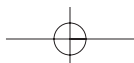
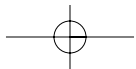
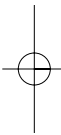
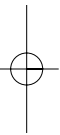
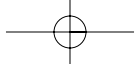
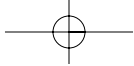


# SERVICE-LEARNING IN HIGHER EDUCATION



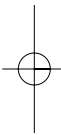
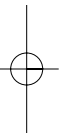




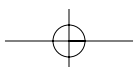
**SERVICE-LEARNING  
IN HIGHER EDUCATION**

**CRITICAL ISSUES AND  
DIRECTIONS**

*By*  
*Dan W. Butin*



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## PREFACE: DISTURBING NORMALIZATIONS OF SERVICE-LEARNING

*Dan W. Butin*

. . . teaching is a question of strategy. That is perhaps the only place where we actually get any experience in strategy, although we talk a lot about it.

Spivak 1989, p. 146

Service-learning appears ideally situated to make an impact in the classroom and in the world. Combining theory with practice, classrooms with communities, the cognitive with the affective, service-learning seemingly breaches the bifurcation of lofty academics with the lived reality of everyday life. Service-learning speaks to our sense of duty and fairness in the world: those who can supporting those who cannot, giving opportunities to those left behind.

These are grand narratives, in the best sense of the term, about what can be achieved through civic engagement, about attending to the plurality and diversity of the United States, about, simply, making a difference. And in many ways, service-learning has achieved just that. Almost one thousand postsecondary institutions—25—are members of Campus Compact, the national coalition of college and university presidents committed to the civic purpose of higher education. Tens of thousands of public schools and millions of K-16 students engage in community service or service-learning each and every year. The human, fiscal, and institutional resources committed to the betterment of academic practice and community renewal is vast.

And yet. Such narratives must also be examined for their more troubling assumptions and implications: Who defines such narratives? In what terms? To what ends? For whose benefits? With what (unintended) consequences? This is not simply a cynical and relativistic appropriation of Lyotard's definition of the postmodern condition as the "incredulity to grand narratives." This is a fundamental grappling with the very heart and soul of service-learning theory and practice.

Service-learning in higher education is a potentially transformative pedagogical practice and theoretical orientation; it is, in Spivak's words, a question of strategy. By this I mean that service-learning challenges our static notions of teaching and learning, decenters our claim to the labels of

“students” and “teachers,” and exposes and explores the linkages between power, knowledge, and identity. Moreover, service-learning provokes by moving against the grain of traditional practice in higher education: it is a deeply engaging, local, and impactful practice.

This book examines the limits and possibilities of positioning service-learning as such a strategic practice. The contributors to this book explore and expand upon the tensions, troubles, and potentials of a service-learning that is dangerous to the educational status quo in higher education. By dangerous, I mean a pedagogical practice and theoretical orientation that provokes us to more carefully examine, rethink, and reenact the visions, policies, and practices of our classrooms and educational institutions. By dangerous, I mean a pedagogical practice and theoretical orientation that forces us—as faculty, administrators, and policymakers—to confront the assumptions under which we teach and learn and the implications for doing so in one way rather than another.

Service-learning makes us take a stand by acting up and acting out. It is much easier to teach within the boundaries of the normal. While I do not suggest that lecture-hall or seminar-style teaching is “easy,” I do suggest that such teaching sidesteps and thus suppresses fundamental questions of higher education pedagogy: How is knowledge created and by whom? What is the “usefulness,” if any, of disciplinary knowledge? What is the role of higher education in a liberal democracy? What is the role, moreover, of students, faculty, and institutions in their local and global communities? While the answers will obviously differ across institutions, the questions do not. Put otherwise, the normative silence on pedagogical practice by individual faculty and higher education institutions promotes and perpetuates traditional models of teaching and learning. This privileges top-down presumptions of knowledge transfer from faculty to students and power relations between institutions and community, and institutions and faculty. By implementing powerful service-learning programs, individuals must act up the institutional hierarchy.

Likewise, acting out—outside of traditional departments, outside of physical classroom walls, outside of the proximity and “safety” of the academic campus—is a dangerous endeavor. I do not mean the danger associated with coming into contact with some “exotic” or “threatening” Other outside of the bounds of the normal. Such a belief is grounded in the colonialist and racist mythologizing of those “below” as equivalent to the “primitive savage.” I am instead referring to the danger for individual faculty on pragmatic, political, and existential grounds.

It is extremely difficult to pragmatically implement a powerful service-learning program. It takes foresight, time, organizational capabilities, creativity, networking skills, tolerance for ambiguity, willingness to cede sole control of classroom learning, and an acceptance of long-term rather than immediate increments of progress. It takes convincing—oneself and others—that the boundaries of academic disciplines, classroom walls, and institutional boundaries are socially constructed and thus changeable. Yet, pragmatically

speaking, such social constructions create normative pressures, solid walls, and clear institutional structures, all of which must be circumvented or worked through in order to implement service-learning programs.

Service-learning is also politically dangerous for individual faculty. It is a practice that might not be rewarded by traditional tenure and promotion guidelines, that questions (either implicitly or explicitly) colleagues' pedagogical practices, and that has the potential to turn out badly in a very public and glaring way. Given the high-stakes nature of the tenure review process, engaging in a nontraditional methodology is a disheartening proposition for new and junior faculty.

Finally, service-learning is an existentially dangerous endeavor. By this, I mean more than an individual's necessary fortitude and courage to confront and overcome the pragmatic and political obstacles to implementing service-learning. I mean that service-learning, when deeply done, subverts some of our most foundational assumptions of our sense of identity as higher education faculty. We must rethink the belief that academic knowledge comes directly from us, in a classroom, based on a written text, and assessed objectively. We must acknowledge our students as active, reflective, and resistant agents in their own educational processes. We must come to terms with the reality that our particular expertise may have very little currency (or even relevance) in the messy and complex world outside our classroom walls.

In many ways, therefore, this book works at the margins. It propounds a view and enactment of service-learning at the margins of traditional service-learning theory and practice. It offers a form of higher education pedagogy at the margins of academia. And it confronts the necessity for individual faculty to explore the margins of their own comfort zones. The contributors to this book do not ignore these issues. Rather, we willingly embrace this examination of the margins. For we are interested in provoking and providing a sustained, deliberate, and constructive examination of how service-learning *works*. I mean this in three distinct ways.

First, what actually occurs when we *do* service-learning? What are the micro-politics and micro-practices that are engaged in—by students, professors, and the individuals outside of higher education—when service-learning is enacted? How do our assumptions (e.g., of service, of assessment, of voice) inform how we develop and implement service-learning? How do our very use of space and words impact what we achieve? The contributors in this book examine the inner workings of how we do service-learning.

Second, how does service-learning *work* as a storyline and as a narrative? How does it shape participants' perspectives of what they do and why? What are the consequences of choosing one type of storyline rather than another? Choosing a storyline of "serving," for example, has vastly different assumptions and implications than choosing a storyline of "being with." We explore how positioning service-learning in different ways constructs and constrains what we can and cannot do through the experience.

Finally, what is it about service-learning that makes it *workable*? What are the diverse ways in which service-learning works to promote learning and

change for all stakeholders in the process? What needs to be done—on individual, social, and institutional levels—to support the sustenance of a transformative service-learning practice?

The contributors to this book believe that this type of questioning is vital to the growth and vibrancy of the service-learning field. Without a constant questioning, there is the potential for self-serving; without a vision of what is possible comes the potential for just doing. I am not advocating for the wholesale overthrow of the “grand narratives” of the field. Not only is this naïve, but disregards how thoroughly service-learning has already become a part of the higher education landscape.

Instead, I suggest that service-learning truly be viewed as a question of pedagogical strategy. By this, I mean that it is a conscious intervention into local and highly complex contexts. Foucault (1997) suggested that one can never escape relations of power and “regimes of truth”; rather, “one escaped from a domination of truth not by playing a game that was totally different from the game of truth but by playing the same game differently, or playing another game, another hand, with other trump cards . . . by showing its consequences, by pointing out that there are other reasonable options” (pp. 295–296). Much like service-learning reveals the limits of traditional models of teaching and learning, we attempt to reveal how service-learning can be played differently, with different, as it were, “trump cards.”

In order to do so, we must restate how service-learning is to be conceptualized. Let me thus begin by suggesting that service-learning is a culturally saturated, socially consequential, politically contested, and existentially defining experience.

Service-learning is culturally saturated to the same extent that any other complexly enacted process is in our society. It bears the assumptions and implications of our cultural models of, for instance growth, progress, individualism, and agency. More forcefully, one cannot separate what we think from who we are. The implications are that service-learning must be “read” as any other cultural practice, for there is no transparent, neutral, and objective position by which anyone and everyone understands what we mean when we say that we “do” service-learning.

Service-learning is socially consequential in the sense that all outcomes of the service-learning process, no matter how great or small, have impact in and on the world. For irrespective of the actual scope, duration, or outcome, all service-learning is done *by* individuals *with* other individuals. Whether this is explored through a social justice perspective (Freire 1994) or through a developmental identity framework (Baxter Magolda 1999; Tatum 1992), one must attend to the consequences of service-learning from the minutiae of individuals’ interpretations to the vastness of an entire community’s change.

Service-learning is politically contested in that it is fundamentally an attempt to reframe relations of power. This may be thought of in traditional models of empowering bottom-up change or in more postmodern notions of destabilizing foundational assumptions of knowledge, power, and

identity. In either case, service-learning promotes a deviation from the status quo, if only because (at minimum) it just does things differently. On a deeper level, service-learning disturbs our society's penchant for security, order, and control, all of which are presumed to be synonymous to "safety." But as articulated earlier, service-learning is not safe. It is anything but safe. As such, all interventions that promote such disturbances—to the individual, the institution, or the community—are deemed political and thus contested.

Finally, service-learning is existentially defining because it forces individuals (students, faculty, and community partners) to take a stance. In so doing, individuals must (consciously or not) define themselves by the decisions they make or refuse to make. One cannot remain neutral when engaging in service-learning. Even the attempt to remain so positions oneself in a particular resistant identity. If we truly accept Geertz's (1973) melodic phrase that we are all ensconced within "multiple webs of meaning," then it becomes clear that service-learning pulls strongly at the strings that bind us and support us. And in that pulling and pushing, we must as existential beings decide in which direction we will be moved.

If service-learning can be conceptualized in this way—as a culturally saturated, socially consequential, politically contested, and existentially defining experience—then we can begin to talk about a different game, a different strategizing, that may be at play within the service-learning field. Such strategies do not directly address issues such as legitimization, best practices, or even social justice. For these are terms saturated in assumed meanings and contested outcomes. While we use such terms and often even abide by them, I suggest that we cannot take them for granted. If service-learning is to avoid becoming overly normalized, we must continuously question and disturb our assumptions, our terms, and our practices. It is in this spirit that the contributors attempt to think and act outside of the normal about how service-learning is to be. In so doing, such strategies disturb the normalizations in place within the service-learning field. Not in order to do away with them so much as, again following Foucault here, to demonstrate their consequences and how other options may play out. By working through other modes of service-learning in other ways, we hope to open up the field for further questioning and experimentation. But enough talking a lot about it; the following synopses describe how the contributors in this book actually begin to play out these perspectives.

## CHAPTER OUTLINES

The book is split into three distinct sections. Section I—"The Micro-Politics and Micro-Practices of Service-Learning"—offers in-depth examinations of the workings of service-learning. Section II—"Transformative Models of Service-Learning Practice"—provides exemplary programs that consciously and conscientiously enact service-learning as centrally embedded in the teaching and learning process. Section III—"Reframing the Institutionalization

of Service-Learning”—explores issues central to the future of service-learning in higher education.

In chapter 1, Susan Robb Jones, Jen Gilbride-Brown, and Anna Gasiorski examine an “underside” of service-learning rarely discussed: student resistance. This situation—the seeming absurdity of students resisting “doing good”—forces us to confront one of the central dilemmas of service-learning. Namely, that service-learning is not just a “do good, feel good” enterprise that can easily be embraced by all. Using a “critical developmental framework” (by linking anti-oppressive scholarship with developmental psychology’s work on self-authorship [e.g., Kumashiro 2002; Baxter Magolda 1999]), Jones, Gilbride-Brown, and Gasiorski elegantly show us the different paths and reasons for student resistance. Moreover, they begin to map out how to engage such resistance through “consciousness bridging” for both students and faculty around the contentious issues engaged through service-learning.

This is an extremely valuable beginning for the book, for it underscores the depth and rigor with which we must attend to the lacunas, the inconsistencies not often apparent when we just “do” service-learning. Put otherwise, our students’ “not getting it” is not simply an oversight, on their part or ours. It is, again, a strategic move by students (and by faculty, in not attending to this “not getting it”), that is grounded in certain assumptions and with certain consequences. Jones, Gilbride-Brown, and Gasiorski insightfully reframe student resistance within service-learning courses and, in so doing, set the stage for the chapters to come.

In chapter 2, Raji Swaminathan investigates one of the central themes of service-learning: listening to the voice of the “served.” Through a multiyear ethnography at an urban public high school, Swaminathan details how service-learning, no matter how well-meaning and how carefully planned, founders without students’ voices. She shows how a high school set up with service at the very heart of its mission and pedagogical practice nevertheless must confront that students explicitly, systematically, and with immense consequences, begin to question and, ultimately, change what is meant by service and learning to themselves and to the community. Chaos theory is premised on the reality that miniscule changes in starting conditions have profound impacts on subsequent outcomes; likewise, Swaminathan’s chapter explicates the issues surrounding whose voices are heard (and whose are not) when service-learning is set up, and the implications for such selective hearing.

In chapter 3, Sue Ellen Henry examines another central issue within service-learning: the implicit server–served binary. In a theoretically imaginative move, Henry explores how first-generation college students understand their service-learning experience and, by extension, themselves. At issue is that first-generation college students are oftentimes “serving” the very population they were themselves a part of just one or two years earlier. As Henry asks, “How do students who occupy both privileged and underprivileged status understand themselves and their multiple identity categories . . .?” Her findings shed light on the impact of class on service-learning practice and offer a deeper understanding of the predicament of first-generation college

students—more and more of whom are to be found within today’s higher education institutions. Finally, and I believe most importantly, her chapter begins to work through the deep assumptions and implications of the server–served binary upon service-learning theory and practice.

Tiffany Dacheux, in chapter 4, offers a response to and extension of Henry’s chapter. Dacheux provides a voice for this process of liminality; hers is an exploration of being a part of both and neither worlds—college and community—at the same time. Dacheux challenges us to question the neutrality and “progressive” nature of becoming educated. Education, she suggests, changes us by moving us away from our past; it is in many ways an archetypal journey in becoming different. This is especially the case for those college students who do not arrive on campus with the requisite cultural and social capital presumed by privileged, white, middle-class norms. Her perspective thus importantly reveals the problematic potential for service-learning to reify those being served, and, more positively, the transformative potential for service-learning to support first-generation college students’ becoming a part of a particular community.

In chapter 5, Caroline Clark and Morris Young rethink what it means to “change places” in service-learning. They point out that seeing from another person’s point of view is neither so easy to accomplish nor so simple to talk about. Through a rigorous theoretical framework, Clark and Young argue that there are three types of spaces that we must attend to in service-learning—perceived, conceived, and lived space. Clark and Young demonstrate how service-learning scholars and practitioners can better theorize their practice by attending to power relations among individuals (perceived space), by taking advantage of “in between” spaces (made possible by conceived space), and by carefully understanding the actual positioning of individuals within their service-learning environments (lived space). This is a critical development for service-learning because it clearly and rigorously begins to explicate how to better think of service-learning as a relational, interactional, and complexly lived practice.

In the final chapter of this section, I work through the notion of service-learning as a paradigmatic example of postmodern pedagogy. I do so through the seemingly heretical embrace of Stanley Fish’s demand that higher education reject the liberal political positions (“diversity,” “civic engagement”) that are also at the heart of traditional conceptions of service-learning. Specifically, I enumerate how service-learning acts to confound students’ desire for closure. I suggest, again following Fish, that service-learning can be viewed as a “self-consuming” pedagogy that avoids (if we open ourselves to it) the reductionism and essentializing of finding “the” answer; that instead, service-learning works to disturb students’ notions of static truth in order to allow for a more careful “reading” and analysis of the experience.

The next section of the book provides five distinctive service-learning practices. These are, to my mind, truly exemplary models that embrace service-learning at the heart of their theoretical and pedagogical practice. It is important to note that these models are not normative in the traditional

sense used within the service-learning field. They do not advocate a certain number of on-site hours; they do not propound the best way to promote reflection; they do not have uniform or even compatible outcome measures. What makes them normative is their insistence that service-learning be thought of *as the course*, rather than as an add-on to a course. Put otherwise, without the service-learning component there is no course.

In chapter 7, Jordi Comas, Tammy Bunn Hiller, and John Miller describe an introductory management course taught at Bucknell University. Distinctive to this course is that students are assessed on a “double bottom line”: doing service in the community funded through their own start-up operations. Working in teams throughout the semester, students develop practices of not just efficient and effective managers, but as invested-in-the-community managers. The course is grounded in three convictions that understanding how institutions function and managers manage is an essential general knowledge, that complex managerial problems necessitate active cooperative learning, and that people who will inevitably bear managerial responsibility and exercise formal authority must learn to think broadly and critically about their roles in society. Through a “communities of practice” theoretical framework (Wenger 1998), Comas, Hiller, and Miller offer an important real-world alternative to the instrumental model of management.

In chapter 8, Susan Dicklitch provides a vivid example of the power for linking service and learning in a political science course. Dicklitch constructed a course—Human Rights—Human Wrongs—that explored issues of human rights in general and U.S. asylum policies in particular. Students serve as researchers for community partner organizations on asylum seekers’ cases at York County Prison (PA), the second largest detention center in the United States for asylum cases to be decided by the Bureau of Citizenship and Immigration Services and the Department of Homeland Security. Through interviews with the detainees and intensive research on immigration policies, human rights theory, case law, and the specific situations of each asylum seeker’s story and country of origin, students create culminating immigration court-ready documents and legal briefs for the detainees. The impact on students and on the asylum seekers has been profound; most vividly, one of the detainees who was granted asylum came and spoke to Dicklitch’s class upon being released: “Without the student’s help, I would not be standing in front of you now, free, telling you my story.”

In chapter 9, Marilynne Boyle-Baise and Paul Binford describe how one high school class unearthed and made public the historical stories and data of a once-segregated local school. Using a framework of multicultural service-learning (Boyle-Baise 2002), Boyle-Baise and Binford demonstrate how students in this semester-long project pondered questions of past and present racism, of how history is constructed, and of how they viewed themselves and their actions as citizens. This chapter provides an important example of how pedagogy and theory, academics and social justice can be blended together.

In chapter 10, Carl Milofsky and William Flack describe the organization, process, and outcomes of a field-based course for Bucknell University students in Northern Ireland. Students are placed with community organizations for an intensive three-week internship while concurrently taking an academic seminar on the history, politics, and impact of the 30-year sectarian conflict between Protestants and Catholics. There is a complete melding of academic and community learning as students learn about and experience the tensions and resolutions between individuals and groups in a context that is of paramount political and personal importance to their hosts. The students and professors vividly come to understand how the “personal is political.” They also provide the opportunity for sustained discussion across individual and political barriers through a structured public panel discussion that brings together Bucknell students and local members and organizations to discuss the relations of the community and thus “to make local affairs visible and important to a wider audience.”

In the final chapter of this section, Lori Pompa provides a detailed portrait of the “Inside-Out Prison Exchange Program,” a set of courses she developed and teaches at Temple University and at the Graterford Maximum Security Prison outside of Philadelphia. The Inside-Out program is based on the concept of teaching college-level coursework within a correctional facility to both “inside” (incarcerated) and “outside” (undergraduate) students. By linking the program description, theoretical perspectives on such “border crossings,” and the voices of the inside and outside students, Pompa disrupts our boundaries of who teaches whom. She, moreover, forces us to consider the profound realization that “service” may have much more to do with “being with” someone rather than “working for” someone.

The last section of the book presents two chapters that I view as critical to engage with in order to more fully think through future directions for service-learning scholarship and practice. In chapter 12, James Birge explores the “aesthetic basis” for service-learning. Birge’s argument is that we must “consider a deeper foundation to service-learning . . . [through] the *connection* between service-learning practice and who we are as individuals and how we choose to act in the world.” Birge suggests that as the service-learning field grew and focused upon its own legitimization and institutionalization, it failed to hold onto and examine the deep existential questions of why we as students, faculty, and administrators looked to service-learning theory and practice in the first place. Birge gives due credit to the advances and successes made possible by the “pragmatic elements” of service-learning practice. Yet, he notes, “without addressing the aesthetical underpinnings to our practice of service-learning, we may be building the structure of service-learning that lacks a deeper connection to the fundamental reasons for the work, and ultimately disables the foundation and sustainability of service-learning.” No one that I am aware of has thoroughly begun to examine this issue; Birge does so with sensitivity and respect, and I think it opens the door for continued and necessary investigation.

Finally, in chapter 13, Matthew Hartley, Ira Harkavay, and Lee Benson provide a critical addition to the institutionalization literature within service-learning. Namely, they report on a study they conducted of four distinctive institutions (Swarthmore College, Tufts University, the University of Pennsylvania, and Widener University) at diverse stages of institutionalizing service-learning. Drawing from organizational theory (e.g., Goodman and Dean 1982), Hartley, Harkavay, and Benson explicate the diverse factors that influence degrees of institutionalization and levels of institutional commitment to service-learning. This is crucial as colleges and universities attempt to implement policies and practices thorough and wide-ranging enough to truly institutionalize service-learning on their campuses. Hartley, Harkavay, and Benson's work is therefore vital; it suggests possibilities for strategic interventions and offers a clearer perspective of the inevitable hurdles faced by higher education institutions across the country grappling with institutionalizing service-learning.

### DISTURBING NORMATIVE FOUNDATIONS

This book revolves around three primary strands—theoretical, definitional, and pedagogical—that I believe are critical to examine for future discussions within the service-learning field. The first strand is a renewed critical investigation of the founding theoretical assumptions within service-learning. The second strand is an attempted redefinition of service-learning. The third and final strand is a reclaiming of service-learning as a truly transformative pedagogical strategy. Let me take each in turn to suggest how this book offers future directions to service-learning scholars and practitioners by disturbing the implicit normative boundaries of what we take to be service-learning.

The first strand stems from numerous chapters' consistent questioning of the founding theoretical assumptions for doing service-learning. This is seen in some students' resistance to service-learning, to the implicit dichotomization occurring in the server-served binary, and in the tension of whose voices are heard and privileged (see also Butin 2005). While each of these issues may be viewed as a technical problem fixable through methodological modifications (e.g., better pre-service orientations, greater participant buy-in), I suggest instead that such issues arise due to the inadequately articulated foundational assumptions of service-learning.

It may be fruitful to view an analogous field for insights into the tensions within the service-learning community. Multicultural education has spent the last 30 years grappling with and developing the distinctions it is premised on (Banks 1996; Sleeter and Grant 2003; see also Butin 2003b). The civil rights movements of the 1960s and 1970s shattered the ameleoristic presumptions of a paternalistic and assimilationist "melting pot" view of educational practices. Instead, multicultural educators developed a host of critical theories premised on fundamentally different assumptions of what counts as multicultural education: ethnic studies perspectives focused on educational practices and norms aligned to the cultural perspectives of those being taught

(e.g., queer studies, women's studies, Afrocentric schooling [Asante 1998; Rich 1979]); difference multiculturalists emphasized the diversity of means by which we could think of learning, intelligence, and success (e.g., multiple intelligence [Gardner 1983]); critical multiculturalists demanded that issues of equity and social justice be at the heart of educational practices (e.g., detracking, problem-posing education [Freire 1994; Oakes 1985]).

Multicultural educators have thus put forward multiple alternative articulations in attempts to rethink and reframe what multicultural education should be premised on and moving toward. Every theoretical strand can be seen as a specific response to specific pedagogical or political problems (e.g., continued lack of equitable outcomes; lack of cultural congruence between students and textbooks). What is glaring in the service-learning field vis-à-vis multicultural education is the lack of analogous articulations of distinctive foundational assumptions. My point for the moment is not to critique the specific foundations of service-learning so much as point out the strong reliance on cultural/political conceptualizations of service-learning (see Butin 2003a, this volume). Such overreliance, I suggest, discourages a rigorous analysis and critique of the foundational terminology of service-learning for fear of a loss of meaning. Yet without multiple (and competing) foundational premises, the field is beholden to embracing potentially pragmatically limited and theoretically problematic articulations of service-learning.

This leads into a second strand of this book. The five distinctive service-learning programs described in the second section of this book highlight the definitional ambiguity and imprecision of the "service-learning" moniker: the service-learning rubric can be placed on a ten-hour, optional component to a course or on the models described in each chapter that demonstrate the depth, rigor, and power of a well-constructed service-learning program. Morton (1995) defined this as the difference between service-learning done in "thick" or "thin" ways, where "thick" service-learning programs authentically engaged academic and community goals whether done through charity, project-oriented, or social justice orientations.

These chapters clarify that "thickly" done service-learning programs have a host of attendant "family resemblances" and implications for practice. Namely, each chapter demonstrates the force of student immersion into specific local contexts, relevant and consequential learning outcomes, and profound respect for and attention to the process engaged in by all participants in the service-learning encounter. These characteristics, it might be noted, are highly resonant with Dewey's (1938) notions of experience and education. While it is beyond the scope of this section to delve into these commonalities, Dewey's (1959) demand that "education must be conceived as a continuing reconstruction of experience; that the process and the goal of education are one and the same thing" (p. 27) is highly suggestive for the reconstitution of how we go about articulating service-learning. Namely, that the service-learning experience is at the heart of, *if not indistinguishable from*, an academic course, however that may occur. No service-learning, no course; means and ends become indistinguishable. This, I suggest, is an important political move,

for issues of, for instance, legitimization, best practices, and social justice within service-learning become enfolded into the larger discussions of how such issues play out in pedagogy in higher education more generally.

The third and final strand, I suggest, is a reclaiming of service-learning as a truly transformative pedagogical strategy. As stated at the beginning of this chapter, I see service-learning as a culturally saturated, socially consequential, politically contested, and existentially defining experience. This book attempts to link micro- and macro-levels of analysis of the service-learning experience by suggesting that what we do as individual faculty is ultimately structured by institutional parameters. This basic sociological point in turn offers guidance for the institutionalization of service-learning in higher education. Put simply, it is incumbent to change our unit of analysis from the classroom to the institution (or even the local geographic community) in order to begin to see the power of service-learning to transform.

This book is meant as the beginning of a what will hopefully be a sustained discussion within and outside of the service-learning field. It is a discussion I believe critical to have at this historical juncture. Service-learning has, as mentioned, become an accepted if not assumed part of higher education practice. Yet its position is still tenuous if we expect more than a pedagogical, curricular, or institutional add-on. At one level, all of us will take what we can get; we live in an imperfect world with multiple constraints and pressures on our time, energy, and resources. And yet, no matter how much we are pushed and pulled in different directions, what cannot be questioned (it can of course be ignored, suppressed, or misunderstood) is that service-learning is fundamentally a question of pedagogical strategy. Whether we like it or not, we engage in such strategizing each and every day we step into the classroom. I hope that the chapters in this book support your thinking through and rethinking these strategic moves. I also encourage you to visit my website ([www.gettysburg.edu/~dbutin](http://www.gettysburg.edu/~dbutin)) where a host of resources are provided to support and extend these discussions and thoughts.

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I came to realize that the service-learning I had been grappling with was simply another mode of my larger project of theorizing about and developing some of the limits and possibilities for rethinking how one does pedagogy. This book is my attempt, with the help of a wide range of scholars,

to better understand the pedagogical and social justice limits and potentials of service-learning.

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