

SERVING TO LEARN, LEARNING TO SERVE:
A PHENOMENOLOGICAL STUDY OF SERVICE-LEARNING

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Robyn H. Bergstrom

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Major Professor: Mark L. McCaslin, Ph.D.

AUTHORIZATION TO SUBMIT DISSERTATION

This dissertation of Robyn Bergstrom, submitted for the degree of Doctor of Philosophy with a major in Education and titled “Serving to Learn; Learning to Serve: A Phenomenological Study of Service-learning,” has been reviewed in final form. Permission, as indicated by the signatures and dates given below, is now granted to submit final copies to the College of Graduate Studies for approval.

Major Professor _____ Date _____
Mark L. McCaslin

Committee Members _____ Date _____
Michael Tomlin

_____ Date _____
Karen Wilson Scott

_____ Date _____
Stephen Stokes

Department Administrator _____ Date _____
James A. Gregson

Discipline’s College Dean _____ Date _____
Jeanne Christiansen

Final Approval and Acceptance by the College of Graduate Studies

_____ Date _____
Katherine G. Aiken

ABSTRACT

This abstract reflects the findings of the understanding of the girls' Urban Studies Program counselors' service-learning experience. In the program's 11 years of existence, there had not been an investigation or interpretation of the Chicago counselors' experiences and the long-term influence on the counselors. The purpose of this study was to understand the lived meaning of the service-learning experience and to discover the extent of the long-term influence of service-learning on the girls' Urban Studies Program participants. This study contributes to the qualitative service-learning literature. This is a phenomenological study conducted to understand the meaning and essence of service-learning from the Urban Studies Program counselor's perspective using the Colaizzi method of analysis. The statement of identification is: Experiencing the meaning of service-learning, counselors developed leadership skills as they taught and learned from both campers and counselors, which strengthened their insight and appreciation for their own lives and the diversity of other's and gave them a desire to continue serving and making a difference.

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DEDICATION

These words are dedicated to my family, and my students, who are part of my family.

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CHAPTER 1

Aim of the Study

Introduction

When I said goodbye to a 10-year-old black girl from one of the worst parts of town, she clung to me and started to cry. She was saying things like, ‘I don’t want you to go, and I don’t ever want this to end.’ I, myself, felt tears welling up in my eyes, but I patted her on the back and told her I loved her, and I would never forget her. I thought that going to Chicago on the Urban Study Program would be an easy way to get a grade. Instead, it was a journey I’ve never left.

Chicago Counselor

The sentiments this 20-year-old counselor expressed about her experience represented what many of the counselors felt while attending the Chicago Inner City Youth Charitable Foundation’s girls’ camp, Summer Jam. Each year up to 20 college students from Brigham Young University-Idaho were selected to create a three-week day camp for up to 40 girls, ages 10-15, from inner city Chicago. The counselors taught the girls skills that ranged from reading to homemaking to understanding themselves. At the end of this service-learning experience, nearly 60 lives were changed.

Problem Statement

There is a lack of understanding of the girls’ Urban Studies Program counselors’ service-learning experience. In the program’s 11 years of existence, there has not been an investigation or interpretation of the counselors’ experiences and the long-term influence on the counselors.

Purpose of the Study

The purpose of this study was to understand the lived meaning of the service-learning experience and to discover the extent of the long-term influence of service-learning on the girls' Urban Studies Program participants. Service-learning programs have grown in popularity in colleges and universities throughout the nation. Students and faculty have seen this pedagogy's application with positive insights (Eyler & Giles, 1999). Honnet and Poulsen (1989) have discussed a need to identify instructional strategies that ensure that "service combined with learning adds value to each and transforms both" (p. 1). Service-learning is also "learning to be effective while learning what to be effective about" (Stanton, Giles, & Cruz, 1990, p. 336).

Grand Tour Question and Sub-questions

Creswell (1998) suggested the qualitative research process should begin with a grand tour question and associated sub-questions. The grand tour question that guided this study was, "What is the lived experience of service-learning, as perceived by female students of a private university in southeast Idaho who served as counselors for a summer Urban Studies Program in Chicago?"

To gain that information, certain sub-questions became relevant:

- How do the counselors understand the service-learning experience in the Urban Studies Program?
- What is the influence on the Urban Studies Program counselors because of this service-learning experience?

Definitions

For the purpose of this study, there is a list of defined key terms:

Brigham Young University-Idaho: A private, parochial university operated by the Church of Jesus Christ of Latter-Day Saints, established in 1888 in Rexburg, Idaho, formally Ricks College.

Bracketing: The setting aside of all preconceived thoughts and ideas and “relying on intuition, imagination, and universal structures to obtain a picture of the experience” (Creswell, 1998, p. 82).

Campers: Girls, ages 10-15, selected by the Chicago Inner City Youth Charitable Foundation to attend the girls’ camp.

Counselors: Brigham Young University-Idaho students who have applied and have been accepted for a service-learning opportunity in inner city Chicago. For this study, students whose primary purpose was food preparation were also termed counselors.

Hyde Park ward church house: The Church of Jesus Christ of Latter-day Saints’ building in Hyde Park, Illinois, which is approximately eight miles from downtown Chicago, where the camp is held in July.

Inner City Youth Charitable Foundation: A group of people who have contributed time and money to the girls’ and boys’ camps for inner-city youth.

Latter Day Saint Foundation: Foundation that funds students’ transportation in the Urban Studies Program.

Phenomenon: “The central concept being examined by the phenomenologist. It is the concept being experienced by subjects in a study” (Creswell, 1998, p. 236).

Phenomenology: “The study of lived experiences and the way we understand those experiences to develop a worldview” (Marshall & Rossman, 1999, p. 112).

Qualitative research: “An inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem” (Creswell, 1998, p. 15).

Service-learning: “A form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development” (Jacoby, 1996, p. 5).

Summer Jam: The girls’ inner-city youth camp, originally called the Lucy Mack Smith Summer Jam, located in Hyde Park, Illinois.

Urban Studies Program: A program established in Chicago in 1992 in which BYU-Idaho students help inner-city youth for three weeks in July. For the purposes of this study, this refers only to the girls’ program, which was established in 1993.

History of the Urban Studies Program

Violence is a reality. Drugs run rampant. Teenage pregnancy is common. Dysfunctional homes create an unstable environment where many single parents find little or no time for their youth. Like all children, these kids need love and attention; they need to feel hope, and they need direction from positive role models they can trust.

(BYU-Idaho Urban Studies Program brochure, 2002)

The Urban Studies Program began in 1992 when a group of Latter-day Saint professionals in the Chicago area organized and funded The Inner City Youth Charitable Foundation. The founders established this program to help inner-city youth see they have possibilities beyond their present environment. With that idea in mind, the Foundation began a summer camp for boys called Zion’s Camp Summer Quarters and a program for girls (the following year) called Lucy Mack Smith Summer Jam. Program founders included Creg and Sondra Ostler, Catherine Stokes, Phil Stoker, Peter and Charlotte Johnston, Victor and Hattie Soil, and Michael and Rebecca Phillips (Rock, 1994). In 1993

the Foundation recruited students and faculty from Ricks College, now known as Brigham Young University-Idaho, to help in these efforts.

The program was designed to build learning skills, positive self-esteem, and teamwork abilities (Rock, 1994). Activities in the girls' camp included theatre, dance, music, homemaking, arts, crafts, sewing, hygiene, health, nutrition, and field trips to museums and zoos. Dr. Steven Stokes, a Ricks College (BYU-Idaho) faculty member and a former supervisor for the students at the girls' camp, believed the program had an influence in the lives of the youth: "It gives the youth an opportunity to leave a hostile environment, to get away from the gangs. They are given a different role model and a type of vision to work toward in their lives" (Rock, 1994, p. 6).

Campers were screened to get into the program, but not as you may think. Peter Johnston one of the founders, told us: 'If their mother and father are married, and if their big sister isn't pregnant and their big brother isn't on crack, we don't want them.'

Chicago Counselor

The first year, 1993, there were only four counselors in the Summer Jam program, and members of the Foundation wrote the curriculum. Eighteen counselors participated in 2003. For the past six years, the BYU-Idaho counselors and faculty have taken charge of planning and designing the curriculum for the program. Counselors provided varied activities for the curriculum because of their varied interests. The counselors were students from majors such as social work, elementary or secondary education, communication, sociology, psychology, recreation, home economics, and culinary arts. Throughout the

program, they were enrolled in university classes, which included social problems, urban studies, interpersonal communication, group dynamics, homemaking arts, and religion.

Delimitations

Colaizzi (1978) suggested that any person who has experienced the phenomenon and is willing and able to communicate the experience could provide data. Counselors from each of the 11 years the Urban Studies Program, who were willing to communicate their experience, were eligible to participate in this study. Counselors who desired to participate, had good verbal skills, and lived within 300 miles of the researcher were given priority for an interview. From this pool, one counselor from each of the 11 years was interviewed.

Limitations

First, the study's limitations and results were specific to the Chicago Urban Studies Program. Second, the student selected from each year might not be representative of the entire group of counselors. Third, camp was conducted differently each year, and campers and counselors who attend were different. Fourth, the counselors were all female and were selected from one private parochial college in Southeastern Idaho.

The Role of the Researcher

Researchers must identify the source of their interest in order to channel it appropriately. They must acknowledge it in order to minimize the distortion such interest can cause in the way they carry out their interviewing. An autobiographical section explaining researcher's connections to their proposed research seems to me to be crucial for those interested in in-depth interviewing. (Seidman, 1991, p. 25)

Six years ago an advisee completely captivated my attention when she exclaimed, "I have got to tell you about my experience this summer. It was the hardest, the best, the most intense, and the happiest. It was incredible." She was describing her experience with

the Chicago inner-city youth in the Urban Studies Program. She talked nonstop for over an hour. I listened with my ears and with my heart, knowing that what she was talking about had changed her life (and ultimately it would change mine, too). Her enthusiasm touched my soul in a way I cannot even describe. A few weeks later, I ran into a faculty member who had been on this trip, and I related the remarkable experience that this student had. He smiled and said, "So, Bergstrom, when do we sign you up?" I teasingly said, "Name the day; I'm there." He took me seriously; we started planning the next week.

For the past seven years, I have been in that planning stage. I have spent over 300 hours each year preparing curriculum and planning for this month-long excursion to Chicago. I have done it because I have seen how it has affected these students. Nothing in the classroom could compare with the learning that has taken place in this service activity. I have witnessed an interpersonal and social change that has empowered each participant. It has been difficult to pinpoint the exact learning strategy that has occurred, although I do share Hesser's (1995) belief that "faculty are in a position to assess the learning that has taken place when a service-learning component is included in a course" (p. 34). I have seen more than mere learning; I have seen their lives change. I have seen the students' hearts change. This change has come about while they have been in the city, but has been even more evident after these counselors have returned home and have had a chance to reflect upon the experience. Counselors have come to my office and have expressed how their lives and attitudes have been influenced. Many have e-mailed or called years after they attended the program, remarking on how much this experience affected their lives.

To bracket my biases has been difficult. I have been involved as the director of the girls' Urban Studies Program for seven years, yet my goal has been to understand the

counselors' viewpoint of how they perceived this service-learning experience. I have had to keep an open mind.

As the director, I have been seen as a different entity at the camp than at the university. As an instructor at BYU-Idaho, I often have been seen as warm, approachable, and fun. But my role changed in Chicago. To some extent, I have kept a distance from the counselors to focus on the main aspects of camp: counselor safety, the program's integrity, and teaching and learning. My greatest concern has been safety. Student housing has been spread out in about a one-mile radius of the Hyde Park ward church house, a fairly high-crime area. Next, I have worried about the program's integrity. I have concerned myself with how the program runs in areas such as financial needs, productivity, classroom management, field trip arrangements, and accomplishment of the goals the Foundation has set forth. My third area of emphasis has been teaching and learning from both the counselors' and the campers' perspectives.

I have felt much more serious and guarded while I have been in Chicago. I have felt I have a huge responsibility to the university, the Foundation, the counselors, and the campers. Perhaps this has affected my behavior. I understand I have a reputation counselors have passed down from year to year: "Never cross Bergstrom," and "You'll never live it down if you make her mad."

I have put a lot of trust in each counselor. The program's application process has involved answering over 50 written questions, and though over one hundred applications have been picked up each year, less than half that many have been returned. I have done a paper screening before selecting those who have participated in the interview process. From the interviews, I have selected counselors and alternates.

I have considered these counselors the “best of the best.” Of the six years I have directed the program, I have not been disappointed in these students’ performances. After having observed and worked with them, I have come to know their work ethic and loyalty to the program. I often have written letters of recommendation for them for their vocations and graduate schools after our experience in Chicago.

My role as the director has affected my relationship with the campers. Wanting to give full credibility to the counselors, I often have been seen as an authority figure who has been distanced from the camper/counselor relationship. I believe most campers respect me, and a few may even fear me. Although the counselors have had the authority to maintain discipline, I have been the ultimate *heavy* if any real problems have occurred. I feel I have been seen as a constant in the program. While the counselors are new, I have returned every year. I have come back time and again. I know about the campers’ backgrounds and recognize those who return each year. Because I have known the campers, my presence has made them feel more secure as they have met new counselors from year to year who they do not know or trust yet.

I have seen the counselors’ interactions with the campers, and I have been touched by the care and devotion they have shown. The counselors actually have paid several hundred dollars to attend the program, besides tuition, to serve these inner-city girls. The counselors have planned and studied for over 300 hours before leaving. They have ridden a bus for 36 hours, stayed in homes of people they have never met, and walked to and from camp in heat and humidity and sometimes pouring rain. They have scrubbed the church’s kitchen, vacuumed, wiped down bathrooms, emptied trash, dusted and polished furniture, and set up classrooms before and after teaching classes each day. The counselors

have done it pleasantly to serve and to learn. I have been anxious to discover and pinpoint the meaning of this phenomenon of service learning as perceived by the counselors.

Summary

In this chapter, I have discussed the aim of the study. This included the problem statement, purpose of the study, the grand tour question and sub-questions to be addressed, definitions, history of the program, and limitations and delimitations of the study. I addressed the role of the researcher concerning the subject and bracketed this perspective. The next chapter covers procedure, the rationale of the qualitative design, discussion of the historical aspects of phenomenology, and the procedure of Colaizzi's method of data analysis.

Chapter II

Procedure

Rationale for a Qualitative Design

Merriam (1991) indicated that qualitative research is subjective and may be used to interpret or assign meaning to a phenomenon. She claimed that qualitative research makes six assumptions and supports them in the following ways: First, qualitative researchers focus on process over outcomes or products. In this study, the central focus was in understanding the lived experience of service-learning. Second, qualitative researchers are concerned with meaning, more particularly how people deal with and make sense of lived experiences. As the researcher, I interviewed the study participants to understand their meanings of service-learning in the Urban Studies Program experience. Third, the researcher is the primary instrument for data collection and analysis. I was responsible for the interviews and information interpretations in this phenomenon. Fourth, qualitative research normally involves fieldwork. I physically went to the site or setting (Chicago) in order to observe the counselors' behavior in its natural setting. Fifth, qualitative research is descriptive. I used narrative words to portray what counselors learned. Sixth, qualitative research is inductive. As the researcher, I analyzed and interpreted the data to form an understanding of the service-learning phenomenon the Urban Studies Program participants described.

I implemented the qualitative research method of phenomenology to allow for an exploration of the Chicago counselors' interpretations of the service-learning phenomenon. Munhall (1994) stated that phenomenology is "a philosophy, an approach, or perspective to living, learning, and doing research" (p. 3). The phenomenological

researchers' goal was to capture the lived experience, to find meaning that may or may not be known to the person who experienced it, and to describe the phenomenon through the composite narrative. For the qualitative researcher, the only reality was the reality participants involved in the research situations constructed.

Historical Aspects of Phenomenology

Franz Brentano was regarded as the forerunner of the phenomenological movement in the last half of the Nineteenth Century (Spiegelberg, 1984). Brentano's central tenet was the concept of "intentionality," which implied the inseparable connectedness of the human being to the world (van Manen, 1990). His student Carl Stumpf was the founder of experimental phenomenology. The origin of phenomenology is often attributed to Edmund Husserl, another of Brentano's students. Husserl, a German mathematician, formulated the idea of "life-world," the world of lived experiences. His assistant, Martin Heidegger, extended this concept to the idea of "being." Alfred Schutz transformed Husserl's philosophy articulating the essence of phenomenology, into a practical approach for sociology (Creswell, 1998).

Patton (1990) defined phenomenology as "inquiry [which] asks the question, 'What is the structure and essence of the experience of this phenomenon for these people?'" (p. 69). The goal of this research worked well with this definition in trying to understand the Urban Studies Program counselors' experiences. Giorgi (1997) cautioned researchers to be prepared for an investigation that is greater in both depth and breadth than the offered description implied. He suggested information be viewed as only "the tip of the iceberg" (p. 21).

Phenomenology can be understood as a research lens, which, when looked through, aids in understanding the meaning or essence of a person's experience: "It is snapping a picture that stops action in a particular time and context and presents a photograph in the form of a written text for the reader to glimpse the same experience" (Hug, 1998, p. 207). But, the written text or photograph was not the experience itself – just evidence of it.

Phenomenology, as Moustakas (1994) defined it, includes the interrelationship between the context (or environment) and individuals, which constitutes an experience. He said, "In accordance with phenomenological principles, scientific investigation is valid when the knowledge sought is arrived at through descriptions that make possible an understanding of the meanings and essences of experience" (p. 84). The interrelationship yielded certain perceptions or perspectives of the experience.

Colaizzi's (1978) method of data analysis for phenomenology uses in-depth interviews with people who have experienced the phenomenon. Though this method was lengthy, it allowed the researcher to employ both verbal and nonverbal data. Gathering information in this way encouraged participants to use interpersonal skills to articulate their experiences (LoBiondo-Wood & Haber, 1990).

Data Analysis

In accordance with Colaizzi's phenomenology data analysis model (1978) the following activities were implemented:

1. The researcher read and reread the transcribed-word-for-word interviews to make sense of them and acquire a feel for each description.

2. The researcher extracted significant statements, which pertained directly to the proposed phenomenon, from the descriptions.
3. The researcher formulated meanings after analyzing each significant statement. The researcher again reread the original protocols to assure the original description was portrayed in the extracted significant statement meanings.
4. The researcher organized the formulated meanings into clusters, which allowed themes to emerge. The researcher again referred to the original protocol for validation, being cognizant of repetitive themes and discrepancies.
5. The researcher integrated themes into an exhaustive description. The researcher also referred the theme clusters back to the original protocols to validate them.
6. The researcher made a concise statement of the exhaustive description and provided a fundamental statement of identification.
7. The researcher presented a concise statement of the exhaustive description to the original participants of the study in order to verify the statement. Colaizzi (1978) suggested validating the information by asking the subject, “What aspects of your experience have I omitted?” (p. 62).

Summary

This chapter presented the study’s methodology. Colaizzi (1978) developed the specific phenomenological method used in this study, which allowed for a description of the lived experience of service-learning. Colaizzi outlined the method in seven specific steps, which were discussed in relation to this specific inquiry.

The next chapter discusses the studies theoretical sensitivity with the literature review of service-learning, including its history, terminology, definition, components, influence, and value.

CHAPTER III

Theoretical Sensitivity

Literature Review

This chapter will summarize service-learning research, define the term “service-learning,” and describe its influence and value on individuals involved. The literature review, for qualitative research is especially necessary to position the study and ground it within the literature (Creswell, 1990). The purpose of this chapter is to utilize the literature to develop the greater theoretical sensitivity for the phenomenon of service-learning. Researchers should use a number of sources to develop theoretical sensitivity. Strauss and Corbin (1990) stated that information researched “sensitizes you to what is going on with the phenomenon you are studying” (p. 42). It is important to understand this background and sensitivity to base the information studied on theory rather than researcher manipulation.

The goal for this chapter is to find the *happy medium* in becoming sensitive theoretically to the background of the literature without allowing the literature to manipulate the findings of the study. Roger Scott (2000) characterized this critical balance:

The phenomenological researcher, as well as any qualitative researcher, walks a fine line between knowing too little to successfully conduct a study and knowing too much. Knowing too little leads to failures in appropriately circumscribing the study and allows flaws and weaknesses to be introduced into the structure of the design. Knowing too much—especially about the phenomenon being too investigated—can produce a description of the phenomenon’s essential structure that conforms more to the investigator’s understanding than the participants’ and discovers nothing new. (p. 37)

Service-Learning History

Service-learning is not a new concept. Thomas Likona (1991) believed doing good things for others increased a person's desire to serve.

When people love the good, they take pleasure in doing good. They have a morality of desire, not just a morality of duty. This capacity to find fulfillment in service is not limited to saints; it's part of the moral potential of ordinary people, even children. That potential is being developed through programs like peer tutoring and community service in schools all across the country. (p. 60)

At the founding of Harvard College in 1636, people assumed Harvard education would prepare students to serve as well as to lead society. The first American college, founded over 300 years ago, believed, "Higher education viewed the development of student character and the transmission of the values supporting that character as an essential responsibility of faculty and administration" (Wingspread Group on Higher Education, 1993, p. 4). Linking of service to learning started in early colleges and has continued to grow, especially throughout this century. John Dewey advocated that a school is a democratic institution and, thus, should be a place where service and participatory citizenship are the norm (Stanton, Giles, & Cruz, 1999).

The Term "Service-learning"

Oak Ridge Associated Universities in east Tennessee used the phrase "service-learning" in 1966-67 to describe one of their projects. Atlanta held a service-learning conference in 1968, which focused on service, and in 1969 the conference linked service and learning. The Southern Regional Education Board, U.S. Department of Health, Education and Welfare, City of Atlanta, Atlanta Urban Corps, Peace Corps, and VISTA sponsored this conference. Throughout the 1970s experiential learning programs became very popular, and the 1971 White House Conference on youth reported calls linking

service and learning. The National Center for Service-learning published *Synergist*, a journal promoting service and learning, in 1979 (Sigmon, 1998). A group of college and university presidents established Campus Compact in the mid-1980s to promote student public service. Their primary focus is now the development of service-learning curriculum. There are literally thousands of service-learning programs currently practiced throughout the nation (Gelmon, Holland, Driscoll, Spring, & Kerrigan, 2001).

Service-learning Defined

A search of the literature showed us that in 1990 Jane Kendall, former executive director of the National Society for Experiential Education, wrote in *Combining Service With Learning: An Introduction* that she found over 147 terms of service-learning, and there are probably even more today (Eyler & Giles, 1999). Robert Rhodes (1997) offered this definition: “Service-learning combines community service with a learning component and in the collegiate context, typically is supervised by a faculty member or a student affairs professional and often carries with it academic credit” (p. 5). Forman and Wilkenson (1997) supported Rhodes definition with, “Service-learning is a pedagogy that fosters the development of skills and knowledge needed for participation in public life” (p. 278).

Currently, service-learning is a pedagogy that helps students formulate new ideas as they contribute to their community. Barbara Jacoby (1996) defined the term this way: “Service-learning is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development” (p. 5). Robinson and Barnett (1996) stated that service-learning is an instructional method “integrates

community service with academic instruction as it focuses on critical, reflective thinking and civic responsibility” p.1).

Components of Effective Service-learning

Robert Sigmon (1998) declared that there are three principles for service learning:

1. Those being served control the service(s) provided.
2. Those being served become better able to serve.
3. Those who serve are also learners and have significant control over what they expect to learn.

Burns (1998) identified four components in assessing service learning programs. These are assessing needs of the community, and identify the learner outcome. Second, service-learning activities implemented with continuous assessment. Third, reflection should be structured into the process. Fourth, opportunities to demonstrate learning, and recognition of achievements should be built into the experience. Burns cautioned that problems occur if there is “inadequate consideration of any one or more of the aforementioned characteristics of effective service-learning programs” (p. 41).

Influence of Service-learning

Researchers describe student outcomes as either cognitive (e.g., theoretical knowledge, critical thinking, problem-solving, or decision-making) or affective (e.g., attitude change in community issues, populations served, service, or personal values) (Gelmon, et al., 2001). “Most of the service-learning research to date has collected psychological data about student outcomes” (Gelmon, et al., 2001, p. 20). These psychological data assessed the internal state of the student. Several studies measured changes in student attitudes toward others (Reeb, Katsuyama, Sammon, & Yoder, 1998;

Ramaley, 1997). Other studies specifically targeted attitude change toward service itself (Astin & Sax, 1998; Cruz & Giles, 2000).

Eyler (2000) suggests that most of the research done over the past years provided information on the influence of service-learning on students' personal and social development; yet, there is little evidence of the cognitive influence this pedagogy had on student learning. Portland State is now trying to close this gap in the literature with a "set of research concepts and measurement strategies" (Gelmon, et al., 2001, p. 21).

Value of Service-learning

Ramaley (1997) stated that expected outcomes of service-learning included good citizenship, leadership development, employability of graduates, enhancement of learning, as well as solutions to complex societal problems, effective approaches to economic and community development and a means to accomplish a campus mission of service to society. Isaacson, Dorries, and Brown (2001) stated, "Service-learning makes textbook and lecture material more real, more concrete. Service projects combine your experiences with learning course content in a purposeful way" (p. 21). They also added, "Service-learning offers the chance to enter new situations and stretch our capabilities" (p. 8). Eyler and Giles (1999), researchers and authors of *Where's the Learning in Service-Learning*, pointed out, "Experience enhances understanding; understanding leads to more effective action. Both learning and service gain value and are transformed when combined in the specific types of activities we call service-learning" (p. 8). Cruz and Giles (2000) conducted surveys with service-learning college students and found the "studies reported satisfaction with student participants, a sense that service-learning provides useful service

in communities and the perception that service-learning enhanced community-university relations” (p. 29).

Janet Eyler (2000) noted, “Service-learning, which, at its best, allows students to confront issues and problems in complex natural contexts, appears to be ideally suited to help students develop a deeper understanding of subject matter, a practical knowledge of how community decision-making processes work, and strategies for transferring knowledge and problem solving skills to new situations” (p. 12). Rosenberg (2000) summed up its value in the statements: “Service-learning combines community work with classroom instruction, emphasizing reflection as well as action. It empowers students by making them responsible in a real-world context while giving them the support, encouragement, information, and skills to be effective” (p. 8).

Summary

This chapter introduced theoretical sensitivity through the literature review of service-learning, including the history, the term “service-learning,” the definition, and the components needed in service-learning. This chapter summarized the influence and value of service-learning according to the literature. The next chapter discovers the essence of the service-learning experience through Colaizzi’s method of data analysis.

CHAPTER IV

Discovering the Essence

Introduction

When we drove through the projects we saw the little kids walking around. I remember one girl told me a story about one of the boys that got shot, cut up, and put in a trash bag. You know she saw the kid get shot. Stories like that and seeing things, actually seeing it, and not just reading about it, made me realize, this is reality, this is life for people in a lot of places. For me, that was so eye opening, and it has changed my life forever.

Chicago Counselor

Shumer (2000) stated that one cannot get a true sense of the technical and artistic qualities involved in this pedagogy of service-learning unless those involved expressed the service-learning stories, insights, and reflections. Discovering the essence of service-learning came through understanding the stories and unlocking the meaning from the counselors' viewpoint of their experiences. Shumer (2000) continued, "While adhering to a sense of rigor that will ensure validity, we need to be able to tell, in detail, the story of service-learning as it plays out in the lives of students" (p. 79).

It was important to understand what happened and how it happened to those engaged in the experience, as well as their interpretation of it. Shumer (2000) said, "It is eventually the stories about the lives of those who participate in service-learning that will ultimately provide the substantive data that makes the case about its value and effectiveness as both a philosophy and a method" (p. 81).

Using Colaizzi's method of analysis, the counselors' stories provided the means for discovering the essence of service-learning. This chapter includes the interpretation of assignments, journal excerpts and portions of actual interviews, which introduce and further the discovery of the essence of service-learning from the counselors' viewpoints.

Interview Process

Number of Participants

Munhall (1994) reported that there was simply no magic number of participants. Colaizzi (1978) stated that the number of participants depends on several factors that must be tried out in each research project, but he offered little additional insight into what those factors might be. Creswell (1998) prescribed a range of 1 to 325 participants in qualitative studies, but mentioned that in phenomenology the smaller sample sizes are more manageable. In fact, Creswell seemed to suggest that 10 participants would probably be adequate for a phenomenological study. I selected 11 participants because the program has been in existence for 11 years, providing one representative for each year. I felt this provided a good cross-sectional analysis. According to Weirisma (2000), a cross-sectional design involves data collection at one point in time from a sample, or more than one sample, representing two or more populations. This study used 11 sample interviews to represent the program's 11 years, and, thus, 11 different populations.

Lincoln and Guba (1985) suggested that qualitative interviewing that includes: a) deciding whom to interview, b) preparing for the interview, c) planning initial moves, d) pacing the interview and keeping it productive, e) and terminating the interview and gaining closure (p. 270). They also reported the importance of being able to flow with wherever the interview goes: "Maintenance of flexibility so the

interviewer can follow up promising leads or return to earlier points that seem to require fuller development is essential” (p. 270).

Marshall and Rossman (1999) reported, “Qualitative in-depth interviews are much more like conversations than formal events with predetermined response categories” (p. 108). They also mentioned, “Interviewers should have superb listening skills and be skillful at personal interaction, question framing, and gentle probing for elaboration” (p. 110). Creswell (1998) added, “Asking appropriate questions and relying on informants to discuss the meaning of their experiences requires patience and skill on the part of the researcher” (p. 130). As the researcher, I provided the participants with enough time to form clear answers to the questions. This allowed the participants to discuss the meaning of their experiences without being rushed.

Munhall (1994) suggested that listening is an art, and silence is very important: “Both the researcher and the participant can gain reflection about the experience” (p. 90). Colaizzi (1978) stated that when researchers listen to the participant, they should use what Colaizzi termed as imaginative listening. He says, “The researcher listens to him with more than just his ears; he must listen with the totality of his being and with the entirety of his personality” (p. 64).

Selection of Participants

Participants were selected from those BYU-Idaho counselors who took part in the Urban Studies Program. As stated, I selected one student from each of the 11 years the program has been in existence. Dr. Stephen Stokes, the former girls’ Urban Studies Program director, helped select students from the years 1993-1997. As the researcher and current director of the program, I selected students from 1998-2003. We made each

selection according to the counselors' availability in time and location to the researcher, paying attention to both desire to participate in the study and verbal skills. I included in the research all of the selected counselors who agreed to participate. They voluntarily participated in the study, knowing that I would protect their identity by referring to them as "Chicago Counselor" and not by their actual names. I treated participants with utmost respect with concern for their well being above the research itself to make the relationship between the participant and researcher one of trust of data and mutual respect for each other. (Munhall, 1994)

Data Collection

After the selection process, I interviewed the counselors. Each interview, conducted without disturbances, lasted less than one hour and was audio taped. We discussed the consent form (see Appendix A) and signed it prior to each interview. Colaizzi (1978) recommended using one open-ended question that would lend to a descriptive narrative of the phenomenon. To begin the interview, I asked the participant, "How would you describe the service-learning experience you had while participating in the Urban Studies Program in Chicago?" After the description of the experience, I asked, "Is there anything else you can remember about the experience?"

Though my focus was research data, I found each interview offered a warm and tender experience. As I interviewed the counselors I knew, I found I was transported to that particular year. I identified with the feelings they portrayed, understood the emotion, and visualized the situation. I pictured in my mind the experiences they discussed, saw the campers they were describing, and understood the depth of their feelings.

It was different with the counselors who attended before I was in charge. I was more apprehensive about interviewing them, however, with each counselor, I felt an immediate closeness or bond to them because we underwent similar experiences. Though I could not identify their specific year, I related closely to their experiences and easily visualized the location and the people we knew.

Data Analysis

Transcripts

The first step in Colaizzi's method of analysis was to make a written transcription verbatim of each interview. It was through this step that I tried to more fully understand the participants' lived experiences. I meticulously read and reread this written material so that I could arrive at a proper understanding of how the participants viewed their Urban Studies experience.

The words and meanings of the experience were endearing to me. I read these transcripts enough that I could quote several phrases in them word for word. I listened to the tapes so often that I could hear the counselors' voices as I read them. I often got emotional as I read the interviews, even though I read them over and over. Though I noted the differences in each counselor's perceptions and personalities, I saw the similarities in their descriptions of this experience. Although their different personalities came through as they gave examples, they were very similar in how they felt about the Urban Studies Program.

Extracting Significant Statements

The second step in Colaizzi's method of analysis calls for the extraction of significant statements or phrases from the interview that are important to the researcher

and that are relevant to the phenomenon. Each statement I extracted related to the study of service-learning and held equal value in the material analysis. Examples of significant statements included:

- “I realized there are problems here, and there are people I can help here.”
- “This was one of my first biggest ‘ah hah’ experiences that I realized that sometimes what you think is best for someone isn’t what is best for them.”
- “If you don’t care who gets the credit, you can do so much more.”
- “They were the ones that changed us because they had so much to teach us about how the world was and how we were.”
- “The other students I worked with were fabulous; they were so much fun.”
- “You smile and think to yourself, ‘[I] know I made a difference.’”

From the 11 transcripts, I extracted 123 significant statements, which I entered into the computer and placed on index cards. The data could be observed on screen, by scrolling down or in my hands where all could be seen at once.

Because there were so many significant statements, I had to be very cautious to ensure that the significant statements were actually about the studied phenomenon. Some statements were significant to me, but were not necessarily about service-learning. Statements about certain campers or a conversation between counselors or even private jokes were not necessarily about service-learning, but they were significant statements. I had to read carefully to pull out service-learning statements rather than statements meaningful only to my experience as the director.

Formulating Meanings

The third step in Colaizzi's method of data analysis prescribes the formulation of meanings for each significant statement. Moustakas (1994) stated that this is the development of the structural description or "how" the participants experience the phenomenon. Colaizzi (1978) observed that this is the most difficult step because the formulated meanings need to reflect the statements underlying information without distorting the original description. After reading and rereading the significant statements, I wrote their meanings, according to what the participants meant on the back of the note card on which I had written the original significant statement. I then inserted this formulated meaning into the interview transcription to make sure I did not change the original intent. Examples of significant statements and interpretive meanings include:

- Statement – "I was so impressed with her dedication and her desire to live life to its fullest. It really made me want to take better advantage of my life."

Interpretive meaning – Seeing others' challenges made me want to improve.

- Statement – "I honestly believe that every decision I have made was because I fell in love with the program [and] the kids, reaching out to kids with different backgrounds."

Interpretive meaning – My future decisions were influenced by this experience.

I agree that this is Colaizzi's most difficult step. I kept wondering whether I had given each statement the appropriate meaning. I would rephrase, scrutinize, and then reread the original transcript to see if the meaning was correct in my perceptions as well as the participant's. I had to be confident in this rigorous task in order to show my expertise as the researcher.

Theme Clusters

Colaizzi's fourth step requires the grouping of the formulated meanings into clusters that represent the same themes. This task involved rereading each of the formulated meanings on the note cards and assembling them according to a similar categories or themes. I referred each of the eight themes that emerged from the formulated meanings to the original transcripts for validation purposes.

I positioned all 123 cards on my living room floor. Reading the interpreted meaning, I categorized each card, placing it with its appropriate theme. Though there were distinct themes, many of them seemed to flow into each other in one way or another. I found each card's theme as I went back to the original transcript to follow the participants' discussion.

The following paragraphs introduce and discuss each of these theme clusters. Each theme statement is illustrated by actual journal entries, assignments, and statements made in the interviews as well as findings from serving-learning literature. Appendix B-I contains a full description of the themes, significant statements, and their formulated meanings. The themes are: leadership, teamwork, developing interpersonal skills (trust and love), reciprocity: learning from each other, self-introspection: appreciating and comparing situations, gaining a new perspective: understanding diversity, strengthening a desire to serve and work, and strengthening a desire to make a difference.

Theme Number One: Leadership

Before Chicago I felt like I was a semi-leader; I was able to stand up and lead a group of people but only as long as I knew that they thought it was okay. So really, I wasn't a true leader at all. I was a follow-the-crowd leader. I realized in Chicago

that I could stand up and be some sort of a leader; my confidence grew more. I was and am learning to be a better leader; I really think that I am capable of being a great stand-alone leader once I have time to practice and gain more confidence.

Chicago Counselor

Many counselors identified the development of leadership skills as an important outcome of their service-learning experience. Each counselor had the opportunity to be a director for a day and lead several classes throughout the inner-city experience. This leadership theme is clearly reflected in the service-learning literature. For example, “Service-learning is also about leadership development as well as traditional information and skill acquisition” (Eyler & Giles, 1999, p. 10). Astin and Sax (1998) added, “Participation in service activities during the undergraduate years is also positively associated with the opportunities provided by the college for developing leadership skills” (p. 259). Isaacson, Dorries, and Brown (2001) gave the description of leadership when they said, “Service provides a chance to practice sharing your knowledge and experience for the benefit of others. That’s leadership” (p. 21).

Counselors described responsibility as part of leadership. One counselor described, “I learned a lot about leadership being in charge of the counselors. I was also in charge of teaching the campers several projects. I learned how to lead.” Another counselor recalled that at times campers taught leadership through their responsibilities:

These girls have less than optimal home conditions but they live through it and are stronger because of it. Sometimes the only person you can count on is yourself
You just have to be willing to take that responsibility. and do whatever it takes.

Chicago Counselor

As the counselors came to understand the meaning of service-learning they sought out responsibilities, values, and leadership opportunities. This finding is consistent with Rubin's (2001) admonition to faculty about the use of service-learning to teach leadership in higher education:

Professors who are teaching a service-learning class should think broadly about student learning outcomes and consider the opportunity to teach values and commitments that might not typically be included in their discipline. One of the primary purposes of higher education, after all, is to train tomorrow's leaders and to instill in students a lifelong commitment to service, civic responsibility, and making a difference in the societal issues that relate to their communities and future work. (p. 18)

Theme Number Two: Teamwork

Arriving at the church meant work, but it wasn't work I or any of the counselors dreaded. For the first time in my life, I learned what teamwork was, and for the first time in my life, I actually saw everyone pulling together as we set up for camp. I learned from those two to three hours that we must pull our own weight and be active and aware of what is going on. Because all of us were doing that, set-up went smoothly, without any gripes or complaints. That was, again, another first in my life. I have never been involved in something where everyone worked together with the same goal and same intensity. It was great.

Chicago Counselor

Moore (2000) said one of the goals of service learning and experiential learning is to develop skills through the ability to work effectively and communicate in groups. Teamwork is a vital component in group dynamics. A counselor commented on what she learned about teamwork while serving in Chicago:

I loved every counselor on the team. I learned something great from each one of them. It is interesting to me how close I got to these people who I really only knew for about six weeks. But we shared the same goals and responsibilities, and I think that tied us together quickly.

Chicago Counselor

According to Isaacson, Dorries, and Brown's research (2001), service-learning builds teamwork skills through effective group communication in projects. Eyler and Giles (1999) addressed teamwork as the measurement of several elements of personal and interpersonal skills. It is important that members of the serving-learning team work together. As Rubin explains:

Each partner must understand and appreciate the perspectives, needs, and especially, contributions of the other. There is no place for arrogant attitudes on the part of faculty members or students. Instead, everyone must recognize and respect the significant contributions of all partners as co educators. (Rubin, 2001, p. 20)

Part of a good service-learning experience has this emphasis on mutual respect among students, faculty, and community partners. As one counselor described her teamwork experience:

I learned this year that Chicago is more than fitting into a crowd. It is working together for a group of girls each counselor would sacrifice anything for. It is supporting each other when we need somebody to lean on. And it loves each other when times get tough. Through all that, any group of counselors, no matter how different, can come together in a common cause of good and be bonded together forever. I had my share of trials with the counselors this year, but I have never learned so much about communication and problem solving in my entire life.

Chicago Counselor

Theme Number Three: Developing Interpersonal Skills (Love and Trust)

The experiences in Chicago are ones not many people have and are different for all those who experience them. Something happens there that I don't think can ever happen again or can happen the same way at any other place. However, there is only one way I can think to describe it: love. In three weeks, you love and appreciate 35 campers you've never before met and 13 other counselors and a director you hardly knew before; this is a love for about 50 people in a very short period of time. Never in my life have I had that much influx of love at one time. I think that's the change that comes over people on this trip. When you love and are loved by so many people almost over night, things change in your life.

Chicago Counselor

Counselors' meanings of their service-learning experience brought about a third theme, interpersonal skills of trust and love. Their comments about their experience made this theme evident. Isaacson, Dorries, & Brown's (2001) book, *Service Learning in Communication Studies* said participants in service-learning could provide "useful information and skills, attention through individual care, excitement and friendship. For young people, you can offer support, help them set goals, and provide a role model of socially successful adults. Student volunteers often mentor others, especially when they work with children, teenagers, and immigrants" (p. 21). The Urban Studies Program counselors witnessed many of these aspects in their lives while serving in the inner city. Cantor (1995) suggested that through experiential learning, participants could attain such skills as "interpersonal loyalty and intimacy, empathy, tolerance and respect for others,

and a sense of self in a society” (p. 19). In addition to these skills, the program emulated trust. A counselor mentioned:

The girls at first come and they aren't sure if they trust us or not. We try so hard to smile and get them to trust us. But I think they just trust us because they know that we love them and we care about them.

Chicago Counselor

Eyler and Giles (1999), who interviewed and surveyed several college students in service-learning settings, expressed the importance of interpersonal skills of trust and love. Their findings correlated with the information found in the Urban Studies interviews.

They said:

The learning we saw in our service-learning students was deeper than merely acquiring and spitting back a series of facts about a subject; it engaged our students' hearts as well as their heads and helped them understand the complexity of what they were studying. It also provided opportunities to apply what they learned and think critically about assumptions they had never questioned before. (p. xiv)

These authors went on to state, “Service-learning connects students and their peers, students and their community partners, and students and their faculty. It connects college and community, experience and analysis, feeling and thinking, now and future. Effective programs maximize these connections” (p. 183). Many counselors believed the Urban Studies Program was an effective program that maximized these connections, and these connections, when learned in such a program, are grown and utilized in future life. One counselor's reflection showed this connection:

The most rewarding part is seeing the girls remember how to smile. When they first come to camp, their smiles are hidden by layers of uncertainty, heartache, trial and fear. After a few days of camp, they start to ‘remember’ what it is like to be

able to smile and laugh. By the time camp is over, some of the most serious girls are nothing but ‘giggle balls.’ I love that!

Chicago Counselor

Eyler and Giles (1999) continued: “The interpersonal skills developed during service-learning are outcomes that will be integral to the learning they are likely to do in their future work and community settings” (p. 15). It was important to trust and to express love appropriately. These and other interpersonal skills were necessary for people to learn and practice. Campers taught interpersonal skills concerning attitude and accepting life to the counselors. A counselor remembered:

The campers all taught me something different. They taught me to not stress the small stuff; life will continue to go on even if an activity doesn’t go exactly as planned or your shirt doesn’t match your pants or shoes. Enjoy life for what it is. Sometimes we are not able to go and do everything that we want to do, or expect that we should be able to do but just enjoy whatever it is you end up doing, and it might even be better than what was originally planned.

Chicago Counselor

Theme Number Four: Reciprocity: Learning From Each Other

They come to us with attitude and trials, and we teach them kindness, love, and hope. As they catch on, the campers change, and in a miraculous way the campers change the counselors until the counselors are truly living what they are teaching, and then the complete purpose of camp has been fulfilled, and everyone’s lives have changed for the better through following one good example after another.

Chicago Counselor

The counselors expressed they learned as much or more than they taught the campers. Cruz and Giles (2000) stated that reciprocity is a fundamental principle of exemplary service-learning practice. It is important that both parties benefit from a service-learning experience. One counselor agreed with this statement:

I don't think I can even begin to explain how much the campers helped me. They brought out the best in me with their love and acceptance. They taught me gratitude with their appreciation of the small things.

Chicago Counselor

Porter and Monard (2001) added credence to this information stating, "Reciprocity is a tenet and a prerequisite of effective service-learning programs. As practitioners, we nurture mutuality by fostering respect and collaboration between community partners and service providers" (p. 5). The reciprocal relationship discovered in the essence of service-learning in the Urban Studies Program made this respect and collaboration evident. One counselor said:

These girls don't need us as much as we need them. We try to teach them so many things but I'm not sure if anything they learn from us ever really sinks in or changes their life forever but they sure change ours. And even if we don't teach them any certain principle, I think we teach them service and love through our examples and that image is something that I think they will keep with them.

Chicago Counselor

Stanton (1990) mentioned that reciprocity is a key element in service-learning and it helps to justify the enriching of education.

It is an expression of values---service to others, community development and empowerment, reciprocal learning---which determines the purpose, nature and

process of social and educational exchange between learners (students) and the people they serve, and between experiential education programs and the community organizations with which they work. (p. 67)

As Stanton discussed, these values are evident in the counselors' meanings of service-learning. Another counselor identified the reciprocity between counselors and campers:

They were as much of an influence of good on us as we were on them, if we were any influence at all. They were the ones that just changed us because they had so much to teach us about how the world was, and how we were. We got to see ourselves in someone else's eyes.

Chicago Counselor

Theme Number Five: Self-Introspection: Appreciating and Comparing Situations

There were so many things that happened while I was in Chicago that will forever have an influence on my life. I went to Chicago with a mind full of worries about finding a job, money, and boys. I had spent the weeks prior to leaving thinking about all of the little campers I would be working with, but I also couldn't shake the loneliness and stress that I was feeling. But meeting and falling in love with those little girls made me forget about all of that. Not only was it the fact that their personalities of sunshine filled me up, it was also the comparison of my problems to their problems. It seriously put things into perspective for me.

Chicago Counselor

Several counselors talked about themes of self-introspection, appreciation, and comparison of problems in their interviews. The literature supports this theme: "Service-learning represents a powerful vehicle for enhancing student development during the

undergraduate years, while simultaneously fulfilling a basic institutional mission of providing service to the community” (Astin & Sax, 1998, p. 262). Student development related with understanding self and those that surround you was an outcome realized by the Chicago counselors. Authors Isaacson, Dorries, and Brown (2001) stated that participants could gain personal insight and awareness of others through a service-learning experience. One counselor related, “I learned not to be so selfish and get caught up in all my problems because there’s all these people that have so many bigger problems.” Another mentioned, “I realized I could see my faults that maybe I could improve upon. I think it was a starting ground for me to work and make myself better.” Another counselor stated, “I didn’t learn how to love unselfishly in Chicago; I learned that I loved selfishly and realized I needed to learn how to love unselfishly. It was there I realized what I needed to change.” Another counselor added:

I have, by far, learned more about myself from this experience than anything else. This self-actualization allowed me greater insight into both my strengths and weaknesses. This program not only allowed me to travel, make life-long friends and do a little service, but it has been more influential in developing my identity than any other activity I’ve ever done.

Chicago Counselor

The findings of Isaacson, Dorries, and Brown (2001) add to this theme: “Helping people tends to increase awareness of, and appreciation of, others and their concerns. A college education should be more than training for a job. It should help you become a better human being. Service-learning helps make this part of your education possible”

(p. 22). Counselors could view the difficult situations the campers were involved in and became more grateful for their own lives. A counselor stated:

We also learned about the school systems, the teachers, and the violence and how hard it is to learn there. I think I learned to be grateful for things I had, the family I came from, the background I had, and the decisions I had made through the role models I had.

Chicago Counselor

Isaacson, Dorries, and Brown (2001) observed: “They learn about the lives of people who they serve and have a better understanding of the problems of their community” (p. 21). A counselor summarized her comparison of problems in this statement:

These girls go through so much more than I do. What do I have to worry about? They worry about where their next meal is going to come from and a lot of these girls are abused often and they still have so much faith that things are going to be fine.

Chicago Counselor

Theme Number Six: Gaining a New Perspective: Understanding Diversity

The most important thing I learned is culture and race do not define a person. I have never considered myself a prejudice person, but when I have never associated with others from another race, it is hard not to have some prejudgments. Now those are gone, and I have a greater love for people.

Chicago Counselor

One of the program's highlights was the chance for students to gain a new perspective and to understand the diversity of this nation and world. Eyster and Giles (1999) described this new perspective when they said, "For many students their first strong interest in service-learning projects develops when they get to know someone whose life differs dramatically from their own" (p.15). Keith (1994) stated that in an urban setting there is even greater benefit to service-learning opportunities with widely different ethnic and cultural groups. A counselor described these concepts about the urban setting and understanding diversity:

It definitely changes the way I see the world, because I know I can go out and serve in a different way. I see people here and their different needs. I am also not so afraid of the city. I am not afraid to go into the city and to learn about races.

Chicago Counselor

"It is absolutely crucial that race be addressed in service-learning courses and especially in service-learning courses where mostly white students perform service among mostly people of color" (Green, 2001, p.18). Green mentioned that well-intentioned Caucasians, both students and faculty, must learn racial awareness and learn how this affects class. Counselor's perceptions made these concepts more evident:

I knew that I didn't feel that way against people of different races. But it was good to know that just because I am white, it doesn't mean I have to be racist, or just because someone is black doesn't mean they have to be racist against someone who is white. It is just mutual. We see differences and sometimes we have a hard time because of those differences.

Chicago Counselor

Isaacson, Dorries, and Brown (2001) discussed the importance of stretching people's understanding of others. "Leaving our comfort zone almost always enlarges our knowledge and understanding of the world. College is about growth; from service-learning we often have to reach beyond our previous boundaries" (p. 21). A counselor discussed the diversity of the group when she said, "As a group, we were very close. We loved being around each other. We saw each other's differences and valued one another for those differences." Another added, "We are all different; we were thrown into the pot, and by the end, we all came out friends."

Researchers in service-learning, Moely, Mercer, Ilustre, Miron, and McFarland (2002), found that students reduced stereotyping and had greater understanding of other cultures when involved in a service-learning project. Isaacson, Dorries, and Brown (2001) added, "Performing service gives you an opportunity to reflect on yourself as a person and respond to life's challenges. Your ability to handle strange situations, to deal with diverse people, and to accomplish tasks results from a committed service placement. These personal attributes make you better equipped in every aspect of your life" (p. 8). This literature reflects one counselor's experience:

I think the main concepts for me were learning from others, learning from other's challenges, learning from the cultural differences, behaviors that are brought about by certain choices parents had made with these kids. The suffering it brings on, poverty, prejudices, diversity, different cultural backgrounds were probably the highlights as far as the learning goes.

Chicago Counselor

Eyler and Giles (1999) stated, “At the heart of the diversity movement in higher education has been the assumption that when people work with those who are different from themselves, the personal friendships that are created will lead to other positive gains for people and communities” (p. 26). These authors continued, “One of the consistent outcomes of serve-learning is the reduction of negative stereotypes and the increase in tolerance for diversity. Even in service experiences of limited duration, students report, often with surprise, that the people they worked with were very different from their expectations” (p. 29). This counselor’s report substantiated the literature findings:

It was so good for me to work with these little girls of different races and different backgrounds and cultures because I learned that I loved them, I learned that their race wasn’t important to me, but I could appreciate them for themselves.

Chicago Counselor

Theme Number Seven: Strengthening Desire to Serve and Work in the Field

I have been continually perplexed with the problems of the world and the lack for good solutions. But as I worked with these girls and saw the different situations within the juvenile delinquent center, I am convinced that the solutions to the problems are strengthening the families. I have committed myself to becoming an advocate for families.

Chicago Counselor

Service-learning can play a significant role in developing future professionals (Gelmon, Holland, Shinnomon, & Connors, 1998; Vernon & Ward, 1999). Garth (1999) stated the need for “nurturing students to aspire not just for jobs but also for meaningful

careers that can contribute to society, not just for knowledge of civics but also for sustained involvement in responsible and active citizenship. This intent is that graduates should find a moral imperative in improving their world” (p. 9). One counselor said of the program:

I feel like in that way, it affected me and gave me a stronger desire to want to improve society, help in the community, in whatever role I had, and with whatever power I had in that position. I guess it’s just touched my life.

Chicago Counselor

“The practical value of service participation is further revealed in the positive effects observed for preparation for future careers” (Astin & Sax, 1998, p. 259).

Counselors who have changed majors, or are currently in a career, made this statement evident. A counselor stated, “I am an advocate of service-learning because I have tried to involve it in my program. That’s how I got my job. I got my job because of service-learning and my volunteer work.” Moely, et, al., (2002) found that “The CASQ [Civic Attitude and Skills Questionnaire] scales are consistent with a summary by Eyler and Giles (1999), who indicated that engaging in a service experience is related to increases in commitment to service and public work” (p. 24). The counselors expressed how the service-learning experience influenced their future decisions. One commented:

You see a lot of people and a lot of different situations. Definitely, the experience has had a tremendous impact on me. I still remember it very well. That’s what helped me decide what to do with my life, to work with children, teenagers, and family.

Chicago Counselor

Isaacson, Dorries, and Brown (2001) said, “Through service-learning, students gain skills, experience, and confidence in their abilities and skills. Not only do they gain skills, [but] they also gain the ability to demonstrate those skills to prospective employers” (p. 7). Later in their professional lives, they demonstrated many of these skills. One counselor expressed how this influenced her career after Urban Studies:

I was in the journalism field, and, so, I went on to become a reporter. In the time I spent reporting, one of my biggest interests was social problems. As a reporter, you aren’t biased, you aren’t supposed to have any agenda, but one thing it did make me want to do is to find those social problems and ‘expose them,’ if you will, and, hopefully, make a difference in society that way and, hopefully, let people know this was a problem and hopefully, it would be addressed.

Chicago Counselor

Theme Number Eight: Strengthening Desire to Make a Difference

I remember leaving them and hoping and praying that what I had done there during my short time had made a difference in their lives and in their future . . . more in their future and in the choices they would make, the way they would feel about themselves, the inner worth they had.

Chicago Counselor

Eyler and Giles (1999), authors of *Where’s the Learning in Service-Learning?*, summarized their research: “Service-learning makes a difference, and within the group who experience these programs, higher-quality service-learning makes a bigger difference” (p. xvii). I have heard several times that counselors went to Chicago so they

could “make a difference” in someone’s life. Astin & Sax (1998) stated, “Helping other people is the most common reason of service participants” (p. 254).

Seeing campers’ situations and locations gave counselors new insights about the campers and what they could do for them. One counselor mentioned:

We also toured, as counselors, the projects and places where some of them came from, there on the south side of Chicago. So we kind of knew that the future was dim for some of these girls and it gave us the perspective that we wanted to do all we could for these girls during the short time with them.

Chicago Counselor

Reeb, Katsuyama, Sammon and Yoder (1998) showed a marked difference between service learning participants and non-participants in the area of “making a difference.” Participants in service activities “become less inclined to feel that individuals have little power to change society” (Astin & Sax, 1998, p. 256). Those who participated in service-learning felt they could influence others and society.

A counselor commented, “You smile and think to yourself, I made a little difference, I made a little difference once for three weeks in Chicago. You look at people differently.” Another counselor mentioned about the Chicago program, “Sometimes you think that you might have made a difference. I am into a profession that doesn’t make much money, but I do hope that I can really reach out and really make a difference.”

Boyer (1990) added about service-learning, “We proceed then with the conviction that if a balance can be struck between individual interest and shared concerns, a strong learning community will result” (p. 64). Astin and Sax (1998) verified this learning community concept in their quantitative study where they found, “The most remarkable

finding of this longitudinal study was that all 35 student outcome measures were favorably influenced by service participation” (p. 255).

Robert Coles (1994) wrote in the *Chronicle of Higher Education* about a service-learning experience with which the Urban Studies Chicago counselors’ could easily identify:

As the weeks passed, that student began to see that she could make a difference in the lives of certain children. A word from her, even a nod or a shake of the head, had a decided effect on boys and girls hungry not only for food but also for moral direction. She and other students then faced a different dilemma: how best to prepare themselves (intellectually, psychologically, through moral introspection) for the responsibilities, that go with being a personal example to others, a guide or mentor. (p. A-6)

That was an outside example, but it helped to validate the meaning of service-learning of making a difference in other’s lives. The following was another example of how this experience influenced the Chicago counselors:

It is this experience that has and will continue to touch every aspect of my life. Chicago has molded me into a stronger and more compassionate person, it has taught me more about what life really is and has shown me who I really can be. I honestly didn’t know what to expect going into this situation but I couldn’t have asked for anything more. Each day was more amazing than the one before it and held another piece to the puzzle of life, a piece that I needed. I wish that I could wrap my experience into a box and hand it out to those that I pass along the way but that is not possible; however, I am so thankful that I am able to carry it with me. I know that my life has been changed forever, and I will be eternally thankful for the love, understanding, and experience those sweet little girls offered me.

Chicago Counselor

Exhaustive Description

Each counselor described this service-learning experience with her stories and powerful words from which I extracted significant statements, interpreted meanings, and generated theme clusters. Using these extractions, I composed an exhaustive description, which lent to the discovery of the essence of this service-learning experience.

This service-learning experience provided opportunities for the counselors to learn leadership skills, including being responsible, believing in themselves, taking charge, having confidence, being organized, sharing knowledge, engaging others, and being engaged themselves. They practiced these skills as they led classes, directed the other counselors and analyzed what went well and what needed improvement.

As they practiced these skills, they became a team that recognized, contributed, sacrificed, grew, encouraged each other, learned from each other, and modeled appropriate skills. As a team, the counselors trusted each other and helped the campers learn to trust the counselors, each other, and themselves. The counselors were loyal to their cause, each other, and the program. They taught the campers how to feel and express love appropriately, how to dispel fear and uncertainty with a smile, how to care, and how to communicate relationships with kindness and tenderness.

The campers also taught the counselors with their examples of faith, hope, and endurance. The counselors learned humility, realizing this experience had influenced and changed their lives. Through teaching each other, the counselors and campers learned patience and understanding. Both groups served as examples giving each other hope for the future.

Through teaching and learning, the counselors gained insight into their lives as they witnessed the campers' different situations. The counselors witnessed the campers' hardships and attitudes in dealing with these problems. The counselors gained appreciation for the opportunities they had in their lives. They learned to be less selfish and more giving, enjoying simple pleasures and recognizing blessings. They put their lives in perspective, set goals, developed their identity, and worked to eliminate their faults and shortcomings.

In gaining a new perspective for their lives, they recognized other's diversity and gained an appreciation for that diversity. They learned to judge less and love more. They learned that it was okay to be different, to learn from each other, and to strengthen each other. They understood the problems of the inner city better as they studied and lived with those who grew up in the inner city. The counselors learned to get along with each other, with the campers, and with themselves and their reactions to different cultures and people.

Learning to work with diverse people, several counselors continued their educations in a serving field. Many counselors changed their majors to other helping fields to accommodate this desire. Over a third have served missions for the LDS church, giving up eighteen months of their lives and personally financing this chance to serve and learn. The counselors desired to help others, influence society, and work with children, youth, and families. Skills they learned in this service-learning experience were transferred to their workplace.

Many counselors served in the Urban Studies Program because they wanted to make a difference with the youth in Chicago. They left Chicago with a desire to make a difference in the world. They wanted to continue to help others and give moral direction,

encouragement, hope, and a better life to all. They understood that this experience changed their lives, and they too had the power to change other's lives.

Integrating these essential themes derived from the significant statements and formulated meanings, I created the exhaustive description, which is the fifth step in Colaizzi's method of analysis. I reanalyzed all of this information through the original transcripts to verify that the description incorporated the meaning of service learning. This exhaustive description now consists of five parts:

1. Counselors experienced service-learning as they developed leadership skills that created a loving and trusting relationship with the campers and each other.
2. Counselors experienced service-learning as they found they learned as much or more from the campers and other counselors as they taught.
3. Counselors gained a greater insight and appreciation for their lives as they realized the significance of their problems compared to those they saw while serving in the inner city.
4. In this service-learning experience, counselors gained a new understanding for other's cultural differences through racial dimensions and diversity.
5. Service-learning instilled in counselors a strengthened desire to serve and to work in fields where they could make a difference in other's lives.

Statement of Identification

I developed the statement of identification, which is the sixth step in Colaizzi's method of analysis, by condensing the exhaustive description into a concise statement that encompasses the essence of service-learning this study discovered. The statement follows:

Experiencing the meaning of service-learning, counselors developed leadership skills as they taught and learned from both campers and counselors, which strengthened their insight and appreciation for their own lives and the diversity of other's and gave them a desire to continue serving and making a difference.

Participant Verification

Following the seventh and final step in Colaizzi's method of data analysis, I took the concise statement to several of the study's participants in order to verify the information. I asked each participant, "What aspects of your experience have I omitted"?

Participants made comments:

- "This is perfect."
- "You have captured it."
- "I can identify with this exactly."
- "Oh, that's good; it characterized the whole experience."
- "This is right on."
- "I agree."
- "I like it."
- "This sums up the experience. I really like the last part!"
- "It's perfect; that's so great!"

Summary

This chapter discovered the essence of service-learning through Colaizzi's method of data analysis. I recorded, read, and reread interviews; selected significant statements; formulated meanings; and grouped the meanings into themes. This chapter discussed eight themes: leadership skills; teamwork; developing interpersonal skills (love and trust); reciprocity: teaching and learning from each other; self-introspection: appreciating and comparing problems; gaining a new perspective and understanding diversity; strengthening desire to serve and work in the field; strengthening desire to make a difference. The exhaustive description stated these themes, and from the exhaustive description, I formed the statement of identification. Several participants verified the statement of identification, with no new data emerging.

CHAPTER V

Reflection of the Findings

We often forget that it is experiences like this that strengthen, build and benefit us the most. And the benefits never end. Whenever I hear from one of the campers, it reminds me of the magic I shared with the sweetest girls on earth. It reminds me of their dreams, hopes, desires, fears, smiles and tears. It reminds me of a time when I was the least important person in my life. It reminds me of the happiest month of my life.

Chicago Counselor

Significance of the Study

This study was about the service-learning experience from the viewpoints of the participants representing the counselors who worked with the inner-city youth for three weeks in the summer for the past 11 years. During those 11 years, no one has documented the influence of the Urban Studies Program, and there was little qualitative research to document a service-learning experience such as this. Furthermore, there appeared to be a paucity in the literature concerning the lived experience of service-learning from the program participants' viewpoints. This research identified the counselors' service-learning experience and its influence on them. Thus, it contributed to the qualitative service-learning literature.

This study's goal was to provide a rich, thick description of the counselors' perceptions and understandings of the Urban Studies Program service-learning experience. Researchers in the service-learning area, as well as faculty, administration, Inner City Youth Charitable Foundation, and Latter Day Saint Foundation contributors might use this

study's information to better understand how this experience not only influences but changes the lives of the young women who serve as counselors.

This information is significant for the prior participant research in the service-learning area and augments the quantitative data. The rich, thick qualitative data the interviews elicited strengthened about this service-learning experience from the counselor perspective. This clarified the understanding of the essence and meaning of this lived experience. Adult education literature could benefit from the knowledge that comes from understanding the meaning of this service-learning experience. Through the interpretation of this experiential strategy, educators could be aware of students' learning experience

Information from this study lends credence to the institutional knowledge of the program. BYU-Idaho has provided several thousand dollars, to the program to pay the counselors' travel fees and faculty wages. The data collected show the university that its financial contributions are resulting in a positive impact on its students and those who they serve. The Inner City Youth Charitable Foundation could benefit from this information as it might increase strength for future fund-raising efforts.

Information from the counselors' could benefit future program planning. The data showed ways the counselors might be better prepared in implementing the findings from theme clusters that were discovered. This model of service-learning in the inner city setting could be duplicated or enhanced in other locations.

Discussion

The learning experiences I had during camp were abundant. I learned so much about life during those three weeks. Again, it was three weeks of firsts for me. I learned how to be patient. In the camp were some pretty strong-willed girls and

counselors. I bit my tongue many times in many situations. A new individual with different leadership tactics directed each day. I learned how to follow and do whatever was needed of me to do. I cleaned the bathrooms, vacuumed and swept floors, picked up pins, etc, and I proudly say I did this without complaint. I walked in the heat and humidity wearing jeans and carrying a backpack. Through all of this I learned that God does love His children, and we were instruments in His hands teaching those girls who they were.

Chicago Counselor

The study's purpose was to understand the meaning of the service-learning experience gained by counselors in the Chicago Urban Studies Program as well as to understand this program's influence on their lives. The grand tour question that guided this study stated, "What is the lived experience of service-learning as perceived by female students of a private university in southeast Idaho, who serve as counselors of a summer Urban Studies Program in Chicago?"

Following Colaizzi's method, one question was asked: "How would you describe the service-learning experience you had while participating in the Urban Studies Program in Chicago?" After I posed the question, the counselors decided what direction and interpretation they took. This had advantages and disadvantages. It was advantageous because the counselors directed the interviews according to what was important to them. And, though the question yielded interesting information, some of the information was not conducive to the specific research of service-learning.

I was concerned that because I was the director, the participants' comments were biased. Indeed I knew six of the participants before the interview, but I met the other five

participants for the first time at the interviews. Both groups seemed to have similar experiences. Perhaps both groups gave me the information they felt I wanted to hear. It was important that I triangulate the information through their assignments and journal entries, as well as the service-learning literature. I do not doubt that I influenced some of what they interpreted, but I do believe it is valid and verified trustworthy and credible with the six areas of verification I used in the study.

I transcribed interviews, noted significant statements, and described interpreted meanings. I then clustered these meanings into eight themes that emerged from this study. Each theme showed an implication for this program and was supported by the service-learning literature. Many of these themes interrelated. For example, counselors learned leadership skills from other counselors and the campers. Teamwork and self-introspection developed interpersonal skills. Understanding diversity deepened their desire to make a difference. All of these factors strengthened the counselors' desire to continue to work and serve.

I was surprised that these themes, the exhaustive description, and the statement of identification did not reveal a more spiritual angle. This surprise was born from the knowledge that we are all members of The Church of Jesus Christ of Latter-day Saints. It seemed highly likely that spirituality would come out as a theme. Although counselors alluded to it in nearly every interview, they never really stated it; yet, I knew exactly what they were talking about.

These concepts were part of our culture, our life, and our influence. It was a natural part of our values, like honesty and integrity. It was also a part of our core environment,

comparable to eating, sleeping, and breathing. It was an accepted part of this culture and did not need to be discussed as something different.

According to Bronfenbrenner's ecological systems theory, the Chicago experience could be explained as part of the mesosystem, which is "composed of relationships between settings in which the individual participates" (Lemme, 2002, p. 42). Within this system, the themes of this study were conceived. Whereas, the macrosystem is the system that "represents the widely shared beliefs and values that determine how social groups—such as social classes, ethnic groups, or even entire societies—are organized" (Lemme, 2002, p. 43). The understanding of the macrosystem accounts for the religious aspect of this study.

Data from this study generated the exhaustive description, which consisted of five components:

1. Counselors experienced service-learning as they developed leadership skills that created a loving and trusting relationship with the campers and each other.
2. Counselors experienced service-learning as they found they learned as much from the campers and other counselors as they taught.
3. Counselors gained a greater insight and appreciation for their lives as they realized the significance of their problems compared to those they saw while serving in the inner city.
4. In this service-learning experience, counselors gained a new understanding for other's cultural differences through racial dimensions and diversity.

5. Service-learning instilled in counselors a strengthened desire to serve and to work in fields where they can make a difference in other's lives.

I then reduced this exhaustive description to a concise statement, which integrated the five components:

Experiencing the meaning of service-learning, counselors developed leadership skills as they taught and learned from both campers and counselors, which strengthened their insight and appreciation for their own lives and the diversity of others' and gave them a desire to continue serving and making a difference.

It is hard to think that such an emotional, thought-provoking experience could be reduced to a single statement. Yet, in speaking to nearly all of the counselors I interviewed, I found they verified the statement as matching their lived experience.

Methods of Verification

You know that you never want to be back to the place you were before you were affected by that love, so you do everything you can to keep it in your life and live the same way you did when that love was in full force. I'm not sure that makes sense to anyone else, but to me, it's the only way I can describe the change that has come over me.

Chicago Counselor

Creswell (1998) defined verification as "a process that occurs throughout the data collection, analysis, and report writing of a study and standards as criteria imposed by the researcher and others after a study is completed" (p. 194). Creswell (2002) further recommended "that one or more strategies available [should be used] to check the accuracy of the findings" (p. 196).

I used six methods of verification for this research study. The first strategy clarified researcher biases. This self-reflection was important so the reader could understand the researcher's position. Creswell (1998) stated, "The researcher comments on past experiences, biases, prejudices, and orientations that have shaped the interpretation and approach to the study" (p. 202). I then bracketed these comments for the research study's entire analysis.

I worked for hours, to determine "the role of the researcher" for this study's proposal. I tried to clarify and verify what I felt and why I felt it. As I researched, interviewed, formulated, pondered, and questioned, this reflection was constantly on my mind. I realized the difficulty of being so involved in the study. It has been difficult to keep my own emotions separate from the discovery of the counselors' experience. I was constantly on my guard to protect this method of verification and focus on the data.

The second strategy used rich, thick description to convey findings. Through this method of verification, readers could see and feel the process's influence. Creswell (2002) said, "This may transport readers to the setting and give the discussion an element of shared experiences" (p. 198). This was a more difficult method of verification than I perceived from the onset. It included describing situations, emotions, and meanings, causing me, as a researcher, to delve into my own understanding to add to the representation of the counselors' perception.

The third strategy used member checks "to determine the accuracy of the qualitative findings through taking the final report or specific descriptions or themes back to participants and determining whether these participants feel that they are accurate" (Creswell, 2002, p. 196). Colaizzi (1978) built this verification method into the seventh

step of his data analysis method. Lincoln and Guba (1985) stated it as “the most crucial technique for establishing credibility” (p. 314). It was a challenge to go to the participants with my statement of identification to get their feedback. I was concerned with their reaction of their experience being reduced to one sentence. I hoped that I had properly followed the method of analysis to maintain the essence of the meaning of their experience. It became a unique opportunity to share the statement of identification and see their faces light up or hear their voice inflections change.

The fourth strategy of verification involved prolonged time in the field. I spent six summers in Chicago, and I feel I understand the “culture” there, especially the counselors’ culture. Lincoln and Guba (1985) stated, “Prolonged engagement is the investment of sufficient time to achieve certain purposes: learning the ‘culture,’ testing for misinformation introduced by distortions, either of the self or of the respondents, and building trust” (p. 301).

Experience elicits a certain amount of credibility. I was acquainted with the program for a long period of time; I knew some of the counselors well, the area where they participated, the Inner City Youth Charitable Foundation members, and the campers. I knew when it was hard; I recognized homesickness, exhaustion, and frustration. I understood how difficult it was for the counselors to leave the campers. Experiencing this for the past six years verified these patterns in the Chicago program. My experience was consistent with the two important segments of prolonged engagement identified by Lincoln and Guba (1985): first, spending enough time to recognize distortions or inconsistencies in counselor information and, second, providing the opportunity to build trust. Not only have I spent time in Chicago, but I have also spent the appropriate time in

the field of research. I have established trust with the informants, and have had specific readers look for any inconsistencies in my interpretation of the participants' responses so that my research would be sound.

The fifth verification strategy in this study used peer review, which enhanced the account's overall accuracy. In this process, another person reviews and asks questions about the qualitative study so the account would resonate with individuals other than the researcher. Lincoln and Guba (1985) suggested, "[Find] someone who knows a great deal about both the substantive area of the inquiry and the methodological issues" (p. 303). I found several people to review my findings who were well acquainted with the program and the research.

My peer reviewers proved to be an invaluable resource. My assistant director and a counselor who worked with me three different years served as knowledgeable peer reviewers. In addition, another faculty member and several counselors who did not participate in the interview process contributed independent reviews. They asked me questions to clarify my thoughts and played devil's advocate with information I considered generally known. They gave me feedback on data I had not included and encouraged me to think of different options. They were able to verify, from their experiences, the themes, exhaustive description, and statement of identification.

The sixth and final strategy in this study was triangulation. Creswell (1998) stated, "This process involves corroborating evidence from different sources to shed light on a theme or perspective" (p. 202). I used student journal entries, written assignments, and service-learning literature to triangulate and provide corroborating evidence to verify this study's interview information.

This interview information was valuable in the validation process. I heard the counselors' words, as well as read and saw the written interview transcriptions. Though different counselors participated in the interviews, they all provided similar information. There were different directors leading the program, different counselors, campers, and activities, but the program itself was the stabilizing factor. It was the program that determined the counselors' understanding of service-learning. This implication gave credence to the program, rather than to how it was conducted or who was in charge. Predictions for future participation were that leadership could change and the program could be restructured, but the program would continue to influence counselors' lives, and they would learn to serve and, in return, serve to learn.

Implications

I feel that the best way I can apply these things is by always trying to remember what I have learned and use it in my everyday life. No longer can I judge a struggling youth that I see at the local hangouts. Instead, when I see troubled teens, I wonder what kind of home life they have and what I can do to help.

Chicago Counselor

This study has already benefited the Chicago experience in several areas. By providing a description of students' experiences and the influence it had on the individuals, it has helped to prepare future counselors for their work. It showed an understanding of students' perceptions of the experience and showed the influence it had on the individuals. This would help to prepare counselors for future experiences; it also documented the experience's importance, which could be used for recruiting new counselors and assessing the program for the university and the Inner City Youth

Charitable Foundation. This information also contributed to adult education literature in understanding the meaning of a service-learning experience. These benefits are further described in the paragraphs that follow.

Influence on the Counselors

When people ask what I did, all I can say is, “The greatest thing ever.” I have a hard time describing what went on in Chicago. This isn’t an end for me, as I hope to have many more opportunities to work with the inner city.

Chicago Counselor

The second sub-question stated, “What is the influence of this service-learning experience on the counselors in the Urban Studies Program?” As Shumer (2000) noted it is important to have a system in place to “capture the influence of service-learning over time” (p. 80). Similarly, Parks Daloz, Keen, Keen, and Daloz Parks’ (1996) study *Common Fire: Leading Lives of Commitment in a Complex World*, illustrated how qualitative researchers could formulate theories and rules about the influence of service on the lives of those who serve. In the present study, the counselors’ words captured the influence of this experience on their lives.

This experience has changed me and [is] one I will always remember. Although I didn’t explain even a fourth of what really went on, I hope you know of the impact this trip had on me. It really did make me laugh and cry and feel joy and sorrow. I know they changed my life for the better.

Chicago Counselor

Eyler and Giles (1998) said, “Students in our interview studies also commented frequently on the impact of their service-learning” (p. 30). As the literature shows even in

a short period of time, service-learning influences lives. “Service-learning programs do appear to have an impact on student’s attitudes, values, skills, and the way they think about social issues, even over the relatively brief period of a semester” (Eyler, Giles, & Braxton, 1997, p.13). The statement of identification demonstrated the way this experience influenced the counselors.

Even those who served in the program over seven years ago gave reactions, which suggested lasting influence and change. Even years later, I sensed their emotional attachment and noted how the time that had passed brought this experience to a different level. They made statements such as:

- “I earned a great respect for children, and I knew how much I grew from it [the experience]. It helped prepare me to be a mother.”
- “This is why I went into social work.”
- “Everything I have done has centered around kids or youth or families and helping, and it all goes back to that experience in Chicago.”
- “This was preparation for a mission for my church, that I served later.”

Influence on the Program

The counselors don’t go to Chicago to find friends; they go there for the campers, but through the campers, the counselors come together in a love that cannot be broken. And through that love differences disappear and separate goals get thrown together until each counselor is working to accomplish one ultimate goal. That is what Chicago is all about; counselors coming together in one cause to make the lives of the inner-city youth better.

Chicago Counselor

By promoting enriched and enhanced learning, service-learning clearly provided benefits for students that traditional courses could not (Gray, Ondaatje, Fricker, & Geschwind, 2000). Participants could not learn these kinds of experiences in a textbook or from a lecture in class. Eyler and Giles (1999) summarized, “Service-learning, which involves different roles for students from those typically encountered in the classroom, seems like a natural fit for achieving such goals of higher education as interpersonal competence, personal development, and increased experience with and tolerance for diversity” (p. 23). Through understanding this program, donors, Inner City Youth Charitable Foundation members, and university administration could see how it did influence those involved. This information verified that the program made a difference, that it strengthened students because of the experience.

Influence on the Director

I am eternally grateful for the experiences, which I have had because the effects of this program will last that long. As I was leaving Chicago, I felt like I was leaving home. As I look back on it, I realize that it is a home because, just like the other places I cherish as a home, it is where I was able to really find myself.

Chicago Counselor

Passion is personal, and learning begins with passionate interest (Fischer & Bidell, 1997). I was passionate about this topic as I began my research. The passion did not leave me. There is as much heart to learning as anything else. John Dewey was convinced that learning was a wholehearted affair, linking emotions and intellect; an educative experience was one that fosters student development by capturing student interest – indeed their passion – because it was intrinsically worthwhile and dealt with problems which awaken

student curiosity and their need to know, which extended over a considerable period of time (Giles & Eyler, 1994).

I am a student, and in this respect, I am still learning and can identify with my counselors. This experience was about linking emotions and intellect and seeing the counselors' passion. These are the reasons I go back each year. I see how it affected these counselors' lives. Not all faculty members would desire to do service-learning because it is time consuming and not often recognized. According to Rubin (2001), "Faculty often report that they are reluctant to get involved in service-learning because doing it well requires additional time and effort that might not be recognized during retention, tenure, and promotion" (p. 18). Service-learning is recognized at BYU-Idaho, though it did take more time and emotional energy than a traditional class. However, I agree as Eyler and Giles (1999) observed, the learning was deeper and more meaningful, and there was more growth:

Growth rests on puzzlement, on challenge to current perspective, and on the challenge to resolve the conflict. Students develop more complex and adequate ways of viewing the world when they are challenged but not overwhelmed by new experiences. The challenge has to match the needs of the student. (Eyler & Giles, 1999, p. 184-185)

I believe students should be challenged, but encouraged all along the way. I also feel that this program is not for everyone. Some students would not thrive in that atmosphere. Part of the application process is to weed out those who would not do well in this type of environment. Those who are selected need to be nurtured because this is a difficult situation in which to learn. Eyler and Giles (1999) said, "Students need considerable emotional support when they work in settings that are new to them; there

needs to be safe space where they know that their feelings and insights will be respected and appreciated” (p.185).

Understanding the phenomenon has helped me rethink my actions as a director and nurturer. For the last five months, I have been training 18 new counselors to go to Chicago this upcoming July. Their preparation has been different because of what I have learned from this study. I have given them more opportunities to build leadership and teamwork skills. I have tried to model good interpersonal communication to encourage trust and love between our team so that love and trust can radiate when we get to Chicago. I have discussed the opportunity of reciprocal teaching and learning from each other. I have encouraged self-introspection, understanding of the importance of each counselor’s uniqueness, and opportunities to learn about diversity. We have talked about how service, learning, and making a difference is meaningful. I feel I have become a different director. But I also have been very humbled, as I have realized it is primarily not about me or my leadership. The counselors’ growth comes from participation in the program. There have been different directors, counselors, and campers. It is the program has given the “essence” to what this service-learning experience has been all about.

Influence on Adult Education

In looking back and trying to grasp what I have learned from this trip, I have realized (so far) that every angle of my paradigm has changed on most subjects. It would take a novel to attempt to explain how my life has changed from this experience.

Chicago Counselor

Adult learning theorist Eduard C. Lindeman (1926) stated, “Experience is the adult learner’s living textbook” (p. 10). For adults, it is frequently through the reflection of their experiences that learning takes place. Reflection is an important concept for teaching service-learning in adult education. Stephen Brookfield (1995) spoke of reflection when he said, “Teachers believe that encouraging students to speak personally and directly about their experiences honors and encourages their authentic voices” (p. 13). The data from this study supported the adult education literature of reflection because it is through the reflection process that the counselors’ voices established the meaning of their experience. Pratt (2002) said, “Learning is understood to be an interpretive process” (p. 28). It is through finding meaning in an experience that learning can take place. Pratt (2002) continued, “Learning means making sense out of something, not just accumulating information,” (p. 28). Through the lens of reflection, those involved in this service-learning experience discovered the essence of service-learning.

Cranton (1996) suggests “Critical reflection is a central process in transformative learning” (p.79). She goes on to say that learning becomes transformative when reflection on that learning “leads to some fundamental change in perspective”(p. 80). The participants of this study represent 11 years of counselors, a cross-sectional look at the influence of this experience. The depth of this service-learning experience across all participants was transformative. This could lead to the conclusion that this model of experiential service-learning seems to catalyze transformative learning. Adult learning researchers could explore this model in the future.

Recommendations for Further Research

Every time a camper acted up, I learned a new lesson. I learned patience, love, and persistence. I learned that I couldn't give up on these girls because they need somebody in their lives who will believe in them no matter how many times they mess up. These girls reflect all they are taught, and that is one of the greatest joys of Summer Jam.

Chicago Counselor

This study focused on counselor viewpoints in understanding the meaning of service-learning in the Chicago Urban Studies Program experience. I developed this study using interviews from counselors who were selected to represent each of the 11 years the program has been in existence.

Researchers could use a different method of analysis from Colaizzi's. This study could be replicated using another service-learning program or a more random selection of counselor interviews. This information might be further scrutinized in an ethnography or case study.

Researchers might try a quantitative approach to this information through surveys or a mixed-method approach. Researchers could do a detailed study of one year's counselors or a long-term documentation of the counselors, which would add rich information to this subject. Shumer (2000) clarified, "We need to develop long-term, qualitative studies, that document the effects over time, of service-learning of individuals, institutions, and communities" (p. 80). A focus group from each year might prove to be interesting.

Researchers could study the boys' program because a comparison of their experiences with those of the girl's program may add to the data. Through boys' program research, the perception of gender influence could also be investigated. There are service-learning programs in other parts of the country that could be researched. The campers who participated in the program could be interviewed for their experience.

Summary

I don't know if any of this makes sense; all I know is that it has changed me; changed my outlook and what I want out of life; changed how I am going to raise my family; changed how I will treat strangers and even my friends and family; changed how I look at people, and especially new people in my life. It changed my whole life in small and subtle, yet huge and wonderful, ways, and I will never forget it.

Chicago Counselor

This chapter reflected the findings, showed the significance of the study, and discussed the data's information. It addressed the six methods of verification, as well as the implications that emerged from this work. It identified the influence on the counselors, program, director, and adult education. It also suggested areas of further research.

Through the stories of counselors in the Urban Studies Program, I discovered the essence of the service-learning experience. Through their voices and their interpretations of their experience, the meaning is truly revealed.

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APPENDIX A

Consent Form

Study Title: Learning to serve, serving to learn: a phenomenological study of service-learning.

Researcher: Robyn Bergstrom, Doctoral Candidate, University of Idaho

You are asked to participate in a study to gain understanding of the lived experience of service-learning from a counselor involved the girls program of the Urban Studies program through Brigham Young University-Idaho. There are no risks and no direct benefits involved, although it is hoped that the information will assist in better understanding the experience of service-learning.

Upon agreeing to participate in this study, you will be asked to participate in one or more audio taped interview(s), which will last approximately one hour each. The interview will be arranged at a time and place that is convenient for you. All interview information will be confidential and if shared with colleagues, all anonymity will be preserved. You may withdraw from the study at any time, as your participation is completely voluntary. You may ask any questions now or throughout the study by calling the investigator at (496-2923) Work (356-8830) Home or email at bergstromr@byui.edu. You may also contact my major professor, Dr. Mark McCaslin, at (208) 282-7719 or markm@uidaho.edu.

I have read and understood the above information.

Signature _____ Date: _____

Researcher _____ Date: _____

Robyn Bergstrom University of Idaho (496-2923) Work (356-8830) Home

APPENDIX B

Leadership	
Significant Statement	Interpretive Meaning
“[I] lead differently because [I] served people that . . . I don’t know. At first they didn’t want to be served then they wanted to be served so much that you were hugging and loving so much.”	Counselors lead others differently because the counselors were focused on love.
“A little girl will look up to you and say, ‘You are like me,’ and you won’t ever be the same because you want to be good for that little girl.”	It was important to be a good example when someone looked up to me.
“So we would go down to the city and shop and we could come back with this feeling of confidence like I could handle that- I do not have to be fearful of those things.”	The skills learned in the city gave us confidence.
“I have realized there are problems here and there are people I can help here.”	I felt my worth, as I was able to help others.
“They found within themselves a new skill.”	Campers learned skills and were inspired.
“They would be able to learn the exact same thing with their own souls. They would be open to it.”	Everyone could learn from this experience, if they desired it.
“The third great lesson in my life, is you just don’t pretend people aren’t there and they don’t have needs. You acknowledge them; even if you can’t really help them in any way, don’t just ignore them. That was profound to me.”	It was important for me to learn that people needed to be acknowledged; no one should be ignored.
“That was one of my first biggest ‘Ah Ha’ experiences that I realized that sometimes what you think is best for someone isn’t what is best for them.”	It was a learning experience to realize I didn’t always know what the most appropriate way to handle a situation was.

Leadership	
Significant Statement	Interpretive Meaning
“I had to overcome having to be a disciplinarian and make them want to follow the rules . . . then engage them in learning and engage them in what was important.”	I learned the difference between disciplining and teaching by helping the campers want to be involved.
“You learn just to step up, and you don’t care, you know, if you aren’t good.”	You learned to lead, even if you were not confident.
“If you don’t care who gets credit you can do so much more.”	There was a different kind of accomplishment when we didn’t care about compliments- or credit in this experience.
“I still have my t-shirt that says ‘Ricks College Inner City Youth,’ I still have that, that’s in my closet. I remember . . . it impacted me so much I can remember all sorts of things. I remember the girls doing [a] little talent show, doing little games with them, playing games outside.”	The impact on my life created strong memories.
“I loved it and really loved being able to use my talents and my abilities to try to help better their lives. They were just the sweetest kids and they were really fun. I don’t know . . . it was just such a great experience.”	This was an incredible experience that helped me use my talents and abilities.
“I didn’t know why, it was just a good opportunity for me to be somewhere else and do something that I hadn’t done before. And, um, pretty much the whole experience of doing that changed my life in a way.”	This Chicago experience impacted and changed my life.
“Like the saying goes, ‘We can’t do everything for everyone everywhere, but we can do something for someone somewhere.’”	Service was important and whether it was large or small there was always someone we could help.

Leadership	
Significant Statement	Interpretive Meaning
“Another big thing is organization. With those kids you really have to be organized.”	Because of my experience I learned organization and how that helps in working with others.
Whenever someone is left out, that is the person that I want to reach out to.”	People needed to be included.
“I felt like I was like them . . . when I was that age I always felt ugly and awkward.”	I could identify with how they felt. I could understand their self-esteem issues.

APPENDIX C

Teamwork	
Significant Statement	Interpretive Meaning
“I remember the sights and sounds of Chicago, just doing things with the other students and as a group.”	Some of the most memorable experiences occurred when I was with the counselors in the city.
“The other students I worked with were fabulous, they were so much fun.”	The counselors I worked with were energetic and hard working.
“All of those different girls brought something to the group and were able to contribute something.”	The counselor’s differences really contributed to the group dynamics.
“Obviously the counselors and the girls have a lot to do with it, but it’s the program that makes it so good.”	Though the counselors and campers were together, it was the program (service learning) that made it so good.
“That they can say that they loved and they grew and they helped, that is the experience.”	The counselors experience was about loving, growing and serving.
“To be a giggly girl was good for me because I spend so much time being a serious girl, it was good for me to be a giggly girl for a while.”	It was nice for counselors to relax too.
“There was an instant kinship and an instant feeling of commodore. We knew we were all there for the same reason and it was going to be a special experience that we were going to be in. There was an instant bond between us that grew as we went.”	We bonded because we were involved in something special together.
“I remember that all of our counselors got along so well. We had the normal tiffs once in a while.”	Counselors bonded, even though there were disagreements.

Teamwork	
Significant Statement	Interpretive Meaning
“They don’t see the growth that happened with all of us and how that growth brought us together.”	Our group was able to grow and grow together.
“But I remember the way she talked about it and how it really had an impact on me and how much she had been through and come through. I think it must have had, been as powerful to the girls. It really touched me.”	Counselors influenced the girls and each other.
From the counselors I learned more desire to do better.”	The counselors influenced me to strive to do more.

APPENDIX D

Developing Interpersonal Skills (Trust and Love)	
Significant Statement	Interpretive Meaning
“I found right off the bat it was a trust issue. Do they trust me? Do they want to work with me? Do they really believe I was there to help them?”	Trust issues were main questions.
“The girls at first come and they aren’t sure if they trust us or not. We try so hard to smile and get them to trust us. But I think they just trust us because they know that we love them and we care about them.”	Campers learn to trust through love.
“That was one of the greatest lessons of my life because I learned that sometimes kids just need you to be with them. They don’t need you to tell them what to do. They don’t need you to direct them to what they ‘should’ and what is ‘best’ for them. They just need you to be with them. Pretty soon they learned to trust me, and when I needed them they would come.”	It was all about trusting and being with them not directing them.
“And I was going to let these girls know that they could trust me, so that was important to me.”	It was important to me that the girls trusted me.
“I can look back at the notes from the girls and things and I can feel Chicago again, but I can’t explain it or write it down.”	It was difficult to explain what I did and what I felt in Chicago.
“But I think what it taught me [most] was about teaching and loving more.”	This experience gave me insight into teaching and opening myself up to others.
“Now Chicago is just a part of me because I know people there and have a love and a bond with people there.”	This experience has made me appreciate Chicago because I loved the people there.

Developing Interpersonal Skills (Trust and Love)	
Significant Statement	Interpretive Meaning
“I noticed the campers need love, but they don’t know how to get it.”	The campers needed love but didn’t know appropriate ways to get it.
“I just cried with her, talked to her, and told her of Christ’s love for her and that there were things that happened that weren’t her fault.”	As I empathized with the campers and their hard experiences, I let them know of the Savior’s love, and his care for them, and the things they were involved in were not in their control.
“They love you no matter what.”	The girls immediately accepted and cared about the counselors when the girls met them.
“We just loved them so much that we didn’t want anything to happen to them when we left.”	We cared for and were concerned about their future, beyond the time we were with them.
“But it was a heart retching thing to leave to leave these girls whom we had come to love and they had come to look at us as role models and examples.”	It was hard to leave those we loved and who loved us, and looked up to us.
“We are so happy, I mean being in that kind of service you don’t recognize that you are working and you don’t recognize that because your heart is so full.”	Working with the girls was no longer work; it was a happy feeling of accomplishment.
“When I think about it- I still have such a spot in my heart for that experience. When I think about it- it makes me happy.”	This was a memorable and significantly joyous experience.
“They were so much fun!”	Their enthusiasm for life was contagious.
“We loved it; we loved every minute of it.”	Each moment of this experience was fabulous.
“I would not trade it for anything.”	It was unique and would never give up this learning experience.

APPENDIX E

Reciprocity: Learning From Each Other	
Significant Statement	Interpretive Statement
“I forget how fast these girls grow up that sometimes they don’t get time to be little girls. I think that a lot of Summer Jam is just letting them be little girls, and that’s okay. Teaching them that even us, 19-21 year old girls from college, like being little girls too . . . so it really is okay.”	Girls need to be “girls” no matter what age- counselors too!
“I was struggling with some thing too, and the same words I told this girl I heard telling myself again, the same things.”	The advice I gave to the camper was the words I needed to hear myself.
“You know, because that’s what we were there for. We were there to help them. And the thing that’s amazing to see [is] how much they truly affected us.”	We were there to help the campers, but the campers influenced the counselors as well.
“There are so many times when people are like, “Oh my gosh, I learned so many things,” when in reality they learned the same thing, just at a higher dimension.”	We learned things we already knew but in a different way and level.
“They were as much an influence of good on us as we were on them, if we were any influence at all.”	They taught us as we tried to teach them.
“They were the ones that changed us because they had so much to teach us about how the world was and how we were.”	They taught us about the world and about ourselves.
“I think that Chicago not only helped the kids, but helped me to also know I can do things.”	The Chicago experience benefited both the counselors and the campers because they realized they could accomplish anything..

Reciprocity: Learning From Each Other	
Significant Statement	Interpretive Statement
“You helped them identify skills that they didn’t have, they helped me identify that I could do things that I didn’t think I could do.”	We learned from each other. This enriched and impacted our lives and our confidence.
“ [What] I remember most was how dear those girls were to us and how much of an example they were. I was going to be an example to them and teach them, but they taught us.”	I realized their worth and how much I cared- how I wanted to be a good example, and how much I learned from teaching them.
“We sang songs with them; we got to know their culture because it was totally different cultural experience. The black girls, the way they sing, the way they dress, the way they do their hair . . . everything was different than what we had seen, some of us had seen, like me growing up here in Idaho. The girls loved our hair because they could do it in braids. We had lots of different things to exchange.	We learned more about them and their culture. We shared with and influenced each other.
“They were my colleagues, my peers, and there were so many times they taught me more than the girls did because they were in the same role I was.	I learned from the counselors because they were experiencing similar situations.

APPENDIX F

Self-Introspection: Appreciating and Comparing Situations	
Significant Statement	Interpretive Meaning
“I went there and was completely in these girls and I didn’t really care what was going on at home. I didn’t have a concern about what my friends were doing. It didn’t really matter.”	Concerns of home and friends were minimal, because I was concentrating on the girls.
“I realized I could see my faults that maybe I could improve upon. I think it was a starting ground for me to work and make myself better.”	I can improve myself by seeing my faults and working on them.
“That I can appreciate my life that I am okay; that my life’s okay.”	I realized how good my life was.
“I loved just wanting to help them and not worry about anything else and just wanting to be with them.”	Helping the girls was the main focus and all else wasn’t important.
“These girls go through so much more than I do. What do I have to worry about? They worry about where their next meal is going to come from and a lot of these girls are abused often and they still have so much faith that things are going to be fine.”	My life was simple in comparison to the campers’. The campers had faith in the future, even with so many hard things going on around them.
“I learned not to be so selfish and get caught up in all my problems because there’s all these people that have so many bigger problems.”	My problems were small in comparison to the campers’. I learned to be less selfish.
“I was so impressed with her dedication and her desire to live life to its fullest. It really made me want to take better advantage of my life.”	Seeing others challenges made me want to improve.

Self-Introspection: Appreciating and Comparing Situations	
Significant Statement	Interpretive Meaning
“From the girls I learned more humility.”	I could identify with their hardships. I felt my pride disappear.
“Because we also learned about the school systems, the teachers and the violence and how hard it is to learn there... I think I learned to be grateful for things I had, the family I came from, the background I had, and the decisions I had made through the role models I had.”	I became grateful for my background as I learned about their school difficulties.

APPENDIX G

Gaining a New Perspective: Understanding Diversity	
Significant Statement	Interpretive Meaning
“As far as the service aspect goes I think all of us learned to love people who aren’t the same as us. We learned to serve people with all backgrounds and heritages whether they were LDS or not.”	We learned to love and serve those different from us.
“We are all different. We were thrown into the pot and by the end we all came out friends.”	We learned to respect and appreciate our differences.
“It definitely changes the way I see the world because I know I can go out and serve in a different way. I see people here and I see the different needs. I am also not so afraid of the city. I am not afraid to go into the city and to learn [about other races].”	I gained a new perspective on the city as well as serving and dealing with diversity.
“We loved going places in the city. It changes your life. I have always been kind of afraid about living in a city, but there are so many wonderful people there.”	We gained a new perspective of the city and it was no longer frightening because you knew and cared about the people.
“But that was my first real taste of racism of black people against white people. But I didn’t see it in a negative way. I saw it in a positive way because then I knew I wasn’t bad because I was white.”	It was good for me to see different views of racism.
“I needed to notice those situations which opened my eyes to so many new things.”	I came to see things differently.

Gaining a New Perspective: Understanding Diversity	
Significant Statement	Interpretive Statement
<p>“I knew that I didn’t feel that way against people of different races. But it was good to know that just because I am white it doesn’t mean I have to be racist, or just because someone is black doesn’t mean they have to be racist against someone who is white. It is just a mutual [agreement]. . . We see differences and sometimes we have a hard time because of those differences.”</p>	<p>I learned to deal with diversity- and I came to understand other cultures.</p>
<p>“I think that from the whole entire experience I learned about racism, I learned about diversity, I learned about different cultures.”</p>	<p>I learned from the Chicago experience, about cultural diversity and racism, and that I could apply it to my life.</p>
<p>Then of course learning to love people, learning to accept them despite their differences.”</p>	<p>We learned to appreciate others and accept their differences.</p>
<p>“But it was so good for me to work with these little girls of different races and different backgrounds and cultures because I learned that I love them. I learned that [racism] wasn’t important to me [but I could appreciate them for themselves].”</p>	<p>I learned to love those I served. I learned to block out racism and enjoy diversity.</p>
<p>“You can’t just assume that people there have been baptized since they were eight and know everything you know about the gospel. It changes the way you look at the gospel and the importance of it and missionary work.”</p>	<p>We learned not to judge. We looked at our religious beliefs differently.</p>
<p>“Over all like I say, as far as the service aspect goes, it was opening my eyes to different services, opening my eyes to different cultures . . . that was the change that took place.”</p>	<p>I gained a new perspective of service and culture, and I felt it influence and impact my life.</p>

Gaining a New Perspective: Understanding Diversity	
Significant Statement	Interpretive Meaning
“But being able to see different people and how they live. I don’t know it was just so interesting to me. Doing my work, especially now, doing child abuse investigations, here in Texas. I am always working with diversity issues.”	Understanding diversity has helped me in my current job.
“I think I had been in other service opportunities in my life, but none of them had been with such a different type of people that I hadn’t been used to being around.”	The service was different because the people were more diverse.
“I think [the main concepts I learned were] learning from others, learning from other’s challenges, learning from the cultural differences, behaviors that are brought about by certain choices parents had made with these kids. The suffering it brings on, poverty, prejudices, diversity, different cultural backgrounds were probably the... highlights as far as the learning goes.”	I learned, by interacting with the girls, that our lives were formed from our challenges, culture, and our parents’ choices.
“It helped me get along with people that I didn’t think I could get along with.”	I learned skills to help me get along with others.
“Its how you’ve developed and grown in your own mind that makes all the difference in your perspective of how the world looks and what you are open to learning.”	My past experience aided in giving me new perspective and opportunities to learn and change.
“It was really cool to see that support they came from. That was one culture that I saw and learned about and I really valued.”	I learned to value their culture and observed how they supported each other.
“I hope I learned a little more tolerance.”	The diversity taught me to see others in a different light.

Gaining a New Perspectives: Understanding Diversity	
Significant Statement	Interpretive Meaning
<p>“Reaching across all the bridges of superstition and doubt and trust all the barriers of racism... It wasn’t separating ourselves in our own little corner... It was being a part of them and the lesson is to bridge that and to be a part of someone is to be a part of what is important to them to be a part of their families and their culture.”</p>	<p>I learned to bridge racism by immersing myself in their culture, not staying away from it.</p>
<p>“Stories like that, and seeing things, actually seeing it instead of just reading about it felt like, ‘Oh my gosh, this is reality, this is life for people in a lot of places.’ For me that was very eye opening, just the whole experience and seeing how people live so differently than I do. I think since then I have been intrigued by people a lot more.”</p>	<p>It helped me understand real people in real situations. This diversity helped me learn more about others.</p>

APPENDIX H

Strengthening Desire to Serve and Work in the Field	
Significant Statement	Interpretive Meaning
“I have done a little more service-learning in other things, the service-learning takes a lot of time but it is worth it.”	I committed large amounts of time to service-learning, but its benefits were great.
“It was the best experience of my life. Going there helped me realize what I took in school is what I wanted to do.”	This experience, which influenced my life, helped me decide what I wanted to do for a career and I have been studying it in school.
“The patience I learned there has helped me work better with people with disabilities.”	I was able to transfer skills from this to those with disabilities.”
“I went home and started working in a junior high.”	When I returned I worked with the same age group as the girls at camp.
“I honestly believe that every decision I have made was because I fell in love with the program, the kids, reaching out to kids with different background.”	My experiences influenced my future decisions.
“Those are some of my experiences and lessons I have learned and they all started with a summer in Chicago. It’s amazing how each lesson will lead you to something greater. I have been so grateful and I can see the hand of the Lord in my life and am so grateful.”	The lessons I learned in Chicago have influenced my life and I am thankful for them.
“I feel like in that way it affected me and gave me a stronger desire to want to improve society, in the community and in whatever role I had, or whatever power I had in that position. I guess it’s just touched my life. . . even the memory of the girls just continues to.”	This experience influenced my life. I wanted to serve and help improve my community and society.

Strengthening Desire to Serve and Work in the Field	
Significant Statement	Interpretive Meaning
“Everything I have done, and I have done a lot of different things, but it has been around families and children in a certain way.”	I have had many job opportunities, and they have focused on families and children, much like what I experienced in Chicago.
“I am an advocate of service learning because I have tried to involve it in my program. That’s how you start, that’s how I got my job. I got my job because of my service learning and my volunteer work.”	Service-learning has influenced my current occupation and I have seen its worth.
“So I had so much admiration for them that it gave me, kind of an added emphasis to want to have that spirit of giving and generosity and service they did. I hope I can carry that on in my life.”	From seeing the dedication of the founders, I found I wanted to continue to serve.”
Also, I was in the journalism field and so I went on to become a reporter. In the time I spent reporting one of my biggest interests was social problems. As a reporter you aren’t biased, you aren’t supposed to have any agenda . . . but one thing it did make me want to do is to find those social problems and ‘expose’ them, if you will and hopefully make a difference in society that way and hopefully let people know this was a problem and hopefully it would be addressed.”	This experience influenced my perspective, which ultimately influenced my career.
“This isn’t the end all, this is just the beginning, it is a great adventure for what I still want to do. I hope I can do all those things. It scares my mom to death because she thinks I am going to move to Bulgaria and open an orphanage or something!”	This experience led me to others- and will continue to in the future.

Strengthening Desire to Serve and Work in the Field	
Significant Statement	Interpretive Meaning
<p>“You see a lot of people and a lot of different situations. Definitely the experience has had a tremendous impact on me, I still remember it very well. That’s what helped me decide what to do with my life. . . to work with children, teenagers, and family.”</p>	<p>The people I saw and the different situations helped me decide what to do with my life.</p>
<p>“I was already planning on a mission, but some of the people told me, ‘It’s the closest thing to a mission you can experience.’ That heightened my desire to go on a mission, which I did the next summer.”</p>	<p>This experience heightened my desire to serve others.</p>
<p>“It was after that [that] I decided to change my major to social work and I graduated from Ricks with my social work degree. I actually went back to Chicago in the summer in 1996 to help again, just because it was such a great experience and it had impacted me so much I wanted to go back.”</p>	<p>This experience impacted my life. I changed my major, and I even returned to serve in Chicago.</p>
<p>“I remember Sister Stokes, she was awesome. . . an unbelievable individual.”</p>	<p>The founders influenced me and helped me serve others.</p>
<p>“The tours and stuff we did. The kids were so great, that’s what made me decide to go into social work. I transferred to BYU in Provo in sociology. I served a mission in Honduras and I was able to learn Spanish.”</p>	<p>This experience helped me decide my future career plans as well as future service opportunities.</p>
<p>“I don’t know I still talk about it to people. It is so. . . I say that’s what it was, it lead me in the direction I have been going in for the last nine years of my life. Like I said I still have everything in a box that is saved.”</p>	<p>I still talk about this past experience that led me to where I am now.</p>

Strengthening Desire to Serve and Work in the Field	
Significant Statement	Interpretive Meaning
“You have something to show that you are interested in people and that you are interested in learning. My service learning credits gave me experience.”	Service-learning showed I was interested in people and learning more.
“That’s [my grade point average] not what was shining on my resume. What was shining was volunteerism and getting involved in people’s lives. That’s how I got this job.”	Volunteering in service, a highlight on my resume influenced my current occupation.
So everything I have done has centered around kids or youth or families and helping and it all goes back to that experience in Chicago.”	This experience influenced my future opportunities and occupations.
“I was in school for my first year I didn’t know what to do. Doing [the Chicago experience] impacted me in a way that was like ‘Yes! This is what I want to associate with the rest of my life, I want to help people, I want to associate with people, I want to be there for people.’”	Not knowing what I wanted to do, this experience helped me decide that I wanted to work with people and help them.
“If you know how to work with people and to reach out and to know how to bridge those gaps of diversity you can do anything. I probably do more diversity work than most of the agents across Utah because I love people with diverse backgrounds.”	Learning about diversity issues has helped me in my career opportunities.

Strengthening Desire to Serve and Work in the Field	
Significant Statement	Interpretive Meaning
<p>“I could kind of empathize, well sympathize, I couldn’t really understand what they were going through never having been there... being a parent and not being able to protect your children from those kinds of things and being in [an] environment where you. . . um. . . where you are surrounded by that and you fear for your children. That really hit me at the time and what it would be like.”</p>	<p>I understood how difficult it would be as a parent in a difficult environment.</p>
<p>“I think I mentioned it really made me want to serve a mission. That is something I did that is really a positive thing that I was able to touch others. This [Chicago experience] was kind of an inspiration to do that.”</p>	<p>This experience inspired me to continue to serve.</p>

APPENDIX I

Strengthening Desire to Make a Difference	
Significant Statement	Interpretive Meaning
<p>“We also did a tour of the Robert Taylor, Caprini- Green,[housing projects] and some it those neighborhoods that were really rough. Another glimpse into their world, the bars on the windows. I remember going through neighborhoods, some of the kids, the young gang types were throwing rocks at our bus, that again heightened our realization of what they were facing.”</p>	<p>I saw hard housing situations that helped me understand their plight.</p>
<p>“We also toured, as counselors, the projects and places where some of them came from, there on the south side of Chicago. So we kind of knew that the future was dim for some of these girls and it gave us the perspective that we wanted to do all we could for these girls during the short time with them.”</p>	<p>As we toured the areas we could see poverty and despair. We gained a different perspective to do what we could in the time we had.</p>
<p>“I remember leaving with them and hoping and praying that what I had done there during my short time had made a difference in their lives and in their future . . . more in their future and in the choices they would make, the way they would feel about themselves, the inner worth that they had.”</p>	<p>I hoped I had influenced and that I had made a difference.</p>
<p>“Christ would help them with anything I hoped that somewhere that would make a difference.”</p>	<p>Their lives could be influenced with the help of a higher power.</p>
<p>“You smile and think to yourself, ‘You know I made a difference.’”</p>	<p>I had confidence in my experience.</p>
<p>“Sometimes you think that you might have made a difference. I [am in] a profession that doesn’t make much money, but I do hope that I can really reach out and really make a difference.”</p>	<p>Money was not important. It was important to make a difference in peoples lives.</p>

Strengthening Desire to Make a Difference	
Significant Statement	Interpretive Meaning
“But I wanted to watch and make this a learning time for me.”	I wanted to learn from this experience.
“I think that is something that really enriched my life is that I felt that I had made a difference.”	I felt I made a difference, and my life was better.
“While we were there [we did] something that gave us some insight into their challenges they face, we went to Cook County Juvenile Detention Center and we saw some of the trial and pretrial hearings, and some real dramas played out right in front of us.”	Cook County Juvenile Detention Center showed insights into the campers’ lives.
“For me, this experience was so eye opening. Chicago itself is a city that, you know, it is the farthest east I had ever been, it was huge. I remember we drove through the projects. I remember going to Cook County Hospital. We talked to a lot of people, heard a lot of stories.”	Seeing the situations of the inner city broadened my perspective.
“So it made me that much more determined to see that they had a chance and see they didn’t get sucked into the same net those youth we were seeing were.”	This experience gave me more determination to encourage campers from wrongdoings.

APPENDIX J



University of Idaho

WWAMI Medical Education Program
P.O. Box 444207
Moscow, Idaho 83844-4207
208-885-6696
www.webs.uidaho.edu/wwami

Federalwide Assurance: FWA00005639
Federal Assigned IRB #: 00000843
UI Assigned Number: 03-166

MEMORANDUM

TO: Robyn Bergstrom
366-A Manwaring Center, BYU-Idaho
Rexburg, ID 83460-0708

FROM: Michael B. Laskowski, Chair
Human Assurances Committee

DATE: December 5, 2003

SUBJECT: Approval of "Serving to Learn: Learning to Serve: A
Phenomenological Study of Service Learning"

On behalf of the Human Assurances Committee at the University of Idaho, I am pleased to inform you that the above-named proposal is approved as offering no significant risk to human subjects. This approval is valid for **one year** from the date of this memo. Should there be a significant change in your proposal, it will be necessary for you to resubmit it for review. Thank you for submitting your proposal to the Human Assurances Committee.

Michael Laskowski

Michael Laskowski

MBL/ca

E:IRB/approval.doc

Washington - Wyoming - Alaska - Montana - Idaho

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