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Service-Learning in the Franciscan Tradition: The Institutionalization of Service-Learning at Franciscan Colleges and Universities

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SERVICE-LEARNING IN THE FRANCISCAN TRADITION: THE INSTITUTIONALIZATION OF SERVICE-LEARNING AT FRANCISCAN COLLEGES AND UNIVERSITIES

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Title: Service-Learning in the Franciscan Tradition: The Institutionalization of Service-Learning at Franciscan Colleges and Universities

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This study focused on the role of Franciscanism in relationship to the extent that Franciscan colleges and universities have institutionalized service-learning. Additional factors examined in relationship to the institutionalization of service-learning were age, size, and urbanicity of the institutions; and the age, gender; time at the institution; and instructional time in higher education of faculty at these colleges and universities. Quantitative data gathered from administrators, faculty, students and community partners at 11 colleges and universities revealed several findings. First, levels of organizational and personal Franciscanism are important in the institutionalization of service-learning. Second, levels of both organizational and personal Franciscanism are relatively high for administrators, faculty and students. Third, academic excellence was ranked first and service-learning mid-range. Qualitative research surfaced challenges to the institutionalization process and recommendations for improvement of service-learning programs at these institutions including the importance of the characteristics outlined in Furco's five dimensional rubric that includes the need for clarity in the institution-wide definition of service-learning; the importance of institutional support including a central office, adequate staffing and funding; on-going training for all stakeholders; publicity for current programs and future opportunities; and recognition and incentives for all

stakeholders. Additionally three other challenges were identified: time--for both faculty and students; logistics; and safety for participants. Qualitative findings also revealed that the Franciscan culture at colleges and universities included in the study is a culture of community engagement. This includes not just service-learning, but a broad range of community service and engagement in social justice issues.

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This journey has been long but rewarding. As I reflect upon how far I've traveled and where I've been, I realize that I did not travel alone. Each step along the way, God sent me what I needed most to complete the journey—expertise, support, and encouragement from my chair and committee members, family, friends, and colleagues.

First, I must extend my thanks to the presidents of the Franciscan colleges and universities who so graciously agreed to participate in this study. Special thanks to Dr. Thomas F. Flynn, President of Alvernia University, who provided his support. I truly appreciated the Franciscan collegiality extended by individuals who assisted in my efforts to conduct my research. I hesitate to begin listing each individually for fear that I might omit someone. I learned much about the real meaning of Franciscanism from each of you. Thanks also to the respondents who took the time to complete my surveys.

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For all this and more I will be eternally grateful to everyone who helped me in my travels. I dedicate this journey to St. Francis of Assisi, whose values for living are as relevant today as they were during his lifetime. His final words provide a challenge to all, "Doceat Christus vos Facere--I have done my part, may Christ teach you to do what is yours."

In the Franciscan tradition, I wish you "Pace e Bene--Peace and All Good."

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CHAPTER I

INTRODUCTION

> …I would call for the protection and nourishing of happiness, for extending the opportunity to pursue happiness to all people, as the core agenda of transforming leadership. Leaders working as partners with the dispossessed people of the world to secure life, liberty, and the pursuit of happiness—happiness empowered with transforming purpose—could become the greatest act of united leadership the world has ever known. (Burns, 2003, p. 3)

From whence will this transforming leadership emerge? Increasingly institutions of higher education are being asked to take greater responsibility for educating the new leaders of tomorrow. In 1999, the Kellogg Foundation issued a "call to action" to colleges and universities (Brukardt, Holland, Percy, and Zimpher, 2004) to provide an academic experience that would enable students to accept the challenge to become transformative leaders with the skills required to meet the challenges of the future. Several college presidents had joined forces with a similar agenda in 1998 at the Wingspread Conference, issuing the 1999 Wingspread Declaration on Renewing the Civic Mission of the American Research University (Boyte & Hollander, 1999). These new leaders will need to be global citizens, ready to face the challenges of society. Included in this is the call for civic engagement. Service-learning is perhaps one of the most effective forms of civic engagement in higher education.

Problem Statement

Service-learning serves as an excellent pedagogy to meet the objective as previously described (Eyler & Giles, 1999). While there are many definitions of service-

learning, for the purposes of this study service-learning is defined as pedagogy that links academic course content with an organized service activity through a deliberate reflection process and includes evaluation and assessment of the learning experience. It enhances both the academic experience and provides a greater awareness of individual responsibility to community engagement (Bringle & Hatcher, 1995).

A key concern relates to the institutionalization of service-learning in an academic institution (used synonymously in this document to mean college or university) so that it does not become just a passing fad. Typically those behaviors that are rewarded will be repeated and those behaviors that are not rewarded, or subject to punishment, will be eliminated. Might such be the case with service-learning? If those faculty members who practice service-learning are not rewarded with tenure and promotion, or with institutional resources, will they decide to discontinue the practice in favor of academic pursuits that will garner rewards? Perhaps an administrative decision to deny rewards for the implementation of service-learning may actually be more a "sin of omission" rather than a conscious decision. This study raises questions based on previous research that may make explicit what is required for sustained commitment to service-learning.

Purpose and Objectives of the Study

The primary purpose of this correlational mixed methods study was to determine the factors associated with institutionalization of service-learning, particularly if there is a relationship between the levels of both organizational Franciscanism (used to indicate the college or university viewed as a whole in this document) and personal Franciscanism (used to indicate the individual respondent) at each institution and the extent that service-

learning is institutionalized. The Franciscan colleges and universities included in the study are members of the Association of Franciscan Colleges and Universities (AFCU).

The AFCU is an organization of Franciscan colleges and universities in the United States who seek to enhance the relationships among these institutions to promote greater communication, especially regarding the Franciscan intellectual tradition (Godfrey, 2005). Additional analysis determined the relationship with the age, size, and location of the institution and the institutionalization of service-learning; as well as faculty respondent demographics including age, gender, time at the institution, and instructional time in higher education. Qualitative data provided insight as to the opportunities that exist for service-learning at Franciscan institutions, including exemplary programs and challenges encountered in the institutionalization process and recommendations for improvement.

For the purpose of this research, institutionalization refers to the process through which a program becomes part of the culture of an organization, with visible commitment from key stakeholders including a commitment of resources as well as a system of rewards for participation. (Adapted from the definition utilized by the American Association of Community Colleges for a Service Learning Institutionalization Survey created by Gail Robinson for the Horizons in Learning project, 1999, and used by Mary Prentice, 2001) and in this research the focus is on the institutionalization of service-learning. I used Furco's work (2002) where he identified five dimensions that are necessary for the institutionalization of service-learning in higher education:

> 1) philosophy and mission of service-learning; 2) faculty support and involvement in service-learning; 3) student support and involvement in service-learning; 4)

community participation and partnerships; and 5) institutional support for service-learning (p. 2).

This study examined the perceived level of both organizational and personal Franciscanism and the Furco score (based on the five dimensions of institutionalization of service-learning as outlined by Furco) at the participating Franciscan colleges and universities, through the analysis of the results gathered from the Internet-based survey. Included in the survey were questions related to the extent of service-learning opportunities for students; the extent that service is included in the mission, core values, accreditation documents, and other publications of those institutions; and the extent that the administration, faculty, students, and community partners support service-learning as an important aspect of the college or university. Faculty demographics were included in the analysis. This study also identified opportunities for service-learning as well as challenges in the institutionalization process at participating Franciscan colleges and universities.

Addressing the challenge to transform higher education is no easy task; however, Franciscan colleges and universities may have an advantage, in that they already have a culture in place that seeks to educate students' minds, hearts and spirits--attributes also necessary to promote transformative leadership and civic, or perhaps more appropriately for the Franciscan tradition, community engagement. Franciscan tradition is based on the teachings of St. Francis of Assisi and service is a predominant value at Franciscan higher education institutions as indicated in research completed by Brothers (1992) and Godfrey (2005).

Research Questions

The primary purpose of this study was to assess the relationship between the level of Franciscanism, both organizational and personal, and the extent that service-learning is institutionalized at 11 of the 19 AFCU Franciscan colleges and universities. Why Franciscanism and service-learning? The Franciscan tradition embodies a life of service to and respect for others and all creation. The Franciscan tradition also promotes intellectual pursuit as a means to enhance the ability to serve others and all creation, therefore building a closer relationship with God. It would seem logical to assume that colleges and universities who have been founded in the Franciscan tradition would have a strong commitment to service-learning. This same logical assumption could apply to individuals espousing the Franciscan tradition.

Additional factors examined in relationship to the institutionalization of service-learning were age, size, and urbanicity of the institutions; and faculty demographics of age, gender; time at the institution; instructional time in higher education at these colleges and universities. I also sought to discover the challenges to the institutionalization process and recommendations for improvement of service-learning programs at these institutions.

I reviewed related literature and previous research to determine the attributes and values most closely associated with Franciscan higher education. Similarly, a review of the literature suggested that there are five dimensions for the institutionalization of service-learning. These dimensions are significant as the institution seeks to embrace service-learning through an evolutionary process of organizational change. Literature also

indicated that service-learning enhances the likelihood that students will embrace transformative leadership qualities and actively become engaged in their communities.

The study included both quantitative and qualitative analyses and research questions were generated for each and are presented separately.

Quantitative Research Questions

The quantitative research questions for this study were:

1. To what extent does the perceived organizational (college or university) level of Franciscanism differ from the perceived personal (individual) level of Franciscanism among administrators, faculty, and students at Association of Franciscan Colleges and Universities (AFCU) institutions?
2. To what extent do the levels of organizational or personal Franciscanism have an effect on the institutionalization of service-learning, as measured by the Furco score, at AFCU institutions?
3. Of the following variables, which are more predictive of the institutionalization of service-learning? The predictive variables studied include: (a) the age of the institution, (b) the size of the institution, and (c) urbanicity of the institution (rural, urban, or suburban).
4. Of the following variables, which are more predictive of the individual faculty member's use of service-learning? The predictive variables studied include: (a) personal Franciscanism, (b) age, (c) gender, and (d) instructional time in higher education.

5. Of the following variables, which are more predictive of the individual faculty member's personal level of Franciscanism? The predictive variables studied include: (a) age, (b) gender, and (c) time at the institution.
6. From the perspective of administrators, faculty, and students, what is the rank of importance of the 12 issues identified as significant in higher education? The issues selected for rank order of importance, grouped in four categories, include: Category One—Student life issues (a) athletics, (b) drug & alcohol abuse issues, (c) retention, (d) diversity; Category Two—Community engagement and leadership education (e) civic engagement, (f) service-learning, (g) social justice education, (h) leadership education; Category Three—Academic excellence (i) academic excellence; and Category Four--Education of the whole person (j) ethics education, (k) spirituality, (l) transformative learning.

Qualitative Research Questions

The qualitative research questions for this study were:

1. What opportunities for service-learning are available at these institutions?
2. What examples of especially successful service-learning have been implemented at these institutions?
3. What challenges have these institutions faced in the process of institutionalizing service-learning?

Hypotheses for Quantitative Analysis

Based on the quantitative research questions, the following null hypotheses were tested, based on the survey data in this study:

1. There is no significant difference between the organizational level of Franciscanism and the personal level of Franciscanism among administrators, faculty, and students at Association of Franciscan Colleges and Universities (AFCU) institutions?
2. There is no significant relationship between the levels of organizational or personal Franciscanism and the extent that service-learning has been institutionalized as measured by the Furco score at AFCU institutions.
3. There is no significant relationship between the extent that service-learning has been institutionalized and the following variables: (a) the age of the institution, (b) the size of the institution, and (c) urbanicity of the institution (rural, urban, or suburban).
4. There is no significant relationship between the extent that the individual faculty member implements service-learning and the following variables: (a) personal Franciscanism, (b) age, (c) gender, and (d) instructional time in higher education.
5. There is no significant relationship between the individual faculty member's personal level of Franciscanism and the following variables: (a) age, (b) gender, and (c) time at the institution.
6. Administrators, faculty, and students will rank service-learning as one of the most important of the 12 issues in higher education. These issues, grouped in four categories, include: Category One—Student life issues (a) athletics, (b) drug &

alcohol abuse issues, (c) retention, (d) diversity; Category Two—Community engagement and leadership education (e) civic engagement, (f) service-learning, (g) social justice education, (h) leadership education; Category Three—Academic excellence (i) academic excellence; and Category Four--Education of the whole person (j) ethics education, (k) spirituality, (l) transformative learning.

Significance of the Research

If institutions of higher education are to provide quality transformative academic experiences that encourage transformative leadership and civic or community engagement, they need to find a mechanism to allow students to experience a transformative journey en route to transformative leadership development and civic or community engagement. It would seem that the most appropriate medium for this is a course design that models the desired behavior and allows the student to practice the skills, while experiencing the connection between course content and application. Service-learning provides this mechanism. AFCU colleges and universities are founded in a culture of Franciscan service and Franciscan intellectual tradition that may provide the foundation for effective institutionalization of service-learning. Organizational evolution is required for institutionalization to occur.

This study focused on the relationship between levels of organizational and personal Franciscanism and the extent that service-learning is institutionalized at participating AFCU Franciscan colleges and universities, following the Furco score (based on the five dimensional rubric as developed by Furco). It included faculty demographics and also explored what opportunities for service-learning are available at these institutions, and what challenges these institutions face in the process of

institutionalizing service-learning. These findings may be applicable to other faith-based institutions of higher education, proving to be valuable for institutionalization of service-learning on their campuses. The challenges faced at Franciscan colleges and universities during the evolutionary organizational change process or in regard to service-learning may be similar in nature to other institutions.

Furthermore, this study may serve to provide additional support for Furco's Rubric as a tool for assessment of the extent that a college or university has institutionalized service-learning. Participation in the research project may have generated dialogue at participating Franciscan institutions regarding the status of service-learning on their campuses providing the impetus to seek new levels of institutionalization or modifications to the current level of implementation.

Definition of Terms

Several terms used in this study require definition. They include the following:

AFCU (Association of Franciscan Colleges and Universities):

The AFCU is an organization of Franciscan colleges and universities in the United States who seek to enhance the relationships among these institutions to promote greater communication, especially regarding the Franciscan intellectual tradition (Godfrey, 2005).

Civic engagement:

Civic engagement includes a variety of community outreach efforts to include individual or organizational service projects, service-learning, internships, electoral process, or other similar projects designed to work with the community and to promote democratic principles (Carpini, n.d., webpage).

Community engagement:

Community engagement is a collaborative process between colleges/universities and communities involving the use of the resources of the academic institution to address and solve challenges facing the community. Methods include many of those associated with civic engagement, but community engagement is a collaborative process not necessarily related to the promotion of democratic principles (Gelmon, Seifer, Kauper-Brown, and Mikkelsen, 2005).

Franciscanism:

Franciscanism for the purpose of this study refers to the attributes and values ascribed to the Franciscan tradition, specifically those related to higher education. To identify the attributes and values most closely associated with Franciscan higher education, I conducted a quantitative study at the 2006 AFCU Symposium. Those results enabled me to generate the survey for my dissertation research. This research measured perceived levels of both organizational (college or university-wide) Franciscanism and personal (individual) Franciscanism.

Franciscan tradition:

The Franciscan tradition is based on the teachings of St. Francis of Assisi. This will be further defined in the review of related literature.

Institutionalization:

Institutionalization is the process that allows a program to become part of the culture of an organization, with visible commitment from key stakeholders including a commitment of resources as well as a system of rewards for participation. (Adapted from the definition utilized by the American Association of Community Colleges for a Service

Learning Institutionalization Survey created by Gail Robinson for the Horizons in Learning project, 1999, and used by Mary Prentice, 2001).

Service-learning:

Service-learning links academic course content with an organized service activity through a deliberate reflection process and includes evaluation and assessment of the learning experience. It is designed to enhance both the academic experience and provide a greater awareness of individual responsibility to community engagement (Bringle & Hatcher, 1995). For survey purposes, the following definition was used: Service-learning combines community service with classroom instruction, focusing on critical, reflective thinking as well as personal and civic/community responsibility[1]

Spirituality:

Spirituality involves a sense of interconnectedness within all creation, and a connection to a higher purpose, calling, or vocation in regard to the meaning of life. It may include a relationship with a Supreme Being, and a faith community (Tisdell & Tolliver, 2000).

Transformative leadership:

Transformative leadership is "Leadership involving one or more persons engaged with others in such a way that leaders and followers raise one another to higher levels of motivation and morality… [and] their purposes become fused" (Burns, 1978, p. 20).

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[1] This definition was developed for the American Association of Community Colleges for a Service Learning Institutionalization Survey created by Gail Robinson for the Horizons in Learning project, 1999, and used by Mary Prentice, 2001, p. 95).

Servant-leadership:

"Servant-leadership emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making … a long-term, transformational approach to life and work … that has the potential for creating positive change throughout society" (Spears, 2003, p. 16).

Transformative learning:

Transformative learning is the process that provides the opportunity for the individual to develop holistically, not just with increased academic knowledge. This includes the development of enhanced self-confidence and self-esteem, the ability to face challenges and seek workable solutions, the ability to step outside of one's comfort zone, increased tolerance for others, and a greater understanding of one's own values, especially in relationship to others and society. The transformation includes a new way of looking at the world—sometimes challenging the status quo and/or seeking change.

Assumptions

The initial assumption was that colleges and universities founded in the Franciscan tradition have a strong commitment to service and therefore have institutionalized service-learning. Spirituality and Franciscan motivation for service were added dimensions. While these dimensions may be applicable to other faith-based institutions, that is an area for future research. I also assumed that the five dimensional rubric would serve as a tool to measure the extent of institutionalization, and that the attributes and values most closely associated with Franciscanism in higher education would serve as an indicator of the extent that the institution and individual members of the institution embrace Franciscanism. I further assumed that service-learning is the best

mechanism for participants to engage in a transformative learning experience and gain an appreciation for a transformative leadership style rooted in civic engagement and/or community engagement.

CHAPTER II

REVIEW OF LITERATURE

In this chapter I first review the literature related to key topics for this study. Initially in this chapter I provide information regarding:

- The interdisciplinary nature of change theory;
- The interdisciplinary nature of learner-centered education; interrelating theories of transformative learning; transformative or servant leadership; and service-learning
- History of service-learning and civic engagement
- A rationale for service-learning as an effective pedagogical tool
- Faith-based service-learning
- The Franciscan tradition in higher education

I also review research on the institutionalization of service-learning and provide an analysis of related current research related to my study, and conclude with the significance of the study, and conceptual framework.

To begin this review it is important to first understand why higher education institutions have seen a resurgence of interest in service-learning. Rick Smyre, President of the Center for Communities in the Future, has written several articles regarding the communities of the future and the need for higher education to prepare the leaders of tomorrow. In his article on Communities of the Future—Re-wiring a Community's Brain for the 21st Century, Smyre (2005) relates that as we closed the last century and entered the new millennium, a call has been issued for a new social order, requiring a shift from emphasis on the success of the individual towards an emphasis on a collective success of

the community indeed a collective success of the global community. In his opinion, if society is to effectively address the challenges of the future, strong leadership will be required; but this leadership will need specialized skills with the ability to work collaboratively to transform society as we know it.

This message was echoed in the work of Daloz, Keen, Keen, and Parks (1996) and Norris, Barnett, Basom, and Yerkes (2002). They also call on colleges and universities to make significant changes in the educational process that is currently embraced by many higher education institutions. As the Kellogg Foundation has indicated, the challenge is for colleges and universities to provide an academic experience that would enable students to accept the challenge to become transformative leaders with the skills required to meet the challenges of the future, willing to accept the call for civic engagement (Brukardt, et al., 2004). How best to accomplish this goal? To answer that question, let us look first at interdisciplinary theories of transformative relationships.

Interdisciplinary Nature of Change Theories

The process of institutionalization of service-learning requires the institution to engage in an evolutionary organizational change process. This may be a top down autocratic approach, emanating from the administration; a bottom up approach, emanating from passionate faculty or students; or it may be a collaborative approach, occurring perhaps under the guidance of a transformative leader, which according to Burns (1978) "involves one or more persons engaged with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" (p. 20). Furthermore, based on the dimensions identified by Furco it would seem to be best

achieved in an open organization of "shifting interest groups that develop goals by negotiation, … strongly influenced by environmental factors" (Scott, 1987, p. 23) providing the opportunity for input from all stakeholders as represented in the Furco's five dimensions. It is also perhaps an evolutionary process, as suggested by Holland (2000).

From a review of the related literature I see the interconnectedness of transformative leadership theory, transformative learning theory, service-learning and organizational change theory. All have a common thread of transformation, which could be at the personal, relational, or organizational level. Service-learning appears to be an excellent pedagogy in terms of meeting the challenges to become more responsive to the need for community engagement and also serves as a mechanism for an evolutionary organizational change necessary to build a culture that embraces the responsibility as a long term commitment.

At the individual level, the transformative learning process provides the opportunity for the student to develop holistically, not just with increased academic knowledge. This includes the development of enhanced self-confidence and self-esteem, the ability to face challenges and seek workable solutions, the ability to step outside of one's comfort zone, an increased tolerance for others, and a greater understanding of one's own values, especially in relationship to others and society. The transformation includes a new way of looking at the world—sometimes challenging the status quo and/or seeking change.

Stech (2004) describes this same type of individual transformative journey as important in the development of transformative leaders. Jack Mezirow (1991), considered

to be the father of transformative learning theory, suggests that the transformative process begins with a "disorienting dilemma" and continues in a rational way with a ten step process ending with integration of the new perspective (p. 168). Others have also researched the transformative process and agree with Mezirow on the importance of the "disorienting dilemma" in initiating the process (Imel, 1998; Eyler & Giles, 1999). As Eyler and Giles (1999) have discovered, service-learning provides the opportunity for just such a "disorienting dilemma." People tend to avoid uncomfortable situations that challenge their perspectives but service-learning typically includes an emotional component, which may make it more difficult to ignore.

Thus the "disorienting dilemma" serves to as a challenge to the students' world perspectives; it requires that they engage in reflective critical analysis, two important ingredients for transformative learning as outlined by Mezirow (1997) and others; and also requires that they engage in a reciprocal service experience. Through reflection, personal and group, students are encouraged to see that they are not just giving service but that the relationship involves reciprocity—they are sometimes gaining much more than they are receiving from the relationship. Eyler and Giles (1999) discovered that "for some the reframing of perspective [through service-learning] leads not to more service but to a change in the way they view service. It is no longer us and them, but rather working with, and perhaps not just action but political action…now see[ing] the inequities" (p. 148). Eyler and Giles (1999) suggest that while "dramatic transformations of perspective are rare" (p. 148) it does occur in some instances, especially when students are involved in quality service-learning experiences. This is in keeping with Mezirow's (1997) theory that education should be a transformative experience, allowing the students

to be actively involved in the educational process thus providing the opportunity for the students to achieve a higher level of cognitive ability, critical thinking skills, and enhanced self-esteem through the transformative process.

This transformative journey is the first step in the personal transformative leadership process (Stech, 2004) and this same process occurs for followers under the direction of a transformative leader within an organization. In the case of the educational transformation of the student, the institution through the instructor becomes the transformative leader and the student becomes the follower. According to Chemers (1997), the transformational leader seeks to create change in the organization through the use of several factors including: "charisma, inspirational motivation, intellectual stimulation, and individualized consideration" (p. 86-87). These factors are used to gain the support of the followers for the implementation of the organizational goals and objectives of the leader: to create a shared vision in a similar fashion to an instructor involved in a learner-centered academic course.

Furthermore, the emotional intelligence theories proposed by Goleman, Boyatzis, and McKee (2002) are useful when considering the role of leadership in education. Emotional intelligence within the leadership relationship requires a greater awareness of the individual at all organizational levels. This would enhance the transformative experience for students through a more learner-centered approach. As Coughlin (1992) suggests, Franciscan educational institutions should include "connection-making" linking "basic content and core values of the tradition through experiential and practical ways" as a part of a three-pronged approach to the educational experience (p. 90). This "connection-making" provides the student with the opportunity to see the relationship of

values and culture to the "life, writings, vision and personal experience of a Francis, Clare, Alexander of Hales or Bonaventure" (p. 90).

Service-learning would provide for just such "connection-making." Additionally, the Franciscan tradition includes a deep respect for all creation that calls us to "treat every man [or woman] with love…to recognize his [or her] worth…[what] matters most is not 'what' is done but 'how' in spirit and approach" (p. 48). Thus the service-learning experience would provide the opportunity for the students to connect with one another and with those who are engaged in the reciprocal service activity. In a Franciscan tradition, perhaps servant leadership is most appropriate. Greenleaf's (2003) theory suggests that leaders must first serve.

A unique quality of Franciscan service-learning is spirituality. As Tisdell and Tolliver (2000) discovered, "spirituality is an elusive topic…yet many adults indicate it is a major organizing principle that gives their lives coherence and meaning, guides their life choices, and the kind of work that they see as their vocation" (p. 282). Spirituality involves a sense of interconnectedness within all creation, and a connection to a higher purpose, calling, or vocation in regard to the meaning of life. It may include a relationship with a Supreme Being, and a faith community (Tisdell & Tolliver, 2000). Tisdell and Tolliver add that it is also about the "experience of a realm of mystery of interconnectedness as well as the call to action in the world." They also discovered that "for some it is their spiritual commitment that requires that they work for social justice" (p. 282). In a similar vein, the influential Brazilian educator Paulo Freire views the transformative experience as "emancipatory," awakening the recognition of social inequities and seeking social justice (Baumgartner, 2001). Given the Franciscan tradition,

it would seem that the connection between spirituality, service-learning, and a call for social justice most closely emulates this experience at Franciscan institutions.

Along similar lines in regard to transformative learning, Dirkx (1997) sees transformation as a "holistic process of understanding the self through spiritual, emotional, and mythological dimensions of experience" (p. 79). He asserts that educators need to "nurture soul in adult learning" (p. 84), stating that the "unconscious represents the primary source of creativity, vitality, and wisdom within our lives--is the source of life itself" (p. 83). Dirkx presents Moore's idea that "learning through soul aims at transformation of the heart, at character and wisdom" (p. 84). This seems to closely mirror the Franciscan education of the whole person--heart, mind, and spirit.

After a review of the relevant literature it would seem that the best mechanism to educate students to become transformative leaders who seek civic or community engagement is through service-learning. As Keen (2005) relates from her research, "service-learning can operate as the primary formative experience in cultivating a life-long commitment to working on behalf of others [as students] engage deeply with people they perceive to be different from themselves, … crossing the boundaries of race, class, physical ability, sexuality …" (p. 1).

It is for this reason that I chose to look at the institutionalization of service-learning at Franciscan colleges and universities. The Franciscan tradition includes a commitment to service and to social justice; therefore, I felt that these institutions would be most likely to embrace service-learning throughout all dimensions of the institution.

Interdisciplinary Theoretical Relationships

To further expand on this interdisciplinary nature from a review of the literature, I see a strong relationship between learner-centered education, transformative learning, transformative or servant leadership, and service-learning. Based on his research on the transformative nature of service-learning, Richard Kiely (2005) developed a transformative learning model for service-learning to "provide a theoretical framework explaining how students experience the process of transformational learning in service-learning" (p. 5). In his presentation at the 5th annual International Conference on Service-Learning Research in November 2005, Kiely indicated that he has discovered a strong link between learner-centered education, transformative learning, transformative leadership, and service-learning.

Learner-centered Education

In A Learning College for the 21st Century, O'Banion (1997) calls for a "paradigm shift in education away from the efficiency model and towards a learner-centered approach" (p. xvi). This learner-centered approach parallels the individualized consideration factor in transformational leadership theory. His study focuses on case studies of community colleges that had implemented changes to become more learner-centered, but he extends his challenge to all institutions of higher learning, as well as all levels of education. That challenge—to become more aware of needs of students, and while involving all stakeholders in the change process, not give in to business to provide direction. He outlines six key principles for learner-centered colleges, primarily focusing on providing more collaborative opportunities for learning. Instructors serve as facilitators in the process and students assume the primary responsibility for learning.

Many of the features of the learner-centered approach are paralleled in service-learning. For example, one of the anticipated outcomes of service-learning is a substantive change in individual learners, students are expected to be full partners in service-learning, and instructors serve as facilitators in the process. Often service-learning may be a collaborative experience. This experience should include evaluation and assessment as stressed by O'Banion (1997), as should quality service-learning programs.

In a similar fashion, O'Banion's key principles are also applicable to a transformational educational experience. Transformative learning also provides for a substantive change in individual learners. Students are expected to be full partners in the learning experience, and instructors serve as facilitators in the process. The next section will provide a more in-depth look at this process. Transformative learning is perhaps the most closely related to service-learning.

Transformative Learning Theory

Most authors on this subject (e.g., Taylor, 1998; Imel, 1998; Dirkx, 1997; Grabove, 1997) see the theory of transformative learning as evolving from the works of Jack Mezirow who first introduced the theory in 1978. Mezirow's early theory dealt with the rational, analytical, and cognitive aspects of changes in perspective and the requirement of critical reflection as necessary for transformative learning (Grabove, 1997) that occurs at the personal level. Over time, perhaps in response to criticism of his original theory, or his own additional work, he expanded his theory to include the importance of emotions and the inclusion of collective transformative learning as opposed to a strictly personal transformation (Mezirow, 1997).

According to Mezirow (1997), transformative learning theory is clearly a process rather than content based. “Transformative learning is the process of effecting change in a frame of reference” (p. 5). This “frame of reference” was acquired from previous experiences including “associations, concepts, values, feelings, and conditioned responses” (p. 5) provided by our primary caregivers, melding to define the individual’s life world and also providing the basis for how the individual responds to the world. The “frame of reference” includes “cognitive, conative, and emotional components” and has two dimensions: “habits of mind and a point of view” (p. 5). In his later work (1999) he clarifies that it is “not movement from a false belief to a true one but rather from an unexamined to a critically examined belief” (p. 3).

How does his theory apply to higher education? As Mezirow (1999) asserts, transformative learning is learner-centered, collaborative, and relies on critical reflection for the transformation to occur. It should include real-life situations and challenges with the educator serving as a facilitator rather than the expert on the subject matter. Just as in transformative learning, critical reflection is a necessary component of service-learning. Formal education can provide the context and encouragement to challenge current perspectives, the critical reflection, and the support necessary to plan and implement the strategy to encourage the transformation as is the case with service-learning.

Mezirow (1999) cautions that transformative learning is not an add-on—it is the “essence of adult education” (p. 11) and should serve to enable the individual to become more aware of his or her own meaning perspectives rather than unconditionally accepting those of others. Thus as educators of adults we are challenged to serve as facilitators to empower our students to become “critically reflective of their own assumptions” in order

to "transform their taken-for-granted frame of reference," thus providing "learning for adapting to change" (p. 9). Service-learning seems to be the perfect mechanism for this transformation to occur. Might this also set the stage for roles as transformational leaders?

There are many others who have contributed to transformative learning theory and research continues. Taylor (2001) conducted a meta-analysis on the topic and identified two common criticisms of Mezirow's theory; namely, that he places too much emphasis on critical reflection, minimizing the role of feelings, possibly overlooking the possibility of an unconscious transformation. Service-learning may provide the avenue for this exploration of feelings in the transformative process through dialogue and reflection; however, the notion that transformation may occur through unconscious thoughts and actions is not as applicable to service-learning unless one looks to the unintended learning opportunities that sometimes occur in service-learning experiences as relationships are developed. This would require additional research. In a recent critical review presented at the 5th International Transformative Learning Conference, Taylor (2003) looked at research conducted over the last five years. He found that while the present research is strongly supportive of transformative learning, some concerns still surfaced such as "the often-unquestioned celebratory nature of transformative learning; the overlooked negative consequences, both personally and socially, of a perspective transformation; the role of culture and transformation; and the need for understanding the nature of readiness for or resistance to the transformative learning" (p. 5). These same cautions could relate to service-learning as well as expressed by Jones, Gilbride-Brown, and Gasiorski (2005) in their work to be presented in more detail in a later section.

Dirkx (1997) sees the transformation as a "holistic process of understanding the self through spiritual, emotional, and mythological dimensions of experience" (p. 79). He feels that educators need to "nurture soul in adult learning" (p. 84). Stating that the "unconscious represents the primary source of creativity, vitality, and wisdom within our lives--is the source of life itself" (p. 83). Dirkx presents Moore's idea that "learning through soul aims at transformation of the heart, at character and wisdom" (p. 84), providing a perfect connection to faith-based service-learning.

Scott (2003), through her research with leaders in community organizations, shares their experiences with transformation as "not only a personal phenomenon" but also as "socially constructed and linked with building relationships and participative action as leaders learn in a powerful social action context" (p. 264), again formulating the case for service-learning as the pedagogical tool to enable transformative learning. Service-learning provides the opportunity for building relationships and participative action, actually experiencing first hand social action within the community.

In analyzing the various theories, Grabove (1997) identified two schools of thought. The first school of thought is closely associated with Mezirow and is based in a "rational, analytical, and cognitive process." The second school of thought is a more "intuitive, creative, emotional process" based either in a psychological framework as associated with Scott or based in images, myths, and fantasy as associated with Clark and Dirkx. She feels strongly that there is no single model of transformative learning but rather a combination or interweaving of the two. It is "holistic—including reintegration of body and mind as soulwork" (p. 90). It is a social process rather than solitary process. There is a common thread among and between the theories but the "process and

experience are unique to each individual and context" (p. 93). Other research as reviewed by Taylor (2003) also supports this. In keeping with Mezirow's theory, Grabove identifies autonomy and independence as integral to the process. The learner makes the choices and has control as a self-directed learner. She also feels that critical reflection seems to be a key ingredient as it is in service-learning. The educator cannot control the process though nor is there one process that works the same for all individuals.

In my own professional practice, I see transformative learning as a process that provides the opportunity for the individual to develop holistically, not just with increased academic knowledge. The individual takes ownership for the educational process—thus it is learner-centered. This includes the development of enhanced self-confidence and self-esteem, the ability to face challenges and seek workable solutions, the ability to step outside of one's comfort zone, increased tolerance for others, and a greater understanding of one's own values, especially in relationship to others and society. The transformation includes a new way of looking at the world—sometimes challenging the status quo and/or seeking change.

Daloz (1999) in his work reinforces transformative theory as the basis for adult learning. Through the use of case studies, he provides a framework for the theory of adult development and how this may be used effectively in guiding adult learners in an educational journey. He emphasizes the proper aim of education is the growth and development of the student and that education is all about how learning changes the learner. The journey should be transformative, and he emphasizes the role of the mentor in enabling the student to continue on and complete the journey. The mentor needs to be both supportive and challenging. The art is to know how and when to implement each

strategy. These studies emphasize the need for a transformational experience for students as a requirement for effective educational impact, much as the transformational leader provides the motivation for his or her followers to work collaboratively towards the accomplishment of the organizational vision. Thus we see the importance of the transformational factors as outlined by Chemers (1997) in his description of transformative leadership. The individualized consideration and intellectual stimulation are extremely important. The mentor in this case would be the charismatic leader, most likely the instructor and academic advisor, providing the challenge and support necessary for the completion of the transformational journey. Daloz (1999) uses this image of "adult learning as a transformational journey" with the "mentor serving as a guide for the journey" (p. 16). The mentor should first "listen to the dreams of the pilgrim" (p. 23)—what do our students want for themselves—so that we can then facilitate the journey. This same transformative journey is the initial stage in the journey to transformative leadership (Stech, 2004). Students should have an active role in selecting the service-learning site with the instructor serving as the mentor and facilitator in tandem with the community partner.

Overall, as Taylor (2003) concludes, it would seem that Mezirow's theory is still widely accepted as the foundation for transformative learning theory, with some additions or other foci. Current research seems to be focused on the practice of fostering transformative learning and the factors that shape the experience or inhibit the process. As indicated previously, many researchers have focused on the transformative process that occurs in service-learning (Eyler & Giles, 1999; and Kiely, 2005).

Transformative Leadership

According to Mezirow (1997), education should be a transformative experience, allowing the students to be actively involved in the educational process thus providing the opportunity for the students to achieve a higher level of cognitive ability, critical thinking skills, and enhanced self-esteem through the transformative process. This transformative journey is the first step in the personal transformative leadership process (Stech, 2004) and this same process occurs for followers under the direction of a transformative leader within an organization.

In the case of the educational transformation of the student, the institution through the instructor becomes the transformative leader and the student becomes the follower. According to Chemers (1997), the transformational leader seeks to create change in the organization through the use of several factors including: "charisma, inspirational motivation, intellectual stimulation, and individualized consideration" (p. 86-87). The leader uses these factors to gain the support of the followers for the implementation of the organizational goals and objectives of the leader: to create a shared vision in a similar fashion to an instructor involved in a learner-centered academic course.

Furthermore, the role of leadership theory in education would include the emotional intelligence theories as proposed by Goleman, et. al (2002). Emotional intelligence within the leadership relationship requires a greater awareness of the individual at all organizational levels. This would enhance the transformative experience for students through a more learner-centered approach.

As Coughlin (1992) suggests, Franciscan educational institutions should include "connection-making" linking "basic content and core values of the tradition through

experiential and practical ways" (p. 90), as a part of a three-pronged approach to the educational experience. This "connection-making" provides the student with the opportunity to see the relationship of values and culture to the "life, writings, vision and personal experience of a Francis, Clare, Alexander of Hales or Bonaventure" (p. 90). Service-learning would provide for just such "connection-making." Additionally, the Franciscan tradition includes a deep respect for all creation that calls us to "treat every man [or woman] with love…to recognize his [or her] worth…[what] matters most is not 'what' is done but 'how' in spirit and approach" (p. 84). Thus the service-learning experience would provide the opportunity for the students to connect with one another and with those who are engaged in the reciprocal service activity. In a Franciscan tradition, perhaps servant leadership is most appropriate. Greenleaf's (2003) theory suggests that leaders must first serve.

One of the qualities of a transformational leader as identified by Northouse (2001) is the ability to allow employees to use creative energies and feel ownership in the solution of challenges. The completion of a service-learning project under the guidance of a faculty member and community partner should provide just such an opportunity for the various stakeholders involved in the process, with the end result being a more transformative educational experience. The relationship with students and the partnering agency should be reciprocal since the agency will have helped to determine the nature of the service-learning project. As stated previously, it is appropriate to draw a comparison between a transformational educational experience and transformative leadership theory. Academic institutions and/or instructors may implement many of the same factors to gain the support of the followers, the students, for the implementation of the organizational

goals; and objectives of the leader, the academic institution and/or instructor. The use of service-learning projects should provide the opportunity for individualized consideration, inspirational motivation, and team building.

Servant Leadership

Servant leadership, as attributed to the work of Greenleaf (2003), is an extension of transformative leadership. According to Spears (2003), "Servant-leadership emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making…. a long-term, transformational approach to life and work … that has the potential for creating positive change throughout society" (p. 16). Thus it encompasses the same leadership qualities as the transformative leader but adds the dimension of learning to serve in order to lead—thus incorporating a reciprocal relationship, which suggests that leaders must serve and those serving may become leaders.

Based on the connections that I see between service-learning, transformational learning, and transformative leadership and servant leadership, it seems evident that service-learning may provide a needed pedagogical tool to enhance the academic experience and increase the likelihood that students will garner the leadership skills required for the challenges of the future. In the next section I will briefly review the historical background on service-learning and then move to research on service-learning as an effective pedagogical tool.

Historical Background on Service-Learning and Civic Engagement

Higher education in the colonial period of American history consisted predominantly of religiously affiliated seminaries for training ministers, providing moral

and civic learning within a religious context (Colby, Ehrlich, Beaumont, & Stephens, 2003). Curriculum was primarily in the liberal arts, designed to "shape character, including moral and intellectual virtues" and as Reuben (cited in Colby, et al., 2003) indicated, this was to include a "strong ethical experience within and outside the classroom" (p. 27). Education was limited to the social elite to provide preparation for positions of leadership.

After the Civil War, education in the United States expanded rapidly, partly in response to the democratic view that higher education should shape the citizens and leaders of tomorrow, coupled with greater industrialization and the creation of secular land grant colleges to educate individuals for professions (Rudolph cited in Colby, et al., 2003). This meant that education was available for a much larger and more diverse portion of the population. The purpose of higher education became much more focused on specialization in a major field, perhaps more in line with workforce development as opposed to moral and civic leadership development. This trend is still prevalent today, with many viewing the goal of higher education as a "means to attain upward mobility and greater independence from others" (Kyte, 2004, p.14).

John Dewey advocated for education of the masses, but not for individual success or workforce development but rather for the greater good of society. Dewey, as cited by Ehrlich (2000), proposed that education should be for all citizens, not just the elite. Education should provide all citizens with the skills needed to meet the challenges of American democracy, actively engaging in their communities. It is upon this education that the success of American democracy lies. Many, including Eyler and Giles (1999) see Dewey's experiential learning theory as providing the roots for service-learning. He

advocated the need to link emotions and intellect experientially, capturing students' interest and generating their passion (Eyler & Giles, 1999). Yet others (Daynes & Longo, 2004) contend that Jane Addams originated the practice of service-learning with the establishment of Hull House. There is no doubt that Dewey was greatly influenced by what he experienced while staying at Hull House, but perhaps it would be more appropriate to share the credit between both since they each were influenced by the other (Daynes & Longo, 2004).

The term service-learning was first used in the work of Robert Sigmon and William Ramsey in 1965 at Southern Regional Education Board (Giles & Eyler, 1994) and then in 1966 with Michael Goldstein's Urban Corps in New York City (Marullo, 1999). In 1985, the presidents of Brown, Georgetown, and Stanford universities in cooperation with the president of the Education Commission of the states formed Campus Compact to encourage and support efforts to engage students in the community to develop responsible citizenship (Campus Compact webpage). Service-learning gained national recognition with the National and Community Service Acts of 1990 and 1993, after twenty-five years of searching for a definition (Giles, & Eyler, 1994). Kendall's literature review in 1990 indicates that there were "147 different terms and definitions associated with service-learning" (Giles & Eyler, 1994, p. 78).

In 1999, the Kellogg Foundation issued a "call to action" to colleges and universities (Brukardt, et al., 2004) to provide an academic experience that would enable students to accept the challenge to become transformative leaders with the skills required to meet the challenges of the future. These new leaders will need to be global citizens, ready to face the challenges of society. Included in this is the call for civic engagement.

What is civic engagement? According to Carpini on a Pew Charitable Trusts website, it includes a variety of community outreach efforts to include individual or organizational service projects, service-learning, internships, electoral process, or other similar projects designed to work with the community or promote democratic principles. Service-learning is but one form of civic engagement, but as Eyler and Giles (1999) have suggested, it is one form that may have a lasting impact and encourage a continued commitment to civic engagement. As they suggest, the "essence of effective service-learning is in moving students beyond charity to active, committed citizenship" (Eyler & Giles, 1999, p. 132).

Several college presidents had joined forces with a similar agenda in 1998 at the Wingspread Conference, issuing the 1999 Wingspread Declaration on Renewing the Civic Mission of the American Research University (Boyte & Hollander, 1999). Research has shown overwhelmingly that civic engagement both benefits the academy and the community. There is a great deal of information on successful implementation, integration, and assessment. One would expect then that over the past decade, institutions would have wholeheartedly embraced civic engagement, but this is not the case. Civic engagement is difficult work (Brukardt, et al., 2004) as is quality service-learning.

At a similar Wingspread Conference (Institutionalizing University Engagement) held in 2004, participants this time issued a document entitled *Calling the Question: Is Higher Education Ready to Commit to Community Engagement?* (Brukardt, et al., 2004). Notice that this group has moved beyond "civic engagement" to "community engagement." While the differences are subtle and the forms of engagement are similar, the focus in community engagement moves beyond democratic society to an expanded

focus on community, local and global. Community engagement is a collaborative process between colleges/universities and communities involving the use of the resources of the academic institution to address and solve challenges facing the community. Methods include many of those associated with civic engagement, but community engagement is a collaborative process not necessarily related to the promotion of democratic principles. (Gelmon, Seifer, Kauper-Brown, and Mikkelsen, 2005).

The goal of the 2004 Wingspread Conference was to encourage colleges and universities to become more responsive to the needs of the community, working collaboratively and in partnership (Brukardt, et al., 2004). Campus Compact, an organization providing training, resources, and advocacy for colleges and universities who seek to practice civic engagement has grown since its founding in 1985. Today the organization is a "coalition of more than 950 college and university presidents--representing some 5 million students--who are committed to fulfilling the public purposes of higher education" (Campus compact webpage). They have a national office as well as thirty-one state offices.

Current State of Knowledge

This section reviews research related to service-learning as an effective pedagogical methodology; faith-based service-learning; the relationship between the Franciscan tradition and higher education, including service-learning; and research conducted on the institutionalization of service-learning. Also included is an analysis of some research indicating cautions regarding the institutionalization of service-learning. It is important to first address the evidence indicated in research regarding the effectiveness of service-learning. Research is extensive in this area and I have selected a representative

sample for this literature review. It is by no means an exhaustive review of all of the studies, since the focus on this research is not on the effectiveness of the methodology but rather on the institutionalization and relationship to the Franciscan colleges and universities.

Research on Service-Learning as an Effective Pedagogical Methodology

Perhaps the most widely recognized study is Eyler and Giles (1999), documented in their book, *Where's the Learning in Service-Learning?* The study utilized survey data and student interviews from two national research projects. In the pilot study they used focus groups, interviews, and pilot surveys. This was extended to include a national survey administered both pre- and post semester to over 1500 students from 20 colleges and universities, 1100 of whom were involved in service-learning. They conducted intensive interviews with 66 students at six colleges before and after the service semester. In the second national study, they interviewed an additional 67 students from seven colleges and universities, focusing on students' experiences and reflection. Results were overwhelmingly favorable regarding the impact of service-learning, primarily in relation to the depth of understanding and application of course content. Eyler and Giles (1999) do point out that students are affected by many experiences and no single intervention, even service-learning, can be expected to produce dramatic effects for student learning, especially over only one semester. They did find that the effects of service-learning are often significant and consistent, but perhaps not always large.

The most dramatic differences occurred with higher-quality service-learning. Eyler and Giles (1999) discovered that the best programs include placements where students' "prejudices, previous experiences, and assumptions about the world are

challenged" (p. 17) thus creating the circumstances necessary for growth. These programs should also provide the "structure in which to confront the challenge and seek further information and experience to help students sort it out" (p. 17). The reflective process is an extremely important component of the best programs. It proves the opportunity for students to examine their fundamental assumptions, exploring the roots of the disorientation they experience, thus enabling them to restructure the way they view the world and perhaps motivate them to work towards societal change (Eyler & Giles, 1999). As a value added component, service-learning may also provide the opportunity for faculty and students to develop closer relationships, for the college and community to form closer ties, and for the institution itself to undergo a transformation through the collaborative efforts required for effective service-learning programs (Eyler & Giles, 1999).

Feinstein (2004), in an action research project, discovered similar results related to the impact of service-learning. His study was set in an undergraduate environmental education course of 12 students from around the world who gathered in Hawaii to learn environmental science in the context of "traditional ecological knowledge" (TEK) from indigenous people. It included a service-learning component. They collected data from artifacts, participant observation, and interviews with students as the course was in progress. The artifacts included questionnaires (pre-test/posttest on conceptual understanding), weekly journal entries, and final projects. The questions in the interviews related to: (a) the most profound experience during the course/why was it profound/and the effect on the individual, (b) Hawaiian cultural awareness gained from the course, (c)

personal reflection on changes over the semester, and (d) facilitation of the exploration of identity.

Feinstein (2004) reported that students indicated a new appreciation for the Hawaiian perspective and greater knowledge of Hawaiian culture. They experienced a shift in their perspectives on TEK and increased their understanding of the environment. They experienced an enhanced sense of self through their reflective writing (internal perspective). This included a greater interest in personal ancestry and traditions. Qualitative reporting in this study includes data on the individual participants. Basically the researcher was looking for a greater understanding of the subject, a change of perspective including a greater appreciation of others and self, a shift in views, and the ability to "think globally and act locally" (p. 119).

Numerous other researchers conducted studies with similar results. All point to the beneficial results occurring as a result of service-learning experiences, particularly quality programs. Most are qualitative in nature and consist of case studies focusing on a specific course. However, researchers at the 5th Annual International Conference on Service-Learning Research indicated a strong need for more rigorous research, including replication of past studies, to strengthen the case for service-learning as an effective pedagogy (Gelmon, Furco, Holland, & Bringle, 2005, November).

Faith-based Service-Learning

Relatively few studies have focused on faith-based service-learning. I have selected four to provide an overview for this literature review, including a book focusing on service-learning in Christian higher education specifically related to efforts on the Calvin College campus (Heffner & Beversluis, 2002). Calvin College has experienced a

rapid growth in involvement in academic service-learning. Heffner and Beversluis set out to explain the level of connection between service-learning and lives of faith, encouraging Christian higher education to move beyond the idea of service as charity to a focus on justice and active citizenship as essential for a life of faith. As they point out, the faith tradition stemming from the religious roots of the pioneers of the service-learning provided the roots of service-learning. There are very real choices to make as to its place in society today, as well as in the future. As they state:

> faith-based service-learning exists at the crossroads…[regarding] the role of faith in the public square, about the role of higher education in the development of communities, about the role of education in moral and civic development of students, and about the integrity and spirituality of teaching and learning. (Heffner & Beversluis, 2002, p. xii)

What is the role of faith in the public square? Greeley, as cited by Heffner & Beversluis (2002), calls religion a "powerful and enduring source of social capital in this country, and indeed of social capital that has socially and ethically desirable effects" (p. xiii). This would be in keeping with the multitude of faith-based initiatives focused on social services that seem to have a profound effect on local communities.

Along these same lines, what is the role of education in the development of the community? In response to this, Calvin College has worked to develop programs that allow students to learn with the community, through the community, and from the community, not merely in the community thus building relationships beyond the denomination and cultural ties. Ver Beek as cited by Heffner & Beversluis (2002), cautions that Christian colleges and universities have a particular responsibility to learn

more before they seek to intervene in the lives of the poor, moving to true community development, empowering the people who live in the community. Schorr (1997) recommends this same collaborative approach of empowerment for social services. This need for training for collaborative transformative leadership is woven into the message of several authors who urge higher education to renew efforts to educate collaborative leaders for the communities of the future; communities focused on a collective success of the community, indeed a collective success of the global community instead of on the success of the individual (Smyre, 2005; Daloz, et al., 1996; and Norris, et al., 2002).

It would seem that perhaps one of the best examples of the distinction of faith-based service-learning stems from its connection with the mission of the college; "service and learning are at the heart of the mission--learning is for the purpose of service" (Baumgartner, 2001, p. xxv). As in the Franciscan tradition, "learning itself is seen as an act of Christian obedience and a preparation for work in the world" (Baumgartner, 2001, p. xxvii) rather than merely as a means to promote the success of the individual. At Calvin College they see that their "central task as a college is to equip students to do God's reconciling, restorative work with people, societies, and the natural world" (Heffner & Beversluis, 2002, p. xxvi) and it includes a calling to transform the world. This reflects the transformative call to seek greater social justice as found in the works of Freire (Baumgartner, 2001).

Motivation for service may serve as another example of the uniqueness of faith-based service-learning with variations related to the theological commitments of each college. As Heffner and Beversluis (2002) suggest, some traditions view service as important in showing virtue and personal piety; some view it as an enactment of their

prophetic voice in the world; and some, as do the Franciscans, emphasize an imitation of Christ and his commitment to service as well as a respect for all creation. Within Christian theological context, service is a mandate found in the scriptures.

Messiah College sponsored their third biennial conference in 2004 entitled Spirituality, Social Justice, and Service-Learning Conference with approximately 150 faculty from about 70 colleges and universities in attendance. The perspective of those involved indicates that "service-learning is greatly enriched by intentionally including spirituality and theological insights and perspectives in both the practice and conceptualization of service-learning" (Eby, 2005, p. 4). Eby (2005) suggests that:

> academic programs are more holistic and have greater integrity when they draw on fundamental values and world views which include a faith perspective. Linking intellect, will, and action or head, heart, and hands brings strength and coherence to learning. And service-learning is a natural place to do that. (p. 6)

Students involved in faith-based service-learning "seem to have more 'staying power' in tough situations [and] service done from a faith stance can be particularly selfless and sacrificial" (Eby, 2005, p. 11). However, he acknowledges some downsides as well. Faith can serve to "reduce tolerance and may provide a hidden agenda for service … such as serving as a way to proselytize or as a way to earn 'salvation'" (Eby, 2005, p. 11). Therefore, it is important for each faith-based college or university to recognize and understand what the specific content of its theology and beliefs are in regard to the practice of service-learning to enhance the effectiveness of the program and limit the weaknesses (Eby, 2005). If implemented effectively, faith-based service-learning provides the opportunity for these institutions to interact with others in civic action; to

include moral, and spiritual development, along with intellectual development; and to explore the spirituality in teaching and learning (Eby, 2005). "Faith provides motivation and power for change" (Eby, 2005, p. 13). This message, that motivation for service is different at faith-based institutions, resounds through most of the literature that I have read.

Hesser (2003) sees the difference in faith-based service-learning as a qualitatively different base. Trainor, as cited by Hesser (2003) suggests that this is "emanating from a renewed interest in the social teachings that are grounded in, and evolving from, faith traditions" (p. 67) similar to the call to justice and "lived faith" as issued by Vatican II (Hesser, 2003). As cited by Bergkamp (1996), The Apostolic Constitution of Pope John Paul II on Catholic Universities entitled *Ex Corde Ecclesiae* dated August 15, 1990 in the section entitled "the Mission of Service of a Catholic University" notes that "the Christian spirit of service to others for the promotion of social justice is of particular importance for each Catholic University, to be shared by its teachers and developed in its students" (p. 22).

Thus just as motivation for students to engage in service-learning may be a distinguishing factor between faith-based and secular programs, motivation for participation may be a differentiation at the institutional level as well. Hesser (2003) speculates that as funding for and attention to service-learning diminishes, it will be the faith-based colleges and universities who will be more likely to maintain a commitment to service-learning since it is such an important part of their missions, and linked directly to their commitment to effective teaching and learning. Thus he feels that they are more

likely to sustain the commitment to the institutionalization of service-learning, with or without the added public funding or increased attention.

Faith-based service-learning at Franciscan colleges and universities provides the opportunity for students to "engage in the study of, about, and for peace while also developing an awareness of community and global issues requiring transformation" (Haessly, 2006, p. 64), rooted in the life and words of St. Francis. The Franciscan value of kinship flows from the idea of the interdependence and respect for all creation. This encourages students to move from the "us and them" to the "we as a caring community" (Haessly, 2006). Haessly (2006) contends that "there are seven forms of service that may be included in Franciscan academic service-learning: prayer, direct service, advocacy, empowerment, solidarity, care for all of creation, and celebration" (p. 66). She provides an explanation of how each may be applied, but for the purposes of this research some are more applicable than others. This study is focused on service-learning that links academic course content with an organized service activity through a deliberate reflection process and includes evaluation and assessment of the learning experience. It is designed to enhance both the academic experience and provide a greater awareness of individual responsibility to community engagement (Bringle & Hatcher, 1995).

Much of Haessly's (2006) insight on the characteristics of Franciscan service-learning mirror those as reflected in the articles mentioned previously in this section as well as in the section on Franciscanism. Thus it seems that motivation for service, a deep sense of commitment, and a sense of vocation are perhaps some of the distinguishing characteristics of faith-based service-learning for individuals as well as institutions. Overall, descriptions of faith-based service-learning are somewhat nebulous, perhaps

suggesting the need for additional research. To date I have not discovered any comparative studies indicating the differentiation between faith-based and secular service-learning. Even my research will not serve to enhance this body of knowledge since it focused solely on Franciscan service-learning, but perhaps it may serve as a basis for comparison with other theological entities or even secular service-learning since it may provide a more in depth analysis.

Franciscan Tradition in Relation to Higher Education

Volumes have been written on the life and teachings of Saint Francis of Assisi. In this section I have attempted to provide a brief synopsis of his life and the implications for Franciscan colleges and universities, especially in relationship to service and service-learning. A review of the literature as well as an analysis of the mission statements and core values listed on AFCU institutional web sites provided a list of attributes and values associated with Franciscanism. I used this list to create a survey for distribution to AFCU Symposium participants in June 2006 to determine those attributes or values that are most closely associated with Franciscanism in higher education. The results of this research provided the basis for survey items to measure the level of organizational (college or university) Franciscanism and personal (individual) Franciscanism. Through my research I examined how the levels of organizational and personal Franciscanism related to the extent that the college or university institutionalized service-learning.

Saint Francis of Assisi (1181-1226) was the son of a wealthy textile merchant. As a young man he led a life that was anything but saintly. He underwent a religious conversion and gave up everything, including his clothes, for a life of poverty and simplicity. Emulating the life of Christ, he sought only to become closer to God (Canales,

2004) but he did so in a fashion that has profoundly shaped "ecclesiastical history, spirituality, and discipleship" (p. 36). Francis felt indebted to Christ as a result of his conversion, and thus he felt compelled to repay this debt. However, he recognized that since he could not repay it, he would be forever paying it (Canales, 2004) thus leading to a life of Christian servant-leadership. Francis serves as a model for all today; his "exemplary faith-life continually grew in discipleship toward Christ, service toward the poor, friendship toward fraternal brothers and sisters, and leadership toward the world" (p. 37). The virtues exemplified in his life are timeless.

What are some of these Franciscan virtues and how do they relate to Franciscan colleges and universities? Short (2004) in his article, "A Franciscan Language for the 21st Century" provides a review of those most applicable to higher education. First he mentions a reverent treatment for every individual since, as St. Francis taught, "our humanity does not separate us from God, but connects us to God who chose to become human in Jesus because of generous love" (p. 4). This is most typically expressed on campus through "communication with each other, the attention we give to student services, the concern to involve the 'whole person' in our educational programs; all of these can be grounded and shaped by attention to the personal dimension of the Franciscan tradition." (p. 4).

This same reverence extends to all of creation. As we become more aware of environmental issues we realize that "attention to the physical world has a profoundly spiritual meaning in our tradition" (Short, p. 5). All of creation is interconnected and issues such as both "global warming and global impoverishment affect our brothers and sisters," [in short,] ... 'Matter matters' " (p. 5).

Another Franciscan virtue is service to others. In the Franciscan tradition service has a different motivation than is traditionally perceived. Francis considered all things as "gifts from a generous God" (Short, p. 7). It is our obligation to share these gifts freely with others. "This awareness that everything is a gift lies at the heart of a 'Franciscan economics,' in which all things are gifts, to be used to enrich the life of others, not as possessions to be guarded jealously from the needs of others" (p. 7).

Through the leadership of St. Francis of Assisi, a religious order was established and according to Osborne (2003), "in 1208/1209 there were only twelve Franciscan brothers, but by 1250 the number had grown to 30,000 Franciscan friars" (p. 31). Thus was born the Franciscan intellectual tradition, out of a necessity to train these new friars, both spiritually and intellectually (Osborne, 2003). This intellectual tradition continues to influence the culture of today's Franciscan colleges and universities. In keeping with St. Francis' devotion to a life of poverty and simplicity, some may think that this is incongruous with the lofty intellectual atmosphere often associated with higher education (Lyons, 1992). Given this, how could colleges or universities legitimately embrace the Franciscan tradition? As Lyons explains, Francis was more concerned that we not view education as an end in itself, solely for the benefit of the individual, but rather that we use it as a path to a deeper relationship with God and all creation. In order to do this, he explains:

> … the curriculum of a Franciscan institution of higher education should be deeply rooted in the humanistic tradition, including within it philosophy and theology. Ideally it should take an interdisciplinary approach to the liberal arts …. [it must also provide] for sound vocational preparation…provid[ing] a context for such

> specialization…. It must include practical applications of knowledge and especially to its ethical implications, … and service to the civic community should form part of the educational experience. (Lyons, 1992, pp. 42-43)

Furthermore, he sees the institution as providing a "valuable service to the Church itself, in addressing the great doctrinal, moral, and pastoral issues which confront the Church" (p. 43). It is in this manner that Franciscan institutions of higher education represent the "spirit of Saint Francis' deep devotion to the Church" (p. 43). This should extend to the quality of life within the college community. Staff and faculty need to serve as role models, sharing not only academic knowledge but also "attitudes, values, and compassion" (p. 43). The institution needs to "recognize the dignity of students, contribute to their responsible freedom, and foster their total personal growth" (p. 43).

The Franciscan tradition offers some unique opportunities and challenges for institutions embracing this tradition. Kyte (2004) in his article on "Hospitality in the Franciscan Tradition: A Distinctive Ethical Vision and Practice," provides an opportunity to explore one example: hospitality, not in the current sense of the word where we extend hospitality to guests in hotels or restaurants, but in a far more profound sense. Franciscan hospitality requires that we develop a relationship with the "whole person, not just an aspect of the person [and] in doing so it leads to a transformation of the self" (p. 12). This relationship may require us to risk our own safety to embrace the other person. To understand this more fully it may be helpful to look at an example from Francis' life when he faced his fear of leprosy and openly embraced the leper, something that was unthinkable in his time.

Hospitality goes beyond civility and tolerance of other's ideas, but at the same time it does not mean that we must abandon our viewpoint to embrace the other. Kyte describes it as forming a relationship much as in a family. We welcome family members into our home even with divergent viewpoints; "hospitality consists in welcoming other people, not just their belief" (p. 12). We openly embrace one another, entering into dialogue, while maintaining the familial relationship. Francis actually built his home outside the city walls so that he could open his home for all. As Kyte explains, in the Franciscan tradition, colleges and universities must open the campus to the community, treating all with hospitality including students, employees, guests, and the community at large.

How does all of this fit with service-learning? Typically higher education is seen as a means to attain upward mobility and greater independence from others, but in making our lives more secure and independent we may lose the opportunity to an learn important lesson traditionally associated with Christian wisdom: "that it is only by associating with people not of our own choosing that we develop unforeseen friendships, that we find possibilities for love beyond our limited imaginations and thus develop into people capable and worthy of lasting happiness" (Kyte, p. 14).

Service-learning provides the opportunity for students to face some of their fears of others with the support of faculty and classmates. It provides the opportunity for the college to open its home to the community at large. Franciscan institutions of higher education are called to educate the student in a holistic approach: mind, body, and spirit. It is an educational experience that leads to a calling to serve mankind and seek social justice. It would seem that service-learning is a "natural fit" with the Franciscan tradition.

It is in keeping with this understanding of Franciscan higher education that I sought to discover the extent that service-learning has become an integral part of AFCU institutions in relationship to the level of Franciscanism.

Institutionalization of Service-Learning

A decade ago, Bergkamp (1996) conducted a qualitative study that explored how US Catholic college and university structures view service-learning, particularly from the viewpoint of the faculty and staff most closely associated with the service-learning programs. She visited seven Catholic colleges and universities nationally, conducting interviews with faculty, staff, administrators, and students spending two to three days at each institution. In analyzing her data she used "symbolic interactionism to uncover the multiple meanings of service-learning" (Bergkamp, 1996, p. 7). She discovered that some of the meanings were consistent with the structures and everyday workings of the colleges and universities.

Service-learning was supported in the mission of the colleges, in their liberal arts approach to education, in their commitment to support both the community and the development of citizenship, and a faculty commitment to lifelong learning; however, there were also some areas lacking support. Resources were minimal and structural support was lacking, making it difficult to manage service-learning programs. There was a lack of support for faculty, in terms of tenure and promotion and some felt that service-learning was not academically sound. While Bergkamp's research was not formally focused on the institutionalization of service-learning at these institutions, it is clear that her findings are in keeping with the dimensions necessary for institutionalization as

identified in the work of Holland (1997) and Furco (2003, 2002) as well as jointly in 2004.

Holland (1997) identified seven key organizational factors for the institutionalization of service-learning, specifically "1) mission; 2) promotion, tenure, and hiring; 3) organization structure; 4) student involvement; 5) faculty involvement; 6) community involvement; and 7) campus publications" (p. 33). Furco (2002) refined these seven organizational factors to five dimensions that he considers necessary for the institutionalization of service-learning in higher education, specifically "1) philosophy and mission of service-learning; 2) faculty support and involvement in service-learning; 3) student support and involvement in service-learning; 4) community participation and partnerships; and 5) institutional support for service-learning" (p. 2).

Other researchers identified similar components as necessary for the institutionalization of service-learning. Furco's Self-Assessment for the Institutionalization of Service-Learning in Higher Education also outlines three stages of institutionalization, specifically "1) critical mass building, 2) quality building, and 3) sustained institutionalization along a nine point continuum," (p. 2) reflecting perhaps the evolutionary nature of the institutionalization process. Billing (Root, Callahan, & Billing, 2005) describes four stages in the institutionalization process: adoption, implementation, institutionalization, and sustainability.

Anderson and Callahan (Root, et al., 2005) conducted a study that addressed the linear versus spiral institutionalization question. This study focused on programs in pre-service teacher education. They completed a qualitative analysis of 39 interview transcripts and artifacts from five SCDEs (school, college, or department of education).

They discovered that "while the service-learning activities tended to occur in a linear sequence within these stages [as identified by Furco] it was also true that crucial issues kept reemerging throughout the institutionalization process. These issues included the continuing need for a faculty service-learning champion; a positive relationship with K-12 and other community partners, and the necessity of either external or internal funding support for service-learning" (p. 34).

Hartley, Harkavy, and Benson (2005) conducted a review of the literature on the institutionalization of service-learning and also studied four private institutions representative of the different points on the institutionalization continuum. They found little "quantitative data on the subject but the Campus Compact's 1998 survey suggests that many, if not most, colleges and universities have enjoyed only partial success institutionalizing service-learning" (Hartley, et al., 2005, p. 206). They contend that it is imperative for "advocates to learn to identify both the structural and ideological (or cultural) features of their own institutions if they wish to devise effective strategies for addressing … [the factors] that promote or impede the institutionalization" (Hartley, et al., 2005, p. 206) of service-learning on their campuses.

This would lend credence to the importance of my research for Franciscan colleges and universities. In their review of the data from the 1998 Campus Compact survey, they indicate that "of the 300 member campuses, 99% of the respondents reported having at least one service-learning course, up from 66% in 1993…. [and] Hartley and Hollander as cited by Hartley, Harkavy, and Benson, 2005, reported that between 1998 and 2002, the overall percentage of faculty undertaking service-learning on member campuses grew from 13 percent to 22 percent" (p. 208). Campus Compact describes the

state of affairs as a "service-learning pyramid" with the vast majority forming the foundation of the pyramid, with a smaller group in the middle, and few fully engaged campuses at the apex (Hartley, et al., 2005). Furco suggested that in his on-going research he has not found any schools representative of the final fully institutionalized stage of his Rubric (Gelmon, S.B., Furco, A., Holland, B., Bringle, R., 2005).

The process of the institutionalization of service-learning has been likened to a social movement that involves both structural and ideological change (Hartley, et al., 2005), thus supporting the idea of organizational evolution in this process. Hartley, Harkavy, and Benson (2005) in their findings support the notion that "institutionalization requires continual cultivation and tending" (p. 219) that is supportive of a spiral or evolutionary developmental theory. They suggest that those interested in promoting service-learning and who want their institutions to fully embrace the pedagogy should "approach the task like leaders of a grassroots movement," (Hartley, et al., 2005, p. 220) addressing both structural and ideological issues.

Furco and Holland (2004) in their work on the role of the chief academic officers in the process stress the importance of several important strategies in the institutionalization of service-learning. The service-learning program should not be a separate, independent program but must be part of a vital, system-wide agenda, with strong institutional commitment (Furco and Holland, 2004). The successful implementation of service-learning in a sustained fashion requires strong leadership from faculty and top academic leaders, as well as attention to all the dimensions as identified in their previous work.

Calvin College used a collaborative approach to develop a service-learning initiative in the early 1990s. They describe it as a "process that was communal and collegial, with the emphasis on working within the existing framework of the mission, goals, and culture of Calvin College as a Christian liberal arts institution" (Berg, 2002 p. 204). Advocates for the program sought integration as a means of education not simple inclusion. In their rationale for integration they chose to link it to the transformational vision already in place at the college, and recommended that participation be voluntary. Through their efforts it has grown, and continues to enjoy the collaboration and collegiality that were part of the initial process (Berg, 2002).

Schaffer (2002) through a study of 90 colleges and universities, sought to create a model for Christian private liberal arts colleges and universities to utilize when designing and implementing an effective service-learning program. Data used for the study included results from a survey at the 90 colleges and universities, notes from a conference on service-learning at faith-based institutions, and interviews with individuals from seven institutions. Interviews with the seven practitioners seemed to have provided the most valuable aspects of the study. Developing a definition and set of guidelines for implementation were important. Service-learning is important in faith development, especially emphasizing the academic and reflective components for a more meaningful experience. As a result of this study, Schaffer (2002) recommends eight guidelines for designing effective service-learning programs at Christian colleges or universities: "1) Examine the mission; 2) Enlist Others; 3) Establish a Definition; 4) Educate and Train; 5) Develop Community Partnerships; 6) Pilot Test; 7) Reflect and Evaluate; and 8) Gain

Institutional Support" (p. 122). Furco's Rubric (2003, 2002) also includes these components.

Rather than seeking a model to develop new programs, Prentice (2001), in her research on community colleges, sought to quantitatively measure what factors indicate that a service-learning program has been institutionalized. She surveyed 100 service-learning administrators at community colleges. She grouped her survey questions into four topics with specific questions linked to Curry's model of institutionalization.

The results from her study indicate that the highest level on institutionalization appeared to be in the procedural area, with structural next, and least was in the area of culture. Urban colleges were most likely to have institutionalized service-learning, while rural community colleges were least likely. Unfortunately when she analyzed the level of reliability for selected questions, it seemed that some were not reliable measures of some of the conditions for some of the colleges. There were also questions that she had not included in Curry's model that may have been indicative of a higher level of institutionalization.

Prentice's research (2001) has provided a background for this study. I have modified her survey with her permission and rather than link it to Curry's model, I have linked it to Furco's Rubric (2003, 2002) that seems to be more widely used. In Prentice's study, culture was the least institutionalized characteristic. By focusing my study on Franciscan institutions, culture should not have been a limiting factor, allowing perhaps for the other variables to be more evident. Additionally my research included data from a wider sample since her study was limited to 100 service-learning administrators.

Research on the institutionalization of service-learning is fairly recent and limited as compared to other areas of service-learning. It is of value, especially if service-learning is to flourish in breadth and depth and be sustained as a valuable pedagogy. However there are some who caution that we must use care when institutionalizing service-learning. Jones, Gilbride-Brown, and Gasiorski (2005) are concerned that there is an "underside of service-learning" that may emerge if practitioners fail to recognize the possibility that our students may not be ready for the service-learning experience. Many college students come from a culture of privilege, which may impact the impressions they gain from service-learning. Rather than challenge their perceptions it may actually serve to deepen their resolve that their stereotypes are valid. Additionally the students may act inappropriately in the community setting, serving to cause more harm than benefit. Jones, Gilbride-Brown, and Gasiorski (2005) are not suggesting that we discard service-learning, but they are recommending that faculty conduct it carefully, with full awareness that some of our students may not be ready for personal transformation. In order to be effective, support systems need to be in place to enable students to work through all facets of the issues they may encounter. In the same volume, Butin (2005) suggests caution in moving towards institutionalization but for a much different reason. He feels that we must avoid the danger of allowing service-learning to become "overly normalized," instead we must "continuously question and disturb our assumptions, our terms, and our practices" (p. xi) to encourage fresh ideas.

Significance of the Study

If institutions of higher education are to provide quality transformative academic experiences that encourage transformative leadership and civic or community

engagement, they need to find a mechanism to allow students to experience a transformative journey en route to transformative leadership development and civic or community engagement. It would seem that the most appropriate medium for this is a course design that models the desired behavior and allows the student to practice the skills, while experiencing the connection between course content and application. Service-learning provides this mechanism.

Franciscan colleges and universities are founded in a culture of service and therefore should provide an optimum environment for the institutionalization of service-learning. This study examined the levels of both organizational Franciscanism and personal Franciscanism in relationship to the extent that AFCU institutions have institutionalized service-learning, following the five dimensional rubric as developed by Furco. It also explored what opportunities for service-learning are available at these institutions and what challenges these institutions faced in the process of institutionalizing service-learning.

These findings may be applicable to other faith-based institutions of higher education, proving to be valuable for institutionalization of service-learning on their campuses. The challenges faced at Franciscan colleges and universities during the organizational change process or in regard to service-learning may be similar in nature to other institutions.

Furthermore, this study may serve to provide additional support for Furco's five dimensional rubric as a tool for assessment of the extent that a college or university has institutionalized service-learning. Participation in the research project may generate dialogue at participating Franciscan institutions regarding the status of service-learning

on their campuses providing the impetus to seek new levels of institutionalization or modifications to the current level of implementation.

Conceptual Framework

An overarching theme in the literature reviewed for this research is transformation: transformation of the individual through the educational experience, evolutionary change of the organization through the institutionalization of service-learning, and the transformation of society through collaborative transformation to create a community focused on the common good.

This research centered on the individual unit of analysis, looking at the institutionalization of service-learning at AFCU colleges and universities primarily utilizing the work of Furco (2003, 2002). As noted previously his research is extensive and has been modified over the years of study. He has identified the five dimensions necessary for the institutionalization of service-learning and a continuum of evolutionary organizational changes across three distinct stages. The dimensions include the various key organizational stakeholders who are important for any evolutionary organizational change: administration, faculty, students, and community partners, as well as organizational culture and resources. Furco designed his model to work most effectively in collaborative efforts for implementation. The purpose of his rubric is to generate dialogue regarding institutional commitment to service-learning.

This study was not focused on the organizational change process itself, but rather on the stage of institutionalization of each institution in relation to organizational and personal Franciscanism, and to size, age, and location of the institution; faculty demographics; and qualitative analysis of Franciscan service-learning. Prentice (2001) in

her work saw evidence that location was a factor in the degree that community colleges had institutionalized service learning. Urban colleges indicated a greater level of institutionalization of service-learning at the cultural level than rural and suburban community colleges. In focusing on Franciscan colleges and universities I assumed that culture should remain more or less consistent across all locations. Prentice also experienced some statistical inconsistencies with the internal consistency of survey items to Curry's model of institutionalization (three conditions) based on urbanicity. Since Furco's work directly applies to the institutionalization of service-learning (five dimensions) I had hoped to avoid similar problems.

From personal observation I see that smaller institutions seem to adapt with greater ease than larger institutions, perhaps due to the depth in bureaucratic hierarchy, suggesting that the institutionalization of service-learning would occur more readily at smaller institutions. In terms of age of the institution, Franciscan colleges and universities may operate with smaller endowments and I speculated that younger institutions would need to use scarce resources in areas other than service-learning thus older, more established institutions would be better able to focus on the institutionalization of service-learning.

Conclusion

In a similar fashion to the "call to action" issued to higher education institutions as noted in the introduction of the first chapter, the authors of *Common Fire* (Daloz, et al., 1996) call us to develop a new complex, global commons—the center of a shared world—to meet to address the challenges of the twenty-first century through shared commitment. Over a period of several years they interviewed more than one hundred

people "who had sustained long-term commitments to work on behalf of the common good, even in the face of global complexity, diversity, and ambiguity" (p. 5). One of their goals was to discover "what can be done to encourage this kind of citizenship to meet the challenges of the twenty-first century?" (p. 5).

What they discovered was that those who had found the "pathways of commitment to the common good" had done so with the help of other individuals and institutions who "collectively provided a common moral compass," providing "trustworthy colleagueship and leadership that encouraged commitment" (p. 24). They discovered the importance of providing young people with sponsorship or mentoring for a vision of the future, while challenging and affirming older individuals to sustain their commitments, thus enhancing our common strength. At the same time making the "connections step by step that help us to see more accurately the conditions and opportunities we all share, and whenever they practice ways of life that are congruent with those realities, citizenship for the twenty-first century is being composed" (p. 241).

From a review of the literature it would seem that service-learning is an excellent pedagogical tool to make those connections. Thus this "Common Fire" can be born of a sustained commitment to service-learning, especially faith-based service-learning.

In light of that research, this study focused on the extent that service-learning has been embraced by Franciscan colleges and universities, determining quantitatively if the extent that an institution and the individual members of the institution have embraced Franciscanism as well as age, size, or location of the institution serve as a predictors of the extent that service-learning has been institutionalized. This research included the discovery of examples of service-learning as well as challenges encountered by

Franciscan institutions while institutionalizing service-learning on their campuses. The hope was that by focusing on the institutionalization of service-learning, the colleges and universities involved in the study were encouraged to engage in dialogue regarding the relationship of the Franciscan mission and the role of service-learning at their institutions.

CHAPTER III

METHODS

This chapter addresses the rationale for the selection of methods, an explanation of the research design, data collection, data analysis, and limitations of the study. It also includes information regarding the setting of the study, as well as the sample.

Purpose of the Study

The primary purpose of this correlational mixed methods study was to determine the relationship between the level of Franciscanism, both organizational and personal, and the extent that service-learning is institutionalized at 11 of the 19 AFCU Franciscan colleges and universities. Additional factors examined in relationship to the institutionalization of service-learning were age, size, and urbanicity of the institutions; and the age, gender, time at the institution, and instructional time in higher education of faculty at these colleges and universities. I also sought to discover the exemplary opportunities, the challenges to the institutionalization process, and recommendations for improvement of service-learning programs at these institutions.

Why Franciscanism and service-learning? The Franciscan tradition embodies a life of service to and respect for others and all creation. The Franciscan tradition also promotes intellectual pursuit as a means to enhance the ability to serve others and all creation, therefore building a closer relationship with God. It would seem logical to assume that colleges and universities who have been founded in the Franciscan tradition would have a strong commitment to service-learning. This same logical assumption could apply to individuals espousing the Franciscan tradition. Based on a review of the literature, I also assumed that service-learning enhances the opportunity for the

individuals involved to engage in a transformative learning experience and to gain an appreciation for a servant leadership style rooted in community engagement.

Research Questions

I generated the questions for this research from an interdisciplinary review of the literature, which to me indicated a strong commonality between transformative leadership, transformative learning, the transformative process associated with service-learning, and the civic and community engagement movement in higher education. The inter-connectedness appeared obvious. Given my study of Administration and Leadership as a doctoral student, and as an administrator in a Franciscan university, I recognized a strong link to Franciscanism, thus my desire to determine the level of Franciscanism in relationship to the extent that Franciscan institutions of higher education have institutionalized service-learning on their campuses.

The quantitative research questions for this study were:

1. To what extent does the perceived organizational (college or university) level of Franciscanism differ from the perceived personal (individual) level of Franciscanism among administrators, faculty, and students at Association of Franciscan Colleges and Universities (AFCU) institutions?
2. To what extent do the levels of organizational or personal Franciscanism have an effect on the institutionalization of service-learning, as measured by the Furco score, at AFCU institutions?
3. Of the following variables, which are more predictive of the institutionalization of service-learning? The predictive variables studied

include: (a) the age of the institution, (b) the size of the institution, and (c) urbanicity of the institution (rural, urban, or suburban).

4. Of the following variables, which are more predictive of the individual faculty member's use of service-learning? The predictive variables studied include: (a) personal Franciscanism, (b) age, (c) gender, and (d) instructional time in higher education.
5. Of the following variables, which are more predictive of the individual faculty member's personal level of Franciscanism? The predictive variables studied include: (a) age, (b) gender, and (c) time at the institution.
6. From the perspective of administrators, faculty, and students, what is the rank of importance of the 12 issues identified as significant in higher education? The issues selected for rank order of importance, grouped in four categories, include: Category One—Student life issues (a) athletics, (b) drug & alcohol abuse issues, (c) retention, (d) diversity; Category Two—Community engagement and leadership education (e) civic engagement, (f) service-learning, (g) social justice education, (h) leadership education; Category Three—Academic excellence (i) academic excellence; and Category Four--Education of the whole person (j) ethics education, (k) spirituality, (l) transformative learning.

Qualitative Research Questions

The qualitative research questions for this study were:

1. What opportunities for service-learning are available at these institutions?
2. What examples of especially successful service-learning have been implemented at these institutions?
3. What challenges have these institutions faced in the process of institutionalizing service-learning?

Hypotheses for Quantitative Analysis

Based on the quantitative research questions, the following null hypotheses were tested, based on the survey data in this study:

1. There is no significant difference between the organizational level of Franciscanism and the personal level of Franciscanism among administrators, faculty, and students at Association of Franciscan Colleges and Universities (AFCU) institutions?
2. There is no significant relationship between the levels of organizational or personal Franciscanism and the extent that service-learning has been institutionalized as measured by the Furco score at AFCU institutions.
3. There is no significant relationship between the extent that service-learning has been institutionalized and the following variables: (a) the age of the institution, (b) the size of the institution, and (c) urbanicity of the institution (rural, urban, or suburban).
4. There is no significant relationship between the extent that the individual faculty member implements service-learning and the following variables: (a)

personal Franciscanism, (b) age, (c) gender, and (d) instructional time in higher education.

5. There is no significant relationship between the individual faculty member's personal level of Franciscanism and the following variables: (a) age, (b) gender, and (c) time at the institution.
6. Administrators, faculty, and students will rank service-learning as one of the most important of the 12 issues in higher education. These issues, grouped in four categories, include: Category One—Student life issues (a) athletics, (b) drug & alcohol abuse issues, (c) retention, (d) diversity; Category Two—Community engagement and leadership education (e) civic engagement, (f) service-learning, (g) social justice education, (h) leadership education; Category Three—Academic excellence (i) academic excellence; and Category Four--Education of the whole person (j) ethics education, (k) spirituality, (l) transformative learning.

Research Approach and Design

This research used mixed methods, which seemed most appropriate given the focus of the research as well as the possible divergent perceptions of the various stakeholders regarding the phenomena being researched. Quantitative methods provided the opportunity to gather data on a broader range of variables for statistically analyzing perceptions associated with the extent of the institutionalization of service-learning and demographic data. I used qualitative data for explanatory purposes and to address different questions.

I used mixed methods in a "concurrent strategy" (Cresswell, 2003, p. 218). Quantitative analysis was used for research questions that focused on the dependent and independent variables; whereas qualitative analysis was more appropriate for the descriptive aspects of the research. While the quantitative method was predominant, I collected most of the data simultaneously with much of the qualitative data embedded within the quantitative data, thus the concurrent nature of the methodology as described by Cresswell (2003).

Qualitative research allowed for study of some questions in greater depth, more appropriate for the questions related to opportunities for service-learning, exemplary programs, challenges, and for explanatory purposes. As Mertens (1998) states, "by using an inductive approach, the researcher can attempt to make sense of a situation without imposing preexisting expectations … [allowing] the categories of analysis to emerge from the data as the study progresses" (p.160). Mertens suggests that one reason for selecting a qualitative approach is the nature of the research questions. Given the nature of the research questions in this study, the use of qualitative and quantitative methods provided the opportunity for greater detail for some of the questions, while simultaneously gathering data related to a broader range of variables.

This research was focused on the individual as the unit of analysis, across participating colleges and universities. Franciscanism and the importance of service-learning or the extent that the college or university has institutionalized service-learning may not be experienced equally by each respondent. I collected, coded, and analyzed data on each respondent in relationship to his or her institution. University-specific results are being provided confidentially to each respective institution's president. However, to

maintain the anonymity of each institution for this dissertation I analyzed and presented the results as a composite, focusing on individuals rather than a comparison of the participating institutions. Analysis of summary statistics included grouping by respondents across institutions, including administrators, faculty, students, and community partners.

Measurement

Research questions for this study necessitated the development of survey items to measure levels of institutionalization of service-learning (Furco score) and organizational and personal Franciscanism. The dependent variable was the Furco score that included five theoretical dimensions required for the institutionalization of service-learning in higher education as identified by Furco (2002, p. 2). The independent variables included the levels of Franciscanism, organizational and personal. Other independent variables included age, size, and urbanicity of the institutions; and faculty respondent demographics including age, gender, time at the institution, and instructional time in higher education.

Institutionalization of Service-Learning (Furco Score)

For this research, service-learning was viewed as a pedagogical tool (Greene, 2004) enabling students to be more open to transformative leadership and civic/community engagement. Furco (2003) suggests that there are five dimensions important in the institutionalization of service-learning. These dimensions focus on the various stakeholders and cultural aspects of the institution. In order for the institution to fully embrace service-learning, these dimensions must be in harmony. The institutionalization of service-learning is a process spanning three specific categories

(Stage One—Critical Mass Building; Stage Two—Quality Building; and Stage Three—Sustained Institutionalization) with each stage representing three points along a nine point continuum (Furco, 2003) as displayed in Table 1. Furco (2003) developed the Self-Assessment Rubric for the Midwest Service-Learning Consortium, which was based on the Kecskes/Muyllaert Continuums of Service Benchmark Worksheet (Appendix A).

Table 1

Basic Outline of Furco's Rubric

DIMENSIONS OF FURCO'S RUBRIC	**STAGE ONE** Critical Mass Building			**STAGE TWO** Quality Building			**STAGE THREE** Sustained Institutionalization		
	Nine Point Continuum Across Three Stages								
Philosophy & Mission of Service-Learning	1	2	3	4	5	6	7	8	9
Faculty Support & Involvement	1	2	3	4	5	6	7	8	9
Student Support & Involvement	1	2	3	4	5	6	7	8	9
Community Participation & Partnerships	1	2	3	4	5	6	7	8	9
Institutional Support for Service-Learning	1	2	3	4	5	6	7	8	9
COMPOSITE SCORE (FURCO SCORE)	1	2	3	4	5	6	7	8	9

For this study, I adapted survey items related to the institutionalization of service-learning, with permission, from a survey developed by Gail Robinson (1999) and Mary Prentice (2001) for the American Association of Community Colleges. Their survey was used for a national research project conducted by Prentice (2001) that focused on

community colleges. This enhanced the applicability of the questions selected used for my study. I linked the questions, with permission, to the Self-Assessment Rubric developed by Furco (2003) for the Midwest Consortium. This match-up provided the scoring guide to quantify responses in a standard format and further served to enhance the applicability.

Gail Robinson reviewed my adaptation of the survey on December 22, 2005, as an assessment of content validity. I evaluated quantitative forced response items measuring institutionalization of service-learning for reliability using both factor analysis and Cronbach's alpha.

Franciscanism

I generated the items used to measure Franciscanism from research I conducted at an Association of Franciscan Colleges and Universities (AFCU) Symposium in June 2006. In preparation for this research, I reviewed related literature including several journal articles and dissertations on similar research conducted by Kriss (1984) and Brothers (1992) as well as web-sites for the AFCU colleges and universities to generate a list of values and attributes associated with Franciscanism. To create a survey instrument for use at the conference, I collapsed the list based on common themes to include 25 items. For a content validity check, I asked three experts in the field, members of Franciscan religious orders, to review the survey instrument for its soundness and legitimacy of the items. I accepted their recommended changes and revised the survey instrument to include 28 attributes/values. I deleted some items and divided some into separate items. I added one additional open-ended response item regarding Franciscan intellectual tradition and provided space for additional write-in attributes. Indiana

University of Pennsylvania (IUP) granted Institutional Review Board approval for this content development research and I then distributed this aspect of the survey as a pilot at the 2006 AFCU Symposium.

The symposium sample included 135 participants with 55 actually responding, for an overall response rate of 41%. The results of this pilot survey yielded a list of 12 values/attributes most closely associated with Franciscanism in higher education. Based on that list, I generated a series of 14 survey items and included them in the Internet-based survey to measure the levels of both organizational and personal Franciscanism at each institution. Additionally, I evaluated these quantitative forced response items for reliability using both factor analysis and Cronbach's alpha.

Rank Order of Issues in Higher Education

In another section of the survey, respondents were asked to complete a weighted rank order for issues closely associated with higher education. This section was included to assess the level of importance placed on service-learning within the context of other issues in higher education. In the first part of this section, respondents ranked from one to four in order of importance: academic integrity and excellence; student life issues such as athletics, diversity, etc; educational opportunities for local and global community engagement and leadership; and educational opportunities for the development of mind, heart and spirit. This is visually displayed in Table 22 in Chapter Four. In related questions, respondents indicated on a Likert scale of one to seven the importance of each of these issues. I then generated a score for each item by reverse coding the initial four issues and then weighting each of the Likert scale items.

Researcher Positionality

Because I draw in part from a constructivist paradigm as relates to the collection, and analysis of my qualitative data, I acknowledge here my "social positionality" -- the particular lens through which I see the data. In the interest of transparency, I offer a brief representation of who I am, as it relates to this study. I am a European-American woman in my 50s, living and working in central Eastern Pennsylvania, where I have lived for my entire life. Having previously worked as an elementary teacher in the parochial school system, I transitioned into higher education administration, and have for the past 10 years, served as director of a small satellite center for Alvernia College, a Franciscan institution. I carried out this research as my dissertation project for a Ph.D. degree in Administration and Leadership Studies.

My own life's journey seems to revolve around a desire to discover the reason for my existence, especially as I try to determine if I have completed my personal mission here on earth. It seems that I am not alone in this quest, as Astin and Astin (2005) have discovered in their research, three-fourths of college students say that they are "searching for meaning and purpose in life" or have discussions regarding this. In their study, students also indicated that they expect college to help them develop a greater emotional and spiritual awareness (Astin & Astin, 2005).

Coincidentally it seems that I have always been drawn to St. Francis. As a child I remember being drawn to St. Francis in response to pictures of him surrounded by animals. Since I was raised in the Methodist tradition I did not come to appreciate his saintly qualities until I converted to Catholicism and started teaching in St. Francis of Assisi Elementary School. My tenure as an elementary teacher in the Catholic school

system continued for 16 years. I truly enjoyed the ability to openly share Christian values woven into academic lessons. The transition to my current position in higher education seemed most appropriate given the Franciscan culture at Alvernia.

Over the past 10 years I have worked primarily with non-traditional, older students. Some seem genuinely transformed through their educational experience. This observation plus graduate coursework on transformative leadership and transformative learning motivated me to research service-learning as a pedagogical tool towards the development of transformative leadership skills and the generation of a propensity to civic or community engagement. Further research led me to the process required for higher education institutions to embrace and sustain service-learning.

In my position as an administrator at a small satellite center for Alvernia University, I have had the opportunity to experience some of the institutional efforts to enhance service-learning at Alvernia University, primarily as an observer since I am geographically removed from the main campus. This has piqued my interest in service-learning and I have experimented with including a service-learning component in a course that I teach on organizational leadership. While I feel that the Franciscan tradition enjoys a unique relationship to service-learning, I also know firsthand that there are challenges to this institutionalization process.

Postpositivist and Interpretive/Constructivist Paradigms

Since this study used mixed methods it was situated in two paradigms. The quantitative elements of this study were rooted in a postpositivist paradigm. It was a correlational study, examining the relationship between the independent variables of organizational and personal Franciscanism and the dependent variable of the

institutionalization of service-learning (Furco score), as well as the effect of size; age; and location of the institutions; and faculty related variables of gender, age, instructional time in higher education, and time at the institution. The quantitative segment of the study required that I maintain objectivity in the collection and analysis of the data, exemplifying epistemology indicative of postpositivist methods (Mertins, 1998).

The qualitative elements of this research were rooted in an interpretive/ constructivist paradigm. According to Mertins (1998) the interpretive/constructive paradigm has as its basic tenet that "reality is socially constructed" based on the perceptions of those involved in the research process (p.11). In this case the research process involved various stakeholders' perceptions at each institution. It was my goal "to understand the multiple social constructions of meaning and knowledge" (p. 11). In terms of this study, posing the questions about the challenges and suggestions for improvement of service-learning on each campus was intended to engage the participants in a reflective process as they considered their responses.

Thus the mixed methods approach was appropriate given the nature of the research questions. It was the role of the researcher to gather the data (both quantitative and qualitative) and through careful analysis create a representation based on input from all stakeholders. This representation provided a "snapshot" of the level of organizational and personal Franciscanism and institutionalization within the participating institutions that may serve as a catalyst for continued dialogue regarding the role that service-learning plays or should play.

Data Collection

For purposes of triangulation, I used multiple sources of data and multiple methods of collection, which enhanced the quality of my findings. The sources of data and methods of collection from administrators, community partners, faculty and students at each of the participating colleges and universities are displayed in Table 2. The surveys were Internet-based using StudentVoice with arrangements made through the Applied Research Lab at Indiana University of Pennsylvania, and included both forced response and open-ended response items. In addition the service-learning coordinator at each college or university completed an open-ended response survey with more detailed information on service-learning at these institutions.

Table 2

Respondents, Data Sources, and Measurements

RESPONDENT	**DATA SOURCE**	**MEASUREMENT**
Administrators & Faculty	Internet-based Survey (Appendix D)	Rank Order, Franciscanism, Furco (all dimensions) & Open-ended Response Items
Student Leaders	Internet-based Survey (Appendix E)	Rank Order, Franciscanism, Furco (dimension three) & Open-ended Response Items
Community Partners	Internet-based Survey (Appendix F)	Furco (dimension four) & Open-ended Response Items
Service-learning Coordinator	Furco's Rubric (Appendix A)	Furco (all dimensions)
Service-learning Coordinator	E-mail Survey/Telephone Interview (Appendix I)	Qualitative Responses
	Document Review of College/University Web-sites (Appendix C)	Institutional Demographics

Administrators and faculty respondents answered all of the same Internet-based survey items related to rank order of higher education issues, Franciscanism, and all dimensions related to Furco's institutionalization of service-learning (with the exception of some demographic questions); students answered items related to rank order of higher education issues, Franciscanism, and Furco's dimension three (student support and involvement in service-learning); community partners answered items related to Furco's dimension four (community participation and partnerships). All respondents had the opportunity to complete the same open-ended survey items. Thus quantitative responses from students and community partners related to dimensions three and four and students' responses on Franciscanism and rank order of higher education issues provided comparative data for analysis.

Sampling Strategy

This study focused on Franciscan colleges and universities (AFCU) in the United States of America. These colleges and universities are private, religiously affiliated institutions of varying sizes and geographic locations within the United States. Purposeful, criterion-based sampling was used in choosing to limit the study to AFCU institutions. These institutions have a similar culture, rooted in the Franciscan tradition, with service as a major component. One of the dimensions as identified by Furco (2003, 2002) is the philosophy and mission of the institution. I selected these institutions because of the shared Franciscan tradition of service, and the stated desire as members of the AFCU to "facilitate communication and generate working relationships to enhance the intellectual tradition in higher education throughout the United States" (Godfrey, 2005, p. 62).

All nineteen AFCU colleges and universities were invited to participate in this study and 13 agreed to participate. One institution later withdrew and one institution had insufficient responses for inclusion. Thus the study was based on data gathered from 11 of the 19 colleges and universities who are members of the AFCU. I collected data from respondents at each institution but the final report for publication is presented as a composite so as to maintain the confidentiality of each institution. I grouped data for summary analysis.

Those invited to participate from each institution included the president and other administrators, the service-learning "coordinator" as identified by the president, all full-time faculty, selected student leaders who had knowledge of service-learning activities on campus, and selected community partners who had knowledge of service-learning activities at the institution as identified by the service-learning coordinator. Rather than inviting all students and community partners to participate, I asked the service-learning coordinator to identify student leaders and community partners who would serve as what Patton (1997) referred to as "information rich cases" (p. 288). I felt these individuals could provide a better understanding of the phenomena under consideration and would be more likely to participate.

Table 3 provides demographic data in regard to the number of respondents who completed the entire survey from the various institutional categories. I compiled this data from the college or university web-sites and entered the corresponding category for each respondent as appropriate.

Table 3

Institutional Demographics for Respondents Completing the Entire Survey

Demographic Category	Demographic	Number of Survey Respondents
Total Respondents		447
Age of Institution	>50 years	148
	51 to 100 years	99
	101 to 150 years	110
	151 to 200 years	90
Urbanicity	Rural	150
	Suburban	230
	Urban	67
Size of Institution	>2000	25
	2000 to 3000	338
	3001 to 4000	41
	4001 to 5000	26
	5001 to 6000	0
	6001 to 7000	17

Table 4 provides a demographic profile of respondents who completed the entire survey. Some of the sections of the survey were segmented for analysis, since some respondents completed portions of the study. For example, the first section on rank order of issues in higher education included more respondents than the second section on Franciscanism since some respondents chose not to continue the survey.

Table 4

Demographic Data for Respondents Completing the Entire Survey

	Demographic	Administrator	Community Partners	Faculty	Student	Total
Total Respondents		96	40	169	142	447
Gender	Female	61	34	110	102	307
	Male	35	6	59	40	140
Age	21 to 30	16	NA	1	NA	17
	31 to 40	13	NA	27	NA	40
	41 to 50	17	NA	45	NA	62
	51-60	41	NA	63	NA	104
	60+	9	NA	33	NA	42
Time at the Institution	>1	9	NA	9	NA	18
	1 to 3	22	NA	31	NA	53
	4 to 6	19	NA	32	NA	51
	7 to 9	14	NA	19	NA	33
	10+	32	NA	78	NA	110

Additionally, faculty provided additional demographic data included in Table 5 regarding status, years at the institution, instructional time in higher education, and instructional field.

Table 5

Total Number of Faculty Survey Respondents Including Demographics

	Demographic	Total Respondents
		169
Status	Assistant Professor	81
	Associate Professor	41
	Full Professor	34
	Temporary Instructor	13
Time at the	<1	9
Institution	1 to 3	31
	4 to 6	32
	7 to 9	19
	10+	78
Instructional Time in	<1 to 3	20
Higher Education	4 to 6	34
	7 to 9	18
	10+	97
Instructional Field	Business/Sports Mgt	3
	CIS/Science/Math	29
	Com/Media/Arts/Theatre	8
	Education	5
	Health Care Professionals	23
	Leadership Studies/LibArts/Humanties	38
	Library	1
	Professional Studies	41
	Science/Math	27
	Social Sciences	20
	Law	1

Data Collection Procedures

Initially, I conducted a pilot study of the Internet-based survey involving a representative sample of participants from a faith-based institution to gain feedback on the instruments. This institution was not of the Franciscan tradition, but the pilot study did provide important feedback for me and they indicated that the pilot study was of value to their institution as well. Seventeen individuals, including administrators, faculty, and community partners, started the survey; 13 actually completed the entire survey. No student leaders were involved since the Institutional Review Board at the institution objected to student involvement.

During the pilot study I lost several respondents in the section on rank order of issues in higher education. In talking with one of the respondents who had indicated a willingness to be contacted, I discovered that the individual experienced some difficulty with this section. Based on this individual's feedback, I made some modifications to the survey instrument, primarily with the rank order items.

After the pilot study, I sent a letter to each AFCU college or university president requesting his or her support of my research, with a cover letter from Dr. Thomas F. Flynn, President of Alvernia College (now Alvernia University), where I work as director of a satellite campus. I included an administrative response form in the mailing, and for those agreeing to participate, a request for names of the service-learning coordinator (or other designee) who may be contacted for a more detailed open response survey, and the individual to aid in the dissemination of the Internet-based surveys to other administrators and faculty.

Of the 19 institutions invited to participate, a total of 11 actually completed all of the requirements for inclusion in the study. Indiana University of Pennsylvania (IUP) had granted Institutional Review Board approval for this study, but several of the institutions required additional review prior to research. Once approval was granted, I contacted the designated service-learning "coordinator" (titles varied) to provide assistance in identifying student leaders and community partners to complete appropriate sections of the Internet-based surveys.

I asked the service-learning coordinator to complete a qualitative survey (Appendix I) and also the Self-Assessment Rubric for the Institutionalization of Service-Learning in Higher Education found on Appendix A (Furco, 2003). Some completed and returned this as an email attachment while some preferred to complete it in a telephone interview. I had permission from each to record the telephone conversation and after I had transcribed the interview, I asked the respondent to read and review the transcription. As a "member check" each was invited to make any changes and to return it to me. The service-learning coordinator also completed Furco's Rubric to compare with the results for the dependent variable (Furco score) from the Internet-based survey to serve as an inter-rater reliability check (Mertens, 1998).

I contacted the individual responsible for Institutional Research as identified by the president to aid in the dissemination of the Internet-based surveys to administrators, faculty, student leaders, and community partners. The surveys were Internet-based using StudentVoice with arrangements made through the Indiana University of Pennsylvania Applied Research Lab. I provided an "invitation to participate" that included the appropriate link. The institutional research contact disseminated the initial invitation, and

also sent follow-up reminders via e-mail to encourage participation in the survey. I monitored responses, and periodically sent additional e-mail reminders that they forwarded to the appropriate stakeholders. I had to use this system since the institutions could not easily provide me with direct access to their listservs. Unfortunately it did limit my control over the process. I had provided detailed explanations as to who should be invited to participate and requested that they send follow up reminders. I would have preferred to have more control over this process as some chose to disseminate the invitation to a wider audience than initially intended. This was not a problem however, since the study focused on analysis of individual participant responses across all participating universities and colleges.

Data Analysis

The quantitative data and some qualitative data were collected simultaneously from the same Internet-based survey, but this data was analyzed separately. Additional sources of qualitative data were collected and analyzed separately as well.

Quantitative

The rank order section of the survey was constructed in two parts. The first part asked respondents to rank from one to four in order of importance, four issues related to higher education. The second section consisted of Likert scale items related to four higher education issues. Results from the ranking were reverse coded. These codes served as multipliers for the Likert scale items, forming a weighted ranking of all issues related to higher education. This section was included to assess the level of importance placed on service-learning within the context of other issues in higher education.

Forced response items were recoded on a 0 to 1 scale for ease of analysis, displayed in Table 6. Furco's Rubric is a three-stage, nine point continuum; Likert scale items were on a one to seven scale; and some items were dichotomous. Dichotomous items were grouped and coded based on the relationship to Furco's Rubric as appropriate. Service-learning survey items were directly linked to Furco's Rubric (see Appendix B).

Table 6

Zero – One Scale for Forced Response Items

Instrument	Zero – One Scale								
Furco's Rubric (1 to 9 scale)	1=.11	2=.22	3=.33	4=.44	5=.55	6=.66	7=.77	8=.88	9=1.00
Service-learning Survey (1 to 7 Likert Scale)	1=.1429	2=.2857	3=.4286	4=.5714		5=.7143	6=.8571	7=1.00	
Franciscanism (1 to 7 Likert Scale)	1=.1429	2=.2857	3=.4286	4=.5714		5=.7143	6=.8571	7=1.00	

Forced response items and summary data were analyzed using STATA software. The independent variables are specifically: the level of organizational and personal Franciscanism; the age of the institution; the size of the institution; urbanicity (rural, urban, and suburban); and faculty related demographics including age, gender, time at the institution, and instructional time in higher education. I used a multivariate analysis of variance and regression analysis to explore the relationship between the independent and dependent variables.

Qualitative

Segmenting, coding, and analyzing all qualitative data for recurrent themes provided evidence of opportunities for service-learning that are available on each campus. It also provided some examples of exemplary programs, but most importantly revealed the challenges encountered in the process and suggestions for improvement. Additionally the qualitative data reinforced and explained some of the quantitative findings.

Quality of Data and Findings

The use of both quantitative and qualitative methods of data collection along with the wide variety of data sources provided triangulation, thus limiting potential effects of researcher bias and measurement error.

Quantitative

The Internet-based survey included items measuring organizational and personal Franciscanism as well as the institutionalization of service-learning (Furco score). I used several methods to determine reliability and validity. I evaluated the quantitative forced response items using both factor analysis and Cronbach's alpha.

Factor analysis for the institutionalization of service-learning indicated one factor identified as the Furco score for the purposes of this research (loading 5.95 accounting for 77.43% of the items). Cronbach's alpha was .87, another good indication of the reliability of this instrument for measuring the Furco score. Since the questions used for the survey were adapted with permission from previous research, this enhanced the applicability of the questions used in this study.

Factor analysis of the attributes measuring the institutionalization of service-learning indicated one factor (loading 5.95 accounting for 77.43% of the items) without rotation. This was reinforced in the scree plot in Figure 1. This factor is identified as the Furco score (dependent variable) for the purposes of this research.

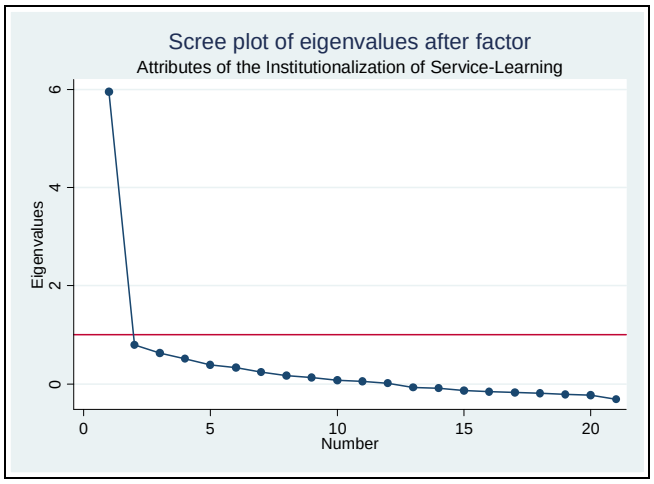

Figure 1. Scree plot for measures of the institutionalization of service-learning.

Cronbach's alpha for the institutionalization of service-learning was .87, another good indication of the reliability of this instrument for measuring the institutionalization of service-learning (Furco score). As previously stated, Nunnally (as cited in DeVellis, 2003, p. 95) suggests that .70 is the lower bound limit of an acceptable alpha coefficient.

Factor analysis of the attributes of organizational Franciscanism indicated one factor (loading 8.23 accounting for 93.61% of the items). This was reinforced in the scree plot in Figure 2.

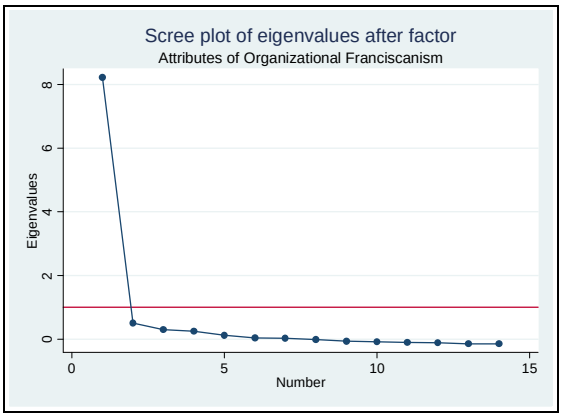

Figure 2. Scree plot for organizational Franciscanism.

Cronbach's alpha for organizational Franciscanism was .95, another good indication of the reliability of this instrument for measuring organizational Franciscanism. Nunnally (as cited in DeVellis, 2003, p. 95) suggests that .70 is the lower bound limit of an acceptable alpha coefficient.

Similarly, factor analysis of the attributes measuring personal Franciscanism indicated one factor (loading 5.4 accounting for 92.24% of the items). This was reinforced in the scree plot in Figure 3.

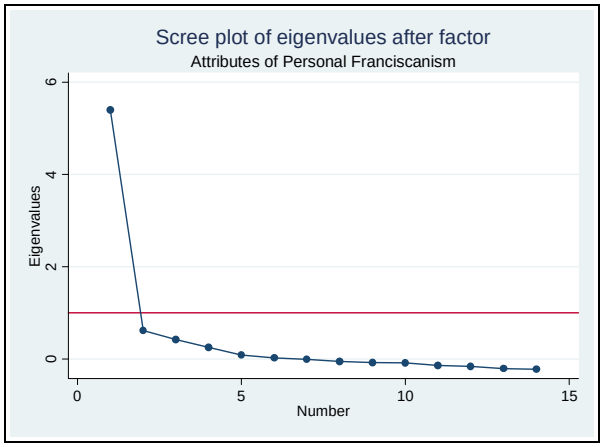

Figure 3. Scree plot for personal Franciscanism.

Cronbach's alpha for personal Franciscanism is .88, another good indication of the reliability of this instrument for measuring personal Franciscanism. And as previously stated, Nunnally (as cited in DeVellis, 2003, p. 95) suggests that .70 is the lower bound limit of an acceptable alpha coefficient.

Qualitative

Credibility, according to Guba and Lincoln (1994), is the qualitative counterpart of internal validity in quantitative methodology in that it relates to correspondence between the actual perceptions of the participants and what I have reported, just as internal validity in quantitative research seeks to ensure that the observed change in the dependent variable was caused by the independent variable. To add to the credibility of the findings and to minimize possible researcher bias, I invited a colleague who had recently completed a qualitative research study to review my qualitative coding and emerging themes. This individual is a Franciscan scholar and has conducted similar research at Franciscan institutions. I evaluated the individual's feedback and made changes based on those recommendations.

For triangulation, I compared qualitative responses from the Internet-based surveys with the responses (Appendix I) from the service-learning coordinators as well as the overall data analyses for confirmation of findings. I also looked at the completed Furco's rubric by service-learning coordinators for comparison with the results obtained from the quantitative data analysis for additional confirmation of the findings. The mean Furco score for the coordinators ($N = 11$) was in the range of a stage two level of institutionalization ($M = .51$) as was the mean Furco score ($M = .44$) for administrators and faculty ($N = 265$). The mean Furco score for participating institutions ($N = 11$) was

also stage two (M = .47). This represents the mean of the institutional scores for administrator and faculty respondents, generated by averaging administrator and faculty responses (N = 265) by institution (N = 11) and then computing the institutional composite mean (the mean of the means). All of these Furco scores are relatively close suggesting consistency.

Additionally I tracked my analytic decisions in a research log that can serve as a dependability audit. This linked with the review by my colleague and the triangulation with service-learning responses aided in my reflexivity (Patton, 2002).

Limitations and Delimitations

One limitation of this study may have been the subjective linking of the Internet-based survey items to Furco's Rubric; however, I evaluated the forced response items using factor analysis and Cronbach's alpha. This reliability analysis determined that survey items were an effective measure of an overall Furco score with only one factor.

Another limitation may have been a response bias related to participation of respondents who were actively involved in or interested in service-learning. However, given the multiple levels of stakeholder participation and the additional meaning captured by the open-ended responses, the results may provide a fairly reliable snapshot of the extent of and reasons for the institutionalization of service-learning. The triangulation of sources of data and data collection methods minimized difficulties from a lack of response from non-participants in service-learning. The qualitative responses served explanatory purposes and provided greater detail.

Delimitations associated with this study were primarily due to the bounded focus on the 11 AFCU Franciscan institutions; therefore, the results are only generalizable to

Franciscan institutions. These institutions were founded on a values-based tradition of service, a respect for all life, and a call to social justice. Other institutions with similar foundations may find the results useful. While the results are specific for the population under study, other institutions with similar interest in determining the extent of the institutionalization of service-learning on their campuses may be able to utilize the findings or replicate the methods used for this research.

In the next two chapters, I will present the results of my findings as well as a discussion of my conclusions and recommendations for future study. It is for other researchers or other institutions to determine the applicability of my research to their situations.

CHAPTER IV

FINDINGS

In this chapter I present my findings based on both quantitative and qualitative analysis. Summary statistics are provided for some areas of analysis such as rank order of issues in higher education. Univariate, bivariate, and multivariate analysis, provide relevant findings in response to the proposed research questions. I present an overview of the findings related to each research question, followed by more detailed statistical analysis, and conclude with an overall summary of the findings.

Overview of Quantitative Findings

Since my research addressed several questions with statistical analysis for each, I have provided a brief overview of the findings first, as they relate to the research questions.

1. To what extent does the perceived organizational (college or university) level of Franciscanism differ from the perceived personal (individual) level of Franciscanism among administrators, faculty, and students at Association of Franciscan Colleges and Universities (AFCU) institutions?
    - Finding One: Results of ANOVA and paired-difference *t* tests indicated that students perceive their personal levels of Franciscanism to be less than the levels of organizational Franciscanism at their institutions, while administrators and faculty see their personal levels of Franciscanism to be slightly greater than the levels of organizational Franciscanism at their institutions. Administrators, faculty, and students are relatively equal in their perceptions of their levels of personal Franciscanism.

2. To what extent do the levels of organizational or personal Franciscanism have an effect on the institutionalization of service-learning, as measured by the Furco score, at AFCU institutions?
    - Finding Two: Multivariate analysis, using only administrator and faculty responses, suggested that 27% of the variance in the institutionalization of service-learning was addressed by organizational and personal Franciscanism as well as age of the institution, size of the institution, and urbanicity. Visual comparison of conditional effects plots suggested organizational Franciscanism has a stronger positive effect on the institutionalization of service-learning (Furco score) than personal Franciscanism holding other measured variables constant.
3. Of the following variables, which are more predictive of the institutionalization of service-learning? The predictive variables studied include: (a) the age of the institution, (b) the size of the institution, and (c) urbanicity of the institution (rural, urban, or suburban).
    - Finding Three: Multivariate analysis, using only administrator and faculty responses, also included these predictive variables. Rural and suburban institutions are more likely to have institutionalized service-learning than are urban institutions and younger institutions are more likely to have institutionalized service-learning than older institutions holding other measured variables constant. Finally institutions with larger student

populations are more likely to have institutionalized service-learning than institutions with smaller student populations.

4. Of the following variables, which are more predictive of the individual faculty member's use of service-learning? The predictive variables studied include: (a) personal Franciscanism, (b) age, (c) gender, and (c) instructional time in higher education.
    - Finding Four: Multivariate analysis, using the faculty related predictive variables of personal Franciscanism, age, gender, and instructional time in higher education, suggested that only instructional time in higher education was a statistically significant predictor, explaining only 6% of the variability. The results show statistical significance but not practical significance, suggesting the need for additional research.
5. Of the following variables, which are more predictive of the individual faculty member's personal level of Franciscanism? The predictive variables studied include: (a) age, (b) gender, and (c) time at the institution.
    - Finding Five: Of the faculty related predictive variables, gender is the only significant predictor of the level of personal Franciscanism for faculty. Age and time at the institution are not significant predictors. Gender accounts for 4% of the variance. The results show statistical significance but not practical significance, suggesting the need for additional research.
6. From the perspective of administrators, faculty, and students, what is the rank of importance of the 12 issues identified as significant in higher education? The issues selected for rank order of importance, grouped in four categories,

include: Category One—Student life issues (a) athletics, (b) drug & alcohol abuse issues, (c) retention, (d) diversity; Category Two—Community engagement and leadership education (e) civic engagement, (f) service-learning, (g) social justice education, (h) leadership education; Category Three—Academic excellence (i) academic excellence; and Category Four--Education of the whole person (j) ethics education, (k) spirituality, (l) transformative learning.

- Finding Six: For administrators, faculty, and students in this population, academic excellence ranks first in importance of issues in higher education with service-learning ranked mid-range and athletics ranked as least important.

Analysis of Levels of Organizational and Personal Franciscanism

The first research question pertained to the difference between levels of organizational Franciscanism as compared with levels of personal Franciscanism among administration, faculty, and students. The null hypothesis states that "there is no significant relationship between the organizational level of Franciscanism and the personal level of Franciscanism for administrators, faculty, and students at Association of Franciscan Colleges and Universities (AFCU) institutions." Since administrators, faculty, and students responded to survey items for both organizational and personal Franciscanism, a one-way ANOVA was used to determine differences for levels of organizational Franciscanism and then again for personal Franciscanism. Results for the analysis for organizational Franciscanism are displayed in Table 7. While the hypothesis

of equal means was rejected ($p < .0001$), the hypothesis of equal variances ($p = .36$) was not rejected. Bartlett's test for equal variances: $\chi^2(2) = 2.04$ and $p > \chi^2 = 0.36$ indicated that the assumption of homogeneity of variance was plausible.

Table 7

One-way ANOVA for Organizational Franciscanism (N = 407)

Position	M	*SD*
Administrator	0.77	0.14
Faculty	0.80	0.15
Student	0.86	0.13

Source	*df*	*F*	*MS*	*SS*
Between groups	2	10.51**	0.22	0.43
Within groups	404		0.02	8.33
Total	406		0.02	8.76

Bartlett's test for equal variances: $\chi^2(2) = 2.04$ $p > \chi^2 = 0.36$.

**$p < 0.0001$

The results of the Scheffé multiple-comparison test for the differences between each pair of means are displayed in Table 8. The mean for faculty equals .80 and the mean for administrators equals .77 so the difference is .03, not statistically distinguishable from zero ($p = .452$). However the difference between means for administrators and students (.08) and the difference between means for faculty and students (.06) are statistically distinguishable from zero, $p < 0.001$ and 0.002 respectively. Based on these results, administrators and faculty statistically come from

one population while students make up a different population in terms of organizational Franciscanism.

Table 8

Scheffé Multiple-Comparison Test for Organizational Franciscanism

Position	1	2	3
1. Administrator			
2. Faculty	.03		
3. Student	.08***	.06**	

**$p < .01$. ***$p < .001$.

Table 9

One-way ANOVA for Personal Franciscanism (N = 407)

Position	M	*SD*
Administrator	0.82	0.11
Faculty	0.84	0.10
Student	0.82	0.12

Source	*df*	*F*	*MS*	*SS*
Between groups	2	1.33	0.02	0.03
Within groups	404		0.01	4.73
Total	406		0.01	4.77

Bartlett's test for equal variances: $\chi^2(2) = 4.75 \quad p > \chi^2 = 0.093$.

The same statistical analyses used for organizational Franciscanism were also used for personal Franciscanism. Results of the ANOVA on personal Franciscanism for administrators, faculty, and students are displayed in Table 9. The results indicate that there is no difference in groups in regard to personal Franciscanism. The hypothesis of equal means was not rejected (p = .2663), nor was the hypothesis of equal variances (p = .093). Bartlett's test for equal variances: χ^2 (2) = 4.75 and $p > \chi^2 = 0.093$ indicated that the assumption of homogeneity of variance was plausible.

Based on these results, administrators, faculty, and students statistically come from one population with respect to personal Franciscanism. Since there was no difference between administrators and faculty for either analysis they were treated as one population. Since students differed from administrators and faculty in organizational Franciscanism they were treated as a separate population. This is graphically represented in Figure 4.

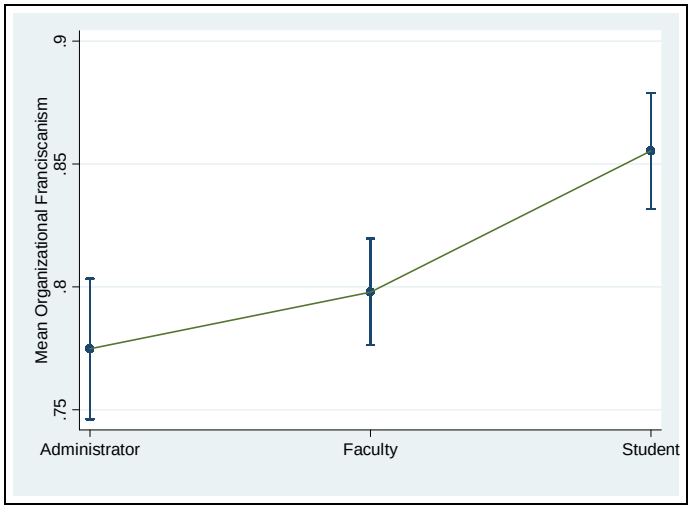

Figure 4. Error-bar chart of organizational Franciscanism (± 1.96 standard error).

To compare the differences further for each population, paired-difference *t* tests were performed. Results for faculty and administrators are displayed in Table 10 and students in Table 11. Note that faculty and administrators rated personal Franciscanism higher than organizational Franciscanism. Students rated organizational Franciscanism higher than personal Franciscanism.

Table 10

Paired-Difference t Test for Franciscanism (Administrators and Faculty)

Variable	*N*	*M*	*SE*	*SD*	*t*
Organizational Franciscanism	265	0.79	0.01	0.15	
Personal Franciscanism	265	0.83	0.01	0.10	
Difference	265	-0.04	0.01	0.14	-4.92***

***$p < .001$.

The two-tail test was appropriate since the difference may have been positive or negative. I rejected the null hypothesis that there is no significant difference between the means of organizational and personal Franciscanism for administrators and faculty ($p <$ 0.0001 at the $\alpha = .05$ significance level). For this population, personal Franciscanism was actually perceived to be greater by 0.04.

Results for the paired-difference *t* test for students are displayed in Table 11. Once again, the two-tail test was appropriate since the difference may have been positive or negative. I rejected the null hypothesis that there is no significant difference between the means of organizational and personal Franciscanism for students ($p = 0.001$ at the

α =.05 significance level). For this population, organizational Franciscanism was actually perceived to be greater by 0.03.

Table 11

Paired-Difference t Test for Franciscanism (Students)

Variable	*N*	*M*	*SE*	*SD*	*t*
Organizational Franciscanism	142	0.86	0.01	0.13	
Personal Franciscanism	142	0.83	0.01	0.12	
Difference	142	0.03	0.01	0.12	3.24***

***$p < .001$.

The results suggested that students perceive their institutions to be somewhat more Franciscan than they are, while administrators and faculty see themselves as slightly more Franciscan than their institutions. Administrators, faculty, and students are relatively equal in their perceptions of personal Franciscanism. I provide further discussion and offer alternative explanation of these findings in Chapter Five.

Institutionalization of Service-Learning in Relationship with Franciscanism, Age, Size, and Urbanicity of the Institution

The second and third research questions pertained to the relationship between the dependent variable (*Y*), Furco score, and the independent variables (*X*), organizational Franciscanism, personal Franciscanism, age, size, and urbanicity of the institution. The null hypothesis for question two states that "There is no significant relationship between the levels of organizational or personal Franciscanism and the extent that service-learning has been institutionalized as measured by the Furco score at AFCU institutions" and the

null hypothesis for question three states that "There is no significant relationship between the extent that service-learning has been institutionalized and the following variables: (a) the age of the institution, (b) the size of the institution, and (c) urbanicity of the institution (rural, urban, or suburban)."

I initially conducted multivariate regression analysis using the raw data assuming normality. Results indicated that the *Y* variable and the variables associated with Franciscanism were not normal and that transformation may be in order. I used univariate analysis to investigate transforming the variables. I have presented the multivariate results using the raw data first, then univariate analysis, and then multivariate analysis using the transformed variables.

Multivariate Analysis of Non-Transformed Variables

I addressed the extent that the levels of Franciscanism, age, size, and urbanicity affect the degree that service-learning is institutionalized as measured by the Furco score at AFCU institutions. The *F* statistic, 19.02 with 5 to 259 degrees of freedom, with a *p*-value of < 0.01 at the $\alpha = .05$ significance level, suggested a relationship exists between the independent variables and the Furco score, which therefore led to the rejection of the null hypothesis, as did the *t* tests ($p < .05$). The Adjusted R^2 of .25 suggested that the independent variables explain 25% of the variance in the Furco score (institutionalization of service-learning) as displayed in Table 12.

Table 12

Multivariate Regression of Mean Furco on Independent Variables

Variable	*B*	*SE B*	*β*
Organizational Franciscanism	0.24	0.05	.31***
Personal Franciscanism	0.29	0.07	.25***
Age Institution	-0.00	0.00	-.15**
Size Institution	0.00	5.06E	.13*
Urbanicity	-0.03	0.01	-.13*
R^2		.27	
Adjusted R^2		.25	
F		19.02***	

*$p < .05$. **$p < .01$. *** $p < .001$.

However, a predicted versus residuals plot, displayed in Figure 5, indicated the model does not hold up. Evidence of heteroskedasticity exists. Based on this, univariate analysis of the variables was conducted to determine if transformations would help to alleviate this problem.

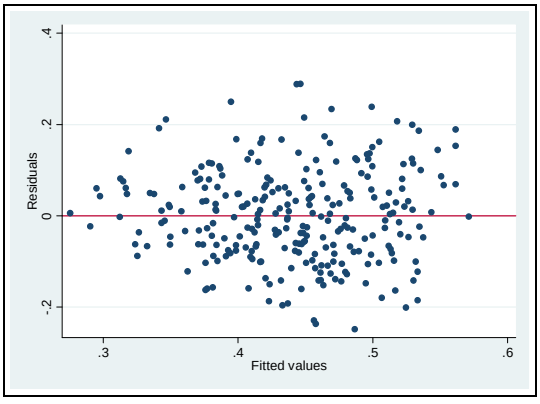

Figure 5. Predicted versus residuals plot with y-line (0).

Univariate Analysis

After the initial regression analysis using raw data, I completed univariate analysis of the variables to determine normality of the distribution. This included the Furco score, organizational Franciscanism, and personal Franciscanism. This analysis indicated that the distributions were not normal and thus I explored power transformations to more closely approximate normality. The results for the univariate analyses are presented in Tables 13 through 18 and in Figures 6 through 17.

Furco Score

The distribution for the Furco score for this sample was positively skewed and light tailed as reflected in Table 13 and Figure 6.

Table 13

Descriptive Statistics for Furco Score

Mean	Median	Standard Deviation
0.44	0.43	0.12

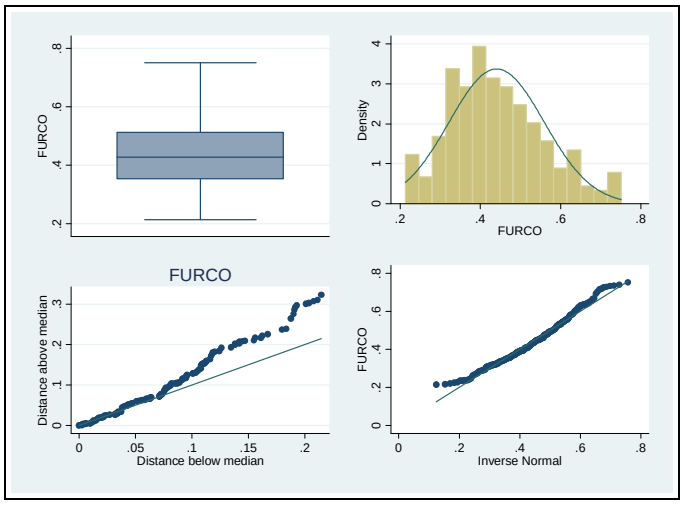

Figure 6. Univariate analysis for Furco score.

I tested the transformations using Tukey's "ladder of powers" as cited by Hamilton (2006, p. 212) to test for normality. Based on these results, the square root transformation, q = .5 power transformation, created a distribution that better approximated a normal distribution. The series of histograms with normal curve overlays (Figure 7) and a series of quantile-normal plots (Figure 8) visually supported this conclusion.

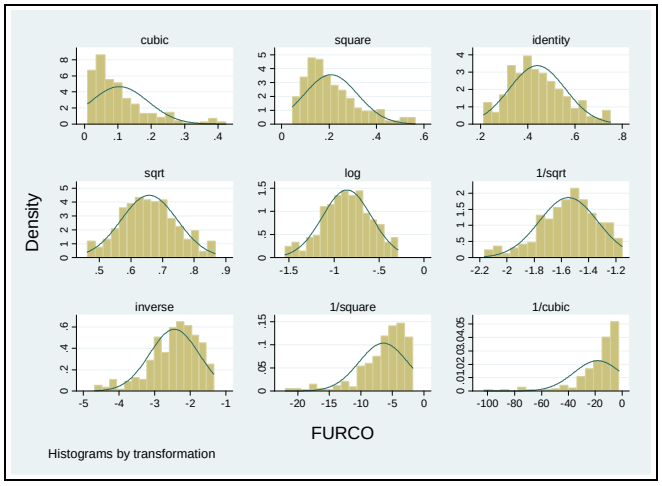

Figure 7. Histograms and normal curve overlay for Furco score

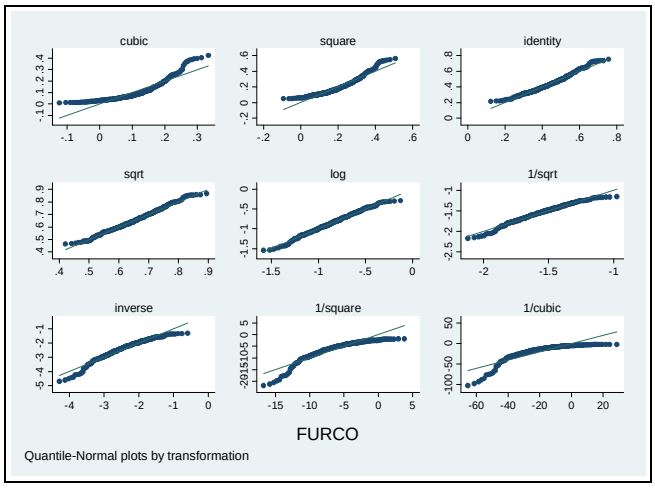

Figure 8. Quantile-normal plots for Furco score by power transformation.

I generated a new variable, here after referred to as *TFurco Score**, by calculating the square root of the Furco score. The descriptive statistics and exploratory graphs are depicted in Table 14 and Figure 9. This distribution is close to symmetrical and light tailed but is sufficiently more normal to enable further analysis.

Table 14

*Descriptive Statistics for TFurco Score**

Mean	Median	Standard Deviation
0.66	0.65	0.09

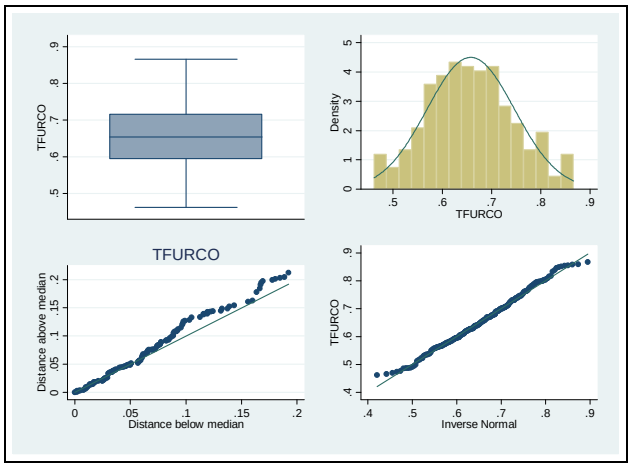

Figure 9. Univariate analysis for *TFurco Score**.

Organizational Franciscanism

The distribution for organizational Franciscanism for this sample was negatively skewed as reflected in Table 15 and Figure 10. Based on this analysis, I explored possible transformations for a more normal distribution.

Table 15

Descriptive Statistics for Organizational Franciscanism

Mean	Median	Standard Deviation
0.79	0.81	0.15

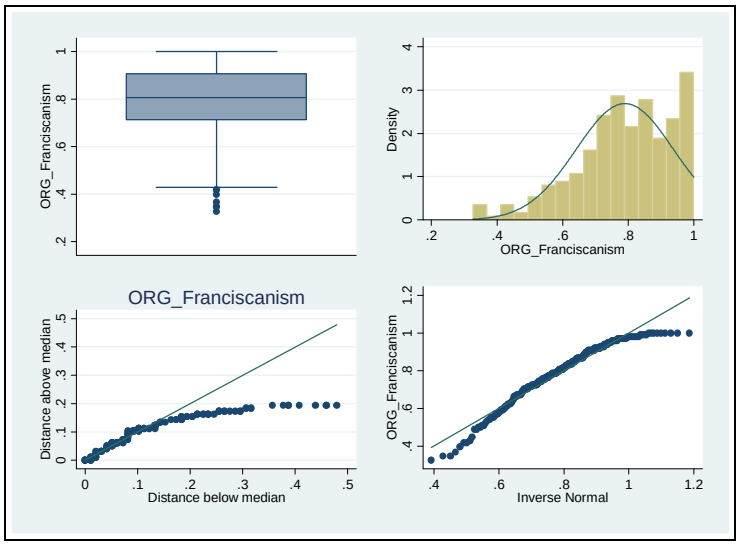

Figure 10. Univariate analysis for organizational Franciscanism.

I tested the transformations using Tukey's "ladder of powers" as cited by Hamilton (2006, p. 212) to test for normality. The results indicated that none of the transformations followed a normal distribution. The series of histograms with normal curve overlays (Figure 11) and a series of quantile-normal plots (Figure 12) visually supported the q = 3 power transformation (i.e., the cube of the variable) to create a distribution that better approximated a normal distribution.

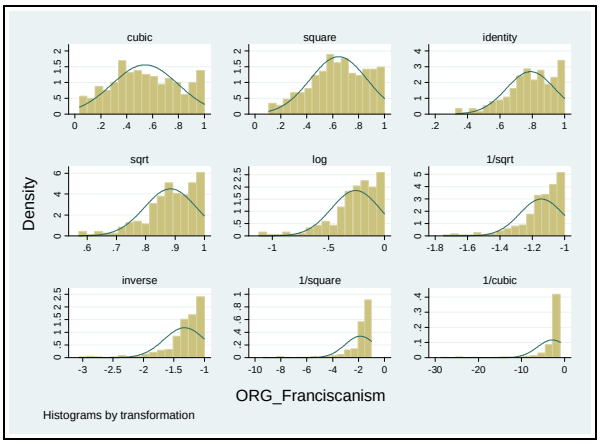

Figure 11. Histograms and normal curve overlay for organizational Franciscanism.

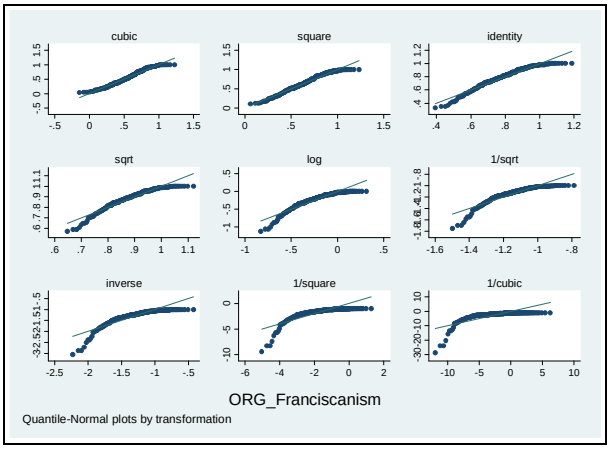

Figure 12. Quantile-normal plots for organizational Franciscanism.

I generated a new variable, here after referred to as *TOrganizational Franciscanism**, by calculating the cube of organizational Franciscanism. The descriptive statistics are displayed in Table 16 and the resulting graphs are displayed in Figure 13. It is now positively skewed and light tailed but is sufficiently more normal to enable further analysis.

Table 16

*Descriptive Statistics for TOrganizational Franciscanism**

Mean	Median	Standard Deviation
0.5417	0.5238	0.2559

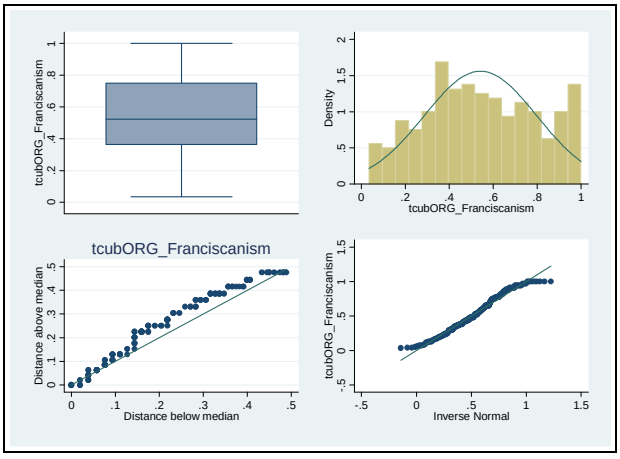

Figure 13. Univariate analysis for *TOrganizational Franciscanism**.

Personal Franciscanism

The distribution for personal Franciscanism for this sample was negatively skewed and light tailed as reflected in the graphs in Figure 14. The descriptive statistics are displayed in Table 17.

Table 17

Descriptive Statistics for Personal Franciscanism

Mean	Median	Standard Deviation
0.83	0.85	0.10

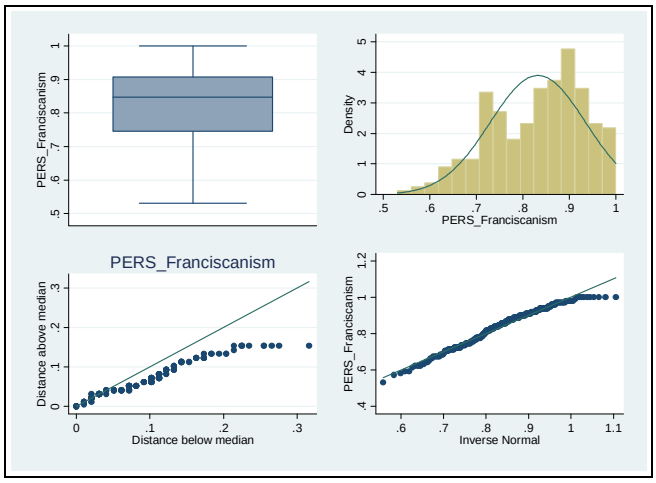

Figure 14. Univariate analysis for personal Franciscanism.

I tested the transformations using Tukey's "ladder of powers" as cited by Hamilton (2006, p. 127) to test for normality. The results indicated that none of the transformations followed a normal distribution. The series of histograms with normal curve overlays (Figure 15) and a series of quantile-normal plots (Figure 16) visually supported the q = 3 power transformation (i.e., the cube of the variable) to create a distribution that better approximated a normal distribution.

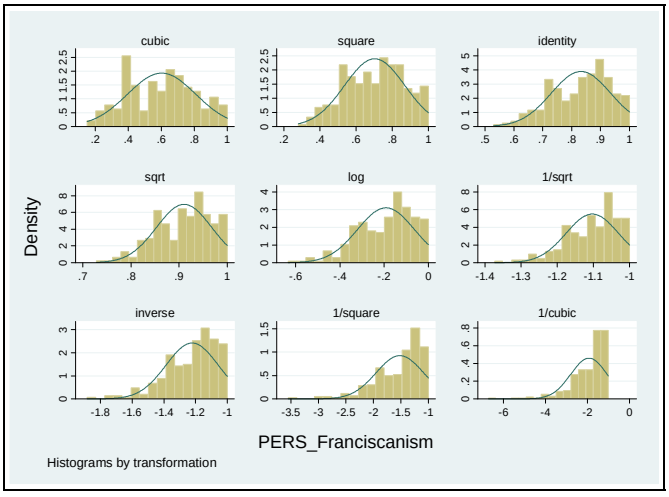

Figure 15. Histograms and normal curve overlay for personal Franciscanism.

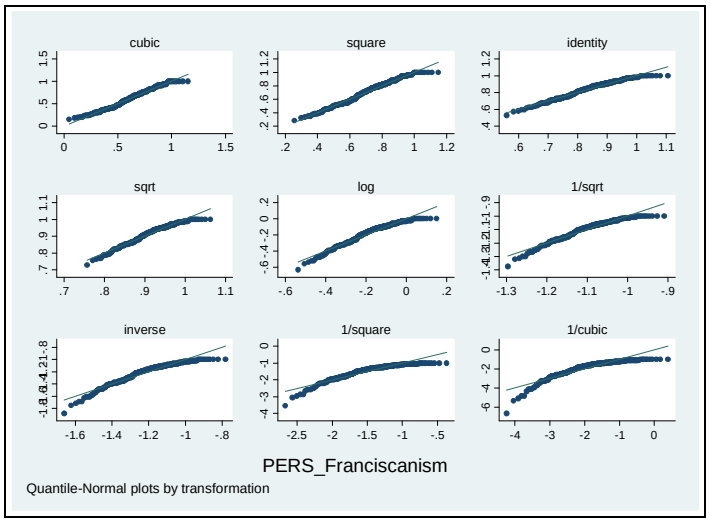

Figure 16. Quantile-normal plots for personal Franciscanism.

I generated a new variable, here after referred to as *TPersonal Franciscanism**, by calculating the cube of personal Franciscanism. The descriptive statistics are displayed in Table 18 and resulting graphs are displayed in Figure 17. It is almost symmetrical and light tailed but is sufficiently more normal to enable further analysis.

Table 18

*Descriptive Statistics for TPersonal Franciscanism**

Mean	Median	Standard Deviation
0.60	0.61	0.21

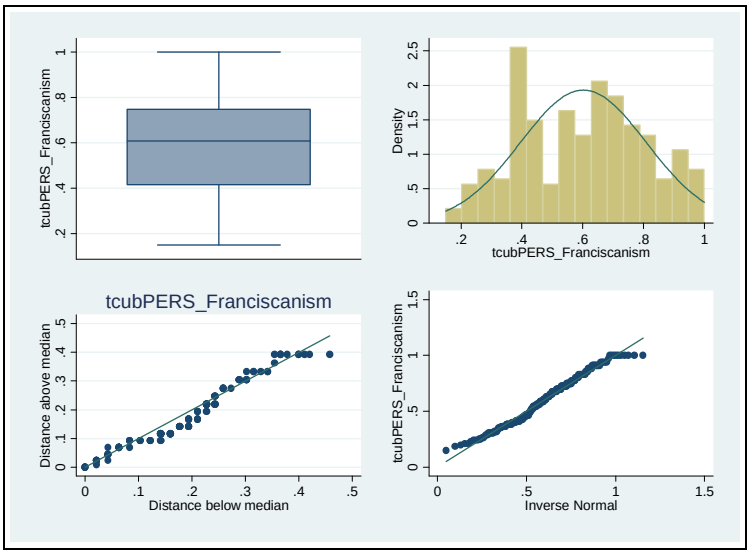

Figure 17. Univariate analysis for *TPersonal Franciscanism**.

Multivariate Analysis of Transformed Variables

My analyses on the institutionalization of service-learning used only administrator and faculty responses. As previously noted, the second and third research questions address the extent that the levels of Franciscanism and age, size, and urbanicity affect the degree that service-learning is institutionalized as measured by the Furco score at AFCU institutions. Based on the previous analyses, it was apparent that I must address this using multivariate regression of the transformed variables: *TFurco Score** (dependent variable); *TOrganizational** and *TPersonal Franciscanism**; age; size; and urbanicity of the institution (independent variables).

The results of this multivariate regression are displayed in Table 19. The *F* statistic, 20.48 with 5 to 259 degrees of freedom, with a *p*-value of 0.00 at the $\alpha = .05$ significance level, suggested that there is a relationship between the independent variables and *TFurco Score*,* which therefore led to the rejection of the null hypothesis. The Adjusted R^2 of .27 indicated that the independent variables explain 27% of the

variance in the *TFurco Score** (institutionalization of service-learning) as displayed in Table 19. Negative relationships exist for the *TFurco Score** and age and urbanicity.

Table 19

Regression of TFurco Score and Independent Variables*

Variable	*B*	*SE B*	*β*
*TOrganizational Franciscanism**	0.11	0.02	.31***
*TPersonal Franciscanism**	0.10	0.03	.24***
Age Institution	-0.00	0.00	-.16**
Size Institution	0.00	4.16E	-.15*
Urbanicity	-0.03	0.01	-.13*
R^2		.28	
Adjusted R^2		.27	
F		20.48***	

*$p < .05$. **$p < .01$. *** $p < .001$.

The residuals versus predicted values plot (Figure 18) for the new model shows residuals distributed around 0, resembling an "all clear" pattern, consistent with the normal-errors assumption (Hamilton, 1992, p. 52). Figure 19, the leverage-versus-square residuals plot, displays the level of influence that individual observations may exert on the results. There are some outliers that may or may not exert significant influence.

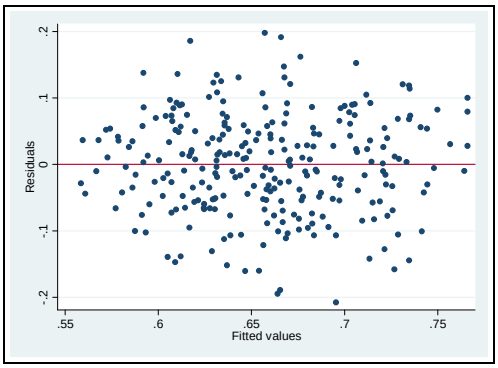

Figure 18. Residuals versus predicted values plot for transformed variables.

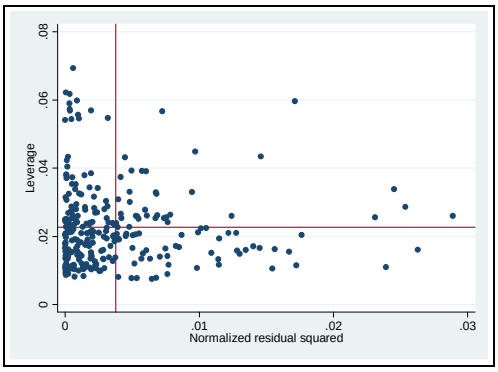

Figure 19. Leverage-versus-squared residuals plot.

In order to determine the levels of influence of possible outliers, I used the Bonferroni inequality and *t* distribution table as cited in Hamilton (2006, p. 207) to check whether any outliers were large enough to cause concern due to influence on the y-intercept. Since the obtained *p*-value ($p = .00827$) was not below $\alpha/n = .00019$, the largest observation was not considered a significant concern at $\alpha = .05$ significance level. However, since one DFBETA value was -.51 (DFSizeInstitution), I was concerned that it may exert significant influence on the model. I repeated the regression (Table 20), setting aside all observations that may move any coefficient by half a standard error (absolute DFBETAs of .5 or more) and one observation was dropped. Comparison of the results reflected little change in the Adjusted R^2 value using all observations (.2695) versus the

Adjusted R^2 value (.2734) without the most influential outlier, thus I had no substantive reason to discard any observations, and even the most influential observations did not fundamentally change my conclusions.

Table 20

Regression of TFurco Score and Excluding Outliers*

Variable	*B*	*SE B*	*β*
*TOrganizational Franciscanism**	0.11	0.02	.31***
*TPersonal Franciscanism**	0.10	0.03	.24***
Age Institution	-0.00	0.00	-.16**
Size Institution	0.00	4.24E	-.15**
Urbanicity	-0.03	0.01	-.13*
R^2		.28	
Adjusted R^2		.27	
F		20.79***	

*$p < .05$. **$p < .01$. *** $p < .001$.

Additionally, testing for the variance inflation factor (VIF) to check for the presence of multicollinearity (Table 21) revealed that no VIF was larger than 10 but the mean VIF was close to 1 (1.36) thus indicating slight inflation. Nonetheless, tolerances were considered reasonable within the guidelines suggested by Chatterjee, Hadi, and Price as cited by Hamilton (2006, p. 212).

Table 21

Variance Inflation Factor (VIF) for Independent Variables

Variable	VIF	1/VIF
Urbanicity	1.57	0.64
*TOrganizational Franciscanism**	1.34	0.75
*TPersonal Franciscanism**	1.34	0.75
Age of Institution	1.30	0.77
Size of Institution	1.26	0.80
Mean VIF	1.36	

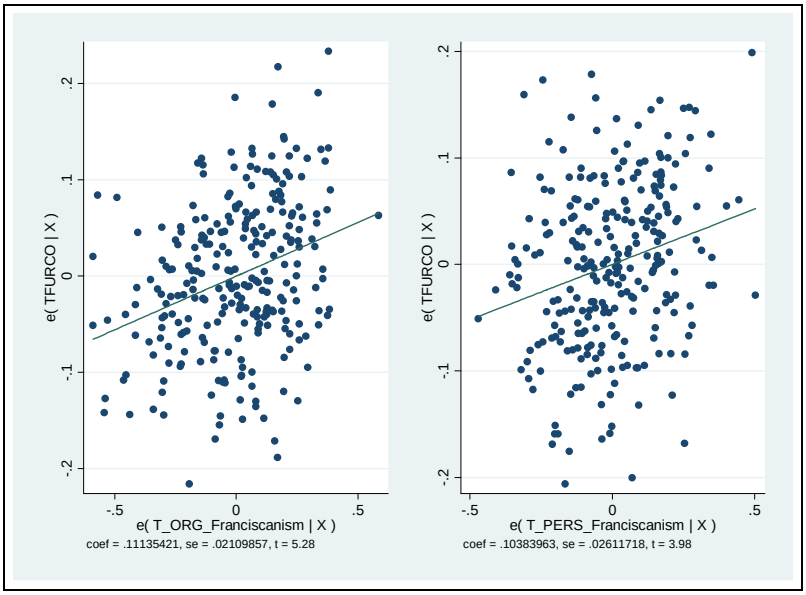

Figure 20. Partial regression leverage plots for *TFurco Score** and *TFranciscanism**.

Figure 20 displays graphically the positive relationship between the *TFurco Score** and the *TOrganizational Franciscanism** and *TPersonal Franciscanism** controlling for the other variables. As each increases so does the level that service-learning has been institutionalized at the institution.

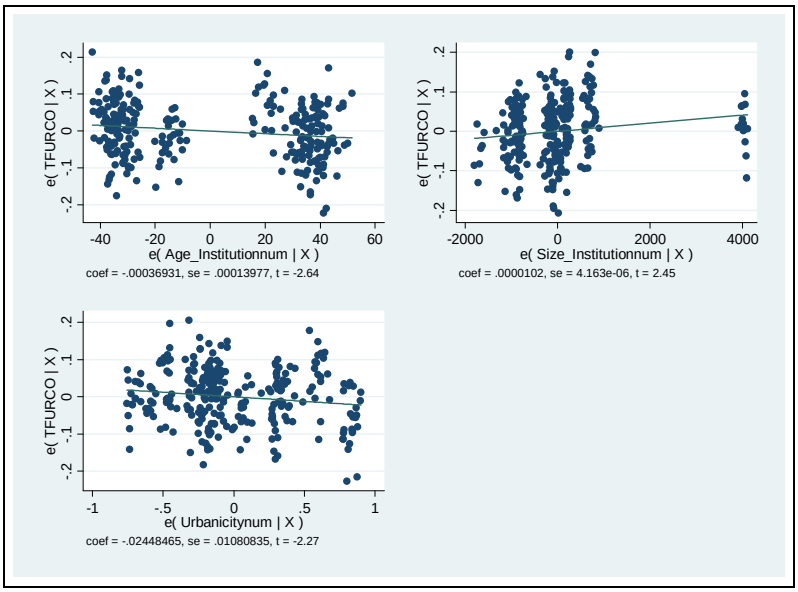

Figure 21. Partial regression leverage plots for *TFurco Score** and other variables.

Figure 21 graphically displays the relationship between the *TFurco Score** (institutionalization of service-learning) and age, size, and urbanicity controlling for the other variables. This model suggests that the older the institution, the less likely it is to have institutionalized service-learning; the larger the institution in terms of student population, the more likely it is to have institutionalized service-learning; and rural and suburban institutions are more likely to have institutionalized service-learning.

In order to compare the strength of the different independent variables' effects, I used conditional effects plots drawn with identical dependent scales (inverse Furco Score). Distances are delineated between the 10th and 90th percentiles. The conditional effects plots for organizational and personal Franciscanism are displayed in Figure 22 (administrator and faculty respondents only).

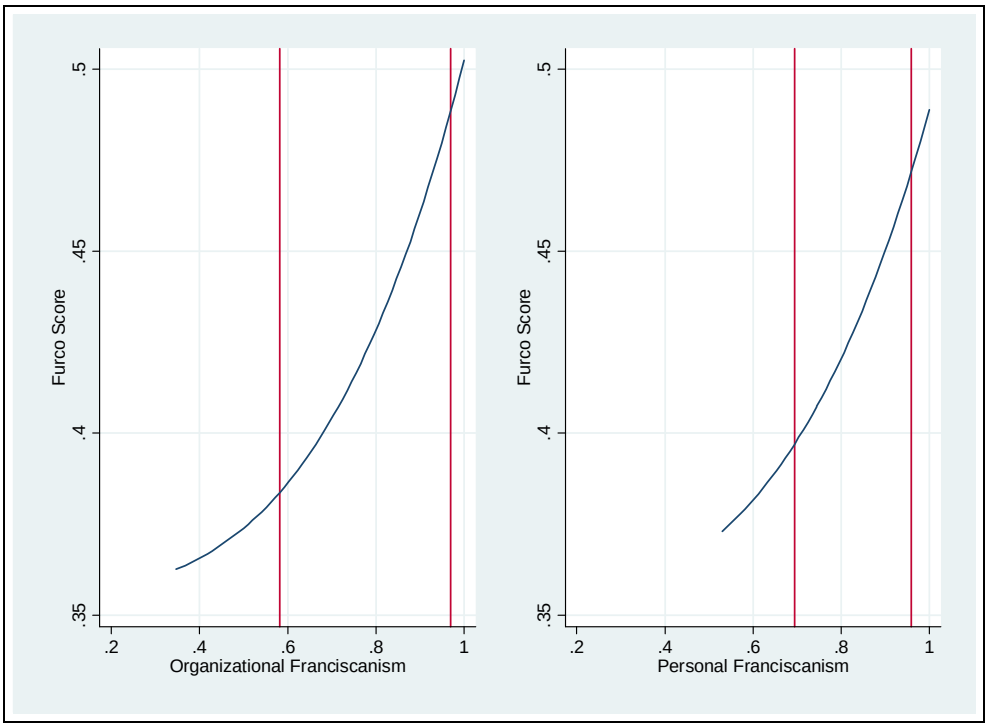

Figure 22. Conditional effects plots for Furco score and Franciscanism.

Visual comparison suggested organizational and personal Franciscanism have a positive effect on the institutionalization of service-learning (Furco score) holding other measured variables constant at their mean. The other predictive variables display little effect. This positive effect is similar for both organizational and personal Franciscanism at lower levels of the Furco score, but at upper levels of the Furco score the effect of organizational Franciscanism is more pronounced. This would suggest that Franciscan colleges and universities who seek to enhance the institutionalization of service-learning would do well to find ways to infuse the Franciscan culture across the institution, basically generating a greater awareness and appreciation of the mission, values, and Franciscan tradition.

Faculty Involvement in Service-Learning, Franciscanism, And Other Predictor Variables

I used multivariate regression analysis to address the questions related to the dependent variable, faculty involvement (*Y*). I generated this dependent variable including only those faculty members who use or have used service-learning in their courses. This variable included several survey items related to the level that the individual faculty member had actually implemented service-learning. A total of 96 respondents were included. The independent (*X*) variables included *TPersonal Franciscanism**, gender, age, and instructional time in higher education. While there may be other factors that influence the degree to which faculty members implement service-learning, I selected these predictive variables based on personal speculation. I used multivariate regression since this model seemed most appropriate. The results suggested that, while there is a relationship between at least one of the independent variables and the transformed variable, *TFaculty Involvement*,* the Adjusted R^2 was extremely low (.0561 explaining only 6% of the variance). Years instructing in higher education is the only significant predictor variable with a *p*-value of 0.005 at the $\alpha = .05$ significance level. The results show statistical significance but not practical significance.

Predictor Variables and the Level of Personal Franciscanism of Faculty

Research question six addressed the relationship between several faculty-related predictor variables and the level of personal Franciscanism of faculty. Independent (*X*) variables were age, gender, and time at this institution. For this analysis, the dependent (*Y*) variable was *TPersonal Franciscanism** (faculty respondents only). Multivariate regression was conducted to determine if there was a significant relationship between the

variables. Results suggested that, while there is a relationship between *TPersonal Franciscanism** (faculty only) and least one of the independent variables, the Adjusted R^2 was extremely low (.0425 explaining only 4% of the variance). The only statistically significant predictor variable ($p = 0.035$) is gender but faculty age ($p = .078$) is close to the cut off. The results show statistical significance not practical significance.

Rank Order of Issues in Higher Education

This section was included in the Internet-based survey to gain insight into the perception of the respondents related to the importance of service-learning in relationship to other issues in higher education. The culture of an organization may change over time with some values or attitudes being more predominant at times. For example, Kriss (1984) and Brothers (1992) conducted research on values at Franciscan colleges and universities. Kriss discovered that academic excellence was considered most important and service (volunteerism) was one of the least important values. Brothers' research in 1992 reported a paradigm shift with service (volunteerism) becoming one of the most important values. In research that I conducted in June 2006, service (volunteerism) was one of the top three Franciscan attributes selected as most important for higher education. While AFCU institutions may value service (volunteerism), service-learning is a relatively young pedagogy and therefore it is possible that service-learning may not be fully embraced.

I selected 12 issues related to higher education and grouped similar issues into four categories. Table 22 provides a graphic display of the four categories and related issues. The four categories were student life issues, community engagement & leadership

education, academic excellence, and education of the whole person. Related issues are listed under each category.

Table 22

Relationship between the Four Categories and the Twelve Issues

Four Categories			
Student Life Issues	Community Engagement & Leadership Education	Academic Excellence	Education of Whole Person
Twelve Related Issues			
Athletics	Civic Engagement	Academic Excellence	Ethics Education
D & A Abuse Issues	Service-Learning		Spirituality
Retention	Social Justice Education		Transformative
Diversity	Leadership Education		Learning

The descriptive statistics in Table 23 and the graph in Figure 23, represent the rank order of importance of the four categories (Student Life Issues; Community Engagement; Academic Excellence; and Education of Mind, Heart, and Spirit). Four hundred twenty-two respondents (some respondents completed this section but did not complete the remainder of the survey), including administrators, faculty, and students, ranked the four categories in order of importance from one to four. I recoded the responses in reverse order (so that one became four, two became three, three became two, and four became one) to provide a multiplier for the 12 Likert response items. The respondents then rated each of the 12 related issues (see list in Table 22) on a one to seven scale. Multiplying each of these by the reverse rank of the four categories generated a score for the related issue, basically providing a weighted score.

Table 23

Summary Statistics for the Four Categories in Higher Education

Variable	Observations	Mean	Standard deviation
Student Life Issues	422	1.76	0.99
Community Engagement & Leadership Education	422	2.28	0.90
Academic Excellence	422	3.26	0.99
Education of the Whole Person	422	2.69	1.02

When comparing the four categories, academic excellence is most important (mean 3.26 SD .99); education of the whole person—mind, heart, and spirit second (mean 2.69 SD 1.02); community engagement and leadership education is third (mean 2.28 SD .90); and student life issues is fourth (mean 1.76 SD .99). This is more easily viewed in Figure 23.

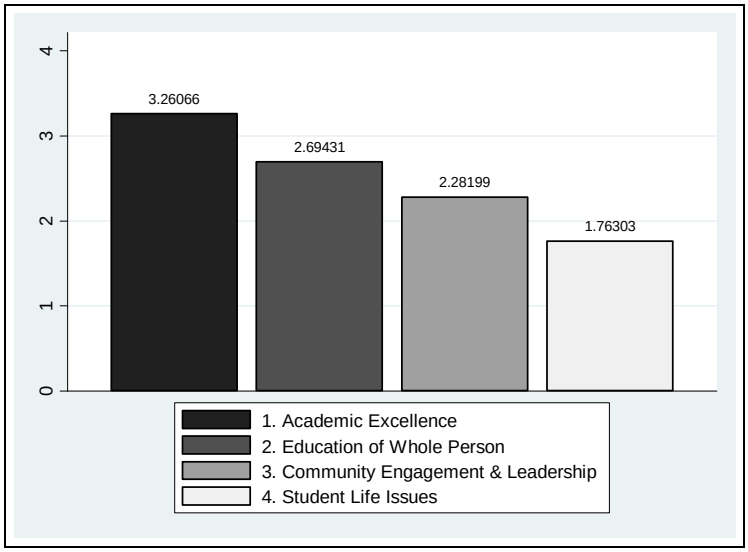

Figure 23. Categorical ranking of issues in higher education.

Descriptive statistics in Table 24 and the graph in Figure 24, represent the rank order of importance for the 12 related issues in higher education for those respondents

included in this study. Comparison of the individual issues suggests that academic excellence is most important (mean 21.70 SD 7.50) with service-learning mid-range in importance (mean 13.05 SD 6.25) and athletics least in importance (mean 6.69 SD 5.55). Figure 24 provides a graphic display of the weighted ranking of all 12 issues.

Table 24

Summary Statistics for the Twelve Issues in Higher Education

Variable	Observations	Mean	Standard Deviation
Academic Excellence	422	21.70	7.49
Ethics Education	422	16.87	7.49
Transformative Learning	422	15.62	7.35
Spirituality	422	15.22	7.62
Leadership Education	422	13.81	6.13
Social Justice	422	13.22	6.49
Service-Learning	422	13.05	6.25
Civic Engagement	422	12.39	6.26
Diversity	422	9.67	6.23
Retention	422	9.58	6.03
Drug & Alcohol Issues	422	8.08	5.55
Athletics	422	6.69	5.55

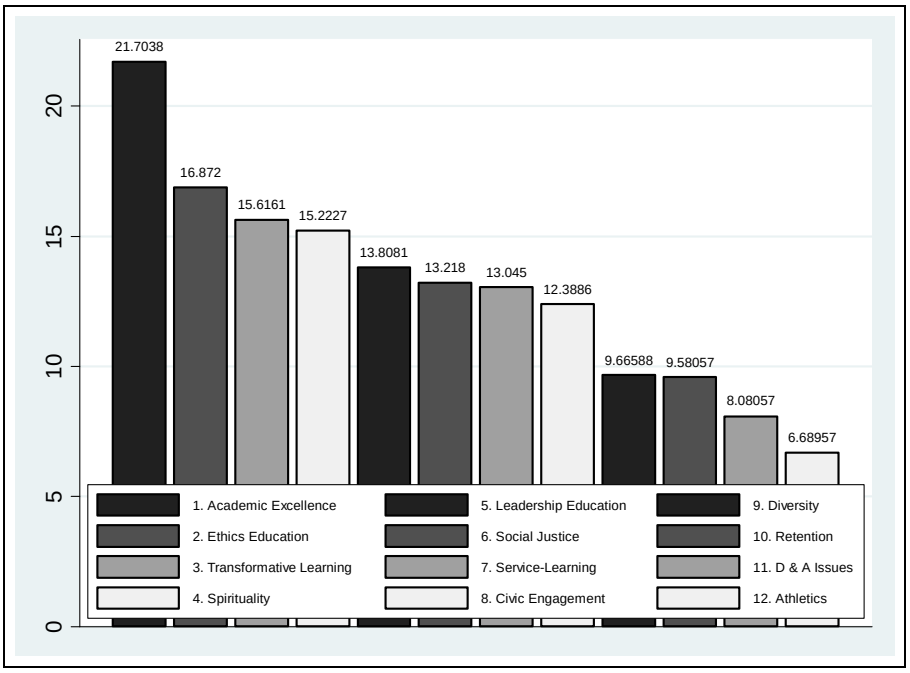

Figure 24. Weighted ranking of issues in higher education.

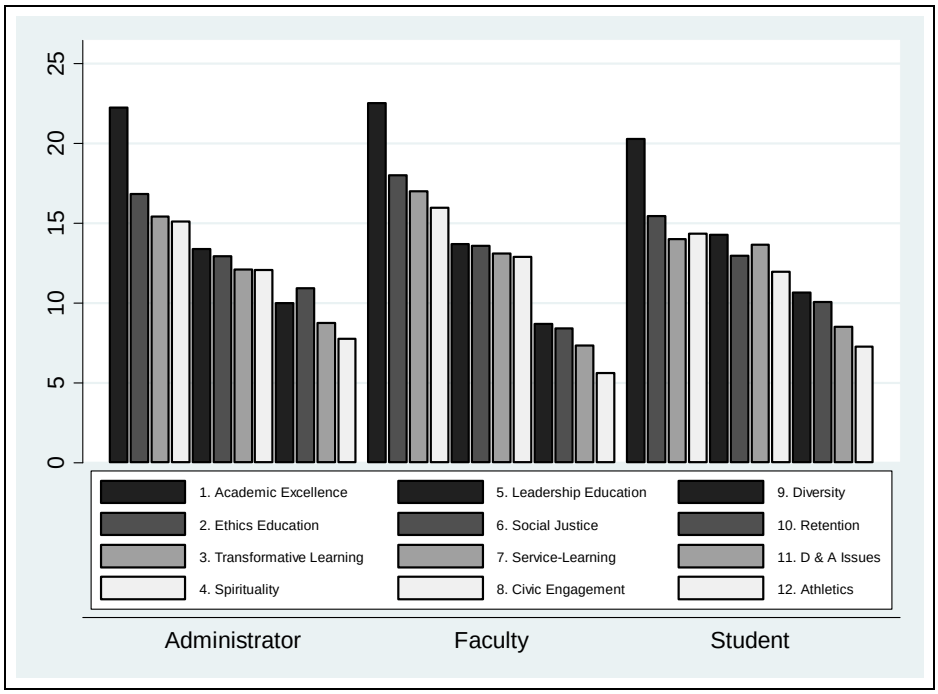

Figure 25. Weighted ranking of issues in higher education (by respondent groups).

Figure 25 provides a graphic display of the weighted ranking of issues by respondents (administrators, faculty and students). In this visual representation, there is little variation evident between respondent groups, except that faculty respondents appear to be more concerned with non-student life issues.

Overview of Qualitative Findings

My qualitative research questions related to: (1) The opportunities for service-learning, (2) examples of exemplary service-learning, and (3) the challenges to implementation, which included recommendations for improvement of service-learning at AFCU institutions. For this analysis, I used several data sources. The first source included responses from service-learning coordinators who answered questions related to exemplary service-learning projects and confirmatory survey questions. These were submitted either electronically or through a telephone interview (Appendix I). The second source included the open-ended Internet-based survey items from administrators, community partners, faculty, and students. It is not realistic to include a listing of all of the opportunities for service-learning in this document. Dr. Kevin Godfrey (2008, 2007, 2006) provided an excellent review of service opportunities at all AFCU institutions in a series of three articles in AFCU Journals from 2006 to 2008. His research included a broad range of community engagement, including volunteerism as well as service-learning. In reviewing the responses to my surveys, I discovered that the term service-learning is often used in a broad context rather than the narrow definition that I selected for my research. I have selected examples for my overview that are more representative of my narrow definition. For the most part, challenges and recommendations for improvement paralleled the characteristics identified by Furco (2002) in the development

of his five dimensional rubric. There were some additional areas identified for consideration for improvement.

Exemplary Service-Learning at AFCU Institutions

The following examples were gleaned from service-learning coordinators' reports or telephone interviews. I have selected some examples that are more indicative of the definition of service-learning I used for my Internet-based survey, specifically "service-learning combines community service with classroom instruction, focusing on critical, reflective thinking as well as personal and civic/community responsibility" (Prentice, 2001, p. 95).

Some examples related to specific academic departments included nursing, computer science, foreign language, physical education, and criminal justice departments. Nursing students were actively involved with community-based projects in a number of ways, such as providing services at a nursing center in a housing development; or providing health assessments such as scoliosis, vision screenings, and the whole gamut of tests for students in high schools with limited nursing staff. One project that exemplified "civic engagement" as well as service-learning involved a student-run health fair. In preparation for the fair, students canvassed 1,200 homes to promote the upcoming health fair. As a result of the blood testing at the fair, they discovered that one-third of young people had high levels of lead. Because of the severe consequences of lead poisoning on young children, the nursing students developed a plan to mitigate the health risk to children in this community. They approached the State Senator with their plan to mandate lead testing for all participants in the State's WIC (Women, Infants and Children)

program. The Senator introduced Senate Bill 1198 mandating free lead-testing at all WIC sites, which was signed into law in the fall of 2006.

Computer science students in an upper division networking class work with a non-profit organization in the community to set up a computer network, including basic training on use and maintenance. Students reflect upon the types of issues they run into, including unexpected issues, in doing this.

Students in a Spanish class work with native Spanish-speaking children, mostly Mexican, who are in foster care. The children need some additional attention; somebody who they could spend time with and play with during the week. College students speak Spanish with them for several hours during the week, and then reflect in Spanish on what activities were done with the students.

Students in a cross cultural physical education course engage in an internship at a multicultural alternative school. Students learn about multicultural pedagogical methods and develop those kinds of sensibilities.

Students enrolled as criminal justice majors work in a Family Services Agency, with youth who are in trouble with the law, in a program to prevent placement in a detention facility. Students try to build relationships to encourage some positive values and positive behaviors so that they do not end up in further trouble with the law.

Examples of inter-departmental service-learning included two projects. Students who were sociology, nursing, and Spanish majors worked collaboratively to complete an analysis of strengths, weaknesses, opportunities, and threats (SWOT analysis) for a community partner. They also plan and run focus groups in order to develop a bilingual resource guide for the elderly in a predominantly Latino area of the city.

Similarly students who are sociology, criminal justice, and social work majors work in partnership with other universities through a HUD sponsored Community Outreach Partnership Center (COPC) grant. This provided the opportunity for sociology students to conduct neighborhood issue surveys door-to-door in the city one weekend each fall and winter semesters for three straight years along with undergraduate criminal justice students from another university and graduate social work students from a third university. Students used the information to prepare a presentation for interested city and state officials and their representatives.

Some of the institutions incorporate service-learning into core curricular courses. These vary from first year experiences, to core theology courses, to senior forums. An example of a first year experience is the All “FTIAC” (First Time In Any College). Students are required to take UNV 1010: Introduction to Higher Education classes. This includes six to twelve hours of service per semester as part of the service-learning component. This also includes students in the "Collaborative Studies" program, an interdisciplinary program run through the Office of First-Year Experience (FYE). Students in UNV 1010 work in small group cohorts, in combination with one or two other typical first-year courses (e.g., HIS 1010- Western Civ.; SOC 1010; BIO 120 etc.). Instructors plan the courses and syllabi collaboratively. Service-learning is planned with an eye for maximizing relevant course content learning for all courses involved. Common readings are assigned and reflection is shared. The Office of Service-Learning (OS-L) and FYE together work to a) identify community partners, orient faculty and students c) guide reflection, d) celebrate accomplishments and e) evaluate outcomes.

An example of a core theology course is the course on Catholic Social Thought, in which students spend two weeks engaged in some kind of project that relates to service, advocacy, and education. Students may continue the experience in a parish internship.

An example of a senior forum is the University Forum. This forum includes plenary sessions with guest speakers throughout the year on various topics such as globalization. In addition to these plenary sessions, students meet regularly in class, and must complete seven hours of community service with a reflection paper. The number of service hours varies from institution.

Additionally many institutions offer community service activities or global service trips that include a reflective component. Some of these projects have become part of the "fabric" of the institution. While they do not really fit my specific definition of service-learning, they are, nonetheless, valuable as community engagement. The difficulty with the definition and value of service-learning versus community engagement is a fundamental challenge as discovered in my qualitative analysis.

Challenges and Recommendations for Improvement of Service-Learning at AFCU Institutions

Themes generated from the analysis of qualitative responses regarding challenges and recommendations for improvement were highly related, in that areas identified as challenges were also addressed as areas for improvement. After analysis it appeared that most of the challenges and recommendations for improvement paralleled those characteristics identified by Furco (2003, 2002) in the development of his five

dimensional rubric. Three areas not specifically addressed in his rubric were time (of both faculty and students); logistics; and safety.

Faculty and Student Time

In terms of time, one faculty member suggested that while he/she believes that "service learning is a wonderful teaching strategy and that it enhances students learning, faculty have to match the activity appropriately to the course and recognize the added time commitment for both the student and faculty." Another faculty member said, "I have found it difficult to include service-learning in that the required material in my courses cannot be eliminated. I would consider it if I had more time in a semester to implement it." A student respondent said, "It is hard to balance work and service." This is especially true in institutions with larger non-traditional populations or in smaller institutions where students may find themselves over-committed.

Logistics

In terms of logistics, one faculty member related, "It is always a challenge to coordinate schedules; sometimes it is difficult to work with community partners due to their resource constraints and changing requests. It requires a lot of flexibility and coordination …" Other faculty member stated, "It is difficult to organize the actual service learning." A student respondent also identified logistical problems saying, "Many of the service-learning opportunities were not scheduled well. The events were emailed to students the day before, which was not enough time to arrange for transportation of those who were involved." Difficulties with logistics could be minimized with adequate staffing and communication provided by a central service-learning office.

Safety

In terms of safety, one faculty member expressed concern over transportation and safety issues. He/she indicated that it is a "constant worry … that students will safely return to campus doing service learning that he/she has required." One student also identified safety concerns in encouraging student involvement since "some of the activities … are in some rundown neighborhoods and the mission trip is in a completely rural area, which … scares some people." Another faculty member also acknowledged that "students were also frightened**,** at first, of participating in the project, because it involved travel off campus to the downtown area of (city)." Quality service-learning includes student preparedness for the experience, including safety concerns. Students would benefit from ongoing training plus in class preparation for the experience.

Those areas related to Furco's rubric included: necessary resources (staffing and funding); increased support (administration, faculty, students, and institution); a central office (including sufficient staffing); enhanced awareness of service-learning as pedagogy; adequate training for faculty, students, and community partners; and publicity (regarding both available opportunities and completed projects). From responses, publicity may be seen as a double-edged sword. Some may view this as the exploitation of service-learning as merely a public relations gimmick to display the "Franciscan nature" of the institution, while others view publicity as a necessary ingredient for increased participation and incentive for continuation.

Definition of Service-Learning

One of the fundamental challenges centers on confusion with the definition of service-learning. In qualitative responses from administrators, community partners,

faculty, and students, as well as the service-learning coordinators, it is clear that there is some confusion regarding the definition of and differences between community engagement, volunteer community service, and service-learning. This was evident even though I had provided a very narrow definition in the introductory materials of the survey. This confusion seems to be compounded by an underlying perception that service-learning is the only valuable form of community engagement. Some respondents seemed almost apologetic while describing some long-standing community engagement partnerships that were not in keeping with my definition of service-learning but that were valuable to students and community, as well as the college or university as a whole.

At the other end of the spectrum, one respondent felt that his/her institution should expand the definition of service-learning to include presentations on social justice issues. The respondent indicated some institutional resistance to certain activities "perhaps because the activities fell outside the strict service-learning rubric at the institution." It would seem that "despite all the talk about Franciscan values, the administration is sometimes fearful of standing up for peace and justice for the downtrodden if it's considered too controversial."

These are just some indications that there is a need to educate administrators, faculty, community leaders, and students that service-learning is just "one tool in the community engagement tool box." Other forms of community engagement, such as community-based research and volunteer community service, have their own roles and importance. While service-learning is a valuable tool, some respondents indicated it is more important to focus on developing quality service-learning experiences than to concentrate on generating quantity. One respondent suggested that "service-learning can

be a valuable component for some programs of study, but care must be exercised to ensure that service-learning keeps learning primary, and service to the recipient secondary." The same respondent felt that service-learning courses should be optional since the courses "can be time consuming, and sometimes it means students must take over-loads with additional unanticipated cost to a student's education." One administrator/faculty respondent suggested that it should not be required in every course; however, "each department should be expected to identify selected required courses that provide opportunities for students to participate in service-learning."

Incorporating Service-Learning

There were many recommendations as to the most effective ways to incorporate service-learning in the college experience, ranging from "get[ting] more students involved in service-learning from the first day they step on campus, rather than waiting until they take their first religion class--by doing this more students may get involved on a more regular basis" to "hav[ing] one core course whose primary focus is to have students do service-learning that they apply to their major field of study" or making it an "institutionalized part of the whole life of students, perhaps in concert with revision of liberal arts requirements."

Other recommendations included those areas as identified by Furco in his rubric, specifically the centralized service-learning office; sufficient staffing; administrative and institutional support; financial support; publicity; recognition for all stakeholders including faculty and students primarily; and on-going training for all stakeholders including faculty, students, and community partners. It is important to note that there

were at least two respondents who failed to see any value in service-learning and recommended that it should not be implemented in any courses.

Option for Faculty

If faculty members are not comfortable with the pedagogy, they should not be forced to implement it. Faculty should be encouraged to engage in quality service-learning, but they should not be given the impression that if it is not service-learning than it is not of value. Even the so-called "drive by service" or "service by the hour" may have its place in the overall development of students as community leaders for the future. This is reinforced by one of the administrator/faculty respondents who stated, "There must be a true academic emphasis on service-learning in comparison to service/volunteerism (both are valuable, but not the same as service-learning)."

Communication

For the most part, community partners expressed a great deal of satisfaction and appreciation for the partnerships. They did acknowledge a need for more training and communication. Some recommended additional preparation for students who participate in service-learning, such as communication in advance of the placement regarding mutual expectations, time limitations, appropriate attitudes, behavior, and attire. Some students expressed similar concerns with preparation for the experience and recommended that the instructor should "stress the importance of service-learning—not just to get a grade." Additionally one of the students suggested that "tweaking the procedure as in a written procedural manual would be helpful [as would] maintaining an accurate database of updated information [that] is essential."

One student stated, “The biggest challenge I face in service learning activities is trying to get other students involved.” This individual goes on to explain some of the possible reasons for reluctance to get involved. “Some of the activities I run are in some “run down” neighborhoods and the mission trip is in a completely rural area, which I think scares some people.” This exemplifies one concern expressed by administrator/faculty respondents which was the safety issue, but the student respondent continues, “… it is the best service-learning because it puts you right in the heart of everything. Also it allows you to see that you are actually helping other people.”

Summary of Findings

Quantitative analysis revealed several key findings. First, students perceive their personal levels of Franciscanism to be less than the levels of organizational Franciscanism at their institutions, while administrators and faculty see their personal levels of Franciscanism to be slightly greater than the levels of organizational Franciscanism at their institutions. Administrators, faculty, and students are relatively equal in their perceptions of their levels of personal Franciscanism.

The second finding suggested that 27% of the variance in the institutionalization of service-learning was addressed by organizational and personal Franciscanism, and age of the institution, size of the institution, and urbanicity. Additionally, organizational Franciscanism has a stronger positive effect on the institutionalization of service-learning (Furco score) than personal Franciscanism, holding other measured variables constant.

Third, urbanicity has a stronger negative effect than the age of the institution, holding other measured variables constant. Rural and suburban institutions are more likely to have institutionalized service-learning than are urban institutions. Younger

institutions are more likely to have institutionalized service-learning. Institutions with more students are more likely to have institutionalized service-learning than institutions with fewer students.

The fourth finding indicated that, of the faculty-related predictive variables, (personal Franciscanism, age, gender, and instructional time in higher education) only instructional time in higher education was a statistically significant predictor of the use of service-learning, explaining only 6% of the variability. These results show statistical significance but not practical significance.

The fifth finding indicated that, of the faculty related predictive variables, gender is the only significant predictor of the level of personal Franciscanism for faculty. Females perceive themselves to have higher levels of personal Franciscanism. Age and time at the institution are not significant predictors. Gender accounts for only 4% of the variance. These results show statistical significance but not practical significance.

The sixth finding indicated that administrators, faculty, and students viewed academic excellence as the most important of issue in higher education with service-learning ranked mid-range and athletics ranked as least important.

Qualitative analysis regarding challenges and recommendations for improvement closely paralleled the characteristics that Furco (2003, 2002) used in the development of his five dimensional rubric. Additional concerns included amount of time for faculty members and students, logistics such as transportation, and safety concerns for students.

CHAPTER V

DISCUSSION

I entered into this research with three basic assumptions. The initial assumption was that colleges and universities founded in the Franciscan tradition have a strong commitment to service and therefore have institutionalized service-learning. I also assumed that the attributes and values most closely associated with Franciscanism in higher education would serve as an indicator of the extent that the institution and individual members of the institution embrace Franciscanism. I further assumed that service-learning is a useful pedagogical tool for students to engage in a transformative learning experience and gain an appreciation for a transformative leadership style rooted in community engagement.

Results of my study were presented in chapter four. In this chapter I will address my interpretations as related to my findings, make connections to the literature, and provide suggestions for future research.

Interpretations

In my estimation the most significant finding is the relationship between institutionalization of service-learning and organizational and personal Franciscanism. Furco (2003, 2002) recognized that the culture of the organization is an important aspect in the institutionalization of service-learning, and my research has substantiated that. I found that organizational and personal Franciscanism are statistically significant predictors of the institutionalization of service-learning. The relationship was strong, accounting for 27% of the variance along with the less influential predictors of age, size, and urbanicity. I suspect that the relationship is even stronger than the statistics show,

since there was much confusion over the definition of service-learning and 43% of the faculty respondents currently do not use service-learning. Levels of Franciscanism were relatively high for both organizational (mean .79 for administrator/faculty respondents; mean .85 for student respondents) and personal levels of Franciscanism (mean .83 for administrator/faculty respondents; mean .82 for student respondents). The importance of Franciscan values in the lives of administrators, faculty, and especially students would support the research of Tisdell and Tolliver (2000), which recognized the importance of spirituality in giving meaning to our lives. As one student respondent in this study said, "Go Franciscan values!!! If only we could all be Franciscan at heart!! Service-learning helps anyway!" This student clearly felt that service-learning is reflective of the Franciscan culture. However, when respondents were asked to rank issues important to higher education in order of importance, they ranked service-learning as mid-range. Academic excellence was ranked first and other issues superseded service-learning.

Why was service-learning only ranked mid-range at these colleges and universities if service is so important in the Franciscan tradition? Colleges and universities are first and foremost institutions of higher education with an obligation to provide a quality academic experience for students. Franciscan institutions may have other goals as well that include education of the whole person: mind, heart, and spirit. Service, and service-learning specifically in this study, is just one component of this education. It is part of a whole package. Not all students come in search of the whole package. Some may only seek a high quality academic experience and colleges and universities have an obligation to provide that. By virtue of the Franciscan tradition, it is unlikely that they will leave without at least being influenced in some way by the

Franciscan spirit, especially if they engage in a course with a service-learning component. As one community partner reflected, "Service-learning provides a level of real life experience and instills the values and ethics of the Franciscan spirit for the student and, if coordinated well, contributes to the diversity and effectiveness of mission directed organizations."

Based on qualitative findings, Franciscan culture at AFCU institutions is a culture of community engagement. This includes not just service-learning, but for most institutions includes a broad range of community service and engagement in social justice issues.

Levels of the Institutionalization of Service-Learning in Relationship to Institutional Culture

Findings from this research indicate that the institutionalization of service-learning at the institutions studied is in the Stage Two (Quality Building Stage) of Furco's rubric (mean .44 and median .43), thus indicating that service-learning has not been fully embraced as part of the institutional culture. Visual analysis of the conditional effects plots (Figure 22) displaying the relationship between the Furco score and both organizational and personal Franciscanism suggest that the strongest impact of organizational Franciscanism is at the upper levels of the Furco score.

Why is organizational Franciscanism one of the most significant predictors of the institutionalization of service-learning? An administrator/faculty respondent expressed that service-learning is "an essential component of the mission." While my study suggests that organizational Franciscan culture is one of the most significant factors in the institutionalization process, Prentice (2001) in her research with community colleges

found that cultural integration, integration into the norms and values of the organization, was the least institutionalized characteristic of the community colleges that she studied. Prentice based her study on three conditions as outlined by Curry (as cited in Prentice, 2002, p. 2). The three conditions included: (1) structural integration and (2) procedural integration, both of which parallel Furco's administrative and institutional support and (3) cultural integration which parallels Furco's philosophy and mission and faculty support.

In Prentice's study, procedural integration was most institutionalized reflecting that service-learning was no longer viewed as a special project at the community colleges included in her study. Structural integration was second, indicating that service-learning was integrated into the organizational structure.

Based on the high levels of organizational Franciscanism and personal Franciscanism as reported in my research, it would seem that the Franciscan tradition with strong motivation for service provides a solid cultural foundation for either Curry's procedural and structural integration of service-learning or Furco's dimensional rubric. Perhaps non faith-based institutions need to enhance the culture of community engagement in order to enhance their efforts to institutionalize serve-learning while Franciscan institutions, as well as other faith-based institutions seeking to enhance the institutionalization of service-learning, may need to focus on enhancing the organizational Franciscanism to aid in this process. The differences between my findings and Prentice's study might provide the basis for future research. This could include a comparative study focusing on faith-based, secular, and public institutions. Such research may uncover organizational differences in the institutionalization process.

Perceptions of Franciscanism

This leads to the importance of my findings related to administrator, faculty and student perceptions of organizational and personal Franciscanism. It is important to understand the perceptions of individuals regarding current levels of Franciscanism at the institution before engaging in efforts to enhance the Franciscan culture. Why would students think that their personal level of Franciscanism is less than the levels of organizational Franciscanism at their college or university's level of Franciscanism? Why would administrators and faculty members feel that their personal levels of Franciscanism are slightly greater than the levels of organizational Franciscanism at their college or university? Why do students, administrators, and faculty view their personal levels of Franciscanism as almost equal?

Student Levels of Franciscanism

It is possible that students view the institution as a composite of faculty and administrators who represent the institution as a whole. Administrators and faculty represent organizational leadership, authority and power. It is possible that students exclude themselves and other students in that organizational perception. The college or university exemplifies the virtues they aspire to and hope to attain upon graduation. This may explain the students' perception of the ability of the institution to convey the Franciscan tradition. One student expressed this sentiment, "Our school itself, meaning the goal, dream, or mission of this institution is a good one—full of heart and ambition. Our school in reference to the student body is another story. Unity among the students or a sense of loyalty to the institution would aid in coming together immensely." Student respondents were primarily student leaders in their respective institution and thus may be

more critical of the difference between the institution and the student body. The following example may serve to further illustrate the possibility that students view themselves as separate from the institution and thus not part of organizational Franciscanism. This student says, "I love that my institution has given me a chance to work with my community, and the chance to give to my fellow students. I believe that they are in the right direction, and have given me so much by providing service-learning opportunities that cannot be learned in a classroom," thus suggesting that students are in some way separate from the institution and perhaps outside of organizational Franciscanism. Only one student was critical of the institution and expressed powerlessness. He/she said, "My institution is the worst institution that I have ever seen." When asked for recommendations for improvement this student responded, "I think that I have said enough because my opinion really does not matter to the administration, so I do not see a point." However, since responses to the survey were anonymous it would seem unlikely that students were being intentionally uncritical of their institutions out of a sense of powerlessness. Thus higher levels of organizational Franciscanism are most likely due to the students' perception that they are not included in the organizational Franciscanism that I was measuring.

Administrators and Faculty Levels of Franciscanism

Administrators and faculty on the other hand may perceive that the college or university includes the entire student body. Students are there to learn the Franciscan tradition but have not necessarily embraced it to the level that administrators or faculty would expect upon completion of the experience. They view themselves as more Franciscan since they are in a leadership role. Additionally, responses were anonymous

thus allowing them to respond critically. Qualitative responses from administrators and faculty were somewhat critical of the levels of administrative/institutional support for service-learning. This may be an overall criticism as indicated in this response suggesting that the institution needs "plans and actions rather than words [to institutionalize service-learning]."

One other possible explanation of the discrepancy between the levels of organizational Franciscanism and personal Franciscanism for administrators and faculty may be due to the nature of organizations. There may be instances when the "institution" must make decisions that are not perceived to be Franciscan in nature but are nonetheless important for the welfare of the institution. Institutions may need to find ways to enhance the perception of organizational Franciscanism in order to impact the degree to which service-learning is institutionalized.

Levels of Personal Franciscanism

Levels of personal Franciscanism were relatively equal for administrators, faculty, and students. Student respondents were primarily student leaders on campus. These student leaders are more likely to feel connected to the Franciscan values embraced by the institution. Some consider the current generation of college students as "Generation Me," focused on high levels of self-worth (Twenge, 2006). Administrators and faculty who responded to the survey may have been individuals who feel a greater affiliation with Franciscan values. Overall, individuals typically view themselves in a more positive light.

Levels of personal Franciscanism are also important for the institutionalization of service-learning. I examined several predictors of faculty levels of personal

Franciscanism, including age, gender, and time at the institution. The only slightly significant predictor for the faculty level of personal Franciscanism was gender, and it only accounted for 4% of the variance. Females were more likely to express higher levels of personal Franciscanism. These results show statistical significance but not practical significance. In selecting these predictive variables, I thought that females would be more likely to embrace Franciscan values. I based this assumption on the stereotypical perception that females are more nurturing, caring, and considerate of others. I did not think that age would be a significant predictor but rather thought that the longer an individual was at the institution, the more likely he or she would be to embrace Franciscan values due to an assimilation of institutional culture.

Why is time at the institution not predictive of the level of personal Franciscanism? Perhaps individuals (both Catholic and non-Catholic) who seek employment at Franciscan colleges or universities are predisposed to Franciscan values, or perhaps there was a response bias—those who consider themselves more Franciscan were more likely to complete the survey, or there may be other variables that were not measured. At any rate, my results would suggest that 96% of the variance is explained by other predictors. Future research in this area might focus on the relationship with religious affiliation, levels of spirituality, or levels of altruism. Perhaps individuals who espouse the Catholic tradition are more likely to have higher levels of personal Franciscanism since St. Francis of Assisi is a Catholic saint. Individuals who experience greater levels of spirituality may be more likely to espouse values similar to the Franciscan tradition, as suggested in *Common Fire* (Daloz, Keen, Keen, & Parks, 1996) and the works of Tisdell and Tolliver (2000). Individuals with an altruistic nature may be

more likely to express greater levels of personal Franciscanism because of the emphasis on local and global service as well as respect for all creation. It may be helpful to speak with individuals who express high levels of personal Franciscanism to look for common traits for future research.

Personal Franciscanism and the Use of Service-Learning

My finding related to the use of service-learning and personal Franciscanism was somewhat surprising, given statistical significance of the relationships between institutionalization of service-learning and organizational and personal Franciscanism. Contrary to my assumption, personal Franciscanism was not a statistically significant predictor for faculty use of service-learning. It would appear that while personal levels of Franciscanism contribute to the overall institutionalization process, there are other conditions that impact the individual's implementation of service-learning. I examined the relationship between three other predictive variables but my qualitative analysis would lead me to believe that there are additional factors that account for 93% of the variance. This would suggest the need for future research.

Based on the findings from this study, especially the qualitative responses, it would seem that administrative and institutional support with the necessary resources, including a central office with adequate staff and funding, plus on-going training for all stakeholders are extremely important and perhaps more predictive of the use of service-learning. Additionally, the rank order of issues in higher education revealed that service-learning was ranked mid-range, suggesting that it is not a high priority issue.

As stated previously, I examined three other predictive variables for the use of service-learning, age, gender, and instructional time in higher education. Why are age and

gender not predictive of the use of service-learning but instructional time in higher education is slightly predictive? Perhaps experience brings a level of confidence that allows for the implementation of new pedagogy and the realization that students need to be challenged in new ways. In selecting predictive variables, I thought that younger faculty members would be more likely to implement service-learning since they might be open to new pedagogies and would want to make a good impression with administrators. Stereotypically, I thought that females would be predisposed to service-learning. Society tends to view females as nurturing and caring, characteristics associated with service to others. I also thought that faculty members who had been teaching longer would be less likely to use service-learning since they would have grown more comfortable with conventional pedagogy.

Future research should include levels of institutional support including a central office with adequate staffing and funding, on-going training for faculty, and faculty rewards and incentives. Based on qualitative responses, it is possible that faculty sees the lack of institutional support in terms of adequate resources as a major obstacle to implementation of service-learning. It is also possible that faculty feels uncomfortable with the pedagogy and requires additional training before they are able to implement the use of service-learning. One other possibility, as suggested by a respondent, is that while the administration verbally supports service-learning, they do not provide faculty rewards and incentives for implementation. Additional research is needed to gain a greater understanding of the motivation for the use of service-learning.

Other Predictor Variables and the Institutionalization of Service-Learning

While I reported my findings related to the other predictor variables for institutionalization of service-learning, specifically urbanicity, age, and size of the institution, they exhibited a limited effect in comparison with Franciscanism. Given the limited effect, why were urban Franciscan colleges and universities less likely to have institutionalized service-learning than their rural and suburban counterparts? Prentice (2001) found urban community colleges were most likely to have institutionalized service-learning and rural community colleges were least likely. My findings were the opposite. While it would seem logical that urban institutions have greater opportunities for community engagement due to proximity my findings indicate that suburban and rural schools report greater levels of institutionalization of service-learning. There are several possibilities for this difference. Based on qualitative responses, I would speculate that safety and logistics may be a concern as may time commitment. Students attending urban institutions may commute to the institution and have less time available. There may be more non-traditional students attending urban schools. These students may be balancing work, family, and education, thus minimizing available time. One administrator/faculty respondent stated, "It is a wonderfully rewarding activity for faculty and students as well as the community. I have enjoyed it and learned a great deal. What is most challenging and time consuming are the logistical arrangements--actually making it happen." Perhaps rural and suburban schools find it necessary to institutionalize service-learning to a greater extent because of the logistical challenges of being further removed from the opportunities. Perhaps urban institutions are engaged in the community in ways outside of the service-learning parameters. A larger sample may provide greater insight. It would

seem that urbanicity is an area for additional study to identify other possible factors related to this issue.

Given the limited effect, why are younger institutions more likely to have institutionalized service-learning? I had assumed that more mature institutions would have the financial resources to support service-learning efforts. Perhaps more mature Franciscan institutions, while having embraced and institutionalized volunteerism, have a more traditional approach to academics and thus are more reluctant to engage in new pedagogy. Perhaps younger institutions are still establishing their identities and have less formalized structures. Perhaps older institutions are more established and younger institutions are still seeking recognition. A larger sample may provide better insight. Once again, this is an area for additional research.

The least dramatic of the predictive variables for institutionalization was size of the institution. Institutions with more students are more likely to have institutionalized service-learning. This would seem logical since more students would be available to get involved and larger institutions may have additional resources to support service-learning. Smaller institutions with fewer students may find that various organizations are competing for student involvement. As one faculty respondent suggested, “Service oriented courses can be time consuming, and sometimes it means students must take over-loads with additional unanticipated costs to a student’s education." Once again, there may be other factors contributing to these findings that were not measured.

Contributions to the Literature

Contributions to the literature of this research include both the instruments and the findings. I developed a quantitative survey instrument for the measurement of a Furco

score that future researchers may want to utilize, thereby providing further assessment of its utility, validity and reliability. This research also included the creation of a survey instrument for the measurement of both organizational and personal Franciscanism. This survey instrument may be adaptable to other values based research, used for comparison with other faith-based values or with some modification, a values-based culture at other non faith-based institutions.

These findings substantiate the importance of the characteristics necessary for the institutionalization of service-learning previously presented in the work of Furco (2003, 2002) in his five dimensional rubric. They also substantiate the importance of culture in the institutionalization process as presented in the work of Furco (2003, 2002) and Prentice (2001). The importance of age, size, and urbanicity for the institutionalization of service-learning were found to be less important as were other faculty related demographics such as gender, in relationship to the use of service-learning.

This research generally supported the factors that Furco has identified and included three additional challenges to the institutionalization process: time, for both faculty and students; logistics; and safety.

Challenges to institutionalization of service-learning revealed in this research include the need for clearly defining service-learning; providing training for all stakeholders; providing adequate resources, support, and incentives; generating awareness; and publicizing available opportunities as well as recognizing accomplishments are all necessary ingredients for future success.

Recommendations for Improving Levels of Institutionalization of Service-Learning

Based on my research I would suggest the following steps if institutions want to improve levels of institutionalization of service-learning on their campuses.

- Enhance organizational culture through a campus-wide examination of the mission and values of the institution. One method is to plan small stakeholder group sessions in which participants look at all components of the mission and values, establishing common understanding of who we are and what we stand for. Extend this to include how to make this a "living" mission and "living" values.
- Develop a collaborative task force of the various stakeholders to discuss the role and importance of service-learning in relationship to the mission and values at the institution. This should include those administrators, community partners, faculty members and students who are already involved in grass roots efforts to implement service-learning. The task force needs to continue the dialogue and oversee efforts to enhance levels of institutionalization, identifying areas that may need additional attention.
- Educate faculty during workshops, lunch & learn sessions, etc. about service-learning. This should include the link between institutional mission, values and service-learning; definition of service-learning; strategies to implement service-learning in courses; and recognition that service-learning is just one tool in the community engagement tool box. Education needs to be on-going and supportive throughout the process. Faculty need to play a key role in

determining how service-learning will be implemented at the institution. Will it be departmental, or limited to core courses?

- Provide institutional support in the form of a central office with adequate staffing and funding. Someone needs to take ownership, and be supported in those efforts, if service-learning is to become an integral part of the institution.
- Educate students and community partners on an on-going basis.
- Provide incentives for all stakeholders.
- Enhance publicity for current projects and opportunities for future participation.
- In general, review the categories as outlined by Furco (2003, 2002) in his rubric. Periodically take the time to assess institutional progress and determine if remediation is needed.

Finally I want to acknowledge that some would recommend that we resist efforts to institutionalize service-learning because we risk losing the effectiveness of the pedagogy if it becomes the norm. While this may be a legitimate concern, I would counter that without institutionalization we risk losing service-learning altogether. Based on qualitative responses, it seems that those involved in grass roots efforts to implement service-learning become disillusioned and risk burn-out when they do not find support from the institution including incentives and rewards, or may even be penalized because it is not viewed as valuable for tenure and promotion. If we consciously engage in a periodic assessment of our progress and the program overall, we minimize the possibility of losing the effectiveness of the pedagogy.

Suggestions for Future Research

The results of this study may be used as a benchmark for future research at AFCU institutions. It may be valuable to move from the individual unit of analysis to the institutional unit of analysis. Caution must be taken not to use the results as a competitive analysis. AFCU institutions are engaged in dialogue to generate a greater appreciation of the significance of the Franciscan tradition as distinctive. Competitive analysis could be divisive rather than beneficial. Franciscan institutions can benefit by continuing to work together to find common connections and advance the distinctive Franciscan tradition that is important in the education of leaders "who will work as partners with the dispossessed people of the world to secure life, liberty, and the pursuit of happiness—happiness empowered with transforming purpose …" (Burns, 2003, p. 3).

This study provides the framework for more extensive future research, perhaps expanding the sample to include a wider range of institutions such as other faith-based, private, and public institutions. Future research should include a larger sample of students and community partners, which would enhance the quality of data from these stakeholders. This study provides the opportunity for administrators, community partners, faculty, and students to provide insight on service-learning at each participating institution. Thus the framework of this study provides an excellent mechanism to give voice to more stakeholders regarding the institutionalization process.

Conclusion: Researcher Reflections

Completing this research gave me a greater appreciation for Franciscanism and what it means to be a Franciscan college or university. St. Francis had great concerns that education might serve to set individuals apart. He had to be convinced that education

could serve a higher purpose—that of being better able to be of service to others and to spread the good news of the Gospel through actions. Thus Franciscanism and service-learning provide the opportunity for a "perfect marriage" since the Franciscan intellectual tradition supports education as a mechanism for service to others. Franciscanism includes many values that are just as relevant today as they were in his lifetime: a reverence for the dignity of each individual, service to others in the local and global community, hospitality as expressed in an openness to all, formation of a caring community, education of the whole person—mind, body, heart, and spirit, Gospel centered values, reverence for all creation, care for the environment, belief in the basic goodness of life as demonstrated through the expression of joy and optimism, Franciscan intellectual tradition in education, commitment to social justice, sense of responsibility to others, and the development of moral integrity.

Franciscan institutions have much to offer and are engaged in on-going efforts to preserve the Franciscan identity and heritage. From the research on Franciscanism it would seem that these same values speak to administrators, faculty, and students as well. It is a tradition that strongly supports the values necessary for community engagement and leadership in social justice. It is a tradition rooted in service, and stresses the importance of linking scholarship to service. As such it provides a natural basis for service-learning.

The institutionalization process as outlined by Furco (2003, 2002) requires formal and collaborative involvement from all stakeholders in the organization if it is to be successful. Top down, administrative, or bottom up, faculty, efforts to implement service-learning may not be as effective as a formal and collaborative approach. So while levels

of organizational Franciscanism are high, levels of the institutionalization of service-learning are moderate, what Furco's rubric refers to as Stage Two (Quality Building). Part of the difficulty with the process of institutionalization of service-learning at these institutions may have stemmed from the discrepancy in the definition of service-learning. Responses to my survey revealed confusion between service-learning, volunteer service, and community engagement. As was evident from qualitative responses to my survey, these institutions have long standing traditions of community service and it is considered the norm, but the narrowly defined service-learning is relatively new. One respondent stated, "The College mission and the commitment of the faculty and staff to service and social justice makes the campus well-suited to service-learning…the challenge is in moving from 'service by the hour' to service learning."

Many respondents identified the need for more training and communication about the specifics of service-learning. It will most likely require a more strategic approach to move efforts forward to institutionalization. This same strategic approach is supported by the work of Morey and Piderit (2006) in the *Catholic Higher Education: A Culture in Crisis.* They examine the many challenges facing Catholic colleges and universities. They recommend that these institutions seek to redefine themselves as religiously distinctive and find ways to ensure that these traditions will be passed on through the laity given the ever dwindling numbers of religious. While they strongly recommend being distinctively Catholic rather than distinctively congregational, nonetheless, they see the importance of service-learning in becoming more distinctive. My findings that organizational Franciscanism and personal Franciscanism are statistically significant predictors of the institutionalization of service-learning would indicate that Franciscan

institutions are well positioned for the institutionalization process. It will require a strategic and conscious effort from all stakeholders to be successful.

Dialogue generated at Franciscan colleges and universities by this study may have provided the basis for all stakeholders in an institution to make conscious decisions about the role of service-learning within the institution. While the outcome of those discussions may not be supportive of the institutionalization of service-learning, it should be a conscious decision nonetheless.

Conclusion: The Student Perspective

Qualitative responses regarding the benefits of service-learning supported findings from previous studies as outlined in the review of the literature. Respondents spoke to the value of service-learning. Service-learning provides the opportunity to "encourage our students to open themselves to new learning in an environment that is different from the one they are familiar with from their own life." While they did not identify the experience as a "disorienting dilemma" (Eyler and Giles, 1999; Mezirow, 1991) or a change in the "frame of reference" (Mezirow, 1997) in so many words, they did intimate as much. The experiences they described would suggest that it did serve as an opportunity for transformative learning.

To illustrate this I present a sample of student responses in support of the importance of service-learning as a key pedagogy. Students indicated that the experience allowed them to learn "how to work with people from all walks of life … to grow as a person, and know that I would not have experienced these situations elsewhere." Service-learning provided …"the challenge to be humble and to collaborate" and to "learn a new way of doing things or doing things that I normally do not do." Students learned "how to

relate effectively with younger children to make sure that they both trusted and respected me in my position as a friend and an advisor" and to be "patient with individuals who are mentally/physically disabled." It provided the opportunity to become "comfortable with the poor and older people and putting others before myself and not complaining about any hard work."

Other important lessons and challenges included "learning the importance of time management in providing service" and the "challenge … of trying to get other students involved." Students recognized that service-learning may take some students out of their comfort zones, stating that, "Some of the activities are in some rundown neighborhoods and the mission trip is in a completely rural area, which I think scares some people. However, it is the best service learning because it puts you right in the heart of everything; also it allows you to see that you are actually helping other people."

Students recognized the relationship to spirituality stating that "morals, values, and the message of Jesus Christ need to spread more so students start considering themselves as servants in life. Only then, will they actually enjoy their work and learn from it! God will be speaking to them instead of their transcripts!" This also speaks to the motivation for completing service. Based on their responses it would seem that students truly do appreciate the opportunity to be involved with service-learning. As one student said, "I love that my college has given me the chance to work with my community, and the chance to give to my fellow students. I believe that they are in the right direction, and have given me so much by providing service-learning opportunities that cannot be learned in a classroom."

Will these students become transformative leaders in the future because of their involvement in service-learning? Franciscan institutions seem to be uniquely positioned to provide an education that will enhance the likelihood that students will graduate with the skills necessary to provide this leadership. The Franciscan tradition supports a learning community providing knowledge for service to others, a learning community focusing on community engagement and social justice, a learning community enhancing the education of mind, heart, and spirit, and a learning community promoting ethical leadership and moral commitment. Perhaps this student says it best, "A lot of spiritual and emotional feelings were involved with what I was doing, and it played an important role in shaping the kind of leader I am today."

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APPENDICES

Appendix A: Self-Assessment Rubric for the Institutionalization of Service-Learning in Higher Education (Revised 2003)

The Self-Assessment Rubric (Furco, 2003) found on the next page will be completed by the Service-Learning Coordinator from each participating institution. Since the forced response items from the Internet-based Surveys for Administrators, Faculty, Student Leaders, and Community Partners (see appendices E through H) have been linked to the Rubric, weighted responses will be used by the researcher to complete a Rubric for each institution. This will be compared to the responses from the Rubric as completed by the Service-Learning Coordinator to serve as a member check.

Self-Assessment Rubric for the Institutionalization of Service-Learning in Higher Education (Revised 2003)

DIMENSION I: PHILOSOPHY AND MISSION OF SERVICE-LEARNING

A primary component of service-learning institutionalization is the development of a campus-wide definition for service-learning that provides meaning, focus, and emphasis for the service-learning effort. How narrowly or broadly service-learning is defined on your campus will effect which campus constituents participate/do not participate, which campus units will provide financial resources and other support, and the degree to which service-learning will become part of the campus' institutional fabric.

DIRECTIONS: For each of the four categories (rows), place a circle around the number that best represents the CURRENT status of the development of a definition, philosophy, and mission of service-learning.

	STAGE ONE *Critical Mass Building*	**STAGE TWO** *Quality Building*	**STAGE THREE** *Sustained Institutionalization*
DEFINITION OF SERVICE-LEARNING	There is no campus-wide definition for service-learning. The term "service-learning" is used inconsistently to describe a variety of experiential and service activities. **1 2 3**	There is an operationalized definition for service-learning on the campus, but there is some variance and inconsistency in the application of the term. **4 5 6**	The institution has a formal, universally accepted definition for high quality service-learning that is used consistently to operationalize many or most aspects of service-learning on campus. **7 8 9**
STRATEGIC PLANNING	The campus does not have an official strategic plan for advancing service-learning on campus. **1 2 3**	Although certain short-range and long-range goals for service-learning have been defined for the campus, these goals have not been formalized into an official strategic plan that will guide the implementation of these goals. **4 5 6**	The campus has developed an official strategic plan for advancing service-learning on campus, which includes viable short-range and long-range institutionalization goals. **7 8 9**
ALIGNMENT WITH INSTITUTIONAL MISSION	While service-learning complements many aspects of the institution's mission, it remains on the periphery of the campus. Service-learning is rarely included in larger efforts that focus on the core mission of the institution. **1 2 3**	Service-learning is often mentioned as a primary or important part of the institution's mission, but service-learning is not included in the campus' official mission or strategic plan. **4 5 6**	Service-learning is part of the primary concern of the institution. Service-learning is included in the campus' official mission and/or strategic plan. **7 8 9**
ALIGNMENT WITH EDUCATIONAL REFORM EFFORTS	Service-learning stands alone and is not tied to other important, high profile efforts on campus (e.g., campus/community partnership efforts, establishment of learning communities, improvement of undergraduate teaching, writing excellence emphasis, etc.) **1 2 3**	Service-learning is tied loosely or informally to other important, high profile efforts on campus (e.g., campus/community partnership efforts, establishment of learning communities, improvement of undergraduate teaching, writing excellence emphasis, etc.) **4 5 6**	Service-learning is tied formally and purposefully to other important, high profile efforts on campus (e.g., campus/community partnership efforts, establishment of learning communities, improvement of undergraduate teaching, writing excellence emphasis, etc.) **7 8 9**

Modified and used with permission. Developed by Andrew Furco, University of California, Berkeley, 1999. Modified by the Midwest Consortium for Service Learning in Higher Education, 2003. Based on the Kecskes/Muyllaert Continuums of Service Benchmark Worksheet.

DIMENSION II: FACULTY SUPPORT FOR AND INVOLVEMENT IN SERVICE-LEARNING

One of the essential factors for institutionalizing service-learning in higher education is the degree to which faculty members are involved in implementation and advancement of service-learning on a campus (Bell, Furco, Ammon, Sorgen, & Muller, 2000).

DIRECTIONS: For each of the four categories (rows), place a circle around the cell that best represents the CURRENT status of faculty involvement in and support for service-learning on your campus.

	STAGE ONE ***Critical Mass Building***	**STAGE TWO** ***Quality Building***	**STAGE THREE** ***Sustained Institutionalization***
FACULTY KNOWLEDGE AND AWARENESS	Very few members know what service-learning is or understand how service-learning is different from community service, internships, or other experiential learning activities. **1 2 3**	An adequate number of faculty members know what service-learning is and understand how service-learning is different from community service, internships, or other experiential learning activities. **4 5 6**	A substantial number of faculty members know what service-learning is and can articulate how service-learning is different from community service, internships, or other experiential learning activities. **7 8 9**
FACULTY INVOLVEMENT & SUPPORT	Very few faculty members are instructors, supporters, or advocates of service-learning. Few support the strong infusion of service-learning into the academy or into their own professional work. Service-learning activities are sustained by a few faculty members on campus. **1 2 3**	While a satisfactory number of faculty members is supportive of service-learning, few of them are advocates for infusing service-learning in the overall mission and/or their own professional work. An inadequate or unsatisfactory number of KEY faculty members are engaged in service-learning. **4 5 6**	A substantial number of influential faculty members participates as instructors, supporters, and advocates of service-learning and support the infusion of service-learning both into the institution's overall mission AND the faculty members' individual professional work. **7 8 9**
FACULTY LEADERSHIP	None of the most influential faculty members on campus serve as leaders for advancing service-learning on the campus. **1 2 3**	There are only one or two influential faculty members who provide leadership to the campus' service-learning effort. **4 5 6**	A highly respected, influential group of faculty members serves as the campus' service-learning leaders and/or advocates. **7 8 9**
FACULTY INCENTIVES & REWARDS	In general, faculty members are not encouraged to engage in service-learning; few if any incentives are provided (e.g., minigrants, sabbaticals, funds for conferences, etc.) to pursue service-learning activities; faculty members' work in service-learning is not usually recognized during their review, tenure, and promotion process. **1 2 3**	Although faculty members are encouraged and are provided various incentives (minigrants, sabbaticals, funds for service-learning conferences, etc.) to pursue service-learning activities, their work in service-learning is not always recognized during their review, tenure, and promotion process. **4 5 6**	Faculty who are involved in service-learning receive recognition for it during the campus' review, tenure, and promotion process; faculty are encouraged and are provided various incentives (minigrants, sabbaticals, funds for service-learning conferences, etc.) to pursue service-learning activities. **7 8 9**

DIMENSION III: STUDENT SUPPORT FOR AND INVOLVEMENT IN SERVICE-LEARNING

An important element of service-learning institutionalization is the degree to which students are aware of service-learning opportunities on campus and are provided opportunities to play a leadership role in the development of service-learning on campus.

DIRECTIONS: For each of the four categories (rows), place a circle around the cell that best represents the CURRENT status of student support for and involvement in service-learning on your campus.

	STAGE ONE ***Critical Mass Building***	**STAGE TWO** ***Quality Building***	**STAGE THREE** ***Sustained Institutionalization***
STUDENT AWARENESS	There is no campus-wide mechanism for informing students about service-learning courses, resources, and opportunities that are available to them. **1 2 3**	While there are some mechanisms for informing students about service-learning courses, resources, and opportunities that are available to them, the mechanisms are sporadic and concentrated in only a few departments or programs (e.g., course flyers). **4 5 6**	There are campus-wide, coordinated mechanisms (e.g., service-learning listings in the schedule of classes, course catalogs, etc.) that help students become aware of the various service-learning courses, resources, and opportunities that are available to them. **7 8 9**
STUDENT OPPORTUNITIES	Few service-learning opportunities exist for students; only a handful of service-learning courses are available. **1 2 3**	Service-learning options (in which service in integrated in core academic courses) are limited to only a certain groups of students in the academy (e.g., students in certain majors, honors students, seniors, etc.). **4 5 6**	Service-learning options and opportunities (in which service in integrated in core academic courses) are available to students in many areas throughout the academy, regardless of students' major, year in school, or academic and social interests. **7 8 9**
STUDENT LEADERSHIP	Few, if any, opportunities on campus exist for students to take on leadership roles in advancing service-learning in their departments or throughout the campus. **1 2 3**	There is a limited number of opportunities available for students to take on leadership roles in advancing service-learning in their departments or throughout the campus. **4 5 6**	Students are welcomed and encouraged to serve as advocates and ambassadors for institutionalizing service-learning in their departments or throughout the campus. **7 8 9**
STUDENT INCENTIVES AND REWARDS	The campus has neither <u>formal</u> mechanisms (e.g., catalogued list of service-learning courses, service-learning notation on students' transcripts, etc.) or <u>informal</u> mechanisms (news stories in paper, unofficial student certificates of achievement) that encourage students to participate in service-learning or reward students for their participation in service-learning. **1 2 3**	While the campus offers some <u>informal</u> incentives and rewards (news stories in paper, unofficial student certificates of achievement) that encourage students to participate in service-learning and/or reward students for their participation in service-learning, the campus offers few or no <u>formal</u> incentives and rewards (catalogued list of service-learning courses, service-learning notation on students' transcripts, etc.) **4 5 6**	The campus has one or more <u>formal</u> mechanisms in place (e.g., catalogued list of service-learning courses, service-learning notation on students' transcripts, etc.) that encourage students to participate in service-learning and reward students for their participation in service-learning. **7 8 9**

DIMENSION IV: COMMUNITY PARTICIPATION AND PARTNERSHIPS

An important element for service-learning institutionalization is the degree to which the campus nurtures community partnerships and encourages community agency representatives to play a role in implementing and advancing service-learning on campus.

DIRECTIONS: For each of the three categories (rows), place a circle around the cell that best represents the CURRENT status of community participation and partnership on your campus.

	STAGE ONE *Critical Mass Building*	**STAGE TWO** *Quality Building*	**STAGE THREE** *Sustained Institutionalization*
COMMUNITY PARTNER AWARENESS	Few, if any, community agencies that partner with the college or university are aware of the campus' goals for service-learning and the full range of service-learning opportunities that are available to students. **1 2 3**	Some, but not the majority of community agencies that partner with the college or university are aware of the campus' goals for service-learning and the full range of service-learning opportunities that are available to students. **4 5 6**	Most community agencies that partner with the college or university are aware of the campus' goals for service-learning and the full range of service-learning opportunities that are available to students. **7 8 9**
MUTUAL UNDERSTANDING	There is little or no understanding between the campus and community representatives regarding each other's needs, timelines, goals, resources, and capacity for developing and implementing service-learning activities. **1 2 3**	There is some understanding between the campus and community representatives regarding each other's needs, timelines, goals, resources, and capacity for developing and implementing service-learning activities, but there are some disparities between community and campus goals for service-learning. **4 5 6**	Both the campus and community representatives are aware of and sensitive to each other's needs, timelines, goals, resources, and capacity for developing and implementing service-learning activities. There is generally broad agreement between the campus and community on the goals for service-learning. **7 8 9**
COMMUNITY PARTNER VOICE & LEADERSHIP	Few, if any, opportunities exist for community agency representatives to take on leadership roles in advancing service-learning on campus; community agency representatives are not usually invited or encouraged to express their particular agency needs or recruit student and faculty participation in service-learning. **1 2 3**	There are a limited number of opportunities available for community agency representatives to take on leadership roles in advancing service-learning on campus; community agency representatives are provided limited opportunities to express their particular agency needs or recruit student and faculty participation in service-learning. **4 5 6**	Appropriate community agency representatives are formally welcomed and encouraged to serve as advocates and ambassadors for institutionalizing service-learning on the campus; community agency representatives are provided substantial opportunities to express their particular agency needs or recruit student and faculty participation in service-learning. **7 8 9**

DIMENSION V: INSTITUTIONAL SUPPORT FOR SERVICE-LEARNING

In order for service-learning to become institutionalized on college and university campuses, the institution must provide substantial resources, support, and muscle toward the effort.

DIRECTIONS: For each of the six categories (rows), place a circle around the cell that best represents the CURRENT status of your campus' institutional support for service-learning.

	STAGE ONE ***Critical Mass Building***	**STAGE TWO** ***Quality Building***	**STAGE THREE** ***Sustained Institutionalization***
COORDINATING ENTITY	There is no campus-wide coordinating entity (e.g., committee, center, or clearinghouse) that is devoted to assisting the various campus constituencies in the implementation, advancement, and institutionalization of service-learning. **1 2 3**	There is a coordinating entity (e.g., committee, center, or clearinghouse) on campus, but the entity either does not coordinate service-learning activities exclusively or provides services only to a certain constituency (e.g., students, faculty) or limited part of the campus (e.g., certain majors). **4 5 6**	The institution maintains coordinating entity (e.g., committee, center, or clearinghouse) that is devoted primarily to assisting the various campus constituencies in the implementation, advancement, and institutionalization of service-learning. **7 8 9**
POLICY-MAKING ENTITY	The institution's official and influential policy-making board(s)/committee(s) do not recognize service-learning as an essential educational goal for the campus. **1 2 3**	The institution's official and influential policy-making board(s)/committee(s) recognize service-learning as an essential educational goal for the campus, but no formal policies have been developed. **4 5 6**	The institution's policy-making board(s) /committee(s) recognize service-learning as an essential educational goal for the campus and formal policies have been developed or implemented. **7 8 9**
STAFFING	There are no staff/faculty members on campus whose primary paid responsibility is to advance and institutionalize service-learning on the campus. **1 2 3**	There is an appropriate number of staff members on campus who understand service-learning fully and/or who hold appropriate titles that can influence the advancement and institutionalization of service-learning throughout the campus; however their appointments are temporary or paid from soft money or external grant funds. **4 5 6**	The campus houses and funds an appropriate number of permanent staff members who understand service-learning and who hold appropriate titles that can influence the advancement and institutionalization of service-learning on campus. **7 8 9**
FUNDING	The campus' service-learning activities are supported primarily by soft money (short-term grants) from sources outside the institution. **1 2 3**	The campus' service-learning activities are supported by both soft money (short-term grants) from sources outside the institution as well as hard money from the institution. **4 5 6**	The campus' service-learning activities are supported primarily by hard funding from the campus. **7 8 9**
ADMINISTRATIVE SUPPORT	The campus' administrative leaders have little or no understanding of service-learning, often confusing it with other campus outreach efforts, such as community service or internship programs. **1 2 3**	The campus' administrative leaders have a clear understanding of service-learning, but they do little to make service-learning a visible and important part of the campus' work. **4 5 6**	The campus' administrative leaders understand and support service-learning, and actively cooperate to make service-learning a visible and important part of the campus' work. **7 8 9**
EVALUATION & ASSESSMENT	There is no organized, campus-wide effort underway to account for the number and quality of service-learning activities taking place. **1 2 3**	An initiative to account for the number and quality of service-learning activities taking place throughout the campus has been proposed. **4 5 6**	An ongoing, systematic effort is in place to account for the number and quality of service-learning activities that are taking place throughout the campus. **7 8 9**

Appendix B: Correspondence of Survey Response Items to the Self-Assessment Rubric

	Faculty/Admin Version					Student Version (for comparison only)					Com. Partner Version (for comparison only)		
DIMENSION I--Philosophy and Mission													
Definition of Service-Learning	55	56											
Strategic Planning	61	62											
Alignment with Institutional Mission	57	58											
Alignment with Educational Reform Efforts	59	60											
DIMENSION II--Faculty Support for and Involvement													
Faculty Awareness	74	83	85	86									
Faculty Involvement & Support	54	78	106	107A	107C								
Faculty Leadership	87	88											
Faculty Incentives & Rewards	89												
DIMENSION III--Student Support for and Involvement													
Student Awareness	75	76	92	93	94	56	57	60	61	62			
Student Opportunities	90	91				51	52						
Student Leadership	97	98	99			65	66	67					
Student Incentives & Rewards	72	73	77	95	96	53	54	58	63	64			
DIMENSION IV--Community Participation/Partnerships													
Community Partner Awareness	100	101	102								8	9	10
Mutual Understanding	103										11		
Community Partner Voice & Leadership	104	105									12	13	
DIMENSION V--Institutional Support													
Coordinating Entity	68	80	81										
Policy-Making Entity	71												
Staffing	66	67											
Funding	63	64											
Administrative Support	70	82											
Evaluation & Assessment	79												

Appendix C: Web Site Informational Grid

1. Name of Institution:
2. Address:
3. City, State, Zip:
4. Date established:
5. Enrollment:
6. Number of full-time faculty:
7. Location—urban, suburban, rural:

Appendix D: Administrator and Faculty Franciscanism and
Service-Learning Institutionalization Survey

Q1--For my dissertation research at Indiana University of Pennsylvania, I am collecting information on the degree to which service-learning has been institutionalized on your campus. I am also collecting information related to Franciscan faith-based values, both on the individual and institutional level. The IRB at Indiana University of Pennsylvania and Alvernia College, my employer, as well as the administration of your institution have approved this research.

For the purposes of this study the following definitions will be used:

Service-learning combines community service with classroom instruction, focusing on critical, reflective thinking as well as personal and civic/community responsibility.

Institutionalization refers to programs that are part of a college or university's culture, with a developed infrastructure, sustained funding, and involvement of key constituencies.

I am collecting this data as part of a research study for the completion of a dissertation on the subject. I hope that it may serve to assist colleges and universities in sustaining their programs. I will present the results anonymously; however, the results may be used for publication. No identifying information will be included. If requested, you may receive a copy of the composite results from all participating institutions.

This survey has been adapted, with permission, from a survey developed by Gail Robinson and Mary Prentice for the American Association of Community Colleges (2000) and the Self-Assessment Rubric developed by Andrew Furco for the Midwest Service-Learning Consortium (2003) which was based on the Kecskes/Muyllaert Continuums of Service Benchmark Worksheet.

Once you have read and accepted the information provided on the IRB form, please indicate the following:

I have read the IRB form and **agree** to participate. (Go to page 2)
I have read the IRB form and **do not agree** to participate. (Go to End)

Q2—What Franciscan college or university do you attend? (Drop down list provided)

Q3—Position:
- □ Administrator (Go to Q7)
- □ Faculty (Go to Q4)

Q4—Status:
- □ Temporary Instructor
- □ Assistant Professor
- □ Associate Professor
- □ Full Professor

Q5—Years instructing in higher education:

- □ Less than1
- □ 1 to 3
- □ 4 to 6
- □ 7 to 9
- □ 10+

Q6—Instructional field:

- □ Science or Math
- □ Social Science
- □ Liberal Arts/Music/Theatre
- □ Professional Studies
- □ Other (please specify): [Text box]

Q7—Years at this institution:

- □ Less than1
- □ 1 to 3
- □ 4 to 6
- □ 7 to 9
- □ 10+

Q8—Gender:

- □ Male
- □ Female

Q9—Age:

- □ Under 20
- □ 21 to 30
- □ 31 to 40
- □ 41 to 50
- □ 51 to 60
- □ 61+

Please rank the following issue related to higher education in order of priority from 1 to 4 with 1 being the most important in your opinion and 4 being least important in your opinion. Rank Order – 1 (Most Important) to 4 (Least Important)

_____Q10—Student life issues (i.e., athletics, alcohol/substance issues, diversity, retention)

_____Q11—Educational opportunities for local/global community engagement & leadership (i.e., service-learning, social justice education, civic engagement)

_____Q12—Academic integrity & excellence

_____Q13—Educational opportunities for the development of mind, heart, and spirit (i.e., transformative learning, ethics, morality, and spirituality education)

The following items may all be associated with higher education. Some may seem more important to you than others. Please rate each of the following items on a scale of 1 to 7, with "1" meaning not at all important in your opinion, and "7" meaning extremely important in your opinion.

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q14--Transformative learning

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q15—Athletics

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q16—Civic engagement

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q17—Alcohol/substance abuse issues on campus

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q18—Academic excellence

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q19—Service-learning

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q20—Ethics/morality education

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q21—Retention

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q22—Diversity

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q23—Education for social justice

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q24—Education for spirituality

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q25—Education for leadership

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Franciscanism

The items in the following section refer to attributes closely associated with Franciscanism in higher education. Please rate each statement on a scale of 1 to 7, with "1" meaning not at all evident and "7" meaning extremely evident. For the first response, please select the number that best describes how the statement reflects the current culture of your college or university. For the second response, please select the number that best describes how the statement reflects your own practices.(The items were grouped in the Internet-based survey display)

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q26—Demonstrates a reverence for the dignity of each individual.

Your organizational practice

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q33—Demonstrates a reverence for the dignity of each individual.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q27--Demonstrates a commitment to service to others in the neighboring local community.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q34--Demonstrates a commitment to service to others in the neighboring local community.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q28--Demonstrates a commitment to service to others in the global community.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q35—Demonstrates a commitment to service to others in the global community.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q29--Demonstrates hospitality as expressed in an openness to all.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q36--Demonstrates hospitality as expressed in an openness to all.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q30--Promotes the formation of a caring community.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q37--Promotes the formation of a caring community.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q31--Seeks to educate the whole person—mind, body, heart, and spirit.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q38--Seeks to educate the whole person—mind, body, heart, and spirit.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q32—Espoused values are Gospel centered.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q39—Espoused values are Gospel centered.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q40--Demonstrates a reverence for all creation.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q47--Demonstrates a reverence for all creation.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q41--Demonstrates care for the environment.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q48--Demonstrates care for the environment.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q42--Believes in the basic goodness of life as demonstrated through the expression of joy and optimism.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q49--Believes in the basic goodness of life as demonstrated through the expression of joy and optimism.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q43--Embraces the Franciscan intellectual tradition in education.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q50--Embraces the Franciscan intellectual tradition in education.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q44--Demonstrates a commitment to social justice.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q51--Demonstrates a commitment to social justice.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q45--Demonstrates a sense of responsibility to others.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q52--Demonstrates a sense of responsibility to others.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q46--Promotes the development of moral integrity.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q53--Promotes the development of moral integrity.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Philosophy and Mission of Service-Learning

Q54—Is anyone practicing service-learning on your campus?

- □ Yes (Go to Q55)
- □ No (Go to Q109)
- □ Don't Know (Go to Q55)

Q55—What is the definition of service-learning on your campus?

Please enter text below:

[Text box]

- □ No response

Q56—On your campus, what does the term service-learning encompass?

(Check all that apply)

- □ Credit-bearing courses that include student work in community and reflection
- □ Community/volunteer activities of students
- □ Students obtaining work through work-study
- □ Other (please specify) [Text box]

Please indicate whether the following apply to your college or university.

Q57--The institution's mission statement mentions service to the community.

□	□	□
Yes	No	Don't Know

Q58--The institution's mission statement specifically mentions service-learning.

□	□	□
Yes	No	Don't Know

Q59--The accreditation report includes service-learning.

□	□	□
Yes	No	Don't Know

Q60--The annual report includes service-learning.

□	□	□
Yes	No	Don't Know

Q61--Efforts are underway to implement goals for service-learning.

□	□	□
Yes	No	Don't Know

Q62--An official strategic plan has been developed for advancing service-learning.

□	□	□
Yes	No	Don't Know

Institutional Support for Service-Learning

Q63--Service-learning is identifiable in the institution's budget line items.

□ Yes □ No □ Don't Know

Q64--The institution has received external funds to implement service-learning.

□ Yes □ No □ Don't Know

Q65—In what year will/did external funding to implement service-learning end?
Please enter text below:
[Text box]
□ No response

Q66--One or more faculty members coordinate service-learning at least part-time.

□ Yes □ No □ Don't Know

Q67--One or more administrators/staff members coordinate service-learning at least part-time.

□ Yes □ No □ Don't Know

Q68--Where is your service-learning program housed or located? (Check all that apply)

□ Service-learning office or center
□ Academic affairs staff
□ Individual faculty members
□ Student services/activities staff
□ Mission and Ministries office
□ Volunteer center
□ Other (please specify) [Text box]
□ Not centralized
□ Don't know

Q69—In what year was service-learning (first course or activity) established at your college? Please input response numerically. If you are unsure please select "No Response."
Please enter text below:
[Text box]
□ No response

Please rate each of the following statements on a scale of 1 to 7, with "1" meaning not at all evident and "7" meaning extremely evident. For each statement, please put a check in the box with the number that best describes how you feel this statement is <u>currently reflective</u> of your college or university.

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q70--The institution's chief executive officer supports service-learning.

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

1 2 3 4 5 6 7 Don't Know

Q71--The institution's governing board is aware of service-learning.

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

1 2 3 4 5 6 7 Don't Know

Q72-- Institutional publicity materials include examples of service-learning.

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

1 2 3 4 5 6 7 Don't Know

Q73--The student newspaper reports on examples of service-learning.

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

1 2 3 4 5 6 7 Don't Know

Indicate whether the following apply to your institution:

Q74--Service learning publications are available in the college library or service-learning resource center.

☐ ☐ ☐

Yes No Don't Know

Q75--The course catalog includes a service-learning notation or description.

☐ ☐ ☐

Yes No Don't Know

Q76--The college schedule of classes includes a service-learning notation or description.

☐ ☐ ☐

Yes No Don't Know

Q77--Student transcripts include service-learning notation.

☐ ☐ ☐

Yes No Don't Know

Q78--At least one or some course syllabi describe service-learning activities and expectations.

□ Yes □ No □ Don't Know

Q79--The service-learning program is evaluated/assessed regularly.

□ Yes □ No □ Don't Know

Q80--A service-learning advisory committee or board exists.

□ Yes □ No □ Don't Know

Q81--Service-learning advisory committee/board meets at least once a year.

□ Yes □ No □ Don't Know

Q82--The institution's chief academic officer sits on the service-learning advisory committee/board.

□ Yes □ No □ Don't Know

Faculty Support for and Involvement in Service-Learning

Q83-- Service-learning orientation for faculty has been provided.

□ Yes □ No □ Don't Know

Q84--Service-learning orientation for faculty is held at least once a year.

□ Yes □ No □ Don't Know

Q85--Faculty members receive service-learning guides or handbooks.

□ Yes □ No □ Don't Know

Please rate each of the following statements on a scale of 1 to 7, with "1" meaning not at all evident and "7" meaning extremely evident. For each statement, please put a check in the box with the number that best describes how you feel this statement is <u>currently reflective</u> of your college or university.

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q86--Faculty development activities related to service-learning are offered.

□	□	□	□	□	□	□	□
1	2	3	4	5	6	7	Don't Know

Q87--Experienced service-learning faculty members mentor newer service-learning faculty.

□	□	□	□	□	□	□	□
1	2	3	4	5	6	7	Don't Know

Q88--Faculty leaders (e.g., deans, chairs) encourage other faculty members to use service-learning.

□	□	□	□	□	□	□	□
1	2	3	4	5	6	7	Don't Know

Q89--Service-learning is recognized in the college's faculty roles and rewards structure.

□	□	□	□	□	□	□	□
1	2	3	4	5	6	7	Don't Know

<u>Student Support for and Involvement in Service-Learning:</u>

Please rate each of the following statements on a scale of 1 to 7, with "1" meaning not at all evident and "7" meaning extremely evident. For each statement, please put a check in the box with the number that best describes how you feel this statement is <u>currently reflective</u> of your college or university.

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q90--Service-learning opportunities are available on your campus.

□	□	□	□	□	□	□	□
1	2	3	4	5	6	7	Don't Know

Q91--Given the opportunities available for service-learning on your campus, students participate in service-learning.

□	□	□	□	□	□	□	□
1	2	3	4	5	6	7	Don't Know

Indicate whether the following apply to your institution:

Q92--Service-learning orientation has been provided for students.

□ Yes □ No □ Don't Know

Q93--Service-learning orientation is held at least once per academic year for students.

□ Yes □ No □ Don't Know

Q94--Students receive service-learning guides or handbooks.

□ Yes □ No □ Don't Know

Q95--Service related scholarships are available.

□ Yes □ No □ Don't Know

Q96--A service related honors program is available.

□ Yes □ No □ Don't Know

Please rate each of the following statements on a scale of 1 to 7, with "1" meaning not at all evident and "7" meaning extremely evident. For each statement, please put a check in the box with the number that best describes how you feel this statement is <u>currently reflective</u> of your college or university.

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q97--Federal Work-Study students assist with service-learning program management/activities.

□ 1 □ 2 □ 3 □ 4 □ 5 □ 6 □ 7 □ Don't Know

Q98--Honors students (e.g., those in honors programs or honors societies such as Phi Theta Kappa) assist with service-learning program management/activities.

□ 1 □ 2 □ 3 □ 4 □ 5 □ 6 □ 7 □ Don't Know

Q99--Service scholarship recipients/honors scholars assist with service-learning program management/activities.

□ 1 □ 2 □ 3 □ 4 □ 5 □ 6 □ 7 □ Don't Know

Community Participation and Partnerships:

Indicate whether the following apply to your institution:

Q100--Service-learning orientation has been provided for community partners.

□ Yes □ No □ Don't Know

Q101--Service-learning orientation is held at least once a year for community partners.

□ Yes □ No □ Don't Know

Q102--Community partners receive service-learning guides or handbooks.

□ Yes □ No □ Don't Know

Q103--The college or university hosts community partners at least once a year (e.g., at service-learning advisory committee/board meetings, service fairs, one-on-one meetings).

□ Yes □ No □ Don't Know

Please rate each of the following statements on a scale of 1 to 7, with "1" meaning not at all evident and "7" meaning extremely evident. For each statement, please put a check in the box with the number that best describes how you feel this statement is <u>currently reflective</u> of your college or university.

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q104--Community partners provide students with in-class orientation to their sites.

□ 1 □ 2 □ 3 □ 4 □ 5 □ 6 □ 7 □ Don't Know

Q105--Community partners provide students with on-site orientation.

□ 1 □ 2 □ 3 □ 4 □ 5 □ 6 □ 7 □ Don't Know

Additional Questions:

Q106—Have you included service-learning in any of the courses that you have taught.
- □ Yes (Go to Q107)
- □ No (Go to Q108)
- □ Not Applicable (Go to Q108)

Q107--Please provide the following:
- A--Number of courses: [Text box]
- B--Approximate number of students that participated in these courses: [Text box]
- C--Total number of years that you have included service-learning in your courses: [Text box]

Q108--How have you used or been involved with service-learning at your institution?
Please enter text below: [Text box]
- □ No response

Q109--What are the challenges that you have encountered in implementing service-learning at your college or university?
Please enter text below: [Text box]
- □ No response

Q110--What improvements would you suggest for this program?
Please enter text below: [Text box]
- □ No response

Q111—Please provide any comments or additions to your responses to the questions.
Please enter text below: [Text box]
- □ No response

**Respondents were provided the opportunity to request a copy of the results. This was submitted separately from the survey responses to maintain anonymity.

Appendix E: Student Leader Service-Learning Institutionalization Survey

Q1--For my dissertation research at Indiana University of Pennsylvania, I am collecting information on the degree to which service-learning has been institutionalized on your partnering campus. The Institutional Review Board (IRB) which is responsible for ethics in research with human subjects at Indiana University has approved this research. Alvernia College, my employer, as well as the administration of your institution have also approved this research. ***For the purposes of this study the following definitions will be used:***

Service-learning combines community service with classroom instruction, focusing on critical, reflective thinking as well as personal and civic/community responsibility.

Institutionalization refers to programs that are part of a college or university's culture, with a developed infrastructure, sustained funding, and involvement of key constituencies.

I am collecting this data as part of a research study for the completion of a dissertation on the subject. I hope that it may serve to assist colleges and universities in sustaining their programs. I will present the results anonymously; however, the results may be used for publication. No identifying information will be included. If requested, you may receive a copy of the composite results. Once you have read and accepted the information provided on the IRB form, please indicate the following:

I have read the IRB form and **agree** to participate. (Go to page 2)
I have read the IRB form and **do not agree** to participate. (Go to End)

Q2—What Franciscan college or university do you attend? (Drop down list provided)

Q3—Number of years as a student at this institution:
- Less than1
- 1
- 2
- 3
- 4
- 5
- 6+

Q4—Gender:
- Male
- Female

Q5—Age:
- 18 to 20
- 21 to 23
- 24 to 29
- 30 to 39
- 40+

Q6—Field of study:

- □ Science or Math
- □ Social Science
- □ Liberal Arts/Music/Theatre
- □ Professional Studies
- □ Other (please specify): [Text box]

Please rank the following issue related to higher education in order of priority from 1 to 4 with 1 being the most important in your opinion and 4 being least important in your opinion. Rank Order – 1 (Most Important) to 4 (Least Important)

_____Q7—Student life issues (i.e., athletics, alcohol/substance issues, diversity, retention)

_____Q8—Educational opportunities for local/global community engagement & leadership (i.e., service-learning, social justice education, civic engagement)

_____Q9—Academic integrity & excellence

_____Q10—Educational opportunities for the development of mind, heart, and spirit (i.e., transformative learning, ethics, morality, and spirituality education)

The following items may all be associated with higher education. Some may seem more important to you than others. Please rate each of the following items on a scale of 1 to 7, with "1" meaning not at all important in your opinion, and "7" meaning extremely important in your opinion.

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q11--Transformative learning

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q12—Athletics

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q13—Civic engagement

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q14—Alcohol/substance abuse issues on campus

□	□	□	□	□	□	□
1	2	3	4	5	6	7

	Not at all Evident						*Extremely Evident*
	1	2	3	4	5	6	7

Q15—Academic excellence

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q16—Service-learning

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q17—Ethics/morality education

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q18—Retention

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q19—Diversity

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q20—Education for social justice

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q21—Education for spirituality

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Q22—Education for leadership

□	□	□	□	□	□	□
1	2	3	4	5	6	7

Franciscanism

The items in the following section refer to attributes closely associated with Franciscanism in higher education. Please rate each statement on a scale of 1 to 7, with "1" meaning not at all evident and "7" meaning extremely evident. For the first response, please select the number that best describes how the statement reflects the current culture of your college or university. For the second response, please select the number that best describes how the statement reflects your own practices.(The items were grouped in the Internet-based survey display)

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q23—Demonstrates a reverence for the dignity of each individual.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q30—Demonstrates a reverence for the dignity of each individual.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q24--Demonstrates a commitment to service to others in the neighboring local community.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q31--Demonstrates a commitment to service to others in the neighboring local community.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q25--Demonstrates a commitment to service to others in the global community.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q32—Demonstrates a commitment to service to others in the global community.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q26--Demonstrates hospitality as expressed in an openness to all.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q33--Demonstrates hospitality as expressed in an openness to all.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q27--Promotes the formation of a caring community.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q34--Promotes the formation of a caring community.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q28--Seeks to educate the whole person—mind, body, heart, and spirit.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q35--Seeks to educate the whole person—mind, body, heart, and spirit.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q29—Espoused values are Gospel centered.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q36—Espoused values are Gospel centered.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q37--Demonstrates a reverence for all creation.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q44--Demonstrates a reverence for all creation.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q38--Demonstrates care for the environment.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q45--Demonstrates care for the environment.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q39--Believes in the basic goodness of life as demonstrated through the expression of joy and optimism.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q46--Believes in the basic goodness of life as demonstrated through the expression of joy and optimism.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q40--Embraces the Franciscan intellectual tradition in education.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q47--Embraces the Franciscan intellectual tradition in education.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q41--Demonstrates a commitment to social justice.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q48--Demonstrates a commitment to social justice.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q42--Demonstrates a sense of responsibility to others.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q49--Demonstrates a sense of responsibility to others.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q43--Promotes the development of moral integrity.

Your organizational practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Q50--Promotes the development of moral integrity.

Your personal practice

□ □ □ □ □ □ □

1 2 3 4 5 6 7

Student Support for and Involvement in Service-Learning:

Please rate each of the following statements on a scale of 1 to 7, with "1" meaning not at all evident and "7" meaning extremely evident. For each statement, please put a check in the box with the number that best describes how you feel this statement is currently reflective of your college or university.

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q51--Service-learning opportunities are available on your campus.

□ □ □ □ □ □ □ □

1 2 3 4 5 6 7 Don't Know

Q52--Given the opportunities available for service-learning on your campus, students participate in service-learning.

□ □ □ □ □ □ □ □

1 2 3 4 5 6 7 Don't Know

Q53--Institutional publicity materials include examples of service-learning.

□ □ □ □ □ □ □ □

1 2 3 4 5 6 7 Don't Know

Q54--The student newspaper reports on examples of service-learning.

□ □ □ □ □ □ □ □

1 2 3 4 5 6 7 Don't Know

Indicate whether the following apply to your institution:

Q55--Service learning publications are available in the college library or service-learning resource center.

□ Yes □ No □ Don't Know

Q56--The course catalog includes a service-learning notation or description.

□ Yes □ No □ Don't Know

Q57--The college schedule of classes includes service-learning notation or description.

□ Yes □ No □ Don't Know

Q58--Student transcripts include service-learning notation.

□ Yes □ No □ Don't Know

Q59--At least one or some course syllabi describe service-learning activities and expectations.

□ Yes □ No □ Don't Know

Q60--Service-learning orientation was held for students.

□ Yes □ No □ Don't Know

Q61--Service-learning orientation is held at least once per academic year for students.

□ Yes □ No □ Don't Know

Q62--Students receive service-learning guides or handbooks.

□ Yes □ No □ Don't Know

Q63--Service related scholarships are available.

□ Yes □ No □ Don't Know

Q64--A service related honors program is available.

□ Yes □ No □ Don't Know

Please rate each of the following statements on a scale of 1 to 7, with "1" meaning not at all evident and "7" meaning extremely evident. For each statement, please put a check in the box with the number that best describes how you feel this statement is <u>currently reflective</u> of your college or university.

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q65--Federal Work-Study students assist with service-learning program management/activities.

□ □ □ □ □ □ □ □

1 2 3 4 5 6 7 Don't Know

Q66--Honor society (e.g., Phi Theta Kappa) students assist with service-learning program management/activities.

□ □ □ □ □ □ □ □

1 2 3 4 5 6 7 Don't Know

Q67--Service scholarship recipients/honors scholars assist with service-learning program management/activities.

□ □ □ □ □ □ □ □

1 2 3 4 5 6 7 Don't Know

Please answer the following questions.

Q68a--How have you been involved in service-learning?

[Text box]

Q68b--What are the challenges that you have encountered while participating in service-learning at your institution?

[Text box]

□ No response

Q69--What improvements would you suggest for the service-learning program?

[Text box]

□ No response

Q70—Please provide any comments or additions to your responses to the questions.

[Text box]

□ No response

**Respondents were provided the opportunity to request a copy of the results. This was submitted separately from the survey responses to maintain anonymity.

Appendix F: Community Partner Service-Learning Institutionalization Survey

Q1--For my dissertation research at Indiana University of Pennsylvania, I am collecting information on the degree to which service-learning has been institutionalized on your partnering campus. The Institutional Review Board (IRB) which is responsible for ethics in research with human subjects at Indiana University has approved this research. Alvernia College, my employer, as well as the administration of your institution have also approved this research. ***For the purposes of this study the following definitions will be used:***

Service-learning combines community service with classroom instruction, focusing on critical, reflective thinking as well as personal and civic/community responsibility.

Institutionalization refers to programs that are part of a college or university's culture, with a developed infrastructure, sustained funding, and involvement of key constituencies.

I am collecting this data as part of a research study for the completion of a dissertation on the subject. I hope that it may serve to assist colleges and universities in sustaining their programs. I will present the results anonymously; however, the results may be used for publication. No identifying information will be included. If requested, you may receive a copy of the composite results. Once you have read and accepted the information provided on the IRB form, please indicate the following:

I have read the IRB form and **agree** to participate. (Go to page 2)
I have read the IRB form and **do not agree** to participate. (Go to End)

Q2—With which Franciscan college or university does your organization have a partnership? (Drop down list provided)

Q3—Position title within your organization: Please enter text below:
[Text box]
□ No response

Q4—Number of years in this position:
□ Less than 1
□ 1-3
□ 4-6
□ 7-9
□ 10+

Q5—Gender
□ Male
□ Female

Q6—Have any students from the college or university engaged with your organization through a service-learning course or activity?

□ Yes [Go to Q7]
□ No [Go to Q8]

Q7—How many students from the college or university engaged with your organization through a service-learning course? Please enter text below:

[Text box]
□ No response

Community Participation and Partnerships:

Indicate whether the following apply to your partnership:

Q8--Service-learning orientation has been provided for community partners.

□ Yes □ No □ Don't Know

Q9--Service-learning orientation is held at least once a year for community partners.

□ Yes □ No □ Don't Know

Q10--Community partners receive service-learning guides or handbooks.

□ Yes □ No □ Don't Know

Q11--The college or university hosts community partners at least once a year (e.g., at service-learning advisory committee/board meetings, service fairs, one-on-one meetings).

□ Yes □ No □ Don't Know

Please rate each of the following statements on a scale of 1 to 7, with "1" meaning not at all evident and "7" meaning extremely evident. For each statement, please select a number that best describes how you feel this statement is currently reflective of your college or university.

Not at all Evident						*Extremely Evident*
1	2	3	4	5	6	7

Q12—Your organization provides students with an orientation to your program/site as part of class(es) at the college or university.

□	□	□	□	□	□	□	□
1	2	3	4	5	6	7	Don't Know

Q13—Student orientation to your program/site is held at your site.

□	□	□	□	□	□	□	□
1	2	3	4	5	6	7	Don't Know

Q14a--How have you been involved with service-learning at this college or university?
[Text box]
 No response

Q14b--What challenges have you encountered in participating service-learning with this college or university?
[Text box]
 No response

Q15--What improvements would you suggest for this program?
[Text box]
 No response

Q16—Please provide any comments or additions to your responses to the questions.
[Text box]
 No response

**Respondents were provided the opportunity to request a copy of the results. This was submitted separately from the survey responses to maintain anonymity.

Appendix G: College or University President's Consent Form for Research on Franciscanism and the Institutionalization of Service-Learning at Franciscan Colleges and Universities

College or University President:

Would you please take a moment to complete the following questions regarding your institution?

_____ I do grant my approval for participation in this research.
_____ I do NOT grant my approval for participation in this research.
_____ I would like a summary of the results of the research.

_____ _____
Signature Date

College or University: _____

If you do wish to participate, would you please provide the names and contact information for the following individuals on your campus:

Service-Learning Coordinator (or the individual responsible for service opportunities at your institution.

Name: _____

Title: _____

Phone: (_____)_____

E-mail: _____

Director of Institutional Research (or the individual at your institution who would most likely be able to assist me in the electronic distribution of surveys).

Name: _____

Title: _____

Phone: (_____)_____

E-mail: _____

Please return this in the enclosed envelope by August 5, 2006.

Appendix H: Sample Letter to President on IUP stationary

Date

Name
College or University
Address
City, State, Zip Code

Dear Sir:

Please consider this request for your participation in a research project on the relationship between Franciscanism and the institutionalization of service-learning at Franciscan colleges and universities, specifically focusing on those institutions who are members of the Association of Franciscan Colleges and Universities.

I am a doctoral candidate at Indiana University of Pennsylvania in the Administration and Leadership Studies Ph.D. program. I am also the Director of Alvernia College Schuylkill Center, a satellite center for Alvernia College located in Reading, Pennsylvania. This research has received the approval of the IRB at both Indiana University of Pennsylvania and Alvernia College. As a staff member at a Franciscan college, I feel that the Franciscan tradition is well-suited to the service-learning pedagogy. I hope to discover the many opportunities for service-learning that are currently available at Franciscan Universities, especially exemplary projects. I plan to explore any challenges faced by the institutions as they work toward the implementation of service-learning. It is my hope that this research will serve as a foundation for the advancement of service-learning at Franciscan colleges and universities. Institutionalization of service-learning is a process and as such is always evolving. This study will be a 'snapshot' of the current status of service-learning at our institutions.

If you choose to participate, the research will include electronic surveys of key administrators and faculty, selected student leaders, and selected community partners as identified by the individual who coordinates service opportunities on your campus. These surveys will include both open-ended and closed-response items but should take no more than fifteen minutes to complete. I will also ask the individual who coordinates service activities on your campus to complete a more detailed open-ended survey and service-learning Rubric. I have enclosed copies of these materials for your review. Should you

grant permission, I would like to enlist the assistance of your Institutional Research Coordinator for the research process.

Responses will be confidential and the results will be reported anonymously, so none of the institutions or individuals will be specifically identified. Should the results be used for publication at a later date, this same confidentiality and anonymity will be maintained.

I truly hope that you will consider granting your approval for this study. If you should have any questions, please feel free to contact me at 570-628-4011 or mary.sacavage@alvernia.edu. I look forward to the possibility of working with you. Please do complete the enclosed form and return it to me at your earliest convenience but no later than August 5, 2006.

Sincerely,

Mary J. Sacavage
Doctoral Candidate
Indiana University of Pennsylvania

Appendix I: Qualitative Survey for Service-Learning Coordinator

Basic structure of service-learning on campus:

- What is the definition of Service-learning at your institution?
- Describe the service-learning opportunities on your campus.
- Please indicate any of these that you feel are exemplary.
- How is service-learning organized at your institution?
- Who is responsible for the coordination?
- Is it coordinated from a center that is staffed full time?
- Number of staff members?
- If so, does the coordinator report directly to Academic Affairs or Student Affairs?
- Do you have a Service-learning Advisory Board?
- If so, who are the representatives on the Board? How often do they meet?
- Is your institution a member of Campus compact? Why, or why not?

Participation:

- What year was service-learning (first course or activity) established at your college? Was this initiated by faculty or administration?
- Approximately how many instructors participate?
- How many students participate each year?
- Where are they conducting their service?
- Do you have partnerships with any community agencies?
- How many?

Challenges:

- What are the challenges that you face in your efforts to promote service-learning?
- What are the challenges specifically related to your efforts to coordinate service-learning?

Suggestions for the future:

- What do you think is needed to improve the service-learning program at your college?

Student Leaders and Community Partners:

- Identify at least five student leaders who should receive the survey.
- Identify at least two community partners who should receive the survey.
- Please convey their names and contact information to the Institutional Research representative at your campus.