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THE JOURNAL OF SERVICE-LEARNING IN HIGHER EDUCATION IS AN ONLINE, INTERNATIONAL, PEER-REVIEWED JOURNAL FOR THE DISSEMINATION OF ORIGINAL RESEARCH REGARDING EFFECTIVE INSTITUTIONAL-COMMUNITY PARTNERSHIPS. OUR PRIMARY EMPHASIS IS TO PROVIDE AN OUTLET FOR SHARING THE METHODOLOGIES AND PEDAGOGICAL APPROACHES THAT LEAD TO EFFECTIVE COMMUNITY-IDENTIFIED OUTCOMES. THE JOURNAL OF SERVICE-LEARNING IN HIGHER EDUCATION IS A SUBSCRIPTION-FREE JOURNAL WITH A REVIEW BOARD MADE UP OF VARIOUS ACADEMIC DISCIPLINES OF THE MEMBER INSTITUTIONS OF THE UNIVERSITY OF LOUISIANA SYSTEM AS WELL AS OTHER NATIONALLY AND INTERNATIONALLY ACCREDITED COLLEGES AND UNIVERSITIES AND AFFILIATED ORGANIZATIONS

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Forward

By

David Yarbrough

JSLHE Executive Editor

Here we are. Eight months from the start of talking and thinking about the consequences of a global pandemic. I'll come back to that shortly – but first will welcome you to the 11th edition of the Journal of Service-Learning in Higher Education. As always, I have learned much from the editorial process and much from the contributing authors. I have said often that my best ideas come from other people – and that is part of the magic of service-learning.

Conocimiento. In this edition we are introduced to and reminded of the knowledge that comes with experiential learning. We start with Gibson, Canfield, and Beamish who directly address the question of the value of service for our community partners. That is the "so what" question for service-learning, and their examination of what may be effective community-identified outcomes is a good start for the summer volume. The next two articles first by Damons and Dunbar-Krige; followed by Toronyi are instructive presentations of both post-graduate and undergraduate service-learning pedagogical approaches that help identify the strengths and the possible weaknesses of how service-learning modules are implemented.

Cate and Russ-Eft speak to the empowering aspects of service-learning while Miletich steps into the balance between service and learning. Lastly, the "bookend" from Carlisle, Nitta, Murray, Gourd and Shapiro bring us full-circle back to an examination of the impact of community-based learning on civic engagement. This volume, as a stand-alone collection, is a nice A-to-Z manual for service-learning. Thank you to the authors for contributing and to you readers for joining us.

Now back to a comment on Covid-19. All of the manuscripts for this edition were submitted and selected prior to the global identification of the Covid-19 Corona Virus. In the world of this work, we were all moving ahead in the trajectory set from past years and experiences. That has all been turned upside-down – and in the next few editions, I fully expect that authors and researchers will be examining the consequences of remote-based service-learning in our communities and our classrooms. We now speak to each other with

Zoom, Skype and MS Teams – and have become comfortable sharing the contents of our home offices and bookshelves. We have become quite creative in the development and implementation of experiential learning experiences, while at the same time trying to mitigate possible service injuries that now may include exposing multiple generations to a fast-spreading virus. It is also our responsibility as educators to use this time and these circumstances as learning experiences for applying standard and developing theoretical concepts to a novel event. We tell our students that the strength of higher education is to develop the tools for addressing the unknown problems of the future. Now we can prove it. Service in our communities is taking on a different flavor. We're now developing plans for educational instruction that is both safe and effective. We are managing food delivery to those who cannot leave home, and developing support systems for overburdened healthcare providers. Service is now moving beyond an event and becoming the expectation of what we do and how we provide throughout the day, the week, and the month. This is the time for clear-thinking leadership and mentorship. I am now more grateful than ever for Simon Fraser University and their early adoption of an online journal platform. And I am humbled by the remarkable work of the women and men in education (at every level) who are approaching this time as an opportunity for some of their most creative work.

Abstract

University-led service-learning projects are commonly perceived as being mutually beneficial for students, faculty, and communities. Most studies primarily focus on benefits to students. Our study explores the value of a university-led service-learning engagement project from a community's perspective. To assess perceptions of a student planning and design project, pre- and post-questionnaires were completed by community members and city staff. Findings show the community had an immediate positive response during the project. However, we question the long-term effects of service-learning for communities if tangible outcomes from engagement projects are not realized. Implications are intended to be useful for university teaching faculty considering service-learning, university administrators evaluating such efforts, and for community members, civic leaders, and city staff considering partnering with universities for education outreach and engagement projects.

Understanding Community Perceptions of Service-Learning

Huston Gibson
Kansas State University

Jessica Canfield
Kansas State University

Anne Beamish
Kansas State University

As a land-grant institution, our university has a mission and tradition of working with communities across the state in various capacities. For assistance on specific projects, communities will often contact university extension agents or teaching faculty to initiate service-learning collaborations. Such projects, when integrated into a course and aligned with student learning objectives, are thought to benefit students, faculty and the community (Bushouse, 2005).

In our work, we use the term service-learning to mean "methodologies and pedagogical approaches that lead from the classroom to effective community-identified outcomes," which for us includes a community-engagement component, where students from the class interact with members of the community to achieve stated outcomes (Yarborough, 2012, p. 4). And since the types of service-learning projects can vary greatly, we want to clarify that—as professors and scholars in community development, urban planning, and landscape architecture—our students typically engage with community members, private stakeholders, civic leaders, and city staff in a simulated professional capacity, to address issues related to the built environment. Each service-learning project is carefully planned and organized, with clear expectations about the process and products so that the experience meets learning objectives and community needs. Outcomes typically include assessment reports, user surveys, visionary plans, site designs and visualizations. These specific products are

important to note, because they provide communities with information that can be used to improve physical spaces and services, thereby creating a sense of promise to those looking for change. However, the lasting impacts and overall perceived value of these types of service-learning projects for communities is less understood. Therefore, to better understand a community's perceived value of a service-learning planning and design project, our study examines a recent course project in Emporia, Kansas.

Literature Review

Service-learning is commonly perceived as a "win-win-win," for students, faculty, and communities (Bushouse, 2005). As scholars and professors of disciplines that focus on the study of place, space, and communities, it is difficult to imagine an academe without community engagement. In preparing tomorrow's professionals, we provide a holistic educational experience that, through service-learning projects, exposes students to real-world settings and situations. The communities where students work, are hypothesized to benefit from this exposure too, because they receive services and products that may otherwise be unattainable. The success of a service-learning effort is often judged by student learning outcomes and the production of engage scholarship, but whether the community actually benefited from a project is less considered.

The benefits of service-learning for students during their undergraduate and graduate studies is well documented and primarily includes exposure to real-world practical experience and the development of civic responsibility (Alexander, Vogelgesang, Ikeda, & Yee, 2000; Breese & Richmong, 2002; Dinour, Szaro, Blumberg, & Mousumi, 2018; Fisher, Sharp, & Bradley, 2017; Fritz, 2002; McDonough, Marks, & Harris, 2017; Mobley, 2007; Mooney & Edwards, 2001; Blouin & Perry, 2009; Strage, 2004). For applied professional community-based disciplines these skills are essential for achieving student learning outcomes associated with class objectives (Giles & Eyler, 1994; Hullender, Hinck, Wood-Nartker, Burton, & Bowlby, 2015). Although the nuances of student benefits may warrant further clarity, as not all students learn in the same ways (Harkins, Kozak, Ray, 2018), the literature overwhelming shows positive students benefits, and this paper operates with this general assumption.

For faculty, service-learning projects can energize the classroom and enrich the teaching experience (Brigle & Hatcher, 1996). Faculty benefits can also be derived from achieving set teaching objectives (Giles & Eyler, 1994; Hullender, et al., 2015) and from the production of scholarship outcomes, which can aid in knowledge transfer from university professors to communities (Jones, Giles, & Carroll, 2019). For faculty in applied fields, we advocate activities associated with service-learning projects will support professional development. However, a potential downside of service-learning projects, based on our personal experience, can also be an overload, with extra time and resources required for project development and ongoing management.

In contrast to students, there is less scholarship regarding the benefits of service-learning projects for communities (Blouin & Perry, 2009; Stoecker & Tyron, 2009). Littlepage, Gazley, & Bennett (2012) show community non-profit and community-based organizations benefit from student volunteerism, as do Jones, Giles, & Carroll (2019) who discuss this benefit through volunteerism in a college town. It is also thought that communities benefit from "free labor," or at least cheaper labor, as well from developing

connections to potential future employees (Bushouse, 2005; Blouin & Perry, 2009; Jones, Giles, & Carroll, 2019; Stoecker & Tyron, 2009). Additional benefits may include the introduction of new energy into a community, about a project, and/or enhancing town and gown relationships (Vanderbilt, 2019). Importantly though, Dorgan notes that even well-intentioned projects can have adverse effects for communities, if executed poorly or when there is the lack of follow-through (2008).

Methods

Background

In the spring of 2017, an interdisciplinary group of landscape architecture and planning students from Kansas State University collaboratively worked to develop a visioning document and master plan for Peter Pan Park, in Emporia, Kansas (population approximately 25,000). Peter Pan Park, established in the 1920's, is a storied amenity within the Emporia community. The 50-acre park is located south of downtown in a predominantly Hispanic neighborhood, and includes a champion disc-golf course, a small lake, and various recreation amenities. However, many of the site's features are heavily worn, outdated, and not well-suited to meet the needs of the city's growing and increasingly diverse community. Additionally, the park lacks adequate ADA accessibility, cohesive internal circulation, and connections to the surrounding neighborhood.

Though a new park master plan was needed, professional planning and design services were beyond the financial reach for the city, so they turned to the department of Landscape Architecture and Regional & Community Planning at Kansas State University for assistance. Emporia's city planner, an alum of our planning program, was familiar with the nature of our department's service-learning projects and recognized an opportunity for a mutually beneficial collaboration between the city and an interdisciplinary group of students. The city was made aware however, that as a student-centered project there would be no guarantees of product quality and that design outcomes would be conceptual in nature. Funding for the project was provided by the City of Emporia and covered basic travel and production-related expenses. As part of the service-learning agreement, the city was asked to provide public space and advertisement for community engagement meetings.

Twenty-eight students from two on-campus courses—Collective Decision-Making and Site Design—participated in the multi-week service-learning project as part of required coursework. The project began with students, from Collective Decision-Making, soliciting community input at an open public meeting at a local elementary school. Students employed various engagement activities designed to stimulate conversation and capture the community's desires and concerns for the park. Outcomes of the meeting were summarized into a visioning document and provided to students in Site Design. Students in Site Design then used the visioning document, along with historical and physical data from an existing condition analysis, to develop several master plan alternatives. In a follow-up open public meeting, held at the Emporia Public Library, the Site Design students presented their design proposals in the form of drawings. The work sparked additional dialogue and garnered important community input for city staff. At the conclusion of the semester, the city was given all student produced documents for use in their future planning, design, and fundraising efforts.

Analytic Strategy

To assess how the Emporia community valued the service-learning engagement process, we administered a pre- and post-project questionnaire to all community members and city staff who attended the public meetings. Through Likert-scale and open-ended questions, the pre-questionnaire assessed their hopes and desires and any concerns regarding working with university students (not about the outcome for the park, but the actual engagement process). Following the final community presentation, and the unveiling of park design possibilities, city staff and community members in attendance were asked to complete a reflective post-project questionnaire to assess their opinions on the actual engagement process.

The first public meeting (visioning session) was held on a Tuesday evening, March 7, 2017, in the library of an elementary school adjacent to the park. This meeting was widely advertised before and during the event, directly to neighbors near the park, park goers, and the general public via local radio, bulletins, and social media. The first public meeting resulted in 24 survey respondents, which included three (3) city staff and 21 community members. Please see Figure 1. The second public meeting (presentation) was held on a Saturday afternoon, April 29, 2017, downtown at the city library. This meeting was also open, advertised directly to those from the first meeting and broadly via local radio, bulletins, social media, and on the day-of, to library patrons with onsite signage. The second public meeting garnered 17 survey respondents, which included the same three (3) city staff and 14 community members. Please see Figure 2. In both instances there were more attendees at the meetings than surveys completed as the survey was optional.

Figure 1. Regional & Community Planning student engaged with a community member during the first public meeting on March 7, 2017. Photo taken by Author.

Figure 2. Landscape Architecure students engaged with a community members during the second public meeting on April 29, 2017. Photo taken by Author.

Implications

The findings from this study are intended to be useful for university teaching faculty considering the use of similar type projects, university administrators evaluating faculty practices, and community members, civic leaders, and local government staff considering partnering with universities for education outreach and engagement projects.

Findings

First Public Meeting (Visioning Session)

All responses bulleted in this section are taken verbatim from what respondents wrote on the returned questionnaires at the end of each public meeting.

The first public-engagement meeting was a visioning session, city staff (n=3) were asked about the hoped-for outcomes, potential benefits for the city, and concerns about the process. The responses were as follows:

<u>City Staff Responses</u>

Hoped-for outcomes from onset of the service-learning project:

- An opportunity to provide a quality learning experience for the students and a quality project for the city.
- Win-win for the city of Emporia and “real life experience” for the students.

- Good ideas for the best use of the park.
- Learning experience for both groups.

Potential benefits for the city from the service-learning project:
- Objective insight; fresh perspective.
- Different perspectives; outside feedback. New ideas.
- Opportunity to work with the public in a working setting.

Concerns about the engagement process:
- Biggest concern is that the public is engaged but not promised anything from the information gathered.
- People tend to dream big and get disappointed when they aren't fulfilled.
- Lack of funding to implement changes.
- Some students seem to have all the answers – I think being open-minded, and listening could be part of the benefit.

Members of the community (n=21) were asked up-front if they had previously worked with students, why they chose to attend the meeting, their hoped-for outcomes, and if they had any concerns about the process. Their responses included:

Community Member Responses

From those who previously worked with students, regarding their past experiences:
- Project generated ideas and thinking always great to interact with faculty and students.
- They produced an excellent [product].
- Students are so sincere in their mission.

Reason for attending this visioning session:
- I love Peter Pan Park (x3).
- We live near the park and love to walk there. I have been going to the park since the late 1950s. Softball, baseball, touch football – lots of fun.
- Live in the neighborhood and lots of memories of the park.
- I live next to park.
- To be an active community member.
- Learn what is going on.
- Interested in ideas that would improve an important part of the city and possible ways to interface with projects in the future. North Central – Flint Hills Area Agency on Aging owns the Friendship Center on Logan Avenue.
- To share ideas in order to get youth, families, returning veterans and people with disabilities "Outside for a Better Inside!"
- Need to rebuild amphitheater – it could be used for so much.
- Concern about the amphitheater & wading pool.
- Important to me that the large open area to the south-east stay open. I would love to see the monkey island upgraded to a koi pond and a rose garden started in that "area."

- Fishing at Peter Pan Park.
- My brother brought me.
- A friend told me about it.
- I came to interpret for Spanish-speaking community members but stayed because the park was a great place to spend family time in my younger years.

Hoped for outcomes from the visioning session:

- Improvements discussed to be implemented.
- Park improvement.
- Positive change/ improvements.
- That they can cooperate to come up with a variety of ideas from the community and maybe make some changes to make the park better.
- Determine some ideas.
- Hope they compile suggestions and come up with great ideas.
- To make the park the best it can be.
- A great plan and future projects.
- Develop a short term and long-term plan for the park that is accomplished and not “put on a shelf.”
- [Institution] involvement is always beneficial to any community.
- I hope we can somehow keep it a little cleaner. People discard too much trash.
- Acknowledgement of outdoors.
- Cooperation?
- Don’t change too much.

Concerns about this visioning process:

- No (x7).
- Not at this time.
- No. Maybe find financing.
- Money.
- Funding and partners in the community that prevent change.
- I do still like how it is now.

Other comments:

- Delightful (process) and very good listeners.
- Everyone was very informative.
- Very excited that the park will be getting some improvements!
- Lots of creative ideas.
- The process is positive. All ideas can be molded into the park
- Brought back many memories of the park.

Second Public Meeting (Presentation)

When we reconvened at the end of the semester to present the park designs, we conducted a second survey. The primary question asked of city staff was whether the process lived up to their hopes. Their (n=3) responses were as follows:

City Staff Responses

Did the overall process live up to hopes:

- Yes!
- Yes, the students and staff held professional meetings, listened to the public, and provided great ideas and documents.
- Yes, the students did a very good job.

City staff were also asked if they had any concerns about the process at this point. Their responses were as follows:

Concerns about the overall process:

- I'm very impressed with the students and their completed projects. Great ideas and their presentation was top notch!!
- I have been surprised by the public feedback, lots of positive comments.
- No.

Community Member Responses

Community members were asked if they thought the process lived up to their hopes, if they had concerns about the process as well, if there were any surprises about the process, their reason for attending the meeting, and any hoped-for outcomes.

Did the overall process live up to their hopes:

- Yes, variety of ideas/ plans.
- Yes, very excited to see the plans worked out tin the near future.
- Yes, excellent work.
- Good ideas.
- Yes.

Concerns about the overall process:

- No (x4).
- Yes, too much to consider – funds available?

Surprises about the process:

- No (x2).
- Such a creative variety!
- So professional.
- Didn't realize this many displays.

Reason for attending the presentation:

- Wanted to know what might happen to Peter Pan Park in the future.
- Heard about it on KVOE – Peter Pan most of all needs a water feature for kids – and a sidewalk to the play area.
- Interest and commitment to William Allen Whyte legacy.
- Curious to what the ideas are for the park and was very impressed.

- To make sure Emporia was moving in the right direction and not going to remove the history.
- Grew up a block or so north of the park, so we considered it “our” park. Wanted to see if favorite places were going to remain with some of the old but enhanced.
- As a follow-up and to talk about it on my radio show.
- Peter Pan Park is one of my favorite places. So I was interested to see the proposals for change.

Hoped-for outcomes from the presentation:

- We should use some of the better ideas from the presentations.
- That the students’ plans will be implemented.
- Love the ideas & willingness to listen to our ideas.
- Just want to see what would be in our future hear in town.
- See what is being looked at.
- A fishing program in the park.
- I would like to see city incorporate some of these proposals while maintaining as much of the old as possible.
- I hope the project gets started soon!

Additional comments:

- All of the students were personable and knowledgeable. The displays were beautifully done! So glad I came and wish the project could start today. Thanks to all and A’s all around.
- Very impressed how the plans continued to include the history of the park.
- These look like excellent possibilities that I hope (many of them) will be possible.
- Very impressed with the students work and their presentations for their projects. Many exciting ideas proposed.
- The students have done a great job. Beautiful landscaping plans.
- Looks like the students have done one outstanding job.
- I thought that all the students did an amazing job with their presentations.
- Pleased with the procedure and process.
- These are impressive results and hopefully will result in an even better park. (Peter Pan is a particularly beloved park to us).
- Have students understand the importance of park to our city and all of us!
- The Park is part of the City Beautiful Movement embraced by William Allen Whyte when he donated to land and hired Hare and Hare (student of Fredrick Law Olmsted) to design it. Sensitivity to the historic design should be taken into account.
- Please don’t add stuff in the middle of the lake. It takes away photograph possibilities.
- Should have attended March 7 (visioning) meeting.
- There was also a contingent of pickleball advocates; eight (x8) surveys indicated a strong desire for pickleball courts.

Figure 3 displays the respondents previous experience with working with university students on outreach and engagement projects. Figure 4 demonstrates the public's perception of confidence in and assessment of the students' abilities to work with and understand their local community issues. Figure 5 shows pre- and post-perceptions in the abilities of the students to produce quality work.

Figure 3. Number of individuals with previous experience working with university students on outreach and engagement projects.

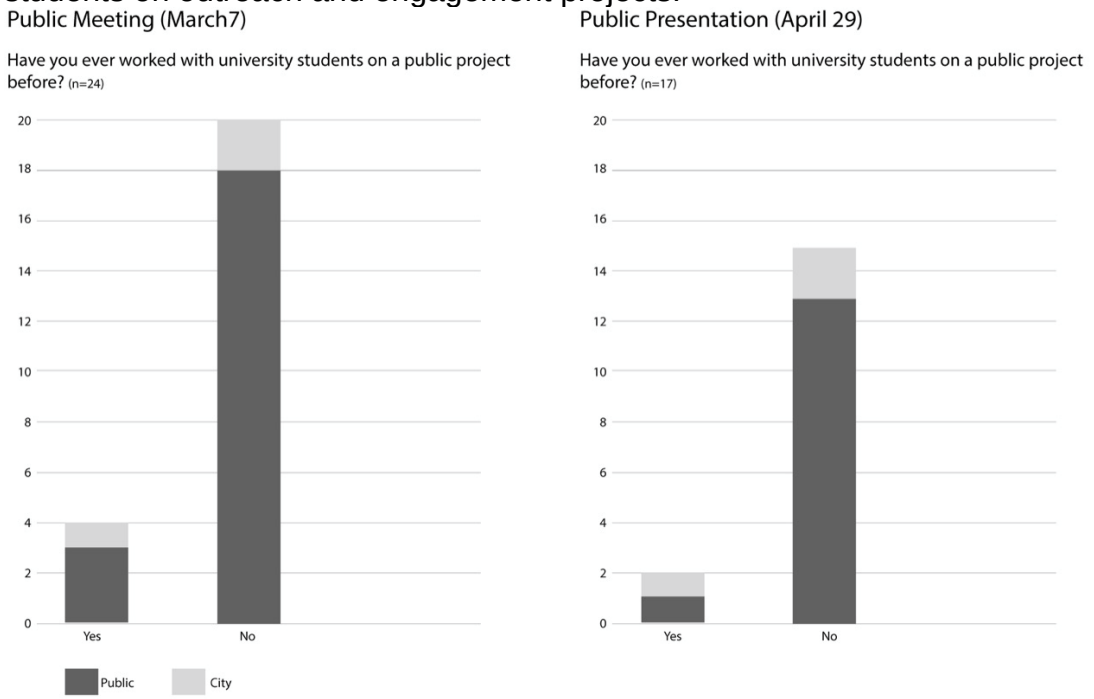


Figure 4. Pre- and post-project assessment of public's confidence in students' abilities to work with and understand local community issues.

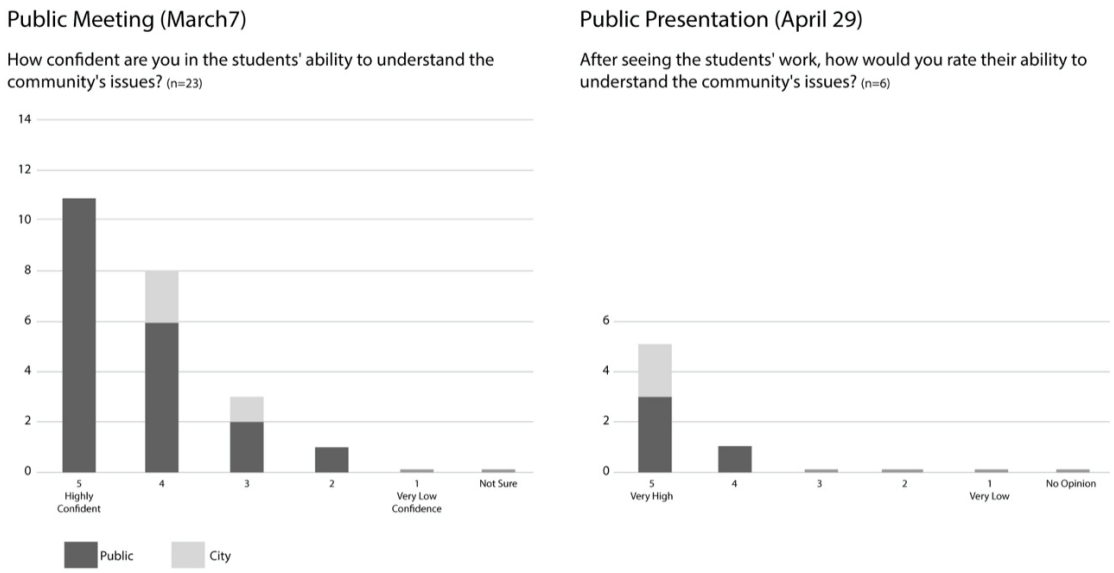
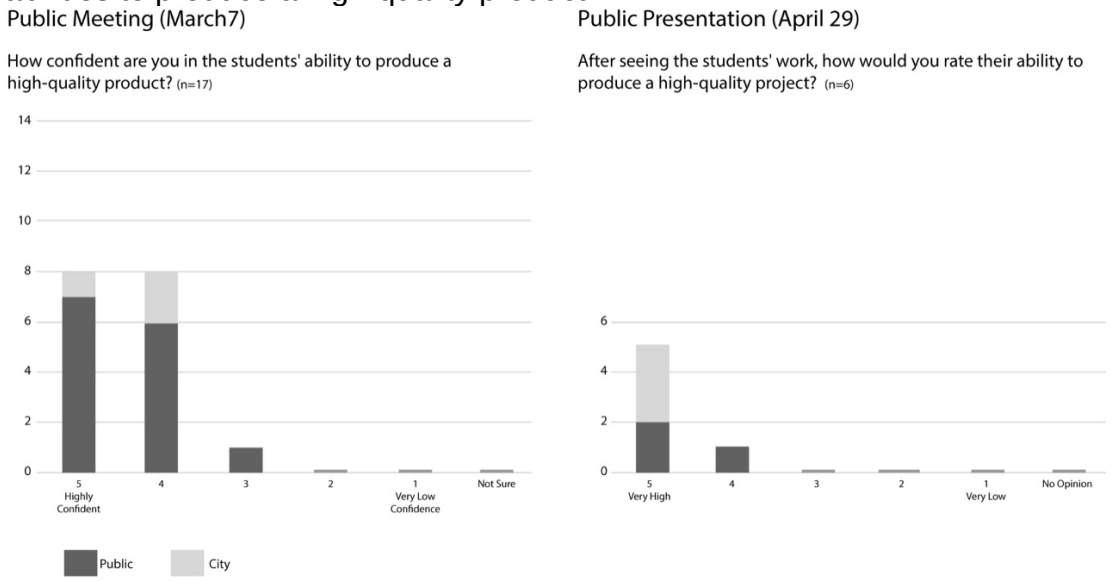


Figure 5. Pre- and post-project assessment of public's confidence in students' abilities to produce a high-quality product.



Discussion

Overall, respondents were positive about the process of working with university students. Despite being generally pleased with the process and student products, the city staff and community members also both expressed concerns about the realization

of tangible outcomes for the park; questioning if anything will come of the effort. It is noteworthy that many people who attended the public meetings had a specific agenda or concern. For example, fishing was suggested at Peter Pan Park by a gentleman who operates an outdoors education organization that teaches fishing. There were several examples of this; perhaps most significantly with the pickleball advocates who were not present at the visioning session but showed up at the presentation, in matching green pro-pickleball shirts, and "stuffed" the survey box with pro-pickleball comments.

The primary benefits of this service-learning project are clear: this was an inexpensive means to generate ideas for the community and provide a "real world" experience for students (future community professionals). These benefits correspond with the existing literature reviewed. As well, bringing a diverse array of community members together, who might not normally engage with one another, is thought positive for community development in terms of bonding and bridging social capital (Flora, Flora, & Gasteyer, 2016). Yet we still question the ramifications of getting a community excited about a process if there is no outcome. The ultimate realization of the project is beyond our control. When the semester is over, students graduate/move on to other classes, faculty refocus on other obligations, and project ownership is transferred from the class to the community. Fortunately for the Emporia community, the city was able to capitalize on the momentum from our service-learning project and in May 2019 a new splash pad, inspired by the students' projects, was unveiled.

Figure 6. Newly built park amenities derived from the class service-learning project. Photo taken by author.

Limitations and Future Research

This study concludes by confirming a positive community perception of a service-learning project, but also questions the ramifications of getting a community excited about a project if there are no tangible outcomes. In this case, Peter Pan Park in Emporia, Kansas saw built improvements; but what happens when service-learning brings people together to discuss ideas, generating excitement about a potential change, but does not lead to realization or reward? It may lead to disappointment and a lack of participation in future community engagement efforts. This sentiment was expressed by both city staff and community members in the surveys.

This service-learning project was initiated because city staff wanted to potentially make improvements to the park, despite their concerns about being able to finance construction of proposed ideas. Essentially, the city knowingly took a risk by engaging the students and community in this project; concerned about getting community members excited without follow through. Two years lapsed between the student service-learning project and construction in the park, which is a relatively quick turnaround; however, in the eyes of a community member this period of time could feel long if they are not made aware of planning efforts in the interim.

Furthermore, though a new splash pad was added in Peter Pan Park, this single feature does not fulfill all community suggestions, and some may feel their voice went unheard. Sometimes suggestions will conflict with each other and/or are simply not feasible. This is inevitably the case with any visioning project and tradeoffs will be

made. The city should be sensitive to the situation and address concerns accordingly. This study does not follow-up or attempt to address this concern, as we focused on the more immediate community perception of university service-learning engagement projects, but we (the authors) advocate for future research that helps better understand long-term effects of service-learning projects and their un/realized outcomes.

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Abstract

In a context like South Africa's, the prevailing numerous social inequalities and problems place additional demands on psychologists and educational psychologists. Western-based, individualised medical approaches are increasingly regarded as inadequate. We thus contend that the inclusion of service-learning is an alternative approach to the training of Educational Psychology master's students. Little has been written about the role of service-learning components in the curriculum of an Educational Psychology master's programme and in general in post-graduate programmes. Thus, we argue for the integration of service-learning in the curriculum of a psychology-oriented programme that could serve as a vehicle for the achievement of the professional development of the students. The main research question is: What do Educational master's student' reflections and artefacts reveal about the contribution of a service-learning project to their knowledge of the young adult?

A qualitative case study design was followed utilizing a convenience sample of master's educational psychology students. Data collection methods included observation, interviews and documents. Content analysis was employed as a data analysis strategy.

The contribution of this study consists of emphasising the centrality of reflective practice as teaching and learning tool. The peculiarity of this study is its unique context, namely, an educational excursion to a conference site involving young adults and master's students.

The Use of Reflection in a Service-Learning Project in a Post-Graduate Programme

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Service-learning in postgraduate education

The traditional training of educational psychologists includes field-based components colloquially known as practicum placements (during their studies) and internships (after the completion of their coursework). These types of professional experiences call for students to be placed in recognised training locations, where they undertake particular professional tasks under the guidance of qualified educational psychologists. Throughout these practicum experiences, students have to meet curriculum programme prerequisites by fulfilling a particular number of hours of supervised services; this is often a pre-requisite to obtaining their qualification in a professional field like Educational Psychology. The value of internships is well-documented in the literature, with advantages that include enhanced understanding of how organisations operate, the acquisition of experience in an increasingly competitive job market (Severance, & Starr, 2011, p. 200) and, sometimes, possibilities for exposure to new professional roles.

Nonetheless, the downside of internship experiences is that they often reflect fixed, rather than innovative practices (Kenny, & Gallagher, 2000, p. 190). For instance, in the field of mental health services, students would often find internship placements in locations with a sound reputation for the provision of psychological services, training in individual counselling and assessment skills. However, this type of training is limiting and could contain the idea and skills of forthcoming professionals who would need to function in contexts other than individual therapy sessions. Consequently, such professionals

would be ill-equipped to operate within schools, work with families, communities, and young adults in ways that expand traditional professional borders (Kenny, & Gallagher, 2000, p. 190). This limitation in traditional training methods leads to subsequent limitations in the definition of a transformative role for educational psychologists. Doherty (1995, in Kenny, & Gallagher, 2000, p. 190) affirms that traditional psychology training places emphasis on individuals' adjustment to social facts with the least consideration given to bringing about societal change or upholding the ethical duties or community responsibilities of either psychologists or clients.

The focus internationally and nationally has shifted to primary prevention of mental problems, the advancement of psychological welfare and contextually applicable community centred services (Sheridan, & Gutkin, 2000; Van Niekerk, & Prins, 2001, in Pillay, 2011, p. 352). Western-based, individualised medical approaches are increasingly regarded as inadequate for the purposes of training psychologists. This is because the focus should be on resiliency and competencies, as well as availing community-oriented psychological services to groups who are side-lined and vulnerable (Seedat et al., 2004, p. 597). Most importantly, in a context like South Africa's, the prevailing numerous social inequalities and problems – notably poverty, racism, discrimination, bigotry, dislike of foreigners, criminality, HIV/AIDS, teen pregnancies, drug abuse, rape, and violence at schools – place additional demands on psychologists and educational psychologists practising in South Africa. This justifies the need to train them to enable them to acquire additional information and skills.

The transference of the abovementioned information and skills is vital to positive mental health. As such, they should be provided in training programmes for educational psychologists. Pillay (2003, p. 267) asserts that the training of the latter in community psychology ought to be incorporated in all subjects, in a unified and all-inclusive way, and should be positioned in a more practical manner. He further argues that trainees must not be taught theories but should also acquire experience in working directly with societies by way of fieldwork, assignments, and case studies. In other words, alternative approaches to training should strive to address the challenges experienced in the South African context and play a more transformative role in the development of psychologists. Thus, these alternative training approaches should include preparing psychologists to work also with groups. We agree with this stance to work with groups because it is becoming increasingly apparent that if the psychological requirements of the majority of South African citizens are to be addressed successfully, mass interventions that deviate from consulting merely with individual clients (Pillay, 2003, p. 267) are needed. However, it remains to determine the types of alternative approaches and how best they can be leveraged towards the preparation of educational psychologists. This would ensure that the latter are adequately trained or equipped with the requisite knowledge and skills that would allow them to do justice to their task by adopting a more transformative approach to their role in society. In this regard, we contend that service-learning, which is a form of experiential learning, is one such alternative approach. We thus argue for the integration of service-learning in the curriculum of a psychology-oriented programme such as Educational Psychology. However, little has been written about the role of service-learning components in the

curriculum of a post-graduate programme even though service-learning is widely used (Lu, & Lambright, 2010, p. 118).

Service-learning as a pedagogy

Service-learning is a well-developed pedagogy in higher education (Zimmerman, Dupree, & Hodges, 2014, 144). Bringle and Hatcher emphasise that service-learning is a course-based, credit-bearing learning experience in which students participate in an organised service activity that meets identified community needs and 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 (Bringle & Hatcher, 1996, 222). This definition illustrates important attributes of service-learning as a pedagogy (Bringle, 2017, 50). It is distinguished from volunteering because it is course-based and is focused on educationally –meaningful community service for which credit is based on the learning that occurs and not the just the completion of service hours. It involves intentional collaboration with community partners to design, implement and evaluate the educational experiences for student learning and the community's benefits. The community-based activities are intentionally identified to fulfil the goals of different constituencies such as faculty, student and community partners.

Numerous studies in other disciplines indicated the effectiveness of service-learning (Zimmerman, Dupree, & Hodges, 2014, 144). Sax and Astin (1997, in Zimmerman et al, 2014, 144) point out in their study that participation in service-learning leads to increased knowledge in the discipline of the student. Experiential exercises that includes personal involvement or immersion in diverse communities help students to move beyond the acquisition of knowledge (Pope-Davies, Breaux, & Liu, 1997; Ridley, Mendoza, & Kanitz, 1994, in Burnett, Hamel & Long, 2004, 180).

Service-learning is one method to introduce concepts such as cultural awareness, sensitivity, knowledge and skills (ingredients for multicultural competence) to students to enable them to have direct exposure to diverse cultural groups (Burnett, et al., 2004, 180). It involves students in a way that allow them to gain experience by involving them in social, cultural and environmental and other important aspects of our community. This method of learning according to Burnett et al. (2004, 180) moves away from a missionary ideology of working for the community and instead is based on working with the community. Furthermore, it is a method that embodies the tenets of mutuality, collaboration and equality that are critical aspects for improving multicultural awareness and sensitivity (Weah, Simmons, & Hall, 2000 in Burnett et al., 2004, 180). Students are better able to move beyond individualized and personalized thinking and place themselves within a broader social and cultural context while learning about cultural and community similarities and differences through service-learning says Burnett et al. (2004, 180).

Reflection as a tool for professional development through service-learning

Reflective activities are designed to link the service and the academic content in ways that generate, deepen and capture learning (Ash & Clayton, 2009, in Bringle (2017, 50). Without reflection, service learning by itself will not lead to learning (Bringle and Hatcher, 1999). Service-learning allows students to engage in the real-world activities to practice skills but reflection forms an important part thereof. Reflection is regarded as the bridge between service and learning (Eyler, 2001). Ball and Chilling ((2006, 279) described reflection as a thoughtful self-examination or an introspective and probing self-assessment (Ball, 2008, 73) that serves to link service and learning experiences in a service-learning course ((Riddle, 2003; Swords, & Kiely, 2010, in Bloomquist, 2015). The key differentiator between service-learning and other types of experiential learning such as internships, practica and volunteerism, is reflection (Becker, 2000 in Bloomquist, 2015, 170).

Reflection and reflective practices have been researched extensively (Norrie, Hamond, D'Avray, Collington & Fook, 2012, 565). Although extensive these studies did not look at post-graduate students' reflections about their experiences during a service-learning project. Reflective practice is described as activities in which individuals engage to explore their experiences (Boud et al. 1985, 19). Reflection is a key concept in service-learning. It also plays a role in the process of learning as a connection between experience and theory (Shaefer, 2014, 78). The idea of using reflection and reflective thinking in education has been often attributed to the work of Dewey (1993, Hickson, 2011, p. 831). Dewey used the words reflection and thinking interchangeably according to Hickson (2011, p. 831). He further indicates that this is perhaps the reason why reflection is often regarded as little more than thinking about our experiences. But, he states, for Dewey the concept of thinking is intricately connected to doing. Further, that for Dewey thinking is an active process that involves forming theories and trying them out in the real world. The use of reflective practice later builds on the work of Donald Schön (1983). The author provided insights in understanding the complex nature of professional practice. The concepts reflection-on-action and reflection-in-action was introduced by Schön.

Building reflection into a service-learning project is common practice (Fiddler, & Marienau, 2008, 80). Different techniques such as portfolios, structured journals, discussions or reflective assignments, in the case of this study, are used. These techniques are useful as a tool for students to engage in reflection as a bridge from what they are doing to what they may or should be learning (Fiddler & Marienau, 2008, 80). The results of reflection are learning and improved personal and professional efficiency (Rogers, 2001, 48).

Reflection is an essential component of professionalism, especially in the health profession context (Smith, 2011, 211). The skill to be a critical reflector is regarded as essential throughout the health and social care occupations (Smith, 2011, 211). Critical reflections can strengthen professional development through the evaluation of decisions and activities; it can also enhance service delivery as well as patients' experiences and care (Brookfield, 1987; Mezirow, 1994, in Smith, 2011, 211). Through the development of critical reflection skills by HE institutions, practitioners gain an insight into their

personal professionalism (Schon, 1991; Larivee, 2000, in Smith, 2011, 212) and the knowledge and power of their disciplines (Giddens, 1976; Habernas, 1978; Foucault, 1982, in Smith, 2011, 212). In support of these reasons, critical reflection is a morally and professionally good thing hence the aforementioned is promoted in various spheres of professional development practice. Critical reflection is described by Biggs (2003, in Smith, 2011, 212) as a lengthy and conceptual consequence of learning, which suggests that students will understand such knowledge and skills during their higher learning experiences. Several theorists, social theorists, investigators, teachers, and therapists have debated extensively on what it means to critically reflect (Smith, 2011, 212). This notion was linked to a variety of results that include enhanced thinking, learning, and evaluation of the self and social systems.

Valuable reflective techniques include structured journals, discussions, blogs, debriefings related to lessons learnt, as well as literature to link and provide contextual viewpoints on service-learning activities. These techniques can be utilised as a means for students' engagement in reflection as a method of closing the gap between what they are doing and what they should be learning (Fiddler, & Marienau, 2008, p. 80). Gallego (2014, 97) considers journaling to be a useful tool for self-exploration. It can raise awareness of one's own biases and beliefs, it ensures more thoughtful responses to students' requirements and establishes the required links between theory and practice (Genc, 2010; Maarof, 2010, in Gallego, 2014, 97). In this enquiry, reflection occurred during the service-learning project among the master's students and between master's students and their lecturer. Students also worked on an assignment that was submitted as a reflection task. The reflection during this service learning project required students to consciously consider the connections between their service experience and both their class work/readings/theory and their experience at the site of learning. Their purposeful writing was placed within the discipline of Educational Psychology. In this way, the reflection was elevated from being a mere collection of participating students' experiences to a true learning catalyst (Bloomquist, 2015, 170).

Purpose of the study

The purpose of this study is thus to capture what Educational Psychology master's students' reflections and artefacts reveal about the contribution of a Service-Learning project to their knowledge of the young adult. Thus, the main research question is: What do Educational Psychology master's students' reflections and artefacts reveal about the contribution of a service-learning project to their knowledge of the young adult?

Research design and methodology

Context and participants

In an Educational Psychology programme for master's students, the professional practice module was adapted to include a service-learning project in the curriculum. Although students complete a practicum of 200 hours in partner schools during which

these master's students do psychological and educational testing, parent-guidance, workshops for teachers at these schools and school-related individual or group therapy for children and their families, they were not exposed to work with young adults. A service-learning project was introduced to include the annual educational excursion for student-teachers who are part of the First Year Experience (FYE) seminar of the Faculty of Education. First year teacher-students attended the three-day breakaway camp, from the UJ to a more informal setting, during the April holidays. The value of the investigated service-learning project for master's students is twofold. As qualified teachers with a number of years of teaching experience, they played a mentoring and supportive role during the excursion that helped scaffold first year students' learning. In turn, the master's students worked on their own professional development as educational psychologists through their interactions with a group of young adults. In this reciprocally-beneficial learning process, the master's students acted as co-facilitators of the excursion programme. They assisted with learning activities, supervised the more socially-oriented activities and served as positive role models for the first-year group.

The unique nature of a service-learning project in an educational excursion for beginning teacher-students, we argue, could serve as one vehicle for the accomplishment of the professional development of students in Educational Psychology with respect to learning about how to work with young adults. Through reflections during their service-learning experiences, students learn to examine their knowledge, beliefs, and practices. They state their opinions and thoughts about what happens on the field; discuss what they have learnt through activities; and raise questions about their interactions with the activities as these occur to ensure that their learning is both authentic and relevant. Students bring their own learning and development into the programme and the module; in this way, they are able to merge theory and practice. Through reflection, students engage in interpretation, as it relates to their previous experiences, knowledge, and ideas (Hay, 2003, 188).

Design

A qualitative case study research design as enquiry strategy was used. In this study, the focus was on specific people (group of post-graduate students) who are in a specific place (an educational excursion of campus) and are engaged in a specific activity (service learning) at a specific time. The study was naturalistic as it took place in a real-world setting, rather than a laboratory. The site of learning was situated on a camping site in Gauteng in South Africa. The researcher was present at the research site during the excursion

Sampling

Purposeful and convenience sampling was used in this qualitative case study to discover, understand, and gain insight into the case. The educational psychology masters' students attended an excursion with young adults, first year students, as part of their professional practice.

Data Gathering and analysis

Several methods such as observation, interviews and artifacts were employed to collect empirical materials over a period of time. Unlike interviews and observations, the presence of the researcher does not change what is being investigated. Content analysis was employed as a strategy to analyse the qualitative data collected.

Ethics

Ethical clearance was obtained from the Faculty of Education, to conduct the research with the master's students in Educational Psychology. Participants gave written informed consent for participation in the research and the use of their reflective assignments. Participants were informed that the findings of the study would be published. Credibility was enhanced by the use of different data collection methods over a specific period of time in a specific setting.

Findings

In this section we report on the relevant theme and related sub-themes that emerged from the content analysis and interpretation of the data relevant to the focus of this study. The overarching theme derived from the data is: Making meaning of the service-learning experience through reflection. Sub-themes related to this are:

1. Learning through critical reflection
2. Participants' reflection-on-action and reflection-in-action
3. Reflection-based growth and development
4. Theory-practice gap leads to reflection
5. Barriers to learning from experience
6. Personal reflective learning during the SL experience

Discussion

Learning through critical reflection

One participant demonstrated critical reflection by relating a matter of concern that was prompted by an experience with the young adults on the views of the young adults concerning culture. She questioned whether the first-year students would be able to teach in a multicultural environment.

> *"And also how to include different cultures in your group and also how if they will have to teach in a multicultural environment. Will they be able to manage such … because if you look at the majority of students they are more the black students and I can say that? … there is a minority of other race that is in the profession right now. And when the old folks died out in the ex-model-c schools they will have to take a lot of students into that. Will they be able to go into such an environment or will they be more okay in an environment where their own race is?" (FGI1).*

The participant noted her concern that these young adults might not be able to work in a multicultural environment. Thus, she also reflected on her previous experience, that is, what she knows about schools – as she was previously trained as a teacher. She questioned and evaluated the opinions of the young adults by giving a different perspective on the inclusion of different cultures into group settings, which is a reference to multiculturalism.

The abovementioned participant reflected on her previous training experience that had prepared her for the role that she had to play in a mono-cultural society (segregated society then). In this regard, she reveals that:

> *"You have to go to a different organisation or a school where different races being exposed and I think that is the extra help too. Because from my own personal training I wasn't taught like that, because we were coming from a background from the coloured community. And we know that we were going to teach coloured children and we never actually faced any issue of race maybe the social issues but not race, different cultures" (FGI1).*

She further explained that, in the context of todays changed South African society, the young adults have to prepare themselves to work in a multicultural society. The participant exhibited a social awareness of multiple cultures and religions through her reflection. She related her current experience to previous knowledge and previous personal experience. She questioned the thinking of the young adults.

One participant was not only concerned with thinking about her experience, but also reflexively explored the process of learning itself. In the reflective assignment, this participant notes:

> *"It was a fantastic, inspiring experience, leaving me hopeful about the future of SA, and hopeful about my developing therapeutic skills. It was rewarding to be an active part of an experience where I and the students had shifted paradigms and world views … Looking back, my overall worldview was altered at the site. I learned so much from talking and listening to the students and lecturers. Mainly about different beliefs, cultures, customs, traditions, the significance of it, and the importance of understanding a person's context, community and reality, before one can really help them. I realised that as a therapist, I can only truly join with the needs of the client, if I understand their socially constructed reality, family patterns, traditions and beliefs. This would mean a lot of reading and investigating, before I begin interventions with a client. This way, step by step I can keep learning about different cultures and multi-language issues, particularly in various Black groups where my knowledge is limited" (R6).*

The participant highlighted the importance of context. It is clear that the reflective learning went beyond the consumption of knowledge to involve some critical awareness of the sociocultural environments in which the learning occurs (Rolfe, 2002, 22).

Reflection is identified by many authors as a necessary intermediary between the experiences of students and their understanding of those experiences. It is the linking of thinking, performing, and feeling. Reflection places emphasis on learning through questioning, as was done by the lecturer in order to develop understanding. Indeed, during the reflection sessions, the lecturer would ask questions that permitted the participants to reflect on their current and past experiences in terms of their engagement with the young adults. This was an important aspect, as it ensured that the theory they had learnt was linked to their real-life experiences with the young adults, thus making learning more meaningful.

Students were invited by their lecturer to reflect on their experience, thus encouraging reflective practice. The latter can be defined as learning that occurs through reflection on or in practice (experience) (Merriam, & Bierema, 2014, 115). These authors note that many professional preparation programmes strive to cultivate reflective practitioners as is the intention of the course under which the excursion was undertaken. Schön's basic premise, according to Merriam and Bierema (2014, 115), is that the actual world of practice is in trouble and that our "technical" planning for this world is only an opening point. Further, that it is in practice itself that valuable learning actually happens (Merriam, & Bierema, 2014, 115).

Schön (1987, in Brockbank, & McGill, 2007, 87) discovered that students participated in reflection on an emergent practice that was to strengthen their learning and thus improve their practice. In other words, students learnt by listening, watching, doing, and by being schooled in their doing (Brockbank, & McGill, 2007, 87). They did not only apply what they had picked up and learnt from lectures, books, and presentations. They also included what was gained when they performed an action that was part of their forthcoming career, for example, facilitating group dialogues, discussing with students, or counselling them. They also learnt by reflecting on their own as well as with their peers and lecturer on how the action went (Brockbank, & McGill, 2007, 87). Thus, they reflected on their practice. They will take that reflection on their prior action with them, as part of their knowledge or learning when they move into the action stage. In other words, the next time, they will bring their prior acquired understanding and practice as well as their ability to reflect in the action, especially if a new experience presents itself (Schön, 1987, in Brockbank, & McGill, 2007, 87).

Personal reflection-on-action is essential in the continuous internal discussion about practice, as it may impact future action and reflections-in-action (Brockbank, & McGill, 2007, 94). However, while this method of reflection is essential and appropriate, it is not necessarily adequate. Reflection-on-action with another person in conversation, which promotes critical reflection about the actions taken by a person, is more likely to be effective in advancing reflective learning. Indeed, dialogue plays an important role in learning (Osterman, 1998, 8). Furthermore, research demonstrates that dialogue and discussion improve the learning process that enables students to elucidate and deepen their understanding. Osterman (1998, 9) further stresses that when students have an opportunity to ask questions, to contest views, and to process their learning orally, they learn more. The deed of engaging in dialogue, as the master's students did, strengthens the learning process.

Reflective practice is primarily construed as a critical assessment of personal practice. The standards for this assessment are personal social values and goals (Osterman, 1998, 9). The capability to participate in reflective practice requires one to view events and actions in new and diverse ways. To be a reflective practitioner requires enhanced observational skills. A careful explanation of experience (observation) becomes the base for the later stages of the reflective practice cycle: assessment, reconceptualization, and experimentation (Osterman, 1998, 10). Observation is one of the most effective methods to advance an understanding of the theories-in-use that form behaviour. The only means to expose their presence is by investigating practice. Critical reflection transpires when people are able to understand and test the validity of their presumptions – as the participants did in the interview. Engagement in critical reflection entails an understanding of experiences in the social context as well as how the gained knowledge can be used to develop future practice (Hoyrup, 2004, in Hickson, 2011, 831) Critical reflection through reflexivity becomes part of a procedure of investigating the interrelationship between self and knowledge production. It unwraps and assesses how personal and epistemological effects are intertwined with the research (Smith, 2011, 214).

Reflective skills could be a required competency in promoting professional development for educational psychologists, as is the case in the nursing professional development curriculum (Tashiro et al., 2013, 171). Schön (1983) has performed an important role in illustrating the position of reflection in professional education and explaining reflection as an important means to enable learning from one's experiences. Schön (1983, in Tashiro et al., 2013, 171) believes that professionals can surface, criticise, restructure, and signal their understanding and further action through reflection-on-action. Reid (1993, p. 306, in Tashiro et al., 2013, 171) defines reflection as "a process of reviewing an experience of practice in order to describe, analyse, evaluate and so inform learning about practice". Critical reflective learning confronts individuals to question suppositions, beliefs and generally accepted wisdom, and urges them to actively take part in what they learn (Hedberg, 2009, in Bosangit, & Demangeot, 2016, 210).

Participants' reflection-on-action and reflection-in-action

Reflection-on-action and reflection-in-action are two important concepts in reflective practice (Merriam, & Bierema, 2014, 115). Reflection-on-action is what is usually thought of in experiential learning, that is, one has an experience and consciously thinks about it after it has happened. In assessing this experience, one may resolve to do something similar or different in their future practice, as indicated by the participants. Indeed, one participant captures her gains thus:

> *"Also I've learnt that case studies they also work wonderfully, you know. So that's what I've learnt, whatever workshop that I will conduct whatever that I want to be facilitated to make people to be involved use the case studies and let them explore "(DI1).*

This participant indicates that she will draw on the experiences she had at the research site, to bring about changes in her practice. In her evaluation of her experience in terms of the activities she engaged in at the research site, she decides to apply the lessons learnt from the case studies in her future practice. Another participant notes some of the activities that they could do*: "I think that the variety of different things that we can do. For instance, I loved the … dramatisering (dramatisation) of the case studies." (FGI2)*. Another example of reflection-on-action is provided by a participant who indicated, in her reflective assignment, that she was "deeply shocked" by the view that HIV/AIDS could be healed through faith and prayer. However, her reaction changed after reflecting on it, as indicated below:

> *"I was deeply shocked by this view but upon reflection came to realise that I could understand the view to the extent that I believe that there is a connection between body and mind, biology and biography, and that faith and choice can change our chemistry. While appreciating that we in South Africa have to be extremely careful of simplistic analyses, cop-outs and limited thinking, I also need to be less judgemental if I am going to be open to a different cultural and religious context" (R5).*

Reflection-in-action differs from reflection-on-action in that the former occurs as one is engaged in the experience. It happens simultaneously with practice. When one of the first-year students revealed his homosexual status, one of the master's students had to react quickly and control the situation by using her previous knowledge: "*I prompted it by saying: that was so brave of you to disclose that and who know and how did it go*" (IndI2). This type of reflection "reshapes what we are doing while we are doing it" (Schön, 1987, p. 26, in Merriam, & Bierema, 2014, 116). Reflection-in-action characterises professionals who think on their feet, investigate, reroute course, and instantly react to a transforming context of practice, as one of the participants did when a first-year student declared his homosexual status to his group. Refection-in-action is also associated with knowing-in-action or tacit knowing, that is, knowing what to do without expressing it.

Theory-practice gap leads to reflection

The participants revealed some gaps between what they have learnt in class and what they have seen in the real world. One of the participants confessed that she *"does not understand culture and language"* (OBG2). Another participant confided that: *"…I have never facilitated a big group and talked about sex" (*FGI2). This participant further indicated: "*And tonight I saw ----- culture. And wow, uhm I haven't seen, you don't have to just need to be aware that there is different cultures you need to be aware that people are extremely passionate about their culture"* (FGI2). Another participant highlighted the following with regard to the young adults: *"I actually learn about where learners are, their development and how they actually respond to certain things and react to certain things. And sometimes theory says this in a book and in reality that is what happening"* (FGI1).

One of the participants acknowledged her lack of theoretical knowledge, in her reflections after the service-learning experience: "*I don't feel that I have enough knowledge or experience to critically analyse conversations…*" (R1). The same participant noted earlier, during the service-learning project, that she needed to read more about Bronfenbrenners' theory. As the observer notes:

> *"The master's student said that she needs a map to understand people. She mentioned that perhaps she should use Bronfenbrenner's theory. She could look at social context" (OBG2).*

Referring to Bronfenbrenner is an indication that this student recognises the value of the eco-systemic approach in her training at the research site. Pillay (2003, 266) notes that educational psychologists should implement an eco-systemic approach in their training and that trainees should obtain skills to empower and organise people in the society, so that they are able to deal with social issues in the South African context. Furthermore, educational psychologists should collaborate with stakeholders to acquire a repertoire of generic skills that would enable them to work with communities if they wish to be of value to their clients and communities. Educational psychologists must also have the ability to cope with a range of problems and be prepared to put into action a diverse variety of interventions.

Tashiro et al. (2013, 172) note that various authors mention the use of reflection because of the need to integrate theory and practice. This is why the lecturer included discussion sessions with master's students and reflective assignments as part of the course. It was suggested that the gap between theory and practice may be closed through reflection (Clark, 1986; Conway, 1994, in Stoddard et al., 1996, 438). However, reflective learning does not necessarily occur when students simply review clinical or other experiences (Tashiro et al., 2013, 172). An inquiry into the difference between reality and what they have learnt leads to the realisation of the theory-practice gap which is the beginning of the reflection process (Tashiro et al., 2013, 172). Therefore, the core antecedent of reflection is the theory-practice gap, according to these authors. Tamura (2008, in Tashiro et al., 2013, 172) says that this gap results from the interaction with others. In the context of this study, it is the interaction between the Educational Psychology master's students and the young adults, at the research site.

The idea that formal professional knowledge is embedded in an academic knowledge base forms the conditions for the critical pedagogical problem of professional education. This problem referred to is the relationship between theory and practice (Shulman, 1998, 517). The challenge of all professional learning is to find a way through this unavoidable conflict between theory and practice. In other words, in virtually all forms of professional training, students see practicum experiences as really valuable, whereas they hardly endure the academic experiences. It is clear to students how the practical experiences are pertinent to preparing the new doctors or teachers or educational psychologists, in this case. It is the more theoretical grounding in developmental psychology or the interpretation of the writings that frequently appear to be doubtful (Shulman, 1998, 517).

The researchers, Stoddard et al. (1996) and Epling, Timmons and Wharrad, (2003), note that the development of independent, skilled, and self-directed professionals is promoted through reflection (in Tashiro et al., 2013, 176). This is perhaps why this reflective component was built into this programme. Students had several chances for reflection through discussions, during the programmes, and the reflective assignment.

The training of educational psychologists needs to groom them to operate within an eco-systemic paradigm that focuses on prevention and mass intervention, while advancing theory and research, particularly in the context of oppressed and underprivileged groups (Pillay, 2003, in Ebersöhn et al., 2010, 87). Pillay (2003, 265) stresses that the training of psychologists should be more community-oriented so that they could test theory in practical situations and have a cross-cultural training within a South African context – as was the case in this service-learning project.

In this project, the participants had an opportunity to make the paradigm shift from individual to collective practice (Pillay, 2003, p. 265), by working with groups of students. Working with these big student groups was problematic for some master's participants who still wanted to work with smaller groups and individuals.

The use of live case studies could be another method of integrating theory and practice (Wilson, Blitzer, & Newmark, 2015, p. 309). Thus, the master's students worked with the young adults at the research site, observing them in the setting. Disciplinary knowledge was connected to community needs.

Barriers to learning from experience through reflection

Some participants showed signs of apathy in the SL project. In my observation notes, I indicated: "*The students got into their different groups and started with the activity. The two master's students walked together not really engaging the students*" *(OBG1).* These participants would not interact with the first-year students at first. They would be on their own, not observing the first-year students' small group discussions. In this regard, one of the participants indicated that their role at the research site was more of being:

> *"Helpers in terms of any odd jobs that needed to be done were sort of handed down. And anything in terms of you know we think you can handle this, give it to us type of thing. I don't think that my role here as an educational psychologist was fulfilled to its full capacity. Especially considering in the South African context the type of schools and things that we are going to end up being involved and working in communities and things like that. I think it would have been better to have done a set workshop where we could have had an hour given to us where we could have done…the three of us in our group could have come up with something that we felt relevant to provide them with some more knowledge. I think we were more used as helpers in the sense of you know (name) there are some things that we like you to help us along with. I don't really see the daily what the activity for us to be doing, the crazy games is tomorrow" (FGI1).*

The same participant further expressed her confusion with regard to their role at the site: "*Again what role are we playing here are we helpers or are we here as Educational*

Psychologists. What are we here for?" (FGI1). Boud and Walker (1993, 80) describe barriers as those aspects which hinder or impede students' readiness for the experience, their active engagement in it, and their skill to reflect sensibly on it – with a position to learning from it. Barriers can inhibit learning at every step of the learning process: the preparation, the experience itself, and the reflection on it (Boud, & Walker, 1990, in Boud, & Walker 1993, 80). In the preparation stage, barriers can inhibit learning by reducing the learning prospective of the experience, constraining the students' consciousness of the educational situation, being unable to focus current knowledge and skills in relation to it, and by forming an unclear purpose for coming into the experience. Within the experience, barriers can constrain the fundamental processes of seeing and interceding, thus ensuring an unfavourable impact on the students' engagement in it. Barriers are able to halt reflection procedures during and after the experience; consequently, the experience develops into thoughtlessness and is thus deprived of its learning potential. Following the experience, these hindrances can increase emotional aspects that make reflection unattainable or limit it; they can separate and ruin the new experience by creating difficulties in connecting the new experience to the previous one; and they are able to make it challenging to assimilate new learning with previous knowledge, to consider opinions and make inferences. Barriers can also present a challenge for the learner to seize the new learning.

Barriers can be classified as external or internal to the learner (Boud, & Walker, 1993, 80). External barriers can come from other persons, the educational setting, the larger personal position and background of the student, as well as from social forces such as typecasting, cultural expectancies, and classism (Boud, & Walker, 1993, 80). Internal barriers, according to these authors, stem from the distinctive personal experience of the learner. Prior negative experiences, acknowledged assumptions around what the student is able to do or around what learning can occur, an absence of awareness of one's presuppositions, the emotional condition of the learner, and established patterns of conduct can be included.

The above classification of the types of barriers raises the important issue of the interaction between them. Many of the supposedly external barriers only begin to have real force when they are paid some attention and taken as true. Often, self-imposed restriction is more damaging than anything imposed by others. The power of external forces is in proportion to the degree to which they can be appropriated. Learners are tricked or trick themselves into thinking that barriers are external when they are not. Another realisation was that personal distress – mixed with the mostly unconscious oppressive behaviour of others – underlies many of the identified barriers (Boud, & Walker, 1993, 81). Although barriers can be experienced as internal, they frequently result from external influences which affected people at an earlier time and which left individuals feeling disempowered, de-skilled, or withdrawn. When the master's students were treated as helpers (according to them) rather than the particular individuals whom they were (counsellors/educational psychologists), the external oppression was internalised, and own aspirations were censored.

The last point above raises the issue of an attitude of openness to new learning. Ronnestad and Skovholt (2003, 13) emphasise that a mindset of openness to new learning is important to improve professional proficiency.

Personal reflective learning during the SL experience

One participant articulated her changed views about the young adults, when she reflected on her interaction with the latter during the interviews. As she puts it:

> *"I've also learnt to understand them better like I said my perception it's going to be that the young adults have got attitude, the peer pressure because of what- what but I've learnt that it's not the case. You need to understand them, you know, give them a chance. Understand them let them express their views" (DI1).*

This participant noted that she had preconceived beliefs about the young adults, which changed as she interacted with them at the site. Similarly, another participant stated the following with regard to her new learning:

> *"So, I think with this one it really will assist in terms of …also guiding the parent that they need to understand their children. And if they have a problem, they need to discuss with their children. Because I think other parents they don't discuss they want to just give instruction. I know as a parent we have to give instruction, but we need to listen first and see why the child is behaving like this or why the child is saying things in this way instead of behaving like a young adult or a child. Understand the children I think this is the way (DI1).*

This participant indicated that she would apply her new knowledge to her practice, when working with adults. She highlighted that she had learnt that one needed to listen to these young adults, discuss matters with them and try to understand them, instead of instructing them.

Personal reflective learning concentrates on individuals' perspectives or personal insights. It enables people to reflect on how they can apply what they have learnt and stresses its influence on or significance to their lives (Hedberg, 2009, in Bosangit, & Demangeot, 2016, p. 210). Palmer (1983, in Bosangit, & Demangeot, 2016, 210) indicates that personal reflective learning occurs at the junction between who they (educational psychologists) are (what they think, feel, and know) and what they learn about a subject (place, people, and culture). Personal reflective learning has a possibility for personal transformation (Bosangit, & Demangeot, 2016). Nonetheless, Huber (1991) and Gibbs (1995) contend that learning does not necessarily have to cause changes in behaviour rather it is the prospect to act differently that characterises this process (Copes, & Watts, 2000, in Bosangit, & Demangeot, 2016, 210).

Limitations

A key shortcoming of this study is its being limited to the UJ context and to a sample of students from one programme. Therefore, the results of this study cannot be

generalised beyond the sample group, as the study used purposeful sampling. It should be noted though that the aim of this qualitative enquiry was not to generalise the findings to other cases. However, this downside was countered by the in-depth nature of the inquiry. Thus, the value of the study lies in the fact that its findings may be useful to educators and researchers in the field of Educational Psychology.

Another drawback consists of the fact that the reflective assignment formed part of the Professional Practice module assessment. Thus, the participants may have felt inclined to over-sell the positives of the experience, rather than give an exact or critical description. This links to the wider and challenging question that seeks to establish how to appraise service-learning (Service-Learning website, 2001, in Parker, Myers, Higgins, Oddson, Price, & Gould 2009, 594). The assessment in the present case study concentrated on learning rather than service. The participants' reflections were important and contributed significantly to learning effects that transcend the academic outcomes (Service-Learning website, 2001, in Parker *et al*., 2009, 594).

Conclusion

Educational Psychology training should happen in the field not only in the laboratory of a clinical setting. Reflection in service-learning should be more often used as a means for teaching and learning in postgraduate professional courses, to enhance professional practice.

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Preservice Teachers Working with English Language Learners: A Meta-Synthesis of Service- Learning as an Effective Pedagogical Tool

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Abstract

Service-learning (SL) has been validated throughout many studies as a productive experience to encourage relationship building between institutions and the community with measurable results. The aim of this meta-synthesis is to identify the underlying principles that promote service-learning (SL) in higher education with English Language Learners (ELLs) as a successful pedagogical tool. After the thorough examination of 12 research articles that focused on the experiences of preservice teachers (PSTs) with ELLs, five synthesized findings have surfaced: *heightened teacher awareness, recognition of cultural capital, reciprocity of the SL experience, the importance of linguistically relevant teaching (LRT), and the power of authenticity*. The data not only solidify the relevance SL with ELLs as a pedagogical tool, but also raise awareness regarding the significance of exposing all PSTs to such experiences in order to prepare them for the mainstream classrooms of the 21st century.

Introduction

The reality of current classroom settings require teachers to possess the ability to cater to a wide variety of learning styles based on the increasing number linguistically and culturally diverse learners present in mainstream classrooms. (Baldwin, Buchanan & Rudisill, 2007; Daniel, 2014; Fan, 2013; Garver, Eslami, & Tong, 2018; Lund, Bragg, & Kaipainen, 2014; Lund & Lee, 2015; Silva & Kucer, 2016). Teacher education programs in North America have yet to provide preservice teachers (PSTs) with necessary skills that are desperately needed for the academic advancement of ELLs who have to tackle the language as well as social barriers of content area classes (de Jong & Harper 2005; Faez, 2012; Lucas, Villegas, & Freedson-Gonzalez, 2008). Consequently, many PSTs feel inadequately prepared to attend to the needs of diverse learners (Kolano, Dávila, Lachance, & Coffey, 2014; Peebles & Mendaglio, 2014; Rodríguez-Arroyo & Vaughns, 2015; Roessingh, 2012; Silva & Kucer, 2016).

This phenomenon is quite prevalent in the Canadian context of preservice teacher education, especially in the province of Ontario. Based on the results of the 2016 Census, there were 7,540,830 foreign-born citizens residing in

Canada; constituting over one-fifth (21.9%) of the total population who have entered the country through an immigration process. Ontario has experienced the fastest growth in foreign-born residents represented by a total of 3,852,145 people (Statistics Canada, 2017b). If this trend will continue in the coming years, by 2036 the population of children with an immigrant background could embody between 39.3% and 49.1% of the total population of children aged 15 and under (Statistics Canada, 2017a). Based on the above data, Ontario, the province with the highest intake of immigrants, should expect a steady increase of ELLs entering the primary and secondary school systems in the coming years.

This ever-growing number of English Language Learners (ELLs) across the country, especially in the province of Ontario, is therefore a reality that all school boards are facing (English language learners/ESL and ELD programs and services: Policies and procedures for Ontario elementary and secondary schools, Kindergarten to Grade 12, Ontario Ministry of Education, 2007b); for this reason schools have to bear the responsibility of providing equal educational opportunities to every student, including ELLs who pose quite a challenge to mainstream language teachers. Unfortunately, most teacher education programs do not offer the necessary training to preservice teachers concerning the incorporation of second language (L2) education methods nor the principles of culturally relevant pedagogy to accommodate ELLs whose rich linguistic backgrounds could serve as a base rather than a hindrance to achieve academic language proficiency as well as solid content area knowledge (Beck & Pace, 2017; Cummins, Mirza, & Stille, 2012; Gay, 2002; Howard, 2003; Villegas & Lucas, 2002). Teacher education programs have to step away from the mentality of applying "just good teaching" (JGT) practices (de Jong and Harper, 2005), and rather provide PSTs with service-learning experiences that will prepare them for the challenges of diverse mainstream classrooms.

The Lack of Teacher Preparedness

Many teacher education programs fail to realize that PSTs need to connect their theoretical learning with real-life experiences that go beyond the margins of traditional placements to ensure that teacher candidates actually are provided with the chance to solve issues and challenges originating in settings where a large number of culturally and linguistically diverse students are present (de Jong & Harper, 2005; Lucas et al., 2008). According to Baldwin et al., (2007), "simple acknowledgment of the uniqueness of an individual does not go far enough in facilitating a social conscience" (p. 325).

Teacher education programs should address the need of teachers' preparedness regarding the integration of L2 methods in conjunction with culturally relevant pedagogy which stresses the importance of not only creating a rich learning environment, but also a culturally "safe" place where students' multicultural identities are valued and are nurtured in order to help them develop their own critical consciousness (Baumgartner, 2015; Cummins, 2009; Gay, 2002; Ford & Kea, 2009; Howard, 2003; Ladson-

Billings,1995a, 1995b; Villegas & Lucas, 2002). Taylor et al., (2015) find that there is a definite need for more research concerning SL experiences of teacher candidates in higher education which must be addressed and evaluated to have a better understanding how to create well-functioning courses that enhance PSTs' awareness of their civic responsibilities, analytical skills, and even more so of the diversity within their future classrooms.

Why SERVICE-LEARNING?

There are many interpretations of service-learning; however, the specific typology of "SERVICE-LEARNING" and its possible role to provide institutions of higher education with clear-cut directions while designing and implementing service-learning courses was first addressed by Sigmon (1997) who stresses the importance of providing equal weight to both entities of the expression, thereby ensuring that all parties involved in such endeavor are entitled to be represented and their voices to be heard. According to Middleton (2003), "One feature distinguishing service learning from community service is its intentional integration of academic curriculum and civic responsibility through active engagement in service to the community" (p. 231). While engaging in a well-designed methods course where PSTs have the ability to reflect on their experiences with their classmates concerning diverse learners, SL affords the opportunity to connect classroom and community learning. (Hildebrand & Schultz, 2015; Szente, 2008; Taylor et al., 2015). Community-based SL opportunities with ELLs offered to teacher candidates should serve this very purpose of not only aiding future educators to develop a sense of understanding of the social and political climate of their future classrooms, but also enable diverse learners to benefit from this experience by gaining important social and language skills to promote their future academic and civic engagements.

Deficit thinking. One of the most important aspects of a well-designed SL placement is the opportunity for PSTs to actively engage with learners who are different from their own cultural backgrounds and teach these future educators to step away from the well-known "deficit model" thinking, thus having minority groups being recognized for their abilities and strengths rather than for their lack of social and language skills (Boyle-Baise & Sleeter, 1998; Khong & Saito, 2014; Pappamihiel, 2007; Tinkler, Tinkler, Gerstl-Pepin & Mugisha, 2014; Wong, 2008). Therefore, well-designed SL courses in teacher education programs can aid PSTs to step away from their own stereotypical views and acknowledge the strengths that learners with diverse backgrounds bring to the class and to the community at large. As Khong and Saito (2014) phrase it, "It matters greatly whether these professionals consider ELLs to be problems or assets for the school community" (p. 221).

Multiculturalism at the centre. SL engagements combined with a multicultural design that centralize around culturally and linguistically diverse teaching can promote the process of becoming a well-rounded mainstream teacher with the ability to embrace

diversity rather than trying to apply the “one-size-fits-all” teaching pedagogy. (Beck & Peace, 2017; Boyle-Baise & Sleeter, 1998; Khong & Saito, 2014). By having PSTs be exposed to learners who come from diverse communities, the role of the teacher can expand from being an instructor to becoming a counsellor, advocate, community liaison, and perhaps even a leader or role-model for students who need educators to believe in their strengths and abilities, which ultimately help PSTs realize the transformative essence of their own work (Kolano et al., 2013; Wade, 2000). Allowing PSTs to confront the topics of vulnerability and marginalization of students who come from minority groups, affords them the opportunity to bring the concept of social justice under the microscope.

Critical Service Learning (CSL). Service-learning courses that are designed with a social-justice perspective can raise PSTs’ awareness of the inequalities that exists in their students’ communities by combining course related concepts with well-thought out placements that expose teacher candidates to such injustices as marginalization, discrimination, and racism. (Kajner, Chovanec, Underwood & Mian, 2013; Mitchell, 2008). It also provides PSTs to take a critical look at their own privileges that are a representation of the “culture of power” and influence their teaching practices (Alismail, 2016; Delpit, 1988) while stepping outside of their lived experiences (Boyle-Baise & Kilbane, 2000). Critically examining one’s beliefs is no easy task, but PSTs who want to “serve” their students regardless of socioeconomic, cultural or linguistic backgrounds, need to examine their own pedagogies and practices with an analytical lens. CSL is the not the answer, but the process that can help PSTs find explanations to questions that are often left out of teacher education courses. Sigmon’s (1970) words ring true even today addressing educational institutions to allow students to examine their own backgrounds in a creative and critical manner. Being engaged in CSL can motivate PSTs to join others in social movements that try to bring change to underprivileged communities where their very own students reside (Cochran-Smith et al., 2016).

The above mentioned studies and prevalent themes served as an excellent base for my investigation that tried to uncover the fundamental components of SL in higher education. However, to unlock the key concepts of SL experiences that specifically focus on PSTs’ work with ELLs, I had to continue my refined investigation to answer the research question that framed my study; more specifically, the SL experiences of PSTs working with ELLs either in school or in community settings.

Methodology

Instrumentation

The aim of a meta-synthesis is to produce new findings and fresh interpretations that can be systematically consolidated from a number of qualitative studies in a distinct field of study (Erwin, Brotherson & Summers, 2011; Finfgeld, 2003; Thorne, 2004;

Walsh & Downe, 2004). According to Thorne (2004), the complexity of the human experience in qualitative research has to be translated into a commonly recognized form that can be acknowledged by those who support evidence-based research in order to gain recognition. This study was conducted with the orientation of a meta-synthesis; however, it was based on Noblit and Hare's (1988) seven-step meta-ethnography process that has been employed in the field of educational research as a framework for meta-synthesis (as cited in Beck, 2002 & Britten et al., 2002). The process includes Phase 1: Getting started, Phase 2: Deciding what is relevant to the initial interest, Phase 3: Reading the studies, Phase 4: Determining how the studies are related, Phase 5: Translating the studies into one another, Phase 6: Synthesizing translations, and Phase 7: Expressing the synthesis (Britten, 2002, p. 210).

Getting started (Phase 1)

Given the scope of the studies analyzed in the previous section, I have refined my research question to: "W*hich aspects of service-learning with English Language Learners can be promoted as pedagogical tools in higher education?"* My aim was to focus purely on studies conducted in Canadian context to verify my previous findings concerning the need to develop courses in teacher education programs across Canada and more specifically in Ontario in order to cater to the large influx of immigrant students who are and will be continuously entering the primary and secondary schools. However, after encountering the comprehensive research study concerning community service-learning in higher education by Taylor et al., (2015), my suspicion was raised as their findings suggested the infancy of SL in the Canadian context and the lack of research that would support discoveries advocating SL with PSTs in general.

Deciding what is relevant to the initial interest (Phase 2)

This process included several steps in order to screen out the most relevant articles that can answer the research question. The following search engines were employed during data collection: Education Source, CBCA Complete (Canadian Business & Current Affairs – via ProQuest, ERIC (via EBSCO), ERIC (via ProQuest), Academic Search Premier. The additional database, Search It All – Education and Related Disciplines helped to conduct a combined search of the above mentioned databases plus additional directories such as, JSTOR, Social Science Citation Index, PsycARTICLES, and Teacher Reference Center. This particular search engine combined with findings through Google Scholar allowed me to do a cross reference and validate the selection of the final articles that became part of the meta-synthesis. Keyword searches included: service-learning, higher education, preservice teachers, and English Language Learners. Only peer reviewed articles were incorporated into the search as they have already been scrutinized for their quality (Barroso & Powell-Cope, 2000).

This very first search produced 831 articles. To further reduce the findings and to keep the meta-synthesis as up-to-date as possible, I have focused on research that

has been conducted since 2013 which reduced the number of relevant articles to 450. After reading through the titles and keywords, 129 articles remained part of the subsequent screening process. At this point to further continue the selection process, which included a thorough reading of the abstracts, two sets of criteria were established.

The first set of criteria consisted of the following: a) articles had to focus solely on service-learning experiences in North America. In this regard the search was actually widened from the initial aim to only include Canadian studies, but the lack thereof would have made the meta-synthesis impossible; b) the studies had to be conducted with preservice teachers in higher education; c) documenting research purely with English Language Learners or any of the synonyms of the criteria (e.g., learners with limited-English proficiency, English learners, newcomers, language-minority students, and immigrants).

The second set of criteria were a) the studies had to be empirical and qualitative in nature, b) the setting of the data and selection of the participants had to occur within an educational framework such as, primary and/or secondary schools or community-based courses for ELLs. The combination of the two criteria further reduced the number of articles to 28. These articles were read in their entirety which allowed the identification of false positives and aided in scaling-down the final number of relevant articles to 12 studies. Most of the studies that were excluded in the final selection failed to adhered to the set criteria in one or two aspects e.g., several articles concentrated on studies conducted with PSTs going through TESOL certification while working with ELLs, already practicing teachers being involved as research participants or the aims of the studies were too limited; consisting of the evaluation of one specific language skill.

Reading the Studies (Phase 3)

During this stage the articles were read again, but this time the reading process consisted of careful examination of findings by open coding which identified emerging key concepts in each research study (Merriam & Tisdell, 2015). Notes were made on the margins of each article as well as noted with each author's name on a separate sheet.

Determining how the studies are related (Phase 4)

Finding the relationship within the studies required the first stage of synthesis to identify reoccurring themes. In order to be explicit, I have created a chart depicting the aim, frame of reference and analysis, participant sampling, location of SL, and data collection. These methodological components displayed in Table 1 offer contextual data that enables readers to take a quick look at the studies at hand and see their comparative or possibly refutational nature (Beck, 2002), as well as provide evidence of data that supports the inferences researchers make in their subsequent analysis (Finfgeld, 2003).

Table 1

Studies focusing on SL experiences of PSTs' with ELLs

Author	Aim	Frame of reference/ Analysis	Sample information & Location, length	Data collection
Daniel, (2014), USA	To investigate the circumstances under which PSTs were able to educate linguistically diverse students during their 13-month Masters with Certification program.	Culturally responsive framework, Qualitative analysis with a primary ethnographic approach	4 participants (3 female/ one male), Elementary school setting, Nov-May	Case-studies, surveys, observations, interviews with PSTs and mentor teachers
Fan, (2013), USA	To address the needs to build PSTs' linguistic knowledge while working with ELLs, and stress the importance of university and community partnership.	Sociocultural framework, Mixed-method analysis	28 participants (16 male, 12 female), Placement in 11 different local community agencies, 20 hours of SL over 16 weeks	Case-studies, pre and post-surveys, four field reports, final report & presentation in class by PSTs, field reports by researchers
Garver et al. (2018), USA	To study the effects of SL experiences on PSTs self-efficacy at different placements sites.	SL framework/ based on experiential education, Quantitative analysis	200 participants (196 female, 4 male Pre K-6, community agencies & university ESL program, 10 visits/ one semester	TETTEL survey/ 31 items on the Likert scale
Haddix, (2014), USA	To prove the importance of community engagement beyond the classroom walls.	Social-justice framework, Qualitative analysis	Number not specified, Placement in the WOL annual youth-writing conference,	Critical reflections and narratives

Author	Aim	Frame of reference/ Analysis	Sample information & Location, length	Data collection
			One semester	
Lund, (2014), Canada	To investigate the mutually beneficial aspects of community-based SL for meeting the needs of all stakeholders.	Social-justice framework, Qualitative analysis based on critical ethnography	16 PSTs Placement at 6 different community agencies + school lunch-hour program, 3 hours per week for 16 weeks	Pre and post-placement interviews, observation, informal conversations with front-line staff,
Lund & Lee (2015), Canada	To evaluate if justice-based SL can promote cultural humility in PSTs.	Critical social-justice framework, Qualitative analysis based on critical ethnography	10 PSTs, all female, Placement at local community agencies, 10-week placements	One initial and post-placement interview, observations from class discussions, field notes from interviews between researchers & mentors
Ramirez et al. (2016), USA	To explore which factors influence PSTs' understanding of ELLs and how they inform their practices.	Culturally responsive & linguistic teaching (CRLT) framework, Qualitative analysis, multiple case-study approach	6 participants, Placements at local high-school, Grades (9-12) one-year,	Case-studies including interviews, classroom observations, group interviews & artifacts by researchers; Ethnographic approaches by PSTs to document their experiences.
Rodríguez-Arroyo et al. (2015), USA	To explore the outcomes of PSTs engagement with ELLs. (Special focus on relationship building between PSTs and the ELLs	Exploratory case-study framework, Qualitative analysis using Creswell's spiral data analysis process	35 participants, Placements at middle-school campus & community sites, Weekly visits over one semester	Weekly and final student reflections,

Author	Aim	Frame of reference/ Analysis	Sample information & Location, length	Data collection
	+ their communities)			
Silva & Kucer, (2016), USA	To examine the impact of SL experiences with ELLs on the PSTs' conceptual and emotional development.	Instructional and social-justice based framework, Qualitative analysis using constant-comparison analysis	29 participants from Texas State U. & 13 from Washington State U., Placement at middle and high – schools Newcomer Programs, Several hours a week for one semester	Reflection papers and "grand-learning" papers,
Tinkler et al. (2019), USA	To investigate the role of critical SL in a community-based setting and the perceptions of PSTs.	Interpretive framework with a social-justice stance, Qualitative analysis	18 participants (14 female/ 4 male, Placement with middle and high-school aged youth at 3 community sites, 10-12 weeks in one semester	12 structured reflection papers, observations notes by second author during culminating SL discussion, open-ended questionnaires, analysis of course syllab. & interviews with 6 PSTs.
Wall, (2016), USA	To examine the effectiveness of SL as a pedagogical approach to bridge gap of understanding between PSTs and ELLs	Service-learning framework, Mixed-method analysis	23 participants (16 female/ 7 male), Placement at middle-school with grade 4 students, One semester	Pre and post-SL reflective papers, survey at semester's end, Reflective papers written by 127 female and 14 male grade-four students.
Wu & Guerra, (2017), USA	To investigate the impact of tutoring approach on PSTs knowledge and skills.	N/A Qualitative analysis	30 participants, Placement at grade and middle-school, 50 min. session weekly for 10	Journal entries after each session (300 entries), weekly discussions

Author	Aim	Frame of reference/ Analysis	Sample information & Location, length	Data collection
			weeks over one semester	

Translating the studies into one another (Phase 5)

In order to remain faithful to the original studies, while identifying the key concepts and themes that connected the articles, I tried to be as careful as possible to employ the same terminology. In this second order of synthesis fifteen sub-themes were recognized that represented the underlying connections among the articles. Given the length of some of the themes, such as “The meaningful connection between methods courses and SL” or “Community engagement as the answer to solve deficit thinking”, the next step of the meta-synthesis including axial coding (Merriam & Tisdell, 2015) was in order.

Synthesizing translations (Phase 6)

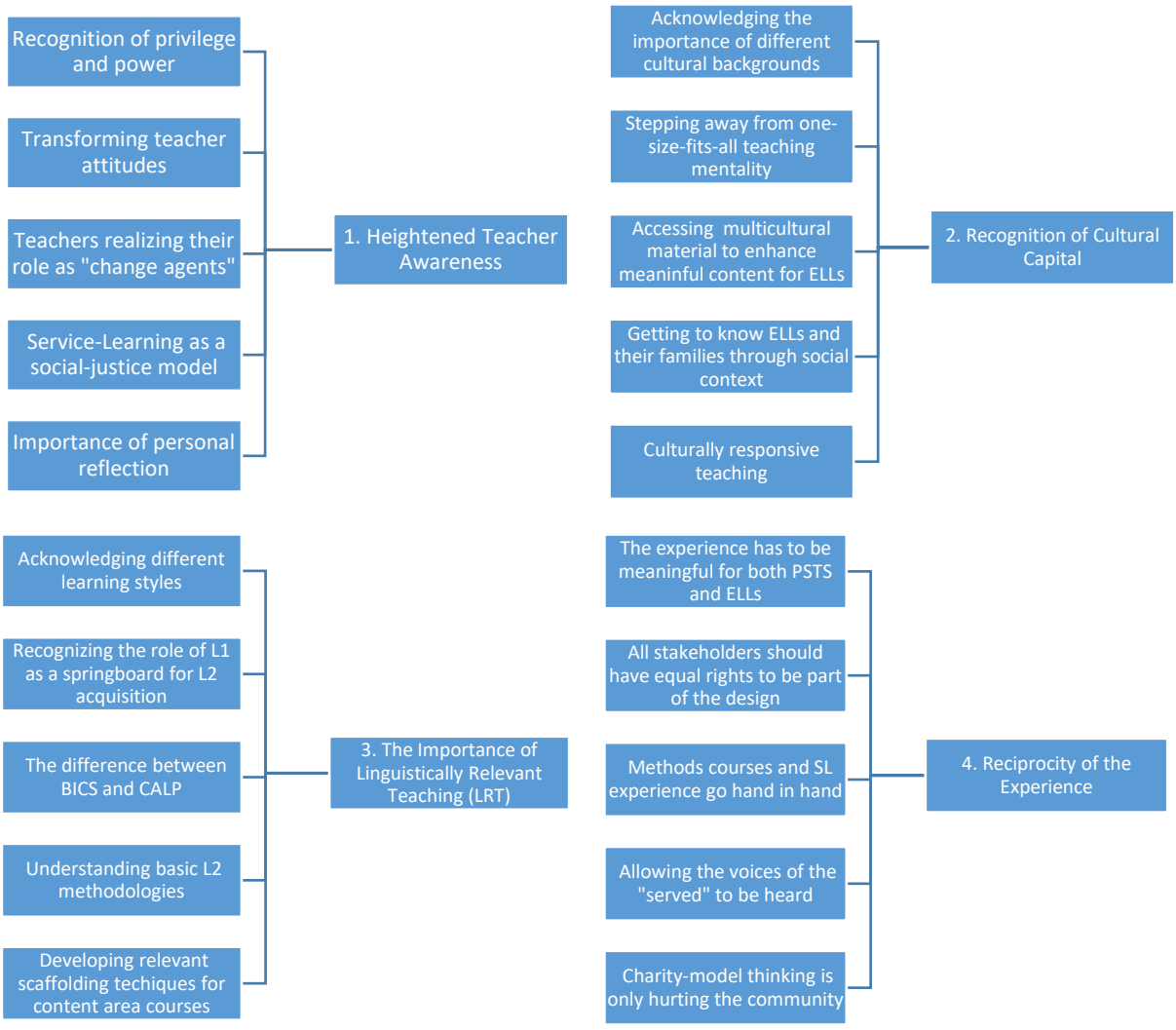
By reading the studies for the third time, I have created mini summaries of each article and highlighted the most important findings in the data analysis of each investigation. This process not only allowed me to apply an additional layer of careful examination of each article, but it also presented the feasibility to synthesize the translations that emerged during Phase 5 with the illuminated findings from the mini summaries through axial coding. With having the data repeated in two different formats, the final overarching themes of the meta-synthesis started to emerge. Beck (2002) refers to this process as “making the whole into more than the individual parts imply” (p. 216). The operation of second and third-order syntheses during Phase 5 and 6 helped crystalize the five themes which served the purpose of yielding answers to the research question (see Figure 1).

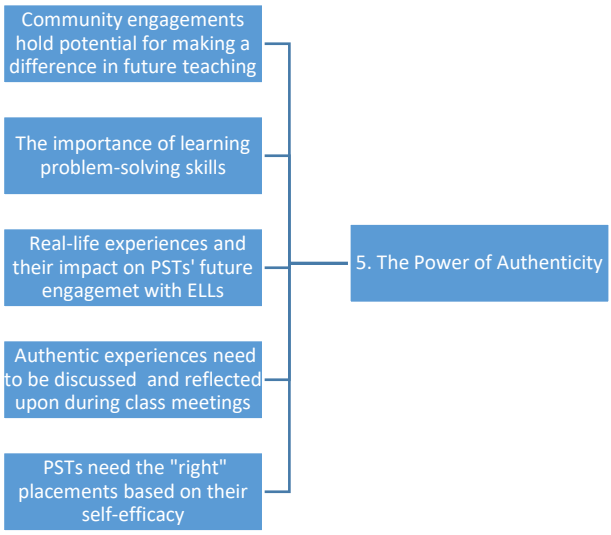
To achieve triangulation I have kept with Timulak’s (2009) suggestion and complemented the qualitative data with one quantitative and two mixed-methods articles whose studies further enhanced the importance of the final themes by being complimentary in nature. Subsequent triangulation was supplemented by compiling the final 12 articles based on more than one interpretive framework. This was a necessary must in order to have a large enough base of articles that dealt with the research question, and it also created an element of diversity within the studies while keeping the goal in sight. According to Lincoln and Guba (1985) providing an analysis of various theories and methods is another avenue to achieve triangulation (as cited in Finfgeld, 2003). One refutational study also remained among the final articles because the themes that were identified in this specific study could provide a springboard for further research and discussion of the findings of the 11 inquiries that complimented each other.

Expressing the synthesis (Phase 7)

The interpretive framework of a meta-synthesis requires the preservation of context, while allowing the researcher to aim for a holistic perspective of the phenomena that is being investigated (Walsh & Downe, 2004). The diversity of the articles included in this study indeed contributed to a rich understanding of service-learning when applied in the context of higher education with PSTs and ELLs being on the receiving end. The five overarching themes were: *heightened teacher awareness, recognition of cultural capital, the importance of linguistically relevant teaching (LRT), reciprocity of the experience, and the power of authenticity.*

Figure 1. Second and Third Order Syntheses During Phase 5 and 6.





Heightened Teacher Awareness

The first overarching theme consisting of several sub-themes (*stepping away from deficit framing, the role of critical reflection, and the shift in beliefs*) was addressed by all of the studies given the relevance of the topic in SL contexts. In these 12 articles, except for the study by Daniel (2014), students were engaged in SL experiences that helped them achieve a new level of consciousness which was not a straight-forward process by any means and was not a full-proof practice. However, looking back on their engagement with ELLs, the majority of teachers at the end of the their placements presented a new sense of awareness of the importance of their profession in regard to working with students of diverse linguistic and cultural backgrounds.

Stepping away from deficit framing. Wu and Guerra's (2017) study focused on the SL experiences of PSTs enrolled in a methodology course that required a 10-week placement in elementary schools where ELLs were provided with weekly tutoring session. Many of the PSTs went through a process of change realizing that the deficit-thinking model guiding their initial beliefs, assuming ELLs and their families somehow contribute to their own inability to learn English at the rate as expected of them (which is mostly unrealistic), were overwhelmed by the eagerness of ELLs wanting to be engaged and contribute to discussions. The same transformation was witnessed by Wall (2016) whose mixed-method study affirmed the positive changes PSTs go through if exposed to culturally and linguistically diverse students. The 23 PSTs involved in her study walked in with tainted presumptions of ELLs, just to realize that by providing the middle-school children with an opportunity to be engaged in meaningful learning, and offering them a chance to be truly heard, the students were more than willing to immerse themselves in the learning process.

Lund and Lee's (2015) study presented a somewhat different experience concerning the deficit-model thinking. PSTs deficit framing had to be addressed through continuous dialogues given their previous lack of exposure to cultural diversity in order

to achieve the much desired “cultural humility” which was the aim of the study. The 10 PSTs were involved in 10-week placements through a community-based SL experience with ELLs living in Canada. The pre-interviews clearly indicated their deficit views about ELLs and lack of appreciation of the multilingual framework of Canadian society. Many of the PSTs had a hard time understanding why ELLs were not able to “pick up” the language successfully after having been in the country for an extended period of time. The social-justice framework of the methods course allowed the students to go through a critical reflection process that ultimately contributed to their growing sense of cultural humility.

Lund and Lee (2015) as well as Haddix (2014) warn about the need of carefully designed SL placements and the importance of providing PSTs with course work and discussions that allow dialoguing and reflection about the SL experiences or the deficit-mentality might just be reinforced. Because of this threat, Lund and Lee specifically put deficit-model thinking and “safari approaches” as necessary musts to be addressed by teacher education programs in order to change biases established by ill-informed PSTs who need real-life engagements with ELLs to raise their level of consciousness concerning social injustices among minorities.

The role of critical reflection. Most of the studies provided a social-justice or culturally-responsive framework which automatically translated into PSTs’ needs to examine their own beliefs, biases, and preconceived notions about ELLs which they had developed as a result of their lack of exposure to diversity. Ramirez, Gonzales-Galindo and Roy (2016) echoed the findings of Wall (2016) and Haddix (2014) by pointing out the necessity of having PSTs realize the power of the “hidden” curriculum that has to be explicitly taught to ELLs in order for them to be successful in their future studies and interactions in academic settings. Haddix (2014) posits that teacher education courses with a multicultural focus cannot implement diverse SL practices without including class discussions about “white privilege” and the often undiscussed notions of power and race. Eleven of the 12 studies addressed the issue of the majority of PSTs coming from white, monolingual, mostly middle-class backgrounds. Haddix as well as Rodríguez-Arroyo and Vaughns (2015) further postulate that PSTs should be discouraged from and be carefully educated concerning the all too often employed notion of “saviour” mentality that can severely impact relationship building with minority communities. Critical reflection is the key to change negative mindsets, false beliefs, and stereotypical assumptions (Lund et al., 2014; Lund & Lee, 2015; Ramirez et al., 2016, Rodríguez-Arroyo & Vaughns, 2015; Wall, 2016).

Shift in beliefs. Culturally responsive practices during SL placements combined with class discussion about deficit-model thinking and stereotypical views enabled PSTs to reflect on their teaching practices and go through an actual “shift” in their perspectives (Lund et al., 2014) while working with ELLs. The above mentioned studies all aimed to achieve more with their teacher candidates’ SL placements than traditional placements aim for. Having been provided with the experiences of critical self-reflection, a “snowball effect” emerged that helped the majority of PSTs undergo drastic changes transforming their views about their own roles and future pedagogical practices. As Wall

(2016) posits, if PSTs can view themselves as “change agents”, they will understand the gravity of their educational work as “not just sharpening minds, but as influencing lives” (p. 188).

Recognition of Cultural Capital

Students do not come to school as blank pages. When it comes to newcomers who represent a culturally diverse group with their abundance of linguistic variations, multiple ethnic backgrounds and sometimes traumatic lived experiences, the most important thing mainstream teachers can do is allow their students’ voices to be heard (Beck & Pace, 2017). Seven studies presented the recognition of cultural capital in their discussions as a profitable avenue that has to be taken into consideration when working with ELLs. The opportunity must be granted to PSTs to tap into the cultural backgrounds of ELLs which the students, their families, and their communities bring with themselves. This cultural “goldmine” should not be neglected by teachers, nor disregarded and cast aside by newcomers in order to “fit into” their current social environment. As Haddix (2014) posits, by understanding the abundance of cultural resources which emerge through deepening one’s relationship with ELLs, PSTs realize the potential that lies within newcomers and their communities. Consequently it can translate into productive classroom engagements and valid educational resources.

The majority of studies emphasized the relevance of building relationships with students outside of the classroom through one-on-one tutoring session during after-school programs (Garver et al., 2018; Silva & Kucer, 2016; Wu & Guerra, 2017), through community-based SL (Fan, 2013; Haddix, 2014; Lund et al., 2014; Lund & Lee, 2015; Tinkler, Tinkler, Reyes, & Elkin, 2019) or through a mix of both settings (Rodríguez-Arroyo & Vaughns, 2015). The findings in these studies highlighted the fact that instruction which is based on the lived experiences of students and focuses on issues that are relevant to students’ lives, will create a productive classroom atmosphere that encourages free thinking and open discussions which will translate into academic success.

The Importance of Linguistically Relevant Teaching (LRT)

LRT considered to be a natural outgrowth of CRT as culture and language ought to be taught hand in hand to create a perfect balance when helping learners of English. However, PSTs often approach cultural and linguistic heterogeneity with a “one-size-fits-all” perspective (Haddix, 2014; Pappamihiel, 2007) as they do not feel ready to address the specific needs of ELLs in classroom settings. “Just good teaching” (JGT) practices are not adequate to serve the wants of culturally and linguistically diverse learners (de Jong & Harper, 2005). Fan’s (2013) study of 28 participants working in a tutoring capacity with ELLs throughout various community organization highlighted the lack of linguistic knowledge among PSTs when it came to catering to the specific language necessities of English learners. Many of the students felt that their knowledge concerning L2 acquisition was inadequate and had to go further than just providing worksheets and lists of relevant vocabulary concerning a specific subject area. If language is a “social tool” (Fan, 2013), then PSTs need to be adequately trained to develop scaffolding techniques as well as the basics of L2 acquisition in order for them

to develop strategies for their specific content area. It can only happen through a well-developed program that helps mold the knowledge of different linguistic theories and methodologies together. The Sheltered Instruction Observation Protocol (SIOP) method (Echevarria, Vogt, & Short, 1999) served as an excellent theoretical framework in three studies for designing engaging and productive lessons with ELLs in mind (Fan, 2013; Rodríguez-Arroyo, 2015; Wu & Guerra, 2017).

Six of the studies pressed the necessity of acknowledging ELLs' first language (L1) as a springboard for advancing their L2 acquisition. In these studies students' L1 served as a rich background that illustrated their literacy levels which presented crucial information for teachers who worked with ELLs in any content area class. Ramirez et al. (2016) as well as Silva and Kucer's (2016) studies echoed Cummins's (2008) theory by pointing out the distinction between BICS (basic interpersonal communicative skills) and CALP (cognitive academic language proficiency). PSTs in study conducted by Ramirez et al. (2016) not only realized that CALP takes much longer to develop, but were willing to tap into ELLs' lived experiences and L1 to motivate students to embrace the challenges of learning academic vocabulary through engaging and meaningful lessons. PSTs need to learn no to be afraid of L1 by thinking that an "English-only" policy (de Jong, 2013) will somehow accelerate ELLs' L2 acquisition (Silva & Kucer). On the contrary, tapping into the rich L1 literacy skills of learners will provide scaffolding material for teachers who want to see their ELLs excel in a specific content area.

Reciprocity of the Experience

This theme perfectly underscores the importance of Sigmon's (1997) typology of SERVICE-LEARNING as SL should be reciprocal in order to benefit not only the PSTs, but very much the community and the learners who make the SL experience possible. Six studies pointed out the relevance of listening to the voices of those who were being "served". It was manifested throughout these works that reciprocity could only be accomplished if PSTs developed meaningful relationships with ELLs by showing true interest in their aspirations and also played a role in their advancement toward those goals. Findings by Tinkler et al. (2019) highlighted the aspect of cultivating relationships with ELLs as empathetic bonds serve to crystalize the struggles of newcomers that is too often left undiscussed in most teacher education courses. Relationship building was much better achieved in studies where a community-based SL or after-school tutoring programs were offered. Traditional placements that restricted PSTs' exposure to ELLs through classroom-only interactions did not afford the possibility of establishing deeper connections that would allow ELLs to lower their affective filter.

Walls's (2016) study is a perfect example of allowing the community to express its views on the SL experience. The 41 middle-school students who participated in the study wrote reflective letters explaining what they valued about their exposure to working with PSTs. These grade-four students not only voiced gaining self-confidence through the project they completed, but also felt appreciated having realized that university students spent extra time with them and showed interest in their cultural backgrounds. Consequently, PSTs in these six studies articulated the beneficial platform of SL which helped them reflect on their beliefs, values, and pedagogical practices. Learning took place on both sides of the spectrum dispelling many of the

preconceived notions that PSTs brought into these encounters. Fan's (2013) research participants experienced complete "identity shifts" as they went through the journey of self-discovery and realized their capacity to bring about change as educators.

The Power of Authenticity

The majority of teacher educators understand that SL experiences afford PSTs the ability to immerse themselves in real-life encounters which serve as the base of their expectations concerning their future work with students. Eleven of the 12 studies put SL in a favourable light by promoting the combination of methods courses with genuine placements that allowed PSTs to go through unique experiences specifically catered around the needs of ELLs. PSTs developed not only viable pedagogical methods as a result of working with ELLs, but also acquired relationship-building skills in consequence of interacting with linguistically and culturally diverse learners and in some cases, also with families and communities. Silva and Kucer's (2016) study reflected on PSTs' improved confidence concerning ELLs that would help them apply their newfound knowledge to future exposures with diverse learners. Lund and Lee's (2015) PSTs emphasized the relevance of their experience by having been exposed to "uncomfortable diversity situations" and learning to apply their understating to possible future events in actual classroom settings. Authenticity presented the context in these studies for meaningful engagements and interactions through one-on-one or small group dialoguing. These dialogues and "eye-opening" experiences awarded ELLs with the gift of allowing to be their true selves and PSTs to tap into their creative abilities which should be the aim of any SL engagement that serves teacher education programs. That is why it is of utmost importance to ensure that SL placements offer well-though out and justified interactions.

Limitations of the study

Several aspects of limitation have surfaced throughout the meta-synthesis. As Haddix (2014) posits, relationship building takes time in order to develop a certain level of trust between participants. However, most of the studies did not go beyond 10-20 hours of SL which were generally conducted within the length of a semester while PSTs completed their methods courses. Garver et al. (2018) as well as Lund and Lee (2015) reiterate the importance of choosing a fitting location for PSTs based on their initial self-efficacy concerning culturally and linguistically diverse learners. Garver et al., emphasize the importance of community sites and even on campus English language tutoring lessons with international students for those PSTs who start their methods courses with practically no experience of having been exposed to ELLs. The community-based SL placements provided a low-stress environment in comparison to traditional, large mainstream classroom settings. Daniel's (2014) refutational study emphasized mentor teachers' lack of understanding how to apply culturally and linguistically relevant teaching which negatively affected PSTs experiences and even reinforced their deficit-model thinking. However, even in this study, ELLs themselves aided PSTs' acquisition of promising skills once a one-on-one relationship was established through small group or paired interactions. Daniel does not necessarily put

the blame on the mentor teachers themselves, but rather on the lack of preparation from the organizers who failed to search out knowledgeable and seasoned mentors. Therefore, it is very important to stress that SL placements cannot be implemented without careful consideration of all parties and stakeholders involved and the impact (positive or negative) the experience might leave on anyone involved. Considering this meta-synthesis only focused on North-American articles, international experiences of PSTs were left out that could have added new insights to the findings.

Conclusion

The reality of the ever-growing number of newcomers to Canada is quickly transforming the educational landscape, and the institutions representing the academic settings must understand the necessity of change when it comes to adapting to the cultural, political, and demographical realities of Canada as a nation. The aim of this meta-synthesis was to shed light on the importance of service-learning experiences of preservice teachers in Canada while preparing them for the demands of diverse mainstream classrooms represented by the growing number of culturally and linguistically diverse students. Given the lack of research in higher education with special focus on PSTs and ELLs' reciprocal experiences, I had to widen my scope and examine studies that focused on these experiences not only in Canada but the United States as well where SL research concerning the experiences with ELLs is much more established.

While conducting my research, it became apparent that the real challenge for educators in the classrooms of the 21st century lies in finding a balance between applying their content knowledge and pedagogical skills to assist their native speakers while tuning their instruction to provide comprehensible input for those students who might not possess the level of academic language proficiency that is expected for that particular content area (Cummins, 2001). In their study, de Jong and Harper (2005) argue, no matter how well mainstream teachers are taught to present their course material to a diverse classroom concerning any subject area, "just good teaching" (JGT) practices will not be sufficient to meet the needs of their ELLs if they do not possess any knowledge of relevant L2 methodologies and their proper applications.

Structured SL placements that promote experiences enabling PSTs to tap into ELLs' cultural capital through culturally responsive teaching, their literacy background through linguistically relevant teaching, and their lived-experiences through meaningful engagements have been proven to serve as effective pedagogical tools based on the outcome of the studies presented in this meta-synthesis. However, the aspects of these lived-experiences can only be translated into profitable and relevant pedagogical tools if method courses address the theoretical foundations of L2 acquisition, provide well-orchestrated placements with the input of all stakeholders, and allow engaging and relevant class discussions reflecting on PSTs' experiences (Daniel, 2014; Fan, 2013; Garver et al., 2018; Lund et al., 2014; Lund & Lee, 2015; Silva & Kucer, 2016). Studies that were conducted with a social-justice framework also stressed the heightened need to allow class discussions prompting PSTs to reflect on their own beliefs, biases concerning power and race. The process of self-reflection is a must while working with

ELLs to be able to step away from one's deficit-model thinking as well as from the "charity model" attitude in order to realize the commonalities rather than differences that exists among those who serve and those who are being served. (Fan, 2013; Haddix, 2014; Lund et al., 2014; Lund & Lee, 2015; Silva & Kucer, 2016; Tinkler et al., 2019).

SL placements that allowed PSTs to build a relationship with ELLs through meaningful practices were able to reach beyond the frames of traditional placements and opened up new pathways to explore which ultimately helped all stakeholders to gain valuable insights throughout the SL experiences. Given the mostly qualitative nature and small sample size of the majority of studies included in this meta-synthesis, there is a dire need for further investigation in order to explore SL experiences with PSTs in higher education, especially in the Canadian context. The aim of these investigation should be focused on proving the necessity of the implementations of SL placements with culturally and linguistically diverse students across all Canadian faculties of education by making SL combined with a well-designed methods course focusing purely on ELLs as a necessary requirement for all teacher candidates. Only then will faculties of education produce well-rounded teachers who are ready to embrace their diverse classrooms.

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Abstract

The purpose of this study was to suggest post-colonialist programmatic considerations for the implementation of service-learning programs that empower LatinX students. The researcher interviewed LatinX student participants in a Northwest community college

Service-learning program to discover any shared themes between social justice *testimonios* and the service-learning experiences. A model was adapted for the development of critical consciousness through social justice service projects that promote LatinX student empowerment.

Applications of Latin American Consciousness-Raising Strategies for Community College Service-Learning Programs

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We became like a family, and our mentees became like our children. We're taking care of them; we're guiding them. We're looking for the best for them.
—Ale, community college student, leader, mentor

In the past decade, researchers have documented increasing numbers of LatinX -identified students entering institutions of higher education (Aud et al., 2010; Brown & Patten, 2011, 2012; Fry, 2011; Fry & Center, 2010; Fry & Taylor, 2013; Hernandez, Slate, & Joyner, 2015; Nuñez, Sparks, & Hernández, 2011; Prescott, 2013), and, concurrently, practitioners have called for innovation in higher educational programs and curricula to meet the need to serve these students (Arbona & Nora, 2007; Bedolla, 2012; Contreras, 2009; Contreras & Contreras, 2015; Crisp & Nora, 2010; Gándara & Contreras, 2009; Hurtado & Ponjuan, 2005; Nora & Crisp, 2012; Nuñez, 2009; Saenz & Ponjuan, 2009). Following evidence of a need for change in higher education to better support LatinX students, some U.S. educational scholars, including those focusing specifically on community colleges and Hispanic-Serving Institutions (HSI's), have been calling for innovation and testing of programs and of educational practices that promote student and community success, defined on the students' own terms (Andreotti, 2011; Bedolla, 2012; Bernal et al., 2009; Chen, 2012; Contreras & Contreras, 2015; Crisp & Nora, 2010; Gándara & Contreras, 2009; Saenz & Ponjuan, 2009; Yosso et al., 2009).

Andreotti's (2011) comprehensive theoretical explication of post-colonialist educational frameworks detailed forms of post-colonialist theory in order to demonstrate their validity and argue for their implementation in educational practice. Andreotti defined post-colonialism in education as a perspectival lens that

> informs and structures an analysis of knowledge production and power relations that attempts to identify ethnocentric, paternalistic, depoliticized, ahistorical, and hegemonic tendencies (or assumptions of cultural supremacy) and their implications in the discursive production of self and Other in institutionalized discourses. Central to this framework and analyses are colonial violences and their implications, as well as the acknowledgment and strategic appropriations of "enabling violations" of colonialism as strategies of resistance and transformation. (p. 58)

The present study takes as a key guiding post-colonialist theoretical framework the concept of "Mestiza consciousness" and the "path to *conocimiento*," or stages in the process toward achieving Mestiza consciousness introduced by Anzaldúa (1999). Anzaldúa's theory built upon the works of other post-colonialist educational scholars, such as Paolo Freire (2005), who had described the process for acquisition of critical consciousness as *conscientização*, or "conscientization." Anzaldúa (1999) described the path to *conocimiento* or "path to knowing" as a process through which individuals and their communities can develop a critical awareness that allows them to understand sociocultural structures that lead to oppression and marginalization, to question the assumptions that lead to oppression, and to conceptualize identity and community differently, as transcendent of dualistic formulations. As Anzaldúa (1999) explained:

> By creating a new mythos—that is, a change in the way we perceive reality, the way we see ourselves, and the ways we behave—*la mestiza* creates a new consciousness. The work of *mestiza* consciousness is to break down the subject-object duality that keeps her a prisoner and to show in the flesh and through the images in her work how duality is transcended. (p. 80).

On the path to *conocimiento* as Anzaldúa (1999) conceptualized it, individuals could begin to heal fragmented identities by engaging in: (a) reflection on critical issues including identity, (b) deconstruction of oppressive cultures and sociopolitical structures, (c) restoring more empowering mythologies of identity and authority to marginalized cultures, (d) coming to an awareness of collective and plural identity that heals fragmentation within individuals and communities through transcendence and solidarity (called *nepantla*), and (d) organizing communities using empowering strategies for bridge-building and overcoming oppression.

In the present study, we have pursued this inquiry, our primary research question was:

> In what ways, if any, have themes identified in Latin American indigenous-led social justice projects contributed to the development and success of a service-learning program for LatinX students at a large Northwest community college?

In order to investigate this question, we interviewed LatinX participants in a community college social justice service-learning program regarding their experiences of the program and the pertinence of values and educational practices adapted from the concept of Mestiza consciousness and Latin American social justice movements to their learning.

Critical Consciousness and Identity Awareness for LatinX Students

According to Tinto's (1987) model of student integration and retention, integration into college life is key in preventing student attrition. As Yosso et al. (2009) pointed out, though, this model was originally developed with White students in mind. For LatinX and other non-White students, a critical process must often take place to develop ethnic awareness and understanding of identity as a political construct before authentic or meaningful integration can take place. In their case study, these researchers pointed out the applications of post-colonialist theory and Critical Race Theory to LatinX education and demonstrated the benefits of critical consciousness, identity awareness, and social support networks for LatinX students. Chiara (2014) also highlighted the importance of cultural empowerment and the affirmation of autonomy and identity through inclusion of marginalized knowledge systems to LatinX students, and Molix and Bettencourt (2010), in their study, found that LatinX students' experience of their ethnic identity played more of a role in their "well-being and psychological empowerment" than it did for White students (p. 478). Similarly, Schmidt et al (2014) used Cultural-Relational theory to identify correlations between ethnic identity and community relationships and self-perceived well-being of college students of color.

> RCT is a strengths-based model that focuses on the influence of relational (personal, social) and cultural (contextual, societal) elements on the development and maintenance of health and dysfunction for all people, especially marginalized individuals. (p. 475)

Schmidt's study found that students who reported a high connection to ethnic identity and also strong community relationships had higher perceived well-being than those who did not:

> In particular, the quality of peer relationships was extremely important to perceived well-being. A strong ethnic identity helps individuals recognize positive virtues about their own ethnic group, which may help minimize the harmful effects of racist beliefs on people of color…Ethnic identity is comprised primarily of two main components: a sense of attachment or belonging to one's ethnic group, and the sense of identifying and engaging with ethnic practices. (p. 477)

While 21.4% of 229 students included in Schmidt's study were LatinX and the study's results were not differentiated into ethnic groups, the study did show significant correlation between ethnic identity and well-being for the group on the whole.

Familial and Mentorship Relationships

Another study confirming the importance of psycho-social factors on LatinX student success was undertaken by Syed, Azmitia, and Cooper (2011). In this study, the authors sought to understand complex factors of academic success for under-represented minority (URM) students that relate to ethnic identity based on a cross-disciplinary range of research. The study found that three factors are particularly important to URM students' ethnic identity-related academic success: prevalent stereotypes about their ethnic group; broad support from peers, family, and educational leaders; and eligibility and ability to attend college. Alvarez (2012) has also explored and affirmed the importance of family networks and involvement to LatinX immigrants' literacy acquisition. Additionally, Rodríguez and Oseguera (2015) introduced seven key elements for LatinX student success grounded in transformation of institutional culture: strong, authentic relationships, excellence, dialoging, learning from marginalized students, hearing student voices, recognition, and seeing students as intellectuals while also stressing the importance of faculty-as-mentor relationships.

Overall, these studies affirmed findings of LatinX educational scholars that a familial-type culture supported by mentorship, advising, and authentic social connection along with critical education that facilitates deepened awareness of ethnic identity have strong and positive influences on LatinX students' psycho-social well-being and academic success. These factors were associated with LatinX student empowerment, and programs that supported their development were particularly effective tools for improving LatinX students' collegiate experiences and also increasing participants' likelihood of persisting at college.

Critical Service-learning as a Means for Social Justice and Cultural Empowerment

Service-learning scholars and practitioners have also recognized the potential for critical, post-colonialist service-learning programs to transform contexts for learning and to empower LatinX students (Argenal & Jacquez, 2015; Garcia, 2007; Hipolito-Delgado & Zion, 2015; Jones, Robbins, & LePeau, 2011; Martin & Pirbhai-Illich, 2015; McNally, 2004; Ross, 2012; Winans-Solis, 2014). A recent history of critical service-learning scholarship has particularly emphasized the alignment of social justice projects with authentic, motivating, and critically-conscious service-learning curricula (Argenal & Jacquez, 2015; Butin, 2010; Cipolle, 2010; Dewey, 2004; Farahmandpour & Shodjaee-Zrudlo, 2015; Garcia, 2007; Giles & Eyler, 1994; Harbour & Ebie, 2011; Hipolito-Delgado & Zion, 2015; Jenkins, 2012; Martin & Pirbhai-Illich, 2015; McNally,

2004; Mitchell, 2008, 2014; O'Grady, 2000; Rosenberger, 2000; Ross, 2012; Schulz, 2007; Wade, 2001; Winans-Solis, 2014). In addition, case studies have also demonstrated effects of critical service-learning programs for marginalized ethnic minority students and for LatinX students in particular (Bernal et al., 2009; d'Arlach et al., 2009; Garcia, 2007; Gregory et al., 2006; Hipolito-Delgado & Zion, 2015; Ling Yeh, 2014; Winans-Solis, 2014).

During their Critical Civic Inquiry (CVI) project, Hipolito-Delgado and Zion (2015) specifically tested psychological empowerment of LatinX students through service by learning by engaging high school students in conversations intended to increase critical awareness, promote engagement, and empower marginalized identities. Their study found that that the students did indeed experience psychological empowerment as a result of their participation in critical inquiry and civic engagement compared to a control group. In a similar project, Winans-Soliz (2014) explored the potential of service-learning to support the development of critical consciousness for marginalized high school students. Results of the case study indicated that students' own experiences and knowledge were validated during the service-learning program, and, at the same time, students were able to envision themselves with new perspectives and frameworks and, as such, the programs offered them transformational opportunities. The study's authors concluded that six key thematic areas characterized the students' experiences of "empowerment and self-authorship." They included: "(1) Developing an Awareness of Oppressive Structures, (2) Resistance, (3) Forming Community, (4) The Empowering Practices of Service, (5) Expanding Identity, and (6) The Dangers of Sinking," (p. 611). The present study confirms these results and offers the benefit of analysis of a program that took place in a community college setting.

Methods

A qualitative method was selected for the collection and interpretation of data, and Anzaldúa's (1999) theory of Mestiza consciousness was used to shape the approach to research design, qualitative interviews, and analysis in this study. By interviewing students and faculty involved with a critical social justice service-learning program that s specifically focused on LatinX student empowerment, we were allowed to check the alignment of the participants' experiences and the program dynamics both with characteristics of Latin American social justice projects. We were also able to identify themes present that may not have been included in our original model. By incorporating the views and feedback from program participants into the research process, we were enabled to collaborate with them on the creation of a list of key programmatic elements for LatinX student social justice service-learning projects.

Participants

Necessary criteria for selection included: community college student status, long-term (at least one year-long session) participation in a service-learning program with a focus on social justice and critical education, self-identification as LatinX, and involvement in the same program as other participants. Because this study focused on developing in-depth understanding of program values and dynamics, one program (rather than multiple programs) was chosen as the unit of analysis. Three students (two females, one male) as well as one faculty member were chosen in order to best represent the demographic diversity of project participants. In addition, the program chosen was particularly demonstrative of elements of empowering programs designed for LatinX students, as its mentorship format allowed for authentic meaningful relationships between students, parents, community members, faculty, and staff. In the yearlong mentorship and service program, LatinX community college students received free college credit over three terms while learning critical awareness and leadership skills. Students

then organized and lead a series of Saturday courses for LatinX high school and their parents, for which the high school students also received free college credit.

Data Collection

Participants were interviewed individually to allow for the researchers to focus on each person's experiences more deeply than would be possible in a focus group format. Students were asked 11 questions, including:

What was your reason for becoming involved with the project/group?
What is the goal of the project?
How have you or your community benefitted from the project/group?

(A full list of questions is included in Appendix A.) The project leader was asked a total of 14 questions, with additional points such as:

Have you engaged with educational practices intended to increase awareness of identity issues? What were they?
How has the group demonstrated solidarity with the community, if it has?

These questions were developed based on both the steps of Anzladúa's path to *conocimiento* (1999) as well as themes emergent from the *testimonios* of Latin American social justice project leaders as recorded in Author (2019). A constellation of the previously-identified Latin American social justice movement elements and associated thematic areas is depicted in figure 1.

Figure 1. Process of Mestiza Consciousness emergent from Latin American social justice movement narratives. This chart shows the recursive flow of critical awareness centered around a collective motivation to learn.

Data Analysis

Thematically-grouped elements of critical consciousness development in social movements were also used to frame the data analysis process. To check for saliency of the themes, an analytical chart was created and interview data were organized based their pertinence to those themes. In some cases, themes were exceptionally descriptive of topics and information emergent from the interviews, and, in other cases, the themes were less salient. In this way, the data served to verify applications of post-colonialist theory and of values and practices emergent from Latin American social justice movements for future development of LatinX service-learning programs and curricula.

Trustworthiness

Triangulation of the case-study testimonies, described in the earlier study (Author, 2019) with the interviews of service-learning leaders and participants, has been used to verify the trustworthiness of the researcher's analyses. Maintaining a pretense of scientific objectivity was not of primary concern, given the subjective and interpretive nature of qualitative and post-colonialist epistemology (Merriam, 2009). Rather, an awareness of perspectival bias has been included as a primary element of analyses.

Limitations

As Merriam (2009) has pointed out, qualitative methods do not yield generalizable results comparative to those expected of quantitative methods. Because the operational measure of external validity normally applied to quantitative methods—generalizability— applies only loosely to this study's results, practical considerations regarding values and learning community organization produced by this study should not be used as abstract guidelines for any service-learning project outside of its context. Rather, this study provides extensive knowledge about indigenous learning practices in Latin America that have been proven applicable at one community college in the U.S. Thus, this study will deepen scholarly and practical understanding of the applications of Mestiza consciousness (Anzaldúa, 1999) in concrete circumstances and offer considerations for the application of theoretical principles to future projects.

Findings

The social justice service-learning program examined here took place on a large urban Northwestern community college campus with enrollment numbers greater than 28,000 and 7% LatinX-identified students. All of the participants interviewed identified themselves as LatinX, and all had participated in the program in the 2014-2015 academic year. The students were given pseudonyms of Ale, Dainela, and Manny; and the instructor was given the pseudonym of Marisol.

Emergent Themes and Programmatic Elements

The results of this study demonstrated the centrality of critical education and reflection as a driving element in the community college LatinX social justice service program (shown in Figure 2). The following sections reflect themes and sub-themes adapted from Latin American *testimonios*, Mestiza consciousness theory (Anzaldúa, 1999), and service-learning research as they fit the participants' responses:

- Critical social consciousness (focusing on critical awareness of identity, culture, and society, re-affirming LatinX cultural value, and learning as personal and collective empowerment);
- Transcendent communal awareness of identity (focusing on transcendent collective identity perception, solidarity and bridge-building, and on-going engagement in local and global justice efforts); and
- Social Justice service practices and values (focusing on participation and leadership roles, strategic practices for resistance and empowerment, collective values)

Critical educational methods focused specifically on identity, culture, society, and empowerment were key from the beginning, and they guided the structure of the program, including motivational and organization elements. As such, participants' assessments of their own critical awareness had primary significance in this analysis. In addition, the culminating element of the process of Meztiza consciousness (Anzaldúa, 1999), transcendent awareness of identity, wherein critical awareness is raised to a transcendent perception of the self and the "other," was also identified as a defining element success in the program. Finally, social justice practices and values were applied by program designers to guide the structure of the process in ways unique to the community college learning environment and tied to a direct relationship with critical educational methods. The following sections present a record of the responses organized into these three principal themes and their supporting sub-themes, listed above.

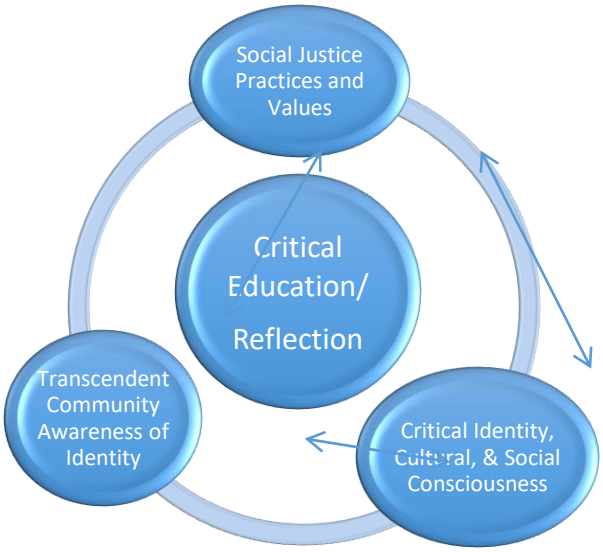

Figure 2. Process of Mestiza Consciousness emergent from LatinX community college critical social justice service-learning program data. This chart shows the recursive flow of critical awareness and social justice action centered around critical education.

Critical Social Consciousness

College student participants reported having received information about diversity, intersectionality, and LatinX community issues in their program courses. They also received an orientation to social problems and cultural studies. Ale, one of the student leaders, reported she had learned that, because cultures may repeat the same stories over and over again, it can be important to look at them from varying perspectives and to do research to become informed about issues, even those happening within her own culture. Manny, another student leader, stated that the critical education element of the program was intended to give LatinX students a sense of what LatinX identity means as well as inspiration and motivation to attend school as an important life opportunity.

Marisol, who serves as the staff program coordinator and is a former mentor in the program, stated that, as a part of the critical element of the program, "Community speakers come to talk about topics related to the issues that we face as a community" such as gangs, immigration, incarceration, rape, pregnancy, childcare, and cultural identity. She said that, through the program, students learn to find their voices and identities. "A lot of them identify as Chicanos, a lot of them identify as Mexican Americans, or just Mexicans," she explained, "It's very hard for them to come together as a group when they don't know who they are. So that's the first step, for them to feel comfortable knowing who they are." The next step in the curriculum is to learn about leadership concepts and then to implement these concepts in the programs that student leaders design for high school students.

Re-affirming Latino cultural value. One of the key elements of the critical education of program participants identified by interviewees was the validation of LatinX cultural perspectives. One of the strongest values recognized by participants as common to LatinX cultures and as important for supporting the empowerment of LatinX students was a familial culture. This familial culture was identified by all of the interviewees independently. For example, as Ale noted, "Family is something that's really important for us as a Hispanic culture. I think it's really important to have that family connection." Another student leader, Daniela, mentioned the importance of close relationships to the well-being of both mentees and their families: "My mentee was really quiet; she wouldn't really talk," but, she commented, when she and her mentor "started having one-on-one talks…she [the mentee] started getting more open, and her mom as well." Daniela attributed this openness to the need of the mentee and her mother to feel safe with the mentor. The familial sense of relationship allowed the community to develop in solidarity and authentic caring.

Learning as personal and collective empowerment. Because college students often need critical education to become aware of social oppression and potential for collective empowerment, this element was folded into the program. According to Ale, LatinX culture can be very "hardworking,"

> But we are too scared to asked questions sometimes or too scared to take risks. And that's something I was aware of, but I never really thought it was like a huge problem or that teens were facing this problem. So seeing that situation happening to the mentees we had the first day and seeing them change at the end taught me that if we help other students and if we encourage them to grow and to focus in college, then they're going to get a huge impact in their life.

Ale also wanted to point out that leadership skills can be extremely important to the lives of LatinX mentors and mentees, and the ability to create strong relationships with mentees and the families that were empowering for both her and for them added meaning to the role of "mentor". Because she cared authentically for the well-being of her mentee, she hoped to be able to continue to support her in the future, even after the program has ended.

Daniela's response also reflected knowledge about larger LatinX community empowerment issues and the importance of caring and solidarity to address them. Because a majority of students who do not graduate are Hispanic, she said, the mentors are trying to help them be more motivated, more social, and more engaged with the community by making sure they know there are people who care about them and what they do. Once again, this sentiment echoed the importance of familial-type bonds in the mentorship relationship. Daniela also recognized that she could help the mentees because she had had similar experiences to them: "There's so many people like me who need somebody to be them a little push, a little motivation." Both Manny and Marisol also identified helping others like themselves to gain the benefit of their experiences as main reasons why they became involved in the program. Marisol said that, because she appreciated the program so much as a mentor, she wanted to serve students as a coordinator in order to help students just as the previous coordinator had helped her and to apply the critical leadership skills that she learned as a student in the program.

Transcendent Communal Awareness of Identity

Throughout the leadership/mentorship program, a growing sense of collective identity, solidarity, and global consciousness of social justice issues, developments in critical awareness that correspond with the *nepantla* and bridge-building and stages of Mestiza consciousness, developed for interviewees. Collective identity and the ability to build bridges between themselves and others were developed upon a foundation of critical education and resulted from realizations during service and reflection on service. Solidarity on a broad-community scale was also demonstrated in participants' resolutions to continue their work in future leadership endeavors and the current social justice projects initiated and run by past student participants.

Transcendent collective identity perception. A prevalent theme among participants' responses was a conviction that, regardless of their heritage in different Latin American countries, they had shared interests as LatinX college students and members of LatinX communities and the program had brought them together to function as a caring family that could be strong in unity and solidarity. Manny explained how issues that touch the LatinX community at large touch his life deeply because his family members are also a part of that community:

> My community has benefitted because it's not just any school that I'm talking to students about; it's also my own sister. And then my sister goes off from there—it's kind of like a domino effect…We're all strong, we're all together. <She'll say,>

> "If he can do it, I can do it too." We can show each other that we can be strong together. We are like a family, we are connected. We all have future goals, we all want to become something, we all want to get there.

Ale also expressed the feeling that her community college has become her community:

> It is united, and they put our cultures as a priority to help us to help others. I learned that I can make an impact and help others. We became like a family, and our mentees became like our children. We're taking care of them, we're guiding them; we're looking for the best for them.

For all of the interviewees, there was a strong sense of mutual well-being among LatinX student mentors and mentees. Even as students began to see that they share many concerns and challenges as LatinX students, they were also exposed for the first time to the realization that, although they are all of Mexican descent, the LatinX student community is far from homogenous. According to Daniela,

> It's kind of hard. You start seeing how everybody has a different background. …You start seeing different problems that students go through as well. Some don't have enough money or some do…. You learn that when it comes to race, we aren't all Mexicans. There are Bolivians, and for me, I saw there are so many different types of race here—not just white, black, or Mexican.

The realization that there is diversity among LatinX students has not created division among program participants. On the contrary, understanding each other's struggles and seeing the diversity of cultural differences has seemed to have given them a deeper perspective from which to appreciate their capacity to know and help each other. According to Marisol, "The secret and the magic of the program is that they feel like a family and the Multicultural Center serves as a house for them. Just yesterday they had a baby show here for one of the past mentors. It is like a family, and we have to support each other."

Solidarity and bridge-building. Just as participants in the LatinX student service-learning program came together in familial bonds to support each other, they have recognized the need to reach out to other students to create connections based on understanding and mutual aid. Daniela stated it thus: "We put borders between ourselves because of our different beliefs, but we're all humans…Borders turned around can be bridges that can help us come together." She went on to explain the rewards of connecting in meaningful ways with others, "It feels good affecting somebody's life and getting a positive response from them. It feels amazing to affect somebody's life and touch them

in a way." As a result, she says that her confidence in her communication, leadership, and ability to help others has grown. And she has also been impacted positively by the new connections she has created:

> You never know who you are impacting, who you are touching, or who you'll run into, you'll meet…being engaged with people around us, with our neighbors and friends and families, because it's just a beautiful thing to learn more about them, to experience something new.

In addition to mentees and their parents, Mentors were also able to learn from community leaders who made presentations in their courses and shared their experiences with volunteers who participated in leadership activities occasionally.

On-going engagement in local and global justice efforts. All of the interviewees said that they had gained confidence in their ability to be engaged in positive ways in their community and that they hope to continue to serve LatinX students in a variety of capacities in the future. Daniela, in particular, has begun to attend LatinX leadership conferences that have enables her to become more involved with national issues:

> I had never traveled, and I travelled to Chicago and San Francisco with <Marisol>. Marisol also keeps track of student engagement after students have completed the program, and she has noticed the impact that that past participants have had on the college community as a whole.

According to Marisol, mentors often go on to take on other leadership roles with a continuing sense of critical awareness. They take this awareness into other college programs and out into the community, and they seek to make social change. As she explained:

> Once they learn the materials, then they become advocates in the community...We have the <program> as a first step and then they can transition to be an equity ambassador.... What I see a lot from the students is they need to know who they are and why they're here and why are they being treated differently—why are there less opportunities for them than for other students and those are questions that come up from students...Mentors learning about the issues that our community goes through, and they choose whether they want to be advocates or not…for the most part, ten out of twelve or fifteen go on to serve the community on other ways...<The program> is like that starting point for a lot of our students.... One student went on to start a Chicana women's advocacy nonprofit in the community, and others have started student groups.

Social Justice Service Practices and Values

Within the mentorship program, leadership roles and relationships between LatinX college students, high school students, faculty, and parents are constructed according to frameworks for critical education and leadership covered in the instructional portion of the program. The transfer of leadership roles and responsibilities from program directors and faculty to college students and then to parents and high school students to create a "domino effect" is a defining characteristic of the program's structure. All of the elements in the program are intended to serve a dual purpose of empowering LatinX college students to persist at college and to empower LatinX high school students and their parents to both identify college as viable choice and navigate the educational system successfully. Throughout these processes, collective values shared by LatinX participants and critical social justice values served both to motivate students and to guide the program's evolving frameworks in support of post-colonialist meaning-making and empowerment.

Participation and leadership roles. According to Marisol, the premise of the program is straightforward: the program's aims to support high school students' needs by creating a transition between high school and college, and the mentors gain leadership skills and awareness through their support of the high school students. High school students receive two free college credits as a part of their participation, and college student mentors receive 10 college credits over the course of one academic year while they learn to become leaders and advocates of their Latino communities. During the course of the program, all participants have the opportunity to build relationships and to support each other's learning, identity awareness, and confidence.

Ale appreciated the opportunity she had to become a caring leader by taking on the perspectives of her mentees and their families. She said that taking on the responsibility of presentation planning and speaking in front of large groups for the first time was a "huge" challenge, but "it also brought out the leader in us. We thought, 'If I were in their shoes, how would I learn this?'" Daniela emphasized the impact of taking on the role of the teacher had for her. As teachers with a mutual interest in the success of the program, she noted, the mentors learned to collaborate, to share ideas and offer feedback as a group. When unexpected changes were necessary, the mentors worked together ensure that the high school students had meaningful experiences regardless. This gave the mentors confidence. Everyone was involved in the process based on what he or she could provide. She also mentioned the closeness this collaboration and solidarity brought to the mentor group. Mentors exchanged phone numbers and were present in each other's lives to give support and often to lend a helping hand when needed. Once again, this dynamic suggests a familial-type culture. Manny's testimony also included the assertion that participation was pervasive and there was a collaborative and caring leadership culture that allowed the group to discuss their own views until consensus could be reached: "Everybody's open to others' opinions, and we always come to an agreement. Nobody's left behind. Everybody shares their piece."

Strategic practices for resistance and empowerment. The most prevalent empowering practices that interviewees mentioned were (a) exercising leadership to help guide other LatinX students through the educational system and give them confidence, (b) providing the positive cycle of leadership that perpetuated more leadership, and (c) supporting each other to overcome fears of speaking up and being heard with American culture. Mentors saw their impacts on mentees' lives and were encouraged by the ability to affect change. Many mentees and their parents started the program without knowledge of the American educational system, and classes were offered in Spanish for parents, as well, to help them become better equipped to help their children.

Marisol described the cycle of leadership set in motion by the program: the students learn about leadership and then they implement it. They teach their mentees what they are learning in the mentor class: college, leadership, identity, and social justice issues, depending on what they are learning, and "It's a domino effect of teaching." Ale stated that she always had in mind that she was teaching her mentees so that they would they be able to go on and teach someone else.

Throughout their experiences, the mentors saw both themselves and their mentees gaining confidence and speaking out more often. "I was always that quiet shy girl in the corner." Daniela reflected, "I would listen and watch. That was me. It's really helped be to communicate a lot. I'm still shy sometimes, <but>…it's taken that fear away from me." Ale said that she especially appreciated "listening to <her mentee's> personal and academic problems," because she wanted her not to be afraid to ask questions, and listening was a step toward a trusting relationship. "Being able to speak and not be scared" was also one of the skills she had gained, she said, "I learned that people are listening to you because they need help." And Marisol explained the importance of trusting bonds that allow participants to examine their own identities and to gain the confidence to keep going with their education: "It's all about building relationship, knowing who they are, knowing their names, knowing their struggles, and that's what keeps them here."

Collective values. Some of the collective values that were recognized by all of the interviewees included a culture of consensus and collaboration while recognizing diversity, a safe environment to cultivate trusting bonds, and a familial culture of caring for each other and for mentees, their families, and the community. Marisol mentioned her intention to make sure the program provides a safe space where students can feel like they are truly at home. "There's something…that you can't read, that you can't see. I think the key to this program is being personal to each student," she said. And Daniela said that she felt "safe and protected…"We're a big family." Ale also agreed that familial caring between mentors, for mentees, and for the community was a key element of the program for her:

> It's like a family connection. We're connecting with the MC <multicultural center>, and we help out with the MC—it's another excuse to see each other…I gained

more confidence as a person, I really like to help others, and it fortified my value of helping my community.

Discussion

The LatinX student leaders touched upon all of the stages of Anzaldúa's (1999) theory of Mestiza consciousness, and critical education and reflection were the cornerstones of their consciousness development. Additionally, one of the most important conditions leading to the success of the community college LatinX social justice service-learning project was the familial culture it supported. Student leaders were able to create meaningful bonds with faculty/staff, peers, mentees, and the community, and these relationships contributed to the safe and rewarding environment in which they were able to increase their confidence as leaders and as positive forces within their communities.

Critical education permeated the program, giving participants frameworks within which to develop personal and political awareness. Within their critical educational courses, they were guided through processes of critical self-awareness and reflection that allowed them to recognize injustice. A familial culture supported student participants' abilities to perceive issues commonly experienced by LatinX communities and also to recognize the importance of collective empowerment.

Student participants also began to understand identity and culture in post-colonialist modes that allowed them to transcend marginalizing conceptions of themselves and their communities. As a result of critical education, service experiences, and increasingly strong familial-type bonds to their peers and their mentees, they were empowered to construct bridges of collective awareness and mutual support that motivated their learning and broadened their perspectives, and ultimately, they voiced their commitment to community leadership and to LatinX community issues in the future.

Finally, social justice practices and values such as consensus leadership practices, compassionate service to the community, and strong interpersonal bonds were defining characteristics of the project as described by all four interviewees. The combination of these elements created a meaningful and inspiring context for social justice work to take place and for the process of Mestiza consciousness to unfold, and their conditions also support studies that suggest that awareness of identity and strong community empowers marginalized students by creating psychosocial support networks.

Implications for Future Practice

In demonstrating how critical social justice principles and practices can be put into motion in a U.S. program, the study has provided an example of one way that post-colonialist practices reflecting values from Latin American social justice movements and LatinX communities may support the empowerment of LatinX service-learning program participants. By extending these elements into other contexts and learning situations, educators may find further innovative applications for Latin American social justice practices in U.S. colleges. In addition, creating projects that are similarly-aligned with

LatinX community values for social justice organizing and collective empowerment may allow critical service-learning program practitioners to make further gains toward realizing goals of post-colonialist multicultural education and social justice education. One of the purposes of the present study was triangulation of results from an analysis of Latin American social justice movement narratives. The educational values and practices for achieving critical consciousness and political empowerment emergent from these narratives have proven applicable to LatinX community college social justice service projects based on community college program participants' feedback. In addition to confirming of the efficacy of specific values and practices, the experience of participants in the current study has also provided program developers with an example of the way that they may manifest differently specifically within the process of a college social justice projects. The model in Figure 2 reflects the implementation of the post-colonialist theory in education and suggests how Latin American values, critical educational practices, and transcendent identity consciousness may constellate to create effective conditions for empowering service projects. After implementing such programs, educators may see positive changes in the engagement, empowerment, and success rates of LatinX student populations. Further, we may also see institutional and community growth that reflects critical awareness, incorporation of multicultural value systems, and the empowerment of marginalized perspectives.

Conclusions and Implications for Future Research

The results of the present study have confirmed the importance of critical consciousness education as well as integration of Latin American values systems into the frameworks of social justice service-learning programs focused on the empowerment of LatinX student and their communities. The study has also demonstrated the relevance of values and practices from Latin American social justice movements within LatinX service-learning projects in a U.S. community college. The study's employment of Mestiza consciousness as a post-colonialist analytical framework has also provided an example of one way that post-colonialist theory can be used to understand, analyze, and describe organizational dynamics, identity politics, and critical consciousness development processes during critical educational social justice projects.

Research that explores post-colonialist frameworks for program design and analysis are necessary to continually pave the way for innovations in post-colonialist education. Program developers may consider using themes from this study in order to create social justice service-learning programs for these populations. Additionally, Figure 2 and/or the thematic results of this study may be used in future case studies of existing service programs to develop a survey tool or interview questions, as well as in the assessment of data to determine the alignment of the program with results presented here. As a cross-case study, the survey instrument or assessment tool may also be used to examine service-learning programs throughout a state, a region, or the US nationally to determine either the extent of alignment with dynamics presented here and/or identify possible adaptions. By expanding understanding of the potential for post-colonialist social justice service-learning frameworks, researchers can create viable possibilities for increasing critical awareness that mutually empower students and their communities.

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Rachael Cate is currently an instructor of communication and a program developer in the College of Engineering at Oregon State University. Her research focus is promoting diversity, equity, and inclusion in higher education program development, cultures of STEM education, experiential education, social justice service-learning program development, and decolonizing cultures of higher education. This present study was conducted during her time as a doctoral student at Oregon State University.

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Darlene Russ-Eft was the principal investigator of the present study and doctoral advisor for Rachael Cate. Her research centers on the study of learning in organizational settings, investigating the role of program evaluation in affecting change in individuals, groups and organizations, and issues related to ethical decision-making in program evaluation and organizations. She is a professor in the College of Education at Oregon State University.

Appendix A: Interview Questions

- Student Questions:
    1. What was your reason for becoming involved with the project/group?
    2. What is the goal of the project?
    3. How are group participants assigned project roles?
    4. How did participants teach each other or others?
    5. How are participants (students, teachers, or community members) learning as a result of the project/group?
    6. How have you or your community benefitted from the project/group?
    7. Have you learned about social problems during the project?
        a. What have you learned about your community and your culture?
        b. What else did you learn during the project?
    8. What is the connection, if any, between group members?
    9. What is the relationship between group members and the community?
    10. How has your perspective of service to the community changed as a result of participating in the group/project?
    11. What do you think the project/group has accomplished?

- Faculty member questions:
    1. What was your reason for becoming involved with the project/group?
    2. What is the goal of the project?
    3. How are group participants assigned project roles?
    4. How did participants teach each other or others?
    5. How are participants (students, teachers, or community members) learning as a result of the project/group?
    6. How have you or your community benefitted from the project/group?
    7. Have you learned about social problems during the project?
        a. What have you learned about your community and your culture?
        b. What else did you learn during the project?
    8. Have you engaged with educational practices intended to increase awareness of social issues? What were they?
    9. Have you engaged with educational practices intended to increase awareness of identity issues? What were they?
    10. How has the group demonstrated solidarity with the community, if it has?
    11. What is the connection, if any, between group members?
    12. What is the relationship between group members and the community?
    13. How has your or students' perspectives of service to the community changed as a result of participating in the group/project?
    14. What do you think the project/group has accomplished?

Abstract

Students in interpreting courses often learn following a very practical approach. These types of courses usually utilize role-plays to perfect students' interpreting skills and develop the necessary terminology needed during interpreted-mediated events. Adding service-learning components to these types of courses, can provide students with tremendous opportunities to practice and improve their interpreting skills while increasing their social awareness. This article discusses a qualitative analysis of a service-learning project conducted at a non-profit clinic in Dallas, Texas. The participants were university students enrolled in a Spanish-English interpreting class who reflected on the experience through written questionnaires, guided reflections, and an oral interview. The article discusses themes that emerged using these analytical tools. It also examines the balance between service and learning during the project. In addition, the article examines what students learned through the experience that was not covered during class lectures and discussions.

Bilateral Service: An Analysis of a Direct Service-Learning Project for Healthcare Interpreting Students

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Translation and interpreting courses lend themselves almost effortlessly to service-learning projects. Many of these courses follow a very practical approach that includes considerable amounts of practice. Translation courses practice by rendering written texts from one language to another. Interpreting courses often include role-plays created to simulate oral exchanges between two languages that commonly take place during interpreter-mediated events. This article examines a service-learning project conducted at the Agape Clinic in Dallas, Texas. The non-profit clinic provides community health services to medically underserved people, most of whom are Spanish speaking and have limited English proficiency. The participants in the service-learning project were undergraduate students in a Spanish-English Interpreting in Medical Settings course taught at the University of Texas at Arlington during the Fall 2015 semester. The article discusses a qualitative analysis of the project based on the following data: pre- and post-service questionnaires, student's written reflections, and an individual oral interview conducted with participants at the end of the project. The analysis reveals themes that emerged during the pre-service questionnaires and compares them to themes in the post-service questionnaire. It also examines the balance between service and learning during the project. In addition, the article examines students' comments regarding what they learned through the experience that was not covered during class lectures and discussions.

Community Interpreting

Healthcare interpreting falls under the umbrella of community interpreting, which refers to interpreting that takes place within a community. The purpose of this type of interpreting is to facilitate communication for people who do not speak an official or dominant language and who seek access to basic services (such as in healthcare or school settings), or that need to participate at an institutional setting (such as courts, police stations).

The major domains of community interpreting are healthcare interpreting and legal interpreting. In addition, community interpreting also includes educational interpreting, social care interpreting, and faith-related interpreting (Tipton & Furmanek, 2016, p. 6 and *passim)*. This type of interpreting is also known as "public service interpreting" (Tipton & Furmanek, 2016, pp. 5-6). Healthcare interpreting is also known as medical interpreting, and it refers to interpreting that takes place in healthcare contexts such as hospitals, clinics, and doctors' offices. There are two main modes of interpreting commonly known as simultaneous and consecutive interpreting. In simultaneous interpreting, the interpreter renders words heard in one language into another almost at the same time, with a delay of just a few seconds. In consecutive interpreting, the interpreter expresses short statements said in one language into another after a speaker has uttered a complete thought and stops speaking (Russell & Takeda, 2015, p. 96). The mode of interpreting most commonly used in healthcare settings is consecutive interpreting, which is also known as *bilateral interpreting* (since this mode often requires two directions [English-Spanish and Spanish-English, for example]). A useful definition of bilateral interpreting is provided by Ian Mason (1999): "interpreter-mediated communication in spontaneous face-to-face interaction" (p. 147). I will use the term *bilateral interpreting* to refer to this mode of interpreting. Bilateral interpreting is the interpreting mode recommended in healthcare settings since it follows a dialogue format and permits the interpreter to ask one of the interlocutors to stop or repeat statements whenever necessary (Rudvin & Tomassini, 2011, p. 44-58). The students who participated in the project used bilateral interpreting for all their interpretations.

Interpreting Pedagogy

Language interpreting has been around since the beginning of time. (See Bowen, Bowen, Kaufmann, & Kurz, 1995 for a comprehensive account of interpreting through history.) Interpreter training, however, did not really become widespread until the use of simultaneous interpreting during the Nuremberg trials (November 1945-October 1946). The twentieth century saw an exponential growth in the need for interpreting services in communities worldwide, particularly in the legal and healthcare settings. As Chuanyun Bao (2015) indicates, interpreter training has seen quite an increase in the last two decades due to the demand for skilled interpreters (pp. 403-404). For interpreters to be

competent, they need to have: fluency in two (or more) languages, a good memory, an ability to understand specific jargon, an understanding of different language registers, a familiarity of non-verbal communication, knowledge of cultural issues, and an awareness of professional codes of ethics (Rudvin & Tomassini, 2011, pp. 37-38). Knowledge of vocabulary and acquiring interpreting skills are very important and given a great deal of weight in interpreting courses. In addition, community interpreting courses stress the need for interpreters to adapt to the environment in which the interpreting event occurs. Interpreter training often also deals at length with ethics and the role of the interpreter in specific settings. Due to space limitations, this article will not address those issues (for an in-depth look at ethical issues around interpreting, see Ozolins, 2015, Angelelli, 2004, and Kaczmarek, 2013).

Interpreting courses rely heavily on practice which is "usually used as a diagnostic tool to check student performance, identify issues, and analyze each student's strengths and weaknesses. Practice is also a means by which instructors introduce and discuss strategies and techniques of interpreting" (Bao, 2015, p. 413). In fact, role-plays are a very important part of interpreter training since they mimic the triadic interactions (between patient, healthcare provider, and interpreter) that take place in interpreting settings. In addition, role-plays serve as an assessment tool, since they provide a view into a student's performance during the interactional dynamics of an interpreting setting (Wadensjö, 2014, p. 449). A constructivist approach to learning has recently gained momentum in the fields of translation and interpreting. This approach places emphasis on the student's own experience, relies on active learning, and believes "that knowledge is constructed by learners, rather than being simply transmitted to them by their teachers" (Kiraly, 2010, p. 1). In addition, this approach also has the "goal of empowering the learner to act responsibly, autonomously and competently" (Kiraly, 2010, p. 33). Practicing in the classroom is fundamental, but may not be enough to train confident, competent interpreters: "No matter how much time is spent in class for practice, it is not sufficient for students to develop the level of speed, efficiency or automaticity as required in enhancing the capacity for information processing" (Bao, 2015, p. 413). Although students may find opportunities to practice on their own, (through volunteering or internships, for example), service-learning provides a more realistic environment where students can apply their skills and reflect about the experience. Service-learning not only provides students with an opportunity to perform in real-life scenarios; it allows its participants to observe the problems individuals face in a community, and to start developing civic responsibility through social engagement.

Service-Learning for Language and Translation/Interpreting Courses

An increasing number of language instructors are using service-learning to provide student learning languages other than English a way to acquire language skills and cultural understanding. This is particularly true with Spanish language courses. Alice Weldon and Gretchen Trautmann (2003) report that many areas in the United States have a Latino population and how a well-planned service-learning course can be

extremely useful to reach standards for foreign language learning recommended by the American Council on the Teaching of Foreign Languages (ACTFL) (p. 574). Lourdes Sánchez-López (2013) proposed a service-learning project based on an existing internship course available to students in a certificate program in Spanish for Specific Purposes (SSP). The course was intended to provide students with practical language experience in the workforce, as well as to help the local community with their linguistic/cultural needs (p. 386).

Some of the service-learning research was specifically directed towards translation and interpreting. Collen Ebacher (2013) provides a guide to service-learning courses in Spanish for an upper division translation course. The scholar presents a series of steps for instructors new to service-learning. She details ways to design, implement and asses this type of course. Ebacher stresses the importance of delineating learning objectives for the translation course so that students participating in the course could be ready to "provide interpretation and translation to various stakeholders in the community, local government, and non-profit as well as for-profit business" (p. 401). C. Cecilia Tocaimaza-Hatch and Laura C. Walls (2016) discuss a service-learning course for second language and Heritage Language Learners (HLL) of Spanish. Students in that project translated into Spanish zoo signage written in English. The research "indicated that first all learners expanded their lexicon both in breadth and in depth, and second, HLLs also gained a deeper understanding of other linguistic factors including spelling, register, and linguistic variation" (p. 661). Sherry Shaw and Len Robertson analyze service-learning courses in American Sign Language (ASL)/ English interpreting. One of the main goals of the project was to connect older deaf adults with younger deaf children. The researchers discovered that deaf children at public schools "had little to no exposure to ASL using adults, much less elderly Deaf people" (p. 280). The project also utilized student journals and logs to discuss student's awareness of the deaf community (p. 282). Debra Frazer-McMahon (2013) describes a service-learning translation project for the microlending non-profit organization Kiva, which funds microentrepreneurs in Spanish speaking countries. Students, under the instructor's supervision, volunteer as online translators for Kiva for several hours per week. Students "were able to connect to individuals in need and serve them directly on a multinational and global scale" (p. 255). In addition, students interacted with different texts at diverse registers, made connections to course content, acquired a broader cultural knowledge, and served as inspiration for students to seek further service to their communities (p. 257). Talia Bugel (2013) designed a service-learning Spanish translation course. Students translated materials for Spanish-speaking families of children attending local elementary schools.

The course introduced students to basic history and theories of translation, discussed the roles translators play in contemporary society, and allowed students to practice translation and interpreting (p. 374). The researched noted that "[t]he collaborative nature of our translation projects allowed students to not only translate and interpret, but also to serve in the community and realize the potential benefit of their

bilingualism in the lives of others" (p. 380). [Author] (2014) showcases ways to create a service-learning course for the translation and interpreting classroom. He discusses in detail the importance of having a Service-Learning Center at participating universities. At his university, students provided services for an Immigration Counseling Service. Students used translation to provide information regarding the Deferred Action for Childhood Arrivals (DACA) and interpreted interviews with clients regarding family petitions.

The service-learning project at this university served to motivate students to learn more about translation and interpreting, to develop responsibility and work ethics, to better interact with adults and improve translation and interpreting skills (p. 274). The article also mentions an oft-forgotten benefit of service-learning for participants in such projects since faculty and institutions: "are seen in a much more favorable light since they increase the participation in the community" (p. 276).

The current article contributes to the ongoing discussion regarding service-learning projects in translation and interpreting courses. More details will be provided later, but basically the investigation served to examine detail preparation of syllabus to anticipate vocabulary, the creation of more realistic role-plays to familiarize students with different medical settings, incorporating scenarios from multiple medical domains, and ways to reduce the imbalance between the "service" and "learning" aspects of the project.

Agape Service-Learning Project

A great deal of planning goes into creating a service-learning course, or a course with a service learning component, and the Agape project was no exception. It was important for students to perceive the service-learning project as structured and well-planned so they felt they were participating in a professional endeavor. Many of the items discussed below as part of the structure and planning of the course would apply to service-learning courses in other disciplines as well. The Interpreting in Medical Settings course syllabus included an explanation of the service-learning component. Students in the class, had the option of participating in the service-learning component. Those that did not participate in the project had to take 2 additional quizzes. In addition, non-participants learned about the experience through class discussion with participants in the project. Participants were to serve as Spanish-English interpreters at the Agape Clinic, a non-for-profit clinic in Dallas, Texas. The first week of classes included a presentation about service-learning and how it integrates academic learning and relevant service to the community. The presentation also stressed the importance of civic engagement. Participants in the project were exempt from taking the quizzes in the class but had to fill out written material that served as reflections (see Methodology) and participated in an oral interview with the professor. The project did not start until the middle of the course to discuss different medical specialties and to permit time for students to acquire the necessary vocabulary.

The director of the Agape Clinic came to speak to the class and expressed the mission of the clinic: “to improve the health of medically underserved people by providing quality community health services.” The Director also discussed the services the clinic provided such as routine physicals, specialty services (such as dermatology and pediatrics, women’s health), and patient advocacy and assistance.

Each participant in the project read and signed a Student/Agency Agreement Form, which detailed the expectations from the student, the agency and the instructor. Also, since the project took place outside of campus, the participants filled out a short Release and Indemnification Agreement Form.

Methodology

Participants

There were 20 students in the class and 11 students participated in the service-learning component of the course (55% of the class). As mentioned, participation in the service-learning project was voluntary. Participants were junior or senior undergraduate students enrolled the Interpreting in Medical Settings at the University of Texas at Arlington during the Fall semester 2015. Nine participants were female (82%) and two were male (18%). The age of the participants ranged from 21 to 43. Students completed a range of 5-9 hours of service in a maximum of two-hour increments Although originally students were to do 15-20 hours of service, several issues came up and that proved be unrealistic. In many cases participants were commuter students, who had scheduling conflicts, worked many hours, had children and/or served as caregivers for family members. All participants were bilingual in Spanish and English and had previously taken the Introduction to Interpreting course and passed with a grade of B or better. Students shadowed in-house interpreters at the non-profit for a few sessions before they interpreted on their own.

Materials

Four sets of data were analyzed: pre-service and post-service written questionnaires, three guided reflections and a semi structured oral interview. The pre- and post-service questionnaires were designed to elicit student’s experience with service to their community and to assess to what degree the experience helped with course objectives. The pre-service questionnaire was given before the service-learning project started and the post-service questionnaire was given after the project had ended. The three guided reflections were scaffolded during the course. Students’ reflections were designed to examine links between classroom training and their interpreting at the clinic. An oral interview was also used. Oral interviews are often seen as useful since they are often combined with other methods to obtain more information about answers provided by students initially (Jacoby, 2015). The oral interview was conducted at the end of the course and examined the experience as a whole, as well as what students had learned outside of the classroom during the experience. The

interviews were recorded and transcribed. The data from the reflections and the oral interview also served to examine issues that students believed they learned from the experience outside the classroom.

Analysis

The study included the analysis of qualitative data and the use of multiple methods of data collection (written questionnaires, reflections and an oral interview). The multiple sources of data compared the data collected and identified participants' perspectives about the project itself and their interpreting abilities throughout the duration of the project.

Pre- and Post-service Questionnaires

The questionnaires proved to be a rich source of information. The common themes that emerged from both questionnaires were*: practical experience, community awareness, career reassurance* and *skills development.*

Students were keenly aware that practice was to be part of the service-learning experience and they used several terms and phrases to describe its practicality. Before the project students felt that they would be able to "put into practice," what they had learned, in the classroom and they expressed their willingness to experience "hands-on learning" and were thrilled to have the opportunity to work in real world settings. While these comments are common in a project of this kind, what was remarkable, however, was the enthusiasm the students communicated. The post-questionnaire supported the fact that students believed to have learned from the experience and that the material covered in class was useful in the clinic. One student commented that the experience was "an excellent way to put your interpretation skills into practice."

The idea that students would learn about the community surfaced on several occasions as students initially discussed the experience as a possibility to "relate and learn about the community and give back to the community." Many students, although part of the same community, belonged to a different socio-economic status and were unaware of the difficulties that some individuals encountered to obtain medical attention due to patient's limited English proficiency. Participants mentioned that the experience made them take a closer look at "those that really need the help," and the fact that the service-learning component added "a necessary service to people in my community." The project also brought an appreciation for the "struggle that most Hispanics face in most places they go, whether is a clinic, court, food store and/or schools."

Many students initially saw service-learning as an opportunity to confirm/reassure their intentions to become interpreters or consider interpreting in healthcare settings as a career. The project provided a way to "test the waters" and corroborate whether they felt they were ready to become future professional interpreters. Service-learning courses provide this unique opportunity for students to consider a field of interest in real life and away from a university environment.

The notion that the service would serve to reassure a student's career choice was also present in the post-service questionnaire. One student expressed that, although interpreting was a career she was considering, the healthcare setting was not her first choice: "I don't like the sight of blood or cuts or anything of the sort, so I'm more interested in volunteering and working in the legal sector." Other students expressed that the experience provided information to decide whether interpreting was a career path they were willing to follow. Often this type of experience also serves to dissuade students from entering a career; something useful for students to determine before committing to a profession. Answers given, seem to reflect how project of this nature can offer students a window into a world they seek to join.

The idea that the project would help students develop their skills was another issue that frequently surfaced. Students were hoping that the experience would enhance and/or test their skills, as they interpreted. A chance to develop skills matched the answers given in the pre-service and post-service questionnaires. Students described that the experience provided an avenue to apply interpreting skills, while also testing their interpreting abilities in a real-world situation.

Although themes such as practice and community awareness usually surface in projects of this nature, the answers provided by students indicate more emphasis on issues associated with learning than with the ones associated with service and social awareness. Themes that associated with the learning aspect of the project (*practical experience, career reassurance, skill development),* appear regularly in the answers provided on the pre- and post-service questionnaires. The themes associated with the service aspect of the project (*community awareness, good citizenship, learning from other cultures, patient gratitude)* did not appear as often. The experiential learning proposed by John Dewey (1900), which has served as a theoretical background on which to build service-learning, included a connection to society. The philosopher/educator explained:

When the school introduces and trains each child of society into membership within such a little community, saturating him [sic] with the spirit of service, and providing him [sic] with the instruments of effective self-direction, we shall have the best guarantee of a larger society which is worthy, lovely, and harmonious. (p. 44)

The students' responses tip the balance in favor of learning. Faculty developing service-learning projects have the challenging responsibility of ensuring a balance between service and learning. Although service was a big part of the project, students' answers seemed to concentrate much more on their own benefits than on those they may provide to the community. Understandably, students put more emphasis on the learning aspect of the project than on the service part. Current generations of university students in the United States show great concern with their grades and constantly receive pressure from parents, siblings, friends, and career counselors to perform well in school in order to obtain a good paying job. For this project, as in many service-learning projects, supplementary exercises may help promote a deeper reflection on the

experience and stress the importance of service, so students can engage their communities in the future.

Reflections and Oral Interview

The reflections and oral interview also provided a mountain of information. An important aspect of the investigation examined what the students believed they had learned during the service-learning project outside of the classroom. Students reflected in writing through guided reflections and an individual oral interview. Some of the expected responses included learning vocabulary and new terminology. Although the course covered a wide range of vocabulary and terminology in different healthcare settings, some students did not expect the frequency of usage of certain terminology. A curious anecdote that casts light on the vocabulary learned in class surfaced. Students had gone over certain terminology and medications dealing with psychiatric settings. Students knew that *clorhidrato de fluoxetina* (fluoxetine hydrochloride) was Prozac, but they did not expect to have to use the chemical name of the medication: “I was surprised that it actually comes up more often than not.”

There were, other interesting issues revealed. Although students had abundant practice in class through role-plays, they soon became familiar with each other while reading from a script. Many times, role-plays used in interpreting courses use preexisting scripts read from some of the existing manuals (such as the one by Holly Mikkelson [1994]). Scripted role-plays have the advantage of concentrating on specific terminology and settings, and following a logical development of an interpreter-mediated event. Although useful, these scripts do not often showcase emotions that may surface during an interpreter-mediated event (there are also unscripted role-plays where students create a situation and improvise a dialogue set up as a medical encounter). Students were aware that they were interacting with real people that display different feelings and understood that patients may be emotional due to physical or mental problems they may be facing. Participants also noticed how their own emotions come into play in the interpreted event. Students new to interpreting often come to interpreting courses having a traditional idea of interpreters as being emotionless “interlingual” repeaters; they soon learn that this is not always the case. There were many occasions where students sympathized with the patient. One student pointed out “my family is at really high risk for diabetes and I noticed that a lot of people were going through it, a lot of people are depressed, going through divorce and stuff”. The fact that she had family members with the same condition and that she was also going through a divorce made it difficult to maintain her composure. A student mentioned that often patients “are embarrassed or they are self-conscious, and you know, really, you can get that out of the books, you have to be there and realize that in person.” Students also discovered that mental illness was more prevalent than they thought. As in many other courses with service-learning components, students experienced unpredictable situations. Another student pointed out how she felt about the expectations of some doctors and patients and how she often felt self-conscious “I think the biggest challenge will probably be the

doctor and the patient being patient with you, understand that you can't interpret everything really fast like a machine you know." One student mentioned how she managed to deal with her nervousness "in my head I was like, what if I mess up a word? What if I don't know how to do it or how I forget and then you know… and then kind of slow me down, but once I got into the flow…, OK, I can do this, there is no problem, I know the terminology, I know the vocabulary, I studied for this so, it's going to be OK." One of the many benefits of reflections is the surfacing of this type of issues, which can serve to prepare students for future service-learning projects.

Students mentioned the fast-paced environment that takes place in a clinic; something that examined in the course, but perhaps not to the degree that occurs in real-life situations. Students expressed surprise by "the fast-paced environment the volunteer staff works" and the few moments they had between patients. One student described situations where she had "a second to catch your breath between flying into different rooms on the other side of the hall with different doctors."

The protocol taught in the class suggested students do a pre-session before interpreting, whenever possible, with both the medical provider and the patient. The pre-session is a brief introduction to the two parties participating in the interpreter-mediated event (medical provider and patient) to request the mode of interpreting (bilateral) and to ask the patient and the provider to address each other directly (for a brief description and a sample pre-session see Roat 2010, p. 15.) Some students felt that the lack of a pre-session was odd since they were "trained to use a pre-session in class." Doctors not trained in the use of interpreters often see pre-sessions as taking away time that they feel they do not have. Although mentioned in class that a pre-session was not always possible, many students showed concern when they were unable to conduct it. Protocols are a large part of many disciplines that participate in service-learning projects. Students often are very adamant about following protocols and frequently demonstrate little flexibility in this matter. Service-learning, with its real-life experiences, offers instances when a need to change or adapt certain protocols surfaces.

One important issue that came out during this aspect of the investigation, was the range of vocabulary needed when interpreting even for just one interpreted event. One student expressed "I went to the dermatology clinic but they do everything there, so the patient I had was getting treatment for some skin condition but at the same time he was also getting treatment for schizophrenia." In the classroom, role-plays, lectures and readings introduce new vocabulary from a certain area in medicine (dermatology, psychiatry, neurology, etc.). The medical interpreting course explains the possible combinations of certain areas, but perhaps not to the extent that can happen in the real encounters between patients and providers.

Conclusion

The experiential education that service-learning provides is essential to engage students, particularly in the translation and interpreting fields where students already learn through practice. The results shown here, suggest that a well-organized service-learning experience provides students with a unique real-world experience where they can learn about the issues in their communities and enhance skills learned in the classroom. In addition, service-learning for students in community interpreting courses, as well as in other fields, provides an opportunity for hands-on experience while helping students determine if they would like to pursue a career in a specific setting.

This study pointed to the imbalance between the "service" and the "learning" aspects of the project. Although students are excited about the possibility of service-learning and are eager to learn and apply their skills, they may often lose sight of the importance of serving the community and the idea of citizenship that Dewey was championing more than a century ago. Perhaps, adding more information about the "service" aspect can stress the importance of developing social awareness through service-learning without minimizing the importance of the learning aspect. This would help students realize the fact that service often sheds light on possible inequalities existing in a specific community and provides opportunities for students to grow as citizens. The co-curricular experiences that service-learning provides not only educates students academically, but also helps develop good citizens while providing a unique opportunity for students to cultivate civic responsibility through social engagement.

The invaluable interpreting experience that the project provided showcased important aspects of interpreting itself. Students were able to experience the fast-pace environment that takes place in interpreting mediated events as well as the emotions that often surface in medical settings. The occurrence of multiple medical terminology and vocabulary from different fields of medicine during an interpreter-mediated event, is an aspect that, although addressed in the classroom, needed more attention. Future role-plays and exercises involving terminology and vocabulary in community interpreting (particularly in interpreting in healthcare settings) could make note of this fact discovered by the student interpreters.

Some of the best practices recommended for interpreting service-learning projects could include designing a detailed syllabus (that contains detailed information on the course and the agency being served), combining the necessary vocabulary (in medical settings dermatology, psychiatry, pediatrics, neurology, etc.) mimicking occurrences in real-life situations, establishing frequent communication with the non-profit (to check on students and any particular needs from the non-profit), providing students an avenue to reflect on the service-learning experience (through questionnaires, reflections, interviews), and emphasizing the civic aspect of the project (using presentations and discussions by students to address community needs).

Finally, it would be beneficial to conduct further research on the impact of service-learning projects to the non-profit organizations served. This will further address

reciprocity between non-profits organizations and universities. This type of research could also examine the additional resources that can be provided to communities through student service, particularly through translation and interpreting; two disciplines that provide excellent opportunities for service in our communities.

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Abstract

Community-based learning (CBL) has been linked to improved student civic engagement. However, few studies have evaluated the long-term impact of CBL on student engagement. This study examines students' self-evaluation (N=1,257) of the impact CBL experiences on their civic engagement attitudes and skills at an R1 Liberal Arts institution. The study data comes from the Community Based Learning Impact Scale (CBLIS), a 40-question survey of undergraduates and graduates enrolled in a CBL course. Using data from 2011–2018, a civic engagement score based on 12 CBLIS questions was created and analyzed using T-tests, ANOVA, regression, and time series analysis to determine the impact student CBL experiences had on improvements in civic engagement attitudes and skills. Compared with white students, students of color reported greater improvements in civic attitudes and skills. Overall, students reported a significant improvement in their civic engagement after completing their CBL course (p=.001). Number of hours spent on CBL and adequate time to complete the work were significant predictors of improvements for Black/African American, Asian American, and Hispanic students' civic engagement attitudes and skills. Interestingly, no significant findings emerged between civic engagement score and number of hours of outside school commitments for any groups in this study.

The Impact of Community-based Learning on Civic Engagement

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Introduction

Over the past 30 years, American colleges and universities have sought to increase their students' civic engagement skills and attitudes as a part of the core institutional mission. Through Campus Compact, more than 1,000 college and university presidents have committed their institutions to build democracy through civic education and community development. To support this work, Campus Compact has published a widely cited handbook, *Assessing Service-Learning and Civic Engagement: Principles and Techniques* (Gelmon, 2001). The Association of American Colleges and Universities (AAC&U) has also organized and funded work to support Civic Learning and Civic Engagement, including publishing a Civic Engagement VALUE Rubric in 2009 and a white paper reviewing evidence on Civic Learning in higher education (Finley, 2012). Finally, the Carnegie Foundation introduced a voluntary Carnegie Classification for Community Engagement in 2006. Improving civic engagement in higher education was an important goal for creating the classification. In 2017, 361 campuses received the Community Engagement Classification.

Community-based learning (CBL), similar to service-learning, has been shown to increase students' civic engagement skills (Celio, Durlak, & Dymnick, 2011; Steinberg, Hatcher, & Bringle, 2011). CBL is a course-based educational experience in which students participate in an organized community service activity that meets identified community needs and then reflect on the service activity to deepen understanding of course content, the discipline, and civic responsibility (Bringle & Hatcher, 1995).

Supported by Campus Compact and the AAC&U, and often in pursuit of the Carnegie Community Engagement Classification, institutions have surveyed students to assess the impact of CBL on students' civic engagement. Published analyses of results of these student surveys have indicated a positive relationship between students' participating in CBL and improvement in their civic engagement skills. Although different surveys use different questions with different wording, they all rely on students' self-reports of their attitudes and behaviors. The surveys also largely agree on what domains should be used to measure civic engagement: self-identity, interpersonal skills, professional identity/skills, and civic action.

Published studies evaluating findings from these student surveys have used cross-sectional and longitudinal designs. Moely, Mercer, Ilustre, Miron, and McFarland (2002a) analyzed 761 Tulane University undergraduate student responses to their Civic Attitudes and Skills Questionnaire (CASQ) in 1995 and another 725 students in 2000. Similarly, Pike, Bringle, and Hatcher (2014) studied over 600 undergraduates from Indiana University-Purdue University Indianapolis (IUPUI) using their Civic-Minded Graduate (CMG) Scale at one point in time. Nokes, Nickitas, Keida, and Neville. (2005) surveyed 14 Hunter College nursing students before and after a field practicum. While the majority of studies used cross-sectional designs, a few other studies have used longitudinal designs. Palombaro et al. (2017) tracked 37 Widener University physical therapy students using their Civic-Minded Professional (CMP) Scale.

This present study uses the Community Based Learning Impact Scale (CBLIS) and a longitudinal trend design with a relatively large number of students sampled (Carlisle et al., 2017). This paper examines student reports of the impact of their CBL on their civic engagement attitudes and skills over 8 years and 21 quarters at an R1 Liberal Arts institution. We compare student reports of civic engagement attitudes and skills across student demographic characteristics such as race, gender, and year of school, as well as differences in reports of civic engagement by number of hours engaged in their CBL work outside the course, differences in student commitments outside the course, and differences in civic engagement by belief that course provided adequate time to complete the course requirements. These quarter-by-quarter comparisons reduce the effects of any single quarter or a single instructor.

Literature Review

Research on CBL has conceptualized civic engagement outcomes in higher education in several overlapping ways. Steinberg et al. (2011) summarized the previous research on CBL and civic engagement, arguing that service-learning may be one of the most powerful and effective methods for achieving civic learning outcomes. All studies have been concerned with a mix of educational/professional and civic/public

outcomes, which require individual, group, and social skills. Celio et al. (2011) conducted a meta-analysis of 62 studies of service-learning and found that compared to controls, students participating in service-learning programs demonstrated significant gains in five outcomes areas, including civic engagement. For example, Kirlin (2003) reviewed existing political science, education, and psychology literature on "civic skills" and identified four basic civic engagement skills: organization, communication, collective decision-making, and critical thinking. The AAC&U (Musil, 2009) has developed a "civic learning spiral" with six domains: self, communities, knowledge, skills, values, and public action. Steinberg et al. (2011) summarized three dimensions of a "civic-minded graduate": self-identity, educational experiences, and civic experiences.

Student Surveys of CBL and Civic Engagement

In the past two decades, researchers at several higher education institutions have developed surveys to assess the effects of CBL on students. Although these surveys use different questions with different wording, they all rely on students' self-reporting of their attitudes and behaviors. The surveys also largely agree on what domains should be used to measure civic engagement: self-identity, interpersonal skills, professional skills and identity, civic action, and diversity attitudes. For example, a study of Campus Compact members found that student surveys were the most common means of assessing CBL. Of 121 members, 73 have used student surveys (Waters & Anderson-Lain, 2014). A separate meta-analysis of CBL research found that student surveys largely rely on students self-reporting their growth or skills (Celio et al., 2011).

Among the first surveys to comprehensively assess the impact of CBL on civic engagement was Tulane University's Civic Attitudes and Skills Questionnaire (CASQ) (Moely et al*.,* 2002a). Moely and her Tulane colleagues developed 84 questions that asked students to self-report their civic attitudes and skills. After conducting principal factor analysis on an initial set of survey responses, the team identified six factors accounting for approximately 40% of the variance in the survey results: civic action, interpersonal skills, political awareness, leadership skills, social justice attitudes, and diversity attitudes (Moely et al*.,* 2002a). With these six factors defined, they revised the CASQ to 45 questions. The Tulane researchers then administered the survey to 761 undergraduate students from 29 courses in 1999 and again to 725 undergraduate students in 27 courses in 2000.

In a subsequent study, Moely, McFarland, Miron, Mercer, and Ilustre (2002b) analyzed 541 students who completed both the 1999 and 2000 surveys, including 212 who had participated in CBL and 324 who had not. They found that Tulane students who took CBL courses, relative to those who did not, showed statistically significant increases in five of the six CASQ factors: Interpersonal Skills, Leadership Skills, Political Awareness, Social Justice Attitudes, and Civic Action. Only the Diversity Attitudes scale showed no statistically significant change from the pre-test to the post-test, for students with or without CBL training.

In order to assess a new CBL practicum, Nokes et al*.* (2005) administered several surveys to 14 undergraduate and graduate nursing students at the Hunter-Bellevue School of Nursing, City University of New York, including one on civic engagement.

Their civic engagement scale had 12 questions and measured three domains: self-identity, professional identity, and civic attitudes. Like Moely et al, these researchers also used a pre-test/post-test study design, administering the survey to students before and after they participated in the CBL program. Nokes et al. (2005) found a statistically significant increase in the students' civic engagement scores.

The Center for Service and Learning at IUPUI developed the CMG Scale to assess the impact of CBL on students' civic skills and attitudes (Hatcher, 2008). After initially developing a set of characteristics, the Center for Service and Learning conducted two focus groups of faculty and staff to identify learning outcomes across courses, curricula, and programs at IUPUI. Steinberg et al. (2011) and their colleagues then operationalized these learning outcomes into a 30-question survey, the CMG Scale, which comprises three clusters of ten domains: knowledge (of volunteer opportunities, academic/technical, of current social issues); skills (communication, diversity, consensus-building), and dispositions (valuing community engagement, self-efficacy, and social trusteeship). IPUPUI faculty and staff conducted several studies using the CMG scale, summarized in Pike, Bringle and Hatcher (2014). One study, conducted in 2007-2008, used a pre-test/post-test design and included a convenience sample of 86 IUPUI students who had participated in a youth tutoring program or received a service-based scholarship. A second study was conducted in 2009 and this time randomly sampled 606 undergraduates, about 13% of IUPUI students. In this second study, Pike et al. (2014) found that the number of CBL classes was positively correlated with scores on the CMG Scale. Students who took more CBL courses were more likely to report stronger civic Engagement skills and attitudes.

Most recently, Widener University's Institute for Physical Therapy Education created a CMP Scale. Building on IUPUI's CMG model of identity, educational experiences, and civic experiences, the CMP Scale is a 23-question survey designed to measure five domains: self-identity, work identity, professional skills, civic action, and diversity (Palombaro et al., 2017). However, unlike previous studies that collected surveys once or only before and after a course, Palombaro and her colleagues used a longitudinal study design. They administered the CMP to a cohort of 37 graduate students in physical therapy at the beginning of the program and at the end of each of 3 years of coursework. Despite the different design, Palombaro et al. (2017) found results consistent with previous studies. Civic mindedness increased throughout the course of the 3-year curriculum, which included several CBL activities. Table 1 shows a summary of the previous surveys.

This present study extends the analysis of the impact of CBL on students' civic engagement attitudes and skills by utilizing 12 civic engagement questions from the CBLIS to assess civic engagement attitudes and skills across 21 observation periods. This study also conducts a trend analysis across 8 years (21 quarters).

Table 1. Summary of CBL Surveys of CBL and Civic Engagement.

	Location	# Survey Questions	Study Design	Sample Size	Domains
Civic Attitudes and Skills Questionnaire (CASQ)	Tulane University (Moely et al., 2002a, 2002b)	45	Pre-test/ Post-test quasi-experimental	541 students: 212 completed CBL 324 no CBL	Interpersonal Skills Leadership Skills Political Awareness Civic Action Social Justice Attitude Diversity Attitudes
Civic Engagement	City University New York (Nokes et al., 2005)	12	Pre-test/ Post-Test	2002: 6 MA nursing students 2003: 9 MA nursing students	Self-Identity Professional Identity Civic Attitudes
Civic Minded Graduate (CMP) Scale	IUPUI (Steinberg et al., 2011)	30	Pre-test/ Post-test Cross-Sectional	86 CBL participants 606 randomly sampled undergraduates	Self-Efficacy Interpersonal Skills Academic/Technical Skills Diversity Attitudes
Civic Minded Professional (CMP) Scale	Widener University (Palombaro et al., 2017)	23	Longitudinal Cohort	2013-2016: 37 graduate physical therapy students	Self-Identity Professional Identity Civic Action Consensus Across Difference
Community Based Learning Impact Scale (CBLIS)	INSTITUTE (Carlisle et al., 2017)	12	Longitudinal Trend study	2011-2018: 1,163 undergraduate & graduate students	Self-Identity Professional Skills Civic Action Diversity Attitudes

Methods

Participants

Trend data was collected from 1,257 students (8.4% undergraduates and 18.6% graduates; 70.8% females and 29.2% males) registered in CBL courses through the

Office of Community-Based Learning and Research (OCBLR) on one of three campuses of a major University. CBL experiences ranged from full immersion in a community-based setting to 1-2 hours of CBL per week. Only students registered for a CBL course received the invitation to complete the survey. Examples of CBL courses that students could register for include capstones, research-based learning, project-based learning courses and community-based program evaluation (Carlisle & Kruzich 2013). This study analyzes student survey data collected over 21 academic quarters spanning 8 years, beginning with Autumn Quarter 2011 and ending with Fall Quarter 2018.

Design and Procedure

Data in this study was collected using the psychometrically tested CBLIS, a 40-question online survey that measures three constructs: 1) Civic Engagement, 2) Critical Thinking, and 3) Self-Awareness (Psychological Well Being). For specific details on the CBLIS study design, sample, and factor loadings (see Carlisle et al., 2017). To address the issue of cross-loadings found in Carlisle et al. (2017), the original 43-question survey was reduced to 40 questions. This study analyzes the responses to the 12 questions that make up the construct civic engagement. Consistent with Carlisle et al. 2017, civic engagement is defined as "the extent to which students felt part of a larger collective and collaborative activity aimed to contribute to the larger society" (Adler, 2005). Each question was proceeded by a retrospective prompt such as, "My community-based learning work…" or "Due to my community-based learning experience, in the future I am more likely to…." In relation to their CBL experiences, students responded to 6 questions (of the 12) as to whether they strongly agree, agree, disagree, or strongly disagree with statements such as "my community-based learning work had mutual benefit to the community organization and me," and "I have developed a better understanding of cultures other than my own." Four of the 12 questions were ordinal level measured on a 4-point scale from very likely, somewhat likely, not likely, and don't know. These questions measured the impact of student CBL experiences on the likelihood that they would volunteer or participate in more volunteer opportunities and or CBL courses. In addition, respondents were asked 2 questions on a 3-point scale (Yes Definitely, Somewhat, and Not at all) as to whether their CBL course experience expanded their career opportunities and helped them develop greater dependability.

Data were collected using Catalyst, an online survey tool provided by the authors' institution. A survey link containing the survey was sent to students enrolled in CBL courses 2 weeks before the end of the quarter by the OCBLR. Students were sent a reminder on the last day of the quarter, and the survey remained open for 1 month after the end of the quarter. Data were then downloaded from catalyst into a Microsoft Excel spreadsheet, cleaned, and screened for missing values and outliers, then uploaded into SPSS version 25.0 (SPSS, 2006).

Analysis Strategy

This analysis first examines students' self-reported impact of CBL on civic engagement attitudes and skills across 8 years and 21 quarters of data. We then examine differences by students' race, gender, class, commitments outside of class, hours worked on CBL project outside of class, and whether they had adequate time to complete their CBL work. Third, we construct a civic engagement score from the 12 relevant CBLIS questions and examine group differences in civic engagement attitudes and skills and the combined effects of race, gender, commitment to outside class, numbers of hours worked on CBL and number of hours was adequate. Finally, this study examines time series trends across the study timeframe.

The civic engagement score represents the extent to which students reported improvements in civic engagement attitude and skills after participating in a CBL course. To calculate the civic engagement score, student responses to each question were transformed into a z score and the civic engagement construct was calculated as the mean of normalized variables, where all variables were first rescaled so that they range between 0 and 1 and then the average was calculated for each measure resulting in an overall average that also ranges between 0 and 1. Though some scholars prefer summed scores (Hajkowicz, 2006), this study utilized summed mean civic engagement scores to reduce the impact of missing values to measure the magnitude of the impact the CBL course had on the extent to which students felt part of a larger collective and collaborative activity aimed at contributing to the larger society.

To examine differences between groups, T-tests were used to determine whether a significant difference exists between female and male students in their improvement of civic engagement attitudes and skills. Given the low responses on a third gender category we created a binary gender question for this analysis. ANOVA with Games-Howell post hoc test was used to determine whether significant differences exist between race, class level, number of hours per week of commitments outside of school, hours spent on their CBL project outside of the classroom, and whether students had adequate time to complete the work. Levene's statistical test for homogeneity of variance in SPSS indicated significant variance differences across groups; therefore, a Games-Howell post hoc test was selected for a more robust analysis.

Race/ethnicity was measured by asking respondents to self-identify with the following question, "which racial background do you identify with?" Given the small number of respondents who identified as Native American/Alaskan Native and Hawaiian/PI, Native American/Alaskan Native were grouped with the "Other" racial identity category and Hawaiian/PI were grouped with Asian American respondents, resulting in six racial categories: 1) White (Non-Hispanic), 2) Black/African American, 3) Asian American, 4) Hispanic/Latinx, 5) Biracial/Multiracial, and 6) Other racial identities.

A general linear model was constructed controlling for race, gender, and education level to examine the combined effects of commitment to outside class numbers of hours worked on CBL and whether number of hours was adequate time for completing the class on civic engagement score. These findings were also stratified by race.

Finally, given the longitudinal nature of the data, a curve estimation procedure controlling for quarter was used to determine whether a linear relationship exists in the data that would assist in predicting future levels of civic engagement based on the

interrelated past results. The variables “year of assessment” and “quarter of assessment” were used to create a new variable “trend” where trend starts at 1 and increases by 1 for each quarter to a maximum of 21 quarters from 2011 – 2018. Any values that contained no record were dropped, and summer quarter data were not included in the time series analysis because of the low response numbers.

Results

Respondent Characteristics

Table 2 presents a summary of the respondent characteristics. The majority of students were in either third or fourth year (28.4% and 37.1% respectively). And the vast majority of respondents (81.6%) indicated that they spent between 1 and 10 hours per week working on their CBL project outside of the classroom. In addition, 63.1% of respondents reported that the time provided to complete their community-based work was adequate and most respondents (93.4%) reported some commitments outside of school.

Table 2: Sample Characteristics of Student Respondents.

	n	***Valid* %**
Total Sample N=1,1257		
Gender		
Female	867	70.8
Male	357	29.2
Race		
White (Non-Hispanic)	601	48.4
Black/African American	82	6.6
Asian American	285	23.0
Hispanic/Latinx American	90	7.2
Bi-racial or Multi-racial	72	5.8
Other racial identities	112	9.0
Educational Level		
First-year	85	6.8
Second-year	113	9.1
Third-year	354	28.4
Fourth-year	462	37.1
Graduate student	193	15.5
Other	39	3.1
Commitment outside class		
I don't have commitments	82	6.6
1-10 hours per week	225	18.0

11-20 hours per week	296	23.7
21-30 hours per week	221	17.7
31-40 hours per week	171	13.7
More than 40 hours per week	253	20.3
Numbers of hours worked on CBL		
0 hours per week	19	1.5
1-10 hours per week	1018	81.6
11-15 hours per week	118	9.5
16-20 hours per week	47	3.8
21 or more hours per week	45	3.6
Number of hours was adequate time		
I did not have enough time	114	9.2
It was hard to complete hours	344	27.7
I did not worry about time	784	63.1

Civic Engagement Questions

Table 3 contains the results of the CBL survey for the 12 questions that make up the civic engagement construct. Overall, most students either strongly agreed or agreed that their CBL experience was mutually beneficial to themselves and the community organization (94.5%, n = 1,141) and that there was adequate communication between the community organization and themselves (91.3%, n = 1,090). Following their CBL experience, large majorities of students strongly agreed or agreed that their CBL work resulted in an increased ability to identify social issues (91.8%, n = 1,075) and consider multiple interpretations (96.1%, n = 1,055). Among the students in this sample, 82.8% (n = 976) felt that their CBL work, to some extent, expanded their career opportunities, as well as led to the development of greater dependability (86.4%, n = 1,009), indicating that CBL promotes personal growth in career opportunities and valuable professional skills. The majority of students exposed to CBL courses self-reported that they would be very likely or likely to help and/or encourage others (94.1%, n = 1,158), volunteer (91.2%, n = 1,116), participate in organizations and/or public affairs (90.5%, n=1,092), as well as pursue more classes that have a CBL partnership (80.4%, n=951), signifying that CBL encourages future civic engagement beyond the requirements of the course. These 12 questions were then used to construct a civic engagement score across all respondents.

Table 3. Summary Results of Civic Engagement Individual Items from the CBLIS

		Strongly Agree	Agree	Disagree	Strongly Disagree
		%	%	%	%
Had mutual benefit to the community organization and me		54.2	40.3	3.6	1.8
Had adequate communication between the community organization and me		48.4	42.9	6.0	2.7
Identifying social issues		43.8	48.0	6.5	1.6
I have realized there are different perspectives on (global) international issues		42.1	45.6	9.3	3.0
I have developed a better understanding of cultures other than my own		40.8	45.6	10.7	2.9
Consider multiple interpretations of ideas and events		40.9	50.7	5.6	2.7
		Very Likely	**Somewhat Likely**	**Not Likely**	
		%	%	%	
Help and/or encourage others		68.2	25.9	5.9	
Volunteer		58.5	32.7	8.7	

Participate in organizations and/or public affairs		54.2	36.3	9.5	
Pursue more classes that have a community-based partnership		45.8	34.6	19.6	
		Yes Definitely	**Somewhat**	**No Not at All**	
		%	**%**	**%**	
My career opportunities expanded		42.5	40.3	17.1	
I have developed greater dependability		46.8	39.6	13.6	

T-Test and ANOVA Results

T-tests were used to investigate gender differences in reports of civic engagement attitudes and skills. T-tests revealed a significant difference in civic engagement score between students who identified as female (M=.75, sd=.21) versus male (M=.71, sd=.22), (t=2.23, df=1,219, p=.019). ANOVA with a post hoc test for multiple comparisons was then used in this analysis. For the ANOVA models, Levene's test for homogeneity of variance revealed that 4 of the 5 models had significant differences in variances; therefore the Games-Howell post hoc test was selected for its statistical power for unequal variances and sample sizes. ANOVA models revealed significant differences among racial groups in their reports of civic attitudes and skills (F [5, 1233]=6.57 p.001). An examination of the post hoc results revealed Black students (M=.83) reported higher civic engagement attitudes and skills compared to White students (M=.71), Asian American students (M=.76), and respondents reporting other racial identities not captured in the above categories (M=.72). Additionally, Asian American students were more likely than White students to report improved civic engagement attitudes and skills. ANOVA models examining differences in civic engagement by academic level revealed significant differences between academic level (F[5, 1237]= 3.54, p.004), where third year students (M=.76) had a significantly higher civic engagement score than did graduate students (M=.70) after participating in their CBL course.

ANOVA models were also used to examine whether there were significant differences in civic engagement skills and attitudes across students by number of hours per week of commitments outside of school, hours spent on their CBL project outside of the classroom, and whether students had adequate time to complete the work. In short, the longer students worked outside of class on CBL and the less worried they were about completing their CBL work, the more they reported that their civic skills and attitudes had improved. ANOVA results revealed significant differences in civic

engagement score for number of hours per week worked on CBL outside of the classroom (F[4, 1239],=5.37, p=.001), where Games-Howell post hoc test revealed significant differences between respondents who reported 1-10 hours per week of additional work outside of the classroom (M=.73) and respondents who reported 16-20 hours outside of the classroom (M=.82), and those who reported 0 hours per week (.58) and 16-20 hours per week of work on their CBL course outside the classroom. There was also a statistically significant difference in civic engagement scores between students who reported that they found it hard to complete the required CBL hours (M=.70) and those who reported time was not something they worried about (M=.75), F[(2, 1236)]=6.41, p=.002). Interestingly, ANOVA revealed no statistically significant differences in civic engagement score across student number of hours per week of commitments outside of school even after testing a less than 10 hours more than 10 hours binary variable.

Regression Results

General linear regression models in SPSS were used to further explain the differences in civic engagement scores produced by the t-test and ANOVA models by including the combined effects of the predictor variables in explaining the dependent variable and the unique effects of each independent variable (Szafran, 2012). The civic engagement score represents the sum of the average z scores for a student's response to the 12 civic engagement questions. A regression model using SPSS's General Linear Model procedure was used to regress 6 ordinal predictors (race, gender, year of school, number of hours of commitments outside the school, adequate amount of time to complete work, and number of hours per week worked on community-based projects) and to examine residual effects. Reference categories for the 6 ordinal predictor variables were recoded using the data transform procedure to ensure that the correct reference category was used to compare impact of each predictor on civic engagement score.

ANOVA findings were confirmed in a general linear model with civic engagement scale score as the dependent variable. The linear regression model found significant but small effects [R^2=.07, F(22, 1196)=4.086, p.<.001], where gender (p<.019), Race (p<.001), class(p<.048), hours outside of class (p<.001) and adequate time for tasks (p<.001) were significantly associated with a higher civic engagement score. Again, commitments outside of school were not found to be statistically significant predictors. When stratified by race, two significant factors emerged: hours and time. As hours worked on a CBL project outside of class increased, civic engagement score increased for White, Black, Asian and Bi-racial multiracial respondents (p<.001, p=.020 p=.001 and p=.043 respectively) though the overall model for Bi-racial/multiracial respondents was not significant. Additionally, significant differences in civic engagement scores were found between those who reported "it was hard to complete the required community-based learning hours" and those who said "time was not something I was worried about" among White-Non-Hispanic and Black/African American respondents (p=.017 and p=.001, respectively).

Time Series Results

Finally, a time series curve estimation procedure controlling for quarter was used to determine whether a linear relationship exists in the data that would assist in predicting future levels of civic engagement based on previous trends in the data. In other words, evaluating how the institution improved its civic engagement outcomes for students over the 8 years and what predictions can be made based on the existing trends? Of particular importance to our institution, we experienced an increase in diversity among students who responded to this survey. However, a trend analysis using ANOVA and time series regression revealed no significant differences in civic engagement score by year.

Table 4: Mean Community Engagement Attitudes and Skills Score by Year, Gender, Race, and Educational Level.

		2011	***2012***	***2013***	**2014**	**2015**	**2016**	**2017**	**2018**
	Total Sample								
Total Sample N=1,257	.733	.76	.68	.64	.74	.74	.74	.76	.71
Gender n=1,221									
Female	.75	.75	.68	.69	.75	.77	.76	.76	.72
Male	.71	.81	.68	.54	.72	.69	.71	.76	.70
Race n= 1,139									
White (Non-Hispanic)	.71	.77	.67	.61	.73	.71	.69	.73	.71
Black/African American	.83	.75	-	-	.86	.85	.82	.91	.78
Asian American	.76	.72	.81	.63	.76	.75	.79	.79	.72
Hispanic/Latinx American	.76	-	.76	.79	.76	.79	.80	.65	.77
Bi-racial or Multi-racial	.76	.73	.83	-	.76	.77	.82	.77	.64
Other Racial Identities	.72	.76	.50	-	.64	.77	.81	.77	.62
Educational Level n=1,243									
First-year	.72	-	.59	-	.94	.75	.72	.77	.65
Second-year	.75	.83	.83	.78	.76	.75	.77	.67	.75
Third-year	.76	.78	.69	.76	.78	.80	.75	.75	.74
Fourth-year	.73	.73	.61	.52	.69	.73	.76	.77	.73
Graduate student	.70	-	.69	.36	.85	.66	.68	.82	.67

Discussion

The purpose of this study was to utilize the CBLIS to examine the impact of CBL on student reports (n=1,257) of civic engagement at a major R1 branch campus across 8 years. Specifically, we were interested in who benefits from the impact of CBL in relation to civic engagement and how civic engagement varied over time. A number of surveys have been developed to measure the impact of CBL on civic engagement; however, the majority of these assessments are cross-sectional and contain small sample sizes. A larger sample across time periods, as used in this present study, allows for a trend study, reduces the probability of type 1 error, and allows for an analysis of the variations in civic engagement improvements by race and gender.

This study examined differences between civic engagement score by demographic variables such as race, gender, and year of school as well as differences in reports of civic engagement by number of hours engaged in their CBL work outside the course, differences in commitments outside the course, and differences in civic engagement by belief that the course provided adequate time to complete the course requirements. We also analyzed civic engagement scores over time by examining curve-fitting time series regression to determine whether patterns emerge over the 8-year period.

Key findings suggest that, overall, CBL courses significantly improved students' civic engagement attitudes and skills as measured by their civic engagement score and that most students felt that their experience with CBL was beneficial to their learning, even after controlling for year of school, number of hours of commitments outside the school, adequate amount of time to complete work, and number of hours per week worked on community-based projects.

Underrepresented students reported that their civic engagement skills and attitudes significantly increased after taking their CBL course as measured by point estimates and ANOVA. Regression results revealed Black/African American students experienced the greatest improvement in civic engagement attitudes and skills compared to all other ethnic/racial groups. These findings are consistent with the existing literature finding that students of color receive significant benefit from CBL. The AAC&U High Impact Educational Practices project found that five practices, including CBL, have a pronounced effect on the experiences of underserved students (Kuh, 2008; Brownell & Swaner, 2010). A subsequent AAC&U study focused on underserved students found that the more High Impact Practices underserved students participated in, the greater the reported gains in academics, professional competence, and social development (Finley & McNair, 2013). However, underrepresented students were less likely than their White peers to participate in High Impact practices. We are not surprised that students of color in our study population are found to have significantly higher community engagement scores, since much of the historical precedence for community engagement stems from a long-standing history of social exclusion, prompting communities of color to commit significant personal capital to providing social services not provided by mainstream institutions. As noted by Bocci (2015), this social history is often ignored among majority white institutions that are only now engaging in service-learning and primarily from the perspective of white normativity. Despite the increase in the campus racial diversity across the 8 years reported in this paper, enrollment in CBL courses is still lower among Black/African American, Native American, and Hispanic students in comparison to White and Asian American students. It is possible that CBL may not be as attractive to students of color because of their pre-existing civic responsibilities. Further investigation is needed to determine whether the highly significant findings in civic engagement improvement is due to the combination of activities that students of color engage in both on and off campus.

Second, our findings that women reported greater improvements in civic engagement than did men is consistent with findings in other studies. This suggests that women are more likely than men to agree that service-learning benefits them professionally and personally (McCarthy & Tucker, 1999). We also found that across class rank third-year students reported a significantly higher civic engagement score

than did graduate students even though graduate students spent significantly more time outside of class on their CBL course work.

Finally, given that trend analysis is an important factor in educational studies this study examined the patterns among CBL experiences. Though the time series regression model did not reveal a significant change in civic engagement score over the study period (2011-2018).

Interestingly, there was no significant difference in civic engagement score between students who did and those who did not have more than 10 hours of time commitment outside of class. Further, we would expect that the number of hours of commitments outside of class would have been associated with civic engagement score; however, commitments outside of class was not significant in the ANOVA models or stratified or unstratified regression models. However, since spending some hours outside of class on CBL resulted in a higher civic engagement score compared to spending no hours outside of class, apparently only 1-10 hours are required by students to see an improvement in civic engagement attitudes and skills. Likewise those students who reported having sufficient time to complete the CBL work reported a higher civic engagement score, again indicating that not a lot of time is required for CBL to have impact on civic engagement attitudes and skills. Therefore, our findings provide some evidence that students do not have to spend a large number of hours on CBL courses in order to receive benefit from this pedagogy.

One study found that 65% of undergraduate students worked off campus with a range of 5 to 60 hours per week (Furr & Elling, 2000). Hawkins and colleagues found that work can have both a positive and negative impact on academic performance, though without significant difference among students of color (Hawkins Smith, Hawkins, & Grant, 2005). Further, more campus employment results in less connection to the institution (Hawkins et al., 2005). Perhaps therefore, CBL is a pedagogy of inclusion that allows for students of color and low income students to still participate in the work force without sabotaging their educational goals. Additional studies are needed to further explore the association between hours worked and academic performance as it relates to CBL.

Limitations and Future Directions

Several limitations of this study should be considered when interpreting these results. It should be noted that a strength of this study is its large sample size (n=1,163). However, given that this is a trend study, data has been collected across multiple periods of time that could contain students who repeat a course or courses with a CBL component. Also, the repeated cross-sectional nature of the data indicates earlier sample sizes in years 2011 and 2012 appear small, though they were still larger than the sample size required for statistical power at a 95% confidence level. Second, our statistical analysis relied on self-reported retrospective data that could result in selective memory or over or under exaggeration of the CBL outcomes. However, the survey was disseminated 2 weeks before the end of the quarter and remained open for 1 month after the quarter ended, which could reduce recall bias. Third, trend studies use the same instrument over multiple periods with different respondents, and therefore,

our time series models do not examine improvements across the same group of individuals as would a pre-test/post-test design. However, this analysis allows us to look at the demographic change over time and the impact of previous years on current and future reporting of civic engagement. Further, it allows for the analysis of trends over time that could be influenced by institutional changes in demographics and policy without the impact of attrition found in panel studies.

Findings from this study highlight potential future lines of research, including examining the impact of CBL on students of color at an individual unit of analysis. Service to one's community is not new to students of color and future examination can identify the differences among an ethnically diverse sample. Also important is to complete similar examinations of the impact of CBL on critical thinking and self-awareness since community engagement is only one construct regularly associated with community-based learning.

In addition, to the focus of future studies based on the CBLIS in its current form, this examination of student engagement identifies ways that the CBLIS could be improved. Most notably, it appears clear that in addition to asking questions about improved attitudes and skills, questions about current attitudes and skills are necessary. How much experience with community engagement are students bringing to their CBL courses? While a strength of this study is the wide variety of CBL courses included in the analysis, in order to interpret findings with greater clarity, questions that provide information about specific experiences in CBL courses are necessary.

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