
by

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Thesis proposal submitted to the Faculty of the Graduate College of the University of Nevada, Las Vegas in partial fulfillment of the requirements for the degree of Master of Science in Curriculum and Instruction Summer 2015

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Abstract

The following research proposal outlines the rationale and methodology for a single-case study of the experiences of five students of color in a higher education service-learning program. A review of service-learning literature reveals that there is limited research dedicated to understanding of the qualitatively different experiences of students of color operating in historically and predominantly white service-learning programs in higher education. Though the benefits of student diversity in service-learning programs on student learning outcomes is documented, research is inconclusive on whether service-learning program culture adequately meets the needs of all racially/ethnically diverse students, especially those participating in service-learning courses. The proposed study utilizes a single-case study methodology to build understanding on the unique experiences of students of color in a service-learning program at a large public Minority Serving Institution (MSI) in the southwestern United States.
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Chapter One: An Introduction to the Proposed Study

Introduction

Service-learning programming on university campuses has been shown to have a positive impact on student learning outcomes (Eyler, Giles, Jr., Stenson, & Gray, 2001). However, few of these studies have examined the differentiated experiences and outcomes of service-learning programs for students of color (Seider, Huguley, & Novick, 2013). Though several studies show evidence that students of color experience service-learning programs differently than white students, the methodology and results of these studies are discrete and mainly focus on aggregate outcomes rather than specific programmatic experiences (Seider et al., 2013; McCullom, 2003; Winans-Solis, 2014). Service-learning programs are not to be confused with service projects, such as organized volunteer projects, community outreach, and off-campus student employment; service-learning programs include a specific academic component linked directly to student learning. The most common forms of service-learning include internships and service-learning courses. The proposed study focuses on service-learning courses because they are the most commonly studied service-learning program. In order to adequately meet the needs of all students in higher education service-learning courses, these programs’ offerings must be culturally relevant, taking into account the unique needs of student participants across race, class, gender, and other cultural/identity factors (Gay, 2010; Ladson-Billings, 1994). This study utilizes a single-case study methodology to explore how students of color experience a service-learning program at a large public Minority Serving Institution (MSI) in the southwestern United States.
Personal Connection to the Proposed Study

My own experiences in service-learning began in high school when I started participating regularly in service-learning programs. I have since spent over five years coordinating both domestic and international service-learning programs and numerous additional years participating in such programs throughout high school and college. I consider myself to be critically conscious of many issues of power and equity related to gender, race, class, nationality, and other aspects of diversity. I attribute much of my critical thinking on these topics of diversity to my own experiences participating in critical service-learning programs. I gained awareness of my identity and privilege as a white, middle-class female in such critically grounded programs and through that awareness I began to question the racial dynamics of the non-critically grounded service-learning programs in which I also participated. Regardless of criticality, the overwhelming majority of students participating in all of the service learning programs I have experienced were white and/or middle-to-upper class. While I still experienced many "ah-ha" learning moments through my service-based interactions with various local communities, I began to wonder why the only persons of color and/or working class people that I was interacting with were in the communities I "served," not “serving” with me. Additionally, if these experiences proved so meaningful in my understanding of racial power dynamics, why were students of color not also receiving this important knowledge about social justice and structural change? I enter this research with a desire to better understand the differentiated experiences of students of color within service-learning programs in order to better influence program design and policy to meaningfully serve those students in the future.
Problem Statement and Background

Over 200 studies have explored the outcomes of service-learning on university students; however, few studies have examined the differentiated experiences of students of color participating in these programs (Seider et al., 2013; Boyle-Baise, 1998; Holsapple, 2012). Though several studies show evidence that students of color experience service-learning programs differently than white students, the methodology and results of these studies are too discrete to be able to draw meaningful general conclusions (Seider et al., 2013; McCullom, 2003; Winans-Solis, 2014). In order to adequately meet the needs of all students in higher education service-learning, programs must be responsive to the unique needs of student participants across race, class, gender, and other cultural/identity factors (Gay, 2010; Ladson-Billings, 2004). Accordingly, additional research is necessary to begin to broaden what is known from the discrete to the general regarding the experiences of students of color in service-learning programming. Continuing to expand the research in this area may provide more generalizable insight into these differentiated experiences such that program culture can be improved, thereby increasing the recruitment and experiences of students of color in service-learning courses.

Purpose of the Proposed Study

The purpose of this study is to explore and document the experiences of students of color in a service-learning program at a large public Minority Serving Institution in the southwestern United States. This study utilizes a single-case study methodology to explore the unique experiences of five participating students of color through individual interviews, observation of these students in one program activity (e.g., one service learning course meeting), program artifact review, and informal/informational interviews with program staff. This study fills a void in research on the experiences of students of color in service-learning and, in so doing, seeks to
expand the generalizability of results from previous studies that have also sought to explain why
the experiences of students of color in service-learning programs have been qualitatively
different than those of white students.

**Introduction of the Research Questions**

This study seeks to answer the primary research question: How do racially and ethnically
diverse students experience a service-learning program at the Southwest State University
(pseudonym). Since previous research affirms that students of color have different experiences
than white students do in service-learning programs, this study will seek to narrow the scope of
past research to explore how and why these experiences are different for students of color in one
such program (Jones, Robbins, and LePeau, 2011; Winans-Solis, 2014; Chesler & Scalera,
2000). Several ancillary research questions support answering the primary research question:

1. What are the racial/ethnic demographics of students involved in the program? Are there
   any demographic patterns in how students from different racial/ethnic groups participate
   in the program? What factors attract racially/ethnically diverse students/groups to the
   program, what factors keep them involved with the program over time, what factors
   influence their disengagement from the program?

2. How might the service-learning interests/needs of students from different
   racially/ethnically diverse groups be similar and/or divergent? What factors contribute to
   the similarities and divergences?

3. How do issues of race/ethnicity, power, privilege/oppression, and equity manifest in
   service-learning programming, including related coursework? How do racially/ethnically
   diverse students/groups perceive the facilitation of these issues in the classroom relative
to their needs?
Operational Definitions

Minority Serving Institution

A Minority Serving Institution (MSI) refers to an institution of higher education that enrolls a high percentage of racially/ethnically diverse students (U.S. Department of Interior, n.d.). Government-designated MSIs are eligible for grants under Title III & Title V provided that the institution shows commitment and support to these diverse student populations. The institution in this study was granted MSI status in 2012.

Community Learning

The term "service" implies a connotation of unequal and unbalanced relationships (Rosenberger, 2000). According to Kendall (1990), the term "service" provokes an understanding of inequity between the "servers" and "those served" in which the "server" possesses the resources that "those served" do not possess. Thus, using the term "service-learning" can easily be wrapped with deficit thinking that overshadows the justice-oriented goals of many "service" learning programs in higher education. Rosenberger (2000) suggests the term "community learning" as a way to balance the power dynamics present in the dialectic nature of service-learning research. For the purpose of this study, community learning will be used interchangeably with service-learning as a reminder of the need for balance of power between learners on both the university and community side of the educational exchange.

Scope and Significance of the Proposed Study

Much of the research and discussion pertaining to multicultural issues in service-learning centers on a human relations approach to learning, emphasizing reducing prejudice and fostering intergroup relations rather than affirming differences and promoting social justice. According to O'Grady (2000) many researchers in the field of service-learning use "students" or
"communities" as coded language for white students and middle-class communities. This research challenges this racially coded language by exploring the unique experiences of students of color as qualitatively different than white students in service-learning.

This study is also significant for research in the fields of multicultural education and service-learning because it seeks to fill a gap in understanding the experiences of students of color in service-learning programs, and to build on limited previous studies that have sought to explain why the experiences of students of color in service-learning programs have been different than those of white students. By identifying and explaining these differences, service-learning programs can make structural changes to better affirm the diversity of students and better meet the needs of students of color.

**Chapter Summary**

In order to adequately meet the needs of all students in higher education service-learning, programs must be responsive to the unique needs of student participants based on race, class, gender, and other cultural and identity factors (Gay, 2010; Ladson-Billings, 2004). The proposed study challenges the dominance of Euro-centric service-learning research by focusing on the experiences of students of color participating in service-learning programming and building on limited research that has sought to explain why the experiences of students of color in service-learning programs have been different than those of white students. By identifying and explaining these differences, service-learning programs can make structural changes to better affirm the diversity of students and better meet the needs of students of color. The remainder of this proposal will review the literature pertinent to the proposed study (Chapter 2) and outline a methodology for implementing this study’s goal to answer the research question: How do
racially and ethnically diverse students experience the service-learning program at a public university in the southwestern United States? (Chapter 3)
Chapter Two: Literature Review

Introduction

Chapter 1 provided background context for the proposed study and outlined the importance of further research on the experiences of students of color in service-learning programs. This chapter will, through a review of the relevant literature, provide background knowledge on research related to the proposed study. First, this chapter will explain the conceptual underpinnings that guide this study, namely critical service-learning and multicultural education. Next, this chapter will review the research outlining the potential diversity-related benefits of service-learning programs. This review will continue of literature examining race-related issues in service-learning and describing the differentiated experiences of white students and students of color who participate in service-learning programs. Finally, this chapter will discuss the need for further research to expand on the existing literature.

Though a database search of service-learning research produces hundreds of results pertaining to the effects of service-learning programming on student and community outcomes, there is very little information available about how these programs directly impact students of color. Therefore, studies were chosen for review based on their direct ties to race-related issues in service-learning and the potential diversity-related benefits of service-learning.

Defining Traditional and Critical Service-Learning

The term service-learning has evolved as both a pedagogy and practice under many definitions and interpretations over the years; however, traditional service-learning generally refers to the process in which students engage in community action that ties academic theory to practice through action and reflection to enhance student learning and meet community needs (Rosenberger, 2000). Barbara Jacoby (1996) defines service-learning as "a form of experiential
education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development. Reflection and reciprocity are key concepts of service-learning" (p. 5). Critics of traditional service-learning claim the emphasis on *service* is unbalanced, volunteerism, charity-focused, and reinforces power hierarchies and welfare approaches to social change (Mitchell, 2008; O'Grady, 2000; Cruz, 1990; Sleeter, 2000; Rosenberger, 2000; Densmore, 2000). Critical service-learning emerged from these critiques as an attempt to address the social justice challenges associated with the field.

Figure 1

(Mitchell, 2008)
Critical service-learning adopts a Freirean lens, recalling the message of Freire's *Pedagogy of the Oppressed* to suggest that the act of service-learning promotes critical consciousness among students and community partners to challenge structural inequalities (Freire, 2014; Rosenberger, 2000). Critical service-learning based on Freirean principles challenges the dialectic of how we refer to the privileged and less privileged as subjects and not objects (Rosenberger, 2000). Though both traditional and critical service-learning models include a recursive cycle of action and reflection with both a classroom and community component of learning, the two models are distinct in how they incorporate social change, power, and relationship-building (Mitchell, 2008). Through an extensive literature review, Mitchell (2008) identified three major components unique to the critical service-learning model: a social change orientation, redistribution of power, and development of authentic relationships with community partners (Figure 1).

**Integrating Service-learning and Multicultural Education**

This study seeks to understand the experiences of students of color through not only a critical service-learning lens but also through a multicultural education framework. Similar to critical service-learning pedagogy, multicultural education calls for an examination of structures of domination and oppression within education. Multicultural education expands on critical service-learning pedagogy by critically examining the power structures within the service-learning program to determine whose needs are being met within the academic system. There is concern among researchers that the field of service-learning, while emphasizing prejudice reduction and intercultural education, maintains a curriculum and program structure that is centered on the experiences of white, middle-class students (Seider et al., 2013; O'Grady, 2000; Boyle-Baise, 1998; Coles, 1999; Green, 2001). According to O'Grady (2000), "without the
Experiences of Students of Color in Service-Learning

...theoretical underpinnings provided by multicultural education, service-learning can too easily reinforce oppressive outcomes" (p. 12). Even institutions that promote critical consciousness among students participating in service-learning programs are at risk of marginalizing culturally non-dominant students within the service-learning program as long as power is arranged in a way that silences and excludes diverse student voices (Kincheloe as cited in Winans-Solis, 2014). In order for a service-learning program to adequately meet the needs of culturally non-dominant students, the program must "incorporate into their teaching a conceptual framework that analyzes the relationship between dominant and subordinate groups" (Densmore, 2000 p. 55). Nieto and Bode (2012) outline three primary multicultural goals for any successful educational program:

1. **Tackling inequality and promoting access to equal education**

2. **Raising the achievement of all students and providing them with an equitable and high-quality education**

3. **Providing students with an apprenticeship in the opportunity to become critical and productive members of a democratic society**

(Nieto & Bode, 2012, p. 8)

Nieto and Bode's (2012) third goal is particularly salient when discussing the integration of critical service-learning and multicultural education in that students in a multicultural learning environment must be given an opportunity to apply critical thinking on issues of justice and equity on a tangible level within the community. Based on the goals of critical service-learning and Nieto and Bode's multicultural education goals, it can be argued that a service-learning program in which racially/ethnically diverse students enjoy positive experiences will also include coursework and instruction that addresses issues of race/ethnicity, power, privilege/oppression, and equity. Additionally, provided that "both the process and the goal of equal participation of all
groups in society is the purpose of multicultural education," it can be assumed that a critically multicultural service-learning program would include participation from a diverse demographic of students (O'Grady, 2000, p. 4).

**Diversity Benefits of Service-learning**

Over the past two decades, hundreds of studies have examined the effects of service-learning on college students, faculty, institutions, and communities, finding numerous positive personal, social, academic, and relational effects (Eyler et al., 2001). Though most of these studies are not specific to diversity-related issues, an extensive review of over 100 studies on the effects of service-learning between 1993-2000 found at least 30 studies whose results show that service-learning has positive effects on reducing stereotypes and facilitating cultural and racial understanding among students (Eyler et al., 2001). Multicultural service-learning specifically has been found to aid in the preparation of teachers to work in culturally diverse contexts (Boyle-Baise & Kilbane, 2000; Boyle-Baise, 1998).

The success of a service-learning program's ability to reduce rather than promote prejudice depends on how well programs implement contact theory in programming (Erickson & O'Connor, 2000). As a whole, research in the field has found overall positive outcomes of service-learning programs related to diversity and racial attitudes. A separate review of 55 service-learning studies found six specific diversity-related outcomes of service-learning programming: tolerance of difference, stereotype confrontation, recognition of universality, interactions across difference, knowledge about the served population, and belief in the value of diversity (for a detailed review see Holsapple, 2012). Some research suggests, however, that service-learning may reinforce rather than challenge prejudice and stereotypes (Houshmand, S., Spanierman, L., Beer, A., Poteat, V., & Lawson, L., 2014; Tallez, Hlebowtish, Cohen, &
Norwood, 1995; Erickson & O'Connor, 2000). Researchers emphasize the important role of the instructor in directly addressing issues of race and equity in the classroom through deliberate dialogue and reflection on differences (Jay, 2008; Einfeld & Collins, 2008; Coles, 1999).

**Race Issues Related to Service-learning**

The critical consciousness of systemic oppression, cross-cultural competence, and prejudice reduction that can stem from multicultural community learning programs are benefits that should be experienced by all students participating in these programs. Yet, research has shown that many of the participants in service-learning programs are white, middle-class students (Green, 2003; Green 2001; Butin, 2006; Coles, 1999; Seider, et al., 2013). Butin (2006) argues that the "ideal type" of service-learning student is "one who volunteers her time, has high cultural capital, and gains from contact with the 'other'" (p. 481). Demographic data on nationwide participation in service-learning programs is not widely available, however "the overarching assumption is that the students doing the service-learning are White, sheltered, middle-class, single, without children, un-indebted, and between ages 18 and 24" (Butin, p. 481). Chesler and Scalera (2000) challenge this narrative, citing the University of Michigan (at the time of their study) for its overrepresentation of African-American female students in their service-learning program. White students are still acknowledged to be the main recipient of service-learning by many researchers in the field (Boyle-Baise, 1998; Butin, 2006; Coles, 1999; Winans-Solis, 2014; Jones, Robbins, & LePeau, 2011). Due to the prevalence of white students in community learning programs, much of the research on the diversity outcomes of service-learning centers on the experiences of white students.
This hegemonic body of Euro-centric research has recently been challenged by a growing number of studies on the differences in experiences of white students and students of color in service-learning programs. Several recent studies affirm that students of color experience service-learning differently than white students (Jones, Robbins, & LePeau, 2011; Winans-Solis, 2014; Coles, 1999; Seider, et al., 2013; Green, 2001). One explanation for the discrepancy is that service-learning provides a context for many white students to advance through the stages of white racial identity development while students of color are more likely to identify with community members at the site of engagement from the beginning of the project (Green, 2001; Boyle-Baise, 1998; Winans-Solis, 2014). It is important to note that the intersection of race and class can also impact the different experiences of students (Green, 2001). While students of color may not undergo "white" racial identity development, Jay (2008) suggests that students of color still explore issues of identity when students "border cross" into communities that are racially/ethnically different from their own racial/ethnic identity, though research on this topic is very limited.

Emergent studies on the unique experiences of students of color in service-learning programs look specifically at outcomes of student participation in communities that are racially or socioeconomically similar to the participants of color (Green, 2001; McCullom, 2003; Winans-Solis, 2014). A qualitative study of 14 undergraduate men and women of color tutoring in a service-learning program revealed that participants felt the community learning process prompted critical thinking on issues of tracking and educational equity, students reported that race and ethnicity played an important role in making strong connections to tutees, and students of color made direct connections between tutoring and future careers (McCullom, 2003). Green (2001) also found that students of color were able to make strong connections to community
members during service-learning projects because of similar race and class backgrounds as participants at the community site of engagement. Winans-Solis (2014) conducted a multi-case study of three students of color participating in a service-learning course to demonstrate the potential of service-learning as an empowerment pedagogy for marginalized students to re-examine identity and reclaim power over oppressive structures in their lives though meaningful service-learning courses. More research is needed to expand on these distinctive potential benefits of service-learning for students of color.

**Experiences of Students of Color in Service-learning Programming**

The emerging literature on the experiences of students of color focuses mainly on the outcomes of service-learning pertaining to interaction with the community site; however, only two studies could be found that specifically examine how students of color experience the service-learning program from an institutional perspective. More specifically, how do students of color experience the service-learning program's culture? The answer to this question encompasses student enrollment, retention, and sense of affirmation within the institution's community learning program. Coles (1999) conducted an informal case study using conversations, observations, and informal survey data to explain why students of color enrolled in her service-learning courses at lower rates than white students. Coles then implemented pedagogical interventions to her courses to encourage more students of color to participate in service-learning. Based on informal conversations, observations, and informal survey data, Coles speculated that students of color were less likely to participate in service-learning because they often possess full-time jobs, are displeased with the service-learning program's white charitable image, or feel they do not need extra exposure to people of color or low income individuals.
Seider et al. (2013) expanded on Coles (1999) research through a comprehensive mixed-methods study of university students who participated in a year-long service-learning program. Researchers surveyed 362 university students and interviewed 30 students in order to better understand the culture of service-learning programs from the perspective of the students of color who participate in them. The results of the study indicated a statistically significant difference in participants' sense of community within the service-learning program based on race. Gender, religiosity, and political orientation were not statistically significant indicators, and socioeconomic class was a marginally significant indicator of participants' sense of community. This finding is consistent with Coles (1999) and Green (2001). Qualitative data from interviews found that participants of color felt silenced in classroom discussions related to race out of concerns about appearing overly sensitive to issues of racism, frustration with conveying their perspectives on race to their White classmates, and concerns about being seen as a spokesperson for their race. The study also attributed students of colors' weaker sense of community within the service-learning program to the "othering" language used by white students in the classroom, which created sharp boundaries between students with racial and socioeconomic differences.

**Filling the Gap and Expanding Knowledge**

The proposed study seeks to fill part of the gap in research on how students of color experience the culture of service-learning programs in higher education. This study builds on the work of Seider et al. (2013) in exploring whether students of color experience similar feelings of silencing and "othering" in a service-learning program in a different university context. The contribution of this additional research on how students of color experience service-learning programs in higher education can increase external validity of past research and reveal ideas for
improving service-learning programs in order to increase participation and inclusion of students of color in these programs in the future.

Chapter Summary

Chapter 1 of this proposal explained that the purpose of this study is to expand on related research and answer the question: How do racially and ethnically diverse students experience a service-learning program at a large southwestern public university? This chapter reviewed related research to show the connections between multicultural education and service-learning and highlight the gap in research about the experiences of students of color in service-learning programs.

A review of the related literature shows potential for the integration of critical service-learning pedagogy and multicultural education that focuses on promoting critical consciousness of structures of oppression and creating tangible opportunities for students to apply critical thinking on issues of justice and equity within the community. Based on the goals of critical service-learning and Nieto and Bode's (2012) sociopolitically-located multicultural education, a service-learning program in which racially/ethnically diverse students are actively engaged in positive learning experiences should also include coursework and instruction that addresses issues of race/ethnicity, power, privilege/oppression, and equity. Additional literature from the past two decades supports the notion that service-learning promotes positive diversity outcomes such as prejudice reduction, critical thinking, and belief in the value of diversity (Holsapple, 2012). However, the existing research posits that the benefits of service-learning programming are experienced differently between white students and students of color (Jones et al., 2011; Winans-Solis, 2014; Coles, 1999; Seider, et al., 2013; Green, 2001). The very limited research
that exists on these differentiated experiences emphasizes the different outcomes of service-learning from a community-centered standpoint (McCullom, 2003; Winans-Solis, 2014). Only two primary studies explore the ways in which students of color describe their interactions with service-learning program culture (Coles, 1999; Seider et al., 2013). Thus, there is an imminent need to expand the research base on how students of color experience the culture of service-learning programs in higher education. Chapter 3 will explain the methodology that will be used in the proposed study to research how students of color experience the service-learning program at Southwest State University.
Chapter Three: Methodology

Introduction

Chapter 1 of this proposal introduced the research question and importance of this study in challenging racially-coded service-learning research by providing insight into the experiences of students of color participating in these programs. Chapter 2 provided a review of literature pertinent to this study, including conceptual understandings of multicultural education and critical service-learning, the diversity benefits of service-learning, and limited studies on the differentiated experiences of white students and students of color in service-learning programs. This chapter will explain the methodology of the proposed study by restating the research question and reviewing the researcher's approach to the study. The role of the researcher will be examined in relation to ethical risks and limitations of study. Additionally, this chapter will outline the methodological procedures of the study including participant and data selection, collection, and analysis.

Restatement of Research Purpose

The proposed study utilizes a single-case study methodology to explore the unique experiences of students of color in a particular higher education service-learning context. This study seeks to fill part of the gap in research on the experiences of students of color in higher education service-learning programs from the perspective of students of color participating in such a program. The integration of critical service-learning pedagogy and multicultural education theory contest that a service learning program that is culturally affirming will incorporate critical dialogue and reflection via coursework and instruction that addresses issues of race/ethnicity, power, privilege/oppression, and equity. It is also believed that a critically multicultural service-
learning program would include participation from a diverse demographic of students (O'Grady, 2000, p. 4). Based on these principles, this study will explore whether the experiences of students of color are reflective of a critical multicultural service-learning program and provide possible explanation of the unique experiences of students of color in the service-learning program at a large public Minority Serving Institution in the southwestern United States. This study builds upon previous studies that have sought to explain how and why the experiences of students of color in service-learning programs have been qualitatively different than those of white students.

The primary research question: How do racially and ethnically diverse students experience the service-learning program at a large public university? will be explored through the following three subcategories of ancillary research questions:

1. What are the racial/ethnic demographics of students involved in the program? Are there any demographic patterns in how students from different racial/ethnic groups participate in the program? What factors attract racially/ethnically diverse students/groups to the program, what factors keep them involved with the program over time, what factors influence their disengagement from the program?

2. How might the service-learning interests/needs of students from different racially/ethnically diverse groups be similar and/or divergent? What factors contribute to the similarities and divergences?

3. How do issues of race/ethnicity, power, privilege/oppression, and equity manifest in service-learning programming, including related coursework? How do racially/ethnically diverse students/groups perceive the facilitation of these issues in the classroom relative to their needs?
Approach to the Proposed Study

A single-case study approach was selected for this study because of the open-ended nature of the research questions (how and why approach), which focus on contemporary events, including many behavioral events that may not be easily controlled in other research designs (Yin, 2009). The case study methodology is important to this study due to the explanatory nature of the research questions and the needs to provide an extensive qualitative description of the experiences of students of color (Yin, 2009). Case studies allow the researcher to "retain the holistic and meaningful characteristics of real-life events" (Yin, 2009, p. 4). This case study is instrumental in nature, starting and ending with a dominant focus on the issues that present themselves in the specific case context (Stake, 1995). In this particular study, I will explore the issues, or unique experiences of students of color, as they are intricately tied to political, social, historical, and personal contexts within these students' participation in the specific service-learning program at the selected university. Rather than control for the social, political, and personal variables affecting students of color's experiences, the case study methodology allows me to emphasize the complexities of these interconnected variables in affecting the unique experiences of the participants (Stake, 1995). Individual interviews will be used to collect data on the first and second ancillary questions pertaining to the ways in which students of color experience the service-learning program with emphasis on factors of participation and academic student needs. Course observation will provide data on the third ancillary question by examining the ways that the program addresses issues of race in its service-learning courses through the interactions between students and instructors.
Methodology

Setting

The case for this study is a service-learning program at a public institution in the southwestern United States. The program's service-learning courses claim to promote increased understanding of class topics, hands-on job experience, opportunities to contribute to the local community, development of critical-thinking and problem-solving skills, growth in understanding of diverse cultures and communities including root causes of social issues, improved ability to handle ambiguity and be open to change, and development of communication and leadership skills (University of Nevada Las Vegas, 2015). The site’s service-learning courses are divided into three main categories: volunteerism course, knowledge-based service courses, and community-based research courses. I will work with the Institutional Review Board (IRB) to de-identify the sources for specific program information.

Access to the site will be initially gained through a convenience approach via pre-existing contact that I have with site program staff. From this initial access, I hope to gain additional access to other program staff through formal and informal relationship building with staff members within the Office of Civic Engagement and Diversity. My first site contact has gotten me in touch with the Program Coordinator for Service Programs. Through this contact, I hope to gain access to the Director of Service Learning Programs. After meeting with both of these contacts, I will be able to develop a working relationship and gain permission to access to the research site. A preliminary site visit and informal/informational interview with program staff will provide further background information pertaining to the program's current enrollment, course offerings, program structure, and services. This interview with the program director will take place at a time and location of convenience to the interviewee. The purpose of this
preliminary interview is to provide background context on the service-learning program; therefore, this interview will take place prior to beginning individual interviews with students of color or direct course observations. The interview will also provide information on which specific service-learning course will be most accessible in terms of finding participants of color and access to professors who are willing to allow me to observe their courses.

Participants and Sampling

Five participants of color enrolled in service-learning classes will be selected for interviews using a convenience sampling method. I will gain access to these students through the aforementioned snowballing contact with program staff. Initial contact with the program coordinator and director of service-learning will allow me to identify service-learning courses that are being offered during the time of my research. Then, I will contact professors of these courses to identify which courses will be most appropriate for this study based on the enrollment of students of color and the willingness of the professors to cooperate with my study. I will then ask professors to informally speak about my research with individual students of color in their classes and suggest students of color who have orally consented to allowing me to contact them. This process avoids the possibility of singling out students of color during an otherwise open call for participants via a classroom presentation or class-wide participant recruitment e-mail. All students of color, including those who identify as mixed race, will be considered for participation in this study and will have an opportunity to self-identify their race/ethnicity during the interview. Browne (2005) found that convenience sampling, or snowball sampling, can be an effective strategy for recruiting participants from marginalized backgrounds or from groups whose experiences are not validated by the dominant narrative because it allows for easier identification of potentially difficult to access populations and the process allows participants to
become more familiar and comfortable with the research process before agreeing to participate. Students who agree to participate will sign an informed consent document prior to participating (Appendix A). Participants will not be compensated for their participation. Participants will be informed that their personal information will be de-identified in the study through the use of pseudonyms. Participants will also be informed that they may leave the study at any time with no consequence.

**Risk of Participants**

There is no foreseen risk to participants, beyond them experiencing some discomfort in answering interview questions and/or in being observed during program activities. As mentioned previously, because participants may drop out of the study at any time for any reason without consequence, risks of participation are particularly low. One major limitation and potential risk of previous service-learning studies was that data was collected from students' course assignments, leading the researchers to assume that students' responses were honest and truthful in spite of the pressure to complete assignments that would result in high grades (Holsapple, 2012). "This is a particularly concerning assumption for studies that address diversity-focused programs, as college students are well-practiced in parroting responses about racism and inequality that present what they believe instructors want to hear" (Holsapple, p. 14). In order to elicit honest responses from students and eliminate the risk for participants to give the "correct" answer, participants will be assured in the consent process that their responses to interview questions will be anonymous and will not affect their grade. Participants will also be assured that participating in the study is not in any way a condition of doing well in the course.
Data Sources

This study uses two primary data sources: individual interviews with students of color and observation of service-learning classes (one class observation per each course enrolled in by each interviewee). An artifact review (e.g., course syllabi, program brochures, course descriptions, etc.) and informal/informational interviews with program staff will also serve as supplemental data for the purpose of providing background context to the case. The staff involved in these informational interviews will not be presented with informed consent documents because the purpose of the interviews is to collect background information about the service-learning program and not about the staff's opinions of the program. Therefore, since the purpose of the interview is "about what" and not "about whom," it is not considered human subject research by the Institutional Review Board (Hicks, 2014). The single-case study focuses on the service-learning program as its primary unit of analysis. Individual interviews will examine the ways in which students of color experience the service-learning program and classroom observation will examine the ways that the program addresses issues of race in its service-learning courses through the interactions between students and instructors.

Data Collection

Data will be collected via interviews and direct observation. Because qualitative interviews often evolve with each interviewee's unique responses, a simple set of interview questions (See Appendix C) will be used to guide the process (Stake, 1995). The interview questions are designed to elicit information relating to the main and ancillary research questions at focus in the study. Therefore, interview questions will, in addition to gleaning information about participants’ involvement and experiences in the service-learning program, also garner
demographic information about the racial/ethnic and socioeconomic identity of the participants. Given the vast heterogeneity of communities of color, this demographic information will help identify patterns in how students from different racial/ethnic groups participate in and experience the program. The interviews will also elicit information about overall satisfaction in the program and the needs of racially/ethnically diverse students (themselves and others) participating in the program. Interview questions will also ask students to explain their involvement in class discussions, especially those related to issues of race. Students' perceptions on the ways that race/ethnicity, privilege/oppression, and equity are addressed in the program's courses has particular salience when identifying whether the program's courses provide affirming multicultural spaces for students of color (Nieto & Bode, 2012).

Interviews will take place in a convenient location near campus based on each student's availability and location preference. Interviews will take between 30 and 60 minutes. The interviews will be recorded and transcribed. For the duration of the study, all data will be stored on a password protected laptop that only uses a password-protected hotspot to connect to the Internet. The laptop will be kept in a locked office in the researcher’s home and/or in the office of the Principal Investigator on the university campus. Interviews will take place prior to the observations in order to provide context for possible actions to watch for in the course observations.

Direct observation in service-learning courses will focus on identifying connections between students’ interview responses and classroom interactions and dynamics between interviewees, other students in the class, and instructors. All students in the class will be presented with a consent form to allow collection of data during the observation (Appendix B). If a student chooses not to consent to the observation, then their participation during the class will
not be documented in my observation notes. The consent form for the observation portion of this study will only refer to the use of such data to identify answers to the third ancillary question area pertaining to how issues of race/ethnicity, power, privilege/oppression, and equity manifest in the service-learning program, including related coursework. Therefore, there will be no direct mention in this form about the students of color who were selected for individual interviews. This is done in an attempt to protect the confidentiality of interviewees. One instructional period will be observed for each interview participants' service-learning course. If two or more of the interviewees are enrolled in the same service-learning course, the course will only be observed once for all interviewees enrolled. Through direct observation of instruction, I will identify how the instructor facilitates dialogue and reflection on differences and whether the responses of white students elicit language of "othering" and deficit thinking about persons of color (Jay, 2008; Seider et al., 2013).

**Data Collection and Procedural Timeline**

Data collection will take place in September through October pending IRB and site approval. Interviews will take place in the beginning of September once students have had time to adjust to the service-learning course. Course observation will begin in the end of September. All data collection will be completed by the first week in October. Data analysis and a draft of the findings and conclusions of the study will be completed by the middle of October, with the final draft of the study to be presented to the committee in the beginning of November.

**Data Analysis and Interpretation**

The purpose of data analysis is to understand behavior, issues, and contexts with regard to the particular case of study (Stake, 1995). To do this, data will be aggregated for themes using
Creswell's (2005) process of dividing the text into segments, labeling segments with codes, reducing overlap, and transforming codes into themes. Particular themes that may or may not arise in the research stem from "othering" language, feelings of silencing, and instructional facilitation of race-based dialogue (Seider et al., 2013; Green, 2001; Nieto & Bode, 2012).

Data will be triangulated to support the construct validity of the study. Responses from five interviews will be triangulated with data from direct observations to identify converging lines of inquiry (Yin, 2009). An external audit from a second researcher who is of color and who has content expertise on issues relating to service learning and race will provide additional investigator triangulation for the study (Stake, 1995).

Once data has been coded and triangulated, I will analyze the data against Nieto and Bode's (2012) Characteristics of Multicultural Education to evaluate whether the experiences of students of color in Southwest State University's service-learning program are consistent with critical multicultural programming (Figure 2). The Characteristics of Multicultural education chart will be used to determine whether the level at which racially/ethnically diverse students enjoy positive experiences in service-learning aligns with the level of critical multicultural characteristics exhibited by the program culture as hypothesized earlier in this proposal.
## Characteristics of Multicultural Education

<table>
<thead>
<tr>
<th>Characteristics of Multicultural Education</th>
<th>Monocultural Education</th>
<th>Tolerance</th>
<th>Acceptance</th>
<th>Respect</th>
<th>Affirmation, Solidarity, and Critique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Antiracist/Antidiscriminatory</td>
<td>Racism is unacknowledged. Policies and practices that support discrimination are left in place. These include low expectations and refusal to use students’ natural resources (e.g., language and culture) in instruction. Only a sanitized and “safe” curriculum is in place.</td>
<td>Policies and practices that challenge racism and discrimination are initiated. No overt signs of discrimination are acceptable (e.g., name calling, graffiti, blatant racism and sexist textbooks or curricula). English as a second language (ESL) programs are in place for students who speak other languages.</td>
<td>Policies and practices that acknowledge differences are in place. Textbooks reflect some diversity. Transitional bilingual programs are available. Curriculum is more inclusive of the histories and perspectives of a broader range of people.</td>
<td>Policies and practices that respect diversity are more evident, including maintenance bilingual education. Ability grouping is not permitted. Curriculum is more explicitly antiracist and inclusive. It is “safe” to talk about racism, sexism, and other examples of discrimination.</td>
<td>Policies and practices that affirm diversity and challenge racism are developed. There are high expectations for all students; students’ language and culture are used in instruction and curriculum. Two-way bilingual programs are in place wherever possible. Everyone takes responsibility for challenging racism and discrimination.</td>
</tr>
<tr>
<td>Basic</td>
<td>Defines education as the 3 Rs and the “canon.”</td>
<td>The diversity of lifestyles and values of groups other than the dominant one are acknowledged in some content, as can be seen in some courses and school activities.</td>
<td>Education is defined as knowledge that is necessary for living in a complex and pluralistic society. As such, it includes much content that is multicultural. Additive multiculturalism is the goal.</td>
<td>Basic education is multicultural education. All students learn to speak a second language and are familiar with a broad range of knowledge.</td>
<td></td>
</tr>
<tr>
<td>Pervasiveness</td>
<td>No attention is paid to student diversity.</td>
<td>A multicultural perspective is evident in some activities, such as Black History Month and César de Mayo, and in some curriculum and materials. There may be an itinerant “multicultural teacher.”</td>
<td>Student diversity is acknowledged, as can be seen not only in “Holidays and Heroes” but also in consideration of different learning preferences, values, and languages. A “multicultural program” may be in place.</td>
<td>The learning environment is imbued with multicultural education. It can be seen in classroom interactions, materials, and the culture of the school.</td>
<td>Multicultural education permeates the curriculum, instructional strategies, and interactions among teachers, students, and the community. It can be seen everywhere: bulletin boards, the lunchroom, assemblies, and so on.</td>
</tr>
<tr>
<td>Important for all students</td>
<td>Ethnic and/or women’s studies, if available, are only for students from that group. This is a form that is not important for other students to know.</td>
<td>Many students are expected to take part in curricular that stresses diversity. A variety of languages are taught.</td>
<td>All students take part in courses that reflect diversity. Teachers are involved in overhauling the curriculum to be more open to such diversity.</td>
<td>All courses are completely multicultural in essence. Students of all backgrounds are visible in all aspects of the school, curriculum, co-curricular and extra-curricular.</td>
<td></td>
</tr>
<tr>
<td>Education for social justice</td>
<td>Education supports the status quo. Thinking and acting are separate.</td>
<td>The role of the schools in social change is acknowledged. Some changes that reflect this attitude begin to be felt: students take part in community service.</td>
<td>Students take part in extensive community activities that reflect their social concerns.</td>
<td>The curriculum and instructional techniques are based on an understanding of social justice as central to education. Reflection and action are important components of learning. The community’s concerns are evident in school activities.</td>
<td></td>
</tr>
<tr>
<td>Process</td>
<td>Education is primarily content: “who,” “what,” “where,” “when.” The “great White men” version of history is propagated.</td>
<td>Education is both content and process. “Why” and “how” questions are stressed more. Knowledge of, and sensitivity to, students of all backgrounds are more apparent.</td>
<td>Education is both content and process. Students and teachers begin to ask, “What if?” Teachers build strong relationships with students and their families.</td>
<td>Education is an equal mix of content and process. It is dynamic. Teachers and students are empowered. Everyone in the school is becoming a multicultural person.</td>
<td></td>
</tr>
<tr>
<td>Critical pedagogy</td>
<td>Education is domesticating. Reality is represented as static, finished, and flat.</td>
<td>Students and teachers begin to question the status quo.</td>
<td>Students and teachers use critical dialogue as the primary basis for their education. They see and understand different perspectives.</td>
<td>Students and teachers are involved in the “subversive activity of real learning.” Decision-making and social action skills are the basis of the curriculum.</td>
<td></td>
</tr>
</tbody>
</table>

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### Role of the Researcher and Ethical Considerations

- **Role of the Researcher:**
  - Researchers must be aware of their own biases and how these may influence their research.
  - They should strive to create an environment that is inclusive and respectful of all participants.

- **Ethical Considerations:**
  - Consent: Ensure that participants are fully informed about the research and provide voluntary consent.
  - Privacy: Protect the confidentiality of participant data.
  - Equity: Avoid perpetuating power imbalances and ensure that all voices are heard.

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**Figure 2** (Nieto & Bode, 2012)
The role of the researcher in this study is that of a nonparticipant observer and interviewer. As a primary researcher of a dominant racial group interviewing students of a non-dominant racial group, I will need to take into account ethical considerations when analyzing my data in order to avoid researcher bias because of my white identity. Therefore, I will have a skilled and knowledgeable researcher of color serve as a second coder of my research data. Using an experienced external auditor from a different racial/ethnic group to code my data will strengthen the validity of my study’s results.

**Limitations of the Proposed Study**

The results of single-case study designs do not produce strong results for generalization to the population of studies in this field. However, there is much to be found in single-case studies that is general and can be added to the generalized knowledge, can challenge old generalizations based on similar studies, or serve as a basis for further research (Stake, 1995).

Due to the sensitive nature of race-based research, it is difficult to control for informal manipulation that may take place during interviews and observation. As an nonparticipant observer, it is possible that my presence during direct observation may disrupt the normal flow of class participation. Additionally, it is difficult to prove whether participants will be honest in interviews about experiences of race, especially because of my position as a researcher is coupled with the power dynamics of my position as a member of the dominant racial group interviewing participants from non-dominant racial groups. Strides will be taken by the researcher to build trust with participants at the beginning of the interview and assure participants that their responses will be anonymous and not have any negative consequences on their grade or participation in the service-learning program. I will attempt to build trust with
participants by openly stating my goals for the research and providing context for my personal interest and background in the fields of service-learning and multicultural education. I will also allow students of color to ask me any personal or academic questions prior to beginning the interview.

**Chapter Summary**

Through this proposal, chapter 1 introduced the research question and purpose of this study to examine how students of color experience service-learning programs. Chapter 1 explained the researcher's interest in the topic of study and discussed the scope and sequence of the proposed research. The second chapter revealed, through literature, the need to expand research on the experiences of students of color in service-learning through a multicultural critical-service learning lens. Chapter 3 explained the selected methodology for the proposed research study on the experiences of students of color in a service-learning program.

There is an imminent need to expand research on the differentiated experiences of students of color participating in higher education service learning programs. This study utilizes a single-case study methodology to examine the unique experiences of students of color in a specific service-learning program at a public university in the southwestern United States. Interviews with five students of color and direct observation of each student in a service learning course will provide data on how students of color experience the service-learning program and why their experiences may be different from how white students experience the program. Data will be coded for themes and triangulated to increase validity. An experienced external auditor of color will also code the results to provide investigator triangulation because of the sensitive nature of the power dynamics between the white racial identity of the researcher and the
marginalized racial status of the participants. Informed consent will be gathered from all participants prior to collecting data, and the researcher will take steps to ensure responses are honest by informing participants that their responses will remain anonymous and participation in the program will not affect their grade in the service-learning course. The results of this qualitative case study design will contribute to a limited body of research on the understanding of how and why the experiences of students of color in service-learning programs have been qualitatively different than those of white students and can provide insight into program changes that can better meet the needs of racially/ethnically diverse students in service-learning programs.
References


APPENDIX A: Interview Consent Form

UNLV
INFORMED CONSENT
Department of Teaching & Learning

TITLE OF STUDY: A Single-case Study of the Experiences of Students of Color in a Higher Education Service-learning Program (working title)

INVESTIGATOR(S): Janessa Schilmoeller

For questions or concerns about the study, you may contact Janessa Schilmoeller at 651-353-9996.

For questions regarding the rights of research subjects, any complaints or comments regarding the manner in which the study is being conducted, contact the UNLV Office of Research Integrity – Human Subjects at 702-895-2794, toll free at 877-895-2794 or via email at IRB@unlv.edu.

Purpose of the Study
You are invited to participate in a research study. The purpose of these study is examine the experiences of students of color in the service learning program at the University of Nevada Las Vegas.

Participants
You are being asked to participate in the study because you fit this criteria: a student of color enrolled in a service-learning course at UNLV.

Procedures
If you volunteer to participate in this study, you will be asked to do the following: participate in one 30-60 minute interview pertaining to your experiences as a student of color in the service-learning program at UNLV. You will be asked to answer questions about your racial/ethnic and socioeconomic identity, factors that influence your engagement/disengagement in the UNLV service-learning program, interests/needs that you expect to be met by the UNLV service-learning program, your perception of the ways in which issues of race/ethnicity, power, privilege/oppression, and equity are facilitated or manifested in the service-learning program, and your overall satisfaction with the program.

Benefits of Participation
There are no direct benefits to you as a participant in this study. However, we hope that you will be able to express any praise or grievances that you would like to voice about your experiences in the service-learning program and we hope to learn what the service-learning program can do to better affirm the needs of racially/ethnically diverse participants in service-learning courses.

Risks of Participation
There are risks involved in all research studies. This study may include only minimal risks. You will be asked to discuss potentially uncomfortable experiences related to race and equity in the service-learning program. If you feel uncomfortable and unable to answer any of these questions, you are free to abstain from answering select questions at any time. Your responses to the interview questions will be kept as confidential as possible. Your participation will not affect your grade in your service-learning course in any way and is not a requirement of participation in the course.
**Cost/Compensation**
There is no financial cost to you to participate in this study. The study will take 30-60 minutes of your time on a day that is convenient for you. You will not be compensated for your time.

**Confidentiality**
All information gathered in this study will be kept as confidential as possible. No reference will be made in written or oral materials that could link you to this study. All data will be stored on a password protected laptop that only uses a password-protected hotspot to connect to the Internet. The laptop will be kept in a locked office in the researcher’s home and/or in the office of the Principal Investigator on the university campus.

**Voluntary Participation**
Your participation in this study is voluntary. You may refuse to participate in this study or in any part of this study. You may withdraw at any time without prejudice to your relations with UNLV. You are encouraged to ask questions about this study at the beginning or any time during the research study.

**Participant Consent:**
I have read the above information and agree to participate in this study. I have been able to ask questions about the research study. I am at least 18 years of age. A copy of this form has been given to me.

______________________________  ______________________
Signature of Participant  Date

______________________________
Participant Name (Please Print)

Audio/Video Taping:
I agree to be audio taped for the purpose of this research study.

______________________________  ______________________
Signature of Participant  Date

______________________________
Participant Name (Please Print)
APPENDIX B: Observation Consent Form

TITLE OF STUDY: A Single-case Study of the Experiences of Students of Color in a Higher Education Service-learning Program (working title)

INVESTIGATOR(S): Janessa Schilmoeller

For questions or concerns about the study, you may contact Janessa Schilmoeller at 651-353-9996.

For questions regarding the rights of research subjects, any complaints or comments regarding the manner in which the study is being conducted, contact the UNLV Office of Research Integrity – Human Subjects at 702-895-2794, toll free at 877-895-2794 or via email at IRB@unlv.edu.

Purpose of the Study
You are invited to participate in a research study. The purpose of these study is examine the racialized experiences of students participating in the service learning program at the University of Nevada Las Vegas. This purpose of this portion of the study is to explore how issues of race, power, and privilege are facilitated in service-learning courses.

Participants
You are being asked to participate in the study because you fit this criteria: a student enrolled in a service-learning course at UNLV.

Procedures
If you volunteer to participate in this study, you will be asked to do the following: participate in a regularly scheduled service-learning course. By signing this form, you consent to allow the researcher to observe your participation in the scheduled class. The researcher may or may not document your participation or lack of participation, including responses to discussion questions, communication with classmates, and body language. The observation mainly focuses on the ways in which issues of race/ethnicity, power, privilege/oppression, and equity are facilitated or manifested in the service-learning course.

Benefits of Participation
There are no direct benefits to you as a participant in this study. However, your participation in the program what the service-learning program can do to better affirm the needs of racially/ethnically diverse participants in service-learning courses.

Risks of Participation
There are risks involved in all research studies. This study may include only minimal risks. You will be asked to discuss potentially uncomfortable experiences related to race and equity in the service-learning program. If you feel uncomfortable and unable to answer any of these questions, you are free to abstain from participating at any time. Your responses to the interview questions will be kept as confidential as
possible. Your participation will not affect your grade in your service-learning course in any way and is not a requirement of participation in the course.

Cost/Compensation
There is no financial cost to you to participate in this study. The study will take one class period of your time on [insert selected observation date]. You will not be compensated for your time.

Confidentiality
All information gathered in this study will be kept as confidential as possible. No reference will be made in written or oral materials that could link you to this study. All data will be stored on a password-protected laptop that only uses a password-protected hotspot to connect to the Internet. The laptop will be kept in a locked office in the researcher’s home and/or in the office of the Principal Investigator on the university campus. The data collected in the observation process will not refer to you by name. Any personal identifying information will be de-identified by the researcher as deemed acceptable by the Institutional Review Board.

Voluntary Participation
Your participation in this study is voluntary. You may refuse to participate in this study or in any part of this study. You may withdraw at any time without prejudice to your relations with UNLV. You are encouraged to ask questions about this study at the beginning or any time during the research study. If you choose not to participate, the researcher will not collect any data regarding your participation in the observed class.

Participant Consent:
I have read the above information and agree to participate in this study. I have been able to ask questions about the research study. I am at least 18 years of age. A copy of this form has been given to me.

________________________________________________________________________
Signature of Participant                   Date

________________________________________________________________________
Participant Name (Please Print)
APPENDIX C: Interview Protocol (taken and partially adapted from Seider et al., 2013)

**Introduction**

1. Tell me about how your service-learning experience has gone so far.
   a. What have you most enjoyed about the service-learning program?
   b. What have you least enjoyed about the service-learning program?

2. What led you to sign up for a service-learning course?

3. What do you hope to get out of your experience?

4. Which service site did you sign up for? Why?

5. Would you sign up for another service-learning course? Why or why not?

**The Service-learning Experience**

1. How has the service-learning program compared to what you were expecting?

2. Tell me about the classroom component of service-learning course.
   a. What have you thought of class discussions?
   b. What do you feel like you’ve gotten out of the experience?
   c. What is something that has caught your interest in class?
   d. What was a less interesting topic within the class?
   e. How do issues of race/ethnicity, power, privilege/oppression, and equity show up in class discussions?
   f. How are these discussions facilitated? How would you describe your participation in these discussions?

3. Tell me about the readings you have been assigned for your class.
   a. What do you think you’ve gotten out of the readings?
   b. Tell me about a particular reading that caught your interest.
   c. What was the hardest (least interesting) reading to get through?
d. How have issues of race/ethnicity, power, privilege/oppression, and equity shown up in the course readings? What do you think of these readings?

4. Tell me about your experience at your service site.
   a. Has it been challenging to incorporate this service into your schedule?
   b. What do you think you’ve learned from this experience?
   c. What has been surprising or unexpected about this service experience?
   d. Tell me about an interaction/conversation at your community site that stuck with you.
   e. Tell me something that’s been challenging about this community project.
   f. Discuss how have issues of race/ethnicity, power, privilege/oppression, and equity shown up at your community site?

5. How do you feel your experience in service-learning have compared to your classmates’? How do you think your experience has compared to that of white students?

6. Are you glad you signed up for the service-learning course? Why or why not?

7. What do you think would make the program better for you?

8. Do feel supported by your instructor? your classmates? the program staff?

Biographical

1. How do you identify racially/ethnically?

2. How do you identify your socioeconomic status?

3. What opportunities did you have growing up to participate in community service?

4. Who has influenced the way you look at the world?

5. Are there any particular experiences (life events, books you’ve read, classes you’ve taken) that have had a big influence on the way you see the world?

6. How do you think you’ll look back on your service-learning experience 10 years from now?
APPENDIX D: IRB APPROVAL (FORTHCOMING)