



Preface

Service-learning at its best: “Life isn’t fair, and people don’t always get what they deserve. How far are we going to let people fall before we say this is not acceptable?”

Service-learning at its worst: “I don’t understand. If unemployment is so high on the reservation, how come we are painting their houses?”

These quotes, and others like them, were the catalyst for my investigation into the upside and downside of service-learning and the source of my inspiration and motivation to write this book.

My Journey

I began my education career as a French teacher at Benilde—St. Margaret’s School (BSM) in 1976 and saw both my children graduate from there. Currently, in addition to teaching, I am assistant to the president. I have witnessed firsthand, from many perspectives, the tremendous positive influence that service-learning has on students, schools, and the communities in which we work. Over the last thirty years, my philosophy of education and my vocation as a teacher have evolved as I came to a realization: I am not teaching French; I’m teaching kids. My path changed as I learned about and embraced *multicultural education*, service-learning, Catholic social teachings, and *critical pedagogy*. Through these four interwoven threads, I gained new insights and a more complex understanding of education and the dynamics of service.

I was convinced that connecting multicultural education and service-learning was necessary for empowering students to better understand the world and have a positive impact on society. Multicultural education draws attention to inequity and injustice in our world, which can leave students feeling guilty, overwhelmed, or powerless. Service-learning is the action component for those feelings, providing opportunities to fight injustice.

In my experience, multicultural education highlights social problems (who, what, where), service-learning shows how we can make change, and *Catholic social teachings* convey why action is crucial. Catholic social teachings identify seven familiar principles that serve as a guide for living, providing a framework for integrating values throughout the curriculum and answering the question, what are we called to do? The principles are life and dignity of the human person, call to family, community and participation, rights and responsibilities, options for the poor and vulnerable, the dignity of work and the rights of workers, solidarity, and care for the earth.

Recognizing that these values are not uniquely Catholic, other faith-based schools and secular institutions can find similar guidelines for morality and ethics in character education programs, the basic tenets of humanism,¹ or documents such as the United States Declaration of Independence, the United Nations' Universal Declaration of Human Rights, and the United Nations Convention on the Rights of the Child. The Preamble of the Universal Declaration of Human Rights, which is the foundation of freedom, justice, and peace in the world, affirms the inherent dignity and equal and inalienable rights of the human family. This document details thirty human rights including freedom, equal treatment despite differences, freedom of speech, freedom of religion and association, and the right to work, leisure time, and education.

In 2002, I entered the critical pedagogy doctoral program at the University of St. Thomas in Minneapolis, beginning my study with Paulo Freire's *Pedagogy of the Oppressed*, Ira Shor's *Empowering Education*, and bell hooks's *Teaching to Transgress*. I was convinced that service-learning was a prime example of a *counterhegemonic* educational practice that results in transformative social action. However, I was provoked to examine the topic more critically.

Upon completing a three-day seminar with Shor, I asked if he thought service-learning was an application of critical pedagogy, to which he replied, "It can be." This simple statement led me into four years of study and research on the strengths and limitations of service-learning and how individuals develop a *social-justice* orientation to service. As I came to view service-learning through a *critical* lens, examining issues of power, privilege, and oppression, I began to see a downside of service learning underneath the gleaming surface of good will.

Background of the Study

One of the primary missions of education is to prepare students for democratic and civic engagement. I believe as educators it is our responsibility to help students acquire the necessary information, skills, and desire to be engaged citizens who can meet not only today's social and economic challenges but who will also work to eradicate the root causes of inequity and injustice. Service-learning, which is widely used in public and private K–16 education, has the potential to build skills, attitudes, and behaviors connecting students to their community, as well as creating a lifelong pattern of active citizenship.

The litany of positive service-learning outcomes is widely recognized. Research studies show that students involved in service-learning demonstrate academic and personal growth in such areas as empowerment, leadership, and character development.² Researchers also demonstrate how service-learning can positively impact society not only through the work of students today, but also by increasing their connection to community, promoting racial understanding, and cultivating a dedication to future service for social justice.³

University multicultural education courses—and particularly teacher-education programs—use service-learning to help students develop a broader perspective on, and critical awareness of, reality and other peoples' experiences.⁴ As the percentage of students of color continues to increase in many school districts across the nation, teacher education programs seek to better prepare the predominantly White, female pool of candidates for changing demographics through service experiences in diverse communities. However, research results show limited success.

It is difficult to get preservice teachers to see marginalized communities in the context of larger power struggles, and some White, preservice teachers see themselves as “saviors,” maintaining a deficit view of the children they are tutoring.⁵ Students' essays often reflect minimal growth toward a critical understanding of reality,⁶ and they have difficulty critically reflecting on both their personal biases and the structural causes of poverty at the same time.⁷

While there is unlimited potential for service-learning to promote praxis for social change, variation in the underlying ideologies and implementation of service programs can mediate positive outcomes.⁸ Some program characteristics and orientations reinforce stereotypes, exploit the population being served, and result in maintaining the status quo of inequity and injustice.⁹ Recognizing the complexity of service-learning experiences, many researchers report that the effects are dependent on many issues, including type of

service, quality of placement, quality of teacher and course reflection, and the duration and intensity of work.¹⁰

Having a critical understanding of the strengths and limitations of service-learning and seeing many BSM alumni who were living lives committed to social justice convinced me to investigate the link between service and social justice.

The Study

My original research examined the relationship between school-age service experiences and adult behavior and attitudes toward service and social justice. I was also interested in developing a theory on how individuals become committed to social justice. Because we had been offering service classes at BSM for over a quarter of a century, I drew study participants from BSM alumni from 1975 to 1999. This provided a sampling of adults who could reflect on the effect of their high-school service experience at a distance of five to twenty-five years.

There were two phases to my research. First, I sent questionnaires to randomly selected graduates and analyzed the survey data to examine a range of experiences and attitudes about service from a broad base of individuals. Then I conducted in-depth interviews with eleven alumni who were actively working for social justice. I wanted to understand their beliefs and orientation to service, the influences and factors that led them to advocate for social justice, and how they perceived the outcomes and consequences of their social-justice work.

The analysis of the data collected from questionnaires and interviews resulted in a three-part theory on how individuals develop a social-justice orientation to service-learning. This theory presents four essential elements that lead to *critical-consciousness* development; three stages of White critical-conscious development; and stage-appropriate information, experiences, and reflection to increase students' critical consciousness.¹¹

This Book

This book shares my experience, research findings, and conclusions on service-learning and social justice in an accessible, straightforward manner that is useful to elementary and secondary teachers, administrators, university professors, and preservice teachers. As a high-school classroom teacher and administrator, a recent doctoral student, and an adjunct college professor,

I draw on my varied experience to offer a framework including *theory* (how things work) and *practice* (what you can do) to build a service-learning program that fosters students' critical consciousness and their commitment to engage in social change. I hope you find this thought provoking and helpful. The French teacher in me says "*Bon Courage!*"; and, as my dad always used to say, "*Sempre Avanti!*"

CHAPTER ONE



Overview of the Social-Justice Model for Service-Learning

I have often wondered why authors make readers wait until the conclusion to know “the answer.” This chapter presents the whole picture regarding how you can build a service-learning program fostering student action for social change. I offer an introduction to the four essential elements of critical consciousness, the three stages of critical-consciousness development, and tools you can use to support students as they embark on this journey.

But first, as a language teacher, I believe we need to bring clarity to some terms and concepts. In everyday life, people use expressions that they understand in general but have a difficult time articulating. Additionally, the educational community often takes fuzziness to a whole new level. For instance, in my critical-pedagogy doctoral cohort, twenty-five intelligent people struggled for four years to clearly and concisely define *critical pedagogy*; and, for years, I sought definitions of *social justice* and *critical consciousness* and even tried Googling the terms without receiving meaningful results.

Part of the reason we struggle to define such terms is that concepts can have different meanings to different people in different contexts. Additionally, words, whether intentionally or not, often become co-opted and infused with coded implications and political overtones. For example, some people are uncomfortable using the term *social justice*, because others may see it as either a religious term or a political agenda. But isn’t “social justice” synonymous with transformative social action, civic engagement for equity, or moral and civic responsibility? These terms seem more acceptable to a wider audience.

In that spirit, let's clarify several concepts, so we are starting at the same place and can progress from there. Additional terms are defined as they occur throughout the book, as well as collected in a glossary in the appendices.

Key Concept Areas

As an introduction to these definitions, we must first examine the term *critical*. This word has many meanings. People often think of being “critical” as disapproving and negative, while others use *critical* to mean “vital or important.” In still other instances, *critical* can mean “dangerous or life threatening.” In my writings, I draw upon Stephen Brookfield’s definition, which insists that for something to be *critical*—whether in critical learning, critical analysis, critical reflection, or critical pedagogy—individuals must examine power relations inherent in the situation or context; question the underlying assumptions on race, gender, and class; and understand its connection to the dominant ideology.¹

Community Service, Service-Learning, and Critical Service-Learning

There are so many definitions of *service-learning* that when I first started my work, I needed to construct a definition I could use to clearly and concisely explain it to others:

Service-learning is a learning strategy in which students have leadership roles in thoughtfully organized service experiences that meet real needs in the community. The service is integrated into the students’ academic studies with structured time to research, reflect, discuss, and connect their experiences to their learning and their worldview.²

Explaining the difference between *community service* and service-learning can be difficult. I find the following example composed by the National Youth Leadership Council helpful:

- Cleaning up a riverbank is SERVICE.
- Sitting in a science classroom looking at water samples under a microscope is LEARNING.
- Science students taking samples from local water sources, then analyzing the samples, documenting the results and presenting the scientific information to a pollution control agency is SERVICE-LEARNING.³

Critical service-learning is a distinct subset of service-learning. While there are many worthwhile service projects that meet real needs in the community, for service-learning to be critical, students and teachers need to examine issues of power, privilege, and oppression; question the hidden bias and assumptions of race, class, and gender; and work to change the social and economic system for equity and justice. To include *activism* in the previous example, we add a fourth dimension:

- Science students creating public service announcements to raise awareness of human impact on water quality in order to change community attitudes and behavior is CRITICAL SERVICE-LEARNING.

Multicultural Education, Critical Multiculturalism, and Critical Pedagogy

Multicultural education is another term with many construed meanings, ranging from celebrating cultures and customs, to diversity training for tolerance or acceptance of others, to examining agents and targets of oppression. Analyzing issues from different perspectives is often included as a component of multicultural education. Here is a brief summary of several leading educators' views on multicultural education.

According to James Bank, *multiculturalism* is an idea that there should be educational equity for all students; educational reform to ensure that all students have an equal chance for success; and a process of striving for the goals of equality and eliminating discrimination. To that end, *multicultural education* should be broadly defined to include content integration, the knowledge-construction process, prejudice reduction, equity pedagogy, and the empowering of the school culture and social structure.⁴

Sonia Nieto's definition in *Affirming Diversity* incorporates a wide-angle view of multicultural education by highlighting that it is antiracist, basic, important for all students, pervasive, socially just, process oriented, and critical:

Multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms pluralism (ethnic, racial, linguistic, religious, economic, and gender among others) that students, their communities and teachers reflect. Multicultural education permeates the schools' curriculum and instructional strategies as well as the interactions among teachers, students, and families . . . Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection,

and action (praxis) as the basis for social change, multicultural education promotes democratic principles of social justice.⁵

For a comprehensive explanation of variations in multiculturalism, I suggest Joe Kincheloe and Shirley R. Steinberg's book *Changing Multiculturalism*.⁶ They provide a detailed description of five stances of multicultural education: conservative/monoculturalism, liberal multiculturalism, pluralist multiculturalism, left-essentialist multiculturalism, and *critical multiculturalism*. In a similar manner, Carl Grant and Christine Sleeter organize five approaches to multicultural education as follows: exceptional and culturally different, human relations, single-group, mainstream multicultural education, and critical multiculturalism.⁷

As a classroom teacher, my working definition for *multicultural education* evolved over time, but one metaphor has remained constant: multicultural education is like the proverbial three-legged stool. It must impact the content you teach; the student-centered teaching and learning strategies you use; and the climate, relationships, and policies you create in the classroom and school community.

Additionally, I have learned that multicultural education goes beyond learning about others, most emphatically beginning with learning about yourself. It requires looking at your beliefs, attitudes, biases, and assumptions; assessing their origins; and reevaluating who benefits from the existing social system and who is disadvantaged. "Studying 'the other,'" state bell hooks and Cornel West, "is not the goal, the goal is learning about some aspect of who you are."⁸

Critical multiculturalism, also called "social reconstructionist multicultural education," is transformative because its goal is achieving awareness of the social, economic, and political forces shaping society in order to change society. This requires questioning our formerly unexamined beliefs and assumptions, thinking critically about reality, and challenging the policies and practices that reproduce inequality and injustice.⁹

While there are many approaches to critical pedagogy in the classroom, its fundamental goal is to examine the educational system critically and work to transform the dominant social and cultural values in the interest of a more equitable democracy.¹⁰ My short version is that critical pedagogy empowers students to change the world, creating the ability to see reality as it is and critically ask "Why?" Students are active participants in creating knowledge through critical inquiry, reflection, and action. Classroom strategies and activities include problem posing; research and analysis of

issues examining power and oppression; and questioning one's assumptions, beliefs, and perceptions.¹¹

Critical service-learning, critical multiculturalism, and critical pedagogy intersect with the same underlying goal of social transformation. They also incorporate similar teaching strategies of critical analysis, reflection, and action. Differences lie in their originating movements: service-learning is rooted in experiential education, multicultural education grew out of the civil rights movement of the 1960s, and critical pedagogy is grounded in Paulo Freire's work for adult literacy and liberation in Brazil in the 1970s.

Critical Consciousness, Social Justice, Praxis, and Phronesis

The path to social change begins with developing a critical consciousness. In general, this means having an accurate view of reality, but we can benefit from a less ambiguous description. The four elements of critical consciousness development are

- developing a deeper awareness of self
- developing a deeper awareness and broader perspective of others
- developing a deeper awareness and broader perspective of social issues
- seeing one's potential to make change¹²

The most functional definition of *social justice* I have found is in *Educating Citizens: Preparing America's Undergraduates for Lives of Moral and Civic Responsibility*, edited by Anne Colby and others. They define social justice education as a contribution "to social change and public policies that increase gender and racial equality, end discrimination of various kinds, and reduce the stark income inequalities that characterize this country and most of the world."¹³

Critical educators often discuss the importance of *praxis*, which is critical reflection and action with the goal of social change for equity and justice. Peter McLaren adds another dimension by arguing that "praxis (informed actions) must be guided by phronesis (the disposition to act truly and rightly) . . . [meaning] actions and knowledge must be directed at eliminating pain, oppression, and inequality, and at promoting justice and freedom."¹⁴

With a working understanding of these key concepts, teachers who want to create effective service-learning programs must focus on being critical. It is important to examine power relations and question assumptions about yourself, your philosophy of education, and your curricula. In becoming a critical multiculturalist, dedicated to social change, you can inspire your

students to work for social justice as you guide them on their journey to a critical consciousness.

Education as an Act of Social Justice

It is a common thought that teaching is only about the transmission of knowledge and usable skills: education should be apolitical, and teachers should not have a particular agenda. At first glance, this makes sense. However, in reality everything we do in school has political implications, from the choice and delivery of curriculum, to the policies regarding discipline, testing, tracking, funding, and ultimately who has access to power within the school community. We have only to look at students' experiences and achievement within and among schools to recognize the extent of disparity and injustice. Schools can serve to support the status quo by privileging students from dominant groups, or they can be sites of change by empowering students to be active, critical citizens who will question and transform society.

Education becomes an act of social justice when seen as part of a larger democratic process dedicated to equality and equity in schools and in society. Teachers seek to connect the curriculum to students' lives and the world around them and guide students in critical inquiry, reflection, and action so they can identify and solve problems. Based on the democratic values of freedom, justice, and equality, teaching results in questioning the status quo and becomes an act of resistance against injustices.¹⁵

To effectively provide this type of learning environment, we must first examine the purpose of education and understand our role as educators. The term *education* comes from the Latin *educare*, meaning "to bring up or rear." It is related to *educere*, meaning "to lead out."¹⁶ Thomas Groome, in *Educating for Life*, notes that "Plato described teaching as 'turning the soul' of learners and he meant touching and shaping the innermost 'being'—their identity and agency."¹⁷ Clearly, the purpose of education is broader than simply providing content and skills. This belief is grounded in the philosophy that our children should not only be knowledgeable, talented, and skilled, they should be moral and ethical contributors to the community.

As teachers interested in equity and justice, we bring who we are and what we believe to the classroom. We need to be aware and critically reflect on our beliefs and motivations. In order to articulate this, we must recognize the relationship between our educational philosophy and our political views.

With this in mind, let's examine the term *agenda*. There is a fine line—a small semantic difference—between *having* an agenda and *pushing* an agenda. How our agenda is perceived is determined by how we express our motiva-

tion. Do we ground it in educational philosophy or a political ideology? An educational agenda incorporates the school's mission, teachers' philosophy of education, and beliefs about students. When an agenda is seen as biased or political, it can be perceived as something manipulative or narrow in scope and can undermine the broader purpose of education.

Obviously, there is an overlap between our personal political views and our philosophy of education. And yet, in a democratic classroom, students must be at the center of the educational experience, creating their own ideas, beliefs, and view of the world. Teachers who regard education as an act of social justice need to have a profound respect for and confidence in students. Our role is to support students and create learning experiences where they gain factual information, critically reflect, and grapple with reality.

Road Map to Social Change through Service-Learning

The social-justice model for service-learning has three core components. Figure 1.1 depicts the road map through these core components: the four essential elements of critical consciousness, the three stages of White¹⁸ critical-consciousness development, and the strategies for navigating them. This theory, developed from interviews and survey responses from Benilde–St. Margaret's School (BSM) alumni, provides a framework for educators dedicated to education for social change.

Four Essential Elements of Critical Consciousness

As I spoke to individuals committed to social justice, I heard about their families, early service experiences, and high-school, college, and adult experiences and attitudes regarding service and social justice. In synthesizing their common experiences, attitudes, and beliefs, it became clear that they serve as building blocks for developing a critical consciousness and a social-justice orientation to service. Furthermore, these collective early experiences contribute to developing a deeper self-awareness, a deeper awareness and broader perspective of others and of social issues, and the potential to create change.

Achieving a deeper self-awareness means having a clear understanding of your level of privilege, your values, your role in society, and your responsibility to others. Participation in service and discussions about moral and civic obligations help individuals clarify their values and become committed to work for the common good. Young people, working alongside adults, confronting issues of poverty and discrimination, see social-justice work as a possibility for themselves. It provides a basis for them to see their own privilege



Figure 1.1. Roadmap to Critical Consciousness



Figure 1.2. Four Essential Elements of Critical Consciousness Development

and power and examine how their actions can contribute to or fight against the status quo.

For White, middle-class students, gaining a deeper awareness and broader perspective of others often occurs as a result of working with populations from different backgrounds. Students are out of their comfort zones and see injustice and inequity for the first time. As they interact with the people they are serving, they hear people telling their own stories. Putting a face on poverty breaks down stereotypes, and statistics become meaningful. Students become less judgmental and compassionate as they become more adept at perspective taking and considering chance's role in poverty situations.

Developing a greater awareness and broader perspective of social issues occurs through accurate information, constructive service experiences, and critical reflection. As students inform themselves on social, economic, and political issues, they question beliefs and assumptions that no longer provide adequate explanations for reality. Students develop a more critical, complex view of the world and begin to see how power relations limit options for oppressed groups. Students' increased understanding of social issues fosters an institutional, systemic view of the causes of injustice and inequity, where they may have only seen individual deficits.

Effective service-learning helps students see their potential to make change. Having many positive service experiences enhances their feelings of competency and *efficacy*. Doing important work that has real impact on

people and the community develops a sense of *agency*—the belief that you can make a difference. Students develop an ethic of service and adopt it as part of their identity when they work with friends in a culture that values it. People who have a clear sense of their values are more likely to live in accordance with their beliefs, and individuals who regard service as a part of their identity are more likely to connect their personal commitment to service with a profession where they can make a social contribution.

Three Stages of White Critical-Consciousness Development

In addition to the set of essential elements of critical consciousness, another core component of the social-justice model of service-learning consists of the stages of White critical-consciousness development. Although those interviewed were committed to social justice, the survey responses represented a broad range of alumni experiences and attitudes. In reading the responses to the question “Why do you volunteer?” I had a nagging uneasiness with several answers and the terminology used. Responses like “It feels good to help the disadvantaged”; “I am so blessed, it’s the least I can do”; or “All they really need is just a hand up”; led me to question the service providers’ motivations and their views of the people they were serving. It seemed they were exploiting others for their own benefit and perpetuating an “us/them” mentality.

Yet having been a teacher at BSM for over thirty years, I knew many of the alumni to be generous, kind-hearted individuals who were just trying to help. After a dialogue with Dr. Eleni Roulis, my professor and critical friend, I began to view their responses as part of a journey traveled on the path to developing a critical consciousness.

While BSM has some socioeconomic diversity, the students are predominantly White and middle or upper-middle class. Therefore, my conclusions pertain particularly to the White experience of critical-consciousness development. Although students of color or those living in poverty would move through stages in a similar fashion, there would be different components due to their firsthand experiences with racism and classism.¹⁹

The initial stage of White critical-consciousness development through service-learning is *charity*. It is the natural point of departure for suburban students living in a segregated, racist society. Having minimal experience with diverse populations, racism, and discrimination, they uncritically internalize negative media messages about race and poverty. They want to help but have a limited view of the world. Being charitable is a good characteristic; but given the possibility that students might exploit mar-

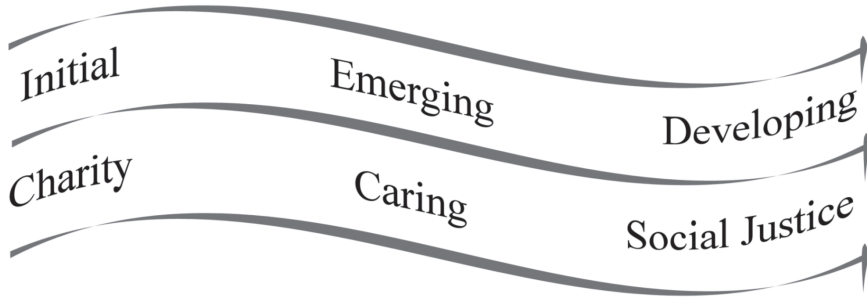


Figure 1.3. Stages of White Critical Consciousness

ginalized populations for their own benefit, teachers should see this as only a first step and guide students into the next stage of critical-consciousness development: *caring*.

The emerging stage of White critical consciousness through service-learning is one of caring, and the catalyst to moving into this stage is relationship. As students interact with those they are serving, they develop *compassion*, see injustice, and question past beliefs. The dissonance between what they thought to be true and the reality they see makes them more aware of themselves, others, and social problems. If individuals are located in the caring stage for a period of time and care deeply about those they are serving, they become compelled to do something to change the system and move into the third stage of critical-consciousness development: *social justice*.

The developing stage of White critical consciousness is social justice. I have intentionally labeled this stage “developing” rather than “developed” because seeing others, the world, and ourselves clearly is a never-ending process. In the social-justice stage individuals make a lifelong commitment to work as *allies* with oppressed groups, to understand the root causes of injustice and take action to make the system more equitable.

Navigating the Stages of White Critical-Consciousness Development

The third component of the social-justice model for service-learning is a framework for teachers to help guide students on the path of becoming more critically aware. As they move through the stages of critical-consciousness development, students need stage-appropriate information, experience, and reflection for successful navigation. As educators, we create learning situations that initiate deeper self-exploration and critical analysis.

For students to navigate from the initial charity stage of critical consciousness to the caring stage, they need accurate information on those they

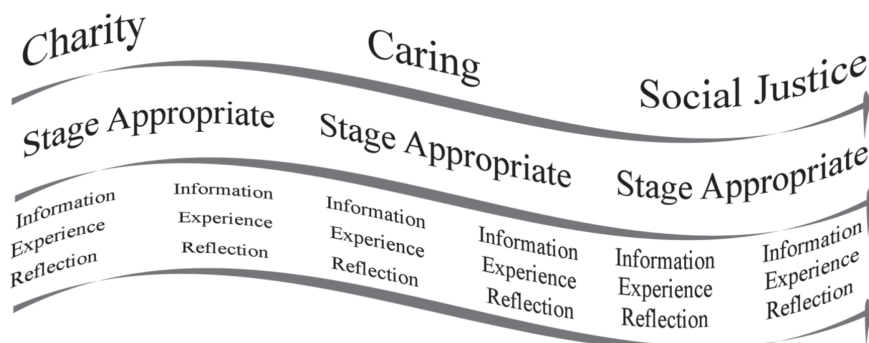


Figure 1.4. Navigating the Stages of White Critical Consciousness

serve and on social issues, such as homelessness, poverty, or the immigrant experience. Stage-appropriate service experiences include working in soup kitchens, homeless shelters, and food shelves. Student reflection should focus on clarifying their own values and obligation to others, as well as reflection on the current state of affairs and their vision for a better society.

In moving from a caring to a social-justice orientation to service, students need to investigate the social construction of race and the legacy of oppression in American institutions. This exploration also includes gaining a deeper awareness of White racial-identity development, White privilege, and the role of White antiracists. Service experiences should be in agencies that provide direct service as well as social-change advocacy. Students reflect on targets and agents of multiple systems of oppression (racism, sexism, classism, ageism, heterosexism, and others) and examine what they can do to combat oppression.

Once individuals develop a social-justice orientation to service, their task is to mature their critical consciousness. Information is needed to better understand the political and economic systems that perpetuate inequity and injustice. Service experiences are with advocacy, political, and/or grassroots agencies committed to transformative action. Reflection is centered on understanding how power and privilege operate to the advantage of the dominant class and to the exclusion of others.

It is important to acknowledge that critical-consciousness development progresses slowly over time and is not necessarily a linear process. Students often move between stages as they continue their service-learning journey, and individuals can be in more than one stage in different areas of their understanding. Realistically, given students' maturity levels and varied experiences, only some reach the developing stage by early adulthood. However,

if students are equipped with critical-thinking skills, multiple service experiences, and a better understanding of themselves and the world, seeds are planted for continued growth toward critical consciousness.

Now it's time to find out more about how you can build a service-learning program robust enough to initiate and promote growth toward critical awareness and a commitment to social justice. Subsequent chapters offer a deeper understanding of the model and concrete strategies to use in the classroom. When teachers focus on social-justice education, they make a long-term commitment and accept an awesome responsibility to students and to society.

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12. Susan Cipolle, "Service-Learning and Social Justice: Effects of Early Experiences" (PhD diss., University of St. Thomas, 2006).

13. Anne Colby and others, eds., *Educating Citizens: Preparing America's Undergraduates for Lives of Moral and Civic Responsibility* (San Francisco: Jossey-Bass, 2003).

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16. Online Etymology Dictionary, at www.etymonline.com (accessed August 21, 2009).

17. Bernard Bailyn, *Education in the Forming of American Society* (New York: Vintage Books, 1960), cited in Thomas Groome, *Educating for Life: A Spiritual Vision for Every Teacher and Parent* (New York: Crossroad Publishing, 1998).

18. Following the lead of Sonia Nieto in *Affirming Diversity* and Beverly Tatum in *Why Are All the Black Kids Sitting Together in the Cafeteria?* I have chosen to capitalize the terms *White* and *Black* in the context of this book because the terms refer to groups of people. I want to affirm the importance and interconnections of one's cultural, ethnic, and racial identities; but in a racialized society, it is necessary to

recognize that even though race does not exist biologically, skin color is a relevant factor in life experiences.

19. For information on civic, political-moral identity formation through community service in a predominantly Black, middle class Catholic high-school population, I refer you to the work of Miranda Yates and James Youniss. Yates and Youniss, “Community Service and Political-Moral Identity in Adolescents,” *Journal of Research on Adolescence* 6 (1996): 271–84; Yates and Youniss, “A Developmental Perspective on Community Service in Youth,” *Social Development* 5 (1996): 85–111; and Yates, “Community Service and Political-Moral Discussions Among Adolescents: A Study of a Mandatory School-Based Program in the United States,” in *Roots of Civic Identity: International Perspectives on Community Service and Activism in Youth*, ed. Yates and Youniss (Cambridge: Cambridge University Press, 2003): 16–31.

Chapter 2

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Chapter 3

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2. Oyserman and Markus, “The Sociocultural Self”; and Robert A. Rhoads, *Community Service and Higher Learning: Explorations of the Caring Self* (Albany: State University of New York Press, 1997).

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