairness, responsibility, and respect for others (Chapdelaine et. al, 2005). Combined, service-learning and civic engagement are key components of Allegheny's community development work.

Benefits of Service Learning:

Many scholars argue that service-learning has a multitude of benefits. For students, participation in service-learning results shows enhanced learning if it is part of a traditional in-class curriculum and by putting theories students learn into practice it is assumed that they will better comprehend applicable concepts. For example, Gray et. al studied the large scale initiative "Learn and Serve America, Higher Education" and found higher levels of academic achievement and a strong academic achievement among students who completed service-learning when to compared to those who did not (2000). Another service scholar, Altman, contends that there are three types of knowledge: content knowledge, process knowledge (i.e. skills), and socially relevant knowledge (1996). Service learning can further both process knowledge and socially relevant knowledge (especially socially relevant knowledge) whereas traditional instruction is only effective in content knowledge and to some extent process knowledge

Students can also experience personal growth such as, "the development of attitudes and values, increased feelings of self-efficacy and self-esteem, and exploration of potential careers through exposure to a variety of work environments" (Waterman, 1997; Reinke, 2003). Service-learning can also positively influence student beliefs toward diversity, social justice, and other pro-social attitudes (Delve, Mintz, & Stewart, 1990; Dunlap, 1998). Also related to social outcomes, service-learning develops civic values among students (Astin & Sax, 1998; Giles & Eyler, 1994, Blieszner & Artale, 2001). .

Beyond individual students, colleges and universities can benefit from service-learning through invigorating connections with the local community. Additionally, colleges can market their community outreach efforts to recruit engaged students and to gain more donations from alumni. Community partners also benefit from service-learning. As many community agencies face resource restriction an extra set of hands and the opportunity to educate students and through students further their agency's impact and mission act as primary motivators for agency hosts to participate in service-learning experiences (Sandy & Holland, 2006; Tryon et. al, 2008).

Problems in Service Learning

Although a lot of service-learning research focuses on students' positive reactions to community-based learning concerns still exist. For many scholars, service-learning can enforce negative stereotypes and students' false perception of communities as helpless and passive

(Morton, 1995; Kahne & Westheimer, 1996; Ward & Wolf-Wendel, 2000). Additionally, there is the problem of benefits. Eby (1998) criticized service-learning and argued that at its worst service-learning is a method of exploiting poor communities for free education. While service-learning may champion itself as the best balanced approach to meet all stakeholder demands Ward & Wolf-Wendel (2000) found that most studies conducted only focus on student outcomes.

Furthermore, there is an inherent problem of privilege in service-learning as an unspoken truth about service-learning is that it has traditionally targeted and included White, privileged students (Mitchell & Donahue, 2009). An uncritical acceptance of racism can lead White students in service-learning to identify social problems in oppressed communities and assign those communities the responsibility to solve their problems. This can prevent White students from questioning the structural reasons for societal problems and have them shift responsibility away from themselves and towards others (Donahue, Bowyer, & Rosenberg, 2003; Mitchell & Donahue, 2009).

Furthermore, without careful thought service-learning can create a dichotomy of server-served that positions college students as altruistic heroes who are privileged with knowledge, expertise, and power to respond to community problems (Mitchell & Donahue, 2009). Students who do service-learning often enter the community from the outside, potentially strengthening the idea that deficient communities need outside support to solve problems (Eby, 1998). By participating in service-learning, students can be reinforced with this simplistic understanding of social problems and not see the strengths and resources that already exist in communities. Harm can also arise from the transient nature of students. As a result, relationships are short term and students may not put much value into the relationship whereas it could be a very significant relationship for a child or young adult participating in the program. The dissolution of the relationship may hurt an already at-risk population looking for stability (Stoecker & Tryon, 2009).

Another service-learning concern is that it creates tension between different community stakeholders. A study conducted by Rosing et. al (2010) found that students felt community agencies were unprepared for volunteers and had a poor organizational structure. As a result, students developed negative conceptions of their service-learning work and the effectiveness of the organization. Community agencies may initially be eager to partner with universities for service-learning but the inclusion of students may require lot of staff time and resources because

of training, supervision, and education. Without a proper understanding of the site (agency) or community work students felt unprepared and wished for more support. By better identifying value and importance of service-learning for the students and promoting more time with community residents, Rosing et. al (2010) argues that service learning could alleviate this problematic tension.

Additionally, Rosing et al (2010) noticed a common debate among service learning professionals is how much preparatory information should be given to students at the start of their community work and this is one of the central questions of this project. Some argued that students should draw on previous expertise in working with some sort of populations, where others purposely put students in situations in which they have no experience or expertise so they can learn the most. Students appeared unsatisfied with the timing of community work as well. Some students found that at the end of the semester that their community work was incomplete and had a desire to continue their work. Yet, other students found that service learning was an over commitment because of its time requirements for the overscheduled college student.. Rosing et. al (2010) suggests many different methods for improvement including a stronger connection for students to their academic work and/or college life to service, greater connection to community residents, and the establishment of clear, mutual goals between community agencies and educational institutions. But still the fact remains that such debates and dichotomies in approach make service-learning challenging to fully implement.

Similarly, community partners are also at times critical of service-learning. A major concern for community partners is that service-learning can be too academic-centric; the partnership's goals, purposes, are often driven by the need of the colleges and universities rather than the community agencies (Bloin & Perry, 2009). Other similar studies found scheduling conflicts and student commitment as barriers to effective partnership (Vernon & Ward, 1999; Sandy & Holland, 2006). One of the major concerns is the difference in expectations and priorities between students and agencies regarding their working relationship (Jacoby & Associates, 1996). Indeed, Mills (2012) structures his study upon four contrary points of views held by students and agency hosts; 1) student emphasis on hours versus agency emphasis on commitment, 2) student emphasis on learning versus agency emphasis on efficiency, 3) student

emphasis on flexibility versus agency emphasis on dependability, 4) student emphasis on idealism versus agency emphasis on realism.

The two most problematic issues for community agencies were student emphasis on hours and student emphasis on idealism; sixty-nine percent and seventy percent of agency hosts respectively experienced tension. With hours being the primary measurement of commitment in service-learning endeavors, students' focus was oftentimes on the completion of hours. As a result, some agency hosts felt that students inappropriately prioritized hour completion over quality project completion. Additionally, agency hosts felt that students were naïve and unprepared with the realities of community work such as service recipients who may need help but stop coming to the agency (Mills, 2012). Students, they believed, were quick to judge failures without properly understanding the limited resources and historical reasoning behind realistic decisions. The differences in ideology evident in partnerships are underlying factors that potentially influence the various conflicts highlighted in this section. In a different study on a community writing program, Bacon (2002) highlights the clash of expectations between the students and agency partners. Students expect agency partners to act like teachers, where agency partners expect students to act like professional freelance writers.

Lastly, it is also important to talk about faculty as they are an essential part of service-learning success. With the temporary, periodic nature of academic calendars and the transient student population, faculty members can be the constant, institutional contact that continues school-community partnerships after a student leaves. However, a central challenge for faculty members is their identity in service-learning. Bacon (2002) identified a cultural divide between those from the community and those who work in higher education. Faculty members are inclined to see themselves as experts and people who will impart knowledge on both students and the agency partners. In contrast, while agency staff members act as supervisors and teachers at their agencies they are more willing to see themselves as learners and to see learning as a collective activity (Bacon, 2002; Stoecker & Tryon, 2009).

A central challenge to effective community development work is bringing together the different ideologies and interests of all stakeholders. Sven Groennings interviewed more than 20 service agencies and found that:

> "While both service agencies and educational institutions are stakeholders in service-learning, the partners represent two cultures, which differ in purposes and considerably in vocabulary. Each of the partnering sectors lacks a solid widely-shared understanding of the dynamics of the other. There are weaknesses in the structure of inter-institutional relationships ("disconnects") which hamper communication, conflict resolution and the development of leaders who are accustomed to working together" (Groennings, 1997).

With such discrepancy between stakeholders, service-learning cannot effectively act as the agent of change it purports to be. Consequently, some scholars question the value of service-learning, arguing that it does not address real community problems and does not teach students well but rather develops an inadequate understanding of service and social issues (Eby, 1998). While service-learning may be extremely useful to different stakeholders it is important to critically analyze its shortcomings in a way that with benefit everyone.

International Service-Learning

International service-learning (ISL) is the term used to describe the work American students partakes in, in international contexts with international organizations. In the last decade, there has been an expansion of ISL with students in East Africa (Johnson-Pynn & Johnson, 2005), South Africa (Bender & Bender, 2008), Ireland (Casey & Murphy, 2008), and Hong Kong (Ngai, 2006) who are participating in service-learning programs. These individual countries have developed their own models of service-learning around context-relevant issues such as wildlife conservation and environmental educational in East Africa. However, in this section ISL will focus on U.S. students participating in service-learning experiences abroad.

Originally, international educational experiences were created to complete lofty goals of intercultural understanding and world peace (Crabtree, 2008). Initially while only a small percentage of affluent college students could have an international educational experience, today international education is popular among a large percentage of college students. Yet, there are some concerns with the recent trend declining in time commitment, with the average international experience now a semester or less there are accompanying concerns of reciprocity and quality of international study (Green & Baer, 2001). O'Donovan (2002) recommends that colleges and universities re-evaluate their ideas of global citizenship to guarantee they consider

social justice concerns. To address such concerns observers suggest meaningful contact with social issues along with student participation in community-based programs and experiential learning activities will both increase student's global citizenship and best serve local communities (Barker & Smith, 1996).

Cross-cultural adjustment and students participating in international community development are two major concerns for ISL. Culture shock is an immediate concern when discussing cross-cultural adjustment and most models of culture shock include phases of psychological disruption, gradual adjustment and adaptation, and finally behavior and attitude changes (Adler, 1975; Kim, 1995). A similar model for service-learning was proposed by Rockquemore and Schaffer (2000) where students went through a cognitive process of initial shock to 'normalization' and finally 'engagement'. Other research by Pusch (2004) found that ISL experiences could result in increased self-awareness, cross-cultural, and intercultural learning. With Allegheny students participating often participating in short-term ISL experiences, often in so-called "developing" countries culture shock and cross-cultural adjustment are primary concerns because of the sharp differences in culture. During short-term experiences students can face the challenges of culture rapidly when faced with global injustice and strong preparation should be done for confrontations with extreme poverty, gross inequity and injustice that define many ISL experiences (Kiely, 2004; Quiroga, 2004). Following the ISL experience may be even more difficult for students and Crabtree (2008) suggests that re-entry programming is necessary.

Both in the domestic and international context Allegheny College students participate in community development but few service-learning scholars critically study the different theories and models of international development (Crabtree, 2008). During the 19th century the development was marked by the creation of nation states, a transition to industrial technology and the rise of markets because of industrialization (McMichael, 2011). Following World War Two and the independence of European colonies, development was widely understood as a process of modernization that prioritized economic growth (Gardner & Lewis, 1996). However, by the 1960s and 1970s the oft-promised economic growth was not apparent and dependency theory gained currency (McMichael, 2011). Dependency theorists argue that development is an unjust process whereas the richer become richer and the poor become poorer in both the international and national context because of past and continuing processes of exploitation. In

effect, dependency theorists believe that one group develops through the underdevelopment of another group.

Today, alternative models of development that focus on community-based and decentralized intervention techniques are gaining traction. A key feature of these alternative models of development is community participation in project design, implementation, and evaluation (Bessette, 2004; Moemeka, 2000). At least in rhetoric large international actors like the World Bank and USAID have encouraged community participation but questions of legitimacy remain as large-scale state and internationally sponsored development programs prioritize national economic growth and market-based solutions (McMichael, 2011).

At a collegiate level, small NGOs can be important partners for ISLs. Through these partnership students can connect meaningfully to communities in so called "developing" countries, build cross-cultural relationships and participation in community development, and provide students necessary perspectives on development and community (Kiely & Nielson, 2003; Simonelli et al., 2004). No matter the relationship or its current formation, ISL experiences are implicated in development's history through projects, collaboration with NGOs, and its ethic of global citizenship.

In brief, service-learning, domestically or internationally has deep sturdy roots in the works of John Dewey and Jane Addams and by properly understanding these roots we can better define what service-learning and civic engagement is today. Currently, we are in a rebirth of service-learning's partnership with higher education and while there are many benefits associated with service-learning there are potential pitfalls as well. Through examining the strengths and weaknesses of service-learning and studying the recent expansion of international service-learning opportunities Allegheny College can effectively work to make its strategic plan successful.

Chapter 4: Interviews*

*Chapter Four provides a summary of each conducted. Names were changed and general identifying language was avoided to ensure anonymity. Although commonly referred to throughout the project as service-learning student activities in this chapter will be mostly

described as ‘community development work’ because that is the language Allegheny College students use.

Interview One: Bill

Background

Bill participated in community development work before college but unlike most other students interviewed family members or community connections did not motivate him. Instead like Chris, another interviewed student, Bill was motivated for a scholastic requirement to complete 300 hours of community service to graduate from high school. From his high school requirement Bill looked around a lot for different opportunities and joined many short-term service projects.

But unlike Chris, Bill said he was actively passionate about community development growing up and attributes this passion to his childhood setting. During his childhood, issues of power and privilege were very apparent in Bill’s community. With his experience of inequality Bill described community development differently than other students and thought of community development in terms of changing structures and power relationships. While Bill saw the value in individual service projects he maintained that quality community development critically examine how the individual actions influence change on a wider, systemic scale. Still, Bill thought meaningful community development had a personal element and used terms like “reciprocity” and “personal relationship building” which was similar to other students’ interest in community development as relationship building. He succinctly defined successful community development as when everyone feels good about the work being done.

Training

Unlike other students, Bill mentioned a non-CSSL (Core Student Service Leader) conference as his initial training around community development work but he did not find the conference useful because training were structured around the theme of white privilege which Bill felt knowledgeable. Similarly, Bill felt that the CSSL Program trainings were directed towards a middle class, white population that has never thought of community issues before and did not properly account for the diversity of CSSLs.

Bill did not receive any preliminary training before his CSSL site work, which he was ambivalent about. He thought that as each CSSL site is different that a uniform, generalized training may not be useful but still thought that the program should provide preliminary information. For example, Bill thought that learning about Meadville's history could help situate CSSLs at their work site and better understand their social and geographical location.

Once CSSL trainings began Bill did not find them particularly useful because they covered practical skill development that Bill thought he could either learn better at his site or had already learned about it. Also, he was theoretically frustrated that trainings focused on leadership and professionalism because he looked at it as preparing students for an office environment where you perform customer service and argued that community development is not the same as customer service because community development is not selling a product because of your behavior and leadership. Such trainings did not prepare students to challenge the status quo like Bill thought they should.

Finally, Bill felt most prepared to so community development work because of his classroom experience. He has taken multiple classes directly and indirectly related to community development, which he believes helped him build the knowledge and the theory to back his CSSL work. Bill's classes discussed problems at a high level, provided a nuanced perspective of successful development, and described power dynamics in development. He appreciated this critical approach to development and power and said that on a large scale it is important to recognize who has voice and who wields the dominant narrative.

Experience

Bill was first exposed to community development work through ACCEL and Service Saturdays. While he viewed Service Saturdays as beneficial he worried about the future impacts of service if students only participated on infrequent service projects like Service Saturdays. Bill said that although these experiences may build personal relationships between students he did learn a lot about the community and the people where he worked. Oftentimes, Bill felt like he was playing devil's advocate when he did not go along with the happy, 'we should do this because we have the privilege to' dominant narrative and he found the lack of critical thought disturbing. Once his CSSL trainings began Bill did find stronger, critical thought about

community development experiences but like many other students interviewed Bill found both CSSL trainings and reflections to be repetitive.

Unlike the rest of rest of the students interviewed Bill talked explicitly about how race affected his work. Bill noticed that community members and supervisors assigned him a racial identity during his work that did not match his own personal conception of identity. He also felt that trainings and the CSSL programming was constructed for a privileged white audience that had not encountered issues of racism and bigotry like he had in the past. There were also problems of race and power in Bill's abroad experience where structures favored white dominance. Race was a difficult issue for him because no one else really appeared bothered or concerned with behavior and the roles that they played internationally or domestically. He felt that peers were willing to put in 'a hard day's work' volunteering and then did not reflect upon the racial inequalities that existed. Bill argued that people were not overtly racist but "did not understand the structural reasoning behind why things were the way they were".

Abroad, Bill struggled with always being seen as an outsider abroad and dealt with what he considered 'classic' insider-outsider dynamics. He could not overcome the language barrier and communicate with the local community about their own needs or desires but had to completely rely on his supervisors for guidance. Bill could not understand local politics or situations either and felt it was very difficult to connect to the community in a meaningful way.

Additionally, Bill experienced difficulty in navigating a new culture. In the United States there are principles of democracy and punctuality that he did not find in his host country. Bill's internship was set up in a very hierarchical manner and he had difficulty in challenging his supervisors for their inappropriate behavior. They felt threatened by his American rebel ethos and angrily responded to Bill's criticism. While he alleviated some tension by explaining his reasoning he still felt an awkward tension develop that would continue throughout the rest of his internship. Another cultural difference that Bill struggled with was punctuality as he wanted to finish tasks and complete goals on time but his supervisors were very lackadaisical about projects. This frustrated Bill as he was not able to finish his internship work before he left the internship because many tasks were not given to him until the last minute.

Domestically, Bill said he has not faced many problems his CSSL work site when compared to his international experience. Bill describes his community development work as very professional with an office type atmosphere and his supervisor provides a clear set of

directions and expectations so he does not struggle to complete projects at work. However, Bill questioned the community of his work because he had little interface with community members.

Reflection

Bill appreciated the different opportunities to work on community development but did not feel completely satisfied with what was done and some of the language surrounding service-learning at Allegheny College he found problematic. Although critical of trainings, Bill thought that more trainings, if done well, could better student involvement in community development. He suggested that trainings at all levels should be done including short-term service opportunities like Service Saturdays and Alternative Spring Breaks. Especially with short-term service Bill felt that students could develop a shallow view of community development and perpetuate inappropriate biases if not addressed through training. He said that students, if not forced by trainings or reflection, would not discuss the structural causes of social problems.

Bill thought there was some reasoning behind this as in the United States (he thinks) people grow up and know that problems exist but there is a mantra of 'how good it is to be an American' and 'if you work hard enough, anything can happen'. With this kind of mantra Bill reasons that Americans do not see many surface problems because unlike countries abroad there are not visceral problems like sewage in streets or trash burning. As a result Bill says that since there is nothing on the superficial level American social problems are deeper and harder to get to. Bill believes that with this difficulty in identifying fundamental problems Allegheny students have a shallow conception of community development but does not believe that the problem is unique to Allegheny and is skeptical about higher education's preparation around structural issues.

Lastly, Bill advised that if students are interested in community development to take relevant classes as they will introduce the basic theories of power and privilege and also provide students the appropriate language to talk about these issues. Personally, he found classes very useful to critically examine the work he did and understand his identity in community development better.

Interview Two: Sam

Background

Following a common trend, Sam became involved in community work at Allegheny College because of his past experience. His father was very active in Sam's community growing up and so community involvement was an expectation and part of his life before college. Sam saw community development as simply creating a sense of community by bringing people together around a common interest. With a common interest Sam believes people who would not usually come in contact with each other can connect and build relationships off of that common interest. While Sam believes that these relationships are important to community development he also suggests that strong leadership is necessary to ignite passion and to organize people.

Training

Sam explained that he had mixed feelings about the trainings he took part in. On an individual level, Sam generally does not see much merit in the idea of preparation but rather prefers to "jump into things to learn". According to Sam, the CSSL Program puts a lot of energy into training its members with the general goal of exercising CSSLs' brains to critically think about the work that they do. Sam says that benefitted from this introspective training as his ideas and behavior matured and that he experienced personal growth through reflection. Still, Sam considers CSSL trainings around discussions largely ineffective because oftentimes do not actively try to force CSSLs to critically think about their work but rather share the same regurgitated answers. Also, he believes the trainings can be connected to his work but are often disconnected, especially as the CSSL Program has expanded in size and now Sam sees the program as embracing everyone's perspective but too detached from individuals. As the meetings can be too large Sam says a structured town hall sort of meeting instead could be more useful. He also suggests small groups trainings, based on topic rather than class year as a better type of training. These smaller groups could use hypothetical projects and situations to help CSSLs address real situations that could occur and look at their work in a different way.

Like Emily and Bill, Sam believed that trainings focused on the same large overblown questions and the conversation around these questions is stale. Also similar to Emily, Sam suggests that including more community partners in CSSL meetings would provide useful expertise and a stronger context for the work.

For international work Sam had concerns as he felt that he received little formal training at Allegheny College for the experience. There were a few meetings with basic sensitivity training but he felt that more sensitivity training could have been useful. Many Americans, Sam suggests, have sheltered lives and are unprepared for the sharp contrasts and realities of different world views and experiences. Although Sam believes Allegheny College did not prepare him well once abroad he had lectures in his host country about different world perspectives and discussed the effects of globalization, the combining of different cultures to create new ones, and issues of marginalized people.

Sam noticed that some sort of training would have been useful. Nevertheless, like other students interviewed Sam was skeptical about how the training would connect to the international experience and worried about the quality of additional trainings. Although he had little experience with formal, internationally-focused trainings Sam felt he was able to make up for it using the CSSL experiences he already had. Still, Sam could not make up for it completely and noticed that he could only get up to a certain point before his lack of training prevented him from further engagement.

Lastly, Sam took courses at Allegheny related to community development that he believes helped conceive of community building in a stronger way. Beyond the VESA curriculum Sam does not believe that many classes talk about community building.

Experience

During Sam's experience he faced many challenges at the beginning of his CSSL work Sam found it difficult to organize people and did not have a sense of the best way to do it. Upon reflection, Sam thought it was difficult because he did not have an established identity in the community and he lacked practical experience with project development and community outreach. Additionally, he saw the host organization supporting his project as detrimentally strict and bureaucratic since it wanted to see biggest returns with least amount resources invested in Sam's proposed projects and the lack of resources and administrative support added further challenges to working with the community.

Another challenge for Sam was building trust because of the short-term, transient nature of college student projects. Trust, according to Sam, is necessary for community development and a common factor for success. However, the people that he worked with did not know how

long Sam was going to stay or if the projects he proposed would remain year after year and as a result the trust that he wanted to build never came to fruition. This concern of transience was also seen in Sam's abroad experience. At one site abroad Sam noticed that there was a period of a few weeks where no interns worked and then the new interns would either repeat what the past interns did or start something completely unrelated. Therefore Sam worked to build a manual and a 'how-to' program so interns would not repeat the exact projects and could instead build off what was already done. But even long-term commitment did not guarantee success for Sam because he believes that tension can build over time and that conflict arises often after spending a lot of time together with the same people.

For Sam the insider/outsider dynamic abroad and domestically also acted as a barrier to successful community development. In his international work the key insider-outsider designations centered on language and identity. Although Sam knew the national language he struggled to communicate when communities used their indigenous languages. Then common to other students interviewed Sam worked with people from different ideologies. Sam believes that the most effective way to work with people from different ideologies is to separate personal opinions from the project as differences they can distract stakeholders from their common goals. Abroad and domestically Sam says that withheld his opinion and did not share his opinion unless he was directly asked because as an outsider he did not feel comfortable commenting on what was important to do and what was not. Conflict arose at one Meadville site when Sam shared his thoughts because a community member complained that he was doing all the work and got angry with Sam for being a young outsider questioning his knowledge. Another poignant experience was working abroad Sam participated minimally in event but because of his presence opponents of the event painted it as an outsider, American-based event rather than one based within the community.

To complete projects Sam relied on himself. Community members helped with projects but he was not confident relying on them and felt rushed by the time restraints of some projects. Even where there was a couple of committed community members for a project Sam worried that it would be seen as their individualized project rather the community's project if they did too much work.

Reflection

Reflecting on his work Sam believed that the CSSLs do not embrace any community action through their work and an unfortunate separation exists between CSSLs. Personally, he does not feel connected to other CSSLs on a familial level and instead sees the CSSLs a loose association of people who should be working together more but do not unless by chance. As a group that preaches community Sam believes that the CSSLs should be working together as one group.

Abroad Sam felt that he worked with a successful community that showed him what a powerful, unified community could do whereas locally Sam feels that students lack good examples of strong communities except Creating Landscapes. During his experience in Meadville there were days and events at different sites where Sam saw the building blocks of a strong community but he believes nothing really came from those initial one-time events.

Reflecting on the school's training programming Sam sees room for improvement and believes serious there should be serious conversations about how students fits into a new country and impact the communities they travel to. In addition, Allegheny College needs to advocate a strong self-awareness among students who do such work abroad and says that those students should go through additional training before they study abroad.

Within the college Sam believes there are groups working hard to build relationships with the community but he does not believe that the effort is reflected at the highest levels of the institution. He was particularly concerned with the new four-year residency requirement and believes it isolates college students from the community and prevents a strong relationship from developing. While the numbers of student volunteers are large Sam thinks that most projects that students work on have shallow impact and the infrequent service opportunities do not build the necessary long-term partnerships and trust between the college and the community. In the international setting Sam noticed that the community would assess student work and he feels that community partners in Meadville should evaluate students. He feels that the CSSL agenda should always be subservient to the site and wider democratic decision-making and transparent assessment would improve the Program.

For students starting their community development work Sam says it is important for them to ask informed people about the community, the project, and the population they are working with to understand what is valuable to the site.

Interview Three: Kelly

Background

Similar to most other students, Kelly noted the importance of relationships to her community development work. But Kelly's relationship building and the importance of relationships was the primary and total lens of her community work. She believes that relationships are essential to understanding the story of a place as well as building the social fabric of a place. For Kelly the Meadville she understands is from other people telling stories about themselves and the place.

Kelly was active in community service before Allegheny College and said that every school she went to growing up had some service aspect or required service hours. Beyond school, her mom worked for a fundraising store for a nonprofit agency that Kelly regularly worked at. Yet, this engagement did not immediately transfer to Allegheny College community development work. At the beginning Kelly participated in a few Service Saturdays and Make a Difference Day events (one-time service opportunities) during her initial years in college but did not get involved as a CSSL until after her sophomore year. These one-time service opportunities could be considered introductions to a higher commitment where students can gradually build up a stronger commitment to community development. Even so, for Kelly one-term service opportunities were isolated experiences she had trouble remembering and while Kelly was interested in community development she did not feel at home on campus and said it was important for her to become connected on campus before becoming part of the wider Meadville community. Her transition to intentional, continuous community development work Kelly was motivated by a professor who noticed her passion and work in class and encouraged her to stay over the summer work on community-based projects.

Training

Generally, Kelly was ambivalent about training and thought it was not necessary in many situations. For example, she did not have any training on relationship building but found it to be natural process to connect with people on similar passions. For Service Saturdays and Make a Difference Days Kelly did not have any preparatory training and did not think any was necessary as these service projects were focused on project completion. Then before her CSSL work started

there was no preliminary training, which Kelly thought was good in some ways as she was still able to work effectively and rely on her supervisor's support. For her CSSL Program there are frequent reflection/training sessions where CSSLs share the positives and problems of their site work. However, Emily feels that the conversations are repetitive and unconstructive since the discussion is usually framed to arrive at the same exact conclusion of 'we are doing important work' and as a result, Kelly does not feel challenged to think about changing the way she works and struggled to understand the training's point. If the goal of the CSSL Program training was to make Kelly comfortable with the group sharing and to build a support network she felt the goal was not accomplished. It was helpful to have CSSLs doing similar work in these trainings but there was also CSSLs doing very different work that made Kelly question how she could connect with others. For her, more effective came from her site supervisors where Kelly learned about professionalism and skill development.

In contrast, Kelly felt that the training for her abroad experience was appropriate. In her host country, participants received training on how to interact with different identities such as racial identity and socioeconomic identity and proper social interaction with examples from past student experiences. Furthermore, she was prepared both from the perspective of an American and a country native, which helped her relearn social cues that are somewhat intrinsic for a local person. When Kelly does work in Meadville she does not consider social cues as much because she works with her own community and thus a lot of interaction is common sense.

Finally, Kelly considers talking with peers in similar programs about their issues and solutions as the best kind of training. Large conversations with supervisors present can make the conversation uncomfortable because of potential judgment. However, Kelly sees individual, peer to peer conversations as more useful since students can meet together and have honest conversations about the work because there is no one watching you.

Experience

Kelly believes that her all of her community development work was a key part of her college career but even today still faces challenges. Although some observers may argue that single, short-term projects seen at Service Saturdays or Make a Difference Days are not community development Kelly thought the projects are really needed and a necessary part of what community work Allegheny students do. On the other side, Kelly organized a Service

Saturday project at her worksite and knew that it could be easily interpreted as busy work for the students who came to her site their help and enthusiasm completed a necessary goal for her organization. Then at one early site Kelly felt unprepared when community members would tell her personal, emotional stories and said, “I had no idea when I clicked the button on WebAdvisor to take the job about the emotional intensity of such a position”.

Her most recent site was easier to work at and Kelly did not have any problem connecting with the population as her host site already had already established relationships with the community members. Yet, in a recent project she struggled as an Allegheny student to get support when she was not associated with an organization or someone known in the community and since there was not a previous relationship Kelly found it difficult to make a first connection. Still, Kelly thought it was important for her to practice developing prior relationships as she initially disregarded the established relationships she could use for support.

Navigating the insider/outsider dynamic abroad was much easier for Kelly than she thought it would be as people were considerate to her as a student and as a foreigner. Kelly believes some of their respect stemmed from her ability to speak the local language as she intentionally tried to learn certain phrases and words. Still, there was a large language barrier and she could not engage people in long conversations without the help of a translator. At other times Kelly felt uncomfortable imposing on the community and struggled with the levels of extreme poverty when her identity as an American made people question her motivations.

Domestically, one struggle for Kelly was the question of sustainability. Her CSSL program has existed for a long period of time and she questions if she is just filling in for the next student as students are a transient population. While her site supervisor may be satisfied with Kelly’s work she questions if the wider community finds any value in her accomplishments.

Reflection

According to Kelly, one key to community development success is patience, both in completing goals and buildings relationships and believes that with relationships building a meaningful connection and moving the relationship beyond professional to personal is an effective way to gain trust and to work better with people. Similar to many other students, Kelly said that her experiences lead to personal growth. She described herself as initially shy but once

she was forced to make decisions and work continuously with people Kelly became more vocal and more inclined to take personal responsibility over projects. Additionally, Kelly learned to how to generate publicity and communicate with potential project participants.

At the institutional level Kelly sees the role of the college as an organization that pushed her to do things that made her uncomfortable. As a freshman and a sophomore Kelly thought that the college's community engagement sounded cheesy but by meeting people in the CSSL Program and with professorial support she pushed herself to match interest with practice. She does not believe that everyone should do community development work but says if professors are encouraged to connect interested students with community work than programming could expand in an effective way.

Interview Four: Emily

Background

Emily participated in community development work before college when as a teenager Emily's older sister pushed her to leave the house and be active in the community. Her sister helped Emily find a volunteer opportunity where she taught environmental education and facilitated teenage skill development, such as resume writing and like many other students Emily was first encouraged to do community work by a family member.

From the start of her first year, Emily was connected with community development work in Meadville as she received an application for a CSSL position along with her collegiate application before she even stepped foot on the campus. At that point, Emily said that she was so involved with community development work throughout high school so it only seemed natural to continue in college.

One key difference between her and other people interviewed is that Emily did not use the word 'relationship' when defining community development and discussing its success. Instead, Emily conceives community development as providing people opportunities and the tools that allow people to better their own lives. She likes working with youth because they can gain the knowledge and skills to better themselves and as a result, improve the overall community.

Training

Paradoxically, Emily found trainings to be both helpful and ineffective. Emily thought that the CSSL Program does a suitable job combining practical and abstract, question-based trainings and correctly puts community development topics on a global level, advocates a communal perspective rather than an individual one and uses professional skill development trainings to build of her pre-collegiate work. Nonetheless, Emily felt that these kinds of practical trainings should stop once a CSSL is established at a specific site but incorrectly continue many times afterwards. Beyond regular CSSL trainings Emily found topic-specific training as the most effective since they enabled her to create more effective programming and understand the population better. Also she found her site mentor very helpful in understanding the space and Emily built her own programming on what the mentor did. At other sites, Emily had no preparation or deeper understanding of the issues and believes that she would have benefited from a structure about what day-to-day activities should be happening or goals for the program.

Emily's strongest criticism of the CSSL trainings is their repetition. Although she believes the overall reflection is effective, according to Emily, getting students to critically reflect about their work is necessary but after a while the training morph into one long conversation where life-changing questions are posed but do not help students uncover the answer. This process is repeated constantly and results in, "a never-ending circle of here's the problem, how can we solve it, no one really knows so let's go back."

Efficacy is also based on age as Emily states that the trainings are effective for underclassmen to reflect on societal and community problems but become less effective every year. She remembers taking part in the same conversations as a first year student that she does today and consequently Emily she suggests that since older students often dominate conversation the Program trainings explicitly have older students teach younger students or establish a strong separation in trainings based on class level or issue focus.

Emily had many suggestions to improve the training programs. Like Sam, to make trainings more successful Emily suggests that people outside of the CSSL Program should facilitate trainings to concentrate discussion around certain areas with expert support. Even beyond formal training, she maintains that talking with students who previously worked at a site as well as actual people in the community and workers is extremely important for successful

preparation. Another suggestion from Emily is to better connect actions to the questions asked; to answer the constant question, 'How do you change it (e.g. poverty)?' For example, Emily noticed that the topic of diversity was discussed frequently without dialogue on how to create an inclusive society and she thought it was important that the CSSL Program goes beyond race in its definition of diversity but maintains that a problem occurs when CSSLs say 'we are all diverse' because that language does not challenge unjust systems. Emily said,

> "We have conversations about different perspectives and diversity in places but we don't challenge them. We talk about what it is but don't challenge it. I think that is similar for a lot of things we do."

Another struggle that she notices is that the large size of the Bonner Program, one CSSL Program, causes that group to dominate CSSL combined trainings sessions such as Davies-Bonner trainings during the summer and the annual All-Service Leader training.

Internationally, Emily felt her CSSL work and trainings prepared her for her internship. However, Emily did not receive any preparation from Allegheny College on international cultural issues, specifically related to gender and privilege. Then once in the country the program directors prepared her "lightly" and went over these topics as fun facts like 'Men do this but women usually don't' but the joking manner in which gender and privilege was discussed did not properly prepare students. Instead issues of gender and identity affected behavior and interaction in a way that was not talked about and Emily says Allegheny College should provide more training for students and provide details of the places that they are going to. She says that this may be difficult with so many international programs and limited staffing but believes that it is still essential for the college to adequately support students. All students, including Emily, have skepticism about the amount of training that Allegheny College can provide for their international work and Emily concluded that she was still unsure of what Allegheny College could do.

Experience

Emily considered her abroad experience as mostly cultural learning with some community development work. In her host country people thought that because Emily and her

group were foreigners they were wealthy and privileged, especially when people learned that some of group, including Emily, were American. This frustrated Emily because many fellow students had scholarships from their home institutions or worked to pay for the international experience yet at the same she understood that the United States is a country with a lot of privileged people and grew to accept it. One day, a group of so-called privileged Americans came to her program site with toys and gifts for the kids and carried themselves as saviors that the community should be grateful for, which upset and angered Emily. Back at Allegheny she believes a similar 'White Knight' idea exists among her peers who are asked to do service, although most CSSLs do not subscribe to this mantra.

The language barrier was a central challenge for her abroad and although Emily's group had a translator who knew the project well and would assist but they still did not know the cultural norms and thought translation was an incomplete solution. The project she worked on was ineffective because its short time commitment. A lot of the youth Emily worked with were initially shy but opened up and became attached to group members by the second or third week but as her group left shortly after a month Emily struggled thinking that these vulnerable youths because of groups like hers would start to believe that people are always going to leave them. Consequently, she found the program as much more beneficial for the volunteers who came because of cultural learning and believed that the program should require a longer term for volunteers and interns to prevent a potentially exploitative, harmful situation. As previously mentioned Emily did not feel prepared for gender issues abroad and struggled with sexual harassment and gender differences. She had difficulty describing techniques and trainings that would have made the situation better and for her it was an individual, time-consuming adjustment.

Back home in Meadville Emily thought insider-outsider tension was part of her work. Common across her different work Emily noticed that people had preconceived notions of Allegheny College students as rich and privileged college kids. With Allegheny College students placed in this category it made Emily's youth empowerment programming challenging because they believe for Allegheny students it was easy to succeed and these Allegheny students, like Emily, would not comprehend how hard life can be. To combat this Emily found it useful to start each semester with a life mapping activity where everyone created their own narrative about who

they are and where they come from because it enabled her to connect on common struggles and triumphs.

At another site when Emily started community members involved in running the program did not think value student voice and ideas because, "they automatically thought that we could not identify their lifestyle because of our identity as the privileged, rich college kids" and at other times the community members running the program assumed Allegheny students were not performing the proper tasks. Accordingly, she struggle to create new programming as the parents were skeptical that kids would enjoy them but the college students intentionally thought that new activities would help keep programming fresh and get the kids more willing to participate. Once Emily's programming was combined with other programming and as the parents got to know her through their kids such difficulties dissipated. In her most recent work Emily ensures that she gets constant feedback from her site supervisor since she learned that creating a personal relationship was the best way to move beyond an insider-outsider difference.

Reflection

Similar to Chris, Emily thought having different supervisors made it challenging to get everyone on the same page and develop a clear, common understanding of goals. Without clear guidance Emily struggled at each site to determine appropriate goals but through time she learned the importance of communicating and building relationships with both supervisors and peers to share such concerns and to receive feedback on how to make her projects better. Although she did not explicitly identify relationship building in her conception of community development like most of the other students, Emily highlighted that the healthy relationships between her and different stakeholders (supervisors, community members, other Allegheny students) resulted in impactful work.

In the abstract, Emily was concerned by Allegheny's current structure of civic engagement and felt that Allegheny College students are not inclined to do community development work unless there is external pressure or if it is a one-time, temporary commitment. For example, she believes that a lot of students complete service for Greek life requirements, resume building, or financial gain. Although impactful community development programs exist she suggests that programs still struggle because of a lack of student commitment.

However, Emily did not think the students should be the only ones responsible for this lack of engagement and noticed that many teachers do not really care about whether you are active in the community and those who do are limited to one department, the VESA department. Emily says that the school encourages getting off campus, but all off-campus activities (e.g. Alternative Spring Breaks, community service, study abroad) are lumped together which prevents a clear construction of objectives and focused work.

Emily has a dichotomy of thought when she discusses students participating in service-learning. While Emily has found her community development work engaging she still considers it to be an individual choice and you should not force people off campus. At the same time with negative stereotypes towards the community as 'uneducated townies' she recommends that students better understand Meadville and if they engage in service-learning, to move beyond charity and instead build relationships and understand the root causes of problems like Bill. While Emily believes the first year seminar at Allegheny College should include a service-learning component she struggles to require all students to participate in service-learning because she does not think a requirement would benefit students, faculty, the college, and the community.

Interview Five: Chris

Background

Chris did not participate in community service work before college and describe his childhood as privileged and unconcerned with community beyond completing some service hours for a high school requirement. Though he was interested in social problems during high school Chris said that he, "did not want help people and waste his time being a goody-goody". Although he grew up in this area around Meadville Chris described his family as part of a whole different social circle so it was still a strange, new experience in Meadville.

During Chris' first year he frequently volunteered at a nearby farm because he was interested in the natural world and agriculture. Once he came to college his initial motivation for joining the CSSL Program was a desire to stay after the spring semester was over. However, his opinion on community development drastically changed as he progressed in his work.

Similar to most other students interviewed, Chris felt that community development was based on individual relationships and saw community development as "extending yourself and

understanding that we are part of a larger community and have a larger commonality." He characterized success at a micro level as developing relationships and a strong connection that creates a neighborly dynamic and at the macro-level Chris defined success as sustainability in projects and the creation of self-reliant community groups who benefit from partnership with groups like Allegheny College students but do not depend on the partnership.

Training

Chris' opinion on training was puzzling at times. He both suggested that the trainings, like the rest of students interviewed could be repetitive but also believed that trainings constructively changed his perception of community development and generally more useful than the other students. Before his CSSL work started Chris did not receive any training but talked to a CSSL friend to better understand what he should do. The trainings he did eventually take did not seem related to his work and Chris was pessimistic the trainings' effectiveness. Initially, Chris saw his work as individual work and pushed back on any connection to themes of community-building commonly found in CSSL trainings. However, trainings helped Chris recognize the importance of working with other people by constantly making him think about community. Initially, this frustrated Chris because his first site work was more labor based than many other CSSLs and he felt judged by others because his work did not meet these expectations of change and community development. Yet, Chris learned that wanted to be more engaged with community residents changed his site to do the stronger community work.

Peer-to-peer leadership most effectively prepared Chris. At one community site Chris learned a lot from another CSSL already established that knew the community, the organizational strengths and weaknesses, and mentored him whereas previously he did not have a mentor. Chris also suggested that more extensive trainings like overnight retreats are useful because he felt more comfortable being vulnerable than at the usual on campus training. Generally, he notices that although he felt the trainings were repetitive Chris sees them as more useful now than he did at the time. According to Chris, "[Trainings] did generally a pretty good job and inspired me to change my way of thinking about the world and community development and prepared me for the larger act of community development but not for specific types of work."

On the other hand, Chris did not find international trainings useful because they were extremely limited. Though Allegheny College prepared Chris on topics of culture shock, differences, and new experiences there was not any training related to international community development, which Chris thought was needed. Once in the country students learned the local language, some basic development theory, and had a few field trips but did not have any extended, intentional training. Through some coursework he used introduced to useful development theory and the host programs facilitated informal discussions related to development but Chris wanted more specific, practical training and noticed that students struggled unless they have done some type of community work in the past. From his Meadville community work Chris felt better prepared than many other students but still felt ill-equipped and believed that an initial group service project could have made the internship adjustment easier.

Similar to other students Chris felt that Allegheny College should better prepare students for international work but could not articulate what exact measures to take. He, like Emily, suggested that a stronger relationship with host institutions and a clearer program understanding could help Allegheny understand the students' circumstances abroad and as a result, better prepare students for that situation. Another suggestion was preparatory, specialized discussions but at the same time, he felt Allegheny College's ability to prepare students is limited.

Experience

More than any other student Chris struggled with his identity abroad and said that he was constantly perceived as an outsider. While his host institution understood the international student perspective his internship structure well was not set up well as students could not easily access support. At the first internship Chris felt that community members had predetermined notions of him and it was difficult to gain their trust. Beyond his host family Chris interacted with few people and he believed that people were cynical of outsiders because they saw a lot of projects from the Peace Corps, Fulbright Scholars, non-governmental organizations, governmental organizations fail. Nevertheless, community members see these projects as economic opportunity and therefore are still willing to host new projects and volunteers to earn money. Chris believes that projects do not last because they would require long term investment

that organizations often fail to provide and only a year later Chris is not confident that the projects he was working are ongoing.

Also, he noticed that many community members have a dependency mindset where nothing works because they rely on outside sources for their livelihood and a strange dynamic for Chris was an attitude where people recognized community as a worthwhile goal but did not take ownership of us. Then at his second internship abroad Chris was the first intern and he believes this influenced people's perception as community members believed that he was a rich expert who could get them whatever they wanted and expected him to have access to project funding, grant-writing experience, and expert knowledge on teaching English and agriculture. Conversely, Chris felt unqualified as an expert and expected to be a learner, not a teacher.

An additional challenge experience was Chris' relationship with his work supervisor. At one point Chris was tricked into leading money to his supervisor and someone from his host institution had to come and negotiate on Chris' behalf to get the money returned. As a result, his relationship with the supervisor was irreparably damaged as the supervisor was angry with him and still continued to ask him for money.

For Meadville, Chris felt that being from the area was helpful in doing this work and he believed that the work he did was a key part of his college experience. Chris said that, "my experience in Meadville more profound than my academic [work] or anything I've done on campus." Chris, like many service-learning scholars, championed the personal benefits of his experience including increased self-confidence, better communication skills, leadership development, and the acquired ability to confront problems, negotiate solutions, and work in a team. He argued that all of these important personal qualities could not have developed in an Allegheny classroom.

But his experience in Meadville was not without its challenges and he said that both the populations they worked with and the supervisors who guide their work looked at Allegheny College students, even as residents of the area, as outsiders. Chris believed that he did not develop any strong connection to the kids, parents, or community members because of this inside-outsider dynamic. He found his identity was hard to classify, specifically with disciplining kids as he was not an immediate family member or neighbor. Parents became upset with Chris if he disciplined their child were unwilling to accept the authority of a college student. Then community members at this same site were not compelled to see the long-term success of his

programming since they themselves were a transient and did not want to invest in making the community better. Beyond community members Chris could not connect with his supervisor as the supervisor did not see him as an equal, but rather as a college kid coming to do good things. As a result Chris did not feel his perspective valued and thought that the supervisor was cynical about new projects and ideas from their long term experience.

Reflections

The common challenge Chris noticed was at each project was his different supervisors and their divergent expectations with a supervisor from the sponsoring institution (Allegheny College, study abroad program) and from the site organization (internship, project site). Chris found it helpful to be clear in communication with everyone around about expectations, goals, and ideas to meet the many different expectations. He saw immense value in his community development experience and questioned why Allegheny College does not publicize its community engagement work more and with personal benefits like skill development, authentic engagement and relationship building in the community Chris felt more students should participate in community development work.

Finally, Chris felt it is necessary to be vulnerable to create a connection and honest understanding between students and community members for successful community development. Chris says a student has to be aware of their own identity and limitations when working so you do not self-aggrandize as a savior and creating a negative paternalistic sentiment and disconnect from others. Rather students should see the work as,

> "you are helping them out because something is not working for them or society is not working for them. That makes sense because they are one of you- part of you."

Chapter 5: Discussion

Trainings

Allegheny students noticed that reflection played a large role in their training session and Eyler (2002) found that reflection improved the ability for students to deal with complex social issues. While some Allegheny students learned from the reflection component of their trainings, they were also unsatisfied. For example, Sam noted the importance of reflection in critically analyzing his experience but still thought reflection was imperfect and almost every student shared frustration with the current reflection-based trainings and described both the practical skill-based and thought-based trainings as unnecessarily repetitive. As seniors, Sam and Emily felt that the abstract provided limited learning outcomes as they characterized the conversations as the same since freshman year. Focus, topic-based skill trainings were valuable, but students felt that a single training provided enough information and there did not need to be any additional ones.

Most students said a lot of meaningful preparation came from either site supervisors or fellow students. Student mentors provided a necessary understanding of the work site, while friends in the CSSL program allowed students to share frustrations and talk honestly about their issues, which Kelly did not feel was possible in the big group trainings because she did not have a personal relationship with her peers. As the CSSL Programs stress community, Sam found it strange that he did not feel strongly connected to other CSSLs and Emily had a similar concern, especially with the recent growth of CSSLs, and suggested that smaller, issue-based trainings across different classes could help build relationships between CSSLs.

Students pointed out that the VESA program is the place where they either learned or thought others learned about community development and believed students could use their classroom knowledge to prepare for working abroad and domestically. Still, the VESA program may be insufficient, as Furco and Holland (2004) note that the strength of service-learning is limited when service-learning is established as a separate, independent program. Currently, VESA is an isolated academic program and does not yet permeate academic courses.

Also, previous community development work was used as training for new projects. Sam and Chris both used failures and frustrations from past trainings as new experiences happened. In other situations, Kelly and Chris thought experiences gave them skills that some of the other

students at the same site lacked. Chris found trainings generally useful as they shifted his perception on community development and encouraged him to be better involved.

Students held widely divergent views on training for international community development work. For Emily and Chris, issues of gender and identity were not adequately covered by Allegheny College and they struggled with those issues abroad. Sam felt that training was lacking, but believed that coursework abroad and at Allegheny College helped him understand the effects of international development like the hybridization of culture, when multiple cultures are fused together and create a new culture. Kelly comparatively felt the best equipped by training, but did not receive any training before she left the United States. Instead, her host country trainings focused on identity, learning from past student experiences, and hearing the perspective of an American as well as someone from her host country.

Finally, it is important to note that no students thought that there should be less training. All students were in favor in either more trainings or at least improved, current trainings. Even with their criticism students believed that trainings played an important part of their experience.

Relationships

Students built relationship during their community development work with differing levels of depth and authenticity. Sam believed the school's agenda dominated the work experience, meaning that his work was focused upon student interest rather that agency needs and he was concerned and as a result, building reciprocal partnerships between the school and community were a primary concern and he suggested that to create a more balanced relationship community partners in Meadville should train students and critically assess student work.

Through my work-study position in ACCEL as the Senior Intern for the Bonner Program, I am currently creating a community partner assessment with feedback from community partners and the ACCEL office like Sam recommended (*see Appendix 2*). Like Sam, partnership is a central concern for service-learning scholars and Driscoll argues that a disconnected relationship between a college and a community negatively affects community development (2008). He believes this occurs when there is "both internal and external perceptions of the campus as an ivory tower" and as a result, when campus and community partners sees themselves as separate, connected by individual relationships or a particular project, "their investment in each other will be somewhat limited" (Strait & Lima, 2009). Limited investment generates limited results and

Allegheny College needs to prevent being civically engaged on a case-by-case, student-by-student basis, and should ensure that "the terms of engagement, the ways of studying the issue and the ownership of the actions and the intellectual products are...negotiated by the legitimate local stakeholders" as this will have the greatest impact (Greenwood, 2008).

Concerns of reciprocity in community development work also were present in other interviews, as some students learned a lot from their experience but did not generate the long-term, lasting impact they desired. In recent years, Allegheny College received a 'Community Engagement' classification from the Carnegie Foundation but such designation could be flawed as Amy Driscoll, the director of the Community Engagement Classification for the Carnegie Foundation for the Advancement of Teaching, noted that those schools who applied for this elective classification, "could only describe in vague generalities how they had achieved genuine reciprocity with their communities" (2008).

With the student-community relationship, large disconnects can exist between the different stakeholders' ideologies. One service-learning scholar, Steven Mills, refers to service-learning as "border-crossing" since students and community partners enter new situations that they were potentially unprepared for and previously unexplored (2012). As discussed in the background, Mills found that in one service-learning program, four contrary points of views of students and community partners created a disconnect; 1) student emphasis on hours versus agency emphasis on commitment, 2) student emphasis on learning versus agency emphasis on efficiency, 3) student emphasis on flexibility versus agency emphasis on dependability, 4) student emphasis on idealism versus agency emphasis reality (2012).

Fortunately, the CSSLs interviewed did not identify any major conflict with the first three contrary points but focused almost entirely on the fourth point: student emphasis on idealism versus agency emphasis on reality. Students expressed frustrations with the current work at the site and the inability to get support for valuable new projects. For example, Emily wanted to expose youth to new ideas and create new programming whereas parents were much more willing to continue the same lessons they did in the past and Sam had a similar experience where one of his supervisors viewed him with respect, but rather as a nice kid volunteering. According to Mills, agency partners are less likely to support new initiatives and projects because of their established knowledge and experience about what works and what doesn't work (2012).

Domestic and International Identity

Students believed that their different identities affected their experiences. In Meadville, many students noticed that preconceived notions of Allegheny students negatively impacted their ability to build partnerships with community members. Judged as rich and privileged by community members the ability of students to understand life beyond Allegheny's ivory tower was interrogated, but by removing personal biases, sharing their own stories, and admitting mistakes most students were able to build relationships and trust. Still, with the transient nature of college students Kelly wondered whether people found any value in her as an individual or if she was just the next in a long series of college volunteers.

All students struggled at times with their identity, and struggled more so with identity when working abroad. Similar to their domestic experience it is interesting to note that a majority of students identified biases and preconceived notions from the community rather than of themselves whereas service-learning literature extensively discusses student bias (McCarthy & Tucker, 2002; Eyler, 2002; Einfield & Collins, 2008). Chris, more than any other interviewee, struggled with his outsider identity abroad and felt constantly judged and separated from the community he was working with. At his internships, Chris found it difficult to build trust with the people that he worked with and in one situation was swindled out of money by an internship supervisor, the key source of support for many college students doing community development work. Kelly, in contrast, felt that navigating the insider/outsider dilemma was easier than she thought it would be and found the people she interacted with forgiving. Instead, Kelly struggled more with the societal context, such as the high levels of extreme poverty that was similar to Emily's struggle abroad with gender, rather than her community development work, which she classified as more so cultural learning.

One key problem that every student noticed in his or her international work was a language barrier. When students became more comfortable in language use, some other barriers decreased, as they felt more able to articulate their needs and desires, as in the case of Chris, or more able to relate and connect with the community, as in the case of Kelly. Nevertheless, though students grew more comfortable in language knowledge, it remained a key indicator of separation between them and the communities they worked with. Kelly, Chris, Emily, and Sam all suggested that something was lost in translation even when two of them had access to a translator.

Finally, related to the topic of identity is diversity. Stoecker and Tryon (2009) characterize diversity as, "possibly the thorniest issue facing service-learning in higher education today" and both Bill and Kelly discussed the role of diversity in their work. Kelly said that topics like diversity are discussed in the CSSL Program but discriminatory structures are never challenged. Bill talked more extensively on the topic of diversity and was his major concern during the interview. As a minority student Bill felt that much training he took part in were structured for a white, middle class audience. Stoecker and Tyron (2009) found both service learners and organizational staff are predominately white, middle class, and from dominant cultural groups. Without critical examination Bill felt that many of his service-learning peers did not engage issues of race, which he found problematic. Like many scholars Bill felt that these opportunities could in fact reinforce negative stereotypes and a problematic perception of 'helping' the less equipped, less educated people (Kahne & Westheimer, 1996; Brown, 2001; Marullo & Edwards, 2000; Ward & Wolf-Wendel, 2000).

International Work

According to a 2009 study, the number of American students studying abroad almost tripled from 84,000 to 220,000 (Redden, 2008) and global service-learning was a central topic in each interview, as colleges and universities increasingly recognize their responsibility for preparing students for an interconnected and interdependent role. *Combinations 2020*, Allegheny's strategic plan, recognizes its mission "to prepare young adults to excel as citizens of a diverse, interconnected world" and seeks to have 75% of students study abroad by 2020 (2011). Yet currently, most students feel that Allegheny College's current level of training does not prepare students to do community work abroad (or international service learning). While Allegheny performs formal preparatory trainings for most study abroad programs, students believe that the school does not adequately connect trainings to specific concerns of community development, privilege, and gender. Some students had further preparation for an international experience from related to coursework or trainings that focused on sensitivity and individual adjustment to a new culture. It was suggested by all students that specific, separate trainings for students going abroad to work on community development should occur, yet at the same time, students were not confident in the effectiveness of any trainings and believed that no amount of training could prepare them for the actual experience of community development work abroad.

All students found the amount of time at projects abroad to be limited and many were concerned with the short-time allotted for relationship building and project completion. Emily, for example, wondered what the long-term effects for kids when volunteers constantly arrive and leave after a few weeks of work. Brown (2006) argues that the short-term duration and commitment of service-learning trips may lead to exploitation and the recent short-term experiences can have negative effects on community partners, as they can spend a large of amount time and capital on preparation for a temporary, incomplete project like the project Bill was unable to finish (Jacoby, 2009). Therefore, Allegheny College must work with established partners who are established in the communities working on long-term, multiyear projects, to place students in the best situations.

Institutional Outlook

While the VESA program at Allegheny does have its strengths, it also in many ways is an independent and separate academic program and is not fundamentally incorporated throughout multiple academic departments. However, if faculty identifies priorities and learning goals, and sees service-learning as a way to meet these objectives, service-learning can become better connected to the institution (Furco & Holland, 2004). A major hurdle for service-learning becoming central to the identity of Allegheny College is the incentive structure for professors. There is prevalent perception that service-based educational activities are not rewarded with promotions or receiving tenure (Abes, Jackson, & Jones, 2002**)**. However, Knox (2001) found that the tenure process and promotion qualifications value engagement in scholarship if such work produces quality results and has impactful results. Sandmann et al (2008) build off the work of Know and argues that professorial work that promotes civic education will be rewarded only if professors show that the work is fundamentally scholarly (e.g. peer-reviewed results), is of good quality, and adheres to some common principles of civic engagement like reciprocity and mutual benefits. It is important to incorporate service-learning better in Allegheny's academics as Kelly was motivated to participate further in service-learning by a professor and believes that if more professors are encouraged to connect passionate students with community work, then the CSSL Program can expand in meaningful ways.

Saltmarsh et al (2009) argue that academy epistemology contradicts the idea of civic engagement, as the university's legitimacy within society is based on its ability to convey

expertise. This may be why Sam and Kelly do not see more training by community members. While this role of the academy has produced essential new knowledge, its technocratic approach puts one type of knowledge, academic knowledge, above all other sorts of knowledge. This epistemology prevents the widespread democratic creation of knowledge and prevents schools like Allegheny College from becoming an agent for social change with its presumption of neutrality in the work it does (Saltmarsh, 2009). However, the legitimacy and existence of the university could be questioned if people with university credentials or college degrees help to solve societal problems.

All of the students interviewed articulated a desire to see their work receive more institutional support. Whether through expanded coursework, institutional policies, or collaboration between different departments, students believed that stronger institutional support would result in stronger community development results. In another case Bill felt isolated in challenging inappropriate perceptions on service-learning and wanted some institutional support critical perspectives on service-learning, power, and privilege. Yet there is a fundamental question of *should service-learning be institutionalized?* As service-learning is imagined to be a transformational process of community development that challenges existing structures of inequality and power, there is the accompanying question of is possible to accomplish as an institution (Jacoby, 2009).

Vogelgesang & Rhoads (2003) note there is a general tendency to avoid politicizing service-learning, which is shown at Allegheny to contradict students' passion. Many students suggested more trainings and programming should center on social action, structural problems, and how to change the structures that cause community problems (e.g. poverty). Emily directly displayed her frustration with the CSSL Program on the topic of diversity, saying that although the topic is discussed, it is not directly challenged. With such speed bumps students like Emily can become jaded and "as a consequence student idealism and its transformative potential may be thwarted by the power of institutionalized norms and structures" (Vogelgesang & Rhoads, 2003). Kahne et. al (2000) are critical of service-learning and do not see social justice training and preparation as the dominant goals of service-learning. Instead they say,

"The vast majority of large service-learning initiatives emphasizes voluntarism and

> charity but do not teach about social movements, analysis of social and economic structures, and systemic change. Accordingly, research has concentrated on a conception of citizenship that privileges individual acts of compassion and kindness over social action and the pursuit of social justice" (Kahne et. al, 2000).

To contrast Kahne et. al, Morton argues that a continuum of service-learning from charity to social change does not exist and instead suggests that three separate paradigms exist: charity, project, and social change and strength in service-learning (1995). Furthermore, Morton maintains that effective social change does not come from progressing from charity to social action but rather comes from increasing the depth of work in whatever paradigm students are within. Morton could counter Allegheny students' frustration with a "lack of progress" by suggesting that students should be trained to better participates in their projects or charity-based activities.

In conclusion, Allegheny needs to carefully consider what its goals of service-learning are. By senior year, the majority of interviewed students indicate that stronger institutional support for social action through trainings would have greatly benefited their experiences. More abstract discussion about ideas of community building and social problems became stale without any follow through. It is a struggle to know how, given these abstract ideas and goals, Allegheny College can even act as an agent of social change when the academy is a privileged and powerful institution. Can it effectively advocate for the social construction of knowledge when it as an institution as well as the professors within the institution can lose legitimacy as experts and creators of knowledge as a result? Is the purpose of its service-learning to foster compassionate voluntarism or social change preparation?

Service-learning has the underlying goal of civic engagement, a goal that Allegheny College endorses. In its strategic plan Allegheny recognizes that its "mission is straightforward and essential: to prepare young adults to excel as citizens of a diverse, interconnected world" (2011). Yet, there is skepticism over whether or not any facility of higher education's true intentions in regards to civic engagement and democracy. In a recent interview, Dr. Henry Giroux, a prominent American cultural critic, argued that today's colleges and universities are not cultivating an ethic of civic engagement but instead act as production factories for depoliticized citizens to join the labor force (Polychroniou, 2012). In relation to Allegheny

College, this seems to beg the question of whether or not we as an educational facility match our rhetoric with action. Is the goal of service learning at Allegheny to build stronger communities or merely to build stronger resumes? What kind of citizenship is Allegheny preparing students for?

Allegheny College must answer these fundamental questions if it wants to retain its reputation as a highly engaged and civically responsible institution. The opportunity is present, whether it is through the service-learning initiatives provided and created by students or careful, ethical, and democratic decision making in regards to the issue of hydrofracking under Bousson Experimental Forest. Whether or not we choose to engage these questions will determine our strength, purpose, and trajectory as we move into our second century as a space of higher learning.

Limitations:

The primary limitation of this study is scope. Only five interviews were conducted with current Allegheny students this is only a small sample of students who are involved in community work at Allegheny College. With a small sample at a single institution it is difficult to generalize results and further studies at different institutions with a larger sample size could provide more conclusive results. Also, this study provides an incomplete picture of service-learning at Allegheny College by interviewing a single group of stakeholders. The exclusion of community members, site supervisors, professors, and other stakeholders prioritized student voice. While this may provide an imbalanced perspective on community development Allegheny College's primary mission, discussed in the introduction, is student development and as a result it was necessary to focus limited energy on students.

Another limitation was that data collection was self-reported and could have been skewed by self-monitoring. If students did not share important insight it is impossible to identify. Students have differing abilities to articulate their experiences and the time separation between early experiences (e.g. first year community development work) and interviews could prevent students from accurately recalling their experiences.

Chapter 6: ACCEL

---Recommendations---

Training

Students found current preparatory work mixed. Trainings were useful to students to create a reflective thought process, to help them develop own identity, and to have students theoretically challenge essential community development issues (poverty, relationships, successful work, etc.). Additionally, trainings prepared students with the practical skills and tools necessary for immediate project work and built the necessary foundations for future work. Importantly, some students did not receive any preparation before they started their work. Negatively, students thought that practical and discussion-based trainings were unnecessarily repetitive. They felt that big trainings lead to some people dominating discussion or made the training subject too broad and in turn, difficult to connect to people's mundane experience.
Suggestions:

- Specific trainings based on topics/issues across different academic years
- Strengthen the presence of community members/partners in trainings
- Create more trainings related to social action and international experiences

Local and International Identity

College students struggled with their identity abroad and in Meadville during their community development work. Locally, students felt prejudged as privileged college kids rather than equal, valued members in planning and programming design. Also, cognizant of their own transient identity students questioned the long-term effect of their actions. Internationally, students were constantly aware of their identity and again felt preconceptions affected their ability to work with other people. Students who intentionally removed personal ideology or created reciprocity in relationships minimized insider-outsider tension.

Suggestions:

- Provide techniques and examples to help students build relationships.
- Explicitly identify preconceptions among different stakeholders
- Better understand the role of race and gender in trainings and both domestic and international work

International Work

With Allegheny expanding its study away scope there are accompanying concerns and benefits. Students who worked abroad received little training from Allegheny College and thought that more intentional training would have been useful. Student gained a better conception of global citizenship, acquired language skills, and experienced personal growth. Yet, there were also important limitations to international service-learning including separation between students and communities, language barriers, and the potential exploitation other communities for personal growth. Issues of identity and communication commonly found in domestic community development work were compounded abroad.

Suggestions:

- Create international community development trainings for students
- Review topics of gender and identity before students travel abroad
- Better know site locations and develop a relationship with the host program
- Place students on short term service-learning trips with established, sustainable projects
- Prepare a re-entry program for students

Institution

Students criticized Allegheny's institutional role in community development. Even with the recent designation of Allegheny College to the National Honor Roll for Community Service a majority of students were concerned with the quality of service-learning work and believed that many fellow students do service work for external reasoning and are not working for societal change. Additionally, while students thought ACCEL and the VESA department provided necessary support and resources these two programs were considered separate and independent of the institutional goals. Students felt that civic engagement should be strengthened as an institutional priority through service-learning and policy. However, as service-learning is a method of social change the incorporation of it into an established institution is questionable.

Suggestions:

- Strengthen the interconnection between service-learning and the institution and academics
- Expand programming in meaningful ways and measure success beyond numbers

- Assist students with goal development and connecting goals between different stakeholders.

Important to know

All students discussed the importance of building relationships in community development and as an informal motto of ACCEL is 'person over project' Allegheny College can be happy that CSSLs (Core Student Service Leaders) work to build personal relationships with people. Five out of the five students interviewed participated in community development work before attending Allegheny. Most benefitted greatly from peer to peer support while only one mentioned disconnect between CSSLs as a concern. Finally all students shared they developed skills and individually grew because of the work that they did. One student said, "My experience in Meadville was more profound than my academic [work] or anything I've done on campus." However, that does not mean Allegheny College should rest on its accolades or current engagement. Instead Allegheny College must continually improve its service-learning work to ensure the college prepares young adults for a future of local and global citizenship.

---Training Modules---

Why these modules?

From my interviews with students I saw two main topics that could be covered in trainings, social action and international experience. First, there I created a social action training module. Students grumbled in interviews that trainings became repetitive by discussing issues of social change without providing to tools to create social change. Therefore, this training module probes Paulo Freire's critical pedagogy, discusses the role of service-learning in social change, covers the basics of direct action, and provides students the foundational capacity to make change.

The second training focuses on students in the international context, as many students felt unprepared to face problems that occurred abroad. Focused around the topics of identity and gender, this training module will provide the foundational knowledge and skills for students to work abroad. Module formatting for both trainings was based on Bonner Training Modules found here:
http://bonnernetwork.pbworks.com/w/page/13112081/Bonner%20Training%20Modules

As the senior Bonner Intern I am familiar with Bonner Training Modules and planning training so I used my past experience to structure these new resources.

*Time***:** Both training modules contain activities that could last longer than an hour whereas at Allegheny College most CSSL training programs last an hour. Therefore there are a few options:

1) Split the module into two meetings. This will allow participants to work on all of the different activities and build up skills after reflecting and an initial training.
2) Trim the module by eliminating some activities, like introductions and warm ups. These activities do not necessarily need to be done when the group already knows each other.
3) Pick and choose the activities that will work best for you. The modules are full of purposeful activities that can work on their own, in many cases. Use your judgment as an educator and facilitator and incorporate your own activities.

Finally, trainings should occur at a specific time of year and development. Social action training should occur when CSSLs have developed practical skills and are knowledgeable about social issues. As a result, this training should occur when students are upperclassmen and preferably early on in the fall semester so that students have time to practice. International service-learning training should occur soon before students go abroad to keep the trainings fresh and relevant to students (one to two months before students go abroad would be most appropriate).

Campus Resources:

There are a large number of qualified individuals who can assist you when implementing these training modules or developing your own. Dave Roncalato, the Director of Community Service, and Jamie Williams, the Bonner Program Coordinator, are knowledgeable about current trainings and can provide feedback on what makes trainings succeed or fail based on experience. Kazi Joshua, an Associate Dean, is familiar with social action and community organizing techniques and Stephanie Martin, the Chair of the VESA (Values, Ethics, and Social Action) Program, is familiar with theories of social action and service-learning. Then there are students. Students returning from abroad experiences can provide invaluable feedback and insight on

international service-learning and students who have done social action at a collegiate level can make seemingly abstract conversations and techniques relevant with specific examples and contextual understanding. Students often trust peer-to-peer relationships and discussions, as more meaningful and helpful so experienced students are a great resource to use.

Other Potential Trainings:

It is important to note that these modules do not address every need and more trainings could be developed. Some suggestions include:

- Cultural sensitivity training (both for Meadville and International)
- Similarities and differences between Meadville and where you are from (for Insider-Outsider tension)
- Topic-specific trainings lead by outside experts (e.g. education, elderly issues)
- Collaborative project planning between different class levels on hypothetical projects
- The role of race in service-learning

Appendix 1: Interview Questions

Question Categories; 1. Background, 2. Training, 3. Experience, 4. Reflection

1.) Background

Primary Question- Describe in detail what community work you have done in the local, national, and global community?

Probe Questions-

- What population did you work with?
- What are the demographics of the population?
- Who was (were) your supervisor(s)?
- Where did you work?
- How long did you work there?

Primary Question- What is your motivation behind community work?

Probe Questions-

- What first you inspired to do community work?
- Did you participate in community development work before Allegheny?
- How is your experience at Allegheny different or similar from these other experiences?

Primary Question- What is your conception of community development?

Probe Questions-

- How do you define community development work?
- What are your personal goals for community development work?
- What defines meaningful community development work?

2.) Training

Primary Question- What preparatory trainings did you do before you started your work?

Probe Questions-

- Can you describe any training you've had in community development before coming to Allegheny? While at Allegheny?
- Who presented the training?
- What was the topic

- How was it effective? How was it ineffective?
- Did you take any classes related to community development work?
- What information was useful from the trainings?
- If no information was useful, what would have helped you that was not taught?

3.) Experience

Primary Question- How did your community work influence your Allegheny experience?

Probe Questions-

- What did you learn about the community from your experience?
- What did you learn about working with different groups of people?
- How did your work and conduct change as you spent more time in your work?

Primary Question- Were you challenged in your experience?

Probe Questions-

- How did people perceive you in the space?
- Did you encounter any challenges in your work?
- Were there specific situations you felt unprepared for? Prepared for?
- Did any conflicts arise between you and your fellow workers/supervisors?
- Did any conflicts arise between you and the community?
- Was there any time when you were perceived as an outsider?
- How did you deal with this perception?
- How were you prepared by Allegheny College for these challenges?
- Did you feel you needed better preparation reflecting on your experience?

4.) Reflection

Primary Question- What can you pull together across the different experiences?

- What similarities do you see between your community development experiences?
- What differences did you notice?
- How did you face challenges in these experiences?

Primary Question- How does your experiences influence your opinion on Allegheny College?

- Do you have any suggestion for Allegheny College as an institution related to community development work?

- Reflecting on your preparatory trainings, how do you feel about about the training(s) now?
- How were the trainings effective? Ineffective?
- Does Allegheny College prepare students well?

Primary Question- Final thoughts for the Interview

- What are some lessons that you will take with you beyond Allegheny College?
- What advice do you have for students preparing to do community development work?
- Were there any questions or topics that I did not cover that you think are important to comment on?

Appendix 2: Community Partner Assessment

DRAFT

Dear Community Partner,

Thank you for your willingness to provide feedback on our community engagement work. As we look to strengthen the work of students and our office we believe you, our partner in this work, could provide an essential perspective. Attached you will find an assessment with four parts. Part I asks you to provide background information about your organization and the students you work with. Question 3 of Part I asks you to identify what kind of student works at your site. For each category of student please fill out a different assessment form. The different categories are described below:

Off-Campus Work Study: Student(s) who were paid for their work.

Service-Learning Courses: Student(s) who complete hours/projects at your agency as part of a course.

Volunteers: Student(s) who volunteer at your site and are not required to by classes or their job.

Academic Research: Student(s) completing research for an academic project, including class work or senior project research.

Service Leader: Student(s) who come to work at your site once a week and mobilize other students and a model student development shared by community partners and Allegheny College.

Other: If the student(s) you work with do not fit in any category, please write your own description and explain.

Part II and Part III include a series of statements about your work with us. For this please circle how the statement reflects your attitude ("strongly disagree" to "strongly agree") and circle "no basis for judgment" if that is the case. Finally for Part IV asks that you write a response to two questions.

Thanks again for all that you do. If you have any questions or concerns please contact me at (814) 332 5318. Please return the evaluation to me by May 1st at*: Box 22, 520 N. Main Street, Meadville, and PA 16335.*

Sincerely,

Dave Roncalato, Ph.D.
Director of Community Service and Service-Learning
ACCEL (Allegheny College Center for Experiential Learning)

Meadville/Allegheny College
Community Partnership Evaluation

Allegheny College wants to ensure the partnership is meeting the needs of community partners.

I. First, we would like to know some information about you and your organization

Name _____ Organization: _____ Date _____

1. What does your organization focus upon? ☐ Local Foods ☐ Hunger ☐ Homelessness ☐ Health ☐ Environmental ☐ Senior Citizens ☐ Women's Issue ☐ Allegheny & Meadville Relationship ☐ Education Other (please specify):_____

2. How many students worked at your site in Summer 2012? Academic Year 2012-13? _____

3. What kind of students are at your site? ☐ Off-Campus Work Study ☐ Service-Learning Course ☐ Volunteers ☐ Academic Research ☐ Service Leader Other (please specify):_____

4. How long have you had students at your site? ☐ 0-1 year ☐ 1-3 years ☐ 3+ years

II. Next, we would like your perspective about the partnership

Please indicate your level of agreement with the following statements:

I have an established contact at Allegheny to talk with when I have concerns, needs, or projects.

1. Strongly disagree | 2. Disagree | 3. Neither agree nor disagree | 4. Agree | 5. Strongly Agree | ☐ No Basis for Judgment

Our partnership has developed a clear vision

1. Strongly disagree | 2. Disagree | 3. Neither agree nor disagree | 4. Agree | 5. Strongly Agree | ☐ No Basis for Judgment

Our partnership has collaboratively identified the results we want to achieve for community members

1. Strongly disagree | 2. Disagree | 3. Neither agree nor disagree | 4. Agree | 5. Strongly Agree | ☐ No Basis for Judgment

Allegheny is sensitive to the needs and concerns of my organization

1. Strongly disagree | 2. Disagree | 3. Neither agree nor disagree | 4. Agree | 5. Strongly Agree | ☐ No Basis for Judgment

I have a clear understanding of the different Allegheny College civic engagement and service programs working with my organization

1. Strongly disagree | 2. Disagree | 3. Neither agree nor disagree | 4. Agree | 5. Strongly Agree | ☐ No Basis for Judgment

The population served by our agency benefited from student involvement.

1. Strongly disagree | 2. Disagree | 3. Neither agree nor disagree | 4. Agree | 5. Strongly Agree | ☐ No Basis for Judgment

The benefits of working with the students outweigh the burdens it added to the work.

1. Strongly disagree | 2. Disagree | 3. Neither agree nor disagree | 4. Agree | 5. Strongly Agree | ☐ No Basis for Judgment

My ability to say no has been respected by Allegheny College.

1. Strongly disagree	2. Disagree	3. Neither agree nor disagree	4. Agree	5. Strongly Agree	☐ No Basis for Judgment

III. For these next questions we would like your perspective about student learning at your site.
Please indicate your level of agreement with the following statements

Students gain a greater understanding of the community and the issues addressed by my organization

1. Strongly disagree	2. Disagree	3. Neither agree nor disagree	4. Agree	5. Strongly Agree	☐ No Basis for Judgment

Participation in the civic engagement and/or service-learning program had valuable social benefits for my organization

1. Strongly disagree	2. Disagree	3. Neither agree nor disagree	4. Agree	5. Strongly Agree	☐ No Basis for Judgment

Participation in the civic engagement and/or service-learning program had valuable economic benefits for my organization

1. Strongly disagree	2. Disagree	3. Neither agree nor disagree	4. Agree	5. Strongly Agree	☐ No Basis for Judgment

Students were prepared to effectively work with the population being served.

1. Strongly disagree	2. Disagree	3. Neither agree nor disagree	4. Agree	5. Strongly Agree	☐ No Basis for Judgment

I see my staff and myself as co-educators of the students

1. Strongly disagree	2. Disagree	3. Neither agree nor disagree	4. Agree	5. Strongly Agree	☐ No Basis for Judgment

I feel valued as a co-educator by college students, faculty, and staff

1. Strongly disagree	2. Disagree	3. Neither agree nor disagree	4. Agree	5. Strongly Agree	☐ No Basis for Judgment

IV. Please respond to these short-answer questions

For these next questions please write a few sentences. We would benefit from a partner narrative as well as the previous quantifiable questions.

What are some of the positive impacts of partnering with Allegheny College? _____

What are some of the negative impacts of partnering with Allegheny College? _____

Please Return to Dave Roncolato by May 1st at: Box 22, 520 N. Main Street, Meadville, PA 16335

Appendix 3: Training Modules

Module 1-

Title: Service Learning and Social change

Objective:

This training will prepare Core Student Service Leaders to engage social problems and work for structural change.

Overview:

Many of us are concerned with the current state of our community and wish to make change. Allegheny College's Core Student Service Leaders participate actively in their communities through service-learning but some students become dissatisfied with their work and wish to further act upon the topics discussed in trainings and that their site work addresses. This workshop will provide some foundational knowledge and techniques for successful social change. In this workshop, participants will engage in group learning and practice a form of coalition building.

Level: Suitable for third and fourth year students.

Goals of this Training:

1. Guide people to conceptualize social change strategically and at a political level
2. Provide participants with the opportunity to practice skills and advocacy for social change through a simulated setting
3. Provide foundational material for critical thought

Materials:

- Paulo Freire's *Pedagogy of the Oppressed*
- Midwest Academy Handouts

- Pens
- Markers
- Blank small pieces of paper
- Flipchart pad
- White board (useful but not required)
- Space for students to practice

How to Prepare:

In this activity you will need to have a strong understanding of Paulo Freire's argument to explain and engage participants around his ideas. You will find role-playing helpful to explore effective direct action and you should prepare three potential topics for direct action in Meadville such as poverty alleviation or climate change activism.

Find a large space where people can spread out into small groups, but also large enough to accommodate the entire group.

Prepare handouts for all participants with Freire's reading and direct action resources. After most activities are completed you will facilitate a large group discussion so prepare questions to prompt responses and use a large piece of paper to summarize key points.

Outline:

The workshop has following parts:

1) Warm Up	suggested time 10 minutes
2) Briefing	suggested time 10 minutes
3) Brainstorming Session	suggested time 15 minutes
4) Service-Learning and Social Change	suggested time 25 minutes
5) Paulo Freire's Pedagogy	suggested time 30 minutes
5) Direct Action	suggested time 40 minutes
6) Debriefing	suggested time 5 minutes

Part 1) Warm Up

Suggested time: 10 minutes

Participants must be ready comfortable and relaxed to work with each other. Some sort of icebreaker or name game of your own choosing can create a welcoming, open atmosphere.

Part 2) Briefing

Suggested time: 10 minutes

Participants should have some knowledge about social change, power, and advocacy work. Ask each participant to explain what is the most important social issue to them and why. Tell students you want a succinct, but detailed answer.

One every participant has shared summarize what was said and suggest some different ways to address social issues (e.g. climate change-> letter writing to President Obama on EPA regulations)

Part 3) Brainstorming Session

Suggested time: 15 minutes

Note: Participants should have read the selected *Pedagogy of the Oppressed* passage (see attached) before the start of the training.

In the large group, ask everyone to think about what makes effective social change happen and invite participants to call out their viewpoints. Once everyone has shared ask people brainstorm around this quote:

> "True generosity consists precisely in fighting to destroy the causes which nourish false charity. False charity constrains the fearful and subdued, the 'rejects of life', to extend their trembling hands. True generosity lies in striving so that these hands--

whether of individuals or entire peoples--need be extended less and less in supplication, so that more and more they become human hands which work and, working, transform the world." - Paulo Friere

This quote can be written on a board, shown on a PowerPoint presentation, or part of a handout for this activity, it is up to you. Ask the group if they agree or disagree with this quote. Why or why not? Discuss different responses.

Here are some helpful thoughts for guiding comments:

Social change is a way in which people alter society through social movements, paradigm shifts, or social relations.

Societies can change because:

-People are unsatisfied with its current formation

-People require it to for society to survive

-Connections develop between individuals to build a strong, unified vision

Highlight the connection between personal relationships, strong communities, and social change.

Part 4) Service-Learning and Social Change

Suggested time: 25 minutes

Break up the participants into two large groups. Then instruct each group to think about how service-learning and social change are connected. Explain that purpose of the brainstorm:

- This is an attempt to capture people's perception of service-learning and social change. There are problems and benefits to each. Try your best to illuminate both sides of each
- So your group's job is to write down anything that comes to mind when

associated with these two topics, including negative and positive connotations

- Each group is given a flipchart pad and markers

At the end of the designated time (about 10 minutes) have each group report back. Ask each group if they have any new ideas that weren't mentioned.

Finally break up the two groups instead small groups (3 people is good, but you can vary the size if necessary; keep small groups between 4-6). Ask each group to discuss whether there is a connection between service-learning and social change and what kind of social change their collegiate education has prepared for. Groups can be broken up by work-focus (e.g. youth education) or issue-focus (e.g. climate change). After ten minutes have each small group share a summary of their conversation.

Part 5) Freire's Pedagogy

Suggested time: 30 minutes

Note: Participants should have read the selected *Pedagogy of the Oppressed* passage (see attached) before the start of the training.

Students should be back into one large group. First, have students summarize the Freire reading. Explain that you will discuss the meaning of the reading but you want everyone to have the same basic understanding of the reading before discussion begins. Select a recorder who will write down what is said on a white board (if available) or on a large piece of poster. Through summary, you should ensure that students cover:

- The banking model of education
- The relationship between teacher and learner
- Problem-based education
- Role of oppression in education

Once the excerpt is appropriately summarized (approximately ten minutes) facilitate a discussion on Freire's passage. Start with the question:

- Do you find his characterization fair? Why or why not?

After this initial question, hopefully a dynamic discussion will occur as Freire's critical examination of education can challenge college students about their own education. Therefore, you will hopefully just facilitate the conversation. However, if the conversation becomes dull here are some questions to ask:

- Do you agree with Freire's description of power?
- Is the problem-based method of education valuable? Does it create social change?
- What role does education have in social change?
- Are Allegheny students oppressors or oppressed?

Designate fifteen minutes for this conversation. Then spend the final five minutes asking participants to think about where education is present in their work. This will be easier for some participants (e.g. those working with youth) than others so tell students they can talk with a neighbor if they need assistance.

Part 6) Direct Action

Suggested time: 40 minutes

At this point, the groups should physically merge back into one larger group. Rearrange the room so that the participants are intermixed.

Ask participants what Direct Action is and then explain what you will be building this training off of the lessons of the Midwest Academy. Go over the three principles of Direct Action (see attached sheets):

1. Win Real, Immediate, Concrete Improvements in People's Lives
2. Give People a Sense of Their Own Power
3. Alter the Relations off Power

These three principles can be presented in different ways. For example, you can verbally outline the principles, create a PowerPoint presentation, or prepare a handout based on the three principles. Decide what method works best for you.

Guide the group to pick a problem or issue facing the greater community. (For example, homelessness, discrimination, environmental degradation, etc.)

Now, pass out the Midwest Academy Strategy Chart. Explain that this is a tool for direct action planning and that to create the most effective change there must be planning and thought before the action begins. Then split up the large group into five smaller groups based on the five columns in the strategy chart and ask each group to discuss their column for eight minutes and to then plan a presentation to the entire group on their strategy for two minutes. Have large poster material and markers for each group. Tell participants to be specific and to list as many possibilities as they can think of.

Bring the different groups back together. Have each group share what it discussed in its planning and why. After each group presents facilitate a discussion on what participants thought of the planning. Ask questions like:

- "Did you notice any gaps in strategizing?"
- "What did another group say that you did not expect?"
- "Did you anything surprise you?"
- Can you see any application for this kind of strategizing?"

Part 7) Debriefing

Suggested time: 5 minutes

After everyone has shared, have a large group discussion about what social change techniques they learned and what methods of social change sounded appropriate and effective and which did not. Answer any questions from participants and wrap-up with closing remarks about why social change is important.

This training could be combined with the Bonner Training Modules on 'Civic Engagement and Advocacy', which can be found at:

https://files.pbworks.com/download/KfYNNnZX71/bonnernetwork/13113653/BonCurAdv101.pdf

https://files.pbworks.com/download/y8kET2PKu1/bonnernetwork/13113654/BonCurAdv201ElectRep.pdf

https://files.pbworks.com/download/tE8j553loB/bonnernetwork/13113660/BonCurBridgingServiceActiv.pdf

----And if you would like more information---

Midwest Academy- http://www.midwestacademy.com/

Sample Midwest Academy training agenda- http://www.midwestacademy.com/sample-agenda-organizing-social-change

Freirean Pedagogy Today- http://archive.truthout.org/10309_Giroux_Freire

Freire and Social Justice- http://www.ipfp.pt/cdrom/Pain%E9is%20Dial%F3gicos/Painel%20A%20-%20Sociedade%20Multicultural/carlosalbertotorres.pdf

Excerpt from PEDAGOGY OF THEOPPRESSED by Paulo Freire (1970)

A careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character. This relationship involves a narrating Subject (the teacher) and patient listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. Education is suffering from narration sickness.

The teacher talks about reality as if it were motionless, static, compartmentalized, and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. His task is to "fill" the students with the contents of his narration -- contents which are detached from reality, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a hollow, alienated, and alienating verbosity.

The outstanding characteristic of this narrative education, then, is the sonority of words, not their transforming power. "Four times four is sixteen; the capital of Para is Belem." The student records, memorizes, and repeats these phrases without perceiving what four times four really means, or realizing the true significance of "capital" in the affirmation "the capital of Para is Belem," that is, what Belem means for Para and what Para means for Brazil.

Narration (with the teacher as narrator) leads the students to memorize mechanically the narrated account. Worse yet, it turns them into "containers," into "receptacles" to be "filled" by the teachers. The more completely she fills the receptacles, the better a teachers she is. The more meekly the receptacles permit themselves to be filled, the better students they are.

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking' concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is the people themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. For apart from inquiry, apart from the praxis, individuals cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.

In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry. The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he justifies his own existence. The students, alienated like the slave in the Hegelian dialectic, accept their ignorance as justifying the teachers existence -- but unlike the slave, they never discover that they educate the teacher.

The raison d'etre of libertarian education, on the other hand, lies in its drive towards reconciliation. Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students. This solution is not (nor can it be) found in the banking concept. On the contrary, banking education maintains and even stimulates the contradiction through the following attitudes and practices, which mirror oppressive society as a whole:

4. the teacher teaches and the students are taught;

5. the teacher knows everything and the students know nothing;

6. the teacher thinks and the students are thought about;

7. the teacher talks and the students listen -- meekly;

- the teacher disciplines and the students are disciplined;
- the teacher chooses and enforces his choice, and the students comply;
- the teacher acts and the students have the illusion of acting through the action of the teacher;
- the teacher chooses the program content, and the students (who were not consulted) adapt to it;
- the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;
- the teacher is the Subject of the learning process, while the pupils are mere objects.

It is not surprising that the banking concept of education regards men as adaptable, manageable beings. The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them.

The capability of banking education to minimize or annul the student's creative power and to stimulate their credulity serves the interests of the oppressors, who care neither to have the world revealed nor to see it transformed. The oppressors use their "humanitarianism" to preserve a profitable situation. Thus they react almost instinctively against any experiment in education which stimulates the critical faculties and is not content with a partial view of reality always seeks out the ties which link one point to another and one problem to another.

Indeed, the interests of the oppressors lie in "changing the consciousness of the oppressed, not the situation which oppresses them," (1) for the more the oppressed can be led to adapt to that situation, the more easily they can be dominated. To achieve this the oppressors use the banking concept of education in conjunction with a paternalistic social action apparatus, within which the oppressed receive the euphemistic title of "welfare recipients." They are treated as individual cases, as marginal persons who deviate from the general configuration of a "good, organized and just" society. The oppressed are regarded as the pathology of the healthy society which must therefore adjust these "incompetent and lazy" folk to its own patterns by changing their mentality. These marginals need to be "integrated," "incorporated" into the healthy society that they have "forsaken."

The truth is, however, that the oppressed are not "marginals," are not living "outside" society. They have always been "inside" the structure which made them "beings for others." The solution is not to 'integrate" them into the structure of oppression, but to transform that structure so that they can become "beings for themselves." Such transformation, of course, would undermine the oppressors' purposes; hence their utilization of the banking concept of education to avoid the threat of student conscientizacao [meaning: awareness; critical consciousness].

The banking approach to adult education, for example, will never propose to students that they critically consider reality. It will deal instead with such vital questions as whether Roger gave green grass to the goat, and insist upon the importance of learning that, on the contrary, Roger gave green grass to the rabbit. The "humanism" of the banking approach masks the effort to turn women and men into automatons -- the very negation of their ontological vocation to be more fully human.

Those who use the banking approach, knowingly or unknowingly (for there are innumerable well intentioned bank-clerk teachers who do not realize that they are serving only to dehumanize), fail to perceive that the deposits themselves contain contradictions about reality. But sooner or later, these contradictions may lead formerly passive students to turn against their domestication and the attempt to domesticate reality. They may discover through existential experience that their present way of life is irreconcilable with their vocation to become fully human. They may perceive through their relations with reality that reality is really a process, undergoing constant transformation. If men and women are searchers and their ontological vocation is humanization, sooner or later they may perceive the contradiction in which banking education seeks to maintain them, and then engage themselves in the struggle for their liberation.

...

In problem-posing education, people develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation. Although the dialectical relations of women and men with the world exist independently of how these relations are perceived (or whether or not they are perceived at all), it is also true that the form of action they adopt is to a large extent a function of how they perceive themselves in the world. Hence, the teacher-student and the students-teachers reflect simultaneously on themselves and the world without dichotomizing this reflection from action, and thus establish an authentic form of thought and action.

Once again, the two educational concepts and practices under analysis come into conflict. Banking education (for obvious reasons) attempts, by mythicizing reality, to conceal certain facts which explain the way human beings exist in the world; problem-posing education sets itself the task of demythologizing. Banking education resists dialogue; problem-posing education regards dialogue as indispensable to the act of cognition which unveils reality. Banking education treats students as objects of assistance; problem posing education makes them critical thinkers. Banking education inhibits creativity and domesticates (although it cannot completely destroy) the intentionality of consciousness by isolating consciousness from the world, thereby denying people their ontological and historical vocation of becoming more fully human. Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of persons as beings only when engaged in inquiry and creative transformation. In sum: banking theory and practice, as immobilizing and fixating forces, fail to acknowledge men and women as historical beings; problem-posing theory and practice take the people's historicity as their starting point.

Problem-posing education affirms men and women as beings the process of becoming -- as unfinished, uncompleted beings in and with a likewise unfinished reality. Indeed, in contrast to other animals who are unfinished, but not historical, people know themselves to be unfinished; they are aware of their incompletion. In this incompletion and this awareness lie the very roots of education as an human manifestation. The unfinished character of human beings and the transformational character of reality necessitate that education be an ongoing activity.

Education is thus constantly remade in the praxis. In order to be, it must become. Its "duration" (in the Bergsonian meaning of the word [after Henri Bergson]) is found in the interplay of the opposites permanence and change. The banking method emphasizes permanence and becomes problem-posing education -- which accepts neither a "well-behaved" present nor a predetermined future -- roots itself in the dynamic present and becomes revolutionary.

Problem-posing education is revolutionary futurity. Hence it is prophetic (and as such, hopeful). Hence, it corresponds to the historical nature of humankind. Hence, it affirms women and men as who transcend themselves, who move forward and look ahead, for

whom immobility represents a fatal threat for whom looking at the past must only be a means of understanding more clearly what and who they are so that they can more wisely build the future. Hence, it identifies with the movement which engages people as beings aware of their incompletion -- an historical movement which has its point of departure, its Subjects and its objective.

The point of departure of the movement lies in the people themselves. But since people do not exist apart from the world, apart from reality, the movement must begin with the human-world relationship. Accordingly, the point of departure must always be with men and women in the "here and now," which constitutes the situation within which they are submerged, from which they emerge, and in which they intervene. Only by starting from this situation -- which determines their perception of it -- can they begin to move. To do this authentically they must perceive their state not as fated and unalterable, but merely as limiting - and therefore challenging.

Whereas the banking method directly or indirectly reinforces men's fatalistic perception of their situation, the problem-posing method presents this very situation to them as a problem. As the situation becomes the object of their cognition, the naive or magical perception which produced their fatalism gives way to perception which is able to perceive itself even as it perceives reality, and can thus be critically objective about that reality.

A deepened consciousness of their situation leads people to apprehend that situation as an historical reality susceptible of transformation. Resignation gives way to the drive for transformation and inquiry, over which men feel themselves to be in control. If people, as historical beings necessarily engaged with other people in a movement of inquiry, did not control that movement, it would be (and is) a violation of their humanity. Any situation in which some individuals prevent others from engaging in the process of inquiry is one of violence. The means used are not important; to alienate human beings from their own decision- making is to change them into objects.

This movement of inquiry must be directed towards humanization -- the people's historical vocation. The pursuit of full humanity, however, cannot be carried out in isolation or individualism, but only in fellowship and solidarity; therefore it cannot unfold in the antagonistic relations between oppressors and oppressed. No one can be authentically human while he prevents others from being so. Attempting to be more human, individualistically, leads to having more, egotistically, a form of dehumanization. Not that it is not fundamental to have in order to be human. Precisely because it is necessary, some men's having must not be allowed to constitute an obstacle to others' having, must not consolidate the power of the former to crush the latter.

Problem-posing education, as a humanist and liberating praxis, posits as fundamental that the people subjected to domination must fight for their emancipation. To that end, it enables teachers and students to become Subjects of the educational process by overcoming authoritarianism and an alienating intellectualism; it also enables people to overcome their false perception of reality. The world -- no longer something to be

described with deceptive words -- becomes the object of that transforming action by men and women which results in their humanization.

Problem-posing education does not and cannot serve the interests of the oppressor. No oppressive order could permit the oppressed to begin to question: Why? While only a revolutionary society can carry out this education in systematic terms, the revolutionary leaders need not take full power before they can employ the method. In the revolutionary process, the leaders cannot utilize the banking method as an interim measure, justified on grounds of expediency, with intention of later behaving in a genuinely revolutionary fashion. They must be revolutionary -- that is to say, dialogical -- from the outset.

---Attached sheets for Part 6: Direct Action---

The Three Principles of Direct Action

Direct action organizing is based on three principles that give it its character and distinguish it from other forms. These three principles will be referred to throughout the manual.

Win Real, Immediate, Concrete Improvements in People's Lives

Whether the improvement is better healthcare, lower auto insurance rates, street lighting, or police protection, the direct action organization attempts to win it for large numbers of people. Even when the problem being addressed is very large or long term—crime, unemployment, discrimination, or world hunger, for example—it must be broken down into short-term, attainable goals, called issues. Without winnable issue goals, there is no reality principle, no way to measure success. If the goal of an



organization is educating people, changing the framework of their thinking, or working only for very long-term goals, there is rarely a way to measure progress or even to determine if it is relevant at all. How many people had their thinking changed and by how much? How do you know?

Give People a Sense of Their Own Power

Direct action organizations mobilize the power that people have. In doing so, they teach the value of united action through real-life examples, and they build the self-confidence of both the organization and the individuals in it. Direct action organizations avoid shortcuts that don't build people's power, such as bringing in a lawyer to handle the problem, asking a friendly politician to take care of it, or turning it over to a government agency. Giving people a sense of their own power is as much a part of the organizing goal as is solving the problem.

Alter the Relations of Power

Building a strong, lasting, and staffed organization alters the relations of power. Once such an organization exists, people on the "other side" must always consider the organization when making decisions. When the organization is strong enough, it will have to be consulted about decisions that affect its members. The organization further strives to alter power relations by passing laws and regulations that give it power and by putting into public office its own people or close allies (although groups to which contributions are tax deductible are prevented by law from endorsing candidates). Winning on issues is never enough. The organization itself must be built up so that it can take on larger issues and play a political role.

Community and citizen organizations are democratic institutions; their very existence helps to make the whole system work better and opens avenues for ongoing participation. Without such democratic institutions, our concept of politics would be limited to voting every few years, a necessary but often uninspiring activity.

Building an organization is not a natural byproduct of good programs. Groups cannot assume that their organization will grow if they just win on issues. There is a difference between mobilizing people during a campaign and actually organizing them into an ongoing structure for which they take responsibility. Concrete plans must be made and steps taken to assure that the organization grows (e.g., money is raised and members are recruited and retained). This point is particularly important in light of the growing use of e-mail mobilization.

The question of the importance of direct service work, such as feeding the homeless or caring for the aged, comes up repeatedly when direct action organizing is discussed. Often the point of an issue campaign is to win just such programs. In general, we do not recommend combining service delivery with direct action in the same organization. Funding for the service often must come from sources such as a Mayor or County Executive, who are targets of direct action campaigns on issues that may be unrelated to the funding. The officials then use withdrawal of the funding as a threat against the organization, and it may well be lost. Often in such organizations, a split develops between those who see the service aspect as most important (or whose jobs depend on it) and those who see the direct action part of the program as being most important. Both are needed but not as functions of the same group.

How a Direct Action Organizing Issue Campaign Works

In organizing, the word "campaign" has many meanings. An *issue campaign* is waged to win a

Midwest Academy Strategy Chart

After choosing your issue, fill in this chart as a guide to developing strategy. Be specific. List all the possibilities.

Goals	Organizational Considerations	Constituents, Allies, and Opponents	Targets	Tactics
1. List the long-term objectives of your campaign. 2. State the intermediate goals for this issue campaign. What constitutes victory? *How will the campaign* • Win concrete improvement in people's lives? • Give people a sense of their own power? • Alter the relations of power? 3. What short-term or partial victories can you win as steps toward your long-term goal?	1. List the resources that your organization brings to the campaign. Include money, number of staff, facilities, reputation, canvass, etc. What is the budget, including in-kind contributions, for this campaign? 2. List the specific ways in which you want your organization to be strengthened by this campaign. Fill in numbers for each: • Expand leadership group • Increase experience of existing leadership • Build membership base • Expand into new constituencies • Raise more money 3. List internal problems that have to be considered if the campaign is to succeed.	1. Who cares about this issue enough to join in or help the organization? • Whose problem is it? • What do they gain if they win? • What risks are they taking? • What power do they have over the target? • Into what groups are they organized? 2. Who are your opponents? • What will your victory cost them? • What will they do/spend to oppose you? • How strong are they?	1. Primary Targets A target is always a person. It is never an institution or elected body. • Who has the power to give you what you want? • What power do you have over them? 2. Secondary Targets • Who has power over the people with the power to give you what you want? • What power do you have over them?	For each target, list the tactics that each constituent group can best use to make its power felt. Tactics must be • In context. • Flexible and creative. • Directed at a specific target. • Make sense to the membership. • Be backed up by a specific form of power. Tactics include • Media events • Actions for information and demands • Public hearings • Strikes • Voter registration and voter education • Lawsuits • Accountability sessions • Elections • Negotiations

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Training Module Two-

Title: International Service-Learning

Objective:

This training will prepare students who are participating in international service-learning experiences address concerns of gender and privilege.

Overview:

Students that travel abroad are placed into new situations and need to learn about topics like cultural sensitivity and differences. However, students who participate in international community development work need further exposure to issues of privilege and identity that impact the effectiveness of their work. These students are not on tourist-like trips or at universities and their deeper engagement therefore requires more training than a usual study abroad student. This workshop will strengthen students' abilities to work meaningfully and to move beyond the barriers of gender and privilege. Finally, this training module should be done one-two months prior to students going abroad.

Goals of this Training:

1. Have students critically think about international community development
2. Build student confidence about working abroad
3. Provide students with a necessary context for international work

Materials:

- A copy of Ivan Illich's speech, *To Hell with Good Intentions* (see attached)
- Pens
- Markers
- Blank lined paper
- Space for students to practice

- Flipchart

How to Prepare:

This activity requires a significant amount of preparatory work. The facilitator should read *To Hell with Good Intentions* and complete some basic research on each participant's home country, specifically on gender and poverty issues, before the training. This will adequately prepare the facilitator to lead discussion and to assist students in conceptualizing their abroad experience. A facilitator can also prepare by talking with students who recently returned from international service-learning (international community development work)

Outline:

The workshop has following parts:

1) Warm Up	suggested time 10 minutes
2) Brainstorming Session	suggested time 10 minutes
3) Ivan Illich's *To Hell with Good Intentions*	suggested time 35 minutes
4) Study abroad vs. Service-Learning Abroad	suggested time 20 minutes
5) Learning from Past Experiences	suggested time 45 minutes
6) Debriefing	suggested time 5 minutes

Part 1) Warm Up

Suggested time: 10 minutes

Participants must be ready comfortable and relaxed to work with each other. Some sort of icebreaker or name game of your own choosing can create a welcoming, open atmosphere.

Part 2) Brainstorming Session

Suggested time: 10 minutes

Pass out paper and pens to students. Ask students to answer the question -What problems do you expect to face in your work abroad? Stress that this does not have to be a well-thought out list but rather it should be short bullet points (e.g. homesickness). Announce that students have three minutes to individually come up with a list.

Next, bring the group together into one large circle and have students compare their answers to others with student sharing a different difficulty they wrote done and why they wrote it down. For example, a student who thinks that homesickness will be a challenge (to continue with the homesickness example) could say that they have not been away from home before. The facilitator should also encourage students to share different difficulties then those already heard. This will expose students to new ideas and also allow the facilitator to identify gaps that students may not have considered.

If not mentioned, the facilitator can mention some of these difficulties that past students have faced:

- Extreme poverty
- Gender expectations in the United States versus gender expectations in the host country
- Constant awareness of one's own identity
- Accepted norms of sexuality and sexual behavior in different cultures
- Disconnect with the surrounding community
- Language
- How Americans are defined internationally
- Conceptions of punctuality and democratic work

The above list is not to be an exhaustive, complete list of potential areas of difficulty. However, by sharing a few of these points students can start to understand that difficulties do exist when students work abroad.

Part 3) Ivan Illich's *To Hell with Good Intentions*

Suggested: 35 minutes

Ivan Illich's speech questions the value of doing community work abroad. Although an older speech (delivered in 1968) the speech contains timeless themes and promotes relevant discussion today. Depending on time constraints, students can read Ivan Illich's speech during the training (it should take ~10-15 minutes) or before.

First, spend five minutes introducing the debate around international development and how it connects to Ivan Illich's article. Expound upon criticisms of international work such as it's inappropriate because it creates more harm than good or powerful, privileged volunteers should build their home communities before they go abroad, etc.

One you provide the context have students either read or discuss the Ivan Illich speech in small groups for fifteen minutes. While this discussion can be mostly lead by the participants providing a few discussion questions could be helpful. You could provide some questions from the following-

Discussion Questions:

1. Why does Illich find the American volunteers' "work" offensive?
2. Where should resources be distributed in international development?
3. How do Illich's argument compare to your own view of Western humanitarianism? Explain

Finally there bring the group together for a large discussion. Explain that this reading is not to say that people should not participate in international service-learning but to have

students critically think about what their role is and what their international experience will be. Finally, ask students to respond to two questions:

1. What does it mean to go? (i.e. can we go with all of problems or at least risks? If we do, why?)
2. What does it mean not to go? (i.e. we are still part of global systems, we can witness injustice and create an appropriate global ethic, community development projects still exist and require outside assistance, etc.- does these things make it better?)

Part 4) Study Abroad versus Service-Learning Abroad

Suggested: 20 minutes

Break students into small groups of 3-5 people each. Students will spend ten minutes discussing what they believe the similarities and difference between study abroad opportunities and international service-learning is. The groups will also write down differences on large poster paper and at the end have one spokesperson summarize their group findings.

Next, explain that culture shock is a common experience for all students going abroad, whether on a semester studying or at a community development internship. It is important to know your audience before this segment because they may or may not have been exposed to this information before. Therefore, one technique is to ask students to raise their hand if they have learned about culture shock previously. If students raise their hands ask them to share what they know and once knowledgeable students have spoken you can determine the depth necessary in describing culture shock. Share the culture shock graph (see attached) either through a PowerPoint` slide or a prepared handout. Then describe culture shock.

Here's an example of a basic but in depth description of culture shock for your use:

"*Without knowing it, some of you may have already experienced culture shock in Meadville. Culture shock can basically be defined as a personal disorientation as an individual experiences an unfamiliar way of life because of travels to new a country or in new social settings. However, culture shock is prominently associated with people going abroad. While some many disagree on the exact process I will describe four different distinct phases of culture shock; the honeymoon phase, negotiation phase, adjustment phase, and mastery phase (write out each phrase on large piece of paper):*

The honeymoon phase is an initial period where everything is wonderful and new in the culture. During the first few weeks the unique aspect of the culture a person feels very positive about the new culture.

After the honeymoon phases is the rejection phase. Once the euphoria of a new culture dissipates you may become unhappy and frustrated with their experience. Some symptoms of this stage include sadness, exhaustion, and homesickness.

Next is the adjustment stage as you become more familiar and comfortable with the culture (the people, food, language, etc.). You will gradually adjust and function well, develop a daily pattern, have more satisfying interactions with the community, and build your confidence in the space.

Finally, there is the enthusiasm/master stage were you participate completely in the host culture and develop a bicultural identity."

Explain this is just a generalized account of culture shock and individuals go through these stages differently. Additionally describe reverse culture shock and how many of the problems faced with culture shock when you go abroad could be faced when you come back to the United States. Ask students if they have experienced culture shock before and what methods they found effective when dealing with it.

After you review culture shock ask students if they have any questions.

Part 5) Learning from Past Experiences

Suggested time: 45 minutes

Students oftentimes connect with and understand other students better than administrators and so student leaders who have done international service-learning previously should be included in preparing students for the same experience. There are two options, a student panel or a reflection on student accounts.

Option A: Student Panel (approximately 45 minutes)

Invite students who have participated in international learning through opportunities like Bonner Summer Away or MSID Programs. Vary panelists by international location and personal identity (e.g. race, gender, sexuality) and have four to five students participate on the panel. If possible, recruit panelists who went to the places students are now going. For example, if someone is going to East Africa, try to recruit someone who did the MSID-Kenya program.

Before the panel, ask participants to read two news articles about their host country about gender or privilege so they can ask the panelists meaningful questions.

First ask panelists to introduce themselves, where they went, and what they did.

Next ask panelists a series of questions:

1. Where did you face issues of gender and privilege abroad?
2. Did you experience an insider-outsider dynamic?
3. Did you experience culture shock?
4. What did you find the most challenging about the work?

Between each question ask participants if they have any questions. Depending on group dynamics use all or only a couple of these example questions. Finally with 5-10 minutes ask the final question:

1. What is one thing you wished you before you went abroad?

Option B: Student Account Reflection (approximately 30 minutes)

Option B is similar to Option A , but instead uses written accounts instead of physical students. Before the training, reach out to experienced students on campus (like students after a spring semester abroad or an international summer internship). Ask each experienced student to reflect upon issues of gender, privilege, and other issues abroad and its effect on their work.

Then, ask the same students to write a short paragraph about one key experience abroad related to gender and privilege. Prepare a handout with these short paragraphs. If necessary, use these short paragraphs as a starting point:

"Every four months they would have an intern who would take an education project to the schools and then the intern would leave, there would be a grace period for a few weeks, and then the next intern would come. As a result the project would fall to the wayside for a few weeks and then when a new intern arrived the project would be back to square one. To try to stop this problem I created a training manual and a teacher's program about how to make a curriculum so we, the interns, wouldn't have to keep on repeating what was already done.`"

"I connected with people by intentionally trying to learn certain phrases and words in the native language and that is something that foreigners don't often do and I think it showed people that I cared to a certain extent because I was speaking their language. The biggest challenge was getting people to understand why I cared. "Why are you doing this when you are an American student who can do anything?" I felt that I was imposing as I was asking questions to people digging out of the trash and I felt what am I doing here, is this appropriate for me to do."

"Culturally the idea of respect was challenging and where I was not very 'friendly to women' type of place. Being someone from a different country I never saw myself as someone privileged but in India that is where I was. But gender differences were a big issue in the country. If someone proposes to you what do you do? They would stare at me because they couldn't understand what I was doing by myself. I didn't think about it for a while but the jewelry store, the grocery store it was the man who buys things for the family and you rarely saw women out. If you saw a women out it was she was with three other men. At the same time you weren't able to do many things as a women and a foreigner men felt it was okay to touch you in whichever way they want and approach you."

Pass out a worksheet with similar short paragraphs to each student. Ask each student to spend ten minutes reading and individually reflecting one the issues these student testimonies described. After ten minutes have participants talk in pairs about the testimonies for an additional ten minutes and request that participants discuss how these testimonies may be similar or different to their own experiences. Finally, have each pair share out what they discussed and ask if there are any final questions or points of discussion.

Part 6) Debriefing

Suggested time: 5 Minutes

Ask students if they have any remaining questions or concerns for their international community development work. Inform participants that the international office and ACCEL can still be a resource for them even when they are abroad. Identify other potential resources for international support like the U.S. Embassy. Pass out any other handouts you may have and answer any questions from participants. Wrap-up the training with closing remarks and ask students to keep in touch while away.

----And if you would like more information---

Allegheny's Off-Campus Studies Handbook-
http://sites.allegheny.edu/offcampus/handbook/handbooksection2/

Basic stages of culture shock-
http://www.worldwide.edu/travel_planner/culture_shock.html

Background article on study abroad and international service-learning-
http://nfjcl.depaul.edu/Resources/Crabtree%20theoretical-foundations-for-international-service-learning.pdf

---Attached sheets for Part 3: Ivan Illich's To Hell with Good Intentions---

To Hell with Good Intentions by Ivan Illich*

*Citation: Illich, I. (1968, April). To hell with good intentions. In *An Address to the Conference on InterAmerican Student Projects (CIASP) in Cuernavaca, Mexico, on April* (Vol. 20)."

An address by Monsignor Ivan Illich to the Conference on InterAmerican Student Projects (CIASP) in Cuernavaca, Mexico, on April 20, 1968. In his usual biting and sometimes sarcastic style, Illich goes to the heart of the deep dangers of paternalism inherent in any voluntary service activity, but especially in any international service "mission." Parts of the speech are outdated and must be viewed in the historical context of 1968 when it was delivered, but the entire speech is retained for the full impact of his point and at Ivan Illich's request.

IN THE CONVERSATIONS WHICH I HAVE HAD TODAY, I was impressed by two things, and I want to state them before I launch into my prepared talk.

I was impressed by your insight that the motivation of U.S. volunteers overseas springs mostly from very alienated feelings and concepts. I was equally impressed, by what I interpret as a step forward among would-be volunteers like you: openness to the idea that the only thing you can legitimately volunteer for in Latin America might be voluntary powerlessness, voluntary presence as receivers, as such, as hopefully beloved or adopted ones without any way of returning the gift.

I was equally impressed by the hypocrisy of most of you: by the hypocrisy of the atmosphere prevailing here. I say this as a brother speaking to brothers and sisters. I say it against many resistances within me; but it must be said. Your very insight, your very openness to evaluations of past programs make you hypocrites because you - or at least most of you - have decided to spend this next summer in Mexico, and therefore, you are unwilling to go far enough in your reappraisal of your program. You close your eyes because you want to go ahead and could not do so if you looked at some facts.

It is quite possible that this hypocrisy is unconscious in most of you. Intellectually, you are ready to see that the motivations which could legitimate volunteer action overseas in 1963 cannot be invoked for the same action in 1968. "Mission-vacations" among poor Mexicans were "the thing" to do for well-off U.S. students earlier in this decade: sentimental concern for newly-discovered. poverty south of the border combined with total blindness to much worse poverty at home justified such benevolent excursions. Intellectual insight into the difficulties of fruitful volunteer action had not sobered the spirit of Peace Corps Papal-and-Self-Styled Volunteers.

Today, the existence of organizations like yours is offensive to Mexico. I wanted to make this statement in order to explain why I feel sick about it all and in order to make you aware that good intentions have not much to do with what we are discussing here. To hell with good intentions. This is a theological statement. You will not help anybody by your good intentions.

There is an Irish saying that the road to hell is paved with good intentions; this sums up the same theological insight.

The very frustration which participation in CIASP programs might mean for you, could lead you to new awareness: the awareness that even North Americans can receive the gift of hospitality without the slightest ability to pay for it; the awareness that for some gifts one cannot even say "thank you."

Now to my prepared statement.

Ladies and Gentlemen:

For the past six years I have become known for my increasing opposition to the presence of any and all North American "dogooders" in Latin America. I am sure you know of my present efforts to obtain the voluntary withdrawal of all North American volunteer armies from Latin America - missionaries, Peace Corps members and groups like yours, a "division" organized for the benevolent invasion of Mexico. You were aware of these things when you invited me - of all people - to be the main speaker at your annual convention. This is amazing! I can only conclude that your invitation means one of at least three things:

Some among you might have reached the conclusion that CIASP should either dissolve altogether, or take the promotion of voluntary aid to the Mexican poor out of its institutional purpose. Therefore you might have invited me here to help others reach this same decision.

You might also have invited me because you want to learn how to deal with people who think the way I do - how to dispute them successfully. It has now become quite common to invite Black Power spokesmen to address Lions Clubs. A "dove" must always be included in a public dispute organized to increase U.S. belligerence.

And finally, you might have invited me here hoping that you would be able to agree with most of what I say, and then go ahead in good faith and work this summer in Mexican villages. This last possibility is only open to those who do not listen, or who cannot understand me.

I did not come here to argue. I am here to tell you, if possible to convince you, and hopefully, to stop you, from pretentiously imposing yourselves on Mexicans.

I do have deep faith in the enormous good will of the U.S. volunteer. However, his good faith can usually be explained only by an abysmal lack of intuitive delicacy. By definition, you cannot help being ultimately vacationing salesmen for the middle-class "American Way of Life," since that is really the only life you know. A group like this could not have developed unless a mood in the United States had supported it - the belief that any true American must share God's blessings with his poorer fellow men. The idea that every American has something to give, and at all times may, can and should give it, explains why it occurred to students that they could help Mexican peasants "develop" by spending a few months in their villages.

Of course, this surprising conviction was supported by members of a missionary order, who would have no reason to exist unless they had the same conviction - except a much stronger one. It is now high time to cure yourselves of this. You, like the values you carry, are the

products of an American society of achievers and consumers, with its two-party system, its universal schooling, and its family-car affluence. You are ultimately-consciously or unconsciously - "salesmen" for a delusive ballet in the ideas of democracy, equal opportunity and free enterprise among people who haven't the possibility of profiting from these.

Next to money and guns, the third largest North American export is the U.S. idealist, who turns up in every theater of the world: the teacher, the volunteer, the missionary, the community organizer, the economic developer, and the vacationing do-gooders. Ideally, these people define their role as service. Actually, they frequently wind up alleviating the damage done by money and weapons, or "seducing" the "underdeveloped" to the benefits of the world of affluence and achievement. Perhaps this is the moment to instead bring home to the people of the U.S. the knowledge that the way of life they have chosen simply is not alive enough to be shared.

By now it should be evident to all America that the U.S. is engaged in a tremendous struggle to survive. The U.S. cannot survive if the rest of the world is not convinced that here we have Heaven-on-Earth. The survival of the U.S. depends on the acceptance by all so-called "free" men that the U.S. middle class has "made it." The U.S. way of life has become a religion which must be accepted by all those who do not want to die by the sword - or napalm. All over the globe the U.S. is fighting to protect and develop at least a minority who consume what the U.S. majority can afford. Such is the purpose of the Alliance for Progress of the middle-classes which the U.S. signed with Latin America some years ago. But increasingly this commercial alliance must be protected by weapons which allow the minority who can "make it" to protect their acquisitions and achievements.

But weapons are not enough to permit minority rule. The marginal masses become rambunctious unless they are given a "Creed," or belief which explains the status quo. This task is given to the U.S. volunteer - whether he be a member of CLASP or a worker in the so-called "Pacification Programs" in Viet Nam.

The United States is currently engaged in a three-front struggle to affirm its ideals of acquisitive and achievement-oriented "Democracy." I say "three" fronts, because three great areas of the world are challenging the validity of a political and social system which makes the rich ever richer, and the poor increasingly marginal to that system.

In Asia, the U.S. is threatened by an established power -China. The U.S. opposes China with three weapons: the tiny Asian elites who could not have it any better than in an alliance with the United States; a huge war machine to stop the Chinese from "taking over" as it is usually put in this country, and; forcible re-education of the so-called "Pacified" peoples. All three of these efforts seem to be failing.

In Chicago, poverty funds, the police force and preachers seem to be no more successful in their efforts to check the unwillingness of the black community to wait for graceful integration into the system.

And finally, in Latin America the Alliance for Progress has been quite successful in increasing the number of people who could not be better off - meaning the tiny, middle-class elites - and has created ideal conditions for military dictatorships. The dictators were formerly at the service

of the plantation owners, but now they protect the new industrial complexes. And finally, you come to help the underdog accept his destiny within this process!

All you will do in a Mexican village is create disorder. At best, you can try to convince Mexican girls that they should marry a young man who is self-made, rich, a consumer, and as disrespectful of tradition as one of you. At worst, in your "community development" spirit you might create just enough problems to get someone shot after your vacation ends_ and you rush back to your middleclass neighborhoods where your friends make jokes about "spits" and "wetbacks."

You start on your task without any training. Even the Peace Corps spends around $10,000 on each corps member to help him adapt to his new environment and to guard him against culture shock. How odd that nobody ever thought about spending money to educate poor Mexicans in order to prevent them from the culture shock of meeting you?

In fact, you cannot even meet the majority which you pretend to serve in Latin America - even if you could speak their language, which most of you cannot. You can only dialogue with those like you - Latin American imitations of the North American middle class. There is no way for you to really meet with the underprivileged, since there is no common ground whatsoever for you to meet on.

Let me explain this statement, and also let me explain why most Latin Americans with whom you might be able to communicate would disagree with me.

Suppose you went to a U.S. ghetto this summer and tried to help the poor there "help themselves." Very soon you would be either spit upon or laughed at. People offended by your pretentiousness would hit or spit. People who understand that your own bad consciences push you to this gesture would laugh condescendingly. Soon you would be made aware of your irrelevance among the poor, of your status as middle-class college students on a summer assignment. You would be roundly rejected, no matter if your skin is white-as most of your faces here are-or brown or black, as a few exceptions who got in here somehow.

Your reports about your work in Mexico, which you so kindly sent me, exude self-complacency. Your reports on past summers prove that you are not even capable of understanding that your dogooding in a Mexican village is even less relevant than it would be in a U.S. ghetto. Not only is there a gulf between what you have and what others have which is much greater than the one existing between you and the poor in your own country, but there is also a gulf between what you feel and what the Mexican people feel that is incomparably greater. This gulf is so great that in a Mexican village you, as White Americans (or cultural white Americans) can imagine yourselves exactly the way a white preacher saw himself when he offered his life preaching to the black slaves on a plantation in Alabama. The fact that you live in huts and eat tortillas for a few weeks renders your well-intentioned group only a bit more picturesque.

The only people with whom you can hope to communicate with are some members of the middle class. And here please remember that I said "some" -by which I mean a tiny elite in Latin America.

You come from a country which industrialized early and which succeeded in incorporating the great majority of its citizens into the middle classes. It is no social distinction in the U.S. to have

graduated from the second year of college. Indeed, most Americans now do. Anybody in this country who did not finish high school is considered underprivileged.

In Latin America the situation is quite different: 75% of all people drop out of school before they reach the sixth grade. Thus, people who have finished high school are members of a tiny minority. Then, a minority of that minority goes on for university training. It is only among these people that you will find your educational equals.

At the same time, a middle class in the United States is the majority. In Mexico, it is a tiny elite. Seven years ago your country began and financed a so-called "Alliance for Progress." This was an "Alliance" for the "Progress" of the middle class elites. Now. it is among the members of this middle class that you will find a few people who are willing to send their time with you_ And they are overwhelmingly those "nice kids" who would also like to soothe their troubled consciences by "doing something nice for the promotion of the poor Indians." Of course, when you and your middleclass Mexican counterparts meet, you will be told that you are doing something valuable, that you are "sacrificing" to help others.

And it will be the foreign priest who will especially confirm your self-image for you. After all, his livelihood and sense of purpose depends on his firm belief in a year-round mission which is of the same type as your summer vacation-mission.

There exists the argument that some returned volunteers have gained insight into the damage they have done to others - and thus become more mature people. Yet it is less frequently stated that most of them are ridiculously proud of their "summer sacrifices." Perhaps there is also something to the argument that young men should be promiscuous for awhile in order to find out that sexual love is most beautiful in a monogamous relationship. Or that the best way to leave LSD alone is to try it for awhile -or even that the best way of understanding that your help in the ghetto is neither needed nor wanted is to try, and fail. I do not agree with this argument. The damage which volunteers do willy-nilly is too high a price for the belated insight that they shouldn't have been volunteers in the first place.

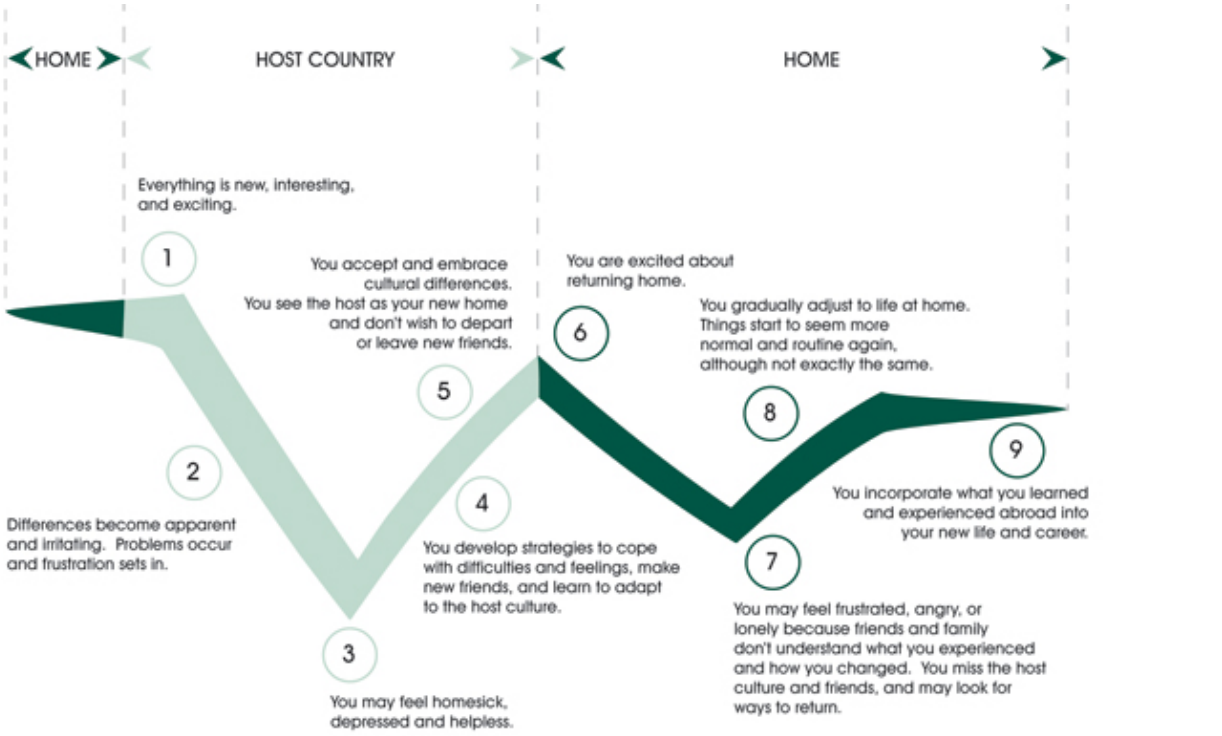
If you have any sense of responsibility at all, stay with your riots here at home. Work for the coming elections: You will know what you are doing, why you are doing it, and how to communicate with those to whom you speak. And you will know when you fail. If you insist on working with the poor, if this is your vocation, then at least work among the poor who can tell you to go to hell. It is incredibly unfair for you to impose yourselves on a village where you are so linguistically deaf and dumb that you don't even understand what you are doing, or what people think of you. And it is profoundly damaging to yourselves when you define something that you want to do as "good," a "sacrifice" and "help."

I am here to suggest that you voluntarily renounce exercising the power which being an American gives you. I am here to entreat you to freely, consciously and humbly give up the legal right you have to impose your benevolence on Mexico. I am here to challenge you to recognize your inability, your powerlessness and your incapacity to do the "good" which you intended to do.

I am here to entreat you to use your money, your status and your education to travel in Latin America. Come to look, come to climb our mountains, to enjoy our flowers. Come to study. But do not come to help.

---Attached sheets for Part 4: Study abroad versus Service-Learning Abroad---

What does culture shock look like?



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