PERSONAL AND FAMILY FACTORS RELATED TO SERVICE-LEARNING IN AN UNDERGRADUATE COURSE ON DIVERSITY

By

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ABSTRACT

PERSONAL AND FAMILY FACTORS RELATED TO SERVICE-LEARNING IN AN UNDERGRADUATE COURSE ON DIVERSITY

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The purpose of this study was to explore the significance of selected personal and family factors in the decision of college students to engage in community service. The subjects were selected from an undergraduate course on U.S. diversity (ISS 335). Two topic areas were explored with quantitative procedures: global identity and attachment, and three themes were explored through qualitative analyses of focus groups: caring, identity, and diversity.

For the quantitative findings, students completed a packet of self-report measures at the end of the course in 1995 and again two years later. Data on global identity were collected during both times while the data on attachment were collected only during the follow-up. Subjects were divided into three groups: (a) Group 1, Service-Learning related to the course; (b) Group 2, No Service ; and (d) Group 3, Prior Service not related to the course. Results are based on a sample of 74 questionnaires representing a total response rate of 67.3%. Significant differences between the three groups in rate of responding was itself a significant finding. Students who volunteer their time to engage in service activity were more inclined to cooperate in being a part of a study related to the topic. The results of the qualitative analyses support this finding for the service groups (Group 1 and 3) by describing how these students care about their environment as well as their perceptions about how they learned to care for others.

The data on global identity were based on two subscales: ideological and interpersonal. Chi-square analyses yielded significant growth in the ideological subscale but no change in the interpersonal subscale between 1995 and 1997. More specifically, significant differences were found in ideological exploration for Groups 1 and 2 while the findings are equivocal for Group 3. The data clearly show that for the ideological subscale, growth appears to be related to the community service experience, especially for students who volunteered for service learning.

The results on attachment yielded surprising yet important findings. One-way ANOVAs did not yield significant mean differences between Groups 1, 2, and 3 for attachment relations to either parent. However, the three groups had significantly different variances. There was greater variance in the Service Groups (Groups 1 and 3) than in the Non-Service Group (Group 2). This finding suggests that there are some students who, despite the lower/weaker reported attachment to their parents, engage in community service activities. It could be that the Service Group of students are in effect representing two separate populations of students: one group who become attracted to community service as a way of connecting to others to compensate for weaker attachments with their parents (a resilient group of students); and another group of students who become attracted to community service as a form of modeling civic responsibility that they learned from their parents while still living at home. The results from the qualitative data support this interpretation.

These findings suggest that incorporating service-learning activities within college courses can enhance learning. Further work using a larger sample coupled with a longitudinal and multi-method design would explain the nature of these results.

I dedicate this dissertation to my husband, John Paul McKinney. He has helped me understand the importance of leading a balanced life. I love you.

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I have come to realize that the interdependency among these entities is unusual but definitely a worthwhile effort.

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Chapter 1 -- INTRODUCTION

Statement of the Problem

The U. S. education system, especially the higher educational system, has retreated from teaching the importance of caring for each other (Fuller, 1992; Noddings, 1995; Phillips & Benner, 1994). "A few years ago Ernest Boyer indicted our country's educational system, particularly our colleges, for failing to 'help students understand that they are not only autonomous individuals but also members of a human community'" (cited in Fuller, 1992, p. 9). Scholars have acknowledged the importance of cultivating a sense of caring for the community through incorporating service-learning approaches (Altman, 1996; Macy, 1994). However, for youth to care for others through service-learning implies that they perceive significant others in their lives as being caring and supportive of them. Youth who perceive a lack of support and care from family members, neighbors, and the community are at a higher risk for engaging in violent acts (National Research Council, 1993; Kagan, 1991) , abusing alcohol and drugs (Hawkins, Catalano, & Miller, 1992; Kagan, 1991), being diagnosed with clinical depression and eating disorders (Blau, 1996; Kendler, MacLean, Neale Kessler, Heath, & Eaves, 1991; Nolen-Hoeksema & Girgus, 1994; Weinstein, 1996), and becoming teenage parents (National Research Council, 1993; Kagan, 1991). Many youth have lost hope in the motivation to explore who they are, an identity, because of a growing cynicism that has drawn our culture away from the perception of living in a caring and trusting world (Bronfenbrenner, McClelland, Wethington,

Moen, & Ceci, 1996; Pipher, 1996). Eckersley (1993) offers his opinion regarding this dilemma in the United States:

> It may be, then, that the greatest wrong we are doing to our children is not the fractured families or the scarcity of jobs (damaging though these are), but the creation of a culture that gives them little more than themselves to believe in--and no cause for hope or optimism.
>
> At the social level, this absence of faith grievously weakens community cohesion; at the level of the individual, it undermines our resilience, our capacity to cope with the more personal difficulties and hardships of everyday life (p. 9).

Thus, it is imperative that educators, policy makers and people working with youth understand the scope of this problem and address this issue in proactive ways. Service-learning approaches in higher education offer one way to address this issue.

Service-learning is one way students have opted to express their humanitarian concerns. In its most basic sense, service-learning involves a student who volunteers time providing service, directly or indirectly, to a person or a group of people while, at the same time, being able to reflect on this service through course instruction. The component of service-learning that distinguishes it from other forms of service, as many educators would agree, is the self reflection that is built into the curriculum. In essence, the service learner acknowledges and reflects on the reciprocal form of service opportunity (Delve, Mintz & Stewart, 1990; National and Community Service Act of 1990; Waterman, 1997).

Purpose of the Research

Faculty and administrators from small colleges, large universities, and professional degree programs have recently acknowledged the importance of involving college students in the role of providing service to the community (Altman, 1996; Zlotkowski, 1996). In fact, an association exists among university presidents, Campus Compact, that is devoted to the promotion of

activities for students involved in public service (Delve, Mintz & Stewart, 1990). Many students who engage in activities that provide some sort of a service to the community have realized the future benefits from this kind of work. Providing a service to the community has resulted in students becoming more marketable in the work force and is considered an important criterion for admission to many professional degree programs (e.g., medical school, law school, and social work). However, this sort of incentive to provide service may in some cases separate it from another related and important purpose underlying these activities, namely, caring for the community.

Regardless of future incentives, students engage in service activities primarily to promote the well-being of the community. These students bring with them a caring attitude about their role in life with others in the world. Chaskin and Hawley reported, "A world view built on caring sees the individual in the context of social relationships--family, friends, religious institutions, schools, communities--with individual and collective rights and priorities integrally connected" (1994, p. 3). What is it about these students that makes them behave in a more humanitarian way than many of their peers? If we can begin to understand the components that make up the complex answer to this question, we can then promote this kind of prosocial development through structured activities for youth.

Given the importance of this issue, one wonders why this area has not been explored in the academic literature more fully. One possible explanation to this question is that to understand service-learning, research in this area would require both ecologically valid research (found in qualitative studies) with generalizable findings (found in experimental/quantitative research). These two methodologies historically have been represented on opposing world views. The

qualitative approach generally relies on an interpretive and/or critical paradigm, while the quantitative approach generally relies on an empirical/postpositivistic science (Vaines, 1990). These world views have come under debate regarding the relevant contribution to human behavior. Hence, this investigator believes that the debate between qualitative and quantitative methodologies has hindered the progress in understanding the service-learner.

> Historically, methodology has been greatly overemphasized, at the expense of content. Obsession with the quantitative-qualitative dispute indicates a continued fixation on methods. Methods are important, but they should play a facilitative role. Hence, the quantitative-qualitative dispute is dated and directs attention away from important issues (House, 1994, p. 14).

Research Objectives

This study addressed the issue of college students caring for others by engaging in community service by using both quantitative and qualitative methodologies in its design. The researcher explored selected components of caring behavior as it relates to community service, taking into consideration the community service experience of college students. Three groups of college students were studied, each with a different degree of experience with community service: (a) Service-Learners (**Group 1**), students in the class who volunteered for service as part of the course; (b); Not Volunteers--No Service (**Group 2**), students in the course who did not have any prior community service and who did not volunteer for service as part of the course; and (c) Not Volunteers--Prior Service (**Group 3**), students in the class who had some prior community service experience but did not volunteer for service as part of the course (All the students but one in Group 1 had some prior community service experience). **This study was designed to investigate whether there were any quantitative and qualitative differences in certain facets of identity development, attachment, and family life among these three groups of students.**

The sample of students were selected from a large class on diversity at Michigan State University from the Integrative Social Sciences (ISS 335) during the Spring semester of 1995.

Conceptually, two human development areas were explored using empirical/quantitative measures: (a) identity development and (b) students' perceptions of attachment to their parents. It was hypothesized that students who had reported engagement in prior community service activities (Groups 1 and 3) would yield higher scores on the interpersonal domains of identity (sex role, friendship, dating, and recreational choices) and the ideological domains of identity (occupation, religion, political beliefs, and philosophical lifestyle) than the students who did not report engagement in community service activities (Group 2) (see Yates, 1995). For parental attachment, it was hypothesized that the two groups who had engaged in some community service experience (Groups 1 and 3) would perceive their attachments with their parents as more secure than those who did not have any prior service experience (Group 2).

While the use of empirical measures of identity and attachment provide an understanding of the theoretical constructs from which the measures were derived, this approach does little to aid one's understanding of the phenomenological realities of these students. Qualitative approaches tap into these realities by providing rich descriptions about major contexts in students' lives. For this study, a qualitative inquiry using focus groups was adopted to explore the relevance of important contexts (family, peers, faculty, and institutions) in the students' lives. Through the focus groups, the major research question centered on whether a caring ethic was internalized (socialized) through the family and then perpetuated through other significant contexts in the students' lives. Thus, this qualitative approach asked two questions: (a) "How has the family contributed to students' motivation to engage in community service?" and (b) "Is

service-learning a viable tool among college students to cultivate this kind of civic behavior?"

Overall, this study examined three facets of college students' development . The first facet concerned the differences among the three groups of students, Group 1, Group 2, and Group 3. This part of the study investigated differences in reported global identity, and parent attachment in an attempt to understand the significance of these factors to service learning. The second facet of the study involves the element of time. Data on global identity were gathered in the Spring semester of 1995 (Time 1). Students were followed up using this same measure in Spring 1997 (Time 2) to explore any significant differences, change in their development. The third facet of the study involved a contextual inquiry by using focus groups to uncover what students perceived as important elements of caring behaviors and how this is related to engaging in community service activities.

Theoretical Perspectives

There were two major theoretical approaches used as a framework for this study. The first approach focuses on the dynamic relationship that exists between the individual and society. It focuses on the developmental aspects of the individual as it relates to society. Erik Erikson has theorized about this and has proposed a theory of epigenetic stages of human psychosocial development. The second approach emphasizes the quality of the relationships between people or human systems (i.e., a family) with their environment. Urie Bronfenbrenner has written extensively about this in his life's work.

Erikson: Psychosocial Development

There are numerous theoretical approaches that illuminate certain areas of identity development (i.e., Kegan's constructive-developmental approach or Blos's object relations

approach), but Erik Erikson's (1963, 1968) psychosocial approach to human development appeals to many professionals because of its utility in many professional arenas: clinical, theoretical, and empirical. Erikson's seminal work stressed the importance of history (personal and societal) and social contexts as influencing individuals' lives; consequently, he incorporated these ideas into his concept of identity formation in adolescence.

Erik Erikson developed the construct of ego identity as an adaptive response to Freud's focus on neurotic personalities. He was interested in the development of healthy personalities and created a lifespan stage theory that addressed the development of the healthy ego. Obtaining a healthy ego identity evolves through unconscious and conscious mechanisms interacting dynamically in a process of discovering the self. According to Erikson, there are certain key crises inherent in different periods of a person's life, which are a direct reflection of the person's social maturity and societal expectations. The crises are then categorized into distinct psychosocial stages of development at which times certain ego strengths emerge as resolutions of these crises.

A person integrates into his or her ego identity the resolution of the crises for each stage of development. Each stage of psychosocial development culminates in a balance of both syntonic and dystonic outcomes. A syntonic outcome is a positive experience through which the individual strives to attain and consequently maintain the experience in the overall ego structure. Receiving accolades for achievement in school from a significant teacher is an example of a syntonic experience. Conversely, a dystonic outcome is a negative experience whereby the individual strives to avoid and consequently rectify the experience in the overall ego structure. Being the recipient of a disparaging remark from a significant teacher is an example of a dystonic

experience. Healthy psychological development occurs when the number of syntonic experiences outweighs dystonic experiences (Waterman, 1993, p. 53).

Adolescence, the fifth stage of psychosocial development, is the crucial period during which identity formation occurs. It reflects the accumulative syntonic and dystonic outcomes of the prior four stages of development. Identity formation is an integration in the self of the prior outcomes related to earlier stages of development. However, as Erikson noted, the formation of identity does not occur in a vacuum. The culture of society is crucial in how the adolescent integrates the prior stages of development. One's culture is shaped by the contexts in adolescents' lives. The confluence of these contexts impart lasting impressions on adolescents' identities. The important others (i.e., parents, siblings, teachers, and peers) within these contexts create environments that result in a range from being inviting to being disinviting. Josselson (1993) eloquently describes the importance of significant others in stating, "We are most ourselves as we are meaningful for others. We are to others only in reference to how we experience ourselves" (p. 89).

Hamachek (1985) uses a metaphor of ego growth rings, much like the growth rings of a tree, to facilitate an understanding of how an adolescent integrates the self in relation to contextual conditions when constructing an identity. Erikson's psychosocial stages of development are imbedded in a series of concentric circles such that the width between each ring of development identifies the context, both positive and negative, of growth. Development that is constricted by the environment and made up of mostly dystonic outcomes would show a shorter width in growth for a particular stage, while development that is enriched or expanded by the environment and made up of mostly syntonic outcomes would show a longer width in growth for

a particular stage. This study explored whether or not engaging in community service enriched the college students' identity development.

Identity development mirrors the outcomes achieved in various domains in a person's life. Erikson delineated the following identity domains where this mirroring or self-reflection occurs. These are (1) vocation; (2) ideologies (religious, political and economic); (3) philosophy in life; (4) ethical capacity; (5) sexuality; (6) gender, ethnicity, culture, and nationality; and (7) "an all-inclusive human identity" (Erikson, 1968, p. 42). Through growth and integration in these domains, the adolescent's identity becomes integrated ideally forming a healthy and stable self.

Marcia (1980) applied Erikson's concepts of ego identity into two operational dimensions of **exploration** and **commitment**.

> *Exploration* refers to a period of struggle or active questioning in arriving at various aspects of personal identity, such as vocational choice, religious beliefs, or attitudes about the role of a spouse or parenting in one's life. *Commitment* involves making a firm, unwavering decision in such areas and engaging in appropriate implementing activities. (Waterman, 1993, p. 56)

Relative to these two dimensions of exploration and commitment, Marcia delineated four identity statuses that exist for an individual in later adolescence. These four statuses are as follows: (1) **identity diffusion**, (2) **identity foreclosure**, (3) **moratorium**, and (4) **identity achievement**. Identity Diffused adolescents have not committed to an internally consistent set of values and goals and exploration is superficial or absent. Identity Foreclosed adolescents have committed to a set of values and goals with little or no exploration present. Moratorium adolescents are in the process of committing to a set of values and goals as they are intensely exploring alternatives to their decisions. Identity Achieved adolescents have experienced a period of exploration (as in moratorium) and have come to an autonomous resolution of identity by committing to a set of

values and goals (Patterson, Sochting, & Marcia, 1993, pp. 10-12; Marcia, 1993, pp. 10-11). Through the theoretical underpinnings of Erikson and the empirical applications of Marcia, it is readily apparent that the earlier stages of psychosocial growth profoundly affect early adolescents' potential to explore and commit to a set of values and goals consistent with their identity.

> For even within a wider identity man meets man always in categories (be they adult and child, man and woman, employer and employee, leader and follower, majority and minority) and "human" interrelations can truly be only the expression of divided function and the concrete overcoming of the specific ambivalence inherent in them: that is why I came to reformulate the Golden Rule as one that commands us to always act in such a way that the identities of both the actor and the one acted upon are enhanced (Erikson, 1968, p. 316).

Bronfenbrenner: Ecology of Human Development

Bronfenbrenner's (1989, 1993) approach to human development allows the investigator the opportunity to explore important contextual influences in an effort to ask the right questions about issues in human development (Schiamberg, Paulson, & Zawacki, in press). Bronfenbrenner views an individual in constant interaction with the environment. Development occurs as a function of a person in the environment; thus a change occurs in the person, the environment, or in both the person and the environment. This approach emphasizes the dynamic properties of human development.

The human ecological approach is an ideal way for understanding the dynamics of caring behavior, such as service learning. Not only does it view the issue systemically, it emphasizes the linkages of the systems affecting the developing student. The human ecological approach expands Erikson's work by providing a framework for studying how the contexts function or covary with one another. There are five major concepts in the theory; they are the (a) **microsystem**, (b)

mesosystem, (c) **exosystem**, (d) **macrosystem**, and (e) the **chronosystem**. The microsystem is the setting or context in which a person is located, such as the home. The mesosystem involves the relations between the microsystems or the linkages between the contexts (e.g., relating school and home/familial contexts). The exosystem refers to influences from different contexts that are external to the person's microsystem influences (e.g., parents' work environment affects the home/familial context) . The macrosystem refers to the cultural beliefs of a society. The chronosystem is the patterning of events in the environment as a transition in time marking the sociohistorical conditions (e.g., comparing the cohort effects of adolescents from different decades). Using this approach emphasizes studying individuals in a holistic framework. Feelings and perceptions are important factors in learning about an issue, such as community service.

This study was able to apply Bronfenbrenner's framework in formulating the study's design. The impetus to use both a qualitative and a quantitative design evolved from the emphasis placed on context in Bronfenbrenner's theoretical framework on the ecology of human development. Without the use of a qualitative approach such as a focus group, wherein one asks the students directly who the major inspirers were in their lives and how these inspirers shaped their ability to care for others, the interpretation of context would really not be possible. Without such a qualitative approach, the quantitative findings, while they might be interpreted objectively, would still not provide for an intersubjective understanding about the context of care in students' lives. Thus, this study was able to address the importance of context that is emphasized in Bronfenbrenner's work by using a multimethod approach.

Chapter 2 -- REVIEW OF LITERATURE

Overview of Concepts

The idea to engage in this project originated from the investigator's academic background in human development and working in the human services field coupled with the opportunity for the investigator to study undergraduate students engaging in community service. As a facilitator in group reflection sessions, a part of a service-learning activity with undergraduate students in ISS 335, the investigator became aware of the developmental aspects in these students through the sharing of their experiences. The investigator began to think about the growth and development that occurs for the traditional undergraduate student between the ages of 18 and 22 years and how working with people in the community could enrich this experience. From the group reflection sessions and discussions with other people working on the project (a) development in identity, (b) increasing interpersonal skills and (c) improving critical thinking skills initially evolved as research constructs to explore.

For the investigator, Gilligan's (1982/1993) "ethics of care" philosophy kept being revisited. Gilligan's statement, "The ideal of care is thus an activity of relationship, of seeing and responding to need, taking care of the world by sustaining the web of connection so that no one is left alone" (p. 62), enlightened the investigator's thinking on how care and attachment are integral parts related to the process of engaging in community service. Attachment to significant others,

especially the college students' attachment to their parents, definitely influenced the dynamic process of their serving. The students who engaged in service found themselves caring for the people they served. This process of "caring by doing" the service was qualitatively different for each student. Each student came with his or her own lens. After facilitating these sessions, the investigator began to see the interconnectedness among **community service, identity, attachment,** and **care**.

These interconnections of terms take on a developmental sequence. This sequence is as follows. The student comes from a home where parents serve as the primary caregivers. These parents form attachments with the student. The quality of this attachment develops as the student matures and interacts with other people in the family's home. Thus, the home becomes the informal learning environment for early prosocial behaviors. The quality of attachment with the primary caregiver affects the ease with which the student internalizes a "caring ethic".

This caring ethic is applied in settings outside the home, where it may or may not be expressed. One of the contexts where this caring ethic can be expressed is through community service. As the student reaches adolescence, formal operational thinking allows him to decide whether to adopt or reject this caring ethic as a part of his identity. Certain contexts may foster the expression of caring behaviors more than others. Some contexts may be similar to home life and the values inherent in the home which make the expression of caring easier. Other contexts may be so distant from how caring was "learned" that the student rejects this as a legitimate way of relating to others. It is through these contexts, the student's life experiences, that the student learns to value an ethic of care. It has been argued that engaging in community service fosters this ethic of care (Coles, 1993; Jacoby and Associates, 1996; Kohn, 1990; and Rhoads, 1997).

These life experiences, in turn, inform the self, hence one's identity. Dewey (1916) provides a cogent example.

> When the physician began his career he may not have thought of a pestilence; he may not have consciously identified himself with service under such conditions. But, if he has a normally growing or active self, when he finds that his vocation involves such risks, he willingly adopts them as integral portions of his activity. The wider or larger self which means inclusion instead of denial of relationships is identical with a self which enlarges in order to assume previously unforeseen ties (On-line, Chapter 26).

Community Service

Just as the self is informed when a physician engages in life-threatening circumstances treating others, these inclusive acts are a part of development for people who engage in community service. Community service, by definition, is volunteer work that helps others in the community (Serow, Ciechalski, & Daye, 1990; Yates &Youniss, 1996b). For college students, the community is generally considered the people outside of the academy. These service activities can range anywhere from collecting food for a food drive for the homeless or actually working in soup kitchens directly serving the homeless people. More than half of the college students from a large survey have indicated that they have chosen this type of activity to occupy their time. In this survey of over nine thousand undergraduate students ranging from community colleges to universities, 64% of the students reported involvement in some sort of community service activity (Levine, 1994). More than half of the males (62%) and females (66%) in this study participated in service, as well as white students (65%) and students of color (62%). Thus, community service attracts many students in higher education with a diversity of demographic characteristics. Robert Coles (1993) has interpreted the college students' choice of engaging in community service as a way to express their idealistic views of the changes needed in society. The students ideals are to

change the present conditions to conditions that are more humanitarian and politically just.

Service-Learning

Many educators have recognized the potential of linking community service with concepts learned in class. This type of learning is referred to as service-learning. Service-learning has become the term of choice among many professionals in higher education. It makes use of core values inherent in our culture, volunteerism and education. Support has been given to professionals inculcating it into their academic courses (Jacoby and Associates, 1996). However, the energy invested in creating an optimal situation for the service opportunity takes time from educators, students, and the community contexts that are involved. This time is not often rewarded as a part of the tenure-promotion activities for faculty at universities (Zlotkowski, 1996). Given these inherent realities, it is not difficult to envision why this coveted pedagogical tool has not completely taken hold in institutions of higher learning.

What exactly is service-learning? Jacoby and Associates (1996) have defined service-learning as follows:

> Service-learning is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development. Reflection and reciprocity are key concepts of service-learning (p. 5).

This type of service promotes student development through these two key concepts: reflection and reciprocity. Students who volunteer time at a shelter for homeless people may provide a service to people in the community, but without applying critical thought to this experience, reflection, social-emotional and cognitive development may or may not occur, depending on the student's inherent capabilities. Thus, providing service opportunities without reflection in course

instruction encourages those students who would benefit from this experience an opportunity for growth, but it is not designed to promote sensitivity to the learner who may require structured and integrated critical thought for growth.

Without reciprocity, the context for conducting service activities would be less than optimal. Trying to help people who do not see the inherent benefits of the help hinders growth for the helper and the people being helped. Learning occurs on both sides of the helping relationship. In addition to this dynamic learning process, the service provider gains in feeling a greater sense of belonging and responsibility for community needs. Providing this civic responsibility has been shown to reduce feelings of alienation (Calabrese & Schumer, 1986), increase tolerance and openness towards others as well as increase empathy (cited in Yates & Youniss, 1996b).

From Dewey to the Present: A Brief History

The roots of service-learning in the United States are traced to the works of John Dewey. He stated, "The child is born with a natural desire to give out, to do, to serve"(1959 , p. 22). His major premise on education was that students learn best through experiential learning. This learning, according to Dewey, is what builds the student's character. His beliefs on education were deeply rooted in the cliché: learning by doing. In Moral Principles in Education, Dewey (1959) expounded the importance of providing active learning in education. To him learning that involves the passive behavior of reading and absorbing knowledge without using it in lived experiences is selfish and does not build the student's character. Applying learned knowledge to lived experiences, according to Dewey, creates an educational context that provides a service to others. Education, therefore, becomes social and a way of building good moral principles.

Dewey's ideas were influential in shaping the course of service-learning in higher education. It was not until the 1960s that the linking of community service with higher education was formally routinized (Leary, 1994). The sociohistorical influences of the era, especially the Vietnam War, lead to increased apathy and cynicism within the student population. National programs, such as the Peace Corps and VISTA were offered to college students as a way to address the ongoing apathy. Additionally, volunteer opportunities in the community were offered to students within the college and university campuses. Jacoby and Associates (1996) reported that these initial programs failed in their efforts to be sustainable for three reasons:

1. The service-learning programs were not integrated into the mission and goals of the academic institutions with which they were affiliated.

2. The people in the service-learning programs did not fully recognize the interdependency among the students serving and the people in the community being served. This lack of recognition resulted in paternalistic and oppressive outcomes rather than serving the people in the community to meet their own needs.

3. The service-learning programs did not adequately link academic learning with the service experience. Additionally, effective service delivery was not always present within these programs. Thus, significant learning among the students in the academic institutions was not always present and proper training for the service activity did not always occur.

Aware of these shortcomings, a group of educators, affiliated with the National Society for Experiential Education (NSEE), who advocated the importance of the service-learning movement collaborated to form a set of principles. These principles have served as a guide in assessing the present quality of service-learning programs. They include the following:

1. An effective program engages people in responsible and challenging actions for the common good.
2. An effective program provides structured opportunities for people to reflect critically on their service experience.
3. An effective program articulates clear service and learning goals for everyone involved.
4. An effective program allows for those with needs to define those needs.
5. An effective program clarifies the responsibilities of each person and organization involved.
6. An effective program matches service providers and service needs through a process that recognizes changing circumstances.
7. An effective program expects genuine, active, and sustained organizational commitment.
8. An effective program includes training, supervision, monitoring, support, recognition, and evaluation to meet service and learning goals.
9. An effective program insures that the time commitment for service and learning is flexible, appropriate, and in the best interests of all involved.
10. An effective program is committed to program participation by and with diverse populations (Porter Honnet & Poulsen, 1989).

When the service activity is at its zenith in efficiency and effectiveness, learning and growth occur for the people involved in all three major contexts in the program: (a) academic institutions, (b) students, and (c) community. This study focused specifically on the outcomes for the college students providing the service. However, one should note that the merit in the students' outcomes is definitely related to the quality of the relationships among all three contexts.

Service-Learning and College Student Development

Developmental outcomes for students have been categorized into five broad theoretical frameworks or models: (a) cognitive developmental theories, (b) learning styles, (c) psychosocial theories, (d) identity development dimensions, and (e) theories and models on career development (Jacoby and Associates, 1996). Many of the concepts within these categories overlap in content with respect to developmental issues for the college student. A brief discussion of the first three frameworks is discussed as it is relevant for the study and highlights important facets of the

developing college student.

Among the cognitive developmental theories, the work of Perry (1970), Kohlberg (1975) and Gilligan (1982/1993) are among the most referenced. Another emerging theory is from Baxter Magoloda (1992) where gender-related patterns are found among college students based on their "ways of knowing". All of these theorists have developed stages of cognitive or intellectual development for individuals based on the perceptions about the people for which they interact. Each stage becomes more abstract, hence more sophisticated, in individuals' development. These theoretical approaches allow one to view the college student from different levels of development. They are key to learning about the effectiveness of programs as far as students' personal development.

In reviewing the learning styles theorists, one finds that the most noted is Kolb's (1984) Model of Experiential Learning. Within this model, there are four different learning styles. These styles are (a) convergers, (b) accommodators, (c) divergers, and (d) assimilators. Convergers generally like to conceptualize things abstractly and engaging in active experimenting as their dominant learning preference. Accommodators generally like engaging in active experimenting and having concrete experiences as their dominant learning preference. Divergers generally like having concrete experiences and reflective observation as their dominant learning preference. Assimilators generally like to conceptualize things abstractly and engaging in reflective observation as their dominant learning preference Based on these four styles of learning, some students may adopt the service-learning experience more easily with better outcomes, generally the divergers (see Cagenello, 1993 for a detailed application of this model to service-learning).

The most germane psychosocial theories to this study are the works of Erik Erikson that

was discussed in the previous chapter and Chickering and Reisser (1993) that are discussed below. The frameworks offered by these models have served as a backdrop for understanding the dimensions of college student development.

Chickering and Reisser (1993) have taken these developmental areas and have postulated a comprehensive framework from which to understand the college student. This framework is based on seven key vectors of development. The term vector is used to denote dimensions of development that contain both magnitude and direction. These vectors, numbered are (1) competence, (2) emotions, (3) autonomy, (4) interpersonal relationships, (5) identity, (6) purpose, and (7) integretity. The first four vectors serve as critical components to developing a secure identity, the fifth vector. Purpose (vocation, recreation, and lifestyle) and integrity (personal belief system) are vectors that are explored only after a stable, yet dynamic, identity has been achieved. The relevance of this framework for service-learning programs are related to the development of values for the student. Martin Rich and DeVitis (1994) have stated their interpretation:

> Thus college may more likely affect the basis for holding values, how they are held, and the role they play in one's life. Chickering insists that it is more important for values to have a larger role in the student's life than to change the content of values. The tasks are to humanize and personalize values and develop congruence among them" (p. 74).

Service-learning programs are well-suited to address the introspection that is needed to assist in humanizing and personalizing values for students. Rhoads (1997) provides a detailed look at how college students are challenged and supported as they embark on service-learning experiences. In one instance, students were asked to work at a homeless shelter. This is one student's response to this experience:

> Working with the people of the streets has transformed 'those people' into real faces, real lives, and real friends. I can no longer confront the issue without seeing the faces of my new friends. This has an incredible effect on my impetus to help (p. 67).

These personal stories abound when one asks the college student to reflect critically on their experiences in community service. In summary, service-learning has been shown to be a viable pedagogical tool for addressing the seven vectors of college student development outlined by Chickering and Reisser.

Identity

Identity research can be as broad as studying several traits of an individual's personality as it is relates to behavioral outcomes or it can be as specific as looking at one aspect of the self, like ethnic identity and its behavioral outcomes. Moreover, research on identity, or its related constructs, has been investigated by many disciplines in the social sciences and humanities: (a) sociology, (b) anthropology, (c) theology, (d) literature, and (e) psychology. As a result there are many theoretical approaches to identity. As stated in Chapter 1, this study applied Erikson's principle of identity as it relates to college students' engagement in community service activities.

Psychosocial Development

Development for the traditional college student on campus involves opening the doors to a new world of ideologies and life styles. This exposure to a potpourri of ideas and ways of being in the world is met with enthusiasm, disgust, passion, and even indifference to this new world. Many students are able to handle the flood of feelings and adopt a rudimentary pathway of ideologies and life styles that "fit" their needs. This path or discovery of the "self" involves a recursive process of relating to others and reflecting on these encounters. It involves a balance

between being with others and being with oneself.

The process of balancing this connectedness and separateness involves varying degrees of behaving or acting in the environment. Some actions require more direct manipulation of the environment in order to accomplish a task. This direct action has been referred to as agency (Bakan, 1966; Fuller, 1992). Mastery of the environment is the operating principle for this interpersonal skill. Other actions require more adaptation to fit with others in the world, and thus less manipulation of the environment. This indirect action has been referred to as mutuality (Erikson, 1968; Fuller, 1992). In this mutuality, the individual learns the interpersonal skills of listening, empathy, cooperation, and respect for others' ways of being. Both agency and mutuality are important aspects of identity development. The struggle to be unique and an important member of the community emphasizes the crux of Erikson's notion of psychosocial development. Chickering and Reisser's (1993) model of seven vectors discussed above applies this thinking to the college student.

> The vectors describe major highways for journeying toward individuation--the discovery and refinement of one's unique way of being--and also toward communion with other individuals and groups, including the larger national and global society. . . .They may have different ways of thinking, learning, and deciding, and those differences will affect the way the journey unfolds, but for all the different stories about turning points and valuable lessons, college students live out recurring themes: gaining competence and self-awareness, learning control and flexibility, balancing intimacy with freedom, finding one's voice or vocation, refining beliefs, and making commitments (p. 35).

Identity and Service

In a study of the effects of service-learning on undergraduates' cognitive approaches to social problems, prosocial moral development and identity development, Batchelder and Root (1994) used a quantification of subjects' weekly journals to arrive at a measure of Occupational

Identity Processing. These journals were kept for the complete term during which the subjects were in a course using service-learning. The theoretical orientation for this research was based on Grotevant's (1987) work on a process model of identity formation. These authors discovered that "students' Occupational Identity Processing scores significantly increased in later journal entries (t=2.061, df=101)" (p. 352).

Yates and Youniss (1996a, 1996b) have recently explored this area of identity as it relates to community service. These authors reviewed 44 empirical studies related to community service using a developmental framework (1996b). Three concepts from this framework were common aspects of growth inherent for the youth in the studies. These concepts include (a) agency, (b) social relatedness, and (c) moral-political awareness. Agency in their review is related to "personal directedness and increased self-understanding" (p. 87). Again, the direct mastery of the environment is found. This is akin to Bakan's description of agency described previously. In engaging in these service activities, students' are given opportunities to challenge existing skills while encouraging an openness to learn new skills. One is reminded of Erikson's concept of industry, one of the important foundational skills from which youth explore their identity. In the studies reviewed in this article the following outcomes were associated with agency:

1. An increased level of personal competence was found to exist for students who volunteered in community service activities. Studies that were cited measured aspects of improvement in (a) behavioral mastery, (b) frequency of involvement in goal-directed activities, (c) self-esteem, (d) sense of responsibility to help others, and (e) grade point average.

2. Motivation to engage in community service activities was related to enjoyment in helping others and having positive experiences while engaging in the service activities.

The second and third concepts, "[s]ocial relatedness and moral-political awareness pertain to identity development as a process of situating oneself within a social-historical context" (Yates & Youniss, 1996, p. 87). Social relatedness involves the social precipitating factors leading to service experiences as well as the social attitudes reflected from these experiences. Moral-political awareness refers to the increased moral reasoning and civic responsibility felt as a result of engaging in service. Social relatedness and moral-political awareness foster a sense of mutuality in the world. These concepts undergird the importance of environmental influences playing a vital role in establishing a healthy identity. In the studies reviewed in this article the following outcomes were associated with social relatedness and moral-political awareness:

1. Students engaged in service activities were cited in studies as having higher levels of (a) sociability, (b) compassion, (c) benevolence, (d) tolerance and openness to others, (e) empathy and nurturance, and (f) being politically active than students not engaged in service activities.
2. Students who volunteered for service activities were also more likely to choose college majors that were socially oriented and involved more interaction with people in their vocational choices.

Yates and Youniss conclude their review by suggesting that programs that promote growth in these three concepts are usually intense (e.g., involving direct help to the elderly in nursing homes) and promote social interaction (e.g., reflection in groups). This kind of community service is what is offered through many service-learning programs in higher education.

Although there has been research on selected areas of identity, such as Occupational Identity by Batchelder and Root (1994) discussed above, and factors related to personal characteristics, there has not been a study to date that addresses the global nature of identity described by Chickering and Reisser (1993). This study served as a beginning effort to address

this need.

Attachment

Although the fruition of any theory involves the culmination of work by many people, there seem to be certain people who stand out as the leaders in the field. For attachment theory, these lead names include John Bowlby and Mary Ainsworth. John Bowlby is credited with establishing the theory of attachment. Mary Ainsworth is credited with establishing a scientific technique, the Strange Situation, for operationalizing attachment behaviors of infants and toddlers with their primary caregiver (Bretherton, 1995). Bowlby's and Ainsworth's influence have provided a framework for other researchers to apply their work in other contexts in human relationships.

Bowlby's theory of attachment was introduced in three separate papers presented to the British Psychoanalytic Society in London. These papers include: "The Nature of the Child's Tie to His Mother" (Bowlby, 1958); "Separation Anxiety" (Bowlby, 1959); and "Grief and Mourning in Infancy and Early Childhood" (Bowlby, 1960) (cited in Bretherton, 1995). The conceptual thinking for the theory derived from many disciplines including ethology, cybernetics, information processing, developmental psychology, and psychoanalysis. Given the theory's breadth from a multi-disciplinary emphasis, his work was not well-received by this professional group of psychoanalytic thinkers. However, his persistence in his thinking along with the support from other professionals has kept the notion of attachment to a significant caregiver an important criterion for maintaining psychological/mental health. In fact, in a report prior to the formulated theory Bowlby stated, "For the moment it is sufficient to say that what is believed to be essential for mental health is that the infant and young child should experience a warm, intimate, and

continuous relationship with his mother (or permanent mother-substitute) in which both find satisfaction and enjoyment" (1952, p. 11). The last part of the statement, "in which both find satisfaction and enjoyment" seems to have been clouded by later interpretations of the work of Bowlby and his colleagues. Although not clearly stated as such, Bowlby's work emphasized the importance of a "goodness-of-fit" between the primary caregiver and the infant or child.

Because of this reciprocity between the infant and the caregiver, certain characteristic behaviors develop that are unique to that relationship. If the caregiver leaves the child's life, he or she will be missed and a grieving behavior ensues for the infant. The quality of this attachment relationship upon return of the caregiver to the infant was first discovered by the observations of Mary Ainsworth (1963, 1967). She, along with colleagues (Ainsworth, Blehar, Waters, & Wall, 1978), developed a laboratory procedure called the "Strange Situation" that simulated her naturalistic findings from numerous home observations of infants with their parents. The Strange Situation was a technique used to simulate a novel context for the infant where exposure to a "strange" person and setting elicited attachment behaviors to the primary caregiver.

Out of these experiments using the Strange Situation, three specific patterns of behavior were noted. The first was Secure Attachment. Infants became distressed when their mother left the situation but eagerly greeted her with a positive affect upon return to the room. Interestingly, 65% of the sample had fallen into this category. The remaining 35% of the sample fell into insecurely attached relationships with their mothers. They included the Insecure/Ambivalent Attachment, where the infant mixed anger with positive affect in greeting their mother, and Insecure/Avoidant Attachment, where the infant seemed to avoid the mother upon return without signs of distress by the observers (cited in Jolley & Mitchell, 1996).

The work of Bowlby and Ainsworth has paved the way for current thinking on attachment relationships with significant others. The attachment relationship concept has been applied to relationships with significant others by examining an internal working model in adolescence and adulthood. The notion of an internal working model is used to describe a persistent outgrowth of the original attachment relationship in infancy to significant people other than the primary attachment figure as one matures (Bretherton, 1996; Lyddon, Bradford, & Nelson, 1993). Through important relationships, these new experiences help shape the current way of relating to others, even to the original caregivers, the parents. Thus, it is believed that this relationship is dynamic and worth pursuing using a lifespan perspective.

Attachment in adolescence and adulthood includes a broader range of significant others, not only the individual's parents. The relationship to peers and other intimate relationships (i.e., with a partner) become important people in their lives that transform their current ways of relating in attachment relationships. These relationships, although important to the growth of the individual, are not muted by the original attachment relationships with his or her parents (Colin, 1996; Shaver & Clark, 1996). Strong attachment relationships with parents even in late adolescence have been shown to be related to an overall better mental health, well-being, and perceived social support in comparison to adolescents who reported lower attachment relationships with their parents (Canetti, Bachar, Galili-Weisstup, De-Nour, & Shalev, 1997). Additionally, O'Koon (1997) found that adolescents between the ages of 16 and 18 still reported strong attachment relationships with their parents that facilitated coping aspects of a positive self-image. Although the contexts of relating to peers becomes an important facet of adolescent development, the quality of the relationship with parents still remains an important factor in late

adolescence/early adulthood.

Attachment and Service

There do not exist to date any studies relating specific attachment relationships with one's parents and its association to community service. However, there are a few studies that have cited the importance of family relationships to community service. Rosenhan (1970) found that committed activists as compared to less committed activists reported more warm and friendly relationships with at least one parent. There were 25 committed activists and 21 less committed activists used in this study. The level of commitment was related to the amount of time subjects participated in civil rights activities, such as freedom rides or educational forums. In a more recent study by Clary and Miller (1986) of people who volunteered their time at a crisis counseling center, a similar finding was found. The level of family warmth and cohesion was reported more with committed volunteers at the center than those who were not as committed. This study applied this thinking about the quality of parental relationship one step further by exploring whether higher reported levels of attachment to either parent was associated with either community service groups in comparison to students in a group who did not report prior community service activities.

Care

For purposes of this study care will have some delimitations. Broadly speaking, to care means to have thoughts and feelings about another living being, or group of living beings such that one evokes some concern about this being or these beings. People's thoughts and feelings of care for others are unique, hence subjective. It would be difficult to analyze these subjective thoughts and feelings using the typical quantitative procedures (i.e., experiments and surveys)

thus, a qualitative approach was used in this study to understand the students' meanings about care. Three dimensions of care were explored among the students: (a) Perception of Care, (b) Learning to Care, and (c) Caring for Others. These dimensions are explored in the literature through the lenses of some influential thinkers in this area.

Perception of Care

To perceive a caring attitude toward someone involves many intricate concepts. "First, care itself is a sense of empathy that entails a positive evaluation of human nature, a concern for others' welfare, a sense of responsibility, a realization of one's capacity to help, and the experience of actually helping" (Schervish, Hodgkinson, Gates, & Associates, 1995, pp. 18-19). Each of these dimensions of care are essential ingredients to becoming a caring person and it becomes quite clear that caring is a thoughtful process through which people learn about the needs of others and then act dutifully toward meeting those needs. As will be discussed briefly in the next section, the bonding relationship with a significant caregiver in childhood, the primary attachment relationship, allows the elements of care to be expressed.

First, one question will be explored: How does one perceive the notion of care? Caring involves at least two people, or beings. The first is the caregiver and the second is the recipient of care. The philosopher Jules Toner (cited in Schervish, 1995) has grounded the notion of care in love. In this sense, care involves an affective state or feeling to another person in need. He notes that care does not include feelings to a cause, such as poverty, because these feelings are ancillary to the true act of compassion to the people experiencing this poverty. Toner also notes that true caring involves an active thinking about and acting appropriately to another person's needs. In summary, caring is a compassionate act given to another being that takes into consideration the

context of what the recipient of care needs.

Learning to Care

Learning to care involves a setting that models and encourages care and a sensitivity to others who acknowledge the need to care. This is why Goleman (1995) stated the following in his recent best-selling novel, "Emotional Intelligence":

> Family life is our first school for emotional learning; in this intimate cauldron we learn how to feel about ourselves and how others will react to our feelings; how to think about these feelings and what choices we have in reacting; how to read and express hopes and fears (pp. 189-190).

This emotional learning in the family takes on many forms through direct and indirect "schooling" by parents/guardians and other family members. It is in the environment of the family where the tools of caring germinate. Some of the important tools are competence, respect for self and others, and empathy. How do children learn to care? How do some children learn to care more than others? These questions are just starting to be addressed in the social sciences given the scant attention it has been given in the past (Killen, 1996).

Despite this lack of attention to the importance of the construct of care, some instrumental ideas related to learning to care have been revealed. First is the theoretical work of Carol Gilligan (1982/1993). She has developed a theoretical framework based on an "ethic of care". Within the framework there are two voices of morality: one of justice and one of caring for others. Her theoretical framework was an expansion of Kohlberg's framework on moral development that focused on justice. Gilligan developed a three stage model of moral development similar to Kohlberg's (preconventional, conventional, and post-conventional moral reasoning). However, the levels of reasoning were based on the morality of care. These stages begin from one of

egocentric thinking to a more sophisticated concern for others (sociocentric). An individual progresses from a self-focused perspective to a sophisticated caring for self with others. Although her framework has been criticized for not being verified through empirical work, the construct of care involving a balance between self and others represents a critical juncture in thinking about care as an aspect of moral behavior as well as a veritable theoretical construct.

Because care involves the relationship between people, it becomes difficult to discern psychologically. Approaches that are more applied with pragmatic reasoning are better suited to explicate this construct. Two examples of this applied work follow. First, Noddings (1995) has cogently asserted that parents and teachers inculcate a sense of caring for their children by: (a) listening empathically to the dreams and doubts of the children, (b) engaging in cooperative activities that are of interest to the children, and (c) providing opportunities for the children to care for others. Noddings perspective comes from the position of an educator. He suggests that to provide opportunities to care the teacher needs to select material to be placed in the curriculum that will raise questions about care. Issues on war, poverty, racism, and sexism can be addressed using an interdisciplinary focus by inviting specialists in these diverse areas to speak about the topics. Noddings suggests that careful preparation go into developing the curriculum, especially in having foresight into the types of concerns students will have and how to address them. He also adds "that [it] is morally irresponsible to simply ignore existential questions and themes of care; we must attend to them" (p. 677).

Second, Schervish (1995) has developed a working model of six factors that are "especially important for inculcating a moral identity of care". These factors are grounded in the importance of either engaging in community service or through pecuniary donations. The first

factor is termed "communities of participation" signifying the formal and informal organizations in individuals' lives in which direct charitable participation can be rendered. The second factor is termed "frameworks of consciousness". Individuals have deep rooted beliefs and philosophies about social issues that are grounded in personal experience. For example, some people may have had friends or family members die from complications of having AIDS. As a result of this experience, they support charities and efforts related to this disease. The third factor is "direct requests". Schervish notes that people are more inclined to get involved in service activities if they are asked to participate. The fourth factor is termed "discretionary resources". This means that people are more willing to participate in service if they perceive they have the time and money to do so. The fifth factor is termed the "models and experiences from our youth". There are certain people who were valued in our lives who have imparted lasting impressions about the very act of giving and volunteering. These include the people from different contexts who have influenced our present motivation for engaging in service. The sixth factor is termed "intrinsic and extrinsic rewards". Although some people give for the sake of giving, what motivates them to continue this process are the rewards inherent in giving. Schervish notes that the most powerful of rewards is the personal gratification felt in providing a service that is needed. This service allows the service provider the ability to further identify with the people being served. The ideas from Noddings and Schervish were delineated to show that service research must embody both spheres of human development--direct action (agency) and responsible reflection (mutuality)--for the knowledge to be useful.

Caring for Others

Schervish's work focused on the factors that initiate service activities. Another line of

research involves the actual motivations of people who are already engaged in service. In looking at the motivational aspects of caring for others among college students, Fitch (1991) and Waterman (1997) uncovered some interesting findings. Students who volunteered for service were more likely to get involved as an act of social responsibility that makes them feel good about "doing good". These service acts were not found to be related to extrinsic rewards, such as seeking recognition from others. The implications of this work lead one to question why these college students seem to be motivated by altruistic means.

One plausible answer to this is through family characteristics. In thinking about how the family contributes to or influences a college student's motivation to engage in community service, one recognizes that socialization plays a strong role. Intuitively, one could make the argument and probably not be refuted that engaging in an act of compassion, community service, is something that has been directly modeled by parents; thus, it is expected that a college student would follow the behavior of his or her parents. However, the data from this sample do not support this direct linear path. There is not a strong correlation between students' and parents' past service ($\underline{r}$ (272) = .3242, $\underline{p} < .000$). How does one explain this? First, socialization is more than just a process of modeling and imitation. Lewin (1951), Bronfenbrenner (1989, 1993) and Erikson (1963, 1968) have recognized this in their work. The environment, both past and present, accounts for the variation in this relationship and must not be discounted simply because it does not conform to a simple, linear relationship. A classic definition of socialization illustrates this point: "the process by which the individual is adapted to his social environment, and becomes a recognized, cooperating, and efficient member of it" (Drever, 1955, p. 270). The key here is adaptation, which implies a dynamic process of interaction with the environment.

For the child, the family is the primary socializing agent that provides the initial context from which to view the world (Brooks, 1996; Luster & Okagaki, 1993). Because of this, family members in the home have the unique ability to facilitate an inherent value of caring for others. Learning how to care for and value others occurs through a process of socialization and has recently been recognized as an important field of study (Chase-Landsdale, Wakschlag, & Brooks-Gunn, 1995; Chaskin & Hawley, 1994; Noddings, 1995; Resnick, Harris, & Blum, 1993). Empathy, perspective-taking skills, devotion to loved ones, and respect for others are all integral components of a caring person. These skills are highly valued and serve as protective mechanisms against risky behaviors. Ideally, they are tools 'brought" from home and applied in social settings. As Kohn (1990) has stated, "It makes a difference whether a child hears his parent refer to other people as subjects or objects, as unique human beings just like us or as instances of roles or functions or ethnic classifications" (p. 89). Gilligan (1982/1993, 1988) and Josselson (1993) have written extensively on the importance of studying caring behaviors and its import in human development.

Hart and Fegley (1995) compared the level of self-understanding and social judgment of 15 African-American and Latin-American adolescents who had engaged in caring behaviors (care exemplars) with a matched comparison group (based on age, gender, ethnicity, and neighborhood locality). Adolescents were selected from church leaders, leaders in social agencies, and youth groups in Camden, New Jersey based on the following three criteria: (a) involvement in community, church, or youth group activities that help others, (b) engaging in exemplary family tasks and responsibilities, and (c) volunteering time helping others. Using extensive interview techniques ranging from 4 to 6 sessions, four major categories distinguished the care exemplars

from the comparison group of adolescents based on their moral judgment, self-understanding, and implicit personality theories.

1. The care exemplars described themselves more in terms of moral personality traits and goals ("help others", "be an honest person", "honest", "moral", and "trustworthy") than the comparison group. The authors caution that although this is a significant finding, the percentage of such self descriptions for both groups of adolescents were considerably low.

2. The care exemplars did not express sharp distinctions between the immature selves (the self two and five years ago), mature selves (present status), and the future selves (the perceived self in two and five years). Conversely, the comparison group did emphasize distinctions among these three selves. Hart and Fegley concluded, "the exemplars perceive greater stability and continuity in the self from the past into the future than do the comparison adolescents" (p. 1356).

3. The care exemplars identified their actual images of themselves with both their ideal selves and parentally related images more than the comparison group. Additionally, the comparison group identified their actual images of themselves with their best-friend images more than the care exemplars. This suggests that the care exemplars orient more to behaviors consonant with their ideal selves and parental images of themselves while the comparison group places more prominence on the peer group for their self image.

4. Half of the care exemplars and only one of the comparison group adolescents possessed a "theory of self" based on their personal beliefs and philosophy in life. Conversely, the majority of the comparison group described theories of themselves that were concerned with being accepted and integrated into a social network. Hart and Fegley (1995) cogently stated the following regarding these findings:

> Because doing something as unusual as becoming deeply involved in caring activities probably makes it difficult to fit in well with one's peers, the formation of a theory of self according to which social integration is not the sole value may be necessary for sustained commitment (p. 1356).

The results of Hart and Fegley's (1995) work have been highlighted to show that the motivation to engage in helping behaviors, such as service-learning, involves much more than just learning (being socialized to) the "accepted" ways of behaving and then acting on these behaviors. The context is an extremely important factor in understanding this complex phenomenon of youthful caring behaviors. During adolescence and young adulthood, contexts other than the family serve as important institutions for a critical examination of values and for a clarification of one's position in society (Bronfenbrenner, 1993; Erikson, 1968; Lerner, 1992; Yates and Youniss, 1996b). For example, in reference to engaging in community service, Youniss (1993) has found that the majority of youth use institutions such as churches, schools, charitable agencies, hospitals, retirement/nursing homes, and sports clubs as venues for their service opportunities. These institutions provide fertile ground for a reciprocal interchange of ideas and values allowing youth an opportunity to experience and appreciate diversity.

Conceptual Model

This study is an application of certain components from Erikson's (1963, 1968) Lifespan Stage Theory of Psychosocial Development and Bronfenbrenner's (1989, 1993) Human Ecological Model. As discussed previously these theoreticians have contributed immensely to the importance of contextual influences. Hart and Fegley (1995) described how contexts are important for studying community service in adolescence. This study extends this thinking by analyzing how these contexts are related to engaging in caring behaviors among college students,

especially the influences from the family (Chase-Lansdale, Wakschlag, & Brooks-Gunn, 1995; Hart & Fegley, 1995). In each of their approaches, Erikson and Bronfenbrenner acknowledge the importance of time as a factor in studying human development. Some periods of development are more salient than others. Erikson focused on a human's capacity for development and whether there were critical periods of growth, the epigenetic principle of development. Bronfenbrenner used a more interactive view and theorized about the people a person interacts with in time as an important aspect of development, ecological transitions. This time dimension allows the researcher the ability to assess changes in development while acknowledging important transitional events. Through these two approaches, the importance of family influences can be seen, both directly as a major context and indirectly through internalized values. As such, the foregoing review of the constructs of community service, identity, attachment, and care lead logically to the sort of model depicted in Figure 1.

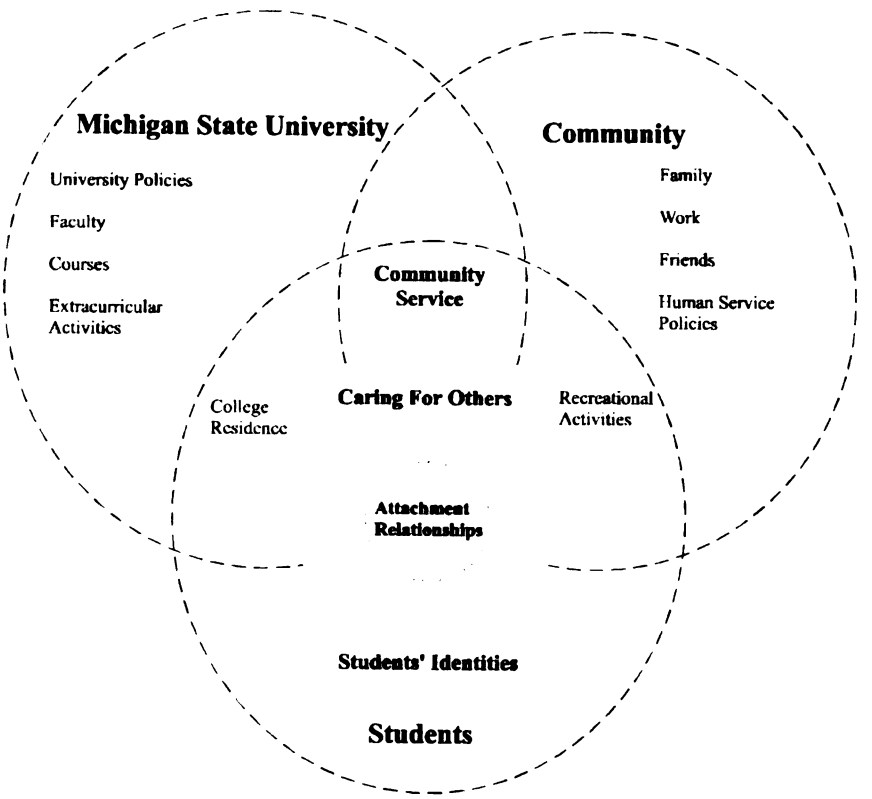


Figure 1 - Community Service as a Function of Mesosystemic Influences

Chapter 3 -- METHODOLOGY AND PROCEDURE

This study was unique in its focus in that it integrated two broad areas in human development (identity and attachment) with one area of education (service-learning) by employing the perspective of a newly accepted field of study, youth and caring. The first area in human development, identity, has strong empirical support based on studies about psychosocial development (see Erikson, 1968 and Marcia, 1993). The second area in human development also has strong empirical support based on studies of attachment in infants and adults (see Bowlby, 1975; and Brennan, 1993). On the other hand, service-learning is heavily rooted in education with strong support of a developmental model that examines qualitative differences in people who engage in service (Cagenello, 1993; Delve, Mintz, & Stewart, 1990; Payne, 1992). Integrating areas that have been researched empirically with studies using a qualitative model is indeed difficult. Although each of these areas has used a different methodology, merging these areas to understand the importance of service-learning in adolescence is long overdue. Intuitively, the simple act of providing a service to another person or group of people can benefit all those involved.

The subjects for this study represented a subsample of students who had been enrolled in a large course on U.S. Diversity at Michigan State University (ISS 335) during the Spring Semester 1995. The course is offered every Spring Semester and enrolls students from all majors at the university. There were 393 students enrolled in the course with every student having been offered

an opportunity to voluntarily participate in completing questionnaires related to this study. From this course, there were 277 completed questionnaires (70.5%).

The demographic characteristics of these 277 students were fairly representative of the student population of freshmen and sophomores (n= 238, 85.9%) at Michigan State University. The majority of the students were White (n=206, 74.4%) and between the ages of 17 and 20 (n=247, 89.2%). Most of the students reported that their parents' income was over $50,000 (n=172, 62.1%). Slightly over half of the students reported working for pay while taking classes (n=153, 55.2%). One unusual characteristic of this sample was their sex, most of the students were female (n=194, 70.0%). Another unusual characteristic was that 85.6% (n=237) of the students had reported having engaged in prior community service experiences. This is higher than the 64% that Levine (1994) had found in his survey of nine thousand undergraduate students.

Sampling Procedure

From the completed questionnaires of 277 students, a subsample of 110 students was selected. There were three categories of students selected as part of the research design. The first category, **Group 1**, included the students who had volunteered at Allen Street School for a service-learning experience as part of the course (n=31). The second category, **Group 2**, included the students who did not report any prior community service experience (n=39, 1 student in the course was not presently enrolled). The third category, **Group 3**, included a random selection of 40 students from the remaining 206 students in the course who had reported some prior community service experience. As part of a questionnaire at the beginning of the course, students were asked, "Think back on you high school and college experience and indicate your usual level of involvement in these activities". Students were given three choices related to

community service experience and asked to respond on a five-point Likert scale where a "1" indicated "never" and a "5" indicated "always (each week)". The three choices were (a) "high school junior year community service", (b) "high school senior year community service", and (c) "college-community service". If students indicated a "1" for all three choices, they were placed in the Group 2 category. If the students indicated anything higher than a "1" in any of the three choices, they were placed in the Group 3 category. Only one student in Group 1 did not indicate any prior community service experience.

For Group 1, these students were selected themselves by engaging in the service-learning activity for the course. All the students who were enrolled in ISS 335 were provided an opportunity to engage in a service-learning experience. The incentive for engaging in this service activity was to drop the two lowest quiz grades, out of 10 quizzes, in the course. The students' service activity required them to facilitate cooperative learning groups for a class of kindergarten through fifth grade classes in science and technology at Allen Street School.

The Allen Street School students portray a demographically different context from what most of the students at Michigan State University have been exposed. Most of Allen Street School students are on free lunches (90%), approximately half of the students are an ethnic minority, and half of the students move out of the school district during the school year. Thus, many of the elementary school students at Allen Street School are economically disadvantaged, a minority, and socially mobile. Many of the Allen Street School students are exposed to direct violence in their homes and neighborhoods. It is not an uncommon situation for an Allen Street School student to be living with a grandparent because one or both parents of the student had been arrested and put in jail for committing a crime.

The Michigan State University (MSU) students served as leaders in small cooperative learning groups of elementary school students (approximately 5 in a group) from a specific class. Students facilitated learning in the groups by assisting the students in their science projects and by encouraging the Allen students to cooperate with their peers. Each class began with the two groups of students getting acquainted with each through short, five minute interpersonal exercises. For example, one exercise asked both groups of students to share what their favorite meals were and the last time they were able to have this meal.

The commitment for this service opportunity was to (a) volunteer two times a week for 50 minute class sessions and (b) participate in bi-weekly reflection sessions, lasting 40 minutes. For the class sessions, students were given a copy of the daily lessons and instructions on how to facilitate the group from the science and technology teacher. The students then participated in the class by facilitating the elementary students' learning. For the reflection sessions, students participated in a combination of structured learning activities and opportunities to problem-solve difficult situations in the classroom. There were approximately five undergraduate students in each reflection session that were guided by a professor or graduate student.

During the reflection sessions, the MSU students were given an opportunity to share their experiences. They typically discussed the "hardships" of the Allen Street School students and how their own experiences as elementary school students were different. They empathized with the Allen Street School students and quickly learned that they served as important and stable role models. When the MSU students missed a session with the Allen Street School students, the Allen Street School students typically confronted them about the absence. This behavior served to reinforce the MSU students' commitment to serving and validated their worth in serving.

Thus, the relationship between the two types of students was intense and direct. The MSU students learned how to be effective role models and to appreciate the diversity among the Allen Street School students. The Allen Street School students gained in this experience by having a positive role model that facilitated cooperation, teamwork, and the importance of school in their daily lives. As a closure to this relationship at the end of the MSU semester, all of the Allen Street School students came to campus and and gave a presentation to the large ISS class (393 students). Their presentation was a "show and tell" of one of the projects they worked on with the MSU students.

Demographic Characteristics of the Sample

Of this subsample of 110 students, the following is a table of descriptive statistics for each group:

Table 1

Frequencies of Sex, Race, Age, and Major of the Entire Subsample

	Group 1	Group 2	Group 3
Sex			
Female	23 (74.2%)	20 (51.3%)	29 (72.5%)
Male	8 (25.8%)	19 (48.7%)	11 (27.5%)
Race			
Asian	2 (6.7%)	1 (2.6%)	3 (7.5%)
Black	6 (20.0%)	2 (5.1%)	2 (5.0%)
Hispanic or Latino	0 (0.0%)	1 (2.6%)	0 (0.0%)
White	21 (70.0%)	35 (89.7%)	32 (80.0%)
American Indian	----	----	----
Mixed	----	----	----
Other	1 (3.3%)	0 (0.0%)	3 (7.5%)

Table 1 (cont'd)

	Group 1	Group 2	Group 3
Age in 1995			
17-18	8 (26.7%)	11 (28.2%)	19 (48.7%)
19-20	19 (63.3%)	23 (59.0%)	20 (51.3%)
21-22	3 (10.0%)	1 (2.6%)	0 (0.0%)
23-25	0 (0.0%)	3 (7.7%)	0 (0.0%)
26+	0 (0.0%)	1 (2.6%)	0 (0.0%)
Major			
Humanities/English/Communications	1 (3.7%)	5 (14.3%)	4 (10.5%)
Social Sciences/History	4 (14.8%)	5 (14.3%)	3 (7.9%)
Math/Science/Engineer/Health Sciences	10 (37.0%)	15 (42.9%)	15 (39.5%)
Education/Human Development	6 (22.2%)	1 (2.9%)	9 (23.7%)
Business	6 (22.2%)	9 (25.7%)	7 (18.4%)
Other	----	----	----

The students' reported age in 1995 was the only characteristic that was significantly different among the three groups (χ^2 (8, N=108) = 15.51, $p<.05$). The data show that the only students 23 years of age and older, four students, were found in Group 2. From this finding, it would appear that students who do engage in community service are more likely to begin at an earlier age. Given the small sample size, any generalization beyond this sample is not recommended. Additionally, this table reveals that the majority of the community service participants were female, 74.2% of the participants in Group 1 and 72.5% in Group 3 were female. This statistic is similar to Fitch's (1987) findings of the characteristics of college students volunteering for community service.

Research Design

Since the review of the literature in Chapter 2 supports a view that the **context** is an

integral component for optimal prosocial development, such as caring for others, it follows that exploring this context would provide a rich explanation for engaging in caring behaviors such as service learning. Qualitative inquiry provides the best tool for exploring contextual features (Creswell, 1994; House, 1994; Jarrett, 1995). While context is important for understanding how caring behaviors were engendered through the students' maturation process, grounding this approach through established theoretical methods and measures would validate the findings. In other words, blending a contextually rich approach by using a qualitative method with an established quantitative method, would facilitate and enhance the understanding of caring behaviors. Therefore, the investigator chose a methodology that employed both a quantitative and qualitative design.

For the quantitative approach, this study was descriptive/cross-sectional with the exception of one measure that was administered two years after being enrolled in ISS 335: Global Identity. Changes in students' Global Identity scores were assessed between 1995 and 1997. A second measure, Parent and Peer Attachment, was included as a part of this follow-up questionnaire. Since it was not included as a measure at Time 1 (Spring 1995), results from this measure were interpreted through analyzing mean score differences at Time 2 (Spring 1997) with respect to the three groups of students (see Appendix A for a copy of the questionnaire).

For the qualitative approach, focus group interviews were conducted to explore what dimensions of caring students identified presently and from their past (see Appendix B for example questions of focus groups). Students were interviewed from each of the three groups of students. Focus groups have been used in research designs for six defining features:

1. They involve a group of 6 to 12 people,

2. They are conducted in a series to detect patterns and trends across groups.
3. They are composed of people with a homogenous or common factor.
4. They produce data.
5. The data produced is of a qualitative nature.
6. Focus groups are guided by open-ended questions (Krueger, 1994, pp. 16-21).

Vaughn, Schumm, & Sinagub (1996) offer five reasons for the use of focus group interviews. These include: (a) one can use them with quantitative designs to provide more depth and understanding of a topic, (b) they follow a qualitative paradigm, (c) they allow direct contact with subjects, (d) they encourage dynamic interaction with an open format for responding, and (e) gathering data is less time consuming than traditional approaches. For all these reasons, the focus group was chosen as the technique of choice for understanding the contextual influences of caring behavior in this sample.

Objectives of the Study

The overall purpose of this study was to explore how identity, attachment, and contextual influences are related to the caring behavior of engaging in community service. To accomplish this task, specific objectives were developed to guide the research process. These include the following:

1. This study explored two important developmental factors, identity and attachment, in college students and whether more advanced/mature levels of development existed among the students who had engaged in some kind of community service (Group 1 and Group 3) than those who had not engaged in community service (Group 2).

2. This study explored whether the structure provided Group 1 (reflection sessions) was an important aspect of students' development by analyzing the differences between the Group 1 students and the Group 3 students based on identity and attachment factors.

3. This study explored whether the identity factors showed any significant changes from Time 1 Spring 1995) to Time 2 (Spring 1997) in the study.

4. Given that the above factors measure static constructs in human development and do not completely represent the contextual influences in the students' lives, this study also explored whether there were any qualitative differences among the three groups of students with respect to salient contexts in their lives (family, peers, and other significant adults).

Basic Research Questions

The objectives for this study addressed the following questions:

1. Does engaging in community service activities have an impact on identity development for college students?

2. Are the perceptions of college students' attachment with parents from the two groups who have engaged in community service (Group 1 and Group 3) more psychologically secure than those who have not indicated any prior community service experience (Group 2)?

3. Are there any additional gains in identity development for students who chose the service-learning approach (Group 1) over typical community service activities (Group 3)?

4. Are there differences in perceptions about attachment to parents for students who chose the service-learning approach (Group 1) over typical community service activities (Group 3)?

5. Are there any significant positive changes in students' identity development over time with respect to engaging in service activities (Group 1 and Group 3) that do not exist for students who did not engage in service activities (Group 2)?

6. Are there qualitative differences in contextual influences' for students who engaged in service-learning (Group 1), had prior service experience (Group 3), and did not have any prior service

experience (Group 2)?

Conceptual and Operational Definitions

Below is a list of the major variables and definitions that were used in this research project. The independent variables represent the three groups of students selected in the study as part of the research design. The dependent variables represent the scores given by the students. The researcher is interested in the unique characteristics from the three groups of students based on the students' self-reports in both the questionnaires and the focus group sessions.

Independent Variables--Three Groups of Students

Group 1

Conceptual: This category represents students who did volunteer for service at Allen Street School and participated in reflection sessions as a part of their service commitment.

Operational: All students from ISS 335, Spring semester 1995, were given an opportunity through several announcements during class to volunteer for service at Allen Street School. From the entire class (393), there were 44 students who volunteered at the school. However, complete data is available from 31 of the students; therefore, this study will be conducted only on these students.

Group 2

Conceptual: This category represents students who did not volunteer for service at Allen Street School and did not indicate any prior service experience.

Operational: See definition of "prior service" below for a description of this group. There were 39 students who were selected on the basis of prior service experience for this Group.

Group 3

Conceptual: This category represents students who did not volunteer for service at Allen Street School but did indicate they had some prior service experience.

Operational: See definition of "prior service" below for a description of this group. Since there are 205 students in this category and there are only 31 Group 1 and 39 Group 2 Students, a decision was made to select 40 students for this category. To accomplish this selection, a random sample of 40 students was selected from the 205 students in this category.

Dependent Variables

Identity Status--Global Measure of Identity (GLOBAL IDENTITY)

Conceptual: This variable is directly related to the four identity status paradigms discussed above (Foreclosed, Diffused, Moratorium, and Achieved). It was hypothesized that more students (percentage-wise) who had engaged in community service (Groups 1 and 3) were in the Moratorium or Achieved categories. Conversely, it was hypothesized that more students (percentage-wise) who did **not** engage in community service (Group 2) were in the Foreclosed and Diffused categories.

Operational: This variable was measured using the Extended Objective Measure of Ego Identity Status-2 (EOMEIS-2). This is an objective/self-report measure of the original interviews established by Marcia (see Adams, Bennion, & Huh 1989). There are 64 items for this measure representing eight domains: (a) occupation, (b) religion, (c) politics, (d) philosophical life style, (e) friendship, (f) dating, (g) sex roles, and (h) recreation. Respondents answer questions with respect to the domains on a 6-point Likert scale ranging from strongly agree to strongly disagree. Each domain is represented by two questions addressing each status in development. Thus, there are eight questions in the measure addressing each domain. The first four domains are combined

to obtain what has been referred to as an **ideological** identity (occupation, religion, politics, and philosophical life style). The last four domains are combined to obtain what has been referred to as an **interpersonal** identity (friendship, dating, sex roles, and recreation). For this study, the grouped domains (interpersonal and the ideological) were analyzed among the students with respect to their identity statuses.

Parent and Peer Attachment (ATTACHMENT)

Conceptual: This variable is directly related to the parent and peer attachment previously mentioned. This variable addresses the "internal working model" of students' attachment to parents and peers. The "'[I]nternal working model' of attachment figures may be tapped by assessing (1) the positive affective/cognitive experience of trust in the accessibility and responsiveness of attachment figures, and (2) the negative affective/cognitive experiences of anger and hopelessness resulting from unresponsive or inconsistently responsive attachment figures" (Armsden & Greenberg, 1987, p. 431). As Armsden and Greenberg (1987) indicate, there are three broad dimensions comprising perceived attachment in adolescence and young adulthood: (a) trust, (b) communication, and (c) alienation. Trust refers to understanding, respect, and mutual trust perceived about parents and peers. Communication refers to the quality of communication perceived about parents and peers. Alienation refers to perceived alienation and anger toward parents and peers. Attachment is a felt psychological security about significant attachment figures.

Operational: Parent and Peer Attachment is directly related to the above discussion. It is also a continuous measure of attachment where higher scores indicate more perceived security. The measure is an adaptation of the original version (Armsden & Greenberg, 1987). Students respond

to 25 items each with respect to their mother, father, and close friends (peers). The data on close friends were not analyzed for this study. Questions are answered on a 5-point Likert scale ranging from "Almost Never or Never True" to "Almost Always or Always True". For the three subscales, (a) Trust (10 items for both Parents and Peers), (b) Communication (9 items for both Parents and 8 items for Peers), and (c) Alienation (6 items for both Parents and 7 items for Peers), scores are obtained by summing the responses and reversing scoring negatively worded items. The total attachment score requires that all the items under Alienation be reversed scored in order to obtain accurate perceptions of attachment to significant others. For this study, the total attachment score for Mother and Father was analyzed with respect to mean score differences.

Control Variables

Prior Service

Conceptual: This study did not statistically control for prior service, such as using prior service as a covariate; however, this study will control for prior service by incorporating this variable into the design. Having some prior community service experience was predominant among the Group 1 students (30 out of 31 students indicated they had prior service experience, 96.77%) as well as for the rest of the class (205 out of 238 students indicated they had prior service experience, 86.13%).

Operational: Students answered questions on a Service Experiences Survey (Eyler & Giles, 1995) related to previous activities while in high school and college. Prior service was obtained by combining answers from three questions: (a) high school junior year community service, (b) high school senior year community service, and (c) college community service. The responses were based on a five-point Likert scale ranging from never (1) to always--each week (5). If students

indicated a value of one for all three questions, they were assigned to Group 2 (39 students). If students indicated a value greater than one for at least one of these questions, they were assigned to the Group 3 (205 students).

Other Definitions

Caring Behavior--Recognizing the needs of others and behaving in a way that "places the needs of others ahead of the self at times, and works toward the higher shared goals of a community or society" (Chaskin & Hawley, 1994, p. 15). This term was chosen because it highlights the importance of serving others in a community context.

Community Service--A broad term used in this study to mean helping others in the community. Service-learning is one way of providing community service that integrates academic learning through structured reflection of the service activity that may not be present in typical community service activities.

Context--This term refers to the setting wherein activities are conducted. It includes the physical characteristics of the environment as well as the integration of personal characteristics for each living being in that setting.

Instrumentation (Quantitative)

The following two instruments were used for the quantitative approach in this study :

1. Extended Objective Measure of Ego Identity Status-2 (EOMEIS-2): This scale is an objective, self-report measure of global identity that has been refined from two previous measures: OMEIS and the EOMEIS-1. The OMEIS was initially constructed as a cost-effective and objective measure of classifying individuals into identity statuses rather than using the original semistructured clinical interview established by Marcia (cited in Adams, Bennion, & Huh, 1989).

This original measure consisted of 24 items representing the original ideological domain areas of occupation, religion, and politics. After a series of eight studies, the final version was constructed, EOMEIS-2, that contained both ideological and interpersonal dimension of identity (see definition of GLOBAL IDENTITY above). Adams, Bennion, and Huh (1989) report a thorough overview of studies conducted using all three measures. In total, there are over 30 published studies using this instrument. Four-week test-retest reliability estimates for both the ideological and interpersonal subscales are reported ranging from .59 to .93 with a median estimate at .76. Split-half correlations of these subscales ranged .10 to .68 and the total identity score correlations ranged from .37 to .64. Internal consistency estimates using Cronbach's alpha ranged from .30 to .89 with a median alpha at .66. A list of studies that have used the EOMEIS instruments is outlined establishing the face, concurrent, predictive, and construct validity of the measure (see Adams, Bennion, & Huh, 1989, pp. 54-78).

2. Inventory of Parent and Peer Attachment (IPPA): Like the MEIM, the IPPA (Armsden & Greenberg, 1987) is also a continuous scale, but it measures a respondent's psychological security with significant attachment figures (mother, father, and close peers)(see definition of ATTACHMENT above). The scale used for this study is a revised version with separate questions elicited about mother and father figures that the original version did not have. The scale has good concurrent validity in that it has been correlated positively with positiveness, self-esteem, and life satisfaction. It has been negatively correlated with depression, anxiety, covert anger, and loneliness. Cronbach's alpha reliabilities for the revised version are reported at .87 for mother attachment, .89 for father attachment, and .92 for peer attachment. The validity of this instrument has been corroborated through two recent studies on attachment (Heiss, Berman, &

Sperling, 1996; Lyddon, Bradford, & Nelson, 1993).

Research Hypotheses (Quantitative)

Quantitative Hypotheses

This part of the study explored differences among three groups of students (Group 1, Group 2, and Group 3) based on two measures: Global Identity and Attachment. For Global Identity significant differences from Time 1 (Spring 1995) to Time 2 (Spring 1997) were analyzed. For Attachment, only the differences in scores were analyzed at Time 2, since this measure was administered only at Time 2. The testing of hypotheses were organized according to each variable measured.

GLOBAL IDENTITY: There were five hypotheses (H_o1, H_o2, H_o3, H_o4, and H_o5) that were tested for global identity and they are presented in the null form. A chance probability of .05 or less ($p<.05$) was required to reject these null hypotheses.

H_o1: There are no significant differences between the community service group of students (Group 1 and 3) and the group of students without any prior community service (Group 2) in respect to the percentage of scores from the Non-Exploration status categories (diffused and foreclosed) and the Exploration status categories (moratorium and achieved) for ideological identity at Time 2 (1997).

Thus, students from Group 1 and Group 3 will be combined to form one Service Group and compared with the Non-Service Group (Group 2) with respect to their scores on the ideological items of global identity at Time 2 (1997).

H_o2: There are no significant differences between the community service group of students (Group 1 and 3) and the group of students without any prior community service (Group 2) in

respect to the percentage of scores from the Non-Exploration status categories (diffused and foreclosed) and the Exploration status categories (moratorium and achieved) for interpersonal identity at Time 2 (1997).

Thus, students from Group 1 and Group 3 will be combined to form one Service Group and compared with the Non-Service Group (Group 2) with respect to their scores on the interpersonal aspects of global identity at Time 2 (1997).

H_o3: For the **Group 1** students there are no significant differences between Time 1 and Time 2 scores for either **ideological** and **interpersonal** identity. That is the percentage of students falling in the Exploration (moratorium and achieved) and Non-Exploration (diffused and foreclosed) statuses will not differ from Time 1 to Time 2.

Thus, students in Group 1 will be analyzed with respect to developmental changes from 1995 to 1997 on ideological and interpersonal identity.

H_o4: For the **Group 2** students there are no significant differences between Time 1 and Time 2 scores for either **ideological** and **interpersonal** identity. That is the percentage of students falling in the Exploration (moratorium and achieved) and Non-Exploration (diffused and foreclosed) statuses will not differ from Time 1 to Time 2.

Thus, students in Group 2 will be analyzed with respect to developmental changes from 1995 to 1997 on ideological and interpersonal identity.

H_o5: For the **Group 3** students there are no significant differences between Time 1 and Time 2 scores for either **ideological** and **interpersonal** identity. That is the percentage of students falling in the Exploration (moratorium and achieved) and Non-Exploration (diffused and foreclosed) statuses will not differ from Time 1 to Time 2.

Thus, students in Group 3 will be analyzed with respect to developmental changes from 1995 to 1997 on ideological and interpersonal identity.

ATTACHMENT: There were two hypotheses ($H_0$6 and $H_0$7) that were tested for attachment and they are presented in the null form. A chance probability of .05 or less ($p<.05$) was required to reject these null hypotheses.

$H_0$6: There are no significant difference in students' reported mean attachment scores to their mothers among Groups 1, 2, and 3.

Note: Separate planned comparisons will be conducted to test mean differences between the Service Groups and the Non-Service Group on mothers' attachment scores. These comparisons will be adjusted using a Bonferroni procedure to adjust the alpha level (see Kirk, 1995, pp. 137-138).

$H_0$7: There are no significant difference in students' reported mean attachment scores to their fathers among Groups 1, 2, and 3.

Note: Separate planned comparisons will be conducted to test mean differences between the Service Groups and the Non-Service Group on fathers' attachment scores. These comparisons will be adjusted using a Bonferroni procedure to adjust the alpha level (see Kirk, 1995, pp. 137-138).

Interview Questions (Qualitative)

There were two interrelated research questions that served as important points of inquiry for the qualitative component of this study. They were the following:

1. What kinds of caring behaviors and attitudes were learned at home as the students were growing up that may have been fostered in other contexts in their lives?

2. How are these caring behaviors and attitudes expressed today within the significant contexts in the students' lives?

Students were asked to share in focus group sessions their personal stories and ideologies about what it means to be a caring person.

Research Assumptions

The following are assumptions inherent in this study:

1. It is assumed that students who had volunteered service for the community acted in good faith to help others help themselves in community settings while behaving in an ethical manner.

2. It is assumed that students responses in answering the questionnaire items about themselves were genuine/truthful.

3. It is assumed that students who volunteered their time doing service to the community were benefitting themselves and the community where they served.

4. It is assumed that students who attended the focus group sessions were responding genuinely to the questions during the interview.

Data Collection

As indicated earlier there were two parts, or waves, to this study. The first part of the study was concerned with collecting data for a questionnaire. This questionnaire was mailed out to the subsample of 110 students. The data from this questionnaire was used mainly for the quantitative measures of the study and will be discussed in the quantitative section. The second part of the study pertained to the focus group sessions and therefore will be discussed in the qualitative section.

Quantitative

As described earlier, there were three groups of students selected for the subsample in this study (Groups 1, 2, and 3). The day that permission was granted from UCRIHS (University Committee on Research Involving Human Subjects) to collect data for this project (see Appendix C for a copy of this permission), March 26, 1997, all 110 students in the subsample were mailed copies of the questionnaire (See Appendix A). A return envelope was included in the packet mailed to the students and they were asked to return the questionnaire in this packet by May 14, 1997 to be included in the study. Students were given two reminders, one by telephone and another via e-mail, to return the questionnaires before the deadline. Upon receipt of the questionnaire, students were mailed a $20.00 check for participating in the study. In total, there were 74 returned questionnaires reflecting a 67.3% response rate.

Qualitative

In the questionnaire that was mailed to the students, there included a statement about being contacted for a focus group. The first 15 students who returned their questionnaires in each group were contacted to attend a focus group. Thus, there were separate focus group sessions held for each group in the study and they lasted 1½ hours. Students in Group 1 were asked to attend a focus group on April 19, 1997 at 11am. Students in Group 2 were asked to attend a focus group on April 19, 1997 at 1:30pm. Students in Group 3 were asked to attend a focus group on April 17, 1997 at 7pm. These dates and times for the focus groups were selected based on the students' schedules given to the investigator via telephone. Unfortunately, the dates of the focus group sessions occurred very near to the end of the semester and only four students in Group 1, one student in Group 2, and four students in Group 3 attended the sessions. The

students who attended the focus group sessions received $10.00 for their participation. Students reported scheduling conflicts as a result of (1) work duties (2) having a class at the time, or (3) having to study for final examinations. Although the participants were few, the data gathered on these participants were very informative.

Data Analysis

Data were analyzed based on three separate forms of data: (a) responses from the questionnaires recently administered in 1997 (including a measure of global identity and attachment), (b) responses from a past measure on global identity administered in 1995, (c) information given from attending recent focus group sessions in 1997 . Again, the analyses were performed separately for the two methodologies. In the discussion of these findings pertinent data from the two methodologies will be integrated and illuminated.

Quantitative

Presentation of the analyses proceeded in varying steps to arrive at a thorough examination of the variables. First, descriptive statistics on the characteristics of the students' background were conducted. These initial analyses provide an understanding of the demographic characteristics of the students in the study. Second, analyses for the data on global identity is discussed in terms of the five hypotheses stated above (H_o1, H_o2, H_o3, H_o4, and H_o5). Chi-square tests of significance were conducted to test for significant differences in the observed and expected frequencies within the cells of the contingency tables. For all five hypotheses 2X3 contingency tables were constructed to test the variables in question. Since the measure on global identity was administered twice, in 1995 and 1997, developmental changes are interpreted from the chi-square analyses in H_o3, H_o4, and H_o5. Third, analyses for the data on attachment were

analyzed for mean differences among the three groups of students with respect to students' reported attachment to their mothers and fathers. One-way ANOVAs were used to reveal any significant differences among the three groups of students in H_o6 and H_o7. Given that data represent a small sample and the nature of the relationships of these variables to each other have not been empirically tested, sophisticated forms of analyses (i.e., structural equation models using multivariate designs) were not employed.

Qualitative

This part of the data analysis served as a complement to the quantitative findings discussed above. The author served as the moderator for all three focus groups. She had an undergraduate student assist her during one focus group session and her dissertation director assist her in two focus group sessions. The assistants recorded their observed verbal and nonverbal responses to key issues in the interviews. Each session was tape recorded and transcribed for use in interpreting the findings. The recorder had available a lap top computer with a word processor installed on the hard drive to assist her in the note taking process. The moderator used a flip chart to record key points reported by the participants. After each session, the moderator and the recorder met to compare key ideas. These ideas were converged and recorded using the suggestions offered by Vaughn, Schumm, & Sinagub (1996), "Pointers for Analyzing Focus Group Interview Data" (p. 111). Key themes were then identified and integrated into the quantitative findings in order to interpret and expand the key variables in question: community service, identity, attachment, and care. Specific emphasis was placed on care and how students learned the importance of engendering care in community service activities.

Chapter 4 -- RESULTS

As stated previously, the primary purpose of this study was to explore how selected constructs of identity, attachment, and caring behavior are related to engaging in community service. This exploration will provide an understanding of the vital role that significant relationships in students' lives play in their own development and in their impact on others through community service. A combination of quantitative and qualitative methodologies were employed to address this purpose.

Organization of Data Analysis

The data analysis for this study will include three sections. First, results of the descriptive analyses will be presented and will focus on the unique demographic characteristics of the three groups of students. Second, each hypothesis addressed in the prior chapter will be tested with the appropriate statistics. Third, key themes from the focus groups will be highlighted and described according to the information provided by the students. The results of these sections will be analyzed separately to highlight each component of the data. For the first two sections statistical/quantitative analyses were used first to describe the data and then to test the hypotheses. For the last section, a qualitative approach involved generating themes from the focus groups. The succeeding discussion chapter will then provide an interpretation and integration of these findings.

Descriptive Findings

The quantitative analyses are based on a sample of 74 out of 110 mailed questionnaires, a total response rate of 67.3%. In Group 1, 25 out of 31 students (80.6%) returned questionnaires; in Group 2, 17 out of 39 students (43.6%) returned questionnaires; and in Group 3, 32 out of 40 students (80.0%) returned questionnaires. This in itself is a significant finding ($\chi^2(2, N = 110) = 15.40, p<.000$). Students who volunteer their time to engage in service activity are also more inclined to cooperate in being a part of a study related to the topic. The qualitative analyses will elaborate on the relevance of this finding for the service groups (Group 1 and 3) by describing how these students care about their environment as well as their perceptions about how they learned to care for others.

From the 74 responses, the demographic data presented in Table 2 reveal some interesting findings.

Table 2

Students' Demographic Characteristics

	Group 1	Group 2	Group 3
Sex [b]			
Female	19 (76.0%)	8 (47.1%)	24 (75.0%)
Male	6 (24.0%)	9 (52.9%)	8 (25.0%)
Race			
Asian	2 (8.0%)	1 (5.9%)	3 (9.4%)
Black	4 (16.0%)	1 (5.9%)	2 (6.3%)
Hispanic or Latino	-----	-----	-----
White	18 (72.0%)	15 (88.2%)	23 (71.9%)
American Indian	-----	-----	-----
Mixed	-----	-----	-----
Other	1 (4.0%)	0 (0.0%)	4 (12.5%)

Table 2 (cont'd)

	Group 1	Group 2	Group 3
Major (7 missing)			
Humanities/English/Communications	1 (4.5%)	1 (6.7%)	3 (10.0%)
Social Sciences/History	2 (9.1%)	3 (20.0%)	2 (6.7%)
Math/Science/Engineer/Health Sciences	9 (40.9%)	8 (53.3%)	12 (40.0%)
Education/Human Development	6 (27.3%)	0 (0.0%)	7 (23.3%)
Business	4 (18.2%)	3 (20.0%)	6 (20.0%)
Current Age			
19 years or younger	1 (4.0%)	0 (0.0%)	0 (0.0%)
20 years	8 (32.0%)	8 (47.1%)	16 (50.0%)
21 years	12 (48.0%)	7 (41.2%)	12 (37.5%)
22 years	3 (12.0%)	1 (5.9%)	4 (12.5%)
23 years	1 (4.0%)	0 (0.0%)	0 (0.0%)
24 years	0 (0.0%)	1 (5.9%)	0 (0.0%)
Parents' Service Experience (1 missing)			
Not Active	4 (16.0%)	8 (47.1%)	10 (32.5%)
Active in Service	21 (84.0%)	9 (52.9%)	21 (67.7%)
Highest Education Reached by Mother (4 missing) [a] [b]			
Less than College Graduate	6 (26.1%)	12 (75.0%)	9 (29.0%)
College Graduate or Higher	17 (73.9%)	4 (25.0%)	22 (71.0%)
Highest Education Reached by Father (4 missing) [a]			
Less than College Graduate	13 (56.5%)	8 (50.0%)	7 (22.6%)
College Graduate or Higher	10 (43.5%)	8 (50.0%)	24 (77.4%)
Birth Order			
Oldest	6 (24.0%)	8 (47.1%)	12 (37.5%)
Middle	8 (32.0%)	4 (23.5%)	7 (21.9%)
Youngest	9 (36.0%)	5 (29.4%)	11 (34.4%)
Only Child	2 (8.0%)	0 (0.0%)	2 (6.3%)
Number of Children in Family			
1 or 2 Children	12 (48.0%)	7 (41.2%)	17 (53.1%)
3 or 4 Children	10 (40.0%)	8 (47.1%)	15 (46.9%)
5 or more Children	3 (12.0%)	2 (11.8%)	0 (0.0%)
Living Arrangement as a Child			
Both Parents	17 (68.0%)	13 (76.5%)	27 (84.4%)
Other Arrangement	8 (32.0%)	4 (23.5%)	5 (15.6%)
Parents' Estimated Income in 1994 (6 missing)			
$20,000 or less	1 (4.5%)	0 (0.0%)	1 (3.2%)
$20,001 to $30,000	2 (9.1%)	1 (6.7%)	0 (0.0%)
$30,001 to $50,000	3 (13.6%)	5 (33.3%)	4 (12.9%)
$50,001 to $75,000	8 (36.4%)	3 (20.0%)	10 (32.3%)
$75,001 or more	8 (36.4%)	6 (40.0%)	16 (51.6%)

Table 2 (cont'd)

	Group 1	Group 2	Group 3
Work for Pay in College in 1995			
Did Not Work	8 (32.0%)	4 (23.5%)	11 (34.4%)
Worked	17 (68.0%)	13 (76.5%)	21 (65.6%)
Currently Engaged in Community Service [b]			
Yes	6 (24.0%)	1 (5.9%)	11 (34.4%)
No	19 (76.0%)	16 (94.1%)	21 (65.6%)

[a]Significant Chi-Square Differences at $p<.05$ among the three Groups
[b]Significant Chi-Square Differences at $p<.05$ for Service Groups vs. Non-Service Group

The data in Table 2 portray findings for 13 separate demographic characteristics in the sample. For each characteristic, two separate planned comparisons were made. First, the data across all three groups were compared using the chi-square test. Second, the data between the service groups, Groups 1 and 3, and the non-service group, Group 2, were compared using the chi-square test. Both of these comparisons used alpha levels of .05 as a criterion for significance of the chi-square tests. As Table 2 shows, the following variables yielded significant findings:

1. **Sex**: In the first comparison across all three groups there were not significant findings ($\chi^2(2, N = 74) = 4.93, p<.085$). However, when the service groups were compared with the non-service group, there were significant findings ($\chi^2(1, N = 74) = 4.92, p<.027$). The service groups (76.0% in Group 1 and 75.0% in Group 3) had more females represented in the group than the non-service group (47.1% in Group 2).

2. **Highest Education Reached by Mother**: In both the first comparison across all three groups ($\chi^2(2, N = 70) = 11.66, p<.003$) and in a comparison of the service groups with the non-service group ($\chi^2(1, N = 70) = 11.62, p<.001$), there were significant findings.

Students whose mothers had a college degree or higher were more represented in the service groups (73.9% in Group 1 and 71.0% in Group 3) than in the non-service group (25.0% in Group 2).

3. **Highest Education Reached by Father**: For the first comparison across all three groups, there were significant results ($\chi^2(2, N = 70) = 7.20, p<.028$). However, in comparing the service groups with the non-service group, the results were not significant ($\chi^2(1, N = 70) = 0.86, p<.353$). The two service groups differed widely in terms of fathers' higher education (43.5% in Group 1 and 77.4% in Group 3) while data on the non-service group fell somewhere in between. Half of the students from the non-service group had fathers with college degrees or higher (50.0% in Group 2).

4. **Currently Engaged in Community Service**: In the first comparison across all three groups there were not significant findings ($\chi^2(2, N = 74) = 4.90, p<.087$). However, when the service groups were compared with the non-service group, there were significant findings ($\chi^2(1, N = 74) = 4.08, p<.043$). The service groups (24.0% in Group 1 and 34.4% in Group 3) had far more students continuing to volunteer for community service than the non-service group (5.9% in Group 2).

These data were also subjected to a descriptive analysis of the students' responses concerning the types of people who inspired them to help others in need. Students were asked, "In thinking about people who have inspired you to help others in need, please list these people and their relationship to you (e.g., Mark Smith, High School Teacher; Mary Doe, Father; Pastor Bob, Church Pastor)". Students' responses were coded according to the different types of inspirers in their lives. Table 3 shows the frequencies of these types

of inspirers across the three groups. Analysis of these data followed the same procedures as Table 2 with chi-square testing.

Two types of inspirers merit a discussion of their findings. The first type is the Religious/Spiritual Inspirer. Although the comparisons across the three groups were not significant ($\chi^2(2, N = 74) = 4.35, p<.114$), the comparison between the service groups and the non-service group neared significance ($\chi^2(1, N = 74) = 2.83, p<.093$). From the service groups 14 out of 57 students (24.6%) indicated at least one Religious/Spiritual Inspirer as influencing their decision to help others in need. Conversely, only 1 out of 17 students (5.9%) from the non-service group indicated at least one Religious/Spiritual Inspirer as influencing their decision to help others in need. This student in the non-service group is also the only student who indicated current involvement in community service activities and was the only participant in the focus group session for the non-service group of students. The second type is the Other Inspirer. The comparisons across the three groups were significant ($\chi^2(2, N = 74) = 9.51, p<.009$); however, the comparison between the service groups and the non-service group were not significant ($\chi^2(1, N = 74) = 3.41, p<.065$). This second finding again neared significance. From the service groups, 20 out of 57 students (35.1%) indicated that at least one other person besides a parent, teacher, coach, grandparent, other family member, and religious/spiritual leader influenced their decision to help others in need. This is in direct comparison to the non-service group wherein only 2 out of 17 students (11.8%) indicated the "other" person type of inspirer as an influencer in their motivation to help others in need. People who were indicated as Other Inspirers included: (a) girl/boyfriend, (b) family friend, (c) own personal friend, (d)

co-worker, (e) professor not teaching the student, (f) counselor, (g) support group people at a crisis center, (h) principal, (I) doctor/physician, (j) camp director, (k) school nurse, (l) "high school dorm mom", (m) sorority, (n) fraternity, (o) supervisor at work, and (p) graduate student. These inspirers were as diverse as the life experiences of the students who petitioned their support and guidance.

Table 3

Student Inspirers by Groups

	Group 1	Group 2	Group 3
Parent Inspirer			
Yes	16 (64.0%)	6 (35.3%)	17 (53.1%)
No	9 (36.0%)	11 (64.7%)	15 (46.9%)
Teacher Inspirer			
Yes	11 (44.0%)	4 (23.5%)	11 (34.4%)
No	14 (56.0%)	13 (76.5%)	21 (65.6%)
Coach Inspirer			
Yes	1 (4.0%)	1 (5.9%)	1 (3.1%)
No	24 (96.0%)	16 (94.1%)	31 (96.9%)
Grandparent Inspirer			
Yes	1 (4.0%)	1 (5.9%)	3 (9.4%)
No	24 (96.0%)	16 (94.1%)	29 (90.6%)
Other Family Inspirer			
Yes	3 (12.0%)	0 (0.0%)	1 (3.1%)
No	22 (88.0%)	17 (100.0%)	31 (96.9%)
Religious/Spiritual Inspirer			
Yes	8 (32.0%)	1 (5.9%)	6 (18.8%)
No	17 (68.0%)	16 (94.1%)	26 (81.3%)
Other Inspirer [a]			
Yes	13 (52.0%)	2 (11.8%)	7 (21.9%)
No	12 (48.0%)	15 (88.2%)	25 (78.1%)

[a]Significant Chi-Square Differences at $p<.05$ among the three Groups

Test of Hypotheses

Also included in this study were two instruments concerning students' global identity and attachment to parents. A set of five hypotheses were tested concerning global identity and two sets of hypotheses were tested concerning attachment to parents. The results of these tests are listed along with the specific hypotheses in the subsequent text. For all statistical tests, an alpha level of .05 was used to reject the following null hypotheses.

GLOBAL IDENTITY

H_o1: *There are no significant differences between the community service group of students (Groups 1 and 3) and the group of students without any prior community service (Group 2) in respect to the percentage of scores from the Non-Exploration status categories (diffused and foreclosed) and the Exploration status categories (moratorium and achieved) for ideological identity at Time 2 (1997).*

The ideological subscale of the EOMEIS-2 was used to compare the identity statuses of the service groups (Group 1 and 3) and the non-service group (Group 1). These items addressed the domains of occupation, religion, politics, and philosophical life style. Table 4 shows the result of the statistical comparison of these two groups using a chi-square test.

The results in Table 4 for Time 2, 1997, address this hypothesis, H_o1. There were not significant differences between the percentage of students in the service groups and the non-service group in ideological identity. Although 71.9% (n=41) of the students in the service groups had scores indicating exploration (moratorium or achieved identity statuses), the non-service group had 52.9% (n=9) of the students in high exploration. This

Table 4

Students' Ideological Identity for Service and Non-Service Groups

	Service Groups (Groups 1 and 3)	Non-Service Group (Group 2)
Time 1: 1995[a]		
Non-Exploration (Diffused and Foreclosed)	20 (35.7%)	11 (68.8%)
Exploration (Moratorium and Achieved)	36 (64.3%)	5 (31.3%)
$\chi^2(1, N = 72) = 5.54, p<.019$		
Time 2: 1997		
Non-Exploration	16 (28.1%)	8 (47.1%)
Exploration	41 (71.9%)	9 (52.9%)
$\chi^2(1, N = 74) = 2.15, p<.143$		

[a] There were more than 5 missing items on the measure for two cases in 1995. Thus, the N for 1995 is smaller by two missing cases.

difference of 19% between the two groups was not statistically sufficient to reject this null hypothesis. Therefore, students in this sample with community service backgrounds were just as likely to be exploring the ideological domains of identity as the non-service group of students. The significant findings in 1995 (Time 1) between the groups on ideological identity support the equivocal findings in 1997 (Time 2). The greatest change from Time 1 to Time 2 occurred for the non-service group of students, from 31.3% in the exploration statuses in 1995 to 52.9% in 1997.

$H_0$2: *There are no significant differences between the community service group of students (Groups 1 and 3) and the group of students without any prior community service (Group 2) in respect to the percentage of scores from the Non-Exploration status categories (diffused and foreclosed) and the Exploration status categories (moratorium and achieved) for interpersonal identity at Time 2 (1997).*

The interpersonal subscale of the EOMEIS-2 was used to compare the identity statuses of

the service groups (Group 1 and 3) and the non-service group (Group 1). These items addressed the domains of friendship, dating, sex roles, and recreation. Table 5 shows the result of the statistical comparison of these two groups using a chi-square test.

Table 5

Students' Interpersonal Identity for Service and Non-Service Groups

	Service Groups (Groups 1 and 3)	Non-Service Group (Group 2)
Time 1: 1995[a]		
Non-Exploration	10 (17.9%)	4 (25.0%)
Exploration	46 (82.1%)	12 (75.0%)
$\chi^2(1, N = 72) = 0.41, p<.525$		
Time 2: 1997		
Non-Exploration	9 (15.8%)	4 (23.5%)
Exploration	48 (84.2%)	13 (76.5%)
$\chi^2(1, N = 74) = 0.54, p<.462$		

[a] There were more than 5 missing items on the measure for two cases in 1995. Thus, data are reported for two missing cases.

The results in Table 5 for Time 2, 1997, address this hypothesis, H_o2. There were not statistically significant differences between the percentage of students in the service groups and the non-service group in ideological identity. Both the service groups (84.2%) and the non-service group (76.5%) had a high percentage of students in the exploration statuses of interpersonal identity. These equivocal findings are supported from the data from Time 1 (1995) in Table 5. Most of the students in both the service groups (84.2%) and the non-service group (76.5%) at Time 1 were already in exploration of their interpersonal identity.

The following three hypotheses are stated consecutively with Tables 6 and 7 following them. These tables address the hypotheses, with Table 6 focusing on ideological identity and Table 7 focusing on interpersonal identity. The results of the analyses will be discussed after the presentation of each table.

$H_0$3: *For the **Group 1** students there are no significant differences between Time 1 and Time 2 scores for either **ideological** and **interpersonal** identity. That is the percentage of students falling in the Exploration (moratorium and achieved) and Non-Exploration (diffused and foreclosed) statuses will not differ from Time 1 to Time 2.*

$H_0$4: *For the **Group 2** students there are no significant differences between Time 1 and Time 2 scores for either **ideological** and **interpersonal** identity. That is the percentage of students falling in the Exploration (moratorium and achieved) and Non-Exploration (diffused and foreclosed) statuses will not differ from Time 1 to Time 2.*

$H_0$5: *For the **Group 3** students there are no significant differences between Time 1 and Time 2 scores for either **ideological** and **interpersonal** identity. That is the percentage of students falling in the Exploration (moratorium and achieved) and Non-Exploration (diffused and foreclosed) statuses will not differ from Time 1 to Time 2.*

Table 6

Students in Exploration Status on Ideological Identity at 1995 and 1997

	Students At 1995	**Students At 1997**
Total Sample[a]		
Non-Exploration (A)	31 (43.1%)	24 (33.3%)
Exploration (B)	41 (56.9%)	48 (66.7%)

# of Students	1997 A	1997 B
1995 A	17	14
1995 B	7	34

$\chi^2(1, N = 72) = 11.33, p<.001$

Table 6 (cont'd)

	Students At 1995	Students At 1997
Group 1[a]		
Non-Exploration (A)	9 (37.5%)	4 (16.7%)
Exploration (B)	15 (62.5%)	20 (83.3%)

# of Students	1997 A	1997 B
1995 A	4	5
1995 B		15

$\chi^2(1, N = 24) = 8.00, p<.005$

Group 2[a]		
Non-Exploration (A)	11 (68.8%)	8 (50.0%)
Exploration (B)	5 (31.3%)	8 (50.0%)

# of Students	1997 A	1997 B
1995 A	8	3
1995 B		5

$\chi^2(1, N = 16) = 7.27, p<.007$

Group 3		
Non-Exploration (A)	11 (34.4%)	12 (37.5%)
Exploration (B)	21 (65.6%)	20 (62.5%)

# of Students	1997 A	1997 B
1995 A	5	6
1995 B	7	14

$\chi^2(1, N = 32) = 0.45, p<.502$

[a] There were more than 5 missing items on the measure for two cases in 1995. Thus, data are reported for two missing cases.

The results from Table 6 show that there are significant differences between 1995 and 1997 for Groups 1 and 2 while the findings are not significant for Group 3. Five students in Group 1 and three students in Group 2 changed from Non-Exploration to Exploration on the Ideological subscale. In order to interpret this result in a developmental framework, one would need to take into consideration the percentage of

students who started within Exploration for each group. In Group 1, 62.5% of the students were already in the Exploration category in 1995 compared to 31.3% of the students in the Exploration category for Group 2. In Group 3, 65.6% of the students fell into the Exploration category. These findings show that students who have engaged in some kind of community service activity (Groups 1 and 3) by the end of the course (ISS 335) in 1995 already had higher identity exploration scores than the students who did not have prior community service experience (Group 2).

The increase in the percentage of students who changed from Non-Exploration to Exploration is similar for Groups 1 and 2, 20.8% and 18.7% respectively. However, in examining this change from Non-Exploration to Exploration one needs to consider the context and beginning point of exploration for these two groups in 1995. The increase for Group 1 students seems to be more dramatic than the increase for Group 2 students. One the one hand one would expect the typical college environment to encourage non-exploring students to think critically about their identity, especially the domains within the ideological subscale (occupation, religion, politics, and philosophical lifestyle). This is demonstrated in Group 2 students. However, the fact that Group 1 students made a significant change from 62.5% to 83.3% supports the contention that service-learning is still an important pedagogical tool for those students who begin college at an already higher level of exploration. Thus, the findings support rejection of the null hypotheses H_o3 and H_o4 but not H_o5 with respect to ideological identity.

Table 7

Students in Exploration Status on Interpersonal Identity at 1995 and 1997

	Students At 1995		Students At 1997
Total Sample[a]			
Non-Exploration (A)	14 (19.4%)		12 (16.7%)
Exploration (B)	58 (80.6%)		60 (83.3%)

# of Students	1997 A	1997 B
1995 A	6	8
1995 B	6	52

$\chi^2(1, N = 72) = 8.58, p<.004$

Group 1[a]			
Non-Exploration (A)	4 (16.7%)		3 (12.5%)
Exploration (B)	20 (83.3%)		21 (87.5%)

# of Students	1997 A	1997 B
1995 A	2	2
1995 B	1	19

$\chi^2(1, N = 24) = 6.17, p<.020$

Group 2[a]			
Non-Exploration (A)	4 (25.0%)		3 (18.8%)
Exploration (B)	12 (75.0%)		13 (81.3%)

# of Students	1997 A	1997 B
1995 A	2	2
1995 B	1	11

$\chi^2(1, N = 16) = 3.42, p<.070$

Group 3			
Non-Exploration (A)	6 (18.8%)		6 (18.8%)
Exploration (B)	26 (81.3%)		26 (81.3%)

# of Students	1997 A	1997 B
1995 A	2	4
1995 B	4	22

$\chi^2(1, N = 32) = 1.03, p<.310$

[a] There were more than 5 missing items on the measure for two cases in 1995. Thus, data are reported for two missing cases.

The results for Table 7 have been interpreted using a similar developmental framework. Most of the students in all three groups were already in exploration of their interpersonal identity in 1995: 83.3% in Group 1, 75.0% in Group 2, and 81.3% in Group 3. Given that most of the students had already been actively exploring the interpersonal domains of their identity in 1995, it is not surprising that changes on this subscale were minimal. Table 7 shows that one student from Group 1 and one student from Group 2 moved from non-exploration to exploration status in 1997. The significant finding for Group 1 is mitigated by the fact that most of the students, 19 out of 24 (79.2%) were already in the exploration category in 1995 and remained so in 1997. Thus, the findings in the data do not support rejection of the null hypotheses H_o3 and H_o4, and H_o5 concerning interpersonal identity.

ATTACHMENT

Two hypotheses, H_o6 and H_o7, address students' reported attachment to their parents. Students in the sample answered a questionnaire covering attachment to their mother and father, the IPPA. As described above this instrument addresses three dimensions of attachment about each parent: (a) trust, (b) communication, and (c) alienation. Mean total attachment scores among the three groups of students were analyzed using a one-way ANOVA. H_o6 addresses the mean differences for students' attachment to their mothers. H_o7 addresses the mean differences for students' attachment to their fathers.

H_o6: *There are no significant differences in students' reported mean attachment scores to their mothers among Groups 1, 2, and 3.*

$H_0$7: *There are no significant differences in students' reported mean attachment scores to their fathers among Groups 1, 2, and 3.*

Data from the Inventory of Parent and Peer Attachment (IPPA) (Armsden & Greenberg, 1987) for students in the three groups did not yield significant findings. The IPPA is designed for separate assessment of individuals' attachment to their mother and father. Attachment refers to a general feeling of psychological security that students perceive with respect to their parents. Given the continuous measure of the IPPA, mean comparisons were made between the three groups of students (see Table 8). Scores on the IPPA can range between a low score of 25 and a high score of 125, with higher scores indicating stronger attachment. Data for mothers' attachment did not reveal significant differences among the three groups (see Table 9). Mean comparisons among the three groups on fathers' attachment scores also did not uncover significant results using one-way ANOVA comparisons (see Table 10).

Although there were not significant differences on attachment among Groups 1, 2, and 3, interesting findings related to mothers' and especially fathers' attachment scores emerged. In looking at the range in scores for fathers' attachment in Table 1, one notes that Groups 1 and 3 students reported a larger range in scores than Group 2 students. Groups 1, 2, and 3 range in scores are as follows: 81, 40, and 93, respectively. This variance in range was tested using the Levene test of homogeneity of variance (cited in Norušis/SPSS Inc., 1993, p. 187). Results indicated that there were not significant differences in the variance of scores on fathers' attachment for these three groups (Levene statistic (2, 70) = 2.6679, $p = .076$). However, when Groups 1 and 3 scores were

combined to form a Service Group and this group was compared with the Non-Service Group, there were significant differences in the variance of scores (Levene statistic (1, 71) = 5.6494, p= .020). The dispersion of scores in Figure 2 for Group 2 students, the Non-Service Group, shows less variance around their mean than Groups 1 and 3. This violates an assumption of homogeneity of variance required for significance testing using the ANOVA procedure (Kirk, 1995, p. 100).

A similar finding occurs for the dispersion of scores on mothers' attachment. The range in scores for mothers' attachment in Groups 1, 2, and 3 are as follows: 65, 34, and 64, respectively. Again, this variance in range was tested using the Levene test of homogeneity of variance. Results indicated significant differences in the variance of scores on mothers' attachment for the three groups (Levene statistic (2, 71) = 4.2449, p= .018). When Groups 1 and 3 were combined to form a Service Group and this group was compared with the Non-Service Group, there were also significant differences in the variance of scores (Levene statistic (1, 72) = 5.3073, p= .024). The dispersion of scores in Figure 3 for Group 2 students, the Non-Service Group, shows less variance around their mean than Groups 1 and 3. These data suggest that there are some students, who despite the lower/weaker reported attachment to their mothers and fathers engage in community service activities.

Although these findings, in effect, caution the interpretation of mean score differences on attachment across the three groups, it leads one to question why this is happening. It could be that the Service Group of students are representing two separate populations of students: one group who become attracted to community service as a way

to connect themselves to others due to weaker attachments with their parents (a resilient group of students); and another group of students who become attracted to community service as a form of modeling civic responsibility that they learned from their parents while still living at home. Forthcoming sections discuss the significance of these findings both quantitatively (page 106) and qualitatively (page 88).

Table 8

Mean Scores on Attachment to Mothers and Fathers

	Mean Score (SD)	Minimum/Maximum Scores
Total Sample		
Fathers' Attachment (N=73)[a]	93.56 (20.15)	32.00/125.00
Mothers' Attachment (N=74)	102.92 (15.58)	60.00/125.00
Group 1		
Fathers' Attachment (n=25)	89.22 (23.34)	41.00/122.00
Mothers' Attachment (n=25)	103.80 (19.44)	61.00/125.00
Group 2		
Fathers' Attachment (n=16)[a]	90.75 (12.19)	70.00/110.00
Mothers' Attachment (n=17)	104.53 (9.39)	86.00/120.00
Group 3		
Fathers' Attachment (n=32)	98.34 (20.17)	32.00/125.00
Mothers' Attachment (n=32)	101.38 (15.14)	60.00/124.00

[a] The father of one of the students was deceased indicating a missing value.

Table 9

One-way ANOVA for Mothers' Attachment

Source	Sum of Squares	Mean Squares	df	F Value	F Probability
Between Groups	139.5671	69.7836	2	0.2817	0.7553
Within Groups	17585.3877	247.6815	71		

Table 10

One-way ANOVA for Fathers' Attachment

Source	Sum of Squares	Mean Squares	df	F Value	F Probability
Between Groups	1328.9153	664.4577	2	1.6666	0.1963
Within Groups	27907.6827	398.6812	70		

Figure 2: Dispersion of Data on Fathers' Attachment by Group

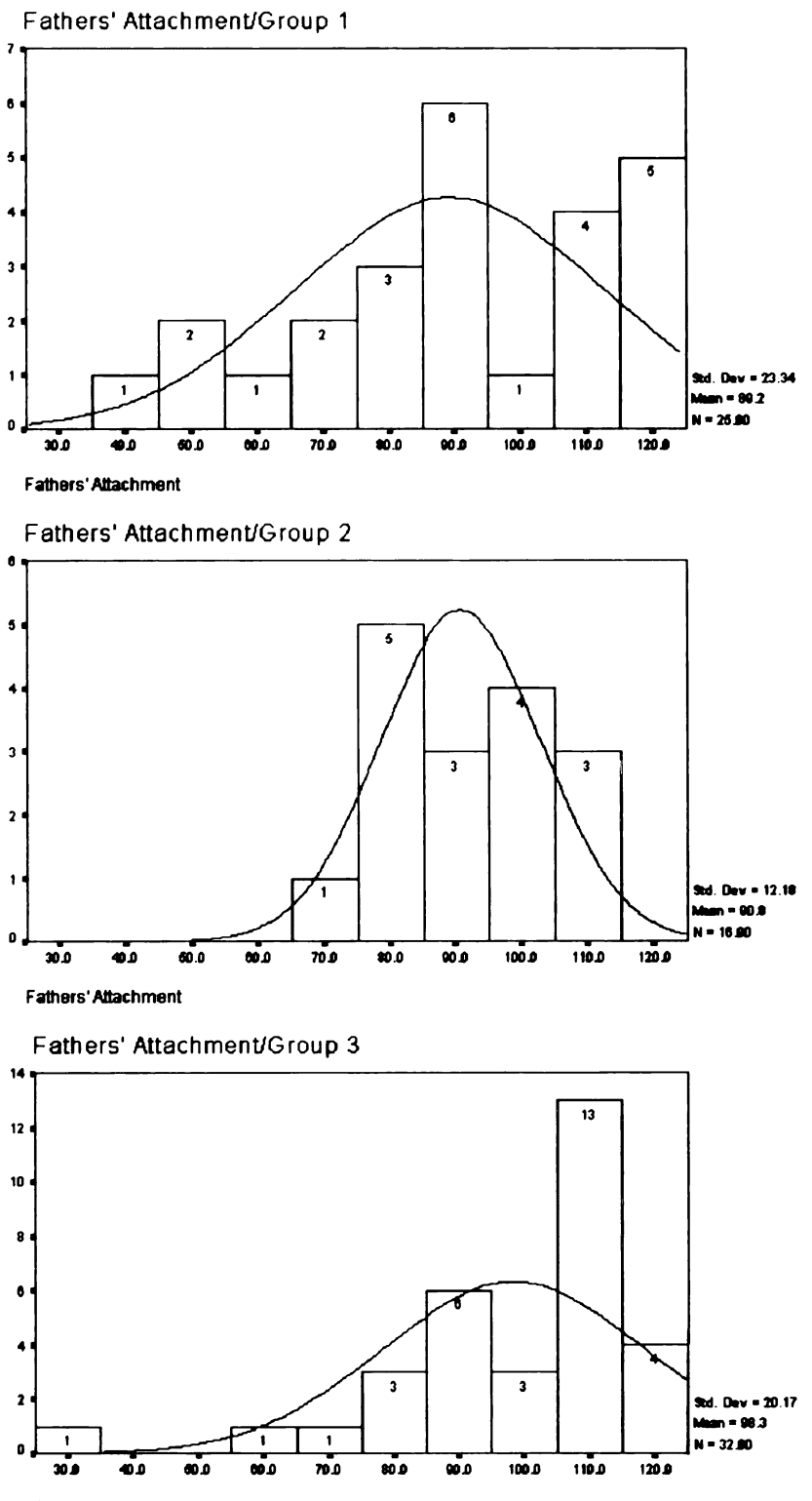
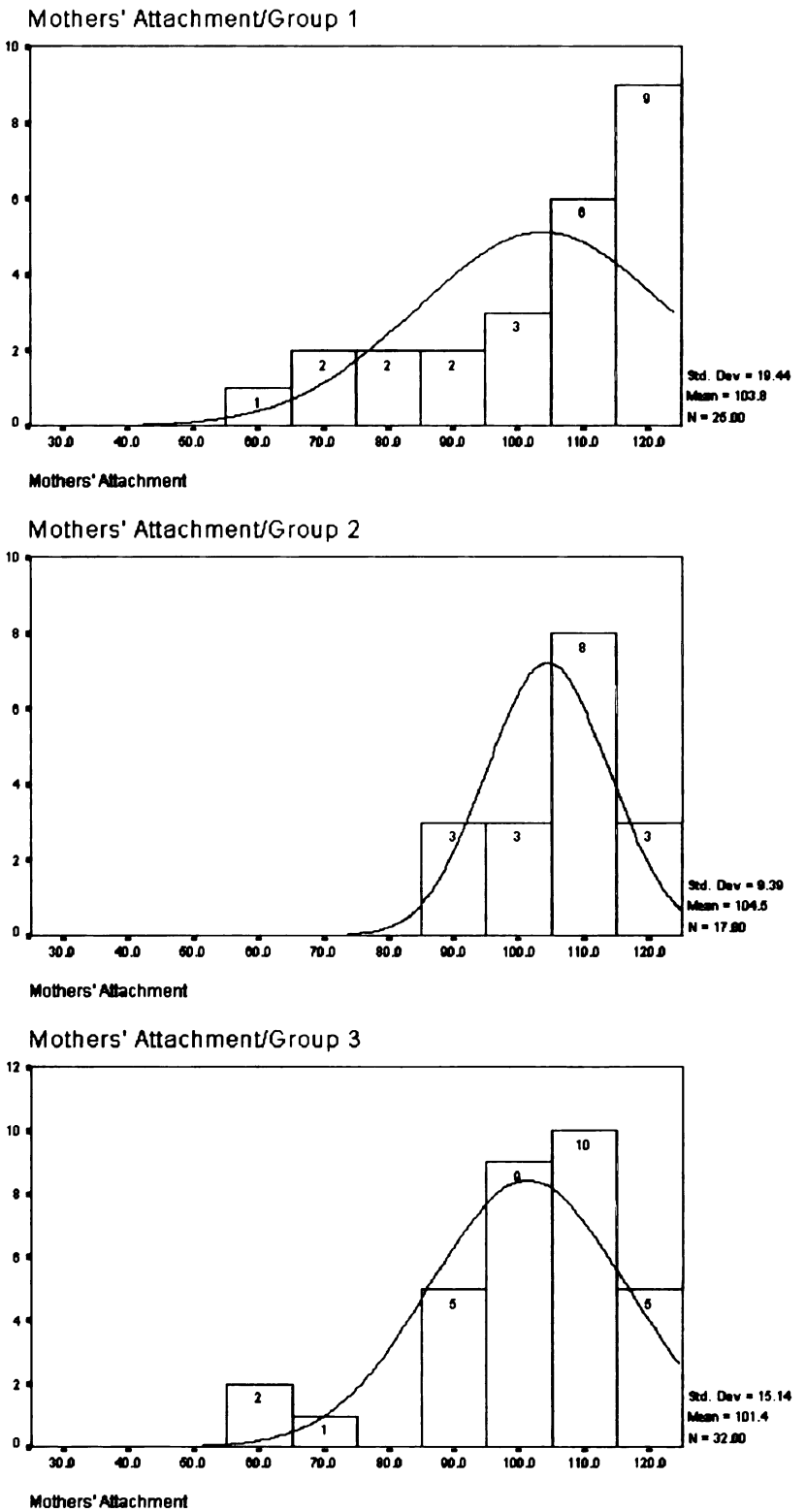


Figure 3: Dispersion of Data on Mothers' Attachment by Group



Additional Quantitative Analyses

The above analyses address the hypotheses for the study, but one question remains. The data do not support significant differences between the service groups (Groups 1 and 3) and the non-service group of students in identity development (ideological and interpersonal) and attachment to their parents. However, do the data support significant differences in identity development and attachment to the students' parents between the two service groups, Group 1 and Group 3? Tables 11 and 12 below display the findings for the data on ideological and interpersonal identity, respectively.

Table 11

Students' Ideological Identity for Service-Learning and Prior Service Experience

	Service-Learning (Group 1)	Prior Service (Group 3)
Time 1: 1995[a]		
Non-Exploration (Diffused and Foreclosed)	9 (37.5%)	11 (34.4%)
Exploration (Moratorium and Achieved)	15 (62.5%)	21 (65.6%)
$\chi^2(1, N = 56) = 0.06, p<.810$		
Time 2: 1997		
Non-Exploration	4 (16.0%)	12 (37.5%)
Exploration	21 (84.0%)	20 (62.5%)
$\chi^2(1, N = 57) = 3.21, p<.074$		

[a] There were more than 5 missing items on the measure for one case in 1995. Thus, the N for 1995 is smaller by one case.

Table 12

Students' Interpersonal Identity for Service-Learning and Prior Service Experience

	Service-Learning (Group 1)	Prior Service (Group 3)
Time 1: 1995[a]		
Non-Exploration (Diffused and Foreclosed)	4 (16.7%)	6 (18.8%)
Exploration (Moratorium and Achieved)	20 (83.3%)	26 (81.3%)
$\chi^2(1, N = 56) = 0.04, p<.841$		
Time 2: 1997		
Non-Exploration	3 (12.0%)	6 (18.8%)
Exploration	22 (84.0%)	26 (81.3%)
$\chi^2(1, N = 57) = 0.48, p<.488$		

[a] There were more than 5 missing items on the measure for one case in 1995. Thus, the N for 1995 is smaller by two cases.

The results of these data do not demonstrate significant differences between the two service groups, Groups 1 and 3. One noteworthy finding from Tables 11 and 12, are the results from the data in 1997 of ideological identity. The results neared significance. Students involved in the service-learning activity (Group 1) from the course showed more students in Exploration on Ideological Identity than the other prior service students (Group 3), 84.0% and 62.5% respectively.

The differences between these two groups on attachment scores also did not reveal significant findings. From Table 8 above, one notes that the mean score for Attachment to Mothers in Group 1 was 103.80, while the mean score for Attachment to Mothers in Group 3 was 101.38. This mean score difference of 2.42 was not significant (t (55) = 1.58, p=.120). The scores for Attachment to Fathers was also not significant (t (55) =

0.53, p=.599). The difference between mean scores for Group 1 (89.22) and Group 3 (98.34) scores was 9.12. Students in the service groups did not reveal distinct differences in their scores for attachment to either parent. Overall, the data on global identity and attachment do not demonstrate differences between the service groups.

Qualitative Findings

In addition to the quantitative data, qualitative information was gathered for each of the three groups of students. Three separate focus group sessions were offered, one for each of the three groups of students. Since the focus groups were conducted during the end of the Spring Semester, many scheduling conflicts occurred due to the fact that students were studying for final exams, working, and attending classes. Data from nine students overall, were coded and analyzed for themes of care, identity, and diversity. Attendance in the focus groups was represented as follows: (a) four students from Group 1, (b) one student from Group 2, and (c) four students from Group 3. As stated previously, the student who attended the session for Group 2 students indicated being presently active in community service activities. Since all the participants in the focus groups had experience in community service activities, the data were interpreted highlighting the themes relevant for community service students. Although the turn out of students at the sessions was small, the data obtained from the students were rich with explanations that the quantitative measures did not capture.

Care

What is the relationship between care and community service? What do the students in the service groups think about their role as caring individuals and what and

who inspired them to be caring individuals? The focus group sessions addressed these questions by asking the students: (a) "What does it mean to be a caring person?" (b) "What important activities have they accomplished that has helped others in the community?" and (c) "As a child how was caring viewed in their homes?"

Students' were asked to describe specifically what it means to be a caring person and the beliefs associated with being a caring person. The responses ranged from personal reflections about situations they had encountered to more global statements about society. The personal statements revolved around people with whom students had significant relationships. These included family members, friends, co-workers or peers at school. From these relationships the students agreed that to care about others, the relationships needed to encompass both a reciprocity of mutual affection as well as the frustration of allowing others the independence to fail at times. The failing incidents usually ended up hurting the students who initiated the caring act. Mutual affection entailed some of the following statements:

> Putting others' needs ahead of yourself, being open and supportive, and to share feelings.
>
> I put understanding of others' feelings. I put a time taker. . . .Taking time with your friends. Sometimes you might be too busy.
>
> Somebody who is interested in the well being of another person. Either offering them a place to stay if they need a place to stay or someone to come and talk to and who is just generally being interested in them being... I want to say healthy or not happy. Yes healthy just to know and they are happy with the way things are going and if they are not then being there so they know that there is someone they can talk to.
>
> First I put "One that helps others." Second one I put "giving a damn." That's the only thing that came to mind. That's the truth I think. If you

> are caring you give a damn and then I put "Wanting to help others benefit and get rewards in return." Whatever they may be.

Statements about being frustrated with allowing the independence of others to fail usually centered around friends/peers at school or people with whom they are residing.

> I was trying to help someone and it's like they wanted help but they couldn't do it. They just kept going back to their old ways and I know that it is going to get them in trouble again. As much as it hurt me to say that I have no more energy to help you but I wish you the best of luck because it just seemed like I was putting everything in the help down but they couldn't help themselves. . .

> I have learned about caring from being up here. I joined a sorority house because my dad was in a frat. I joined a house and I really wasn't into it and our house had a lot of problems this year. We had a couple of incidents. There were some bad things going on and it was like I was right in the middle of it and I didn't want to care. I wanted to walk away. I wanted to be "You know it's a sorority.". . . The more you do the tied in you are and you want to get out of there but you can't. You care about these people. You care about that person next to you who you never talk to but you know it is your sister. It's weird you know.

Being able to integrate the togetherness reflected in mutual affection and the separateness of allowing others independence is central to the self's identity. For these students, their development of the self extended to service activities in the community. As far as helping others in the community, all of the focus group participants indicated past, current, or future endeavors that were philanthropic toward the community. These activities included: (a) serving as a camp counselor at Boy Scouts, (b) baby sitting, (c) serving as a camp counselor at Girl Scouts, (d) assisting local politicians in community government, (e) assisting athletes in the Special Olympics, (f) assisting foreign students in social events, (g) volunteering at a crisis hot line, (h) tutoring children in math, (I) holding

"crack" babies, (j) and taking medically fragile patients shopping. All of the activities involved direct contact with the people being served. Students described the positive feelings they felt engaging in these activities and said that many times this served as an impetus to continue to serve others in the community. One student stated, "Scarily enough, I'm a Boy Scout and being a Boy Scout is not the coolest thing on the block. I've done it for awhile though and it has been great. It's one of my most favorite things." This student continued to describe the positive support between the campers, counselors, and masters that helps to sustain his interest and enthusiasm with the Boy Scouts.

Since the service activities seem to serve a core element of their developing selves, the investigator was curious about how the students learned to care. Thus, in part of the focus group sessions students were asked how they learned to care about others. All of the students indicated that they learned how to care through the examples of their parents or other family relatives. Most of the time the learning occurred through an adoption of positive examples set by their parents.

> It [caring] was definitely modeled in my house. To explain my household, I come from a Hungarian family. Both my parents are immigrants. The tightest thing that you have is your family right so you got to help them out. It is interacting with your siblings and father and it is all about "giving a damn and caring, helping each other."
>
> When I think of a caring person, I think of my mom. She did everything for her kids and her family. When I have to follow someone I always think of how my mom would have reacted in that situation. She's never yelled in her life. She's just a very caring person and... that's how I was raised and that's how she raised me to be.
>
> My mom was pretty religious, she was Catholic and everything and she has always instilled in me to treat others with respect and to put them before you sometimes - like their feelings.

> I remember one thing that my mother - my father was more laid back - but my mother always told me like right now to just remember people for no reason; drop them a card or something, remember their birthday, remember something that might be special to them just to let them know that you are thinking of them so that they know.

However, one student reported a negative example set by her parents about which she was able to come to an understanding that helped in her own actions.

> In my house caring wasn't a physical caring. There wasn't really a lot of emotional caring shown. . . .I think that friends are always more caring than adults at least in my life anyway. It seems like it is true, it's genuine caring instead of just playing the role.

This student is the only student who attended the focus groups with low attachment scores to both her mother and father. For this study, a low attachment score is represented by having an attachment score to mother or father that is below one standard deviation of the mean from the total sample. In this sample, a low father attachment score is below 74 and a low mother attachment score is below 88. Her scores on father and mother attachment were 41 and 79, respectively. Despite the low attachment scores, this student found other ways to stay connected to the community by providing a service in her younger years. She describes how baby sitting has helped her become a caring person.

> I think that the defining moment I guess with me is I used to baby-sit when I was younger. I baby-sat the kids across the street three times a week so I got to know them really well and you'd realize that they'd picked up your habits. If you promised them something and you forgot about it, they remembered. I think it taught me a lot to be responsible, and a caring person.

This student characterizes the "resilient" student described in an earlier section (page 78). Further work researching the motivation of these resilient youth on caring for others needs to be conducted. This work would benefit the service-learning field by uncovering how

service work benefits youth and the communities they serve.

Identity

The student in the previous passage discussed how caring for children in her neighborhood "taught" her how to be responsible and a caring person. By reflecting on the events of baby sitting, this student learned more about an aspect of her identity she admires and respects. This kind of reflection was commonly shared in the focus group sessions. Care about humanity seemed to be an inherent quality of the service students. These students described not only how they learned to care for others, but also how it helped them learn about themselves by being sensitive to the needs of others.

> When I was in Girl Scouts I went to a homeless shelter. People always say that I am so emotionless and I don't care. . . and it was before I actually interacted with people who don't have anything I totally saw them different then. "Why don't they get away, why are they always begging?" When I actually went into a soup kitchen I actually saw that these people didn't have anything and that maybe they are not. . . People who stand on the side of the expressway or something, you always think that they probably have money but then you see that maybe they really don't. I think that's what turned me around. These people are here because they don't have any place else to go. We have these big houses and we actually have a home and it made me realize that there are people that don't have anything. I think that's what made me care more. I wasn't mean to them anymore.

> The place that I work about a year ago, our student advisor took over a program that was at the service-learning center. International Interactions and she took over coordinating it and asked if I wanted to be one involved. So the first semester I was involved with a student from Korea and we would go out for coffee and movies and we would just kind of talk. Then second semester she asked me if I would be a student coordinator and I have been doing that ever since. I get to see the problems that they have or the shocks that they go through rather than just seeing them in the academic life. So I think that has helped. It has made me a little more sensitive to the huge shock that they go through and maybe that's... you can trace it, why they... if they do come in and they are being unreasonable or they are upset that you just know it's not just because they are rotten

people.

Other students reported having adopted an ethic of care and optimism that transcends the apathetic picture portrayed about the youth in the present generation.

> You get out of life what you put into it. If you are going to be spiteful and have hate towards someone all that negative energy is going to just get back at you and that there is really not a purpose to it. If you just let that go and use positive affects then it is just going to benefit you later. Character is the most important thing you really have and if you know that you are being honest and truthful in helping people than that's. . .nobody can take that away from you, that's who you are.

> If you do something for someone and they don't really know about it and you don't get credit for it. I think that is even more important because it is like a little bit of positive energy you are putting into the world and you don't get anything out of it. So it's kind of like you are the only person that knows and that is still important.

> I said that being a man means being responsible but I had only said that. I think that your character relates back to your parents. That is the type of person my dad is. He does a lot of things by example a lot of the things he's never really told me like what it means to be a man but maybe after your third or fourth year at college you realize that the things that he told you what he did was all about being a man and that showed that he cared.

From these passages it becomes clear that reflection on community service activities and exploring how students' were socialized to become the "selves" they are at the present has allowed the students to have a deeper understanding about their identity. Helping others has benefitted the students' philosophical beliefs and has had a positive impact on their behavior.

Diversity

The theme of diversity was captured during the sessions when the moderator asked the participants to discuss their perceptions about the relationship among diversity and

"intolerance", "tolerance", and "appreciation". The complexity of students' responses acknowledged their perception that some of the people and institutions they have encountered seem to follow a hypocritical lifestyle while other people and institutions welcome and even celebrate diversity. Examples of hypocrisy and diversity included:

> I see a correlation between care and a sense of duty. I think people care because they feel like they are supposed to care a lot of the times. I think that's a big difference between a really caring person and then people who just do it who have just been taught that's the right thing to do.
>
> I think people feel like they have to be diverse. You always read about it, you always hear it. The professors and people chirping about it but it doesn't happen though. You talk about it, it's all words. I just remember from living in the dorms going in the cafeteria and it would still be so segregated.
>
> Today's society does not appear to be working together. They want you to think that they are but everybody sort of has their own agenda.
>
> I agree with everything that they are saying about society today. It really has become so individualistic that nobody thinks about the other person. Before you had the small communities and then you really didn't have anybody for miles and miles and so in order to keep your communities and sustain the life of your community, everybody had to help. But as society has grown, people have become more concerned about where they get in life and if their life is good. The community has become so big that in a lot of ways everybody doesn't have their heart and soul into helping everybody else and making sure that everybody is at the same standard and level, it's not going to work.

Examples of celebrated diversity included learning at home as well as in school contexts. The first passage below is from a student describing her initial appreciation of diversity. It resulted from having grown up in a living situation that was different from that of most of the students in the sample who lived with both parents as children. The second passage is from the same student discussing what she has learned from taking courses on diversity

and going overseas to study for one semester.

> My father and her [mother] were divorced when I was two and she had to work usually nights so there was always somebody at our house. . . .It really helped to get along with people who were different than I was. I had to learn to actually share because a lot of them had kids. So I agree that it actually helped a lot in my independence and the way that I relate to other people and knowing that not everybody is in the same situation that I am, that you have to take that into account.
>
> [W]e are still so dependent on how diverse that our society is. That each group contributes something in their own way that makes us unique. It is not just one controlling group even if it looks that way. It is but within that one controlling group there are just so many people who contribute to it that come from such diverse and different backgrounds that otherwise somebody from a small town in Michigan wouldn't be exposed to and wouldn't know about.

Another student describes how she learned appreciation of diversity through her service-learning experience at Allen Street School.

> And I think that for this class [ISS 335] the fact that I had the opportunity to go and teach at school and there was an incentive, I really learned a lot from it. It was a great experience but had there not been that incentive I don't know if I would have done it. I mean I did learn something. I wasn't preached about diversity but in this experience I did learn something about diversity.

Students have described how the different contexts in which they were placed, either through home or school, allowed them the opportunity to learn about and celebrate diversity. They were clear in stating that really to learn and celebrate diversity, people must be given exposure and opportunities through natural contexts. One student stated, "I think when you force diversity on someone it makes them more hesitant to even want to learn about it."

During the session with Group 3 participants, a brief discussion about curriculum

and teaching styles ensued as it relates to diversity. The members in the group acknowledged that our U.S. educational system is grounded in individualistic and competitive learning. They discussed how little attention is placed on the diverse needs and learning styles of students while they were going through school. Some examples of this theme are as follows:

> I think back to when I had this class and also the class that I have now is that it differs across cultures too because in some cultures... if I am not mistaken in the Japanese culture... shared community is like the overall scheme of things. We watched this video... it was schools in America, Japan, and Germany and how they differ. In American school systems if you don't get the material they don't care, they move on. But in the Japanese culture if you don't understand something they take some of the kids that are a little bit smarter in the class and they sit them down with those that may not be as bright or might not have the talent right yet and they make them work together. So I think that a lot of times the way your culture is structured it can affect the whole community as having a shared group of... In America everything is an individualistic type of society.
>
> I think the problem was that when America started to get so individualistic was actually when schools came about because they were modeled after the factory. In the factory there is no sense of community. Its one and another, and another. . .
>
> I don't ever remember like if there were 3 people in the class that didn't get it that the whole class would just help them get it. They would have to come in by themselves, on their own time to get it. So it was just about you getting ahead and staying on track with yourself.

These excerpts point to the notion of diversity among student learners. The participants indirectly related this conversation to service-learning, where active participation with others in the community forces one to adopt a style of serving others that is helpful to the people being served. Without doing so in providing a service, the optimal needs of the servee are compromised. For example, if the college student went to the Allen School

classroom expecting that he or she would be "doing" all the activities for an assigned task in a group as opposed to facilitating cooperative learning, many of the Allen School pupils would become bored and distracted. This kind of teaching style results in a passive learning role. This investigator is left to ponder the question, "How much more would the learning process be enhanced if educators truly adopted a more flexible teaching style to meet the diverse needs of students?"

Chapter 5 -- DISCUSSION

Brief Description of the Study

This study was designed to explore the relationship of identity, attachment, and care to participating in community service among college students. A large lecture course at Michigan State University served as the pool of students. From that class of 393 students, 74 out of 110 students sampled had volunteered to be a part of the study. There were two waves to the study. The first wave involved the administration of a questionnaire to gather information about students' demographics, identity, and attachment. The second wave entailed attendance of students at focus group sessions that dealt with their beliefs about caring. The students in the study were placed in one of three groups: (a) service-learning (community service), (b) non-service experience, and (c) prior service experience (community service). Specific objectives guided the study's focus on the identity, attachment, and care of the groups of students who participated. These objectives were organized according to four major areas of inquiry:

1. The first question was whether college students who were involved in community service had more advanced scores on identity development and stronger/more secure attachments to their parents than the students who did not engage in community service activities.

2. The second question was whether there were any differences in identity development

and attachment between the two groups of students engaged in community service. The one service group participated in service-learning for part of the course while the other service group had some experience in community service that was unrelated to the course.

3. The third question was whether there were any developmental gains among the service and non-service students on global identity. If there were gains in development, this study addressed whether the community service experience had any additional gains over the students who did not have this type of experience.

4. The fourth question was an attempt to examine whether there were any qualitative differences among the three groups of students in their conceptual understanding of care, the activities they have engaged in that helped others in the community, and how they learned to care. This objective could not be completely addressed because of the small number of students who attended the focus group sessions.

Each of these areas will be discussed in the subsequent text using the particular hypotheses and research questions relevant to the specific factors of the study.

Discussion of Quantitative Findings

Three out of the four major objectives delineated above will be addressed in this section on the quantitative analyses. A series of seven hypotheses were delineated to investigate two factors: identity and attachment. Five of the seven hypotheses pertained to students' identity exploration while the remaining two hypotheses addressed students' attachment to their mothers and fathers. The results cited in the previous chapter specify the analyses of the hypotheses. This section will discuss the findings by providing one possible interpretation of the results. Prior to addressing the above stated main objectives,

a discussion of the results on the descriptive findings is presented.

Descriptive Statistics

The following demographic information about the students was collected and analyzed for significant findings: (a) sex, (b) race, (c) college major, (d) age, (e) parents' service experience, (f) highest education reached by mother, (g) highest education reached by father, (h) birth order, (I) number of children in their family, (j) living arrangement as a child, (k) parents' estimated income in 1994, (l) work for pay in college in 1995, (m) currently engaged in community service. The results for these data are presented in Table 2 in Chapter 4. From this list, (a) students' sex, (b) highest education reached by students' mothers, and (c) current engagement in community service discriminated between the service students and the non-service students. One variable, highest education reached by father, discriminated among the three groups of students. A discussion of these findings follows.

1. **Sex**: The data revealed that there were more female students who were involved in community service experience than male students. Over 75.0% of the students involved in community service activities in this sample were female. This finding is similar to Fitch's (1987) finding that 78% of the 76 college students he sampled about motivations to engage in community service were female. However, this contrasts with Levine's (1994) finding that of over 9,000 college students who were sampled had a high percentage of both men (62%) and women (66%) involved in volunteer activities. Despite the discrepancies in the proportion of males and females volunteering, one must acknowledge that being connected to others by helping in the community definitely appears to serve a

primary role in the lives of the majority college females. This helping behavior is also characteristic of males in this sample but to a lesser degree. Interpreting these findings leads one to the theoretical work of Carol Gilligan (1988, 1982/1993) and the literature researching socialization of boys and girls (Chase-Lansdale, Wakschlag, & Brooks-Gunn, 1995; Leaper, 1994; Parsons & Bales, 1955) . The data in this sample support Gilligan's theorizing that females' development is more centered on a morality of care. However, the fact that there are a large number of males involved in community service does not diminish the importance of service in both male and female students' lives. It would appear that the differences in the ways boys and girls are socialized may make it easier for girls to find community service an easy avenue for the type of "connected learning" that such service implies. Girls traditionally are socialized by adults to be more expressive or nurturant and are reinforced as young children to favor affiliative over assertive play. Girls are also encouraged to internalize kindness and compassion in interpersonal relationships. Boys, on the other hand, are socialized by adults to be more instrumental or task-oriented in completing activities and are reinforced as young children to favor assertiveness and competitive play. Additionally, the style of interacting among boys with same-sex peers tends to lean toward a dominance hierarchy that is easily assimilated into the work culture of the United States. Thus, the connectedness and reflection involved in serving others in community service activities would be easily assimilated into the learning among females, while it remains more distant and less characteristic for learning among males.

2. **Highest Education by Mother and Father**: The data on mother's education revealed

that mothers with college degrees or higher were more likely among students who had engaged in community service activities than students who were not involved in community service activities. In fact, over two-thirds of the service group students in this sample had mothers with college degrees or higher while only one-quarter of the non-service students had mothers with college degrees or higher. However, this difference between the groups is not as well-defined for the educational attainment of fathers. The findings showed that having fathers who had less than a college degree characterized about half of the students who were involved in service-learning and also the non-service group; yet, the results of the data on fathers' educational attainment for students who had service experience but did not volunteer for service was similar to the findings on mothers' educational attainment. These findings lead the investigator to think about the importance of mothers' influence in engendering a caring ethic to their children. Again, the writing of Carol Gilligan (1988) is relevant. She stated:

> Predispositions toward justice and toward care can be traced to the experiences of inequality and of attachment that are embedded in the relationship between child and parent. And since everyone, thus, is vulnerable to oppression and to abandonment, two stories about morality recur in human experience. The different parameters of the parent-child relationship--its inequality and its interdependence or attachment--may ground different feelings which differentiate the dimensions of inequality/equality and attachment/detachment that characterize all forms of human connection (p. 5).

In this passage, Gilligan illuminates the polarities that exist in parenting. A parent is the adult in the relationship, thus, establishes the boundaries and provides for discipline when the boundaries are "broken". This disciplinary role establishes the inequality/equality relationship that allows for autonomy. However, parenting also involves a bonding or

love relationship with a child. This kind of parenting engenders caring, validation, and warmth/affection. This role addresses the issue of attachment/detachment that is inherent in any relationship. Since mothers play a crucial role in carrying out the polarities of parenting, especially the attachment/detachment polarity, it logically follows that caring for others in the community would be adopted out of a relationship with the mother. A mother with a college degree is exposed to many different contexts where relationships occur, and is thus more "equipped" with places to extend a caring ethic. This philosophy may be extended from mother and father to their son or daughter. One outlet for applying this caring ethic is through community service.

3. **Current Engagement in Community Service**: These data revealed that students who were involved in community service experience in the past were more likely to be currently involved in community service. More than two-thirds of the students from the service groups were currently involved in service activities, while only one student from the non-service group was currently involved in service activities. This finding is similar to the results from a large scale study conducted by the INDEPENDENT SECTOR with over 1,400 adolescents and 2,500 adults in the United States (Hodgkinson, 1995). From this study it was found that over seven out of ten adults who volunteered reported that they had prior community service experience as a child. Thus, volunteering begets volunteering.

The types of people who inspired the students to volunteer for community service was another demographic characteristic that was analyzed. The results for these data are presented in Table 3 in Chapter 4. There were several types of inspirers described by

students. They were categorized according to the following: (a) parent, (b) teacher, (c) coach, (d) grandparent, (e) other family member, (f) religious/spiritual leader, and (g) other people. The only type of inspirer who significantly discriminated among the three groups of students was "other" inspirers. These inspirers came from a variety of contexts including personal relationships, family friends, support groups, school administrators, health professionals, camps, sororities, fraternities, and people from work. These contexts are elaborated in the qualitative section highlighting the importance of them in their ability to care for others in the community.

Another finding related to the type of inspirers, although not statistically significant concerns the "religious/spiritual" inspirer. Close to one quarter of the students who had community service experience mentioned that affiliation with people in religious/spiritual contexts provided the opportunity for them to engage in service activities. Only one student from the non-service group mentioned a religious/spiritual inspirer. She is currently engaged in community service activities. As far as service activities are concerned, religious contexts definitely appear to be crucial for engendering a caring ethic in the community. This finding has been cited in other works of Youniss (1993) and the INDEPENDENT SECTOR (Hodgkinson, 1995). Youniss cited churches and other institutions as places where learning about service opportunities arose. The INDEPENDENT SECTOR reported in their large survey on Giving and Volunteering in the United States that having belonged to a youth group was one of the strongest predictors for engaging in community service, second only to having past volunteer experience. This strength in combining learning at the academy with the needs and

philosophical exposure from churches, synagogues, and other places of worship reflects a major oversight in the social science field. As stated by one family science scholar, "This gap reflects the lack of attention paid to religion in recent scholarly writings about families" (Cherlin, 1997, p. 209). Filling this gap would provide a crucial link for those studying student development and service-learning.

Identity

One of the major tasks for college students involves a further exploration with certain aspects or domains of their identities. A major factor in this study entailed an examination of students' global identity. Students' scores on a self-report measure were analyzed for two areas of identity: ideological and interpersonal. Specific hypotheses were formulated and applied in the analysis of global identity. These hypotheses are restated as a reminder to the reader.

Hypothesis 1: There are no significant differences between the community service group of students (Groups 1 and 3) and the group of students without any prior community service (Group 2) in respect to the percentage of scores from the Non-Exploration status categories (diffused and foreclosed) and the Exploration status categories (moratorium and achieved) for ideological identity at Time 2 (1997).

Hypothesis 2: There are no significant differences between the community service group of students (Groups 1 and 3) and the group of students without any prior community service (Group 2) in respect to the percentage of scores from the Non-Exploration status categories (diffused and foreclosed) and the Exploration status categories (moratorium and achieved) for interpersonal identity at Time 2 (1997).

Hypothesis 3: For the **Group 1** students there are no significant differences between Time 1 and Time 2 scores for either **ideological** and **interpersonal** identity. That is the percentage of students falling in the Exploration (moratorium and achieved) and Non-Exploration (diffused and foreclosed) statuses will not differ from Time 1 to Time 2.

Hypothesis 4: For the **Group 2** students there are no significant differences between Time 1 and Time 2 scores for either **ideological** and **interpersonal** identity. That is the

percentage of students falling in the Exploration (moratorium and achieved) and Non-Exploration (diffused and foreclosed) statuses will not differ from Time 1 to Time 2.

Hypothesis 5: For the **Group 3** students there are no significant differences between Time 1 and Time 2 scores for either **ideological** and **interpersonal** identity. That is the percentage of students falling in the Exploration (moratorium and achieved) and Non-Exploration (diffused and foreclosed) statuses will not differ from Time 1 to Time 2.

The first two hypotheses were tested to determine whether the students involved in community service activities had or were presently exploring the ideological and interpersonal aspects of their identity in greater proportion than the students not involved in community service activities. Thus, the data were analyzed statistically to assess whether there were any veritable group differences in identity exploration among the three groups of students who had varying degrees of service experience. The last three hypotheses addressed the question of whether there were any unique developmental changes in students' identity exploration with respect to their experience in community service activities. The discussion of the results will entail the group comparisons and the developmental findings.

Group Comparisons

Prior to displaying the findings related to the overall college experience, a brief discussion related to the identity statuses is warranted. Chickering and Reisser's (1993) theoretical views on student development as well as other literature support the view that students who enroll and complete four years of college are more likely to be students who are motivated to explore their own identity (Marcia, Waterman, Matteson, Archer, & Orlofsky, 1993). This exploration would yield scores within the moratorium and achieved

statuses. Other literature supports the notion that identity exploration occurs as a continuous process, such that most individuals will cycle between moratorium and achieved identity statuses for a large portion of their lives (Stephen, Fraser, & Marcia, 1992). Therefore it was not surprising to find that many of the students in this sample scored as either moratorium or achieved in 1995 (59.9% in the ideological subscale and 80.6% in the interpersonal subscale) and 1997 (66.7% in the ideological subscale and 83.3% in the interpersonal subscale) on the identity scales. Given these recent findings, the developmental analyses will reflect a collapsed version of the statuses into two groups: Non-Exploration (Diffused and Foreclosed) and Exploration (Moratorium and Achieved).

The service students were compared with the non-service students with respect to their exploration of ideological and interpersonal identity. To address the hypotheses, students were classified into one of two categories: non-exploration and exploration. The results revealed that, although more of the community service students fell students fell in the higher status categories (moratorium and achievement) of ideological identity in 1997 (71.9%) than the non-service students (52.9% in 1997), the findings were not statistically significant (see Table 4). Four students involved in service activities moved from non-exploration to exploration from 1995 to 1977, while three students not involved in service activities made this change.

Similar findings occurred for the students with respect to their interpersonal identity. However, the majority of the non-service students (75.0%) and the service students (82.1%) were already in the Exploration stages in 1995, Time 1, and remained there two years later in 1997, Time 2 (see Table 5). Only one student changed from non-

exploration to exploration among those who were involved in service activities. One the other hand, there was no change for the students not involved in service activities.

Developmental Findings

In examining the specific changes in identity status among the three service groups from 1995 to 1997, one can observe significant findings (see Tables 6 and 7). As is clear from the previous group comparisons, most of the students in the sample were already in the exploration status of interpersonal identity. Thus, there were not significant developmental changes on the interpersonal subscale. While the college environment traditionally encourages students to explore domains within the ideological area, one would not expect drastic change during the college years in those domains represented in the interpersonal subscale (friendship, dating, sex roles, and recreation). Much of the exploration occurs in early to middle adolescence, that is, in the middle school and high school years (Adams, Gullotta, & Markstrom-Adams, 1994; Santrock, 1993). Therefore, students beginning college are typically in the exploration status on the interpersonal identity subscale.

Although there were not significant findings on the interpersonal subscale, an examination of the ideological subscale does reveal some developmental changes. The proportion of students volunteering for the service-learning part of the course at Allen Street School who changed from a non-exploration to exploration status (20.8%) was similar to the proportion for non-service students (18.7%). However, as stated previously, further examination of the data showed that the "baseline" for each of these groups of students was different. More than half of the service students (62.5%) were

already in exploration on the ideological subscale, while less than a third of the non-service students (31.3%) were in exploration in 1995. As stated previously, it is expected that the typical college environment would encourage non-exploring students, such as in Group 2, to explore the domains of the ideological subscale (occupation, religion, politics, and philosophical lifestyle). However, there were marked differences for the two separate service groups. Students who did not partake in the service-learning part of the course showed relatively no change from 1995 to 1997, 65.6% and 62.5% respectively. However, students in the service-learning group showed significant gains, from 62.5% to 83.3%. Therefore, it appears that the context of the service-learning aspect of the course contributed to the change. Students who are encouraged to engage in reflection sessions, as the service-learning students had been required to do, may have learned a critical style of thinking that allowed them to develop even further than they would have by simply engaging in community service. Further research in this area would be needed to validate this interpretation.

Attachment

Attachment was another factor examined in the study. Students were asked to respond to a self-report measure asking about their current relationships with their parents. There were separate questions for each parent. Lower scores on the measure indicated a weaker attachment to the parent in question. Two hypotheses were tested by comparing mean differences across the three groups. To remind the reader, the hypotheses are restated below:

Hypothesis 6: There are no significant differences in students' reported mean attachment

scores to their mothers among Groups 1, 2, and 3.

Hypothesis 7: There are no significant differences in students' reported mean attachment scores to their fathers among Groups 1, 2, and 3.

The results on attachment did not indicate significant mean differences across the three groups of students. Moreover, the data were also not significant in finding mean differences between (a) the students who had community service experience and the students without service experience, and (b) the students who were the service-learners for the course and the students who had some service experience but did not participate in the experience for the course. However, an interesting and unexpected finding was revealed from the data on attachment. Students who had been involved in community service exhibited a wider range of attachment to both their mothers and fathers than the students who did not have community service experience. As stated previously, this wider range of attachment to their parents among the service students could be representing two separate kinds of students who become involved in community service. The first kind of student could be considered a "resilient" service student, in whom attachments to either parent were not strong but who found other people with whom to have quality relationships as well as models of community service activities. The second kind of student could be considered the "ideal" service student, for whom community service activities were modeled at home by family members and allowing them to internalize this type of caring for community as their own. Acknowledging this potential difference in the kind of student who volunteers for community service provides more information about how students arrive at the decision to volunteer. These results also reveal that quality

relationships with students' parents are not the sole determinants for engaging in community service. Thus, learning to care about the community can be fostered through other important relationships than the family context.

The attachment data in this sample do support the interpretation of the "ideal" and "resilient" types of student volunteers when one compares the distribution of low and high scores from the students involved in community service with the students not involved in community service., The cutoffs for a high or a low score on attachment were obtained by taking one standard deviation above or below the total mean score from all three groups of students. For mothers, the high and low scores were 118 and 88, respectively. For fathers, the high and low scores were 112 and 74, respectively. There were a total of 14 students with high attachments to their mothers and 14 students with high attachments to their fathers. Of these students with high attachments, there were only two students with high attachments to their mothers and zero students with high attachments to their fathers represented by the non-service group. Moreover, there were a total of 12 students with low attachments to their mothers and 10 students with low attachments to their fathers. Of these students with low attachments, there was only one student with low attachment to his or her mother and one student with low attachment to his or her father represented by the non-service group. Figures 2 and 3 in Chapter 4 provides a pictorial display of these findings. Thus, the question remains as to what other characteristics the students in the "resilient" type exhibit other than low attachments to their parents. Further research in this area would lead to a better understanding of the college student volunteer.

Discussion of Qualitative Findings

The fourth and last objective delineated at the beginning of the chapter will be addressed in this discussion of the qualitative findings. Briefly, the objective lead the investigator to examine whether there were any qualitative differences among the three groups of students in (a) their perceptions of care, (b) caring behaviors exhibited toward the community, and (c) how they learned to care. As stated earlier, the findings for the qualitative analyses can only be interpreted through the lenses of students who have engaged in community service. The reason for using this type of interpretation is that there was not a good representation of students from each of the focus group sessions. Researchers in the field have suggested that the ideal number of participants in a focus group session should be between six and twelve (Krueger, 1994; Vaughn, Schumm, & Sinagub, 1996). Since the total number of participants across the three groups of students was nine, the data were analyzed using their combined responses. While this strategy allowed for a broader interpretation of data from the students who had experience in community service, it did not allow the investigator the ability to discriminate among the three groups.

Despite the inability to compare across the groups, the researcher was able to examine the following two research questions from the qualitative analyses in Chapter 3. that were associated with the qualitative analyses were able to be examined.

1. **What kinds of caring behaviors and attitudes were learned at home as the students were growing up that may have been fostered in other contexts in their lives?**

2. **How are these caring behaviors and attitudes expressed today within the significant contexts in the students' lives?**

The findings from the qualitative data supported and clarified the quantitative analyses while focussing on the broad research questions stated above. Students' statements about caring and diversity reverberated through two main themes: authenticity and interdependence. These themes were highlighted when the students described what it meant to care, how they learned to care, and their perceptions about diversity. Students related the attachments they had with their parents to their own beliefs about who they had become. Students shared stories about how they encountered college life that was not always congruent with their personal beliefs and aspirations. They lived experiences that had given breadth to their morals and principles. These experiences have been met with celebration and cynicism. Their descriptions about care and diversity thus mirrored their identities.

Being sensitive to the theorizing of Bronfenbrenner (especially the emphasis placed on acknowledging the importance of contexts) and Erikson (especially his work on psychosocial stages of development) allowed the investigator the ability to critically explore students' descriptions of authenticity and interdependence. Authenticity was captured in the voices of students describing their struggles with people who have behaved hypocritically as well as the students who reported their parents as inspirers. Interdependence involved the students' descriptions of mutual affection and care for the people they live with and the people in the communities they served. The kind of authentic living reported by the students revealed their search for truth and integrity. It

seems to foreshadow the kind of integrity described by Erikson (1959/1980) in his eighth psychosocial stage of development. He defines integrity:

> It is the acceptance of one's own and only life cycle and of the people who have become significant to it as something that had to be and that, by necessity, permitted of no substitutions. It thus means a new different love of one's parents, free of the wish that they should have been different, and an acceptance of the fact that one's life is one's own responsibility (p. 104).

Although these students have not reached a state of mature integrity with one's life, they are in a period of transition, from adolescence to adulthood. Redefining in relationships occurs, especially with their parents. They are realizing that many of the values they have adopted are, for the most part, an extension of their parents' philosophy. However, this extension takes on a unique form through their identities. Realizing this transmission of values and associated standards from their parents allows students the capacity to connect with others. This connecting with others ultimately forms a path chosen by the students that is an outgrowth of their significant attachments with others and their unique identities. Students are left to follow a path that allows for either an interdependence that appreciates diversity in others or they can follow a path that is more constraining about the diversity of others.

Chickering and Reisser (1993) have described some of the important elements in the paths of college students. These elements are delineated through seven developmental vectors (competence, emotions, autonomy, interpersonal relationships, identity, purpose and integrity). The last of the seven vectors, integrity, bears a close resemblance to Erikson's definition of integrity. They describe integrity as a way of refining core values and beliefs "for interpreting experience, guiding behavior, and maintaining self-respect" (p.

51). Contained in this vector are three sequential but overlapping stages: (a) humanizing values, (b) personalizing values, and (c) developing congruence. Students who humanize values are able to use principled thinking in contexts rather than maintaining a rigid belief system. For instance, there may be a rule at work to report co-workers' tardiness to the supervisor and on one occasion, a co-worker may arrive late to work as a result of hearing of a death in the family. The worker who is supposed to report the tardiness may choose not to do so because of the extenuating circumstances that evolved in this co-workers' family. Personalizing values involves a thoughtful selection of guidelines from one's core beliefs and values that "fit" with one's identity. Within this stage, one also recognizes and respects others' beliefs. Developing congruence involves behaving in ways that are congruent with one's personal beliefs (pp. 53-54). Service-learning opportunities provide the contexts in which students can be challenged to think and act on behalf of others as a way to humanize, personalize, and develop congruence with their personal belief systems.

Chapter 6 -- CONCLUSION

Summary

The purpose of this study was to explore how selected constructs of identity, attachment, and caring behavior were related to engaging in community service activities. Students from a large college course at Michigan State University served as the subjects in the study and were divided into three groups. Two of the groups were community service groups and one group of students did not have any prior community service experience. One service group of students was involved in a service-learning part of the course and the other service group of students had prior community service experience not related to the course. For the identity measure, data were collected twice, once in 1995 right after completion of the course and again two years later as a follow up. Results of the data on identity supported the prediction that there would be gains in ideological identity for the service students, especially the students who were involved in service-learning. However, there was no gain in the interpersonal domains of identity for any of the three groups of students. The interpretation of these results lend support to Chickering and Reisser's (1993) seven vector model of student development. In this model, interpersonal aspects of one's identity would precede a formal ideological exploration of identity. Since the design of the study did not provide for randomization of subjects to service groups, further studies would need to be conducted to support these findings.

The results on attachment were collected once in 1997 and did not yield significant mean score differences among the three service groups. However, the distribution of the scores on students' attachment to their mothers and fathers showed two distinct types of service students. The first type was termed the "ideal" type. These were students with high attachment scores to their parents who had adopted a service/caring ethic that they learned from their parents and other family members and who applied this ethic in their own lives. The second type was termed the "resilient" type. These students' scores on attachment to their parents were low and they found other sources of support outside the home to model a service/caring ethic that they could then apply to their own lives. The qualitative findings supported these interpretations. Further work in this area needs to be done to understand the nature of these two types of service students.

In addition to supporting the findings on attachment, the qualitative analyses also revealed that students who are involved in community service activities are actively exploring their own philosophical lifestyles in an effort to come to some semblance of integration and integrity about their identities. Students openly discussed the conflicts they have had with agency, direct action, and mutuality, trying to understand and "fit in" with others in the world. The service experiences they have had, whether they were tied to the course or not allowed them the ability to remain open to understanding the needs of others and to appreciate the diversity in our culture. Again, further work using focus group sessions that allow one to compare service group findings with a non-service group would enrich the understanding of the data overall.

Limitations of the Study

The limitations of this study involve mostly aspects of its design and sample. The list below describes some these limitations.

1. The use of self-report measures to understand identity and attachment, and having the students report the descriptions of care in focus groups, both heavily biases the findings to only the perceptions of the people who have engaged in community service. Further work in this area would benefit from actual observations of students as well as from obtaining the data from family members and recipients of the service.

2. Additionally, the sustainability of development that occurred from engaging in the community service activities can not be addressed from the study's design. Further data would need to be collected to address whether engaging in service continues to have an impact on students' lives.

3. The generalizability of these findings to the general population is cautioned as the sample was selected from one class at Michigan State University.

4. Additionally, although statistical tests of inference were employed to measure differences among the means and observed categorical data among the three groups of students, extreme caution interpreting these results is warranted. Subjects were not randomly assigned to the community service groups. Therefore, the internal validity of this quasi-experimental procedure is questioned (Cook & Campbell, 1976). Any differences found in identity and attachment among the three groups of students must be interpreted with respect to the constraints inherent in the study's design.

5. Chi-square comparisons of the demographic variables (a) race, (b) major, and (c) age

were compromised due to the small sample size (74 students). Some of the categories from these variables did not have any students. Thus, interpretation of the results of these three variables is cautioned. Before major generalizations can be made further replications with a larger sample needs to be conducted.

6. Although the theoretical construct of identity is a useful way to look at growth and change in college student development, there does not exist to date an appropriate instrument that measures this construct. The investigator chose a measure of identity, the EOMEIS-2, as an alternative for studying identity. Its applicability to college students and service learning is questioned because it is not a discriminating instrument on identity achievement. Most students typically enter college already in exploration of their interpersonal identity. Thus, only the questions on the instrument addressing ideological identity would be pertinent for studying college student development. Future work in this area would need to consider developing a measure suitable for this population.

Implications

The implications for this study are numerous. It is true that the design of the study does not allow one to generalize conclusions simply from these data. However, if one takes into consideration the evidence from this study and other findings in the literature about the benefits of service-learning and community service, it is clear that this type of pedagogy is needed on the college campus. The following three recommendations provide ways to enhance research and practice in the field of community service.

1. The conclusions drawn from the data imply that community service activities enhance

the development of college students personally and professionally. Students learn the needs of people in their community, become sensitive to the bureaucracy surrounding the issues of these needs, and are motivated, many times, to make a change. This kind of active learning simulates the world of work outside the academy and is highly desirable by agencies hiring young graduates. Chickering and Reisser (1993) describe the kind of academy needed today: "Institutions that impart transferable skills and relevant knowledge, bolster confidence and creativity, and engender social responsibility and self-directed learning are needed more than ever" (p. 44). The results from this study provide more evidence that a curriculum which includes service-learning addresses these stated needs.

2. The findings from the identity data provide more evidence that there are differences in identity development among the students who had been involved in structured reflection sessions as compared to students not involved in structured, reflective activities. Therefore, to strengthen the developmental gains seen in college students, faculty are encouraged to adopt principles of a service-learning pedagogy. To adopt these principles, however, one needs to take into consideration the lessons learned from the past (Jacoby and Associates, 1996). This wisdom addresses the effectiveness and efficiency of service-learning programs. The following basic steps, if taken seriously can lead to enhanced learning and development among college students: (a) Service-learning must be adopted into the mission and goals of the university. Without this in place, faculty will spend time and energy engaged in service-learning activities and will not be reinforced for their efforts. The students, in turn, will not receive the best instruction possible from the

faculty. (b) Service-learning programs must acknowledge the interdependencies among the three major stakeholders involved: the university faculty, the people in the community be served, and the college students. By designing service-learning programs with all three stakeholders' interests in mind, there is less chance of conveying oppressive and paternalistic outcomes. (c) Service-learning programs need to incorporate the service components with the academic learning from classroom instruction. If students do not receive this integration, they are left to reflect on their experiences without having the necessary training and supervision for the services they will be performing in the community.

3. The data from this study lead one to ask more questions about the kinds of students who engage in community service activities. How did the "resilient" type of community service student learn to care about the community? What would the inspirers say about the students who engage in community service? Are there any reported qualitative differences in how students serve the people in the community? These questions can only be answered through further research in the field. Designing an experimental study that allows one to make formal conclusions from the data gathered as well as expanding the qualitative methodology to incorporate the servee and the inspirers would enrich further what has already been learned.

Finally, the study also speaks to the theories of identity, service learning, and family relations. These data support the notion that identity and attachment relations in families are important variables in the development of a service orientation in youth. Further studies need to refine each of these variables in an effort to develop a model

explaining the nature of their influence in student development.

Conclusion

Small service is true service while it lasts.
Of humblest friends, bright creature! scorn not one:
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.
To a Child, Written in Her Album
William Wordsworth

The wisdom in this poem about service illustrates the significance of service for the person who commits to this lifestyle. The opportunity to serve others is available to all of us, even the simplest of creatures. The effect of helping others through service casts a huge shadow of care over the people who are served and others around who avail themselves of the service activity. Doing service is an active display of one's compassion for humanity. It incorporates care and respect for everyone in the human community. If we all adopted a life of service, the threats of violence and war would be minimized.

APPENDICES

APPENDIX A

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Hello Former Student of ISS 335:

In the Spring Semester of 1995, you were enrolled in a course about U.S. Diversity with Dr. Cyrus Stewart as the professor. For part of this course, some students volunteered time at Allen Street School as a service-learning experience. A follow-up study is being conducted partly related to this experience but with an emphasis on three types of students from the course: (1) students who volunteered time at Allen Street School, (2) students who indicated that they had some prior community service experience but did not volunteer at Allen Street School, and (3) students who indicated that they had not engaged in any community service experience. I, Kathy Zawacki, am conducting a follow-up study related to these three types of students. The overall purpose of the study is to understand more about how you learn and what sort of caring behaviors are related to your life experiences.

You have been selected as a possible participant in this follow-up study. The study involves two parts. The first part involves completion of survey instruments. This packet contains those instruments. The second part involves attendance at a focus group session to discuss your life experiences, with an emphasis on your family. For completing this questionnaire packet, you will be compensated $20.00. For attending the focus group, you will be awarded $10.00. Based on your responses to this first part of the study and your willingness to participate in the focus group sessions, you may be telephoned to participate in the second part of the study.

The following information is an agreement to participate in this study:

1. I understand that participation in this study is voluntary and that I may withdraw my consent to participate at any time.
2. I may choose to answer only selected items or attend part of the focus group (if selected) and not be penalized for partial participation.
3. I understand that all responses to questionnaire items and focus group questions will be treated with strict confidence and that any reported findings will exclude personal identifiers linking me to this study.
4. I understand that completion of this packet will take approximately five sessions at 20 minutes each session.
5. I understand that participation in this project does not affect my status as a student at Michigan State University in any way.
6. I agree to allow the investigators in this study (Kathy Zawacki, Dr. Esther Onaga, and Emily Schumacher) to link my current grade point average, current major, and standing as a student (freshman, sophomore, junior, or senior) to two dimensions explored in this study.
7. I also agree to have past information collected about me in ISS 335 to be used as information in this follow-up study.

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8. If I have questions related to this study or am interested in the findings of this study, I may contact Kathy Zawacki or Dr. Esther Onaga at (517)355-0166.
9. As a continuing part of this research, I understand that I may be contacted in the future and asked to participate in further follow-up procedures.

I voluntarily agree to participate in this study and to be contacted to participate in a focus group session in the near future.

_____ _____

Participant's Signature Date

If you have signed above, please continue by turning the page.

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The following packet includes a series of questions we are asking about you and your family. It has five sections. The first section, Part 1, asks demographic information about your life with a special focus about your family life. The second section, Part 2, is a questionnaire is related to global issues about your identity. The third section, Part 3, is another questionnaire about your identity but it focuses more specifically about your ethnic identity. The fourth section, Part 4, is a questionnaire about the kind of relationship you have with your mother, father, and close friends. The fifth section, Part 5, involves questions related to diversity and career aspirations. Each section contains specific directions about how to answer the items on the questionnaire. Please answer the questions according to the directions indicated for each section. If you have any questions about how to answer the items, please call Kathy Zawacki at (517)355-0166.

Please answer all questions directly in the spaces provided in this packet. After you have completed answering the questions to the best of your ability, place the packet in the enclosed stamped envelope and return it in the mail.

Please return the packet by **APRIL 9, 1997**. A check for $20.00 will be sent in your name to the current address you list on the next page.

Please turn the page to begin Part 1.

APPENDIX A

Part 1: Demographic Questions

1. Please print your full name, **current address** (where you can be reached within the next month), and **telephone number** in the spaces below.

2. Please print your **permanent address** and **telephone number** in the spaces below.

3. What is the date of your birth? _____ /_____ /_____
   month day year

4. What is your M.S.U. student number? _____

5. What is your social security number? _____
   (This information is required to send you a check)

6. Thinking back in your childhood, who were the people you lived with at home? To answer this question, please indicate in the spaces below **all** the names of the people you lived with, their relationship to you, and their current age (e.g., Mary Smith, Mother, 45).

(Please continue on the next page)

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7. With whom do you presently live? To answer this question, please indicate in the spaces below **all** the names of the people you presently live with, their relationship to you, and their current age (e.g., John Smith, room/suite mate, 20).

_____
_____
_____
_____
_____

8. Did your parents divorce while you were still living at home?
Please Circle: Yes No

9. If you answered "yes" to the previous question, what age were you when they divorced? _____

10. In thinking about your experience in ISS 335, did you engage in the service experience at Allen Street School?
Please Circle: Yes No

11. If you answered "yes" to the previous question, to the best of your ability, please provide the names of the people you were in contact with and their relationship to you as a result of this experience (e.g., Johnny, Allen Friend; Mark, ISS 335 peer; Debbie, Teacher at Allen).

_____
_____
_____
_____
_____
_____
_____
_____

12. In thinking about your experience in ISS 335, aside from Allen Street School, did you engage in other community service activities while you were enrolled in the course?
Please Circle: Yes No

(Please continue on the next page)

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13. If you answered "yes" to the above question, please describe the experience(s) in the spaces below:

14. Are you currently engaged in community service activities?
Please Circle: Yes No

15. In thinking about people who have inspired you to help others in need, please list these people and their relationship to you (e.g., Mark Smith, High School Teacher; Mary Doe, Father; Pastor Bob, Church Pastor).

(Please Continue on the Next Page for Part 2)

APPENDIX A

Part 2: Global Identity*

For the next 64 questions, read each item and indicate to what degree it reflects your own thoughts and feelings. If a statement has more than one part, please indicate your reaction to the statement as a whole. Use the numbers below to indicate how much you agree or disagree with each statement.

1	2	3	4	5	6
Strongly Agree	**Moderately Agree**	**Agree**	**Disagree**	**Moderately Disagree**	**Strongly Disagree**

Please write the number of your response in the blank to left of each statement.

1. _____ I haven't chosen the occupation I really want to get into, and I'm just working at what is available until something better comes along.

2. _____ When it comes to religion I just haven't found anything that appeals and I don't really feel the need to look.

3. _____ My ideas about men's and women's roles are identical to my parents'. What has worked from them will obviously work for me.

4. _____ There's no single "life style" which appeals to me more than another.

5. _____ There are a lot of different kinds of people. I'm still exploring the many possibilities to find the right kind of friends for me.

6. _____ I sometimes join in recreational activities when asked, but I rarely try anything on my own.

7. _____ I haven't really thought about a "dating style." I'm not too concerned whether I date or not.

8. _____ Politics is something that I can never be too sure about because things change so fast. But I do think it's important to know what I can politically stand for and believe in.

9. _____ I'm still trying to decide how capable I am as a person and what jobs will be right for me.

(Please continue on the next page)

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1 Strongly Agree	2 Moderately Agree	3 Agree	4 Disagree	5 Moderately Disagree	6 Strongly Disagree

10. _____ I don't give religion much thought and it doesn't bother me one way or the other.

11. _____ There's so many ways to divide responsibilities in marriage, I'm trying to decide what will work for me.

12. _____ I'm looking for an acceptable perspective for my own "life style" view, but haven't really found it yet.

13. _____ There are many reasons for friendship, but I choose my close friends on the basis of certain values and similarities that I've personally decided on.

14. _____ While I don't have one recreational activity I'm really committed to, I'm experiencing numerous leisure outlets to identify one I can truly enjoy.

15. _____ Based on past experiences, I've chosen the type of dating relationship I want now.

16. _____ I haven't really considered politics. It just doesn't excite me much.

17. _____ I might have thought about a lot of different jobs, but there's never really been any question since my parents said what they wanted.

18. _____ A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.

19. _____ I've never really seriously considered men's and women's roles in marriage. It just doesn't seem to concern me.

20. _____ After considerable thought I've developed my own individual viewpoint of what is for me an ideal "life style" and don't believe anyone will be likely to change my perspective.

21. _____ My parents know what's best for me in terms of how to choose my friends.

(Please continue on the next page)

APPENDIX A

1 Strongly Agree	2 Moderately Agree	3 Agree	4 Disagree	5 Moderately Disagree	6 Strongly Disagree

22. _____ I've chosen one or more recreational activities to engage in regularly from lots of things and I'm satisfied with those choices.

23. _____ I don't think about dating much. I just kind of take it as it comes.

24. _____ I guess I'm pretty much like my folks when it comes to politics. I follow what they do in terms of voting and such.

25. _____ I'm not really interested in finding the right job, any job will do. I just seem to flow with what is available.

26. _____ I'm not sure what religion means to me. I'd like to make up my mind but I'm not done looking yet.

27. _____ My idea's about men's and women's roles have come right from my parents and family. I haven't seen any need to look further.

28. _____ My own views on a desirable life style were taught to me by my parents and I don't see any need to question what they taught me.

29. _____ I don't have any real close friends, and I don't think I'm looking for one right now.

30. _____ Sometimes I join in leisure activities, but I really don't see a need to look for a particular activity to do regularly.

31. _____ I'm trying out different types of dating relationships. I just haven't decided what is best for me.

32. _____ There are so many different political parties ideals. I can't decide which to follow until I figure it all out.

33. _____ It took me a while to figure it out, but now I really know what I want for a career.

(Please continue on the next page)

APPENDIX A

1 Strongly Agree	2 Moderately Agree	3 Agree	4 Disagree	5 Moderately Disagree	6 Strongly Disagree

34. _____ Religion is confusing to me right now. I keep changing my views on what is right and wrong for me.

35. _____ I've spent some time thinking about men's and women's roles in marriage and I've decided what will work best for me.

36. _____ In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and some self exploration.

37. _____ I only pick friends my parents would approve of.

38. _____ I've always liked doing the same recreational activities my parents do and haven't ever seriously considered anything else.

39. _____ I only go out with the type of people my parents expect me to date.

40. _____ I've thought my political beliefs through and realize I can agree with some and not other aspects of what my parents believe.

41. _____ My parents decided a long time ago what I should go into for employment and I'm following through their plans.

42. _____ I've gone through a period of serious questions about faith and can now say I understand what I believe in as an individual.

43. _____ I've been thinking about the roles that husbands and wives play a lot these days, and I'm trying to make a final decision.

44. _____ My parents' views on life are good enough for me, I don't need anything else.

45. _____ I've had many different friendships and now I have a clear idea of what I look for in a friend.

46. _____ After trying a lot of different recreational activities I've found one or more I really enjoy doing by myself or with friends.

(Please continue on the next page)

APPENDIX A

1 Strongly Agree	2 Moderately Agree	3 Agree	4 Disagree	5 Moderately Disagree	6 Strongly Disagree

47. _____ My preferences about dating are still in the process of developing. I haven't fully decided yet.

48. _____ I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in.

49. _____ It took me a long time to decide but now I know for sure what direction to move in for a career.

50. _____ I attend the same church as my family has always attended. I've never really questioned why.

51. _____ There are many ways that married couples can divide up family responsibilities. I've though about lots of ways, and now I know exactly how I want it to happen for me.

52. _____ I guess I just kind of enjoy life in general, and I don't see myself living by any particular viewpoint to life.

53. _____ I don't have any close friends. I just like to hang around with the crowd.

54. _____ I've been experiencing a variety of recreational activities in hopes of finding one or more I can really enjoy for some time to come.

55. _____ I've dated different types of people and know exactly what my own "unwritten rules" for dating are and who I will date.

56. _____ I really have never been involved in politics enough to have made a firm stand one way or the other.

57. _____ I just can't decide what to do for an occupation. There are so many that have possibilities.

58. _____ I've never really questioned my religion. If it's right for my parents it must be right for me.

(Please continue on the next page)

APPENDIX A

1 Strongly Agree	2 Moderately Agree	3 Agree	4 Disagree	5 Moderately Disagree	6 Strongly Disagree

59. _____ Opinions on men's and women's roles seem so varied that I don't think much about it.

60. _____ After a lot of self-examination I have established a very definite view on what my own life style will be.

61. _____ I really don't know what kind of friend is best for me. I'm trying to figure out exactly what friendship means to me.

62. _____ All of my recreational preferences I got from my parents and I haven't really tried anything else.

63. _____ I date only people my parents would approve of.

64. _____ My folks have always had their own political and moral beliefs about issues like abortion and mercy killing and I've always gone along accepting what they have.

*Bennion & Adams (1986)

(Please Continue on the Next Page for Part 3)

APPENDIX A

Part 3: Ethnic Identity**

In this country, people come from a lot of different cultures and there are many different words to describe the different backgrounds or *ethnic groups* that people come from. Some examples of the names of ethnic groups are Mexican-American, Hispanic, Black, Asian-American, American Indian, Anglo-American, and White. Every person is born into an ethnic group, or sometimes two groups, but people differ on how important their *ethnicity* is to them, how they feel about it, and how much their behavior is affected by it. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in:

In terms of ethnic group, I consider myself to be _____

For the next 20 questions, use the numbers given below to indicate how much you agree or disagree with each statement. (***PLEASE NOTE THE CHANGED SCALE FROM PART 2**)

4	3	2	1
Strongly Agree	**Somewhat Agree**	**Somewhat Disagree**	**Strongly Disagree**

1. _____ I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs.

2. _____ I am active in organizations or social groups that include mostly members of my own ethnic group.

3. _____ I have a clear sense of my ethnic background and what it means for me.

4. _____ I like meeting and getting to know people from ethnic groups other than my own.

5. _____ I think a lot about how my life will be affected by my ethnic group membership.

6. _____ I am happy that I am a member of the group I belong to.

(Please continue on the next page)

APPENDIX A

4 Strongly Agree	3 Somewhat Agree	2 Somewhat Disagree	1 Strongly Disagree

7. _____ I sometimes feel it would be better if different ethnic groups didn't try to mix together.

8. _____ I am not very clear about the role of my ethnicity in my life.

9. _____ I often spend time with people from ethnic groups other than my own.

10. _____ I really have not spent much time trying to learn more about the culture and history of my ethnic group.

11. _____ I have a strong sense of belonging to my own ethnic group.

13. _____ In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.

14. _____ I have a lot of pride in my ethnic group and its accomplishments.

15. _____ I don't try to become friends with people from other ethnic groups.

16. _____ I participate in cultural practices of my own group, such as special food, music, or customs.

17. _____ I am involved in activities with people from other ethnic groups.

18. _____ I feel a strong attachment towards my own ethnic group.

19. _____ I enjoy being around people from ethnic groups other than my own.

20. _____ I feel good about cultural or ethnic groups other than my own.

(Please continue on the next page)

APPENDIX A

Write in the number that gives the best answer to each question.

21. _____ My ethnicity is
(1) Asian, Asian American, or Oriental
(2) Black or African American
(3) Hispanic or Latino
(4) White, Caucasian, European, not Hispanic
(5) American Indian
(6) Mixed; parents are from two different groups
(7) Other (write in):

22. _____ My father's ethnicity is (use numbers above)

23. _____ My mother's ethnicity is (use numbers above)

**(Phinney, 1992)

(Please continue on the next page for Part 4)

APPENDIX A

Part 4: Relationships***

This questionnaire asks about your relationships with important people in your life; your mother, your father, and your close friends. Please read the directions to each part carefully.

Part I

Some of the following statements asks about your feelings about your mother or the person who has acted as your mother. If you have more than one person acting as your mother (e.g., a natural mother and a step-mother) answer the questions for the one you feel has most influenced you.

Please read each statement and write in your response to each item in the blank to the left of the statement. Use the numbers below to indicate how true the statement is for you now. Please select only one number for each statement. (***PLEASE NOTE THE CHANGED SCALE FROM PART 2**)

1	2	3	4	5
Almost Never or Never True	**Not Very Often True**	**Sometimes True**	**Often True**	**Almost Always or Always True**

1. _____ My mother respects my feelings.
2. _____ I feel my mother does a good job as my mother.
3. _____ I wish I had a different mother.
4. _____ My mother accepts me as I am.
5. _____ I like to get my mother's point of view on things I'm concerned about.
6. _____ I feel it's no use letting my feelings show around my mother.
7. _____ My mother can tell when I'm upset about something.

(Please continue on the next page)

APPENDIX A

1 Almost Never or Never True	2 Not Very Often True	3 Sometimes True	4 Often True	5 Almost Always or Always True

8. _____ Talking over my problems with my mother makes me feel ashamed or foolish.

9. _____ My mother expects too much from me.

10. _____ I get upset easily around my mother.

11. _____ I get upset a lot more than my mother knows about.

12. _____ When we discuss things, my mother cares about my point of view.

13. _____ My mother trusts my judgment.

14. _____ My mother has her own problems, so I don't bother her with mine.

15. _____ My mother helps me to understand myself better.

16. _____ I tell my mother about my problems and troubles.

17. _____ I feel angry with my mother.

18. _____ I don't get much attention from my mother.

19. _____ My mother helps me to talk about my difficulties.

20. _____ My mother understands me.

21. _____ When I am angry about something, my mother tries to be understanding.

22. _____ I trust my mother.

23. _____ My mother doesn't understand what I'm going through these days.

24. _____ I can count on my mother when I need to get something off my chest.

25. _____ If my mother knows something is bothering me, she asks me about it.

(Please continue with questions about your Father on the next page)

APPENDIX A

Part II

This part asks about your feelings about your father, or the man who has acted as your father. If you have more than one person acting as your father (e.g., natural and step-father) answer the question for the one you feel has most influenced you.

1 Almost Never or Never True	2 Not Very Often True	3 Sometimes True	4 Often True	5 Almost Always or Always True

1. _____ My father respects my feelings.
2. _____ I feel my father does a good job as my father.
3. _____ I wish I had a different father.
4. _____ My father accepts me as I am.
5. _____ I like to get my father's point of view on things I'm concerned about.
6. _____ I feel it's no use letting my feelings show around my father.
7. _____ My father can tell when I'm upset about something.
8. _____ Talking over my problems with my father makes me feel ashamed or foolish.
9. _____ My father expects too much from me.
10. _____ I get upset easily around my father.
11. _____ I get upset a lot more than my father knows about.
12. _____ When we discuss things, my father cares about my point of view.
13. _____ My father trusts my judgment.
14. _____ My father has his own problems, so I don't bother him with mine.
15. _____ My father helps me to understand myself better.

(Please continue on the next page)

APPENDIX A

1 Almost Never or Never True	2 Not Very Often True	3 Sometimes True	4 Often True	5 Almost Always or Always True

16. _____ I tell my father about my problems and troubles.

17. _____ I feel angry with my father.

18. _____ I don't get much attention from my father.

19. _____ My father helps me to talk about my difficulties.

20. _____ My father understands me.

21. _____ When I am angry about something, my father tries to be understanding.

22. _____ I trust my father.

23. _____ My father doesn't understand what I'm going through these days.

24. _____ I can count on my father when I need to get something off my chest.

25. _____ If my father knows something is bothering me, he asks me about it.

(Please continue with questions about your Close Friends on the next page)

APPENDIX A

Part III

This part asks about your feelings about your relationships with your close friends. Please read each statement and place ONE number to the left of each statement that tells how true the statement is for you now.

1 Almost Never or Never True	2 Not Very Often True	3 Sometimes True	4 Often True	5 Almost Always or Always True

1. _____ I like to get my friend's point of view on things I'm concerned about.
2. _____ My friends can tell when I'm upset about something.
3. _____ When we discuss things, my friends care about my point of view.
4. _____ Talking over my problems with friends makes me feel ashamed or foolish.
5. _____ I wish I had different friends.
6. _____ My friends understand me.
7. _____ My friends encourage me to talk about my difficulties.
8. _____ My friends accept me as I am.
9. _____ I feel the need to be in touch with my friends more often.
10. _____ My friends don't understand what I'm going through these days.
11. _____ I feel alone or apart when I am with my friends.
12. _____ My friends listen to what I have to say.
13. _____ I feel my friends are good friends.
14. _____ My friends are fairly easy to talk to.
15. _____ When I am angry about something, my friends try to be understanding.

(Please continue on the next page)

APPENDIX A

1 Almost Never or Never True	2 Not Very Often True	3 Sometimes True	4 Often True	5 Almost Always or Always True

16. _____ My friends help me to understand myself better.

17. _____ My friends care about how I am.

18. _____ I feel angry with my friends.

19. _____ I can count on my friends when I need to get something off my chest.

20. _____ I trust my friends.

21. _____ My friends respect my feelings.

22. _____ I get upset a lot more than my friends know about.

23. _____ It seems as if my friends are irritated with me for no reason.

24. _____ I can tell my friends about my problems and troubles.

25. _____ If my friends know something is bothering me, they ask me about it.

***(Armsden & Greenberg, 1987) ©

(Please Continue on the Next Page for Part 5)

APPENDIX A

Part V.

This last section involves questions related to your learning about diversity, and your career decisions.

1. Using the table below, describe significant events, classes, experiences that have taught you about diversity throughout the various ages in your life (some examples are provided in the first row):

Ages 3-10	Ages 11-13	Ages 14-18	Ages 19-22	Ages 23+
(ex.: living next door to a boy with Downs Syndrome)	(ex.: social studies class project involving ethnic festivals)	(ex.: American literature class in high school)	(ex.: ISS210 and volunteer at economic crisis center)	

2. Describe classes, conditions or situations that have helped you learn about diversity at MSU?

3. Do you believe MSU should be doing more to educate students about diversity?
____ Yes ____No

A. Why is diversity education important or not important?

B. What are effective ways to educate MSU students about diversity?

continued on next page

APPENDIX A

4. From your perspective, what basic truths have you identified about diversity for you?

5. This question involves career decisions that you have made while in college. Using the table below, describe what influenced you in choosing and/or changing careers by briefly noting the factors about the career.

Example:

	Freshman	Sophomore	Junior	Senior
Career/Major	No Preference	Business	Marketing	Marketing
Describe factors that influenced your choice		Business 201	Summer experience at a marketing firm	

	Freshman	Sophomore	Junior	Senior
Career/Major				
Describe factors that influenced your choice				

6. If you volunteered at Allen Street School, answer the following questions:

Did you go back to volunteer at Allen Street after your ISS 335 class?
____ Yes ____No
If yes, what did you do?

Thank you for completing this questionnaire

APPENDIX B

APPENDIX B

Focus Group Questions

There are note cards in front of you. Please write your name and student number at the top of all the cards you fill out during this session.

1. On your note card, write the number "1" in the left margin--indicating the first point. Then write three phrases or sentences that describe what it means to be a caring person.
   ----Now, as a group, please share what you wrote.

2. Let's describe this further, how was "caring" viewed in your home as you were growing up?
   ---Do you agree with this view, why or why not?

3. On your note card, write the number "2" in the left margin--indicating the second point. Now, write three beliefs you live by as it relates to you as a "caring" individual.
   ---Now, as a group, please share what you wrote.
   ---As a group, please discuss significant people or institutions in your life that encourage or have encouraged caring behaviors (who were these people, what did they do that inspired you, would you want to be like them?)

4. On your note card, write the number "3" in the left margin--indicating the third point. Now, think about the following statement: "A caring person places the needs of others ahead of the self at times, and works toward the higher shared goals of a community or society" (Chaskin & Hawley, 1994, p. 15). For this point, I want you to write a number between 1 and 5, where 5 indicates a high degree of agreement with this statement.
   ---Now, as a group, please share what you wrote and discuss why you agree or disagree with this statement.

5. On your note card, write the number "4" in the left margin--indicating the fourth point. Now, write the three most important activities you have done to help others in the community.
   ---No discussion required.

6. On your note card write the number "5" in the left margin--indicating the fifth point. Now write the words (1) intolerance, (2) tolerance, and (3) appreciation. Describe briefly a behavior related to diversity that corresponds to each one of these words.
   ---Now, as a group, please share your responses. (Is diversity related to any of these words? Are any of the words related to each other with respect to diversity?--if so, which ones are and why?)

7. On your note card, write the number "6" in the left margin--indicating the sixth and final point. Write briefly the relevance of ISS 335 to you in your life.
   ---Now, as a group, please share your responses.

APPENDIX C

APPENDIX C

MICHIGAN STATE
UNIVERSITY

March 27, 1997

TO: Esther Onaga
123 B W Fee Hall

RE: IRB# 97-226
TITLE: PERSONAL AND FAMILY FACTORS RELATED TO SERVICE LEARNING IN AN UNDERGRADUATE COURSE ON DIVERSITY
REVISION REQUESTED: N/A
CATEGORY: 1-C
APPROVAL DATE: 03/26/97

The University Committee on Research Involving Human Subjects (UCRIHS) review of this project is complete. I am pleased to advise that the rights and welfare of the human subjects appear to be adequately protected and methods to obtain informed consent are appropriate. Therefore, the UCRIHS approved this project and any revisions listed above.

RENEWAL: UCRIHS approval is valid for one calendar year, beginning with the approval date shown above. Investigators planning to continue a project beyond one year must use the green renewal form (enclosed with the original approval letter or when a project is renewed) to seek updated certification. There is a maximum of four such expedited renewals possible. Investigators wishing to continue a project beyond that time need to submit it again for complete review.

REVISIONS: UCRIHS must review any changes in procedures involving human subjects, prior to initiation of the change. If this is done at the time of renewal, please use the green renewal form. To revise an approved protocol at any other time during the year, send your written request to the UCRIHS Chair, requesting revised approval and referencing the project's IRB # and title. Include in your request a description of the change and any revised instruments, consent forms or advertisements that are applicable.

PROBLEMS/ CHANGES: Should either of the following arise during the course of the work, investigators must notify UCRIHS promptly: (1) problems (unexpected side effects, complaints, etc.) involving human subjects or (2) changes in the research environment or new information indicating greater risk to the human subjects than existed when the protocol was previously reviewed and approved.

If we can be of any future help, please do not hesitate to contact us at (517)355-2180 or FAX (517)432-1171.

Sincerely,

David E. Wright, Ph.D.
UCRIHS Chair

DEW:bed

cc: Kathleen Zawacki

OFFICE OF
RESEARCH
AND
GRADUATE
STUDIES

University Committee on
Research Involving
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