INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

ProQuest Information and Learning
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
800-521-0600

UMI®
THE MOUNT LEADERSHIP SOCIETY:
PROMOTING INTERSECTIONS OF LEADERSHIP AND SOCIAL CHANGE
IN A SERVICE-LEARNING CLASS

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
The Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

Donald Anthony Stenta, M. Ed.

The Ohio State University

2001

Dissertation Committee:

Professor Robert F. Rodgers, Adviser

Professor Susan R. Jones

Professor Robert W. Backoff

Approved by

Robert F. Rodgers
Adviser

College of Education
The purpose of this study was to gain an understanding of how an undergraduate class experience focused on leadership and service-learning influenced students' understanding of leadership, social issues, and social change. Four research questions for each of these conceptual areas guided this study and focused on how students constructed the concepts of leadership, social issues, and social change prior to and after course and volunteer experiences, as well as examining aspects of the course and volunteer experiences that influenced students' leadership concepts, social issues awareness and understanding of social change.

There is limited exposure in the leadership literature that pertains specifically to college students. The emerging literature about leadership is focused on approaches based on building relationships. The study explored the relationship between social change issues and leadership development. The grounded theory approach was used in this study and involved a total of 16 participants. Data collection involved in-depth interviews and behavioral observations of participants in class and at service sites. The constant comparative method was used for data analysis.

Four key categories were developed to represent the findings: situating the self and other, connecting with new perspectives, connecting with others and related
issues, and taking action for social change. The core category that emerged is described as personalizing the experience. A preliminary model of how the students experienced the intersection of leadership and social change developed from the data. A discussion of the model is presented along with the literature of service-learning, leadership, and cognitive-structural development theory.

The outcome of the intersection of leadership and social change in the Mount Leadership Society program was that students personalized nearly every aspect of the class and service experiences. It is clear that many dimensions of the class and service experiences helped students to internalize and personalize their learning as described in the four key categories. Personalizing the experiences can be best understood by connecting leadership with others, tending to the common good, understanding difference, realizing the relationship and interconnectedness of complex issues, and by understanding social change movements. Implications for the future of student affairs and for theory are presented.
Dedicated to
Scott Robert Boden,
for believing in me
every step of the way.

HBSW
ACKNOWLEDGMENTS

I extend my appreciation first to the American College Personnel Association’s (ACPA) Commission IX for a generous research grant I received this year to complete this study.

This study would not have been possible without John and Ruth Weimer Mount. Their love and dedication to Ohio State is felt in many places on this campus. After Ruth Mount died, the campus struggled to plan a tribute for Ruth. When I first began my research, I was troubled by the conflict that had emerged during the development of the Mount Leadership Society. I learned that Ruth Mount made such an impact on this campus that it was challenging to find the exact tribute to her life. I believe the Mount Leadership Society, as it is now constructed, honors her work and her life. At the end of this study, I now know that Ruth Weimer Mount was a preeminent student affairs professional, and I am a different person because of what I have learned about her.

The twelve students who decided to participate in this study provided me with a tremendous amount of information. A program developed for a special university friend is going to attract some amazingly talented students. By bringing together concepts of leadership and service-learning, the Ohio State community will be
transformed by the power of these students. To all twelve of you -- thank you for your involvement in the Mount Leadership Society program, and thank you for sharing your stories with me. I am certain that you will see a part of yourself woven into the fabric of this study. I am also appreciative of the four women who gave of their time and agreed to be involved in this study. Thank you for your dedication to students. I extend my appreciation to the staff and servant leaders at the four service sites that are a part of this study. The dedication of the agency staff has transformed my understanding and awareness of true servant leadership.

Many thanks go to Dr. Bob Rodgers. Without Dr. Rodgers' guidance and feedback, I would not have been able to complete this project. His insight has been a source of inspiration for me during the entire doctoral process. I especially thank Bob for the marathon meetings we had this summer to complete this dissertation. Dr. Susan Jones has informed new perspectives of theory and practice for me in the past five years. I am consistently impressed with her classroom teaching, insight about research, and ability to inform student affairs practice. I will always regard Susan as both a personal and professional role model. Dr. Bob Backoff, who retired from Ohio State over a year ago, has assisted me on several occasions. I appreciate his willingness to remain on my exam and dissertation committees, and the insight he offered during our meetings and in his classes.

Several doctoral students, including Elisa Abes, Allen Delong, Andrea Dowhower (your help with the NUD*IST program was wonderful), Kelly Funk, Lisa Giordano, Brenda James, Sheila Judge, and John Reilly have offered me friendship and inspiration over the years. Thanks for the talks, advice, and encouragement!
My friend and fellow University of Vermont classmate, Dr. Betsy Eudey, assisted me by providing helpful and insightful feedback on the final drafts of my dissertation. Her assistance in this process, and her continued friendship is appreciated. Thanks for your wonderful perspectives on my drafts!

Kathy Hill, co-instructor and co-presenter extraordinaire, offered assistance throughout my doctoral experience. Kathy and I would meet and discuss the salient points about my study, and her feedback on my dissertation was invaluable. I wish Kathy the best as she makes progress toward the completion of her degree.

My dear friend Dr. Maureen Wilson has also been a source of inspiration for me. I am certain that I would not have even started this doctoral program without Moe's support for me right from the very beginning. Moe and I were in several classes together, and even though she moved to Mississippi three years ago (I know, we never came to visit), she has been a trusted adviser, confidante, and supporter for me every step of the way. Moe, I am so excited about your move to Bowling Green. Knowing that you'll be closer is wonderful.

I never knew how much I would grow to enjoy playing dominos, but Maureen and her sister, Julie Frary, along with John and Jenna, have contributed to this process in terrific ways. Julie came to work in my office two years ago, and so, from a personal and a professional perspective, she has been a sounding board for me. Nearly every day this past summer, Julie has asked about my progress. Thank you for the continued support!

Few people are lucky to have supervisors who are supportive in every facet of life. My supervisor for the past four years, Tracy Stuck, has provided consistent
support for me. She wanted to know about the process, asked me questions about my progress, and was extremely flexible in allowing me time to study for my candidacy exams last winter, and for completing the dissertation this summer. In addition, I have wonderful colleagues who are vitally important to me, especially this summer — thank you to Ivan Adames (for terrific discussions and computer design assistance), Heather Brandon (thanks for proofing), Matt Couch, Kevin Fleming, Tricia Hackleman, Jen Kapostasy, Mike Moes, Zakiya Smith, and Beth Ullum. Thanks also to former staff members and graduate students who have been a source of inspiration for me.

John and Susan Berry, and their son Ryland, have provided wonderful moments of social time and friendship throughout this journey. Since John and I are in the same Ph.D. cohort, I especially want to thank him for all the moments we’ve had in our “shared experience.” Being able to talk about the dissertation helped so much.

My parents have provided me with the tenacity and persistence to complete this entire process. They always taught me the value of hard work – from setting up tables and chairs for family gatherings to having a major summer project that involved painting, scraping, yard work, and more. I can hear my father telling me, “You better get a job where you have to use your head and not your back, like me!” I’ve probably found that in student affairs (although sometimes in our jobs, and in this doctoral process, I’m not sure which I used more). I know that they are so proud of me, yet I am more proud of them. They have had to adapt to a life in a new
country, learning a new language, leaving family behind, and working in labor-intensive jobs for decades, without complaining!

I have three sisters who have supported me in their own ways. Linda provided me with updates about her experiences as a nanny for her favorite Connecticut families; Lisa kept me posted about the new, charming escapes of son Sammy; while Maryann sent more words of encouragement and positive energy than one could count. Many thanks to my extended family, including my grandfather, and aunts, uncles, cousins, from the Belfiglio, Brock, DiFulvio, Scahill, Boden, and Lyons families.

Last, but certainly not least, is the person I call “partner.” Scott Boden, my partner for 10 years now, has been by my side every step of this process. He was there when I needed him most, and went away (to Granville, Florida, Las Vegas, Egypt – nice life!) when I needed space and time alone to study or write. Scott has had faith in me that I would complete this degree, and has heard me process about every little bit, every step of the way. Scott, along with our dog Phoebe, makes me feel centered and connected, knowing I am loved. I could not have done this without you, Scott!
VITA

January 4, 1966 .................... Born – Binghamton, NY

1988 .................................. B. A., Psychology, State University of New York at Binghamton

1991 .................................. M. Ed., Higher Education and Student Affairs, The University of Vermont

1991-1992 ......................... Resident Director, Bridgewater State College

1992-1996 ......................... Residence Hall Director, The Ohio State University

1996-1997 ......................... Interim Director, GLB Student Services, The Ohio State University

1997-1999 ......................... Coordinator, Student Involvement, Office of Student Activities, The Ohio State University

1999-2000 ......................... Assistant Director, Office of Student Activities, The Ohio State University

2000-present ..................... Associate Director, Student Activities & Campus Programs, The Ohio State University

PUBLICATIONS


FIELDS OF STUDY

Major Field of Study: Education

Emphasis: Higher Education and Student Affairs Administration
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract</td>
<td>ii</td>
</tr>
<tr>
<td>Dedication</td>
<td>iv</td>
</tr>
<tr>
<td>Acknowledgments</td>
<td>v</td>
</tr>
<tr>
<td>Vita</td>
<td>x</td>
</tr>
<tr>
<td>List of tables</td>
<td>xv</td>
</tr>
<tr>
<td>List of figures</td>
<td>xvi</td>
</tr>
<tr>
<td>Chapters:</td>
<td></td>
</tr>
<tr>
<td>1. Introduction</td>
<td>1</td>
</tr>
<tr>
<td>Contexts as Motivation for the Study</td>
<td>1</td>
</tr>
<tr>
<td>Context of the Study</td>
<td>6</td>
</tr>
<tr>
<td>Significance of the Study</td>
<td>6</td>
</tr>
<tr>
<td>Research Questions</td>
<td>7</td>
</tr>
<tr>
<td>Participants in the Study</td>
<td>8</td>
</tr>
<tr>
<td>Summary</td>
<td>9</td>
</tr>
<tr>
<td>2. Review of the Literature</td>
<td>10</td>
</tr>
<tr>
<td>Service-learning on the College Campus</td>
<td>11</td>
</tr>
<tr>
<td>Cognitive Development Theory</td>
<td>35</td>
</tr>
<tr>
<td>Leadership Development</td>
<td>61</td>
</tr>
<tr>
<td>Summary</td>
<td>85</td>
</tr>
</tbody>
</table>

xi
4. Findings

Ruth Weimer Mount 119
The Mount Leadership Society program development 120
The Mount Leadership Society program description 123
Descriptions of Participants 130
Descriptions of Service Sites
- Linmoor Middle School 137
- Medary Elementary School 140
- Neighborhood Service, Incorporated 144
- Project Open Hand, Columbus 145
Description of Leadership Class 148
Participants' Descriptions of the Mount Leadership Society program 151
Constructions of Leadership, Social Issues, and Social Change 154
- Constructions of Leadership 154
- Constructions of Social Issues 164
- Constructions of Social Change 173
Key Categories
- Situating the self and others 176
- Conceptualizing new perspectives 182
- Connecting with others and related issues 193
- Taking action for social change 203
Core Category: Personalizing the Experience 212

5. Conclusions and Implications 221

Introduction 221
A Model for Understanding the Intersections of Leadership and Social Change 222
The Intersection of Leadership and Social Change 229
Apparent contradictions in this study 230
Initial Constructions of Leadership, Social Issues, and Social Change 233
Subsequent Constructions of Leadership, Social Issues, and Social Change 236
Aspects of the Course 239
Aspects of the Service Site 243
Relationship of Findings to Existing Literature 245
Service-learning in the Literature 245
Leadership 247
Cognitive development 254
Limitations and Strengths of the Study 258
Implications of the study 260
Summary 268
References

Appendices

A. Research Consent Form 291
B. Participant Letter to Students 293
C. Participant Information Form 296
D. Interview Schedule for Students – Interview #1 299
E. Interview Schedule for Students – Interview #2 301
F. Participant Letter to Program Design Team/Site Administrators 304
G. Interview Schedule for Service Site Team 306
H. Interview Schedule for Program Design Team 308
I. EDPL 271 Course Syllabus 310
## LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Schedule of Mandatory and Optional Co-Curricular Workshops for 1999-2000</td>
<td>129</td>
</tr>
<tr>
<td>2. Administrator Participants in the Study</td>
<td>134</td>
</tr>
<tr>
<td>3. Student Participants in the Study from the Mount Leadership Society</td>
<td>136</td>
</tr>
<tr>
<td>4. Research Events and Behavioral Observations made During Fall Quarter 2000</td>
<td>150</td>
</tr>
</tbody>
</table>
## LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Intersection of Leadership and Social Change</td>
<td>223</td>
</tr>
<tr>
<td>2. The Intersection of Leadership and Social Change Model Concepts</td>
<td>224</td>
</tr>
<tr>
<td>that Formed Categories</td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER 1

INTRODUCTION

This study examined a newly designed living-learning community that provides an intersection between issues related to leadership and community service for students enrolled in the program. The participants are involved with a Leadership Society that brings together curricular and co-curricular components of their collegiate experience.

Context as Motivation for the Study

There are four motivations that provide a context for this study. These motivations include further understanding: (1) the limited exposure of college students in the leadership literature; (2) the emerging literature about leadership focused on approaches based in building relationships; (3) the connection that service-learning has with leadership development; and (4) the environments on college campuses that support student learning in the co-curriculum. These contexts are described more fully here.
The first motivation developed from a review of the literature about leadership. This literature review reveals that most research regarding leadership development is described in the business and management literature, and is not readily applied to college students (Allen, 1990, 1996; Bass, 1981, 1990; Burns, 1978, 1984; Komives, Lucas & McMahon, 1998; Wren, 1990). Further, studies about the leadership development of college students are most often framed in gaining tangible skills that will enhance a college student’s ability to perform as a leader during college and afterward (Komives, Lucas & McMahon, 1998) for professional development. The literature does not offer perspectives that move beyond understanding leadership from a positional power perspective.

The second motivation was reviewing the emerging literature that addressed leadership from a relational perspective, that is, leadership focuses on interactions that individuals have with one another (Allen, 1990; Astin & Astin, 1996; Bolman & Deal, 1997; DePree, 1989, 1996; Komives, et al., 1998; Kouzes & Posner, 1987, 1995; Loden, 1985; Quinn, 1988, 1998; Rogers, 1992). For example, in one of the first books to provide a context of understanding leadership for college students, Komives, et al. (1998), define leadership as “a relational process of people coming together attempting to accomplish change or make a difference to benefit the common good” (p. 14). These emerging ideas about leadership challenge the previous thinking that one person holding positional power in an organization was the true leader. The true essence of emerging ideas about leadership rests on the expectation that leaders
must work to build a team of people who are inspired to contribute to the common
good (Astin & Astin, 1996). As Althaus (1997) describes the Social Change Model,
“leadership is seen as a process, not a position, and [the model] advocates for the
practice of non-hierarchical leadership, learned in a collaborative setting as a tool for
social change” (p. 124). The relational approaches to leadership allow connection
points to be made between leadership and social change. The Social Change Model
of Leadership (Astin & Astin, 1996) posits that service “is a powerful vehicle for
developing students’ leadership skills” (p. 10). At the same time, the Kellogg
Foundation reports that “the study of leadership within a given social context can
open up new possibilities for transformation and change” (Astin & Astin, 2000, p. v).
The new perspectives about leadership are of interest in this study.

Next, this study contributes to the growing literature about the impact of
service-learning on students in college. Providing service within the context of a
college campus is not a new initiative. Service to one’s community is an expectation
found in institutional mission statements and used as a vehicle for promotion and
tenure reviews for faculty. Yet, today’s conception of service-learning combines
elements of curricular and co-curricular experiences for students in highly effective
methods (Eyler & Giles, 1999).

Service-learning definitions are broad and include many components to
carefully describe the special relationship between service and learning. The earliest
definition, according to Stanton, Giles, and Cruz (1999) is “the accomplishment of
tasks that meet genuine human needs in combination with conscious educational growth (p. 2).” Jacoby (1996) defines service-learning as “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. Reflection and reciprocity are key concepts of service-learning” (p. 5). A thorough review of service-learning definitions and terms can be found in Chapter 2.

Looking at service-learning in the context of leadership provides a unique perspective that is not generally found in the literature. Similarly, attempting to understand leadership development in the context of service to, for, and with others supports the emerging leadership paradigm. The study also responds to the call for conducting research with students as they experience leadership in academic and co-curricular settings, since so much of the leadership literature is poised toward management and business. Students in the Mount Leadership Society program are actively confronted with challenges in understanding the concept of serving others, while at the same time unpacking the social norms and morays that allow class issues to separate society. A call to affecting social change by taking action is a necessary part of the learning community, and this study reports students’ experiences in understanding social issues and facilitating social change.

Finally, learning communities that are designed with student learning at the core create more dynamic learning environments for students. Baxter Magolda
(1992) encourages educators to consider approaching communities as learning-centered as opposed to teaching-centered. Learning-centered communities can assist students since “the learning-centered approach assumes that knowledge is uncertain and socially constructed – the core epistemic assumptions of contextual knowing” (Baxter Magolda, 1992, p. 343). The oft-cited work of Freire’s (1970) banking model offers a challenge to educators to move beyond the process of merely depositing information into students’ minds. The students in this study are members of a new learning community that has many of these emerging principles in its foundation.

The Student Learning Imperative (1994) outlines the need for academic and student affairs units to provide seamless learning opportunities for students. Schroeder and Hurst (1996) write, “the intentional design of purposeful and powerful learning environments must be the central focus of any student affairs division committed to integrating curricular and co-curricular experiences in the service of learning productivity and institutional effectiveness” (p. 174). Astin (1996) writes “if higher education is really about cognitive and affective outcomes such as leadership, self-understanding, and citizenship, then student affairs has a central part to play in ‘educating’ the student” (p. 124). The Mount Leadership Society program, designed by student and academic affairs staff members, has intentionally created components for learning in and out of the classroom.

The service-learning focus of this program can serve as the process by which theoretical concepts about cognitive development and student learning can be put into
practice. Muller and Stage (1999) support this as they write, “service-learning initiatives allow faculty and student affairs professionals to collaboratively engage students in an educational process that maximizes student learning and personal development” (p. 103). Astin has written on several occasions (1996; 1998; 1999) that service-learning has potential for enhancing the learning process.

Context of the Study

In a structured learning community called the Mount Leadership Society, students in this study learned and experienced concepts of leadership and community service learning through co-curricular and in-class experiences. Part of the program includes a leadership class taken by second year students. The class focuses on theories of leadership, understanding social issues, and social change. It also includes a service-learning component, where students have the opportunity to experience service, leadership, social issues, and social change. This study will focus on how students understand leadership, social issues, and social change before and after the class and what aspects of leadership and social change components influence their understandings.

Significance of the Study

This study is intended to further the understanding of leadership development of college students. The literature is replete with information about leadership development from business and management executives. Providing a perspective
of college student leadership experiences will assist student affairs administrators in understanding more about what takes place with college students.

In addition, the study is important because it offers a thorough description of how students make meaning of their experiences in a leadership and service-learning course that includes in and out of class experiences. Students experienced leadership development in a community context, and reported on the evolution of their understanding of issues and change in a social setting. The research will advance understanding leadership development of college students from a community service learning perspective, and will impact a variety of fields of inquiry, including experiential education, service-learning, leadership development, student affairs work, and organizational behavior. Finally, the findings lead to potential program design implications and refinements for practice that will impact the curricular and co-curricular experiences of students.

Research Questions

The primary research question guiding this study is to investigate how an undergraduate class that includes leadership and service-learning components influences students’ understanding of leadership, social issues, and social change. Four research questions for each of these conceptual areas guide this study:

1. How do students construct the concept of leadership prior to the course and volunteer experiences? How do students construct social issues prior to the
course and volunteer experiences? How do students construct the concept of social change prior to the course and volunteer experiences?

2. How do students construct the concept of leadership after the course and volunteer experiences? How do students construct social issues after the course and volunteer experiences? How do students construct the concept of social change after the course and volunteer experiences?

3. What aspects of the course had influence on students’ understanding of leadership concepts? What aspects of the course had influence on awareness of social issues? What aspects of the course had influence on understanding social change?

4. What aspects of the volunteer experiences had influence on students’ understanding of leadership concepts? What aspects of the volunteer experiences had influence on awareness of social issues? What aspects of the volunteer experiences had influence on understanding social change?

Participants in the Study

Participants include a sample of twelve students, three members of the program design team and one volunteer agency staff member, and data was collected via semi-structured interviews (Patton, 1990). The use of the grounded theory approach in data analysis (Glaser & Strauss, 1967; Strauss & Corbin, 1990, 1998) that includes semi-structured interviews and group behavioral observations provides a tentative model that allows the reader to understand the experiences of students in this study. The qualitative approach in this study includes the involvement of students,
administrators at the university and service sites, and my role as an observer of the class and volunteer experiences. Data was collected during the 2000-2001 academic year. More specific information about the data collection process is outlined in Chapter 3.

Summary

This chapter provides an outline that describes the motivation for this study, along with an overview of pertinent information. The following chapter illustrates in great detail the review of literature that provides the foundation for constructing this study.
CHAPTER 2

REVIEW OF THE LITERATURE

The purpose of this study is to develop an understanding of the impact of a newly created learning community that brings together concepts of leadership and service in curricular and co-curricular settings on students' concepts of leadership, social issues, and social change. This chapter outlines a review of the literature in the following areas most closely aligned to the study: service-learning on the college campus, applicable cognitive development theories, and leadership development of college students. The constructivist nature of this study outlines the evolving nature of the student experiences. The literature review began and provided a guide for me to formulate, craft, and develop the research questions at the start of the study. The literature review continued and progressed throughout the process of inquiry as students, program directors, service directors and clients, and I raised new questions.
Service-learning on the college campus

While service-learning is enjoying a great deal of exposure in the literature, the concepts that form the basis for service-learning are at the very heart of higher education in America. The formulation of land-grant colleges with the Morrill Act was the initial force behind the nature of providing service to communities. Prior to this, higher education in America provided "service" by developing well-rounded citizens at private schools (Stanton, Giles & Cruz, 1999). The social change movements of the 1960s saw an increase in attention to community issues and needs, but this attitude waned in the late 1970s and 1980s. The 1985 creation of the Campus Compact, an organization comprised of college and university presidents drawn together by an interest in public and community service, renewed the level of awareness of civic leadership within higher education (Jacoby and Associates, 1996; Stanton, Giles, and Cruz, 1999).

Service-learning defined. Multiple definitions of service-learning exist. The earliest definition found by Stanton, Giles and Cruz (1999) stated "the accomplishment of tasks that meet genuine human needs in combination with conscious educational growth" (p. 2) and is traced to 1969. The definition of service-learning that Jacoby (1996) used in her book lends insight into the connections between service and learning: "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. Reflection and reciprocity are key concepts of service-learning” (p. 5). Kendall explains that everyone involved with service-learning takes part in the learning process (1990).

In 1989, the Wingspread Group met to define service-learning and set principles that would guide practice for service-learning programs. Honnet and Poulsen, two of the 70 members, wrote “service, combined with learning, adds value to each and transforms both” (1989), and developed this guiding principle which has put dimensions of learning and service into a proper perspective. Eyler and Giles (1999) assert that this statement is the central claim of the service-learning field of study. Everett (1998) states that service-learning is a continuous process that is often grounded in tangible experiences.

Stanton (1987) separates service-learning out from the broad array of experiential educational experiences by arguing that service-learning is more of a program emphasis with added value. Values added to experiences instigate social and educational changes. Service-learning is often described as a value-added pedagogy (Stanton, Giles & Cruz, 1999). Jacoby (1996) writes “with its commitment to social justice, service-learning is clearly not value free” (p. 10).

Much of the literature credits Dewey as laying a solid foundation for experiential education. Giles (1988) and Giles and Eyler (1995) discuss two principles advanced by Dewey in 1938 and 1959: continuity and interaction. These principles provided a rationale to assess the quality of experience in an educational
setting. Continuity assures that education will have an impact on a student's development. Interaction, on the other hand, focuses on the connection between knowledge and experience. Learning occurs because of action and reflection (Eyler and Giles, 1999).

Just as definitions of service-learning have evolved in the literature, and theorists move away from terms like volunteerism and community service (these terms do not capture elements like collaboration, reciprocity, reflection, or diversity), a sentiment of cynicism exists about the concept service-learning. Critics of higher education institutions, who are concerned about the role that universities play in the service enterprise (Neighbors question, 1997), have encouraged the use of the term community service-learning (Harkavy, 1996; Rhoads, 1997). The term applies the broad meaning of service-learning to the context of community development (Howard, 1998). In other words, all service impacts the community. An exploration of the term “community” is in order before continuing here, since community is prevalent in many discussions about service-learning.

In 1987, Boyer wrote that community was characterized by “students who go beyond their private interests, learn about the world around them, develop a sense of civic and social responsibility, and discover how they, as individuals, can contribute to the larger society of which they are a part” (p. 67). John McKnight (1987) captured the essence of community when he wrote, “community is what we each know about all of us...we all know that community must be the center of our life
because it is only in community that we can be citizens” (p. 215). Kretzman and McKnight (1993) and McKnight (1989) prefer to look at communities from an asset-based perspective. This perspective is focused on community members, driven by relationships, and draws out the assets that individuals may have in solving problems. Saltmarsh (1998) defines community as consisting of places and relationships, and points out that in a strong community, service would not be necessary. “Service as we know it is forced upon us by the loss of community and offers a re-compensation of charity as a substitute for the depravation of justice” (p. 21). Palmer (1990) explained that community provides “a capacity for relatedness within individuals” (p. 109). Prolonged engagement, a tool used in qualitative research to become connected with participants, and sustained involvement are tools in developing citizenship within students.

Rhoads (1997) introduced yet another concept with critical community service, which brings together service with an ethic of care and involves social justice as the core of education. He outlined strategies that four disparate, yet connected, groups in higher education can use. These strategies include giving community service a public forum for discussion and elaboration in the campus community (by the university president and other senior leaders), developing ways to foster student participation in community service beyond a course requirement (by faculty members), developing service in all departments of student affairs (by student affairs staff), or serving as role models for one another (by student leaders).
Harkavy (1996, 1998) describes academically based service that focuses on development in the classroom. He stated that social change cannot occur by engaging students in service-learning experiences only, and claims that strategic academically based community service must do this, because of the connection to the classroom. He wrote that the original mission of higher education institutions was to create a better city by advancing knowledge on the campus. Rhoads and Howard (1998) define academic service-learning as “a pedagogical model that intentionally integrates academic learning and relevant community service” (p. 1).

Maintaining a connection to the classroom is critical in fostering relationships between students, communities, and faculty members. Rhoads and Howard’s definition of community service-learning forms the basis for the Mount Leadership Society – a learning community dedicated to leadership and service that forms the basis of this study. The most important element in defining service-learning is the attention paid to social justice or social change for the common good. The three areas commonly considered as vehicles for social change – public service, community service, and citizenship/civic engagement – can each offer possibilities and challenges for affecting social change.

Public service, typically working in a public sector forum, can only go so far in promoting social change to create equal opportunities for all. At times, the government contributes to social issues due policies it does or does not implement. One example to highlight this might be the common practice of offering tax
abatements, or a reduction in tax payments, to business developers for building or maintaining projects in the center city. While the practice of tax abatements may serve to promote business development in a city's core, this practice can be tainted by political involvement, and may stand in the way of social change. In addition, there are consequences to school funding when tax abatements are offered. Typically, public service is not viewed in terms of sustained involvement, as people and political agendas change as election seasons predictably offer new developments.

Community service on a college campus, too, does not offer sustained involvement. Few students enter the university with a history of on-going engagement with service, and the design of service programs tends to bring many students together only for periodic events (Jacoby, 1996). Attitudes of faculty and administrators tend to de-value the service-learning theories and practices as lacking academic rigor (Jacoby, 1996).

Kahne and Westheimer (1996) write that citizenship "in a democratic community requires more than kindness and decency; it requires engagement in complex social and institutional endeavors" (p. 597). Mendel-Reyes (1998) connects service-learning with personal and political transformation. Eyler and Giles (1999) offer that service-learning can, in fact, develop citizenship by bringing together personal, interpersonal, and intellectual development. "Service-learning provides an
Civic engagement is defined as “those activities which reinvigorate the public purposes and civic mission of higher education” and include objectives like “developing civic skills, inspiring engaged citizenship, promoting a civic society, and building the commonwealth” (O’Meara & Kilmer, 1999). In O’Meara and Kilmer’s work, civic engagement is defined in four different perspectives: student development in terms of the civic life, diversity education, university-community partnerships or asset-based community development, and new involvement between citizens and their government.

Perreault (1997) discusses service-learning in the context of civic leadership. With this, the focus is “directly on educating for leadership and working for changes that shape a common future” (p. 383). While the idea of a citizen leader has roots in service-learning practices (focus on learning, reflection, and reciprocity), the citizen leader is expected to examine the future and to educate students for leadership. This description is consistent with Komives, Lucas, and McMahon’s (1998) relational leadership model. This model states that leadership is a “relational process of people coming together attempting to accomplish or make a difference to benefit the common good” (p. 11).
Eyler and Giles (1999) created the citizenship model from the research they conducted with over one thousand college students. The model consists of five elements for social responsibility and effective participation: values, knowledge, skills, efficacy, and commitment. These elements, embedded in powerful service-learning activities will lead to effective citizenship.

Service-learning lenses. Mintz and Hesser (1996) outline three service-learning lenses that help define service-learning: collaboration, reciprocity, and diversity. These lenses help frame the results of matching service and learning. Reflection is also considered to be a central part of the connection between service and learning. Eyler, Giles, and Schmiede (1996) believe that reflection links service with learning. Each of these three lenses, including reflection, will be discussed next.

Collaboration. A true collaborative environment breaks down the perception of an “ivory tower” that plagues a university within the local community. Mintz and Hesser (1996) define collaboration as, “involving reacculturation or renegotiating memberships in groups or cultures we already belong to and becoming members of other groups or cultures as well” (p. 35). This definition pushes us to think about our own groups and challenges us to expand our circles. Maybach (1996) encourages the use of the term “partners in service” to describe the relationship between clients and students. A new paradigm of service moves away from solely defining relationships in the contexts of students to students and clients/agencies/communities. Neururer and Rhoads (1998) found that students who work closely with others can create a
feeling of community based on collaboration. Rhoads (1997) writes, “students explore the self while learning about and experiencing the other” (p. 54). Students need to be involved in the planning process for service, and they, in turn, should working closely with community members.

Reciprocity. Reciprocal learning fosters collaboration between institutions of higher education and service sites. The concept of reciprocity ensures that “every individual, organization, and entity in service-learning functions as both a teacher and a learner” (Mintz and Hesser, 1996, p. 36). Saltmarsh (1998) defines reciprocity as the process of analyzing power and relationships. Working together truly permits groups to gain insight from the other, and challenges each group to bring forward learning opportunities. Sigmon (1990) developed three principles in relation to service-learning upon which the concept of reciprocity can be drawn: Those being served control the service(s) provided; those being served become better able to serve and be served by their own actions; and, those who serve are also learners, and have significant control over what is learned. Rhoads and Neururer (1998) stated “community service is part giving, part receiving” (p. 194). Rhoads (1997) describes the importance of students’ position into the community when providing service. A connection to a community and the reciprocal nature of the learning in this program is a critical part of the design of the Mount Leadership Society. The students are told from the beginning of their commitment that they are active learners and servers in
this experience. Students can learn that the reciprocal nature of learning will occur in the classroom, in the co-curriculum, and in the community service site.

**Diversity.** Service-learning has the capacity to draw out issues of difference and diversity (Jones & Hill, 2001; Neururer & Rhoads, 1998; Rhoads & Neururer, 1998). Individuals engaged in service-learning experiences can examine social issues that illuminate the concept of the “Other.” Mintz and Hesser (1996) explain that diversity “challenges us to connect the critical thinking goals of the academy within our personal value systems” (p. 37). As Tierney (1993) writes “...an educational process concerned with empowerment needs to engage students so that they are able to learn about themselves by coming to terms with the ‘Other,’ with those who may be quite different” (p. 41).

Daloz, Keen, Keen, and Parks (1996) write about an engagement with otherness that allows us to understand different people. They explain that “multiple encounters beyond (one’s) tribe... shaped present commitments” (p. 71). Further, the authors describe that the viable views of the common good would include such core elements as a global scope, a recognition of diversity, and a vision of society as composed of individuals whose own well-being is inextricably bound up with the good of the whole... it suggests shared goals toward which the members of the community strive. (p. 16)

Rhoads (1997) uses the term “border crossing” to describe the process by which students may situate themselves with the “Other.” He writes, “students are challenged to think about the multiplicity of other identities” (p. 125), because many
students enter service experiences with broad generalizations that are rooted in stereotypes and prejudice. Neururer & Rhoads (1998) study found that service-learning is a beginning of students' experiences with learning about the “Other.” Jones & Hill's (2001) findings support this as well. Noddings' (1984) term engrossment, applies here, as students truly step into another person’s experience.

Reflection. Eyler, Giles, and Schmiede (1996) discuss four components of reflection. Reflection must take place in an ongoing, continuing fashion. Students can use many ways to reflect on their experiences if reflection takes place continually throughout each individual service experience, and during their undergraduate experience. Reflection should be connected to the immediate experience and situated in the students’ ways of knowing (Baxter Magolda, 1992), and to the intellectual components of the service. Challenging reflection will allow students to engage with issues in a more critical manner, and will provide students with areas to explore that they would not have considered but for the interaction of the reflection facilitator. Finally, reflection should be contextualized in the students’ settings and experiences. McEwen (1996) writes that, according to Kolb’s (1984) experiential learning model, “reflection follows direct and concrete experience and precedes abstract conceptualizations and generalization” (p. 69). Cone and Harris (1996) believe that students create critical arguments more effectively by participating in reflection.

Telling stories about their experiences, as Coles (1993) discusses, allows students to share information with one another, and set these experiences in a context
that connects with each other. Reflection, thus, leads students to understand, connect, and care for one another. Just as students learn to take part in the reflection process, Rubin (1990) and Brown, Podolske, Kohles, and Sonnenberg (1992), remind us that professionals who participate in the reflection process can articulate vision and ideas to others.

**Benefits of service-learning as a pedagogy.** Given the growing literature on the benefits of service-learning, service opportunities may become a natural fit on college campuses. These opportunities will enhance student learning and student development, as it is clear that students want opportunities to get involved. Nearly 3,500 students studied by Astin and Sax (1998) report increasing levels of participation in service activities. Academic development, development of life skills, and an increased sense of civic responsibility were major findings in this large-scale study. Eyler and Giles (1999) report soaring popularity in service activities among the 1,500 students in their study, and cite the growing number of national agencies and initiatives as a testament to this form of learning.

This review of the literature has focused on five areas that provide an overview for the service-learning as a beneficial pedagogy: academic success and student learning, values development, awareness of community, service-learning and the university, and care for the "other." These five areas will be discussed in detail.

**Academic success and student learning.** Academic success appears to occur when service experiences are provided in the classroom. Studies by Cohen and
Kinsey (1994) and Markus, Howard and King (1993) show that students can make connections with course concepts and experiences. Markus, Howard and King (1993) found that academic learning increased when the service activity was integrated into the classroom, not as an optional experience. Students also reported gains in developing personal values and understanding of concepts of community and social issues. Shumer and Belbas (1996) show that students improve attendance and grades when involved with courses that include service-learning. Astin & Sax (1998) write, "service-learning represents a powerful vehicle for enhancing student development while simultaneously fulfilling a basic institutional mission of providing service to the community" (p. 262).

Kahne and Westheimer (1996) found that service-learning provides more educational experiences for students, and that the programs make students active participants in their learning. Baxter Magolda (1992) advocated for student-centered learning, encouraging faculty and student affairs administrators to explore methods and strategies that would situate students in their learning. Menlo (1993) outlined two forms of learning that can take place in a service-learning setting: learning how to provide service to others, and learning how to learn. He described four competencies for student learning: reflective listening, seeking feedback, acuity in observation, and mindfulness in thinking. These styles blend into one another as an experienced student develops.
Values development. Pascarella, Ethington, and Smart (1988) found that service involvement in college had a positive influence on the development of values. Delve, Mintz & Stewart (1990) believe that “service-learning programs are a viable means for values development” (p. 27). They assert that a responsive student community will be more in tune with social issues and will act to respond to issues based on their own personal values. Stewart (1990) writes, “by engaging in deliberate and planned service-learning interventions... students are challenged to clarify and act on their values” (p. 39). Shumer and Belbas (1996) found that the primary focus of service-learning tended to be on personal and interpersonal knowledge. The development of values awareness leads students to understand how to respond to social problem solving (Eyler & Giles, 1999).

Awareness of community. Service can raise new perspectives, expose students to new ideas, and prepare them to be good community members later, Boyer explained in 1987. Institutions move beyond their walls into the community, Wills (1992) writes. McKnight (1989) posits that students can develop skills to build capacity for others in the service relationships; government or educational institutions should not do the work for others. Levine and Cureton (1998) state that community service is one of the primary examples of teaching hope, diversity, and efficacy, and the support for student involvement should exist at the university and beyond. Kurtzman (1998) outlines the service-learning literature and writes, “students and higher education benefit from the impact of service-learning toward intellectual,
personal, moral, and career development; values clarification; and personal and social responsibility" (p. 31). Giles and Eyler (1994) state that students have a "need for a sense of efficacy – the feeling that participation in service projects can make a real difference – as an important predictor of student involvement in service" (p. 115).

Mintz and Hesser (1996) recommend a "practice-to-principles-to-practice model for service-learning programs. We believe it affirms the significance of the field’s work and ongoing efforts and encourages commitments to improve on current practice" (p. 28).

Service-learning at the university. Zlotkowski (1996) finds that service-learning programs coordinated by university offices, with connections to a department or discipline, enjoy the most success on a college campus. Kraft (1996) believes that an ultimate direction for service-learning is that service-learning should be integrated into the curriculum throughout all university levels. Service institutions, faculty members, staff, students, and community leaders should work closely in developing service-learning programs (Bringle and Hatcher, 1996). Wills (1992) outlines three of the major benefits for service on a college campus. First, service deepens the educational experience because of the breadth and depth of the experiences. Next, experiences in service that are connected to classrooms challenge values and ideas students have about social issues, interactions with others, and about themselves. Students engage in true forms of citizenship. Finally, students make a seamless connection between campus and community.
Care for the "other." Stanton (1990a) explains that the service-learning movement has assisted students to become more involved, to develop an ethic of care, and to understand the benefits of serving others. Rhoads and Neururer's (1998) qualitative study found that students were indeed learning through service, especially regarding understanding self, others, and community. Giles and Eyler (1994) report that students learn more about the "other" when service experiences present them with opportunities to learn about social issues. Care for others is demonstrated by students' interests in helping create experiences. Astin & Sax (1998) found "strong evidence for the efficacy of cooperative learning: students become better students by helping to teach others" (p. 257). Students are looking for opportunities to be involved, particularly in the design of experiences.

These benefits, found broadly in the literature, are important to gather in order to lend insight into the positive contributions service-learning initiatives make within the context of higher education. Students can benefit by becoming more connected to the university and local community. After graduation, students can take the knowledge and skills gained as undergraduates into their careers and neighborhoods. Because of the heightened awareness of social issues, students may become more connected to political issues by voting, and being involved with policy decisions. Of course, one experience in a service project will not revolutionize the student body on campus. In many cases, the complex nature of service-learning does not demonstrate immediate results. This allows a healthy dose of skepticism to exist.
Limitations of the service-learning pedagogy. While the emerging trend in the student affairs field is to document the success of service-learning programs, much has been written about the limitations of this form of pedagogy. The most common question raised is about how much of an impact service makes on students, and on the community. With many students reporting that participating in service makes them feel good about their experiences (Stanton, 1990b), skeptics are unclear why university resources are being spent on programs. Markus, Howard, and King (1993) quote a Maryland school board member as describing service as "fluffy, feel good stuff." This person raises concerns about the mounting costs associated with mandatory service in high schools.

Critics also grow concerned about students' lack of connection between service sites and social issues. Boyte (1991) finds this troublesome. He is surprised at the number of students who cannot report connections between service and the political issues that are so often obviously intertwined. Rather than just focus on students' attitudes about their service experiences, students ought to gain skills necessary for organizing, analyzing problems, and responding to social issues (Kraft, 1996). Zlotkowski (1996) cautions that without academic connections and support, service-learning cannot survive on a college campus.

From another perspective, Mattson and Shea (1997) take a critical look at the direction in which service-learning is headed. They evaluate the growing trend of professionalizing service-learning as having a deleterious impact on the fact that
service remains a dynamic process, "not a safely defined practice" (p. 4). Arriving at consensus about definitions and incorporating principles of good practice keeps academicians and professionals from making connections to community, and staying focused on the true goals of service. They criticize what they consider to be a growing trend in publicly stating the value of service as it relates to students' professional career opportunities. If universities convince students to engage in service in order to craft a resume with service involvement, students learn that service becomes important for their sakes' only. Where does this leave the community agency or clients?

As Mattson and Shea eloquently remind us: "training for a career and for citizenship are not the same thing" (p. 4). Maybach (1996) points out that from the perspective of critical theorists, service-learning, as currently designed and described in the literature, is a form of oppression. If community members or clients are not actively involved, or if service is provided but no work is done to confront social issues, oppression continues to unfold. Not fostering social change to improve situations perpetuates poverty, illiteracy, homelessness and hunger, and so forth. In the end, it may be impossible to prove long-term impacts of service-learning on communities, education, citizenship, or other changes. To raise Jacoby's (1996) point again: "with its commitment to social justice, service-learning is clearly not value free" (p. 10). The connection to values will always pose challenges for faculty, student affairs staff, community agencies and students. Personal, religious, social,
and political beliefs must be transcended; this will not likely be easy. However, Giles and Eyler (1998) recommend a multi-method approach to gaining information about service practice. Having "proof" may not make an impact on the skeptical, but it is certainly better than no attempt at all. What remains important is that institutional support exists to make programs successful. One method of ensuring support is by situating the leadership as service initiatives on the campus.

Situating service-learning efforts on campus. Given the growing literature about service-learning and its role in the academy and the role of co-curricular experiences in the development of students, some discussion about where these programmatic and academic efforts should be structured is in order. Five different organizational patterns exist on college campuses (Morton, 1996). In the first scenario, service-learning initiatives simply do not exist. In the second scenario, initiatives exist, as separate, single events that happen in different locations on campus. Next, some campuses have used a committee of interested staff members and students plan programs. In the fourth case, some institutions use a part-time person, or rest responsibility with a person who has other job functions. Finally, a staff member, or group of staff can form an entire office or administrative unit. Kraft (1996) describes that although service-learning has received support from higher education and national or corporate grants, the development of service programs and offices continues to be a grassroots movement.
Morton and Troppe (1996) have found that housing service initiatives in a non-academic unit can lead to the perception that the programs and courses lack sophistication and rigor. The tenure and promotion process, with its focus on teaching, service, and research, can be reviewed in each college to reframe thinking about the concept of service (Gamson, 1997). In many cases, service in the tenure and promotion equation relates only to service conducted as a part of university business or within one's professional associations (Zlotkowski, 1996). Allowing service initiatives in the local community with social agencies, or with work related to service for students would transform the role of faculty in service-learning relationships. Department chairs and deans should be engaged in programs that allow them to discuss connections between their units and service-learning. In addition, faculty development programs can take place to provide faculty with the tools they need to develop new courses, consider options for service, and to explore research in their particular discipline (Rue, 1996).

Wills (1992) posits that faculty leadership will permit service-learning to become a true part of the learning experience. He writes, “without (faculty leadership), service is reduced to charity, and learning happens only accidentally” (p. 36). Morton (1996) cites Lynn Montrose’s quote about faculty involvement in service development: “The lifeblood of a service-learning program is strong faculty commitment. Faculty tend to take ownership of service-learning programs that they perceive as integral to the academic curriculum” (p. 290). Faculty support will truly
set the stage for a collaborative program that enhances the experiences of all parties involved. Eyler and Giles (1999) believe that faculty involvement with service-learning initiatives brings together students and faculty in ways that do not occur elsewhere in the educational enterprise. The connection of courses and out of class experiences can pose problems for staff members and faculty not accustomed to this combination of experiences. A senior member of the administration, coordinating this program, can bring together departments and units from across the campus (Rue, 1996).

A “both/and” scenario may be in order to remedy the dilemma about institutional structure. A co-director model, with a director from both academic affairs and student affairs, grounded in a spirit of true collaboration, may send ripples throughout the academy that two people are ultimately responsible. Bucco and Busch (1996) and Payne and Bennett (1999) claim that service-learning can be a vehicle for integrating academic affairs and student affairs with the joint focus of student learning and student development. Saltmarsh (1997) finds that it can define the co-curriculum as a true learning environment. Rhoads (1997) states that service-learning can serve to bridge the gap between faculty and student affairs staff. This effort can serve to strengthen these relationships, and allow faculty and student affairs staff members to learn more about their specific roles on campus.

It appears that the coordination of service-learning programs occurs most frequently when faculty and staff members regard each other as true partners in the
educational enterprise. Kraft (1996) writes that more collaboration and conversations with all partners are necessary to keep the development of service initiatives moving along. Partnerships are formed and faculty members can see that student affairs staff members are providing important functions in the co-curriculum; the same can be said about student affairs staff perceptions of faculty members' roles. Sandeen (1996) perhaps best sums this up: "where community service programs become well established, former department barriers begin to disappear, resulting in many cooperative programs between student affairs and academic affairs" (p. 456).

Along with clarifying the structure of the staff administering service initiatives, the institution must make a commitment to continued funding for the operation of the unit. Planning programs is not the only function of this proposed department. Along with staffing and administrative costs, funding should exist to offer faculty incentives to create new and innovative courses and opportunities to infuse service into courses. Faculty must have access to resources to conduct research, assess and evaluate progress, and travel to conferences to learn information and present findings (Morton, 1996). Program dollars can cover speakers, programs, visiting lecturers, and incentives to student groups. Finally, financial resources should be made available to service sites. Much will be asked of the agency directors, and it is appropriate to determine how to support the functions of the agency within legal and procedural methods.
Service-learning measurements. To cultivate support for service-learning programs, it has been necessary to develop methods to measure the impact of service-learning on the college campus. The Service Learning Model (1990) has been tested in an empirical manner, and some instruments have been developed to assess the impact of service-learning on students, and students' satisfaction and preferences with service. Payne and Bennett (1999) articulate that service-learning is making an impact on student involvement, academic connections, student values and attitudes. Payne (1993) created the Community Service Involvement Preference Inventory to measure the process by which students become involved in the service process. Howard and McKeachie (in Markus, Howard, and King, 1993) developed the Social Responsibility Inventory (SRI), a Likert-type instrument that measured social and political beliefs and values. Olney and Grande (1995) developed the Scale of Service Learning Involvement (SSLI) to measure the developmental stages of the Service Learning Model (1990) developed by Delve, Mintz, and Stewart. The distinctions between stages of the model were not clear to these authors (too much overlap existed between stages one and two, and stages four and five), therefore, this measurement instrument uses three subscales: exploration, realization, and internalization. In addition to taking this 60 item instrument (reduced to 50 items in 1996), students also took the Scale of Intellectual Development (SID) developed by Erwin (1981) to measure Perry's scheme; the Defining Issues Test (DIT) developed by Rest (1990) to measure moral development along Kohlberg's theory; and the Measure of Moral
Orientation (MMO), created by Liddell, Halpin and Halpin (1992) to assess care/justice orientations found in Gilligan’s (1982) work. The SSLI was determined to be statistically valid, and consistent with developmental measurement with the other instrument tools.

However, Mattson and Shea (1997) find this desire to assess and measure development within the context of service-learning to be problematic. Evaluation of community service initiatives tend to be short-term, and measure number of hours, money saved, and “this so-called ‘evaluation’ pushes service-learning away from its more qualitative efforts forming citizens re-engaging in public life” (p. 2). Mattson and Shea also note that measuring students’ development as the primary method is not consistent with the reciprocal nature of service-learning. In addition, gaps in the literature about evaluating the community agency impact concern Mattson and Shea. Mettetal and Bryant (1996), in a comprehensive review of service-learning research projects, found qualitative studies that look at problem-solving and critical thinking provide favorable information.

In the face of budget reductions and growing skepticism on the part of faculty, administrators, state legislatures, and the public, higher education needs to provide “proof” of the impact of programs and services, thus, both qualitative and quantitative approaches ought to be used. A good mix of quantitative and qualitative studies can outline what students have experienced or how a service agency may have benefited from a collaborative interaction with students. A move from discussing only
“impact” and “proving worth” to discussing interactions and experiences can assist here. Mattson and Shea acknowledge one outcome as the sole reason to understand the work of service. “Service-learning provides opportunities for young people to educate themselves for the demands and challenges of public life and citizenship. That is its inherent promise” (p. 4). However, a skeptical state legislator or college dean will not readily rely on “feel good” stories only to direct support by way of fiscal, human, or legislative resources. In crafting a research agenda for the future, Giles and Eyler (1998) suggest the use of longitudinal studies, experimental studies, participatory action research, and observational studies. These methods will ensure that supporters and skeptics will have favorable information about service-learning accessible to them.

Cognitive development theory

Student development theory evolved from the literature on psychology in an attempt to understand the development, behavior, and change processes of college students (Evans, Forney, Guido-DiBrito, 1998; Knefelkamp, Widick, Parker, 1978; Rodgers, 1980, 1989, 1990). During the 1960s, psychologists and student personnel workers interested in learning more about students in college began to look at student experiences from various perspectives, commonly considered families of theories. In 1978, Knefelkamp, Widick, and Parker attempted to create one main theory that student personnel staff could use. They readily acknowledged that this could not be accomplished, and wrote in 1980 that no one, single theory could be used to advance
understanding about people when such a vast amount of diversity existed among college students. Rather than developing one main theory, four main families of theories are commonly cited in student affairs (Evans, Forney, & Guido-Dibrito, 1998; King, 1996; Rodgers, 1980, 1989, 1990): psychosocial theories, person-environment theories, typological theories, and cognitive-structural theories. The latter two will be discussed more fully here.

Psychological type and MBTI. One typological theory examined here is the Myers-Briggs type Indicator (MBTI). Theories of psychological type provide insight into different phenomena that may cause individual differences based on styles of people. People access knowledge by going through structures that allow them to build on experiences and history. How they wish to experience these processes is related to type. Type theories, like the Myers-Briggs Type Indicator (McCaulley, 1990; Myers & McCaulley, 1985), will allow insight into how students go through the process of learning, and what motivates them through this process (Bayne, 1997; Kalsbeek, Rodgers, Marshall, Denny, & Nicholls, 1982; Provost & Anchors, 1987; Rodgers, 1990; Ruhl & Rodgers, 1992; Schroeder, 1976, 1979, 1981; Schroeder & Jackson, 1987; Schroeder, Warner, & Malone, 1980).

Myers’ and Briggs’ work, a mother-daughter team fascinated by the work of Carl Jung, advanced theories on personality styles of people. Jung’s observations of people allowed him to notice patterns that were consistent. These patterns were naturally a part of an individual, and, like Piaget, were considered to be biologically
The attitude types correspond to the manner in which a person responds to her or his environment, in an extraverted or introverted manner (labeled E or I, respectively), and how this individual relates to the world (Baxter Magolda, 1987c). Four types describe the functions—two in irrational perspectives, and two in rational perspectives. The irrational perspective is consistent with how a person might take in information. A sensing (S) individual uses the five senses to gain information. Others may use unconscious processes, and take advantage of themes and possibilities. These characteristics describe an intuitive (N) approach. The rational functions are used to make decisions, and are made up of thinking and feeling functions. The feeling (F) function relies on emotions, feelings, and a focus on other people. Thinking (T) function characteristics include using logical, determined, and analytical processes.

Myers and Briggs added two dimensions based on the way people made sense of the outer world (Myers, 1980; Myers & McCaulley, 1985). These dimensions were a part of Jung’s original work, but he did not emphasize them. Myers used the same terminology for the label of this orientation to the outer world, which may, at times, confuse novice MBTI scholars. Those who use a judging process (J) tend to
have order and structure to make decisions quickly; perceptive types (P) appreciate
more time to take in information (Myers & McCaulley, 1985).

Jung did not focus on the concept of a mechanism to balance the dominant
type. Myers and Briggs described auxiliary functions to balance the four main,
dominant functions that existed in Jung’s descriptions (Evans, Forney, & Guido-
DiBrito, 1998). The auxiliary type is used to strike a balance. If the dominant type,
S, N, T, or F is developed by a person, an auxiliary helps balance and support this
person’s development. (Myers, 1980; Provost, 1993).

Cognitive-structural theories. Cognitive-structural theories outlined by
William Perry (1970), Mary Field Belenky, Blythe McVicker Clinchy, Nancy Rule
Goldberger, and Jill Mattuck Tarule (1986); Marcia Baxter Magolda (1992b); and
Patricia King and Karen Kitchener (1994) will be explored in more depth. Robert
Kegan’s work (1992, 1994) and Lawrence Kohlberg (1969) and Carol Gilligan’s
(1982) work with moral development will be highlighted as well.

student development theories around four areas, developed by Widick, Knefelkamp,
and Parker (1978, 1980). The first area describes the phenomenon that the theories
discuss. Next, the theories describe the process of development and developmental
change. The third area discusses what parts of the campus environment, or the
students’ experiences, assist and delay development.
Perry's scheme. William Perry (1970) advanced theories of intellectual and ethical development begun by Jean Piaget and furthered by Lawrence Kohlberg. Piaget's work, centered on child development, focused mainly on adolescent development, given that he believed development ended at adolescence (Stanton, 1996). Perry, interested in his students, marveled at the varying degrees of written feedback on course evaluations he and his colleagues received from students. This interest led him and his associates to embark on a line of study that has sparked a tremendous amount of research, follow-up studies, and advances in understanding epistemological development. His research began with an interest to explore the experiences of 20-30 students in a purely descriptive manner (1970).

Before exploring Perry's scheme in more detail, there are certain characteristics common to the family of theories of epistemological assumptions that will be explored here. All cognitive structural theories credit Piaget ([1956] 1974) for establishing a foundation. Piaget, while discussing a great deal of information about adolescent development not described here, looked at the tacit assumptions people made about constructing meaning. Stages, or structures, are inter-related sets of tacit assumptions people use to organize meaning, and interpret interactions. They exist to describe qualitative, differing views about how people make sense of knowledge, values, and assumptions. Structures are considered to be a view of knowledge, and are inherent in each stage of development. "People perceive, organize, and evaluate experiences of knowledge differently" (Rodgers, 1992, p. 92).
Some unique properties exist related to stages. According to Piaget, four key points are common for all stage theories: Each stage has qualitative differences from one another, which will assist each individual in making meaning; each stage is sequential and must occur in the same manner for all — individuals cannot pass one stage in favor of another; stages are hierarchical and therefore derive meaning as one progresses through the various stages — one will learn something in one stage that they need later; and finally, stages are about how we go through the process of making meaning, not what the meaning may be.

Piaget also posited that cognitive structures, or stage-related concepts, are universal and apply to all, regardless of race or gender (King, 1990). Since stages are biologically based, the process is hard-wired to all people as a matter of birth. Each stage allows an individual to make sets of interrelated assumptions to create a foundation to interpret their interactions (King, 1990). Tacit assumptions about constructing meaning apply universally and differences exist by way of styles and contexts.

If a person’s typical process of making sense of their experience is presented with a challenging set of more complex ways of knowing, change will occur. “Cognitive conflict results and conflict leads to confusion and disequilibrium” (Rodgers, 1992, p. 96). This conflict is handled in one of two ways: accommodation or assimilation. If a person assimilates the information that is presented, the current way of knowing does not change because conflict and confusion is interpreted by a
person's current way of knowing. The person explains the challenge away and change does not occur. If accommodation occurs, the challenge is met with a new way of looking at knowing, and the person makes the process of change occur to accommodate the challenge.

Rodgers (1989) describes four conditions that must be present in order for a person to experience an accommodation. These conditions developed out of explorations of the literature by Rodgers (1980). The first condition is that the issue presented should be something about which the person cares and feels is close to her or his experience. An issue that directly impacts a person's family member, or a person's academic career, will assist in fostering developmental change; whether our nation solves problems with the environment might not resonate with a person, thus restricting change.

Next, the challenge must be presented at one stage above the person's current way to make meaning. The dissonance presented here, called the "plus one principle," was developed by Kohlberg (1969) and Rest (1968). For example, the Perry position 2, in which a person does not recognize some uncertainty in knowledge, but believes that authorities simply have not found the "right" answer, will not respond well to a challenge presented that asks the person to suspend all faith in authorities, or requests that person to consider multiple realities as valid constructions of meaning. This position is just beginning to accommodate the ability
to compare and contrast. An appropriate challenge will allow this person to recognize
diversity of views. Any challenge presented at a greater level will not foster
accommodation.

In the third condition, aspects of a person’s personality type might influence
an accommodation. A challenge presented to a person with a Feeling preference will
accommodate the situation, if the challenge is an issue the person can use emotions
and feelings to realize. Facts, figures, or absolute thoughts will not set a successful
footing for accommodation.

Finally, major impact in developmental change will ensue if provided in an
environment that gives feedback and support to the individual. A staff member
listening and helping a student reflect on a situation may be just what the student
needs to realize developmental change.

Perry’s study of students at Harvard University in the 1950s and 1960s
advanced our understanding of epistemological development, or the study of how we
know what we know. “This kind of cognitive-structural development refers to how
we cognitively perceive, organize, and evaluate questions of knowledge and
valuation” (Rodgers, 1989, p. 142). The theory tries to define our ability to
understand the process of how we acquire knowledge. Perry’s focus was on
understanding the college student’s ability to structure the process of making sense of
questions related to knowledge construction. The content related to the process is not
of concern. The more recent label of critical thinking applies here (Rodgers, 1992).
Perry’s initial thought was that student differences were rooted in personality types, or minor differences in students. When the students appeared for follow-up interviews, he was amazed at the common sequences of challenges the students offered. Based on his work with asking the question “What has stood out for you during the year?” with hundreds of students, he formulated characteristics common for the students that became the Perry scheme. Perry’s belief was that students’ experiences are best highlighted by what he or she says about the experience (1970).

Perry’s scheme consists of a total of 9 stages, or positions, as he called them. Positions, according to Perry, provided a better label in that a person is not likely to be as fixed in a position as he or she might in a stage, and less emphasis is made on length of time (Perry, 1970). He regarded the process of development as a sequential process of making meaning. While untested, Perry believes that stages may actually be resting points along the process of incurring developmental change that takes place during the transition periods (1981).

Positions one through three, called dualism, describe a person who clearly believes there are categories by which to make meaning: right or wrong, black or white, yes or no. Any insight into questions related to knowledge or values exists in an absolute manner – it is just there. Authorities, parents, university officials, faculty members, police officers, provide all answers, that are always correct, and diversity of opinions is not realized. As the person enters position three, some differences of opinions may appear within the person’s reality, though difficult to experience.
The next two stages, positions four and five, are called relativism. Students at this level assert that all knowledge is uncertain, and little reliance exists on authorities. A high level of regard exists for diversity of beliefs and views about knowledge claims.

Stages at the end of Perry’s scheme, positions six through nine, describe a commitment in relativism, or a process of reflection that demonstrates a commitment to advancing relativism thinking. A more complete description of each of Perry’s nine schemes follows next.

Position one simply views knowledge as existing in dualistic ways: Answers to exam questions are right or wrong, because they are right or wrong. Facts and figures are presented, and the student must learn them. The professor knows all of the right answers, and will teach them to the student. Perry (1981) describes the environment as the Garden of Eden. Position two finds the student just perceiving a difference of opinion – a student in a class may actually challenge the professor to a point the professor does not know. In this case, either the authority is not properly trained, or the professor is encouraging the student to learn the right answer on his or her own. Position three will recognize uncertainty of knowledge but only as a temporary concern. Students may think that the authorities who cannot provide answers simply do not know the answers yet. Some recognition of diversity of opinion surfaces for students.
Position four finds that students become aware uncertainties exist and thus recognize differences of opinion, but leaves this widely open to others. A student at this position will allow that, “anyone has a right to have an opinion.” All knowledge and values become rooted within the context at position 5. The student moves away from merely recognizing that everyone has an opinion, and adds value to make judgments about opinions.

During the commitment to relativism stages, position six places a person in a real world setting to understand that he or she can make commitments. At position seven, an initial commitment is made in some area; while at position eight, the commitment is experienced and a response is planned. Position nine finds a person realizing that commitments are ongoing and various styles are expressed here. Widick and Simpson (1978) write that these stages are described as more affective than cognitive, and require that the person be prepared to deal with the continual process of commitment to change. Commitments at this level, such as career issues, or marriage/relationships, require one to make a leap of faith that does not reflect any further cognitive development (King & Kitchener, 1994).

Perry outlined three methods by which a student may not experience a change process within these positions. The first, labeled as temporizing, finds a student delaying change because he or she does not feel prepared. A student might remark, “I’m just not ready yet” (Perry, 1970) and delay a change process for a year or so. In the second method, the student may escape conditions of change. During escape, a
student tends to dissociate, or leave the change process to fate, or may encapsulate, and focus on one lone activity. Finally, the student may retreat to a lower position, often in a retrenchment that may be characterized by anger and hatred of "otherness," an issue discussed in service-learning literature, and a central part of working with difference and diversity issues. Perry initially stated (1970) that the student retreated only to and stayed in position two or three in "me-they" dualism, yet in 1981 offered that a person could retreat back to any position.

Perry readily offered critiques of his work in 1970. His first concern was that since little work had been done with college students, other than Sanford's (1962) or Heath's (1964) work with student development ideas, this area was unchartered territory. He was unaware that Harvey, Hunt, and Schroder (1961) had also been working on similar studies. Perry took much from Piaget's work with children and adolescents, particularly with connections to principles about cognitive development, accommodation and assimilation when facing developmental change. While initial participants in the study did not experience tighter experimental methods common at the time of this research, all students subsequently studied were subject to paper and pencil tests. In addition, ratings manuals developed by independent raters were found to be consistently reliable.

Criticisms about the predominance of male participants in this study, as well as lack of racial or socioeconomic diversity would arise later. Although his original studies did involve women from Radcliffe University, he did not cite research on
women in his book. Perry acknowledged appreciation for follow-up studies made using women (1981) and the creation of developmental instruction models (1978, 1981), yet criticism about diversity issues are dismissed by earlier claims made by Piaget that stage models are an inherent part of a human being regardless of differences by race or class. Claims that the model needed some revisions at the commitment to relativism positions, made by King and Kitchener, along with a more complete discussion about the lack of attention toward gender, will be discussed later. The significant number of assessment methods also invite criticism (King, 1978); assessment processes for Perry and the following theories will also be discussed later.

King and Kitchener's reflective judgment model. King and Kitchener (1981, 1990, 1994; Brabeck, 1983; Kitchener, King, Wood, & Davison, 1989; Strange & King, 1981) set out to review the various theories that were evolving about intellectual and moral development. King, Wood and Mines (1990) referenced Dewey's argument that education should provide students with the skills to evaluate conditions and draw conclusions. Their early research led them to attempt to describe the reactions that individuals had to drawing conclusions about controversial issues, or issues that could not be solved by formal logic (1981). They cite that research conducted by others revealed that seniors in college are further advanced on Perry's scheme, as opposed to first-year students, and that development in the classroom can be enhanced by tending to Perry's descriptions. Their review of Perry's scheme
found that the positions 6 through 9, commitment in relativism, described affective or identity development and not cognitive development (1981). Schmidt and Davison (1981) reported similar findings.

At the same time, King and Kitchener also explored work by Dewey about reflective thinking (1994). They attempted to define a process by which people understood social problems. The Reflective Judgment Model they crafted “describes a developmental progression that occurs between childhood and adulthood in ways that people understand the process of knowing and in the corresponding ways that they justify their beliefs about ill-structured problems” (1994, p. 13). The model described how students can respond to problems that are controversial have little prescribed methods of response, and defend their thoughts about these issues.

King and Kitchener interviewed nearly 2000 participants in their on-going study. They attempted to provide a process by which to understand the assumptions people made about knowledge and views of reality while providing forms of justification (1981). The Reflective Judgment Model (RJM) is a seven stage model that included assumptions made about reality and about knowledge. It describes the process a person might go through when posed with an ill-structured, or controversial, problem without prescribed methods of resolution (Mines, King, Hood, & Wood, 1990). The focus is poised on the concept a person has of knowledge, and how they can justify the issue.
The seven stages are divided into three categories: pre-reflective thinking, quasi-reflective thinking, and reflective thinking. Pre-reflective thinkers assume that authorities or personal experiences provide for absolute and concrete knowledge. All problems are understood similarly, and have a high degree of certainty and completeness. Quasi-reflective thinking sees claims of knowledge as uncertain; some problems pose distressing and problematic issues. Responses to problems must be rooted in evidence, and people at these stages have difficulty coping with the ambiguity of dealing with social issues like poverty or homelessness. The most developed understanding can be found with the reflective thinkers. They understand that there are not many “givens” and that contexts are very important to consider.

Rodgers (1989) has outlined differences in the work conducted by Perry and King and Kitchener. King and Kitchener saw problems with the psychosocial nature of the last four positions of Perry’s scheme. These positions, in a student’s commitment to relativism, provide opportunities to reflect on major life commitments that involve relationships, choices about religion, and so forth. King and Kitchener advanced the understanding of intellectual development by exploring development past Perry’s position five. While many similarities do exist with the first five or six stages, some differences have been explored by Rodgers (1989). It is clear that the King/Kitchener stage seven is an addition to exploration of intellectual assumptions.

*Women’s Ways of Knowing* by Belenky, Clinchy, Goldberger and Tarule.

Belenky, Clinchy, Goldberger, and Tarule (1986) set out to understand
epistemological assumptions based on gender perspectives. Unlike King and Kitchener, Belenky, et al. found valuable insight in Perry’s positions 6-9: “one’s ability to venture upon new ways of being is ultimately connected with one’s ways of knowing” (Clinchy, 1993, p. 181). It appears that criticism about Perry actually fit well into Belenky, et al.’s work. Belenky, et al. found the preponderance of theory development from male perspectives and participants to be problematic. Since little attention had been directed to understanding modes of knowing for women, they pooled their research interest areas and set forth to explore more about women. Carol Gilligan’s work (1982/1993) that challenged Lawrence Kohlberg’s assertions about moral development helped pave some of the way. In Gilligan’s research involving women’s feelings toward abortion, she found that men and women approach moral dilemmas in two ways. The male-dominated approach used a justice orientation, one that relied on rules, facts, abstractions, and a right/wrong mentality. The “different voice” Gilligan found focused on a care orientation. The care orientation relies on context to understand the decisions that people make. Each individual person should be understood for his/her own choices, and with a preference toward mutual understanding. Gilligan found that women had difficulty responding to hypothetical dilemmas.

Clinchy and Goldberger, in separate studies, assisted with Perry assessments in conducting interviews (Clinchy and Zimmerman, 1982; Goldberger, 1978), and the other associates were very familiar with the Perry Scheme as well. When Belenky et
al. began their study, they interviewed women and used an interview case study approach to draw knowledge from the experiences of women in their study. They began with the same question Perry used, and asked participants to discuss what stood out for them over the previous years. Later, they created an interview schedule that engaged participants more fully. Participants were interviewed at sites they selected, as opposed to having the research influence this part of the study. Of the 135 women interviewed, 90 were from institutions of higher education. Right away, women reported that they needed confirmation of being capable of intelligent thought (Clinchy, 1990; Clinchy, Belenky, Goldberger, & Tarule, 1985).

Belenky et al. found five epistemological assumptions, or ways of knowing, as they poured over the data. Silence, the first category, described women who did not feel that they had a voice in relation to authorities. In received knowledge, women are able to produce knowledge, yet cannot create it by themselves. Subjective knowledge provides knowledge as an intuitive process. In procedural knowledge, women use objective procedures to gain knowledge, while in constructed knowledge, the final category, women see knowledge as contextual, and find value in subjective and objective processes (1986).

Belenky et al.’s use of silence as the first category is placed before Perry’s dualism, and reinforces the point that women are not true partners in the knowledge construction process. Their second step, received knowledge, is more in-line with Perry’s dualism. The use of the term received knowledge depicts women as
“collecting” information, as opposed to being active partners in the process. They also describe subjective knowing as still maintaining dualistic connections. While the individual woman can use intuition here, the external search is still on finding the truth.

A very important contribution of Belenky et al. has been the development of separate and connected styles. Two styles of knowing were discovered in the procedural knowledge category. The first is called a separate style, whereby the focus of a conversation or interaction is on the analysis of what another person has said in relation to one’s own perspective. This style is constructed in an adversarial manner, and is not meant to “express meaningful ideas, but to manipulate the listener’s reactions” (Belenky, et al., 1986, p. 109). Emotions and personal thoughts are not evaluated or considered in separate styles of knowing.

The second style of knowing is called the connected style, and is focused on personal relationships and a level of understanding other people. In essence, a connection is developed because one strives to understand how another person’s experiences have shaped their lives and thoughts. Connected knowers will attempt to understand these experiences. Conflict, argument, and debate are not valued in this style; in fact, connected knowers assume a high level of trust of others, a trust that immediately places another person in high regard. There is an assumption that everyone has something good to say. More recent work by this group, Goldberger,
Tarule, Clinchy, and Belenky (1996), and with Kegan (1994), discusses that the separate/connected distinction is evidenced in all five categories of their model, not just in procedural knowledge.

Evans, Forney, and Guido-DiBrito (1998) point out that a lack of specificity about the procedures used in collecting information from the women in this study is grounds for criticism. The authors, Belenky, Clinchy, Goldberger, and Tarule seem to disagree about their own study, including its impact in the literature, and issues related to methodology. Maher and Tetrault (1996) and Baxter Magolda (1992b) point out that while Belenky et al. wrote that their theory demonstrated evidence for gender-related, not gender-specific patterns, this distinction was not clear in the original work.

Goldberger (1996) disagrees with some of her co-authors about stage theory. She writes that by removing culture and context, stages do not have an impact. Others have criticized *Women's Ways of Knowing* by claiming that the work reduced women to an “essentialized view of gender,” implying that there are simplified, biologically based sex differences, thus removing the recognition that gender can be socially constructed (Maher & Tetrault, 1996, p. 150).

**Baxter Magolda’s gender related patterns.** Marcia Baxter Magolda has written extensively about her gender-inclusive model of epistemological development (1992b, 1999b). This model, which draws substantially from Perry (1970); Belenky, Clinchy, Goldberger, and Tarule (1986); and King and Kitchener (1994), outlines
how students learn to know. There are four stages that provide a framework by which to understand the student experiences in this study. The first three stages have gender-related patterns. Absolute knowers view knowledge as certain and that authorities possess all forms of knowledge. Knowledge exists in absolute forms only. Two gender-related patterns were found in this stage: receiving knowledge, used by more women, and mastering knowledge, used by more men. Receivers of knowledge tend to remain more quiet and silent; masters will continue to search for meanings provided by authorities.

The second stage begins to realize that some knowledge is uncertain. In transitional knowing, a balance between certainty and uncertainty is evident. Again, gender-related patterns surfaced in this stage. Baxter Magolda writes, “the impersonal pattern, used more often by men in the study, is a logical extension of the mastery pattern in absolute knowing. The interpersonal pattern, used more often by women in the study, involves a great attachment to learning that we saw in absolute knowing’s receiving pattern” (1992b, p. 113). Baxter Magolda found a similarity in her patterns in this stage and Belenky, et al.’s work. The impersonal pattern is similar in nature to Belenky, et al.’s separate style, while the interpersonal pattern shows a parallel with the connected style of knowing.

Independent knowers no longer view authorities as the only source of information. Students and peers are legitimized as thinkers and knowers. “Openness captures the essence of the core assumptions of independent knowers... knowledge is
open to many interpretations, people should be receptive to others’ ideas, instructors should be open to students’ ideas...” (Baxter Magolda, 1992b, p. 146). Students tend to think for themselves at this stage. Different, individual patterns of knowledge characterize the interindividual pattern used by more women in this stage. The more male oriented pattern, the individual pattern, is focused on thinking on one’s own.

The final stage, contextual knowing, did not yield any significant gender patterns. Baxter Magolda attributed this to a small number of students in her sample who demonstrated a preference of any particular nuances in contextual knowing. This stage connects thinking on one’s own with the formulation of relationships with others (Baxter Magolda, 1993). Thinking takes place in context with knowledge that is developed by others.

Baxter Magolda, and others (McEwen, 1994; Evans, et al., 1998) outline several limitations. One limitation is that of the 101 students in her original sample, only three were students of color. She attributes this to the demographic make-up of the institution where the study took place. In addition, McEwen outlines that references to others’ theories that informed Baxter Magolda’s work were not prominently articulated early in her discussion.

Much of Baxter Magolda’s more recent work discusses that contextual knowing occurs after the college setting for many students. Making informed decisions in contextual knowing received more attention in the years after college (1999a). At this point, adults experience the capacity to rely on complex...
epistemological assumptions, along with more in-depth understanding of oneself, and the relationships one has with others. As she writes, “participants were at the threshold of relativism at the end of college, without the skills to manage decision making” (p. 335). Baxter Magolda cites Kegan’s fourth order consciousness (1994), where cognitive capacity, intrapersonal development, and interpersonal development are jointly co-constructed. King and Baxter Magolda (1996) write that students will continually try to understand their experiences to make sense of these experiences and to grow from them.

These connections allow one to engage in self-authorship. Baxter Magolda (1992b, 1998, 1999b) articulates her vision for using gender-related patterns of knowing in the classroom and the co-curriculum. A goal from the learning process is to create opportunities for self-authorship, which she describes as “the ability to reflect upon one’s beliefs, organize one’s thoughts and feelings in the context of, but separate from, the thoughts and feelings of others, and literally make up one’s own mind” (p. 6). While students advance through the process of learning new subjects and topics, the ability to author their own experiences ought to be part of the learning process. In addition, she describes participants using an internal voice to understand the world around them (1999a).

Self-authorship is put into practice in four ways. Baxter Magolda (1998) found that one must have trust in him or herself, have confidence in directing life, act on one’s environment effectively, and balance identity in relation to others. She
maintains that student affairs educators implement programs to support the process of self-authorship for students. Using these criteria, she describes the Community Standards Model at the University of Nevada, Las Vegas as a well-coordinated program that allows students more responsibility (1998, 1999c). This program relies on student group meetings and discussions to create the community standards for the residence hall community. The very basis of the process of self-authorship grew from Baxter Magolda's findings in her 1992b work.

In her 1992b research, Baxter Magolda highlighted three story lines, or recurring patterns, in her students' words. The story lines were centered around the emergence of the student's voice, the evolving relationship with authority, and how relationships with peers changed. The story lines offer a pattern of development that changes over time and with experience. Baxter Magolda illustrates the evolution of these story lines as three separate continua. The story lines allow one to understand how she interpreted the responses students gave to her during the annual interviews she conducted.

The most important part of her work, in this application, is the four principles as the major findings of her research. In the first finding, she explained that "validating students as knowers is essential to promoting students' voices." Next, she called for "situating learning in the students' own experiences" in order to "legitimize their knowledge as a foundation for constructing new knowledge." The third finding describes that "defining learning as jointly constructed meaning making empowers"
students to see themselves as constructing knowledge” (1992b, p. 380). Her final finding describes that a relational component of these three findings will allow students to be more empowered.

**Gender-based and type-based style patterns.** Perry’s work furthered the notion of the structure of mind that Piaget reported with adolescents. The subsequent studies on cognitive development sought to replicate Perry’s work with variance in focus or participant group. Belenky, et al., and Baxter Magolda shared similar findings with Perry. These studies found that the structures were similar between genders; differences that were reported among men and women were, in fact, style differences (Rodgers, 1989, 1990; Evans, Forney, Guido-DiBrito, 1998).

Baxter Magolda, Belenky, et al., and Gilligan all offer insight into providing new methods of support and understanding for students’ intellectual development. They all make claims that style differences are grounded in gender differences. Baxter Magolda (1992b) aligns her gender-related patterns of receiving, interpersonal, and interindividual with the connected knowing approach; her mastery, impersonal, and individual patterns are consistent with the separate knowing style. Evans, Forney and Guido-DiBrito (1998) note this as well. Baxter Magolda highlights work conducted by Lyons (1983) that draws a parallel between separate style and the justice voice of moral development and the connected style with the care voice described by Gilligan. When considering King and Kitchener’s work, which
consisted of a sample with men and women, Baxter Magolda (1992b) and Hofer and Pintrich (1997) posit that the reflective judgment model is inclusive of gender related patterns.

In describing style differences, Kegan (1994) outlines that style differences are nonjudgmental; one should not be favored over another. Otis and Quenk (1992) align Gilligan’s care and justice voices with the thinking and feeling preferences of the MBTI, and found that a care style is used in intimate relationships, while the justice framework is used where intimate relationships do not exist. Much of the research Rodgers is conducting now reveals that the styles can be described by personality type versus gender (Wilson, Rodgers, Stenta & Cain, 1998). The early findings demonstrate a statistically significant relationship between the separate knowing style and thinkers and the connected knowing style and feelers. This study, and subsequent research being conducted by Wilson and Rodgers, shows that psychological type may indeed lend more insight into separate and connected styles as opposed to gender alone. As Rodgers (1990) states, teaching and practice can be informed by stylistic differences.

Critical perspectives about the use of theory. Many times in our profession, the busy work of a professional does not allow for planned consideration of theory in the design of programs, staffing patterns and supervision, or in the classroom. Nevertheless, practitioners must find time to understand theory effectively, and put this theory to practice. Moreover, when graduate students in a student affairs
preparation program are involved, it is critical to offer these students the chance to reflect in their practice and on coursework. While it is not possible to be aware of all developmental theories for one’s practice, an awareness of some theoretical foundation will serve the student affairs professional well.

When using theoretical perspectives, Parker, Widick, and Knefelkamp (1978), Rodgers (1980, 1989, 1990) and Evans, Forney, and Guido Di-Brito (1998) offer reminders about using theory. Theories should be used to describe patterns, not to offer concrete, systematic insight into human development. Next, individual differences must be considered when working with college students. Finally, students must not be manipulated by the use of theory. Theories should be sources of awareness for us to understand how to serve students and colleagues more effectively.

Criticism about student development theory has been, and will continue to be, present. Post-modern perspectives cite concerns that there cannot be universal constructs, and that theories have the capacity to reduce every person to a description defined in Euro-centric, privileged terms (Tierney, 1993). Bloland (1995) defines postmodernism as a “stunning critique of modernism, the foundation upon which our thinking and our institutions have been created” (p. 521). Constructivist approaches in education favor shifting paradigms in instructional methods and understanding theories to involve and privilege a broader spectrum of voices (Baxter Magolda, 1999b). In student development theory, initial research was conducted on
populations that did not include women, people of color, or representatives from diverse socio-economic groups, sexual orientations, ages, or abilities.

An appropriate approach has been outlined by Baxter Magolda (1992b) and Stanton (1996), rather than discount all research because of limitations in the representativeness of the samples. Stanton lends a perspective that may end the criticisms that developmental theory cannot honor individual preferences and influences because of claims of universal, biological foundations. She writes that "the whole point of developmental theory is not to pin an individual rigidly into a category, but to locate her/him with a reference to a sequence, providing a way to conceptualize where the student is and in what directions s/he might be ready to move" (p. 40). Students and faculty members work together to challenge more development in the student. Developmental theory can serve as a road map to guide and inform. Baxter Magolda's goal in her 1992b research was to create a working hypothesis by which to understand students, not to create another entire theory to apply universally to all. The use of the developmental instruction model, which outlines a variety of techniques and recommendations about providing instruction in the students' educational settings, can be used a guide to providing a diversity of experiences to students.

Leadership development

Susan Komives (1992) considers leadership to be one of the most documented and least understood concepts in higher education. James MacGregor Burns (1984)
makes the same observation. Leadership as a concept is described as an art form (Bogue, 1994; De Pree, 1989) and as jazz (De Pree, 1994). The literature has evolved so much in the past one hundred years that concepts seem to change rapidly. Leadership development literature is replete with examples of top-down approaches that define the leader as the “head” of an organization, or the “person in charge.” These approaches focus on task, and removed leaders from building relationships with others. Current thinking about leadership has moved away from these ideas (Komives, 1996).

Colleges and universities are introducing leadership courses and programming to complement other academic programs. In addition, the connections being made between leadership and community service-learning advance the discussion about leadership development to new levels. The major approaches to leadership found in the literature are presented here. Included with these approaches are the salient points of leadership from emerging perspectives, as well as connections between leadership and community service-learning.

Much of the origins of leadership development literature are based on studies that Frederick Taylor (1911) described in his work about leaders within organizations. A highly structured, orderly approach was the best technique used to accomplish tasks. Efficiency was the rule. Taylor founded rational management that defined organizations by efficiency only. Leadership development literature emerged in earnest during and after the Industrial Revolution. Advances in technology and
agriculture required men (purposefully excluding women, of course) to develop structures for order and discipline (Quinn, Faerman, Thompson, & McGrath, 1996). Then, the prevailing thought about leadership development instructed that leaders were born with appropriate skills. Leadership skills could not be gained, learned, or developed. Leaders lead and followers followed.

The trait theories that evolved proposed that leaders’ abilities were grounded in specific characteristics they possessed. These traits included height and intelligence, and were judged by privileged classes of other men (Komives, Lucas, & McMahon, 1998). Others, not fortunate enough to possess leadership skills, were relegated to second class status (Bass, 1981, 1990; Greenwood, 1996; Yukl, 1996). Clearly, the lack of diverse perspectives did not allow the focus on physical traits to persist as dominant leadership theories. Unfortunately, in many cases, peoples’ physical attributes still play a role in influencing others.

The reliance on leaders’ physical characteristics waned as the country recovered from conflicts such as the Depression and world wars. Quinn et al. (1996) credits the emergence of unions and a more assertive workforce in shaping the change in the leadership focus in the middle part of the twentieth century. This era, called the Human Relations period by some (Greenwood, 1996; Quinn, et al., 1996) and the Behavioral Approach by others (Komives, et al., 1998), focused on the behavior of the followers, and posited that one leadership style should apply to all people and
organizations. Theorists and organizational experts soon found that the reliance on one leadership style was ineffective, as one "leadership style" was never developed.

Studies conducted at The Ohio State University and the University of Michigan found two formats that could be central to serving as an effective manager. These formats include being considerate to subordinates, and developing structures and systems (Van Fleet & Yukl, 1989). The studies conducted by Stodgill and Shartle (Stodgill, 1974) found that managers needed to be able to apply consideration and structure depending on situations and styles involved. Situational leadership styles by Hersey and Blanchard (1969; 1995), often cited in leadership literature for college students, offer a simple method to understand varying situations. However, examining dimensions of a situation rarely solves complex issues that arise in organizational settings. The lack of involvement of multiple perspectives is a serious limitation of the Human Relations/Behavioral approaches.

Two disparate social crises influenced the next approach of leadership. The first crisis involved technological advances. The United States, long perceived as a leader in the world in terms of technology, suffered a series of losses in the production of cars and other forms of technology. Other countries advanced agendas and raced ahead in particular markets. The disconnection people felt with social issues and social conservatism drove individuals away from one another and served as the second social crisis. Quinn et al. (1996) cite Peters and Waterman's In Search
of Excellence (1982) as the catalyst in recognizing how to manage in a world of instability. Their work outlined successful organizations that learned how to adapt to special challenges.

Luckily, much has changed and evolved in this literature. Komives, et al. (1998) write that what a leader accomplishes is more important than who the leader is. John Gardner (1990) advises that the first step in developing leaders is in understanding, not in action. “The first question is how to think about leadership” (p. 6), he writes.

The turning point in the development of the leadership literature was by James MacGregor Burns, who introduced the term transformational leadership, defined as “when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality” (1978, p.24). This paradigm shift introduced new concepts of leadership, and particularly, moved away from the primary focus on Western ways of knowing and thinking.

Burns described transformational leadership, with its focus on equal justice and connections to others, against transactional leadership (Allen, 1996). Transactional leadership defines relationships that are built on quid pro quo patterns – exchanging one favor for another. The relationship does not, however, extend beyond the individuals involved in the transaction (Allen, 1996; Bass, 1981; Burns, 1978, 1995; Campbell, 1981; Cuoto, 1995; House, 1976). Komives et al. (1998) also
describe two other theories that have played an important role in creating the new models of understanding leadership development: servant leadership and followership.

Servant leadership, developed by Robert Greenleaf (1977), "begins with the natural feeling that one wants to serve first" (p. 22). The servant leader makes sure that others' needs are met first. Greenleaf believed that serving others will create a tendency in individuals to serve even more people, who will, in turn, work to solve social problems. The difference between a servant leader and a person who wants to lead, according to Komives, et al. is the servant leader puts the needs of others before his or her own needs. Block (1993) defines this concept as stewardship. Stewardship implies that the leader functions in the spirit of placing the organization and human needs as the primary mission of the institution.

Robert Kelley advanced the idea of followership (1988, 1989, 1992). Kelley's notion of followership grew as he began to notice a power dynamic between the person leading and the person following. He maintained that the leader and the follower share equal power and can learn from one another. Both individuals contribute to an organization. DePree (1992) outlined expectations for the leader/follower relationship, describing a collaborating, mutually engaging partnership. Bolman and Deal (1991) also describe the shared process between leaders and followers.
From these evolving definitions of leadership come new ideas related to leaders, followers, and how organizations can exist. Rogers (1992) writes that emerging leaders: “understand new concepts of leadership; use multiple frameworks; engage in non-linear thinking; let go of control; and make meaning but not rules” (p. 246). These new ideas of exploring leadership concepts have shifted the literature from a focus on position and authority to a focus on relationships and collaboration that involves all members of an organization. Allen (1996) cautions, though, that this type of leadership change can take time.

One emergent model is the Social Change Model of Leadership (Astin & Astin, 1996). This model helps develop a sense of community rooted in a desire for social change. Emphasized is the “clarification of values, development of self-awareness, ability to build trust, capacity to listen and serve others, collaborative work, and change for the common good” (p. 14). The model developed from a study conducted by Astin and Leland (1991) described by Astin in About Campus (1996). She wrote, “leaders of social change emphasized collective action, shared power, and passionate commitment to social justice, equality, and inclusion” (p. 5).

The Social Change Model of Leadership consists of seven core values that are coordinated into three categories. These categories, personal or individual values, group values, or societal or community values, are intertwined to make the leader responsive to him/herself, to the group, and the community. Personal or individual values are manifested by a consciousness of self, congruence, and commitment.
Consciousness of self requires that the individual be aware of him or herself in order to take appropriate action. Congruence is developing a consistent pattern of responding to issues and to others. Commitment evolves from the capacity of wanting to work hard at an organizational issue or for a personal issue.

Group values consist of collaborating with others, having a common purpose, and experiencing controversy with civility. Group work is most effective when it takes place in a collaborative manner, such that all members can gain from shared experiences and learn from one another. A common purpose will easily make connections and foster relationships. A group that does not avoid controversy, and can manage conflict in a civil, respectful manner, will do well to build a team and foster interpersonal relationships.

Community and social values are grounded in citizenship. Astin (1996) writes that citizenship makes connections from the environment to the community, and “implies engagement of the individual and the leadership group in an effort to serve the community” (p. 7). All of these values are closely interconnected with one another in order to effectively demonstrate care for others and for the community (DePree, 1997).

Komives, Lucas, and McMahon (1998) describe the relational model of leadership in their work Exploring Leadership for College Students Who Want to Make a Difference. This book is the first to focus on leadership development concepts specifically for college students. They define leadership as “a relational
process of people coming together attempting to accomplish change or make a
difference to benefit the common good” (p. 11). This model pays close attention to
service-learning and servant leadership principles through its conception of affecting
change and working toward the common good.

The Relational Leadership Model borrows a foundational principle from
Margaret Wheatley, author of *Leadership and the New Science* (1992). The authors
write, “leadership is always dependent on the context, but the context is established
by the relationships we value” (p. 144). This statement discounts the early ideas
about leadership that posit one theory, or one response for all situations. In a
changing, dynamic organization, much of how a person may respond is based in the
context of the organization. Her analogies to concepts of new science focus heavily
on change, chaos theory, and natural systems. For example, Wheatley eloquently
compares an organization to a stream of water. Streams, with the ability to adapt,
shift, and create new structures serve as an appropriate metaphor for today’s
organizations.

Organizations that are successful must be able to adapt, shift, and create new
structures. While chaos theories abound in the leadership literature, Wheatley offers
a different perspective. She believes that the world is inherently an organized and
orderly structure. Fluctuation and change create the balance and order necessary to
function. She applies the term autopoiiesis, a “characteristic of living systems to
continuously renew themselves and to regulate this process in such a way that the
integrity of their structure is maintained" (p. 18). The challenge, for many, is the inability to accept change, chaos, and imbalance as systems that will provoke learning and a better environment.

The Relational Leadership Model involves five components that bring together leadership concepts in organizations in an effort to understand the practice of leadership. The model does not posit a new leadership theory; rather, it brings together concepts and elements from historical perspectives that serve as salient points for contemporary groups. The model explains that leadership roles and experiences must be inclusive of varying views and people. Leadership roles should empower individuals to make decisions and carve out a role for themselves. In addition, the model explains that involvement is purposeful in working toward the common good; ethics must play an important part of a leadership experience. Finally, these experiences must be process-oriented to facilitate individual and group development and learning.

The most effective organizations today are those that focus on learning and understanding. Learning organizations exist as visions leaders and followers develop "through collective imagination and experience" (Senge, Kleiner, Roberts, Ross, & Smith, 1994, p. 6). Creating learning organizations first requires groups to understand vision and values within the group. Then, the process should be viewed as an ongoing experiment, not one that can be developed and later set aside. The continual learning can be supported by elements of the Relational Leadership Model.
The Relational Leadership Model uses five components of leadership concepts that allow more understanding of leadership development. These concepts include inclusiveness, empowerment, purposeful, ethical leadership, and process orientation.

**Inclusiveness.** Today's learning organizations focus on including all members of organizations. All members are involved in decision making, not merely the positional leader. Being inclusive also means that organizations are willing to recruit members who embody physical, intellectual, and spiritual differences. A diverse team will yield heightened awareness and pose challenges that will facilitate rich experiences. Komives, et al. (1998) discuss the role of stakeholders in organizations and reference models developed by Bryson and Crosby (1992) and Nutt and Backoff (1992). Stakeholder responses to shared involvement might be antagonistic, supportive, problematic, or a low priority, depending on the stakeholders' stands on the issues, or degree of importance of the issues.

**Empowerment.** Organizations that can empower members to be involved in making decisions will provide valuable and worthwhile experiences to members. Full participation of all members should be expected in order to have a high level of commitment. When members feel that they are included and involved in organizational decisions, the level of empowerment will increase. Kouzes and Posner (1999) offer countless recommendations about providing tools to make group members feel empowered and encouraged.
Purposeful. A common vision or understanding is imperative in organizations that lead today. Members of an organization need to understand the purpose of the group in order to make connections within the group, and with constituencies alongside the group. This may be very difficult in some groups, and all groups should take measures to create and discuss vision statements. The process of setting a vision can contribute to growth and learning with the group.

Ethical leadership. Ethical leadership is necessary to foster trust and faith in members. Personal beliefs must be stated publicly and shared widely with others so that all team members may clearly understand the ethical standards. Komives, et al. (1998) point to professional standards that have been developed for professional practice. They also cite Gardner (1990) and write, “leadership ‘toward higher ends’ is ethical in nature and includes positive, constructive ends rather than results or outcomes that are destructive, harmful, or immoral” (p. 91).

Process-orientation. Komives et al. (1998) find that a process orientation is a vital part of the learning and development process. They discuss connecting people with ideas and point to collaboration, reflection, feedback, civil confrontation, community building, and meaning making as necessary tools for processing experiences. This experience will be the primary way for students to learn from leadership and organizational experiences. Opportunities for reflection can take place by having structured experienced planned by organizational members, having an external facilitator guide the process, or as a self-lead process.
Allen (1996) encourages transforming student leadership roles to move beyond just getting tasks accomplished. She recommends that processes be developed to focus on long-term goal-setting, training and development, leaving a legacy, and making connections to the community. Komives (1996) believes that teaching students about leadership development might be the most important challenge in higher education because of the connections that can be made to the community and to concepts of citizenship.

Rogers (1992) suggests that the conventional frame of leadership be merged with emerging views of leadership. Bensimon and Neumann (1993) posit that leadership approaches should integrate multiple perspectives. Rogers describes emerging leaders as using multiple modes of leadership to understand others and organizations. She also writes about five paradigms of leadership and the impact each will have on leadership development programs.

The first paradigm is that emergent leaders must understand new concepts of leadership within the context of change. “Leaders must understand that collaboration, empowerment, multiple perspectives, shared vision, and intuitive wisdom are not just fads in the leadership literature, but the result of complex structural changes in the way our society defines itself” (Rogers, 1992, p. 246). These characteristics bear striking resemblances to the Relational Leadership Model and the Social Change Model of Leadership, and must be incorporated in student leadership experiences in order to advance the agenda of emergent leadership styles. Kouzes and Posner (1987)
and DePree (1989; 1992) offer such new perspectives that move away from self-serving opportunities and toward leadership for the common good. The common good, which is so often cited in emerging paradigms, is best described by Daloz, Keen, Keen, and Parks (1996), as “a global scope, a recognition of diversity, and a vision of society as composed of individuals whose own well-being is inextricably bound up with the good of the whole... it suggests shared goals toward which the members of the community strive” (p. 16).

The second paradigm is that emergent leaders use many frames and perspectives to understand complex change. Rogers cites Bolman and Deal’s (1991) work on reframing organizations. Bolman and Deal offer descriptions that leaders are architects, catalysts, advocates and prophets for change. These different perspectives offer characteristics to which individuals can aspire.

The third paradigm finds that emergent leaders use nonlinear thinking. Leaders should consistently think of many possible outcomes to anticipate alternatives. Engaging in case studies to discuss “what if?” scenarios can assist leaders in moving away from linear ways to respond to situations.

Emergent leaders move away from controlling outcomes, and focus on shaping experiences and influence. There is a distinct difference between controlling and shaping experiences. Controlling situations require much manipulation on the part of the leader. The leader uses energy to control outcomes and makes sure that he or she is involved in all aspects of a situation. Meanwhile, shaping experiences offers
leaders and followers the chance to teach and learn from one another. Komives (1994b) believes that developing empowering leadership skills will advance personal and professional effectiveness.

Finally, emergent leaders make meaning rather than rules. Shared meaning experiences offer new directions to create collaborative environments (Bennis & Nanus, 1985). Paradigm shifts in leadership, described by Allen and Cherrey (1994), require leaders to question knowledge, challenge individuals to do away with familiarity, and balance courage with intuition because new paradigms cannot be “proven” to the skeptic.

Leadership and service-learning. Stanton (1990) offers an explanation about connections that can be made between leadership and service-learning for college students. First, he addresses concerns that higher education is not providing an adequate level of support for the emerging paradigm of leadership discussed previously. He cites positivistic traditions that remove the researcher from the topic (Palmer, 1990) and a fragmented curriculum that does not offer students with an effective vehicle for creating a link between curricular and co-curricular offerings. Service-learning provides a perfect mechanism for placing the student into research areas, and for linking academic coursework with service activities out of the classroom.

Stanton continues that service-learning, with opportunities for reflection, offer leaders the chance to act and then think about their actions. Continual feedback and
dialogue with instructors and peers offer students valuable leadership lessons and experience. He writes, "service learners learn intelligent behavior. And they do so in the context of activity which expresses the values of service to others, community development and empowerment, and reciprocal learning" (p. 350). Linking personal growth with community involvement and awareness connects leadership with service-learning. Bolman and Deal (1995) write, "effective leadership is a relationship rooted in community" (p. 56). Leadership and community are intertwined and offer the capacity for seamless learning opportunities.

The Social Change Model of Leadership (1996) specifically addresses service in relation to leadership. "Service provides a powerful vehicle for developing leadership capabilities in a collaborative environment. Learning happens by making meaning of life experiences" (p. 18). The connection between service and leadership in this model is intentional, and positions leadership to make an impact in instigating social change. Service is conducted to promote values of collaboration, citizenship, and social justice. Leadership is viewed as a process that a person journeys through, versus a position to which one is elected.

Allen (1990) recommends discussing leadership with a global context to emphasize the point that our actions have political and ethical implications in the community. Komives (1993) connects service-learning and leadership by drawing from literature on civic engagement and servant leadership. These concepts make connections between service and leadership that will assist in creating concepts of
community. Delve and Rice (1990) advise that universities develop leadership in all students, and also highlight the servant-leader idea as a method of encouraging students who lead to first serve. Students are able to discover leadership in their service involvement.

**Significant findings.** Roberts (1997) outlines five variables that have influenced thoughts about leadership on college campuses. The variables include: more people with increased levels of education, skepticism toward corporations and government, diversity in the world, increased complexity of knowledge and expertise, and the information. A review of the leadership literature provides eight themes about leadership issues today. The following themes evolved from the leadership literature, and provide salient points in understanding the emerging leadership literature:

1. Leadership is clearly, and more accurately, defined as a process.
2. There is a growing focus on relationships in the leadership journey.
3. Interdisciplinary approaches can work best on a college campus.
4. Leadership coursework, minors, and majors will advance the agenda.
5. Co-curricular components can have significant influence with students.
6. Civic leadership and engagement can situate learning.
7. Change is causing considerable press on leadership ideas.
8. Leadership theories, studies, and practices must bring together diverse people, views, and perspectives.
Leadership is a process. Conventional leadership assumptions focused primarily on the elected and/or selected leader of an organization. Nearly all leadership studies and resources focused on this leader. Burns (1978) began the process of thinking differently about other people involved in leadership scenarios, and the focus shifted to understanding all members of organizations. Allen (1990) writes, “leadership is believed to operate within a structure or an organization” (p. 8). The university hierarchy supports this by the manner in which we structure leadership experiences. Leadership development courses and workshops are typically offered for organization leaders only. Leadership courses offered more widely and reaching out to all members, supports the idea of leadership developing as a relational process.

Focus on relationships. Relationships are an important part of learning about the dynamics of an organization. The leadership literature outlines cultivating relationships as a major trend in leadership effectiveness. The assumption that leaders are in place to control people and situations must be reconsidered. Relationships must become more mutually constructed (Allen, 1990). Mutual construction of relationships allows for more collaboration and demands levels of empathy from one person to another. This perspective allows each person to be in a teaching and learning relationship with one another.

Interdisciplinary approaches. Leadership courses that integrate concepts from a variety of academic disciplines will advance the leadership agenda on the campus (Chambers, 1994). In addition, the integration of these academic concepts with co-
curricular learning experiences would assist students in moving from the conventional to the emergent leadership paradigm. Shared values inherent in leadership programs can transcend departmental lines (Boatman, 1997). Roberts (1995) feels strongly that leadership courses developed from many areas of the campus will serve students best.

**Coursework and majors.** Connections between courses from a multidisciplinary approach can assist in creating leadership minors and majors. These concentrations of courses will help students who are interested in leadership develop a major concentration of study. Effective leadership class outlines reviewed for this study involve a good deal of experiences, combined with readings from diverse backgrounds and viewpoints (Freeman, Knott, & Schwartz, 1996; Wren, 1994).

**Co-curricular components.** While classroom instruction will certainly advance learning about leadership, programs and services offered in addition to courses will help develop students with well-rounded experiences. In developing “Leadership 2002,” Woodard (1994) and Roberts and Ullom (1989) outline these areas for inclusion into leadership development opportunities: theory, values clarification, skills development, societal issues, and experience. Boatman (1999) suggests conducting a leadership audit to assess the breadth and depth of leadership efforts in an organization. Boatman (1997) also offers six opportunities to present co-curricular leadership experiences. In the first option, student affairs divisions can offer workshops, retreats, and seminars to provide opportunities for learning. She and Roberts (1981) make a distinction between leadership training (improves
performance), leadership education (offers broad overviews), and leadership development (causes growth through increasing complexity). The second option provides mentoring relationships with peers and faculty or administrators to offer leadership experiences. Involvement in student organizations provides students with hands-on training and experiences as a third option. Astin's work (1985, 1993a, 1993b, 1996) supports this notion, and Bass (1990) documents that this involvement allows for student learning.

With the fourth option, employment opportunities can provide students with tangible measures to implement leadership practices. Service-learning experiences, as the fifth option, provide for leadership opportunities in design and structure of service involvement. Finally, these co-curricular experiences offer students with the opportunity to balance classroom knowledge with the chance to practice techniques.

Civic engagement and leadership. This is perhaps the most significant finding reviewed. The connections between service and leadership are not well documented in the literature, and the work that is taking place in higher education thus far will advance this agenda. Exposing students to leadership concepts in a community setting will develop their connections with the community, that will then, in turn, provide more opportunities for outreach and engagement. Komives (1994a) describes civic engagement as connecting people to one another. A shared vision that is common among each other facilitates an empowering leadership experience.
Change. Nearly every study and article reviewed discussed the concept of change. Change has been studied from a positional leader perspective, from a personal perspective, and from an organizational perspective. Change management workshops are now commonplace in university and corporate settings. Drucker (1980) cites the movement from controlling organizations to management styles characterized by diversity, responsiveness, and flexibility. Change must come from this. Leaders must be able to handle ambiguity, and work in dynamic environments (Allen, 1990).

Diversity. Responding to an increasingly diverse community is a necessary task of a leader. Awareness of diversity issues will help students become more familiar with others, and will challenge them to take risks and move out of comfort zones. This issue will receive more detailed consideration in the next section.

Areas for further research and modification. This review of literature raises some concerns in understanding leadership development of college students, and areas for further exploration. There is a lack of appropriate assessment and measurement tools for leadership development progress. Also, it is clear that students need additional support to understand the emergent paradigm of leadership. Finally, the notion of becoming more aware of diversity issues is prominent in the leadership literature, yet students may need to be challenged to grasp some of these notions. These areas will be discussed in further detail.
Assessment measures. Assessment measures typically take the form of paper and pencil instruments that focus heavily on leadership styles and methods. Snyder-Nepo (1993) outlines many leadership assessment instruments. She raises concerns that the instruments used are often expensive to administer, maintain a business bias (meaning that instruments are designed for business leaders and managers), do not necessarily include an awareness of diversity issues, and do not bring emerging perspectives of leadership to the forefront. This issue must be advanced to further understand student experiences.

Support for students. Students will enter college with traditional experiences about classroom instruction and leadership styles. New students will most likely approach cognitive issues from a dualistic perspective – they will be most comfortable when an instructor gives information and provides direction (Perry, 1970; Rodgers, 1990). Much of the current literature about leadership, though, provides an emerging paradigm that moves away from global assumptions and implications that one person can lead. Student leadership educators will need to be mindful of this dichotomy.

Expecting new students to embrace concepts that leadership is relational, not positional, and that diverse viewpoints should be considered in situations, may cause students to retreat from learning about leadership. Leadership education needs to take students’ intellectual development into consideration when developing courses, leadership experiences, and presenting theories about new leadership perspectives.
Even from a Myers-Briggs Type Indicator perspective, new ideas about leadership can pose a challenge (Komives, 1994b). Many leaders prefer intuition (N) and thinking (T), as evidenced by the national MBTI information (Myers & McCaulley, 1985). Intuitive types will respond to ambiguity and theoretical perspectives, and a reliance on deductive reasoning. However, thinkers may be challenged to strive to be inclusive, and make connections in building relationships. Students can certainly be challenged with emerging leadership perspectives, and will develop from a new knowledge base. Instructors and student affairs professionals will need to be more thoughtful about how information is presented to students, in order to avoid a movement away from learning.

Kuhnert and Lewis’ (1989) view of transformational leadership from a cognitive developmental perspective raises good questions about the cognitive complexity of a leader. Again, these authors describe that some leaders who perform at transactional styles are driven by personal goals and agendas only. Higher order functioning, Kegan’s fourth order consciousness, is required for transformational leadership to occur (1994). At this level, personal value systems are used to compose experiences. The priority must be to provide experiences for students to enhance leadership skills, while supporting cognitive complexity at the same time.

Understanding diversity. The issue of diversity continues to pose a vexing problem to higher education leaders. Discussions about diversity issues on college campuses lead students to more confusion and uncertainty (Levine & Cureton, 1998).
Student organization leadership and leadership education can assist in providing opportunities for students to interact with one another, yet more campuses struggle with student concern about diversity. Levine and Cureton (1998) outline four areas of student concern regarding multiculturalism: a preoccupation with differences, a mitosis of student groups, segregation on campus, and a growing sense of victimization.

The mitosis of student groups issue can be discussed in terms of leadership opportunities. The increase in the number of student organizations that provide support for specific populations is a trend that Levine and Cureton found in their study of today’s students. Students from similar backgrounds form clubs and organizations to meet their specific needs. This drives diverse students apart from one another. The creation of a student organization for Democratic students of color, for example, further separates students from each other, and does not provide an opportunity for students to interact with one another. Clearly, there should not be a press for students of color to remain with majority organizations so that they take on the responsibility of serving as the diversity educators. This is one example of the changing student culture on campuses.

The role of women in organizations lends to the development of the emerging leadership paradigm. Kuk (1994) outlines four factors in gender-related management scenarios—style, competence, commitment, and career advancement—that play a
role in bringing forward new leadership perspectives. "Gender issues are a key element in addressing concerns" about changing demographics, social demands on education, and shrinking resources (p. 73).

Kezar and Moriarty’s (2000) literature review found that women’s leadership involves more participation among members, focuses on reciprocity, views leadership as collective, discusses empowerment, and moves away from hierarchical relationships. These views challenge student affairs divisions to create leadership opportunities for a broad range of personalities. Hickman (1997) points out the leadership courses at the Jepson School of Leadership at the University of Richmond blend issues of diversity into all leadership course offerings.

Finally, the best way to incorporate connections between students and those different from them is to incorporate service experiences in leadership coursework and workshops. Students will be exposed to social issues and individuals that will present them with challenges, and lend insight into new perspectives.

Summary

This chapter has explored the literature base in three areas important to this study. The review began with the literature about service-learning on the college campus, and discussed salient points relative to this study. An overview of cognitive-structural developmental theories provided a context that is helpful in understanding the intellectual development of college students. Finally, the dynamic literature about
leadership development included a review of traditional approaches related to leadership, and emerging ideas about the focus on leadership based on relationships.
CHAPTER 3

DESIGN AND METHODOLOGY

Introduction

This chapter describes the methods used in this study, as well as the assumptions and processes used to guide the inquiry. The study outlines a thorough description of how students make meaning of their experiences in a leadership and service-learning course that includes in and out of class experiences. Through a series of interviews and observation opportunities with students, the study outlines these students' experiences and provides data to understand the interpretations that have emerged out of the study. The study also involves program designers and implementers, and the agency director of a community service organization. This chapter will articulate the process I took to design the study, describe the selection of the participants, and outline the foundations of naturalistic inquiry. A description and rationale of the sample selection is provided. Methods to ensure trustworthiness and an outline of the grounded theory approach are also provided here.
Patton (1990) writes that, "qualitative designs are naturalistic in that the researcher does not attempt to manipulate the research setting" (p. 39). The naturalistic design is based on the work Lincoln and Guba (1985) have developed to provide the foundation of naturalistic inquiry. The description of qualitative methods offered by Lincoln and Guba (1985) outlines five axioms that are provided as givens in research, and are outlined and described in this chapter. In addition, Lincoln and Guba provide 14 characteristics of research that are applied here.

Guba (1985) writes that the axioms described by Lincoln and Guba "constitute the basic beliefs that we use as the final arbiter or touchstone in guiding our actions and decisions; they may be thought of as our most fundamental values" (p. 79). The axioms are the basic building blocks of theory, and describe the values to which naturalistic inquiry sets as standard. The beliefs that exist in the axioms are the underlying root of naturalistic inquiry; no arguments can be made to refute the axioms. These five axioms distinguish the major separations from traditional positivist research.

Axiom one describes the nature of reality. Naturalistic inquiry considers multiple variations of reality. The researcher and the participants work closely together to construct reality based on what takes place in the study. In this study, I served as an interpreter of the notions of reality presented to me by the participants. My goal was to draw interpretations from what I heard, saw, and read — not to predict...
outcomes or to control behavior. Taken together, the interviews, observations, and synthesis of the data informed my understanding of the multiple realities formed between and among researcher and participants. “It is in principle impossible to separate any phenomenon from its environment without losing critical aspects of meaning. The whole is [original emphasis] more than the sum of its parts.” (Guba, 1985, p. 86).

Axiom two defines the relationship between the researcher and the participants. Studying human subjects requires the researcher to expect an evolution of sorts in the reporting relationship. Guba (1981) describes this relationship: “the inquirer and the respondent are interrelated, with each influencing each other” (p. 77). The interactions that took place between the participants and myself changed and developed over time. The challenge presented here is in design and structure of interviews. I recognized that the information I presented during interviews, even the manner by which I crafted questions, had the potential to “influence” the participants. This influence, though, is an issue I took into consideration when meeting participants, describing the study, creating interview schedules, observing program meetings, and participating in service with the participants. This study was co-created by the participants and me as we worked together through this process.

The third axiom presents the purpose of inquiry. In this study, attention was paid to similarities and differences in what evolved from the interviews and observations. The data in this study applies to this set of students in the context of
this study. "Generalizations are impossible since phenomenon are neither time- nor context-free" (Guba and Lincoln, 1982, p. 238), thus broad sweeping statements are not made from this research. I did not begin this study with a fully formed hypothesis about the experiences of participants in this program, nor about how the program influenced any sort of developmental pattern. Themes evolved out of the interviews and observations that were studied and researched. The information gathered here can provide information about these students' experiences and my interpretations of the experiences. Readers may be able to draw themes and patterns out of this study to place in other similar contexts.

Axiom four describes the nature of explanation, or causality. Guba (1985) states, "inquirers can, at best, establish plausible inferences about the pattern in a given case" (p. 85). This study describes situations and experiences involving the participants, in this particular setting. There are multiple interpretations of meaning that can be formed out of this study. Multiple perspectives can be understood here as well. It is not appropriate to establish a cause and effect notion, rather, "the naturalist is... concerned with developing an idiographic statement about the situation he or she is studying, accompanied by sufficient 'thick description' to make judgments about transferability possible" (Guba and Lincoln, 1982, p. 241). Thick description of this study provides the reader with a significant amount of information that outlines the students, program design, institutional and societal contexts, in addition to other appropriate details. Students describing their experiences in this program within a
different setting or at a different time may report different information. The reader is encouraged to understand the context in which this study has taken place by using the thick description provided.

The final axiom is concerned with the role of values in inquiry. Guba and Lincoln (1982) explain the role of values by stating that inquiry "is inevitably grounded in the value systems that characterize the inquirer, the respondent, the paradigm chosen, the methods selected, and the social and conceptual contexts" (p. 242). The influence of values is present in the context and design of all research projects. This study clearly articulates my personal and professional priorities as values. Three values guide the research I conducted here. The first value is that I believe there is significance in exploring relationships that may exist between leadership development and community service experiences for college students. I see these two concepts as being related and having a synergistic relationship. Next, I believe that co-curricular experiences have a substantial impact on the epistemological development of students, particularly programs that include curricular and co-curricular components. Finally, I know that social issues explored in depth on a college campus can help influence the total development of students, and can assist them in making contributions to the common good. I am cognizant of these influences and know that I must be aware of maintaining a broad focus that challenges my narrow view of interpretation. The values of the participants certainly guide how they present information to me and what they choose to disclose about
themselves. In a community service framework, students provide contextual information that focuses on the values they possess in this program.

While these five axioms provide the foundation of naturalistic inquiry, Lincoln and Guba (1985) also present 14 characteristics of inquiry upon which the research design of this study is based. These characteristics include:

1) **Natural setting.** Research conducted in a naturalistic setting moves out of the laboratory and into appropriate settings that add value to the participants’ experiences. "Naturalists believe that an event must be studied in its own context before it can be understood," writes Lincoln (1985, p. 141). Students were interviewed in settings that they themselves chose. I met with program designers in their offices and with the service agency director at the students’ community service site. I taught a previous section of the course “Leadership in Community Service” and was familiar with the course concepts without introducing another power differential as the actual instructor for this section. Finally, I chose to observe the students at their service site and in their class alternating on a weekly basis. With all of this contact, I attained intimate familiarity with the students and their experiences in this program.

2) **Human instrument.** The human instrument provides the ability for emotional involvement that can produce collaborative learning (Lincoln, 1985). In my role as researcher, and the instrument conducting the research, I connected with the true essence of service-learning: I worked collaboratively with others to learn
about them, from them, and with them. I also provided insight about my values, my
priorities, and my goals to the participants. We progressed on the journey of living
and learning together.

3) **Utilization of tacit knowledge.** Tacit knowledge, described as
“unscientific” in some settings, requires much of a researcher by way of intuition.
Lincoln (1985) describes this sort of knowledge as “‘vibes,’ ‘hunches,’ or ‘gut
reactions’” and explains that the “use of this form of knowledge takes into account
the constant construction of environments by the actors in it…” (p. 144). I relied
heavily on my interpretation of a participant’s non-verbal cues or particular formation
of a response to a question, and pursued my instinct in a follow-up question or in my
note-taking. My years of professional experience working with college students,
along with academic training, prepared me to ask questions related to hunches I had,
and to take action on any feelings that arose about particular issues. These non-verbal
cues of participants, and my intuitive feelings, were recorded in my research journal.

4) **Qualitative methods.** Qualitative methods are the most appropriate to use
within a naturalistic inquiry setting – one that rejects predetermined directions that
will shape the design of the study. “Qualitative methods are those that can
accommodate and explicate multiple, conflicting, and often inherently unaggregatable
realities, and they are sensitive to – and, indeed, depend on – the interaction or
exchange between the researcher and the objects or respondents of the study”
(Lincoln, 1985, p. 143). This study relied heavily on interviews that were conducted
with students. I also attended program meetings to observe student interactions with one another to look for patterns of reflection. Further, to gain a broad perspective of the program, I interviewed program designers. I spent time reviewing documents related to the program design process and all accompanying paperwork including brochures, application forms, and such electronic information as web sites. Finally, in an effort to frame service-learning as a truly collaborative process, I observed students serving in action, interviewed the agency director at one service site, and participated in service with students. Throughout the data collection and analysis process, I, too, was engaged in service at two of the same sites as the participants in this study.

_A priori_ theoretical assumptions often guide and direct a study to follow a course of action set by the researcher. By contrast, in this study, qualitative methods guided the study and involved the participants. While I believed that students would be able to explain leadership in terms of service to others by the end of the quarter, I had to set aside these expectations and let the student voices speak for themselves.

5) **Purposive sampling.** Patton (1990) outlines several strategies by which researchers may develop a sample to be studied. He writes, “the power of purposeful sampling lies in selecting information-rich cases for study in depth” (p. 169). Since this study deals with understanding students’ experiences in a learning community with leadership and community service as primary goals, the sample draws from the students enrolled in the Mount Leadership Society program. The first year of the
program is primarily residential, and students participated in a variety of service experiences over the course of the year. Some program meetings were mandatory, and many other optional sessions were provided to allow students to draw from their experiences as they discussed leadership and service connections they were making. Since I was most interested in students’ understanding of concepts of leadership, social issues and social change in curricular and co-curricular experiences, I intentionally chose as possible participants in the study students who enrolled in the course EDPL 271 offered in Autumn 2000. The key program administrator was also a participant in the study, and she identified for participation two other administrators who were instrumental in the design of this program. As part of the service expectation of the course, the students selected to participate in service at one of four sites, and the agency director at one site was engaged as a study participant. Finally, I expected that a diverse pool of participants by gender, race and ethnicity, and campus involvement would lead to more depth to this study, and so the student sample is represented by four men and eight women; three of whom were students of color. The students’ involvement experiences represent a myriad of service and co-curricular involvement opportunities.

6) Inductive data analysis. Patton (1990) has defined this characteristic of naturalistic inquiry when he writes that inductive data analysis is “an understanding of program activities and outcomes that emerges from experience with the setting. Theories about what is happening in a setting are grounded in direct program
experience rather than imposed on the setting \textit{a priori} through hypotheses or
deductive constructions" (p. 44). \textit{A priori} categories that provide the researcher with
an agenda before the study commences force the direction of the study. Inductive
approaches allow information to emerge from the data based on the interplay between
the participants and me. Inductive analysis brings out experiences based on the
participants' views. It pays close attention to the views and values held between the
participants and me, and finally, "inductive techniques are more likely to result in
'thick description,' which in turn allows for judgments to be made about the
transferability of phenomena" (Lincoln, 1985, p. 146).

7) \textbf{Grounded theory}. Defined as "theory that may be generated initially from
the data, evolving during actual research through the continuous interplay between
analysis and data collection" (Strauss and Corbin, 1994, p. 273), grounded theory is
an appropriate methodology to use in this study. Particularly, the use of the constant
comparative method, outlined by Glaser and Strauss (1967), expects that data will be
coded and thoughtfully analyzed to assist in the formation of a theory. They write
"using the constant comparative method makes probable the achievement of a
complex theory that corresponds closely to the data, since the constant comparisons
force the analyst to consider much diversity in the data" (p. 114). Grounded theory
will produce a preliminary model of understanding that is conceptually dense (Strauss
and Corbin, 1994), and that shows patterns in the data collected in this study. The
theory can be applied to and drawn from this study, yet is not designed to become a
complex, broad theory that is generalizable to other cases. The theory will provide insight and understanding to this case.

8) Emergent design. Outcomes in this inquiry were not predetermined or outlined. The research questions presented in chapter one, and the interview schedules used, both of which may appear to be opportunities to provide structure to the research, are actually methods to outline a frame by which I can meet with participants. The interactions between the participants and me added to and shaped the collection of data. The multiple forms of interview schedules that were created when this study was being developed, outlined the evolution of questions that began with “What is your current concept of leadership skills?” This question, along with others, cast a net that was too narrow and too focused because of my framing leadership with the skill set of students. Since very focused questions allow my lens to influence responses, interview schedules were revised to include broad questions like, “What is your current concept of leadership?” that were asked of the participants until they exhausted new ideas in responding. Follow up questions in interviews demonstrated the emergence of the design of this study.

9) Negotiated outcomes. The outcomes of the study will be shared between the participants and me as our co-constructed project. My role as learner in this process made it clear to the participants that they were the constructors of their knowledge. Transcripts and preliminary analyses of the data were delivered to participants for feedback. This was done with the understanding that participants
would view the transcripts and analyses and make changes to them based on their interpretation of their own words. No participants made substantive changes to the transcripts; three offered some minor grammatical changes. When these changes were reported, I made the changes part of the emerging data and constructed a memo based on the content of the changes. Providing opportunities for member checks, or a chance for a participant to read over and allow me to use the transcripts and data, was critically important to me as I conducted this study. I made it clear to all participants that information about them and their organizations would remain confidential to others, but open to them. Participants provided me with a pseudonym for their own name. All but three gave me a name. For the three who did not, I selected a name for them.

10) **Case study reporting mode.** A case study can provide dramatic depth and understanding of a particular set of data. Patton (1990) defines a case study’s purpose: “to gather comprehensive, systematic, and in-depth information about each case of interest” (p. 384). Case study reports are comprehensive analyses that can be used to synthesize information that is constructed from multiple realities.

11) **Idiographic interpretation.** Idiographic, or contextually rooted, interpretation of data based on specifics of individual cases are akin to naturalistic inquiry, while nomothetic, or concrete, interpretation favors the etic, generalizable position of the positivist tradition. Idiographic interpretation occurs in naturalistic inquiry since, as Lincoln (1985) writes, “different interpretations of conclusions will
be meaningful or telling as they express the experiences of those in any given place” (p. 148).

12) **Tentative application.** Much has already been written here about not generalizing data and theory from this study to other situations. Data that arose from this study may be applied to other circumstances, with appropriate attention to transferability issues discussed later. Similarities that exist among contexts must be examined in this context, based on information provided in chapter four. The “thick description” of data provided there will allow understanding about how to apply data to other settings and circumstances.

13) **Focus-determined boundaries.** Although positivist traditions would argue that a lack of *a priori* theory and hypotheses cannot provide boundaries to this study, limits can be made to this study by taking factors like time, funds, or other logistical matters into consideration. This approach provided me with the necessary boundaries I needed, in consultation with my adviser. I knew I reached a saturation point in the data when the information I collected was presented to me in a repetitive pattern. The study took place over the course of a ten-week academic quarter, which was the length of the students’ class and service experience.

14) **Special criteria for trustworthiness.** Establishing rigor in this study was critical to the soundness of the research. Rigor, or trustworthiness, was established with the following criteria: credibility, transferability, dependability, and
confirmability (Lincoln, 1985). These four concepts will be described in greater detail later in this methodology chapter.

Grounded Theory

Glaser and Strauss developed grounded theory in 1967 as a response to naming data that emerged from qualitative inquiry for use in professional and practical settings (Strauss & Corbin, 1998). The researcher constructs research questions of interest, and does not begin the process of inquiry with thought to a formulated theory. Rather, the theory emerges from the research process, with the researcher playing an integral part of the analysis of data. Constant interaction between the researcher and the data provide for inductively developed theory (Maxwell, 1996). Maxwell (1996) explains grounded theory as being “grounded in the data; that is, it is developed in interaction with, and is tailored to the understanding of, the particular data being analyzed” (p. 79).

A critical process involved in grounded theory is interpreting meaning from the data collected in interviews, observations, and analyses of documents. The researcher must be aware of his or her role in the interpretation of data as opposed to merely reporting the information as facts. The interpretation provides for the theory development (Strauss & Corbin, 1994).

The conceptual relationships that the researcher posits provide key learning in theory development. These relationships, “embedded in a thick context of descriptive and conceptual writing,” take propositions, themes and patterns, and produce theory
that can be reproduced elsewhere, provided that similar conditions exist (Strauss & Corbin, 1994, p. 278). The theory can always be traced back to the data the researcher analyzes. Strauss and Corbin describe grounded theory as "systematic statements of plausible relationships," outlining the emergence of theory from the data (p. 279). Chapter five of this study outlines a tentative model of understanding leadership and social change, representing the theory emerging from this study.

**Definition of Data Analysis Terms**

To fully understand the terminology used in qualitative research and data analysis, important concepts are defined here.

**Axial coding.** In axial coding, the researcher attempts to review how the categories link by reviewing properties and dimensions (Strauss & Corbin, 1998).

**Category.** Concepts are ordered together to form categories. A category has the ability to explain and predict, and, thus, can be related and compared to one another (Strauss & Corbin, 1998). Categories are derived directly from the data.

**Coding.** Coding is the data analysis process (Strauss & Corbin, 1998).

**Concept.** A concept is a first step in building theory and refers to an abstract event that is found to be relevant in the data (Strauss & Corbin, 1998).

**Epistemology.** A theory of the nature of knowledge. How we know what we know.

**Open coding.** The process by which concepts are indicated in the data by drawing upon the properties and dimensions found (Strauss & Corbin, 1998).
**Phenomenon.** A phenomenon in this case refers to the central idea, happening, or event that is reported as important or significant to the members of the study (Strauss & Corbin, 1998).

**Properties.** Categories have properties that outline general to specific attributes of the category. “Patterns are formed when properties align themselves along various dimensions” (Strauss & Corbin, 1998, p. 117).

**Subcategories.** To further define categories, subcategories are created with additional specificity and clarification (Strauss & Corbin, 1998).

**Theoretical sampling.** In the data analysis process, sampling occurs on the concepts that emerge in order to identify the range and conditions by which concepts can vary (Strauss & Corbin, 1998).

**Theoretical saturation.** Glaser & Strauss (1967) explain that sampling should occur until the researcher saturates all categories. This occurs when no new data emerge, the category is developed fully, and relationships between all categories are established (Strauss & Corbin, 1998).

**Thick description.** In order to give the reader the opportunity for further detailed understanding, thick description outlines the context, meanings, and processes of experiences in the study (Denzin, 1994).

**Research Design and Methodology**

**Sampling and access.** The focus of this study was on students involved in a newly designed learning community being studied during the second year of a two-
year program. My contact with students occurred in the form of the general interview guide approach (Patton, 1990) and as an observer at meetings and at service sites. Purposive sampling yields a core group of cases to facilitate in-depth study in qualitative research (Patton, 1990). Patton outlines 16 sampling options, including the option I selected for this study – criterion sampling. With criteria sampling, I attempted to interview each student enrolled in the class during the quarter of my research in order to involve all possible cases that would be members of the class. All but three agreed to be involved in the study. The professionals in this study provided background information, but were not central actors for the study.

My interviews with students took place over the course of Autumn 2000. I met with twelve students twice individually during the quarter. I attended nearly every other class session and two to three service sites every week as an observer. I conducted a total of 31 behavioral observations over the course of the quarter. These observations included six visits to class and 25 visits to service sites.

Students in this program were given a schedule of mandatory and optional meetings that provided opportunities for them to reflect on their classroom and other experiences. I attended two of these meetings. My purpose was to witness the general comments students made about their experiences. Since over 50 students attended the mandatory meetings, and an average of 25 attended the optional meetings, I took notes on my observations, and the major themes that arose at these meetings. This information was recorded into my research journal.
Because of my professional position at the university, I explained at the first meeting that my purpose for attending the meetings was to conduct research, and tried not to participate in any of the proceedings. I only used my first name when I was present. I asked the program designer, who served as a participant in my study, to explain my attendance at meetings prior to, and during, the regularly scheduled meetings. I answered any questions posed to me before, during, and after meetings.

During the first year of the program, I served as a mentor to one of the students in the program. This student was not a participant in the study. Our meetings were infrequent due to our many schedule conflicts. Despite this, I was invited to many opportunities to informally interact with students, and to be aware of the program design. However, I used the program administrator to serve as a gatekeeper, and gained access to the students once this group became an interest area for my study. I relied on her to make an initial announcement about my role and to assist me in gaining students for the sample. She had important information such as attendance records at optional meetings, which students remained on campus during the second year, and other demographic information that ensured a diverse sample for this study (race, gender, hometown, etc.). I was able to gain the confidence of the participants (Creswell, 1998) by explaining my study, my expectations, and that I would be serving with them at their site. I also provided them with opportunities to instruct me about their expectations and their interest levels. Perhaps the most significant confidence was built when I explained that the study I was pursuing would
provide a documented foundation of the program's focus on service-learning and leadership, and that the study paid a tribute to the program's namesake.

Data collection methods. The data collection techniques in this study included interviews with students, program coordinators from the Mount Leadership Society, and a site supervisor from a service agency, along with observations of program meetings, an analysis of documents related to the organization, an understanding of course concepts, and my observations and experiences as a service-learner. At the beginning of September 2000, once the Office of Research Protection Risks approved my study, I sent all Mount Leadership Society students enrolled in the class a letter requesting their participation in the study. In addition, I sent an electronic mail message explaining the study and requesting their participation. Once the students I approached agreed to be a participant, I reviewed the research consent form (see Appendix A) that outlined the scope of the study, my expectations and role, timeline and commitment, and permission to interview and audio record proceedings. For the first interview, I scheduled a meeting during a mutually convenient time at the student's choice of location.

Interview settings sometimes included a student's residence hall room; other times, we met in my office. Only at the request of the student would we meet in my office. I reluctantly agreed to interviews there because I was cognizant of the possible interruptions in my setting. At the same time, and more importantly, I was concerned about the power dynamic that would exist with students on my "turf,"
versus me on their "turf." I was sensitive to student schedules; thus meetings took place at times when students were available: weekends, evenings, during meals. Because of my office location's convenience in the student union, most students (nine of the twelve) preferred to meet in my office. I contacted program design administrators and the service site director via email (Appendix F) to solicit their involvement in the study. I met with the program design administrators and the service site director in their offices during mutually convenient times over the business day.

I requested each student to read and sign the purpose of the study and informed consent form. All interviews were audio taped and transcribed later. I transcribed all interviews so that I could continue to maintain a connection to the data by hearing the interview discussion again. Transcripts were presented to students, and any changes or comments were noted in my research journal. Only three students and one administrator made minor changes to their transcripts.

Student program meetings were observed on two occasions. The purpose of these observational sessions was to gather information about the students' rapport and interaction with other group members. During these meetings, I sat in among the student members. Students did not seem to be impacted by my attendance at these meetings. Once I explained my purpose, they appeared to be interested in the fact that they were being studied.

106
The program designers had records of written information about the creation of the program, application forms, and materials that were distributed to students. I analyzed these documents, both virtual and hard copy forms, to gain more understanding about the program. I was able to view the program’s progression, and understand the transitions that occurred as a natural part of the program’s evolution.

The participants in this study are twelve members of the Mount Leadership Society, entering their second year in the program who enrolled in the class EDPL 271: Leadership in Community Service in the Autumn 2000 quarter, with representation by gender and race (Patton, 1990). All students involved in this study were 18 years of age and older. Written correspondence was used to solicit participation from the students in class (Appendix B). Students who were willing to participate were asked to return a Participant Information Form (Appendix C).

The first meeting took place at the beginning of the quarter, before students’ second class session. During this meeting, an initial interview of 45 minutes occurred (see interview schedule #1, Appendix D). The second meeting took place during final exam week, and lasted approximately 90 minutes (interview schedule #2, Appendix E). I observed the students in class and in their volunteer experiences on a weekly basis during the fall quarter, alternating between the class and volunteer site each week. The behavioral observations began during the week of September 25, 2000 with an in-class observation. Behavioral observations were recorded in my research journal throughout the process. I observed a total of two program meetings,
six out of 10 class sessions, and ten of the twelve students in 25 different service experiences over the course of the 10-week class. The service site observations were conducted at three of the four agencies. I was not able to make observations at this fourth site because of a consistent conflict with my schedule and the students' schedules.

The participants also included three program designers and one member of the service agency with whom students volunteered. The program designers were the actual creators of the program, one of whom played the key leadership role in developing the program. Participation by the program designers and agency director was solicited in writing via electronic mail (Appendix F). I met with one executive director of a service site used by the class as well as three members of the program design team once during the quarter. Interview schedules for these interviews can be found in Appendices G and H, respectively.

Qualitative interviewing. The interviews that took place with the participants followed the general interview guide approach outlined by Patton (1990). This approach, designed to outline a common set of issues to be discussed with each participant, allowed me the opportunity to ask questions of each participant based on the natural flow of conversation, rather than being confined to a very specific interview schedule. Bogdan and Biklen (1982) present interview techniques on a continuum from structured to unstructured.
The final interview schedules for this study, found in the appendix, evolved as interview schedules were evaluated with my adviser. The evolution of these interview schedules began with very pointed questions that focused on my personal biases and assumptions I was making at the onset of interviewing, and moved to an interview schedule that included a broad set of questions that allowed participants flexibility in response. The questions changed to become very broad and open-ended, thus using the content of the participant's responses as guides for study.

The general interview guide approach included a set of topics that would be discussed at each interview. The main topics included how the participant's understanding of leadership, social issues, and social change evolved over the course of the quarter. These broad questions provided a semi-structured way to allow participants to talk generally about their experiences, adding detail at their choosing. The flexibility of the semi-structured interview also allowed follow-up questions when necessary. The interviews appeared to be natural conversations that focused on the students' experience; this may have enhanced the depth and quality of information presented by the students. This format also assisted in the formation of rapport with the students.

Patton (1990) outlines some weaknesses in using this interview format, including the potential for omission of important topics, and the inability of comparing the responses of participants without the assistance of a structured interview guide. These limitations were taken into consideration prior to the
interview process. Observation and personal notes were taken immediately after each interview about the specifics of the interview. Any variations from other interviews were documented in my research journal. The interview guide process provided enough structure to address the salient points of the study and enough flexibility to account for personal differences and variations offered by each participant.

Data management and analysis. The data in this study were collected by audio-taping interviews and by notes I took during meetings, observations, and service experiences, along with a research journal I kept throughout the process. In the research journal, I began with an extensive description of the leadership society, the institution and location, the participants, and the service agency. I began the process of open coding by reading through all interview transcripts several times. As I read through transcripts and field notes, I made notes on the transcripts, and labeled codes as I read the transcripts. These codes were sorted into categories that seemed to capture many codes of similar themes and patterns. To constantly compare the data, I wrote memos about the codes and tracked my thinking about how these themes and patterns became categories.

The next stage, or axial coding, involved analyzing how the categories related to one another. I reviewed the memos and the data until I could yield how relationships occurred in terms of characteristics of each of these categories. These relationships were measured by considering their properties, or specific characteristics, along dimensions. The dimensions positioned the location of
properties along a continuum. Axial coding consisted of searching for sameness between categories in order to understand the relationships that existed among these categories.

From the categories, I developed concepts that formed propositions. The propositions that arose assisted me in framing the selective coding process. In selective coding, I attempted to search for central categories, referred to as key and core categories (Strauss & Corbin, 1998). The key categories use data to bring together the unique relationships in the analysis. The core category serves as a primary guide to report the story from the data, and was used to develop the preliminary model explained in Chapter 5; these propositions sparked the creation of the tentative theory.

The data collection and analytic process yielded a vast amount of information to synthesize. Of the 49 categories that contained nearly 200 themes and patterns, the categories were collapsed into eleven major categories that evolved into four key categories, and one core category.

The computer program, NUD*IST (1991), was used to assist with the management of data. Creswell (1998) outlines that there are advantages and disadvantages to using a computer program. I chose the NUD*IST program to organize, sort, and document themes I assigned to data, and to write memos as data were being analyzed. I also used a cut and paste method, with themes and patterns printed on pages of paper that I grouped into emerging categories. These pages were
sorted into categories and entered into Word documents as data analysis continued.

The data from interviews and observations were the main areas for developing the
description in the study. I used information collected at behavioral observations and
interviews with program design staff to inform my hunches. The interview
transcripts were the major sources of data.

**Trustworthiness**

Guba (1981), Lincoln (1982) and Lincoln and Guba (1985) outline four concerns that naturalistic inquiry must address in light of perceived limitations informed by positivist, scientific inquiry. Rather than focus on issues like internal validity, external validity, reliability, or objectivity, Lincoln and Guba counter these issues with credibility, transferability, dependability, and confirmability, respectively. These four areas will be discussed in detail here as they apply to this study.

**Credibility.** Guba (1981) and Lincoln and Guba (1985) outline six methods to test for gaining and maintaining credibility. Prolonged engagement with participants is suggested as the first method in gaining credibility. This engagement allowed the participants to be active members in the study, and permitted me to focus my attention on the evolution of our relationship. Perceptions were managed as the engagement persisted, and my personal biases about the organization and the individuals within were processed. I spent time with participants at each interview learning more about them. My interactions also included conversations during observations of their service. I also served side by side with four of the students in
the study. Students knew I was very familiar with the Mount Leadership Society because of my experiences on some program design meetings, teaching a former section of the class, and my awareness of the service sites. Finally, I transcribed all of the interviews myself to enhance my familiarity and engagement with the participants.

Next, the use of persistent observation required that I listened more than I spoke. I learned from the students about the students and about myself. Much of this learning took place by way of observing the behaviors and experiences of people around me. The third method to maintain credibility was using peer debriefing. Peer debriefing allowed me to show my work to others who are not necessarily involved with this study, but who could keep me honest and advise me as I moved through this process. I used another doctoral candidate to help review my data, challenge my perspectives, and provide feedback on content and writing style. I requested assistance from three colleagues who read the entire study and provided feedback on my data analysis and writing style. I maintained accurate and complete records of my data analysis and management, and I discussed my data analysis process with my adviser. I also presented transcripts and codes, along with the entire process I used for data analysis, to my adviser.

Triangulation methods were used, not only to enhance the soundness of the study, but to use various methods of data collection to bring salient issues to the forefront. The use of semi-structured interviews, group observations, and an analysis
of program documents provided a triangulated approach to this study, along with the involvement of students, administrators at the university and service site, and my role as an former instructor and observer of the service. I conducted a pilot interview with a student in the class who then planned to withdraw from the class because of scheduling conflicts. When transcripts were completed, my adviser reviewed and coded two entire transcripts on his own and we discussed our outcomes.

The fifth method is the use of referential adequacy materials. This is a collection of materials that are associated with the research questions, literature review, and the participants. The collection is organized throughout the course of the study, and then analyzed when interactions with participants have taken place. The literature from leadership and management, service-learning, and student development all lend a framework in understanding this study. Finally, Lincoln and Guba also recommend the use of member checks, described as a process by which participants are provided with transcripts of their interviews and preliminary findings for review and comments. All participants were provided with transcripts of their interviews, and given the opportunity to comment on their interviews. Only three participants made minor grammatical changes to the transcript, while one student reflected on the evolution of her experience from the beginning of the quarter to the end. These revisions and reactions were included in my research journal, treated as data, and coded. I also presented my conclusions to the student participants and received favorable comments from students.
As I continued to code and analyze data, I used negative case analysis to further enhance credibility of the study (Guba & Lincoln, 1989; Lincoln & Guba, 1985). This process required me to test other hypotheses before choosing one specific focus. To challenge my own thoughts about leadership development, I asked students to independently talk about their experiences in leadership without making connections about leadership for them. In addition, to challenge the hypotheses that were developing about how students constructed their understanding of leadership, social issues, and social change, I asked students to explain what they learned about leadership at the end of the quarter. In analyzing this data, I revised hypotheses until all cases supported the core category I was considering. As Lincoln and Guba (1985) write, “negative case analysis eliminates all ‘outliers’ and all exceptions by continually revising the hypothesis at issue until ‘fit’ is perfect” (p. 312).

Transferability. Two techniques are recommended to assist with providing some level of transferability of the study. These techniques include using thick description and a purposive sample. The context within which this study takes place should be as similar to another context as possible, if the intent is to transfer knowledge from this setting to another. Thick description in this study details the program, the students involved with the program, the service sites, my interpretation of the information presented to me, and the accounting of the information in this dissertation. The thick description provides a reader with sufficient information about how to apply the results of this study to some other context. In addition, the
description of how the sample in this study was selected accounts for additional
description the reader can use if transferring results here elsewhere. It should be
noted that transferring this study into another context might not yield similar results,
given the differences that will exist.

**Dependability.** Dependability, according to Lincoln and Guba (1985), mirrors
the rationalistic construct of replicability. This study cannot be repeated with the
same results gathered. Guba (1981) outlined some audit processes that can assist with
maintaining a level of accountability. Throughout the entire process of this study, I
kept organized and complete notes of my interviews and of each participant. My
adviser was aware of my process in this study.

**Confirmability.** Confirmability requires that I explain my process of
remaining objective in this study. Lincoln and Guba (1985) suggest using two
methods: triangulation, as previously described, and practicing reflexivity, or being
up front about the process I used to make decisions about the development of
questions in this study, and about how I made decisions about the manner by which
findings are presented. Richardson (1994) recommends the use of a reflective journal
throughout the data collection process. I referred to my journal as a research journal,
which was divided into four main categories: methodological notes, theoretical notes,
observational notes, and personal notes. The use of this journal brought out new
issues and perspectives each time I reflected upon it. In addition, a journal provides
the documentation that may be necessary to an external source, but is presented in
terms of my collection of information of the date, as opposed to following a
prescribed outline by another source. An audit trail, recommended by Lincoln and
Guba (1985), encouraged me to keep all records, entries, transcripts, and recordings
used in this study. A file folder for each participant was created upon the initial
interview in which all correspondence and notes were kept organized. All transcripts
were printed and kept in a large binder. Codes and concepts that evolved were also
stored in an indexable fashion to maintain a sense of structure and order. This
assisted me when I needed to cross ideas and concepts in data analysis.

Limitations of Research Design

All research studies contain limitations that exist from the outset of the
research process, or that are determined when the research project has commenced.
The sample in this study consists of a traditionally aged, undergraduate population at
a major research university. The results may be transferred to other contexts, but this
sample was determined by virtue of the students from the Mount Leadership Society
who decided to take the leadership class. There may have been other students in the
program I could have used in the study; however, they were not enrolled in the course
during the quarter. The initial plan was to study the Mount students in their own
separate class section, while another section of the class was offered for other
students at the university. When the class sections were merged, my adviser and I
made the decision to continue to study only the Mount students even though they
were in class with another group of students. It is difficult to report what specific impact the other students had on the students in the Mount Leadership Society.

**Ethical considerations**

Many sources have documented the ethical considerations a qualitative researcher must take into account when designing and executing a study (Denzin, 1994; Patton, 1990; Punch, 1994). Patton (1990) outlines a list of recommendations about ethical behavior, some of which are discussed here. Before the study began, I applied for and received permission to conduct a human subject study at the university. I was very clear in my expectations with participants, and explained the purpose of the study, the approximate time commitment involved, and that the participant could remove him/herself from the study at any time. Each participant signed an informed consent form, a copy of which may be found in Appendix A. The participants were told that the information they presented to me would be maintained in confidence. Each person was asked to provide me with a pseudonym for their own name. Any other identifiable information provided in the context of an observation or an interview was removed when the transcriptions took place.
CHAPTER 4

FINDINGS

This chapter outlines the detailed findings of the study. A description of the Mount Leadership Society namesake, Ruth Weimer Mount, is followed by a thorough description of the Mount Leadership Society program, each participant, and the four service sites at which students performed service. The chapter includes the findings as connected to the main constructions of the research questions, followed by the key categories found in this study. Incorporating data from participant information forms, and the use of quotes from participant interviews, will provide detailed description for the reader to assess the ability to transfer the results of this study to other contexts. This process is consistent with the naturalistic inquiry principles outlined in Chapter 3.

Ruth Weimer Mount

The Mount Leadership Society is a new learning community in its second year at The Ohio State University. The learning community is named for Ohio State’s first dean of students and long-time university friend Ruth Mount. Ruth had been an
advocate for leadership development of students and was a mentor to many students. She served for many years in the Dean of Women's office. Upon the retirement of both the Dean of Men and the Dean of Women in 1967, Mount was appointed as the Associate Dean for Student Relations (Dunn, 1993). A second reorganization resulted in Mount’s promotion to Dean of Students. In Dunn’s historical account of the role of women in The Ohio State University administration from 1960-1975, Ruth Mount’s career is carefully documented. She wrote,

She was consistently spoken of very highly by people who had worked for her. They are also consistent in making it known that she was universally respected at Ohio State. Approximately one and a half years after the reorganization of 1968 which made Mount Dean of Students, she married John Mount, Vice President of Student Affairs. Mount reported to him as her direct supervisor. While she felt that they could have made it work for at least some time she recalls that they were cognizant of the campus climate of the late 1960s. ‘There was so much turmoil on campus and all some students needed was an excuse to be angry about something and that would have been an excuse to be angry.’ Rather than risk this possibility Mount chose to resign her position as Dean of Students (1993, p. 89).

When she died in a car accident in 1997, her husband John stated his wishes to develop a fitting tribute to Ruth’s dedication to Ohio State. A committee was formed to create such a tribute, and ultimately the Mount Leadership Society was developed.

The Mount Leadership Society program development

Interviews with three members of the program design team provided a perspective on the creation and development of the Mount Leadership Society program. Several major university efforts and priorities collided and eventually came together to form the program as it appears today. Both the University President and
the Division of Academic Affairs were interested in creating a university scholars program for honors students. The scholars program would be a “next tiered” honors classification of students to enhance the university’s academic status and aid in recruitment processes. In this proposed program, admitted students would be highly capable and prepared to meet the demands of a very rigorous academic program. At the same time, the university was also attempting to advance an aggressive recruitment plan. It was thought that this new class of honors students would be retained at the university because of the common link of their special program and their identification with a special learning community. While this new scholars program was being developed, the Division of Student Affairs was considering the creation of a leadership center on campus that would focus on developing leadership capabilities of students using co-curricular programs. Simultaneously, the committee was formed to develop some sort of tribute to memorialize Ruth Mount. This committee was made up of students, faculty, staff, and alumni and began meeting to discuss possible memorial options. Several ideas, including the creation of a leadership center housed in a new building, were entertained. Finally, a fourth group on campus was considering ways to create an institute for a well-known retired United States senator, one that would focus on public service.

These four initiatives created a tension on campus, particularly between Student Affairs and Academic Affairs. The tension stemmed from conceptual disagreements about what the new leadership program would be. A staff member in
Student Affairs facilitated bringing committees together to conceptualize a common effort. This common effort occurred in a series of long discussions that resulted in a consensus about the priorities.

Along the way, the decision was made to form the first scholars program around this concept of bringing leadership and service together, named for Ruth Mount. Ultimately, the committee thought that Ruth’s lifelong commitment to serving others in the context of leadership would be an important connection to make with students, and that links to both Academic Affairs and Student Affairs initiatives seemed most appropriate, given the priorities on campus, and Ruth’s ability to navigate the university while serving in the Dean’s office for so many years. Mary, the convener of the Mount Leadership Society program design team commented:

We had a lot of people who loved Ruth Mount and also John Mount, and wanted to create a memorial to her. Something that focused on networking and community building and service and leadership among undergraduate students seemed like an exactly appropriate memorial for Ruth because those were the sort of themes of her career and her life.

Kelly, one program design team member commented: “So, I’d like to say that we had this strategic vision, we knew all along what we wanted to do, but it didn’t work out that way. And to some degree, maybe it’s a better program because it didn’t.”

When asked to reflect on what Ruth would think about the program, Elizabeth, another program design team member who named Ruth as a personal and professional mentor, stated, “She’s probably smiling. She would be happy to know
that the students who came into the program have, for the most part, stayed at Ohio State. That these are kids who want to do things.” Elizabeth had a close working relationship and personal friendship with Ruth Mount that began during Elizabeth’s undergraduate days at the university. In response to the impact of the program on the university, Elizabeth continued, “She would absolutely be excited if the program could be used as a hallmark of Ohio State to benefit the greater university.”

The Mount Leadership Society program description

There are three major goals of the Mount Leadership Society. The program serves as a recruitment tool in attracting high ability students to The Ohio State University. The program also pays tribute to Ruth Weimer Mount, and her years of service to the university community. Finally, the program serves to connect students in leadership experiences that are situated in community service and service-learning contexts.

There were 52 students involved with the Mount Leadership Society program, 45 who lived on campus and were housed together in pairs, in Halloran House on North Campus. There were seven who lived off campus with family members. The rooms in Halloran House were designed as quads; two Mount Leadership Society students were housed with two other students not specifically involved with the program.

While the program had a residential focus during its first year, students were not expected to live in one particular hall or one residence area during subsequent
years. Of the twelve participants in this study, all but three lived on campus during the second year of the program, including three students who became Resident Advisers, a significant undergraduate leadership position in university housing. The inaugural class of Mount Scholars was also given a $200 per participant per quarter "book allowance" for their participation in this program.

The demographic background of the entire class of the Mount Leadership Society provides an interesting context in relation to the university campus. The Mount Leadership Society is markedly more diverse compared to the Ohio State student body, in terms of race and residency status, and there are many more women enrolled in the program as compared to the percentage of women enrolled at the university. While most students are from the state of Ohio, there are some students from out of state (19%). A total of 61% of the students are women and 31% are men. There are 67% of students who are white/Caucasian; 10% of students who identify themselves as Hispanic/Latino, and 23% who identify as African-American or Black.

Students applied for the program during the Winter and Spring of 1999 and were notified of their selection and admission into the program in May 1999. During the first year of recruiting students, a special mailing was sent to students who met certain criteria. Students who had a 25 composite score on the ACT, were in the top 10% of their high school class, and demonstrated high school co-curricular involvements were sent information about the program. Nearly one hundred students who had already been admitted to the university applied to this program. The
application asked students to explain their interest in the program, and to identify salient points about their concepts of leadership and service to community. Once applications were sent to the Admissions office, a committee of University administrators evaluated applications in pairs. The quantitative evaluations were tabulated and resulted in over 60 possible candidates. The students were notified in May 1999, and given a deadline of June 15, 1999 to enter into the program.

A survey conducted at the beginning of the program indicated that most students were interested in the program because of the program’s focus on leadership (64.8%). The next top five interests included: mentoring opportunities (25.9%), interaction with diverse students with similar goals (25.9%), service-learning (24.1%), and career exploration (20.4%). This information was used to develop a program that responded to these areas of interest.

The program included both curricular and co-curricular elements. Both involved required and elective elements. The required courses were offered the first year, while elective classes were offered the second year of the program. During the Autumn 1999 quarter, the students were enrolled in one of two sections of a University College (UVC) Survey course (University 101 – extended orientation course) and in one of three sections of English 110. The content of this English class included a focus on social issues, and some of the textbooks used in the class focused on social change (for example: Writing for Change by Watters and Ford, 1995). In Winter 2000, students were enrolled in one of two sections of STATS 145, a newly
created research course that began with an exploration of issues to be studied, and
taught students what questions to ask when approaching a research topic. These three
classes, University Survey, English, and Statistics were the only required courses in
the program.

In Spring 2000, some of the students took an elective leadership course that
focused on the development of personal and organizational leadership. Although this
is a leadership society, only ten of the 52 students chose to enroll in the leadership
class. There were two of the twelve student participants in this study who took the
leadership class. During Autumn 2000, students in the Society had an option of
enrolling in a course titled *Leadership and Community Service*. This course covered
leadership ideas focusing on service contexts and social issues. There were 15 of the
52 students in the program who enrolled in this class. This course could not applied
to general education or major curriculum requirements; hence it was an elective.
Many students in the program had little room for flexible scheduling, thus enrollment
was fifteen.

The co-curricular aspect of the Mount Leadership Society was created to offer
students plenty of activities and events, some of which were purely social
experiences, but most of which provided continual learning opportunities. Students
were arranged in small groups, called family clusters. These clusters provided an
opportunity to develop close relationships. The groups met on a regular basis to offer
opportunities for reflection on and processing of service experiences or workshops on
leadership or social issues. Some meetings were mandatory; others were designed as optional opportunities for advanced understanding. Most students attended all meetings. The entire schedule of meetings in the first year can be found in Table 1. A review of attendance records indicated that every student in this study attended nearly all required and optional meetings.

The first quarter also included some community service activities where the students volunteered for different projects. They took part in social activities designed to allow students to get to know one another. To facilitate university connections, a mentor was assigned to each student. The mentors were all university administrators and faculty in areas such as Residence Life, Financial Aid, Recreational Sports, Student Activities, the Police Department, and various colleges and administrative units.

During Winter 2000, the entire group of students was asked to create a list of social issues that were of interest to them. A long list of 34 issues was created and reported back to the students in the form of a survey. From this large list, they were asked to select six main issues to explore further as a group. The top six issues were as follows: children's issues outside the school, environmental concerns, hunger/homelessness, neighborhood resources, tutoring and educational issues, violence in communities and schools. The students were permitted to join one group focused on one of the six issues, and were asked to do research on the social issue and the impact it had on the local community. Each group was asked to work with a
service agency focused on their issue in crafting a proposal for service in the Spring.
Each group collected information about the history of their issue, its impact on
students, faculty, and staff, and finally its impact on the broader community. The
groups also had a university staff member serve as a facilitator to help lead
discussions and process the group dynamics.

In February 2000, the groups took turns presenting information to one another
about their issue and proposal. After all the presentations, the students were asked to
vote to select one site on which the entire inaugural class of Mount Scholars would
focus for a service project in the Spring. The service project initially involved
working in a therapeutic garden at the university hospital. The students then decided
to add additional service ideas to create a commemoration of Ruth Mount. Mount
Legacy Week was created, and involved a series of service projects, along with a
fireside chat about Ruth's life. The students were able to hear about Ruth's life and
career from her friends, colleagues, and family members.
<table>
<thead>
<tr>
<th>CO-CURRICULAR WORKSHOP</th>
<th>DATE OFFERED</th>
<th>NOT IN ATTENDANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial floor meeting</td>
<td>September 15, 1999</td>
<td>All present</td>
</tr>
<tr>
<td>Social receptions</td>
<td>September 15-18, 1999</td>
<td>All present</td>
</tr>
<tr>
<td>Setting expectations</td>
<td>September 16, 1999</td>
<td>All present</td>
</tr>
<tr>
<td>Teambuilding</td>
<td>September 17, 1999</td>
<td>All present</td>
</tr>
<tr>
<td>Walk Around the University</td>
<td>September 21, 1999</td>
<td>All present</td>
</tr>
<tr>
<td>District community service project</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Myers-Briggs Type Indicator</td>
<td>January 11 &amp; 13, 2000</td>
<td>Carla, Richard, Justin, Troy (for session two only)</td>
</tr>
<tr>
<td>Time Management (optional)</td>
<td>February 16, 2000</td>
<td>Dominique, Evelyn, Justin, Troy</td>
</tr>
<tr>
<td>Service project presentations</td>
<td>February 28, 2000</td>
<td>Troy (at class)</td>
</tr>
<tr>
<td>Community Meeting</td>
<td>March 27, 2000</td>
<td>Evelyn, Laurie, Kailee (all at another class)</td>
</tr>
<tr>
<td>Assessment Meeting</td>
<td>April 3, 2000</td>
<td>Renee, Tiffany</td>
</tr>
<tr>
<td>Leadership Seminar with Chief Justice from Ohio Supreme Court</td>
<td>April 18, 2000</td>
<td>Carla, Dominique</td>
</tr>
<tr>
<td>Leadership Seminar with Columbus Marketing Firm CEO (optional)</td>
<td>May 11, 2000</td>
<td>Evelyn, Troy, Janice</td>
</tr>
<tr>
<td>Year-End Celebration</td>
<td>May 22, 2000</td>
<td>All present</td>
</tr>
</tbody>
</table>

Table 1. Schedule of Mandatory and Optional Co-Curricular Workshops for 1999-2000.
Descriptions of participants

Of the 15 Mount Leadership Society students who enrolled in the Leadership in Community Service class, twelve were interested in participating in this study. The other three students declined participation in the study after being asked in person and via email. Only one student who declined explained that he thought participation would be too time consuming, while the other two gave no reasons. The sample of participants is described in detail in Chapter 3. The participants are outlined here to provide additional insight into their background experiences for the reader. The information used to describe participants was taken from the Participant Information Form completed by students prior to being interviewed (see Appendix C).

Bob Sageropolous, 19, is Caucasian and originally from northeast Ohio. He became interested in the Mount Leadership Society because of the program’s connections between service and leadership. He spoke of learning more about Ruth Weimer Mount, and wanting to model his life on her legacy. During the course, he served at Project Open Hand Columbus. Bob was also involved with an institute focused on public policy and service during his second year and with a local church since arriving at Ohio State.

Carla Peterson, 20, is an African-American student from out of state who served at Linmoor Middle School for this class. She has been actively involved in many social projects, most notably during the recent presidential election. In
addition, she worked closely with student government in her residential area as well as campus-wide student government during her time as a student at Ohio State, and has been involved with undergraduate student government. Carla indicated that the Mount Leadership Society program was the reason she chose to attend Ohio State.

Dominique Perkins, 19, is an African-American student from northeast Ohio. She has been actively involved with an off-campus job since Winter 2000, and found the schedule of the Mount Leadership Society program quite rigorous. Dominique believed that the program actively recruited students who were successful in high school by showing initiative and leadership in co-curricular activities. She served at Neighborhood Services, Incorporated during the course.

Evelyn Carlton, 20, is a Caucasian student who hails from out of state. For this experience, Evelyn served at Medary Elementary School. During her first year she became involved with a long-standing group on campus that focuses on service at Ohio State. She is currently seeking active status as a member of this group, having been a probationary member since Spring 2000. She was involved with Hall Council and honoraries during her first year at Ohio State. Evelyn is serving as a Resident Adviser during her second year and is involved with a sophomore class honorary, as a member. Evelyn described the Mount Leadership Society program as providing a gateway to involvement across campus.

Janice Roderick, 20, is an African-American student from northeast Ohio. Janice served at Linmoor Middle School for this class. She recalled the first year
experience in the Mount Leadership Society as a wonderful introduction to the university because of the support systems in place for Mount students. Since her first year, Janice has been involved with a musical group and a residence hall student group. During her second year at the university, she has been employed on campus.

Justin Whittier, 20, is a Caucasian student originally from northeast Ohio. Since coming to Ohio State, he has been involved with a first year class honorary, as well as the Mount Leadership Society. Jeff cites the volunteer opportunities to be the most rewarding components of the Mount Leadership Society program. He volunteered at Project Open Hand for this class.

Kailee Spencer is Caucasian, 20 years-old, and from northeast Ohio. She has been involved with another service organization, since her first year, in addition to the Mount Leadership Society. Kailee volunteered at Medary Elementary School for this class. The Mount Leadership Society program acted as an incentive for Kailee to choose Ohio State University over another university for her college degree. During the second year of the program, Kailee decided to move off campus.

From central Ohio, Laurie Cady is a 19 year-old Caucasian student who commutes to campus. Being a commuter apparently motivated Laurie to become involved in out of class activities to enhance her undergraduate experience as she has been active with a religious student organization for commuters, first-year class honoraries, and an academic interest club. In addition to these organizations, Laurie
volunteered with other agencies in town, and served with Project Open Hand Columbus for this class.

Renee Fernandez is a 20 year-old Caucasian student from central Ohio. In addition to serving as a volunteer at Linmoor Middle School for this class, she also worked as a Resident Adviser during her second year. Renee felt strongly that she benefited from the direction and support other Mount students provided during her first year in college.

Richard Johnson has kept busy with many different campus involvement opportunities, consistent with his feeling that the Mount Leadership Society program creates awareness of campus activities and service. The 20 year-old Caucasian student from southwest Ohio was elected to serve as president of a student organization and was a selected to be a member of the sophomore class honorary, both during his second year at the university. Richard worked with Neighborhood Services, Incorporated as his service site for this class. He was involved with intramural flag football, a student organization charged to promote school spirit, and has been employed on campus since his first year in college.

Tiffany Cruse, 20, is from central Ohio and is Caucasian. She was involved with the homecoming committee and as a Resident Adviser during her second year. During her first year in college, Tiffany was involved with her residence hall’s student government, and worked with a professor conducting research. She described her first year experience as becoming more aware of community service
opportunities. Her experience with Linmoor Middle School for this class heightened her awareness of community issues related to education.

Troy Meadow, a 20 year-old Caucasian student from northeast Ohio, has been committed to social change by heightening awareness for his peers around issues of health and wellness. Troy has been an active volunteer with wellness since his first year at Ohio State. He volunteered at Project Open Hand for this class. Troy reflected on his ability to understand the legacy of Ruth Weimer Mount by helping to plan Mount Legacy Week in the Spring of his first year in the program.

Other participants in the study include four professionals, who served either as a member of the program development team, or as a service site director. Table 2 includes the administrators who were involved as participants in this study.

<table>
<thead>
<tr>
<th>NAME</th>
<th>GENDER</th>
<th>RACE/ETHNICITY</th>
<th>ROLE WITH THE MOUNT LEADERSHIP SOCIETY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elizabeth McNamara</td>
<td>Female</td>
<td>Caucasian</td>
<td>Member, Program Design Team</td>
</tr>
<tr>
<td>Kelly Bingham</td>
<td>Female</td>
<td>Caucasian</td>
<td>Chair, Program Design Team</td>
</tr>
<tr>
<td>Linda Livingston</td>
<td>Female</td>
<td>Caucasian</td>
<td>Service Site Agency Director</td>
</tr>
<tr>
<td>Mary Morgan</td>
<td>Female</td>
<td>Caucasian</td>
<td>Convener, Program Design Team</td>
</tr>
</tbody>
</table>

Table 2. Administrator participants in the Study.
Elizabeth McNamara is a senior level academic affairs official at the university and a member of the planning committee and program design team. She personally knew Ruth Mount as a friend, mentor, and colleague.

Kelly Bingham is a senior student affairs staff member, having worked in a number of administrative units in student affairs during her career. She served as a coordinator of the Mount Leadership Society program.

Linda Livingston served as a service agency director for one of the service sites used in this study. She has a history of leading social service agencies, and was fairly new to the service agency when she participated in the study. After data were collected, Linda relocated to another service agency, having served at the agency in this study for just five months.

Mary Morgan is another senior level academic affairs administrator who served as the convener of the design team charged with developing a fitting tribute to Ruth Mount’s legacy at Ohio State University.

Table 3 outlines the student participants in the study, including the services sites students attended.
<table>
<thead>
<tr>
<th>NAME</th>
<th>AGE</th>
<th>GENDER</th>
<th>RACE/ETHNICITY</th>
<th>SERVICE SITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bob Sageropolous</td>
<td>19</td>
<td>Male</td>
<td>Caucasian</td>
<td>Project Open Hand</td>
</tr>
<tr>
<td>Carla Peterson</td>
<td>19</td>
<td>Female</td>
<td>African American</td>
<td>Linmoor Middle School</td>
</tr>
<tr>
<td>Dominique Perkins</td>
<td>19</td>
<td>Female</td>
<td>African American</td>
<td>Neighborhood Services</td>
</tr>
<tr>
<td>Evelyn Carlton</td>
<td>20</td>
<td>Female</td>
<td>Caucasian</td>
<td>Medary Elementary School</td>
</tr>
<tr>
<td>Janice Roderick</td>
<td>20</td>
<td>Female</td>
<td>African American</td>
<td>Linmoor Middle School</td>
</tr>
<tr>
<td>Justin Whittier</td>
<td>20</td>
<td>Male</td>
<td>Caucasian</td>
<td>Project Open Hand</td>
</tr>
<tr>
<td>Kailee Spencer</td>
<td>20</td>
<td>Female</td>
<td>Caucasian</td>
<td>Medary Elementary School</td>
</tr>
<tr>
<td>Laurie Cady</td>
<td>19</td>
<td>Female</td>
<td>Caucasian</td>
<td>Project Open Hand</td>
</tr>
<tr>
<td>Renee Fernandez</td>
<td>20</td>
<td>Female</td>
<td>Caucasian</td>
<td>Linmoor Middle School</td>
</tr>
<tr>
<td>Richard Johnson</td>
<td>20</td>
<td>Male</td>
<td>Caucasian</td>
<td>Neighborhood Services</td>
</tr>
<tr>
<td>Tiffany Cruz</td>
<td>20</td>
<td>Female</td>
<td>Caucasian</td>
<td>Linmoor Middle School</td>
</tr>
<tr>
<td>Troy Meadow</td>
<td>20</td>
<td>Male</td>
<td>Caucasian</td>
<td>Project Open Hand</td>
</tr>
</tbody>
</table>

Table 3. Student participants in the study from the Mount Leadership Society.
Description of service sites

In order to fully appreciate the experiences of students at the service sites, it is necessary to be aware of each site's goals, mission statements, connection to the community, and observations I made at visits to the sites. I observed students on 25 different occasions at three of the four sites in this class. Descriptions of the sites follows.

Linmoor Middle School. Linmoor Middle School, located the farthest from campus, is situated in a neighborhood in transition, east of the state fairgrounds and an interstate highway. A once thriving and growing neighborhood, the area is deteriorated and only now seeing more home ownership and pride in the community. The middle school serves as a feeder school to a high school several miles away. The entrance is situated in a parking lot parallel to the street. It is a one-story building of light brown brick and many windows with dark brown frames. The school was built in 1964, to accommodate the neighborhood population growth. As you approach the front doors, no sign or marker welcomes you, other than the sign that says, "Visitors please ring bell." The first time I visited the school, I rang the bell, heard nothing, and rang again. I waited and then pulled on the door. With all of the school violence incidents that have occurred over the past few years, I was encouraged at this level of security, and I expected the doors to be locked. This was not the case. The door
opened easily, and some students who saw me waiting for the bell to ring looked at me and laughed.

Service experiences at Linmoor Middle School typically started in Room 35. This room housed the Project GRAD program, where four students from the Mount Leadership Society volunteered. The volunteers focus on students in sixth, seventh and eighth grades. Mount Leadership Society students were able to serve as tutors for math and reading or as mentors to help children develop social skills, make decisions about high school and college attendance and performance, and sustain attendance in middle school. The service experiences for the Mount students focused on individual, one-on-one work with students from Linmoor.

One day at the school, I made my way through the school and found room 18, where one Mount Leadership Society student was working. The hallways were very wide, and walls were built of cinderblock, while exposed steel beams indicated the basic construction of the building. The fluorescent lights hummed in the hallway, buzzing above the laughter and screams of the student activity in the halls. There were many students walking through the hallways.

I met the teacher in the room of 18 children who were seated at tables with four or five to each table. I introduced myself and before I could ask her for permission to stay, she said, "Oh, it's nice to meet you...you can stay, I'll just get out of your way." The classroom was decorated with student artwork. There were two computers in the classroom. Although a small number, I was impressed that the
computers were wired for Internet access. I saw Renee, and she explained to me that the children were sixth graders who were at a first grade reading level. Renee began working with one student. The teacher instructed Renee to take the first student out into the hallway. I thought that they would move to a study room. Instead, Renee grabbed chairs for me, and the child. We sat in the hallway, among the noise and passersby. The boy started reading very slowly and quietly, as if not to disturb the noise in the hall. I watched on the sideline.

On another visit, I talked with Renee before she began tutoring a child. She told me that the teacher administered a spelling test first thing that morning. The kids were cheating and she was frustrated. At first, I thought she was frustrated by the fact that kids cheated. She said, “They were cheating, but I couldn’t do anything...that’s not in my job description. If the teacher doesn’t catch them, I can’t do anything.” Her tone indicated that she was critical of the way the teacher managed the classroom.

A child came out into the hallway for tutoring, a girl wearing a dress, white pantyhose and flats. She looked like she was in her 20s based on her style of dress. She had an Appalachian drawl. She read a little more rapidly than the first boy. While she was reading, the teacher yelled loudly, “Stop telling her the words!” from the classroom. It was so loud that I jumped; no one else reacted. There was shouting coming from a classroom down the hallway. Many students wandered by and seemed to come from that direction. The girl was distracted by the activity. Renee began
asking comprehension questions. The girl faced forward the entire time, and did not make eye contact.

No one reacted to the fact that tutoring was taking place in the hallway. Students passed by and ignored me. Teachers and other staff would look my way and either nod, smile, or ask “How ya doin’?” I heard a teacher yell out “Excuuuuuse me?!?” in order to regain attention in the classroom. The bell rang and another child came out for Renee. She was an African-American girl, wearing black pants and a Linmoor polo shirt. I noticed other kids wearing this shirt, and thought it may be part of a uniform requirement. If there was a uniform at this school, the policy was not enforced. The girl began to read, and I noticed that she used her finger to read. Renee followed along in her copy of the book. By this time, Renee looked very bored. The tutoring process was becoming rote to her, since the story was the same each time she tutored a child. The little girl looked up at the many distractions in the hallway. She caught my eye once and gave me a look as if she wanted me to silence the hallway. An out of sight student yelled loudly in the hallway, “I gotta take my pill.” “Pill for what?” I thought.

Medary Elementary School. Medary Elementary School is home to the structured mentoring HOSTS program. This program, Helping One Student to Succeed, is a national reading initiative that began in Vancouver, Washington in 1971 to assist students in reading comprehension. The program has a history of achieving significant results in its national locations. Most of the students enrolled in the
program increase at least one grade level by the end of the program. The program offers a structured instructional environment that is developed by the on site program manager.

I visited Medary Elementary School for the first time in October of 2000. The school is an old, three-story, impressive structure in need of renovation. The original main entrance of the school, built in the early 1900s, now appears to be the back of the school. A one-story addition in the back of the school has an entrance that serves as the primary entrance. The entire school ground is mostly black top, with some small patches of grass. All playground equipment is situated on the blacktop. In one space, a colorful, large-scale map of the United States is painted upon which children can play. The grounds needed to be swept. Even though it was noon, there was no activity outside the building. I expected it to be recess, given my biased experience of when I was an elementary school student. I thought that I needed to realize it had been a long while since I was in elementary school.

I noticed a big change when I left the building. The previously quiet playground was the center of activity. Recess was in full swing, and many students were being reminded to get back in line. This seemed much more like a school playground. Although I initially thought that the parking lot/playground was cold and uninviting, I left feeling like this was a home for the children, and that learning occurred here because of the diversity of students and the value of interactions I was
witnessing. I saw connections being made with the children as they interacted with one another.

Although it is an old school building, some modern security features existed. Visitors were instructed to ring the bell in order to gain access into the school. Many fliers and announcements about school programs were posted at these entrances. Because of my first day at Linmoor, on my first day at Medary School, I pulled on the door first. It was locked. I needed to ring the bell, which I did. A buzzer sounded, and I opened the door. Once I was in the building, no one paid attention to me. I guess I did not look out of place. I walked around to find room eleven. I saw another volunteer, and we found room eleven together. The room was very bright. I met Jackie, the program director. She greeted me warmly, and invited me to make myself at home. There were six dividers in the room to separate student instruction. Many decorations were posted on walls. It was clear that they were homemade, and the staff had worked hard to decorate the room. I noticed a quote on the wall: "If you want happiness for a lifetime, help someone else." The credit listed this as a Chinese proverb. Many bookshelves surround the room, and the shelves are loaded with learning resources. I did not expect so many resources. There were five computers – four Dells and one Mac. Internet connections were available for two of these computers.

On my next visit, I sat down in a corner of the room and began to take notes while watching Kailee. Since chairs were set up on each side of the table, I expected
the student to sit on one side and Kailee to sit on the other. During this visit, she sat on the same side of the table as the student she was tutoring. I assumed that Kailee sat next to her mentee in order to make a connection with the student and to break down power. She brought Steven candy for Halloween and his face lit up! She talked to him about Halloween costumes. I thought this was important to gain access with the child and develop rapport. She explained the resource book, and they got started with tutoring.

Jackie was training a new mentor. I thought about the number of times she has had to train new mentors, given the students and other volunteers who come and go. I heard her say that all mentors had a mailbox, making sure that the level of communication at the site was consistent. You could hear some of the hushed sounds of others talking. There were three other children who were being tutored. The classroom had classic architecture – wood floors, wainscoting on the walls, a tin ceiling – that needed more attention and care. I sat unobtrusively in the corner. No one really paid attention to me. I was told I should come back another day because testing was being administered today. I decided to stay because I wanted to see the entire operation, and I had planned on returning on several occasions. There was one area of the room set up as a resource area for mentors. The service experiences here at Medary were focused on one-on-one tutoring between an adult mentor and a child mentee.
On another visit, Kailee began working with a student named Cory. This little boy had an earring in his left ear and a tattoo on the back of his neck. She went over the instructions for the assignment. Cory had a scowl because he was trying so hard to understand. Kailee repeated the instructions. Cory would ask for help, and would ask for the answer to which Kailee replied “I can’t tell ya!” in a friendly and encouraging way.

**Neighborhood Services, Incorporated.** Neighborhood Services, Inc. (NSI) is located in the University District, a parcel of land east of the university, and the target of a great deal of attention in recent years. The local area is the center-piece of a major revitalization project that has partnered the university with the local community to improve the housing and commercial property, business districts, cleanliness of properties and streets, in addition to trying to address the social issues affecting the area. NSI is an organization that coordinates the efforts of a dozen area churches, all pledging to respond to issues of hunger, homelessness, and poverty. The agency, founded in 1965, maintains a food pantry and clothing area and permits clients to take clothes on an as-needed basis. In addition, NSI provides emergency financial assistance for families needing to pay rent or mortgage, utility, or medical payments.

NSI is housed in two storefronts at a shopping strip that includes a pool hall, women’s resource center, and convenience store. There is a reception area at the entrance that consists of resource information, lounge furniture, magazines and other reading materials. A second storefront serves as the pantry, a space for food donated
by corporations, or purchased by subsidies from the Mid Ohio Food Bank. The pantry has storage space for the food products.

Individuals and families are permitted to take one bag or parcel of food per month. The food bags contain packaged and canned foods that allowed for at least three meals for three days during that month. The volunteers who work at the NSI help unload food shipments that arrive, sort food products and prepare food bags, and sort clothing and personal products. All of the service experiences at NSI focused on group projects and experiences. During the period of time of this study, the long-time agency director of 13 years resigned and moved to North Carolina. During this interim period, a leadership team of four long-time volunteers provided the leadership for the agency.

I did not visit this site on a regular basis because I had scheduling conflicts with the student volunteers. When I did visit, I saw a great deal of activity in the main reception area. There were three women in the clothing area, and some students from the university were there, inquiring about how to become involved. The volunteers on site made great attempts at showing the students information about the agency, and created a very warm welcome.

Project Open Hand, Columbus. Project Open Hand, Columbus (POHC) has been in existence in Columbus since 1994. The agency began when founder Matt Taylor, concerned about the nutrition-related issues of his HIV-positive friend, realized that people with AIDS had difficulty maintaining a proper diet in order to try
to remain healthy. Some of his friends who were living with AIDS could not cook for themselves, because they were weak. Matt started cooking for his friend, and did some research about nutritional services like this around the country. He modeled POHC after similar organizations in Atlanta, Chicago, and San Francisco. Although Matt died before the agency was founded, the organization now serves over 100 clients with five meals each on a weekly basis. During the summer of 2000, the agency served its 100,000th meal, demonstrating the need in the central Ohio community. Dramatic growth is seen by this agency. POHC provides nutritionally balanced meals to people living with HIV/AIDS, while also offering a food pantry and nutrition counseling to clients.

POHC is located at the Summit United Methodist Church just two short blocks from campus. Many students volunteer at this service site because of the projects and proximity to campus. The agency uses space in the church at low cost, including a large pantry and refrigeration area, office space, and the kitchen. Three times a week — on Sundays, Tuesdays, and Thursdays — a team of volunteers assists two of the three paid staff in preparing nearly two hundred meals each day and placing them into aluminum containers. Meals usually consist of a high protein entrée that include a meat, a side of vegetables and a starch. Desserts like cookies or brownies, and fruit are also included. The volunteers help prepare the entire meal. The meals are placed into the refrigerator or freezer and are delivered to clients in the central Ohio area on Mondays, Wednesdays, and Fridays by another group of
volunteers who use their own vehicles to navigate around the city and deliver meals to coolers on porches or directly to clients. The nutritionist on staff coordinates the menu and plans the evening preparation. The second staff member is the volunteer coordinator who keeps track of the army of volunteers that sometimes numbers as high as 35 individuals per shift.

I participated as a volunteer and observed Mount students at POHC on several occasions. The first time, the Mount students were surprised to see me there. I walked in and got right to work. I knew the place well, since I had served as a volunteer for nearly three years. Students responded nicely to this. I think they were pleased to see me there. We were doing the typical work such as making sure that there was enough food prepared to fill the 200 meals that we had to prepare. The Mount students tended to stay clustered and to work with one another. I wanted them to branch out and connect with other people there; however, I remembered that this was really their first or second week of service there. There were plenty of volunteers that day, so I felt out of place. However, I was able to find a job for myself. As the evening progressed, I saw a lot more interaction on the part of the students, and they seemed to connect well with each other. While there were opportunities for volunteers to interact directly with clients, all of the Mount students in this study participated in group volunteer activities at the POHC site.

On another visit, I spent a good deal of time talking with Lynn and Sue (POHC staff members) about the Mount students, and how they were doing this
quarter. As usual, they were so thankful and impressed with the commitment on the part of the students in the program. I filled them in on my study and they seemed interested, although it was clear that they were distracted with the tasks they had at hand.

**Description of leadership class**

Leadership in Community Service is a three credit, elective course that is housed in the College of Education’s School of Educational Policy and Leadership. The course was developed by Dr. Susan R. Jones, assisted by a team of graduate students and university staff members who were aware of service-learning literature and the need on campus to provide an option for advancing undergraduate education. The course was offered for the first time during the Winter quarter of 1998, and, since that time, has undergone several iterations into its current design. When the Mount Leadership Society program was developed, this course was built into the curriculum as a voluntary option for students in the second year of the program.

The course intertwines theoretical and practical applications of leadership concepts and service in order to frame leadership in a new perspective for students—that is, leadership through service will make a significant impact in society and affect the common good. The course challenges students to define their role in preparing for a lifetime of engaged, responsible leadership. Students met in class one time per week for two and one-half hours, and performed three hours of service per week at designated service sites. During the class period, large group lectures and other
learning activities were presented to students for approximately one hour. Discussions were also framed to respond to student input and reactions to reading assignments. For the remainder of class time, students met in small groups led by a teaching assistant (TA), typically a graduate student or administrator at the university. The TAs served as site leaders for the individual service sites and assisted in making connections among class experiences, readings, and experiences at the service sites. Small group time also consisted of reflection activities designed to provoke thoughtful articulation of experiences in service. Since the class followed a pre-designed syllabus, the class did not offer experiences for students to co-create their learning experiences. However, their service experiences allowed for this flexibility and possibility. A syllabus of the class can be found in Appendix I, and includes a bibliography of the texts and selected readings for the class. Table 4 outlines the flow of behavioral observations I made during the course of the ten-week quarter.
<table>
<thead>
<tr>
<th>WEEK</th>
<th>RESEARCH EVENT/ BEHAVIORAL OBSERVATION(S) FOR THE WEEK</th>
<th>CLASS TOPIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-class</td>
<td>Interviewed all but three students prior to class</td>
<td></td>
</tr>
<tr>
<td>Week 1</td>
<td>Attended class</td>
<td>Introduction—what is service?</td>
</tr>
<tr>
<td>9/21/00</td>
<td>Interviewed remaining three students</td>
<td></td>
</tr>
<tr>
<td>Week 2</td>
<td>Attended class</td>
<td>Entering communities; Principles of good practice</td>
</tr>
<tr>
<td>9/28/00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 3</td>
<td>Visited Project Open Hand</td>
<td>Leadership in a changing world: Building capacity</td>
</tr>
<tr>
<td>10/05/00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 4</td>
<td>Attended class</td>
<td>Building communities of difference: Encouraging inclusiveness</td>
</tr>
<tr>
<td>10/12/00</td>
<td>Visited Project Open Hand</td>
<td></td>
</tr>
<tr>
<td>Week 5</td>
<td>Visited Medary Elementary School</td>
<td>Connections, communities, and the new commons</td>
</tr>
<tr>
<td>10/19/00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 6</td>
<td>Attended class</td>
<td>Developing lives of commitment: Leadership and service</td>
</tr>
<tr>
<td>10/26/00</td>
<td>Visited Medary Elementary School</td>
<td></td>
</tr>
<tr>
<td>Week 7</td>
<td>Attended class</td>
<td>Responsible leadership in community contexts</td>
</tr>
<tr>
<td>11/02/00</td>
<td>Visited Linmoor Middle School</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Visited Medary Elementary School</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Visited Project Open Hand</td>
<td></td>
</tr>
<tr>
<td>Week 8</td>
<td>Interviewed one program designer</td>
<td>Leadership for social change: Building bridges from commitment to coalitions</td>
</tr>
<tr>
<td>11/09/00</td>
<td>Interviewed agency director</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Visited Medary Elementary School</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Visited Project Open Hand</td>
<td></td>
</tr>
<tr>
<td>Week 9</td>
<td>Interviewed one program designer</td>
<td>Building and renewing commitments to leadership in community service</td>
</tr>
<tr>
<td>11/16/00</td>
<td>Visited Linmoor Middle School</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Visited Medary Elementary School</td>
<td></td>
</tr>
<tr>
<td>Week 10</td>
<td>Interviewed one program designer</td>
<td>Summary: &quot;Who can keep us caged?&quot;</td>
</tr>
<tr>
<td>11/30/00</td>
<td>Attended class</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Visited Linmoor Middle School</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Visited Medary Elementary School</td>
<td></td>
</tr>
<tr>
<td>Post-class</td>
<td>Interviewed all students for second time</td>
<td></td>
</tr>
</tbody>
</table>

Table 4. Research Events and Behavioral Observations Made during Fall Quarter 2000.
Participants' descriptions of the Mount Leadership Society program

Before I explore the data from the pre-class interview sessions and behavioral observations of class and service sites, it is important to remember that the Mount Leadership Society is a new program with no history or traditions. To begin the interview session, I asked each participant to explain the Mount Leadership Society program in her or his own words. Each student was asked to identify two best experiences in the program during the first year. While it is clear that students do not have a common language to describe the program, there are aspects of the program that were the best experiences for many of the students interviewed. The most significant aspect I call personalizing the program. There were three themes that make up this concept. The first theme was that students were able to make friendships and get to know each other. Next, students were able to develop relationships with senior level administrators at the university, like the Vice President for Student Affairs, or the Vice Provost for Undergraduate Studies. These individuals, along with a host of other faculty and staff at the university, provided support for students. Finally, the students were able to form connections with a student development mentor assigned to them.

Several other aspects of the program were also seen as “best experiences” for some students. Having a common living experience in the first year was one of these best experiences. Living in the same residence hall created an environment where students lived together, and leaned on each other for support, according to Janice.
Curricular and co-curricular experiences came together, as Bob explained. "And not only has it been educational inside of the classroom, but it's been educational outside as well." For others, experiences with peer advisers were a best experience. Peer advisers could be consulted for classroom assistance or for personal problems. Students also met outside of class to talk with each other about a course project or a homework assignment during the first year. This was also a best experience. Finally, the Mount students were told over and over again that they were a special group and this feeling of "specialness" also was important to them.

Other issues they discussed included the kinks and opportunities for trial and error in the inaugural year of the program, and getting involved on campus. Perhaps the most endearing comments were directed about Ruth Mount. Bob explained,

We've also had the experience about learning about Ruth Weimer Mount, for whom the Mount Leadership Society was founded. The way I interpret it, ideally, who we want to mirror ourselves after, who we want to imitate in a way. We want to be kinda of like Ruth Weimer Mount, so we've been exposed to her legacy.

Troy mentioned that, "Last year, we learned a lot through who the society is named after, Ruth Weimer Mount, and we kind of, at the end of the year, we put a Legacy Week together and through that legacy, we learned a lot." Finally, Renee added,

Even just Mr. Mount, he's phenomenal, and even though we didn't know Mrs. Mount, she must have been the same way, to have a program after her, she must have been a great woman. She gave us a lot of resources to model our lives after and, uh, make sure we led successful and happy lives the way we wanted to.
At a Mount Leadership Society community meeting in February 2000, John Mount spoke with the students and encouraged them to take time to build relationships with others. He reflected on his experiences as a student and an administrator at the university, and explained, "love and memories live on forever." He recalled memories made with friends he had met 62 years earlier, and that his relationships have allowed him to know people who now live all over the world. Mr. Mount, talking to a group of students who seemed mesmerized by his sage advice, encouraged the students to "be the best that you can be." Their admiration for this man, and for the memory of his late wife, was evidenced in an array of non-verbal cues, and then by the boisterous applause and chorus of “thank yous” as he left the room.

While the Mount students understood that they were a special group, it was not clear to them how to articulate that the main thrust of the program, that is to connect leadership and service in order to create a learning community that is “together for good,” the tag line developed for the Mount Leadership Society. This theme describes the personalization of a program that is designed to be a life-long team of individuals dedicated to serving others. While eight students talked about learning leadership skills, and seven students talked about service to the community,
only five mentioned that integrating leadership and service were core parts of the
program. There were four students who never mentioned leadership or service when
describing the program.

Constructions of Leadership, Social Issues and Social Change

The research questions of this study center around three major areas of
understanding related to the Mount Leadership Society – understanding leadership,
social issues, and social change. Service-learning serves as the vehicle to facilitate
understanding around these areas. Because of the students’ change in awareness of
leadership, social issues, and social change I present these concepts first and will
report the students’ evolution of meaning. For each of these concepts, I explain how
students constructed meaning at the beginning of the class experience, and how this
meaning changed, if at all, at the end of the course. After reporting these themes, I
will present a thorough discussion of the four key categories and the one core
category that developed upon a thorough analysis of the data.

Constructions of Leadership

The pre and post class research questions looked at how students constructed
the concept of leadership prior to the course and after the course, along with
examining aspects of the class and service experiences that may have influenced this
understanding of leadership. This section will explain how students understood leadership prior to the class, and the evolution that took place over the ten-week timeframe.

**Students' pre-course understanding of leadership.** At our initial meetings prior to the course, students explained leadership as the traits and personality characteristics of a leader. Although the context varied, the emphasis on traits and personality characteristics was common. For example, some students believed that successful leaders needed to be extraverts. Carla talked about leaders having “that dynamic personality, that outgoingness.” On the other hand, Justin described becoming aware of personality characteristics presented at the co-curricular workshop on Jungian personality types and the Myers-Briggs Type Indicator (hereafter, MBTI).

You learn that there’s different kinds of leaders, there’s Is [introverts], I know I’m an I, and I think there’s E [extraverts] and you learn to accept what you are and that some people are gonna be way outgoing and then there’s gonna be people like me, they’re just gonna lead by example, they have to really think about things so there’s, it made you understand that there’s two different kinds and its ‘cause there’s all different kind of leaders.

Justin’s awareness of the distinction between extraverts and introverts provided him with confidence in his leadership development evolution. He continued,

Well, when you see an outgoing person they’re always in charge and you think these are people who are gonna make it and then you find out there’s these Is who can make a difference that maybe aren’t as outgoing still there’s been in the long run a lot of great leaders that are Is.

For Justin and many other students, seeing people exhibit similar leadership personalities to their own personalities showed them they had positive leadership
traits and added a sense of self-acceptance. Personality type theory provided them with a language to talk about their leadership styles. Tiffany stated, "you get up and get to meet people everyday. You might be a person who likes to do things behind the scenes, or you might be an extravert and want to run for president of undergrad student government." Renee discussed the uniqueness of each person's personality. "So, there has to be something special about you, like your personality, the way you do things. You can be outspoken or laid back and real quiet."

Instead of using type theory, some students emphasized the complexity of defining the concept. This is evidenced in Bob's focus on the "intuitive things." "[Leadership] comes about and you really...it's hard to identify specific words because there's so many aspects to leadership." Evelyn could not pinpoint specific traits at first. "There's not really one characteristic you have to have to be a leader." After some reflection, she added, "Some things that are helpful are personable skills, good speaking skills, things like that," and then continued, "those aren't characteristics that define a leader, those are just traits that leaders have in common."

Kailee also focused on verbal skills, "...you have to learn to be able to speak in front of people, to be able to answer questions and talk on the spot." Bob focused on the need for both poles of leadership traits. "I think a leader is vocal and I think a leader can be silent." Renee explained that leaders needed to be charismatic. "I would say, being, sticking up for your values. Not always changing because you know that's the norm, you also, leadership also, there has to be some type of charisma as well." She
also believes that “there has to be something special about you, like your personality, the way you do things.” Renee offers a vague but powerful summary of the characteristics of successful leaders: “Most of them time, you don’t know that you are [a leader], you’re just doing it because you love it.”

The characteristics of a leader in a leadership role provide a significant depth and breadth of understanding, particularly since this information was presented at the pre-course interviews. The characteristics range from being a motivator and demonstrating initiative to being passionate and a role model. Carla believed that being a leader meant, “being a motivator and having a vision, and knowing when to share that with others.” Laurie agreed: “I think motivation. You just really have to have a motivation and a desire to accomplish something, a goal.” Janice provided a laundry list of characteristics for good leaders to employ. “…being a good listener, paying attention. Being a resource at times, if possible, ‘cause not everybody can be a resource person. Leaders learn skills by observing others, according to Troy, or by creating new programs for others, as Renee offered. Laurie captured the diversity of perspectives and commented, “I think people just show their leadership in different ways. Some people lead by example, some people are like, ‘let’s go do this.’ It just depends on your personality.”

Another way students conceptualized leadership was by recognizing its multiple meanings and definitions and this state of affairs led to confusion on the part of the students. Richard stated, “Well, I’ve run across thousands of definitions of
leadership.” Dominique was challenged by the breadth of leadership definitions and said, “it’s kinda hard to describe leadership ‘cause it’s so broad.” Bob offered insight into the emerging ideas about leadership that move beyond positional power. He commented, “I think leadership is such a broad topic because a leader is not, I mean, I think everybody has a typical idea of what a leader should be...they say the president...I think a leader is so many other things than that.”

As students felt there were many ways to conceptualize leadership, they also described what effective leaders had to do to be most effective, and talked about challenges leaders face. Effective leaders share ideas, and realize that it is appropriate to ask for help from others. They take time to accept feedback and collect input from others, while at the same time being understanding of others. Effective leaders must balance the fine line between delegating tasks and going beyond bossing people around. Individuals must prove themselves to be dynamic leaders who assert themselves enough to take charge in order to reach a goal. Leaders must stick up for their values in order to resist compromising beliefs. Finally, the students reported that being an effective leader means doing what you want, because you love it, and the best leaders don’t realize that they’re leaders. Renee stated, “most of the time you don’t know you are [a leader], you’re just doing it because you love it.”

Conversely, the students reported that there are some areas that effective leaders should challenge. Taking control of a situation must be done within reason and finesse. As Troy indicated, “I don’t picture a leader as someone who knows
everything and just tells people what to do.” Justin commented on his preferred style, “I’m big on leading by example and not bossing people around and stuff.” Bob captured this point well: “I think there is a big difference between someone who bosses as opposed to a leader.” Carla cautioned that leaders must not focus on being the center of attention. She evaluated herself when she stated, “the personality I have is very unique. I love to take charge. I like to be in control. I like to share my ideas. I love to be the center of attention. That’s just my personality. And not all those are ideal leadership qualities.” Being careful to understand one’s role in groups is important, according to Troy: “...he or she is not always right because a lot times people that lead large groups think that they are the only ones who know what is going on and have the ultimate answer.”

Many students discussed the processes they used to initiate leadership. The main focus here was asking for help. Kailee captured a consistent theme in her comments, “I don’t think leadership is being able to do everything yourself. A lot of people’s personality styles, I know mine, is that I want to do everything myself and not ask other people for help.” Carla reflected on her tendency to take charge and need to ask for assistance. “I don’t have to run the whole show. I can say, ‘Hey you know what? I need help. I need you to help me to do this. Could you help me?’” In addition to asking for help, Dominique explained that, “a leader is willing to help at any time.” She explained that people take initiative in order to lead. Kailee’s earlier comments also focus on the delegation skills that people use to be leaders. Troy
commented that “asking for help, not being afraid of saying ‘hey I need help here’” is an important point to consider. Carla sums up many students’ sentiments about the difficulty of delegating to others. “I have a hard time delegating things for other people to do ‘cause I just assume that I could do it better than they could.” According to Laurie, leaders must work to reach goals: “I guess I think of leadership as someone who takes charge and has a goal and wants to reach that. Someone who brings people with them. They kind of organize it and get people to do parts of it to get it accomplished, their goal accomplished.” Finally, Troy expected that leaders will “get their input on things” in the process of leading with others.

Many students came to the experience with a firm understanding of followership. I learned that this concept was discussed in great detail during the program meetings while they were first year students. It was evident in the number of references made that this concept held significant meaning for the students. One major role of leaders is to actively develop followers, rather than to expect them to form.

Understanding the role of others and situating leadership in the context of followership provides a transition to a discussion about leadership from a service perspective. Only a few students made any sort of integration of leadership and
service during the initial interviews. Certainly, these connections were very apparent in later discussions with students at the end of the study. These connections are discussed later in this chapter.

**Students’ post-course understanding of leadership.** By the end of the course experience, it was clear that students had given much thought to the role of others in leadership experiences. In fact, this was the main theme in all post-course interviews. By working with others, leaders make a commitment to involving others to lead. Richard offered the notion of “challenging others all to think about what your goal is” in order to frame a working relationship. Sharing goals with others helps frame these working relationships. He also talked about students “having a voice in an activity or the community” to advance the importance of active involvement in facilitating change. Richard addressed the common good by including, “getting everyone to work together for a common goal.” Dominique reflected on the need for leaders to make connections with others as she said, “I think a leader is willing to help out at any time, and isn’t in for power, they make sure they do what they have to do. They don’t think that they are above people.”

Carla realized that it is important to work as a group with others. She said, “…a lot of times I’ve had my own agenda, and I’ve realized that we have five different projects go on, like, ‘what are we doing?’ I think it’s being able to work together as a group.” Bob explains that it is important to motivate others in order to “get people to want to do something…it’s pretty much getting people excited about
doing something.” Renee’s understanding of others’ roles in leadership includes “influencing other people’s lives to change. They may not even change, but [you] just inspire [them].”

Students explained how being aware of group dynamics provides perspective in understanding the role of others. Carla explained:

I’d want there to be group effort. ‘Cause you could lead all you want, but if you’re not leading anybody, nobody wants to be lead by you, then you’ll be out there on your own. So it’s definitely understanding the group that you’re working with and the people that you’re working with.

Sometimes these groups are discussed in terms of friends. Troy stated, “I would say a lot of times it’s friends” who can assist. “Most of the time, someone who gets things going as a leader, they have a group of people around them that they can depend on, and they can ask for ideas and help and outreach a lot of ways.”

Perhaps the most compelling connection to the role of others in leadership came from Evelyn. She explained that it is necessary to serve the interests of others as a leader, and encouraging others to take on roles is an important part of this:

Leadership, I guess... whenever I think of a leader, a leader is really there to serve their followers. A classic example is being an RA. You’re there to serve these people and you’re considered to be a leader but really everything you do is to be in the best interest of an overall group of people and you’re the person who needs to keep that in mind and who needs to facilitate those things. I think that’s a really important part and with that comes, you know, you hear people say in order to be a leader you have to be a follower, well that comes naturally if you’re serving the group that you’re leading ‘cause you have to let others take roles. That’s really the easiest way to define it, there’s all kinds of things you can say.
She continued by explaining, "leadership is...how well you serve your people, you
serve a group of people." Bob provided the most salient articulation of followership,
particularly the notion of "being one with" followers:

There's so many components to it [leadership] such as knowing who your
followers are. I always like to say that you have to know how to follow
before you can know how to lead so you also, I think another aspect of
leadership is the ability to know who your followers are, to be one with them
in a sense where you can lead them.

Kailee offers additional insight: "I would have to say that being a leader you have to
be a follower. It's something you have to believe in because you can't lead someone
if you haven't been able to follow someone." Finally, a number of students discussed
the value in serving as a role model for others. Justin commented, "...maybe the
other people want to be just as involved as you, so make a good example and they'll
work just as hard." Renee agreed, "You have to be a role model for someone."

Leaders can offer assistance in role modeling. This idea clearly resonated
with students, as five participants talked about the significance of role modeling.

- I guess leadership in what I did was being a role model for kids to show
  that 'I'm older than you, but I've been through this and I've had the same
  problems that you've had.'

- Leadership is basically being a role model and always being able to help
  out.

- Leadership is, it encompasses a lot, it's not necessarily someone who is so
  vocal, but someone who is a role model and has the ability to move
  people.

- I mean, there's a lot of things that deal with leadership. It's just being a
  role model and someone to be an example.
And it's kinda like you mentor the other people in the group that decided to work with you.

Finding a passion in the work that one does was important for at least two students. Bob thought that leadership was searching for passion: "leadership is someone who's looking for a passion. Someone who's trying to change something." Laurie, the other student who considered passion to be at the core of being a leader stated,

You just really have to have a motivation and a desire to accomplish something, a goal. A passion for it...you give your whole self to it, I think that's important. In leadership, if I'm not all that interested in it, it won't turn out nearly as well as if I really loved it and cared about the result.

Students visited the concept of followership in explicit detail. Dominique stated that leadership is, "being able to lead and follow at the same time...to be a good leader, you have to be a good follower, too." Evelyn explained that leaders "serve their followers." Leadership requires balancing both of these actions, as Evelyn continued, "you have to realize that you're not gonna be a leader all the time. And you're not gonna be a follower all the time. There's rules, they're interconnected. It's the same thing. It's like two different ends of the spectrum." Bob offered a powerful notion: "Leadership is igniting followers, making followers want to follow, it's everything and anything." Laurie also felt that followership was a core component. "It takes being able to follow to lead."

Constructions of Social Issues

The next pattern of research questions looked at how students constructed the concept of "social issues" prior to the course and after the course, along with
examining aspects of the class and service experiences that may have influenced awareness of social issues and personal constructions of the concept. This section will explain how students made meaning of the concept “social issues,” and the evolution that took place over the ten-week timeframe.

Pre-class constructions of social issues. Prior to class, the students constructed the concept of “social issues” with vague themes having to do with something that has impact on, is a problem for, or in need of a solution for a group of people in a community. Students first defined “social issue” as something that had impact on people. A social issue is, “something that touches personally within that person or a group of people,” provided Dominique. For some, the impact was a single person, for some others a group of people, and for others, the whole community, without any mention of individual roles or responsibilities. Evelyn’s first attempt at a definition was, “I don’t remember exactly what it is but I think it would be any issue that is important currently to a community.” She continued, “Social issues have to be very specific to a community.” Bob agreed and added, “I mean anything from taxes to anything society figures is an issue...anything involving the public that affects a large group of people.” Kailee framed the issue as “anything having to do with society in general would have to be a social issue for me.” Janice offered that social issues go beyond just understanding individual roles. “I believe that a social issue is people, like a problem, that deals with a number of people. Or it affects a number of people and not just an individual.” Renee advances the
relationship with community. "...basically anything out in the community can be a social issue if it affects the community...something that is problematic in society, like it needs to be changed to better the society."

Secondly, instead of impact, a neutral term, some students emphasized problems or deficiencies faced by groups or society defining the concept of "social issue." Janice began, "I believe a social issue is people, like a problem that deals with a number of people." Troy discussed social issues in terms of "problems facing the community." Tiffany stated, "I think social issues are things that might bother people." Kailee added, "The problems would be the main ones I can think of." These attitudes reinforce deficiencies that exist in individuals within communities that need attention.

Conversely, some students framed "social issues" in terms of making improvements or finding solutions. Evelyn understood that teaching reading skills to children served a greater need later. "I think exactly what I am working with is literacy and helping with everyday reading of bus stop signs and things like that that you need to survive." Renee discussed that changes would end up creating a better society. Laurie focused on making solutions a priority. "There is concern, it's a priority for a bunch of people. It just needs to be looked at by a bunch of people." "People come together" to solve problems, according to Dominique. Serving as a mentor to kids helps get rid of social issues, according to Evelyn. Bob discussed people who are often neglected, especially people living with HIV/AIDS, and that
reaching out to individuals can solve problems. Renee focused on empowerment, and responding to issues by assisting in an educational process. “The idea is that everyone should be educated because then we can make proper decisions for the nation and the rest of the world.” This was a critical step in understanding the development of capacity of all. Evelyn summarized the role that we all play in responding to social issues: “Once people recognize that there is a problem, that there is a need for things to be changed, then they become an issue and it’s everyone’s job to act on that.”

Finally, many students had difficulty defining the concept “social issues” prior to the course. In fact, one student was careful in her assessment of social issues: “There could be a lot that I just don’t know… I’m guessing.” Another student commented that she wasn’t sure that she “remembered exactly what it [a social issue] is” and questioned me with “Is this what you’re looking for? Am I on the right track?”

Post-course definitions of social issues. Post-course conceptualizations of “social issues” were much less vague than the pre-course definitions and many detailed examples were provided. Many students also attributed causality to specific issues and proposed solutions to these same issues. Specifically, the students discussed educational issues and their relationship to funding, social issues related to
socioeconomic class, the "isms" (racism, classism, sexism, heterosexism),
disengagement from political processes, and issues arising from changing family
structures.

Students described education issues and education funding with grave
concern. They commented on the condition of schools that they saw in the service
experiences, especially, in comparison to their own educational experiences.
Education issues included lack of teachers and teacher preparation, poor physical
facilities, low rates of literacy and knowledge retention, and low proficiency test
scores. These are significant issues because, as Renee pointed out, "You don't want
un-educated people in your population." Her goal was to have all members of a
community be as productive as possible. The students saw most of these issues as
related to financial and funding issues or the correct use of funds. Said Carla,

I'm assuming somewhere in that community, somehow, there are some
students that just got lost. 'Cause I guess I'm supposed to be helping them
read and doing different tutoring things and there's a lot of kids who are
behind as far as where they need to be in terms of their skills and tests, scores
and abilities. I'm sure it's gonna come down to money. Somehow the money
wasn't spent correctly, whether for the right materials, for the teachers, or the
classrooms, for the aides. I'm sure that will probably be a factor.

The funding issues that Carla addressed are carried further when other students
discussed socioeconomic status and class issues.

The socioeconomic status of the community was mentioned as a source for
social issues. Issues related to welfare and welfare reform were "recent issues that
have been bothering” Carla, while nearly every student talked of poverty impacting issues like homelessness and hunger, illustrated here with these quotes:

- I come from a small farm community and just moving to Columbus, kinda the social issues that come to my mind are, you know, the homelessness, the hunger, the poverty that happens in every major city, and it’s kinda close to home, living in the big city with the university right here.

- I guess there are people who are homeless, maybe some of them have run away from bad homes or anything like that. Poverty, homeless, whether you’re hungry, some of them don’t have homes, and babies don’t have milk and stuff like that.

- Maybe like the homeless is a social issue. The homeless on High Street. Stuff like that. These are social issues facing our city and the surrounding Columbus area.

- Those are just the basic needs, like if you live in a house. There’s homelessness...that’s a social issue.

Renee summarized an important connection related to issues of oppression that I have labeled as “isms.” “Isms” include racism, classism, heterosexism, and judgments made related to religion. She said, “There’s a lot of social issues out there...just all the ‘isms,’ racism. I believe all those are social issues just because not everyone is knowledgeable, they are ignorant about the whole situation.” Carla expressed specific concern about black males because she thought, “they’re really out there as far as kinda lost.” Kailee tentatively posited, “Probably...a lot of racial issues would be social issues...” Tiffany identified differences of opinions related to
religion as sources of conflict, and, thus, a social issue. She was the only student to
point out issues related to sexual orientation, and her exposure to gay, lesbian, and
bisexual issues was completely new for her.

Another social issue is, like, the gay issue. I was never, ever around that,
ever. Like, all these people around me, this one guy, I had no clue until he
started talking about his boyfriend. I was like, I just sat there, and it totally
blew me away, I was like, ‘Oh, OK.’ But it didn’t affect me at all, ‘cause he
is such a wonderful guy.

No student made a connection between oppression and treatment for people with
HIV/AIDS in terms of how funding decisions are made for research and service
providers.

Carla, a political science major, spoke at great length about the political
process and the disengagement of college students and young people from the
political process. She was the only student to mention political structures or
processes.

Another one of my things, being a political science major, and also being a
part of a voter registration project here on campus is definitely the student
apathy toward voting and politics and politicians, and lack of respect for
politicians, and people not caring, and lot of students are like, ‘They're not
listening to me anyhow, or ‘Look at what the President's doing, who cares?
You know, he's doing some crazy stuff but who cares?’ But that bothers me a
lot because I'm very involved. And I'm very, and I take those concerns very
seriously and maybe it's in vain, but I do call my local congressman and stuff
like that.
At Project Open Hand, three of the four students mentioned nutrition and health issues related to their service experiences.

- And the social issue that’s involved with that is the fact that these AIDS patients can’t feed themselves because they are so weak from their disease so the social issue is the neglect...that these people have been neglected.

- The one issue I can think of is that people need to be made aware of AIDS and these people need the right kind of food and we’re making the food so that they could have the right nutrition. Instead of them going hungry and ending up on the street, we’re providing them [with food].

- That could be like a social issue with HIV patients and AIDS patients who are homebound and can’t cook for themselves.

Finally, students reported that changing family structures were having a profound impact on the emerging social issues. Some were well versed in changing demographics of family structures while others focused on their personal experiences as a child and the expectations they had on parents because of their experiences.

Carla, for example, was concerned about the lack of support for children.

Maybe the socioeconomic status of these students. I mean, are their parents at home when they come home, are these latchkey kids? Are their parents doing their homework with them? Or are their parents coming home late at night? So those are social issues that I'll probably come across. And even, I've tutored at a junior high right off of campus before and the big thing was just discipline. Like, I'd come to the kids and I'd see like five kids - this is at a middle school - seventh and eighth grades - just sitting in the hall cause they got kicked out of the classroom. Or there would be a line to the principal’s office. So, I'm sure that will probably be another issue is just behavior and children.

Kailee pointed out that she serves as a mentor to the children who are impacted by changing family dynamics. “You also serve as a mentor for these children and a social issue is the issue of not having a standard family — the mom, dad, brother,
sister, dog, white picket fence kind of thing." Janice spoke at length about the critical need for a stable family foundation. It was clear that these Mount students spoke in terms of their own experiences with their families.

I think one of our main social issues would be family because that’s where it all starts, with the families. I think if our families were more together and more, if they had more of a foundation to base itself on, I think that’s where a lot of times the problem gets solved. If we had families that would work together. And I’m not saying necessarily as far as the parents being married, but as far as making the children know that they’re there for ‘em. You know, as parents. And being able to think and listen to their children. I believe that that’s a problem sometimes when parents just take the role as far as I’m older, I’m wiser, I had you, you’re my child. I think being able to listen to your child, I think would have, as far as social issues, of putting you on a page where if that child ever had a problem, they’ll know that they have a parent to go to instead of going elsewhere as far as teachers, or, even though you can go to teachers, but you never know, I think there isn’t that foundation of family and the concept of love inside the family. That would eliminate a lot of problems as far as we go, cause of course the first thing you see when you come out of the womb is your family. And if they’re there for you throughout the rest of your years, you go back to what’s good for you. So, I think the social issue would be to have your family closer.

Tiffany spoke about comparisons to her own experiences and the challenges that confront children and families today.

I think with them it’s going to be more parents vs. teenager, people who are older than them. I think these kids are going to have more experiences than I did when I was there age. Because I went to Catholic school, I was very sheltered. They know what their parents’ jobs are like. They are gonna have a lot more autonomy than I ever did because of how the world has changed. Compared to when I was a teenager to them. There’s so much more out there than when I was young. They have to learn how to say ‘yes’ and ‘no’ to things and to learn how to balance everything...Like I went with my cousin who’s gonna turn 13 this year to see ‘Nutty Professor II’ and that’s a PG-13 movie. Me and my sister took her. Some of the things they said in there, it should have been rated R. And like, sexual things they said, there was no way, like some of things my cousin, like she didn’t know what the words meant, but they still shouldn’t have been there. But that’s one thing they are
gonna know more than me ‘cause if I had been that age, it would have been rated R. Like ‘Pretty Woman,’ and ‘Dirty Dancing,” like, I never saw those movies until two years ago.

Constructions of Social Change

The final pattern of research questions looked at how students constructed the concept of “social change” prior to the course and after the course, along with examining aspects of the class and service experiences that may have influenced awareness of social change. This section will explain how students made meaning of social change, and the evolution that took place over the ten-week timeframe.

Pre-course definitions of social change. Initially, social change was understood from impacting the local, more immediate community. From the local perspective, students commented that they could develop reading skills, motivate children, make food, assist elderly people, and help others with what they need. Said Justin, “The elderly people that live around me...would always call me to go down and scrub their kitchen floors or change light bulbs for them.” Students also talked about taking time to sit with someone, getting groups together, and joining service organizations. Laurie found this level of involvement important in contributing to social change. “Go ahead and get a group of people together and join an organization, and kinda add to it.”

On the other hand, social change also evoked tasks that were intangible and led to greater global issues. Carla defined herself as “a true believer in justice and the American system, and in democracy.” Democratic ideals will serve to instigate social
change for Carla; justice would ensure equal treatment for all people. Evelyn wanted to make sure that she and others went beyond just doing a job and to take advantage of the relationships that are developed with others. Renee had a significant list of ideas to implement understanding how she encourages involvement in larger societal issues.

Well, definitely volunteering, setting up programs to educate the public, letting the public know and understand what’s out there and what they can do to help. Basically, it’s all volunteering, if I wanted to get in elections, in politics, I could try to get in to change some of that but I’m not really keen on politics and all that kinda stuff. Public speaking and all that. I’d rather get active in the community instead of at the podium. I mean, I could do like other people and start my own program, but there are so many programs out there that I don’t even know about that I could volunteer to help with. One way is also to get recruitments for volunteers, tell people to come volunteer and how great it is and what a great feeling you get and basically what I can do right now.

She is able to articulate responsibilities that she has to engage in service, and in recruiting others for assistance.

Post-course understanding of social change. At the end of the course, many students discussed social change through service and awareness. Richard’s perspective outlined many points to consider. “I think I can influence it [social change] by doing service and by staying informed in events and things going on. And just talk to other people about it as well.” Bob connected service with education – both are needed to truly facilitate social change.

I think by myself being educated, by myself opening up my mind, and sharing that with my friends, family, and by sharing that throughout the communities in which I’m involved, that helps to bring about social change. By
enlightening others, I’m continuing to enlighten myself. And then, giving back through service, right now, through service oriented groups.

Kailee discussed that her involvement got to the “root cause” of the issue because of her connection with the children she mentored. Social change, students learned, requires one to facilitate action on the part of others. Students were able to articulate this process more clearly at the end of the quarter than at the beginning. Not only did they need to play a role, they learned, they must get others to take action as well. Laurie found it necessary to “share what I’ve learned since I’ve been working with a service group to let them know what it’s all really about, and to let people know and expose people to new ideas.”

Other methods of taking action included listening to the clients/individuals at the service sites, taking issues seriously to understand them, setting an example, having an open mind, and serving as a role. Most students described these specific processes in affecting social change, while recalling “I’ve always been told that people always look up to you so you may not realize who you’re impacting, but you do have an impact on people.”

The greatest impact can come by developing relationships with clients and staff at the service sites. Reciprocity can be best understood by mutually constructed learning opportunities for students and members of communities. Bob understood the clear impact of reciprocal learning opportunities at the service site.

If we were just to go and serve and close our minds and say, ‘Here, we cooked, we’re done.’ And that’s it. ‘We did our jobs and that’s it.’ I think that’s wrong! I think if we went, we served, we cooked, we discussed, we
learned, we opened our minds more, then that is truly service and that’s truly
giving some back from what you’re getting.

Service to and with others is the key method in initiating social change, according to
Troy. “The only way things are going to change is if we do service. I think that’s the
only way things are going to get better.”

Key Categories

This chapter provides a thorough description of the Mount Leadership Society
program, participants in the study and the experiences of the students. The remainder
of the chapter will offer the key categories developed from the analytic process, along
with the core category formed from comparison of concepts. The key categories
include: situating the self and others, conceptualizing new perspectives, connecting
with others and related issues, and taking action. The essence of the core category
can be best explained as personalizing the experience. The key and core categories
will be explored more fully to describe how they revealed these building blocks of
theory.

Situating the self and others

The exploration of leadership, social issues, and social change in the context
of the class and service experiences challenged students to think more clearly about
their role as leaders within the community. They were challenged to examine their
thoughts, styles, and understandings about leadership, social issues, and social change
as they explored their own personalities and relationships with others. The first key
category, situating the self and others, outlines the importance of understanding self
and then the relationship that one has with others. Concepts illustrating these relationships include understanding the self and followers, understanding the role of others, understanding diversity of others, and experiencing conflict.

**Understanding the self and followers.** Understanding the concept of followership in a service role served as an important transition moment for students. They moved from contemplating their own experiences to reaching out and exploring the experiences of others in the leadership and service context. Once they were clear about the role of followers in organizations, they advanced this understanding to include the role others had in their experiences.

It appears that little thought was given to the connections made with other people until students became involved with the Mount Leadership Society program, and the concept of followership was introduced. Further development about reaching out to others and situating one's role with others was explored as the quarter long experience progressed. It is these connections between the students' individual roles and the connections they made with other individuals that are of interest here. Students examined their personal awareness of understanding leadership, and went through a process of thinking about their own leadership styles and characteristics.

**Understanding the role of self and others.** The role that others had for Mount students as they learned about leadership was significant. Carla described the importance of sharing your vision with others. Janice was surprised when she realized that she learned from the children with whom she interacted. She thought
about leading others to victory and the role she played with that task. As discussed earlier, Bob talked about moving others to action. His metaphor of igniting others to action is helpful in understanding how important others are in service. In addition, he understood the role of needing to contribute to others by “giving back what you’ve taken out.”

A key role in working with others, according to Renee, is to “make the society better in some way.” Students discussed the importance of everyone playing a part in leadership, and of making connections with others by leading by example, and of including others who may have differing thoughts, beliefs, and styles. Said Troy, “I really liked how it [the textbook, Finding Your Voice] talked about looking at a kaleidoscope of views and respect views of others whether you like them or you don’t.” Troy knew that successful leaders “need to have a core group of people behind them or else they’re not gonna get anything done.”

**Understanding self and the diversity of others.** Learning more about diversity was the issue that forced self-examination for students and it provided a context for understanding others. Dominique and Troy mentioned the metaphor provided in *Finding Your Voice* (1996) that outlines diversity awareness as a kaleidoscope. Dominique commented, “Diversity is one of the main things in leadership and that sticks in my mind.” Janice maintained that knowing how to connect with difference was a critical part of leadership. “I’d say dealing with different opinions and
diversity. By knowing that people are different.” Troy felt it was important that “I want our point to get across that we deserve to be equal.”

Discussions about diversity provided significant learning for students. Over half of the participants referenced the discussions about diversity:

- The biggest discussion we had was on diversity and that kinda showed, a lot of the questions dealt with diversity in general. But I think it just showed that kinda related back to leadership because of the way so many people answered questions in terms of why they felt this way and how they are with a particular group of people. That was focused on leadership as well.

- We had this really exciting diversity discussion. [The issues] were really addressed and it was really incredible. And just to see the way everyone carried themselves and what they said.

- I think about the group discussions that we had, I think we had a lot about diversity. That influenced how I felt about leadership.

- We were doing a class on diversity and...we created an atmosphere so that people could get up and actually talk about the questions that really bothered them, and they didn’t feel threatened or guilty for thinking that.

- [The discussion] about diversity in the class. That was a real connection for leadership with me. Again, it was the kaleidoscope of views. I think the main thing was difference of opinions. Not to say that we have different views on different subjects by race, but you can see sometimes how the African-Americans in the class would take one way about a topic and then the white students would think a different way.

- One thing I like that I think helped all of us with leadership and helped me immensely was the time we wrote down our thoughts. I almost didn’t write down the question which was I didn’t understand why so many African-Americans are so upset because they weren’t getting enough money to come to school. I heard a few people talk about it last year and it kept sticking in my mind, like why they were saying that when I was sitting here, not getting any scholarship at all, because I was white, middle class, American, I didn’t have any special ethnicity. I was just an average
Joe. It was one of the main questions we talked about. And I didn’t realize that most people that are here that are African-American aren’t getting the scholarship for minorities, it’s because they’re smart. And I just totally didn’t connect that at all.

- I think diversity is important in any group. And I think that was reaffirmed in this class. And it sparked a lot of interest in my mind about certain things.

Listening to others’ opinions was a significant process in helping understand difference. Other people providing new and alternative viewpoints were critical for students to be challenged in their thoughts about diversity issues. Laurie characterized this experience: “we’d discuss it in class and it just gave you some new ideas I had never thought about before.” Richard recalled the “class I liked the most because of all of the interaction between them and us.” Stereotypes were addressed in these diversity discussions and preconceived stereotypical ideas were challenged. I call this situating self and others through awareness of diversity.

Summary. Students experienced conflict in a variety of situations in class and at the service sites. Some students struggled with conceptualizing a new understanding of their role as a leader. Others confronted understanding their role in relation to others in terms of leadership. However, the most significant conflict experienced in the situating themselves with others arose when discussing issues of diversity on the college campus. As a component of diversity, conflict needed to be negotiated. Evelyn explained,

We reflected a little bit on how that is kind of a form of leadership because no one got angry, no one really jumped down each other’s throats. Even though some of the questions I thought were offensive, and I know there were other
people who found other questions offensive, everyone was very calm and they handled the situation well.

This made an impact because of the relationship that developed with students. Kailee recalled a similar experience. "Those questions, we created an atmosphere so that people could get up and actually talk about the questions that really bothered them, and they didn't feel threatened, or guilty that for thinking that way. They were just honest questions."

Relationships like this needed to be created and developed in a class setting; they did not merely evolve. And in connection to diversity topics, significant growth and development can take place in challenging and supportive environments characterized here. As these settings were defined for diversity discussions, the connection to leadership was made. Troy commented,

The great thing about it was we both had our opinions, but at the same time, we respected each for our opinions. And that was a real thing about leadership. A lot of times, people don't respect each other's opinions. They just hear each other's opinions then they say fine, whatever, and block them out. That was the great part about the class. We talked about a lot of issues and by talking about issues, people were able to see that we could still be civil and still be friends. So I liked that part of the class.

Having opinions, respecting others' opinions, and maintaining civility relate directly to leadership awareness and development. Then, learning how to share these opinions is yet another challenge of leadership. Said Tiffany,

I think that was one good thing they did in the class that helped with leadership because we were able to discuss things that are usually very controversial and people get very angry about, but we were able to all do it in a very adult manner and be able to discuss it and not rip at each other's throats. I think that was another thing that I learned in leadership was how to discuss
things and have your own point of view, but not to put it in a very negative aspect so that people would attack you.

Students recognized the power of experiencing conflict with civility, and moved beyond feeling “attacked” when discussing complex issues.

**Conceptualizing new perspectives**

The second key category is called conceptualizing new perspectives. New concepts were constantly presented to students during this experience. These ideas came in the form of course readings and discussions, or by the experiences and observations students had at the service sites. Students were challenged to see the larger perspective on issues, and, when they were able successfully to integrate these ideas, the issues became real to them. They were able to construct new meaning from the challenges presented to them based on a reflection on their own experiences and the ideas they learned. They became aware of ideas in class and at service sites that forced them into self-examination. In some cases, they initially disagreed with a new idea, only to reverse their thinking once debate and discussions took place.

These concepts that inform the category were all new ideas for students. They include understanding differences and, hence, redefining “self” and “the other”
differently, connecting leadership and service, relational leadership, multiple
dimensions of social issues, "I have a responsibility to work for social change," and
experiencing conflict.

Understanding differences and, hence, redefining "self" and "the other."

Perhaps one of the most challenging concepts related to diversity was the introduction
of privilege. This concept, advanced by Peggy McIntosh (1988), posits that we each
need to be aware of privilege that is afforded to "our way." She defines white
 privilege as "an invisible package of unearned assets that I can count on cashing in
each day, but about which I was 'meant' to be oblivious" (p. 94). McIntosh
characterizes white privilege as an "invisible knapsack" that is filled with unearned
advantages not provided for everyone consistently. Some student reactions explain
the impact of this concept and how significant it was in advancing the self and other
redefinition.

- Initially there was the piece by Peggy McIntosh, I think it was white
  male privilege. It was an article that discussed how white male men
  have privileges over everybody else and at first, me being a white
  male, the reaction of this, I was upset, I was confused, I couldn't
  understand how a woman could generalize someone like this. And I
  read the readings, and it confused me, and sparked an interest. I was
  trying to understand this theory behind all this. And so then, I
  reflected upon it on my card and came to class. Like many of the other
  people in our class, a lot of people didn't like this reading. And a lot of
  people were confused and upset and so forth. And so we all gave our
  initial reactions, and our initial reflections upon what we read. And
  then later on we discussed it and we realized that what she was saying
  was valid. It was more of a general sense that people do have
  privileges, not only white males, but that's a specific case. And people
  don't like to recognize their privileges. And we related it to how we,
  as people without HIV and AIDS, have privileges over people who do
have HIV and AIDS. And we have privileges that we take for granted. Something that seemed wrong at first, ended up becoming an enlightening thing and it made you realize how much privilege there is, and how much privilege we have.

• Getting us to respond and think ourselves and not go along with the norm with what everyone else is saying. And I think the way he did that was looking at an article by a lady named McIntosh. She wrote about white male privilege. And I can remember all the guys first when they came into class saying they absolutely hated the story because they thought that this lady was ripping on white males. Well, at the end of the class, he turned it around and thought that it would have been more valid coming from a white male, writing about his own privilege. At the end of the class he turned it around into a whole different scenario if we would be looking on the outside in, instead of being the person in the story. And we said, ‘Yeah you can look in and see the privilege that someone else has.’ It really got us to see that being a leader doesn't necessarily mean that you have to come from the white males. Different opinions can matter, kind of like the kaleidoscope of views. Like, just because she wasn't a white male doesn't mean that she didn't know the privilege that they have. I thought coming to class, it was like, ‘OK why does she only blame us, she doesn't live as a white male, she doesn't know.’ But then again, when that got turned around, I thought ‘Wow,’ looking from the outside in, you can see the advantages someone else has in this world.

The challenging concept was presented, resisted initially, reflected upon, discussed, and synthesized for further analysis. Finally, the students were able to understand the complexity of oppression in society, and to determine their roles with this concept as leaders.

And then the last thing that really got me thinking was, I believe the story was called white privilege by McIntosh, and in our discussion group, it was everyone was bashing it and stuff and saying that it was all against white males and all this and this was a woman's perspective. Then our TA switched things around and made up an example, and it pulled ourselves back and we were like, ‘Yeah the person from the outside really does have the better opinion of the situation.’ Then he said, ‘How is that different from her sitting there saying this about white males?’ And everyone around the room goes,
‘Well there is no difference,’ and it really showed us that it’s different when you’re being bashed and you want to believe it, but when you’re not involved in the situation, someone else from the outside is making the observation.

Alternative perspectives presented about this topic offered a different approach and afforded more learning and understanding. In some cases, thinking about the concept in relation to self still found students making judgments about others’ life experiences.

I had a really big problem with privilege in dealing with the children at Medary because I felt so bad, or so guilty because I felt that I had so much [more] than they had growing up, and I felt really bad. And one of the girls in our group, in our small group section said ‘Why do you think that, why do you feel that way? Who are you to say that they are less privileged than you are?’ And I really thought about and it really stuck in my head and as the weeks went on at Medary, I kind of realized that these kids may not come from the best families or the best homes or the best neighborhoods, but they, that doesn't mean that they are any less privileged than I am.

While there is understanding here about the privileges the student maintains, stating that “these kids might not come from the best families or the best homes or the best neighborhoods” and continually using the word “best” implies judgment of the children’s families rooted in the Mount student’s privileged experience.

Connections between leadership and service. Connecting leadership and service was also a new issue for these students. Understanding that these concepts can be interrelated allowed students to realize the significance of the role that leaders have in affecting the common good. Through service, they could lead toward social change. Further, the fact that they had a role in facilitating social change transformed students’ awareness of and their commitment to service. They began to understand
how they made a difference. As Richard reported, “...different views came together...” to provide a new awareness of the connection between service and leadership. These two ideas coming together was a new understanding and it came with challenges. For Tiffany, for example, understanding more about leadership and service “helped me realize what I wanted in my life and the way my life was going, how to change things.” As Bob discussed, hearing these challenges provided more rigor to the knowledge base. “And instead of talking about all the wonderful aspects, they also told us about the negative aspects. And I think that really made you realize how important service was, and how important these respective services are to those different communities.”

Students were able to recall specific incidents that occurred at service sites that brought the two components together. Typically, these incidents were conflicts or problems that they experienced that afforded them with “in the field” examples of how to link leadership and service. For example, Kailee thought about “the problems that were there [at Medary Elementary School], and how I had to deal with the problems, and how I had to be like, suck it up, and take the position of being a parent while I was there. And related it to different aspects of leadership.”
The most compelling comments were made when students thought about the connections between leadership and service. They had never realized how much service is a part of leadership.

- If I would add anything to it [my definition of leadership], then it would probably be service. That whole concept of service, I knew it was there, but I never quite realized how it is such a part of being a leader.

- Well, currently, after this quarter, it seems like leadership kind of relates more to service in my head than it did before hand. Just because I think all leadership is doing a service to whatever group you’re in. This class kind of opens your eyes in terms of how big of a connection there is between leadership and service.

- From class, I see it as service now, because without leadership, you don’t have service and all that good stuff.

- I’ve always thought that leadership is just service, pretty much. You have to, in order to be a leader, one of your intents has to be service, because that’s what a leader does, is serve their followers.

- Leadership is also service, and standing up for what is right and what you believe.

- Leadership is going out and making a difference in your community. Doing something that no one else is doing to make a difference.

- One of the big things we talked about in class is leadership kind of going hand in hand with service. And at first, I didn’t really understand that statement, but the more I learned and we talked about it in class, the more I thought that they went hand in hand together. Because in order to be a leader, you have to know that you have to give back to your community, and that’s the part of service. So I really, I strongly now, personally think that leadership and service go hand in hand.

- Leadership just depends on an individual doing something. They might see a problem and instead of waiting for other people to come up with them and try to change it, they take it upon themselves to do it, to help change whatever the problem is.
Leadership is someone who’s looking for a passion. Someone who’s trying to change something...just giving yourself someway, just somehow improving yourself for the community.

These statements reveal the dramatic change in students’ awareness of leadership and service as interrelated concepts. They focused on the responsibilities that leaders have to communities, the role that leaders play, and the interplay between growth as a leader and change in communities because of this growth.

**Relational leadership.** Relational leadership was also a new understanding for the students. Relational leadership, described in Chapter 2 as a process “of people coming together attempting to accomplish change or make a difference to benefit the common good” (Komives, Lucas, & McMahon, 1998, p. 11) or the concept that anyone had the capacity to lead, were both concepts explored in the readings. In regard to the latter point, Kailee reported, “...everyone is a leader and everyone has the ability to be a leader.” This concept rang true for students as an emerging construction of leadership. Evelyn explained her transition in leadership awareness.

I really like the idea about how you don’t have to be, you don’t have to have a title or a position to be a leader, I really like that idea. That’s something that I think a lot of times people who do not see themselves as leaders, I think a lot of times, that’s when they get scared, because they’re not the vice president, they’re not on the executive board. So what does their opinion matter, or why should they speak up?

She explained that merely having a title does not make someone a leader. In regard to the former point, the classroom setting had the spirit of everyone coming together to accomplish a task; students viewed one another as members of a common learning
experience. Tiffany regarded a classmate as an important role model because of her leadership experiences and capabilities. Kailee described feeling initially weary about the class enrolling students who were not from the Mount Leadership Society. “I thought it was gonna be bad at first. I wasn’t sure what it was going to be like. But after it was done, I was really happy because in groups you got to meet other people that were obviously interested in the same types of things you were because they were taking this class.” Tiffany also commented on how having students besides the Mount Scholars in the class provided new perspectives. Troy explained that he felt connected to learn about leadership because of the small group focus on the service site. “I think it was because we were more of a core group, meaning we did our service together as a group...”

Multiple dimensions of social issues. Realizing the multiple dimensions of social issues was a new issue for these students. Social issues came to be seen as multi-dimensional problems that need to be addressed from multiple perspectives. Kailee stated, “it’s sort of a multi-dimensional problem that has to be addressed from not just one side that can be solved.” Kailee described a fairly basic definition of social issues at the beginning of the course; however, at the end, she realized:

I had more of a narrower definition before I started the class and as I saw the class, I saw that more issues feed into a social problem that just one problem. Like homelessness – there’s a bunch of different things that feed into that problem that be considered a social issue. There’s the whole education factor, there’s the drug factor, there’s, of course, the monetary factor, but there’s more social issues than just that one.
This is a dramatic shift in defining a social issue. As students were challenged with readings, discussions, and service experiences, they were forced to expand their understanding of the problem. It became apparent that the problems were interrelated to one another.

Just as awareness of the individual evolves, Laurie discussed the impact of social issues on the larger group. "I don’t think people in the society realize how much it affects them. And that’s one thing I’ve learned is that it really is a big part of our community."

Richard emphasized this point, "a social issue is anything having to do with the community in terms of social issues nowadays would be gay rights, hunger and homelessness and poverty...the whole entire community has to deal with them in one way or another even if they don’t realize it.” Community responsibility is not easily defined or explained. However, being actively engaged in a response to the community-wide impact is critical. And, when issues are uncovered, this response becomes a priority for everyone. A social issue “really is a big part of our community,” said Laurie. The problematic issue is that “the community shuts out the issue as if it doesn’t really exist,” according to Troy.

“\textit{I have a responsibility to work for social change.}” Finally, a new idea for these students was their individual responsibility to work for social change. Some students saw their responsibility as helping the total community to be more aware of social issues and its responsibility for social change. Troy believed it was critical, “to
get the community involved, especially students on campus.” In order to get the community involved, it is important to have connections and relationships built, including with clients at service sites. As Kailee explained, “sometimes there were times we just sat and talked instead of reading the whole time.”

Change is a prevalent theme when responding to social issues. As Carla described, social change is “any issue that somehow a bunch of people in society have embraced and have taken it upon themselves to make a change.” People need to be involved in helping make a change.

How does social change occur? Although each person considered a different course of action, they shared in common a realization that they personally must play a role in change. Carla quotes the oft-cited Marian Wright Edelman (1995) who said, “service is the rent we pay for living,” in Writing for Change, speaking of the responsibility individuals have in contributing to the common good. While Carla was not certain that this life philosophy influenced her leadership, it certainly clarified for her the importance of service with others. Instilling the expectation that “it’s what you’re supposed to do,” is a vital part of informing one about the role of service with others. Students focused on developing a passion for the issues with which they are concerned as a tool to link service and leadership together. Again, Carla offered a wonderful outline of how moving beyond awareness to action is a critical action step.

The whole idea of activism, and how leadership and service also can tie into the concepts of taking action. You can serve, you can come in every day, put in your hours or whatever, but when you actually have those five concerns that you have, when you actually begin to act on them, and take action on
them, and do things to make the change. You can give, you can go to the school and give your time, or whatever. But when you start actually figuring out, 'Wait a minute, why is there such a discrepancy in the way schools are funded? Why do these kids not have enough books?' Once you start acting on them, you can help, there's two things. There's helping the situation, and there's like changing the situation. So, I really committed myself, to like, especially to just changing the situation instead of just helping it.

One direct way to respond to social issues is to be aware of the solutions to the problems. Solving problems and responding to problems were important distinctions. Solving a problem, and fixing problems in communities allow problems to go away, without involving others to respond to these issues. The reality of helping solve problems was clearly presented to Richard by the class presentations. "If you listened to each speaker talk about what their organization did and what we would be doing to help, to help solve the problem." Social issues were presented to Bob in such a way "that sparked a lot of thoughts in my head and brought about different social issues." He was made aware of the issues that pertained specifically to the service sites, and then other issues that were brought up as larger issues. "One speaker talked about how she didn’t order Domino’s pizza because they support anti-abortion." These links provided a larger perspective that outlined a general social issue that appears on the face to be larger than life, with a specific response that an individual can employ.

**Summary.** As students were presented with new issues to consider, many students experienced conflict with some of the concepts in this category. Privilege was easily the most often cited concept they reported as a challenge. Students were initially frustrated and defensive when they first read the McIntosh (1988) article.
This frustration evolved from questioning the concept and discussing it in and out of class, to reflecting on the issues and personalizing how privilege was present in their experiences. Conflicts also arose, to a lesser degree, when considering the relationship between leadership and service, although these ideas changed easily as the quarter evolved. The same evolution occurred with understanding relational leadership. Many students challenged their former conceptions of leadership in order to understand relational leadership. Students also had to consider that social issues had multiple dimensions as opposed to being easy to understand. They confronted their roles in facilitating change that involved calling others to action.

Connecting with others and related issues

The third key category outlines the significance of relationships. Concepts that help illustrate the connections students made with others and related issues include forming relationships, initiating a collaborative commitment to the common good, and experiencing conflict, all of which are developed here in greater detail.

Forming relationships. Students developed personal relationships with service site staff, clients, other classmates, and instructors. The relationships involved working closely in either a service experience or talking about larger societal issues.

Carla reported, “Learning from the people you’re working with.” Bob observed important characteristics in the staff at Project Open Hand that connected with making him feel a valued team member, “They were relaxed, yet they stayed on task...they were very engaging, very nice.” Making the personal connection made
Bob feel like he was “not working when you are.” The connection to leadership here was getting to know Bob as a person. Justin, who served at the same site as Bob, had the same reaction. “When you’re there, it wasn’t like you were doing service or work, you were interacting with other people and socializing and there’s not that much pressure.” The way he was treated at the site not only impacted his ability to be a contributing member at the site, but also facilitated his learning about leadership.

The fact that they took the time to get to know you to learn your name. They also took the time, and this is another parallel I draw to leadership is that they took the time to know you, but they also took the time to know your abilities as a follower. Instead of just saying, ‘OK you’re here – work.’ They were like, ‘What do you like to do? Are you able to do this? If you don’t want…’ you know? That I think is a very important aspect of leadership and I think it came into play very much throughout the service experience. Another understanding of leadership I came to is just people working together for a common good.

Janice formed a special relationship with the agency director at Linmoor Middle School. This relationship was impacted by the director’s ability to make connections and serve as a role model.

She would ask us questions and talk to us, it wasn’t like she was just making us do a job. She was helpful, too, and not just in the school. So it’s kind of like I got a mentor myself. By having her there and telling her story to me as far as her being a smaller child and the things that happened to her. You know, we could connect with her. But her taking up that, after everyone had said, ‘No it’s not gonna work, you’re not gonna be able to do it,’ and she worked it out and it worked out. I guess by being, by having her be a go-getter, without, even though older people were saying it’s not gonna work.
Laurie's connection with agency staff was rooted in relationships that evolved.

Commitment to the work they did, and to the people with whom they served helped develop special relationships. Said Laurie,

> I think relationships is a big part of leadership, first of all, and the overall goal in the community in serving people living with AIDS, I think is really reinforced by the relationship. I think it's just reinforced by it. It [the relationship] just makes it so much more worthwhile.

Maintaining flexibility allows leaders to remain compassionate about their work. Evelyn stated, “...it made me realize you don't always have to follow the rules.” Flexibility can allow individuals to work more with more closely tailored experiences. Tiffany experienced changing priorities by noticing that “I'd come into class thinking that I was gonna do this and all of a sudden, they'd be like, ‘Why don't you do this instead?’ And you're just like, ‘Oh, OK.’” A laid back, relaxed, and easy-going characteristics of others can foster leadership development, and allow for connections to be made with others. For example, the staff at POHC were described consistently as “easy-going, relaxed, yet on task.”

The students experienced an evolution as they made connections with agency staff and clients. Students became more comfortable as they became more familiar with the surroundings of the site and the individuals involved. Carla talked about the impact made on her by the children and the staff at Linmoor.

Well, the idea, when I first came to Linmoor, I thought, my first couple of days, I really didn't feel, I guess just maybe, I shared this in class, because I was older than the kids, I really didn't have that opinion of, ‘Oh my goodness I'm such a leader,’ 'cause I kinda felt that obviously, with a group full of students, and I'm the adult—I hate that word—but I'm the adult, then
obviously I'm the leader. I really didn't think that I took a direct leadership role. But then after just talking about it in class, I realized that I actually did take a leadership role. Because I learned so much from the kids. And I think that’s one thing I can apply to my own leadership is that you learn from others. And you learn from the people that you’re working with and the people that you’re serving.

Evelyn experienced children wanting to hold her hand and how critical it is that “they really look up to you, and that’s really cool to me.” Kailee was surprised at how close the children became and the importance of the relationships that formed.

They tell you what they did over the weekend, and then you get to know their family life, and pretty soon you get to develop this really good friendship with them. All the children I had I was very close with. They got mad because I didn't come in last Thursday because I had to take care of some stuff and they were very mad and very mean to [agency staff members] Valerie and Jackie because I wasn't there. They didn't understand why I couldn't come.

Working with the children required that the students developed relationships with them. The relationships were rooted in learning about the children’s families, likes and dislikes, and personalities. Janice had a similar experience with children. Laurie eloquently described the significance of building relationships with service site staff.

You invest yourself in time and to people and develop these relationships and I think that’s where a lot of mentoring comes from in leadership…POHC is just a big support system for the people they serve. They just don’t deliver meals to them, they talk to them, chat on the phone with them, there’s all kinds of things that they do.

Peers quite often provided a significant amount of connection to students. Tiffany talked about a Mount Scholar she admired, “She’s always been a really good leader. I think she’s probably one person I know that is on the right track right now and knows what she wants in her life.” Most insightful were Richard's comments
about the role of other students. “And then observing other classmates and their leadership roles opened your eyes a little bit.” His reference to other students in the program as classmates offers a perspective about how students regarded one another in this learning community. In many cases, college students refer to one another as “kids,” or “guys and girls.”

Laurie balanced being given information with experiences she has had in understanding leadership. “I’ve been told what a leader is a bunch of times…and then just experiencing it myself.” Others played a role in constructing her awareness. “I think people mostly told me or gave me experiences.” These other individuals were instructors and teaching assistants in many cases. Tiffany characterized her connection to her TA best in terms of TAs were “willing to give of themselves,” and serve as role models for the students.

Even family members played a critical role in forming relationships with students and forming a value centered perspective to service. The most significant impact about tying leadership and service together came from family influences and experiences. Carla eloquently describes this impact and the experiences she has had bringing leadership and service concepts together.

But it’s so funny because how, even as weird as we are, my parents always instilled that service and leadership in me without being aware of what it was, without being able to call it something. So that kind of, more so, I know they say that leaders aren’t born and this stuff, but I think leaders are developed. And I think they’re developed early. A lot of your influences early on help you become a leader. It’s so funny, because when I do a lot of stuff, when I’m involved in a lot of stuff, sometimes I do, I ask myself ‘Why do I even bother, like dealing with these people? Why do I care? Everyone else is sitting on
their butts, I should just sit on my butt, too.' But I just can't imagine that. Growing up, you just didn't sit on your butt, you got out and you did something. And I guess that one story just kinda made that point, I guess, to myself. There was this other one, where this kid's mom was always involved in campaigns, like political campaigns, she was always knockin' on doors. And she was always involved. And he never understand why she's so involved and she's like, 'cause you have to be involved,' and I can't remember exactly how the story went, but I remember it touched on, it was once again, it touched on the point that service is your rent for living, or whatever. So that whole concept, once again, when you do things with your family, they become routine, and it comes to a point where you don't even realize why you're doing it. You just know that's what you're supposed to do. I don't know if that influenced my leadership, but it definitely made me aware of why, or at least why I do, or why I care so much.

**Collaborative commitment to the common good.** In these service experiences, developing a relationship with others helps formulate a commitment to serve toward the common good. Amid conflict that Richard perceived at his service site, for example, he was able to reflect on the critical need for commitment.

Really it showed me that leadership takes a big commitment, 'cause even though they kinda, there was a lot of arguing and lack of a true leader, still everybody that was there had a commitment to what they were doing and that meant that stuff still got out on time, and they still did their job as a service agency just because of the commitment that the regular workers had. It showed me that commitment is a big factor in leadership and that they could use a true leader.

Commitment to service was what the group was able to do to stay connected to priorities, accomplish tasks, and respond to individuals. Richard demonstrated an appreciation for relational and collaborative leadership, yet underscored the importance of the “top person” in leading a group.

Different people did it [provided leadership] at different times. Which was a good thing, it showed that you don't have to have totally one person calling the shots every time. But it was kind of broad. Everybody showed leadership
at one point or another in terms of helping us out with the bags, having us move boxes in and out. So that showed me that it happens at every level. It was just that one person told me how much goes in a box and then somebody else told me different. You need someone to clarify that. It's like, it showed that it was good to have leadership down the line, but you still need to top person to clarify points along with way. Everybody who there for a while was good at helping me out. That was good, that was positive leadership. If you're in charge of a group, you still need to have members of your group do leadership with each other.

In bringing together members of a group, leaders must work through conflicts as some students experienced. Justin found that when “you could make a mistake there, it wasn’t a big deal,” an environment for connectedness could be maintained. When conflicts are tended to, organizations can work together and “come together…and have it all flow,” said Bob. Perhaps Laurie outlined the notion of shared leadership most effectively as she described how relationships and shared responsibilities serve as the foundation for leaders.

And some of it, is very relational, leadership is. You invest yourself in time and to people and develop these relationships and I think that’s where a lot of mentor comes from in leadership. I think support. I just got to see a lot of support. Being a leader, you have to support people and be able to be there.

**Summary.** Relationships are not simply rooted in joyous, empowering experiences. Conflicts that arise that directly or indirectly involved the participants provided vivid examples of the challenges in forming relationships with others. Conflicts are merely part of the process of forming relationships, and not usually embraced by students as a favorable experience or teaching tool.
Two students at the Neighborhood Services, Inc. site experienced a leadership transition that came with significant conflicts. The conflicts caused students revert to traditional leadership thoughts, expecting that "the" leader step in to resolve problems. Richard explained,

I think it opened my eyes to the fact that the organization really needs a leader and they are really lacking a specific leader. It's kind of like, they really need somebody to be in charge and have rules because there's a lot of...behind the scenes bickering with, when people would come in they would go for the good food and all the volunteers would be like, 'Oh that's mine,' and hoarding their stuff. A lot of times, they'd get into arguments about food or clothes, they'd want to grab all the good stuff out first. They still did their jobs in terms of getting the stuff out to people who needed it, but they need, it showed me that without a true leader, things aren't going to run very smooth. They may still run, but you need a true leader that sets some guidelines and make sure everybody's follow their tasks. Stop the little behavior behind the scenes. It's gonna happen anyway, but there was a lot of, it surprised me there was a lot of it going on that I hadn't seen before.

Dominique had a similar experience. She expressed concern about the lack of traditional leadership that would keep the systems flowing more smoothly.

Since they were in their transformation stage, they really, truly had a lot of problems with the workers like confronting each other, or even when things were supposed to be done, they were very unorganized. It really showed me that they really truly need a leader to run their organization. It just made it so obvious that without it, they were just falling apart. Even when it was there, they had stuff going right and it wasn't as many people taking advantage of opportunities that were available as much as when they would when they had a leader there.
The perception of a leadership void resulted in a lack of sustained and honest commitment on the part of the agency staff, according to these students. As Dominique experienced

I didn't like it at all. It was like, there was one time they had, I think bananas. It was like three or four of them. And all the workers took the bananas. And so this one guy came in and he just happened to ask for some fruit and they were like it was gone because they already had the fruit. And he should have had the chance to have it. I asked one of the ladies, I was like how to feel about it, and she was like I think I need it, too. So I just left it alone. I didn't want to get into it any more. But, yeah, I didn't like it at all. It was for the people, it's not for the workers, they're volunteers.

Dominique confronted negative behaviors and quickly became disengaged. This was modeled at the site as well, with one of the interim leaders from the leadership team. "Well, Cindy, she's not the leader yet. They haven't even got one yet. Cindy's trying, she's stepped up, but she doesn't want to take full responsibility. She says she's tired already. So, she's waiting for someone to come and take charge." A new leader coming in will make "all their attitudes change. I think they'll realize that this is an outreach program and maybe we should help other people." Richard and Dominique believed that a new leader "has to be a person that can go in there and tell them this is what it is, this is how it's going. Get them back into shape." The directive approach would then be followed by a more collaborative process. Dominique said,

He [the new leader] needs to, they need to listen, number one. To see what's wrong. They need to observe, and so then when they get together, they can say, 'I noticed it, I thought this, and I don't think that's right, I think it should be this way.' Or, 'Maybe you guys could tell me what you think, why is it that way?' He needs to listen, observe and then be able to turn around and say OK, what should we do about this?
In actuality, the leadership transition at NSI may have impacted these students in several ways. The students may have not realized that some of the volunteers were also service recipients of the agency. In addition, the leadership transition may have resulted in a lack of opportunities for the students to process the experiences. The students were not provided with a comprehensive view of poverty and homelessness since there was not an executive director available to provide a context for the complex issues associated with NSI. For the students, the conflict needed to be managed by traditional leadership approaches, and then followed up by a collaborative approach to resolving the conflicts. The experience at this service site stands in stark contrast to the other three sites, in terms of the conflicts that the students perceived and discussed.

Still two other students reported challenges of the interactions with children, and how difficult managing these experiences were. Kailee described her experience with one child in contrast to the amount of time she was volunteering, and significant frustrations she had with one particular child. Tutoring and mentoring children is clearly a different experience than her babysitting experiences.

It was really a challenge for me because I babysat my whole life, but actually having to be there, I've never had to work with children like that, that have had that many outside issues, and me having to remove myself and deal with those issues as well as trying to get them to read. So dealing with the children in general, as you saw, I had one child who did not want to cooperate with me for anything. And he wasn't like that for me, he was like that for other people who had him as well. It was always such a challenge to me because they're just children and I would get so fed up and aggravated because it's like here I am taking time out of my day, I did it twice a week, I didn't do it once a week, I did it for five hours a week, not three, and trying to go there and trying to get
these children to understand and listen to me, they just wouldn't do it. And it was really frustrating for me and I would catch myself and I'd want to, I'd bite my tongue and be like, OK, calm down, go get a drink of water, come back, look at it from a different way.

Carla found challenges in her listening capabilities and in meeting with children.

I hate to listen. And I, when the kids would read to me, and they were really slow on the words, I would just want to jump in, tell them what words, and it might seem like simple stuff like that, but like I learned how to listen, even though it's just listening to kids read, like, it helps you apply that to even more situations. Like when I'm in a meeting, or I'm in an organization, or where I need to take notes instead of talk all the time. And even in class, well, we've already talked about class, but even in class, I missed out on so much because I was always talking. That's always kind of been the story of my life. So definitely like the whole idea about learning from others and learning how to listen. And I think you can really learn that from working with kids.

Conflicts that arise that are resolved together, with feedback from community, provide a learning context for students. Although some students experienced these conflicts, they were able to gain insight about the role of leaders. Ultimately, they reported that leaders make the greatest impact when leadership can be defined as a relational process among group members, and when connections between leadership and service can be made to work toward the common good.

**Taking action for social change**

The final key category to be explored is the phenomenon of action for social change. Each student reported that they needed personally to take action in some
way. The concepts that help articulate this category include one person taking action, leading others to action, understanding the change process, mutuality, and experiencing conflict.

One person taking action. Students still reflected on the importance of one person taking action and working to affect social change, moved beyond being naïve, and were able to put social change into a larger, more complex perspective. Said Tiffany, “Well, I don’t think I’m gonna have a drastic, like, sudden effect. Just because I’m one person. I’m gonna have an effect on social change but it’s not gonna be drastic like Mother Teresa.” Richard claimed that people are naïve if they are not aware of social change around them. “If you don’t know what other people are going through...you don’t have the same reaction.”

As students reflected on social change elements of the class, they truly saw personal ways to effect social change. As many as five students explained that one person, indeed, makes a difference. As Carla explained, “I think what influenced my idea of social change was basically we talked about how change happens...about the power of one, and how one person can make a difference. But it really kind of put it in perspective that as far off as that sounds, that’s how it happened.” Richard added, “it opened my eyes in terms of somebody can make a difference.” They explained that change happens right next to us and that it “does not have to be with a march of a thousand people and it does not have to be something incredibly large, or some huge monetary amount donated to someone,” said Evelyn. “Social change happens
everyday with people, with individuals is where it starts. That sounds really clichéd, but I think it’s true.”

However, even as some students were confident in their own personal abilities, students also were very concerned about being realistic regarding social change. In some ways, they focused on the depth and breadth of work that needed to be done, and while remaining generally positive about issues changing and evolving, they remained cautiously optimistic about how the change would be implemented, and that they “were only one person.” There were four students who had this perspective: “You can’t save the whole world.” Dominique thought that if everyone assisted, “then it [change] can happen, but it has to be more than one person helping out before you can really make a change.”

In the end, the overwhelming theme was students believing that they could effect social change. According to Laurie, understanding social change meant being actively involved. “Just being told doesn’t connect with my senses. I’m one of those people that has to be doing it, and touch, going through the process, then I can step in people’s shoes or whatever, and just see the issues from their point of view.” Kailee felt that one needed to jump right in, that social change “starts with actually whatever your passion is.”

**Leading others to action.** Educating others about social issues and social change is a critical step in a solution to the social problem. Justin outlined the complexity of being aware of issues coupled with how to respond. Students learn
about social issues, and the complex nature of response, but “a lot of people say that they’re not going to be mean and cruel to the homeless that are living on High Street, but how many times do you actually talk to them, treat them like human beings? A lot of times you walk right by them.” If students cannot understand and respond effectively to all social issues, then “you’re paying lip service.” Lip service posits that one is aware of issues but will not respond, or responds without being truly aware of issues. Moving beyond lip service requires awareness with action. Justin continued, “At POHC, we tried to open up the eyes where people in the community really need to help their neighbors.”

It is clear that action is a necessary part of responding to social issues. One person must take the initiative that then moves others to action. Richard referenced Dr. Martin Luther King, Jr. “He was one of the biggest influences on social change probably in this century, so that was a big, big thing about how you make social change. That it only took one person working with other people.” For Richard, being aware of social issues

opened my eyes in terms of one way, one person can get involved and helped deal with social change and it can change over a period of time. It still might not totally change for all good, but I think it opened my eyes in terms of somebody can make a difference...it showed me that it’s [social issues are] right next to us and we could have an influence.

Exposure to the issues allows one to consider why change needs to happen. We are required to challenge ways that we typically construct realities. Laurie explained that as she became more aware, “it just made me really reflect on why that
might be and why it needs to change because it’s getting worse.” Realizing that
issues are getting worse can serve as motivation to continue understanding others’
experiences. Janice discussed that knowing where personal strengths lie can provide
an impetus for action and for change. Laurie found it necessary to reflect on her own
personal experiences in contrast to what others were experiencing to become more
connected and aware.

I was thinking that my family – everyday my mom would sit down and help
me with my homework and she would just really, just be there for me, my dad
would do that. When I had a question, they would help, they would look over
all my projects, make sure that... I learned a lot, I think I learned more at home
sometimes than I did at school.

Understanding the change process. Understanding the concept of social
change was imperative to initiating social change, according to Carla and Janice.
These two students discussed change processes from a theoretical base, quoting
change theory and pop change guru Spencer Johnson. They advanced change ideas to
make connections to social change, stating that one must understand how change
occurs before enacting social change. Janice explained from the book, “moving the
cheese, or whatever. It’s just one thing that’s destined to happen, and you’re either
gonna be a part of it or you’re not. And it’s gonna be easier to be a part of it and be
helpful than to sit back and be negative about it.”

The process of social change had to be outlined and discussed for students to
make connections. They began to realize that each step works toward social change.
A strategy should be developed, according to Evelyn, for each particular case. If
there is willingness for change, including the right time and place, social change will occur. Again, as the students reflected on the service site, social change must involve collective assistance. Commitment starts with one person, and by developing partnerships, more people are involved, and more organizations can assist by responding to social concerns.

Mutuality. Students were cognizant of mutual learning and reciprocity of interaction in describing social change from the framework of the course. They explained change that occurs with community members, and from within the community, is destined to last longer. Tending to positive components of the community afforded Laurie alternative perspectives about understanding people she was serving.

Instead of picking out all the bad things in the community, you pick out the assets, and you build it up from within, and that was a really neat concept, it was more like, ‘Wow, that makes so much sense, why don’t we do that more?’ And so that changed my views about how you go about social change and how you use the community that you think needs the social change to a positive one.

Building capacity and developing a strong community foundation permitted Laurie to understand how she could use her talents to make the greatest impact. She continued that working from within the community,

...makes it more longer lasting. When they do it themselves, it means so much more, and I think that’s why it lasts longer. Because it means something to them. They put themselves into it, so it’s not someone just coming in for a couple of weeks, and helping them out for a couple of weeks and then they leave and everything is back to normal. When you can do that with a community it’s still going because they’re the ones doing it.
Summary. Not every student was convinced that social change could be impacted. Students experienced conflict by not being certain that they could influence or initiate social change. One student repeatedly stated that she could not contribute much to initiate social change, given the constraints of being a full-time student. “It has to be more than one person to make a difference. That’s all I can do,” she stated. “I don’t think one person can do it, unless they have time and can dedicate their whole life to, but being a full-time student is hard right now.” She is more confident that the learning community can make a difference as a large group.

Some students were so overwhelmed by the magnitude and scope of the social problems that they became convinced that change could not occur. These comments reveal the dramatic concerns raised by students:

- I hate to say it, but I really had a negative view of the possibility of there ever being a change in the education. ‘Cause, I mean, education has been an issue forever. I mean, I haven’t been around that long, but I don’t think there’s been a time where education was not a number one priority. And for it to be such a number one priority and for there to be so many problems, something’s wrong.

- Everybody’s aware, everybody knows. So I really don’t understand how it’s allowed to happen. And how it continues. So I don’t know. It’s kind of given me a really bad view of social change. In some instances, you just have to keep fighting. And you have to keep working towards it before they get better.

- I don’t see how it will ever end. Just from the fact of being at NSI. You see different people coming in, but then again you see the same people that stop by each month. I wonder what they’re [the agency] doing to help, besides – they’re helping them get through the stuff, but they’re not helping them find a job. It showed me that, as of right now, it’s getting better, but the whole poverty and homeless and hunger thing, it’s never ending.
• It’s kind of hard to see the change when we’re helping out as much as we can, so it’s not too much of a change.

• If we are doing a positive social change, I think there should be more libraries for them so there’s a positive place to go instead of hanging out in their neighborhoods. ‘Cause there’s this one house that’s across from Linmoor, and there’s always kids hanging out there. How can that be a positive influence for these kids seeing that you’re hanging out at your house all day, not doing anything?

These students served either at Linmoor Middle School or at Neighborhood Services. I would characterize these two sites as having more challenges for the participants in two ways. One way was that the experiences at these two sites were dramatically different than their own personal life experiences, particularly in terms of their social position and privilege. The other way was in the form of behavior that they perceived to be inconsistent with what they were learning. NSI was going through a leadership transition. Richard and Dominique both witnessed what they perceived to be ethical conflicts with the behavior of other volunteers, who also happened to be service recipients, and the overwhelming complexity of poverty and homelessness as issues to confront. Linmoor Middle School provided a very energetic environment, with many students in classes who needed significant reading assistance. The tutoring and assistance that occurred there often happened in noisy places or in small groups, making a one-on-one relationship more challenging to form. Teachers sometimes behaved in ways that challenged the relationship building process.

Students serving at POHC and Medary Elementary School had more interactions with agency staff whose behavior was consistent with what they were
learning in class, and worked very closely with these staff members, gaining sharper insight into the larger issues, while, forming a closer relationship at the same time. The key difference here is in the preparation that students received. At POHC and Medary Elementary School, the students interacted with agency staff members who served as coaches for their own learning. At Linmoor Middle School and NSI, different service responsibilities and organizational transition issues resulted in less frequent interactions with the agency staff.

While some students were unable to articulate specific ways to resolve the issues related to their sites, the majority of students still held a fairly optimistic view of the impact they could have on social change. Even as many students struggled with truly understanding social change concepts, the vast majority were positive in their assessment of how change can be implemented. However, social change meant fixing the problems that existed for the immediate communities that they served. There was no mention of how they could implement social change that would alleviate the societal problem in the larger societal context. For example, students at POHC realized that the agency needed additional funding to continue serving a growing client base. Yet, they did not discuss how they might work toward impacting governmental attention to AIDS research or the homophobia implied in dealing with HIV/AIDS-related issues.

Students had significant problems articulating what a social issue meant to them. They tended to define a social issue by providing an example, which appeared
to be broad issues that are discussed in the media. When the collective society faces a problem, "it's students, it's teachers, it's parents, it's the government, it's the community, it's everybody's problem, like why these students are behind you and you can't point a finger at any certain person, you can't do that," according to Carla. Social issues are multi-dimensional problems that affect people in groups. Her explanation is consistent with nearly half of the participants. "I would say it's any issue that somehow a bunch of people in society have embraced and have taken it upon themselves to make a change." Inherent in her definition is the idea that issues must be recognized, considered, and then change must take place to respond to the issue.

Core category: Personalizing the experience

The outcome of understanding leadership and social change in the Mount Leadership Society program is that students personalized their experience and the concepts taught in nearly every aspect of this class. It is clear that many dimensions of the class and service experiences helped students to internalize and personalize their learning as described in the four key categories. These key categories describe ways these students took concepts and experiences inside themselves. Hence, personalizing the experience can be best understood as the students internalizing the viewpoints that leadership is connected to others, a leader's role is to attend to the common good, differences need to be understood, social issues need to be understood as complexly related, and an awareness of social change movements should develop.
Leadership is connected to others. Leadership is not just individual effort. There must be a transition beyond “the sense that no one can do it by themselves,” according to Bob, to a sense of shared leadership that emerges out of developing relationships with others. Shared leadership involves all members, moving beyond just having key people in leadership roles. The expectation is that all members of an organization serve in some leadership capacity to advance the goals of the group. The positional authority of the “official” leader is managed in a broader fashion.

When groups of people come together to provide leadership for a project, progress can be made. He continued, “as long as there is a lot of good people together for a common good, then something will get done.” Bob outlined an example that serves as a common theme about leadership involvement.

An example was I remember it was right after Halloween and they had like a canned good drive. And they had all these canned goods all over the pantry. It was just everywhere. And Sarah, or Laurie sent me and my brother down to the pantry and said just try and do whatever you can with these cans. So we just looked at each other and said, “Oh my God, this is unbelievable. I don’t know what we’re gonna do.” We sat there for an hour figuring out an organization system, trying to get everything in it’s right place. We finally figured out where to put everything. And then all of a sudden, the kitchen closed early that day. And about nine people came down. They were all there to help. And everything was organized, we put everything back. It took them half an hour to get at least, I don’t know, a thousand cans on the shelves. It’s a simple example, but an example of how you can’t do it by yourself.

Attending to the common good. Moving beyond one’s inner circle and understanding the broader common good is significant. Bob summarized,
“Leadership isn't doing things by yourself, but engaging others to work together for a common good, for something that needs to be done.” Students reported growing as a leader because they made commitments to the common good and learned to engage others to work cooperatively toward that goal.

Understanding difference. Personal experiences in this class and service site allow students to become more aware of the tacit assumptions that they and others made about what constitutes social reality and their own stereotypes. For example, Renee offered, “being in an environment, will make you more aware...once you get the idea of what a social issue is, the concept of it, then you begin to realize more and more, different social issues.” Becoming more aware includes identifying the assumptions we make. Richard discussed being aware of how people are dressed and how we make assumptions based on appearances. Once we become aware of these assumptions, we have responsibility for them. Bob cited Dr. Martin Luther King, Jr. on this subject. “He [Dr. King] was talking about all of us who have been given this enlightenment, have been shown that racism is wrong yet still go on and let it happen.” Students have a responsibility to eliminate their own false stereotypes and the responsibility to act against prejudice. Eliminating stereotypes in turn pushed students to get beyond a superficial understanding of social issues. For example, as Bob discussed affirmative action in a discussion about diversity, the real issues became clear to him as he spoke about the need to eliminate affirmative action.

It made me realize that they only way to get rid of affirmative action, the only way not to need it anymore, is for us to hold our schools more accountable.
And to have our children brought up in equal education opportunities; therefore, we wouldn't need it. If everyone had the equal education, no one would have to be put in front of anybody else for any reason. So that was some new aspects that were brought up in my mind.

Similarly, Richard said,

It was interesting because there were so many diverse people in the room that they were bringing up the news in terms of what it was like to be really involved in your heritage and your culture. I don't really see anything with my culture in terms of being real active, so that was kinda interesting to see another person's views. And then one of the girls said she was pretty much felt discriminated against all her life. That was kind of an eye-opener, I think, for that issue of discrimination and racism. Cause I, being a white male, I see it, but I don't hear the feelings of the people that are having it done to them. So that was a big one.

Kailee realized that the issues that existed at the service sites were really sets

of complexly related issues:

And a lot of the service sites as you would get into talking about them related to each other in one or more ways. The social issue wasn't just a general issue. It wasn't just a literacy problem. It was, maybe there are problems at home, maybe they have learning disabilities, maybe they had to move a lot. There was a lot of other issues that you had to take in.

Further, Carla explained that diversity issues are a significant component of understanding social issues.

Also, we talked about diversity and I think that, obviously, that is a big thing across the board. Everywhere you go, everybody's talking diversity, everybody's talking multiculturalism, and I don't know, a couple years ago, you never really, it was like, diverse, but nobody went out of their way to achieve this diversity thing. So as far as social issues, whatever social issue people, like you have, somehow, someway, the whole idea of diversity and multiculturalism is definitely going to be a part of it, cause it's such a part, even American society, like where we're going as far as our thought process of embracing other people.
Other students offered these insights about discussions related to diversity.

- They brought up a fact that there was only 54 African-American males admitted to the freshman class at Ohio State because of a lack of diversity funding. That sparked a lot of thoughts in my head and brought about different issues and brought about social issues.

- Another time when the girl wrote to the Lantern [the school newspaper] about the minorities getting all the money on campus and we had a big discussion about that about how maybe a lot of people aren't educated enough to know that the minorities do work for what they get, but the big issue is that half the campus thinks that just because they're minority, they're getting all these scholarships.

- [Since I live off campus], I don't get to see the different perspectives. Like the one article about diversity in the campus. It was really good to get, from the minority students, it showed me how upset they were, and why they were and it made me think well, why is diversity so important to our campus? And it just, I think that's a good change.

- The article in the Lantern about I guess it was a Caucasian girl, I didn't read the article, but she wrote a huge article in the Lantern on her opinion about how I guess it was based on African-Americans and minority students and how a lot of them get scholarships she said based on their race. And a lot of African-American students in the class were so angry it was ridiculous. That was a social issue in class because a lot of people think that minorities coming to college get money just on their race. And I thought that was a great social issue to talk about because I don't think that's true. I think they work just as hard as we do and they deserve everything that we deserve. So we, everyone got their opinion across that way but we really got to talk about what should we do as a class to let this person know, give her the facts about African-American students and minority students and how they're doing in school. So that was a social issue that we talked about.

Perhaps the most new and instructive lessons were learned in relation to gay, lesbian, and bisexual issues.

- I know that things aren't right for homosexuals still in American society, sadly, they still don't get accepted, and they still get discriminated against
and it's horrible. But because I'm not faced with it, day to day, I don't realize the struggle that they have and the battle that they still go. I just assume that everything is like, 'Oh, OK,' because I'm not a part of that community and I'm not living with it day to day. So, I was really aware that it's still an ongoing struggle and there's still so many people who are not, who are so ignorant, and not aware. It's disgusting, actually, how ignorant they are. So it really made me aware that the issue is still out there and that people are still trying to get acceptance and stuff. It gave me a better understanding of the whole issue.

- Columbus is really working toward accepting the gay and lesbian community because we are one of the major cities that have them and it just kind of shocks me that there's this diversity in Columbus, but still there's so many people that don't accept it. And it just confuses me. I guess it's just another thing that I've never grown up with but it doesn't, yeah it's different than me, but I guess it's just that I've learned to accept everyone until they have a personal reason of why I shouldn't accept them. I guess that's like the main, you know from this class it wasn't like I was learning things like this issue, this is how you deal with it, it was more like me learning about social issues and how they affect me and how I'm gonna grow from what I've learned. So that's what I thought about social issues in the class.

Finally, as indicated previously, the concept of privilege offered opportunities for students' self-evaluation in growth and awareness. Students were not aware of the concept of privilege. They struggled with understanding it at first, and then grew to be more cognizant of how privilege is associated with social issues. Evelyn explained that upon hearing the concept, "it was like a light went on," and

I mean, it's such a basic thing, you know, and I guess I was never forced to think about it. It just never came into my mind. I just had this one idea of privilege, and I don't know. Like, even now, I wouldn't consider myself privileged, but someone else might consider me very privileged, I go to college, I have a brother and a sister, things like that.
It was clear that students had not been presented with this concept, and that they were forced to think about it. Evelyn, for example, was surprised that this new view offered such a perspective for understanding social issues.

**Relationships among complex issues.** One important transition students made was moving from blaming and looking at limitations to working with the assets within a context. Students developed this understanding by personalizing their experiences in understanding how to view community abilities. Kailee described her transition in thinking,

> And I really learned a lot from that because you really don't think about it but when you're developing a community and you identify the problems, you never really look at the good in what's there. And that's what I think something I learned to do was, go from the inside out saying this is what Medary has. And this is what they're building off of it. And then this is what they still need. I learned a lot from that when we did that one day in class.

Similar processes were used to advance the students' understanding of other social issues. Participants began to realize that poverty, hunger, homelessness, HIV/AIDS, after school programs, finances, health care, communities near schools, and racism were all issues connected to the class divisions in our society. The responsibilities for these issues were cast wide. While government institutions play a significant role, parents, students, teachers, community members, cultural biases, and family backgrounds and support are involved as well.

**Understanding social change movements.** Understanding social change was also personalized by most students. In viewing change, the most immediate and consistent reaction on the part of students was to explain that one person could indeed
make a difference. Carla reported that she is "a firm believer in the 'I am one, I'm only one but I can make a difference' so as naïve as that might be, I believe that if people start being concerned, if I start being concerned, and even if I just maybe help one person out or change one thing" and can effect social change on her own. Bob also claims to be "a firm believer that one person can change the world." He continued that he may not be that one person, but that "...in a sense, everybody's here for a reason, and I think everyone in a sense affects the world somehow...I think that the issue of it's helping someone else is very important." Parents taught Kailee, "if you change the way one person looks at something then you have made a difference."

Janice, as an individual, subscribes to serving as a role model for children, as a way to achieve social change:

By being a positive role model. Basically, and understanding that you’re not perfect, and that you’re going to make mistakes, but being able to accept that you make a mistake and being able to try to correct it, or you can, in other words, accepting that you made a mistake and setting out that you made a mistake and being able to tell people like ‘Hey, don’t do that. You know, I did it, this is what happened, and it didn’t work. That’s why I’m here to tell you don’t try it, it’s not a good thing,’ just being able to come out and say, ‘Yeah, I’ve made mistakes.’ And being able to learn from them and teach others that you necessarily don’t have to go down that road and I’ve been there. ‘Try this it’s better, or whatever, as far as that goes.’ As far as being just a role model, take a really close look at what you do and knowing that there’s always someone watching you and I know that person and I see what they do and hopefully what you do will reflect on others and hopefully it’ll come out positive.

Carla also felt strongly about serving as a role model for children.

I really just like kids because I think they are so impressionable. And a lot of times all they want is role models or someone to talk to. And I remember being little and I came from a really good home and I just remember my
babysitter and I just thought she was so cool. You know what I'm saying? I think kids really look up to, not necessarily adults, but just older teenagers and stuff like that, I think they really look up to them. So if I can just be a positive role model example then I guess that's a little step towards change.

Other students felt that a group was needed to truly make a change. Dominique thought about power in numbers and reflected, “The Mount Leadership Society, we can make a difference because that is a whole group.” Bob thought about the larger idea of community in that “something for the common good takes play.” He truly thought about the larger community when thinking about the future: “Hopefully as my life goes on, hopefully there will be opportunities to affect the world, maybe not in a large scale, but I think every little bit helps.” Laurie found it important to keep the community aware of issues, “so that other people can know.” Kailee urged others that “if everyone can take a stand on [social change] and try to improve one aspect of it,” there would be progress made. The focus on “everyone” serves as a critical reminder that these students now understand the complex issues because of their ability to personalize the experiences. One common connection that can be made in the students’ awareness of leadership, social issues, and social change is the role of others. Students constructed a connection to others in their understanding of leadership, social issues, and social change.
CHAPTER 5

CONCLUSIONS AND IMPLICATIONS

Introduction

The purpose of this study was to gain an understanding of how an undergraduate class experience that focused on leadership and social change components influenced students' understanding of leadership, social issues, and social change. Four research questions for each conceptual area guided the study. The questions were: How do students construct the concepts of leadership, social issues, and social change prior to the course and volunteer experiences? How do students construct the concepts of leadership, social issues, and social change after the course and volunteer experiences? What aspects of the course had influence on the students' leadership concepts, social issues awareness and understanding of social change? What aspects of the volunteer experiences had influence on the students' leadership concepts, social issues awareness, and understanding of social change?
In this chapter a tentative model of how students experienced the intersection of leadership and social change is described. A discussion of the model is presented along with the literature of service-learning, leadership, and cognitive-structural development theory. In addition, some issues that appear to be major contradictions uncovered during data analysis are presented. Finally, I offer the limitations and strengths of this study followed by implications of this research for the Mount Leadership Society planning group, for the student affairs profession, and for further research.

A Model for Understanding the Intersections of Leadership and Social Change

A preliminary model, designed to explain these students' experience of the relationship between leadership and social change, is seen in Figure 1. Students in this study appeared to personalize the content foci of leadership and social change in one or more of four ways, as they emerged from the data analysis process. I have called these four ways key categories. The categories emerged and are organized to describe students' experiences. Although derived previously, they will be explained in this chapter as part of the model. While the categories are explained in sequential order, no implication should be drawn that these categories form a sequential process. However, the students in this study seemed to follow this pattern of understanding leadership and social change. Students experienced the intersection of leadership and social change as they engaged in service-learning. They passed through the categories, experienced conflict, and the result was a personalizing of the concepts.
Shaded area represents conflict experiences

Figure 1. The Intersection of Leadership and Social Change
<table>
<thead>
<tr>
<th>Situating the self and others</th>
<th>Conceptualizing new perspectives</th>
<th>Connecting with others and related issues</th>
<th>Taking action for social change</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Understanding the self and followers</td>
<td>• Understanding difference and, hence, redefining “self” and “the other.”</td>
<td>• Forming relationships</td>
<td>• One person taking action</td>
</tr>
<tr>
<td>• Understanding the role of self and others</td>
<td>• Connections between leadership and service</td>
<td>• Collaborative commitment to the common good</td>
<td>• Leading others to action</td>
</tr>
<tr>
<td>• Understanding diversity of others</td>
<td>• Relational leadership</td>
<td></td>
<td>• Understand change process</td>
</tr>
<tr>
<td></td>
<td>• Multiple dimensions of social issues</td>
<td></td>
<td>• Mutuality</td>
</tr>
<tr>
<td></td>
<td>• “I have a responsibility to work for social change.”</td>
<td></td>
<td>• Doubt is cast</td>
</tr>
</tbody>
</table>

Core Category: Personalizing the Experience

Leadership is connected to others
Attending to the common good
Understanding difference
Relationship of complex issues
Understand social change movements

Figure 2. The Intersection of Leadership and Social Change Model Concepts that Formed Categories.

Figure 2 outlines concepts from data analysis that formed the categories used to describe the students’ experiences in this study. The first avenue in understanding the intersection of leadership and social change is called situating the self and others. When students experienced leaders and others who were different from themselves (e.g., diversity) in day-to-day interactions at their service sites, most experienced conflict. For example, in their day-to-day interactions, they were forced to confront
stereotypes about minority student scholarships and admissions, gay and lesbian people, poor people, people living with AIDS, and children with different learning abilities. These conflicts between their stereotypes and the real experiences pushed students to consider new perspectives that required them to locate themselves in a different place in relation to others. The experience of self and other was personalized.

The second category, conceptualizing new perspectives, builds upon the introduction of the concept of diversity. The previous category is focused on day-to-day interactions between the students and others at the service sites. This second category focuses on the new concepts presented in class and at the service sites, and included connections between leadership and service, relational leadership, the multiple dimensions of social issues and embracing social change. Conflict especially was experienced when students learned about the concept of their own privilege. Most students struggled with the concept of privilege. The struggle pushed students to consider a cognitive perspective that truly challenged their own views of themselves. They had to confront the feelings they had in relation to this issue, and in some cases denial, anger and resentment resulted. When they stopped denying and found that they could have healthy dialogue about privilege in their class processing groups, the conflict helped the students accept and personalize these concepts.

Connecting with others and related issues is the third category. Forming relationships and then seeing inappropriate behaviors was the heart of this category.
If the students took risks and worked toward removing barriers to others and challenging their stereotypes, then relationships, including friendships, were formed with the staff, clients, and other volunteers at service sites. Nevertheless, some students reported experiencing conflicts with some behaviors of their new friends at these sites. These conflicts took place as students witnessed volunteers behaving in what they perceived to be unethical ways, or the staff at schools interacting with children in ways they deemed inappropriate. Students at these sites struggled to make sense of these conflicts.

The final avenue to personalizing learning is called taking action for social change. The course and the Mount Leadership Society program anticipated that the students would consider taking action for social change once they become aware of the issues. They understood that action could take place when one person acts by himself or herself or when one person encourages a large group to take action. Key to understanding action is having a personalized awareness of how social change takes place. Mutual learning and efforts truly make the most impact. Students in this study became aware of issues but they also felt overwhelmed and less confident about how the service in which they engaged would have any sort of impact when conflicts were experienced at the service site. Hence, conflict in these cases tended to block or inhibit taking action.

The core category in the model is called personalized learning. As indicated in Chapter 4, students personalized these experiences by connecting
leadership with others, tending to the common good, understanding difference, realizing the relationship and interconnectedness of complex issues, and by understanding social change movements.

Students needed to be able to talk with others, listen to others, ask questions, reflect and think about concepts, write papers about ideas, debate and challenge perspectives of others, and observe different people in new situations and surroundings. These were various ways to feel a close connection to either issues or other people. When these personalized experiences were congruent students felt they were invested members of the community agency. They took or talked about taking active steps to sustain involvement and to serve as leaders for effective change. When students experienced behaviors that were in conflict with what they were learning or were unethical or inappropriate at the sites based on their perceptions, their response was very different. One site was experiencing a leadership transition, so the formal leadership and hierarchy were not clear and obvious to students, even though the agency was using a team approach to lead the organization. In one case, when they observed conflict at the site, they talked about it with another person, but when that person did not want to take action to correct the situation, they did not pursue the issue, and felt disconnected.

The students acted on judgments about the clients and personalized the issues to the clients – comments like "They are lazy," or "I wonder why they don't want to have jobs," were made. When the environment was too challenging, students were, at
times, overwhelmed. It was difficult to develop a personal relationship with agency staff because of time constraints on that person, and the physical location that separated the students from clients. In addition, some service took place in locations that were not ideally suited for projects (e.g., tutoring school children in the hallway on a few occasions) and, thus, there appeared to be more challenges in working to develop the important close relationships.

When these challenges persisted, the ability to see congruence between the concepts of social change and these sites was almost impossible. Social change seemed to be an unattainable goal. Change was beyond the power of one person, even if they had changed their own stereotypes and awareness levels. Education, for example, was described as an issue “that’s been around forever,” and that it “shouldn’t be a big surprise that things are going downhill.” These feelings of doubt and hopelessness were found at the two more conflicted and challenging sites, one that focused on poverty and was experiencing a leader transition, and the other that focused on middle school children. At the school, tutoring sometimes took place in hallways, service projects were loosely structured, and teachers were heard yelling at students. The Mount Scholars volunteers made many comments about how different school was from their own personal experiences, and made negative comments about “kids today.” These were experiences that were markedly different than the Mount students had when they were in middle school. The Mount Scholars made judgments
about the capacity of the children at the site, rather than recognize that socioeconomic
class, unequal educational funding, or racism could be seen as social issues causing
educational problems.

Two patterns of personalizing the experience became evident in this study. Many students tended to rely on previous experiences and knowledge to make
meaning of new concepts and information presented to them. The concepts had to
affect the students personally and connect with previous experiences and knowledge.
When students saw consistencies between concepts they learned in class, and
behaviors they observed at the service sites, they were able to connect with these
experiences and learn about leadership qualities or how to initiate social change. For
the remainder of the students, they did not revise any previously held knowledge
based on their experiences in this course. Students struggled with personalizing any
experiences at service sites where leader behaviors were not consistent with what they
were learning in class. Too much conflict existed for these students that would not
allow for any revisions of internally held knowledge. This dissonance existed
because there were too many conflicting points of view, and a large discrepancy
between leader behaviors and leader concepts.

The intersection of leadership and social change

An intersection can be understood as forming an alliance, or in developing a
harmonious relationship. Leadership and social change formed an intersection for
students in this class. Awareness and discussion of social issues came out of this
intersection. The class became a place for a community to construct meaning and relationships. Daloz, Keen, Keen and Parks (1996) refer to this as the commons, the "center of a shared world...where the diverse parts of a community could come together and hold conversation within a shared sense of participation and responsibility" (p. 2). This meaning is constructed more easily when students personalize their experiences. The students experienced conflicts at some sites and these posed special challenges for students. In some cases, the conflict could not be overcome. The students did not change their understandings and were not able to see the possibility of social change.

Apparent contradictions in this study

It is important to note the apparent contradictions that arose clearly and boldly in this study. The five contradictions give rise to further questions, while also outlining the challenges in understanding the complex phenomenon in the study. The apparent contradictions include developing relationships with agency staff and clients, balancing good feelings with harsh realities, balancing time available for service, understanding the structure of the Mount Leadership Society, and observing the gap between theory to practice.

The first apparent contradiction focused on the meaning making of developing relationships with clients and agency staff. Many students reported the importance of these relationships and how they were the keys to personalizing awareness for others. At the same time, however, some students maintained a judging attitude about the
clients. They questioned whether services to these clients were justified. They questioned whether or not clients should have services provided to them, and wondered about whether or not the clients "deserved" the services.

A second struggle was found in balancing the good feelings associated with service to others with the tough work and life realities that is involved in working at sites where complex personal and social issues are made personal. Students expected "feel good" experiences and that social issues could be focused and resolved more quickly. Even though they experienced some positive interactions at their sites, their desire to feel good and have a good time was often thwarted by harsh social problems. It was as if their naïveté could no longer shield them from responsibility, yet they did not want to give up their naïveté.

Similarly, the next issue was how students balanced their time in service to others with their lives as students. They had classes to attend, school work to complete, co-curricular experiences to plan, and social lives to live. How could they possibly commit time to serve? Many students explained at the end of the course that responding to social issues was critical enough to become important priorities, however, two students still had concerns about finding any time to serve.

A fourth contradiction was in the design of the Mount Leadership Society program and its array of course offerings. It was clear that students had not yet created a framework to explain their understanding of leadership and social change after their first year in the program. Although supposedly the central theme of the
program, it is ironic that four students in this program did not use terms or concepts related to leadership or service to explain the design of the program, after having completed a full year in the Mount Leadership Society. The gaps that exist in having students fully understand these two key concepts detract from the agenda of the program, and could be closed if the leadership course were required and perhaps offered in the Spring Quarter of the first year.

Finally, the most complex issue was a theory-experience gap. Students handled challenging concepts and ideas about social change when discussing social change theoretically in class; however, when students made meaning of social change based upon their perception at the service sites, in connection to the service sites, six students talked about the staggering challenges involved and doubted if their service made any difference. This disconnect between theory and practice is significant in student affairs work and from a pedagogical perspective. It is challenging to encounter a perspective that includes theory and practice at the same time unless one gives up naïve and easy, short-term solutions to complex problems. The challenges can be overwhelming.

These apparent contradictions highlight the importance of putting this work into perspective. Certainly, in a ten-week period, students are not going to move to new cognitive levels by leaps and bounds. We know that learning evolves in different ways for individuals at different levels of meaning making (Kegan, 1994). The experience can be described as building a foundation for internalizing concepts
related to leadership, social issues, and levels of awareness may lead to social change for some and a sense of being overwhelmed for others.

Initial Constructions of Leadership, Social Issues, and Social Change

The initial constructions of the study were rooted in how students who had completed the first year of the Mount Leadership Society’s program understood the concepts of leadership, social issues and social change. The data were collected prior to taking the leadership course. The data in response to the first research question were analyzed in Chapter 4 and are presented here focused as the research questions of the study. The first research question was: How do students construct the concepts of leadership, social issues, and social change prior to the course and volunteer experiences?

Leadership. Students provided a rich array of definitions of leadership in the initial interviews. These initial constructions focused on traits and personality types of leaders, with leaders being seen as charismatic, influential, persuasive, and “in charge.” Leaders needed to be confident in interacting with others. This person was ultimately responsible for her or his actions, and the group’s actions as well. It was necessary for leaders to go out and make improvements in the community. A slight connection between leadership and service-learning was made by a few students.

A major consideration for students was realizing the importance of having followers in organizations. At first, followers simply were people who would follow a leader. Little consideration was given to cultivating followers, developing
followers, being one as a leader, or instilling any sense of connection or loyalty. It was as if followers just followed leaders because of the characteristics of the leader.

New considerations about leadership that had been offered previously by the Mount Leadership Society were thought about at the beginning of the study. One student commented about being told that there were effective leadership approaches that she had not had time to implement. Another student, on the other hand, did not want the Mount Leadership Society program to shape her as a leader. She wanted to craft her own leadership experience and decided that she ought to have the major voice in constructing her own leadership style. The Mount Leadership Society also provided students with a way to describe and understand the personality types of leaders through the workshops on Jungian personality types using the Myers-Briggs Type Indicator (MBTI). Many students described leader characteristics using this language, and the experience also seemed to legitimize the leadership potential of various types of people.

Social issues. Initially, the students thought they could respond easily to explaining the concept of social issues. Yet, in nearly every case, students defined social issues in nondescript ways, such as “issues that a society cared about” or as “something problematic in society” and experiences that “needed to be changed to
better society.” Some responses included “issues that touch people,” “means something to people.” Social issues affected a community, thus, the issues were beyond one person.

This problem-based approach was a critical starting point for the Mount Leadership Society students. They began the course and service experiences with the mindset that they would be required to help fix the problems they saw at their sites. The students truly made no connections to responding larger societal problems. No student related social issues to larger, societal or systemic connections. A few just resorted to guessing about the definition of social issues were when asked.

Another perspective was that problem people in a society become a problem for the society, and thus, must be helped to keep the problem from spreading. Rather than considering how to involve these individuals in responding to social issues, the preferred process was to fix the problems before these people caused more problems.

Social change. Social change occurs when one person takes action, or when a large group of concerned individuals decide to act. The responsibility in acting was either an individual or a group, with no other considerations offered. Government agencies, school, political structures, wealthy individuals, policy, education systems were not considered agents of social change. Change was considered as being a necessary part of the process, and was explained by an individual or a group taking “action.” In most cases, action included tangible service-oriented projects like developing reading skills, working and mentoring children, helping make food, and
working with elderly. Three students spoke more globally and offered that social change occurs by making a difference in someone's life, reducing stereotypes, and "educating the public." Further, two students found a connection to "affecting the world as a whole" as a natural outcome of social change.

Most feelings toward social change were positive, and rather idealistic. A "we can make a difference because we care" approach was a commonly held consideration for initiating social change. Some religious and spiritual implications were mentioned as social change would occur because of being a part of "God's plan" and that "everyone is here for a reason," and "no one dies in vain." One student seemed very aware of community action and explained that social change was "something for the common good."

Subsequent Constructions of Leadership, Social Issues, and Social Change

The second research question asked: How do students construct the concepts of leadership, social issues, and social change after the course and volunteer experiences? This research question focused on students' awareness level of
leadership, social issues, and social change after the course and service experiences.
The data were more focused and consistent with the mission of the Mount Leadership Society.

Leadership. Leaders exist to serve others. Leadership is focused on responding to community needs and “having a vision for what could be.” Students tried to define leadership as exploring possibilities and examining potential. Almost half of all students described leaders as serving as role models for others.

Previously held leadership paradigms were challenged from the beginning of the processes used in this course. Students used to think that someone had to be “in charge.” Leadership, in a new view, could take place at all levels, at any place in an organization or a group. Leadership had to be based on building relationships, and the relationships had to be formed with a wide array of people. “You need a kaleidoscope of views to understand leadership.” The kaleidoscope of views at it relates to diversity was a concept discussed in class, a textbook, and at service sites. To have this metaphor applied to leadership highlighted the necessity of forming relationships and understanding others in being a leader.

Students also explained the need to be a leader and a follower, and that these concepts are interrelated. Similarly, leadership and service-learning were also integrated. “You need both together, can’t have one without the other.” This link could not have been made without the personalization of course materials and service experiences. There were ten students who explained that service and leadership
together bring about the social change that make a difference in community. In short, leadership and service, and leadership and followership are now linked together.

Social issues. By the end of the course experience, the conception of social issues widened. Social issues impacted groups, including communities, and individuals. Still defined in some cases as problems, social issues were seen as multi-dimensional problems that had to be addressed from multiple points of view. Solutions to social issues were focused around getting the community involved, increasing levels of awareness, focusing on relationships, and making comparisons of the experiences between the individual student and members of the community.

Larger social issues were seen as directly related to the service sites. Unequal educational funding, socioeconomic status/classism/racism, other “isms,” health care concerns, and family influences were all seen as multi-dimensional social issues. That the immediate concerns at the service sites were connected to the myriad issues in these categories demonstrates the significant shift in awareness and understanding.

Social change. Social change was considered near the end of the course; nevertheless, many students seemed to hold a complex understanding of the concept. Initially, students thought that one person could make a difference, a large impact toward social change. Most students reframed their understanding of social change to understand that social change was beyond the power of one. Work, both individual and group, may impact “change that may happen later.” Immediate action steps were

238
not developed as part of this process. An experience of a concept was needed to personalize it. "Being told just doesn't connect with my senses," as Laurie stated. Personalization was needed to motivate action for social change.

Action toward social change was described in many ways. Political action was seen as a necessary part of engaging social action. Thus, some of these students now said that getting people involved in politics was as a positive way to achieve social change. Engaging in a service project, at one end of the service continuum, was described as one way to continue involvement in a complex process and as a way to personalize abstract concepts. Many students described themselves as being poised to engage in life-long service experiences directed toward social change. The other end of the continuum included “helping at the root cause,” or acting politically to help find a cure for HIV/AIDS, or acting educationally and politically to eliminate stereotypes that might affect funding for AIDS research or service agencies.

Personalized awareness leads many students to feel a responsibility to educate others. There was a determination to try to help others be more informed, and to let people know about opportunities to help serve others and/or help with a political action. Serving others and political action were seen as opportunities to give back to the community.

Aspects of the course

The third research question was: What aspects of the course had influence on leadership concepts, social issues awareness, and understanding social change? This
question explored aspects of the course that the students perceived as having influenced their understanding of leadership concepts, awareness of social issues, and understanding social change. Of interest are the factors in the class that were perceived as contributing to the dramatic shift in the students’ understandings of these concepts.

Students perceived that the class readings, presented from a variety of perspectives from various authors served them well. The readings assisted students in understanding concepts and paved the way for new questions and curiosities to form. They became more aware of issues, but were left with more questions to explore. Readings helped explain the connection between leadership and service, relational approaches to leadership, concepts related to diversity and privilege, and about how service has played a critical role in the lives of many leaders.

Since during the interviews more than half of the students talked about the significance of class discussions, it was clear that these discussions helped students in various ways. They reported that class discussions allowed students to ask questions of one another, hear new perspectives, make decisions about where they stood on the issues, and experience conflict with civility. A culture of openness and exploration of
issues existed in class, most certainly aided by over 50% of the class being members of the Mount Leadership Society, with close relationships already formed. A critical point was that honest conversations provoked discussions about real issues.

A group of three community leaders attended a class session and served as a panel of social action leaders. These leaders, all from service agencies in Columbus, offered emerging ideas connected to leadership awareness and a heightened connection to understanding commitments to social issues and change. In particular, the community leaders demonstrated responsible leadership in action. The students reported that these leaders related new perspectives and challenged students to think of the continuum of service that could range from immersion in an issue to awareness of corporate support of politicians or controversial issues like abortion. Again, the leaders and format for learning, provided students with the opportunity to talk, think, discuss, and reflect. After this session, many discussions took place outside of class. Students shared their reactions with one another and processed the experience together.

In small groups, students reflected on their experiences at the service sites, along with other issues raised in class. These small group discussions helped students to elaborate on personal experiences and form trusting relationships so that they could feel comfortable in having conversations with each other. Small group discussions were just about the only time that the students referenced classmates who were not in the Mount Leadership Society program. These students tended not to be actively
involved in large group discussions since the Mount Leadership Society students were dominant in nearly every group discussion I observed. The small groups permitted everyone to speak since the group size was conducive to that interaction.

The wide array of social issues students addressed was described during site team presentations. These presentations proved to be a major part of advancing the learning for students. They were able to see what their peers were doing at other sites. Students reported that they were also made aware of social issues that were connected to other sites and see connections and disconnections with their own.

The teaching assistants and instructors organized a class that was open to difference and respectful of opinions. The instructors challenged students to think about issues, asked probing questions, outlined ideas, and advanced awareness of issues. Turning questions around and asking questions in different ways facilitated more learning because students were consistently answering "why" questions. Many students regarded the instructors and TAs as role models who talked about their "real" lives and had "dedicated their lives to service."

Students spoke of the assignments that provided opportunities for reflection and learning. The reflection cards they submitted each week, and the three papers they had to write, allowed students to think about their experiences and sustained critical thinking because of the need to analyze and consider alternative views. Overall, the course experience provided students with a vehicle for reflection. While
this may have occurred for individual students on their own, a structured process to reflect on experiences, and integrate readings and academic ideas with the societal complexities created a genuine learning experience.

Aspects of the service site

The final research question asked: What aspects of the volunteer experiences had influence on leadership concepts, social issues awareness, and understanding social change? This question asked about aspects of the volunteer experiences that had influence on leadership concepts, social issues awareness, and understanding social change. The important experiences at the service sites are explained here.

Relationships with clients and staff at the service sites were formed easily at most of the service sites. These relationships formed the foundation for learning and acquisition of awareness. Friendships were created and supported, fostering a sense of unity. In particular, some agency staff members were characterized as having principles and values and unwavering commitment to service that was modeled for the students. With regard to leadership, the experiences at the site indicated that leadership happens by involving other members. The majority of students felt strongly that the staff members, volunteers, and clients together make a significant impact in changing societal norms. At two of the sites, students reported a need to have people in key leadership roles.

The relationships formed with clients and staff members were important for all of the students. The relationships confronted stereotypes about children, people
with AIDS, or poor people. Challenging these stereotypes allowed new perspectives
to be formed, and increased awareness levels. Interactions with others enabled
students to think about the life experiences of these individuals. The students
wondered about the clients’ backgrounds and why people needed help, and some
students were surprised when they noticed that the individuals “seemed like regular,
everyday people.” Hence, building relationships with others was a first step in
confronting stereotypes and changing awareness about the source of social issues and
change.

Different perspectives and new insights were gained when confronting
stereotypes. Prior to service experiences, conceptions about people were based upon
statistics and numbers. For example, in AIDS education programs, statistics are
presented with such recurrence that the numbers begin to cloud into one another.
Sustained, significant experiences with people living with AIDS, along with agency
staff and volunteers, helped the students to put a face on AIDS. The tendency to
compare to personal experiences and reflect on personal family structures resulted in
the students struggling to understand the relationship they had with others. They
moved from stating, “I can’t imagine life without two parents,” to “Seeing clients
face to face made a lasting impact,” illustrating the personalization of these
experiences.

Agencies like the four used in this study exist to help all aspects of society.
The broad mission is to educate and to rid stereotypes that can ultimately lead to more
involvement and support and more action. Orientation to the site, and learning about fiscal constraints raise consciousness levels. The relationships with agencies contributed to sustained action and commitment.

**Relationship of Findings to Existing Literature**

The literature review that formed the basis of this study covered three main areas. These areas included service-learning, leadership, and cognitive development.

**Service-learning in the literature.** My review of the service-learning literature in Chapter 2 organized service-learning in five major categories. These categories included: academic success and student learning, values development, awareness of community, service-learning and the university, and care for the "other." While leadership may be an implied thread woven into the fabric of some of these areas, it is not specifically explicated in research about service-learning. The linkages made here contribute to new, emerging perspectives in understanding how leadership can be understood in the framework of service-learning.

The course was designed to allow students opportunities to explore leadership as connected to service-learning. The course and the Mount Leadership Society explore leadership in a community setting. Students can be more effective in communities if they learn that they can serve as leaders who are involved in sustained service engagement, versus merely participating in community service. More integration of service site experiences and academic study or leadership and service concepts will lead to understanding social issues and social change.
The service-learning experiences clearly forced students to confront stereotypes and participate in active discussions about differences that exist among people, particularly from racial, class, and sexuality perspectives. They began the process of constructing an engagement with others reflecting the work of Daloz, Keen, Keen, and Parks (1996). Discussions about minority student scholarships, observations of clients at a food pantry, and seeing the “face of AIDS,” all led to challenging prejudice and confronting assumptions. Once presented with new information, students began crossing the border, a term Rhoads (1997) used in describing this process of engaging with “the Other.” Jones and Hill (2001) found that advanced contact with the “other” in service-learning settings promoted an increased awareness of differences, along with a decrease in relying on stereotypes to inform judgments.

Rhoads (1997; 2000) promoted the caring self as a process for students to make sense of the learning experiences in service. The caring self is best described as the sense of self that can make a connection in understanding others. Students will benefit from personalized experiences with others at service sites, he writes, since interactions require that students consider others’ experiences. “Personalization demands that students engage in service interactions in which their personal worlds intersect with the worlds of others” (p. 43). In these intersections, as this study found, students co-construct community, and develop commitments to impact systematic
social change. These commitments inform the purpose of leadership, and explain “leadership for what purpose” advanced by Simmons and Roberts-Weah (2000).

**Leadership.** The concept of leadership remains elusive. Thousands of recorded definitions still have not produced a common language to discuss leadership. Yet, this ought not be problematic. Thompson (2000) writes that defining leadership into one set of principles will stifle learning. Leadership, he says, should be understood by panoramic views, or broad-brush strokes that paint a larger picture, versus describing one style or one set of practices for all to learn. Understanding the linkage between leadership and social change will afford us the opportunity to continue looking at larger perspectives. Attempting to understand leadership in the context of community will always require that students look at broader perspectives because of the complexity of issues that communities bring, while understanding the web of interconnectedness found among members of the communities. It is the developed relationships that will form a society that is responsive to social issues. Simmons and Roberts-Weah (2000) articulate that leadership is “a relationship of influence, shaped by culture, and informed by the perceptions and perspectives of diverse others” (p.205). In this study, the students developed relationships and were informed by the backgrounds and experiences of others. They began a journey of learning about situating their experiences in connection to others.

Thompson (2000) describes vocation as “what connects work’s purpose with the proximate and ultimate end of a person’s life and links us to a larger community”
Linking leadership and social change is about calling for one to examine her or his vocation, or examining the question, "To what is one connected?" Palmer (2000) explains vocation as a calling, something that comes from being able to listen to one's inner voice and one's own life. A vocation is "a calling that I hear...I must listen to my life telling me who I am" (p. 4). Daloz, Keen, Keen, and Parks (1996) posit that vocation and commitment respond to external forces. Putting vocation and commitment into context, a participant in the Daloz et al. study expressed the double negative to articulate the concept of passion: "It's as simple as 'you can't not do it'" (p. 197). Students in this study described finding a passion, and being able to make a connection to this passion. The passion students developed in this experience, along with the commitment to staying in action, forms a vocation of service for the students. Perhaps what we find here is a process to develop this calling for students.

Palmer's work *The Courage to Teach* (1998) offers a four-stage model that explains a movement mentality in the context of educational reform. This mentality, framed in action-oriented processes, can be used in this study to examine the process by which students moved to become agents of social change. The first stage is referred to as "divided no more," and calls for an individual to find a new center point for one's life. A personal decision, living a life "divided no more" has social impact. This stage may have been honored as soon as the Mount Leadership Society students decided to enroll in the program, perhaps before the program, but certainly at the beginning of this course experience. Students were nearly forced to find a new center
for their lives that was different than before. The new center can be understood as the place where students began forming new conceptions of leadership, social issues, and social change. The second stage calls to create “communities of congruence.” These communities provide mutual learning, support, and encouragement to create visions that can be shared with others. As students indicated, the design of the class, and the experiences they had at service sites provided significant amounts of support that allowed for shared visions of social change to form.

In the third stage, going public, Palmer posits that an individual will convert private concerns into public issues. Private concerns in this case involved feelings and private thoughts about diversity and the introduction of the concept privilege. Once these concerns were shared in public, and controversy was experienced with civility, issues were discussed in public, and trust began to form a solid bond in personalizing this experience. In addition to going public, opportunities were provided for students to create systems to respond to social issues with clients. This mutual engagement shifts the service mindset from service “for” others to service “with” others, a concept developed by Radest (1993) and advanced by O’Grady and Chappell (1999).

Finally, alternative rewards are necessary to maintain movement. These rewards exist to alter the landscape, rather than revolutionize. Palmer (1998) explains that change in movements is not necessarily radical, but “the outcomes of most movements are modest” (p. 180). This offers a new perspective about the pace of
social change and may be advice for students to consider. While some students expected immediate change, recall that Bob indicated he may not see or experience the change he is working toward today, but he understood that he still needs to be working toward the common good. Since so many students indicated that staying in action was a priority for them, there will be sustained action as a result of this process. This action process is best described as a social movement. A social movement brings together the power of many individuals centered on a similar issue so they can respond as change agents for the common good.

Quinn (2000) explains that we look for “change agents who are inner directed and other focused” (p. 125). These characteristics describe the process the students went through in this experience, and describe the role that a leader has in organizations. This description is consistent with one of the categories of this study—situating the self and others—in terms of learning more about one self and how he or she relates to and understands others.

Relational leadership, a concept advanced by Komives, Lucas, and McMahon (1998) describes the focus on building relationships with others. Students found that leadership taught from this perspective provided a new dynamic to emerge, one that focused on getting to know others to facilitate action and change. Kouzes and Posner (2001), when asked to consider former leadership ideas to predict the future, developed four lessons that are consistent with the findings in this study: leadership is everyone’s business, leadership is a relationship, leadership starts with action, and
leadership development is self-development. All of these lessons are important for
the leader who wants to make a difference in the community.

By making a difference in the community, students in this study were exposed
to concepts related to collaborative leadership. Chrislip and Larson (1994) explain
that collaborative leadership arises when many boundaries are crossed to solve
complex social issues. Leaders who focus on collaboration "see to it that the process
is constructive and leads to results," and make sure that they do "not impose their
own answers to collective issues" (p. 130). In this study, students personalized
experiences to gain more insight into responding to issues. Most of the students,
given their evolution in understanding leadership, are now situated to consider
collaborative leadership concepts. Because many of the students considered the role
of others in leadership in responding to social change, students in this study are able
to realize the collaborative premise posited by Chrislip and Larson: "there is a belief
that if you bring the appropriate people together in constructive ways with good
information, they will create authentic visions and strategies for addressing the shared
concerns of the organization or community" (p. 14).

Collaborative leadership also fosters the formation of learning organizations.
Learning organizations evolve as significant characteristics of organizational culture
(Senge, 1990), and can promote continual learning for students (Jutras, 1998). As
students understood relationships and new issues in the context of this experience,
they experienced a transformation in their connections with one another in the context
of a learning organization. This transformation is explained by Frydman, Wilson, and Wyer (2000) as bringing organizations “in alignment with the significant shifts that are taking place in our understanding of the world and the way it works” (p. xxxiii). They explicate that learning takes place in three places in organizations – with individuals, with groups and as an organization.

Students in this study clearly experienced a shift in their own awareness of the concepts of leadership, social issues, and social change. They also understood the role that they had as members of the Mount Leadership Society in responding to social change. These students must also work closely with other members of the Mount Leadership Society to facilitate understanding for the remainder of students.

Argyris (1993, 1999) and Argyris and Schon (1974, 1978) studied organizational learning, and have explained that theory building, which leads to action, takes place in one of three ways. Accidental organizational learning takes place when no plan exists to facilitate a learning process. In fact, sometimes organizations teach and learn incorrect information. This form of learning takes place on college campuses when there is little influence or interaction with students. Single-loop learning takes place as structured processes where actions are deliberately designed. Double-loop learning, the most complex, involves a complex, rewarding process of learning. Frydman, Wilson, and Wyer (2000) call this deep organizational change. Deep organizational change occurs when all individuals involved make a commitment to learning. Argyris explained, “individuals must be able to alter their
theories-in-use and to neutralize the old learning system while simultaneously, and probably under stress, acting according to a new theory-in-use and creating a new learning system" (1999, p. 87).

For example, theories-in-use for the Mount students at the beginning of this study focused on the stereotypes that some students believed – people were homeless because “They were lazy.” In single-loop learning, stereotypes would be reinforced by what the students saw and experienced, along with confirming beliefs provided to them by family, friends, or the media. This course experience facilitated double-loop learning for students. As Argyris described, in order for students to transform their learning model, they would need to alter their theories-in-use, under stress (what I call conflict in this study), to create a new learning system. Frydman, Wilson, and Wyer believe that double-loop learning can take place with courage, commitment, and community. Students in this study experienced these principles to facilitate learning for themselves and the members of the Mount Leadership Society. By situating themselves with others, conceptualizing new perspectives, connecting with others and related issues, and taking action for social change, students were able to link service-learning and leadership by personalizing their experiences, sometimes encountering conflict. This process for students certainly involved courage, commitment, with a focus on community.

Since double-loop learning is such a vitally complex process, Argyris (1999) feels that this type of transformative learning must take place at the highest level of
the organization. I challenge this assertion. Students in this study talked at great length that leadership could take place at all levels of an organization. Their abilities to personalize their experiences, often through conflict, provided them with skills to transcend single-loop learning. Argyris (1993) posits that double-loop learning involves behaviors like trust, individualness, and open confirmation on complex issues that avoid quick fixes and defensive practices in order to “undertake deeper forms of learning” (Frydman, Wilson, & Wyer, 2000, p. 59). The preliminary model in this study offers initial insight into how all students might facilitate double-loop learning in organizations, and develop the capacity to be responsible for deep organizational learning.

Cognitive development. Students developed a process of meaning making during this experience that was consistent with cognitive-structural theory. Kegan (1994) explains that levels of complexity in meaning making affect how one constructs their experiences. While this study does not purport to account for cognitive-structural development, it is probable (see Kegan, 1994) that many of the students in the study would be situated at Kegan’s order 3 consciousness. Students explained that they could understand others’ points of view and make sense of organizing these new ideas. They could understand new ideas that are shared with them. They could understand the views of instructors, agency staff, clients, or guest speakers in class. They could also hold contradictory points of view and not have
meaning making capacity to deal with the difference. This may account for some of the apparent paradoxes earlier.

At Kegan order 4, students begin a self-authorship period (Baxter Magolda, 1999b; Ignelzi, 2000; Kegan, 1994). These students take advantage of the information that is presented, but then critically analyze the information and form their own ideas. Logical contradictions are less likely if one can make meaning at level 4.

When students are at order 3 and the environment makes level 4 demands, Kegan (1994) explains that these students are “in over their heads.” Ignelzi (2000) writes, “there is a developmental mismatch between the meaning making order of most college students – predominantly order 3 – and the mental demands of contemporary learning culture – predominantly order 4” (p. 10). The students in this study may have experienced this phenomenon. They had difficulty relating class theories to the service site when they saw staff and volunteers arguing with one another. The challenges they experienced in taking theory and placing it in practice were too challenging for the students and they reverted back to their familiar knowledge. While they heard in class that leadership must be based on relationships and that any member of an organization is a leader, when they experienced an
inconsistent pattern at the service site, and tried to get some assistance, they reverted
to former leadership understanding, that is, a strong leader had to come in and fix the
problem.

Baxter Magolda (1999b) outlines the processes students use to construct self-
authorship, defined as how students make sense of themselves in relation to the
world. Self-authorship, according to Baxter Magolda, connects to Kegan's orders of
consciousness in that self-authorship involves cognitive, interpersonal, and
intrapersonal views. In one category of this study, situating the self and others,
students tend to understand themselves in view of others (interpersonal) and how they
make sense of their own identity (intrapersonal). Connecting with others and related
issues, another category, brings together cognitive and interpersonal dimensions of
self-authorship. In this study, students are beginning the process of self-authorship.
Baxter Magolda (1999b) writes, "self-authorship is impossible unless students are
able to connect learning with their own lived experiences; self-authorship requires
making meaning of one's own experiences" (p. 13). Clearly, by personalizing their
lived experiences, students are able to take this journey because of the pressure to
understand "their own and others' perspectives" (Baxter Magolda, 1999b, p. 70).

Baxter Magolda (2000) outlines two teaching practices used in this class to
help students acquire internal authority. She cites King's use of controversial issues
"that explicitly contain uncertainty in judgment to help students explore lines of
reasoning" (p. 95). The discussions about diversity and privilege offered complex,
controversial issues for students in the class to consider. They were challenged to consider their own lines of reasoning, and were aided by an environment that supported discussions. Baxter Magolda also explains that Rhoads’ work on personalizing experiences followed by opportunities to reflect allowed students to examine their own views along the views of others. This also took place with the students in this study as they sought to situate their experiences with the experiences of others.

McEwen (1996) states that cognitive development lays the foundation for students’ abilities to understand coursework, reflect on service experiences, and draw conclusions from class experiences. Students in this study struggled to distinguish the differences between a well-structured problem (issues with prescribed goals for solutions) or ill-structured problem (in which there are no pre-determined resolutions). Perry’s multiplicity/King and Kitchener’s quasi-reflective stages 4-5 find students solving the well-structured problems by finding the “right” answers in earlier parts of this stage, and then move from framing solutions with personal experiences to outside of the personal realm. Students in this study were able to begin realizing the ambiguity inherently present in understanding social issues and some moved to consider solutions outside of their own personal contexts.

Thinking outside of their personal contexts challenged students to deal with conflict. In his service-learning framework, Morton (1995) uses the term dissonance to describe changes that students in service contexts experience. This theoretical
framework explains why individuals engage in service experiences and outlines movement from charity, project, and social change paradigms. According to Morton's model, when students in this study experienced dissonance, or what I call conflict, they were advancing in this service framework to achieve a more complex view of their service experiences. Morrison (2001) writes in terms of social change, "individuals focus on developing relationships so that ordinary people can find ways to strengthen themselves and then reach out in strength to help others" (p. 7). Clearly, students in this study focused on relationships that allowed their involvement in social change.

Limitations and Strengths of this Study

I attempted to involve all 15 Mount Scholars who were enrolled with the class. However, having twelve of these 15 provided an appropriate sample size. The participants mirrored the Mount Leadership Society in terms of racial and gender diversity and were markedly more diverse than the Ohio State student population.

The leadership class was originally planned for students in the Mount Leadership Society only. With other students external to the Mount Leadership Society, in the leadership class, what impact might this have had? The students who
were not in the program were not invited to be a part of this study, however, interactions with the Mount Leadership Society students may have influenced some of the findings.

I personally believe that there are important connections between service-learning and leadership. I also find the new, emerging leadership perspectives to be insightful and powerful for use with organizations today. I believe that the preliminary model in this study can assist university administrators in constructing service experiences for students based on relational approaches to leadership. The model is a small step in providing new ways of thinking about structuring experiences for students in terms of curricular and co-curricular program design.

This tentative model is connected to the experiences of twelve students. More students from different programs and experiences may need to be considered that would result in variations in this model. Longitudinal studies of these students and the program will reveal more information about the complex constructions of leadership, social issues, and social change.

Because of schedule conflicts and some students not keeping their appointments, three students were interviewed after the first class session, which may have slightly altered their awareness of the issues. As a further consideration,
interviews for future Mount students under study may occur when they first enter the program, before taking class, and after taking class to understand the alterations of awareness.

I was careful to be aware of my own biases with the concepts in this study. My bias was that leadership would inform social issues that would inspire social change. While the interview questions were broad and data was coded with these constructs and across these constructs, I needed to make sure that this bias did not become evident in my interactions with participants. To that end, I was sure to ask broad, open-ended questions like “What is your current concept of leadership?” versus a question like, “Discuss why leadership is an important part of social change,” which contains an explicit bias in the way the statement is framed.

Implications of the study

There are several implications and recommendations that can be made from this study for the Leadership and Community Service course, the Mount Leadership Society, the student affairs profession, and further research. Implications and recommendations are developed here.

Implications for the Leadership and Community Service course. Leadership and Community Service is a course offered for any undergraduate student at Ohio State. Thus, the course design provides a diverse level of techniques to accommodate students at both dualistic and relativistic levels of reasoning. As this study indicates, it is challenging to provide an appropriately designed course that will stimulate
cognitive development. An implication of this study for the Leadership and Community Service course is to offer two sections for students. The introductory course, offered for first and second year students, should continue to offer a moderate degree of diversity of ideas, a significant amount of structure to the course, and specific readings and assignments found in a detailed course syllabus. A new course could be designed and offered to reach students who can successfully differentiate course materials, and then integrate the materials into their learning experiences. This course should offer extensive diversity of thoughts, perspectives, and ideas. Presenting students with abstract ideas about class concepts will allow for a focus on intellectual and personal commitments. Students should be presented with the opportunity to co-create the learning experience, and negotiate assignments and service experiences.

Students in the study relied heavily on learning from the orientation to the service sites. At these orientation meetings, some students were provided with a wide array of information about the service site, including mission statements, funding and budgeting, day-to-day operations, and relationships with other service organizations and governmental agencies. In addition, the social issues connected most closely to the service sites were discussed. Some other students were not provided with detailed information about their service sites. Thus, they participated in service activities without a context with which to situate their learning. The course designers should ensure that consistent information is presented at service site orientation meetings.
Implications for the Mount Leadership Society. While this class experience has been just one component of the Mount Leadership Society, the findings in this study provide some important and instructive recommendations in the refinement of the program. The primary recommendation is that since this program is a learning community focused primarily on leadership and service-learning, courses in these two areas should be required, and not merely offered as options. Without the class, the awareness of issues, especially related to service-learning, was not consistent with a program that ought to be cultivating experts in these fields of study and practice. While it is unreasonable to expect that second year students be proficient in all bodies of literature related to leadership and service-learning, students at this stage ought to be able to articulate a rather high level of sophistication of issues.

Students struggled with processing their experiences and discussed how important reflection opportunities were. Opportunities need to continue to be an integral part of the program. Integrating study of social issues and social change in relation to service experiences will allow students to bring these concepts together and understand their role as agents of social change. This may occur by coordinating a more complex level of discussion and analysis of problems, along with developing remedies and responses to these problems. Opportunities for reflection need be present in every group meeting scheduled for the Mount Leadership Society. Opportunities for reflection will yield more insight into issues related to the Mount Leadership Society. By their second year in the program, all students should
have been able to articulate salient points about leadership and service-learning. Providing more structured experiences will help students speak about personalizing their leadership and service-learning experiences.

The course helps students explore how they can make a lifetime commitment of engaged service. The Mount Leadership Society can assist students in sustaining a commitment to service as it continues to inform students about the impact that personalizing these experiences has for them. The program can assist students in developing a plan that outlines their service commitments for their future. In addition, the program planners need to craft a plan for involving these students as peer mentors, peer instructors, and peer advisers for incoming classes of Mount Scholars.

Students consistently reported that they were made to feel “special” in this program. They were linked closely to administrators, faculty members, and community leaders who were interested in the students’ leadership growth and development. These opportunities must continue to be created and sustained as the interactions clearly led to students’ abilities to personalize their experiences in this program.

Implications for the student affairs profession. This study offers new perspectives in understanding the relationships between leadership and service-learning for student affairs. When developing programs that bring together the concepts of service-learning and leadership development, facilitators who can offer
opportunities for reflection of experiences and integration of concepts for students must be used. Althaus (1997) states that growth in service and leadership will only occur “if students have access to the appropriate tools and a supportive atmosphere for learning” (p. 125). The appropriate tools – service experiences, courses that present controversial issues with reflection, and opportunities to personalize experiences – will assist in creating a positive impact for integrating leadership and service-learning.

This study may be of interest in the study of students in other learning communities. Developing learning communities must evolve with a significant amount of intentionality. This intentionality comes from thoughtful planning and program design. Learning communities can serve to transform the university enterprise by offering student affairs a powerful vehicle for understanding student learning, and fostering relationships with other university partners.

Perhaps the most significant finding for the student affairs profession is the exploration of this learning community as an integrated venture between student affairs and academic affairs. Certainly, the development of the Mount Leadership Society, complete with initial disagreements and challenges, does not offer the prescription for collaborative approaches to designing learning communities. However, since the implementation of the Mount Leadership Society has involved academic affairs and student affairs, perhaps this program can serve as a model for the critical nature of working closely together. Students in this study cite the
importance of curricular and co-curricular experiences. They felt an immediate connection to both academic affairs and student affairs when the Vice Provost for Undergraduate Studies and the Vice President for Student Affairs co-instructed their university orientation course.

**Consideration for future research.** There are grounds for further research in the study. The impact of experiences on cognitive development is the most critical. From the qualitative inquiry in this study, I could hear students explore cognitive complexity during interviews. Using the Measurement of Epistemological Reflection (Baxter Magolda, 1987), for example, may determine more insight about cognitive complexity over time.

The tentative model, designed to assist in understanding these students' experiences of the intersections of leadership and social change, outlines important experiences students in this study had in relation to themselves, others, new issues, and taking action. Using this model to explore other students' experiences may be grounds for further research. A critical next step is exploring the concept of conflict. I used the label of conflict to describe patterns of what I saw and heard from the students. Conflict, however, may refer to cognitive complexity, stages of group development, and as part of organizational learning. The influence of what I call conflict needs further exploration.

The model can provide some direction for understanding student leadership development. Many times, when students are asked about confronting and resolving
issues they care about, they have difficulty responding with solutions, according to Loeb (2001). He explains, “our culture hasn’t given them the models to take action” (p. 1). Perhaps this tentative model can provide an explanation of how some students understood the intersection of leadership and social change, and thus took action for social change.

My interest in this study also involved the study of learning communities. Since there are so many factors involved with the entire Mount Leadership Society program as a learning community, I chose to focus on the Leadership in Community Service course. Further study in understanding all aspects of the Mount Leadership Society, particularly the residential living component, will yield important information, and would contribute to the growing literature about learning communities.

Learning communities help develop learning organizations. Peter Senge’s (1990) work on learning organizations could facilitate insight into how individuals and organizations engage in transformative learning. While some elements of transformational learning was explored in the study, further research could take place to advance understanding about student learning processes and practices. Argyris’ (1993, 1999) work can be applied to having students involved with deep organizational learning and change.

There was much discussion about race and diversity on the campus and in the community in this study. Most of the discourse centered on students’ initial
experiences with diversity. Clearly, these issues should be explored more fully. What implications about diversity are there in relation to service sites? Some sites served populations that were more racially diverse than others. What impact does this have on student learning? How prepared are students to deal with the racial and ethnic differences that are an inherent part of the service experiences at some of the sites? Some students saw racism and classism as issues that overlay all service issues. How do we get students to think in terms of larger perspectives that include complex social issues? Studies that can help student affairs professionals understand the institutions and environments that will support this learning would be of interest.

Another area for further research is to explore the relationships with higher education institutions and service site professionals and clients. Understanding the impact of the service work from a client's perspective would yield powerful results. Service agency personnel could provide a significant amount of information to construct powerful experiences for everyone involved with service. Of the four agency directors connected to the study, only one was interviewed for this study. She was new to her role and had very little understanding of the role of students and integration of students. The previous director had been very involved with the creation of the service-learning course experience, and was connected with on-going research. She also participated in professional association presentations and remained
a part of planning process and relationship development. Further research could provide more information about how well the site staff members are integrated in this process.

Finally, a longitudinal study with this group of leaders will offer a significant contribution to the body of literature. The Mount Leadership Society program is designed as a two-year program. What happens next? How many students will remain involved in these service experiences? How will students continue to lead lives of commitment? How do students continue to lead with integrity? What role will they play in the entering class of Mount Scholars? What impact will the Mount Leadership Society have on campus? On the community? On retention and recruitment? Clearly, there are many other areas of interest that could be pursued. The most important connection to maintain would be asking about students’ understanding of leadership, social issues, and social change. A longitudinal study that maintains this research focus will serve all parties involved.

Summary

Leadership in the context of service to others is not a new phenomenon. Yet, the practice of leading for service with others eludes many individuals and organizations. This study attempted to understand the experiences of twelve students who were presented with this configuration and asked to consider how leadership can be used to understand social issues and initiate social change. Students understood how situating themselves with others, conceptualizing new perspectives, connecting...
with these issues and with others, and taking action for social change could all lead to personalizing the experiences, with the influence of dealing with conflict. Personalizing the experiences allowed students to consider the intellectual challenges of recognizing complex issues in connection to fostering relationships that will create change. Rhoads (1997) outlines this well,

Community service projects involve learning in the traditional sense — acquiring knowledge through interactions with others — and at the same time compel students to rethink their lives in terms of connections and relationships with others — experiences we typically associate with nurturing. Undertaking community service as an educational activity demands that we view intellectualism and nurturance as connected concerns and not as fragmented aspects of developing and clarifying identity (p. 94).

Even the Mount Leadership Society program motto “together for good” connects with the major findings in this study. The students are dedicated in the program for improving the common good, in the context of long-term relationships and togetherness. Personalizing the experience allows these relationships to form, in hopes of impacting the common good.
REFERENCES


271


Delve, C. I., & Rice, K. L. (1990). The integration of service learning into leadership and campus activities. In C. Delve, S. Mintz & G. Stewart (Eds.),
Community service as values education (pp. 7-29). San Francisco: Jossey-Bass Publishers.


277


personality type and perceived differences in challenge and support in a residence hall environment. *Journal of college student personnel, 23*, 434-441.


King, P. M. (1978). William Perry's theory of intellectual and ethical development. In L. Knefelkamp, C. Widick, & C. A. Parker (Eds.), *Applying new


280


relationships, knowing connection: Exploring girls' and women's development, at the 22nd Annual Symposium of the Jean Piaget Society: Development and vulnerability in close relationships. Montreal, Quebec, Canada.


Appendix A

Research Consent Form
Research Consent Form

THE OHIO STATE UNIVERSITY                          Protocol No. 00E0247

Consent for Participation in Social and Behavioral Research

I consent to participating in research entitled The Mount Leadership Society: Promoting Intersections of Leadership and Social Change in a Service-Learning Class.

Robert F. Rodgers (Principal Investigator) or authorized representative Donald A. Stenta (Co-Investigator) has explained the purpose of the study, the procedures to be followed, and the expected duration of my participation. Possible benefits of the study have been described, as have alternative procedures, if such procedures are applicable and available.

I acknowledge that I have had the opportunity to obtain additional information regarding the study and that any questions I have raised have been answered to my full satisfaction. Further, I understand that I am free to withdraw consent at any time and to discontinue participation in the study without prejudice to me.

I agree to have my interview audio taped and understand that a transcription will be provided to me to make any changes or corrections that I find necessary. I understand that identifying information during the interviews may be deleted and that I will be able to select a pseudonym for myself in the study.

Finally, I acknowledge that I have read and fully understand the consent form. I sign it freely and voluntarily.

Signed: ___________________________________  Date: ______________________
          (Research Participant)

Signed: ___________________________________  (Principal Investigator or Authorized Representative)
Appendix B

Participant Letter to Students
September 1, 2000

Mount Student
CAMPUS address

Dear Student,

Congratulations on completing your first year in the Mount Leadership Society and for returning to what promises to be an exciting second year of the program! I trust that you are enjoying your summer, and that you are eager to return back to campus. I am a staff member and graduate student here at The Ohio State University and am in the process of completing my PhD in Higher Education and Student Affairs Administration. I have completed all of the necessary coursework and examinations, and am now working to conduct research for my dissertation.

I have been fascinated with leadership development theories for many years, and particularly as these theories apply to college students. When the Mount Leadership Society was formed, I was excited to see the creation of a program that brings together two important concepts for students: leadership and community service. As my doctoral program evolved, I found that these two elements merited further study. Thus, I am focusing my attention to the Mount Leadership Society students who enroll in EDPL 271: Leadership in Community Service and will look at the students who enroll in this class, and the evolution of students' understanding of social issues and leadership.

I am writing to request your participation in this study. My advisory committee has approved my research proposal and the study has been favorably reviewed by the Office of Research Risks Protection at The Ohio State University. Your participation in this study would take place during the Autumn 2000 quarter and would consist of:

• One forty-five (45) minute interview before the second class session (to take place before September 29, 2000) that will be tape-recorded.
• One ninety (90) minute interview to take place before the end of the quarter (to take place before December 9, 2000) that will be tape-recorded. Please note that this interview will take place during finals week and will be coordinated around your final exam schedule.
• At the end of the interview process, transcriptions of the interviews will be provided to you for your evaluation and clarification. These transcriptions will be made available to you by February 28, 2001 for your review and should take one sixty (60) minute session for you to read and review.

I will also be observing your class sessions and some of your experiences in service projects. In addition, I will interview the program designers of the Mount Leadership Society and agency staff and community service sites.

Your participation in this study is completely voluntary, and will only take a limited amount of time. You may withdraw from the study at any time. All information will be collected anonymously and will be held in confidence. To identify participants in the study, I will use a pseudonym that you will select. There will be no other time commitments required, and I will not be using any written surveys or instruments. Quotes from your interviews may be used at times to illustrate points in my dissertation and/or a published article, but at no time will any individuals be identified. Your decision to participate or not to participate in this study will in no way impact your grades/academic success, class standing, or standing with the Mount Leadership Society.
I realize that the Mount Leadership Society has participated in a series of surveys and assessments. While this can be cumbersome for you, please realize that you are in a very special program that is so unique nationally that it merits study to allow college administrators to learn about how to make the college experience successful for all students. I have spoken with Kathy Cleveland Bull about this research, and received support from her to conduct this study. I hope you are willing to assist me in my research and to assist The Ohio State University in documenting the development of a leadership program dedicated to the memory of one of Ohio State’s most dedicated student advocate, Ruth Weimer Mount.

Please complete the enclosed Participant Information Form and return it to me via the self-addressed, stamped envelope by September 15, 2000. You may also contact me at stenta.l@osu.edu to indicate your willingness to participate in this research study by September 15, 2000. If I do not hear from you at this time, I will contact you by email and by phone. You may contact me at 614-688-4738 if you have further questions.

Sincerely,

Donald A. Stenta
Doctoral Candidate
School of Educational Policy and Leadership

Robert F. Rodgers
Associate Professor
School of Educational Policy and Leadership

copy: Robert A. Backoff, Professor, School of Public Policy and Management
Kathy Cleveland Bull, Director, Mount Leadership Society
Susan R. Jones, Assistant Professor, School of Educational Policy and Leadership
Appendix C

Participant Information Form
Participant Information Form

If you are willing to be involved with this study, please complete this form and return via the enclosed, self-addressed, stamped envelope by September 15, 2000 to:

Donald A. Stenta, 451 East Whittier Street, Columbus, OH 43206

By completing this form, you agree to an initial conversation about the Mount Leadership Society, as outlined in the enclosed letter. The researcher will be in contact with you about further participation once all forms have been reviewed.

Please feel free to contact the researcher at 614-688-4738 or via email at <stenta.1@osu.edu> if you have any questions or comments.

Your participation in this study is completely voluntary and you may withdraw at any time throughout the process. You will be reminded of this throughout the entire process. In addition, you will be asked to sign a consent form at the time of our first meeting.

Items on this form will be used to provide general background information in the study. Specific references in the study will be made by using a pseudonym. The information in the box below will be used only as a method of communicating with you during this process.

<table>
<thead>
<tr>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Summer Address</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Telephone</td>
</tr>
<tr>
<td>( )</td>
</tr>
<tr>
<td>Email Address</td>
</tr>
</tbody>
</table>

297
Information about You

Gender

☐ Male
☐ Female

Date of Birth

Month ___________ Day _______ Year _____

Race/Ethnicity

☐ African-American
☐ American-Indian/Native American
☐ Asian-American
☐ Caucasian
☐ Hispanic/Latino
☐ Bi-racial
☐ Multi-racial
☐ Other

Please list all out of class activities in which you are currently involved.

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________
Appendix D

Interview Schedule for Students – Interview #1
Mount Leadership Society Study
Interview Schedule for Students – Interview #1

I am here to ask you some questions about the Mount Leadership Society. I am most interested in your honest and immediate reactions to the following questions. On some of the questions, I will want to know everything you think about the question, so I may repeat the question over and over again until you have exhausted all of your thoughts. There are no right or wrong answers, because I want to know about your specific experiences so far.

Initial Interview (conducted before the second class session)

1. Think about your involvement in the Mount Leadership Society to date. Describe the program to me in your own words. What’s it like?

2. What have been the two to three best experiences in the Mount Leadership Society to date? These can be inside or outside of class. Take a little time to write down some of your ideas on a piece of paper. I’ll ask you to consider each idea one at a time, and then we will talk about each one.

3. What is your current concept of leadership?

4. As you understand the concept, what is a social issue?
   - Can you give me an example?
   - Are there one or more social issues associated with the service agency with which you will volunteer? If yes, please describe these issue(s).

5. What is your understanding of how you could influence social change?
Appendix E

Interview Schedule for Students – Interview #2
Mount Leadership Society Study
Interview Schedule for Students – Interview #2

After taking course (takes place during finals week)

Recalling back to our first interview, I have three initial questions to begin this interview:

A. What is your current concept of leadership?

B. As you understand the concept, what is a social issue?
   - Can you give me an example?
   - Are there one or more social issues associated with the service agency with which you will volunteer? If yes, please describe these issue(s).

C. What is your understanding of how you could influence social change?

Now let’s talk a bit about your experiences in class and with your volunteer site.

1. Take a few moments to think about the aspects of the class that may have influenced your understanding of leadership. As I give you a couple of minutes, write down some of your ideas. Then you can tell me about your ideas one at a time.
   - What’s the first aspect that influenced you?
     - Who was involved?
     - What happened?
     - Why is this significant?

2. Take a few moments to think about the aspects of the class that may have influenced your understanding of social issues. As I give you a couple of minutes, write down some of your ideas. Then you can tell me about your ideas one at a time.
   - What’s the first aspect that influenced you?
     - Who was involved?
     - What happened?
     - Why is this significant?
3. Take a few moments to think about the aspects of the class that may have influenced your understanding of social change. As I give you a couple of minutes, write down some of your ideas. Then you can tell me about your ideas one at a time.
   - What’s the first aspect that influenced you?
     - Who was involved?
     - What happened?
     - Why is this significant?

4. Take a few moments to think about the aspects of the volunteer site that may have influenced your understanding of leadership. As I give you a couple of minutes, write down some of your ideas. Then you can tell me about your ideas one at a time.
   - What’s the first aspect that influenced you?
     - Who was involved?
     - What happened?
     - Why is this significant?

5. Take a few moments to think about the aspects of the volunteer site that may have influenced your understanding of social issues. As I give you a couple of minutes, write down some of your ideas. Then you can tell me about your ideas one at a time.
   - What’s the first aspect that influenced you?
     - Who was involved?
     - What happened?
     - Why is this significant?

6. Take a few moments to think about the aspects of the volunteer site that may have influenced your understanding of social change. As I give you a couple of minutes, write down some of your ideas. Then you can tell me about your ideas one at a time.
   - What’s the first aspect that influenced you?
     - Who was involved?
     - What happened?
     - Why is this significant?

7. What have you learned about the people who receive services at the service agency? Take a few minutes to think about these individuals and then we will discuss what you think.

8. What have you learned about being a leader?
Appendix F

Participant Letter to Program Design Team/Site Administrators
September 1, 2000

Mount Administrator/Service Site Administrator (Sent via email)

Dear Administrator,

I am a staff member and graduate student here at The Ohio State University and am in the process of completing my PhD in Higher Education and Student Affairs Administration. I have completed all of the necessary coursework and examinations, and am now working to conduct research for my dissertation.

When the Mount Leadership Society was formed, I was excited to see the creation of a program that brings together two important concepts for students: leadership and community service. As my doctoral program evolved, I found that these two elements merited further study. Thus, I am focusing my attention to the Mount Leadership Society students who enroll in EDPL 271: Leadership in Community Service. My study, tentatively titled "The Mount Leadership Society: Intersections of Leadership and Service-Learning," will look at the students who enroll in this class, and the evolution of students' understanding of social issues and leadership.

I am writing to request your participation in this study. My advisory committee has approved my research proposal and the study has been favorably reviewed by the Office of Research Risks Protection at The Ohio State University to conduct this research. Your participation in this study would take place during the Autumn 2000 quarter and would consist of:

- One ninety (90) minute interview to take place before the end of the quarter (to take place before December 9, 2000) that will be tape-recorded. The interview will take place either during the week of October 23, 2000 or November 27, 2000.

Your participation in this study is completely voluntary, and will only take a limited amount of time. You may withdraw from the study at any time. All information will be collected anonymously and will be held in confidence. To identify participants in the study, I will use a pseudonym that you will select. There will be no other time commitments required, and I will not be using any written surveys or instruments. Quotes from your interviews may be used at times to illustrate points in my dissertation and/or a published article, but at no time will any individuals be identified.

I hope you are willing to assist me in my research and to assist The Ohio State University in documenting the development of a leadership program dedicated to the memory of one of Ohio State's most dedicated student advocate, Ruth Weimer Mount.

Please contact me at stenta.1@osu.edu to indicate your willingness to participate in this research study by September 15, 2000. If I do not hear from you at this time, I will contact you by phone. You may contact me at 614-688-4738 if you have further questions.

Sincerely,

Donald A. Stenta
Appendix G
Interview Schedule for Service Site Team
Mount Leadership Society Study
Interview Schedule for the Service Site Team

I am here to ask you some questions about the Mount Leadership Society. I am most interested in your honest and immediate reactions to the following questions. On some of the questions, I will want to know everything you think about the question, so I may repeat the question over and over again until you have exhausted all of your thoughts. There are no right or wrong answers, because I want to know about your specific thoughts so far.

1. Think about the Mount Leadership Society. Describe the program as you see it.

2. What do you think is the meaning of the program’s focus between leadership and service?

3. What part of the program do you expect will have the most meaning for students? Why?

4. What are the most valuable parts of the program to you?

5. How would you describe the program’s priorities?

6. How would you describe the program’s values?

7. From your point of view, what part of the program needs to be changed or redesigned? Why is that?

8. How would you describe the students’ experiences at the service site?

9. What have you learned about these students so far?
Appendix H

Interview Schedule for Program Design Team
I am here to ask you some questions about the Mount Leadership Society. I am most interested in your honest and immediate reactions to the following questions. On some of the questions, I will want to know everything you think about the question, so I may repeat the question over and over again until you have exhausted all of your thoughts. There are no right or wrong answers, because I want to know about your specific thoughts so far.

1. Think about your involvement in the Mount Leadership Society. Describe the program as you see it.

2. What is the meaning of the program’s focus between leadership and service?

3. What part of the program do you expect will have the most meaning for students? Why?

4. What are the most valuable parts of the program to you?

5. How would you describe the program’s priorities?

6. How would you describe the program’s values?

7. What about the design would you want to change or redesign? Why is that?

8. What changes have been made along the way?

9. What have you learned about these students so far?

10. What are the prominent themes that you’ve noticed so far?
Appendix I

EDPL 271 Course Syllabus
Ed P & L 271: Leadership in Community Service

Autumn Quarter 2000
Thursdays, 3:00-5:18pm
110 Ramseyer Hall

Course Purpose

This course examines leadership in the context of service and community involvement. In this course, students will gain an understanding of service and leadership for "the common good," analyze the setting in which service takes place, actively participate in a community service setting for a minimum of three hours a week, gain hands on knowledge, skills, and experience about a specific community organization, and develop their own leadership style and skills in a community setting. The purpose of this course is to prepare students for a lifetime of engaged, responsible, and active community involvement and leadership.

Course Description and Objectives

The core of the learning experience in this course is community involvement. The course examines leadership in the context of service and community involvement. The question of leadership for what purpose will be critically examined through the lens of service and community. Students will be encouraged to thoughtfully and critically analyze their own leadership responsibilities, community involvements, and service commitments.

The primary objectives of the course are:

• to gain an understanding of leadership, community involvement, and the "common good"
• to understand and utilize concepts informing leadership practice such as self knowledge, vision, common purpose, commitment, followership, collaboration, empowerment, inclusiveness, controversy with civility, social change, etc.
• to develop leadership skills and competency through application of leadership concepts in a community setting
• to understand a community issue from multiple perspectives
• to integrate service/community involvement experiences with readings on leadership, community, and service
• to understand and distinguish between community-identified assets and needs from externally defined needs; and to address needs as defined by
community agencies through direct service
• to understand and describe connections and inequities related to power, privilege, community resources, and social justice
• to develop a personal philosophy of service and community leadership through critical analysis of social issues, reflection, and community involvement

Course Format

The format for this course includes in-class lectures, discussion groups, reflection activities, and a field experience at a local Columbus community service organization. All of these components are integral to the course. Each student will select from a list of [4] service sites at which a minimum of 3 hours/week of involvement at the site is required. Discussion groups comprised of all the students at each community service site will constitute a central component of class. Each group will be facilitated by a site leader/teaching assistant who will also act as a liaison between you and your community service site as necessary. Additional guidelines for the community service component of the class are included in the course packet.

Community Service Sites

<table>
<thead>
<tr>
<th>Community Service Sites</th>
<th>Site Leader/TA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linmoor Middle School</td>
<td>Doug</td>
</tr>
<tr>
<td>Medary Elementary School</td>
<td>Ann</td>
</tr>
<tr>
<td>Neighborhood Services, Inc.</td>
<td>Dan</td>
</tr>
<tr>
<td>Project OpenHand – Columbus</td>
<td>Mitch</td>
</tr>
</tbody>
</table>

Required Texts


Selected readings and supplementary forms/handouts are available in the EDU P&L 271 Course Packet, which may be purchased at COP-EZ, Tuttle Landing.

Course Requirements

• Community Service Site Placement
As noted above, each student is required to spend a minimum of three hours/week at a designated community service site. Scheduled hours are to be determined with the community agency supervisor and your TA. Your commitment to your site is crucial to your own learning as well as to the community service site. Extend the same courtesy to your site as you would if you were employed by showing up on time and at scheduled times.

• Class Participation
Class attendance is expected as is active participation in both class discussions and community service. Each student is expected to achieve a high level of involvement in class discussions by preparing for each class, completing all assignments, and integrating both in-class and community-based learning.

• Discussion Group Involvement
Each week, half of the class session will be spent in small discussion groups organized around your particular community service site. Attendance and active engagement in these groups are required and an integral part of class time. Discussion will be facilitated by your site leader/TA and will provide you with an opportunity to discuss your involvement at your site as well as to ask questions.

• Presentation
Periodically throughout the quarter your discussion group will be asked to share a 3-5 minute discussion briefing with the entire class. During weeks 8 & 9, each small group will make a presentation to the entire class about their particular site. Additional guidelines for these presentations are available in the course packet.

• 2 Quizzes
Two short quizzes (typically 10 items) will be given during the quarter on undetermined dates. The quizzes will cover assigned readings to date and will be constructed of several multiple choice, matching, and short answer questions. These quizzes will not be difficult if you keep up with reading assignments. The quizzes will be scheduled for the first 10 minutes of class. If you are absent or late to class, the quiz must be scheduled during instructor office hours.

• Written Assignments

1) Service-Learning Agreement

[Due Week 3]
A Service-learning plan worksheet is to be completed by you and discussed with your site supervisor (the form is included in the reading packet). It articulates and describes your service and learning goals for your involvement at your community
service site and the activities you will be engaged in during your time there. This agreement should include the days and times you will be working at your site.

Please give one copy of this agreement/form to your supervisor, one copy to your TA, one copy to the instructors, and keep one for yourself (4 copies).

In the course packet you will also find a Community Involvement Activity Record. Please utilize this form to keep track of service hours and corresponding activity throughout the quarter. At the end of the quarter, this record will be due on the Monday of finals week.

2) Reflective Reaction/Question Cards
[Due Weeks 2 through 10 in class to your TA - 9 cards]
You are encouraged to keep a personal journal during the course as a way for you to reflect on and make meaning of your service experience at your community site, in class discussion, and through the readings. You will be asked to highlight reactions from your reflections through construction of Reflective Reaction/Question Cards. The content of the cards should include meaningful reactions and insights you have drawn from the previous week’s reading, service, and class involvement along with questions that have emerged. Your reflections are to be written on 5”x8” notecards. The reflective notecards are to be turned in to your TA each week at the beginning of service site discussion. Additional guidelines for the Reflective Reaction/Question Cards are provided in the course packet.

3) Essays (3)
[Due Weeks 4, 7, and 10]
Reflective essays described below should be approximately 3-5 pages in length, typed and double-spaced. The essays should reflect an integration of your service-involvement, class discussions, and reading. All papers must utilize at least 6 citations from a variety of the assigned readings.

Who Am I?—Please write an essay in which you discuss who you are in terms of the communities in which you are a member. More specifically, think about and describe who you are in terms of race, ethnicity, class, gender, sexual orientation, ability/disability, religious background, national origin, etc.? What groups/communities are or have been different for you? For whom are you different? Describe a time when you interacted with others different from yourself – how did you feel and what did you think about? How do/did stereotypes influence your sense of others as different and of your sense of self as different. Describe what you take for granted or do not notice and how privilege or oppression might impact how you experience the world? Do you consider yourself to be a leader? How do you describe yourself as a leader? Is there an issue(s) that you care about? [due Week 4]
What?—The second paper addresses the particular issue about which your site is focused (i.e. AIDS, literacy, youth development, poverty, hunger, etc.) and differentiating between needs-based/deficiencies and assets-based/capacities orientations. What is the issue? Investigate why the agency you are working with exists. What is the need for this organization? Why does this need exist? Consider these questions from multiple perspectives: your own, an agency staff member’s, a person who uses the agency’s services, a tax payer, a class member not involved at your site, and others. What would need to happen for this organization to no longer be needed by the community? Support your narrative by creating an “assets and capacities” map to illustrate your discussion. Preparation for this essay will take place in class Weeks 3 & 5. [due Week 7]

Now What?—In this final reflective paper, thinking about who you are and how you relate to others, describe what difference your experience makes in who you are as a leader and how you intend to make a difference. How will you practice your leadership and for what purpose? What do you stand for? Describe your commitments and responsibilities - as they have been informed by your learning in this class - to your self, to others, to a specific organization(s) you are a member, and to the various communities of which you are a member, or not. [due Week 10]

4) Letter to your community service site
[due Monday of Finals Week]
Your community service site supervisor will benefit from hearing what you have learned from this experience after volunteering on a consistent basis for approximately 9 weeks, including what you have brought to – and taken away – from your community service site. To that end write a letter to your community service site supervisor describing what you have learned as a result of your involvement there. In addition to identifying how you have benefited from your participation, describe what you think the benefits to the community and to the service organization have been. Additional guidelines for this letter are available in the reading packet.

Evaluation

<table>
<thead>
<tr>
<th>Section</th>
<th>Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class/Service Attendance and Participation</td>
<td>10</td>
</tr>
<tr>
<td>Group Briefings &amp; Presentation</td>
<td>10</td>
</tr>
<tr>
<td>2 Quizzes – 5 points each</td>
<td>10</td>
</tr>
<tr>
<td>Reflective Reaction/Question Cards</td>
<td>10</td>
</tr>
<tr>
<td>Service Learning Agreement</td>
<td>5</td>
</tr>
<tr>
<td>Reflective Essays (3)</td>
<td>45 (15,15,15)</td>
</tr>
<tr>
<td>Letter to Community Service Organization</td>
<td>10</td>
</tr>
</tbody>
</table>

315
* Attendance and active participation are expected both in class and at your service site. Two points will be subtracted for each class or volunteer time missed. If you are unable to attend class, contact the instructors as soon as possible.
* Site leaders/TAs are responsible for awarding participation, presentation, and reflection card points. Instructors evaluate all other written materials.
* Late work will not be accepted without penalty unless appropriate documentation is submitted. A maximum of two points per week will be subtracted for each week an assignment is overdue.

**Grading Scale:**

<table>
<thead>
<tr>
<th>Grade</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>94-100</td>
</tr>
<tr>
<td>A-</td>
<td>90-93</td>
</tr>
<tr>
<td>B+</td>
<td>87-89</td>
</tr>
<tr>
<td>B</td>
<td>84-86</td>
</tr>
<tr>
<td>B-</td>
<td>80-83</td>
</tr>
<tr>
<td>C+</td>
<td>77-79</td>
</tr>
<tr>
<td>C</td>
<td>74-76</td>
</tr>
<tr>
<td>C-</td>
<td>70-73</td>
</tr>
<tr>
<td>D+</td>
<td>67-69</td>
</tr>
<tr>
<td>D</td>
<td>64-66</td>
</tr>
<tr>
<td>D-</td>
<td>60-63</td>
</tr>
<tr>
<td>E</td>
<td>59 and below</td>
</tr>
</tbody>
</table>

**Class Outline and Schedule**

**Week 1**

- Introduction to course - overview and expectations
- Community service site introductions and selections

**Week 2**

- Entering Communities
- Principles of Good Practice in Community Service
  [begin discussion groups]

- Reading assignment: Jeffrey Adler’s Commencement Address (packet)
- Finding Your Voice: Preface, Chapters 1&2
- In Watters & Ford:
  - American Horse (pp. 5-14)
  - Privileged Ones (pp. 14-24)
  - Corla Hawkins (pp. 176-182)
  - What is Poverty? (pp. 266-269)
  - Helping and Hating the Homeless (pp. 270-283)
  - The Way It’s Supposed to Be (pp. 363-372)
Week 3  
**Leadership in a Changing World: Building Capacity**

Reading assignment:  
Finding Your Voice: Chapters 3&4  
Building Communities from the Inside Out  
Watters & Ford:  
The Mending Wall (pp. 123-124)  
Service Learning: Education with a Purpose (pp. 193-199)

Service-Learning Agreement due

Week 4  
**Building Communities of Difference: Encouraging Inclusiveness**

Reading assignment:  
Finding Your Voice: Chapter 6  
White Privilege and Male Privilege (packet)  
Watters & Ford:  
Breaking Silences (pp. 219-232)  
(These assignments will be very helpful in constructing your Who Am I? paper)

Written assignment: Who Am I? paper due

Week 5  
**Connections, Communities, and the New Commons**

Reading assignment:  
Finding Your Voice: Chapters 5&7  
Watters & Ford:  
Family Legacy (pp. 24-30)  
Christmas at Home (pp. 100-103)
Week 6

Developing Lives of Commitment: Leadership and Service

Reading assignment:
Finding Your Voice: Chapters 8 & 9
Watters & Ford:
A New First Lady (pp. 92-99)
Politics... Maybe (pp. 283-285)
Optional Reading: Exploring Leadership – chapter 3 (packet)

Week 7

Responsible Leadership in Community Contexts

Reading assignment:
Finding Your Voice: Chapter 10
Watters & Ford:
Summer of Success (pp. 103-108)
Women, Home, and Community: Struggle in an Urban Environment (pp. 412-419)

Written Assignment: What? paper due

Week 8

Leadership for Social Change: Building Bridges from Commitment to Coalitions

Class Presentations

Reading assignment:
Finding Your Voice: Chapter 11
Watters & Ford:
Inaugural Address (pp. 89-92)
Letter from Birmingham Jail (pp. 285-299)
Optional Reading: Leadership for Social Change (packet)

318
Week 9

Building & Renewing Commitments to Leadership in Community Service

Class Presentations

Reading assignment:
Finding Your Voice: Chapter 12
Review Jeffrey Adler Speech

Week 10

Summary: "Who Can Keep Us Caged?"
Course Evaluations

Reading assignment:
Finding Your Voice: Chapter 13
Watters & Ford:
Poem for the Creative Writing Class
(pp. 142-143)

Written assignment: Now what? Paper due

Due Next Week by NOON on Monday of Finals Week: Letter to Community Service Agency and Community Involvement Activity Report [Place in instructor's mailbox at 301 Ramseyer Hall.]